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AMONG THE TELUGOOS

Illustrating Mission Work in India

BY

M. JULIA HARPSTER

Of the Mission of the Evangelical Lutheran Church at Guntur

PUBLISHED FOR THE AUTHOR

PHILADELPHIA:

LUTHERAN PUBLICATION SOCIETY

1902

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FOREWORD.

In the preparation of this little book there has been but one impelling motive—a possible benefit to the cause of Missions.

There is, for the young and for the old, a perennial charm in pictures. Truth makes its way most successfully through the eye. Believing this, the idea occurred that, if the great work we are doing in India as a Mission were pictorially represented to the people at home—represented so that they could see it—it might secure a hearing and thus a help which, perhaps, much more pretentious and altogether higher efforts might be unable to get for it. It will be admitted by all that the great cause of Missions needs all the representation it can get from any and all sources.

The explanations, whilst kept down to the narrowest limits, are yet of sufficient length, it is believed, to make the illustrations sufficiently intelligible.

In the hope that it may make some contribution, however small, towards securing a greater interest in the hearts and benefactions of our people, we send forth the little book to make its way.

M. J. H.

Rev. C. F. Heyer, M. D.

* * *

The founder of the American Lutheran Mission was the Rev. C. F. Heyer, M. D., who entered upon the Foreign Mission work, after an experience of over a quarter of a century as a Home Missionary in what was then "the Far West" of the United States. Sailing for India on the fourteenth of October, 1841, he arrived in Guntur, now the centre of the General Synod's missionary operations, July 31, 1842, and at once set to work with indefatigable energy. The first year he baptized two converts. When he finally retired from India in 1870 the converts had increased to nearly one thousand. Although other men builded thereon, so that the one thousand have become twenty-one thousand, yet to Dr. Heyer will always belong the honor of having laid the foundation. "Father Heyer," as he was familiarly called, had all the qualities of a great missionary. He was a man of large hope and of an energy and force of character that triumphed over all difficulties; and he had many to contend with. He was essentially a pioneer. He could endure hardness with stoical indifference. The Englishmen who came in contact with him, many of whom made him their almoner, regarded him very highly. In the native Church his name is greatly revered. He spent the closing days of his life as chaplain in the Lutheran Theological Seminary at Philadelphia. Here, honored by students and professors, he died November 7, 1873, aged eighty-one years.

Missionaries in the American Evangelical Lutheran Mission, Guntur

	Arrived.
Rev. Lemon L. Uhl. Ph. D.	1873
Mrs. Lemon L. Uhl. (In America.)	1873
Rev. Luther B. Wolf, M. A.	1882
Mrs. Luther B. Wolf. (In America.)	1882
Rev. John H. Harpster, D. D.	1872
Mrs. John H. Harpster	1893
Miss Anna S. Kugler, M. D.	1882
Rev. John Aberly, M. A.	1890
Mrs. John Aberly	1890
Rev. George W. Albrecht, Ph. D.	1892
Mrs. George W. Albrecht	1890
Miss Katharine Fahs	1894
Miss Jessie Brewer	1894

REV. L. L. UHL, PH. D.

MRS. L. L. UHL.

REV. L. B. WOLF, M. A.

MRS. L. B. WOLF.

REV. J. H. HARPSTER, D. D.

MRS. J. H. HARPSTER

MISS ANNA S. KUGLER, M. D.

REV. JOHN ABERLY, M. A.

MRS. JOHN ABERLY.

REV. GEO. ALBRECHT, PH. D.

MRS. GEO. ALBRECHT.

MISS KATHARINE FAHS.

MISS JESSIE BREWER.

Missionaries in the American Evangelical Lutheran Mission, Guntur

* * *

	Arrived.
Miss Mary Baer, M. D.	1895
Miss Annie E. Sanford, B. A.	1895
Miss Mary C. Knauss, B. S.	1896
Rev. Victor McCanley, M. A.	1898
Rev. Allen O. Becker, M. A.	1898
Mrs. Allen O. Becker, B. A.	1898
Rev. Sylvester C. Burger, M. A.	1898
Mrs. Sylvester C. Burger	1901
Rev. Edwin H. Müller	1899
*Mrs. Edwin H. Müller	1899
Rev. Edwin C. Harris, M. A.	1899
Mrs. Edwin C. Harris	1899
Miss Elizabeth Stanley, B. A.	1900
*Miss Ellen B. Schuff, B. A.	1900

* Photograph not available.

MISS MARY BAER, M. D.

MISS ANNA E. SANFORD, B. A.

MISS MARY KNAUSS, B. S.

REV. VICTOR M'CAULEY, M. A.

REV. ALLEN O. BECKER, M. A.

MRS. ALLEN O. BECKER, B. A.

REV. S. C. BURGER, M. A.

MRS. S. C. BURGER

REV. E. H. MUELLER.

REV. EDWIN C. HARRIS, M. A.

MRS. EDWIN C. HARRIS

MISS ELIZ. STANLEY, B. A.

Father Heyer's Banyan Tree

The banyan tree, shown on the opposite page, was planted by Dr. Heyer, the founder of American Lutheran Missions in India, nearly sixty years ago. As seen in the illustration, it has grown to a great size. It is the nature of the banyan to send down thread-like fibres from the lower branches, which upon reaching the ground, take root, support the branches, and furnish sap for the nutrition of the tree, thus causing it to extend, often over large areas. So, as will be seen from subsequent pages of this book, the tree of Gospel life and light which Dr. Heyer planted in Guntur sixty years ago has grown and spread. In the year in which he planted this beautiful banyan, he could report only two accessions. In over six hundred villages in the Guntur Mission, in two out of every three villages in some parts of the field, the Gospel has taken root and grown and congregations have been established. Each congregation, in its turn, has sent forth roots—often, to be sure, slender and thread-like, like the banyan tree—but, which, during the years that have come and gone, have grown strong to endure the stress of storm and adverse winds, and to-day these branches at Guntur, Narasarowpet, Rentachintala, Rajamundry, Samalkotta, Dowlaishwaram, and in hundreds of other towns and villages appear fair to the view, and like the banyan planted by his hands perpetuate the memory of the old missionary, whose name is revered alike in the Church in India and in America.

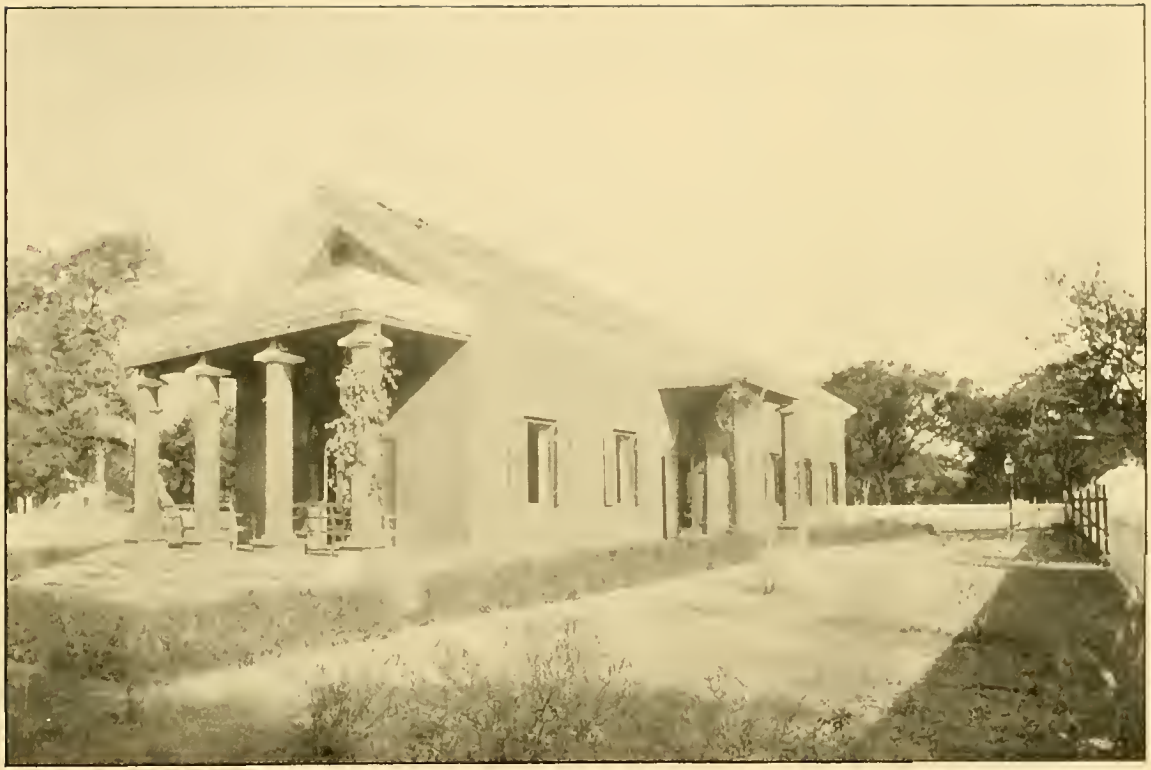
Stork Memorial Church, Guntur

* * *

The Stork Memorial, or Mission Church, in Guntur was erected in 1877 and was largely the gift of Mrs. Emma B. Stork, in memory of her husband, Rev. Theophilus Stork, D. D. It is a plain and substantial building with a seating capacity of about two hundred and fifty, although many more attend the Sunday morning services. Mats are spread upon the floor in the aisles, and in the space in front of the chancel. On these the younger children from the boarding schools and orphanages sit, and thus seats for another hundred are provided.

One of the greatest needs of the Mission is a building that will hold, at least, one thousand people; and one, even of that seating capacity, would often be inadequate. The difficulty is sometimes overcome by holding two services, one immediately following the other, but this makes it laborious to the missionary, and is open to other objections. This must be one of the next enterprises of the Mission—the building of a larger church edifice at Guntur.

An English service is held on Sunday evenings which is attended by the missionaries in Guntur, the Mission assistants and other English-speaking residents.



St. Paul's Church, Rajahmundry

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This church is at the centre of the General Council Mission, eighty-five miles to the north of Guntur. The Rajahmundry Mission was founded by the North German Missionary Society in 1843, and united to the Guntur Mission in 1851. When the field was found too extensive in 1869 for the resources of the latter Mission, Father Heyer, then in his seventy-seventh year, hastened to India from America, took possession of the field and placed it in the hands of the General Council, and re-organized the work.

Rajahmundry, a city of over thirty-six thousand, is the metropolis of the Godavery district, and is located in a well irrigated, fertile and prosperous country. The territory of this Mission is almost as large as the state of Rhode Island, and has a population of over a million. St. Paul's Church is a commodious house of worship, seventy feet long, and was consecrated at Christmas, 1878.

A Missionary's Camp

* * *

A district missionary is supposed to be on tour several weeks each month, except during the intensely hot and rainy seasons. When touring he lives in a tent which is pitched in a tope, just outside the village, or in the open field under a large tamarind or margosa tree. To-day he is in this village, to-morrow in that. To the right in this view is the missionary's sleeping and dining tent. To the left is a small tent for servants. Where villages are not far distant, traveling is generally done on horseback, but where the distances are great *bandies* —country carts—are used as a means of conveyance. The small object on extreme left is a roadside idol.

A Mission Boat.

When a mission station is situated on the bank of a river or canal the district missionary travels from place to place by boat, such as seen in the illustration on the opposite page.

This boat is the "Marguerite" and is used by the missionary at Dowlaishwarum in the General Council Mission. It has a sleeping room, a dining room, a cook room and servants' apartment, making a very comfortable home for the missionary and his family during the months they are touring. Often the villages to be visited are several miles from the river or canal, but the missionary considers it no hardship to walk that distance. Touring by boat is much less fatiguing than in bullock *bandies,* or on horseback, or than living in a tent that must be moved each day to some distant village; nor is the expense as great as where bullocks and *bandies* must be hired to convey the tent and luggage from place to place.

This boat was the gift of friends of the Mission in New York. When it was learned that the old mission boat, the "Dove of Peace," had sunk in the Godavery River, these friends sent, unsolicited, the money for the purchase of this new boat, the "Marguerite."

MARGARETE

Missionary Preaching to the Heathen

* * *

It was Christ's way and the way of the Apostles to go to the people, to stand in the streets among the multitude and preach the word.

A missionary who has tact and sympathy with the people never fails to attract an audience. In the morning, before they have gone to work in the fields, he may be seen at some prominent place in the village street with the crowd about him. At night, after their return from their work, he is again in their midst, out in the open, under the moon and stars proclaiming the good news of the kingdom of God. He is accompanied by one or two catechists and by one or more teachers who call the people together, assist in the services, and do most of the singing.

Gospel Workers

The illustration shows a group of native Gospel Workers. All these men are the direct product of the Mission. They were all born, baptized and educated in the Mission. They are divided into eight different classes, according to their intellectual acquirements and devotion to the work. Some of them have preached the Gospel for twenty-five years and more. They have grown gray in the service of the Mission. Most of them are workmen who need not be ashamed. They live in the villages among the people; many of them having as many as five hundred souls under their spiritual care. It has been said that 90 per cent of all the converts in India are made by native workers. There are 450 native workers in the Guntur Mission who give their whole time to the work. The future of the Church is in their hands.

A Native Pastor

The Rev. Perivalli Abraham is one of our most influential mission workers. He is thirty-eight years of age and in the prime of his powers. He is a striking example of what the Christian religion can make out of the non-castes; a class of people who for thousands of years, until Christianity threw its protecting shield over them, were not allowed to approach even the threshold of the temple of knowledge. He entered mission work at an early age, and, young as he still is, has spent eighteen years in Gospel work. Under his care is a baptized membership of about twelve hundred, scattered over upwards of thirty villages.

Prayer House and Native Pastor's House

In India, as everywhere else, but especially in India, it is essential to the stability of a congregation that it have a local habitation. It is difficult to hold a congregation together or to systematize Christian work, when the only place of meeting is under a tree, or the open street, amid the thousand annoying things peculiar to an Oriental village. And yet hundreds of our congregations, organized, perhaps a quarter of a century ago, have never had any other place of meeting. The Prayer Houses, of which the one shown in the illustration is a specimen, it is needless to say, are not very imposing structures; but they form at least a shelter and seclusion during prayer. The cost of erecting a house of this kind is about $25. There are many buildings in the Mission which cost $100 and some even $300. The missionaries are aiming to build fewer houses, if that is all that is possible, but better. The figures in the foreground are the teacher and wife and child.

Arthur G. Watts College

* * *

This imposing structure is one of the finest mission buildings in Southern India. It was erected at a cost of one hundred thousand rupees. The walls are of gray granite, the woodwork of teakwood brought from Burmah. The upper story is one large hall accommodating about five hundred. On the lower floor are fourteen large and airy class-rooms. It draws its students from all over the South Krishna district, and from the highest to the lowest classes of native society. According to the mission report for 1900 it has, together with its affiliated schools, a teaching staff of forty-two instructors, and an attendance of 770 pupils. It occupies a sphere of eminent usefulness in the work of evangelization.

A College Bible Class

An interesting department of the college work is the Sunday School, which has been successfully carried on for a great many years. It is held on Sunday mornings at seven o'clock. Although the attendance is voluntary, yet hundreds attend at this early hour. The classes are taught by some of the missionaries and assistants in the Mission, with the Principal of the college as its superintendent. The hour is a profitable and pleasant one, enjoyed by pupil and teacher. As the pupils pass out from the college they remember with much pleasure the Sunday morning Bible hour. The boys in the picture are high caste boys—Brahmins and Sudras of the V Form—college class.

Heyer Memorial Hall

The Heyer Memorial, or Boys' Boarding School, was erected largely by the native Church, as a memorial to Father Heyer, the founder of the Mission, and as the fiftieth anniversary or jubilee offering. The missionaries and mission agents who had fixed salaries, each subscribed a full month's salary to the fund, and thus Rs. 14,000 were raised for its erection. As the salaries of the mission agents are very small, the subscribed money was slow in being paid. During the three years of at least partial drought that visited the district, what was paid each month meant less food to some already hungry people. And so, to-day, the building is not yet finished. The upper story only is completed. A fine large hall it is, and serves as a study hall and dormitory for the boys of the Boarding School.

Teachers and Pupils of the Boys' Boarding School

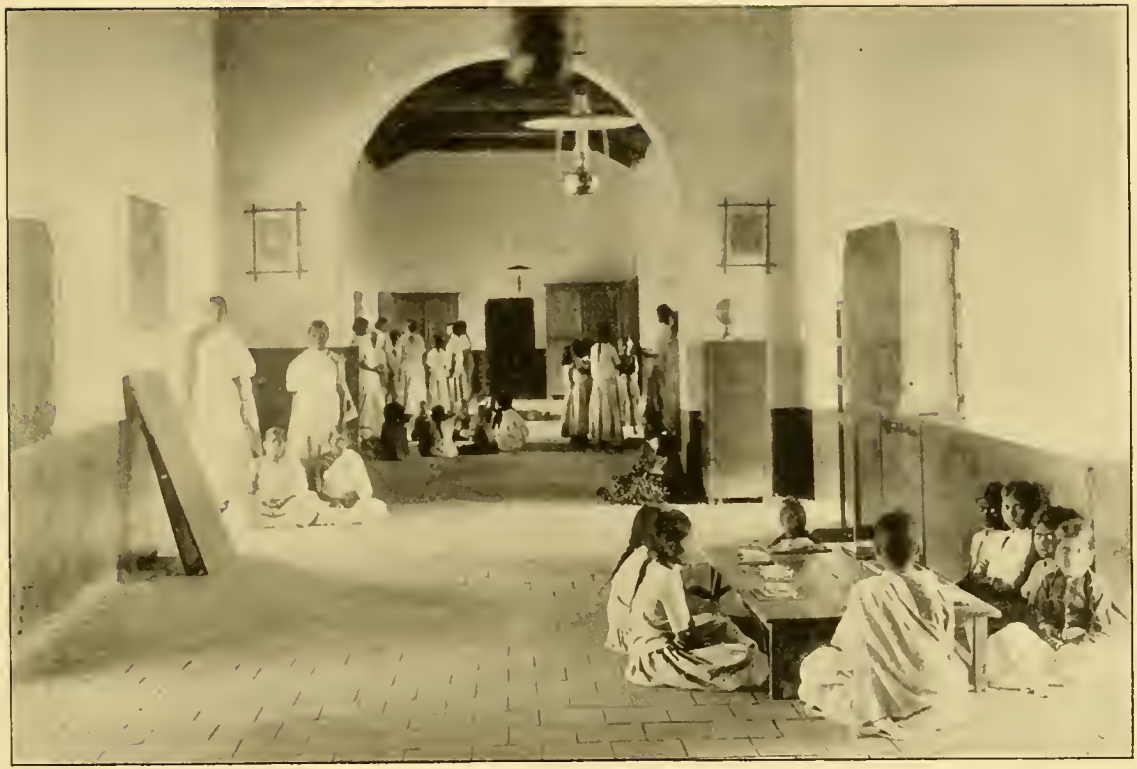
As the work of evangelization must be done largely by native workers, Mission Boarding Schools for the training of such workers were established. In the Heyer Memorial in Guntur there were 135 pupils in attendance during the past year. These boys are largely supported by patrons in America, who by paying twenty-five dollars annually, educate a teacher or preacher whose influence will continue to increase as the work of the Mission advances. None but the sons of Christian parents are admitted as boarders into the Boys' Boarding School. The district missionary, when examining the congregational schools in the district, discovers a promising boy. If his reports continue good until he have passed the highest grade of the village school, and he have other qualifications that lead the missionary to believe that he may develop into an efficient mission worker, he is brought to Guntur and placed in the Boarding School, with the only thought in mind that he is being trained to teach and preach in the villages, wherever Conference sees fit to send him. All the boys in this picture are being trained to preach or teach.

Girls' Boarding School and Training School for Mistresses

Like the Boys' School, this school for girls was established to train up native workers to go out from the school to such work or sphere as Conference may see fit to assign them. If a girl shows a disposition to study after she has passed the primary examinations, she is encouraged to do so, and is finally entered in the Training School for Mistresses, where she receives a normal training. She may then marry one of the more promising young men who have gone out from the Boys' School, and together they go forth to the work in the villages assigned them; she, most likely, to teach the village school, and he to engage in evangelistic work in his own and adjacent villages. Only the daughters of Christian parents are admitted to the school as boarders. Many of the girls are supported by patrons in America. Neighboring missions avail themselves of this training school and send pupils to the Normal class to be prepared to teach in their own mission schools. This is also the temporary home of the orphan girls, and will be until the completion of the orphanage which is now in process of erection. In consequence of the growth of the work, this building, like all others, has become inadequate to the needs of the Mission.

Interior of Girls' Boarding School

From this illustration it will be seen that the Girls' Boarding School interior is pleasant and commodious. It affords classrooms during the day. At night each girl spreads her mat and blanket upon the tiled floor, and on these she sleeps, and thus it serves as a dormitory also.



Caste Girls' School

This school is for caste girls and is attended by none but pupils of that class. In former years Brahmins and others of the higher castes frowned upon female education. Dr. Duncan, former director of public instruction, in a Madras convocation address, said, "The intense eagerness to educate your boys and the almost complete indifference towards the education of your girls is a phenomenon of Indian society which strikes the foreigner with amazement." But the old prejudice is fast dying away. Caste girls are now seen daily in large numbers, books in hand, on their way to and from school. The first schools for high caste girls in India were opened by Christian missionaries and it is they who initiated the movement in every province of the empire. There are fourteen caste girls' schools in the General Synod Mission, with over seven hundred pupils in attendance.

A Christian Village School

* * *

The work of training up native workers begins in the village school. If the village is so fortunate as to have a Prayer House, the school is held inside, but many are assembled under the trees or wherever a suitable place can be found. As the parents are generally very poor, the little ones have no slates or primers with which to begin their education. They first learn to write in the dust or sand. When in school they sit upon the ground as represented in the illustration, and so it is easy for them to make the letters in the sand and after the teacher has examined their "copies" to erase them and begin anew. According to Government rules the village standard includes vernacular reading, writing and elementary arithmetic. Every year an inspector is sent by Government to examine the schools. In addition to the Government requirements, the Mission requires that each child shall be taught the Catechism, the Commandments, the Creed, the Lord's Prayer, Morning and Evening Prayers, Prayer before Meals, monthly texts and a number of hymns. Sometimes the teacher of the village school is one of the young men who was educated in the Boarding School in Guntur, but often it is the wife of one of these trained workers who received a course of training in the Girls' Boarding School.

The Woman's Hospital

Although the Hospital has been open for patients but two years, its influence for Christianity already extends far beyond the district in which it is located. No better work has ever been done by the Woman's Home and Foreign Missionary Society of the General Synod than the establishment of this Hospital and the carrying on of this splendid Christian work. Hundreds of women and children have received treatment here each year. They were from all classes; European, Eurasian, native Christian, Brahmin, Sudra, Mohammedan, as well as the poorest outcaste. Many, after weeks under the skillful hands of the physicians, and the patient, untiring care of the nurses in charge, and daily Bible instruction, have gone back to their homes not only healed in body, but religiously changed in heart and life.

Hospital, Annex and Interior

* * *

The first of these illustrations is of the Main Hospital Building, the second is of the Annex or Maternity Ward, to which only maternity cases are admitted. The central picture is of the drug room. The compounder seen in this picture recently met a sad death by an explosion which occurred in the dispensary. The portrait on the wall is of Miss Annie Morris, formerly of Baltimore, who left a handsome bequest to the Hospital. After her death, friends in Baltimore placed this excellent portrait and a handsome brass tablet in the Hospital to her memory. The picture to the left is of the Medical Ward. To the right is the Surgical Ward. One of the beds in this ward is endowed. It is called the Amos bed and was endowed in memory of little Jacob Amos, of Syracuse, N. Y. A life size picture of him hangs over the bed that bears his name. The lower illustration is the European Ward. To this ward none but European patients are admitted.

Hospital Staff

A *Gosha* Hospital is one in which women are kept in seclusion. Hence the staff must consist of only doctors, nurses, etc., of their own sex, so that the suffering women of India may observe their own customs in this particular and yet be able to obtain the relief they need in hours of sickness and pain. In this picture are shown the physicians, the superintendent of nurses, the nurses, compounders, Bible women, ayahs, night-watchmen and peons. All are employed in work in the Hospital except the night-watchman and peons; their duties being outside hospital work.

Mission Dispensary

Thousands of women and children receive treatment in the Mission Dispensary each year. Between the hours of nine and twelve o'clock, on almost any morning when clinics are held, women of all classes may be seen wending their way to the Dispensary. Old and young, some in *bandies* (carts), come carried on *charpoys* (cots), some less fortunate are helped along the way as they come walking, and some come along briskly with bottle in hand for medicine for the sick one at home. In this motley company there are all classes, who have come from all directions. Some are from villages near by. Some have come over long weary roads under the scorching sun, from the Palnad, from Vunukonda and many from Guntur. If the patient be found by the physician to be seriously ill or to require continued treatment she is sent to the Hospital. If her trouble be not so serious, she is given remedies and sent home. There is a large waiting room in the Dispensary where the patients, while waiting their turn for treatment, are taught a Bible lesson.

Mohammedan Women's Industrial School

Almost the only work that has been done by the Mission among Mohammedans has been among women and children, and, until very recently, this school was the only way by which they could be reached. In 1884 the school for girls was opened, and four years later, in 1888, the Industrial School for Women was established. At first the establishment of this institution met with much opposition. Mohammedans are not idolators. They hate idol worship. But the priests and leading Mohammedan men were not willing that the women and children should be taught the Christian religion. To-day there is no opposition whatever to the school. The women in attendance are poor, most of them widows, or deserted wives, or wives of men who are not able to support them. They receive their entire support from this Mission School. The industry taught is gold and silver embroidery, and nowhere in South India is the work sent out from this school excelled.

Gosha Women

"What does *Gosha* mean?" is often asked. A *Gosha* woman is one who lives in seclusion. It is considered a disgrace if any man except a near relative should happen to see her face. The women in the Industrial School are nearly all *Gosha* women and some of them, in order not to be seen on the public highway, come to the school in the early morning before light and remain until dark in the evening. They wear a *boorkha* (white covering) when occasion requires them to appear on the street or in a railway carriage. Well-to-do *Gosha* women are conveyed from place to place in a covered *bandy* (covered cart), well hung with *purdahs* (curtains), so as to be protected from the possible glimpse that a man might catch of their faces. The Mohammedan sacred books teach that no girl over nine years of age should appear on the public street.

Teachers in the Mohammedan Schools

The illustration shows a group of teachers in the Mohammedan School. The women in this group of teachers are strict *Gosha* women. The old master in the picture—Yacob Khan Sahib—is in charge of the little ones in the school. He calls from home to home and brings the children to school in the mornings. He was allowed in this group only on the condition that he would stand with his back to the women so that he might not catch sight of the face of any one of them while the photograph was being taken.

Zenana Teaching

* * *

"Zenana" among the Hindus, like *Gosha* among the Mohammedans, implies "seclusion." In this illustration we see a Home Class or teaching in the Zenanas. This class is composed of high caste women, who, by the social customs of the East, are shut up in their homes, and not permitted to be seen by men, except members of their inner family circle. At the present day some of the more intelligent Hindus are willing that their wives and daughters shall be taught to read. To such homes the Mission sends teachers. Where it is possible for women to come unobserved to a central home, a class is formed, or they are taught separately as the case may require. The Bible women teach in the Zenanas. Their work is superintended by a lady missionary, who visits the homes as frequently as possible herself, to learn the progress of the pupils, to ascertain the thoroughness of the teacher's work and to impart further instruction herself. The principal text-book used in Zenana teaching is the Bible. In some missions useful handiwork is taught.

Group of Bible Women

To carry on mission work successfully native agents must be employed. Women are necessary to teach in the Zenanas where male missionaries are not allowed, and as Bible teachers in the hospital, dispensary and caste girls' schools. This is a group of Bible women whose work is in Guntur. The most of them are widows whose husbands also were formerly engaged in mission work. They are specially trained and have had years of experience in teaching. They present the truth in a simple forceful way that seldom fails to hold the close attention of their listeners. In the town of Guntur alone this group of women teach the Bible to thousands of women and children each year. Without their help much of the Zenana work could not be carried on.

Narasarowpet Mission Station

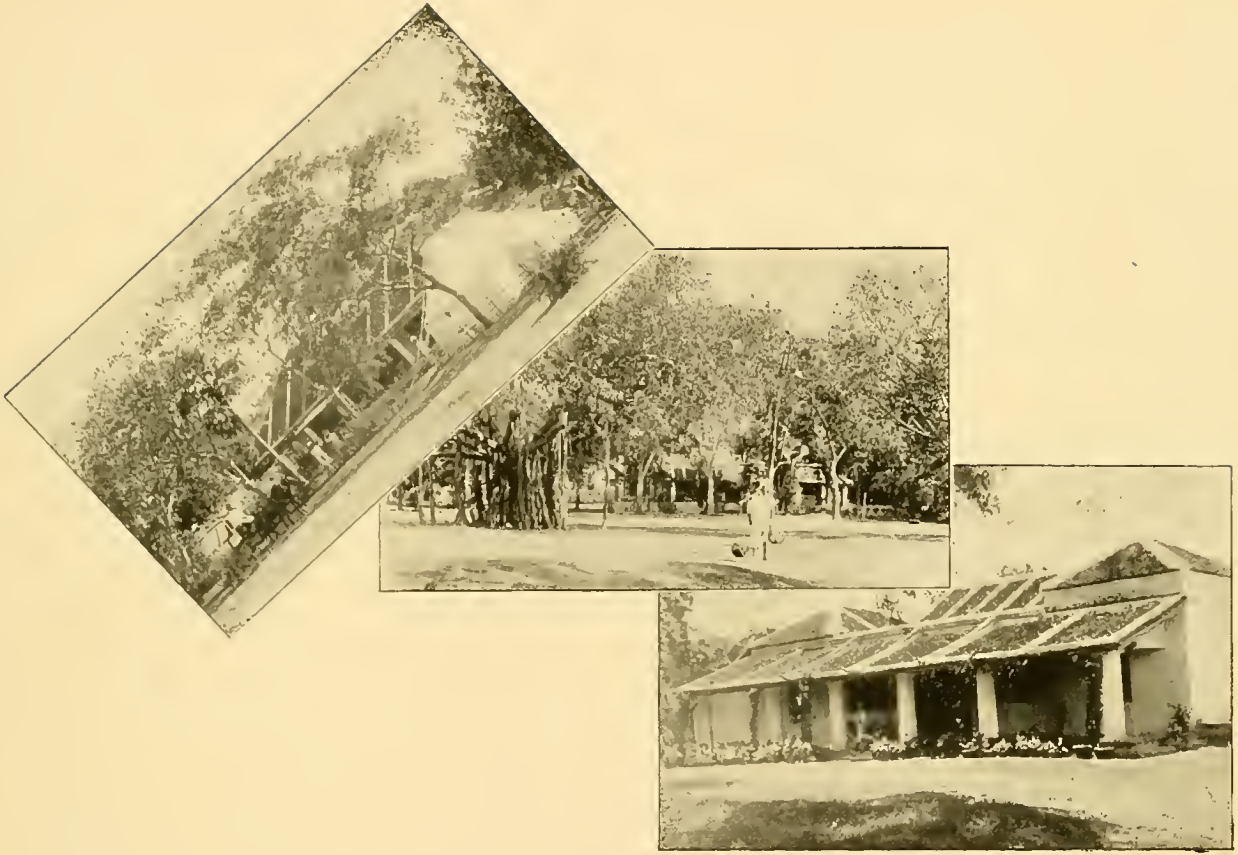
The mission station of Narasarowpet is twenty-eight miles from Guntur. The first in this group of pictures is the Nichols Memorial Bungalow. It was erected by the young men of the General Synod, in memory of Rev. John Nichols, who died in Guntur in 1886. It is the residence of the missionary in charge of the Narasarowpet, Vinukonda and Kanagiri taluqs and is the headquarters of the three taluqs. The central picture is the church at Narasarowpet. It was built by the young people of the General Synod four years ago. The third picture is the Narasarowpet Zenana Bungalow. It is the property of the Women's Department and is the residence of the Zenana ladies in charge of the Narasarowpet and other district work.

Missionaries' Bungalows

The first in the group is "Thornfield." It is the residence of the missionary in charge of the Guntur taluq. It was built by Rev. A. D. Rowe, and just completed before his death.

The second is the "Church Compound" bungalow, and is occupied by the missionary in charge of the Baputla and Tenali taluqs, and the Principal of the college.

The third is the "Stokes" bungalow, the oldest in the Mission. It is the residence of the superintendent of the Boys' Boarding School.

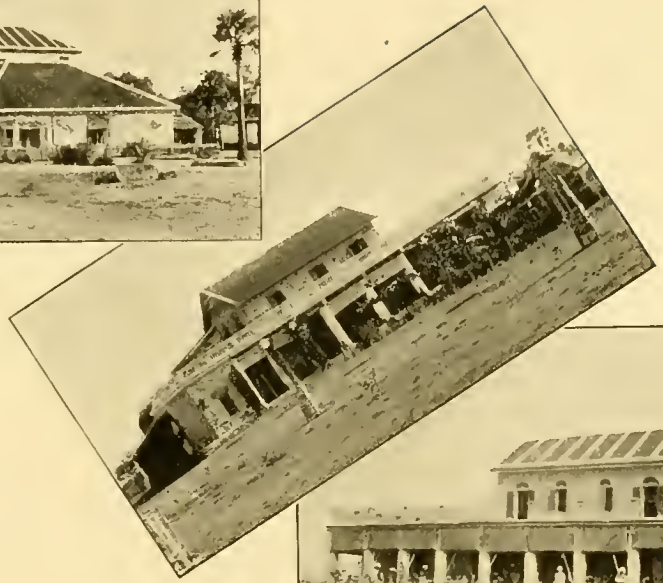


Missionaries' Bungalows

The first in this group is the Zenana Home in Guntur—the residence of the missionary lady in charge of the Girls' Boarding School. It is in the compound with the school. It was built by Rev. A. D. Rowe and is the property of the Woman's Department.

The second is the Medical Home, and was erected by the Women's Societies in America as a residence for their medical missionaries.

The third is the bungalow as Rentachintala in the Palnad. It is the residence of the missionary in charge of the Palnad. It is eighty miles from Guntur.



A Hindu Lady

The features of the Hindu do not differ much from those of a European. The complexion is of all shades, from a light brown to black, but rarely black. There are many Hindu women who are strikingly beautiful. Their dress is graceful and becoming. It consists of a *sari* (a cloth) about eight yards long and a yard and a quarter wide. One end is gathered into folds in front and held in place by a silver, sometimes a gold, belt, while the other end is brought diagonally across the breast over the shoulder. When required this end is thrown over the head as a head covering. A *ravaki* (tight-fitting jacket) with short sleeves, reaching only half-way to the waist, is worn under the *sari*. Both men and women wear jewelry; a wealthy Hindu lady's jewels are generally very beautiful and are often very costly. They consist of "rings on the fingers and toes," dozens of bangles on the wrists, bands of gold and silver on the arms, rings and pendants in the nose and ears, chains about the neck and across the head, silver bands or chains on the ankles. In the case of a wealthy Hindu these jewels are often set with precious stones, that fairly dazzle the eyes, and are very becoming to the handsome woman who wears them.

Nº 222

A Hindu Child

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Hindu children are not overburdened with clothes. Generally clothing is considered unnecessary for little children. Their entire apparel frequently consists of a necklace, a chain and a few small bells attached to a string worn around the waist. Children of the wealthier class are often almost covered with jewels. One favorite adornment is a necklace of gold sovereigns or Napoleons. Occasionally a child is seen dressed in gorgeous silk. But clothes on small children seem out of place, and a child will not submit to the discomfort of wearing them for any length of time, but will fret and torment the mother or ayah until the burdensome thing of a dress is removed.

Christian Village Women

These are well-to-do women, belonging to one of the Christian congregations in the Tenali taluq. The Lutheran Missions in India do not require the women when they become Christians to lay off their jewels. Jewelry is so universally worn by all classes in India, that a woman divested of her jewels is taken for a widow. The bangles, necklaces, etc., worn by the poorer class are generally glass or gilt, and are very inexpensive. The people in the district where the women in this illustration live, are generally stronger and finer looking than in some other parts of the Mission. They live in the rice country, where food is not so scarce, and where they are better fed, where the land is irrigated, and as a consequence there is not so often failure of crops. Immediately back of this group of women is a leaf house, very common in Indian villages. The frame is of bamboo, on which are tied the long leaves of the palmyra tree. The thatched roof is of *tsuppa,* fodder or rice straw. It is very inexpensive but by no means a durable house.

A Native Wedding

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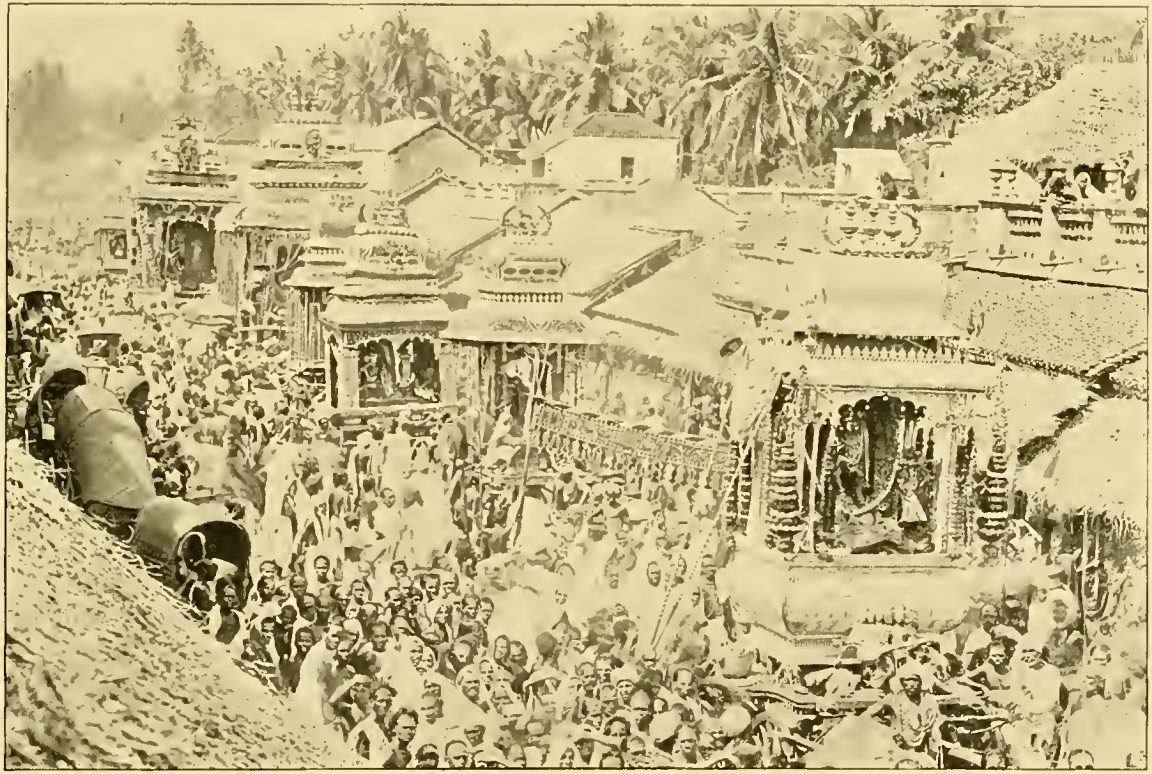
Marriage is the greatest of all events in the Hindu's life. To have a brilliant wedding and to make a great display on the occasion is his highest ambition. Often debts are incurred at a wedding that involve a whole family for many years. Wedding ceremonies usually last for days. During the time, numerous guests, sometimes hundreds, must be feasted, musicians employed and amusements furnished, this in addition to jewelry and gold bordered cloths and turbans that are considered indispensable, go to make it a very costly affair. In this illustration we have a typical Chistian wedding scene. The groom on horseback, the bride by his side under the protection of some near male relative. The musicians, with tom-tom and horns, are in the crowd. The wedding party has just come from the church, which may be seen in the background, where the ceremony has been performed.

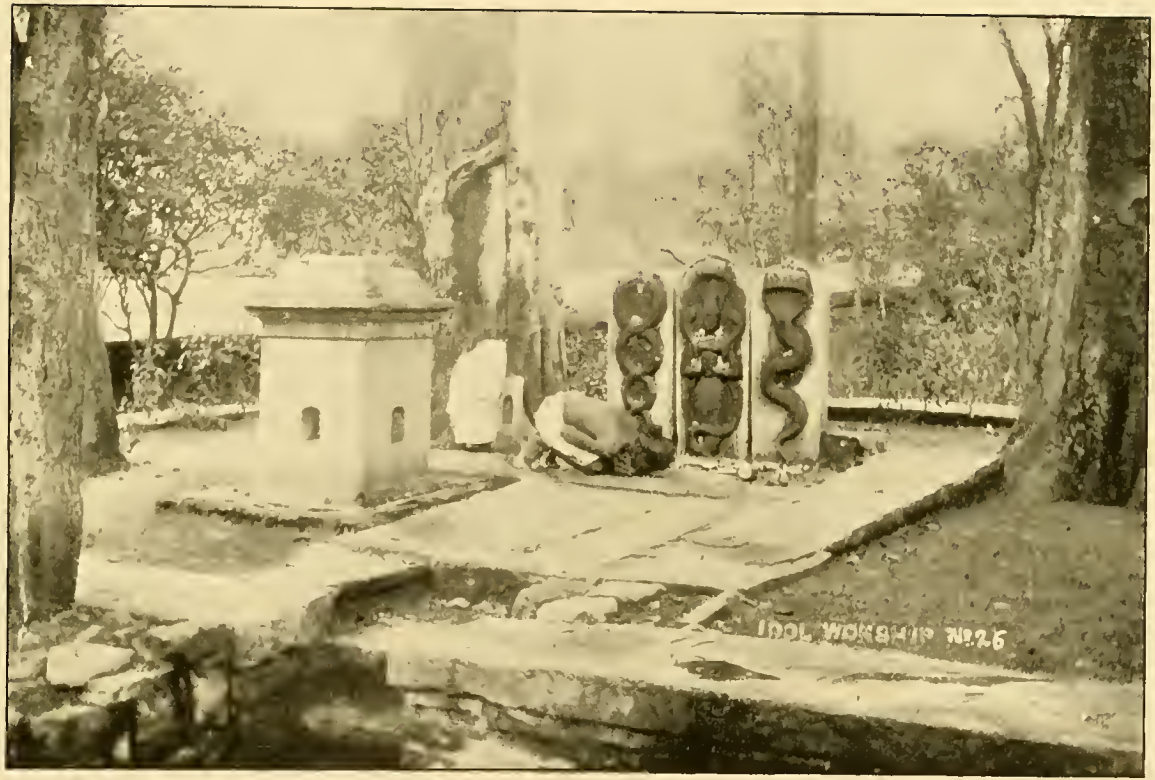
A Hindu Procession

Beside the numberless minor feasts and ceremonies, the Hindus have many festivals that are observed annually throughout all India. These are held at some sacred river, or on the side of some holy mountain, and usually continue for a number of days. They are attended by immense throngs of pilgrims who have come great distances, and have often been weeks in reaching the sacred spot. At a certain time during the festival, idols arrayed in all their splendid finery are placed in cars superbly decorated in Hindu fashion and drawn by the surging multitude. "Music strikes up before and behind, drums beat, cymbals clash, the charioteer shouts and so the dense mass struggles forward by convulsive jerks, tugging and sweating, shouting and singing, praying and swearing." Disease and death often make havoc of the pilgrims to these feasts.



Idol Worship by the Roadside

From the Himalayas to Cape Comorin the land is full of idols. In stately temples with domes covered with beaten gold, before rude mud barrows, containing only a rough, unshapen stone, the people are bowing down and worshiping they know not what. In every village street, in every sordid hamlet, stand images of the Monkey god, the Elephant god, the Snake god or some other grotesque and uncouth monster. The man in the picture is offering fruit and flowers to the Snake god. Because the snake is the most dreaded, it is the most venerated of all animals. Fear of the dreadful and frequent evils that it occasions, causes the Hindu to make offerings to it and to render it adoration more than to any other.


IDOL WORSHIP No.26

A Famine Camp

The illustration shows a camp established by the Mission for the relief of the famine sufferers of 1900. This famine was the most severe ever known in India, involving, as it did, more or less severely, one hundred millions of the population. Over large areas there was no rain for one whole year. Of the hill tribes, it is said, one half were swept away. In some parts of the country 95 per cent of the cattle perished. When the rains came again men and women were hitched to the plow and took the place of bullocks. The generous response of the American Church to the appeal for help enabled the Guntur missionaries to relieve, to a greater or less degree, nearly one hundred thousand people. The appalling calamity afforded Western Christendom an opportunity to exhibit the essential spirit of Christianity such as had never occurred before. The impression made by this generous Christian charity upon all classes of the Hindu people was deep, and it will be lasting.

Famine Orphans

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One of the distressing results of a famine is the large number of children who are left unprovided for. When the recent famine camp in Guntur was closed it was found that there were many in the camp without father or mother or responsible relative. These the Mission was obliged to provide for. During the months following, other destitute orphan children were added to those already in the Mission's care. They are from all classes. Many are bright and clever caste children who will be educated and trained as teachers, to work among caste people, and thus it is hoped to supply a long felt want in the Mission. Others, less promising intellectually, will be taught some industry, that will return valuable service to the Mission, and yield the boy or girl a comfortable support. *The Christian Herald* and other friends of the cause in America are supporting these orphan children.

Orphan Boys' Home

These mud houses are in the Boys' Boarding School compound. They are the temporary home of the orphan boys. Until the Heyer Memorial Hall was erected, they were the dormitories for the boys attending the Boarding School. The walls of some of them are about to fall down and they will soon be condemned as uninhabitable. From this it will be seen that the completion of the new orphanage is an immediate necessity.

Girls' Boarding School, Rajahmundry

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This is an illustration of the building containing the study hall and the classrooms of the Girls' School in Rajahmundry, in the Mission of the General Council. Back of this and to the right is a large court, enclosed by the dormitory, prayer hall, infirmary, cook room, laundry and the residence of the missionary. The number of pupils enrolled is 120. This is as many as can be accommodated. The school is full, and in a most prosperous condition, with a very energetic and efficient missionary in charge.

Missionaries and Native Christians in Rajahmundry

This group is of the missionaries and some native Christians in Rajahmundry. It was taken on the occasion of the tour of inspection made by Rev. F. W. Weiskotten, who was sent by the Foreign Mission Board of the General Council to look into and become acquainted with their work in India. The inspector's visit was an occasion to be remembered in the Mission. Wherever he went *tamashas* were held, and the native Church showed their appreciation of what they considered an honor conferred upon them. The sad death and burial at sea of Rev. Mr. Weiskotten on his return voyage has caused this picture to be much valued by the friends of the Mission.

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Lutheran Telugu Missionary Conference

This illustration shows the delegates to a Conference of Lutheran missionaries of the Telugu country, held in Guntur. This Conference meets biennially and is composed of representatives from the Brecklum, Hermannsburg, Rajahmundry (General Council), and Guntur (General Synod) Missions. The meetings continue through several days and are devoted to the consideration of questions bearing upon practical mission work. The meeting of these representative German, Danish and American missionaries, to consider ways and means of advancing the kingdom of God, cannot but be of great practical benefit to the work. The group is seated under the spreading branches of "Father" Heyer's banyan tree, planted by that missionary veteran nearly sixty years ago.

South India Missionary Conference

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This picture represents the delegates to the Protestant Missionary Conference of South India, held in Madras, January 2-5, 1900. No less than thirty-five different Missions and societies are represented in the picture, all working in South India. These societies combined report the following statistics: Male Missionaries, 456; Female, 465; Native Pastors, 406; other native Christian agents, 10,144; Baptized Membership, 360,217; total Christian community, 608,878. The countries from which these societies come are: England, Scotland, Prussia, Hanover, Schleswig-Holstein, Denmark, Switzerland, the United States, Canada and Australia.

Vishnu Temple

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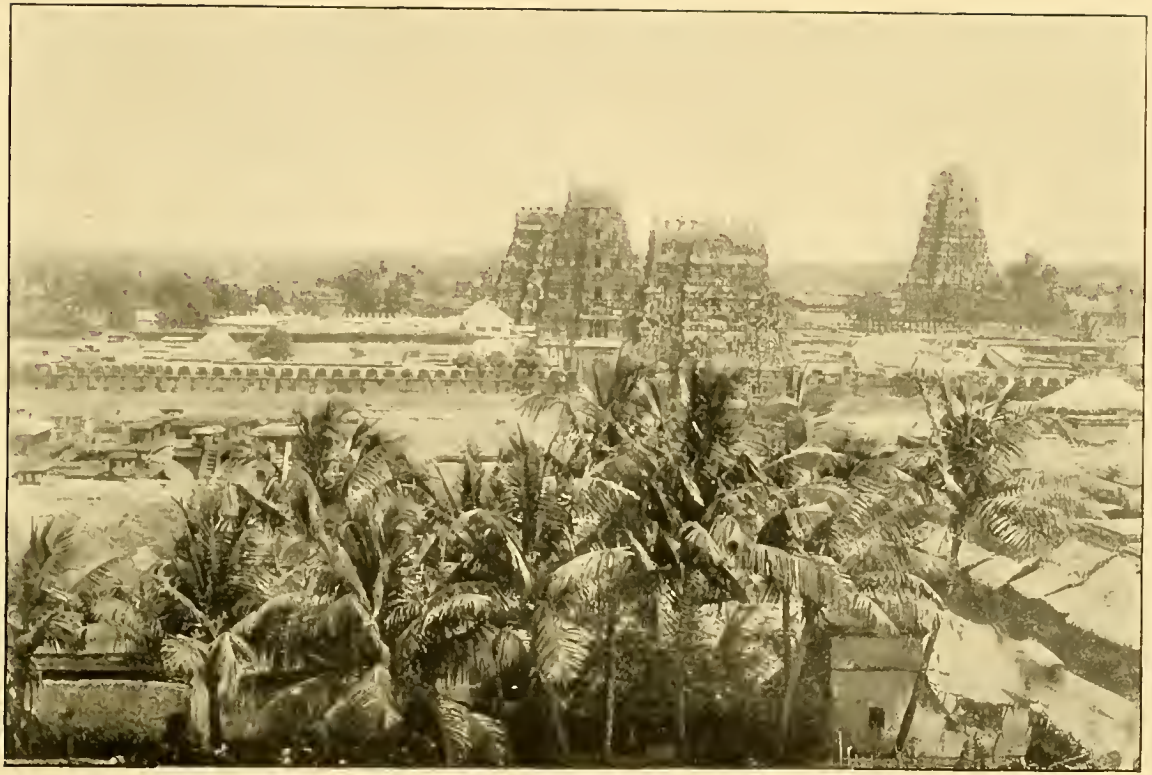
The Seringapatam Temple is on an island in the Kaveri River, two miles north of Trichinopoly. It is the Vishnu Temple, erected to the worship of Vishnu, one of the three principal gods of the Hindus. It is the largest temple in India, extending over fourteen acres. The outer wall is a half mile long. It contains seven courts, one within another. In the inner court is the shrine containing the idol. The next court is the hall of one thousand pillars. Each column is cut from a solid block of granite; some are elaborately carved. The outer court is a bazaar where pilgrims are fed and lodged. The remaining courts are inhabited by Brahmins and others connected with the temple—said to be many thousand. The entire temple is supposed to be a counterpart of Vishnu's Heaven.



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