MADAME SCHUMANN-HEINK IS CONCEDED TO BE MOST VERSATILE ARTIST ON STAGE

Singer Whose Triumphs Are Known Throughout World Leads Beautiful Home Life and Is Ideal Mother.

PHOTOGRAPHS OF MADAME SCHUMANN-HEINK, HER FAMILY AND PETS.

A GREAT festival was held in New York this week at Madison Square Garden. The greatest feature of the week's programme was the reappearance of Mme. Schumann-Heink, who spent last season in Europe and whose return is the cause of rejoicing wherever she appears.

Of Schumann-Heink the artist there is little need to speak as she is known as unique in the entire world of song and wherever singing is known and appreciated. In Europe, as in America, she was conceded to be the most versatile artist living, because in every style and in every detail her art was held as consummate. If Schumann-Heink, the artist, has a rival, that rival is to be found in Schumann-Heink, the mother. How she manages to keep the two calls upon her nature distinct is the marvel of those privileged to know her in both capacities. No one who accompanied her to the steamer when she sailed for this European tour will ever forget the broken-hearted mother who left her family in school. It is certain that at that moment not all the plaudits of the world meant anything at all to the great contralto.

"Go to see my little ones as often as you can." This was all she asked of her closest friends. And the steamer bore her away to some of the greatest triumphs which she has ever enjoyed, more especially important because she went back to Germany after having taken her citizenship in America—and it must not be believed that this was not resented in the land of the Kaiser. However, he received her with all the honor due an artist of her standing and she sang for him some of America's songs, including Nevin's "The Rosary" which he received particularly well.

She was happy in her success, but when she returned to her home and the little brood was assembled around her, she was for the first time in the entire time really content.

Mme. Schumann-Heink need envy no singer in the world, yet she did confess that she was jealous of Louise Homer, the contralto of the Metropolitan. When asked exactly what she envied Mme. Homer, she answered that it was her twins, however, she did feel some satisfaction in being the grandmother of twins, which she is through her oldest daughter, who is married and living in Europe. She does not look like a grandmother and when she is romping over her gardens and through the stables with the children she certainly leaves no idea in any one's mind that she has had every audience of every country at her feet.

Schumann-Heink is fascinating in every corner of her lovely roomy home, and at the head of the table or in the kitchen she is as thoroughly at home as she is on the stage of the Metropolitan, where we first learned to know and to love her.

Singac is the name of the little spot which boasts of her presence. It is not far from Paterson, N. J., and about two hours from New York. For those who are privileged to call at this home she has a degree of hospitality that is quite overpowering and she makes one feel that life is all sweet, sincere and truthful and that she is at one with Mother Earth. With each child she rejoices separately in his or her special pleasure and one minute will find her in the stable with the horses, the next climbing over the hens' nests hunting eggs, and the next in ecstacies over the latest litter of Boston bull pups, the latter occupation much to the displeasure of some old mastiffs who claim her affection and who nearly knock her down in their wild endeavors to impress upon her their rights of priority.

For those who think of the prima donna side of the question, her fearlessness of rain and wet weather is positively alarming, as there is no thought of either cold or rain that seems to obtrude itself upon her as I have seen her roam around in the wet grass without rubbers or umbrella when I would not have dared follow her in fullest rainy weather accoutrement. When finally I did succeed in showing her the folly of such temerity she consented to put on her husband's rubbers long enough to get into the house, and she dried off in the kitchen where she is just as happy as she is when 3000 people are acclaiming her the greatest "Ortund" of the world.

Mme. Schumann-Heink has not allowed the automobile to supersede her appreciation for horses. It is said to be a toss-up whether she loves the horses better than they love her, as they may be heard to bid her welcome as soon as she steps into the yard. Only once did Madame feel that there were more animals than she could handle at one time, and that was during her recent experience as Clytemnestra, which part she created in Richard Strauss' new opera "Electra," in Dresden last Winter. Strauss in his groping about for startling realism found an interesting avenue in the scene of sacrifice when he brings upon the stage droves of sheep, donkeys, calves and to cap the climax, real live bulls.

"Now," said madame, "you know I am no coward, and yet with a bright red cloak such as I wore, I could have no thought for the music, but only for the animals on the stage, and indeed, if I had not cared about that you must know that the smell was something awful. Wait until 'Electra' will be performed in New York and you may see for yourself that I was not wrong in feeling that either I or the animals must hold the stage, but not on a basis of sharing honors. Under these circumstances, I prefer to leave them to their glory, and I am sure you will not accuse me of professional jealousy."

She is anxiously awaiting the day when she may share professional honors with her son Henry Schumann-Heink, who has developed a beautiful basso and who will no doubt climb to the top of the ladder, although both mother and son are proud of the fact that the young man has just been engaged in the chorus of one of the light opera companies at a salary of $18 a week. His education has been conducted as though he had not the slightest relation to a great artist but as one who must work his way up through his own study and hard efforts, and for this reason he was sent to Chicago to study away from her and from her ideas of things. It may be stated here that his entire musical education was received in this country as he only went abroad last Fall with his mother after several years of study in this country.

Schumann-Heink has been trying to rest ever since her return from Germany, but all to no avail as she has already appeared at several of the large musical festivals and she is unable to refuse in this as in many other cases where she would benefit by a little selfishness. Her life has always been devoted to the welfare of others—to such an extent indeed, that frequently it has all but cost her own. However, her days of slavery for other people's happiness have built for her not only a wonderful character, but much of this has gone into her art and as she says "In Art—Life; in Life—Truth."

Her attitude toward life and truth may be realized from a little occurrence which took place before she left for Europe last season. She received the visit of a reporter who came to investigate her private life her relations with her husband, William Rapp, and several other equally pertinent questions. She was found in the midst of a baking and was up to the elbows in flour when the gentleman was shown in. "So, you want to know how we get along in this household? Well, I suppose you could not refuse to come out here to ask me that question if you were requested to do so—impertinent as it is."

She was entertaining "Billy" in the kitchen and dusted him over with flower in her conversational energy and he looked the picture of contentment—indeed, he could not have appeared more at ease had she been the "cook" entertaining her best young man in the kitchen. After the man in search of a story had satisfied himself that Mr. and Mrs. Rapp were on the best possible terms, she said:

"Now, it was awfully nice of you to have come way out here to see Billy and me in our home, and I think you should have something for your trouble."

She followed the word with the deed, and sent him home with a basket full of fresh eggs, a pat of butter, and a loaf of fresh, warm bread, which she sent to his wife "with the compliments of Schumann-Heink."

EMILIE FRANCES BAUER.

Three Great Countries of India

Long Time Missionary, Now Visiting Portland, Pictures the Empire and Tells Its Needs.

[This article is written by Mrs. H. M. N. Armstrong, for 35 years a missionary to India. She is now visiting in Portland.]

INDIA, Burmah and Ceylon constitute the Indian Empire. These three countries, though geographically and constitutionally one, differ materially from one another in natural resources, and in the language, customs and religion of the peoples who dwell there.

India is perhaps best known by its appeal for relief in its constantly recurring famines. The country is so overpopulated that any diminution in the rainfall, any shortage of the crops, leaves the mass of the people as helpless as the cattle in their fields; they are entirely dependent on what each year produces.

Ceylon, at the southern extremity of the Indian Peninsula, juts out into the Indian Ocean, and is so surrounded by the sea that her hills are always well watered, and the country is full of a rank vegetation which leaves its inhabitants in no danger of lack of food.

Burmah lies to the east, with the Bay of Bengal washing its long coast line. The constant evaporation from the Indian Ocean sweeps over it in rain clouds, brought by the southwest monsoon, which blows from May to October; while the magnificent Irawaddy River flows from China down the whole length of the country, and the delta of the river stretches from Bassein to Tenneserim.

Burmah is the granary of the East. It raises annually thousands of tons of rice over and above what its inhabitants can consume. Its grand forests furnish teakwood for the world's manufacture, while the whole country is a mine of wealth, from its oil wells and ruby mines in the north, to its commerce and factories which center around Rangoon in the south.

Indians have come to know that if they can cross the Bay of Burman, they are beyond the reach of famine; and over 1,000,000 of them are today enrolled in the census of the population of Burmah. They are not all residents, but go and come in thousands every month, and while they remain in Burmah they throng the postoffices daily, sending remittances to their hungry homes, where they leave their families till they secure means to transfer them to the Eldorado they have found.

* * *

Rangoon, the third city in the Indian Empire, is more an Indian city than a Burman one. The Burmans, accustomed for generations back to live almost without labor, are a pleasure-loving and indolent race; they have no need to work to live, and do not see the use of delving to hoard what they must leave so soon. They are a generous race, living on the principle "freely ye have received, freely give," and lavish their hospitality on all comers. Indians have suffered from want and are glad to work when they can obtain such good results from their labor; so almost all the work of the country has fallen into their hands, except as they share it with the Chinese, who also are numerous in Burmah.

The Indian government has its center in Calcutta, and its executives are chiefly educated Indians; partly for this reason, and partly on account of the higher wages obtainable there, native college graduates have come to Burmah, and occupy the most lucrative and influential places in the country. They are Hindus and Mohammedans nominally but practically they are atheists. They have lost their faith in their sacred books and old superstitions, and yet they have had no access to the Bible. It is carefully excluded from all government schools. A Bengali gentleman, who had taken his degree of M. A. in Calcutta, said recently: "Our education deprives us of all our old beliefs, and gives us nothing in their place; it leaves us without a religion."

* * *

Rev. W. F. Armstrong, brother of T. J. Armstrong, of this city, was appointed in 1884 a missionary of the American Baptist Missionary Union to these Indian races in Burmah. For 25 years he and his wife, assisted in later years by their daughter and two sons, have carried on mission work among these people. They have won the confidence of many through the work done for their children in the mission schools. These teach in Teluga, Tamil, Hindustani, Bengali and Gujerati, and are attended by over 1000 children, all of whom have a Bible lesson every day. The largest school is in Rangoon, but there are also efficient schools in Maulmain, Mandalay, Thayetmyo, Bassein and other places.

The influence of these schools has been to turn the attention of thoughtful men to the fact that while England has given them freely her laws, her science, her philosophy and her arts, as a government she has withheld her religion; and a curiosity has arisen among many of them to know what the sacred book of the English teaches. These men are perplexed by the rivalry and dissension among those who are called Christians. Roman Catholics and Protestants of all classes, differing widely as they do in doctrine and in practice, all hold the Bible to be the book of God. Educated Indians, whose intellects are as acute as ours, and their spiritual susceptibilities as keen, do not want what they call Churchianity, but they want to find Christ for themselves in his word, and take their ideas at first hand from the book of God itself.

They come to the mission schools in groups and ask for help to study the Bible. Their attitude is shown in an incident which occurred recently in the Rangoon school. Mrs. Armstrong, who is now in Portland attending the meetings of the Northern Baptist Convention, teaches a Bible class for Hindoo and Mohammedan lads in the Rangoon school. One of these absented himself from the class, and, when questioned about it, said he would report the matter to his father, a wealthy Mogul merchant there. Next day his father came to the class and said: "My son tells me that he was reproved yesterday for not attending the Bible class." He was told that his son could not attend the school without also attending the Bible class; a Bible lesson every day was required from all the pupils. He drew himself up with great dignity in front of some twenty or thirty young men in the class, and said, "I have a Bible in my house, and read it every day; if my son does not attend the class regularly, send me word and I will thrash him soundly."

The effect upon the class was electrical. It was the testimony of a respectable Mohammedan to the estimation in which he held the Bible.

* * *

A Bible school for business and professional men is the most urgent need of the hour in Rangoon today. Such a school must be in the English language. This is the language of all colleges in the East, and enables all vernaculars to enjoy the benefit of the same Bible school. It should not be incorporated with existing societies, but be organized in Rangoon where the Indian gentlemen who ask for it can feel it is their own. Foreign Mission Societies are working on denominational lines and for the most part in the vernaculars. Their missionaries go to the poor, the ignorant, the heathen, in the popular acceptation of that term. A Bible school is needed for a totally different class, who have no need of mission work, as that is generally understood. They ask for a Bible school untrammeled by Western thought and Western schism, where they can find out for themselves what the Bible is and what it teaches.

Mrs. Armstrong while at home on furlough is endeavoring to raise a fund of $3000 per year, guaranteed for five years. It is proposed to raise this sum in pledges payable yearly, and organize the school as soon as this fund is raised. The permanent support of the school will be arranged for later on.

This is a new departure in foreign mission work to meet new conditions in the East, but it has already met with many marks of divine favor. Who is willing to consecrate his service this day unto the Lord, that a living temple may be reared for him in India founded on the word of God?

H. M. N. ARMSTRONG.

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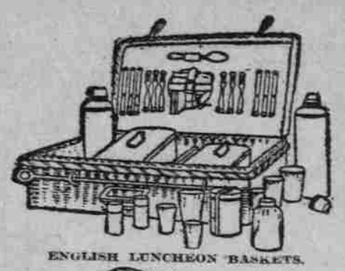

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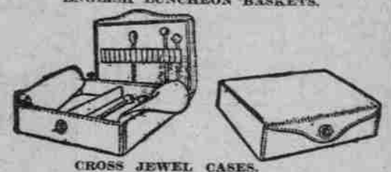

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