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THE LEPERS
OF OUR
INDIAN EMPIRE

Wellesley C. Bailey

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Mission to Lepers in India.

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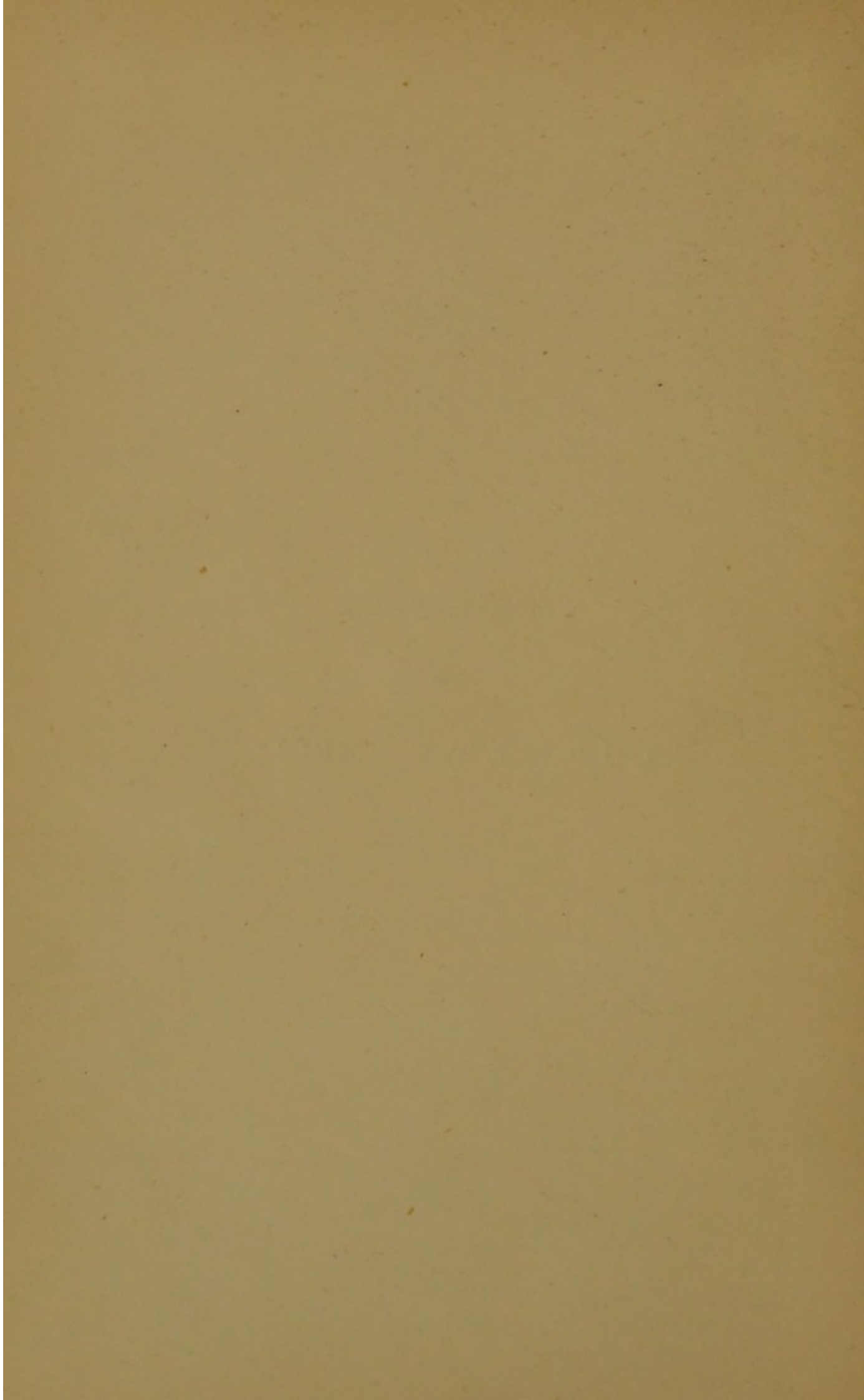
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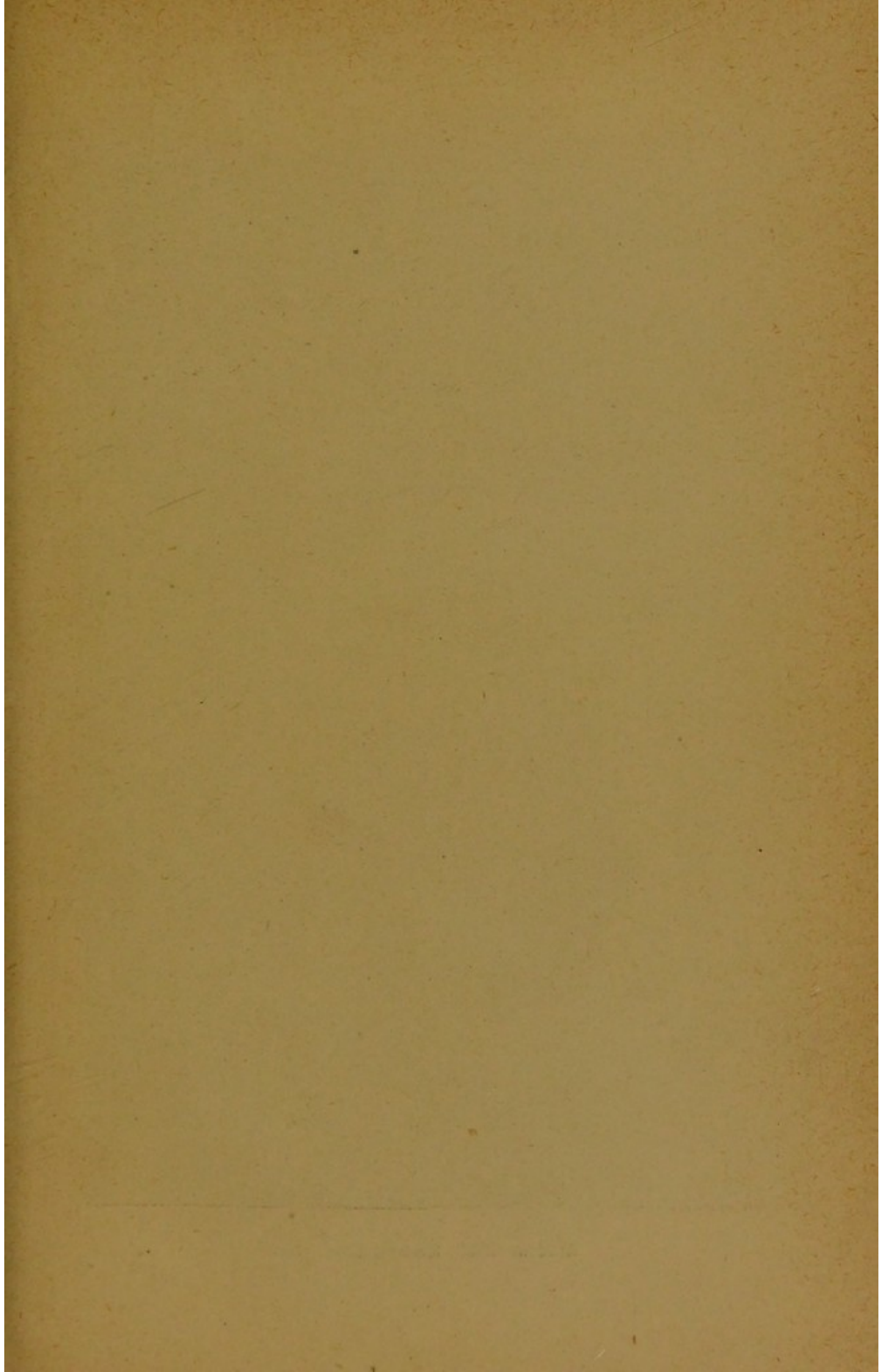
Mr. Bailey presents his Compliments
to the Baroness Burdett Coutts
and asks her kind acceptance
of the Story of the Mission to
Lepers in India; and
also of the Book entitled
"The Lepers of Our India Empire,"
which gives an account of
the recent visit paid to
them by the Author.

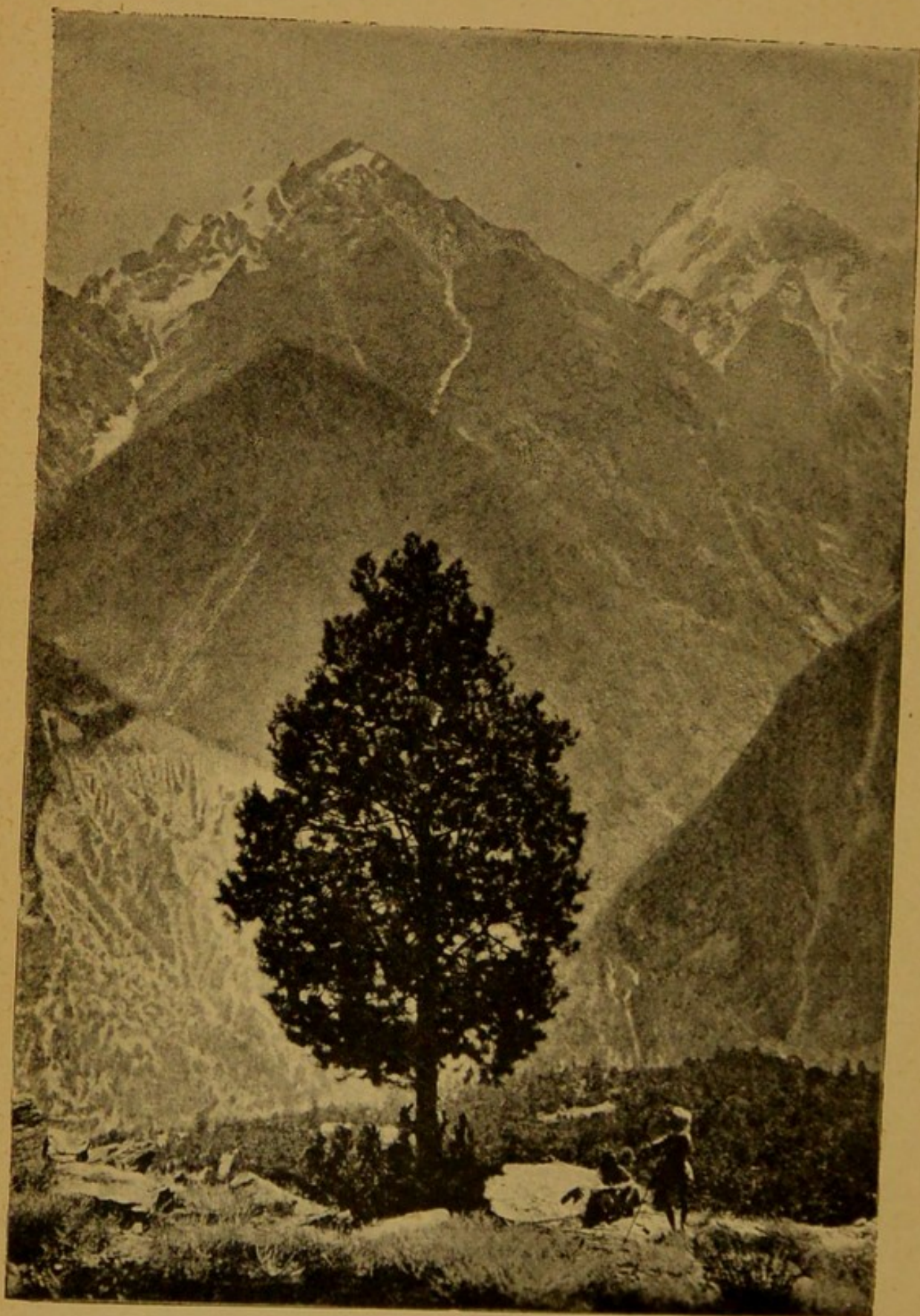
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THE LEPERS
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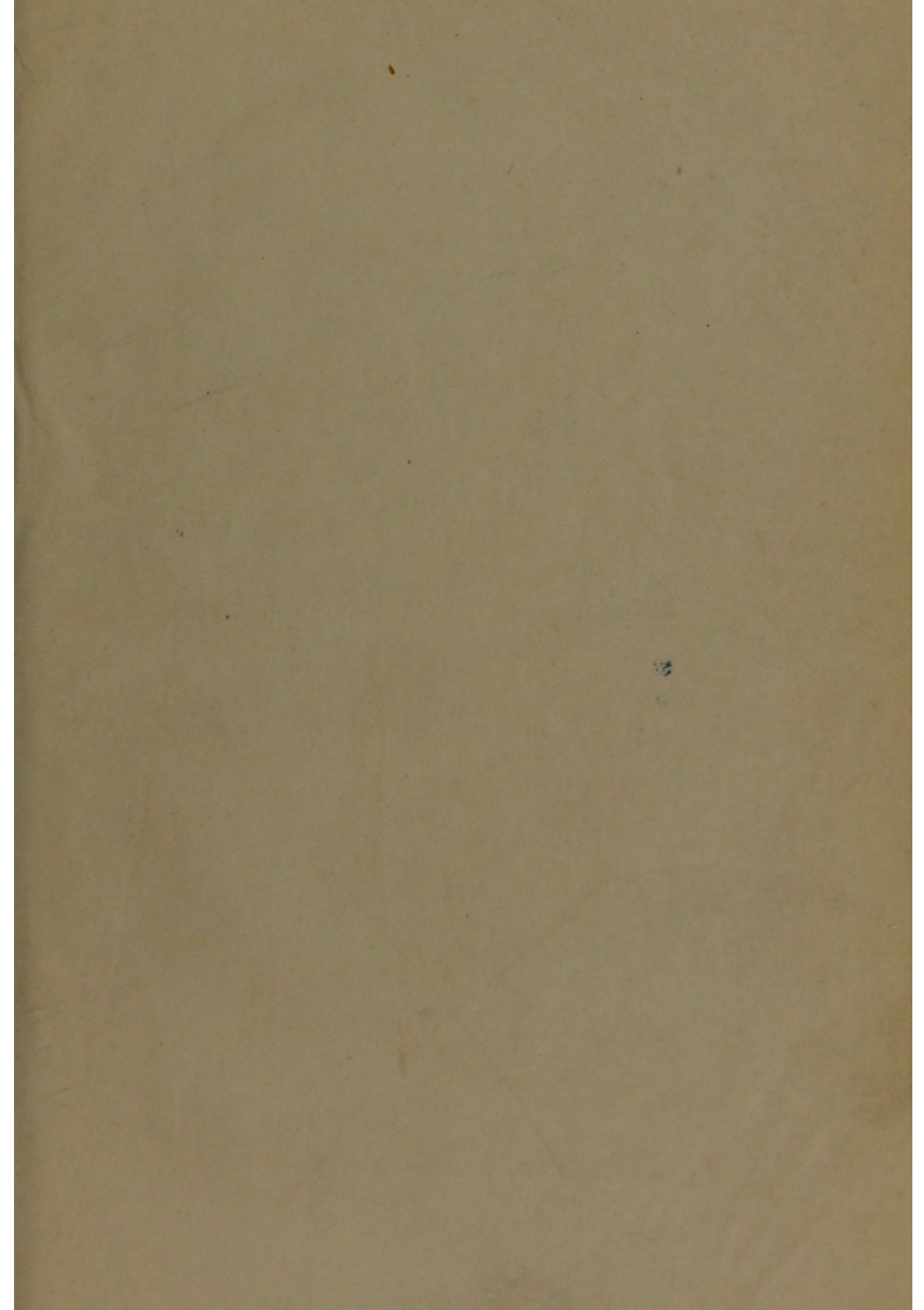






A Scene in the Himalayas.

Front.





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THE LEPERS
OF
OUR INDIAN EMPIRE:

A VISIT TO THEM IN 1890-91.

BY

WELLESLEY C. BAILEY,

AUTHOR OF

"A Glimpse at the Indian Mission-Field and Leper Asylums."

"ALL POWER IS GIVEN UNTO ME

"GO YE THEREFORE

"LO, I AM WITH YOU ALWAYS."

"No one has any idea of the despair that enters the soul of a man
when he knows that he is a leper."

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PREFACE.

THE following pages are made up of notes hastily written by the way, enlarged and filled in afterwards.

They have been prepared for the Press under exceptional difficulties, owing partly to the pressure of office duties, and partly to the great amount of deputation work which fell to my lot on my return home.

In order to secure accuracy I have, where possible, sent my rough proofs to the friends about whose stations I was writing.

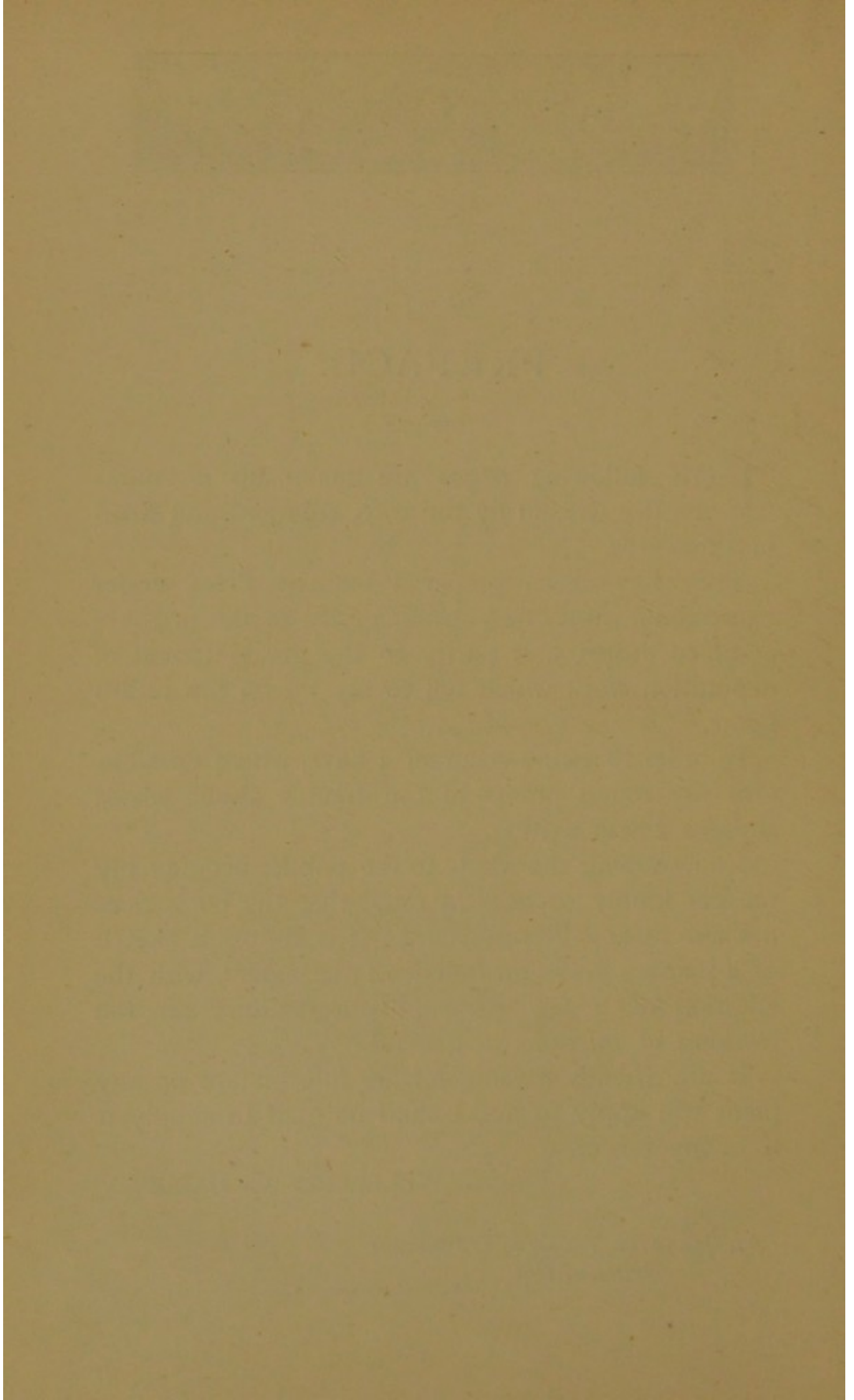
I now submit the whole to the public, begging my readers kindly to bear in mind that the book does not aim at any literary merit; it is simply a sketch of a journey made on behalf of the lepers, with the addition of a few personal observations on the working of missions in general.

If any friends wishing further information on any point will apply to me, I shall be glad to supply it if in my power.

WELLESLEY C. BAILEY.

17, GLENGYLE TERRACE, EDINBURGH.

Christmas, 1891.





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THE
LEPERS OF OUR INDIAN EMPIRE.

CHAPTER I.

EDINBURGH TO BOMBAY.

“GOD be with you till we meet again!” With these beautiful words my friends in Edinburgh sent me on my way.

At midnight on the 2nd of October I left the Waverley Station, and punctually at 3.15 p.m., on Friday, the 3rd of October, we steamed out of Charing Cross, one man, a police-officer, being very nearly left behind. The train had started while he was still in close conversation with some of his friends, and he had difficulty in getting in, as there was a crowd on the platform, and he had his dog under his arm. Why will there always be someone late? and will it be so in graver matters than the catching of a train? Aye, many a golden opportunity is as nearly let slip as was that train. Many, alas! *are* let slip. The very moment the train is off one notices that there is something different about our passengers from the ordinary run of railway travellers. Many of these men have the peculiarly dried-up, weather-beaten appearance that one sees in faces that have been

much exposed to an Indian sun, while the hair of many of them is prematurely grey. But there is something else which proclaims them as Anglo-Indians. The reserve of the home life is already being broken through, the trammels and restraints of home life are already being cast away. This is more marked after we get on the Continent into the *train de luxe*, and more marked still when we reach Brindisi, and go on board our steamer. Why do so many Anglo-Indians think it necessary the moment they step from the shores of England to throw off what are considered to be, even by the average worldly man, necessary and wholesome restraints, and to put on, as one might a suit of clothes, a reckless manner? Why is it necessary to laugh at so much that we hold sacred in dear old England?

We had a good run down to Dover, but a heavy sea awaited us. It was very rough all the way over, and some of us found it very difficult to keep on our feet. Many could not.

On reaching Calais we found our train awaiting us, and going on board had dinner, all the Paris passengers being still with us. Only those of us going to join the mail steamer at Brindisi were allowed beds, the remainder leaving us about eleven o'clock. I got to bed early, and slept well for a time, but in the early morning felt cold; when on rousing myself, and looking about for my overcoat, I found that another man had got it comfortably rolled round him! As he was fast asleep I had not the heart to awaken him, and so had to endure the cold till it was time to get up. We met the home-going mail about half-way between Calais and Brindisi, and as both trains slowed down, some of the passengers of our train were able to converse with friends on the other train while we leisurely passed each other. A lively tea-planter, my friend of the topcoat, standing beside me, remarked dryly, "There

they go, all money and no clothes; and here *we* go, all clothes and no money."

The second half of the railway journey was exceptionally hot and trying. Punctually at 4 p.m., on the 5th, we steamed into Brindisi, having accomplished the journey from London, 1,450 miles, in $48\frac{3}{4}$ hours. We were not long in getting on board and settling down on the *Mirzapore*, which awaited us at the wharf. In a short time the mails arrived, were counted on board, and we started for Port Said.

We had a beautiful passage all the way to Bombay, and would have made a very good run of it but for two slight mishaps in the Canal. First we injured our rudder by touching a sandbank in the Bitter Lake; that detained us six hours. After which we got on all right till we reached the eightieth mile, when we found a small steamer, the *Olive Branch*, lying aground right across the Canal. She was scarcely received as a harbinger of peace, as she detained us another twenty-four hours.

We had one or two very hot days in the Red Sea; a description of one will suffice:

This is our hottest day, and it *is* hot. We all agree it is hot. Even those who with an air of "But I know better," have been hitherto saying, "You don't call this hot, do you?" are constrained to acknowledge the fact. I am sitting under the punkah at the saloon table, and beside me is a large tumbler of iced lemon squash from which I occasionally sip through a straw—"a luxury," say you; "a necessity," say I. On the table, a little higher up, are two babies, lying stretched out like starfish; one of them, a lovely boy of about two, seems to have gone completely under to the heat. It is pitiful to see the poor children, they are already quite washed out. Everyone is limp and draggled-looking, grand toilets are given up, and people are just trying to *exist*.

To me the voyage was a very pleasant one; there were many missionaries on board; Mr., Mrs., and Miss Huber, C. M. S., going to Gaza; Miss Adie, to Nazareth; Mrs. Scott and Mr. Kelly, to Delhi; Mr. and Mrs. Jeffrys, to Madura; Mr. and Mrs. Leaf, also for Southern India; and Miss Scorgie, going to the Church of Scotland Mission at Sealkote. In the evenings we used to have hymn singing, sometimes on deck, and sometimes in the second saloon. The hymns seemed to have a great attraction for some people, who would gather round to listen. My time was fully occupied, as I had three Hindustani pupils.

The last Sunday before landing, by general desire, I gave some account of the Leper Mission after evening service, and was much cheered by receiving a kind gift of £10 from a friend on board.

We arrived at Bombay on Monday night, the 20th of October, about eleven o'clock, and from then till midnight the scene at the gangway was interesting and exciting in the extreme. Our steamer lay at anchor some distance from the shore, and the arrival being so late, those who were expecting friends were quite in uncertainty up to the very last moment. The interested parties—mostly wives returning to their husbands, and in two instances *fiancées* coming out to be married—were allowed first place round the gangway by common consent, while the remainder of us were content to take back seats on the piles of goods and baggage which had been got out ready for landing, and look on at the fun. As each head appeared above the gangway a look of recognition would dart from some pair of eyes in the inner circle, there would be an embrace or a silent pressure of the hand, and the group at the gangway would be lessened by two, who having met, ceased to have any special interest for strangers, but who had retired into a quiet corner to unburden their pent-up hearts to one another. As minute after minute fled, and our group of expectants became less

and less, the strain and excitement was very apparent on the faces of those who remained. At last, but one poor white face was left, the owner of which had borne the strain bravely, but had been unrewarded, and had to wait till next morning before the tension was removed.

What a solemn study is the human heart ; what joys and sorrows lie hidden there ; what hopes and fears ; of what wild agony it is capable ; and yet what a calm peace can possess it if Jesus is King. He is Prince of Peace, and the realm of His dominion is the human heart ; but how small is the number of those, comparatively speaking, who allow Him to enter in and reign.



CHAPTER II.

BOMBAY TO RAWAL PINDEE AND KASHMIR.

October 21. Left Bombay at 9.30 p.m., and travelling *viâ* Ahmedabad, Rewari, Hissar, Ferozepore, and Lahore, reached Rawal Pindie on the evening of the 24th. Three days and three nights in a train is not something to be looked forward to with unmixed pleasure, and yet it is wonderful how one gets used to these long Indian journeys. This one too was not by any means without interest. I had many pleasant companions, several being fellow-passengers from the *Mirzapore*. Gradually these dropped off at different stages of the journey, until at last at Lahore only Miss Scorgie, who was going to join the Church of Scotland Mission at Sealkote, remained, and at Wazirabad she also left, being met there by my old friends Rev. J. W. Youngson, and Dr. Hutcheson.

Between Wazirabad and Rawal Pindie I met a gentleman in the train—an official on the railway. He told me of the great difficulty he had had in getting a native Christian employed as a gatekeeper on the line, simply because the man had been a sweeper (low caste) before his conversion. He told me that officials will generally back out their heathen *employés* in their bitter hostility to the native Christians. Truly this is being "wounded in the house of His friends," His *professed* friends at all events. This same gentleman told me of a native Christian whom he has had in his employ for two years and a half, and said that a more trustworthy servant he has never had. He told me also of

how this man had withstood temptation when a gentleman had offered him a "peg" (brandy and soda) because of some extra work he had been doing; the lad politely declined, and said that he had not been in the habit of taking any strong drink. Oh, professing Christians, in heathen lands, or indeed in any land, why will ye thus throw temptation into the way of these "little ones"! The value of the above information consists in the fact that it came out in ordinary conversation, and was quite unsolicited.

On arrival at Rawal Pindee I was most kindly received by the Rev. J. F. Ullmann, the second senior missionary of India, having been fifty-one years in the mission field, the senior being the Rev. John Newton,* of Lahore, who is now in his fifty-sixth year. Mr. Ullmann is now seventy-three years of age, but is still full of work.

On going into my bedroom the first word I got was, "I will pour water on him that is thirsty"—a very precious promise to begin this tour with.

October 25. This morning I got this message, "Lo, I am with you always, even unto the end of the world;" and again, "The counsel of the Lord it shall stand." Surely thus fortified I may go forward. Yes, He is counsellor; may we be in such a teachable spirit as to be able to receive and act upon His counsel. And let us remember that it is not our scheming and planning that will stand, but *His counsel*. How often we are taught this by bitter experience, and yet we will scheme and plan and build again, only to have it all blown upon and thrown down.

In the evening I visited the Leper Asylum here with Mr. Ullmann and Dr. Káli Náth. There are two barracks with rooms back and front, about twelve rooms in each; and six square mud buildings with four rooms in each.

* This veteran has since been called to his rest, leaving Mr. Ullmann as senior missionary for India.

One of these latter blocks is given up to servants. The mud buildings will probably fall in before long if not kept in repair. There are forty-three inmates on the roll, of whom twenty-three are men, and twenty are women, and there is one leper child, a boy of about eight years. It is not often that one finds the women in an asylum so nearly equal in number to the men. All the inmates are Mahomedans, except one woman who is a Hindu. There are four children with no appearance of the disease, all very young, living with their parents, three with mothers, and one with its father; these mothers and that father are all lepers, far advanced, bad cases. There were, besides those on the roll, nine other lepers who come there to sleep at night, but who beg about during the day. These nine are not regularly admitted, and get no help, as they are not belonging to the Rawal Pindie or Poonch districts, and the asylum is only for the lepers of those districts. The asylum, such as it is, is supported by the Municipal and District Committees; three rupees a month are given to each adult, a suit of clothes in the summer, and a rasai or blanket in the winter. They also get a bedstead each, and cooking utensils. All the inmates are in a truly pitiable condition, all, with one or two exceptions, far advanced cases. Very little is being done to relieve them physically. An unutterably sad expression appeared on the faces of all. And one young woman, about twenty-four years of age, who has been twelve or thirteen years a leper, struck Mr. Ullmann and me especially; there was a look of the most abject despair written on that poor young face, a "bonnie" face too. We came away from the place feeling terribly sad. There were some cases of dreadful suffering, a woman with an abscess in the breast, and a man with the same thing in his ear, and all of them in such filth. Nothing is being done to comfort them—no one to tell them of the love of Christ. Oh, how it wrings one's heart! Some

of them followed us with their piteous tales of suffering and wrong, but, alas! we were helpless. Oh that the Lord would charge some Christian heart in this place so full with His own love and sympathy that it would overflow to these poor sufferers! The native doctor told me that no money is now being spent upon the place, as the Committee are waiting to see what will be the decision of Government regarding an asylum for Rawal Pindee.

October 26. I cannot get those poor people of yesterday out of my mind, their faces seem to haunt me. May God grant us increased funds that we may be able to multiply the number of our leper asylums all over the country. Last night before dropping off to sleep I prayed that the Lord would put it into the hearts of some of His people in Pindee to care for the lepers, and how graciously has that prayer been answered. How fully has that verse been fulfilled, "When the poor and needy seek water and there is none, and their tongue faileth for thirst, I the Lord will hear them." I could not get their awful condition, and those woebegone faces, out of my mind. As I lay down last night I said, "Lord, thou knowest the heart that is to feel for these lepers, put it into that heart to do something;" and He has done it, blessed be His holy name. Mr. Ullmann has been greatly touched by the sight he saw yesterday, and just now he came to me and said that he felt he must try and do something for the poor sufferers. That young woman's face, he says, he cannot get out of his mind, it seems to haunt him. Mr. Ullmann has a very high opinion of the native pastor here, Mr. Ralla Rám, and says he is a very devoted man, and will, he knows, gladly help in this work. So he and Mr. Ralla Rám are to visit the asylum regularly. Thank God! this is an answer to many prayers.

October 27. Monday. Left Rawal Pindee in a tonga drawn by two ponies at 6-45 a.m., and reached Murree at 12,

having stopped about half an hour at a place called Tret to get some breakfast. The journey to Murree is thirty-eight miles. Changed tongas at Murree and left again immediately. From Murree to Kohala on the Jhelum is a continuous descent of $27\frac{1}{2}$ miles. I reached there at 3.30 p.m., very tired; had something to eat and a rest, and left again at 4.35. The road from Murree to Kohala is in parts very dangerous for a conveyance drawn by horses, the gradient in some places very steep, and the turns very sharp. Immediately on leaving Kohala you cross the Jhelum over a very good bridge, for which there is a toll charge of one rupee; you are then in Kashmir territory. The road from Kohala to Dulai, the next stage, is a very good one and level. From Kohala until you reach Baramulla the new road follows the course of the Jhelum, and you can see the river almost all the way.

Reached Dulai Dak Bungalow at 6.5 in the evening, thus making $77\frac{1}{2}$ miles travelled by tonga to-day. The tonga is somewhat like an English "Croydon" cart, only stronger and with a pole instead of shafts. There is a large awning-like cover to keep the sun off. The best seat is with the driver in front, and by putting the baggage in behind, and allowing the sais (horse-keeper) to sit along with it, a nice comfortable balance is effected. The scenery so far is tame for the Himalayas.

October 28. Left Dulai at 7.40 this morning, and arrived at Garhi, after a very pleasant drive, at 10.30. We passed Domel Bungalow at the ninth mile from Dulai and twenty-first from Kohala. The Domel Bungalow seems a good one; it is prettily situated a little above the river, close to where the Kishn Ganga joins it. The distance from Domel to Garhi is $13\frac{1}{2}$ miles. The road is good all the way. We travel all the time with two ponies, getting a fresh pair at every stage, the length of a stage depending on the condition of the road to be travelled. The average rate of

the journey is about eight miles an hour, including stoppages for changing the horses. The Dak Bungalow at Garhi is first-rate, clean, well furnished, and beautifully situated. Dulai Bungalow, under present management, is to be avoided, the servants there are the personification of the concentrated essence of filth, and the food is very poor.

We left Garhi at 10.50 a.m., and the next place we passed was Hati, where there is a Bungalow; but as we passed under it, and I had no occasion to stop, I did not see it. It is about twelve miles from Garhi. After this we came to Chakoti, only nine miles from Hati. Between Hati and Chakoti the road was bad, dangerous in some places. The Chakoti Bungalow stands a little above the road. I did not go up to it, and was not taken by its appearance. From Chakoti to Uri is thirteen miles. I arrived at 4.45 p.m. and put up for the night in the Bungalow, a wretched place; but there is a new one being built close by. This is a good situation for a rest-house, and will be a nice place to put up for the night when the new bungalow is ready. There is a post and telegraph office. There is a very good ground for camping, a large plateau, with a fine view of a snow-covered mountain at one side, and the river running at the base of the plateau. I have travelled $54\frac{1}{2}$ miles to-day, making the distance from Rawal Pindie 134. We passed some very bad bits of road since leaving Chakoti; one place where an ekka went over a short time since, when two men and the horse were killed. In another place our horses stopped dead and began to jib. There was nothing between us and the precipice, not even a stick or a stone. I was preparing to jump out when the horses started off again; the sensations were not pleasant.

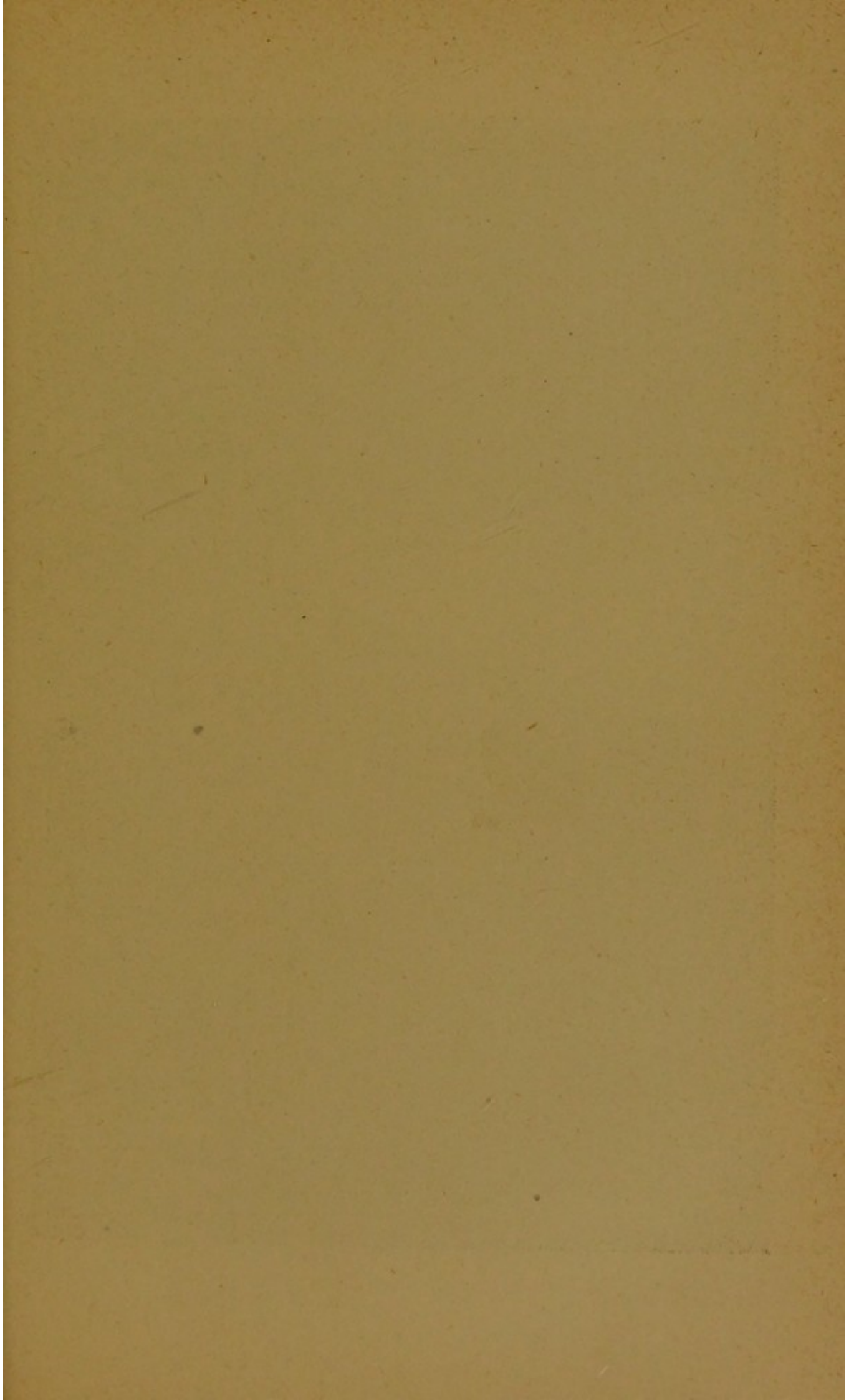
October 29. Left Uri at 8 a.m., and travelled to Rám-pore, $13\frac{1}{2}$ miles, through the most varied and beautiful scenery—magnificent mountain gorges, well wooded, and

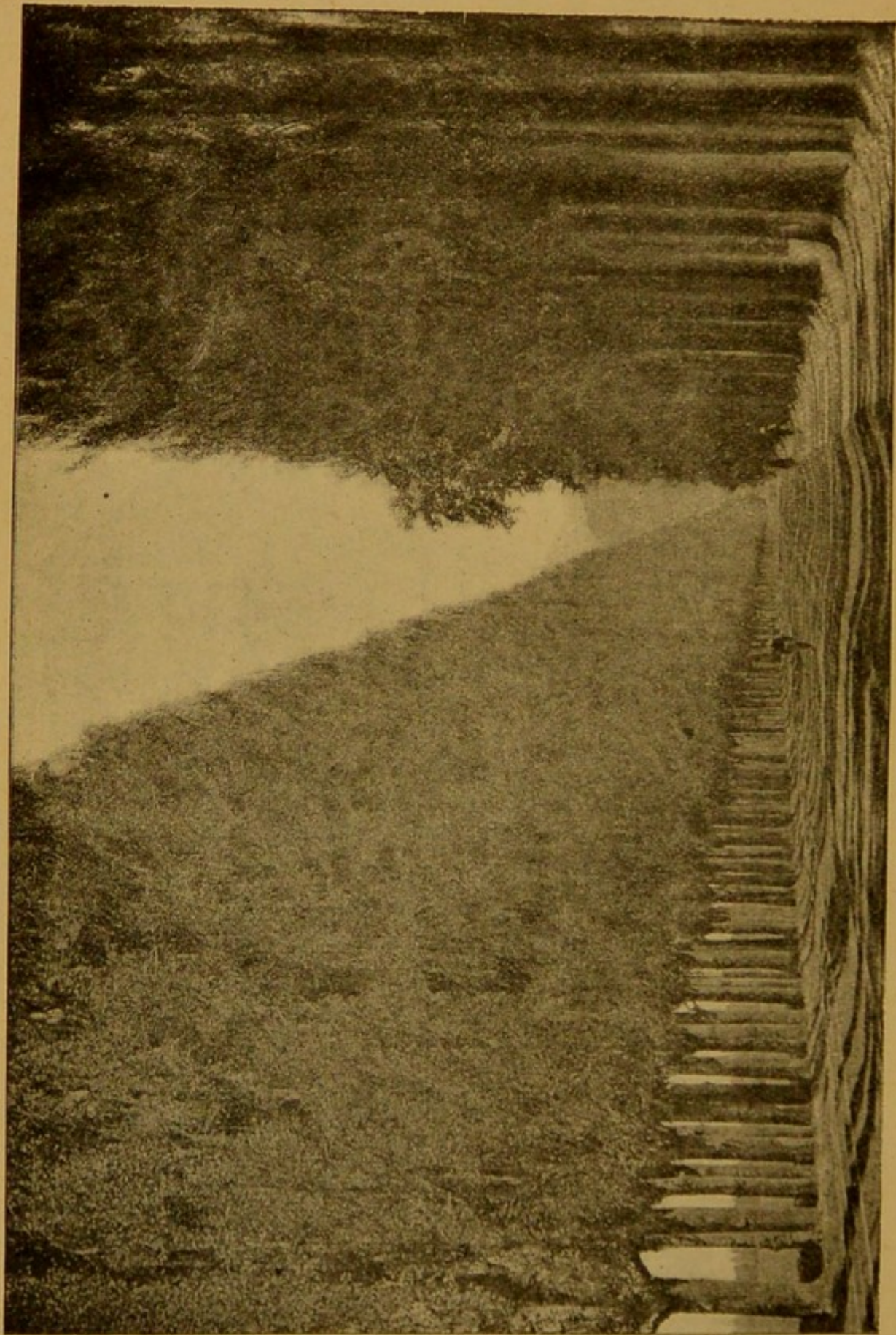
the river winding gracefully below us all the way. Rámpore Bungalow is a long barrack of a place. But in such surroundings who would trouble about the appearance of the house which gives them shelter? There is a post and telegraph office here, and provisions are obtainable. After having some *chhótí házrí*, I again started, and found there was a continuation of the beautiful scenery all the way to Baramulla—sixteen miles—which place I reached at 12.30. This is 98 miles from Kohala, and 163½ from Rawal Pindee. There is at present no Dak Bungalow at Baramulla, as it was thrown down flat in the earthquake of 1885. It was necessary therefore either to go at once on board a boat or to continue my journey on horseback, the road being no longer suitable for tongas. The boat is the more usual way, but takes a long time—about 48 hours—at this season of the year, as the river is very low. Those who choose the boat must go on board immediately, and live and sleep on it. The boats are comfortable, have a sleeping-place and protection from the sun, and the head man can usually cook fairly well. It is only 34 miles by road to Srinagar, and many would elect to take that route but for the difficulty of procuring anything to ride. The moment I alighted from my tonga I was besieged by boatmen, each one claiming the superiority of his boat, and each one thrusting his certificates at me. At last it became so bad that I was obliged to face round and stand at bay, flourishing my stick in front of me, and threatening to tear up the first certificate that should be put into my hand. Finally, seeing I was determined, they gave it up, and left me in peace. I then went to the post-office, and found there a kind telegram from Dr. Neve, medical missionary at Srinagar, saying that I was to come on by road to Pattan—sixteen miles—and there I would find a small tent, a servant, and a horse. The next thing was to procure a horse to take me to Pattan, but apparently no such thing

was to be had. After a little I met a respectable native, who told me that the Tahsildar (a native official) was in a tent close by, and that if I would go to him he would probably get me a pony. So over I went, and making my salám to the Tahsildar, told him my difficulty, and asked him if he could help me. He was very kind, and after a little procured me a pony and two coolies to carry my baggage. When the pony came I was aghast. It reminded me of the miniature donkey which the "Cherry Blossom" Company were exhibiting at the late Edinburgh Exhibition as the smallest donkey in the world; and I felt that, as Paddy would say, "But for the pride of the thing, I might as well be walking." I ventured to suggest to the Tahsildar that the pony looked very small, and that I was a big man; but he at once reassured me, told me that my fears were groundless (they were certainly not that, as it was the ground I was thinking about), and that the pony would carry me well. Accordingly I mounted—not a very difficult matter—and found myself on a native saddle which was too small for me. There was nothing for it, however, but to make a start, and so off I went, followed by a native, who drove the little animal from behind, after the manner of an Egyptian donkey-boy. It was undignified, to say the least, but there was no help for it. The road was very level, and the small creature carried me wonderfully. When I had got a little more than half-way I heard the noise of hoofs behind me, and on looking back, I saw a cavalcade of native gentlemen coming along at a rapid pace. They were well-mounted, and would probably have passed me at once, and left me far in the rear, but that their politeness would not permit of their doing so. They slackened their pace, and we got into conversation. After a while I requested them not to wait for me, as I could go but slowly; whereupon one of them said that he had a spare horse, and if I would be so kind as to mount it he would

be very pleased. After a little polite fencing I was "so kind," and, with many thanks, got on to a fine strong "Yarkundi," and a comfortable, well-padded native saddle. The change was a most agreeable one, and made considerable difference to me. We all then rode on together, and after a short time arrived at Pattan, where I found Dr. Neve's little tent already pitched, a man and horse, and table servant with provisions. This man gave me without any delay a delicious cup of tea, and then set about preparing my dinner. After dinner I turned in for the night. And, oh, how cold it was! so much so, that I did not dare to undress; simply took off my overcoat, put on a dressing-gown over my clothes, got under all the wraps I had with me, including the overcoat, and was soon off to sleep.

October 30. This morning when I went outside the tent what a sight met my gaze! On my left hand was the crimson glow of the approaching sun; on my right, and high up, was the clear, silvery moon; in front of me was a mountain-peak clad in virgin white snow; and this peak peeped out from between trees of the most exquisite autumn tints of crimson, and dark green, and gold. This formed a lovely foreground; while at my feet was a carpet of glistening hoar frost. "These are Thy works, O God." In a second or so the scene was completed by the first rays of the rising sun falling athwart the white snow-cap. I held my breath in awe and wonder as I gazed on the marvellous scene. The autumn tints in this valley just now are the most varied and beautiful, I think, that I have ever seen anywhere. I was soon in the saddle and away, and after a long ride of eighteen miles, arrived at Dr. Neve's house about 11.30. I cannot but feel deeply sensible of the Lord's goodness to me on this trip, in the way in which He raised up those friends for me amongst those native gentlemen, first at Baramulla, and afterwards on the road to Pattan.





Poplar Avenue, Srinagar.

CHAPTER III.

SRINAGAR.

October 30. On arrival at the Mission House, the Rev. Mr. Coverdale, of the C. M. S., who is on a visit here, kindly got me some breakfast, as Dr. Neve was out. Dr. Ernest Neve is away in camp in the direction of Islámábád and will not, I fear, be back before I leave, so I shall not see him.

After breakfast I walked over to the Medical Mission Hospital, where I was very heartily welcomed by Dr. Neve, whom I found busy amongst his patients. He is engaged just now in rebuilding a great portion of the hospital, and in erecting an eye ward.

I am struck by the thorough way in which the Bible teaching is done in this hospital. Dr. N. and his helpers have a syllabus which is regularly gone through in each ward. Just now it is the life of Christ which is being taught. This plan secures continuity of teaching, and in this way any patient who has been for a few weeks in the hospital must have some little consecutive knowledge of leading Bible facts.

Srinagar is quite different from anything I have seen in India. Its lagoons remind me of the Backwater. Its lovely poplar avenues are the finest in the world. There is one avenue, some distance from here, which is said to be ten miles long. The city is a kind of Venice in its way, except that the houses here are very dilapidated, and have a tumble-down appearance. One rows about the lakes and

canals and through the streets just as one reads of people doing in Venice.

After tiffin Dr. Neve took me to see the site for the new Leper Asylum. It is a most suitable one; the ground on which it stands is a kind of peninsula, running out amidst the lagoons, and touching at one point the Great Lake. On the north-east side there is a semicircle of magnificent mountains, which most of the houses are to face. The lepers here will be well away from other people and yet within easy reach, either by land or by water. We went by boat, an hour's most enjoyable row. Dr. Neve, who has been given entire management of the place for five years, and is to be allowed to put up the Asylum according to his own ideas, and to carry on the institution as he thinks best, is putting up buildings to accommodate thirty patients. For this he has received 5,000 rupees from the State for buildings, and is to have 2,000 rupees a year to carry on the Establishment. This is, I think, a most handsome offer on the part of the State, and deserves to meet with success. It was, I believe, originally intended that the Asylum should be a State concern, that is, managed by State officials; but in some wonderful way, unsought for by Dr. Neve himself, the management of the place has been offered to him, and he has accepted it. This is a matter for congratulation, as, apart from the religious aspect of the question, leper asylums can be better carried on by medical missionaries than by anybody else, especially when the asylum is to be on the voluntary principle: the leper, above all people, needs one to deal with him who has a heart surcharged with sympathy. The place where the asylum is being built is called Bahra; on the ground is a magnificent chunar tree, just now clothed in crimson, which will be a great boon to the inmates. The buildings are already well under way, and are being constructed to provide for thirty inmates to begin with. There is a central building

which is pucca (permanent), and is to be double-storied; above will be rooms for Dispensary, &c., &c., and below will be two wards to contain four beds each, for bad cases. On either side of this central building are three rooms, $12 \times 9 \times 9$ feet high, for men. Besides these rooms three others are being built for women at some distance, and flanking the others. The women's rooms are to be 12×12 .*

Dr. Neve is deeply interested in the work, both from a medical and from a missionary point of view; indeed, as a medical man he is now an acknowledged authority on the subject of leprosy. His intention is to receive the lepers first at his own Dispensary, and then, after he has taken notes of their cases, to send them down at once by boat to Bahra.

There are only three lepers here at present, one of them being one of the two lately baptised; he is a nice, bright fellow, wonderfully cheerful, and always has a smile for you: he is a bad case of tubercular leprosy.

October 31. Friday. After breakfast visited the John Bishop Memorial Hospital for Women, the gift of Mrs. Bird Bishop, who recently visited this place, and was so struck with the need of such a hospital that she has given this one in memory of her late husband, Dr. Bishop, of Edinburgh. Miss Rainsford, of the C. E. Z. M. S., kindly took me to see it, and explained everything. It is a fine building, just finished, but not yet occupied. It is in charge of Dr. Jane Haskew, of the I. F. N. S. Society, who was kindly lent by her Committee for a short while to take the place of the late lamented Dr. Fanny Butler, until the C. E. Z. M. could supply another lady doctor. The I. F. N. S. Society is very strong in lady doctors, having

* As we go to press we hear that the buildings are completed, and that there are already 24 inmates.

now, I believe, as many as six fully-qualified ladies in the field. And in this they certainly show their wisdom. I have no hesitation in saying that every Female Medical Mission must have a fully-qualified lady doctor at its head. Half-trained ladies will make good assistants, but they should never be allowed to assume medical responsibility; and indeed if they are sensible women they will not take such responsibility on themselves. Miss Haskew is assisted in her work by Miss Newman, a trained lady nurse, and Miss Rainsford. Besides the fine hospital buildings, there is a good two-storied house being built in the same compound for the use of the ladies. Both are pleasantly situated on the banks of the Apple Tree Canal.* Miss Rainsford was most kind in explaining everything, and just before I left Miss Haskew arrived; she had been in the city visiting one of her patients. Miss Hull is at the head of the Zenana work here; she is a worker of many years' experience. A charming little booklet written by her, entitled, *Itineration in the Villages of Kashmir*, is well worth reading.

From the Ladies' Hospital I rode on to Dr. Neve's, over which there floats the banner of the red cross, and was just in time to hear him give his address to the out-patients. He spoke on the parable of the tares and the wheat, and although he spoke in Kashmiri, I could quite catch the drift of what he said. I was struck by the close attention of his audience, mostly Mahommedans.

It is of great importance that the preaching should be done by the medical missionary himself, or that he should take a very leading part in it. If he should relegate it to

* I grieve to say that since my return to England I have heard that all these buildings have suffered considerably by a most unusually high flood. The C. M. S. *Intelligencer* says, "Grievous damage has been done to the John Bishop Hospital and Dispensary, the latter has been washed down, and the property ruined to the extent of Rps. 1500."

some of his subordinates, the patients will just receive it as a disagreeable dose to be taken before being admitted to the consulting-room, but if it is the same hand which gives the medical relief that breaks to them the "Bread of life," the patients will be quick to discern the connection between the two, and they will gladly receive both at the same hand, while at the same time their hearts will be more open to accept the teaching.

As soon as the address was over, the patients were brought into the consulting-room one by one and prescribed for. One had to have an operation—a woman with an immense tumour on her shoulder. The doctor kindly allowed me to witness the operation, and to me, who had only once before been present at anything of the kind, the skilful way in which he operated was very wonderful. The tumour was a very large one, and had got right down to the bone, and yet in twenty minutes all was finished, and the patient resting quietly in bed. I saw her afterwards, and she smiled at me, and seemed so grateful. What an influence for good it will be in this woman's village when she returns there and tells of the wonderful Doctor Sahib, and of the kindness she received at the Mission Hospital. Her son was standing by during the operation, and was much moved, crying quietly all the time; he, too, will have his story to tell. And may we not hope that the hearts of both will be touched by the gospel message that they will hear from day to day whilst in the hospital.

In the afternoon I ascended the Takht-i-Sulaiman hill with Mr. Coverdale. It was a pretty stiff climb, but the magnificent panorama which lay at our feet, when the top was reached, well repaid us for our trouble. There is a temple at the top, for which a new idol had been brought, and this new arrival lay wrapped up in sacking just below the temple: it had not yet been put into position. It did seem so strange to see the helpless thing lying there.

There was not a soul to be seen, the caretaker of the shrine having apparently deserted his post, so that had we wished to be Iconoclasts there was nothing to prevent us.

November 1. Saturday. After breakfast rode over to see the Boys' Mission School, calling for Mr. Knowles on the way. We went through the Residency grounds, in which there is a very fine house, and a very handsome porch with some good carving on it. It is well worth a visit. We went for a considerable distance, Mr. Knowles walking and I riding, till we reached the river, when we got into a boat and went the rest of the way by water, my horse being sent round by road. After about twenty minutes' very picturesque row, in the course of which we had caught a glimpse of the Maharaja's palace, our boat stopped at the bottom of a flight of steps which we ascended to the school. On arrival Mr. Knowles gave the boys an address on the "Sermon on the Mount," and then opened with prayer—all in Hindustani, after which the boys dispersed to their various classes. Mr. Knowles kindly allowed me to have the senior class in Bible lesson. I found them very intelligent, and they seemed greatly interested in the way in which I took the class, my plan being to ask them general questions arising out of the lesson, rather than confine them closely to the text. This class is taught by Mrs. Knowles, and is the only instance that I know of a class of senior native heathen lads being taught by a lady. It is an interesting experiment, and will, I trust, be very successful. It must certainly be good for these lads to be brought close into contact with a refined English lady, to feel her influence, and to learn to respect her, and woman generally through her. I grieve to say that Mrs. Knowles is very seriously ill just now, which casts a cloud over my otherwise very happy visit to Kashmir.

As we went over to the school to-day, Mr. Knowles told me that he has on several occasions taken some of the

poor lepers out for a row in a boat, and that in this way he has had good opportunities of having close personal dealing with them. He says they seem to enjoy an outing of this sort very much.

After leaving Mr. Knowles I rode round to the "Bara Masjid," thence to the Leper Asylum, and then on to the Chunar Bagh, where I joined Mr. and Miss Coverdale, Dr. Neve, and the Mission ladies, in a very enjoyable picnic under the magnificent chunar trees, and on the edge of the large lake. Miss Gow (who is on a visit here just now), Mr. Coverdale, and I returned home by boat, and had a most delightful row, and the others of the party went by road.

November 2. Sunday. Went to morning service in the little church at the hospital : it was conducted in Hindustani by Mr. Knowles. In the afternoon I attended a second Hindustani service in the same place, conducted by two native Christians, of whom one read the lessons and preached, and the other read the prayers. The sermon was very fair, and the service was nicely conducted. After this service I visited the three lepers at the leper ward, accompanied by Dr. Thomas, native Christian doctor, and assistant to Dr. Neve, and had a talk with them. The Lord opened my mouth, my Hindustani came back to me, and I was enabled to speak to them for some time. Alaud-din, the Christian, seemed to appreciate what I said, as every now and then when I spoke of his privileges a bright smile would break across his intelligent face, and he would say, "Han sahib" (Yes, sir). And again, as I spoke of his responsibilities his face had a sober, solemn look. He went away a short time ago, after having become a Christian. This caused us all not a little anxiety, and we are much relieved at his return. Both Dr. Neve and Mr. Knowles speak very well of him. A couple of days ago Dr. Neve sent him and the other two lepers over to see their

new home being built, and all came back highly pleased with it.

November 3. Monday. Left Srinagar this morning at 7.23 on Dr. Neve's pony, and rode to Pattan, eighteen miles, where I breakfasted on the roadside, and changed horses, getting as my second mount a pony of Mr. Knowles, which he had kindly sent on for me. Rode on then to Baramulla, sixteen miles, which place I reached at 3.23, exactly eight hours from Srinagar. A boat would probably have taken two days. I left Baramulla as soon as ever my tonga could be got ready, and travelled on to Rampore, sixteen miles, arriving at 5.20, and put up there for the night.

November 4. Tuesday. Left early in the tonga, and, travelling all day, got to Kohala, where I have stopped for the night.

November 5. Wednesday. I left Kohala early this morning, breakfasted at Murree, and reached Rawal Pindie at 4 p.m. I have thus taken three days from Srinagar to Rawal Pindie. A man can do the whole journey in this time very easily, provided he gets well "horsed" from Srinagar to Baramulla, but it would be too fast for a lady and children.

I spent a couple of very pleasant hours with Mr. Ullmann at Rawal Pindie, and started by the 4.50 p.m. train for Sealkote.



CHAPTER IV.

SEALKOTE.

November 6. Thursday. Arrived at Sealkote at 5 this morning, and found the Youngsons' horse and trap awaiting me. On my arrival at the Mission Bungalow at 5.30 Mrs. Youngson and Dr. Hutchison, who now lives with the Youngsons, were both up to meet me: it was exceedingly kind of them. Mr. Youngson was away in Lahore on business.

The missionaries of the Church of Scotland here at present are Mr. and Mrs. Youngson, Dr. Hutchison, Medical Missionary, Mr. and Mrs. Waugh, Miss Plumb, and Miss Scorgie; the two last named being the representatives of the Ladies' Association, Aberdeen Auxiliary.

The American United Presbyterian Mission is in strong force in Sealkote, and has, like the Church of Scotland, been very successful in its work. The present missionaries are Dr. and Mrs. Stuart, Mr. Lytle, Miss White, M.D., Miss Gordon, and other ladies. The following extract from the *Punjab Mission News* regarding the last report of the American United Presbyterian Mission will give some idea of the extent of the work which these brethren are carrying on, and of the encouragement which they receive:

“The annual report of the American U. P. Mission, which has just reached us, is a model of concise and lucid arrangement, and is supplemented by tables which give at a glance an insight into the statistics of 8 Mission Districts, including 535 towns and villages inhabited by a Christian

population of 10,162. Of these, 4,486 are enumerated as average attendants at the principal service, and the extraordinary total of 6,677 as communicants. Two districts, however, send in incomplete returns of average attendances, so that the disproportion between worshippers and communicants is not so startling as it is made to appear. We are aware of the great difficulty of gathering the villagers together for service, except on such great occasions as an administration of the Lord's Supper; but when we remember that the average attendances include a large proportion of children, and that the total Christian community is 10,162, the communicants' roll of 6,677 will astonish high and low Churchmen alike. In fact in some stations, especially near Sealkote itself, the proportion of communicants to average attendants is as 2 or 3 to 1. We are glad to observe that there is a longer list of European subscribers to the Mission than has been published before. It is a Christian duty to lend a helping hand to the efforts of Christian Missions made at our doors, and we are sure that if our American brethren make their work and their wants known amongst their English neighbours, this obligation will be cheerfully acknowledged and discharged."

These further extracts will give an idea of the light and shade which cross the path of all who live and work for Christ amongst the heathen, and must show the faithfulness of the report presented.

In the body of the report we find sad evidences of the ravages of last year's epidemic fever, and to this, here as elsewhere, must be put down a serious check to both evangelisation and organization. In some villages twelve per cent. of the people died within a few weeks, and quite fifty per cent. were prostrated. The want of suitable workers has been much felt, especially among women.

But we read of useful volunteers, and Miss Corbett shows us that other humble qualifications are available. She says:

“We find that the greatest progress is made in those villages where a boy, who is not too highly educated, is living and working among his family and friends. They are naturally interested in their own people, and have an influence over them which those from higher castes have not.”

There has been much to distress the missionaries in some places where carelessness, both before and after baptism, has resulted in a walk unworthy of the faith carelessly adopted, and in some cases even in apostasy. Of one district the missionary writes:

“We have not a few of this kind of people on our hands. I wish to put the blame for this state of things just where it belongs, when I say it is entirely the fault of certain native workers, ordained and otherwise. Having offered schools and other worldly inducements, they found no trouble in baptizing as many as they wished. The consequence is that we have on hands a lot of *baptized heathen*, who reproach us on account of our unfulfilled promises. They are ten times harder to reach than they would otherwise have been.”

This witness is true. In many more villages, on the other hand, we read of greater encouragement than ever before in the spiritual condition of the Christians; of a deepening spirit of enquiry among all classes; and of better results than ever from the work of Christian helpers.

The plague of popery is not extinct, though its area is lessening as the following extracts will show:

“The papists have not taken any of our Christians since my last report; but instead several have returned to us, confessing that they have been thoroughly deceived in both worldly and spiritual matters, and some express contempt for Romish idolatry. One man went to the Roman Catholics

and drew three of his sons with him. The father is now dead, and the three sons came back stating that out of respect for their father, who could secure employment only by taking his family with him, they had nominally gone to Rome. Now that their father is dead, they want to have nothing to do with the followers of the Pope. The Roman Catholics have changed their mode of work; money is still used, but in a different way. Not so many are hired as servants, but distributions are made more generally. While we are trying to teach the people liberality, they are being liberal with their money. They have settled down to quiet work now, making their head-quarters in two of our villages.

“Our helpers and even ministers have been very cautious in bringing men into the Church, lest the Roman Catholics, who are working in an underhanded way in our district, should win over the new converts. The papists work only among Christians.”

While of work among women, Miss Gordon says :

“Two or three villages have been entirely demoralized through the false teachings of the papists, and other causes.”

Efforts are being made to develop a system of self-government in the village congregations. The loss inflicted on all parties by making the missionary's tent a “Small Cause Court” is a very serious one, and whoever best succeeds in showing how to avoid it, and yet to secure the removal of roots of bitterness, will be a benefactor to the native church. Of this effort Dr. Barr writes :

“To instruct them in the duties of self-government and discipline, the experiment is now being tried of having, in the different sub-districts, carefully-selected men, approved by the people, who meet from time to time with the missionary or helper in the division, and consult in regard to the conduct of members. No one who is employed by

the mission on salary is eligible to a place on this committee *panchayat*. So far this has worked well, and persons have been brought under discipline who otherwise, no doubt, would have escaped being reported to the missionary."

A mission report is nothing without anecdotes. In this report the lady writers best supply what is needed. Miss Wilson relates :

"A Hindu woman received us gladly, and listened attentively. She and her daughter both read well. She said, 'I have heard all about your religion from my youth up. I have one of your Bibles, and I read it. My heart is with you. I love Christ in my heart, but I do not eat your bread.' We endeavoured to show her that it is necessary for her to confess Christ."

Miss White, M.D., gives a touching incident in connection with her work in Sealkote :

"The religious work among the indoor patients has been specially interesting. One who entered for an operation, and who felt that her life was short, would call us frequently through the day to read and pray with her. The operation not giving the relief hoped for, she returned to her friends, that she might pass her last days with her husband. I visited her at her home daily, reading to and teaching her. On all these occasions many others were present, among whom was her husband, who sat silent. One day I was unable to pay my visit, and on the following day the husband addressed me for the first time, when he begged me to come to his house daily. 'Don't leave her for one day,' he said. 'I wish my wife to die a Christian. I was converted in the Mission Boys' School under Dr. Martin, and though never baptized I am a Christian, and have been labouring to bring all my friends to Christ.' The wife confessed Christ and died, I believe, a true Christian. It was beautiful to hear her talking to those about her, and begging them also to come to Christ."

From the educational part of the report we cull two passages worthy of attention, and italicise them. The Rev. G. W. Morrison says of the Gujranwala school, "So far as educational results are concerned, it stands very near the first, if it is not actually first, among schools of like grade in the Panjab. The boys also hold a high place in the tournament of athletic sports which is held yearly. *The time that I have given has been devoted to direct religious instruction.*"

And Miss McCahen, in Sealkote Girls' Boarding-school, describes her work, "My own teaching is confined to the Bible lessons, and *I allow nothing to divert me from that.*"

Regarding the work of the Church of Scotland's missionaries in the Panjab Mission, the following statistics will enable us to form some little idea of the prodigious task that lies before them.

The membership of the Church of Scotland in the Panjab is now 2207, and the number of pupils attending the college and schools of the Mission is 2477; of these 280 are girls.

The field occupied by the Mission is a large one, there being in the part of Sealkote assigned to it 400,000 of a population, in Wazirabad 100,000, in Gujrat nearly 700,000, in Chamba 120,000, and in Jammu about 500,000; in all close on two millions. Numbers given in this way do not impress the mind with the vastness of the field. It is only when the cities, towns, and villages are actually visited, and the work of preaching and teaching followed through its successive stages among different classes of people and in different languages, that its extent, importance, and difficulties are perceived.

The baptisms during the year just closed were 275. The year before the baptisms were 700.

The difficulty is, How is this grand work to be continued? Here there is a most successful mission; but the

forces put into the field are not equal, or anything like equal, to the necessities of the case.

Mr. Youngson, after having worked nobly single-handed for years, and after having met with success such as has not fallen to the lot of many missionaries, is now obliged to return home for a short furlough. It is a choice between this and a breakdown. In what an unsatisfactory condition he is obliged to leave his grand work at Sealkote! Dr. Hutchison cannot undertake it, having his hands very much more than full with his own work, and being entirely crippled by the want of a proper hospital and dispensary, and sufficient funds to provide medical assistants, appliances, and medicines. His present hospital is a wretched little place, only fit for an outhouse. How disheartening it is to have to carry on work under such adverse circumstances. If there is to be a Medical Mission it should be thoroughly equipped in order to be of any service as an evangelistic agency. Clearly then Dr. Hutchison cannot supply Mr. Youngson's place; and so the whole of the vast field in Sealkote is now left in the care of a young missionary not yet a year in the country.

The importance of the whole Panjab Mission is not sufficiently understood by the Church of Scotland, or I am convinced it would not rest till at least five new missionaries were sent out to reinforce the four Europeans who will be left when Mr. Youngson goes home. There should be two men in Chamba, two in Gujrat, one in Wazirabad, one in Duska, one in Jummoo, and two in Sealkote, besides the medical missionary. All these should be Europeans, over and above the native staff.*

It is very gratifying to see that the Church of Scotland Ladies' Association is realising the importance of the

* I rejoice to know that since these words were written one new missionary has been appointed, and is to be supported by St. Mark's, Dundee.

Panjab field. They have now got two ladies in Gujrat and two in Sealkote, the latter station being the special care of the Aberdeen Auxiliary. But there is room for many more ladies yet, and especially two might be stationed in Chamba with great advantage. There is a nice house being built for the ladies at Sealkote, and another has been commenced in Gujrat. I should very much like to see the Church of Scotland taking up ladies' village work in the Panjab, such as is being so successfully done by the ladies of the C. E. Z. M. S. These ladies have proved beyond all doubt that it is possible for English ladies to live among the villagers of the Panjab, provided they have good house accommodation, and are within reasonable distance of a European station, from whence they can secure supplies and get competent medical advice when necessary. They have also shown that Panjab villagers will be kind and respectful to English ladies when they trust them.

The Medical Mission work at Sealkote is very interesting. Some idea of it may be gathered from a report of Dr. Hutchison's. He says :

"The Dispensary in the Mission compound was open throughout the year, and a total of 6,560 *new* patients were treated there. The numbers seen during the cold weather itinerations amounted to upwards of 4,000; so that in all 10,560 *new* patients passed through our hands; and new and old together give upwards of 18,000 visits. The operations performed were about 400; chiefly minor. Owing to want of accommodation and funds we had to send away many cases requiring prolonged treatment or a surgical operation. The bulk of the patients attending the Dispensary came from the villages around us; and our work has thus supplied a long-felt want in bringing Medical relief to many who otherwise had no means of obtaining it. Patients have come in from long distances, and the fame of the Dispensary has been widely spread abroad. The people

have everywhere seemed most grateful for the kindness which it has been in our power to show them. In my absence the work was efficiently carried on by Babu Fazl Din, one of our native Christian Agents, who has had a partial medical training. The spring months up to the end of March were spent in the northern part of the district. In this portion of our field there are fewer Christian villages, and so an element of pleasure was wanting which had made itineration in the Daska direction exceedingly enjoyable. But there was abundance of medical work, and crowds of sick were treated at every halting-place. I was accompanied by Mr. Thakur Das, and we crossed over into Jammu territory and itinerated among the villages near the foot of the hills as far east as the banks of the Degh, where probably no missionary had ever been before. We found the people most friendly, and in several villages they pressed us to stay longer, and begged us to come back soon. No interference was experienced anywhere from the State officials, and in one or two villages they refused to take payment for the few supplies we needed. In many parts of the Sealkote district also the same friendly feeling was shown—a marked contrast in every way to what used to be in former years. Towards the end of the year itinerations were resumed in company with Mr. Youngson, and several happy weeks were spent in moving about among the Christian villages. The brethren were delighted to see us, and we were pleased to find tokens of progress and spiritual growth among them. They seemed to be drawing closer to one another, and to be realizing more fully the common bond of their new brotherhood in Christ. But everywhere also we found the same need for instruction and building up. Mr. Youngson's magic lantern exhibitions lent much interest and variety to the work, and secured large and attentive audiences in the evenings when the work of the day was done.

The evangelistic side of our work has been very interesting and encouraging. The work in the dispensary every morning was commenced with a short address, which was always listened to with attention. Not once was there any unpleasantness. The audiences were often large, though it was not possible to have the whole of the patients present at one time owing to the great distances many of them had to come. In the villages we often had very large audiences throughout; and in addition to the ordinary address a catechist went on preaching while we were engaged in distributing medicines. Nothing but kindness was experienced everywhere; and even bigoted Mohammedans became pleasant and friendly in sight of the medicine-chest. Service like that which the medical missionary can render commends itself to their hearts, and suggests to them a question which they cannot answer, "Why their own religion does not bring forth similar fruit?" Apart from direct results our medical work is producing a very friendly feeling towards us in the numerous villages near the Mission House; and is also exerting a good influence on our mission work generally throughout the district. The Christians have benefited much by it; and for their sakes also it is highly desirable that it should be greatly extended. In our Sealkote Mission-field, including Wazirabad, with a population of nearly half a million souls, there are only five Government dispensaries, so that there is room for any amount of medical mission work. Many suitable centres for branch dispensaries suggest themselves to us if the necessary funds are forthcoming, where the work would be a powerful auxiliary to the general evangelistic operations of the mission, and an immense boon to many of the Christian brethren and others who are at present without any medical aid in their times of sickness.

CHAPTER V.

*SEALKOTE, BABA LAKHAN, JAMMOO, WAZIRABAD,
AND GUJRAT.*

November 7. Friday. Mr. Youngson arrived home this morning, and after breakfast he and I drove out to see the Government Leper Asylum at Baba Lakhan, about ten miles from Sealkote. It was a most touching sight. There were forty inmates, of whom eighteen were men, sixteen women, and there were six children. Of the children only one is a leper, a boy of about ten. We saw the usual sad sights. Most of the cases were very bad, and there was one woman very far gone, with an infant of three weeks in her arms. Of the children two were little girls; both had been born in the asylum, but their parents are now dead. These two girls are sisters, both parents were lepers, but there is no sign of the disease on the children as yet. How dreadful that they should have been allowed to live on in the asylum! They have, however, been taken good care of by the lepers, who have been very kind to them. There is now a strict order against lepers in the asylum contracting marriages, but formerly, I am told, it was not so.*

The lepers at this institution appear to be well looked

* Since my visit I have drawn the attention of the authorities to the fact of these two children still living on in the asylum, at the same time offering to take charge of them in one of our children's homes. The district officer has kindly looked into the matter, with the result that the children have been handed over to some of their relatives who have laid claim to them, and have promised to become responsible for their support.

after, and to be fairly comfortable, but no mission work is being done amongst them. *

Many more lepers might be accommodated in this asylum, and it seems a pity that they should not be taken in when there is ample room for them. There are three large barracks (pucca), twenty-four rooms in each, making in all seventy-two rooms.

After visiting Baba Lakhan Mr. Youngson and I went by rail to the city of Jammoo, to see some of the members of the infant church there. After putting up our things into the Dak Bungalow, we called upon the little handful of Christians at their own quarter, and had prayer and reading with them. Two candidates were brought forward for baptism, but after examination were advised to wait for further instruction. How interested one felt in visiting these, the first converts, the almost secret believers, in this well-known stronghold of idolatry, these low-caste folk, of no importance in the place, from a social standpoint, and yet these

* At my suggestion the Rev. Dr. Martin, of the American U. P. Mission, in whose district the asylum lies, has since applied to the authorities for, and has obtained, leave to superintend the place. He has already appointed a catechist to instruct the lepers regularly in the word of God, he himself kindly undertaking to visit them as often as possible. Since my visit the American ladies have kindly taken up the work also, and are visiting the women at the asylum. Miss Gordon, who came out with her brother, the late Rev. Dr. Andrew Gordon, before the mutiny, relates as follows: "At Baba Lakhan we visited the Leper Asylum. The lepers live in good substantial brick buildings. We saw the women at two of them. At the first one they were shy, quiet, and rather indifferent; but at the second they were bold, bigoted Mohammedans. Seeing that the hands and feet of some of them were nearly gone, we told them of the compassion of Jesus for the leper, but they scorned us and mocked at His name, and repeated some of their poetry, which neither they nor I understood, and praised Mohammed." I thank Miss Gordon for her kind sympathy to the poor sufferers. She and her friends will persevere I feel sure, and the poor hard hearts will break down before the melting love of Christ.

may be the first-fruits of a very glorious harvest. How fully this was all realized as we sat there with them in their very humble abode, and read to them from the word of God, by the dim light of their own primitive lamp. The scene was apostolic, and surely that dim light may be looked upon as an illustration of the present position of that feeble little church. How poor and dim was the light of that tiny lamp, and yet what power is contained therein. Let it but be placed in touch with inflammable matter, and what may it not accomplish in the way of destruction! So let the flickering light of this newborn church be fanned by the hand of the Holy Spirit, and what may *it* not accomplish in the spreading of salvation!*

Surely its future progress will be watched with prayerful interest by all who have the increase of the Redeemer's kingdom in the Panjab at heart.

November 9. Sunday. A very happy Lord's-day. In the morning I had the privilege of conducting service for the native Christians in Sealkote city in Hindustani, and in the evening I preached to the soldiers in cantonments. There is work at very high pressure in this Mission. The missionaries are hard at it in season and out of season, willing to spend and be spent for all, European and natives alike. Two services in English every Sunday, besides two in Hindustani. The pastor for the native church is the Rev. Tahal Singh, who always takes one of the native services, having sole charge of the Hunterpore Church, so called from its having been built in memory of the Rev. Mr. Hunter and his wife, missionaries of this Mission, who fell in the Indian Mutiny. There is also a Bible-class for the native Christian women, in the village close by the Mission-house, every Sunday, taken by Miss Plumb and Miss Tahal Singh.

* Since our visit other converts have been added to the Church.

The Rev. Natthu Mal lives out in the district, having charge of the Amoutrah native church, which has a membership of 105, 24 of whom are communicants.

The third native pastor is the Rev. Hakim Singh, who works in the Wazirabad district.

November 10. This has been a busy day. After breakfast drove out with Miss Plumb, who kindly took me to see her city schools. I then met Mr. Youngson, and we both started for Wazirabad, where we arrived after a short journey by rail. Here I met many old friends, and went over the school in the city, where I had spent many days of my missionary life. I was glad to find that the school buildings had been increased by a small property adjoining having been purchased and thrown into the whole.

When passing through the main street of Wazirabad I came upon Bhola Khán, sitting at his old trade, just as I used to see him years ago, when I hoped he had given his heart to the Lord. Alas! he has turned back, and is now a pervert. Poor fellow, he seems ashamed of himself. When I spoke to him, he said of his going back, "Well, sahib, it was God's will." I replied, "No, Bhola, it was your own." I wished much I might have had a few words with him in private. But where is privacy to be had for a native in India? I visited my old house with Mr. Youngson, and then he returned to Sealkote; and I took train and passed on to Gujrat, where I am spending an exceedingly pleasant time with Mr. and Mrs. McCheyne Paterson and Miss MacKichan. They are expecting another lady very shortly to join Miss MacKichan, a Miss Stevenson. Mr. Paterson's trap was at the station awaiting me, and as I drove to the house I picked up Miss MacKichan on her way from school. How happy these mission ladies seem in their work, and what a pity it is that more of our girls do not engage in it!

I am glad to see that the house for the ladies has been

begun. It stands on a beautiful site, in front of the present mission-house, and on the right-hand side as you approach from the front. The building has not progressed much beyond the foundations, though it has been some time in hand. This is owing to the epidemic of fever in Gujrat, which has laid prostrate almost the whole population, and has paralysed all work. Mr. Paterson has been asked by the authorities to undertake the work of relieving the sick and suffering, for in some instances whole families are laid aside, and there is no one to procure the daily bread. For a time the death rate was 40 per day, out of a population of 19,000; and even now it is as high as 18. In the whole district 45,000 people are said to have perished. Hundreds have been unable to get in their grain from the fields, and the consequence is, in many instances, starvation. Mr. Paterson and Didár Singh, a native Christian of many years' standing, are busy for hours every day, and say that the things which they see and hear are sometimes most distressing. It is, however, undoubtedly a good thing for a missionary to be thus identified with the people in their sorrows and sufferings.

In Mr. Paterson's report for the year he says: "Such a state of matters added enormously to the work of the Mission. Eventually the school had to be closed, as our Christian workers were struck down with the fever." But he adds this encouraging news: "In this time of distress the people flung aside their caste prejudices. Almost every door was open to us; we were everywhere welcomed; and thus unprecedented opportunities of knowing and speaking to the people in their houses were obtained."

In the evening Mr. Paterson drove me to see the Leper Asylum. We found a nice little building of four rooms, capable of housing twelve lepers comfortably; but there were no lepers. Mr. Paterson has kindly promised to make enquiries about the place. If there are lepers in the

neighbourhood, it seems a pity that they should not be taken in and cared for.

November 11. This morning, before leaving Gujrát, Mr. Paterson kindly took me to see the new site for the school building and native church. The present building is quite inadequate, the native Christians still worshipping in a very poor little room only 18×12 .* A few Gujrát statistics may serve to fasten upon the minds of the readers the tremendous need of just one district of the great mission field :

Entire population of the district, 700,000. Gujrát City, 19,000; Jalálpore, 12,000; Shádwál, 10,000; Dingah, 10,000. Total population in these four towns, 51,000.

Christians in Gujrát City, 35; in Jalálpore, 11; in Shádwál, 12; in Dingah, 9. Total Christians, 67. There are 7 unoccupied towns and 1,271 villages in the district.

And to all this needy district there are allotted one European missionary and two lady workers, with a little handful of native Christians. A population larger than all Glasgow and its suburbs! Think of it, friends of Missions! Just conceive what it would mean were Dr. Marshall Lang, with two lady workers and a handful of Sunday-school teachers, to be set down to convert Glasgow and its suburbs! And think, further, what it would mean were the Church of Scotland to be satisfied with this arrangement! The pathos of the situation at Gujrát is complete when we read the following two paragraphs in Mr. Paterson's last report :

"The catechists at Jalálpur have worked heart and soul throughout the year. They keep up a day-school among the low-caste families, but the schoolroom was swept away in the rains, and now they are forced to seat their classes

* I am thankful to hear that a sufficient sum of money has been collected to build this church and school.

under a tree. It is all-important that our old school be rebuilt; but for the lack of £8 we have been unable to do so.

“*Dingah*.—No home congregation has as yet taken up work in this large and important centre. Nine months ago the people sent me a largely-signed petition asking our Mission to take over their flourishing school. A friend came forward and undertook the support of the school till such time as the Committee would sanction it, else this great opportunity would have been lost to the Mission. Since taking it over we have gained the confidence and the goodwill of the inhabitants. Now they listen earnestly and quietly to the Gospel message, while before this they were in the habit of hooting and stoning the preachers. This is one of our most promising fields of labour, yet no congregation has come forward with the money required to make it a permanent district centre. Yet only £16 a year is needed. Shall our appeal to the churches be in vain this year also?”



CHAPTER VI.

AMRITSAR, DALHOUSIE, CHUMBA.

November 12. Left Gujrat yesterday at midday, and got to Amritsar at 7 p.m., where I was met by Dr. Henry Martyn Clark, who kindly drove me to his house, and there I spent a most enjoyable evening with him and Mrs. Clark.

Before leaving Amritsar this morning Dr. Clark pointed out to me the large banyan-tree which was planted by the Rev. Robert Clark (father of the Punjab C. M. S. Mission) thirty years ago. The tree goes by the name of "The Amritsar Mission," the parent stem representing the Amritsar city work; while, curiously enough, as each new out-station has been opened the tree has thrown down a new stem. As we looked at the tree Dr. Clark, pointing to a new stem which was about half-way down, said, "This represents a new station which we are just about to open."

I left Amritsar by the 9.27 a.m. train, and reached Pathankote at about 1.30, where I had a hurried meal in the waiting-room, and at 2.5 started in a tonga for Duneira, where I arrived at 5.50 p.m., after a tremendously dusty ride and a very good shaking. Still, what an improvement it all is on the old journey of ten hours in a *dák gári* (a horse conveyance), and then ten hours more in a *doolie* (a sort of palanquin).

After dinner and a short rest at Duneira I started again, this time in a *doolie*, as the tonga can go no further just yet, the road not being completed. After a disturbed night

in the doolie arrived at Mrs. Lester's Hotel, Dalhousie, at 6.30 a.m. I found that the hotel was closed for the winter months, but Mrs. Lester kindly took me in as her guest, and gave me a much-needed breakfast. I remained a few hours in Dalhousie, called on some old friends, and visited the cemetery, where a darling child sleeps till the Lord's coming, her little grave being many months of the year hidden beneath the heavy snow which falls almost every winter in this mountainous region. I then hired a pony in the Bázár to take me to Chumba and back, and started for Kujear at about 1 o'clock. I arrived at Kujear Dak Bungalow at 4 p.m., after a lonely ride through the still, solemn forest, and put up there for the night.

The Dak Bungalow is picturesquely situated at one end of a large open glade, in the midst of a great cedar forest, and is well worthy of a visit from strangers spending the season in Dalhousie ; it should, however, be visited in the early summer or autumn, not during the rainy season. In the depth of winter it is practically inaccessible from the Dalhousie side, the forest being blocked with snow.

November 14. Left Kujear a little before 8 a.m., and arrived at Chumba at 10.30, to find Mr. Walker, the missionary of the Church of Scotland, and His Highness the Raja, both away from home. This was a great disappointment, as I was most anxious to see them both. I was met by the Rev. Sohan Lal and Poli, and soon after Dr. Barkhurdar Khan called to see me, all old friends. I have put up in the Mission House, Mr. Walker's, as I know I am welcome here, even though the master is away from home.

My first visit has been to the Leper Asylum, which I built myself in 1875. It is beautifully situated on one side of the Ravi, about two miles from the city of Chumba, the approach to it being a lovely road along the right bank of the river. The asylum is divided into two parts ; the

first set of buildings, forming two sides of a square, consists of low huts ; there are also a small church, and a double-storied building for store-room, &c. The second set of buildings is composed of a single row of huts, about 400 yards further down the river. Originally the former buildings were used for men, and the latter for women, but now, by the wish of the His Highness the Raja, the former are not occupied, while both men and women occupy the latter. At one time all the buildings were fully occupied, but now lepers are not encouraged to come into Chumba, and so there are only ten inmates at present, though there is need in this State for numerous asylums, the number of lepers being very great indeed.

On nearing the asylum I said to Pastor Sohan Lal and Dr. Barkhurdar Khan, who had accompanied me, "Will you kindly allow me to go on alone?" and went forward by myself. Rodu was the first to see me, the same who had seen me first on the occasion of my last visit, four years ago. There was visible excitement at my approach, and as it dawned upon them who I was, the joy expressed on their faces was beautiful and touching to behold, and when Rodu turned to the others and said, "Our sahib has come," it went very deep into my heart. There are three inmates now in the asylum who were there many years ago when I had charge of it ; these are now all Christians. It was most gratifying to see the way in which they remembered, and asked so kindly after, my wife and children. Their names are Rodu and Kanaya, men, and Gamnu, a woman. Altogether there are eight Christian lepers in the asylum here ; and from what Dr. Barkhurdar tells me they must be very bright Christians. Dr. Barkhurdar is very devoted to these lepers, giving them a great deal of time, and not only seeking to benefit them as a physician, but teaching them from the word of God. They are also visited] by Pastor Sohan Lal and Poli, while there is a

special reader for themselves, an old friend called Kodu. It is a great joy to visit them and to see them so bright and happy, remarkably so when one remembers the awfulness of their condition. One Christian lady was so struck by the appearance of quiet peace and joy on the face of one of the women that she described it as "God's own glory." Surely these are "living stones" gathered out from those quarries of corrupting humanity, to be set for ever in His Temple.

There are some very interesting cases here, as well from a spiritual as from a medical point of view. There are three lepers here, father, mother, and daughter; the daughter is now twenty-two years of age, a nice-looking woman; she is married, but was turned away by her husband when she developed leprosy. This woman was born about three years before her mother became a leper; the mother was the first to become afflicted, then the husband, and finally, years afterwards, after she had married, the daughter also became a leper. The father in the first instance separated from his wife, but did not put her away, and the daughter left the parents' roof when she got married; now God has restored them all to one another in this terrible calamity which has overtaken them, and they again live under one roof. I had all three sitting close to me, and with Dr. Barkhurdar's aid was questioning them very closely as to their former history, when suddenly the daughter was observed to be crying, and on our asking her what was the matter, she said, "No, it was God's will that I was to become a leper;" she had seen by the drift of our questions that we were gradually drawing the net in round her poor mother, and so bringing *her* in as the first cause of all their misfortunes, when with a delicacy of feeling beautiful to behold, and with the love of a daughter so natural, she said almost indignantly, "No, it was God's will that I was to become a leper." It was a touching scene.

As soon as we saw how agitated she had become, we explained that we had no intention of reflecting on her mother in any way; after that she became quite calm again. Her father and mother are both Christians, but, strange to say, she, poor girl, has not yet seen her way to throwing in her lot with them in this respect. She has once been restored to them in the dark shadow of this terrible disease, may we not further hope and expect that she will again be restored to them in the brightness of a Saviour's love, and become one with them in the better than earthly relationship, that the shadows will all flee away, and the Sun of Righteousness will arise upon her "with healing in His wings."

Dr. Barkurdar, in speaking of the power that Christianity becomes in the lives of some of these poor people, said to me, "I have seen some of these Christians die, and they died in faith, without a fear of any kind, and I am sure they are now in heaven, and their poor faces brighter than the angels by far."

I am having a time of very sweet and refreshing communion with the native brethren here; they are most kind and thoughtful, and treat one with such Christian courtesy, and in such a loving Christ-like spirit. The Rev. W. Ferguson, now in Cyprus, was the first missionary to enter Chumba, and many of us have read and heard of his peculiar methods, such as preaching through a trumpet, &c. If peculiar, they were striking, and as they were done in singleness of aim, and the object was God's glory, and the extension of His kingdom, the Lord Himself approved of them; and were Mr. Ferguson to be permitted to visit his old home once more, it would delight his heart to see, standing firm to-day, many of those whom he had been the means of bringing into the fold of Christ.

November 15. I have had a great treat to-day. I went down alone to the Leper Asylum, and getting the lepers all

around me I said to Gamnu and Rodu, "Find out the fourth chapter of John"; this they did without any difficulty, and then I said, "Now, Gamnu, you read first"; she did so very nicely, and then I made Rodu read, and so got them to read verse about, making an occasional remark as they went on, or asking a question. I had a peculiar pleasure in this reading, as the translation which we were using was one that had been made by Pastor Sohan Lal and myself years before, from the ordinary Hindustani translation into the Chumba patois. They both read well, but Gamnu the better of the two; she was able to help out Rodu occasionally, when he got into any little difficulty. I asked many questions, but did not succeed in puzzling them; once indeed they tripped me up. "Who was Jacob?" said I. "Isaac's son," they answered. "Oh, no," said I, my thoughts wandering, they looked puzzled, and after a little Rodu said, "Well, Sahib, in the pothi (book) from which *we* learned it, it was written that Abraham had a son whose name was Isaac, and Isaac had two sons whose names were Esau and Jacob, and that Jacob had twelve sons." "Oh, you are right," said I; "it is *I* who am making the mistake."

I then said, "Now we shall have a little prayer together; I shall pray first, then Gamnu, and then Rodu." I then offered prayer, bringing in as much Chumiyali (their own simple mountain dialect) as I could muster, and as soon as I had finished Gamnu went on, and then Rodu. I wish the friends who attend our monthly prayer-meeting could have heard those prayers. I wish all Christian friends who have prayer-meetings of their own could have heard them, there was such a pathos, such a spiritual beauty in them. It would be utterly impossible for me to give any idea of it; I felt that God was in our midst, and that the place whereon we bowed was indeed holy ground, a veritable Bethel—we were in one of heaven's outer courts. When Rodu had

finished I raised my head and said in a low voice, "Hor koi" (anyone else), immediately old Kanaya bowed his head and repeated the Lord's Prayer in his own sweet Chumiyali. "Hor koi," said I again—again the Lord's Prayer in Chumiyali! "Hor koi," again the same by another, and so on, until the remaining six Christians had all repeated the beautiful words which the dear Lord Himself taught His disciples. The Lord's Prayer six times over! one after another; was it too much? Not for me; and ah, surely not for Him for whose ear alone these simple prayers were intended. So ended a never-to-be-forgotten prayer-meeting, the very best I have ever been privileged to take part in. In Gamnu's prayer it was most touching to hear the way in which she pleaded on behalf of the other poor lepers in the State "who have no friends." In one part of the prayer she asked that God would send His own Spirit and light and "shanti" (comfort) into their hearts. In speaking with them all afterwards we talked together of many sad things, and of how much injustice goes on in the world; then I said, "But who is *our* Lord and Master?" We all looked up together. I pointed with my finger, and they said softly, "Parmeshwar" (God), and then I saw the light in Gamnu's face, "the glory" of which my lady friend had spoken.

In the report of the Chumba Mission for 1890, Mr. Walker writes as follows regarding the Leper Asylum :

"The death-roll among the Christian lepers has been heavy, three having died during the year. All died in faith, and have passed to their reward. Two of them died within a few days of each other, and the one who survived said, very touchingly, as he saw the body of his neighbour being carried out for burial, 'Very well, brother, go; I shall soon follow you.' They all sleep alongside of those who have gone before, by the banks of the mighty rushing Ravi, till the day of our Lord Jesus Christ. Yes, I doubt not these three are among them—bright gems for the Saviour's crown."

“Services are held at the asylum regularly every Sunday, and are attended as a rule by all the inmates, whether they be Christians or not. These and all other meetings have to be held in the open air, as there is no suitable place available. The free-will offerings at these Sunday services have during the year amounted to nearly Rs. 12. The lepers, indeed, cast into the treasury of their want. On an average a catechist or reader visits them every day in the week, reads and explains the Bible, prays with them, and also teaches those among them who are learning to read.”

A splendid work for Christ may be done in these glorious hills, but the present staff of workers should be reinforced as soon as possible. Two lady missionaries should be sent to live in Chumba city. At the present time the whole of the work for women and girls devolves upon Mrs. Sohan Lal, but it is far more than any native lady can carry on alone, especially when she has her own family to look after. Two European ladies, especially were one of them a medical lady, would be the key to the position.

Dr. Barkhurdar Khan would be a great strength and “backing” to any lady doctor who might be in this field.

November 16. Sunday. I had the great privilege to-day of once more conducting the service for the native Christians in Hindustani, but was sorry to find that the building in which they meet, originally built by the Rev. W. Ferguson, is almost tumbling in for want of repairs. A new church is sadly needed; there is a good site; £300 will build the church; will no one respond and help this struggling little native church?

In the afternoon I visited the lepers, accompanied by Dr. Barkhurdar, Pastor Sohan Lal, and Brothers Poli and Kodu; Sohan Lal and Poli conducted a joint service for the lepers, Gamnu leading a bhajan (native hymn), in which all joined very well. After service Dr. Barkhurdar and I

remained and had a pleasant chat with the lepers, and then I left, laden with saláms (good wishes) for everybody.

Since coming to Chumba I have had several seasons of prayer with some of the native brethren, which have much refreshed my spirit.

This day has closed with a couple of very bright hours spent with some of the native Christians, who kindly invited me to tea and singing. How heartily they do enter into these things. To-day I did not tell the lepers that it was my last visit, but somehow I think they guessed it, for they followed me when I was leaving, in a way they had not done before, and kept bidding me an affectionate farewell and sending saláms upon saláms to all friends, and these saláms were coupled with most grateful thanks to all friends at home who think of and pray for them.

November 17. Monday. Walked down to the dispensary this morning to see Dr. Barkhurdar Khan, and while there a poor fellow came to consult the doctor. From what we saw and heard, Dr. Barkhurdar and I came to the conclusion that it was a case of incipient leprosy, but did not dare to tell the man so; poor fellow, he will know it all too soon! At 1.30 I went over to lunch with Dr. Barkhurdar, and before I left, Pastor Sohan Lal and Devia came in, and we all had prayer together, these dear brethren commending me most earnestly to God's care.

Left Chumba at 3 p.m. and had a pleasant ride to Kujear, where I arrived at 5.30 p.m. After leaving to-day, and as I was riding up the opposite hill, I was suddenly aware of some one riding hard after me, and looking back saw that I was being hailed. I pulled up to find a special messenger had been sent after me with a registered home letter, which had just arrived as I was leaving. I owe it to my friend Dr. Barkhurdar Khan's kindness that this special mail had been sent after me.

CHAPTER VII.

DHARMSALA, AMRITSAR, AMBALA.

November 20. Dharmsala. From Dalhousie to this I have had rather a trying journey, by doolie all the way. On the 18th I rode up to Dalhousie from Kujear, and after spending a few hours there I started by doolie for Dharmsala. I only got as far as Mamool that night, and put up for the night in the Dak Bungalow. I started early the next morning and was in my doolie from 8 till 2.30, when I arrived at Nurpur and put up in the Dak Bungalow for a few hours' rest and refreshment, starting again in the doolie at 8 p.m., and from there my troubles really began, or rather from the first stage out from there. The start from Nurpur was all that could be desired. I had a full complement of men, all in good spirits and well able to travel; we had our torch ablaze and everything in trim. Seeing that all was going on nicely, and we were making good time, and being very tired, I soon fell asleep; but after a time I awoke to find that I was lying derelict on the side of the road! I roused myself, and got out to find that we had arrived at the first chouki (stage), but that there were no men to take me on. The men who had brought me thus far thought it better not to say anything to me, and so they went and lay down themselves in a shed close by, or rather sat there smoking their hookah and having a regular "good time." When I questioned them, they told me that the man in charge of the arrangements had gone away to look after the new men, and that I had

just to wait till they came. I had arrived at the stage at ten o'clock, so I lay down again in the doolie, and at twelve o'clock I was conscious of being lifted from the ground and set in motion once more. Everything went well then till we reached the next stage, where I had the same experience over again. On awakening I found I had been laid down on the side of the road, and when I made enquiries I was told that there were no fresh men, but that the Chowdri (the responsible person) had gone to look for them. There I had three hours to wait. About 5 a.m. I was again under weigh, and at 8.30 arrived at the Shapur Bungalow, when I ought to have been here. At Shapur I rested and had breakfast, and got away again at 11.15, hoping that as daylight had come I should have no further trouble. But, alas! how little did I know of the ways of that wonderful official, the Chowdri. I reached Dhanoutu at 12.45 p.m., where, to my intense disgust, I found there were no fresh men to take me on, and though I was only eight miles from Dharmsala I was far too done up to attempt to walk the rest of the way, besides which I could not desert my baggage. At Dhanoutu there is a magnificent shady tree, under which I sat and waited in the hope that some carriers would turn up, but it was a vain hope. At 4 p.m. they had not come; and had it not been for the help of the Thanedar (a native official) I might have remained under that tree all night. The Thanedar was on his way down from Dharmsala on business, and so came across me in my sad plight. When he took in the situation he was very indignant at the way in which I had been treated, and most kindly put me on his own horse, procured me two men to carry my baggage, and sent me on my way once more. This is the third time on this tour that native gentlemen, perfect strangers to me, have gone considerably out of their way to help me in a difficulty, and I think it is due to them to place on record

the great kindness that I have received at their hands. All this trouble that I have had is very trying when one realises that it was not the result of an accident, but of gross carelessness. At Nurpur I had called for the Chowdri in the regular way, and had arranged with him for a supply of men all the way, paying also for a sarbarai (a forerunner) to go on in advance and make arrangements at each stage; the whole journey was paid for in advance, according to Government order, and yet not only was my time wasted by eight hours' delay on the road, but I was defrauded, inasmuch as I got no men at all for the last stage, and was obliged to hire extra men to take on my things. Altogether it took me $19\frac{1}{2}$ hours to travel 38 miles. On arrival here I heard that lately, on several occasions, travellers have been put to great inconvenience owing to these faulty arrangements, and had I not been able to speak Hindustani my difficulties would have been infinitely greater. I have reported the matter, and the Chowdri is to be punished—fined, I suppose—but I cannot but feel that the punishment is not falling on the right shoulders.

November 21. Dharmsala. I am staying here with an old friend, W. B. De Courcy, Esq., and am in very comfortable quarters. This morning, after breakfast, went and called on Babu Mark, a native Christian in the employ of the C.M.S., and after hiring a pony in the bázár, Mark and I went out to the Leper Asylum, about three miles. I found six men and five women in the asylum—one a young girl with a pretty face, but hands and feet sadly mutilated—and had a very interesting time with them, poor things. I got them together and preached Christ to them; they were most attentive and seemed interested. Babu Mark tells me that there are three of them who are anxious for baptism. This asylum has two rows of rooms back to back, nine rooms in each row, and capable of holding eighteen inmates. The rooms are very small, and can accommo-

date only one person each. There is another row of five rooms, capable of holding ten people ; the latter rooms are occupied by the women, while the men occupy the former. Altogether thirty-eight lepers could be provided for in the present accommodation, and it seems a pity that more of them should not be taken in, when there are said to be at least 800 in this district ! Indeed there is ample room for more buildings on the site where the present buildings are. One hundred patients could easily be arranged for. There is a house for a native doctor and a room for medicines. A native doctor lives on the premises, and was present during my interview with the lepers. There are three servants kept, and there is a good vegetable garden to supply the lepers with fresh vegetables ; and yet somehow the inmates did not give one the idea of being well cared for. They get 2 r. 8 a. a month each, which, with vegetables and clothes supplied, ought to be nearly enough for them. I observed that some of the lepers seemed to wish very much to speak to me privately, but they were never allowed the chance. Babu Mark visits them twice a week, and seems to be very well liked. I walked home with him, and had a cup of tea at his house. I then called with him upon Mr. and Mrs. Lemmon, of the Ghurkhas, and we had some very pleasant communion one with another. Before leaving we had prayer and sang the Doxology together. We called also upon Mr. Christie, of the police, but were disappointed to find that he was many miles away in camp, and not expected home till Christmas. We then went to see Mrs. Warren, widow of the late Dr. Warren, of the American Presbyterian Mission at Gwalior. Mrs. Warren still carries on her work at Gwalior, and is here just now for a little rest and change. She tells me that there are many lepers in the Gwalior State.

November 24. Monday. Armritsar. I have had a very good run down from Dharmsala, having accomplished the

distance between Dharmsala and Pathánkote in $17\frac{1}{2}$ hours. At every stage on the road the kahárs (bearers) were khare khandhe (standing with shoulders waiting for their burden), a happy result of my having reported my former difficulties !

I am staying here with the Rev. Robert and Mrs. Clark, of the C.M.S., and have as a fellow-guest the Rev. Mr. Evans, a retired Baptist missionary, now on a temperance crusade throughout India. Yesterday was a very pleasant day. I had the pleasure of hearing Mr. Evans give an address to the girls of the Alexandra School, and in the evening went to the native Christian church service, where I had a great treat in hearing a sermon in Hindustani from Dr. Imad-ud-din.

To-day I have visited the Alexandra School. Miss Edgeley, who is in charge, kindly showed me over the whole Institution. It is a high-class school intended for the daughters of well-to-do native Christians, and gives an English education and English manners. The girls are taught to be Christian ladies. The mistake, however, is that many native Christians, who cannot be said to be well-to-do, run themselves into debt in order to keep their daughters there. The school has a healthy, good tone, is carried on on evangelical lines, and is thoroughly well conducted. There are at present fifty-eight girls.

After tiffin I drove out with Mr. and Miss Clark, and called on many of the missionaries, there being a fine staff of workers in this city. Two Medical Missions, under Dr. Henry Martyn Clark, and Miss Hewlett; the Zenana Mission, in which department Miss Wauton has been longest in the field; schools for both boys and girls, besides all the evangelistic work. I am much interested in Mrs. Grime's splendid school; it gives a vernacular, thoroughly Christian, and homely education to the daughters of native Christians whose position in life does not permit of their

sending their daughters to the more expensive school. There are sixty-eight girls in it at present; they learn to do their own cooking and housework, and are not supplied with chairs to sit on, but must be content with mats, such as they will probably have in their own homes by-and-by. Mrs. Grime was most kind, and took no end of trouble in explaining everything to me; she appears to be much beloved by the girls.

November 25. Tuesday. Arrived at Ambala City station at 10.35 this morning, and was met by Mr. Wyckoff, of the American Presbyterian Mission, who kindly drove me home to his house, where I had a cordial welcome from Mrs. Wyckoff, and found that my old friend Rev. C. B. Newton, D.D., is on a visit here also.

Immediately after breakfast I called upon Dr. Jessie Carleton and Miss Janvier, also of the American Presbyterian Mission, and visited the Leper Asylum with them. I found many old friends amongst the lepers, and was warmly welcomed by them. There are thirty-eight inmates, of whom twenty-one are men, and seventeen women. There are no more rooms for men, but four more women can be accommodated. A new barrack should be built, and bathing accommodation provided as soon as possible.

I have heard of, and met with, some very interesting cases here. A man named Ganga Rám arrived at the railway station a short while ago, not knowing that he was a leper; but some of the officials noticed him, and insisted on his leaving the train. He soon found his way into the asylum, where he was kindly received; but the poor fellow got much worse, and soon died. While in the asylum he used to attend the Christian services as long as he was able, but he at last became too bad to do so; whereupon the Christian lepers consulted together, and moved the place for the services near Ganga Rám's house, so that he might hear the gospel regularly. The Christian lepers are very

thoughtful for others, especially the helpless, and do all they can for them. A leper has just died who came with his wife some time ago. She was a leper when they arrived, he was not; but he would not leave her, but attended to her lovingly, and at last caught the disease himself a few months before his death. They were both Christians; she is still in the asylum.

There is a poor idiot lad here who found his way into the asylum many years ago, and has been ever since watched over by the lepers in the most tender way. Some time ago there was an attempt to remove him from here; but the poor fellow was so overcome that it was pitiable to see him, so he was allowed to remain. There is an old Christian leper here who leads the singing with great gusto. It is quite a treat to sit and look at his bright, happy old face. His name is Rattia.

There is a man named Dasaundhi, who worked at his trade of leather-dressing and shoemaking for eleven years after he became a leper, and then, becoming too bad to work any more, came to the asylum.

Miss Carleton and Miss Janvier, who constantly visit the lepers, seem to have the happiest influence over them. Several of the inmates have got small plots of ground which they cultivate. They grow vegetables and other things.

I found five of the lepers who were learning to read. This is Miss Janvier's department; while Miss Carleton has the medical supervision. She is very kind and gentle, as well as successful, in dealing with these awful sores and ulcers. Mr. Wyckoff has the spiritual charge and general superintendence of the asylum.

November 27. Before breakfast Mr. Evans (who has come on here from Amritsar), Mr. Wyckoff, and I went over to hold morning service with the lepers. Mr. Evans kindly took charge of the service, and gave them a most

impressive address in Hindi. He was listened to with rapt attention; and the lepers were very much touched when he asked them what had any of their own co-religionists done for them, and what had the people of Christ done? There was evidently a very deep impression made. There were 28 lepers present at the service. Mr. Evans got them to sing him a bhajan, and then he sang one for them. At the close, having said that he was pleased to hear that there were as many as 19 Christians amongst them, he pressed very earnestly upon those who had not yet accepted Christ the necessity of so doing, when, to our surprise and delight, a man sitting in the front row, a Mahomedan, raised his head and said, "Sahib ji" (honoured sir), "I should like to be baptised." We spoke with him for a few moments, and then Mr. Wyckoff arranged to see him again, and examine him more thoroughly.

In the evening I walked over to the asylum alone—the lepers were not expecting me—and on nearing the houses I heard singing, and so asked the chaukidar (caretaker) what it meant. "They are having their bandagi (worship)," said he. I went quietly over to where the Christians were grouped, with old Rattia leading the singing, his face beaming. Added to their number was the man who had asked for baptism in the morning, a sure sign that he meant what he had said. The chaukidar having brought me a chair I sat down with them, and as I looked from one face to another and studied each one carefully, my heart went up in gratitude to God for all His goodness to these poor sufferers. When they had finished singing there was a pause, they were evidently waiting for me; but I said, "No, you just pray yourselves;" whereupon Rattia and another prayed most touchingly, not forgetting the Queen and the Royal Family! Her Gracious Majesty would, I have no doubt, be pleased to hear that she is

being thus remembered by a little handful of Christian lepers. This has been another wonderful prayer-meeting, almost equal to that which I had in Chumba only twelve days ago. I asked Rattia about one of the hymns they had just been singing, and he told me it was one of Ilahi Bakhsh's. To this day the hymns of that dear leper saint, who was for so long the "salt" and "light" of this asylum, are remembered and sung with great delight. These hymns are constantly being taught to new-comers and so get perpetuated, and in this way they have got spread to other asylums; for instance, to Tarn Taran, where some of the Christian lepers who were once here have been living for some years. I have come across a manuscript copy of these hymns in a curious way to-day. I was paying a visit at the house of a native Christian, and while there began talking about Ilahi Bakhsh. Some one said, in the quietest way possible, "There are some of his bhajans here." "Have you got them?" said I. "Yes," said they. "Oh, would you mind giving them to me? I have been wishing for them for years!" In a few moments they were "fished" out of a drawer, and the next moment I was turning over the faded yellow leaves with the greatest delight. They must have been written out by some native Christian, who will have written them from Ilahi Bakhsh's own dictation. When I told the lepers this evening of my find they were quite excited, and said to me, "Won't you have them printed, sahib?" Some of the hymns will, I fancy, be found to be very quaint and very original, probably unique, as poor old Ilahi Bakhsh was no theologian, and probably still less of a poet, and yet they have been a powerful influence for good amongst these poor lepers.

I visited an old Bible-woman whom I had known as an *old* woman some eighteen years ago. I had no idea that she was still living; she is wonderfully bright, though very nearly blind now; she is just waiting for the call to go up

higher ; she seemed greatly pleased at my visiting her. At first she was not able to recognise me, as she could not see me and did not recognise my voice, but when I told her my name she recalled everything, and said, "Oh, yes ; I remember when you were married."

There are two very sweet little girls here, the children of lepers ; they have been taken in charge by Dr. Jessie Carleton and Miss Janvier, and thus are being brought up separate from all leprous surroundings. How well for these little mites having such kind friends ; would that we could thus separate all the untainted children of lepers from their afflicted parents, and so give them a chance. Great was the delight of these dear children when I gave them each a doll, the gift of a kind friend in Upper Norwood.

Miss Carleton and I have been planning improvements in the asylum here. We are most anxious to have a pair of bullocks to draw a constant supply of water from the well for bathing purposes, and also to supply the lepers' gardens. Our idea is to have two large tanks, one for the men, and one for the women, which the bullocks would keep filled. The first cost of a pair of bullocks would be about £10, and the annual keep probably £12. A new well has just been finished at a cost of 400 rupees.



CHAPTER VIII.

AMBALA, SUBATHU, DEHRA.

November 28. Friday. Last night, about midnight, Mr. Wyckoff and I started from Ambala, on the mail-cart, for Subathu. We were to have joined it at eleven o'clock, at the first stage out from Ambala Cantonments, which is close to the Ambala Mission House, but we had to wait for an hour on the side of the road, the mail being late. When the cart drew up we found that the inside seats were taken up with mail-bags and baggage of various kinds. Mr. Wyckoff tried to make himself comfortable in the middle of the bags, and deluded himself into the belief that he was sleeping, while I sat bolt upright beside the driver on a very hard seat, with an iron bar across my back; by the aid of rugs, however, I managed to make myself tolerably comfortable. We were drawn most of the way by a pair of horses, getting fresh ones about every five miles; but at two places we had to change horses for bullocks in order to get across the bed of a river. The horses go a good part of each stage at a gallop, so that we made very good time. Half-way we had some coffee and biscuits by the roadside, where there are two rival refreshment-stalls which minister to the wants of hungry and benighted travellers.

Natives have the most wonderful power of putting themselves off to sleep at all hours, and under the most adverse and uncomfortable circumstances, so that they do not mind awakening at any hour of the night, and getting up for a

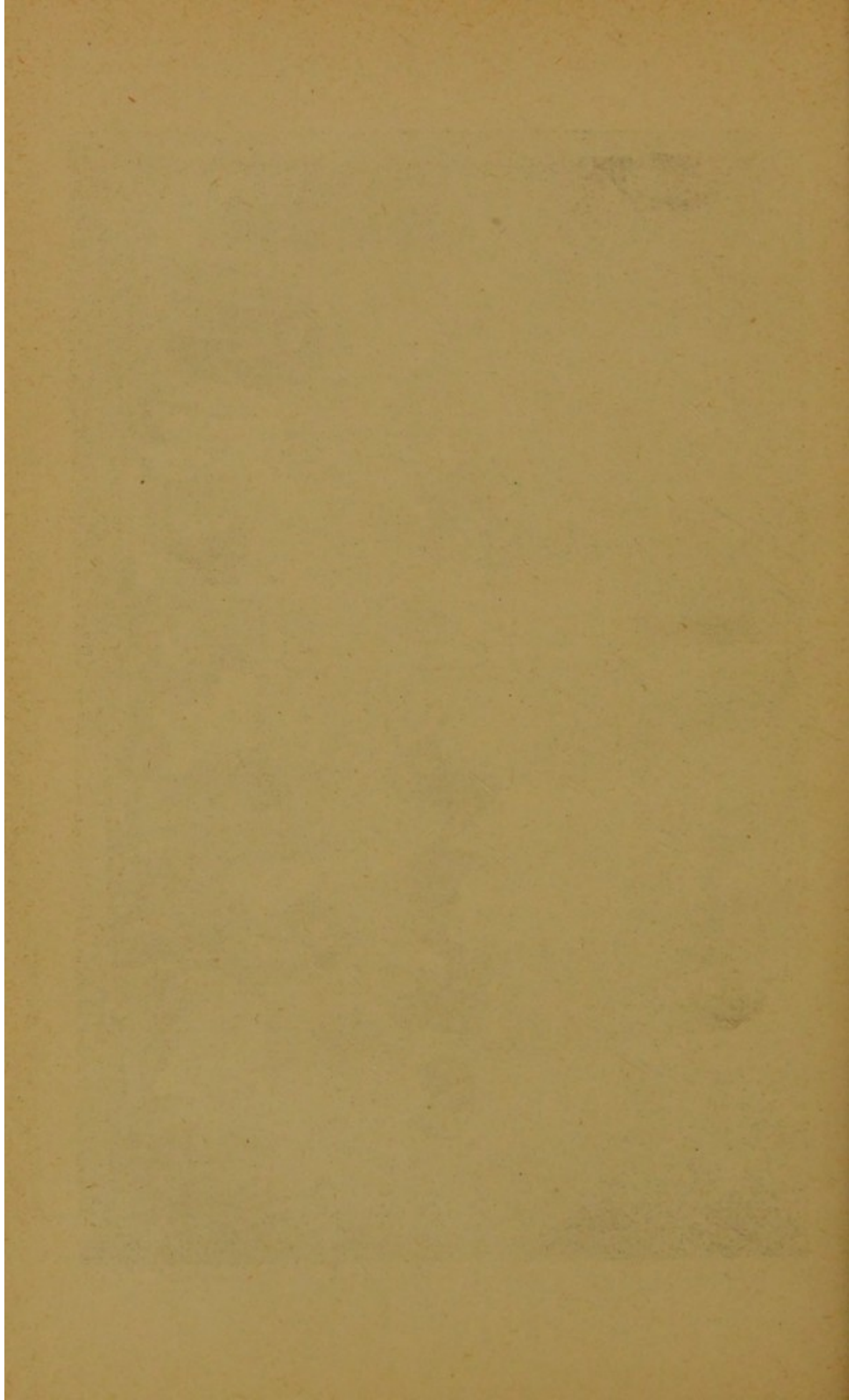
while. I have frequently seen them deliberately getting up in the middle of the night to smoke and talk; and they think nothing of awakening their companions, or of talking quite loudly beside those who are sleeping. Hence the ease with which we were able to procure refreshment at a minute's notice, although the stall-keepers were fast asleep a moment before we arrived, and probably were faster asleep a moment after we had left. After refreshment, Mr. Wyckoff and I changed places, but I cannot say that I could even *imagine* that I was sleeping; still the change of position was something. At five a.m. we arrived at Kalka, at the foot of the hills. We went into Lumley's Hotel and lay down for a few hours, each on a sofa, and then had some *chhotí házrí*, and started on horseback for Kasauli at eight o'clock, where we arrived at 10.30, after a very pleasant ride. At Kasauli we had a substantial breakfast, and once more mounting our steeds, which in my case was no easy matter, as my animal evidently thought he had had enough of it, we arrived at Subathu at 2.30 p.m.

As we rode in past the prayer-room of the Leper Asylum we heard strains of singing, and found that the lepers were assembled having their daily service—during the winter months they like meeting in the middle of the day, as the mornings and evenings in this region are intensely cold. Mr. Wyckoff afterwards remarked to me, "It is always like Sunday here," as one so constantly hears the sound of prayer and praise—how wonderful from the precincts of a leper asylum!

Immediately on arrival we had a cup of tea in Pastor Wylie's house. He was away from home, but kindly allowed us the use of his rooms. I then proceeded to visit the lepers from house to house. From 3 to 5 p.m. I was engaged at this most sadly interesting work: I visited every house, and spoke, I think, with every leper, fifty-nine of them. I had some very touching interviews. Poor



Group of Lepers at Subathu Asylum, the Rev. W. J. P. Morrison, A.P.M., the native pastor, Mr. Wylie, and the native medical assistant standing in the doorway.—Page 60.



Jawahir, from Chumba, an old friend, was quite overcome when I gave him all the kind messages with which I was laden from the Christian lepers and others at Chumba, and was greatly pleased when I told him that his old companions, Rodu, Gamnu, and Kanaya, had become Christians. I found on my rounds two men from the Tarn Taran Asylum. They were very pleased to hear that Mr. Guilford is back again at Tarn Taran, and sent him many kind messages. One poor fellow, when I asked him if any of his relatives had been lepers, said that two of his uncles had been, and as he said it he drew his sleeve across his eyes to brush away the tears. Probably speaking of his relations had awakened painful memories. I have chosen a woman instead of poor Dakjhu, for Miss J——; the new *protégée* is a nice bright young woman, about thirty-five, not as yet much disfigured. Many people will remember Dakjhu. Poor thing, she died without giving us any definite hope that she had accepted Christ. There are some cases of terrible mutilation in this asylum, men and women whose hands and feet are much destroyed, and whose poor faces are sadly marred.

November 29. Saturday. Visited the asylum again before breakfast, and at 8 o'clock we all assembled in the prayer-room for morning worship. I believe every leper in the institution was present except one who is insane, the first insane leper I have met with. One poor fellow had to be carried in on the back of another. We had two bhajans, very well led by one of the men from Tarn Taran, and well and heartily sung by all. I then offered prayer, after which I gave an address on the raising of Lazarus, and was listened to with the closest attention throughout. It is a great privilege to tell "the old old story" to such an audience. What a majesty there is in those words, "I am the resurrection and the life," at all times; what a peculiar power they must have had when first spoken in view of the

raising of Lazarus, and what tremendous force they seem to have as one repeats them before these poor decaying frames of humanity, these "living corpses," many of whom might tell their sad tale in the words of our great poet :

" To live a life half dead, a living death,
And buried ; but O yet more miserable !
Myself my sepulchre, a moving grave,
Baried, yet not exempt
By privilege of death and burial
From worst of other evils, pains, and wrongs,
But made hereby obnoxious more
To all the miseries of life."

I felt it, and I think the lepers did too. They were much distressed when we announced that we had to leave immediately ; some of them followed us out and begged that we would remain with them over the Sunday. I explained that I could not do so, as I had promised to be back with the Ambala lepers on Sunday, but I must say that I felt it terribly hard to tear myself away from them, they pleaded so hard, and looked so utterly miserable. Poor things, what a red-letter day it is with them when a sahib from "Wilayat" (Europe) visits them, especially if that sahib speaks to them of Christ, and of the love and sympathy of His great heart for lepers. When I was leaving, some of the lepers sent many loving messages to Mrs. Newton, widow of the late Dr. John Newton, who was so long connected with this asylum ; they knew that I expected to meet her at Allahabad, and they begged of me to ask her to come and see them. It is most touching, the loving memories they have of dear John Newton. "Well done, good and faithful servant," your loving heart, so imbued with the spirit of your Master, has left an impress on this asylum that can never be effaced ! Generation after generation of lepers will hand on your memory, and will tell with awe and wonder of the famous Padri sahib who was so tender in all his dealings with lepers. The sweet

savour of your memory hangs to this day around these poor leper huts.

We left Subathu at 10.20, and rode through to Kalka without leaving the saddle, arriving there a little after 3 p.m. I was so stiff after my five-hours' ride that I had difficulty in dismounting, and when I did succeed in getting off it was with difficulty that I could keep my feet. After a little rest and something to eat we left at 5 o'clock in a dak-gari (a conveyance drawn by horses) for Ambala, and arrived at the Mission House at 11.15 p.m., very tired. The railway line is now complete between Ambala and Kalka, and will eventually, I believe, be carried on to Simla, but there are no passenger trains running as yet. It was aggravating in the extreme to see a goods train pass us as we arrived at Kalka, tired and weary, on Friday morning at 5 o'clock.

November 30. Ambala. This has been a happy Lord's-day, and I have enjoyed many privileges. My tongue has been loosed, and I have been speaking in Hindustani and Hindi as if I had never left the country. I conducted morning service for the native Christians and preached, and almost immediately afterwards went over to the Leper Asylum, Mr. Wyckoff and Miss Janvier accompanying me, where I preached on "This man receiveth sinners, and eateth with them," and was listened to with the deepest attention. There are now four candidates for baptism, one of whom is not a leper.

In the evening drove in with the Wyckoffs to Cantonments, and attended service at the Presbyterian church, where the Rev. W. J. P. Morrison was preaching. We had a very earnest, stirring sermon on the words, "Neither is there any daysman betwixt us, that might lay His hand upon us both." There was a large attendance, especially of soldiers. It was very encouraging to see so many of the latter, as the service was a voluntary one, and soldiers,

as a rule, do not come out in large numbers to voluntary services. It is quite evident that Mr. Morrison has caught the ear and the heart of the soldier. It is always so; where men will go the right way to work they can gain a wonderful influence over "Tommy"—a being, as a rule, careless, easy-going, and light-hearted, but affectionate, and warm-hearted to a degree, and one who may be easily influenced for good. The writer speaks feelingly and from some little experience; he has had some of his happiest hours in the company of soldiers whom he has met in India.

Before retiring for the night Miss Carleton and Miss Janvier joined our party, and we had a pleasant, bright hour singing hymns, thus closing a very profitable day.

I am leaving Ambala to-morrow morning after a truly happy stay with my friends the Wyckoffs.

December 1. Monday. Left Ambala city station at 10.34, Mr. and Miss Wyckoff kindly seeing me off. At the Cantonments station the Rev. Mr. Morrison came to the train to see me, and we had a pleasant chat together while the travellers who had come from a distance had their breakfast in the refreshment-room.

I arrived at Saháranpore a little after 1 p.m., and was met by the Rev. D. Herron (a retired missionary), with whom I went to the house of the Rev. A. P. and Mrs. Kelso, of the American Presbyterian Mission, old friends. Mr. Herron and I visited the Women's Asylum together, and were greatly impressed and touched by what we saw. There were 15 women, there are houses for 20. The women are in the same place in which I saw them the last time I was here, and are very comfortable as regards their houses. They have a nice little place opposite to a mango grove, and keep their houses neat and clean. They are fairly well clothed, and get two rupees a month for their food (which is scarcely sufficient), and that is all that is done for them. Medicines or medical attendance they

have none (at least so they told us). No one ever visits them except officially; no one ever comes near them to tell them of the love of Jesus, or to bring a ray of sympathy or comfort into their poor desolate lives. They are outcasts of the outcast. "How do you cook your food?" said I. "In this way," said one poor creature, bringing out from beneath her chaddar two fingerless (literally so) stumps, and showing us how she worked her simple flour and water cakes. "Let me see your feet," said I to another. "Where are there any feet?" she replied, producing two stumps destitute of toes. "What do you do when you get *very* ill?" I said. "We go into our house and die, and then the bhangis (sweepers, lowest caste) carry us away and bury us." We gave them two rupees to buy themselves some native sweatmeats as a little treat, for which they were profuse in their thanks; and so we left them, to talk for days and weeks, I suppose, of the visit of two sahibs who were kind to them.

I am leaving Saháranpore at 9 p.m. by mail-van for Dehra. This mail-van is a much more comfortable one than that on the Kalka line. It is covered over, and there is room inside for two people to lie at full length, there being a small partition near where the head and shoulders come, to divide the occupants one from the other. Fortunately I have the whole conveyance to myself, and so am able to make myself very comfortable.

December 2. Tuesday. Dehra. Arrived here this morning at 7 a.m. after a fairly good night in the mail-van. I am putting up for the day with Dr. MacLaren, who is Civil Surgeon of Dehra, and in charge of the Civil Hospital, the Jail, and Leper Asylum, &c.

After breakfast Dr. MacLaren kindly took me round and showed me all of the above institutions, in all of which I was greatly interested, especially, of course, the Asylum. Dr. MacLaren keeps everything in apple-pie order, and it

needs but a very casual inspection to see that he is a master organiser, and that method and regularity are strong points with him. The approach to the Leper Asylum is very good. There is a long avenue fringed by small mango trees, and a nice garden in front of the entrance. All Dehra is beautiful, and the situation of the asylum is one of the loveliest. When you turn your back on the gateway, and look straight in front, you have the Dehra Station in the foreground, while beyond, and in front, lying on the bosom of a magnificent panorama of hills, you see Mussoorie and Landour. It is curious that so many of the leper asylums should be so prettily situated; but it is so, and yet I fear the lepers do not much appreciate the beauties of nature. In the first place they are not educated to it, and even were they, their own poor lives are so blotted and blurred that everything around must partake of the same appearance to them. I gazed with delight on the wonderful scene before me, and drank it all in before facing round and entering the gate, where I was immediately confronted with the ghastly sight of poor distorted and mutilated humanity. How mysterious it all seemed! Grandeur and beauty on the one hand; sorrow, pain, corruption, and death on the other. But we are told that not only is there to be "a new heaven and a new earth," but also "there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain." The present beautiful earth and heaven not good enough; and the pain and sorrow, &c., that mar the earth, all to be done away!

Outside the asylum, and a little on one side of it, are two small houses, the smaller of the two occupied by Padiya, the leper catechist, who keeps it as neat as possible. The larger, more the style of a bungalow, with two small rooms and a bathroom, by Mr. J., a European leper. He is now in his forty-sixth year, and was at one time in a

good situation in a Government office, but about nineteen years ago he developed leprosy. After visiting London to consult the best physicians, he has now given up hope of being cured, and having wandered from place to place, has found at last a place of rest here, and a kind friend in Dr. MacLaren. The good doctor has had this little house put up for him, and has placed him in charge of the asylum as an overseer; and so he has not only found rest, but also occupation, and something to give him an interest in life—the life he has still to live. Mr. J., having been in Government employ, has a small pension, enough for his wants—his house being provided for him—and so requires no pay for his services. Poor fellow! it is pitiful to see him go about on his crutches, looking so sad and lonely. I sat with him for some time, and spoke of rest in Christ. I also sat with Padiya for a time, and found him cheerful and happy, and modest in manner as usual. He took a great pride in showing me his neat little house. On one of the walls hung the photo of a kind lady friend in Ireland, to whom he sent many saláms. I have visited the asylum twice to-day; once in company with Dr. MacLaren, and afterwards by myself. The second time I had a short service with the lepers.

The inmates of this asylum are well cared for, men and women are kept apart, and only meet when services are held, or on special occasions. It is very pleasant to go round with Dr. MacLaren and see the kind and sympathetic way in which he speaks to the lepers, and the appreciative way in which they receive him. Whenever he goes out hunting and gets deer or wild boar, the lepers are never forgotten, but get their share, which they appreciate very much, except in the case of Mahommedans, who would not enjoy the pig. There is some tea growing in the asylum garden which yields about 70 lbs. in the year, and this is all given to the lepers.

There are at present ninety-nine inmates, of whom sixty are men, thirty-two women, and seven children; of the children, one, a boy of eight, is just developing leprosy; his younger brother, aged three, is still being nursed by his poor leprous mother. There are twelve Christians, including Padiya—eight of the twelve are communicants. There is one enquirer just now; five lepers are learning to read; two have become Christians during the year. Several of the old Christians have died lately.

Pastor Manoah, of the Reformed Presbyterian Church, has spiritual charge of the institution.

Dr. MacLaren tells me that he recently made a very exhaustive enquiry into the antecedents of all the inmates of the asylum, and found that 36.4 of the cases were distinctly traceable to heredity. In speaking of remedies he says, "During the year experiments have been made with 'Aristol' and 'Una's treatment' (Resorcin and Ichthyol). These in many cases have given some relief in the shape of better general health, with markedly improved appetite, and the healing up of ulcers; but there is not the least appearance of permanent benefit, or of any amelioration of the actual disease."

I had the pleasure to-day of calling on Mr. and Mrs. Thackwell, and Miss Wherry, of the American Presbyterian Mission—old friends. In connection with their work there is a celebrated high-class Christian Girls' School, well known all over the Punjab and N.W. Provinces. This school was, I believe, founded by the Rev. David Herron, our Hon. Secretary for India, who has now retired from active service in the mission-field, and labours amongst Europeans in Chakrata, Himalayas.



CHAPTER IX.

MORADABAD AND ALMORA.

December 3. Wednesday. Moradabad. I left Dehra last night by the mail-van, and travelling all night, arrived at Saharanpore this morning at an early hour, in time to catch the 6.50 train for this place. I had not the whole of the van to myself as on the previous night, and so was correspondingly uncomfortable; but, even with two people, the mail-van between Dehra and Saharanpore is not at all a bad conveyance, and I can recommend it to any man travelling alone, especially as it is an immense saving on the ordinary private conveyance.

I reached this place this morning at 11 o'clock, and found that Mr. Mackintosh, the Collector, whom I wished to see, was away in camp, so I called upon the Joint Magistrate, whom I saw in his court, and obtained leave from him to visit the Leper Asylum, recently put up by Mr. Mackintosh, and supported by the Municipality. I then called upon Dr. and Mrs. Parker, of the Methodist Episcopal Mission, and found that Mr. Evans, whom I had already met at Amritsar and Ambala, and who had just travelled in the train with me from Rurki, was putting up with them. They very kindly asked me to spend the rest of the day with them, and I most gladly assented to the arrangement. I count it a great privilege thus to become acquainted with so many of the Lord's servants in the Mission Field, and to get to know something of the work they are engaged in for Him.

In the afternoon I drove out to see the new Leper Asylum : it is situated some distance from the city, at a lake called Ságar Tál. The huts have only lately been built, and were occupied for the first time in March of this year. There are 18 rooms for men and 15 for women. The inmates at present number 17 ; viz., 11 men and 6 women. The place is very small for the purpose, and stands drearily out by itself, with no shade of any kind. I suppose trees will be got up in time. What seemed so aggravating was the fact that there is a fine mango grove not far off, where the poor lepers might have had beautiful shade. The asylum is totally inadequate for the wants of this district, or even of this city : in the latter there are said to be 100 lepers. I know that within the first ten minutes of my stay I saw three unfortunates on the roadside. The inmates of the asylum are well fed and clothed, and get medicines also. If there were some trees to sit under, and a few plots of ground for them to cultivate, these would be a great boon. The monotony of a life spent within the courtyard of a Leper Asylum, with nothing to do from morn till night but brood over suffering and wrong—for many of these poor people will probably have been driven from their homes by their relations—must be something dreadful. The men are in one yard and the women in another, with a line of houses back to back acting as a division and a barrier : there is a small window in the middle of each house so that the inmates on both sides can converse one with another. I found an old man in one room whose old wife was in the corresponding room on the other side. The old man pleaded with me that I would get his wife restored to him. My heart ached for him, and I could not but ask myself the question, Has any one any right thus to separate man and wife, especially when they have come to such an age, when the woman is long past

child-bearing, and when man and wife need each other more than at any other period of their married life? The Leper problem is an exceedingly difficult one—one that it will take our best statesmen to solve—men of sound judgment and of Christian principle, men who will remember that there is the leper's side to the question as well as the side of public good. Oh for some one with the love of Christ in his or her heart, who would visit these poor sufferers occasionally, and seek to bring some consolation and comfort into their dreary lot! The Mission to Lepers in India has resolved to give a small annual grant to this institution, and to employ a catechist to visit the place regularly.

On my way back from the Leper Asylum I arrived in the city in time to get into a temperance meeting which was being held by Mr. Evans. There was a large attendance of Hindu, Mahommedan, and Christian natives, besides a few Europeans. After Mr. Evans had finished his address, which was evidently much appreciated, Dr. Parker, who was in the chair, asked me to say a few words, and tell them something about the Leper work. This was the first time I had ever been asked to speak on behalf of the lepers in a public meeting in Hindustani, and as it was a mixed audience, and not a religious meeting, I was precluded from touching the Christian side of my subject, shorn of which it is a very gruesome and hopeless one. At the end of the meeting the chairman asked for a show of hands as to who would be total abstainers, first confining it to the Hindus and Mahommedans present, and then asking the Christians. I was delighted to find that the Christians were at least three to one.

After the meeting was over I returned with the mission party, and spent a very pleasant evening with them and their friends. Miss Sheldon, M.D., was present, and she and I had some conversation regarding the lepers: she seemed anxious to do something for them. The Methodist Epis-

copal Mission is in strong force here, and is working the field splendidly: they meet with much success. I left the Mission House at 10.30, after a very pleasant evening, and started for Bareilly at 11.30.

December 4. Thursday. Arrived at Bareilly this morning early, and changed into the Narrow Gauge Railway for Kátgodám, where I arrived at 11.30 a.m. Kátgodám is at the foot of the Hills, and is the terminus of the railway. Shortly after my arrival, Dr. and Mrs. Dease, of the American Episcopal Methodist Mission, also arrived, on their way down from the Hills to the Plains. Dr. Dease, a medical missionary, has been for some years in charge of the Mission work at Pithoragarh, a station in the Himalayas, about fifty miles beyond Almora. Amongst other work, Dr. Dease has kindly taken charge of the Leper Asylum at Chandág, Pithora; but now I fear we are to lose his services, as his health has not been good, and he has been ordered not to live in the Hills. He gave me a very cheery account of the Chandág Asylum. He considers that we shall have to increase our work there very much, as we get so many lepers from Nepál, where, it is said, lepers are still put to death; where, at all events, they are very badly treated, in consequence of which they flee across the border into British territory, whenever they can manage to do so. The cases which come to us from Nepál are very awful ones.

On reaching Kátgodám to-day I received a kind note from Sir Henry Ramsay, from Almora. He has sent me a sturdy little hill-pony to carry me while in the Hills: the little beast is something like a Shetland pony, shaggy, dark brown. He is a tower of strength, and seems to make nothing of my weight. Riding on him will be very much like riding in an arm-chair. I left Kátgodám at 1 p.m., and after a pleasant ride arrived at Bheemtál, the first stage up, at 3.30 p.m. The Dak Bungalow is beautifully situated

above a magnificent large, clear lake; here I am putting up for the night.

December 5. Peora Dak Bungalow. I was well taken care of at the Bheemtal Bungalow last night; the servants were most attentive. I am struck by the great improvement in the attendance and style of food one gets in many of the Dak Bungalows nowadays; evidently the ubiquitous globe-trotter is making his mark on these things, and the servants at the different bungalows find it pays to have things nice. When the Khansáma (cook, and man in charge) presented me with my bill to-day I was amused to find an entry for "táppee," evidently intended for "toffee," which was the name he had given to some cocoanut sweetmeat which he had prepared for the table. At another place I was offered candle (*sic*) fruits.

I left Bheemtal this morning at eight o'clock, and arrived at Rámgarh, which stands very high, at eleven. There I breakfasted, and was in the saddle again at one. My little "Shetlander" did splendidly, bringing me to this place at 4 p.m. Twenty-five miles he has carried me to-day, up and down these tremendous ascents and descents. He was as fresh as possible when I got here, in fact, *I* was by far the more tired of the two. Just now I am sitting at a small table, outside the bungalow, alone in my glory, and having a cup of afternoon tea under the most entrancing of circumstances. I wish I could do the scene anything like justice. The air is delicious—cool without being cold; warm without being hot; a delicious blending of heat and cold, with a clear, dry, balmy atmosphere. At my feet lies a beautiful valley, well-wooded with pine-trees; beyond that another valley, and then the Almora ridge, with Almora lying along the top of it for two miles—from the leper asylum at this end to the mission premises at the other; both visible from here. Beyond that again more mountains and valleys; and then, in the far-off background, rising up

into the heavens, the everlasting snows, with twenty-five peaks in view at one time, and towering like a monarch in their midst, the sacred Badrináth—a place of pilgrimage, and one that means so much to millions of poor, blinded, and misguided Hindus. To add to this wonderful scene the sun is setting, and so lighting up the whole snowy range with a wonderful glory. There is absolute stillness; one feels alone with God. As I gaze in awe and wonder at it all, involuntarily there rise to my lips the words, "These are Thy works, O God"; and again, "As the mountains are round about Jerusalem, so the Lord is round about His people from henceforth and even for ever."

Talking of afternoon tea reminds me to mention something that I have been observing with great pleasure since my arrival in India this time; viz., the great change in the drinking customs of Europeans. Brandy "pegs" are nothing like as much taken as they were when I first knew India. Indeed, comparatively speaking, brandy is very little used now. Never shall I forget my feeling the first day I set foot in Calcutta, in the year 1869. It was the day before a cyclone, in the month of June, there being at the time that terrific pall of heat which usually precedes the bursting of the monsoon. I had a letter of introduction to a man in Calcutta, an officer who was on leave, supposed to be reading for an examination. I found him at 12 o'clock in the day sitting at a table in the verandah with three companions, clad only in their under-vests and sleeping-drawers, playing cards and drinking brandy and soda (pegs); and the first hospitality I was offered on the shores of India was a peg! Now much of this is changed, thank God. When men arrive at a Dak Bungalow or at a hotel in the afternoon they will call for their afternoon tea; whereas it used invariably to be, "Peg lao" (Bring a peg, a brandy and soda). Another good sign of the times is that light wines are largely taking the place of brandy and whiskey.

December 6. Saturday. Almora. Left Peora at 8 o'clock, and arrived here at 10, at least I reached the gate of the Leper Asylum at that hour. It is the first place one comes to on entering the station of Almora. I had a most wonderful reception from the lepers. Bond, the caretaker, and M. were at the gate with several of the lepers, and as it got wind that I had arrived, others of the lepers came hobbling up the steep paths from all directions. It was a most gratifying reception—smiles of welcome and saláms on all sides, smiles on poor faces, so distorted many of them that smiles seem to ill become them. Oh, there are some awful, awful cases here! There are two dear little girls with the disease. M. has grown to a very nice-looking lad. He is rather a handsome boy, and his face is happily not at all marked, but his hands and feet are bad. I had a little talk with him and his mother together. She seems very fond of him, and the eyes of both filled with tears as I spoke to them. Both mother and son are Christians. The welcome from dear old Musuwa was the most touching of any. Though his eyes are sightless, yet his face lighted up in a wonderful way as soon as he realised my presence; and when I spoke to him he bowed down his head and salámed again and again many times before raising it up. He then told me that he had been very ill, nearly dying, but that God had spared him, perhaps it was to meet me once again, anyhow he was ready to go whenever it was Parmeshwar's (God's) will to call him. Musuwa has been longer in the asylum and longer a Christian than any other inmate. The Rev. H. Coley, formerly of Almora, and well acquainted with this asylum, in a speech at Exeter Hall in May, 1890, said, "There is an old friend of mine amongst those lepers, old Musuwa. You have read Drummond's book on *Tropical Africa*, I daresay, and you will remember one instance where he speaks of his old African servant, old Moolu, and he says that he was a man who always did his duty, and

never told a lie—a man who was always ready to pray at the end of a day's march ; and 'because of old Moolu,' he goes on to say, 'I believe in Missions because I believe in Moolu.' I believe in Missions to-day because I do really believe in old Musuwa ; and I would like you to know that if ever there was a man whose life had been completely transformed, it is poor old Musuwa, though he is only a poor, blind, crippled leper."

There are 111 lepers in the asylum just now,* of whom 56 are men, 55 are women, 79 are Christians, and there are 40 communicants. Sixteen have died during the year, and 16 died last year.

After spending about an hour with the lepers I rode on to the old Mission House, where the last time I was here I had the great pleasure of meeting dear Mr. Budden. He is now at rest, and his works do follow him ; and not the least of these is this well-organised Leper Asylum, which he and Sir Henry Ramsay planned between them, and over which they had so many prayerful consultations from time to time. Miss Mary Budden, who has now two ladies assisting her—Miss Meachen and Miss Turner—gave me a very hearty welcome to her house, where I am putting up during my stay in Almora. The Rev. G. M. Bulloch and Mrs. Bulloch also received me most cordially. Mr. Bulloch is the senior missionary here at present, and is in charge of the Leper Asylum. All the mission work here is under the care of the London Missionary Society.

In writing of the admissions to the Leper Asylum for the past year Mr. Bulloch says :

"One of the admissions of the year was a woman with a little baby, the latter a bonnie, bright, happy scrap of humanity, with no sign of disease at present about him. The mother, Saduli, who is suffering from a very violent

* The number has since risen to 132.

type of leprosy, has consented to her child being removed from her and taken care of in the Orphanage, where there is some chance of the little fellow being saved; for there are some now living in Almora who, having been early removed from their leprous mothers, have grown to maturity without developing any sign of the disease. We have just begun to use the new remedy so strongly recommended by Dr. Unna, a supply of which has been sent to us by the Government of India for experiment upon special patients. It is earnestly to be hoped that it may be successful, if not in permanently eradicating the disease, in at least alleviating some of the more terrible aspects of it. There are many things we could write about this truly Christ-like work; but these may suffice for the present to keep up the sympathy which we are so glad to see has been elicited of late on behalf of our unfortunate fellow-creatures, some of whom have become, through God's goodness, members with us of the Church of Christ, and fellow-heirs of His Kingdom."

In the afternoon I called, with Miss Budden, upon Sir Henry and Lady Ramsay. Sir Henry has now retired from all official duties, but, as of old, takes the deepest interest in all that concerns the spread of Christ's kingdom in these Hills, especially in the welfare of the Leper Asylum. I was indeed glad to meet these old friends once more.

December 7. Sunday. Almora. I have preached three times to-day, twice in Hindustani and once in English. I have partaken of the Communion twice, once at the service for native Christians in the morning, and afterwards with the lepers. There were seventy-nine of the lepers at their ordinary service. Mr. Bulloch conducted the devotional part and baptised eight candidates, five men and three women; then I addressed them. After that Mr. Bulloch conducted the Communion Service. It was a most touching sight altogether; one poor fellow had to be carried in on another's back to be baptized. When the collection was

being taken it was touching in the extreme to see some of them putting in their coppers with their little spoons of hands, there not being a vestige of a finger left. Some of the communicants, not being able to hold the cup, just opened their mouths and had the wine poured in. It would be impossible to say how much I enjoyed the service, it was such a joy to see all those upturned, eager faces, and to have such a glorious Gospel to preach to them. Of this Sunday service the Rev. Mr. Bulloch gives the following deeply interesting account in the *Chronicle* of the London Missionary Society for March, 1891 :

“Last Sunday was a deeply interesting day at the Almora Leper Asylum. Mr. Bailey, the secretary of the Mission to Lepers, was with us, and as we had been expecting him for some weeks, we delayed till he came the giving of baptism to eight candidates who had been for some time seeking the privilege of joining the Christians by this outward sign. They have been receiving instruction for a considerable time, and have shown great eagerness in trying to understand the things of the kingdom of God, and have been very attentive to and appreciative of the efforts on their behalf. Poor creatures! none of them have any reason to hope to get rid of the leprosy of their bodies, so far has the disease ravaged their systems; but I believe they have experienced something of the hope of being rid of the leprosy of the soul caused by sin, and which bears such a remarkable analogy in many respects to that terrible scourge of the physical system. One poor fellow—Mangaluwa—who came up for baptism, was so helpless that he could not come to church; but another Christian leper, who is not so helpless and has taken a considerable interest in Mangaluwa, volunteered to carry him to church that he might be baptized there along with the others, rather than have it done in his barrack room. It was indeed a deeply touching sight to see Bijua hobbling along,

for his own feet are toeless, with his friend Mangaluwa on his back, along the shady paths of the Asylum grounds to the church. Just behind them was another group of three, two of whom were helping a third one between them up to the house of prayer. Another unfortunate was painfully crawling along on all fours, and obliged every few steps to call a halt in order to get relief; for besides being terribly crippled, he was suffering from asthma, one of the afflictions which often accompanies leprosy. All of the eight candidates had several times given a clear account of the hope that was in them, and just before the service Mr. Bailey asked them several questions to see how far they realised their position, and each and all were clear on the points of their own sinfulness and helplessness and need of a Saviour, and of their entire dependence on the Lord Jesus Christ for salvation. After I baptized them Mr. Bailey gave them a short address, reminding them of the Saviour's tenderness and love, and how anxious He was that they, though lepers and outcasts from men, should respond to His love and become inheritors of the kingdom of purity. Dilated eyes and eager faces drank in most greedily the oft-repeated but ever new message of the love of God to fallen man, and it would be difficult to find a more interested or attentive audience than that which can be got in the church of the Almora Leper Asylum.

At the close of the baptismal service thirty-three communicants surrounded the table of the Lord to commemorate His love. Of these four joined with us for the first time, each one of whom had given full evidence in their conduct of their fitness to assemble in the church and be called Christians. A fifth candidate, Jai Krishna, had been looking forward for some time to the enjoyment of the privilege of this fellowship; but he, poor man, was too ill in his barrack to be able to come to church. Still he realised the presence of the Redeemer in his hut, and we trust he may yet recover

sufficiently to be able to assemble with us at the table of the Lord on earth ; but if not, then he has the hope of sitting down with the Master in our Father's kingdom. I am sure that if some of the more favoured of the household of faith could have but joined us in this feast of love with these helpless lepers, they must have had their hearts moved for their deeply-afflicted brethren and sisters in Christ. So helpless is their state, they cannot take the bread in their hands, for they have none ; but with their stumps of hands they hold up a portion of their chaddar, or body-cloth, to receive the bread, and thus pass it into their mouths ; and there is no possibility of passing the cup from hand to hand, as is the custom in most churches, but Bond, my assistant, who also acts as deacon in the leper church, passes round amongst them and pours the wine into their open mouths. Solemn and touching is the way in which these people take the cup, and it has often reminded me of the spiritual attitude we are counselled to adopt by God in order to receive His blessings : "Open thy mouth wide, and I will fill it." The utter helplessness and dependence of these folks on others is a continual picture of the way sinners have to come to God and get His blessing.



CHAPTER X.

ALMORA AND CHANDAUSI.

December 8. Monday. Almora. A very busy day. Began, after doing some writing, by visiting Miss Budden's schools, where I saw Miriam, supported by the Mariners' Sunday School, Kingstown, her sister and little brother. Miriam is a nice child, very good to her brother and sister, and a great pet of Miss Budden's. I saw also Kámuli, supported by St. Michael's children; she is a pretty and clever child. Through the kindness of a friend in Upper Norwood, who shortly before I left home for India sent me a box of very pretty dolls, I was enabled to make these little people very happy, even the little boy being overjoyed at getting one. Breakfasted with Mr. and Mrs. Bulloch, and afterwards went to the asylum with Mr. Bulloch, where we remained till 2.30. Miss Budden arrived at the asylum shortly after us, having brought down the children from the home, as a great treat, to see their parents. Then came the distribution of Mrs. S.'s beautiful chaddars from Brighton, to those who attended best at Miss Budden's Bible-class. Each chaddar has a text, just chapter and verse, neatly written on a little bit of white silk and sewn on. As we gave each Mr. Bulloch called out the chapter and verse. I found it out in the Hindustani Bible and read it aloud, while Miss Budden presented the chaddar. When we had given all we made them put them on before going away, and it was a sight not soon to be forgotten—they were greatly delighted. I asked them what message I was to give to the Mem Sahiba who had been so

kind to them ; one woman spoke up for the rest, and said, "Bahut bahut piyár ke salám, aur ham bare shukr guzár hain." (Many loving greetings, and we are very grateful).

Little Bhawáni and Kámuli, leper girls supported by Miss L. and a Brighton Bible-class, received a doll each, Bhawáni was charmed, but Kámuli was quite terrified. Think of it, dear children, frightened at a pretty doll ! But then she thought it was a bhút (an evil spirit). It was only on Miss Budden's assurance that it was nothing of the kind that she at last consented to have it. It was almost ghastly to see one of the leper women take the doll from one of these leper girls, and, holding the prettily-dressed little thing in her poor mutilated hands, dance it about on the floor. There being no present suitable for M., I gave him a rupee to buy himself something, at which he was greatly pleased. We then read him Miss B.'s letter from Brighton ; he felt all the kind expressions it contained very deeply, and wept quietly as we read.

After leaving the asylum I rode over and lunched with Mr. and Mrs. Oakley, L.M.S., and in the evening went to the native Christian Monthly Social Gathering. At this gathering there is always a paper read out on some special subject, and then there is friendly discussion ; all the conversation, the paper, and the discussion are in Hindustani. The missionaries all take part in it as well as the natives, but the paper is by a native brother. When we had all assembled, refreshments were handed round amidst pleasant conversation ; then came the paper, after which there was a little discussion, and then I was asked to tell the company something of my experience in the leper work. This I did, telling them at the same time a little of what I had seen in different missions that I had visited. They were all much interested in what I had to tell them, and after I had finished they very kindly committed me and my work to God in prayer. I am greatly touched by the kindness I

receive everywhere from these dear native Christians. This meeting with the native brethren is a fitting close to a short, but very delightful visit.

December 9. Tuesday. Left Miss Budden's hospitable roof this morning at 8 o'clock, receiving, as I rode away from her door, a kind invitation to stay with her and her colleagues the next time I come to Almora. I called at Sir Henry Ramsay's on my way out of the station, but he had gone out to see the 3rd Gurkhas away—they are leaving for a few months on the Plains—and as he returned by another road from that on which I was travelling we missed each other; so I did not get to say good-bye, for which I was very sorry.

When I reached the leper asylum gate I found the lepers, those who had sufficient powers of locomotion to get thus far, assembled to see me off; even the two girlies with their dolls, at least I saw one of the dolls. It was a most touching sight, and I felt it hard to say good-bye; this visit has been such a bright spot in their lives. Poor Musuwa is very ill and suffering. I do not think he can live much longer now. It will be a happy release; and oh, what a change for him when he sees "the King in His beauty!"*

The native Christian caretaker, Mr. Bond, was at the gate with the others. He and his wife have now been many years in charge of the Asylum, and seem to secure the confidence and affection of the lepers, and as they have had long experience in the management of these poor sufferers their services are much appreciated.

From the Leper Asylum to the river, a distance of about two miles, the road is one continuous descent, becoming almost perpendicular as it nears the narrow bridge which crosses the river. As I neared this spot I found the

* News has since come that on the 4th September, 1891, Musuwa was called in to see the King.

entrance to the bridge completely blocked by a struggling mass of baggage mules and drivers, the latter shouting and gesticulating wildly, and heaping abuse not only on the unfortunate mules, but on their ancestors for many generations back. I was obliged to dismount; and after some delay, and no little difficulty, to say nothing of the possibility of either being impaled on a tent pole or precipitated into the river, I dragged my poor little pony safely to the other side. The baggage was that of the Gurkhas, and shortly after I came upon the officers, having their *chhotí hazrí* by the roadside. Colonel Bishop, the commanding officer, called out, "Good morning. Will you have a cup of tea?" I gladly accepted his kind offer, and jumping off my pony joined the pleasant party. How charmingly unconventional everything is in India, and what hospitality one meets with on all hands. I was a perfect stranger to the whole party, and yet this kindness. When I had finished I was about to remount, when the Colonel again said, "Wait for a moment, and I will be with you." I gladly did so, and he and I rode along together to Peora, he on his fine charger, and I on my diminutive "Shetland." The road was lined with troops and baggage mules, so that it was difficult to get along in places; but having the C. O. with me I was all right, as everyone made way for him. On arrival at the Bungalow I was introduced to Mrs. Bishop and another lady of the Camp, and was entertained to breakfast by Col. and Mrs. Bishop, and their two pretty little girls. After breakfast we all sat outside the Bungalow, and I was much interested in watching for the first time the Heliograph, which was being very well worked by two of the Gurkhas. Heliography is a system of signalling by flashing the rays of the sun, a small mirror being used for the purpose; it is now largely used by the Military Department, and is specially suitable for mountain manœuvres, as points of vantage for flashing are so easily obtainable. In

this instance there was not the slightest difficulty in flashing the news of the morning paper, which had arrived after our departure, from Almora to Peora, a distance of ten miles.

At last I was obliged to leave, in order to reach my next stopping-place before nightfall. Col. Bishop very kindly accompanied me a considerable distance on my road after I had left Peora, so that this day's journey has been much shortened by all the kindness I have met with.

As I rode along I suddenly saw a dense smoke issuing from the thatched roof of a house on the side of the mountain above, and somewhat in front of me ; it burst into a flame immediately afterwards, and within ten minutes the whole house was reduced to ashes. It was very pitiful to hear the wailing and screaming of the unfortunate owners, poor folk evidently, judging by the style of house, a lone one, some distance from a village, and to see their futile efforts to extinguish the fire by throwing dust upon it—water they had none. Night was just closing in, so the desolation of the scene was complete. What a night these poor people will spend beside their ruined home ! and with what sad hearts they will begin the struggle for existence to-morrow ! I arrived at Rámgarh Bungalow at nightfall, and found it very cold. A large wood fire was most acceptable.

December 10. Wednesday. Left Rámgarh at 7.45 a.m., and arrived at Bheemtál at 10.45 to breakfast. Rested self and pony for a couple of hours, and started again at 1 p.m. Reached Kátgodám by 3.3, where I am obliged to remain for my train till to-morrow morning, there being only one passenger train in the day at present. I have thus accomplished all my Himalayan travelling for this tour, and now leave these wonderful mountains with regret. I have had marvellous weather, my waterproof still lies in the straps in which I fastened it before leaving home.

December 11. Thursday. Left Kátgodám by the 10.40 train, and arrived at Bareilly at 3 p.m. Here I left the

Narrow Gauge railway and got on to the Oudh and Rohilkund Broad Gauge.

Arrived at Chandausi about 7.30 p.m., and left the train in order to get a glimpse of the Chandausi Christian Mela. I was earnestly urged to do so by Dr. Parker, when passing through Moradabad, and I shall never regret having done so. The Chandausi Mela is now a well-known annual assemblage of native Christians from the surrounding district, chiefly members of the Methodist Episcopal Church.

On arrival at the station I found a trap awaiting the train to bring any friends who might be coming to the Mela up to the encamping ground. I found there were others bent in the same direction as myself, and so we all got into the trap and were soon at the scene of operations. There is one huge tent which holds about 1500 people comfortably, and all around this, in streets and rows, are pitched the tents, or built the temporary huts, of those who are attending the Mela. It was quite dark when we arrived, and the sight of the camp, with lights in front of each tent or hut, and fires burning here and there, was extremely pretty. Dr. Parker met us immediately on arrival, and as there was a meeting going on at the time conducted us straight in, and introduced me to several of the friends on the platform. There was a native brother in the chair, and he was supported by other native brethren and Europeans, principally missionaries. The large tent was filled to overflowing; the sides were down, and people were standing all round, eager to catch a glimpse and hear a little of what was going on. All inside the tent were professing Christians; but most of those on the outskirts were heathen. It was a most inspiring sight, this "Indian Keswick," as I called it, 2500 native Christians—that I was told was about the number on the ground—gathered together to confer with one another as to the best methods for extending the Redeemer's kingdom in their midst, and to seek a higher and more consecrated life

for themselves. Strictly speaking it was not a "Keswick," for it was not undenominational, and it was not for teaching of only one kind, or rather for emphasizing one great truth. It was more in the nature of an American Camp Meeting.

I wonder how many of those who will read this account of this great gathering were aware that it was possible to collect together, in one district, and in connection with one mission alone, as many as 2,500 professing Christians. I feel sure that if people at home, aye, and in India too, were only better informed of the great *facts* of our Indian Mission Field, they would do much more for missions than they do at present. There is a magnificent work being done in India amongst the Aborigines and low-caste people; wherever these people are brought into contact with the Gospel there is a ready response; wherever the seed of the kingdom is sown amongst the Aboriginal tribes there is fruit, immediate and abundant, and of a rare order. To this there is scarcely an exception, whether you take the Chumars of the Panjab or the Pulayas and Pariahs in Travancore, whether you go to the Kols of Chota Nagpore or the Karens of Burma, or whether you go amongst the wild tribes of Santalistan. Thank God missions and missionaries are now recognising this more and more, and I believe that just in proportion as it is recognised and acted upon there will be blessing. I firmly believe that God is raising from amongst these poor despised jangli people, scattered all over India and Burma, a people for His name, the future Indian Church, and that through them He will reach the high caste Hindu, and bigoted Mohammedan. It is God's own appointed way, His own old way, a tried way. "Not many mighty, not many noble, are called: but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which

are despised, hath God chosen, yea, and things which are not, to bring to nought things that are: that no flesh should glory in His presence."

In this very mission in connection with which this grand Mela is being held, there were 6000 converts last year, and 30,000 children attended their Sunday-schools.

Speaking of these large accessions to the Church, I cannot refrain from quoting here a very powerful article on the subject from the pen of the Rev. J. E. Scott, of the Methodist Episcopal Mission. He has had more than seventeen years' experience in Mission work, and thus writes in the *Indian Witness*:

"Listening to the remarks of those who oppose quick baptisms on general principles, one might be led to conclude that the whole thing—converts, converters, Churches from Peter and Pentecost down—was a dead failure, a rash rushing in of the impulsive, eccentric, and inexperienced missionary novice, who does not know what he is about. But that is not in accordance with the facts. While there may be a few cases where it would have been better not to have done it, in the great majority of cases it has turned out well. What means this great aggressive army of twelve thousand or more in Rohilkund, principally in the Bareilly, Budaon, and Moradabad districts? Where did these hundreds of preachers, exhorters, teachers, colporteurs, Bible-readers, Zenana workers, come from? The most of them came from among the poor villagers, who, hearing the gospel, expressed a desire for Christ and conversion, and were accepted on the spot, and baptised at once. Let us read Church History. Not of the conversion of Europe, or of the Christianization of Asia Minor, but the Church History, concrete, progressive, irrepressible, recording itself all about us in the person and work of our strong preachers and teachers—converts but a day or two ago from Hinduism and Mahommedanism, who now in the thick of the fight

show gleaming battle-axes with blood on them, and ever unfurl to the breezes the banner bearing the inscription, *In Hoc Signo Vinces*. Time would fail me to tell of Haqq, and Cutting, and Jacob, and H. R. Khán, and Mahbúb Khán and Solomon, and Isá Dás, and Stevens, and Chimman Lál; or of the scores of younger men, many of whom but yesterday were riding on conservancy carts, sweeping streets, cutting grass, or following the plough, now with clean clothes without and clean hearts within, going here and there and everywhere supplanting Krishna with Christ, and proclaiming the religion of the Redeemer instead of that of Rám. ‘But they are low caste.’ Yes; but they are on their way to high castehood. Did Christ select His apostles from among the nabobs and millionaires of Judea and Galilee? The masses of the world, of India, are poor, are common people—low caste. We are after them. Out upon the miserable snobbery, the execrable, pharisaical pride that would pass by the million, reachable and accessible, to hold controversy with the bigoted and non-accessible Brahman-Ramanuja, Gaur, or Kulin, or the self-satisfied Moslem, Shia, Suni Wahabi, Moghal, or Pathan.

“During the past two or three months I have seen practical illustrations of the growth of men under the influence of the Gospel that ought to convince the most sceptical of the success of our work. Take a few facts. On my last tour on the Ajmere Circuit I met with eight men—Madhu, Samuel, Surta, Lachcha, Changa Lal, Bania, Chanda, and Yusif—who but a few months ago were heathens. Now they are exhorters in the Methodist Episcopal Church, are full of zeal to preach the Gospel, have been the means of saving scores of relations, friends, and acquaintances, and who in a marvellously short time have learned the leading facts of the Bible as taught in *Mudge’s Catechism* and simpler portions of Scripture. The Rupnagar quartet is a marvel. These men, seated on the

ground, face to face with their rude instruments, can hold a crowd all night listening to their quaint adaptations of *Yisu Masih Mera Prana bachaya* and other *bhajans*. These are the men who on four or five rupees a month are to become the pioneers of a new era. What does the clerically-dressed swell catechist on fifty or one hundred rupees per month know or care about the masses surging about—sheep without a shepherd, driven here and there by priests? Voracious and cruel wolves who would leave them nothing but their bones. It is of these men that the experienced missionary, who dug them out, writes: ‘These exhorters are reliable, good men, our own converts; will stay with us for life, and work like heroes. They have passed good examinations in the Catechism and Gospel, and will develop into good workers; in fact, are even now working well, and enduring hardships. Two of them, when I could not get a *gàrì* for my tent, shouldered it, and carried it six miles to the next village on the first of June last. That will give you an idea of the stuff they are made of.’ I have three other new men, living epistles, read and known of all. *Lâl Masih* lives at *Kàras*, a village near *Hattras*. I found him and his wife at *Hattras* a couple of years ago, when they were brought to me for baptism. They belonged to the sweeper caste. Immediately after baptism they set to work to learn to read. *Lâl Masih’s* growth was marvellous. He soon was able to teach a school. His wife also was able in a short time to teach the Christian girls in her *Mohallah*. I gave him an exhorter’s license. He sent his wife to the training-school, and she came back much improved. He now has charge of a work of his own, and teaches a small school. He has been the means of saving scores of souls. His pay is five rupees a month, and he never complains. He has a beautiful voice and great skill in conducting singing.

“*Masih Dayâl* is a convert from *Muttra City*. He has

never given us a moment's trouble. He first earned his own way as a Chowkidar, reading during spare moments; then he was promoted to teach a little school, then worked a few months in Agra. He now has charge of the Muttra book-shop, and is active in all kinds of Christian work. Recently he accompanied me to Lucknow, and slept on the verandah with the *Pankah wàlàs*. On the second day he brought me one of the men ready for baptism! His pay is five rupees. The third man is Isá Dás of Gobardhan. Recently there has been an ingathering at various sacred centres about Muttra. On the morning of the 8th of June I started at three o'clock in a *tekha gàri* for Gobardhan, thirteen miles distant. Soon after starting a fearful storm arose. First dust came pouring in upon my recumbent person until I was almost suffocated. Then down came the rain. The dust was turned into mud, and darkness covered all from the rude gaze of men. But we pushed on. The morning cleared up. We had a splendid meeting in a native hut, and baptized sixteen adults, and among them two *Bairàgi gúrús*, one of whom is *Isà Dàs*. He at once took hold. Has taught a school, and has travelled among his friends in the surrounding towns. He has just come in and reported a large number of enquirers at Digg, an important place beyond Gobardhan in Bhartpore territory. We propose to save India through such men as these. I am not crying down education, I am only crying up what the Lord gives us right at hand. Let us go where He leads, and follow hard after every indication of Providence.

“For those who do not think there can be much done in the hot weather in the way of evangelistic work, I would say that we have had the greatest success in the hottest months. Take the following as specimens :

June 8th, at Gobardhan, 16.	July 21st, at Hathras, 10.
„ 16th, at Mohaban, 19.	„ 28th, at Khalilganj, 19.
July 14th, at Daujee, 14.	„ 28th, at Jaleswar, 26.

“Upon these it might be remarked that three of the above places are shrine centres, where there never were any converts before. Not one of these converts come upon the mission for support. They are all well looked after by experienced men, and schools are started among them. It is a mistake to think that we baptize these poor people and let them go. We baptize them and hold on to them. Our policy is to have good strong men at the centres. I divide my large circuits into sub-circuits, and put my strongest and most experienced men over the sub-circuits, then the cheap men under them. So there is system. ‘What I say unto you, I say unto all, *Watch.*’ The local-preacher watches the pastor-teacher. The preacher in charge watches the local-preacher and all below him. The presiding elder watches the preachers in charge, and the bishop watches us all. If there is any work in India more interlocked, more systematic, more carefully planned, and more faithfully prosecuted than this, I have not heard of it. Look at the meetings, and conferences, and conventions, held at all times of the year. Quarterly, district, and annual conferences for business. Camp-meetings, district leagues, workers’ conventions, itinerants’ clubs for spiritual and intellectual training, red and blue ribbon, and *Kàuri* armies for reform. Whatever others may do, I shall take advantage of all these and push ahead, believing that that is the direction in which lies success.”

I have, however, made a long digression. After my introduction to the platform, Dr. Parker proposed that, as I could only remain a short while with them, the proceedings for the day should be adjourned, and I should be allowed an opportunity of saying a few words to the meeting. This was cordially agreed to, and I was then introduced to the audience. All the proceedings were in Hindustani. I was glad of the privilege of addressing such a gathering and of telling them something

of the work of the Leper Mission. It was children's day at the Conference, and the following will give some idea of what subjects come up for discussion and of how spiritual a character are all the proceedings. All the native Christian schools in the district were present with their banners waving.

Programme.

ROHILKHAND DISTRICT LEAGUE.

TO MEET DECEMBER 11TH, 1890, AT CHANDAUSI.

AFTERNOON SESSION.

SUBJECT—"Work for all for Jesus."

1. Singing by all . . . "Khidmat men," 172 ("In Service").
2. Prayer Yaqub Shah.
3. Recitation of verses of Scripture on working for Jesus by Leagues of Bareilly, Shahjahanpur, Pilibhit, and Muthra zilas. Time, 6 minutes.
4. Singing East Shahjahanpur League.
5. Reports of work for Jesus by a person selected by each League.
6. Singing Bijnour League.
7. Discussion: Has the time come when we should fully devote all our money and efforts to training Christians and inquirers, and converting such classes as gladly receive the word?
 Yes Moradabad; Bijnour; Bareilly.
 No Budaon; Shahjahanpur; Muthra.
 Time, 4 minutes each speaker; and 12 minutes for voluntary talk, 2 minutes each.
8. Singing Bareilly League.
9. Speech or oration What can I do for Jesus? Shahjahanpur League. Time, 3 minutes.
10. Recitations: Mandawar, Kakrala, and Pilibhit Leagues. Time, 2 minutes each.
11. Singing Moradabad Junior League.
12. Business
13. Close, Song by all "Sipáhíó Masíh ke," 187 ("Soldiers of Christ")

EVENING SESSION.

SUBJECT—"Work for Jesus for all."

1. Singing by all . . . "Yísú kí bábat sunáo," 110 ("Tell about Jesus").
2. Prayer . . . D. P. Kidder.
3. Recitation of verses of Scripture on subject by Budaon, Moradadad, Bijnour zila League. Time, 6 minutes.
4. Singing . . . Moradabad League.
5. Essay: In what ways can the young people do more for Jesus? Moradabad League. Time, 3 minutes; remarks, 2 minutes each; 8 minutes.
6. What motives should influence us in all this work for Jesus? Muthra League. Time as above, 3 minutes; and talk, 8 minutes.
7. Singing . . . Bareilly League.
8. Discussion: What are the special preparations required for this work? Bareilly, East Sháhjahanpur League. Time, 3 minutes each; general remarks, 2 minutes each; 8 minutes.
9. Singing . . . Shahjahanpur, West League.
10. Essay: To what extent should our Head Masters and Teachers engage in voluntary evangelistic work? Budaon League. Time, 3 minutes; and 8 minutes for talk, as above.
11. Singing by all . . . "Sab Masáh ká," 177 ("All for Christ").
12. Consecration Meeting, led by President C. L. B. Subject: How can we serve the Master more fully in our own personal experience and secret life?
13. Closing Song . . . "Merí zindagí," 173 ("Take my life").

After the proceedings for the day were over I had some supper with Dr. and Mrs. Parker in their tent, and was then shown all over the encampment by lantern. The girls' schools were encamped inside a large enclosure with their matrons, each band having its own separate set of huts. In the general encampment a few were in tents, but the bulk of the people were in little straw huts, just put

together for the purpose : these huts the native Christians provide for themselves. After visiting the camp I returned to the railway station, to sleep in the waiting-room for the night. I was introduced to many of the brethren to-night, both native and European, whom it was a privilege to meet.



CHAPTER XI.

RURKI, SAHARANPORE, AND TARN TARAN.

December 12. Friday. Left Chandausi by the 7 a.m. train for Rurki, where I arrived a little after mid-day; the Rev. Mr. Leonard, of the Methodist Episcopal Mission, being a traveller by the same train. He was returning to his own station (Roy Bareilly) from the Chandausi Mela. He gave me some very encouraging news of the progress of Mission work in Oudh and Rohilkund. On arrival at Rurki I was met by the Rev. C. W. de Souza, of the same Mission as Mr. Leonard, who very kindly drove me to his own house, whence, after my having been introduced to Mrs. de Souza, we drove at once to the new Leper Asylum. Mr. de Souza has always taken a very deep interest in the lepers, and has personally worked amongst them for many years. The last time I was in Rurki, in February, 1887, he and I visited the lepers together at their wretched huts by the roadside and preached to them. I have given a picture of the group as we then found them in the account which I wrote of that tour, *A Glimpse at the Indian Mission Field*, &c. We then planned together to have a small asylum for them in a more retired situation, where they would be more comfortable; and it is this place which is now in Mr. de Souza's charge, and to which he took me to-day. There has been considerable difficulty in procuring a site, but at last this one was secured. It has, fortunately, a well upon it. Water is always a consideration in this country, especially in the case of lepers, who would

be turned away from most wells; now they have this one of their own. Mr. de Souza has himself superintended the building of these houses, and has had them very neatly done: there are eight houses, capable of accommodating 16 inmates. The number of inmates at present is 14, of whom 9 are men and 5 are women; there is one infant. Eight of the above are Christians, of whom 6 are men and 2 are women; 6 have been baptized during the present year. A prayer-room is being built. More houses are needed at once, and we have to-day arranged how they are to be placed to the best advantage, as the site is, unfortunately, very small. It would be a great boon to this little asylum if we could secure one or two of the adjoining fields, especially the one with the large tree on it. The shade of trees is an immense comfort to poor lepers, and one which they appreciate very much. There is certainly a great contrast between this place and that in which I last saw these poor people. The asylum is now almost entirely supported by the Mission to Lepers in India, as the grant received from the Municipality is but very small. The Mission to Lepers in India also pays for a native catechist, who visits and teaches the lepers regularly, under Mr. de Souza's superintendence. The new accommodation will probably cost about £100, and when the houses are all full, the probable cost of maintenance will be about £150 per annum.

Mr. de Souza, besides his native work, has an interesting work amongst Europeans, and has just had a very neat little English church built near his own house.

The Rev. Dennis Osborne, of the American Episcopal Methodist Mission, and Presiding Elder of this district, is on a visit with Mr. and Mrs. de Souza just now, an earnest Christian, and a well-known and successful Gospel preacher whom it is a privilege to meet. We all have had a very pleasant evening together, hymn singing and prayer, after

which I left for the railway station, where I am to lie down for a few hours till my train comes in at 3.30 a.m.

The Reformed Presbyterian Mission has also got work going on here. We cull the following from the *Panjáb Mission News* :

“We hear of encouragement and activity in the Reformed Presbyterian Mission which has its head-quarters at Rurki, where, as well as at Muzaffarnagar, there are organised churches with a membership of about sixty persons. There are two Orphanages at the former place, in which boys and girls are being carefully taught what a Christian should do and be. The Rev. C. G. Scott, M.D., is engaged in the erection of two church buildings this year—one in Muzaffarnagar, and the other in Rurki.”

December 13. Saharanpore. I should have left Rurki this morning at 3.30, but the train was fully two hours late, the consequence of which is I have missed my connection with the Panjab train and am obliged to remain the day in Saharanpore, there being no train now till the night mail, which will necessitate my arriving at Tarn Taran on Sunday morning, for which I am very sorry. There is, however, one consolation, viz., that I shall get the day to rest, and shall have another day with my old friends, Mr. and Mrs. Kelso, of the American Presbyterian Mission. Mr. Kelso and I have had much conversation regarding work amongst the low-castes, and the higher educational system of mission work. He and I arrived in India at the same time, and it is very interesting now to compare notes; both of us have been engaged in educational work, and we have both arrived at pretty much the same conclusions. He was a firm believer in the higher educational system—*i.e.*, giving a high education to heathen lads, but has been obliged to modify his views very much—and he says that he finds some of his most bitter opponents are those very boys who have been brought up in the mission schools. My own idea,

after years of thought on the subject, is, that under existing circumstances it is not a wise policy for missionaries to spend their time in giving a higher education to heathen lads; we should develop the Christian boys' boarding schools more than we are doing, do as much for the sons of our native Christians as we are doing for their daughters, in short, give the higher education to our Christian lads, not to the heathen; spend our strength on educating the church, fitting its members, both men and women, to take the place that God has destined them to hold in India. The time has fully come when our missionaries may throw their whole time and strength into educating and training the native Christians. This is being done in some parts of India, and where it is being done the results are very hopeful and very evident; but it must be more generally recognised by all our Missionary Societies. As Christians we are pledged to give the best we have in the way of Western advantages, first to the sons and daughters of our native Christians, and not first to the heathen lads who can get their secular education at the Government schools and colleges. I know there is much that may be said on the other side; but what I plead for is, that our Christian youth be not neglected, while the very flower of our strength is being given to educate heathen lads in secular subjects. Especially is this important in the case of those missions which have got large accessions from amongst the Aboriginal people of India, or from amongst the low castes, as in the Panjab. Thousands of converts are joining the church every year, coming over with their families, whole villages in some instances, and these people must be educated, unless they are to become a dead weight on the church. Was ever such an opportunity for higher education in its *highest* sense? And what fruit it will yield! I have been greatly struck on this tour by the growth of the native church. The Christian is no longer an isolated unit to be

found here and there at great distances, but almost everywhere one goes little communities of them are to be met with. The native Christian community is no longer to be ignored; they are a people, and on every great social and moral question their voice is to be heard; they have become a power in the land, and will become increasingly so if we will only do our duty by them. I am struck also by the growth and tone of spiritual life one sees in the native church. At this moment I have one man in my mind—he was once a follower of the False Prophet, and is now a humble follower of the despised Nazarene. He and I were talking, of Keswick perhaps, I am not sure, but at all events we dwelt on the privileges of the Christian, and how necessary it is that Christians should live in close contact with Christ, and draw all our supplies from Him. I had spoken of what the attitude of the believer should be to Christ, when he reminded me of the Persian-wheel which one sees in some parts of India, and asked me if I had ever thought of it as an illustration of the believer's attitude towards Christ: on these wheels there is an arrangement of earthen vessels fastened to a looped rope, these vessels go down into the well as the rope turns, on their heads, empty, and come up on the other side with heads erect, full, and then empty themselves on to the parched and thirsty fields, and so irrigate the crops. He went on to say: "The well represents Christ, the earthen vessels represent us, and if we plunge into Christ, with heads downwards (in humility), and empty, we shall come up again with heads erect, and full of the living water, not to keep it selfishly for ourselves, but to empty it upon others; and if we continuously plunge into Christ, the well of living water, as the earthen vessels continually revolve in and out of the well, there shall be a continual filling and a continual emptying to His glory." I thought the figure a very beautiful one, and well worthy of being repeated.

After a very pleasant day, Mr. Kelso kindly saw me to the train. I have now been two nights without having my clothes off, having spent them both in railway stations, and now I am to be a third in the train ; such is travelling life in India ! If my train is only in time, I should be at Amritsar by five in the morning, and intend going out at once to Tarn Tárán to Mr. Guilford's Mission House.

December 15. Tarn Tárán. I am having a very pleasant time here with my dear friend the Rev. E. Guilford, of the Church Missionary Society. My train was late in arriving at Amritsar yesterday morning, and so I was late in arriving here. At two o'clock Mr. Guilford and I went over to the Leper Asylum, and had a service there with the Christian lepers. It was very pleasant to meet with them once again, and to see those whom I had known for so long still holding on their Christian course. Mr. Guilford conducted the service, and the Christians sang a bhajan, which I thought I recognised, so I asked if that was one of Ilahi Bakhsh's, and was told that it was ; it is very wonderful what a hold these hymns of his have taken on the lepers here and at other asylums in the Panjab. I have already alluded to this in writing of Ambala Asylum. The last time I was here I wrote a full account of this sadly-interesting place, so I shall not here repeat myself, but shall instead quote from a speech of Mr. Guilford's, which he delivered at Exeter Hall last May, and in which he describes his first visit to this place. Let me first say, however, that the Leper Settlement here is not one of the asylums of the Mission to Lepers in India, nor of any other mission, but is a Government institution supported by the different municipalities who send in lepers to it. From the first, however, every facility has been given to Mr. Guilford to show Christian kindness to the inmates ; he has been allowed a free hand to carry on mission work, and he is often consulted by the authorities on questions having to do with

the welfare of the institution. The Mission to Lepers has built the little church in which the Christian lepers worship, and also supports a catechist whose duty it is to give regular instruction to the inmates. With this explanation I shall now let Mr. Guilford give us the account of his first visit and subsequent experience.

“When I first went in 1882 to start a new mission in connection with the Church Missionary Society to the grand and noble race of the Sikhs in the Mánjhá of the Panjab, the first object that attracted my attention, and the first sight that called forth feelings of pity and compassion, was the leper asylum stationed at Tarn Táran, the place which we had selected for our head-quarters, and its 234 wretched, miserable inmates. Never shall I forget my first visit to these awful wrecks of humanity. It was made in connection with one of our Amritsar missionaries. When we got within the asylum there came surging around us such a crowd of deformed, mutilated, suffering creatures, that it seemed as though all the dire effects of sin which have ever been wrought upon the human frame had been focussed in one mass before our eyes; and it was impossible, to us who were unaccustomed to such a sight as this which was presented to us, to stay long amongst these people. All we could do then was simply to speak a few words of hope and of comfort to them, and we had then perforce to turn our backs upon this house of living death. But to this day that fearful sight has haunted me, and until death I can never efface from my memory the look of utter wretchedness which seemed impressed upon every face before us. But, fearful and loathsome as these poor people were, they seemed to have a strange fascination for one. There seemed to be in each of those mutilated human frames a wonderful power of attraction—a power which led one again back to the charnel-house in spite of oneself. And truly, my friends, there was a power in each. It was

the power of the human soul—a soul akin to one's own, a soul precious in the sight of God, and a soul for whom Christ died.

“It was not long, therefore, before my visits to them were renewed; but when I went again, to my great surprise and joy, I found that I was wrong in thinking at first that all these poor creatures were without hope in the world; for I found among those suffering men a band of six, in whose hearts the star of hope had arisen, and from whose lives the light of life shone forth sufficiently to be wondered at, and to be seen of all in that terribly dark spot. These poor people had, about a year previously to my visit to them, emigrated from Ambala, where they had learned and embraced the truth as it is in Christ Jesus from the missionaries labouring there. . . . Truly pathetic is the story of these poor people when they first came to Tarn Taran. At that time there was in charge of the asylum a native doctor, whose hatred to Christianity was so great that it had really become proverbial. The rage of this man when these poor people presented themselves to him, and asked for admission to the asylum, and said that they were Christians, knew no bounds. He said, ‘Away from here; this is no place for you; and until you utterly renounce your faith in Christ, never let me see your faces again.’ But what answer do you think these poor people made? They said, ‘If you refuse to admit us into the asylum unless we deny our Lord and Master, we are content to go and sit in the highway and die.’ And out into the highway these poor people went, and there they sat for eight long days, with no shelter from the burning rays of the sun more than the trees afforded them, and with scarcely any food to eat. This wicked man refused to allow them even to buy food from the shop in the asylum. Oh, my friends, methinks that there are very few, even in this favoured land of ours, where the comforts of

Christianity, and the blessings of Christianity, are enjoyed from earliest infancy, whose faith would stand such a trying ordeal as this! But on the eighth day this man became afraid of the consequences of keeping these poor people without shelter any longer, and so he admitted them into the privileges of the asylum.

“When these people once gained admittance into the asylum they did not allow, thank God, their light to be hidden, but by song and by speech they showed forth the glories of their Redeemer, and day by day they urged their poor fellow-sufferers to come and partake by faith from the hand of God those comforts which they themselves had received from Him. And their efforts were not in vain, for when I began to labour amongst them, I found that this band of six had already been joined by four or five others, who were well instructed in the word of God, and who were anxious to confess Christ publicly in baptism. At that time I applied to your Society* for aid, and I met with a most hearty and generous response, and by the aid granted by your Society I have since that time been enabled to build a church in the asylum, and to hold daily services for these Christian lepers, and have been enabled to employ men to go amongst them and give them daily instruction in the truths of God’s word, as well as to preach to the non-Christian inmates of the asylum. And, thank God, His Word has not been preached in vain there; for during the time that we have been labouring in the asylum, twenty-two precious souls have been baptized into the faith of Christ, and very warm, bright Christians some of these men are, notwithstanding the intense sufferings which they endure. To me it has been a real privilege to work amongst them. I have from these poor afflicted ones learned many precious lessons—lessons of humility, of patient suffering, of strong

* Mission to Lepers in India.

faith amidst trial and temptation. Oh, that I could take you to that asylum, that you might see with your own eyes the consistent walk of some of these men, and hear with your own ears the remarkably deep, spiritual truths to which they sometimes give utterance! It seems to be one of Christ's gracious ways of dealing with men, to give great grace and a deep insight into spiritual truths to those who are despised and mean in the sight of men. We may see this in Mary Magdalene of old, and in the lowly fishermen of Galilee; and we may see it still in the poor leper, who has been brought to the feet of Christ. Amongst the last three of these poor people, whom I had the pleasure of baptizing into Christ's Church, was a man whom I shall never forget. I have still before my mind's eye the glad and joyous smile which lit up his face as he turned to me and said, 'Oh, sir, for thirty years I was wandering about the country with the burden of sin upon me, and afflicted with this fearful disease of leprosy; but what my thirty years of wandering from one place of pilgrimage to another have failed to give me, I have found at the foot of Christ's cross! Oh, to think that those blessed hands and feet were pierced for me, and that by His stripes I am healed!' To seek out men like this, burdened with sin, tortured by pain, and cast out from the society of men, and to bring them into the blessed fellowship of saints, and to alleviate their sad lot, is the work which the Mission to Lepers is doing in India. And can we, my friends, wonder that God has blessed their labours? Was it not the work which our Saviour Himself came to do? And was it not the work Jesus sent forth His disciples to do after His resurrection?"

There are not nearly so many lepers here now as there were on the occasion of my last visit, nearly four years ago. The present numbers are as follows: Total inmates, 183, of whom 116 are men, 49 are women, 10 boys, and 8 girls;

besides these there are 8 little children considered too young to be entered on the roll; so that there are 26 children here at present living right in the midst of this charnel-house, one might almost say, and what hope is there for them if left in these surroundings? Some of them are already lepers, but the most of them are not, and if we can only succeed in separating them from their unfortunate parents and relatives we may yet save them. There is no restriction on marriages here, and there is no attempt at the separation of the sexes, consequently many children are born in the Asylum. Mr. Guilford is very, very anxious to save some of these little ones, and has already commenced operations by asking some of the parents if they will give up their children to him, and has got their consent. We should like to see a large central home built for such children close to the present Mission House, and the Leper Mission has already promised a grant towards it. But I shall again let Mr. Guilford speak for himself in the matter, as no one is more worthy of a hearing.

A LETTER ABOUT THE CHILDREN OF LEPERS IN INDIA.*

“Papers, periodicals, and reviews of all shades of opinion have, during the past two years, brought to the knowledge of their readers the fearful extent to which leprosy has spread in our Indian Empire, and the grave source of danger which it presents to all classes of society. But in all that had been said and written on the subject, the matter of the children born of leper parents has been almost entirely overlooked. ‘The Mission to Lepers in India’ is, I believe, the only society that has recognised the necessity of separating children from their afflicted

* From the *Church Missionary Gleaner*, December, 1890.

parents as one great means of staying the spread of the disease. This society has for some years past directed its attention to the untainted children of lepers, and has made provision for their entire separation from their unhealthy surroundings. So long as the present state of things shall continue, it is obvious that the disease must increase, unless measures are taken to place the untainted children of leper parents out of the reach of probable contagion. Most medical men agree that, under certain conditions, leprosy is a highly contagious disease. Now there is no condition under which leprosy can be propagated to which the children of lepers who are allowed to live on with their parents are not subject. Would it therefore be any matter for surprise if the statistics of the leper asylums should show that, where the separation of the children from their parents has not been effected, the vast majority of those born of the inmates of these places have, ere they have got out of their teens, contracted the loathsome disease of their parents? Speaking of what I have experienced, I can testify that such has been the case at Tarn Taran, where is situated the largest of all the leper asylums in India.*

“Of all the persons born at that asylum during the last thirty-years, I know of only two men who up to the present have not become confirmed lepers. But even these, when last I saw them, began to show signs of the disease upon them. How different is the history of the asylum at Almora, which is largely maintained by the ‘Mission to Lepers in India!’ There, for many years past, this plan of separating the children from their parents has been adopted with the most gratifying results. Of all those who have been thus separated only one child has shown any signs of the disease. Many more are now out in the world, and gaining

* This was once perhaps the largest asylum, but it is not so now; there are at least three others larger.—W. C. B.

their own livelihood. Surely we have here a most striking proof, that in one direction at least a great deal can be done towards stopping the spread of leprosy. What a wide field for the exercise of Christian love is thrown open to us in this branch of work! The followers of Jesus no longer possess the power of curing 'diseases and all manner of sicknesses' by a touch or a word; but in these who may soon be lepers, the 'least' of Christ's little ones, there is given to all an opportunity of stretching forth the hand of loving compassion, and of saying, 'Be clean.'

"It requires a personal visit to a leper asylum before anyone can have the faintest conception of the horrors of such a place. No pen can describe them. Perhaps the saddest of all sad sights that the eye of man can behold is to see a bright innocent child fondled in the arms of a leper mother, and being fed from hands which are masses of corruption! And yet thousands of such sights are every day witnessed in India.

"At the Tarn Táran Asylum, where I have laboured for the past eight years, and where I have had the joy of seeing many souls 'born from above,' there are between twenty and thirty children—the offspring of lepers—who are daily exposed to the greatest danger of contracting the disease, amidst which they were born, and by which they are every moment confronted. Let your readers imagine what the atmosphere of a hut ten feet square must be in which there are crowded together a father and mother—lepers—with three or four small children. They will then readily imagine the danger to which these children are daily exposed. Of this sort we have several cases at the Tarn Táran Asylum.

"My heart yearns over these little ones, and I have determined, by God's help, to make an effort to save them. My plan is to build a 'Home' for them near my own (which is distant about a mile and a quarter from the

asylum), and to induce their parents to hand over the care of them to me. This accomplished, we shall endeavour to instruct the little ones in the knowledge of God's Word, of the 'Three R's,' and in some of the handicrafts of the country, so as to enable them, when they are old enough, to gain their own livelihood. Many friends in England and Ireland have expressed deep and practical sympathy with this plan, and already the support of nineteen children has been promised.

"Our hope is that not only the whole of the children now in the asylum at Tarn Taran will be handed over to us, but that in time the Home will become a central institution for the whole of the Panjab, as the asylum is now.

"The total cost of maintaining these children will be very small, not more than £4 per annum for each child being required. The 'Mission to Lepers in India' is now making special efforts on behalf of the children of leprous parents, and I would commend it to the prayers and the sympathy of the readers of the *Gleaner*. Several of the C.M.S. missionaries, myself amongst the number, owe to this Society a deep debt of gratitude for aid in our work amongst the lepers, which it has liberally and regularly given to us."

A children's home such as Mr. Guilford desires, together with the purchase of the site, will probably cost not less than £300; of this sum, I am thankful to say, one £50 has already been given.

Last evening I addressed the native Christian congregation at the evening service—that is, the ordinary Christian congregation, not the lepers. It was a great privilege. All the congregation sat on the floor, even the officiating minister. I was the only one who was honoured with a seat other than the floor, and mine was a little wooden stool.

After the service Mr. Guilford and I went in and spent the evening with the lady missionaries—Miss Handbury, Miss Grimwood, Miss Abdullah, and Miss Sharif Barkhurdár Khán; the last named is a daughter of Dr. Barkhurdár Khán, of Chumba. There was also Miss Jonas from Jandiála, and another lady missionary, who were on a visit with the Tarn Taran ladies. We had a most delightful evening, and sang many of the Keswick hymns together. Miss Jonas has kindly invited me to visit her and her colleagues at their village home in Jandiála, which I hope to do to-morrow.

To-day Mr. Guilford and I paid another visit to the Leper Asylum, and in the evening I again had the privilege of addressing the ordinary native Christian congregation in Hindustani



CHAPTER XII.

*TARN TÁRAN, JANDIÁLA, LODIANA, ALLAHABAD,
AND PURULIA.*

December 16. Tuesday. Tarn Táran and Jandiala.

The Tarn Táran Ladies' Mission is a branch of what is known as the Panjab Village Mission, and is in connection with the Church of England Zenana Missionary Society, the ladies being, as mentioned in the previous chapter, Miss Hanbury, Miss Grimwood, Miss Goodwin, Miss Abdullah, Mrs. Dina Nath, and Miss Sharif Barkhurdar Khan, the last named being a daughter of Dr. Barkhurdar Khan of Chumba.

One incident, which has taken place since my visit to Tarn Táran, and which I have culled from *India's Women*, the bi-monthly organ of the C. E. Z. M. S., will show of what an encouraging character the work is ; it is related by Miss Abdullah :

“Gujri, a Mohammedan woman, was admitted to the Tarn-Táran Mission Dispensary last February, suffering terribly from an incurable complaint. The disease had begun several months before, but as no remedy had been tried it had rapidly increased. She had heard of our Dispensary ward, but had feared to enter it. Some people had told her that it was our custom to thoroughly investigate the condition of a new patient ; thus, if it was one likely to yield to treatment, no trouble nor expense was spared in attempting to cure it ; but if the case seemed incurable, cautiously and insidiously poison would be administered to

put an end to a painful life. As there was apparently no hope of her recovery, she thought she would meet the supposed fate of our incurables.

“For some time she chose to bear anything rather than come to us to be killed; but at last the poor body could endure no more, and she applied for admittance at the Dispensary, thinking it would be better to die than to drag on a miserable existence. She arrived in a *dóli*, so feeble and ill that she could scarcely sit up, with a pale, emaciated face, and large pathetic eyes, which for a day or two watched us suspiciously.

“After undergoing an operation she was greatly relieved; once more she could walk, and take an interest in life, and enjoy her meals. Then her gratitude knew no bounds, and full and firm confidence in us was established. It was difficult to make her believe that the relief was only temporary. The daily evening prayers in the ward became a source of great delight to her, and no other patients listened so attentively and eagerly to the story of the Crucifixion. She was so much impressed by it that she came to the foot of the Cross with all her load of sin and guilt, and laid it there, looking up to Him who had died to give her salvation. When her relations heard of her desire for baptism, they came and carried her away. She cried very much, but promised to come back after settling her home affairs.

“For two months no more was heard of poor Gujri. We had come to the conclusion that she must have died, when to our great surprise she sent her daughter and sister to us, begging me to fetch her back to the hospital—she wanted to die amongst us. She seemed most delighted to see us all once more; but her short race was almost finished. She said to me, ‘I was almost afraid you would think I had broken my promise, but I was too ill to walk here, and no one could bring me. I have told all my friends that I am

going to be a Christian, and even my son-in-law, who was very bigoted, is reconciled now. I love the Lord Jesus Christ.'

"The next day, at her urgent request, she was baptized on her bed in the hospital verandah by Mr. Guilford. All through the service she remained very calm, with clasped hands fervently murmuring the 'Amens.' She lived through that night. The next morning she was in great pain, but as long as consciousness lasted she kept on praying, 'I have been a great sinner. Accept me, Lord Jesus. I come to Thee.'

"Though once afraid of being killed by us, she could not now bear me to leave her side. Again and again she said, 'Do not leave me. I love you, and like to feel you are near me.' No fear of death troubled her. Jesus Christ Himself was her Guide through the Valley of the Shadow of Death, and firm faith and trust lighted her footsteps. Twenty-four hours after her baptism she passed away into the eternal rest of Him on whom she had anchored her hope. Hers is the first grave in the Christian cemetery at Tarn-Táran, and she is buried in the sure and certain hope of a glorious resurrection."

I have been acting as umpire in a cricket match this forenoon. An eleven from Amritsar is over here playing against the Tarn Táran boys, and Mr. Guilford is kindly helping the latter. The native lads in the Panjab are taking very kindly to cricket, and there are some very fine players amongst them. It is a very healthy sign to see them adopting this manly English game, and it is one of those things in which a young missionary may occasionally join with considerable advantage to his work; it serves to draw him and the young men of the place together. Mr. Guilford seems to be a great favourite with the young men here, and I observed the same feeling between the Rev. Golak Nath, jun., and his boys at Ambala, where I also umpired for a short while one day.

I lunched to-day at the Ladies' Mission-house, after which Mr. Guilford and I had a parting word of prayer together, and I left in Miss Hanbury's trap, in a deluge of rain (the first I have had since leaving home), for Jandiala, another branch station of the Panjab Village Mission. I started at 3.10 p.m., and arrived at 5.30, wet through. Not only was I personally wet through, but all my things were wet also; so I was forced to remain at the mission-house for the night, though I had made all my arrangements to go on by the night train to Lodiana. I found myself in exceedingly comfortable quarters, and the ladies took such kind care of me that I could afford to listen with complacency to the torrents of rain, except for the feeling that my good friends the Wyckoffs were up and awaiting me at Lodiana. The ladies working here are Miss Parslee, Miss Hobbs, and Miss Jonas.

As soon as I had changed from wet into dry clothes, and had taken a cup of tea, I found an audience assembled in the drawing-room to hear an address from me, mostly composed of the native Christian helpers, though there were a few heathen also. It was a good opportunity, and the Lord gave me a message I trust. I afterwards spent a very pleasant evening with the ladies.

I am greatly impressed by this village work carried on by these ladies: it was originated by Miss Clay. When she first broached the idea to old missionaries, some of them shook their heads, and I believe declined to be responsible for what might take place were ladies thus to go alone and live amongst the people; but Miss Clay simply took the responsibility, and going and living herself amongst the villagers, proved that it could be done. All honour to her! How true it is that in all beginnings of things someone must step out and be willing to stand alone, someone must be brave enough to *risk* failure. The mission has now got five stations and fifteen lady workers. The

ladies here tell me that the villagers treat them very kindly, and they are allowed to visit in all the villages around. The plan is to take one large village or small town as a centre of operations, build a house there for the ladies, and from it work all the villages. Jandiala is a good-sized town, eleven miles from Amritsar, and is thickly surrounded by villages. These ladies, with their native Christian helpers, work all these themselves.

December 17. Wednesday. Left Jandiala at 8 o'clock, and drove into Amritsar, where I arrived in time to catch a train for Lodiana. The ladies kindly lent me their horse and trap, and I could not but be amused at the way in which the horse (Chhotá Lál) wished to stop and turn off from the main road at every village road that we came to. I guessed myself what the meaning of it was, but asked the man who was with me, and he said that the horse had got so used to visiting the villages with the ladies that he knew his way to them all, and so naturally wished to turn to them. I have heard of a country gentleman in the home-land gathering the habits of his groom by the places at which he found his horse stopping of his own accord; so I thought the difficulty I experienced in getting this horse past each village that we came to was a silent but very powerful proof of the thoroughness of the work of these ladies.

I arrived at Lodiana at 2 p.m., and drove straight out to the American Mission premises, where the American Presbyterians are holding their annual Missionary Conference just now. How familiar it all seems to me, and how my thoughts go back to a short but very happy time of my life spent in working in connection with this mission, and at this very station. I am the guest here of my friends Mr. and Mrs. Wyckoff, from Ambala, who are staying here for the Conference, and have received a very hearty welcome from them, as well as from many other old and valued friends

whom I knew here eighteen years ago. Thank God, so many of my old friends are still spared to carry on their work for Christ in this land. In the evening, at five o'clock, I heard a very good address to the Conference from one of the native brethren; it was delivered in Hindustani.

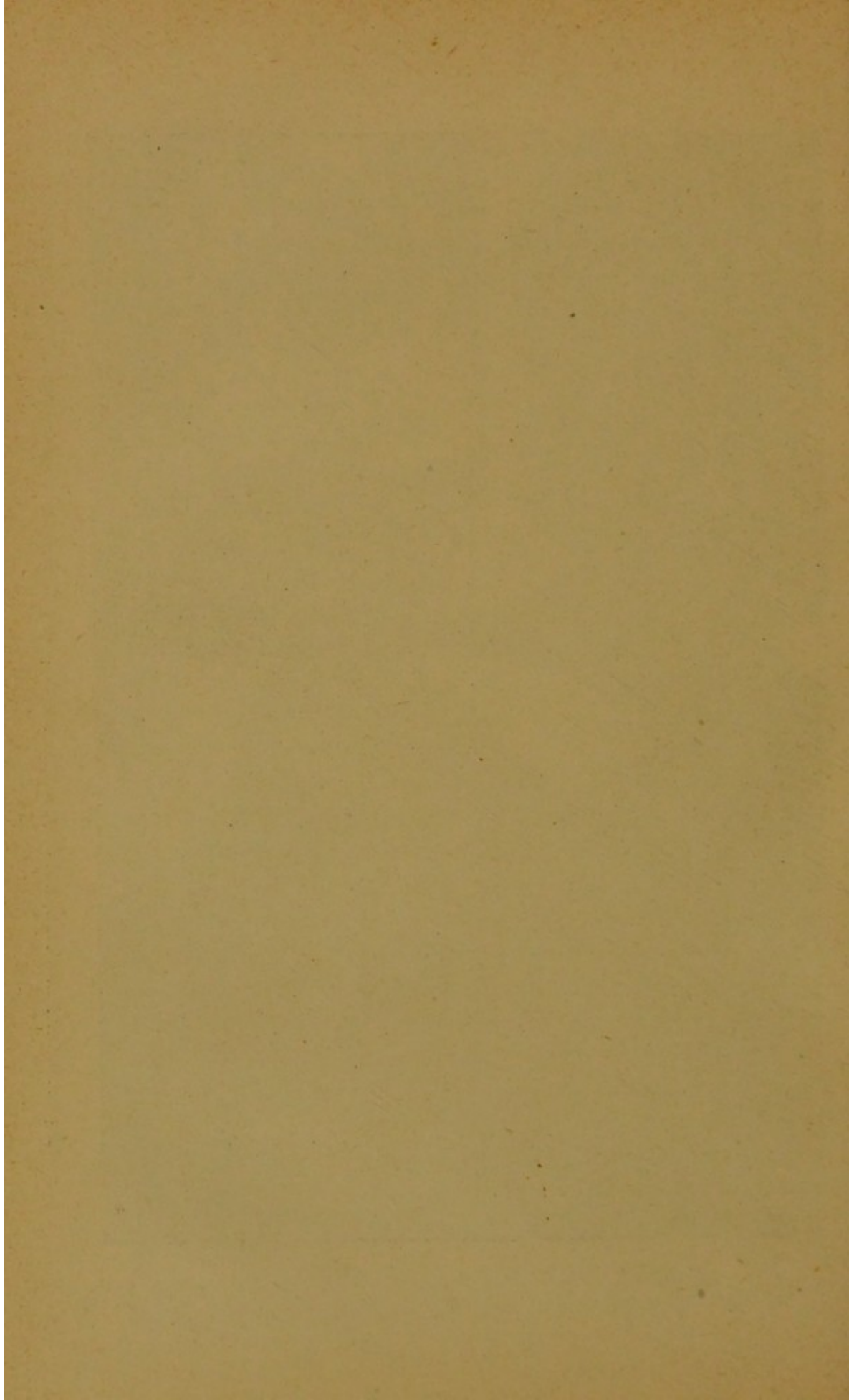
December 18. Thursday. Lodia. Went to the opening meeting of Conference this morning; Dr. Ewing, of Lahore, was in the chair. The brethren kindly made me a consultative member; and on the question of arrangements for the Sabathu Leper Asylum coming up, I had the opportunity of addressing the Conference in the interest of the lepers there. It was unanimously resolved to appoint a sub-committee of three to consult with me as to the future plans.

I lunched to-day with the ladies of the Female Education in the East Society, of whom there is a good contingent here; amongst others are Miss Greenfield and her sister, Miss Alice Andrews, Miss Gibson, and the Misses Pogson. After luncheon Miss Andrews introduced me to Aziz Begum, one of her most valuable workers. The last time I saw her, in the year 1875, she was one of a number of heathen and Mahomedan girls whom I had the privilege of addressing, at the request of Miss Andrews; the Lord graciously gave me a message to her soul, and now after the lapse of so many years it was a great delight to meet with her again and to find her an earnest worker for Christ. Amongst other old friends whom I have met here is Mrs. Dr. Forman, formerly Miss Emily Falconer of the I.F.N.S. Society. Her husband is a medical missionary of the A. P. Mission.

In the afternoon Miss Greenfield and Miss Pogson drove me out to visit the leper village. It is situated over the railway line on the Ambala road, close to the encamping ground, where all the British troops encamp when on the march through Lodia. We found a few from a community



Aziz Begum and her Girls' School, Lodiana, Panjab : Aziz being the central of the three figures in the background.
Page 116.



of forty lepers, men, women, and children, who make this little place their "home." They told us that "they had been given these houses by the Sarkar (Government), and that they were allowed to make their living by begging in the villages round, but get no help." There were some frightful cases. We gave them five rupees, for which they were deeply grateful, and the ladies promised to come and see them again. The man who took the money from me had both his stumps tied up in cloth. The village had a certain air of comfort about it; there were one or two ponies, some cattle, and three or four goats. The ponies they use for travelling about on their begging excursions; but the lepers assured me that they would most willingly give up their wandering, begging life, if only Government would do something for them. Miss Greenfield then kindly took me into the city to see her Zenana Hospital; it is the old city church, where I have many times preached the Gospel, and has been altered so as to suit the purposes of a purdah hospital (a curtained or screened hospital for women). Miss Greenfield's sister now lives permanently at this hospital, so is always in attendance. What a tremendous power for good such an agency must be can easily be understood. Let us think for a moment of the sympathy and careful treatment women will receive at such an institution, and compare that with what they experience in their own heathen and Mahomedan homes. Here they receive not only the tender touch, but hear the loving voice, and the wonderful message of a Saviour's love; and then it will be easy to understand how their hearts should be softened, how all suspicion will be removed, and how they will be constrained to yield themselves to the Saviour. It will be easy to conceive of the women who have received kindness in this hospital being the warmest friends of the lady missionaries when they visit them afterwards in their village homes.

I dined with the Rev. Edward and Mrs. Newton, in the house which my dear wife and I occupied when living in Lodiana, and met the Rev. R. and Mrs. Morrison, missionaries from Rawal Pindie, and Dr. Jessie Carlton, from Ambala; it was a very pleasant evening.

Left Lodiana by the 11.35 train for Allahabad, Mr. and Miss Wyckoff again kindly seeing me off; and so I bade good-bye to the Punjab once more—the land of the five waters; the land of so much that was chivalric in the history of India, and yet where abominations and cruelties untold have taken place; the land of Lawrence, Herbert Edwardes, Robert Montgomery, Donald MacLeod, and many other noble souls; the land that has been once said to have saved India. May it yet again, through its brave sons, as good soldiers of Jesus Christ, help on the salvation of this great Empire!

December 19. Friday. In the train all last night and to-day, and am still being whirled along. At the Toondla refreshment-room, when I was having some tiffin to-day, I was agreeably surprised to have my good friend, Mr. T. A. Denny, of London, suddenly walk in upon me; he had travelled by a different line, and his train had arrived a few minutes after mine. Before either of us left home he and I had expressed a wish to meet, and were anxious to arrange it if possible; but our routes seemed to differ so much we had given up trying to arrange anything, and yet in this extraordinary way, without any pre-arrangement, we had run across each other. The world is not so large after all! We were a few hours in the same train, and then he left at Cawnpore.

December 20. Saturday. Arrived at Allahabad at 5.35 this morning (thirty-two hours continuous travelling from Lodiana), and after a little delay drove out to the lovely mission house of the American Presbyterian Mission on the Jumna, where I received a hearty welcome from Dr.

and Mrs. Lucas, old friends. Dr. Lucas kindly looks after the Leper Asylum here; it is on the Nynee road, over the great Jumna bridge, and is an institution mostly supported by the Allahabad District Charitable Association, but aided by the Mission to Lepers in India. Immediately after breakfast Dr. Lucas and I paid a visit to the Leper Asylum, where I was greatly rejoiced to find that my old friend the Kaith, of whom I wrote in my *Glimpse*, was baptized by Dr. Lucas a few weeks ago. I find I then wrote of him (*A Glimpse at the Indian Mission Field, &c.*, pp. 46, 47): "A very interesting case here is a Kaith (good caste) from Benares. He reads the Ramayan (one of the two great epic poems of India; its subject-matter is the history of Ram), and is now reading Christian books. He is a pious, enquiring man, and likely to become a Christian; and should he do so, he will be but one of many who have had to thank God that they became lepers, as it was that which cut them off from their own co-religionists, and brought them in contact with the servants of Jesus, and so with Jesus Himself." So my expectations have been fully realised. He was bright and happy to-day; and when I asked him if he had peace, he said to me, "Yes, sahib; perfect peace." I said, "Are you quite sure?" and he replied, "Yes; quite sure." Dr. Lucas remarked, "His face would tell you that."

There are twenty-six rooms in this asylum, about 12 by 12; two sets of six, back to back, and two separate rooms. The inmates at present are thirty-nine; viz., twenty-four men, eight women, and seven children. There are seven Christians, two of whom have been baptized this year. All the inmates are fairly provided for, and seemed as happy and contented as one could expect. Dr. Lucas is exceedingly kind to them, and takes a deep interest in their welfare, both spiritual and temporal; and the lepers are naturally fond of him in return.

On our return from the Leper Asylum I had the pleasure of calling on Mrs Newton, widow of the late Dr. John Newton of Sabathu. She has returned to India as a missionary, and is now in charge of the Girls' school of the American Presbyterian Mission here, and has two ladies assisting her. I afterwards called on Mr. and Mrs. Hacket, and Mr. and Mrs. Johnstone of the C. M. S., all of whom I was glad to find at home; also on Mr. and Mrs. Ferrier (Mr. Ferrier is chaplain of the Church of Scotland in Allahabad), but failed to find them at home.

December 21. Sunday. Allahabad. The shortest day, at home probably dark, wet, and cold; *here* the most perfect day, warm, home-summer weather. It is much warmer than the Panjab, and last night I was obliged to sleep under a musquito curtain.

I went to the Leper Asylum this morning before breakfast, and had a very interesting service with the lepers. When I was about to commence the poor things sat down at a great distance from me. I asked, "What are you doing over there?" They looked perplexed, and then one of them said, "Generally, Sahib, people do not like us to come near them, they are afraid of us." "Well," I said, "I am not afraid, so come close round." Poor creatures, they seemed so pleased. They are to have a dinner in honour of my visit on Christmas-day, given by a native Christian Pleader who lives here; it is by their own request to consist of mithai and dahi (sweetmeats and thick curds). This Pleader was present at the service, and spoke a few kind words after I had finished. The lepers here are all well looked after, and have no complaint of any kind to make. We spoke to them about their children, and one man said he would be willing to let his go to a Home, but the others said no.

A new barrack is very much needed here, about ten more rooms, but the Charitable Association has not got the money to put it up. Dr. Lucas intends having an estimate

and plan made out, approved of by the Charitable Association, and will then send it home with a request to the Mission to Lepers for a grant to put up the building.*

I preached to-day in Hindustani to the congregation in the Jumna church, and afterwards drove with Mrs. Newton to the Scotch church, where Mr. Ferrier preached, and after the service Dr. and Mrs. Lucas and I had the pleasure of dining with Mr. and Mrs. Ferrier.

December 22. Monday. Left Allahabad by the 10.35 train and travelled all day, dining at Mokameh, where there is a splendid refreshment-room; about ninety people sat down to dinner.

December 23. Tuesday. Purulia. I reached Asansol about 1.30 this morning, and as I could find no place to lie down at the station I spent the time from then till 5.30 working off a lot of my correspondence. At 6 a.m. left by train for Purulia, where I arrived at 9 a.m. I was met at the station by Mr. Uffmann, Mr. Bruske, and Mr. Uffmann's little son Henry. Mr. and Mrs. Bruske are staying here just now for change of air. Purulia is a station of Gossner's Evangelical Mission, Mr. and Mrs. Uffmann and Mr. Kufernagel being the missionaries here at present. On arrival at the mission-house I had, it is needless to say, a very cordial welcome from Mrs. Uffmann.

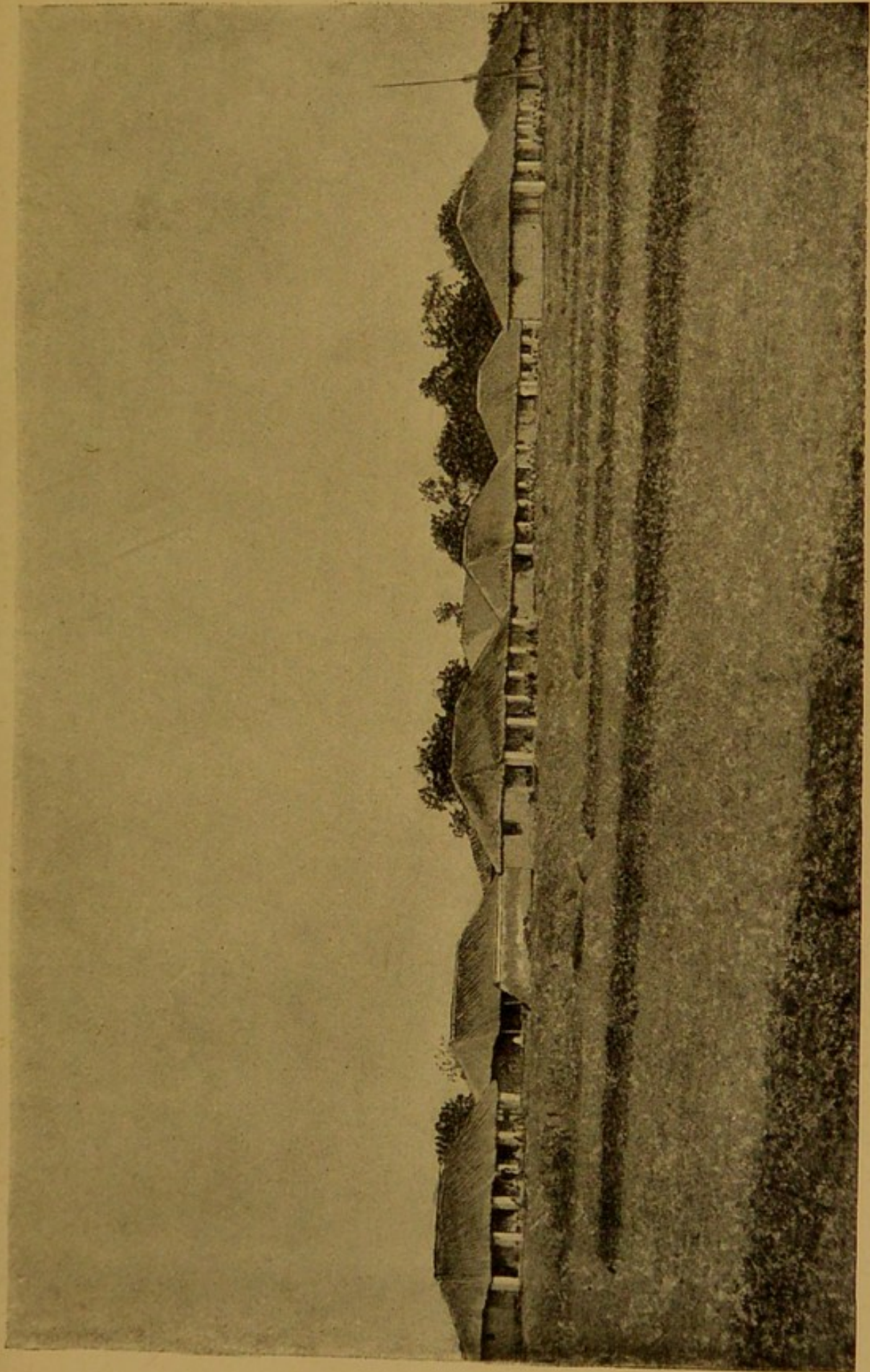
After a cup of tea Mr. Uffmann and I went over to the Leper Asylum, which has been built since my last visit, just four years ago. During that visit (December, 1886) Mr. Uffmann and I talked longingly about a possible asylum and looked at a possible site; the possible has not only become probable, but is now *un fait accompli*. Prayer has been answered, God has given us the desire of our hearts, to His name be the praise.

* This request has since come home with a deeply-touching appeal from Dr. Lucas. The barrack will cost about £100, and there will be an increased annual expenditure of about £30.

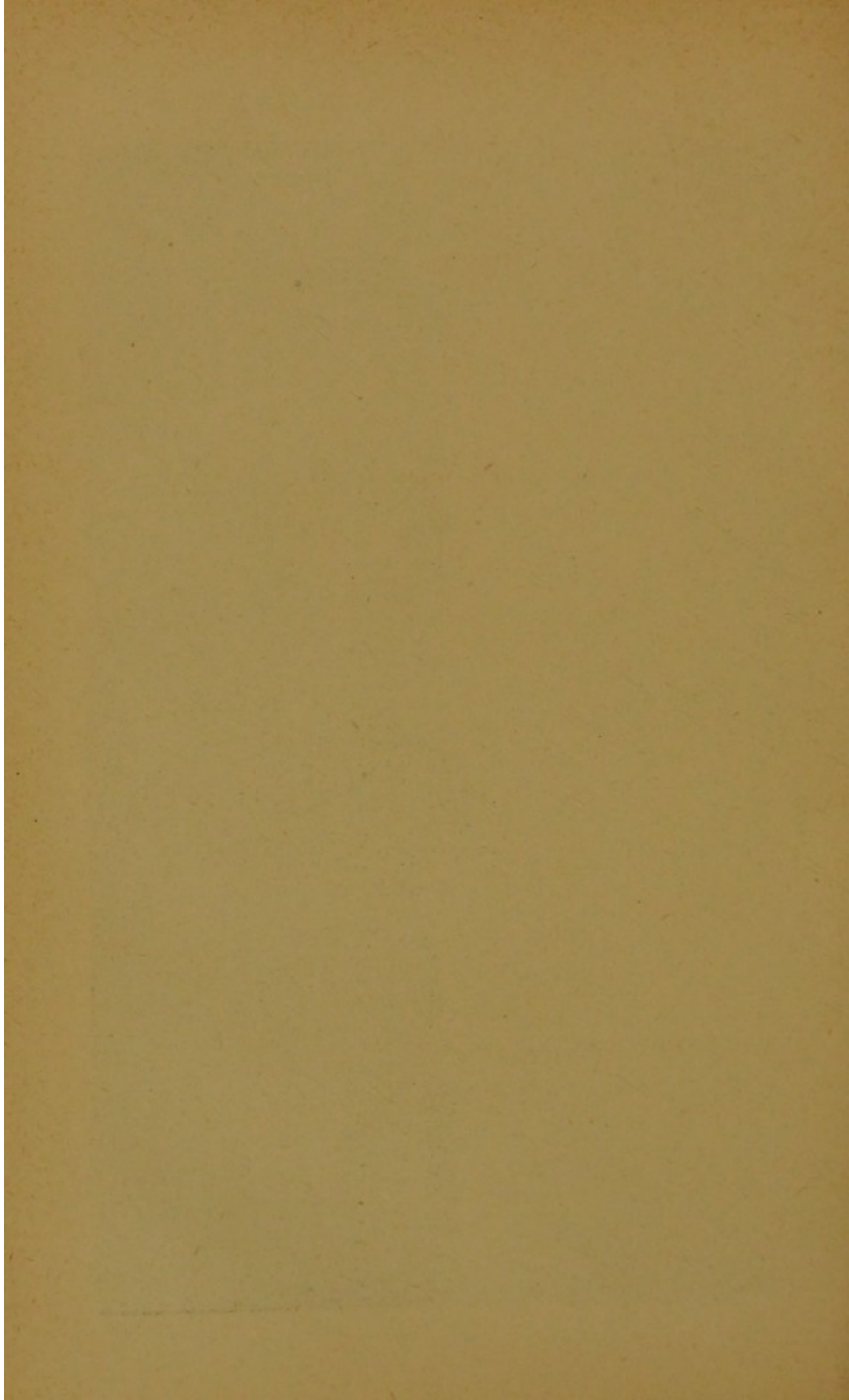
CHAPTER XIII.

PURULIA.

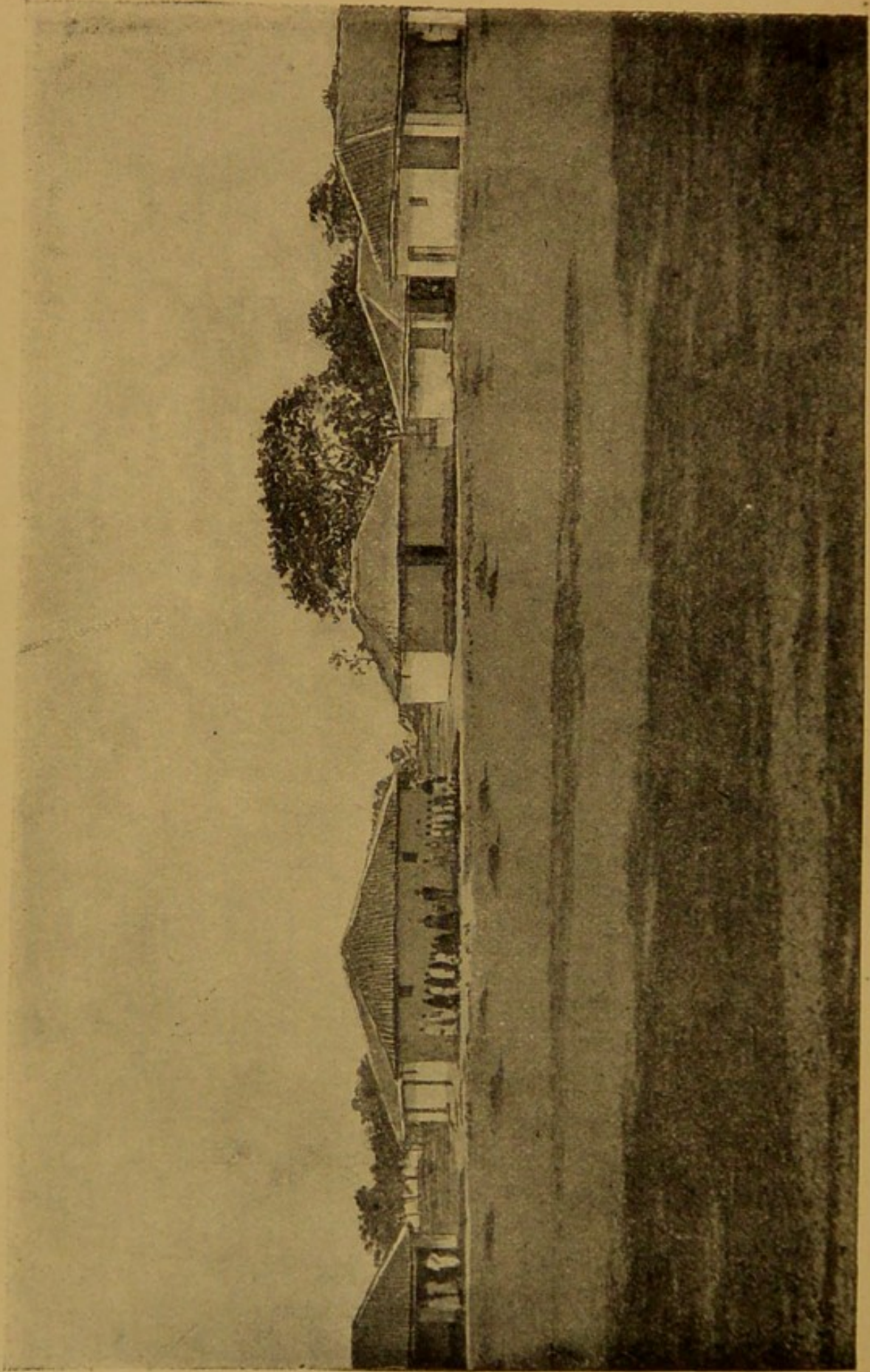
IF I had been the Viceroy I could not have had a better reception than the lepers gave me at the asylum. I said so to Mr. Uffmann, and he replied, "Certainly the Viceroy would not have had as *loving* a reception." The path to the asylum was lined at both sides with flags of different colours, and there were three arches of welcome; one as you entered the path, one over the middle, and the third at the entrance to the asylum; on all kind words were written, "Welcome W. C. Bailey. God bless you," &c. The spoken welcome was no less hearty; bright smiles and loving words greeted me on all sides. I first went down the men's lines, and gave and received "Isa Sahais" ("Isa Sahai" is the Christian greeting in this neighbourhood; it means "Jesus be your helper" or "protector"). The same was repeated in the women's quarters, which are separated from the men's by a high wall. In the little church there was a group of singers and minstrels—all lepers—playing and singing hymns. They had a drum, and two of their own native instruments. This was the first time I had seen a musical band of lepers. A band composed of such players might at first sight seem incongruous, music being associated in the mind with all that is bright and joyous; but let us once realise how bright and joyous the lives of many of these Christian lepers are in spite of their sufferings, and all incongruity disappears. At one end of the church was a table, over which an arch was erected,



Leper Asylum, Purulia, Chota Nagpore.—Page 122.







Children's Homes for the Untainted Children of Lepers, Purulia, Chota Nagpore.—Page 123.

and spread upon it were all manner of devices cut out in coloured paper, the walls being decorated with the same.

We next visited the Boys' and Girls' Homes, which stand on some rising ground, along with the doctor's, caretaker's, and the teachers' houses, at some distance from the asylum. There are ten girls and eleven boys in the Homes, as well as two leprous boys living with the adult lepers. In the asylum there are five houses for men, constructed to receive twelve patients each, and three similar houses for women. The women's houses are overcrowded, and so another must be built at once. There are altogether 116 inmates in all the institutions, of whom 53 are men, 40 women, and 23 boys and girls; 92 are decided out-and-out lepers. To-morrow nineteen will be baptized—twelve men, four women, and three children—and this will leave only five of the whole 116 nominal heathen; I say nominal, for even these five are applicants for baptism, but are not yet sufficiently instructed.*

The sites for the various houses have been well chosen; a well has been made at the men's quarters, but another is required for the Boys' and Girls' Homes. There is one large good tank for the asylum, but there must be one for the Children's Homes: it has been partly dug. There must be bathing arrangements for men and women, and channels must be made to convey the water to them from both wells. There is some land round the buildings belonging to the asylum, off which a good crop of rice was taken last season. Mr. Uffmann thinks it would be well to rent a little more land, so as to give employment to the boys, and teach them farming.

There is a very strong feeling against lepers in this part of the country, and leprosy is much feared; so far does this feeling go, that in the beginning Mr. Uffmann had

* The number has since risen to over 130.

considerable difficulty in getting workmen to put up the buildings, and even now cannot get them except by paying extra wages.

Mr. Uffmann pointed me out one woman, the brightest and happiest-looking of all, who was smiling all over with sheer happiness and joy. Her story is as follows: She lived in a village about nine miles from Purulia, and when her husband and friends saw that she had become a leper they sent her away to lie on her face before an idol, until she should be healed. It is a custom of the Brahmans about here to send childless women, and those suffering from any special affliction, to lie on their faces before the idol until they receive an answer of some kind; and this answer, as interpreted by the Brahmans, very often is to go off to another shrine and appease some other god, or to go to some sacred stream to bathe there. A Raja, not far from here, has two wives but no child, and so some time ago these poor wives were sent to lie before the idol in this way. This leper woman, on being sent from her home, went off, and for about three weeks lay on her face before the idol, sleeping only as little as possible, and taking only a little dry grain in the evenings, just sufficient to sustain life. At the end of that time she returned, and the unnatural husband and friends (?) said to her, "Well, the god has not healed you; you had better be off to Purulia!" Thus driven out, she left her home with a breaking heart. Mr. and Mrs. Uffmann, taking an evening stroll, met her outside their compound, and were horrified at the awful appearance she presented; she was the picture of consuming despair. She implored admittance, and was taken at once into the asylum. She improved rapidly under kind treatment. Eagerly she drank in the gospel message, and in about two months God gave her a new heart; she became a new creature in Christ Jesus, and now she is the brightest woman in the whole asylum. On Sundays she sits with

bowed head, and receives with gladness the blessed Word. She is a good-looking young woman, the disease having as yet spared her face. Her name is Dayamony, which means a pearl of grace or mercy; and she is indeed that, a pearl destined, we believe, to shine for ever in the dear Master's crown. Surely she may sing, "Oh, to grace how great a debtor!"

I went a second time to the asylum in the evening, and was met by the minstrels and singers, and accompanied all along the walk with music and hymns; it reminded me of a marriage procession.

When we returned from the asylum to-day I said to Mr. Uffmann, "What hath God wrought! and we have not thanked Him for it yet." Our hearts were very full, and we knelt down together and poured them out in deep gratitude to God.

December 24. Purulia. Went down in the morning to the asylum and had a pleasant time there, arranging for special lepers to be supported by friends at home. We have allotted to Miss F—— a man named Nicodeme, to replace dear Christáram (rest in Christ); he is a man like-minded with him, a pillar of the leper church here. The kind supporters of these special lepers should pray that their *protégés* may be much used of God amongst their fellow-sufferers.

In the afternoon went again to the asylum to take part in the preparatory service for to-morrow; it was a deeply interesting one. The men were on one side and the women on the other, and in front, but at some little distance, the boys and girls from the Homes. All looked so bright and happy, you might almost forget that you were amongst lepers. Mr. Uffmann conducted the service, which was very simple. There was a running fire of question and answer kept up all through the address. Mr. Uffmann would state a fact, and then turning to one of the lepers say, "Is not that so, brother?" or, "What do you think of that?" mentioning

someone's name. This plan suits very well, it helps to keep up the interest and instructs at the same time.

At the end of the service one of the leper men stood up and made quite a little speech. Addressing himself to me, he said that when they had been cast out of their homes, and were dying under the trees, Christ had come to their rescue, and had built this asylum for them. He reminded me of the parable of the wedding feast, and said that when the well-to-do people would not come Christ had sent His servants out to bring them, the poor outcast lepers, in. They then all rose to their feet—that is, those of them who could stand—and sent their best saláms, with many “Isa Sahais,” to the kind friends who provide for them. It was really most touching to see them; Dayamony's face was a sight to look at.

There was a preparatory service afterwards for the ordinary native Christians in the large church near the mission-house. All the Christians marched in companies to the church, carrying lighted torches and singing hymns; it was a most stirring sight. The church was full from end to end, and must have had three hundred people in it. After the service sweetmeats were distributed amongst the boys and girls. We had a regular German Christmas-eve, which I greatly enjoyed.

Christmas-day, 1890. This morning at 8 o'clock there was a service in the Leper Asylum, and a brighter, happier-looking audience I do not think I have ever seen. At the close of the service nineteen came forward for baptism, leaving only five out of the whole one hundred and sixteen inmates nominal heathen, and these five are really not heathen. How I wish that some of our unbelieving scientists could have been there to see those up-turned faces, those happy, reverent lepers! I think they would bow their heads for very shame, and be constrained to acknowledge that there is a truth and a mystery of which

they are ignorant, in the words, "The secret of the Lord is with them that fear Him; and He will shew them His covenant." Dayamony's face literally shone.

To-day as I passed the Christian boys' school I saw that a motto had been put up over the entrance, and went over to see what it was. This is what I read, "Hurrah, hurrah! Joy, joy! Jesus is born, devil is killed. Hurrah, hurrah! Joy, joy!" It was altogether their own idea, and certainly had the merit of originality if nothing else.

In the evening we all assembled at the Leper Asylum for the communion service. First there was reading, singing, prayer, and a short address by Mr. Uffmann; then I spoke a few words in English, which Mr. Uffmann interpreted sentence by sentence; after which there was a very short solemn service, receiving into full communion 11 men and two women, at the close of which all left who were not communicants. 66 remained—not a bad proportion out of 93 adults. These 66 came up six at a time, and knelt or bowed down in a reverent posture while the bread and wine were given to them, a few words being spoken to each group as well as the words, "Take eat," &c., and "Take and drink this," &c.; then they were blessed in the name of the Father, Son, and Holy Ghost, and told to go away with joy, and so returned to their places. As each group was receiving the elements the others in the back would sing softly a verse or two of a hymn, sometimes the men leading and the women taking up the next verse, sometimes the women first and then the men, and sometimes both together. The bread was just dropped into their hand, but the wine was put into their mouths with a spoon. It was a solemn and touching sight, and no person could look on unmoved.

December 26. Friday. Purulia. The lepers are having a great feast this evening; three goats have been killed; the boys and girls of the Homes are to have a share also.

This afternoon the asylum has had a visit from Dr. and Mrs. Hilson. Dr. Hilson is a Surgeon-General, and Inspector-General of Civil Hospitals, Bengal, and being on his rounds of inspection he was anxious to see our asylum. Mr. and Mrs. Uffmann and I had the pleasure of showing them round. They seemed much pleased with what they saw, and Dr. Hilson wrote as follows in the Visitor's Book :

"I paid a visit to-day to the Leper Asylum, which is maintained in this place by the *Lutheran Mission, and is under the care of the Rev. H. Uffmann. There are 116 inmates, of whom 111 are native Christians, and the remainder Hindus, all more or less affected by the disease. They were accommodated in eight houses on the outskirts of the station, and were separated from the rest of the community. All seemed to be well fed, clothed, and cared for; and I was much pleased with the arrangements for the segregation of the sexes, which is better carried out here than in any other asylum I have seen in India. The children of the lepers also, who have not shown any signs of the disease, are kept apart in separate buildings; and while allowed to see their parents occasionally, do not have any close or intimate connection with them. The institution is the only important one of its kind in Bengal, with the exception of that in Calcutta; and Mr. Uffmann has shown how much can be done for lepers by means of kindness and tact, without resorting to any harsh measure, calculated to deprive them of all sense of freedom and enjoyment. Altogether the arrangements do much credit to Mr. and Mrs. Uffmann, whose efforts to alleviate the misery of an unfortunate class of people deserve every encouragement and support. I wish them all success in the noble work they have undertaken.

"(Signed) A. HILSON,

"Inspector-General of Civil Hospitals, Bengal.

"PURULIA, December 26, 1890."

* On behalf of the Mission to Lepers in India.

Shortly after my visit to Purulia two members of the Leprosy Commission visited the asylum. They expressed their satisfaction with the work there in the following terms :

“We visited the asylum on the 4th and 5th February, and examined personally every case there. We were much pleased with the excellent arrangements made for them. Their houses were very clean, they were well clothed, and apparently well fed, and they appeared to lead happy and contented lives. The Rev. Mr. Uffmann, who exercises the most careful personal superintendence of the asylum, may be congratulated on the entire success of the asylum—one of the very best we have seen during a lengthened visit of such asylums throughout India. The children of leprous parents and relatives are kept apart, and they appeared to be extremely happy and comfortable.

“(Signed) A. BARCLAY, Surgeon-Major.

“A. A. KUNTHAK, F.R.C.S.ENG.

“*Members of the Leprosy Commission.*

“PURULIA, 5th February, 1891.”

I am to leave this to-night in a push push gáí (carriage) for Ránchí, where I should arrive sometime to-morrow evening. The push push is an extraordinary conveyance pushed and drawn by coolies; that is, three men pull in front and three push from behind; the occupant of the conveyance can lie at full length in it, and by having a mattress inside and some bedding can be tolerably comfortable for a long journey. The road is divided into stages, and at each stage you get a fresh set of men.



CHAPTER XIV.

RÁNCHÍ AND LOHARDUGGA.

December 29. Ránchí. On Friday night, at 8.40, I left Purulia in a Push Push, hoping to reach this place on Saturday evening; but the road was heavy—much of it uphill—and the men did not exert themselves during the night when I was asleep, and so we got on but slowly. When I awoke on Saturday morning I was much disappointed to find that we had made but little way, and knew that I could not possibly reach this till very late that night. There was no help for it, and so I made up my mind to take it philosophically. We jogged on slowly all day, and towards night I fell asleep again, being quite wearied out, and was awakened by our drawing up at Dr. Nottrott's house at 11.10. Dr. Nottrott is the senior missionary of Gossner's Mission, and his house the first one comes to on entering the mission premises from Purulia. I would not allow the coolies to awaken anyone, but started off myself to look for the house of Mr. and Mrs. Betzler, whose guest I was to be. Fortunately it was bright moonlight, and so I had no difficulty in finding my way about this immense compound. It is a lovely spot—a gift from a Rájá to the mission when it was first started here, and there is a stone erected, close to Dr. Nottrott's house, on the spot where the first missionaries pitched their tent on November 2nd, 1845—not half a century, and yet what marvellous blessings have come to the poor Kols of Chota Nagpore through the arrival of those missionaries!

I first went to the house where my friends were living when I was last here, but could find no servants, and it did not seem to me as if anyone were living there. I then went to another house—the right one as it happened—but did not like to knock at the house or to make a noise, not being sure, and I could not get anyone to stir in the servants' houses. It is the custom in India for the servants to occupy small houses near that of their master, and one invariably goes to them first if in any perplexity. I wandered through a vegetable garden, and round to a long house where I saw a light burning, and looking through a glass door I saw some prostrate forms about on the floor, so I knew I was looking into either the girls' or boys' dormitory; but the light was so dim I could not tell which. After some difficulty I got one of the boys—as they turned out to be—awake, and asked him to point me out Betzler Sahib's house; then, being sure of the house, I went forward with some degree of confidence. Selecting one of the servants' houses which looked likely, I knocked and knocked, until at last I heard a grunt, and knew that I had hit upon life; so I knocked and knocked away again, and shook the door, and called out, until the grunt developed into something like a voice, and finally the owner of the voice consented to get out of bed. He turned out to be the *chaukidár* or *watchman*! I consulted with him as to the best way to get my host aware of my presence, so he took me to a back-door, and there the knocking process recommenced, and went on for a considerable time, when at last the *áyá* (children's nurse, who frequently sleeps in the house) appeared, and then she went and roused her master and mistress, both of whom most kindly got up and dressed, and came out to meet me. I did feel so sorry to have to awaken them. They had given me up, and had gone to bed only a short while before. It was now 11.45 by my time, the railway time, and 12.15 by theirs. Mrs. Betzler

insisted on going off and making some tea ; and finally we all got to bed about 1 o'clock. I had only stopped twice on the road, for half an hour each time, to have a little refreshment, Mrs. Uffmann having sent me away well-stocked with provisions, and yet I was twenty-six and a half hours on the way, at least five hours more than I should have been.

Yesterday was the fulfilment of a long-cherished desire ; viz., to spend a Sunday amongst the native Christians of Ránchí. How I wish I could give any idea of the morning service ! Fortunately it was in Hindi, so I could understand it all. There were fully 1,000 native Christians present, of whom about 300 were from the Christian boys' and girls' schools. The large church still bears the bullet marks of the mutiny, and opposite its front entrance still stands the tree on which was meted out stern justice to the ringleaders of the mutineers who wrecked the mission premises. How different the scene now, with this large congregation of native Christians assembled for the worship of the Peacemaker ! The church was packed from end to end, many being seated in the aisle. The singing was exquisite, reminding me much of the style of the "Jubilee Singers." I asked Mr. Betzler how many of the people I saw in church would be in mission employ. He said, "Perhaps fifty, and there would be a few others employed as servants ; but all the others were earning their own livelihood in different ways. Some have land which they farm, some work as coolies, and so on." Dr. Nottrott tells me that they have two other congregations in their mission much larger than this ; and besides these Lutheran Christians, the S.P.G. Society have also large congregations.

This morning I visited the boys' and girls' schools ; the girls sang for me very sweetly, and the boys played some pieces on their brass instruments. They have a good band, trained by Mr. Jemske, one of the missionaries here.

Dr. Nottrott kindly took me out for a drive in the afternoon, and showed me a good deal of the station. I am just about to leave for Lohardugga, where I hope to arrive in the early morning.

December 30. Tuesday. Lohardugga. I arrived here, after a good journey in a push push, at 7 this morning, and received a very hearty welcome from Mr. and Mrs. Hahn, of Gossner's Mission, my old friends. My arrival was somewhat of a surprise, as the letter announcing my intention of being with them this morning only got here last night; this was rather a disappointment to the native Christians, who had been preparing an elaborate reception for me. One large arch of welcome was, however, hastily got into position, but unfortunately it was placed at the entrance to the mission premises by which I came in four years ago; whereas this time, by the advice of my friends at Ránchí, I had come by another road, and so entered the compound from a different side. I none the less appreciate, however, the kindness of my native brethren.

Immediately after chhotí házrí, Mr. Hahn, and I, together with Mr. Dalh, missionary from Darbungah, and Mr. Ekhert, a new missionary from Germany, went over to the asylum, and spent a considerable time in going over everything. There has been a nice house built for the native Christian doctor and his wife, in which there is one room given up to a dispensary. There has also been a new house built for the lepers, while the children, of whom there are eight boys and ten girls, have separate homes of their own. A new chapel has also been built, which is much better suited for the purpose it is intended for than the former one, being more commodious, and much better ventilated. The lepers who had known me before were, needless to say, glad to see me again. Our old friend Christocharan (at the feet of Christ) is very bright, also Miss F. M——'s leper, Yusuf; but poor Mir Ali is, I am grieved to say, still a Mahommedan, at

least outwardly, and he, poor fellow, is in a very awful condition. I do not think he can live long; nothing seems to give him any relief now; the bones of several fingers are sticking out, jagged and stripped of all flesh. He is truly a living corpse! We spoke to him very earnestly to-day. He has no peace or comfort, since he still holds out against Christ.*

To-day we heard of a melancholy case of a man twelve miles from here who has been deserted by his friends (?), and who is lying in an awful condition, almost dying of neglect and starvation, on whom the worms have already begun to feed. He is to be sent for to-morrow. We have also heard of another leper who wishes to come in. I dare say both will have arrived before I leave. There are at present twenty-two men in the asylum, but no women; none have had the courage to come since all the women were swept away by the cholera two years ago. Of the twenty-two, fourteen are Christians, two of whom have been baptized this year, together with the wife and two children of one of them, the daughter of a heathen leper, and the widow and three children of a deceased leper—a total of ten souls in connection with the Leper Asylum. There are still some children in the asylum whose relatives

* This great sufferer has since passed away. Mr. Hahn writes of his death as follows: "Poor Mir Ali died lately. His strength was entirely exhausted. I am glad of having been able to see him frequently just before the end of his wearisome travel on earth. Almost the last word I heard from his quivering lips was, 'Main ne apne ko Isu Bábá ke háth men zima kiya'" (I have given myself into the hand of the Lord Jesus). I was glad of this, in spite of his desire, expressed a few minutes before, to be buried by his Mussulman friends in the town. His idea was, as far as I could gather, that his wretched body might be disposed of by his earthly friends, and thus to save his honour in their memory, whilst he committed his soul to the tender mercies of the Saviour he had come to know here. Shall we condemn him? . . . I am a child, and I will leave the question to be answered by my Father in heaven; but confess I must that I have some hope for Mir Ali."

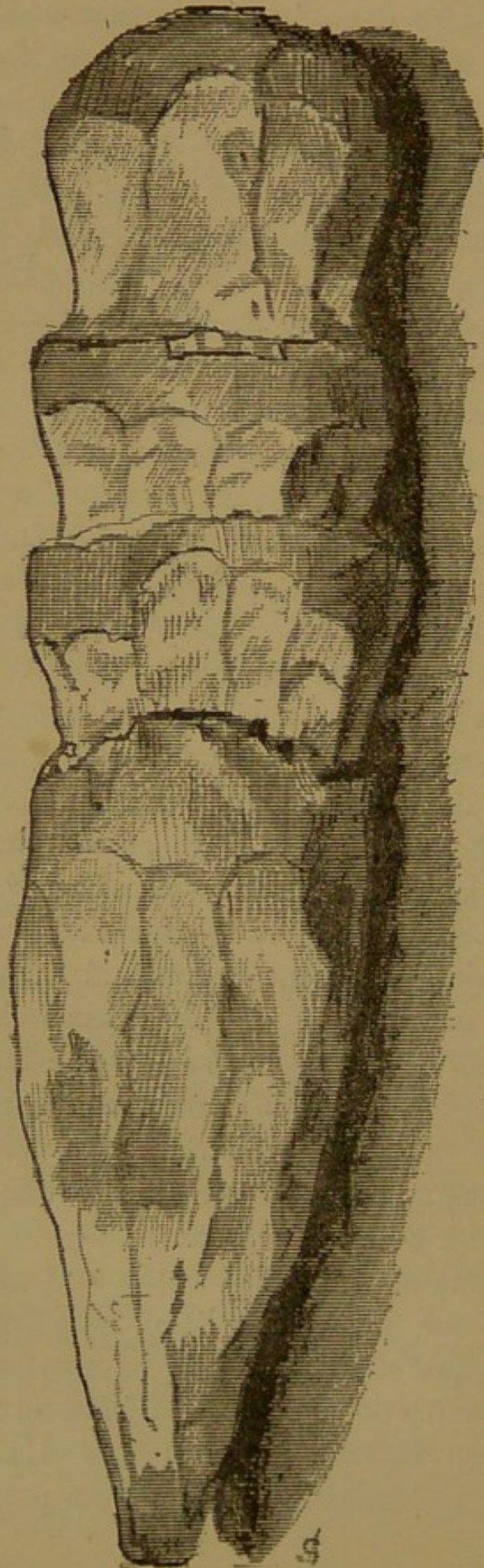
are not yet willing to part with them, but we hope soon to persuade them to do so, in order to place them in the children's homes.

To-day I conducted evening worship for the lepers in Hindi, and enjoyed it greatly. I spoke of Christ healing the leper, and they seemed greatly interested, and to appreciate His wonderful condescension. To-morrow night I am to have the privilege of addressing the whole Christian congregation, it being the last night in the year.

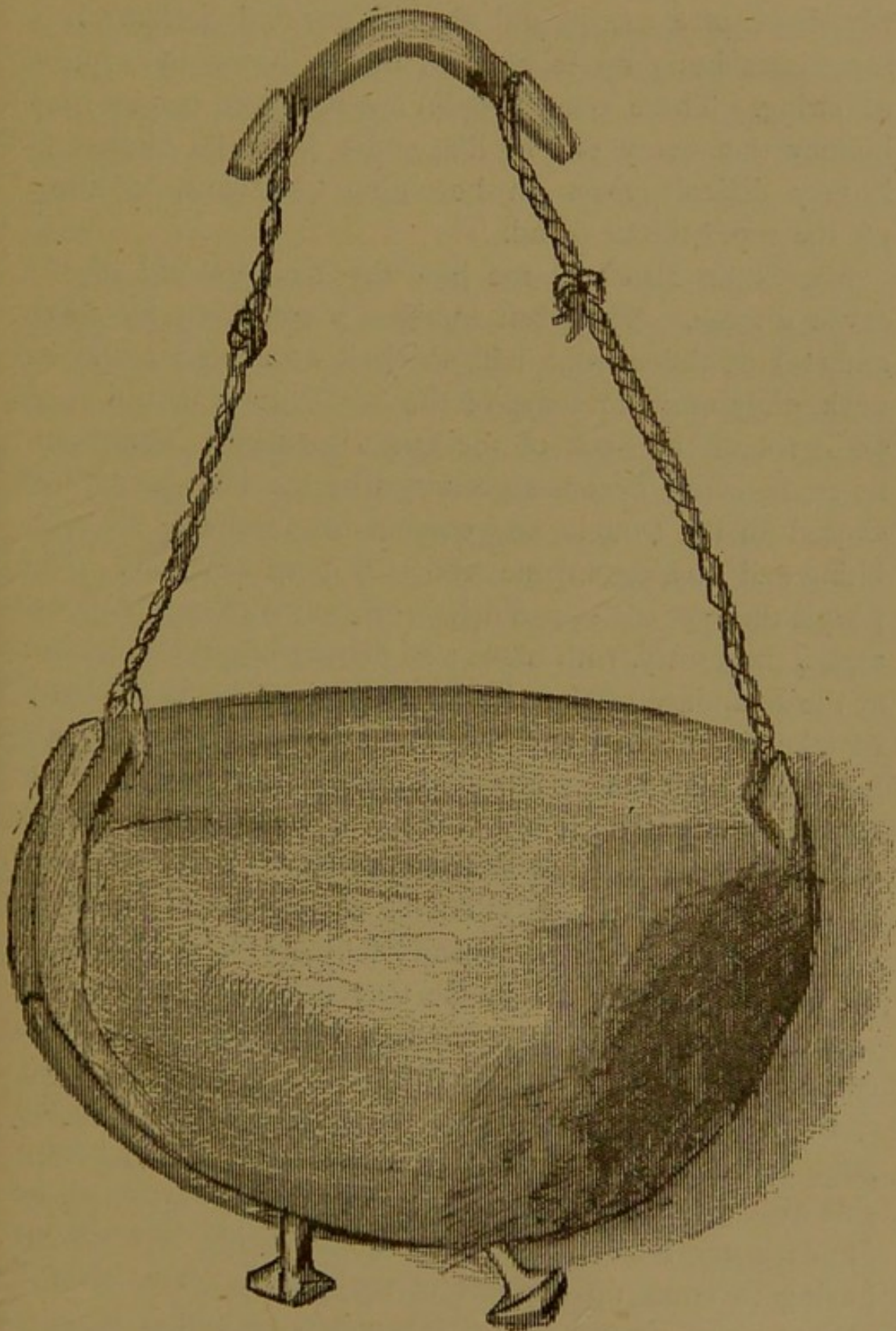
December 31. Wednesday. The last day of 1890! A year of many and great mercies. I was just thinking how ever to face the unknown 1891 when it occurred to me to look at my chapter for the day, and here is what I find: "The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing. . . . Strengthen ye the weak hands, and confirm the feeble knees. Say to them that are of a fearful heart, Be strong, fear not. . . . He will come and save you."

This morning Mr. Hahn and I have been again round visiting the lepers, and have had some interesting conversations with some of them. I had a nice talk with Yusuf; he seems very bright, and sent *sáláms* and thanks to Miss F. M——. I heard some of the lepers being instructed in the word of God, and I also saw the little girls in school. I heard them read in Hindi, and asked them some simple Bible questions, which they answered very fairly. I am very much impressed with the thoroughness of all the mission work being done here.

In the afternoon Mr. Hahn and I had a pleasant walk together, when he told me some interesting anecdotes regarding the people of this district. Once he was baptizing a Kol, when the man said, "Sahib Ji, I have an arz to make." (Sir, I wish to make a request.) Mr. Hahn, fearing that perhaps he was seeking baptism from purely



worldly motives, said, "If it is anything about money, or anything of that sort, you must not ask me." But the man said, "No, sahib, it is not that; but there is a bhút (demon) in my house, and I want it away." "Well, throw it out." "No, sahib," said the poor fellow, "I would be afraid. Will you please do it for me?" The man showed him where it was, in a basket hanging up, and on getting down the basket Mr. Hahn found the bhút in the midst of little bits of decayed meat and skin, and be smeared with blood. It appears that when the Kols offer an animal in sacrifice they always put some blood upon the family bhút, and give it a few scraps of the meat, or small pieces of skin of the animal sacrificed, and these they allow to rot in the basket in which the bhút is kept. Mr.



WOODEN COW BELL AS USED AT LOHARDUGGA.

Hahn has given me a bhút; it is a simple piece of wood, about six inches long, very roughly carved into somewhat

the shape of a carrot, and charred top and bottom; it is sometimes hung up to a beam of the house by a piece of string. These poor people having been taught from infancy that every evil in life comes from the bhút, find it very difficult, even on becoming Christians, to throw off the superstitious dread.

Mr. Hahn also told me how the Kols get rid of the cattle disease. They first sacrifice a cow from the herd, and, taking the wooden bell which it wore from round its neck, they sprinkle some of the blood upon it, and then tie it round the neck of the gwálá (cowherd), whereupon he immediately becomes possessed by the bhút which has caused all the trouble, and commences trembling all over, biting and kicking anyone who may come near him. The people then get sticks, and drive him away with imprecations, and, if necessary, with blows; so driving him till he arrives at the boundary of the village lands, when he is at liberty to take off the bell and throw it away, and return to his home, the bhút having now departed, and the plague being stayed. The reason that it is the gwálá who is thus treated is that he is supposed to have neglected his duty, and so is in disgrace. It is customary to place bells of wood or copper on the necks of several of the herd, so that when the cattle wander in the jungle they may not get lost: the sound of these bells is sometimes very melodious as the cattle come grazing along.

In the evening I addressed the native Christians in the large church; many of the lepers also came. They have a side aisle given up to themselves, where they always sit on Sundays, and into which they can get by a side door without having to come up the rest of the church. This aisle is close to and on the left of the pulpit, so that it is quite easy to address oneself to the lepers, as well as to the rest of the congregation; and when one turns one's head in their direction, they seem to take it as if quite intended for

them especially. I spoke on the necessity of having a friend for the new year on which we were about to enter, and asked them whom they would make their friend; taking for my text Jesus as the Friend of the Bethany family. These poor lepers do need a friend if ever anyone did.

New-year's Day, 1891. "Be strong . . . fear not." What a grand word to enter on the new year with! Mr. Hahn is, I am grieved to say, not well to-day, and so I took the morning service for him, at least I preached the sermon, Mr. Dalh reading the service, which is liturgical. I took for my text, "Good Master, what shall I do that I may inherit eternal life?" I like the form of service which they use here very much; it is solemn and reverent. The native Christians seem to quite understand it, and answer the responses very well. The custom here is to stand for the reading of the Scriptures, and for most of the prayers, and to sit for the singing of the hymns.

We have a tea-planter staying here just now; he came with some others to recruit coolies for his tea-gardens in Darjeeling, but has broken down with a very severe attack of fever. The others had to leave, and so he was left entirely alone at the Dak Bungalow, very ill, and without a friend. The missionaries have most kindly taken him in, and are nursing him; he seems very grateful for their kindness. I hope he will have a good word to say for missionaries when he returns to England some day, and remembers how they were kind to him when he was "a stranger in a strange land." So many forget these little kindnesses! Mr. Hahn was better in the afternoon, and so able to be out for a walk, and also able to take the evening service. He preached a most powerful and solemn sermon on the barren fig-tree.

A startling thing has taken place to-day. A poor leper who was in church this morning is now lying dead! When

we were coming back from our afternoon walk we passed through the asylum, and seeing a few women and children gathered round something, we went over and found this poor fellow lying quite dead. He had been walking about a few minutes before, and had suddenly sunk down and died. This morning, when preaching, I had reminded the people that many of our friends had passed away during the past year, and had said, "Who can tell which of us may be called away this year?" This solemn event is the enforcing of what I said. Truly, "in the midst of life we are in death." Who knows but that this poor man may have heard the Word, and received it gladly? He had not been long in the asylum, but was a regular attendant at the church services.

January 2. Friday. In the morning Mr. Hahn and I paid a visit to the Christian village of Seringhatu (about two miles from the mission house, Lohardugga), in order to call upon the Christians there—seventeen households. At the confines of the village we were met by some boys in their natural dress of a black skin—the people are exceedingly poor, and cannot afford to put clothes on their children—and yet, in this very primitive attire, when the Christian lads stood amongst a group of heathen boys of the same village, and clad in the same tight-fitting costume, one could easily distinguish them; there was an open frankness about their manner which showed there was something different from the others, besides which none of the Christian lads wore the hateful choti (the lock of hair on the top of an otherwise closely-cropped head, which is a badge of Hinduism). Conducted by the Christian boys we went from house to house, and at each house men and women came out to shake hands and greet us with, "Isa Sahai." Before shaking hands many of the women hastily washed their hands, and without waiting to dry them presented the dripping hand to be shaken, and we shook

them as heartily as the dry ones. Who could do otherwise? Mr. Hahn had a kind word for all, and could, of course, speak to them in their own Urao; but they all understood Hindi, so that I too had the privilege of a word now and then. They are very poor people, but quite independent. Occasionally Mr. Hahn would address a heathen man or woman, and would ask them why they too would not take Jesus as their Saviour. Very often the hindrance in these Kol villages is that they are not willing to give up their drinking customs, which the Christians renounce for ever. The out-still system is working fearful havoc amongst these poor simple people. Oh that our rulers could see it! At one house, that of an elder, we sat down for a little, and two women brought basins and water, and each in turn washed our hands. We had prayer at this house before leaving, and as it was in Hindi I enjoyed it thoroughly. It was a great privilege to meet with those simple-minded janglí people, and worship with them. They showed us a book in which was kept an account of receipts and expenditure of the offerings to the Lord. Poor as they are, they contrive to give something for the Lord's work. It is their custom to send in to the church at Lohardugga requests for prayer, or notes of thanksgiving for some special mercy or deliverance, and when they do so they invariably make an offering to the Lord at the same time. For instance, a man has lately returned from the tea-gardens of Darjeeling, where he has been for three years, and he at once sent a request that thanks might be given for his safe return to his home.

In one house we found a young woman, who on being asked by Mr. Hahn if she were happy, said that she sometimes felt very depressed; and on a little more close questioning on the part of her pastor, she said that she was at times very sad that God had not given her a child. Like Hannah of old, she was "a woman of a

sorrowful spirit." As Mr. Hahn tried to comfort her the tears ran freely down her cheeks. The visit to this village was a delightful experience; it gave me an insight into the village life of these people, and an insight into the happy relations which exist between these village Christians and the missionaries. When one sees these things how one longs that friends at home, who are really interested in missions, could see and know them for themselves. It would give such an impetus to the cause of Christ in heathen lands. How one wishes too that dear brethren in less favoured parts of the field, where converts are few and far between, and sometimes not very satisfactory, when they do embrace Christianity, could occasionally visit those parts of the country where the work is receiving such manifest tokens of the divine favour; it would so refresh their spirits, and they might possibly get hints and helps that would enable them to labour with more joy, and perhaps more success. How our sympathies should go out to those of our faithful missionaries who are labouring in parts of the field where scarcely *one* convert rewards their efforts in a whole year! how we should bear them on our heart before the throne of grace! But, alas! I fear that most of us are taken up with the successful ones, and it is to them that our sympathies largely go out.

In the afternoon I went to the Girls' School and heard all the children sing, and afterwards had a romp with the girls and boys in the mission compound.

We closed the day—and I a very delightful visit—by a magic-lantern exhibition for the poor lepers in the little prayer-room at the asylum. The lepers were delighted with the pictures. Mr. Hahn explained most of the slides—Scripture ones—and I and a native brother the remainder. After that I said good-bye to the lepers, and got *sáláms* and Isa Sahais to take to my wife and children, and to all the friends of the lepers at home.

CHAPTER XV.

*RANCHI, PURULIA, ASANSOL, BHAGULPORE,
AND CALCUTTA.*

January 4. Sunday. Ranchi. I left Lohardugga yesterday morning at 6.15, and, travelling all day, reached this at 7 p.m. Mr. Hahn was to have accompanied me, but unfortunately had another attack of fever, so had to remain behind, and I came on alone. I stopped on the road at a place called Chatti, an out-station of the Lohardugga Mission, and breakfasted there. It is a pretty place, and has a large church and some houses occupied by a native pastor and some Christians. The church serves for eight or nine different villages, the Christians from which, numbering about 300, come and worship there. For my first stage out from Lohardugga all my coolies were Christians from the village of Seringhátu, which Mr. Hahn and I visited on Friday last—splendid fellows all of them, able and willing to earn their own bread by honest hard work, and not above pulling or pushing a conveyance for eight miles. I was greatly pleased with their bright, pleasant ways. They were dressed—well, not so airily as Professor Drummond's boatmen, "in a few musquitoes and a little palm-oil," but, the day being warm and the work heavy, they were content with a simple waist-cloth; much better this, and certainly much more natural, than if they were to dress in European cast-off clothes, and wear a tall hat, as some people would like them to do! Of course, when they come to church the very poorest of them manage

to clothe themselves a little more, and the women of these parts always contrive to clothe themselves decently.

There was another beautiful service in the Ranchi church this morning, and the place again crowded, even to the very aisle. I was asked to preach in the morning, but was too tired after my journey yesterday; but I did so in the evening, and had a large audience. I am again the guest of my kind friends Mr. and Mrs. Betzler. After evening service all the missionaries assembled at their house, and we had a pleasant time together. Mr. Jemske kindly came with his Boys' Brass Band, and got them to play us some hymns in the verandah; they play exceptionally well.

January 6. Tuesday. I started from Ranchi yesterday in a push-push, and travelled all day and all night, arriving at Purulia this morning at about 7 o'clock, having made a much better journey than when I went from Purulia to Ranchi; the road was in better condition, there was not so much up-hill, and I had better men; I was wonderfully fresh too when I arrived, though I had had nineteen hours of it.

I have visited the Purulia Leper Asylum once more with Mr. Uffmann, and have had a most touching farewell from the lepers, who made a last and urgent request that I would procure them a magic-lantern. Some time ago, Mr Hahn kindly brought over his lantern and gave the lepers here an entertainment, with which they were charmed, having never seen anything of the kind before. I now put their request on paper, and shall be glad to hear from any friend who may feel disposed to give them a lantern, with a couple of sets of good Scripture slides; a second-hand lantern, if in good order, will do quite well—it should be a rock-oil lantern, of three or four wick power.

At 9 p.m. Mr. Uffmann and I left Purulia, by train, for Asansol—he was on his way to Calcutta, and I was to stop at Asansol. We arrived at Asansol at about midnight;

Mr. Uffmann went on by another train, and I went to the house of my friends Mr. and Mrs. Byers, who have kindly asked me to stay with them. Mr. Byers was good enough to meet me at the train, and we walked home together, coolies bringing on my traps. Mr. Uffmann has procured me a servant at Purulia to go on with me the rest of my journey, as I shall require one in Burma, and the South; he is a native Christian lad, named Jonathan.

January 7. Wednesday. Asansol. Mr. and Mrs. Byers, who are my kind host and hostess here, are missionaries of the Methodist Episcopal Mission, and are, I believe, the first missionaries to be resident here. There is, I believe, a station of the Church Missionary Society near by. I feel a considerable interest in this place, as Mr. Byers wrote to me in January of last year begging of the Mission to Lepers to do something for the lepers here. He said in that letter, "It is in our hearts to do something to relieve their suffering as much as possible, and provide them with a retreat where they can be cared for. . . . Christmas-day, when the lepers came round, they begged most pitifully for a piece of cloth each, with which to keep out the cold. I felt very bad because I had not the means to make Christmas memorable and merry for them. Rs. 20 (£2) would have given each a new 'kapra' (cloth), but I hadn't it. . . . We have reason to believe that all our singing, preaching, and teaching is not lost upon them. One day I overheard a man say, 'Whom shall we trust to?' 'Not to Rám, but to Jesus,' was the emphatic reply of one of those sitting near him. . . . Our leper service is held on the grass in front of the Mission House, and it is one of our most promising works."

In response to that letter the committee wrote for further particulars, and finally made up their minds to build an asylum at Asansol if a site could be secured. A kind lady friend in Scotland has undertaken to provide the amount

necessary to build an asylum, having rooms for men and women, and, if possible, a separate home for the untainted children. The whole place is to be called "Christáram" (Rest in Christ), being the name taken at his baptism by a Christian leper, who, though only a few months a Christian, wrote the following touching hymn before his death :

O my soul, do not disregard the love of Jesus. If you despise this love your soul will have to suffer eternal pain.

O my soul, do not despise the love of Jesus.

If you despise the love of Jesus, your soul will remain peaceless.

O my soul, &c.

Behold by His grace you have become rich ; but, O my soul, understand the value of it.

O my soul, &c.

If you are pressed with affliction, commit yourselves to Him, or make it over to Jesus.

O my soul, &c.

I am a sinner, and everlastingly lost ; but thou, O Lord, art mighty to save.

O my soul, &c.

O Lord, I have one application, Thou hast come down into this world as a true merchant to save souls.

O my soul, &c.

The soul of Christáram is full of fear, do not leave me, O Jesus.

O my soul, &c.

O Lord, Thou hast ascended to Heaven, to the Father, and intercedest for me.

O my soul, &c.

Victory ! victory ! The Lord has overcome ! Victory over death ! and is ascended to Heaven.

O my soul, &c.

The Lord has given His life for sinners, what a bottomless grace is that !

O my soul, &c.

Not much as a literary composition, but what a grasp the man got in those few short months of "the Truth as it is in Jesus."

Mr. Byers and I have been out to-day looking at one or two likely sites for the new Asylum, but have not met with much encouragement as yet. The station of Asansol belongs to the Railway Company, and as this is one of their large centres of operations they require every inch of ground they can get, and so sites are not to be had anywhere near ; we hope, however, to get one at a little distance out from the station, and it is, of course, well that a Leper Asylum should be some distance from other habitations.

I am having an exceedingly pleasant time with my friends here, who are earnest missionaries. This evening I had the privilege of conducting a Bible Reading at their house. From here I go on to Bhagulpore, and thence to Calcutta. On my return journey I am to call here for a day again, and Mr. Byers is in the meantime to try and secure a site for the Asylum.

January 9. Bhagulpore. I left Asansol last night at 9.15, and was in the train almost all night. At 4 a.m. the train arrived at Luckie Serai, where I was obliged to change into the Loop-line train for Bhagulpore. There was some delay at Luckie Serai before the other train came up, and while sitting on some bags of corn I got into conversation with a lad from Asansol, who was on his way to join his first appointment, having but just left school. This lad had been present at the Bible Reading at the Mission House on the Wednesday evening, and so we felt that we already in a way knew each other. The boy was very proud of having left school and of so soon getting a place in an office, and we had some pleasant chat together ; one thing led on to another, and finally I was enabled to press home upon him the claims of his Saviour. He took it very nicely, and, I have reason to hope, thought seriously of it all. He told me of his sister, who, he said, was an earnest Christian.

I reached this place at 8.10 a.m., and was met by the

Rev. J. A. Cullen of the C. M. S. He drove me to the house of Mr. and Mrs. Beatty, who have very kindly invited me to put up with them during my stay in Bhagulpore. Mr. Beatty is Executive Engineer here. Mr. Cullen has taken a deep interest in trying to get up a Leper Asylum for this place; but the matter first took shape through Mr. Grant, who lives here for a few months every winter, kindly offering a sum of money to help to establish an Asylum. The Rev. Mr. Weber, of the C. M. S., who was here before Mr. Cullen, took a great deal of trouble about it; but there were difficulties in the way, and so hitherto nothing definite has been done beyond issuing an appeal, which Mr. Weber did some time ago. A native gentleman here, Roy Bahadur Shib Chandar Banerji, has from the first taken a very great interest in the establishment of an Asylum, and largely through his interest and efforts a large sum of money—Rs. 10,000, has been secured, and this money is now to be handed over, with Mr. Grant's donation of Rs. 1,000, and another donation of Rs. 500, to the Mission to Lepers for the benefit of lepers in Bhagulpore. None of this money can, however, be spent out of Bhagulpore.

After breakfast Mr. Cullen kindly took me to call upon Mr. Shib Chandar Banerji, and he drove us in his own carriage to see a house and property which is for sale, and which is considered suitable for the purposes of an Asylum. It is a beautiful spot; there is a good pucca house and some out-offices ready for use, and we have all agreed that it is to be purchased for the Asylum.

On our way home from seeing the house Mr. Cullen and I got down to visit a poor leper gentleman, a European, who lives here. He was once a Government official, but had to leave the service on developing leprosy. Poor fellow! he now lives a lonely, sad life, cut off from everybody, and spending most of his time in a darkened room,

as his eyes have been attacked by the disease, and he cannot stand the glare. Mr. Cullen and the Civil Surgeon visit him regularly, and are very kind to him. I found him an interesting man, intelligent and well read; it was grievous to see him in such a plight. Truly his is a desolate lot.

January 12. Monday. Bhagulpore. I have been spending a very pleasant time here. On Saturday I called upon Dr. Beatson,* and he has kindly promised to take the medical superintendence of our Asylum after it has been set a-going here. Called also on Mr. Grant, and afterwards on the ladies of the C.E.Z.M.S., Miss Pinniger and Miss Hall. In the evening of the same day I went with my kind friends Mr. and Mrs. Beatty to an "At Home" at the house of a Mr. and Mrs. Wilkie, and after having been there for a little while I discovered that our host and hostess had travelled out to India with me in the *Kaisar-i-Hind* four years ago.

Sunday was a very bright, pleasant day. In the morning I went to early Communion in the English church conducted by Mr. Cullen. In the afternoon I went down to the Church Missionary Society's premises at the old Cantonments and addressed the native Christians in the mission church, Mr. Cullen conducting the service. Mr. Cullen and I then went for a stroll round the old military lines. I remained with him for the night, as Mr. and Mrs. Beatty have had to go out in camp, and am still at the Mission House, but leaving to-day for Calcutta. This is one of those places in which mission work seems very much at a standstill; the missionary works as faithfully as ever, but the people seem to have got Gospel-hardened. The present position of the mission seems to be most unsuitable; gradually this part of the station has been

* Just as we go to press we grieve to hear of Dr. Beatson's death.

deserted, while the great bulk of the people live at least three miles away. Mr. Cullen, who has been but a short while here, will have uphill work, but he has his heart in it, and with the blessing of God's Holy Spirit he will yet see bright days dawn for Bhagulpore. I sincerely hope, however, that the position of the mission will be changed, and that Mr. Cullen will be allowed to go and live in the midst of the people amongst whom he is to labour.

Mr. and Mrs. Brown, of the C. M. S., from Burdwan, are staying here just now, Mr. Brown having come for change of air to try and throw off Burdwan fever, which seems to have got a firm hold upon him.

This morning Mr. Cullen and I called upon Mr. Quin, the Commissioner, formerly of Patna, on business about the proposed Leper Asylum. He was most kind and obliging, and seemed anxious to help us in every way in his power. From there we went to breakfast with the ladies of the C. E. Z. M. S., and I had the pleasure of conducting family worship for them and their native assistants (eight Christian women) in Hindustani. The ladies' work at this station began in 1882, and when I was last here, in January, 1887, the lady missionaries were Dr. Fanny Butler (who has since died in Kashmir, and whose death has been a tremendous loss to mission work), Miss Haitz, and Miss Pinniger. After tiffin I bid good-bye to Mr. Cullen, who has been most kind, and has laid himself out to forward the interests of the work here in every way in his power. Mr. Brown was able to drive with me as far as the railway station and see me off.

January 13. Tuesday. Calcutta. Once more in the capital of India. I was last here just four years ago. My train arrived this morning at 6 o'clock, and I drove straight to the C. M. S. house in Mission Row to call upon Mr. Clifford, the Secretary of the C. M. S., and get my letters from him, as he had kindly allowed them to be addressed

to his office. An early hour to make a call; but this is India, and I knew that by the time I should reach the house everyone would be sure to be about. I saw Mr. Clifford for a few minutes, and then drove on to the General Assembly's Institute, in Cornwallis Square, where I am the guest of the Rev. James and Mrs. Edwards, missionaries of the Church of Scotland here. Both Mr. and Mrs. Edwards are old friends. I am having a hurried day in Calcutta, as I am to leave in the morning for Rangoon in the B. I. S. N. Company's steamer *Patna*. As I drove into the city to-day I passed a sign over a native shop as follows, "Old Books for sale—Dam (*sic*) cheap." One could not but blush for one's country, and ask oneself, Is this what we are teaching the natives? If they learn only our oaths and our brandy drinking from us, how terrible! and if this be the only side of English life which they see, is it not sad? But oh! thank God, it is not so. They do learn these things, it is true; but they learn a great deal that is noble and good, and that not only from missionaries, but from true Christian men and women, to be found to-day in all ranks of English society throughout India. The natives are wonderful at imitating everything European. Close to where I saw the above signboard a man named Whiteman came and set up a shop, and put his name over the door as "Whiteman & Co.," whereupon there very soon appeared several new firms, entitled, "Redman & Co.," "Blackman & Co.," and "Fairman & Co."

In the evening I had the pleasure of attending one of Dr. Pentecost's services for English-speaking natives, held at the General Assembly's Institution, but was disappointed in the attendance.



CHAPTER XVI.

RANGOON, MANDALAY, AND MAULMAIN.

January 17. Rangoon. On Wednesday, the 14th, at 6.52 a.m., I left the Sealdah Station, Calcutta, for Diamond Harbour, my kind host, Mr. Edwards, having come at that early hour to see me off at the station. The Rev. Mr. Dyer, Mrs. Dyer, and child, were my carriage companions, and they too were going to join the steamer for Burma. Mr. Dyer is an English Chaplain, and was proceeding to a place beyond Mandalay, after a furlough at home. We reached the harbour—a mud creek—at 9 o'clock, and were at once taken on board the B. I. S. N. Co.'s steamer *Patna* in a small steam-launch. Most of our fellow-passengers had come down the river with the steamer the evening before; but I much prefer to make the effort to get up in the morning, and come down by the special train, as you thus avoid a hot night in the river with musquitoes, besides which it gives one a much longer time in Calcutta.

Punctually at 10 o'clock the *Patna* started, and at 6 this morning we arrived here after a beautiful passage down. My cabin companions were a Mr. Pullar from Scotland, and a Mr. Boileau, son of Sir Francis and Lady Boileau, who were also on board. Our first day out from Calcutta was very cool, but after that it became very hot and disagreeable; we were, however, very comfortable on board, and were taken good care of. It seems strange to be writing of hot relaxing weather when in the telegrams from England one sees, "Severe weather in England. Thames

frozen over," &c. When on the *Patna* I had some conversation with Mrs. Dyer regarding the lepers of this place. She told me that they abound here, and are in a most pitiable condition. Her heart has been often wrung by what she has seen. At the time of the Queen's Jubilee celebrations a great deal of money was collected in Rangoon, and an effort was then made to use some of it to better the condition of the unfortunate lepers; but other counsels prevailed, and though most of the money was collected from the Burmans yet it was squandered on folly.

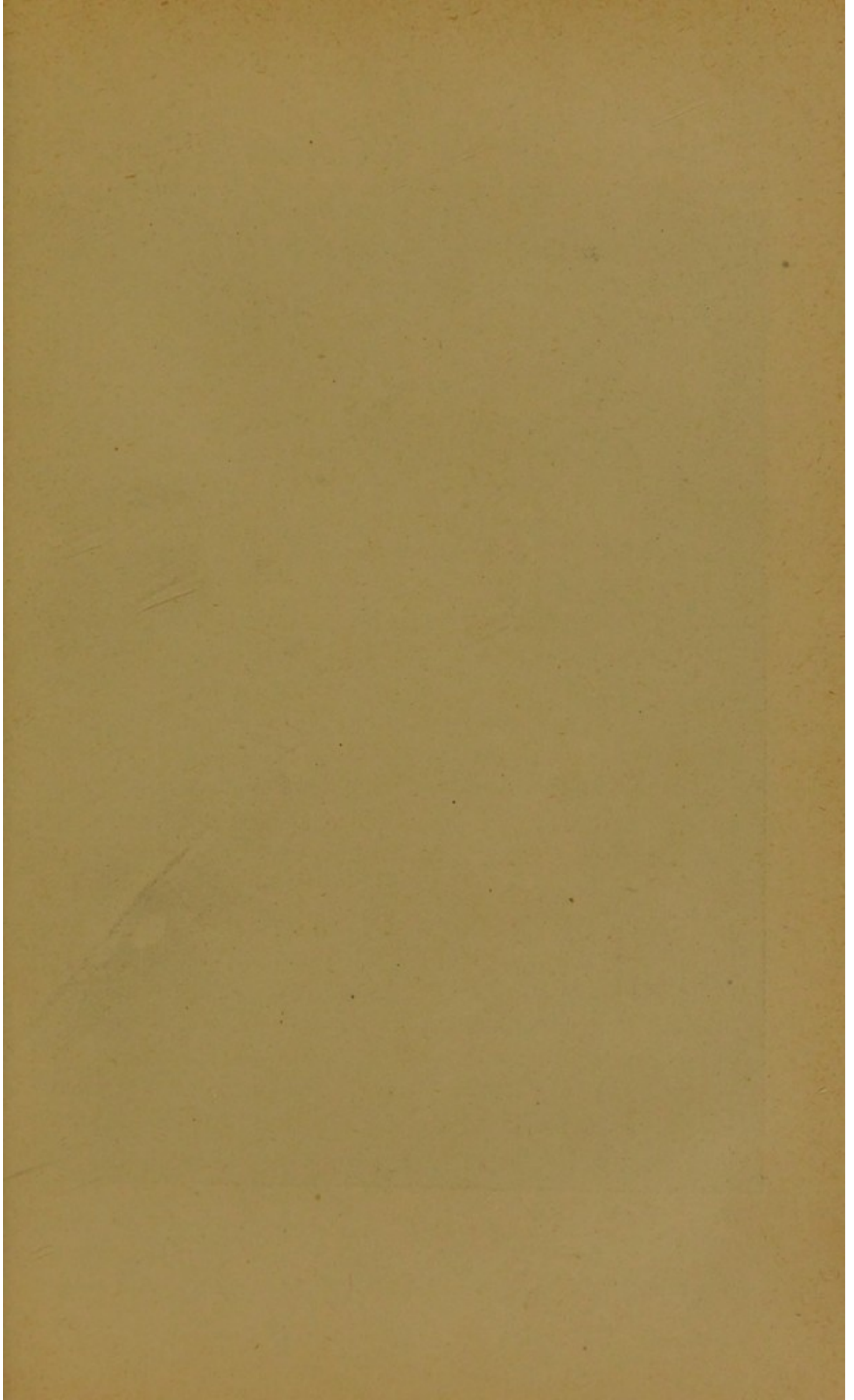
I came on shore here immediately on arrival this morning, and drove straight to the railway station, where I left my baggage, thence to Jordan's Hotel, and afterwards to the great Pagoda, said to be the most celebrated in the world. We find it thus described: "Shoay Dagon Pagoda (Bhuddist Temple)—a conical building, one of the most remarkable in the world; it is said to be the most celebrated object of worship in all Indo-Chinese countries. According to palm leaf records it was founded in 588 B.C., or 43 years before the death of Gautama, when that sage was thirty-five years of age. Some of Buddha's hairs are said to be enshrined at the top, over which there is a huge umbrella, made of iron, richly gilt and studded with precious stones; this alone is said to have cost Rs. 620,000 (£62,000). It was brought down the river from Mandalay in 1871, and was escorted by a British officer; it was then set up amidst great rejoicings. The building is 321 feet high, and 1,130 feet in circumference at the base. The great bell at the north-east corner is 7 feet 7½ inches in diameter at the mouth."

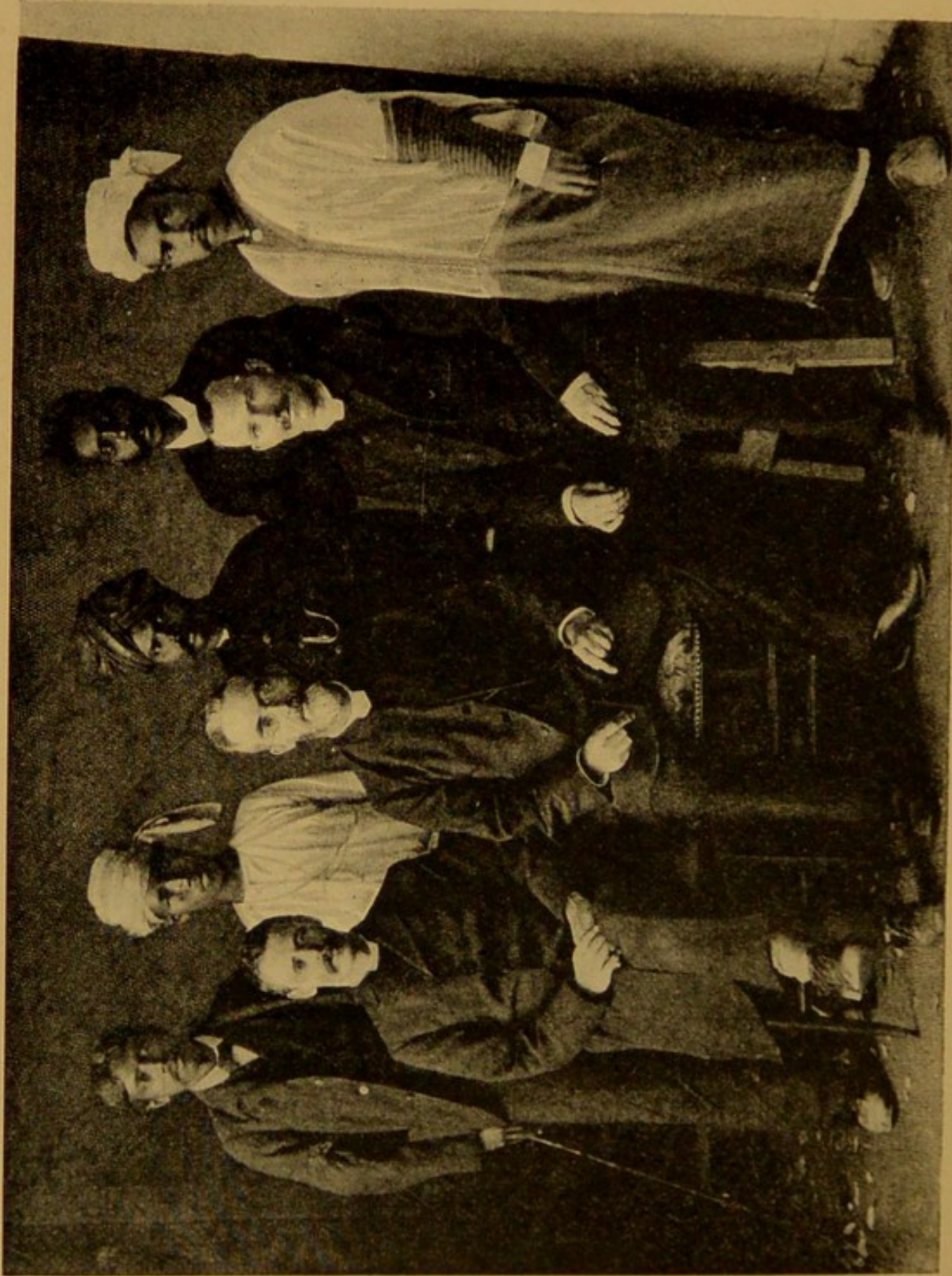
The Pagoda (or Dagoba) itself is a solid block of masonry, tapering gradually from the base to a small spire, which is surmounted by the umbrella, and is heavily gilt from top to bottom—the amount of money which has been spent on the gilding alone must be immense. From the

road to the courtyard in which the Pagoda stands you ascend by a series of long flights of steps, the sides of which are lined by vendors of various kinds of small wares and curios. There were also numbers of lepers sitting on the steps begging. I saw one dead leper being carried away from the steps to be burned. In India the Hindus will not burn a leper, not considering him worthy of that honour.

The place is full of interest to the traveller, and is well worth close inspection. I found hundreds upon hundreds of candles burning before the different images, to which fruit, flowers, and food of various kinds were being offered in abundance. Hundreds of poor worshippers, young and old, were prostrating themselves before the various shrines, and mumbling incessantly; some were smoking, and some were laughing and chatting and cracking jokes, in the midst of which they would apparently suddenly recollect their devotions, would lay down their cheroot, and prostrate themselves again. Immense images of Gautama were everywhere to be seen. In one temple there were extraordinary paintings on the wall, pictures of people being tortured, I suppose in a future state. One wretch was represented attempting to climb a tree, his brains being picked out by a bird from above, and his feet being torn off by dogs from beneath; another is seated on the ground while two men are sawing him in halves, right through the head downwards, the blood all the while flowing in gallons! Others are being fried in caldrons; others are being chopped up into pieces; in one instance the head, having been entirely severed from the body, is looking on in consternation at the rest of the body being chopped up!

You can go unhindered anywhere amongst the numerous shrines, with shoes on—go close up and touch anything, and no one will interfere as long as you do not attempt to take anything; indeed, it seems to give them pleasure when





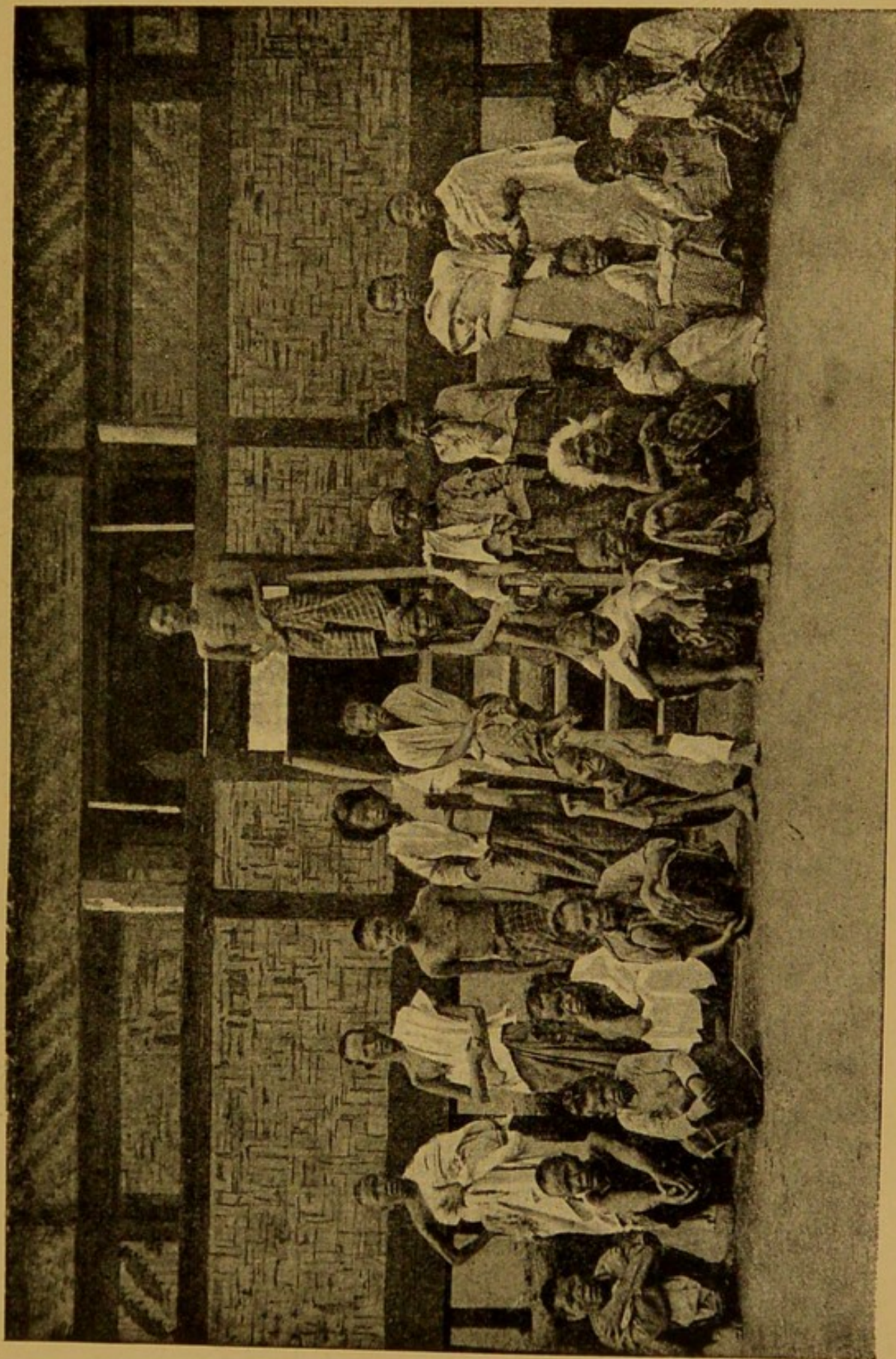
The Wesleyan Missionaries with native helpers, Mandalay. Rev. W. R. Winston, founder of the Leper Asylum, in the centre, Rev. A. H. Bestall on Mr. Winston's left hand, and the Rev. Mr. Thomas on his right.—Page 155.

you examine things closely. How different this from the jealous Hindu priest at his shrine! There are numerous bells standing here and there, some so large that a man could easily stand upright in them. In one place I found a large Peepul tree growing round some images, whose heads and arms, &c., were to be seen, apparently growing out from the tree.

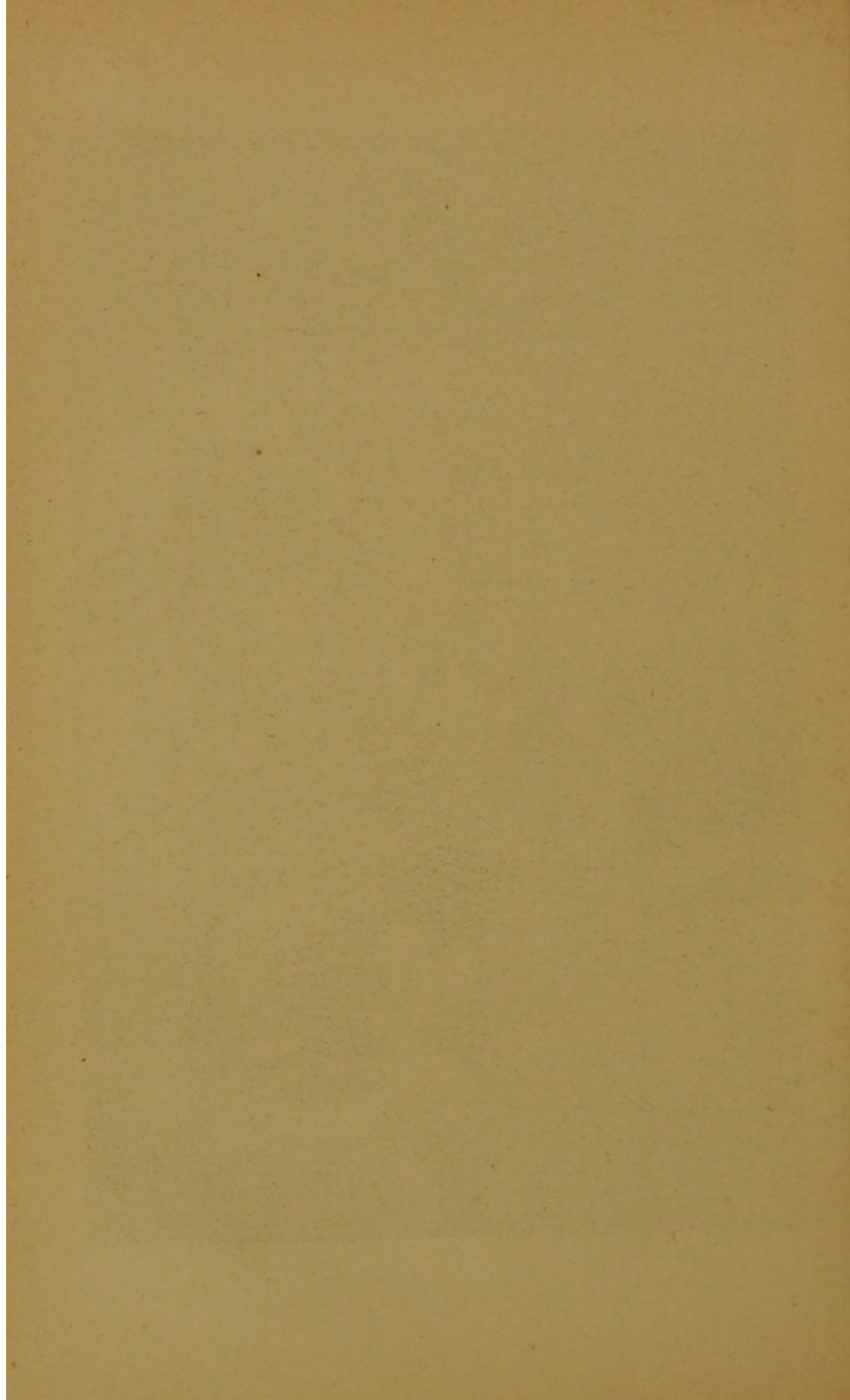
I spent a great part of the day going about the town, which seems to be a most flourishing one—very fine public buildings, very fine streets, steam trams running, very good conveyances, drawn by smart little Burmese ponies, for hire at very reasonable rates. Women go about everywhere with perfect freedom, some of them very prettily dressed. The climate is hot and relaxing, like that of Bombay, but old residents here seem to consider it healthy. The European houses are built on wooden piles; the streets are large and regular, very wide, and there are lots of good shops. The hotels are not good. There are several English churches—Church of England (a cathedral), Baptist, Presbyterian, Methodist, &c.

January 19. Mandalay. I have had a pleasant journey here by train; it was very hot when we left Rangoon at 6 p.m., but by the middle of the night became very cold indeed. Sir Francis and Lady Boileau and party, Admiral Fremantle, and Mr. and Mrs. Dyer, were all passengers by the same train. We arrived at Mandalay at 6 p.m. the next day, when I was met by the Rev. Messrs. Bestall and Thomas of the Wesleyan Mission. The S. P. G. Mission and the American Baptist Mission are also working here. My stay being so exceedingly short, I was unable to visit the Missionaries of either of those Missions, and was obliged to give all my time to the Wesleyans, with whom I had business to transact. Mr. and Mrs. Winston of the Wesleyan Mission are kindly putting me up during my stay.

The idea of a Leper Asylum for this place first originated with Mr. Winston, whose heart was stirred by what he saw of the sorrows and sufferings of the poor lepers. He issued an appeal, which met with a very hearty response, and at the same time wrote to the Mission to Lepers asking their help. The committee at once made a grant to Mr. Winston, and gave him a promise of annual support. In a letter to me acknowledging this first grant, Mr. Winston says, "All parts of Burma swarm with lepers. A Deputy Commissioner a few miles from here, a perfect stranger to me, sends me a contribution of Rs.500, and he says that in enumerating the households last cold season for taxation, he was astounded to find how very numerous the lepers were, *not a single village in his district, great or small, without one or more, generally more.* He says it far exceeds the number in the part of India he was familiar with." Again, in the same letter, Mr. Winston says, "The number of lepers in Lower Burma in 1881 was over 2,500, and there is every reason to suspect that may only include those who are so far advanced as to be evidently and undeniably leprous. . . . It does my heart good to think that we may be instrumental in doing some good to these poor creatures, and I am particularly thankful that the thing seems feasible." Mr. Winston has been so far successful, that he has procured a nice site for the Asylum, and already has his first building up. As he is just about to leave for England with his family, for a well-earned furlough, he has thought it best to hand over the money in his hands to the Mission to Lepers, and allow the new Asylum to become theirs—the Wesleyan Missionaries to have the superintendence of it. Mr. Bestall, who is taking charge of the Mandalay Mission during Mr. Winston's absence in England, is entering into the matter of the Asylum with great interest, and will kindly undertake the superintendence of it. I have to day visited the site and seen the first building, which I consider most suitable. The



First Leper Ward, Mandalay, Upper Burma, with group of Lepers in front.—Pages 155 and 156.



place is about half a mile from the Wesleyan Mission premises.*

Mr. Winston and Mr. Bestall are most kind in taking me about to see everything in Mandalay. Besides the Leper Asylum, I have to-day seen the Queen K'young or Monastery, the Baptist Mission (Judson Memorial) Church, the Wesleyan Mission School, the Incomparable Pagoda, the 700 or more Pali Tables of the Law, all in their own separate little temples, and King Theebaw's Palace, the last named now turned into offices—the Hall of Audience into a Church—for the British troops. Inside the four square walls, each side of the square being a mile long with a broad ditch or canal of water all the way, now stand the British Lines, with nicely laid out roads and walks all through them. The town of Mandalay lies altogether outside what were the Palace grounds, now the British Cantonments.

January 20. Mandalay. This has been another very interesting day. I have been out with both Mr. Winston and Mr. Bestall, and have visited the native bazaar, the Arakan Pagoda, the Golden K'young, and other places. I only wish I had more time to see this deeply interesting place. The Rev. Mr. Coles, of the C. M. S., from Ceylon, arrived here on a visit to Mr. Winston this evening.

* Since my visit to Mandalay the Rev. A. H. Bestall writes me, on March 3rd, "I have been silent till I could report a real start in the work of gathering the poor lepers into our Home. I have opened the Home, and the bungalow is now nicely full. I have been down into the haunts, and, with a helper, succeeded in the task. Of course there has been much suspicion, and is; but without undue pressure we have 15 inmates. . . . I have never felt so much drawn out in pity towards any of my fellow-creatures as I have been during the last few days towards these woe-begone sufferers. The cases are all *bad*; some inexpressibly pitiable. One case is of a very touching nature, a poor old man, without hands and all but blind, is clung to by a little granddaughter of 9 years of age. She cooks for him and serves him as devotedly as ever maid did father. I am, of course, trying my best to keep her as apart from him as possible." By April there were thirty in the Home, and now, as we go to press, there are fifty-three.

January 22. Maulmain. I left Mandalay yesterday by the 7.30 a.m. train for Rangoon, Mr. Winston and Mr Coles kindly seeing me off at the station. Admiral Fremantle was travelling by the same train, and though not in the same carriage, we met at the different refreshment-rooms by the way, and at any station that we remained at for a little time, and so helped each other to pass the otherwise lonely hours. We were travelling all day and all night, and arrived at Rangoon early this morning, where I was just in time to catch the steamship *Rampura* for Maulmain. I had a very pleasant trip on the steamer, and arrived at 4 p.m., the Rev. Mr. Armstrong of the American Baptist Mission meeting me. Mr. Armstrong, whose family are at home at present, is very kindly putting me up during my stay at Maulmain. I had the Rev. Mr. Fairclough, of the S. P. G. Mission, with his family as fellow-passengers, on the steamer to-day.

On arrival Mr. Armstrong and I walked home to the mission-house, and shortly after went to call on Dr. Ellen Mitchell of the same mission, to consult her relative to the establishment of a leper asylum for this place. We went to a teachers' preparatory meeting after dinner, when I met Colonel Colin Campbell and other friends. At dinner I met Miss Whitehead, of the American Mission, who is in charge of a large Burmese girls' school. She has 85 girls, some Christian, some heathen, some boarders, and some day-scholars; heathen and Christians being in both departments.

January 23. Maulmain. I was to have started for Amherst last night at 1.30, and had actually gone down to the pier and gone on board my boat and lain down. We were obliged to wait for the turning of the tide, as I was going in an open boat, and we were to have dropped out with the tide, and in that way would have reached Amherst by the morning. I had taken a mosquito net with me, and by rolling it round me had managed to drop off to sleep.

Exactly at 1.30 I was awakened by my boatmen saying that the "Mamma" (lady) from Amherst wished to speak to me. As soon as I could shake myself awake I discovered that Miss Haswell, of the American Mission, to see whom I was going to Amherst, was standing on the pier calling to me! She had arrived from Amherst at one o'clock, on the very tide the turning of which I was waiting for, and on going to the house of her friends she heard that I had gone down to my boat and was to start exactly at 1.30, so she very kindly hurried down to the pier so as to save me a long, tedious journey for nothing. I got on my clothes and then joined Miss Haswell and the friend who had accompanied her to the pier, and we all walked back together, she to her friend's house and I to Mr. Armstrong's. When I reached Mr. Armstrong's house all the servants had gone away, and he was alone, so I was obliged to awake him and ask him to admit me, much to his astonishment, as he had thought me well on my way to Amherst. I was very glad to get into bed, and to escape the night journey in the boat.

This is the cold season here, and the thermometer in the house at 3 p.m. is 86. Miss Haswell introduced me to-day to two Burman Christian women who visit and talk to the poor lepers here—the first Burman women who have been able to bring themselves to do this. "The love of Christ constraineth us." Miss Haswell herself has for long years visited and helped the lepers in every way in her power. She speaks the language like a native, and is a most earnest and devoted worker. She is beloved by all the poor people about.

January 24. Maulmain. Last evening I was at a "Donation Party" (an American idea) at Miss Whitehead's school. It was a meeting to which the Burmese Christians brought donations, not of money, though money is not excluded, but in kind. Some brought rice, some dried fish, some one thing, some another. All the presents were

brought with a view to help their native pastor, who has a very small salary. This meeting, it appears, takes place once a year, and is a great help to the pastor and his family in their housekeeping. A young man, the superintendent of the Sunday-school, named Ah Syoo (of Chinese descent), presided with modesty and ease. The gifts were chiefly those of the Sunday-school children; hence the propriety of his presiding. The boys and girls sang, and there were two addresses in Burmese—one by a native, and the other by the Rev. Mr. Stevens, Baptist missionary to the Burmans. I gave a short address at the close, telling of the leper work, and was interpreted by Ah Syoo. He speaks and understands English thoroughly. In the middle of the meeting there was an interval of ten minutes, during which we were allowed to see and examine the presents, and during which sherbet was handed round to all.

After breakfast to-day a number of poor people, amongst whom were some eight or ten lepers, were assembled to meet me by Miss Haswell. I gave them a short address in English, told them of what we were anxious to do for the lepers of Maulmain, and of what a friend they had in Jesus. I was interpreted by Miss Haswell, and she afterwards addressed them herself. She has a great influence over all these poor people, as she has been a ministering angel amongst them for years. The Thoo b'yazahs whom she brought to-day, and who number about 300 in and around Maulmain, are to be found in small communities all over Burma, and are a strange people—they are the Pariahs of Burma. Their history is a strange one as related by themselves. Several generations ago a certain king of Burma pronounced a curse against them. He ordained that they were to be beggars for ever! and that if ever they were found making their living in any other way, or marrying outside their own community, they were to become lepers. The consequences to the poor people, as

may be imagined, have been most disastrous. They have some horrible customs amongst them. They are the grave-diggers for the Burmans, and make all the arrangements for the funerals; and you will always find their wretched little settlements close to a graveyard. It is an understood thing, that after a funeral has taken place they exhume the body, remove it from the coffin, and return it to the grave naked; they then take the wood of the coffin and the pagoda-like structure in which it is brought to the grave, together with the clothes which were on the corpse, for their own use—they wear the clothes, and they use the wood for building their light huts, and for whatever other thing it may come in useful. Yesterday, when I was out with Mr. Armstrong and Miss Haswell, we visited two of these settlements of Thoo b'yazahs; but on attempting to go into the second one we were driven back by the awful stench. There were several pieces of coffin, &c., lying about, and we gathered that they must have been quite lately employed at their gruesome work. These wretched outcasts always give an asylum to lepers in their villages, and you will always find lepers amongst them. The Thoo b'yazahs may be said to live in graveyards, to be housed in coffins, clothed in grave-clothes, and to live by dishonouring the dead.

The Burmans have a horrible way of conducting their funerals. They seem to act as if they thought it quite a good thing to have a funeral. They will race along with the poor body, laughing, joking, smoking, and chatting; and if two funerals happen to be going in the same direction at the same time, they will race to see who can arrive first. Let us hope that the relatives are not present. The bodies of punghis (priests) and some others are burned, as a mark of special honour. Even then, too, the Thoo b'yazahs make all arrangements for the funeral, and get for themselves all that belongs to the corpse.

CHAPTER XVII.

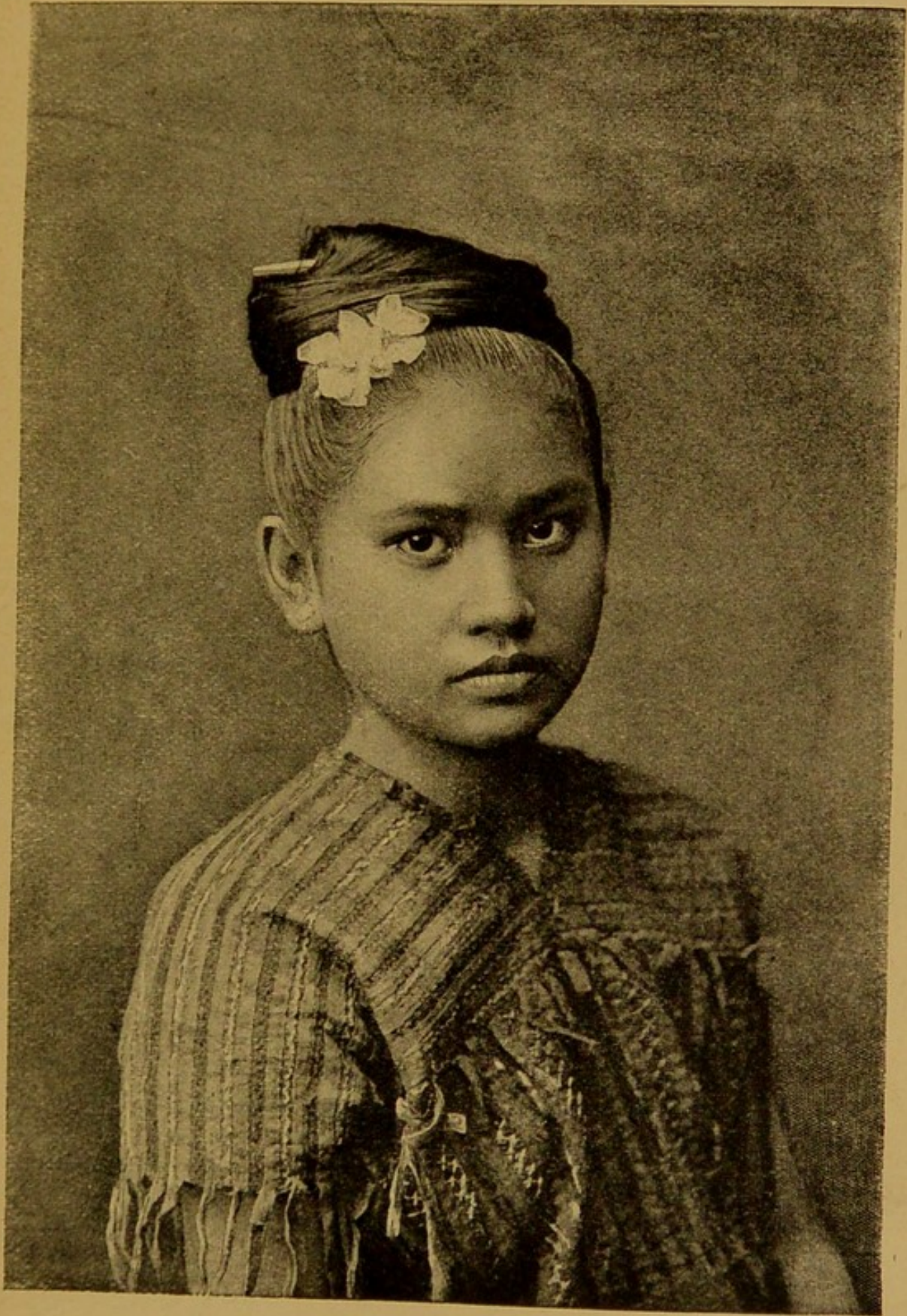
MAULMAIN, RANGOON, CALCUTTA.

Maulmain. Dr. Ellen Mitchell, Miss Haswell, Mr. Armstrong, and I, have been out for about two hours in quest of a site for the proposed Leper Asylum. There is considerable difficulty attending the matter, as there is a strong prejudice in this place, both among Europeans and natives, against having an asylum; at least they wish it to be so far away that it would be impossible to supervise it. The strangely illogical part of the business is, that as things are at present the lepers are right in their midst, coming and going as they wish, begging by the way, begging in the streets, begging at the Pagodas, and begging at private houses.

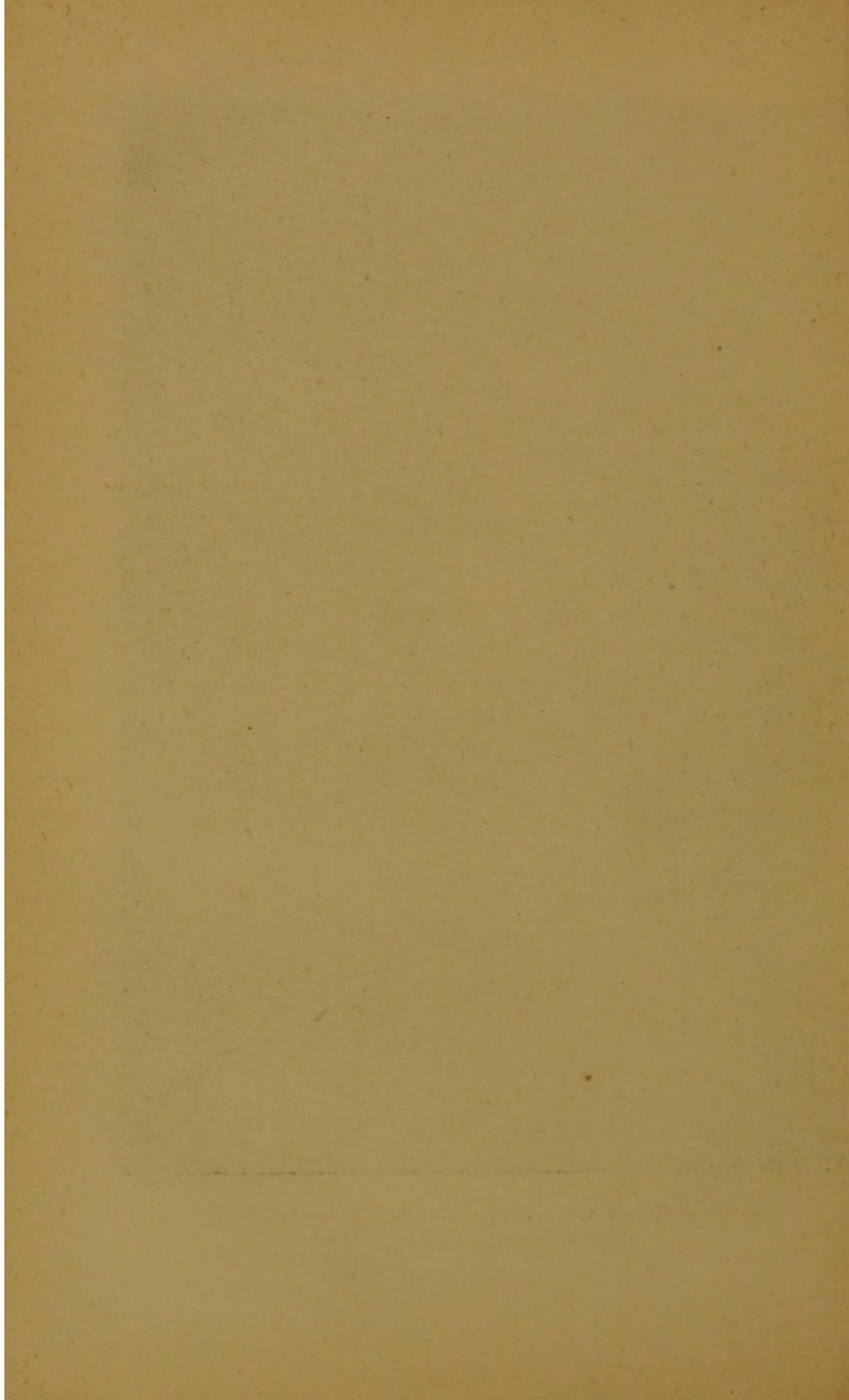
In the evening Mr. Armstrong and I dined with Mrs. Bulkley at the Karen Mission House, and met Dr. Ellen Mitchell, Miss Carr (her assistant just out from home), and Mrs. Ellwell, the widow of a missionary, who, with Miss Taylor, is in charge of the Karentown School. The Rev. Mr. Bulkley, the missionary to the Karens, is at present away on tour in the Bangkok direction. He is sometimes away for three months at a time in the cool season.

The American Baptist Missionary Union occupies the Maulmain field in force; and yet it seems mere irony to use the expression, for "what are they among so many?" The missionaries are as follows:

Mr. and Mrs. Stevens, Burman work.
Miss Whitehead, Burman Girls' School.



A Karen Maiden.—Page 162.



Miss Barrows, Burman Boys' School.
 Mr. and Mrs. Bulkley, Karen work.
 Mrs. Ellwell, Karen Boys' and Girls' School.
 Miss Taylor " " "
 Mr. Armstrong, English, Telugu, and Tamil work.
 Dr. Ellen Mitchell, Medical Mission.
 Miss Carr, Miss Mitchell's Assistant.
 Miss Slater, Eurasian Girls' School.
 Miss Haswell, Amherst-Burman work.

And this leaves the Talaings, the Tounghoos, the Chinese (numerous), and Hindustani-speaking people untouched. Mission work amongst the Burmans pure and simple (Buddhists) has been slow; but amongst Karens, a simple jangal folk, success has been very great indeed. It is the same all over India wherever one goes. The Santals, Kols, Karens, &c., these are the simple folk whom God is raising up for Himself. They who were not a people are now to be the people of God. God's way, from the lowest stratum upwards.

The work amongst the Karens of Burma is of such a marvellous character that I know I shall be forgiven for quoting here at some length extracts from the *Encyclopædia of Missions*, just published (Funk and Wagnalls).

"The Karens, of whom there are fifteen or twenty tribes more or less closely connected, are the peasant population of Burma. They are divided into three classes: 1. The Lowland tribes. These are agriculturists, fishermen, and labourers. They are greatly oppressed and cruelly treated by the Burmans, the ruling class. 2. The Central or Highland tribes. 3. The Hill or Mountain tribes. All of these tribes are supposed to be of the Aryan stock. They were not idolaters, had some ideas of a Supreme Being, and of a divine Redeemer who would save them from sin and sorrow. They made offerings to evil spirits, demons, *nats* or *deus*, from motives of fear, but had no temples, shrines, or idols. They had traditions of the creation, flood, and other incidents recorded in Genesis, like other northern Asiatics."

Mr. Smeaton (B. C. S.), in his book *The Loyal Karens of Burma*, says—

“Swartz had laboured half a century to destroy the 300,000 (333,000,000?) gods of India without hearing of the nation that had rejected them from the remotest ages. Carey had made his forty versions without a line for the people that were longing with hope deferred for the word of God. And Judson had lived seven years in Rangoon, preaching the eternal God, before a single Burman would admit His existence; while the poor unnoticed Karens were continually passing his door, singing by the way—

‘God is eternal, His life is long—
 God is immortal, His life is long;
 One cycle He dies not,
 Two cycles He dies not,
 Perfect in great attributes,
 Age on age He dies not.’”

We quote again from the *Encyclopædia*:

“The first mission to the Karens was founded in 1828 in Tavoy, capital of the province of the same name, by the Rev. George Dana Boardman and his wife, missionaries of the American Baptist Board. Mr. Boardman left Maulmain March 29th, 1828, accompanied by Ko-Thah-Byu, the first Karen convert, whom he baptised on May 16th. This remarkable man had been a robber and a murderer. His natural temper was diabolical. After the Burmese war, while in the service of Mr. Hough, in Rangoon, he gave evidence of true conversion, and became remarkably efficient and successful as a preacher to his countrymen. One who knew him well says, ‘He was always planning some new preaching excursion, and was never so happy as when he found individuals to whom he might preach from morning till evening.’ He is called the Karen Apostle. As the result of his indefatigable labours, many of the Karens of the villages scattered over the mountains of Tavoy flocked in from the distant jangals to see the White Teacher who had come from beyond the sea, and to listen to the truths he taught. Mr. Boardman resolved to visit the Karens in the jangal; and he set out on his first tour accom-

panied by Ko-Thah-Byu and another Karen, a professed believer in Christ. Mr. Boardman soon found the Karens more ready to receive the gospel than the Burmans; and through his labours and those of his wife and assistants the first Karen Church was formed in Tavoy in 1830. From its commencement in Tavoy the good work extended to Mergui, capital of the south Tenasserim province, in 1831; to Maulmain in 1831-1832; to Rangoon and Maubee in 1833 (though no churches were founded till 1834); to Bassein in 1836 (though there were no baptisms till 1838).

“The Rangoon and Maubee Missions may be considered together. For nearly twenty years persecution raged almost constantly. The Karen Churches were scattered, but gathered again. From January to July, 1846, 1000 Karens were added to these missions; but in 1847 they were driven out of the region by the Burmese Governor. In 1852 Rangoon was captured by the British, and though pestilence and famine followed war, the Rangoon Mission has prospered ever since. It has now the Karen Theological Seminary for young Karen preachers; the Rangoon Baptist College for younger pupils, Burman and Karen. Both of these are partially supported by the Karen Churches of Burma and partly by the Missionary Union. It has also a Girls' High School, a Eurasian School, an English Church, the large Mission Press, the Burma Bible and Tract Society, 80 Karen Churches with 4434 members, and 51 schools with 1622 pupils. Both churches and schools are nearly all self-supporting.

The Bassein Sgau Karen Mission is the crowning glory, and most perfect flower of the Karen Missions of Burma. Begun in 1837 by the preaching of Mr. Abbott, who spent but five or six days there, the good work went on entirely through the labour of native converts and the circulation of books and tracts in Karen and Burman, till in 1839 more than 2,000 were converted, though only one had been baptised. The fires of persecution raged fiercely; the converts were beaten, chained, fined, imprisoned, sold as slaves, tortured, and put to death; but not one apostatised. Mr. Abbott and the other missionaries were forbidden to enter Bassein under pain of death, and in 1840 he removed to Sandoway, Arakan—British territory, separated from Bassein by the Yoma range of mountains; and from there he and his associates managed the Karen Mission for 13 years.

In 1852-53 the missionaries and the Sandoway Mission were transferred to Bassein. About 20 churches and 2,000 members went from Arakan, and in all there were 58 churches, about 6,100 members, and nearly 5,000 converts not yet baptised. More than 5,000 had passed away from Burmese cruelties, cholera, and other pestilences, famine and exposure on the mountains. The whole number of converts up to that time had been about 16,000. Their course from that time on has been one of steady progress. In 1854 the churches became self-supporting, and missionary efforts for the heathen around them by the native evangelists were commenced; village schools were established, and a town High School commenced under Mr. Beecher's efforts. The spiritual condition was improved; in 1866 all the schools were supported by the churches. Mr. Abbot died in 1854, and Mr. Beecher in 1866. In 1868 Mr. Carpenter took charge, and while constantly striving for their spiritual growth, he pushed forward educational measures and a thorough system of schools, culminating in the Ko-Thah-Byu Memorial Hall, till in twelve years this people, steeped to the lips in poverty, expended in the building, supporting and endowing of schools, \$135,000, besides building their chapels, supporting their pastors, their village schools, and their native missionaries; and in 1875 and 1877 sent Rs.1000 to the sufferers from famine in Toungoo, and to the perishing Telugus. Since 1880, under Mr. Nichols, they have continued to advance. They have endowed their High School, "the best in all Burma," with about \$50,000; they have about 425 students of both sexes, a fine printing office, and an extensive saw mill and machine shop. Both board and tuition are free to those who can pass the examination. They have enlarged their great Memorial Hall, and built and endowed a hospital. The discipline of the churches is strict; their pastors are well and thoroughly trained; their benevolence is maintained on a system which reaches every member; and in their dress, furniture, domestic life, and social condition, they compare favourably with the country churches in the United States. There are now 89 churches, and nearly 10,000 members, with an adherent population in their 85 Christian villages of about 50,000 souls.

There are in all Burma about 480 Karen churches; with about 28,200 members; and an adherent population of 200,000.

January 25. Sunday. Maulmain. Went with Miss Whitehead to the Burman service conducted by the native pastor, our friend of the donation party, but I did not remain for the whole service, as I was unable to understand a word. While the collection was being taken two Burmans sang very nicely a Burman translation of one of Sankey's hymns, accompanied on the organ by Miss Whitehead. Jonathan, my native servant, and I, had a service of our own in Hindi, in the afternoon, and in the evening I had the privilege of conducting service and preaching in English in the Baptist Chapel.

I have been thinking how difficult it must be to carry on mission work here ; there are Burmans, Karens, Kalahs (natives of India, speaking Tamil, Telugu, Hindustani, &c.), and Chinese. The Chinese and Burmans are very much alike, and often intermarry. Chinese are said to make very good husbands and are much sought after by Burman women, and the offspring of these Chino-Burmese marriages as a rule turn out very well. A Burman woman has absolute freedom, and always carries the purse : if her husband wants money he must ask for it ! Indeed most of the business is carried on by women. And yet a Burman will beat his wife if she displeases him. I have heard that it is a rare thing when a Burman husband does not occasionally beat his wife. Men and women dress very much alike, but in Upper Burma the women's skirts are open down one side, while the men's are not. Christian women do not wear the open skirt. Men usually wear a turban of some sort, which the women do not ; the latter are very fond of wearing a flower in their hair, which they arrange with great taste. All who can afford it, men and women, wear silk. Everyone smokes, men, women, and children. The cheroots, which are filled with chopped wood and tobacco, and occasionally a little raw sugar, are immense. I have in my possession two Burmese cheroots, one measuring $14\frac{1}{2}$ inches long by 4 in

circumference, and the other 12 inches long by $2\frac{1}{2}$ in circumference! "One of these cheroots, once lit, frequently passes round the entire family circle, not forgetting even the smallest members of it."

Burma is a nation of priests; every man must enter a monastery, if even only for a short time; when they take the vow for life they then don the yellow robe. Nuns, of whom there are many, dress in white.

My first impressions of Burma—perhaps somewhat confused, and in some instances incorrect—are as follows: Beautiful scenery, mountains, large forests, abundance of rich and varied foliage. Good-looking women and beardless men. Colours worn by the Burmese very pretty, and a Burmese crowd the prettiest in the world. Everyone who can afford it dresses in silk. Pagodas and K'youngs (monasteries) without number, many of them richly gilt and exquisitely carved. Millions of images of Gautama. Numberless shaven priests (punghis) dressed in orange colour, and nuns dressed in white (?). Gilt domes, umbrellas, gongs and bells, enormous cheroots and marvellous hats. Splendid elephants and smart little ponies; abominable dogs.

The people I seem to have heard about are Burmans, Karens, Chins, Shans, Talaings, Tounghoos, Chinese, and several races from India, besides some mixed races.

Lepers seem to be on every hand, coming and going as they will, making their living by begging.

My impressions of the character of the Burmese are that they are generally genial and affable, polite, merry, and lighthearted; a most agreeable people to converse with. Independent and improvident; extremely religious but not over truthful; somewhat lax in morals. Cruel and heartless in disposition. They make bad servants, do not care to work, and cannot be got to realise responsibility. They have no caste, and do not mind Europeans touching their

food or their images, or going into the most sacred precincts of their temples.

January 26. Maulmain. After chhotí házrí Mr. Armstrong and I went out and called upon Mr. and Mrs. Stevens and Miss Barrows. Mr. Stevens showed me some interesting relics of Judson. The tree planted by the good man's own hand, the place where his house once stood, &c. I was introduced to an old Bible-woman who was baptised by Judson, and is still at work as a Bible-woman. We then drove over to the Karen school for boys and girls, where I met Mrs. Ellwell and Miss Taylor. The Karens sing remarkably well in parts, reminding me a good deal of the Kols of Chota Nagpore. I spoke a few words to the boys and girls through an interpreter. We next called upon Mr. Becker, English chaplain, and afterwards drove to one of the saw-mills to see the elephants at work. In the evening there was an earnest missionary prayer-meeting, which was conducted by Mr. Armstrong, and was attended by nearly all the missionaries. This was a most delightful close to a very delightful visit. I cannot easily forget all the kindness I have received at the hands of these good American missionaries.

Dr. Ellen Mitchell has kindly consented to take up the cause of the poor lepers, and Miss Haswell will help her; and so I hope that ere long we shall have some good work going on for them in Maulmain.

January 27. Tuesday. I left Maulmain by the *S.S. Rasmára* at 7 this morning, Mr. Stevens and Mr. Armstrong kindly seeing me off. We had a good run down, and arrived at Rangoon at 3 p.m., when I was met by Mr. Vinton, son of Mrs. Vinton, a missionary's widow, who is still at work here. She was a Miss Haswell, and is sister to Miss Haswell of Amherst. Mr. Vinton drove me to the house of Mr. and Mrs. McCall, with whom I spent a very pleasant evening. Mr. McCall is an Ayrshire

gentleman, who has been many years in business in Rangoon. I had the honour of being introduced to Mr. Brayton, the "father" of the Karen Mission here, who has been 53 years in the mission field, and to Mrs. Bennett, the "mother" of the Burman and Karen Missions, who has been 61 years in the mission field. The former is over 80 years of age, and the latter over 83, and both are yet doing work! I felt it a great privilege to meet these aged servants of the Lord. Mrs. Bennett is noted for her accurate knowledge of the Burman and Karen languages, and at one time had the translating of many Government documents.* At 10 o'clock Mr. McCall kindly drove me down to my steamer, the *Canara*, and I went on board for Calcutta.

January 31. Saturday. Calcutta. We arrived in the Hoogly to-day, after a very good trip from Rangoon. On Wednesday morning, when I came up on deck, almost the first person I met was the Rev. Mr. Coles, of the C. M. S., whom I had met at Mandalay. I was very pleased to see him, and he and I had much very pleasant communion together during the voyage. Every day I went to his cabin, and we read the Bible together and had a little prayer. There were very few passengers on board. We arrived off Diamond Harbour this morning about 10.30, and got the opportunity of going on shore in an open boat with the mails if we wished to do so. Mr. Coles and I were the only passengers who availed ourselves of it; and very glad we are that we did so, as the steamer is not at all likely to get up the river before to-morrow. On arrival at the Sealdah station this afternoon, I drove first to call upon Mr. and Mrs. Hall, of the C. M. S., at 33, Amherst Street; and from there drove on to the General Assembly's Institution, where I am again the guest of my kind friends,

* This honoured worker was called to her rest Sept. 30, 1891.

Mr. and Mrs. Edwards, of the Church of Scotland. The other missionaries here at present engaged in the work of the Institution are the Rev. Mr. Morrison, the Principal; and the Rev. Messrs. Wann and Lamb. Messrs. Edwards, Wann, and Lamb are all professors. Besides the work at the Institution, all the four missionaries have some form of evangelistic work on the Sundays. Mr. Edwards looks after the work at Mattiabrooz, where during the past year there have been four adult baptisms. At Shamnuggur, where Mr. Wann is in charge, there have also been four baptisms; and at Budge-Budge, where Mr. Morrison takes charge, there has been one baptism. Mr. Lamb takes charge of the Sunday-school, and a Bible-class at the Institution on Sundays; and there is always an evangelistic service for English-speaking natives at the Institution on Sunday evenings. The evangelistic service is not confined to the Church of Scotland missionaries, but is addressed by members of other churches as well—sometimes laymen.



CHAPTER XVIII.

*CALCUTTA, BURDWAN, RANIGUNJ, ASANSOL,
AND BHANDÁRA.*

February 6. Friday. Calcutta. I have spent a most pleasant week in this very interesting city, and am leaving to-night for Burdwán. To describe all the Missions of this place would be a Herculean task, and I shall therefore not attempt it, but just content myself with saying that nearly all the well-known large societies are hard at work, and that higher education receives a large share of attention, as is also the case in Bombay and Madras; and yet of visible results, so far as one can learn, there are not many to be seen; the indirect results are known alone to Him for whose sake the work is carried on. On Sunday morning I paid a somewhat lengthened visit to the Leper Asylum in Amherst Street, where the Mission to Lepers employs a catechist under the superintendence of the Rev. J. W. Hall of the C.M.S. There are at present 106 inmates, of whom 76 are men and 30 are women. Of the whole there are 50 Hindus, 32 Mahommedans, 15 native Christians, 8 European Christians (principally Eurasians), and 1 Jewess. I had a very interesting time with some of the Christians, and left promising to go and see them again. In the forenoon I went to St. Andrew's Kirk with Mrs. Edwards, and in the evening preached to English-speaking natives in the General Assembly's Institution from the text, "What good thing shall I do that I may inherit eternal life?" There was a good attendance, and I was listened to with close attention.

On Tuesday morning I went to the Leper Asylum, where I was joined by the Rev. J. W. Hall and the Rev. Mr. Coles; we visited several of the wards and conversed with the inmates, after which Mr. Coles gave an address in the little chapel, in English; he spoke from John xiii. on love.

A great part of the week has been taken up with visiting the different missionaries of several different Societies. On one evening I had the pleasure of dining with Mr. and Mrs. Telfer of the Free Church Mission, and on another with Mr. and Mrs. Morrison of the Church of Scotland, and at both houses met with many missionaries.

Yesterday morning the Rev. Mr. Hector of the Free Church accompanied me to the Leper Asylum, where we met Mr. Hall. After we had been there for a little, some Hindustani-speaking Christians and others assembled in the little chapel, and I gave a short address in Hindustani on rest. I was to have spoken in English, but by special desire I had to change to Hindustani. Mr. Hall has for a long time taken a great interest in the Leper question, and in August, 1889, brought the matter before the Calcutta Missionary Conference in a very able paper, which afterwards appeared in the *Indian Evangelical Review* for October of that year.

On the same day I called on Mr. Stuntz, the editor of the *Indian Witness*, and drove back with him to the General Assembly's Institution, where we heard a very eloquent lecture from Mr. Ram Chandar Bhowe, a native Christian gentleman from the North-West Provinces. He had a good audience of the young men and boys of the college. His subject was "True Happiness"; and he spoke in English, which he has thoroughly mastered.

I was to have dined with Dr. and Mrs. Macdonald last evening, but was down with an attack of fever—the only one I have had this trip.

This morning I still had a little of the fever about me, but was able to keep an engagement with Miss Neill and

Miss Sampson, and address their Christian girls. They have a large boarding-school for native Christian girls very much on the lines of the Alexandra School in Amritsar. I breakfasted with the ladies and the girls afterwards.

This evening I addressed a meeting in the Old Mission Room, C. M. S., on the Leper Mission. Archdeacon Mitchell kindly took the chair; but the meeting was very small. Mr. Hall tells me that there is now quite a reaction on the leper question. A short while ago many would have come to such a meeting—it was then fashionable—but now the very fact of its being about lepers would keep people away. In olden times the feelings regarding the leper went up and down in the same way. At one time there would be the bitterest hostility manifested towards him, and at another a queen would wash his feet. Mere sentiment will not do in a work like that of ministering to the lepers. The love of Christ must constrain; and people have got to learn that the only hope for the leper is in the Gospel of Jesus Christ.

February 7. Saturday. Burdwan. I arrived here a little after 11 o'clock last night, and drove straight to the Zenana Mission House, where I found Miss Mulvany kindly waiting up for me. After supper I retired for the night to a tent which had been provided for me, as Miss Mulvany's house was full. The weather has suddenly changed, and has become very cold. It had been very warm for a few days in Calcutta. I have been going about with an overcoat on all the morning.

After breakfast Miss Mulvany and I drove out to call upon the Chairman of the Municipality, Rai Noli Naksha Basu Bahadur, to enquire about a site for a Leper Asylum. We also visited the Raja's palace, which is very handsomely furnished in English style; it is quite worth a visit.

In the afternoon Miss Mulvany, Miss Edwards, and I drove out with Rai Noli Naksha Bahadur to see some

possible sites. We found a fairly suitable one over the railway line, but, query, shall we get it? If we could start a small asylum here—and there seems to be great need of it—Miss Mulvany would kindly undertake the superintendence of it. On our way home we called on Mr. and Mrs. Brown of the C.M.S., whom I met at Bhágulpore. Mr. Brown is no better of his fever, and has to return home immediately.

The ladies working with Miss Mulvany, who has been here as a Zenana Missionary for many years, are Miss Cowley, Miss Valpy, and Miss Edwards.

The Rev. Mr. Sandys, from Krishnagar, is expected here to-morrow to conduct services.

February 8. Sunday. Burdwan. A bright, happy Sunday, thank God. Mr. Sandys arrived late last night. He conducted an English service at the Railway Station at 9 o'clock this morning. After breakfast I gave a Bible-reading in the drawing-room at the Zenana Mission House; and in the evening Mr. Sandys conducted service and preached at the old Mission Church. It is a fine old memorial church; and it, the Mission House, and compound are all fragrant with the memory of Weitbrecht and others. Now the church, with its many interesting monuments, is to be demolished, and the house and compound have been sold. There are a few native Christians living near the church still. One wonders what will become of these now. The church is said to be too far away from that part of the station where the bulk of the people live; but still one cannot see a fine old church, fragrant with such memories, doomed to destruction without a pang, and without wondering, Is it justifiable?

In the evening it was cold enough to have a fire; and we all, Mr. Sandys included, gathered round, and had a most enjoyable time singing hymns.

February 9. Monday. Burdwan, Ranigunj, and Asansol. I addressed Miss Mulvany's workers before breakfast, and

after breakfast had a short time of prayer with the ladies, and then left for Ranigunj, where I arrived at 12.45, and was met by the Rev. Mr. Smith, of the Wesleyan Mission, and the Rev. Mr. Byers, my friend from Asansol, who had kindly come down to Ranigunj on purpose to meet me. I spent a very pleasant day with Mr. Smith, and was glad to find him eager to do something for the lepers of this place. He has been wishing to do something for some time past, but had never heard of the Leper Mission before. Mr. Smith kindly drove me out, and we visited the Pottery Works and the Bazaar, and called at the houses of some of the native Christians. We then called on Mr. Bailey Wells, General Manager of the Bengal Coal Company, to ask him if he would try and secure us a site for a Leper Asylum. Ranigunj is the centre of the Bengal coal industry, and nearly all the land about here belongs to the Bengal Coal Company. Mr. Wells we found at the club playing tennis, and after the game was over we had a talk with him. He told us that he did not anticipate any difficulty whatever, but that I was to send in a formal application for a site. This I did before leaving the Wesleyan Mission House. There are said to be very many lepers in this region. One man to-day told us that there were 60 in the town of Ranigunj itself. Another estimated them at between 100 and 200. There is evidently much uncertainty in the matter, but it is easy to see that there must be very many. Two came to see me to-day; and one of them, when asked if he would avail himself of an asylum, smiled with joy and said, "Gladly." Poor fellow, I should think he would!

I had not intended to have included Ranigunj in my route, but somehow the Lord seems to have led me here; and so I believe He has purposes of great mercy for the poor lepers of this district.

February 10. Asansol. Mr. Byers and I left Ranigunj

last night by the 10 p.m. train, and arrived here in about half-an-hour; it is the next station. Since I was last here Mr. Byers has succeeded in securing a very suitable site for our new leper asylum. I have just been over to see it. We shall be obliged to take it on perpetual lease at a rent of about £6 per annum; there seems to be no other way of securing land here; we cannot buy it out-and-out. This site is a long narrow strip of land with some rising ground, and some fields suitable for cultivation; it lies beyond both lines of railway at the opposite side from the inhabited part of the station, and while easy of access, is yet well away from all dwellings. There is a nice stream of water near by. The only drawback is the want of trees; but Mr. Byers will have some planted immediately, and we shall have good verandahs on all the houses. A great advantage of the place is its length; we shall be able to have the men's quarters at one end, and the women's at the other.

I said good-bye to my kind friends Mr. and Mrs. Byers at 10 p.m., and went to the railway station, where I had to wait for my train till midnight.

February 11. All day in the train. I left Asansol at one this morning and reached Allahabad at 3.30 p.m. At Nynee, the last station before Allahabad, I got out of my carriage to change into a through carriage for the Jubbulpore line, so that I might have no trouble in getting to Allahabad, which is a very crowded place, and where there is generally a good deal of rush and excitement. Jonathan, my servant, who was in another carriage, seeing me getting out and thinking I was going to remain there, also got out, and before he realised the situation the train was away and he was left behind. I did not know of it till we had reached Allahabad. I saw at once how the mistake had occurred, and as I knew my train to Jubbulpore had to go back as far as Nynee before turning off from the Calcutta line I felt sure I should pick him up

again. When we reached Nynee the second time I found the whole of the station platform literally blocked with pilgrims, and had some difficulty in picking out Jonathan. I saw at a glance that it was utterly hopeless to get him a place in any of the carriages for natives, and that at least two-thirds of those on the platform must be left behind, so I jumped out of my own carriage, and pushing my way with some difficulty through the crowd to where I knew Jonathan was, I seized him by the hand, and dragged him along with myself till we reached my own carriage and took him in with me. I kept him there for a few stations until we got rid of some of the pilgrims, and then he got a seat in a compartment for natives. Europeans in India nearly always travel first or second class—I was travelling second—and the third is almost entirely given up to natives. But now many natives who can afford to do so travel first and second class; still the bulk of the native traffic is in the third class, and the natives are often packed into the carriages like herrings in a barrel! One's blood sometimes boils to see the rough way in which poor villagers are treated at the railway stations by underling officials. I remember once travelling in a third-class carriage with natives—it was in the middle of the night—and I distinctly heard a slap at the other end of our long carriage. The ticket collector was taking the tickets at the time, and immediately after the sound of the slap I heard a native exclaim indignantly, "Dekho! tappar mártá hai!" (See! he hits him!) On some of the lines there are a few "intermediate" (a class between second and third) and third-class carriages reserved for Europeans, but not many Europeans avail themselves of them.

February 12. Another day in the train. We reached Jubbulpore at about 5 this morning, having been in the train all night, the second from Asansol, and are having a delightfully cool day, as there has been rain lately; to-day

there have been clouds about, with a little thunder and lightning, and there has been one heavy shower. About 8 o'clock this morning, at one of the small stations I got out and walked along the train to speak to Jonathan, and see how he was getting on, when to my dismay I found he was not in the train! I had again lost him! An old man, who had been travelling in the same carriage with him, told me that at Jubbulpore, in the early morning, all the third class passengers had been taken out of the train, and other carriages had been put on instead of those in which they had been travelling, and that when Jonathan tried to get back into the train, an over officious official had told him that he must go on by a later train. Poor Jonathan remonstrated, but was roughly shoved on one side, and the train was despatched, leaving him a second time behind. He told the official that he was travelling with his master, who was just then asleep in a second class carriage; but all to no purpose, he would not be listened to, and the train was away before he could come and acquaint me with what had happened. Had he been an old hand at travelling, I fancy he would have got in somehow, but he had never been in a train till I put him into one last month when we left Purulia together. I must acknowledge to having felt very much annoyed, for I could see clearly that the whole thing had been just a bit of over-officiousness on the part of someone. I wired immediately to Jubbulpore, and at Bhusáwal, where we stopped for dinner, I left full instructions with the officials what to do with him when he should arrive in the slow train later on. At Bhusáwal I found a good Methodist brother giving out tracts to everyone who would have them. He was a Mr. Elsam, on his way to take up mission work at Kamptee, to which place he had just been transferred.

February 13. Bhandára, C.P. I left Bhusáwal last evening at 8.10, and at 7 this morning reached Nágpore, where I had to change to the new line which is to connect

Calcutta more directly with Bombay, and thus save many hours in the journey between the two places. The line indeed is complete, but not yet open all the way for passenger traffic; had it been so I should have been saved an immense round in coming here. I had nearly an hour's wait at Nágapore, so I had time to go over to a hotel which stands opposite the railway station (there is no refreshment-room, which seems strange for such an important place) and have my *chhotí házrí*. I left Nágapore at 8 o'clock, and arrived at Bhandára Road Station at 10.48, where I was kindly met by Drs. Sandilands and Revie, both medical missionaries of the Free Church of Scotland Mission. I have thus been from 1 a.m. on Wednesday morning (when I left Asansol) till 10.48 to-day (Friday), altogether about 58 hours, in the train, and yet I am wonderfully little tired.

Dr. Sandilands is stationed at the town of Bhandára, about seven miles from the Bhandára Road Station; and Dr. and Mrs. Revie, who are on a visit here for a few days' change, are stationed at Warda, which is on the other side of Nágapore. Nágapore is the central station of the Free Church Mission in these parts. It is a large city of 98,299 inhabitants—a very mixed population, comprising “Mohammedans, Hindoos, Christians, Jains, Kabirpanthis, Satnamis, Parsis, Brahmos, Buddhists, and Jews. The Free Church has four missionaries at work there, 10 native helpers, 3 out stations, 3 churches, 15 schools, and 1017 scholars.” The Methodist Mission has also got work going on at Nágapore.

Dr. Sandilands had a very comfortable bullock tonga to meet me, and as the road was good, and the bullocks trotted along merrily, we were not long in reaching Bhandára. It is an exceptionally clean native town, and the station all about is very pretty. The trees are very fine, especially those around the Mission Bungalow. In the evening I drove out with Drs. Revie and Sandilands, and Mr. Rango

Harri, Secretary to the Municipal Committee, and a pleader. Mr. Harri is a well-known and highly-respected native Christian gentleman. Dr. Sandilands is very much interested in the lepers, and is anxious to establish an Asylum for them. The Mission to Lepers has promised him a grant for building, and an annual grant for maintenance, but the difficulty that prevents our going on at once with the work is the often recurring one of the site. Our object in going out was to inspect a proposed site on the other side of the river, which Mr. Harri, who is much interested in the project, has kindly offered as a gift to the Leper Mission. After seeing the place we all came to the conclusion that its being beyond the river, while an advantage in some ways, would be dreadfully against the proper supervision of the institution, as in the rainy season, when the river would be in flood, it would be almost impossible for Dr. Sandilands to get across; at present there is a bridge of boats, but that is taken away before the rains begin, and once the river gets into flood it may take hours to cross it.

February 14. Bhandára. Before breakfast Mr. Rango Harri, Drs. Revie and Sandilands, and I, went out to inspect a possible site, two miles on the road to the railway station. We found a place admirably suited to the purpose, with a mango grove on it, a small tank, and a few good fields. The difficulty will be to secure it. It is the property of some natives, and we have asked them to sell it to us, as the land is not of much use to them. We would even leave out the fields, if they would give us the portion not suitable for cultivation.

In the evening I had a most enjoyable drive with Mrs. Revie and Dr. Sandilands. We went all round this very pretty station. There are trees and water in abundance, and the natives keep their dwellings exceedingly clean.

February 15. Bhandára. A day of happy, quiet rest, thank God. There was no service for me to attend in the

morning; so I had prayer and reading in Hindi with Jonathan (who to my intense relief turned up yesterday morning), and those of the mission servants who could understand that language. I was greatly encouraged by the interest which they evinced, especially as I got a message through Jonathan asking me to have another service for them in the evening, as the morning one had been so short.

After breakfast some of the native Christians came to see me, and amongst them a very interesting old man, Maulvie ——. He conversed with me at first in English; but not being very fluent in it he opened his heart in Hindustani, and told me his whole history, a deeply touching one. He was once at college with Maulvie I. D., and when the latter wished to become a Christian this young class-fellow with others helped to dissuade him from it, even buying a Bible and some Christian books, just to show him that there was nothing in the Christian religion. They succeeded in turning I. D. away from his purpose, and Maulvie — then threw aside his Bible and thought no more about it, until years after, when he himself became anxious about his soul. He was in such despair that he consulted his own Maulvies (religious teachers) as to how he might find peace to his troubled conscience. Their answer was a remarkable one: "The water which you seek we have not to give, you had better go to Mecca, perhaps there you may find some one who will be able to tell you about it." He accordingly determined to go, and when packing up his things before starting, he was looking out something to read on the journey, and coming across the old Bible—the very one he had used to dissuade I. D. with some years before—it suddenly struck him that he had never read it through, and so with the intention of taking it with him he began looking into it. The result was that he gave up the journey to Mecca, and became a follower of the Lord Jesus Christ! Truly the Lord's ways are wonderful. "My thoughts are not

your thoughts, neither are your ways My ways, saith the Lord." Immediately on becoming a Christian he wrote to his old friend I. D., who was shocked and grieved at what appeared to him such terrible news. At first he did not reply; and when his old friend wrote again to know what he had done to offend him, he replied very angrily; but eventually softening down somewhat, he wrote, saying, "Either you must become a Mussulman again and join me, or I will become a Christian and join you." The latter happened, and I. D. is now a well known and able preacher of the Gospel. Several times during the above narration Maulvie — was affected to tears. Amongst other things he spoke about the sons of native Christians. He feels very keenly that enough is not being done to instruct them, and says they often turn out badly just for want of proper instruction and care. He advocates more Christian boarding-schools for boys. The missionaries here speak very well of him. He has held a good position under Government, and has now retired on pension. He spends most of his time in writing Christian books, and articles regarding Christian work generally. He is much respected by the European residents.

In the evening I had the privilege of taking the English service in the Free Church Hall. There was a small attendance, but then there are not many Europeans in the station. My friend of the morning, Maulvie — was present.

February 16. Monday. Bhandára. We have spent a good deal of to-day visiting possible sites for the proposed asylum, but as yet have not succeeded in securing anything. In the evening I called on Mr. and Mrs. Rango Harri, and afterwards had the pleasure of meeting Dr. and Mrs. Prente at the Mission House. After dinner I started in a bullock tonga for the railway station, where I arrived just in time to escape a tremendous thunder-shower. I lay down in the waiting-room for a few hours, as my train was not due till the small hours of the morning.

CHAPTER XIX.

MADRAS AND TINNEVELLI.

February 20. Friday. Madras. On Tuesday morning, at 3.17, we left Bhandára Road Station, and at 8.30, on Wednesday morning, reached Bombay. There I spent the day, and managed to work off a good deal of my accumulated correspondence. Our train was delayed for a considerable time on our nearing Bombay, as there had been an accident near the Coorla Junction. We passed the *débris en route*, and had considerable difficulty in getting by, there being large portions of the wreckage of the carriages projecting towards the line on which we were travelling. There were, I believe, no lives lost. That morning in the train I took out my Bible to read a chapter, and a young soldier, who was travelling in the same carriage with me, seeing me take out my Bible, got courage to do the same, and so we were discovered to one another as lovers of the same precious Word. We afterwards had a little chat together, and I found that he was a convert of the Salvation Army, and was on his way to Bombay to spend a day's leave with the Army.

I was greatly struck by the Victoria Railway Station. It is one of the finest I have ever seen ; indeed, all the public buildings in Bombay are fine.

We left Bombay at 9.15 on Wednesday night by mail train, and on Thursday morning arrived at Bársí Road, where we had our *chhotí házrí*. We had passed during the night Kalyán, Lanauli, Poona, Dhond Junction, and

Diksál. Part of the night was very cold. We reached Húdgí for breakfast, and then on to Sháhabád, Wádí Junction, and Raichúr. At the last-named station we changed from the G.I.P. Railway to the Madras Railway, North-West Line. We got to Guntakul Junction at 7.49, and dined. Reaching Gooty at 9 p.m., we settled down for the night, and after a somewhat disturbed night we reached Madras this morning precisely at 8 o'clock, having been sixty-four hours in the train, and twelve at Bombay, since we left Bhandára Road.

The Rev. Henry Rice, of the Church of Scotland, kindly met me at the station, and drove me at once to the house of the Rev. S. W. Organe, formerly of the London Missionary Society, but now Secretary of the Bible Society for the Madras Presidency. The British and Foreign Bible Society has done a grand work in India. We cull the following interesting information from the *Encyclopædia of Missions*. (Funk and Wagnall.) "Up to the year 1854 the various auxiliaries and agencies had distributed in India 2,233,765 copies of Bibles, Testaments, and portions in many different languages and dialects. In all, the Society has translated and printed the Scriptures in twenty-nine languages and dialects of India. It has established eight auxiliaries, with twenty-two Branch Societies, which all belong to the Madras auxiliary. There are 178 colporteurs employed. In 1883 a system was adopted for the employment of Biblewomen under the superintendence of various Missionary Societies. Under thirty-two Societies, 326 such Biblewomen were employed in 1888. The distribution by the auxiliaries in British India amounts, from the first, to 8,534,533."

The Society has a large central depôt in Madras, which is in charge of the Rev. Mr. Organe, assisted by the Rev. Mr. Theophilus. Mr. Organe is on tour at present, but Mrs. Organe is very kindly putting me up during my stay here. There is a Y.M.C.A. Convention going on in Madras

just now, so that most of the missionaries of the different Societies have their houses full. Dr. Fry, of the London Missionary Society, from Neyoor, is also a guest at this house, and he and I hope to travel on to the South together.

What a luxury it was to have a bath on arrival to-day, after four nights in the train! After breakfast I went out and called upon several missionaries and other friends, and in the evening went to the Y.M.C.A. Convention meeting at the Memorial Hall. This is, I believe, the first Convention of the kind ever held in the Madras Presidency; it is certainly a hopeful sign of the times. At this Convention there are delegates, both native and European, from different parts of the country, some from Bombay, some from Calcutta, &c. Dr. Fry is here with a contingent of young men from Neyoor. There is a branch of the Y.M.C.A. at Neyoor now. This movement, so well established at home, is but in its infancy in India, and so is capable of immense development. A General Secretary is very much needed who would give his whole time to travelling and organising Branch Associations. The Association must be first Christian, and must include all, natives, Europeans, and Eurasians alike. We had a great treat at the meeting this evening, as Mr. and Mrs. Stebbins and their son were there from America, and sang very beautifully. They are on a Gospel singing tour throughout India at present. We afterwards had a very brilliant address from the Rev. Roby Fletcher, from Australia.

February 21. Saturday. Madras. Breakfasted with Mr. and Mrs. Rice, of the Church of Scotland, and afterwards went to call upon the ladies of the Church of Scotland Ladies' Association. They are just now Mrs. Reid—who officiates for Mrs. Longhurst, at present in Australia—Miss Cuthbert, Miss Gray, and Miss Wodehouse. In the afternoon I visited the Tamil Ragged Schools under Mr. Joseph Israel, and saw the two chief schools, one for girls and one

for boys, and was much interested in them both. Before leaving the Girls' School I had a garland of flowers placed round my neck by one of the girls, and scent squirted by another into my face, until it ran down and dropped on to my clothes. It was difficult to keep one's dignity under the circumstances, but I think I managed it, except that I may possibly have been detected once or twice taking furtive wipes at my face with my handkerchief! The girls sang God Save the Queen, and all the masters uncovered while it was being sung. The girls went through some exceedingly pretty games and exercises, both native and English, accompanying themselves with singing all the time. Mr. Israel has now nine schools and about 600 pupils. He has twenty teachers, men and women, almost all Christians. He gets fifteen hundred rupees a month from Government towards the expenses, and receives a like sum from friends in Madras and elsewhere. In the two schools which I saw there were 225 pupils present out of a total of 285 on the rolls. Besides these schools there are other interesting developments of the work. There is a night school for the benefit of poor coolies and domestic servants who can spare a little time at night when their work for the day is over. This school contains twenty-eight pupils, of whom fourteen are over twenty years of age. There is a Poor Fund which has been organized by the workers with the idea of helping poor and destitute Christians and others. There is an annual Service of Song on Christmas-eve. There are Sunday-schools. There is Evangelistic work carried on by Mr. Israel, senior. And lastly, there is work amongst lepers. Of this we read in Mr. Israel's report for 1890 the following:—

“WORK AMONG LEPERS.

“Through the kindness of the Rev. C. H. Pelly, M.A., the Chaplain of North Black Town, and the Chaplain in

charge of the Leper Asylum, Mr. Israel, senior, was allowed to resume his old work among lepers under the auspices of the Church of England. On every Sabbath Divine service is conducted according to the Church of England form in the male ward of the Asylum, when on an average thirteen Christians worship together. The instrumental music which he had for a time was attracting a large number of non-Christian inmates to his services; the little chapel generally gets crowded, and on special occasions there is scarcely even standing room in both verandahs. It is very touching to see these unfortunate sufferers paying rapt attention to the Word of God and to hear their hearty singing, which is often accompanied with tears of joy: there are five inquirers here who are quite ready for baptism.

“Services are also conducted in the female ward on every Wednesday morning. The average attendance is above thirty; there is every sign that our labour of love will not prove fruitless; every Thursday morning is spent in visiting all the native inmates of the Asylum, and in exhorting them to give their hearts to their Saviour. The Gospel message is very well received by them, and they joyfully welcome the handbills and little tracts of the Religious Tract and Book Society. The copies of Bibles and Common Prayer Books given to the Asylum by the Madras Auxiliary Bible Society and by the Society for Promoting Christian Knowledge are freely used by the Christian inmates.”

Mr. Israel's is a most interesting native effort, and is worthy of all success and encouragement.

February 22. Sunday. Madras. Went to the Scotch Kirk in the morning, when the chaplain (Mr. Ogilvie) officiated; and in the evening attended a Service of Sacred Song in the Methodist Church. The service, which consisted of the singing of sacred pieces and hymns by Mr.

and Mrs. Stebbins and their son, was a great treat. Amongst other things very well rendered was the Jubilee Singers' "Steal away to Jesus."

February 23. Monday. Madras. Dr. Fry and I started very early and drove over to the Monegur Choultry, and visited the Government Leper Asylum. Dr. Cook, the doctor in charge, very kindly showed us round, and took a great deal of pains to explain everything. There are 233 inmates, and Dr. Cook thinks the place decidedly overcrowded, but he said to us, "How can I refuse them?" Some are putting up in the verandahs. He is evidently very kind to the lepers, and does all he can to make things comfortable for them. He gets them to garden and keep the place neat, and has given some of them musical instruments; indeed, he does all he can to make them happy. The wards are beautifully clean and neat, and the lepers are well cared for in every way; he even allows them to keep pets. There was a large number of very sad cases in the Asylum; some very little children, one about three years of age.

Of the 233 inmates, 34 are European or Eurasians (mostly the latter), 15 are Mahommedans, 164 Hindus, 18 native Christians, and two Burmese; 176 were men, 51 women, and six children. There is a jail department, to which leper prisoners are sent by Government; in it were 17, two of whom were Burmese. They have a leper jailer. The doctor has allowed a small room to be set apart for a Protestant church, part of a ward for a Roman Catholic chapel, and part of a ward for a Hindu shrine.

Mrs. Theophilus, a daughter of the late Rev. Raja Gopal, kindly superintends the work of two Biblewomen who work on behalf of the Mission to Lepers. She came to meet us to-day with the two Biblewomen, and we collected a large number of the women and spoke to them. Three women were pointed out who are about to be baptised. One of

these was very ill, and is not likely to live long. She expressed her faith in Christ, and her desire to depart and be with Him.*

Mr. Pelly, the chaplain of North Black Town, takes a great interest in the Asylum and visits it regularly, and holds services for the European inmates. Dr. Fry and I called upon him, and he has kindly promised to superintend the work of a catechist if the Mission to Lepers will appoint one. We afterwards called upon the Rev. Mr. Sell, the Secretary of the Church Missionary Society, and arranged with him to bring the matter of securing a good catechist before his native Church Council. †

In the afternoon Dr. Fry and I visited the Church of Scotland College, which educates up to the F.A. standard. Mr. Pateson kindly showed us all over, and took a

* This woman was baptised shortly after. This is what Mrs. Theophilus writes about it:—"The poor woman you saw and spoke to was baptised last Sunday by Mr. D. A. Peter, the native pastor of the Church Mission, Black Town, in the Leper Hospital Chapel. The pastor made the service simple, so as to suit his hearers, and also explained to the ignorant Hindus present what the nature of the baptism was and why it was given. The woman had to be carried to the place, she was so very weak. We called her Elizabeth. She seemed quite calm and at peace. The same night she had a dream, she said, in which she heard God call her, who, she said, wanted her to come up at once. She told us that she asked God to let her stay two days longer, but He told her not to delay but to come up at once, and she was quite willing to do His bidding and to go, for she had nothing on earth to keep her. She died at about two o'clock yesterday and was buried to-day. Her face lost all the painful expression it had when you saw her, and she looked quite calm and peaceful, and had a pleasant smile on her face. She was very grateful for all that had been done for her. After the ceremony of baptism, the warder at the gate asked what the commotion was, "and that on a Sunday!" He was told that Lachmí had got a new name, to which he replied, "Why this evil at the end of her career?" Some of the heathen women answered, "Why, she will now be better cared for than before."

† Mr. Israel, senior, has since been accepted by the Council, and appointed to this work.

great deal of trouble in explaining the working of the several classes. He sadly needs a helper, as the work is too much for one man. The last time I was in Madras, Dr. Millar kindly took me all over his college, so that I did not need to visit it this time. We afterwards called upon Mr. Joss, of the London Missionary Society, and had a pleasant chat with him on the top of his house, and a cup of tea. In the evening Mr., Mrs., and Miss Philips, of the London Missionary Society, and Mrs. Roby Fletcher, from Australia, dined with us at Mrs. Organe's, and after dinner we all sat on the roof of the house. Before coming down and parting for the night we repeated the 23rd Psalm and had prayers on the roof—truly Eastern!

February 24. Tuesday. Madras. In the morning Dr. Fry and I went to the house of the ladies of the Ladies' Association of the Church of Scotland, and saw Mrs. Reid, Miss Cuthbert, Miss Gray, and Miss Wodehouse. Miss Gray kindly shewed us the Boarding School (a new building is sadly needed), where there are thirty-five girls, mostly Christians. They sang a Tamil lyric for us, and Dr. Fry gave them a short address in Tamil. As we were leaving one of the teachers rose, and on behalf of the girls sent many thanks to kind friends at home. Miss Cuthbert then took us to see two of their heathen schools, in which we were very much interested. The girls answered several Scripture questions correctly. The buildings were good, but heavy rents have to be paid for them. Fees are charged at all the schools. They receive Government grants according to results. Great difficulties are encountered owing to constant absence for feasts and "lucky days," "new moons," &c. &c., and the girls being taken away to be married. Out of twenty-seven teachers, twenty-two are Christians. Miss Cuthbert seems much interested in her work.

I dined with Mr. Harper in the evening. He is the

third missionary of the Church of Scotland in Madras at present.

February 25. Wednesday. Madras to Tinneveli. Left Madras at 7.15. The day was wonderfully cool. At Tanjore was met by my nephew, Mr. H. E. G. Mills, superintendent of the Tanjore Jail, who kindly brought me some refreshments. We had but fifteen minutes together.

February 26. Thursday. Census-day in India. Tinneveli. We had a dreadful night in the train! The cushions of our second-class carriage seemed to be alive with vermin! Arrived at Maniyáchi at 10 a.m., where we changed for Tinneveli. Arrived at Tinneveli 11.30 a.m., where my brother-in-law, Judge Grahame, kindly met me at the station, and we drove home together to his house, Dr. Fry being the guest of the Rev. Mr. Kember, of the C.M.S. at Pallamcotta. In the afternoon my brother-in-law took me to see the jail, where some Dacoity prisoners were to be told that their sentences had been reduced from life to, in some cases, ten, and in others seven years, and to see two of them released altogether. It was most extraordinary how imperturbably they took it all. The two who were being released seemed utterly dazed when their cell doors were opened and they were told to come out; they seemed quite unable to realise it; and when they did realise it they said nothing, and showed no sign whatever of pleasure or gratitude!

February 27. Friday. Tinneveli. Called upon Mr. and Mrs. Kember, C.M.S., Mr. and Mrs. Keyworth, and Miss Asquith and Miss Swainson, of the Sarah Tucker Girls' School. I was greatly pleased with this institution, of which I have heard so much. There are 395 women and girls, all being carefully trained by trained Christian women to be Christian teachers, and useful wives and mothers. They have to take part in turns in all the departments of the institution—cooking, drawing water, &c. They sleep

on the floor of their different class-rooms on mats, which are rolled up during the day and hung up on the walls. I addressed a few words to the girls on the "Crowning Day" and "Coming Kingdom," they having just sung for us two hymns suggesting these thoughts. There is a little hospital being built, which is to be under Miss Swainson's special care. There are two classes—blind boys and men, and blind girls, being taught on Moon's system. Many of them read nicely.

They are harvesting at Pallamcotta just now, and I observed many widows and poor girls "gleaning after the reapers." Some were sweeping from the ground into their baskets, and some were gathering ears here and there with their hands, but no "handfuls" were being "let fall of purpose" for them!

Dr. Fry and I started for Nagercoil in the evening. I called for him at Mr. Kember's, and before we left Mr. Kember suggested our having a little prayer together, which we did, commending one another and one another's work to the Lord.



CHAPTER XX.

NAGERCOIL AND NEYVOOR.

February 28. Saturday. Nagercoil. Oh, what a night we have had of it! We were travelling in what are known as bullock transits—long, funnily-shaped bullock carts, with a round top made of matting, like a barrel. On the floor inside straw is laid, and over that rugs are spread for bedding. We were not very long on the road when I “sniffed bugs” (not American ones), and there they were, without any manner of doubt, not by fives, or tens, or even twenties, but by hundreds—everywhere, on everything, in everything. They came out of the crevices of the wood, and fell from the matting overhead. Do not be shocked, fair reader, and say, “How vulgar!” These things, unmentionable in polite society at home, often amount to a plague in India. I once was obliged abruptly to close a meeting through an invasion of such creatures coming suddenly upon us. They are to be found in Kings’ Palaces and even in Viceregal Courts.

Oh, the night that Jonathan and I spent! Slaughter on every hand, but no getting to the end of them; we were simply devoured, and there was nothing for it but to sit and fight it out, and for thirteen long hours we fought it out. Whenever the bullocks were changed we had a special *battue*, impressing natives to help us, which they did right willingly, exclaiming, “Look there; there is one biting,” and so on. Notwithstanding all the horrors of the situation, Jonathan and I laughed again and again, and tried to

make the best of it. He was sitting on the box, but could lean in through a kind of front window to help me, sometimes having half of his body in my compartment. Dr. Fry, who was in another transit, did not suffer so much, as his conveyance was comparatively free from them.

On arrival at Nagercoil Mission Bungalow, we found our old and kind friends, Mr. and Mrs. Duthie, of the London Missionary Society, in the verandah at chhotí házrí. They welcomed us most heartily, and invited us to let our things be brought in! "Oh, Mrs. Duthie," said I, "nothing can come in. Everything must spend the day in the sun, and be picked and cleaned, for we have had a visitation!" However, let us draw a veil; I have had a bath and a complete clean "rig out," and the things have been hours in the sun, and have been picked and cleaned, and the bullocks and carts and drivers are away, and "may I never see the like again the longest day I live!" An experience like that of last night would take a good deal of the *romance* of mission work away; but the Lord's servants must be willing to take the rough with the smooth. A short while ago Jonathan came in to me, holding part of my bedding in his hand, and, showing me a large hole in it, exclaimed, "See, Sahib; no sooner do we escape from one kind of animal than another eats up our bedding." The new invaders were the celebrated white ants, of whom it has been said that in some places they are so bad that if you go to bed on a wooden bedstead at night, you may awake and find yourself on the floor in the morning, they having eaten the bed from under you during the night!

After breakfast Mrs. Duthie kindly took me over to see her Biblewomen and her lace workers. The former number eighteen, and are out from ten in the morning till four in the afternoon, visiting their 500 women. It is arduous work, but is being very faithfully carried on. This being Saturday, they were all assembled to give in their reports.

Some of the reports were deeply interesting ; one struck me especially. A poor woman, who had some disease, was in the habit of going to the idol and presenting her petition to the image, and "was nothing bettered, but rather grew worse." One morning she went as usual, and on arriving at the temple door she found the idol lying on the ground in fragments—head off, hands here, feet there, and so on. This completely destroyed her faith in the image, and she began to reflect on the folly of that wretched, helpless thing being able to help her ! She accordingly turned back, and as she went, some of the words she had heard from the Bible, through the Bible-woman, came back to her mind, and she determined to try Jesus. She seemed to meet Him by the way as she went home, and she is now a firm believer on Him, and has given up all idolatry, though she has never been able to come out publicly. She prays to Him regularly, and is much improved in health. There are many women of those visited who are in a similar position ; one we heard of who prays regularly, and reads the Bible to her heathen neighbours. Surely God will own such labours !

There are about eighty women who work in lace, and very beautiful it is. This lace work is quite an industry here ; the gold is very pretty, also the silk, and silver and silk mixed. Mrs. Duthie, the Mission House, Nagercoil, South India, is glad to receive orders for these and other varieties.

There is a splendid Christian work being carried on here, the other European missionary being Mr. Allen. There are large boarding-schools for Christians, girls and boys ; there is a theological class being carried on by Mr. Duthie ; there is a Christian congregation of about 1400, and a large church for them to worship in. There is a printing press, and there are three large reading-rooms, for which Mr. Duthie would be very glad to receive nice periodicals.

Friends who are at a loss to know how to utilise their magazines when read, please take note.

The Christian population of the L.M.S. in South Travancore alone numbers about 45,000, of whom 6000 are communicants. All the Christians here are independent, and do not look to the Mission for their support. Dr. Fry has a district dispensary and hospital here, which is looked after by a native Christian medical assistant. A nice new hospital building has just been put up which I have seen.

This is a most interesting old town, the modern name being Nagercoil, but the ancient name is Cottar. We went out for a drive in the evening, and saw an old building which is said to have been built by Zavier—one of his chapels. Many Roman Catholic pilgrims come to visit it. There is a large modern Roman Catholic chapel built close beside it, and a large carhouse, in which is kept the car, on which an image of the Virgin, accompanied by images of the saints, is taken out in procession on special occasions.

All along the roadsides about here are to be seen the Sumitanges, or burden-bearers; they are just three long stones, one placed upon two, somewhat like a door frame, and are for resting burdens upon when they are lifted from the head. Oh that all the poor people of this land would learn to lay their heart burdens upon the true Burden-bearer!

One thing that strikes me about the work here as especially good is the way in which the Christians are being cared for. This is a matter of the gravest importance, which it behoves all Missions to take well to heart, especially as regards the Christian lads. These lads and lasses are the hope of the Church for the future—this is the material to work upon.

Nagercoil is an exceedingly pretty place, and stands in a half amphitheatre of high, bold hills. Every now and then the loveliest little bits of scenery peep out here and there.

I had no idea that this part of the country was so fine, or that the foliage was so beautiful.

March 1. Sunday. Nagercoil. Morning service at 7 o'clock ; a perfect inspiration ; over 1000 Christians in the congregation. The native pastor conducted the devotional part of the service ; then there was a baptism ; after which I went into the pulpit and spoke for about forty minutes to a profoundly attentive audience, the address being very carefully and, I hear, very well interpreted by one of the native evangelists. I first spoke of the possibilities for South Travancore out of such a body of Christians as that, if they were all men and women full of the Holy Ghost. I put before them their privileges and responsibilities as Christians, after which I gave them an account of the rise and progress of the Leper Mission, and wound up by telling them of what one kind friend was going to do for Neyoor.* This seemed to astonish and please them much. On coming home I received a note from one of the native Christians, sending me five rupees for the work amongst the lepers.

I was introduced to an aged saint in church this morning, who is a bright trophy of grace, and the only witness for Christ in her village. Her son first became a Christian, and was the means of leading his mother (then a widow) and another son to Christ, but the daughters have remained in heathenism to this day ! The old woman has suffered much persecution, but has remained firm amidst it all, though still a poor, ignorant old woman in many ways. She walked in from her village to-day in order to hear the strange sahib, and partake of the Communion afterwards. She knows that she cannot live long, and in order that there may be no trouble among her heathen neighbours at her death, she has removed to a little house on the outskirts of the village, has had her coffin made, and keeps it in the

* See page 203.

house by her ! She was very bright to-day, and, Mr. Duthie says, took in what was said about the lepers, and was greatly interested.

We had a delightful Communion service, conducted by the native pastor, who is entirely supported by the native congregation, and though I could not understand a word of what was said, yet I enjoyed it much. Jonathan went with me, and just before we started he came to me and said, "Would you not have a word of prayer with me before we go in?" I need not say that I gladly did so. Poor fellow ; he, too, could not understand a word of what was said.

In the evening went for a pleasant walk with Mr. Duthie and his son. We passed through a village, and had a lovely view of Cape Comorin on the extreme right ; magnificent high rugged hills in front. The Duthies are instant in season and out of season. Mrs. Duthie was out in her jinriksha at a village Sunday-school, and Mr. Duthie was distributing tracts, which were eagerly taken in some cases, only one being refused, and having conversations with little groups of people here and there. There are numerous Sunday-schools in connection with this mission, and men's and women's classes.

We passed a small building in a three-cornered piece of ground at cross-roads. It had once been used as a lock-up, and terrible cruelties are said to have gone on. Mr. Duthie has often seen the prisoners languishing there. Some time ago such places were condemned, and were to be put an end to, so this one was for sale. Some of the Christians heard of it, and thinking that it would be an excellent spot for a preaching station, they put their heads together, valued the place, and made up their minds to subscribe amongst themselves, and purchase it if possible. The day of sale came, and the auctioneer stood and asked for bids. Some Brahmans were standing on one side, and trying to

make up their minds what they would give, having no doubt but that they would get it. In the meantime the auctioneer grew impatient, and one of the Christians having made a bid, the Brahmans not having made up their minds, he knocked it down to the Christians, much to the chagrin of the Brahmans. This is a good illustration of the independent spirit of the Christians here, and of their living interest in the spread of the Lord's kingdom. They have secured this most important position, and have handed it over for the Lord's work.

We went into a little Sunday-school in the course of our walk, and found two native Christian women at work, and Mr. Duthie remarked that one of them had worked in that school for many years as a voluntary worker.

March 2. Monday. Nagercoil. I am enjoying my visit here immensely. There is undoubtedly a grand work being done. This forenoon the workers came in from the Tituvelli district, headed by their Pastor, Nulla Thumby, or "Good Brother," supported by Dr. Mackennal's congregation in Bowdon. Nulla Thumby has thirteen congregations in his charge, numbering 1400 people, of whom 200 are communicants. He has a band of thirty-two workers under him, twenty-six men and six women. There is one central chapel, where all these congregations meet on special occasions, such as the celebration of the Lord's Supper. The people give largely to the Lord's work, and do all repairs, &c., with their own hands.

The three reading-rooms here in Nagercoil are supported in a very interesting way by the boys of the Seminary. These boys contribute from their allowance of food so much every month, and the money realized by the sale of this food goes to support the reading-rooms.

In the afternoon visited the Boys' and Girls' Boarding and Day Schools—almost all Christian children—also a Tamil Boys' School, supported entirely by the Christian con-

gregation here. There are a hundred Christian lads in the Seminary, and forty girls in the Girls' Boarding School. These girls and boys are from the district; those belonging to Nagercoil come as day scholars.

At 5 p.m. my jinriksha (perambulator for an adult) was at the door, and, bidding farewell to my kind friends, I started for Neyoor, which place I reached after a very pleasant ride of two hours. After getting through a low range of hills, we seemed to pass into quite a different climate, warmer and more moist. The country assumed a different appearance too, and the people seemed poorer.

Dr. and Mrs. Fry, of the London Missionary Society, gave me a very hearty welcome, and I have now arrived at a place which it has long been my desire to see. I was once within four miles of Neyoor, lying in a steamer off the coast at Colachal, but did not at the time know how accessible it was.

March 3. Tuesday. Neyoor. Walked to the old leper huts with Dr. Fry, where I had a very grand reception. There was first an arch, on which was written on the front side "Welcome," and on the other side "Long live our W. C. Bailey, Esq." Further on was erected a square pandal or covering, to shade us from the sun. This was gaily decorated, and underneath it were placed two chairs. James, the medical evangelist to the lepers, received us at the entrance, and conducted us to our chairs. The lepers were seated in front, twelve men and three women; there was another woman, but she was unable to come out of her hut. Besides these there are two children, a boy and a girl, who are to be removed at once to the home for untainted children. There are five Christians and four candidates for baptism. After I had made my saláms we sat down, and then there was a Tamil hymn sung by the lepers, after which James led in prayer. Dr. Fry then asked them if they would each repeat their favourite verse

of Scripture, and although they were quite unprepared for the suggestion, they unhesitatingly did so, the little boy, about four years of age, leading off with "Suffer little children to come unto Me." He was followed by his old father, who is blind, with, "Who forgiveth all thine iniquities; who healeth all thy diseases." (Ps. ciii. 3.) Then we had in succession, "The Lord executeth righteousness and judgment for all that are oppressed." (Ps. ciii. 6.) "Come unto Me all ye that labour and are heavy laden, and I will give you rest." (Matt. xi. 28.) "The Lord is merciful and gracious, slow to anger, and plenteous in mercy." (Ps. ciii. 8.) "Believe on the Lord Jesus Christ, and thou shalt be saved." (Acts xvi. 31.) "Whosoever shall confess Me before men, him will I confess also before My Father which is in heaven." (Matt. x. 32.) "Blessed are the meek: for they shall inherit the earth." (Matt. v. 5.) "Blessed are they which do hunger and thirst after righteousness: for they shall be filled." (Matt. v. 6.) "As the heaven is high above the earth, so great is His mercy toward them that fear Him." (Ps. ciii. 11.) "The Lord is my Shepherd, I shall not want." (Ps. xxiii. 1.) "For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." (John iii. 16.) "The young lions do lack and suffer hunger: but they that seek the Lord shall not want any good thing." (Ps. xxxiv. 10—this was the little girl's). And, "What shall it profit a man, if he shall gain the whole world, and lose his own soul?" (Mark viii. 36.)

I then gave them an address, which James interpreted; and afterwards Dr. Fry said a few words in Tamil.

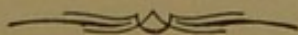
After breakfast I went over with Dr. Fry to see the new Medical Mission Hospital, which has just been built. On the front of the building, in wooden letters, which are enamelled in blue, are the words "Medical Mission," and below them, over the porch, and in Tamil lettering,

“Mission Hospitary.” I remained for a little with Dr. Fry while he lectured to his fine band of native Christian Medical Students. He afterwards took me to see the building for the Children’s Home, the gift of a kind friend in Dublin, for the untainted children of lepers: it is to be formally opened to-morrow. We also visited the site for the new Leper Asylum: it, with the buildings to be erected thereon, are also the gift of the same kind friend who has given the Children’s Home. The site is a long oblong piece of ground, sloping down from the road to a large tank, and is prettily and suitably situated.

In the evening I went to a meeting of the Y.M.C.A. with Dr. and Mrs. Fry. There are thirty members, all natives. It was started three years ago. Thank God such an institution is now possible amongst the natives. I gave them an address in English, which they were quite well able to understand. I spoke of the Cork Y.M.C.A., and their camp at Keswick; then went on to speak of the teaching at Keswick, pressing on them the glorious possibilities that there are for the Christian in Christ. I spoke also of the Chandausi Mela,* and gave them some incidents from my tour, winding up by speaking of the Leper Mission work, in all of which they seemed much interested. I think that Dr. Fry is to be congratulated on having got this flourishing little branch of the Y.M.C.A. started here.

In the evening Mrs. Thompson, widow of the late Dr. Thompson, who was a medical missionary here, came over to the Frys’ house, and we had all a pleasant evening together. We closed by singing some of the Keswick hymns.

* See page 86.



CHAPTER XXI.

NEYOOR.

March 4. Wednesday. Neyoor. We opened the Children's Home to-day at 4.30. There was a very good attendance of native Christians, amongst others two native clergymen; James, the medical evangelist; old Lois, the Bible-woman; all Dr. Fry's students, and the medical evangelists from out-stations; there were also many of the school children. In front sat the two children whom we saw at the leper huts yesterday—they had been bathed, and had had new clothes given them, and were looking quite smart—little Sebethai and Samuel, for whose benefit, and that of many others like them, this Home has been given. The Europeans present were Dr. and Mrs. Fry, Mrs. Thompson, Mr. Chatterton, from the Muttam Lighthouse, near Colachal, and myself. I was voted to the chair, and requested to open the building. The proceedings commenced by the singing of a Tamil lyric by all. Then the Rev. V. Yovan, a newly-ordained native minister, led us in prayer, and read the fifty-fourth of Isaiah, both prayer and reading being in Tamil. Dr. Fry's students then sang, "I am so glad that our Father in Heaven," &c., in English, after which I made some remarks, and declared the Home duly opened. Dr. Fry spoke on Jeremiah xlix. 11, and after him Mr. Chatterton said a few very appropriate words. He returned very hearty thanks to the kind donor of the Home, and expressed his sense of responsibility in having had the laying out of money thus consecrated.

He has been very kind in planning and superintending the building of this Home, and is also to assist Dr. Fry in building the new Leper Asylum. After Mr. Chatterton had finished I led in prayer in English, dedicating the Home to the Lord, and was followed by Dr. Fry in a Tamil prayer. The Rev. Zechariah, an aged native minister, then pronounced the benediction. Over the gate of the Home is a scroll, on which is written, "The C.G.P. Memorial Home"; and underneath these words, "Jesus called a little child unto Him."

We then all proceeded in a body to the site for the new Leper Asylum, preceded by some of the school boys and girls singing hymns. When we reached the ground we found that an arch had been erected, on which were the words, "The C.P. Memorial Home"; and underneath, "Jesus said, 'Come unto Me, and I will give you rest.'" At the other side of the arch was the inscription, "God bless the Leper Mission." When the asylum is finished there will be placed permanently over the entrance, "The C.P. Memorial Leper Home," and "Jesus said, 'Come unto Me, and I will give you rest.'" There was a goodly crowd of people awaiting us at the site. Chairs were set for the Europeans, and seated on the left-hand side of the archway were all the lepers from the leper huts who were able to come up. Proceedings commenced by the poor lepers singing a Tamil lyric; then James engaged in prayer in Tamil, after which the Rev. Zechariah read Isaiah xli. 10-20. I next made a few remarks in English, and was followed by Dr. Fry, who addressed the lepers specially on the words, "The love of Christ constraineth us." I then got up and turned the first sod, and engaged in prayer in English, dedicating the place to God. Dr. Fry followed me in a Tamil prayer, and the Rev. Zechariah pronounced the benediction. All then rose to their feet, and we sang the Doxology in English.

This morning I had an opportunity of addressing Dr. Fry's students, speaking to them of the necessity of entire consecration, and there being perfect confidence between the soul and God, in order that there may be successful work. In the evening I spoke at the usual weekly prayer-meeting for native Christians. I spoke in English, and the substance of what I had said was then given in Tamil.

This has been a day full of happy service and of much that has been very interesting.

I am greatly pleased with Neyoor; it is a very pretty place. The site for the new asylum is very good; it is a long, narrow strip of ground running down from the high road to a large piece of water, which is fringed by Palmyra palms and other trees.

Mr. Chatterton has been very busy all day pegging out the foundations for the first block of buildings for the Leper Asylum. He certainly takes a very great interest in the work.

March 5. Thursday. Neyoor. At nine o'clock went over and took part in the opening service at the Mission Hospital. There is a regular service in one of the wards every day. Dr. Fry has a little harmonium brought in and all who can attend the service. This morning we had the hymns, "The Great Physician" and "Nothing but the Blood of Jesus." Then there was prayer and reading in Tamil, and Dr. Fry gave a short address on "Old things are passed away; behold, all things are become new." I said a few words in English, which were interpreted, and then with another short prayer we concluded. The attention was very good indeed; some seemed to listen with the greatest interest; one I remarked especially. Surely such services must be owned to the conversion of souls. Some of those who come in hear the Gospel for the first time, and carry the good news back to their homes and to their villages.

After breakfast I called upon Mrs. Thompson, who very kindly took me to see the Girls' School, in which I was much interested.

In the evening I went for a walk with Dr. and Mrs. Fry. We visited the Children's Home, and saw the little ones having a good romp. We asked the two children from the Leper Asylum if they would like to go back there, or if they would prefer to remain where they were. They both answered very emphatically that they would prefer to remain where they were. Poor little things, I should think they would! We then went on to the site for the Asylum, and found the excavations for the foundations of the first central block of buildings already well under weigh.

Got word this evening that the B.I.S.N. Company's steamer is likely to call at Colachal, which will be a great convenience for me.

March 6. Friday. Neyoor. Had a pleasant visit to the lepers this morning with Dr. Fry. The old blind man told me he was very happy. There are a mother and son here, both lepers. We told the mother of the little girl who has been taken into the home that her little one would be allowed to come and see her sometimes, whereat she appeared much pleased, poor thing. A boy asked for a hymn-book, which was promised him. We then visited one of the Christian streets of Neyoor. There are about 1000 adherents connected with this congregation, who support their own pastor.

In the afternoon went out to a village school examination with Dr. Fry—a school of heathen children, boys and girls, being systematically taught Christian truths. Mrs. Thompson came in before we had finished. There was one little girl who had her ear torn in three pieces by the horrid earrings which it is the custom for the children to wear here. One sometimes sees as many as ten leaden rings in the ear of a child, the rim of the ear being drawn down into a string.

Sometimes, as in this case, the flesh gives way altogether, and hangs down in nasty jagged ends. A more barbarous attempt at ornamentation one can scarcely conceive of.

There is an old Syrian church in the village, tumbling into ruin; only four of the community now remain. We saw a Roman Catholic shrine on the way home, where a lamp is kept burning at night, just as one sees in a heathen temple, or at the tomb of a Mahomedan saint.

March 7. Saturday. Neyoor. After breakfast inspected the Boys' School, and examined many of the classes. Out of 119 boys, there was only one heathen present.

At one o'clock I addressed Mrs. Thompson's Bible-women, some of the embroidery workers, and some Christian village women, at Mrs. Thompson's house. There were about fifty present. I spoke in English, the Rev. Zachariah interpreting, and the women seemed much interested.

In the evening went for a walk with Dr. Fry and saw a leper in a shop, sitting in the midst of his goods. He sells betel nut, tobacco, oil, cakes, &c. &c. He has a leprous brother living with him, also a brother not leprous, and a niece who already shows signs of the disease. We asked the healthy brother if he were not afraid to live in the house, and he said that if it were not God's will he could not take the disease.

No news of my steamer as yet.

March 8. Sunday. Neyoor. Before breakfast went over with Dr. Fry to the lepers, and had a happy service with them. They seemed most grateful, and thinking that it would probably be my last visit, sent many messages of thanks to their friends at home, especially to *one* friend. One young fellow amongst them has a very nice voice, and seems to enjoy the singing greatly. Dr. Fry spoke on "Whom the Lord loveth He chasteneth," and I on "Rest," James interpreting for me.

At the morning service for the native Christians I had the privilege of preaching to a large congregation, and was interpreted. They listened with great attention. Besides the usual collection, there were several baskets of rice and a basket of jagri (coarse sugar) placed in front of the pulpit as Harvest Thanksgiving offerings.

Heard to-day that the steamer which should have arrived at Colachal to-day has been detained, and will probably not arrive there till the 11th or 12th.

In the evening Dr. Fry read us out *Pax Vobiscum*, and Mrs. Thompson coming over afterwards, we sang some of the Keswick hymns, and so closed a very happy day.

All day long the pilgrims for the Mundaikádu festival have been passing by, and oh it was sad to hear them cry out "Rám Rám" in piteous tones every now and then.

March 9. Monday. Neyoor. This is market day here. I went to see the sight. It was a wonderfully stirring scene. Thousands upon thousands of people selling all kinds of wares, live stock also. The way in which fowls are carried about by their feet is very cruel. I have seen them slung over a pole and on to the side of a bullock cart by their feet!

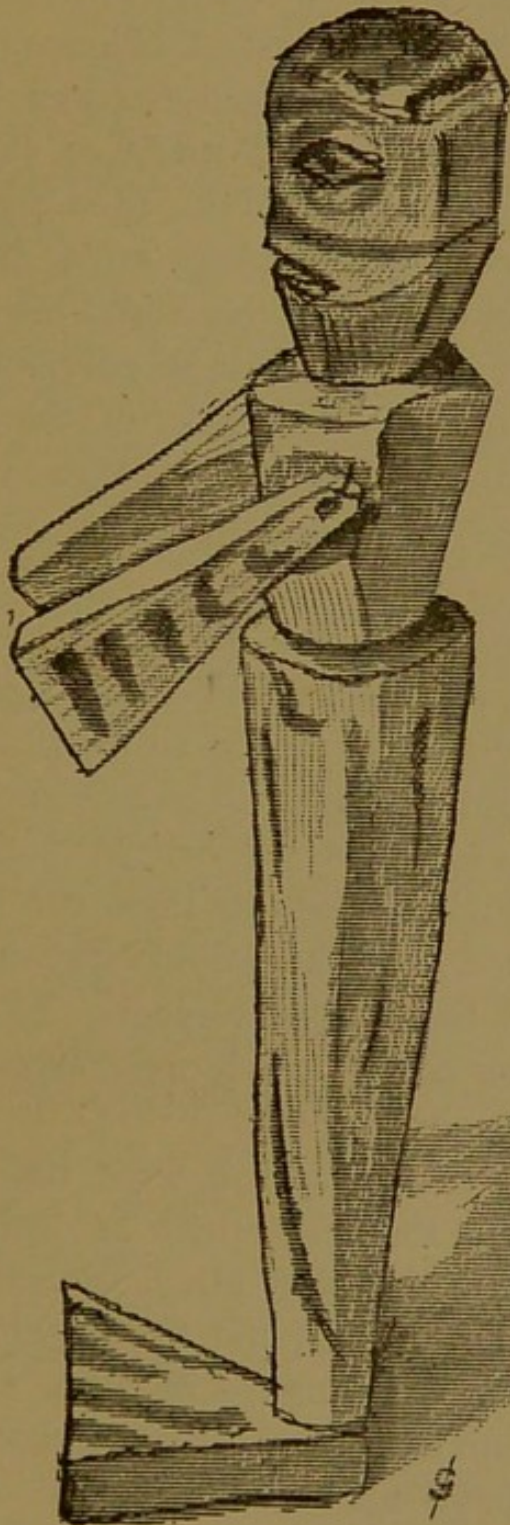
Dr. Fry told me a very touching story to-night of a little girl in the Royal Infirmary, Edinburgh, who had been brought in there suffering from bruises inflicted with a poker by a brutal stepfather. Her arm had to be amputated. When first under chloroform she raved about the poker, and then suddenly changed and sang very sweetly a verse of "Jewels, precious jewels." Dr. Fry said that it made a profound impression upon all present.

March 10. Tuesday. Neyoor. At 6.25 this morning Dr. Fry and I left for the Mundaikádu Mela in jinrikshas—three men each. We reached there about 7.30, and remained for some time. Mundaikádu means "the place

of a skull," and has a curious history. There is an enormous ant hill, over which a temple has been built as a covering, opposite which stands another smaller temple. In days gone by as the people saw the ant hill gradually growing bigger they concluded that it was the work of a god, and so the place became increasingly sacred, until now thousands upon thousands of people congregate there every year. The presiding deity is credited with wonderful powers. If a woman wants a baby she will offer a wooden one in a cradle; if anything is wrong with the head, a wooden head is offered; and so on with a leg or an arm. If anything special is wanted for a child they will sometimes pierce the sides of the unfortunate child with wires, and drag it shrinking and trembling round the hill.

The crowds on the road to-day were something awful, and we saw some terrible sights by the way. The beggars—men, women, and children, some crouching and some lying full length on the roadside—were dreadful to look upon. Poor emaciated creatures, maimed and deformed, were whining piteously, and exhibiting their deformities as we passed by; some were beating on their breasts. At one place we passed a mother and a little boy, the latter about seven years of age; and the wretched mother, in order to excite sympathy or attract attention, had buried the boy's head, neck, and chest in damp fine sand: he was lying on his back with his head and shoulders under a heap of this sand, and his legs and thighs sticking out uncovered. It was a horrible sight, and Dr. Fry and I speedily put a stop to it, and threatened to give the woman up to the police if we knew of her doing it again. Round the shrine at Mundaikádu the people were in a dense mass, and the excitement was something fearful. Truly they were "mad upon their idols." In front of the sacred ant hill police were stationed, so as to admit the worshippers in turn

as far as possible; these men had sticks, which they flourished over the heads of the people in order to keep them back. A Brahman gave us a seat in front of the ant hill, so that we saw everything that was going on. Poor wretches! Men and women were rolling round and round in the dust, others were measuring their length along the ground, while the perspiration flowed freely from them and mingled with the dust in which they were rolling. These poor people were fulfilling vows that they



SKETCH OF WOODEN BABY OFFERED
AT MUNDAIKADU.

had made, to roll or measure their length round the shrine so many times. Some of them were attended by friends who fanned them from time to time, or kept back the

people from trampling on them. Some were presenting their children, adorned with head-dresses and garlands of flowers, to the idol. At one stage of the presentation these poor children had their skin pierced at either side and a wire passed through, by which, when fastened in front, the children were led forward and made to join their hands and bow low in front of the idol. Men were going about selling rudely-carved wooden legs, arms, and heads, and wooden babies and cradles to those who might wish to make such offerings. On one side was an enormous heap, about the size of an ordinary haystack, of things so offered, which would afterwards be sold as firewood. It was altogether a very pitiful sight, and we came away feeling very sick at heart.

Dr. Fry spoke to the Brahman who had given us a seat, and he said, "Well, you see, sir, cows of different shapes and colours all give the same kind of milk; so there are many religions in the world, but all lead to the same end." Dr. Fry replied, "You can never make me believe that a religion which countenances such cruelties as these can be of God." Mr. Allen and a band of workers from Nagercoil were present, also a goodly band from Neyoor. They spoke to the people and gave tracts, which were eagerly taken. It was a grand opportunity.

After leaving the Mela, Dr. Fry and I went on to Muttam Lighthouse, the most southerly light in India, where we spent a very pleasant day with Mr. Chatterton. Muttam is the place where Dr. Leitch, the first medical missionary to this part of India, was drowned in 1854. He went to bathe with a friend, jumped in off a rock, and was never seen again. We got home again about 7 p.m. As we passed Mundaikádu we found that the people had thinned away wonderfully. There were, however, many there still, who rushed up to our jinrikshas when they saw we had tracts for distribution. On the way home we met

Mr. and Mrs. Chisholm driving, who told me that my steamer will not be at Colachal before Friday. I shall not now be able to stay at Alleppey, but must go right on in the steamer.

March 11. Wednesday. Neyoor. Last night was terribly hot, not a breath of wind stirring; very difficult to get sleep.

March 12. Thursday. Neyoor. Before daylight this morning Jonathan was at my bedside with a very kind letter from Mr. Knowles, L.M.S., of Paraychaley, inviting me to spend the day with him, to meet his Christian agents who are gathered there just now. It would have been a great pleasure to do so, but the notice was too short, and my steamer's movements too uncertain. Mr. Knowles has about 14,000 Christians in his district.

Dr. Fry and I went over again to the lepers this morning and had a pleasant little service with them. I spoke on Revelation xxii.; Dr. Fry also spoke. There were two lyrics sung, and one of the lepers engaged in prayer. It was deeply interesting.

In the evening went for a drive to Kadamaliekunnoo (the hill sea-view), where there is a large chapel being built to accommodate about 800 people. It is M. Haker's intention to have ten such central chapels throughout the Neyoor district, in which there are now about 10,000 Christians. The Lord has indeed greatly blessed the work of His servants in this field. The population of Travancore numbers upwards of 2,000,000, of whom one-fifth have now become nominal Christians. In the census report it is said, "By the indefatigable labours and self-denying earnestness of the large body of the missionaries in the country the large community of native Christians are rapidly advancing in their moral, intellectual, and material condition." The view from the new chapel of Kadamaliekunnoo is something very grand indeed.

March 13. Friday. Neyoor. Pine-apples are very cheap here; Mrs. Fry once got fifteen for a chakram (six-sevenths of a penny).

On the look-out all day for news of steamer, but up to evening none came. Mrs. Fry and I then drove down to Colachal to call on the Chisholms. They were not at home, so we went on down to the beach. We heard from natives that the steamer is expected to-morrow.

March 14. Saturday. Neyoor. Busy writing all day. Got a note in the afternoon to say that the steamer will be in at eight in the morning. Started Jonathan off to Colachal with baggage about 5.30 p.m. Afterwards had a game of tennis with Dr. and Mrs. Fry and Solomon, one of the medical students. Dined with Mrs. Thompson.



CHAPTER XXII.

ALLEPPEY, CALICUT, BOMBAY.

March 15. Sunday. S.S. Sirdhána. This morning, at 7.15, I left the hospitable roof of Dr. and Mrs. Fry, where I have spent a most delightful time. Dr. Fry kindly drove me down to Colachal. As we left Neyoor, we met Pá kianá dan, one of the medical evangelists, who asked me to convey his "humble compliments" to Dr. Lowe, of the Edinburgh Medical Mission. I was greatly delighted to meet, as we passed along, the native Christians trooping in for public worship. It reminded me of a Sunday in Scotland in the country districts. Many were coming in to the Neyoor church; others we met further on coming to the large chapel between Neyoor and Colachal; and others again were assembling at the Colachal chapel.

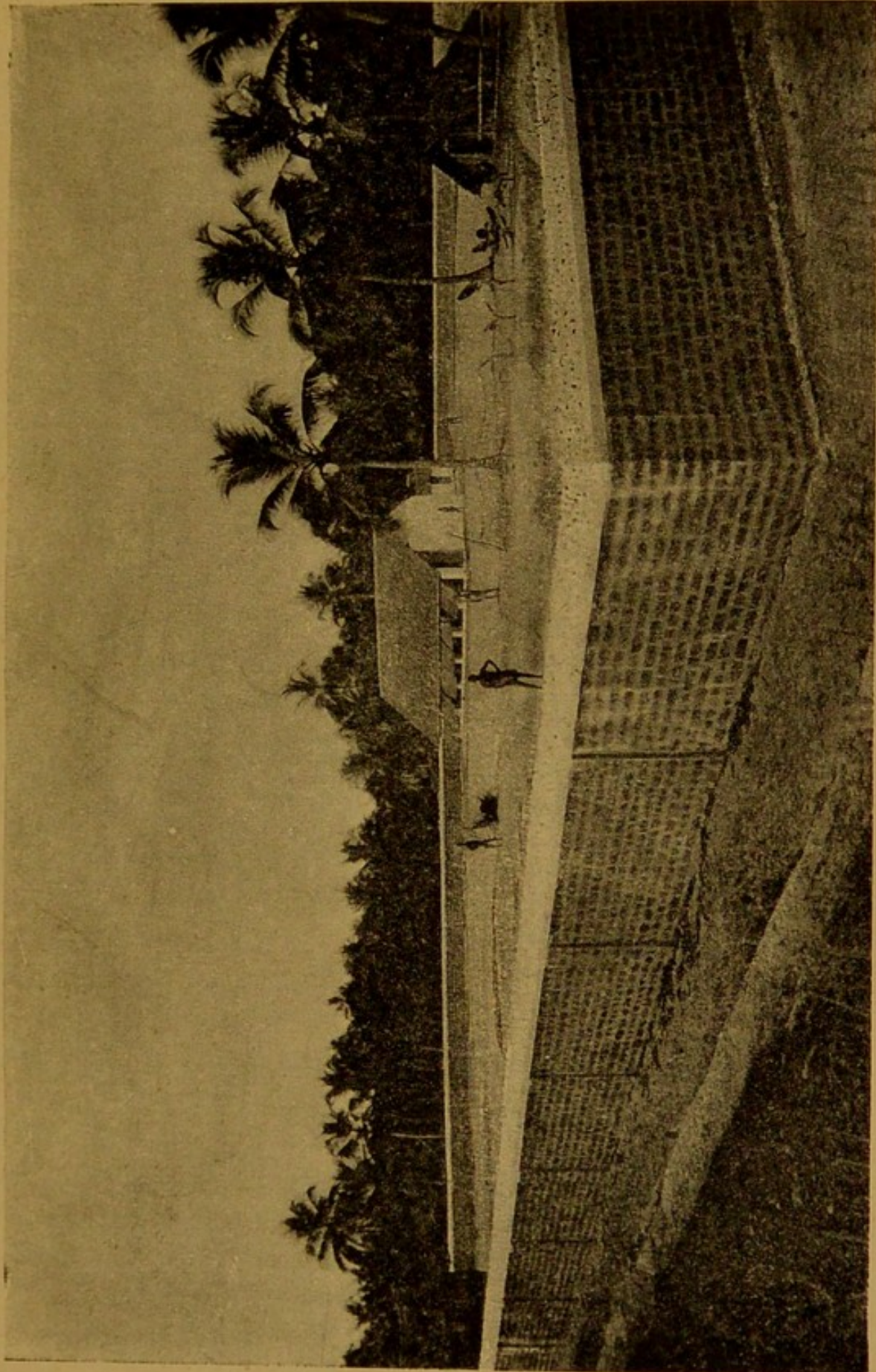
I bid Dr. Fry good-bye on the beach at Colachal, and then Jonathan and I embarked, I being carried by the boatmen through the shallow water to the boat in which we were rowed to the B.I.S.N. Co.'s S.S. *Sirdhána*.

Immediately on going on board, Jonathan and I had a little service in my cabin in Hindustani. Mr. and Mrs. Chisholm, from Colachal, going to Quilon, and a Mr. and Mrs. Sherman, going to Tellicherry, are fellow-passengers. We saw some immense blackfish to-day; they are of the whale species, and, the captain tells me, are sometimes found as long as forty feet.

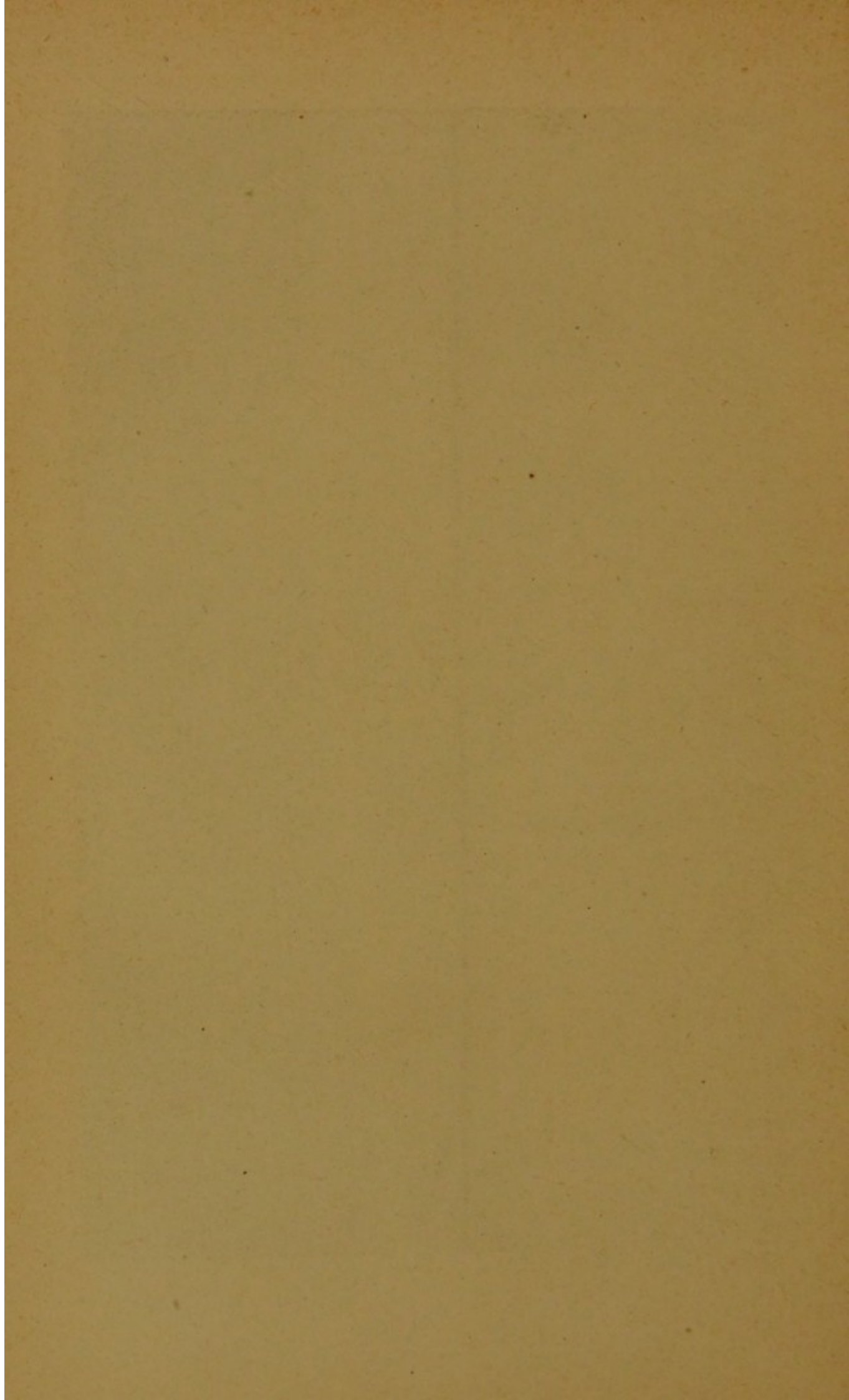
Arrived at Quilon at 5 p.m., where Mr. and Mrs. Chisholm left us. We started again at 9.30, and *crept* along all night, the captain not wishing to arrive at Alleppey before morning.

March 16. Monday. S.S. Sirdhána. Arrived at Alleppey at 6 a.m., and shortly after Rev. W. J. Richards, C.M.S., came off to us in a boat as we were lying a considerable distance out. He and I immediately went on shore, and on landing went off in a push-push to the new Leper Asylum. There is now a very neat, comfortable building to hold twelve people, and a nice little cook-house, both pucca (permanent), as well as a very good mat hut inside the gateway for the teacher. The place is one hundred yards square, and the whole is surrounded by a strong brick and mortar wall. There are some cocoanut trees in the centre, close to which is an old hut. The whole is completed by a good entrance gate, which, however, as well as the teacher's house, does not appear in our illustration. There were seven lepers present, all men, and there are a woman and a little boy supported outside. What a contrast between this place and the old charity shed of which I wrote in December, 1886, as follows:—

“To-day I visited the charity shed with Dr. Poonen and Mr. Richards. The lepers occupy one long shed made of matting and bamboo; there is no attempt at flooring, the poor sufferers lying on the sand in all their sores. There were about fifty people altogether, of whom fourteen were lepers. There were some truly horrible sights—sights such as need not be were the poor creatures but in a clean place, on good floors, and using some of the ordinary alleviations. There is great need for some proper place being built for these poor people, and I do earnestly hope that Mr. Richards may soon be able to erect the building that he has set his heart upon.”



First Ward of the Alleppey Leper Asylum, Travancore.—Page 216.



The Rev. F. E. Wigram, Hon. Sec. C.M.S., who visited the place shortly before I did, speaks of it as follows :

"I mentioned my own visit to India, and I believe that I can best expend a few moments in telling you something of what I saw of these poor lepers. I went to Alleppey. Our Church Missionary Society's missionary, Mr. Richards, took me to see those charity huts where the poor lepers were assembled. How I wish that others of you had been there and seen what I saw. I shrink from attempting to picture it to you. I shall not attempt to do so. I can only say that it was intensely distressing and intensely painful. The poor people came out from the little row of huts in which they lived, showing us the filth in which they were, and pleading with us that something should be done for them, that they might, at all events, be free from the terrible discomfort of that filth. The floors were mere sand. There was no keeping the place clean. Oh, they did look so miserable that it was quite piteous to see them! There was a little tiny place of worship, and there was a catechist whose work it was to labour amongst them; and it was a bright spot! There was nothing bright in those miserable huts. There was nothing but what was repelling in the miserable, awful forms of those poor lepers. But there was something bright in realizing that there was being kindled there a light which would shine into all their darkness, and give them peace and joy even in the midst of their trouble. And the Lord has not withheld His blessing upon the effort."

To-day the poor people looked so comfortable and happy. One of them—the Misses G.'s leper—professes his faith in Christ, and is about to be baptized. He had that beautiful text, "God commendeth His love toward us, in that, while we were yet sinners, Christ died for us," printed on a cloth, and read it for us with evident pride.

I have recommended a second building and a wall down

the middle, also that an attendant should be kept to cook and supply water, and that the lepers should have "cloths" and bedsteads given them. On leaving the asylum we went to the mission house, where I was glad to renew my acquaintance with Mrs. Richards. My time, however, was so limited that after having a cup of tea I was obliged to start at once for the ship, Mr. Richards accompanying me on board to see me off. Weighed anchor at 1.30 for Cochin.

March 18. Wednesday. Calicut. Spent yesterday taking in cargo at Cochin. I did not go on shore, as we lay far out, and besides I had seen the place before. Arrived here this morning at 6.30, and went on shore immediately—a long row in an open boat. I walked first to the railway station, where I left Jonathan and the baggage, then, getting a coolie to guide me, made for the Basel Mission quarters. I called first at the shop—this being a part of the Industrial Mission—then at Dr. Liebendörfer's house. The good doctor kindly asked me to spend the day and night with him, to which I gladly assented. Before breakfast he and I visited the shop and the weaving establishments of the mission. There is also a tile manufactory, but this we had not time to visit. These establishments, which are to be found all through the Basel Mission, are in order to give employment to the native Christians. They are superintended by European lay brethren.

The Basel German Evangelical Mission, on the Western Coast of India, occupies five centres, viz., Canara, Coorg, South Mahratta, Malabar, and the Nilagiris. These are subdivided into 24 stations. They have 66 European male missionaries, of whom 50 are ordained, and 16 are lay brethren. There are 50 European lady workers. They have 325 native agents employed, of whom 15 are pastors, 106 evangelists or catechists, 11 colporteurs, 16 bible-

women, 135 Christian schoolmasters, and 42 Christian schoolmistresses.

There were 177 new converts during the past year. Out of a total of 9,682 adherents, 5,160 are communicants, 170 non-communicants, and 4,352 are children. The present number of candidates for baptism is 343.

In the afternoon I visited the Leper Asylum, which is on the sea beach, just beyond a fishing village, having first obtained leave to do so from Dr. Beach, the civil surgeon.

The Asylum is a large bungalow, with three large rooms 24 by 24 feet. It is enclosed by a wall, with palings on the front part, which faces the sea. The place and inmates looked very neglected. Two rooms are occupied by seventeen men, of whom fourteen were present, and the third was given up to the women, of whom there were three. The place is constructed to accommodate twenty-four persons, eight in each room. There are verandahs back and front, but closed in with glass and woodwork; this has the effect of hindering ventilation, and rendering the rooms very dark and gloomy. There was no one to give me any information about the place but one of the inmates, who fortunately could speak a little Hindustani. The poor people looked wretched, and frightened out of their wits at my visit. I, however, assured them through my Hindustani-speaking (?) interpreter that I came only as a friend. Five of the inmates, I was told, are Christians, three being Roman Catholics and two Protestants. At the back of the house is a small cook-house and a store-room. There are two small corner rooms in the house which are said to be bath-rooms, but seemed to me to be filled only with rubbish. There is a little room called the Dispensary, but there are no medicines, or, at least, none worthy of the name! I suppose the place is called a Government institution, but it is a great con-

trast to the Leper Hospital at Madras, or the Asylum at Dehra Dun.

Spent a very pleasant evening with Dr. and Mrs. Liebendörfer.

March 19. Thursday. Left Calicut by 8 a.m. train, Dr. Liebendörfer very kindly seeing me off at the station. Had the carriage to myself all day. Journey very hot. Breakfasted at Shoranur and dined at Salem.

March 20. Friday. Arkonum. Had a fairly good night in the train. Had to cover with a blanket and close the windows at one side. Arrived here at a little before five, and after a cup of coffee lay down and had a rest in one of the excellent retiring-rooms provided at this station for travellers at the small charge of one rupee for twenty-four hours. Am spending the day at the station, as I cannot get a train to take me on till the night mail. Left by the 8.18 p.m. mail train for Bombay.

March 21. Saturday. This morning I was joined by Rev. Mr. Row, of the Anglo-Indian Evangelisation Society, who was a very pleasant companion as far as Raichur, where we breakfasted, and he left the train. Mr. Row gave me a distressing picture of the spiritual needs of the Europeans in many parts of India. He told me of one place where they had not had a service of any kind for twelve years, and of another where there had been no service for seven years. At one place the people so appreciated a visit from him that they asked him to remain as their pastor, and promised to pay his salary.

At Raichur I was joined by a Parsee gentleman and family, who turned out to be very nice people. His wife had been a pupil of Miss Sorabji in Poona, and evidently felt very kindly towards her. I had an interesting talk with him on the privilege of preaching Christ; he was somewhat of a Theosophist.

Further on the Rev. Mr. Bateson, Army Temperance

Chaplain, joined us. He told me much that was very encouraging of the Army Temperance movement. The society has *not* adopted the Dual Basis, none but total abstainers being allowed to become members of the association, but men of good conduct and sober habits are allowed to use the society's rooms. Mr. Bateson said that there are now 16,000 abstainers in the British army, and the number is steadily increasing. He is well received everywhere, both by officers and men.

March 22. Sunday. Early this morning our train arrived in Bombay, and I came straight to the Great Western Hotel, where, after breakfast, I had a pleasant time of reading and prayer with Jonathan in Hindustani. In the evening called for Mr. Summers at the Apollo Bunder Hotel, and we went together to the Scotch Kirk.

March 27. Friday. Bombay. Have been spending a pleasant few days in Bombay; very restful after all my travelling. At seven this morning Mr. Summers called for me, and we drove together to Matunga to see the new Leper Asylum. The buildings have been subscribed for by public charity, a sum of 73,000 rupees having been collected, of which amount close upon 50,000 rupees have been expended. The place is at present supported by two grants of 1000 rupees per month each from the Bombay Government and the Municipal Corporation. It is under the supervision of the Municipality of Bombay, and the direct management of Mr. H. A. Acworth, the Municipal Commissioner. At first the lepers were brought in by force, and a police guard placed at the gate to prevent any of the inmates running away; but Mr. Acworth says that there is now no longer any need for the police, as the inmates make no attempts to escape, and seem to acquiesce in their confinement. The action of the Municipality in thus enforcing the segregation of these lepers is based upon Section 424 of the Municipal Act of 1888, which

empowers the removal to hospital of vagrant and homeless people suffering from a disease dangerous to the public health.

Mr. Summers and I drove out in a victoria, the distance being about six miles. We passed through Byculla, Parel, and the village of Matunga, and then came upon the Asylum, a little beyond the village. The place is very well situated, and there is a good water supply. It is all enclosed inside a barbed wire fence. There are at present five blocks of buildings occupied, and another is being built. Each block has two sets of rooms, divided from each other by a high zinc partition. There is a store-room and dispensary, a large cook-house, and servants' quarters. The arrangements seem to be good, and the inmates appear to be well cared for; but some of them had a most unhappy appearance, owing no doubt to the dreadful nature of their disease, coupled with the fact of their being compelled to remain. There were some terribly bad cases, several poor little children. The worst case I saw was that of a Jewess. One poor fellow was pointed out to me who had burnt himself fearfully in burning the dead body of a comrade. He knew nothing of it at the time—the dead burning the dead! Dr. N. H. Chowksy is in medical charge, and was most kind and painstaking in showing us round and explaining everything. I went into every ward and visited, I think, every case. In my remarks in the visitor's book I suggested that the children should be put into a place for themselves, should be taught to read and write, and should have some amusements provided for them. Poor little things, they need "mothering!"

The following table of statistics, supplied me by the officials in charge, will no doubt prove of interest to our readers :

STATEMENT SHOWING THE NUMBER OF LEPERS ACCORDING TO THEIR SEX, CASTE, AND AGE, ON THIS DAY.

MATOONGA, 27th March, 1891.

Caste.	Males.	Females.	Children.	Age.			Totals.
				5 to 15	16 to 30	30 to 60 & above.	
Eurasian . . .	1	...	...	...	...	1	1
Parsi . . .	...	1	...	...	...	1	1
Mussalman . . .	9	3	...	...	6	6	12
Israel . . .	...	1	...	...	1	...	1
Native Christian	7	3	3	3	4	6	13
Goldsmith . . .	1	...	...	...	1	...	1
Vaish Wani . . .	2	1	...	...	1	2	3
Maratha . . .	81	29	5	5	39	71	115
Mahar . . .	16	21	5	5	14	23	42
Chambhar . . .	2	2	...	...	3	1	4
Bhaugce . . .	1	...	...	...	1	...	1
	120	61	13	13	70	111	194

What a contrast there is between this institution and the Dharmsala, in Byculla, than which I have never seen a more horrible place. Any one caring to read a full description of it will find one in my book, *A Glimpse at the Indian Mission Field and Leper Asylums*. (Shaw and Co.) It is to be hoped that the Dharmsala Leper Abode will soon be a thing of the past ; but I was sorry to see that at the time of the public meeting of the Homeless Leper Relief Fund, in February, Mr. Acworth is reported to have said that there were still 100 cases left in the Dharmsala. Only 45 had been removed to Matunga, which he called "45 of the worst cases he had ever got hold of, and it was found that this Dharmsala was the harbour of more putrid and gangrenous

cases than were to be found in the whole city." Matunga will have to be considerably enlarged, and this is, I believe, in contemplation. When that is done, and when Sir Dinshaw Manockjee Petit's Home, near Trombay, of which His Royal Highness Prince Albert Victor laid the foundation in 1890, is ready, there may be sufficient accommodation for the leper population of Bombay; but as things are at present there must be still many poor sufferers wandering about in their wretchedness, a source of misery to themselves, and an object of loathing to others.

Now comes the question, *Who will take Christ to these poor outcasts?* It has been proved over and over again that lepers as a class lend a ready ear to the gospel, and many spiritually-cleansed lepers are to be found throughout India, as the foregoing pages will show, who to-day are bearing testimony to the power of Christ to heal their sin-sick souls, and bring comfort, and even joy, into their desolate lives. Is there no one in Bombay whom the love of Christ will constrain to take up this work?

March 28. Saturday. S.S. Bengal. Homeward bound! I have just bid good-bye to my faithful Jonathan, whom I left standing on the Apollo Bunder, looking very disconsolate as he waved his adieus, and watched me start to cross the Kálá Pání (Black Water). "Only a nigger," I hear some one say. "How can you ever expect to make Christians of such people?" Good-bye, Jonathan. You have been devoted and faithful to me during the short time you served me, and I cannot part from you without bearing testimony to your consistent Christian character. God bless you, simple, earnest soul.



CHAPTER XXIII.

CONCLUSION.

WE had a very pleasant run home in the *Bengal*; a beautiful passage all the way. There were many missionaries on board, and we had much pleasant fellowship together. On several occasions we had Bible reading and hymn singing in the second saloon. We arrived at Aden on the evening of the 2nd April, at Suez on the morning of the 7th, and went into the Canal at once. We got through the Canal without any delay, and after a very good trip across the Mediterranean, arrived at Brindisi at 8 a.m. on April 11, considerably under fourteen days from Bombay. I left the steamer at Brindisi, and took the P. and O. express train for London, which left Brindisi at 11.40 a.m. We travelled *via* the Mont Cenis Tunnel, taking 33½ minutes to get through. Calais was reached a little after 7 on the morning of the 13th April, where a special steamer awaited us. We crossed without any delay to Dover, and catching the 9.32 train to London, steamed into Charing Cross Station at 11.30, just 15 days and 15 hours from Bombay, and under 48 hours from Brindisi. I left London by the 8.50 p.m. from Euston, and arrived at the Caledonian Station, Edinburgh, at 7 a.m., on April 14th.

I have thus been 194 days away from home, during which time I have been kept in health and strength, and have travelled altogether, by land and by sea, 24,590 miles, without let or hindrance, accident or mishap of any kind; and as I look back upon all those miles and miles of travel,

and see during them all the guiding, protecting, and sustaining hand of my loving Father in heaven, my heart rises in adoring gratitude to Him for all His goodness to His most unworthy servant. I feel deeply sensible, too, of the big debt of gratitude I owe to all my missionary and other friends in India and Burma for the more than kind and loving hospitality that I received at their hands.

Of the above total distance travelled, 13,119 miles were by rail, 10,214 by steamers, 563 in conveyances drawn by horses, 214 on horseback, 268 in conveyances drawn or pushed by men; for 148 miles I was carried by men, 64 miles I was drawn by bullocks. I made in all 7 sea voyages, short and long, not including the crossing backwards and forwards over the "silver streak."

The actual distance travelled in India and Burma, which occupied five months and six days, was 12,912 miles, of which 9,567 were by rail, 2,088 by steamer, and the remainder as above.

Of the 194 nights spent away from home 111 were spent in houses, 40 in steamers, 31 in the train, and 12 in conveyances of sorts.

The whole of this very pleasant and, I trust, profitable tour was beautifully rounded in by a Welcome Home Meeting, in the Coalmen's Mission Hall, in Edinburgh. It was from there that I was sent away with the strengthening words, "God be with you till we meet again," and it was there that I was welcomed back by the same kind friends, and many others added, with the stirring strains "Praise Him! Praise Him! Jesus, our blessed Redeemer!"

I have visited more than 40 different mission stations, have seen something of the working of 14 different missionary societies, and have come away profoundly impressed with the magnificence of the work that is being done for Christ in India and Burma. There are many places where but little has been accomplished as yet, and

where the results are but meagre; but taking the Indian Empire as a whole, remembering that it is a continent, and not a country, that its population of more than 250,000,000 is made up of nations and peoples, that it has nearly 300 different languages and dialects, these being spoken by Hindus, Mahommedans, Buddhists, Sikhs, Jains, Parsis, Jews, Brahmos, and numberless Devil Worshipers; and that Caste, Degradation, and Enforced Seclusion of Women, Cruelty to Widows, and Child Marriage, are still giants in the land; remembering, I say, all these things, and taking into consideration the smallness of the force put into the field, one stands amazed at the results that have been achieved.

I have visited twenty-six places, where I have seen in all 1425 lepers. There are a few important institutions which I have not seen, such as Rutnagari, Mangalore, &c.; but all told, I do not suppose that more than 5000 poor sufferers are being provided for throughout the whole of the Empire; and if it be true that there are 500,000 lepers in India, how little of that vast aggregate of human suffering is being reached in any way! The irresistible conclusion that one comes to is, that sooner or later something must be done to put a check upon this open sore of India. "Legislate," says someone. Yes, by all means; but in the meantime what are you going to do with your half million of lepers? that is the question. Homes, or Retreats, or Asylums, or whatever you like to call them, should be spread all over the country; and in this great work the Government of the country, enlightened philanthropy, and Christ-like sympathy, must all go hand-in-hand. The Government, through its Local Governments, and the Local Governments through their District Committees and Municipalities, should gradually gather in all the floating leper population into homes or asylums. This must be done rather by persuasion than

coercion. Lepers must not, as in old times, be found "guilty of leprosy" and treated as criminals. It must always be remembered that they have rights as well as other men and women, and that their rights ought to be respected. That they can *be persuaded* to enter asylums has been proved beyond any manner of doubt by the experience of the Mission to Lepers in India. We can, of course, deal with vagrant lepers as such, and with them compulsion might perhaps be used. All Christian and charitable institutions for the benefit of lepers should be encouraged by the Government. Grants in aid should be given to such institutions, and every facility to obtain sites for the building of such institutions should be afforded.

The Mission to Lepers in India has now seven Leper Asylums of its own, and three Homes for the untainted children of lepers; besides which it aids sixteen institutions, and supports the untainted children in two other places. Altogether it is at work in twenty-one different centres, and in connection with twelve different missionary societies. It has been the first in the field with Homes for the untainted children of lepers. This new development of work amongst lepers is a most important one. It must by no means be taken as proved that all children of lepers have the disease of their unfortunate parents transmitted to them. Medical authorities are not as yet agreed on this matter; and even if it were proved, experience goes to show that if children, as yet showing no marks of the disease, can be removed in time from all leprous surroundings, they will in all probability be saved from falling victims to the sad fate of their parents. Sir Morell Mackenzie, in an able article in the *Nineteenth Century* for December, 1889, says, "Hereditary contamination has now been shown to be a *quantité négligeable*."

Dr. Munro, an acknowledged authority, and a man of deep research, says, "Summing up, therefore, leprosy is not always, but only very rarely, transmitted from generation to generation, has never been proved to be transmitted without contact, is not constantly transmitted even when both parents are diseased, seldom affects more than one child in a family, and those only successively, independently of age, sometimes the youngest first, after contact, and goes back from child to parent when in contact. From all I have learned of the disease, I can find no proof of even the hereditary predisposition allowed to exist by Virchow, but feel much inclined to believe with Landré, that contagion is the only cause of its propagation."

On the above, as well as on some other deeply interesting phases of the leper question, some important extracts from a discussion which took place in the Bombay Medical and Physical Society, in August, 1889, will be found in the Appendix.

The report of the Leprosy Commission, appointed partly by the Committee of the National Leprosy Fund and partly by the Government of India, is anxiously looked forward to. The members of that Commission have travelled throughout India and Burma, visiting all the different communities of lepers they could meet with, and they have studied the disease in all its aspects with great care and thoroughness, and their report should therefore carry great weight.

I have been much struck on this tour by the number of European lepers one now hears of in India. I myself have met and conversed with several, and it becomes a growing conviction with me that the time has now come when a large central home should be established in some healthy part of India, where such sufferers from amongst our own kith and kin might find a refuge and a retreat. I know of some very distressing cases at present which might at once

be placed in such a home. One poor fellow, writing to me lately, says, "God grant that your Mission may see their way to opening out such an institution for the benefit of their own countrymen, for up to this it is only natives who have been provided for to the exclusion of Europeans, who have been left out of all calculation." Such a home once started would become, I believe, to a great extent self-supporting, as in many instances European lepers would be able and quite willing to pay for their own board. Should this meet the eye of any one who would like to help on such a noble institution, I hope they will write to me on the subject. It is a work in which Europeans in India would, I believe, gladly help.

Partly as the result of this tour the Mission to Lepers in India hope to commence work in six new centres, and in order to carry on that work efficiently it must have a largely-increased income. It must be better known and better supported. If these pages should in any way contribute to either of these results, or should tend in any degree to mitigate the horrors of the unfortunate leper's lot, be he European or native, the writer will be amply repaid for any little trouble he has had in preparing this work for the public.

"OPEN THY MOUTH FOR THE DUMB
IN THE CAUSE OF ALL SUCH AS ARE LEFT DESOLATE."

(*Marg.* "SONS OF AFFLICTION.")

Proverbs xxxi. 8, R. V.



APPENDIX A.

COPY OF PROPOSED LEPER BILL FOR INDIA.

*A Bill to make Provision for the Isolation of Lepers
and the Amelioration of their Condition.*

WHEREAS it is expedient to make provision for the isolation of lepers and the amelioration of their condition, it is hereby enacted as follows :

Title, extent, and commencement. 1. (1) This Act may be called The Lepers Act, 1889.

(2) It shall extend to the whole of British India, and

(3) It shall come into force at once.

Definitions. 2. (1) In this Act, unless there is something repugnant in the subject or context,

(a) "leper" means a person with respect to whom a certificate that he is suffering from leprosy has been made by a medical practitioner having from the Local Government general or special authority, by name or in virtue of his office, to certify as to the existence or non-existence of the disease in any person alleged to be suffering therefrom ;

(b) "retreat" means a place for the time being approved by the Local Government as suitable for the accommodation of lepers ; and

(c) "District Magistrate" includes a Chief Presidency Magistrate, and any Magistrate of the first class whom the Local Government may, by name or in virtue of his office, invest with the functions of a District Magistrate for the purposes of this Act.

3. (1) "Any council, board, committee, corporation, or other
 Power of local authorities to expend funds on and appropriate property to retreats for lepers. body of persons having authority over any municipality, cantonment, or other local area may, notwithstanding anything in any enactment with respect to the purposes to which the funds or other property of such body may be applied,

(a) establish or maintain, or establish and maintain, or contribute towards the cost of the establishment or maintenance or the establishment and maintenance of a retreat,

(b) with the previous sanction of the Local Government, and subject to such conditions as that Government may prescribe, appropriate any immovable property vested in such body, and either retain and apply it, or transfer it by way of gift or otherwise, as a site for or for use as a retreat.

(2) Any moneys placed by any enactment for the time being in force at the disposal of a Local Government for the purpose of the establishment or maintenance of hospitals, dispensaries, lunatic asylums, or other institutions for affording medical relief, may, notwithstanding anything in such enactment, be applied to all or any of the purposes mentioned in sub-section (1), clause (a).

4. (1) Any person knowing or believing himself to be suffering
 Detention of lepers in retreats at their own request. from leprosy who desires to be admitted into a retreat may apply orally or in writing to any Magistrate for admission thereto and for detention therein, either for life or for a term of years.

(2) On receiving such an application the Magistrate, upon proof that the applicant is a leper, may, with the concurrence of the person in charge of the retreat and, where he is not himself the District Magistrate, with the previous sanction of the District Magistrate, record an order authorising the admission of the applicant into the retreat, and his detention therein for the time mentioned in the application.

5. A District Magistrate may order the arrest of any person whom he has reason to believe to be suffering from leprosy, and who is found asking for alms or wandering about without any employment or visible means of subsistence, and may, upon proof that the person is a leper, commit him to a retreat with the concurrence of the person in charge thereof, to be there detained, subject to the provisions of this Act.

Detention of lepers in retreats otherwise than at their own request.

6. The Local Government, or a District Magistrate, or any person having from the Local Government general or special authority in this behalf by name or in virtue of his office, may, subject to the provisions of any rules under this Act, at any time order the discharge from a retreat of any person detained therein under either of the two last foregoing sections.

7. If a leper detained for life under Section 4, or detained in pursuance of an order under Section 5, leaves a retreat otherwise than in accordance with an order of discharge under Section 6, or if a leper detained for a term of years under Section 4 so leaves a retreat before the expiration of that term, he may be arrested and brought back to the retreat by any police officer or by the person in charge of the retreat or any person acting under his direction.

Recovery of lepers escaping from retreats.

Power of Local Government to make rules.

8. The Local Government may make rules with respect to all or any of the following matters, namely:

- (a) the inspection of places used or proposed to be used as retreats, and the powers which may be exercised by an officer making such an inspection;
- (b) the management of retreats;
- (c) the conduct of lepers in retreats maintained wholly or in part by the Government, or by any such body as is referred to in section 3, subsection (1);
- (d) the exercise by District Magistrates and other persons of their authority to discharge lepers from retreats under section 6;

- (e) the restrictions, and the deprivations of indulgence, to which a leper may be subjected by way of punishment for misconduct in a retreat, or for leaving a retreat in circumstances which justify his being brought back thereto under section 7 ; and,
- (f) generally, the carrying out of the purposes of this Act.

9. A place shall not be approved as suitable for the accommodation of lepers unless such provision has been made for the Segregation of lepers from persons of opposite sex. segregation of male and female lepers from leprous or other female and male persons respectively, as the Local Government deems sufficient, nor shall the appropriation of any immovable property by any such body as is referred to in section 3, sub-section (1), be sanctioned for either of the purposes mentioned in clause (b) of that sub-section except on the condition that such provision as aforesaid either exists or shall be made, and shall be maintained.

10. No leper shall against his will be sent under section 4 or section 5 to any retreat where Protection of religious beliefs of lepers in retreats. attendance at any religious observance, or at any instruction in religious subjects is obligatory on lepers accommodated therein.



APPENDIX B.



EXTRACTS FROM PRINTED ACCOUNT OF MEETINGS

*Held by the Bombay Medical and Physical Society
on August 2nd, 12th, and 19th, 1890.*

BRIGADE-SURGEON W. GRAY, *President, in the Chair.*

DR. BALCHANDRA KRISHNA, at the end of a very able paper on "Leprosy in Bombay in its Medical and State Aspects," sums up as follows :—

After a careful consideration of the facts and figures given above, I feel that I can safely draw the following conclusions :—

1. That leprosy is prevalent throughout India, but satisfactory statistics are wanting to show both the increase and decrease.
2. That it is endemic.
3. That the weight of evidence is in favour of its hereditary transmission.
4. That of the three forms of the disease, the non-tuberculated or anæsthetic form is most prevalent in India.
5. That the weight of evidence is not in favour of the contagiousness of leprosy generally, and particularly of the anæsthetic form, and the tuberculated and mixed forms in their early stages ; but there is some evidence in favour of the latter two being communicable in the ulcerating stage by inoculation of the pus on an abraded surface, either directly from the patient or by the stained clothing or other articles contaminated by the secretions of the leprosy sores.

6. That it is not communicable by aërial infection in the same way as small-pox or other exanthemata are.
7. Granting that the tuberculated and mixed forms are contagious in their later stages, still it does not follow that every case of leprosy, indiscriminately, is contagious.
8. That the diagnosis of the disease is not always easy, especially in its early stage.
9. That no satisfactory treatment of leprosy has yet been discovered.
10. That segregation of the lepers has been found to exercise some wholesome check on the propagation of the disease, but not to the extent of stamping it out.
11. That the present excitement or the scare which has taken possession of the public mind is groundless.
12. That a sober, quiet, unbiassed, and scientific investigation of the subject is an absolute necessity, which will help the medical profession and the State to grapple with the problem more effectually.

Viewed by the light of these conclusions, "*The Draft Leper Bill*" circulated by the Government of India for the opinion of the Local Governments seems to be a desirable measure in so far that, when it becomes an Act, it will serve pre-eminently to calm the public mind, which has been excited to the highest pitch, because it will be the means of removing vagrant lepers from the public gaze ; but whether it will serve to stamp out the disease I am not sure. In its present form, however, in my humble judgment, there are some objectionable features in the Bill which, if allowed to remain, will defeat the object of the Government :—

- (1) It is assumed in the Bill that every case of leprosy is contagious.
- (2) The diagnosis of leprosy is left to medical men of all descriptions, whether qualified or unqualified, to pronounce a correct opinion.
- (3) A powerful engine of oppression will be left in the hands of the police.
- (4) The Bill seeks to treat lepers as criminals.

As regards the first objection, I have mentioned that the non-tuberculated form is not contagious, nor the tuberculated and mixed forms in their early stages; but they may be so, perhaps, in their ulcerating stages, and that the non-tuberculated or the anæsthetic form is most prevalent in India. Hence every case is not contagious, and some modification is necessarily required in the use of the word "Leper" as used in sub-section I. under the definitions of the Bill. The second objection is graver still: in sub-section I., under "definitions," the term "medical practitioner" is used; this apparently includes medical practitioners of all kinds. I have discussed the question at length under the heading of Diagnosis. What hardship will then be entailed upon helpless people? A poor person may thus be confined, although not suffering from true leprosy, and simply through the mistake of a medical man. As regards the third objection concerning the police, who will be empowered to collect and guard lepers, persons not suffering from leprosy might be arrested for the purpose of extorting money, and the reverse might take place with the same object. They will then drag poor people into custody, and carry them many miles away before they will be seen by the proper authorities and liberated. It will be remembered that lepers are not criminals; they are unfortunate and miserable beings, and they are to suffer for their misery and not for their crime. Would the State be justified in doing this? Sir William Moore, late Surgeon-General to the Bombay Government, has discussed these points in a very able, practical, and elaborate paper on leprosy. He says that the measure may indirectly diminish leprosy in India, but he does not believe in the segregation of the sexes as a measure for stamping out the disease, for it remains latent for some years and then breaks out. He believes in advancing civilization and sanitation as the only means by which the disease will gradually diminish. It is a redeeming feature of the Bill that it does not propose to interfere with the liberty of rich and well-to-do lepers. It proposes to deal only with vagrant lepers; but some people, and among them I might mention the Municipal Commissioner and the Health Officer of Bombay, recommend that the rich should be dealt with in the same way as the poor. This would be very unjust, because it

would necessarily interfere with their liberty, as they do not show themselves so as to attract the attention of the public, and are not likely to prove dangerous. I am not one of those who would say that asylums ought not to be established. I emphatically say that there is necessity for asylums for a helpless leper covered with innumerable and loathsome ulcers, disabled every way, whose sufferings we might put an end to in a short time, who cannot earn his livelihood because of his disabled condition, not to speak of his hideous aspect.

Dr. TEMULJI BICAJI NARIMAN : As for the provisions of the draft Leper Act, I agree in the main with my friend, Dr. Balchandra. I would like the poor leper to have a home to shelter him, and where he could get food and medicine ; but I do not think segregation ought to be compulsory for those who can afford to lie in their own beds. Segregation would not only tend to spread leprosy, but would do an injury to those only partially affected, because we know that lepers have been cured by isolating them partially. These affected lepers are put amongst advanced lepers, and they thus stand a serious chance of having the disease increased rather than of having it cured. Government should be very careful how they put this Act into force.

DR. D. B. MASTER : The former speakers having fully touched upon the various headings discussed by Dr. Balchandra in his paper, regarding the causes of leprosy, I will refer only to one question, and that is fish diet, which is spoken of as one of the causes of leprosy. My idea is that fish diet, and more particularly putrid fish diet, cannot cause leprosy any more than any other unwholesome diet. Perhaps a man living entirely on fish diet may so weaken his system that he might become subject to leprosy if exposed to it. Besides that I do not think fish diet can give rise to leprosy. Then there is the hereditary tendency. Out of four cases I know of, I have not found any hereditary taint. Of course want of evidence is no proof there was no heredity. But I certainly failed to get any history of it. The first case was one in which a middle-aged Parsee was suffering from the tubercular variety. So far as he knew there was no leprosy on his mother's side. His mother and his wife and daughter lived with him, but none of them suffered from it.

The second case was one in which a Parsee boy suffered also from the tubercular variety. I failed to find any trace of the disease, either on his father's or mother's side. The third case was a similar one, in which there was no trace of heredity. The fourth case was of the anæsthetic variety, in which a woman has been suffering from the disease for the last three years. In this case also I failed to get any trace of heredity. So, although hereditary tendency is admitted to be one of the causes of the disease, there are cases in which we fail to find any trace of hereditary taint. As to contagion, I agree with those of my friends who have said that it is not an easily communicable disease ; but still I should be very reluctant to spread the belief amongst the public that mere contact with lepers was absolutely without danger. We have not sufficient evidence to show as yet that the disease is not communicable by simple contact ; but if that belief were spread amongst the public, it would tend possibly to do more harm than good by creating a sense of security for which there is so far no sufficient foundation. The students of two schools near the Nacoda Tank, where many lepers congregate, are exposed to germs of the disease with which the tank cannot fail to be contaminated. I would ask those of my friends who argued so strongly that the disease was not contagious, if they would drink out of that tank, or if they would even care to wash their hands in that water ? No, they know very well the germs are there, and they are afraid. Still, many hundreds go there, drink the water, bathe in it, and wash their clothes in it, without contracting the disease. You might, basing your arguments on that fact, say the disease is not contagious ; but scientifically, you must admit it is contagious. As regards the conclusions drawn by my friend Dr. Balchandra regarding the scare, I agree with him, Now I come to the objections Dr. Balchandra has raised to the Draft Act. If this Bill is to be applied to all classes, whether rich or poor, I would certainly object to it, and very strongly too. For, if the Act is to apply to the rich as well as to the poor, it would inflict a great hardship on many ; but if it is meant to apply to the wandering beggars only, it would be a boon to them, and I think no harm would be done, but good. Therefore, I think there ought to be no objection raised on

that point. Then again as to Dr. Balchandra's second objection regarding the diagnosis of leprosy. He is afraid it would be put in the hands of quacks ; but Government has laid down that no such authority would be given to quacks, or to any who knew nothing about it. Government will take care to entrust it to the proper authorities. A third objection is that it would tend to oppression if left in the hands of the police. The same objection was raised to the C. D. Acts, but the complaints were very few and far between. Of course in working an act of that kind, there is some oppression. The Police Act, for example, contains certain clauses which certainly prove annoying sometimes to respectable parties ; but then we must for the good of the general public, just put up with it. As regards the fourth objection of Dr. Balchandra, as to the treatment of lepers as criminals, certainly there must be some check put upon them. There surely is not much hardship in that.

Dr. N. N. KATRAK : Medical opinion a few years ago was that leprosy was not contagious, and I began my practice with that idea on my mind. I can remember some two or three years ago I was travelling on a tram car near Crawford Market, when a poor woman was ordered to get down from the car. Her look was suspicious, to say the least of it, and suggested to me that she was a leper. But, poor creature, she was so weak, she had hardly strength in her to get down, nor would any gharry take her. I thought to myself, "Can this be the nineteenth century we are living in?" The chief point in connection with the treatment of lepers is the great injustice, or rather sheer tyranny, inflicted upon these poor and unfortunate sufferers. Ever since then I have tried conscientiously to study the question of leprosy as a contagious disease, and the conclusion I have come to is, from the evidence we as medical men possess, that it is not contagious. To say the least it is at best very doubtful ; and as we in most cases give the benefit of the doubt, the benefit must be given in this case. It is the contention of most of us that most diseases are caused by what are called insanitary conditions. Well, then, the fulfilment of the provisions of the Act will not free you from the risk of taking leprosy. Our treatment, therefore, ought to be in taking general measures for improved sanitation. Leprosy is not contagious

in the sense of ordinary contagious diseases. Taking one-eighth of the Bombay cases to be contagious will bring the number down to fifty or at most a hundred. Even of these hundred cases only one or two per cent. can have been communicated by inoculation. Do we, therefore, require compulsory segregation? Who would support a measure that would so deprive others of liberty of action. One, two, or three cases is no proof of the case, or any warrant for compulsory confinement. How can any one make out that compulsory segregation is not a hardship? Contagion, I have said, may be possible, but possible to a very slight extent. Leprosy is, for our practical purposes, not contagious. As regards curability, I have no experience, and will leave that topic for others to speak upon. The diagnosis of leprosy is a very important point. Many gentlemen have given their opinion as to how uncertain is the diagnosis. I know of four or five cases in which people were declared to be suffering from leprosy by a number of medical gentlemen; but ultimately the mistake was found out. Side by side with the proposal to segregate there ought to be some measure which would tend to diminish the disease, and then I believe the Bill might, to a certain extent, be of some advantage. There is one objectionable feature in this Draft-Act. I am not against segregation, though I believe there is some force in what has been said of it, that it may only help to increase the disease. But the character given to these asylums is something of the character of a gaol. Instead of having them made attractive in the Bill, they have been made actually repulsive. No man in his senses would go into these asylums unless compelled. I believe our Municipal Act is in itself sufficient, for there is a clause in it by which lepers can be prevented from wandering about the streets. Why not take advantage of this measure, and if it fails we might then think of something else? Have these measures been given a fair trial? All I would add is, that the present scare is a dangerous one, and it certainly is the duty of the Society to give to the public an expression of opinion in some tangible and definite shape.

Dr. HUGHES: I have been very much struck during this discussion with the prominence that has been given to heredity as a cause of leprosy. Well, leprosy is, perhaps, hereditary, but it is

not as hereditary as syphilis, or even as gout or rheumatism is. We must recollect that children of lepers live in an endemic locality. A good deal of the hereditariness of leprosy depends upon the hereditary bad health that is transmitted to them. This bad health predisposes them to contract leprosy in the same way as they might contract any other disease which may happen to be endemic. In 1873, when at Kolhapur, I made some investigation into the matter, and questioned 125 lepers. These lepers, I may mention, came from the Ghaut district, and were attracted thither by the number of wealthy and charitable persons to be found there. The result of this little investigation was that among those whose parents were affected, I only found seven out of the 125, while grandparents had only been affected to the extent of 7.4 per cent., which gives only about 8 per cent. altogether. The principal cause of leprosy seems always to have been some ulcerating disease. The disease, I believe, is contagious. It also is infectious, I think, in the same way as typhoid fever is infectious. It can be taken in with food or water. The form of disease that is most infectious is the ulcerated tubercular variety, from which the *bacilli* are washed away in comparatively large quantities. This *bacillus* gets into the drinking water, and people who live in endemic localities are liable to be affected. Comparatively strong and healthy people may escape it for a certain length of time. I know a case where a man, whose father and mother were lepers, who lived for twenty-two years before showing symptoms of the disease. Having these views regarding the hereditariness and contagiousness of leprosy, I do not think it would be necessary in segregating lepers to separate the sexes. If a leprous couple chose to remain together, then let them do so, on the understanding, however, that the offspring of such a union be removed from the endemic area in which they were born, for whatever may be the sanitary measures, and however perfect they may be, there is a risk of the child receiving some leprous matter from the persons of some of the affected people. Having regard to the contagiousness of leprosy, I should say that not only should all paupers be segregated compulsorily, but all those in any way concerned with the preparation and distribution of food should be dealt with in the same way. It might

also extend to those who have to do with the handling of clothes, though that is not so important. The well-to-do and more intelligent classes might have special provisions made for them.

Dr. COWASJEE HORMUSJEE : From what I have heard and read of Dr. Balchandra's address, I see that there is a consensus of opinion that leprosy is in a certain form contagious, and that therefore the proposed Leper Bill ought to be accepted with certain modifications. I have all along thought that leprosy at a certain stage, particularly the ulcerated form of tuberculated leprosy, is contagious, and is dangerous when lepers, whether vagrants or not, are allowed to associate with other people ; not only that, but it may be communicated to those who have no hereditary taint or are otherwise affected by that disease. I think there are many medical gentlemen in Bombay, whose long experience of thirty years and more would go to show that leprosy in that form is a dangerous disease, and that people suffering from it ought to be segregated. Therefore I think it is the duty of this Society, composed as it is of scientific medical gentlemen, to assist the noble effort of the Government of India by accepting the draft Bill.

Dr. KIRTIKAR : Leprosy is to my mind a constitutional disease of a contagious character. It is contagious, not only in that stage which Dr. Balchandra has so well described, but it is contagious in that stage where in the anæsthetic form there are those deep ulcers that burrow through the limbs, and through all the body. These are contagious, and they are practically the more contagious because they escape our observation. A man may come to us with symptoms of anæsthetic leprosy, and with perhaps no other symptom ; but when you proceed to examine him carefully, you may find a little sore. If this man is a cook, or an attendant on the sick, or does anything for others, he infects others without knowing it. That is one reason, I think, why all lepers should be segregated, whatever stage the disease is in. With reference to the social position of the leper, I think it is an admitted fact, having in view the contagiousness of the disease, that a leper has always been a man cast out of society. He is degraded in the extreme. Even by an old Hindu law the leper becomes a social outcast, more to be shunned and abhorred than to be treated as a man.

If we consider the plans of our Government, if we look at the Leper Bill from these points of view, I am sure there is no man, believing in contagion or not, but will have to admit that the lepers must be helped. Will we then not help them? I hope some of the gentlemen who spoke at the last meeting will grow wiser. They will find Government will be in a position to help those people if none come in the way, and poison the public mind by saying that Government is harsh. Government wants to give them shelter. I say it is our bounden duty to support the working of the Act, or I should say the passing of the Act in the first place. There will be, some are of opinion, practical difficulties in the working of the Act. Dr. Balchandra is afraid there may be a great deal of difficulty in poor lepers being dragged by a police sepoy before a magistrate, in order to procure the necessary certificate. I do not see where there is any practical difficulty. Then in the earlier stages, as it has been pointed out, there may be a difficulty in diagnosis; but at any rate, diagnosis will not be such a terrible bar, as some have tried to make out, in the direct working of the Act. We all know there is an Insanity Act, and how the civil surgeons of the mofussil deal with the insane who may be found wandering about the streets, or even found in a house. What is done then? The magistrate of the district is applied to, and he refers to the civil surgeon, who signs a certificate after a careful examination of the patient; then the man is sent to the lunatic asylum. A similar process, if adopted with regard to leprosy, will not interfere with the civil rights of the individual himself. Not only that, but the civil rights of the surrounding people will be maintained, because Government must look to the interests of those who are healthy, and protect them from contagion. Under these circumstances it is our duty to unanimously express our approval of the present draft Bill. I do believe that instead of inflicting any punishment upon the poor lepers, this Act will enable our local authorities to give the neglected ones a shelter, which we, be it said to our shame, have so far neglected to offer to them.

Dr. WEIR: I have very few remarks to make beyond giving you a few statistics. I think, whatever difference of opinion there may be amongst us, we are unanimous in thinking that

our friend Dr. Balchandra has given us a very interesting paper. I would like, before giving you one or two experiences of my own, to examine, to a certain extent, the facts placed before you ; and previous to entering upon that even, I think it is necessary to remind you that our position as medical men in Bombay is different to our professional position at home. I do not think it has been referred to yet, but I must remind you that the question of the segregation of lepers has already been disposed of by the people of India. There are gentlemen here who know and who have seen, as well as I have seen, that in some villages and different places in India lepers are excluded. Now, as the people have settled the question for themselves from a common-sense point of view, and from experiences extending over ages, if we professional men bring contrary evidence, even though it be proof as conclusive as their experience, they will not receive our testimony. They will lose faith in us. The public come to us for advice and for help. They ask, What are we to do? I do not think it is sufficient for us to say that certain things should not be done. We must give our views distinctly to the public, and either tell them that they are to do certain things or that they are not. There is another point in which our position is totally different to the profession at home. It is this. We have a much more credulous people to deal with than professional men in England have. Is it sufficient to explain to a man in scientific language that he has certain maladies, when your opinion is expected? We know perfectly well that in India people attach very little value indeed to a mere scientific statement. What they want is to be cured. Our position here to-day should be either to show to the people that we know more than themselves, or to admit we do not. I would not attach too much importance to one case of inoculation as sufficient to establish a disease as contagious.

The PRESIDENT : Before Dr. Balchandra replies, as of course he has a right to do, I think it would be useful were I to put before you, as briefly and as plainly as possible, what I consider to be the result of the debate. To take the subject according to the headings we agreed upon there is first *the cause*. Well, as regards heredity, I think the opinion in favour of that as a mode of propagation is overwhelming. A great many of the

speakers are certainly in favour of it. As regards contagion, which is the main bone of contention—in fact, it is the point upon which the whole discussion chiefly turned, and upon which the proposed legislation is based—I think the majority of the speakers are contagionists. I have counted them up, and out of fourteen speakers eleven are clearly contagionists. But every one does not agree as to the degree of contagion. We have varieties of contagionists. Of the anti-contagionists, I take it Dr. Temuljee is one of them, but at the same time he appears somewhat in doubt. Dr. Khory is the only one who spoke strongly as an anti-contagionist. He regards leprosy as not contagious at all. On the question of *curability*, those who touched on the treatment of lepers left that unmentioned. I think you will all agree with me that no cure has so far been discovered. Then as regards *social position* and social treatment, no one has alluded to that point except Dr. Kirtikar, and he tells us that the old Hindu law made vagrants of lepers. Whether the *leper population is increasing*, no one has been able to give us any proofs. We have no statistics or leper census. As regards Bombay, it is the opinion of most people that there are a larger number of lepers in the city now than there were some years ago; and the main cause of this is the existence here of a number of wealthy and charitable-minded gentlemen; for lepers, as you know, will flock to where they will or can hope to get charitable relief. Then as to whether lepers are *a public danger*. I think the general consensus of opinion here is that they are not a public danger—at least, not a danger in the sense that the public themselves view it. The public are in a state of panic on the subject, both here and at home; but we all know that the public are sometimes a very foolish and often a very ignorant body. They are now in a condition of panic, simply because they do not understand anything about the subject. Then as regards the *provisions of the Draft Leper Act*. Nobody, so far as I can recollect, has touched on the details of the Act, except Dr. Balchandra himself. But it seems to me that the general opinion of the meeting is in favour of the Act. I think, at any rate, every speaker is to some extent in favour of the Act.

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