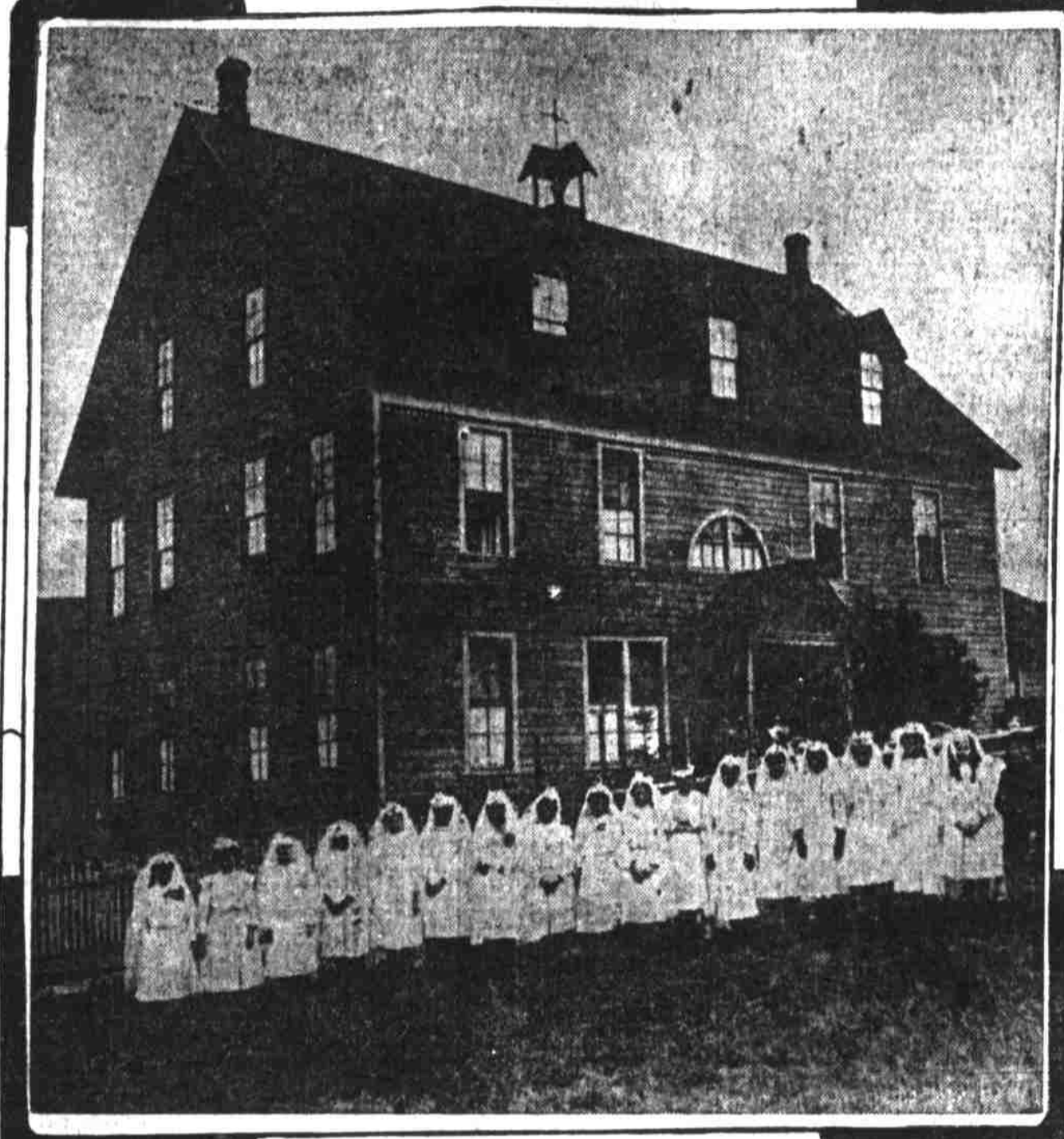


# ST. ANDREW'S JESUIT MISSION FOR INDIANS

History of Institution Where Young Umatillas Are Taught the Arts and Crafts of the White Man—Founded by Arduous Efforts of Father Grassi—Constantly Increasing Attendance Shows Success—Influence Reflected in Home Life of Aborigine



Boys' Dormitory—Band of Indian Boys at St. Andrew's Jesuit Mission.—Photo by Moorehouse.

work of a genius. A band composed of 15 boys is one of the leading features of this school.

**History of School.**

In the summer of 1858 the Jesuit fathers, at the repeated requests of the archbishop of Oregon, consented to accept the arduous task of establishing a mission. Although previous to this the Jesuit missionaries, especially Fathers Cataldo and Morvilia, had made repeated missionary excursions to the reservation, yet Father Grassi had the honor of being the first resident Jesuit pastor. Here a large field was open to Father Grassi's zeal. His first thought therefore was to build a new Catholic school on the reservation, and he left no stone unturned till his desire, which at that time seemed to be almost an impossibility, was realized. After untold hardships an appropriation of 150 acres was obtained from the government for school purposes, under President Cleveland's first administration. After the school was well under way a few years later the father died after a few days of illness, and under the old mission church, not far from where the new church now stands, rests the remains of the well-known missionary.

The main support of the school, from the advent of the Jesuit fathers to the present time has been Mother Catherine, known as Miss Kate Drexel, through whose Christian charity so much has been done for the welfare of the Indian and the negro.

In the past several years new additions have been made by the increasing number of children. There is now a hall, a church and two large brick buildings, one a girls' and one a boys' dormitory. Here fathers, mothers, sisters and brothers of the Catholic faith have labored faithfully for years. Father J. Chianale, who has been in charge for many years, says that the term just closed has been one of the most successful in the history of the school.

**Hundreds Educated.**

The government school, which is a few miles distant, also has an attendance of from 60 to 100 Indian children each term.

Hundreds of bright Indian boys and girls are slipping out from the different schools each year. It is customary to herald the release of educated Indians to the blanket, while hundreds pursue

**Girls' Dormitory—Indian Children Making First Communion.—Photo by Moorehouse.**

By Lula R. Lorenz.

ST. ANDREW'S JESUIT mission is situated on the slope of the Blue mountains, about 10 miles south and east of Pendleton. Rich waving fields of grain are almost surrounding, not far from where flows

## "GIFT OF TONGUES" GIVEN CHRISTIANS

Wonderful Psychic and Religious Phenomena Among the Orphans and Girl-Widows of Pandita Ramabai's Asylum as Described by an Eye Witness—An Extraordinary "Revival" in Parts of India

By William T. Ellis.

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**K**EDGAON, India—I have stumbled upon an extraordinary religious manifestation, as remarkable as anything in connection with the great revival in Wales. So startling and wonderful is it that I feel quite unwilling to pass an opinion upon it, so I shall simply narrate, soberly and consecutively, what I have seen and heard concerning this "baptism with fire," and pouring out of "the gift of tongues," whereby ignorant Hindu girls speak in Sanskrit, Hebrew, Greek, English and other languages as yet unidentified.

The name of Pandita Ramabai, "the Hindu widow," is known among educated people all over the world. She is the most famous of all Hindu women. There is an International "Pandita Ramabai association," which cooperates with her in her work of rescuing, training and caring for high caste widows. She, more than any woman, has made known to the world the horrors of the child widow's lot in India. Hereafter a high caste widow, of rare gifts and education, her appeal has been made to people of culture; nor was her work regarded as strictly religious or missionary, not being associated with any religious body.

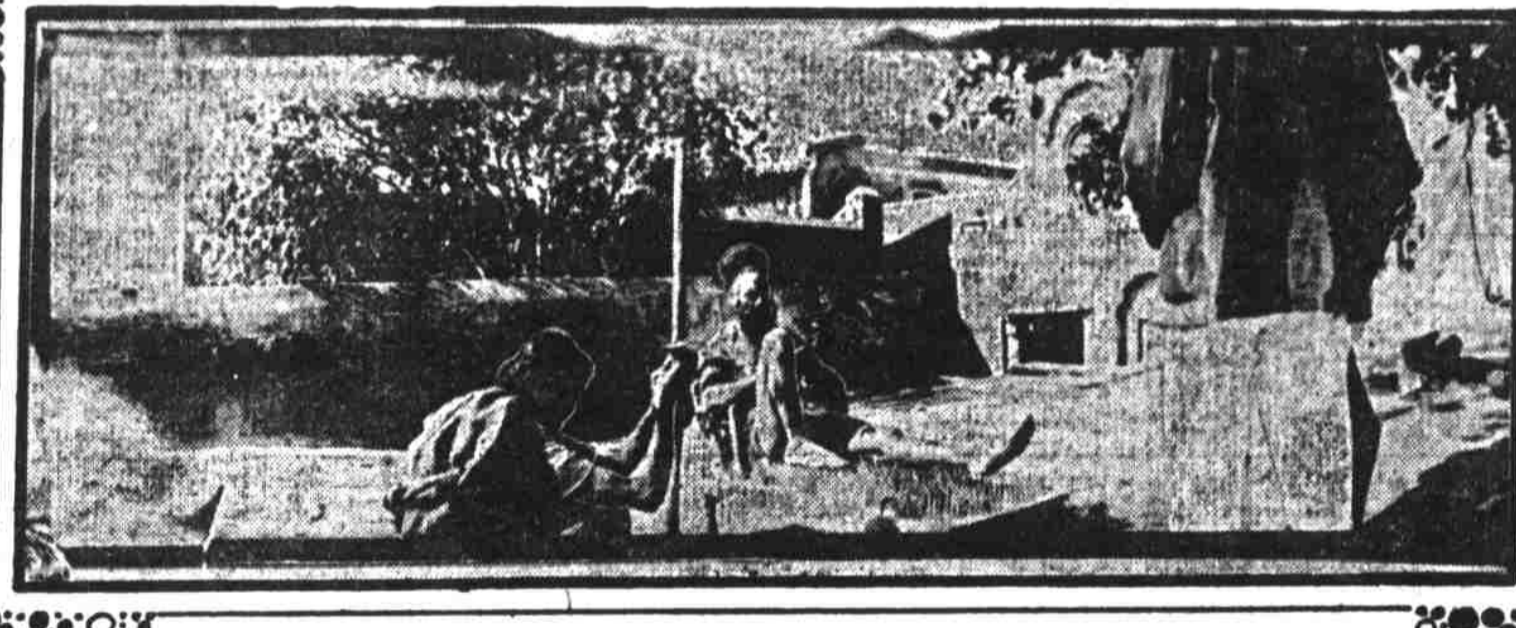


PANDITA RAMABAI DONGRE MEDHAVI.

**World-Famous Work.**

Ten years ago, at the time of the great famine, Ramabai took hundreds of famine orphans, and ever since she has had about 1,400 widows and orphans and deserted girls under her care, as well as 100 famine boys. All caste lines are now down, and the whole immense work is known as the Mukti mission, although in certain respects the original enterprise for widows maintains its separate identity.

Because of the fame of Pandita Ramabai, and because of the greatness of her work, I conceived it to be my duty to take the hot journey out to Kedgaon. Were it not for the more important incidents which follow, I should tell at some length the story of this great settlement, with its wide acres of farm land, its modest buildings, and its varied forms of industry. Study and work are the rule for every girl; clothes for that multitude must all be woven on the spot, and the industrial plant is almost uncommenced. English women guided me faithfully to every spot of the settlement that she thought of interest, from the cinderstone to the steam engine and the dyeing vat. But not a word did she say that would lead me into a knowledge of what is by all means the most noteworthy fact concerning this famous institution.



A HINDU "HOLY MAN" WHO IS SITTING ON SPIKES, BENARES.

**Stumbling on a Revival.**

Of course, I was aware of the unusual religious experiences reported from many Christian communities in India; but I have never associated this sort of thing with Pandita Ramabai's work; probably because some of her foremost supporters in America are identified with the "new theology" which has meant room for the camp meeting type of "old-time religion." My first clue was a pamphlet which I chanced to pick up, relating strange spiritual experiences on the part of some of Ramabai's girls. I began to ask questions, which were answered, I thought with seeming reluctance, and discovered that this revival was still under way.

For half an hour I had been hearing strange sounds, now of one person shouting in a high voice, now of the mingled utterance of a crowd, and now of song. At last it settled down into a steady "It is the girls' prayer meeting," was the answer. "Could I visit?" I pointedly asked my guide, after a minute had proved unavailing. "Why, I suppose so. 'Till see." In a few minutes I found myself witnessing a scene utterly without parallel in my experience of religious gatherings.

**Tumult of Praying Girls.**

In a large, bare room with cement floor, were gathered between 30 and 40 girls, ranging in age from 12 to 20. By a table set a sweet-faced, refined, native young woman, watching soberly, attentively and without disapproval the scene

telling what God had done for her, and exhorting them to repentance. The next evening, while Ramabai was expounding John 8, in her usual quiet way, the Holy Spirit descended, and the girls all began to pray aloud so that she had to cease talking. All in the room were weeping and praying, some kneeling, some sitting, some standing, many with hands outstretched to God. Promises and words of help were of no avail.

**Most Famous Indian Women.**

Ramabai herself is a quiet, strong personality. She dresses after the Hindu fashion, but in white, and her hair is short, for she is a widow. She elects to sit on a low stool at the feet of the person with whom she converses, for the sake of better hearing. While we were talking her grown daughter, Monoramabai, her first assistant in the work, sat on the floor with her arm about her mother, and occasionally interjected a pertinent word. Ramabai with the suffix of "bai" means "Mrs." or "Miss") speaks simply, naturally and directly. So she told me of the growth of Shakti Sadan, the work for widows, and one of the Mukti mission, the whole supported by faith. Then, passing on to a visit to Keswick, England, two years ago she related how she had reunited with a band of spiritually minded persons who were praying for a world revival. In 1905 she began to pray with other tongues, nor do we in any wise call special attention to them. We try to weed out the false from the true, for there are other spirits than the Holy Spirit, and when a girl begins to try to speak in another tongue, apparently imitating the other girls, without mentioning the name of blood of Jesus, I go up to her and speak to her, or touch her on the shoulder, and she stops at once; whereas, if a girl is praying in the spirit I cannot stop her, no matter how sharply I speak to her or shake her.

**Wonderful Gift of Tongues.**

"My hearing is peculiar," continued Ramabai, "in that I can understand most clearly when there is a loud noise (a well-known characteristic of the partially deaf) and I move among the girls

## DOES NOT UNDERSTAND WOMEN--

Femininity Does Not Proceed Like the Flea, by Leaps and Jumps

By Irene Gardner.

**T**HERE are many critics who say that as an analyst of human character the French novelist, Honoré de Balzac, has never been equaled, and that in his analysis of women he shows his gifts to the utmost.

Most of these critics have been men. Whether women would agree with them is a question.

For instance, Balzac says: "No man has yet discovered the means of giving friendly advice to women—not even to his own."

His own statement is almost enough to undermine Balzac's reputation. For who ever heard of a woman who wasn't just hungering and thirsting for advice from men, and having received it, didn't follow it to the letter? The very ideal! Score one against Balzac.

Then, again, he says: "Most women proceed like the flea by leaps and jumps."

It is a good thing he qualified that by saying "most," but even so he showed his lack of discernment when it comes to feminine character. Any one who observes that all girls are alike, and to do with women knows that they are the most discreet and cautious of individuals, never making the slightest move without weighing its results carefully. Why, some of them will spend three days just buying one dress. They want to be perfectly sure they are getting the prettiest thing in town for the money. If they proceed by leaps and jumps they'd be satisfied with one of the first dozen patterns the clerks showed them.

No, Balzac never went shopping with a woman, else he'd never have written that sentence, and having written it, shopping with her, how can he be expected to really understand her nature?

And, again, he says: "The great unknown heroes are the husbands of women whom it is as difficult to live with as it was for Napoleon to gain supremacy over nations after nation, and it takes as much philosophy to understand married life as it did to make Despatches famous."

If this be true, and many a married Napoleon has died uncrowned and unknown, it is a pity that Balzac has reproduced the great martyrdoms of history, the only difference being that their martyrdom has passed unnoticed. And which, think you, would number more, the unknown Napoleons and Despatches of married life, or the unknown women martyrs?

And here's another axiom of his along the same line: "The man who can govern a woman can govern a nation."

That's making it worse, for it is a pretty formidable creature, if it be true that all men who can govern women are capable of governing a nation, then there are millions of men who've never had a chance to fulfill their true destiny. Unrecognized presidents and kings are to be met by the hundreds among married men every day.

According to another saying of this writer, "Women base their opinions of men wholly on their feelings for women love us they forgive us everything, even our crimes. When they do not love us they give us credit for nothing, not even our virtues."

Tut, tut! Women are wholly impartial in their estimate of men. Because they love one does not keep them from seeing any number of traits in others that they'd like to have their loved ones possess. Why didn't Balzac say that when women learn to love one man it opens their eyes to the attractive qualities in all men? That would have been nearer the truth.

But all this is nothing to the lack of discernment he showed when he said, "Women is a charming creature, who changes her heart as easily as her gloves." The whole world knows that once a woman has her affections got to enter a breach of promise and to prove it. Women are the very soul of constancy. "It is only men who are ever fickle." This fact is so obvious there's no use in saying anything more about it.

Just these few quotations will show how incapable Balzac was of understanding women. It would seem strange that he ever got a reputation for understanding them better than any other writer were it not that nearly all literary critics are men. This fact explains it all.