LETTER XXV.

In Allahabad and Bombay.

AFTER traveling all Saturday night we reached Allahabad at six o'clock on the morning of March 4. We were met at the depot by the Rev. Dennis Osborne, the Methodist pastor, and spent a pleasant Sabbath under his roof. Early as it was, we were soon enjoying the morning service, which was held an hour later. The Sabbath-school followed, and then the middle of the day, as is usual in India, was spent in quiet by all the English save those who were engaged in mission-work. The natives do not care for the heat, and hence the laborers go forth among them at any time. Twenty or more heathen children gathered about noon on the front veranda, where, seated on the cement floor, they sung hymns and repeated verses of the Bible. Their minds seemed better furnished than their bodies, none of them having on much clothing, and one or two none at all. They were the children of the very poor, as were the boys in another school which I attended a couple of hours later. A seat flat on the floor is their usual position in the native day-schools of India, and they do not appear at ease in any other. This is the way in which the natives work, whether as tailors, carpenters, blacksmiths, or shop-keepers.

A delightful communion service was held at 6 P.M., after a sermon by Bishop Marvin, on "The

sacrament as a monument, a symbol, and a memorial." We were permitted in India to celebrate our Lord's death with many who have been made partakers of its saving efficacy, as we were also in Japan, China, and Ceylon. One interesting feature was the different nationalities paying homage to a common Saviour. The costumes were as different as the faces, but the hearts of all seemed thrilled with one supreme love.

The Methodist Church here originated in a revival-service held by the Rev. William Taylor. It is self-supporting, and has a valuable property already, and a new church is contemplated. The congregation is composed in large part of Eurasians, or those of mingled European and Asiatic blood. These constitute a large class among the people of India, and are most usually in the employ of the government. Being able to speak both the English and the native languages, they are found most valuable. In earlier years this class were usually born out of marriage, but latterly they marry among themselves. They are, as a rule, a fine-looking set of people. For many years they were quite depraved, and no Christian labor was spent among them. Thoughtful Christians, however, saw that they might be as valuable to Christianity as to the government in serving as a sort of connecting-link between the English and the natives. So it is proving. Converted to God, they will do a great work toward the redemption of India. Some of the most cultivated persons whom we have met in the Orient have been of mixed blood. The East Indian is of the Caucasian race anyhow, and intermarriage with others of that race only improves his color. His features are purely Caucasian to start with.

Allahabad is the seat of government of one of the nine provinces which make up the British Em-

pire in India. The foreign part of the city is laid off with wide streets planted with shade-trees. The houses are mostly one-story, and are called bungalows. The heat is far greater than in South India, where the sea-breeze is felt. It is a very sacred city of the natives—next, perhaps, to Benares. Its name signifies the "abode of God." The native part of the city is on peculiarly holy soil, being between the Jumna and the Ganges rivers, which form a junction here. The Hindoos claim that a third river, a celestial one, invisible save to the eyes of faith, also mingles its waters with the other two. Pilgrimages are made here from all quarters. The pilgrim sits by the river-side and has his head and body shaved, the hair being thrown into the river. For every one of these hairs he is promised by the sacred books a million years in heaven. The number of barbers is very great, and during the *melas*, or religious festivals, they are required to pay a tax to the government.

When one sees how generally in heathen lands the hair of the head is shaved off, he sees new meaning attached to the law prohibiting the Israelites from shaving the head or cutting the corners of the beard. With the Hindoos this is strictly a religious custom. Since leaving China we have seen in the Straits Settlement, among the Malays, and in Ceylon and India, the same shaving of the head, with but slight differences, as among the Chinese and Japanese. Sometimes all the hair is gone, and at other times only on the middle of the scalp, and then again the simple *queue* of the Chinaman remains. I have but little doubt that it all had a common origin in idolatry, however it may have since been adopted as mere custom, whether imposed by the Tartars, as in China, or of yet greater antiquity, as in Japan.

One of the notabilities of Allahabad is a fakir, or

religious mendicant, who for over forty years has spent the day stretched at full length on a stone out in the broiling sun. He receives the offerings of the people, who regard him as a holy being, and some probably worship him as a god. He leaves his bed only once in every twenty-four hours, going down at midnight to bathe in the Ganges. We did not see the poor wretch, but we saw other fakirs equally filthy, and perhaps equally holy.

Before leaving this part of India I must mention the cowries, or shells, used for money. It takes about sixty of them to make a pice, or about seventy-five of them to make a cent. The cash of the Chinese, twelve of which make a cent, seemed to be reducing change to a very small point, but it takes a small basket to carry five cents in cowries. There is no such index of the poverty of a people as the minuteness of their coins. Two annas a day, or less than two dollars a month, is the common pay of the cooly. For this sum he will do the hardest work, and any amount of it, at any hours of the night or day, and board himself besides. In the rural districts he gets even less. Tobacco would appear too great a luxury for one with no larger an income, but not so. The kind grown in the country may not be very superior, but when smoked in his hookah he appears to enjoy it hugely. A hookah is a pipe made of a cocoa-nut and an upright stem with a bowl at the top. The tobacco is placed in the bowl, while the smoke must pass through the water in the cocoa-nut, a small hole in the side of the latter being covered by the lips of the smoker, who occasionally smacks them with evident satisfaction. Even Indian poverty has luxuries.

We left Allahabad at 10:30 P.M. March 4, and reached Bombay at 12:30 P.M. on the 6th inst. Much of the country passed through is comparatively level. We saw the people cutting grass and grain,

in both cases leaving only the roots. The country is less thickly settled than any part of India which we visited. The station-masters, however, have made each station a pleasant thing for the eye to see. Beautiful flowers and foliage-plants of richest color, such as only a tropical sun could give, appeared in sight some distance on each side of the depot. We were much interested in the passage of the Ghauts, or coast range of mountains. To do this the road passes through thirteen tunnels in as many miles, and after reaching its highest elevation makes a complete V, the locomotive being attached to the other end of the train and drawing it back in the same direction, only lower down the mountain side, until reaching a pass, or *cañon*, it makes its way to the sea. The leafless trees and dry grass reminded us that we were in the Bombay Presidency, much of which has suffered with Madras in the wide-spread famine now prevailing.

Bombay is a very lively city of some six hundred and fifty thousand souls. The European population is only about seven thousand, exclusive of the military, but it has over four hundred thousand Hindoos, besides nearly one hundred and fifty thousand Mohammedans and some forty-five thousand Parsees. These latter are the great business men of the place, many of them having amassed immense fortunes. Some of them have endowed large charities in the way of hospitals and asylums, the empress knighting several of them as a recognition of their deeds. They make shrewd merchants and good physicians, and large numbers are employed as clerks by English firms. A large proportion of the firms in Bombay, as in other parts of India and the East, are "limited." Thus, "Joseph & Sons, limited," means that Mr. Joseph and his boys wish it understood that their liabilities are limited to the amount of their capital, whatever private fortune

they have being beyond the reach of their creditors. The Parsees have either not learned this legal trick or do not advertise it so largely. In features they resemble the Jews. The men wear a peculiar tall hat without a rim or crown. Stick the elbow of a stove-pipe down tight on a man's head, and strike it so as to loosen it at the joint, and then remove the top piece, and you have the Parsee hat. The Hindoos made them adopt this style of hat when they first came, in the seventh century, from Persia, as a condition of their being allowed to settle in the country. The Hindoos afterward wisely stopped wearing it themselves. If this is the origin of the "stove-pipe" hat we have greatly improved on it in America.

The Parsee is much lighter than the Indian. The women are allowed the same liberty almost as the English ladies. They dress very neatly, their head usually being covered by a long silk scarf, which is also partly wrapped about the person. They appear a festive people, many weddings, attended with much music and floral gifts, occurring during the week we were in Bombay. This, however, is the "pairing" season here for all the natives, the celebration of marriages of Hindoo children and Mohammedans also taking place.

The Parsees profess to worship God, but pay homage to the sun, moon, fire, and water. In the early morning I saw many of them bathing hands and face in the sea, and bowing to it as well as to the sun. Several of them told me that they simply used these as helps to worship, saying, "O God, thou madest the sea and the sun." Fire is kept constantly burning in their temples. It is usually sandal-wood that is burned, giving out a sweet fragrance. They also use beads in their worship. The Buddhist, the Hindoo, and the Parsee, use a rosary the same as the Roman Catholic, and nom-

inally for the same purpose, to assist devotion. Moreover, these rosaries are all about alike. I hear of yet other idolaters who use the rosary, but I now write what I have seen.

The Hindoo burns his dead; the Mohammedan wraps the body in a cloth and buries it a little under the sand or earth, and the jackals dig it up and scatter the bones, as we saw in the cemetery here; while the Parsee leaves his dead in the "Tower of Silence" to be devoured by the vultures. None but those in charge can ever enter one of these towers of silence. Several Parsees explained to us their use, and we saw the model of one in the museum here. There is a deep well in the center, and from the wall of the well to the outer wall of the tower iron grating is arranged in three concentric circles, all slanting toward the well. The bodies of children are placed on the inner circle of grating, those of the women are placed next, and of men on the last. Immediately the body is left there by the bearers, the vultures swoop down upon it, and in two hours have eaten all the flesh. The skeleton is then thrown down into the well by the bearers, where it speedily decomposes in the water. There are some nine of these wells in Bombay, one being used every year, so that at the end of nine years the first is virtually empty. This seems a cruel way of disposing of one's dead, but it is a part of the Parsee religion. Being exposed thus at the top of the tower is like being absorbed by the sun which they worship. Even among the English here burial occurs on the same day with the death, *often within five hours*.

In Bombay we saw several crowds of hired mourners. They were mostly women dressed in black. There were usually about twenty of them, and they would sit or stand in front of a house and, beating their breasts, utter most plaintive cries, and all the

while keeping a sharp lookout on all that was going on around them. We were told that both Mohammedan and Hindoo women of the higher castes enjoyed greater liberty here than in other parts of India. In no other part of the country did we see the working-women so utterly indifferent as to whether they wore clothing or not. Thank God that my daughters were born in a Christian land! Woman can never know how much she owes to Christianity until she sees her sisters in India.

We of course visited the great cave temple of Elephanta, an island in the Bombay harbor, about six miles from the city. Through Mr. George Miles, a leading citizen and a good Methodist brother, to whom we were indebted for many favors, a government steam-launch was put at our service, and a party of fourteen Christian ladies and gentlemen accompanied us to the island. Landing at the pier, which was built that their Royal Highnesses the Duke of Edinburgh and the Prince of Wales might the more readily visit the wonderful temple, we ascended a number of stone steps to the entrance of the cave. The temple, which is one hundred and thirty-three feet long by one hundred and thirty wide, is cut out of the solid rock, long rows of massive sculptured pillars being left to support the stone roof. Immense statues of elephants, once standing at the entrance, gave the island and temple the name Elephanta. One of these is now in Victoria Gardens in Bombay, where we saw it. The temple is, strange to tell, somewhat in the form of a cross, only the beam is about as long as the upright. At the extreme end of the main room, as we enter, are groups of idols cut out of the solid rock. The central group consists of a three-headed figure nineteen feet high, supposed to be the Hindoo trinity—Brahma, Vishnu, and Siva. Siva, however, is often worshiped under a figure with three faces, and

this fact, with others, has led to the belief that the temple is in his honor. Groups of figures, equally large, are on each side of the central group. One is that of a woman with a single breast, a kind of Amazon.

Chapels open out of the temple on both sides, in one of which—as well as in a separate room in the main chapel, having four entrances guarded with figures nearly twenty feet high—appears the vile black stone, the universal object of Hindoo worship. Doubtless eight hundred years ago, when the temple was first made, these huge idols were worshiped in an elaborate ritual, which helps to account for the overpowering effect of idolatry on the human mind, leading as it did the early Christian Church to seek its aid, unhappily never to get rid of it. But now gigantic Dai Butsu, in Japan, and immense Siva, on Elephanta, are without worshipers. The little images and the miserable tam-tams have taken the place of these giants and their imposing ritual. Now there is nothing too insignificant or too disgusting for idolatry to deify and worship. In this temple, which bears the marks of blows from yet other iconoclasts than Time, the great iconoclast, the company of Christian people sung

All hail the power of Jesus' name,

and, kneeling where thousands of idolaters had prostrated themselves, were led by Bishop Marvin in a fervent prayer to Almighty God for the overthrow of all false worship, as polluting as it was false, and the bringing not the people of India only, but all the world, to the worship of his Son our Lord. The ears of the idols, whose stony eyes looked on in such amazement, had probably never been accosted with such a prayer before. The Hindoos do not appear to care specially for the temple, and it is in charge of an officer of the English government,

who resides near the entrance. Small fees are charged for admission, but hardly enough to pay his salary. The government doubtless supplements them.

Elephanta is only one of several islands in the harbor. Bombay was another, but is now connected with the main-land by a sort of breakwater, over which the trains run. More palm-trees were seen here than in any place since leaving Ceylon. There are many fine public buildings, most of them of very recent erection. The native town is by far the best in India, the houses being as much superior to the general run as those of Canton are to the rest of China. The population is very mixed, the Chinaman, the Arab, the African, coming to try his fortune with the already numerous nationalities more indigenous. Bombay is quite a horse mart, the famous Arab horses being brought here for sale. We visited one of the horse-bazaars to see these famed animals. We agreed that either we had not seen the best breed or that we had equally fine horses in America. The Arabs who had them in charge told us the prices of different animals, ranging from six hundred to two thousand five hundred rupees. This, however, is the "asking" price. A fine horse may be bought for one thousand rupees, or five hundred dollars. Horses are brought here from Australia as well as Arabia.

The great mass of the people are Hindoos, as was manifest by the paint on their faces. The worshipers of Siva wear horizontal lines on their forehead, while those of Vishnu receive perpendicular marks every morning from the priests, to indicate that they have been to the temple and have received a blessing from the idol for the day. There are many Hindoo temples in Bombay. Most of them are very small. The Hindoos are said to make excellent lawyers. The working classes are employed in large

numbers in the cotton-mills, of which there are many in the city. They are also quite skillful in inlaid work as well as in carved sandal-wood and ebony.

Bigoted as are the Hindoos, they are more readily reached than the Mohammedans or the Parsees. I had an opportunity of witnessing a bazaar preaching-service, through which means usually their attention is first turned to Christianity. Accompanying a missionary and a Parsee, we took our stand not far from one of the numerous public wells, where, as in Palestine, the people come to draw water. A hymn was then sung in the Mahratta language, several natives stopping to listen. Ruttonjee Merwanjee Metta, the Parsee, then began to read, when in a few minutes some fifty Hindoos, Mohammedans, and Parsees, all men, save a few fuel-bearing women on the outskirts, gathered around us, and, while exchanging an occasional remark with each other, remained orderly and stationary during the service. After reading, the Parsee addressed them in the Mahratta language, holding their close attention for fifteen or twenty minutes. He then interpreted while I spoke to them for less than half that time, recommending the true God and Jesus Christ whom he had sent. The missionary then followed with a short talk, and invited them to attend the evening service in the church. One at least did so, and remained after the sermon to be more fully instructed. Thus are converts made, as Nicodemus was led to Christ—personal interviews following the public service. In this way and in schools has the truth been made known in India. The natives are with difficulty gathered in chapels for worship. Remaining long in-doors under any circumstances is very rare, and to be there with Christians or to hear preaching is to compromise their religion.

For long years this has been the usual means of

missionary labor in India. It is not strange that its results should be long in appearing and not large. Yet up to 1875 there had been raised up in India three hundred and eleven ordained native preachers, and two hundred and sixty-six thousand three hundred and ninety-one native Christians, or those who had renounced their idols and attended regularly upon religious service. Of these sixty-eight thousand six hundred and eighty-nine have shown evidences of spiritual regeneration, and are recognized as communicants. These figures are the more encouraging in view of the great progress made in the four years preceding, during which time there had been an increase of eighty-six native preachers, forty-two thousand one hundred and thirty-three native Christians, and fifteen thousand eight hundred and seventy-three communicants. These statistics do not include British Burmah, where great progress has been made, but India proper. The largest success has been in Southern India and among the hill tribes of the North. The villages have always been found a more hopeful field than the large cities. In the latter heathenism is so massed that it is difficult of access. Great progress appears to be making in the way of overcoming prejudice and getting a hearing for the truth. Bazaar-services are less interrupted than formerly. Still the obstacles are of a very serious and formidable character. Perhaps in no part of the world have missionaries met with greater and more prolonged opposition, and have had greater difficulties in getting a hearing. The hope of the future lies in the possibility of such a hearing; for faith comes by hearing, and hearing by the word of God.

The hope of such a hearing is based on two things. One is British rule in India. There is no guarantee that with a change in public sentiment the Japanese or Chinese may not expel all Christian missionaries

from their coasts. In former days the East India Company yielded to the prejudice of the natives, and drove different missionaries from the country. Since November 1, 1858, the government of India has been in the hands of the Queen of England, and religious liberty is the privilege of the English subject everywhere. The natives are not compelled to hear preaching, nor can they prevent others from doing so who may choose to hear it. The English empire in India, however, does not embrace all the country. There are Portuguese and French possessions at different points; and then there are large native states entirely independent, save that they are bound to the English not to make war with each other, and pay a good sum annually for British protection. These native states, such as Cashmere, Nepaul, Mysore, and others, embrace about two-fifths of India.

Since we have been in the country a suttee took place in Nepaul, when a rajah's three wives cast themselves upon their husband's body and were consumed with it. The English authorities cannot prevent these things outside of their own territory. But the influence of Christian thought is felt even in these native states, and missionaries are allowed to labor there in quiet. From these latter, however, they may be compelled to retire, but not from the nine provinces which belong to the English crown. There they can stay and preach, whether the people hear or whether they forbear. A better hearing is being given from year to year, as is manifest by the great progress of the last four years.

To my mind the hope of a yet larger hearing is based on another thing. Up to a remote period the religious life of most foreigners in India did not commend Christianity to the natives. The missionaries devoted all their time and energies to the vernacular work, and there was but little preaching in

English. The Europeans and Eurasians, being but little labored among, had become very wicked. They had either been born in India or had lived there for many years. They were familiar with the native language, and to them it was a vehicle of profanity and blasphemy. The natives heard the Englishman curse the name of God which the missionary spoke with such reverence, and ridicule the religion which he commended. The wonder is that under such circumstances any progress was made at all. Within five years, however, over one thousand six hundred of these English-speaking people, foreigners and natives, have been converted, and they now have self-supporting Churches of their own, and are laboring zealously for the salvation of the natives. Their conversion has deeply impressed the heathen who knew their former character. Well it may, for I have never seen such apostolic zeal, such genuine love for souls. The Rev. Wm. Taylor, of America, was honored of God in inaugurating this work in 1870. Bombay was one of the first fields of labor. Self-supporting Churches have been established here and in Madras, Calcutta, Allahabad, Agra, Bangalore, and other principal cities and towns of India. The Churches not only support their own pastors, but in some cases pay their traveling expenses from America. They also support missionaries among the natives and do earnest work in the native language besides.

One English officer on his conversion asked the privilege of supporting two missionaries with the money which he had formerly spent every year for wines. One of those who became identified with the work gave toward building a church a legacy of five thousand dollars, which had been left him by a friend. Others of smaller means have perhaps done much more in proportion. As we have wor-

shiped with these people and held communion with them, we have been impressed alike with their intelligent zeal and high moral purpose. They are all on fire, and have been for several years. There is no excitement about their services, but a spirit of true consecration to the work, which is most unmistakable. It was the privilege of Bishop Marvin and myself each to preach twice for them at their two places of worship in Bombay. I do not know that I ever heard the Bishop preach with greater liberty. Hindoos and Parsees mingled with the English in the large congregations which attended upon the services. A native woman rose for prayers at the conclusion of the Sunday-night sermon.

I believe that this movement is pregnant with good for all India. It is by no means in conflict with the missionary work, but removes one of its greatest obstacles and heartily coöperates with it. Nor does it dispense with it. The two hundred millions of India need a hundred times more laborers than are now among them. The day of their redemption may be distant, but it is sure. Happy they who shall help to hasten it, and whom the redeemed children of Hindoostan shall rise up in the last day and pronounce blessed! While ourselves not in this field, we should rejoice in the noble work being done by the Methodist Episcopal Church. Their missions girdle the world. Japan, China, India, Italy, Germany, and Switzerland, all in our line of travel, are made glad by their presence and labors.

Embarking for Suez on the 12th inst., we are now far on our way.

On board the "Pekin," Red Sea, March 20, 1877.

LETTER XXVI.

VOYAGE FROM BOMBAY TO CAIRO.

WE left India on the 12th of March, embarking for Suez on the Peninsular and Oriental steamer "Pekin." Our fellow-passengers were almost all connected in some way with the English military or civil service in India, and were going home on leave. However long an Englishman has been in India he does not look upon it as home. It is his place of business, where he hopes to acquire in time a competence which will enable him to return to England, and spend the rest of his life. The compensation being higher here, is an inducement, in view of the overcrowded condition of things at home, to endure the severer climate for a term of years in the hope of an easy life in the future. As an additional inducement, a leave of absence is granted at certain intervals alike to government servants and to *employés* of mercantile houses, that they may return home to recruit their health. The intense heat of all India, save for about four months of the year, is very trying. A daily bath is necessary, and the punkas are kept going day and night by such as can afford the wages of punka wallahs, or servants. No one ventures out in the sun save with a pith hat or an umbrella, and usually both. Pith hats are made for both sexes, and the umbrellas are often covered with white to attract less heat. The point most to be guarded is the