

HISTORIC PAGEANT IS POPULAR AMUSEMENT

Old-Time Happenings Depicted by Modern Mimmers Catch the Popular Fancy in England--American History Presents Many Opportunities for the Successful Production of Pageant Plays on This Side of the Ocean

LONDON.—Historic pageants have become so popular in England that though the first of them was held only two years ago, no less than a dozen are being given this summer in as many different towns of John Bull's tight little island. Next year there probably will be twice as many. Before many years have elapsed it is likely that every town in England with any claim to historic renown will have held its open-air theatricals depicting memorable scenes in its annals.

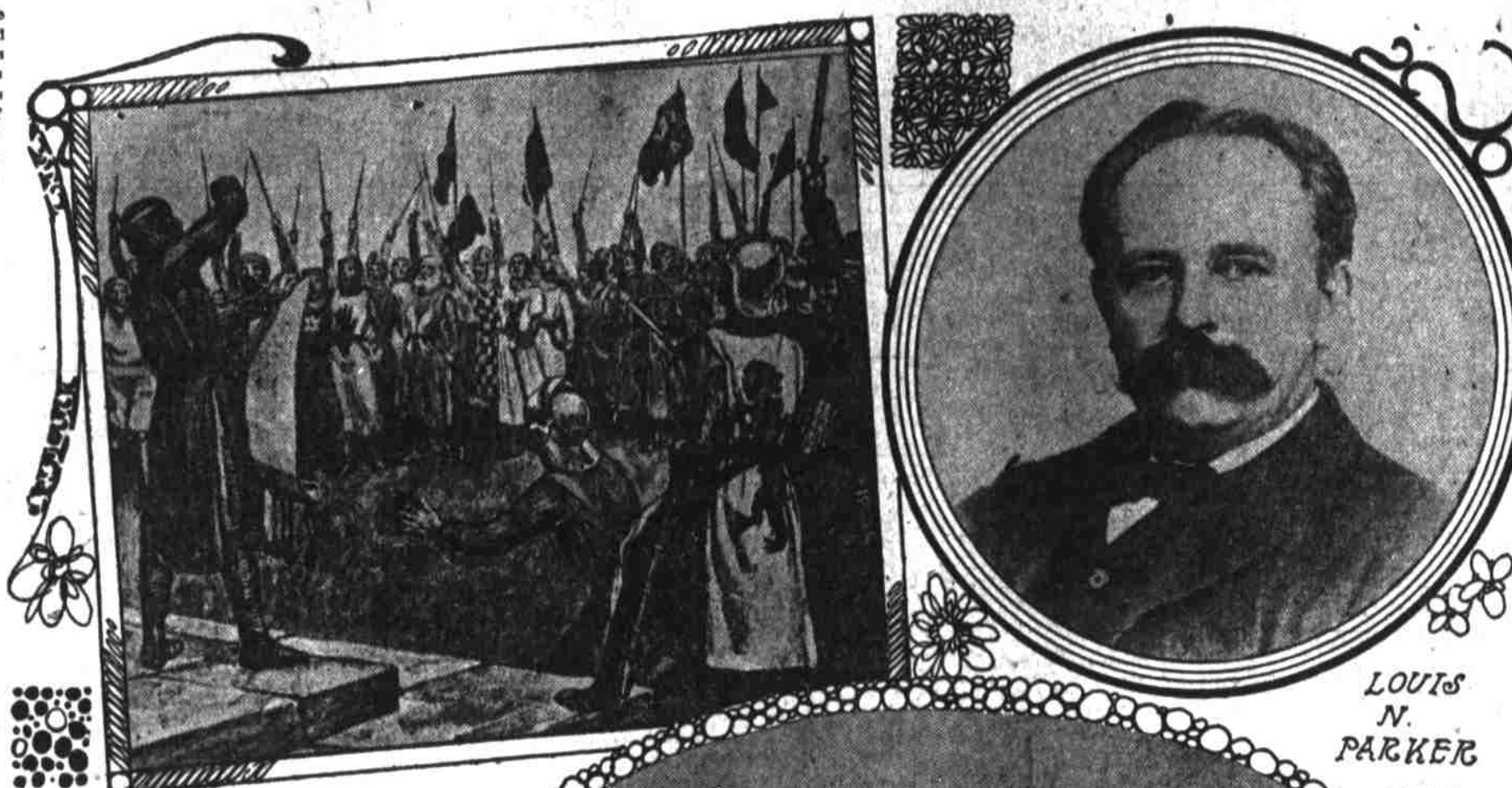
The secret of the popularity of this form of entertainment is not far to seek. They afford realistic glimpses of the past such as can be obtained in no other way. They present lessons in history in the most attractive form. They encourage civic pride and local research into the manners and customs of old times. They are far more interesting than ordinary "exhibitions" with their monotonous repetitions of things most of us have seen before. No spectators were more enthusiastic over them than American visitors. Mark Twain, for example, declared when he landed in this country recently, that one of the things he most wanted to see was the Oxford pageant.

And that suggests the query: Why should not America have its historic pageants, too? History there does not go so far back as here, by a long way, but what there is of it is extremely picturesque and by no means lacking in thrilling scenes. There are no armor-clad knights concerned in it, but redskins in their war paint, from a spectacular view, would be just as effective. The early settlements, the Indian fights, the colonial wars, the revolution, the war of 1812—not to carry it any further—afford material for vivid tableaux of fascinating interest that would present an epitome of progress and development well worth seeing.

Dubbed Pageant King.

The man who knows more about historic pageants than any other man in the world is Louis Napoleon Parker, well known to fame as a dramatic author before he entered fields of renown. It was he who first introduced the historic pageant to England at Sherborne two years ago. He has now three pageants on hand, and might, if he chose, keep busy at them for the rest of his days. He has been dubbed the pageant king, and he is marching on from victory to victory with Gargantuan strides. Truly he is a wonderful man. He digs out history from burrows and barrows and castle moats, and shrines and sarcophagi, and clothes the dead body of it with color and glory—and gold! His pageants pay handsome dividends.

Parker, who is best known in the United States as the co-author of "Romeo and Juliet," was born in France, educated in Germany and has done his work in England. His mother was English, but his father was an American and his grandfather a chief justice of Massachusetts. So, he says, he is a bit of all influences, "but primarily a Boston man."

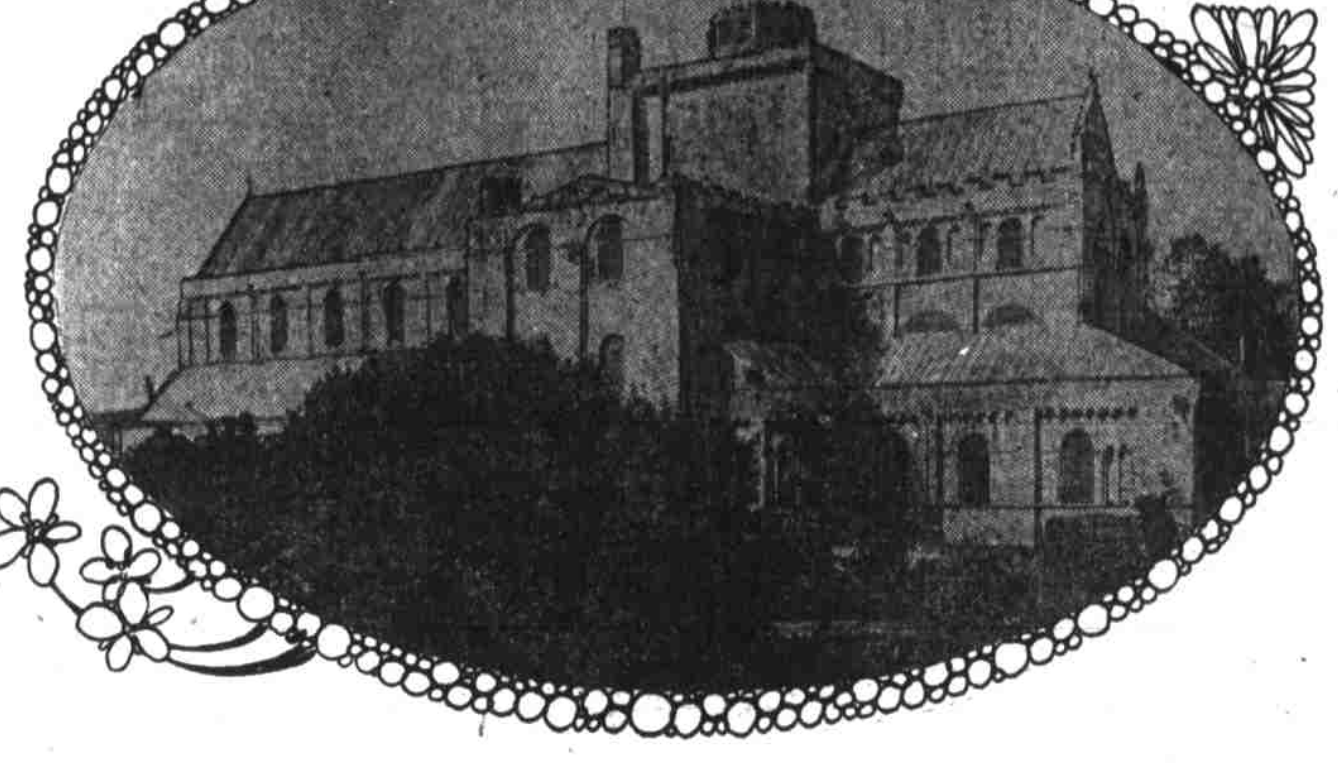


Scene From Bury St. Edmunds Pageant.

Plymouth Is Ideal.

"My knowledge of American history," he said, modestly, when I had propounded my query to him, "is limited, but I should say that towns in America with histories suited to reproduction in the form of pageants are rare. But there are a few of them that would lend themselves to such a purpose admirably. Plymouth, Massachusetts, for instance, would be an ideal place for such a show. I could imagine none better in America. According to my ideas, speaking offhand, an historic pageant there should be worked out something like this: The first tableau should depict a scene in the English town from whence it takes its name. Successive tableaux should represent the landing of the Pilgrim fathers, the trials of the settlers and their struggles with the Indians, the split with the motherland, and so on through the independent history of the country.

"Salem, Massachusetts, is another town that affords abundant material for an historic pageant, the witch incident,



Ramsey Abbey, Whose Thousandth Anniversary Has Just Been Commemorated by an Historic Pageant.

especially, being well adapted to dramatic representation. Boston is another city that has the necessary history, but fine city though it is, from what I have seen of it, I should say its people are too busy to bother about pageants. This same is true of New York. Its population is too cosmopolitan and too much absorbed in trade and commerce to enter with enthusiasm into the preparation of an historic pageant. There are many people there who know nothing and care nothing about the history of the city."

Are Not Limited.

The towns in America whose history goes back far enough to afford good material for the presentation of pageants in them are by no means so limited as Mr. Parker appears to think. Anybody familiar with American history could easily specify a dozen or more that would well answer the purpose. But an historic pageant is not a matter to be undertaken lightly. That Americans who may be disposed to take the matter up may get some inkling of how to set to work I asked Mr. Parker to give me his idea of what a pageant should be like and how it should be constructed.

"Briefly," he said, "it is a very dignified and impressive display of the history of the town in which it takes place, from its earliest origins down to some date, not too modern. This is set forth in the shape of a drama divided into scenes, each of which deal with a definite event or period, and is a complete little play in itself, acted by its own performers whose share in the whole is limited to their own scene. It is aided and adorned by every device which the dramatist can think of, such as battles, choruses, dances, processions—not processions for their own sakes, but such as occur naturally in the course of the drama—it is expressed in such forms of dialogue as are most suitable to the event represented; in prose, in blank verse, in rhyme, in song, in all the resources of language, and brought into unity by the narrative chorus, a choir of male voices, whose function it is to tell the audience what is about to happen, what is happening and what has happened."

History Is Necessary.

"It is acted on a site intimately connected with the history of the town. Without such a site, itself kindling the imaginations both of the performers and the audience with visions of the events which have made it sacred ground, I cannot conceive the possibility of a pageant. At Sherborne it took place within the ruins of the old castle built by the redoubtable Roger of Caen, Abbot of Sherborne and Bishop of Sarum. At Warwick it took place in the grounds of Warwick castle and our Queen Elizabeth spoke the actual words on the actual spot upon which the original queen uttered them more than 300 years ago. At Bury St. Edmunds we get even into closer touch with the past. For there we play within the precincts of the ruined monastery. Our shrine, Saint Edmund will stand within a few yards of where the verti-

able shrine stood; our Abbot Samson will move where his sturdy prototype moved daily have been seen; our twenty-five barons will assemble to swear the Magna Carta from King John within a few feet of the spot on which the original barons met."

It would be hard to come anywhere near matching such sites in America, where little sanctity attaches to historic associations and traditions, but it would not be a difficult matter nor a very costly one to reconstruct in a temporary fashion, sufficient for scenic purposes, buildings that have been destroyed.

Selecting Performers.

"The work of selecting the performers for the pageants," continued Mr. Parker, "is a very considerable one as may be judged from the fact that at Bury St. Edmunds 2,000 take part. I interviewed each performer, and allotted 200 speaking parts. This work alone occupied several months. It is essential in a pageant-play that each performer should be thoroughly well suited for his or her part, so far as personal appearance goes. It does not matter so much about their abilities as actors and actresses. The great thing was to get people who looked their parts.

"Having allotted the parts, the next thing is to start rehearsals. Rehearsing a pageant-play I can only describe as a gigantic undertaking. It is, of course, performed in the open air, over a considerable extent of ground—considerable that is, compared to an ordinary stage.

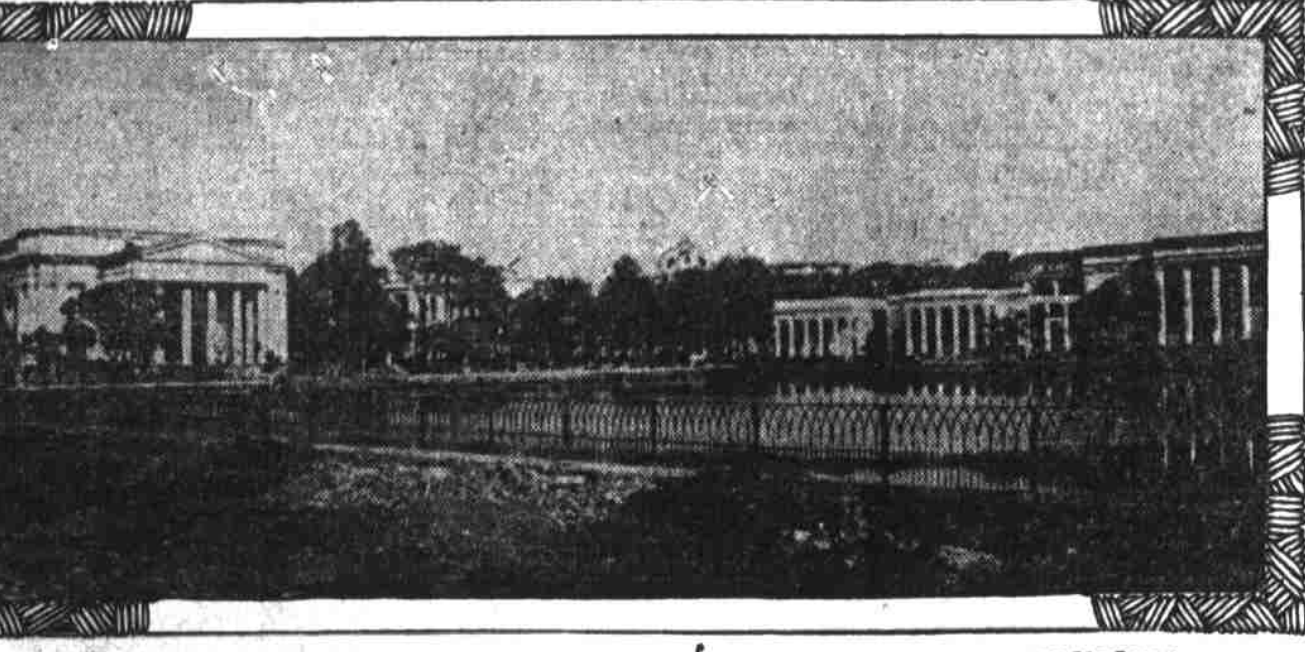
"During rehearsals I stand on the roof of a building in the pageant ground, and shout out my directions to the 2,000 performers. I use a megaphone, as otherwise my voice would not be heard by all, and I have, of course, among the performers the assistance of several lieutenants, who really help me in getting the pageant into proper working order.

Costly Undertaking.

"A pageant is a costly undertaking, and there is a growing desire to produce them on a more elaborate and expensive scale than I think is wise or necessary. Seven thousand pounds will be spent in producing the Bury St. Edmunds pageant, which will take six days to play, and it will be on different lines from any other pageant yet produced. The book of the play took me twelve months to complete.

"According to my scheme," continued Mr. Parker, "a scheme I have hitherto carried out and shall persist in during the three more years I propose to continue the work, every costume and every property, every single thing in short used in the pageant, is as far as is humanly possible designed and made by the townsfolk themselves. In my opinion it is not the actual pageant week, however successful, which is the chief feature of this movement, but rather the previous year or fifteen months of preparation. I claim for my pageants that they have been the means of discovering an immense amount of buried talent in the towns through which I have passed and of utilizing that talent in a remarkable manner."

OMINOUS MUTTERING HEARD IN INDIA--Independence Movement With the Slogan "India for the Indians"



College Buildings, Calcutta.

By William T. Ellis.
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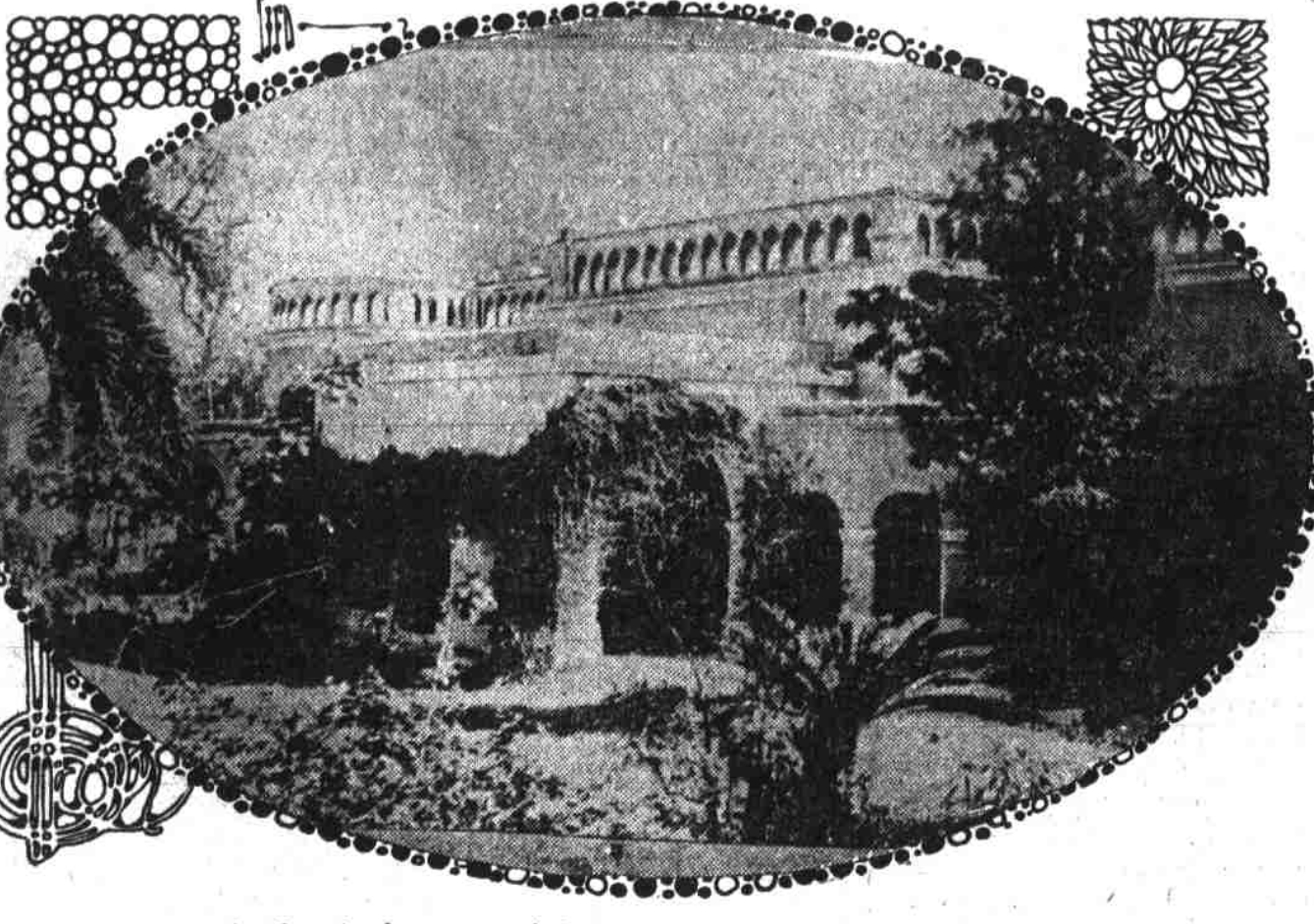
ALCUTTA, India.—It is serious ignorance of the world's big news to be unaware that there is at present in India a widespread sentiment of resentment, if not actual revolt, against Great Britain, which may at any time find sporadic expression in revolution. Great Britain, with the self-confidence of the strong, does not seem to be paying much attention to the matter, although some persons, recalling that this year marks the fiftieth anniversary of the mutiny, are nervously calling public attention to certain disturbing signs.

Anyone who gets as close to the natives as the missionary does—which is far closer than any other white man—knows that the foremost subject of thought and agitation among them is what they consider their wrongs at the hands of the government. They claim that they are being dealt with in high-handed and oppressive fashion; that they are denied anything approaching a proper measure of self-government; that the public offices are open to them in a decreasing degree, and that, in short, India is being ruled for the welfare of Great Britain, and not of India.

The "India for Indians" Cry.

Now a fair-minded observer cannot by any means agree with all of the positions of the Indian agitators; nor can he withhold a great deal of admiration for the fairness and disinterestedness of the British officials. Nevertheless, he is bound to recognize the seriousness, not to say ominousness, of this "Swadeshi" or "India for the Indians" agitation. Without putting much credence in the talk of a national uprising against the white man's rule (as one precaution, the native troops have never been permitted to serve in the "Swadeshi" movement), it cannot be denied that the deep-flooding, ever-increasing and widely-manifested tide of India's national sentiment is worthy of most serious consideration.

In every city of the empire the "Swadeshi" signs may be seen in abundance on the stores of tradesmen who have pledged themselves to deal in India-made wares exclusively. This commercial and industrial side of the "Swadeshi" movement has a direct relation to the industrial teaching in mission schools. The native papers are full of "Swadeshi" articles, and it is not wholly absent from the praiseworthy national missionary organization which Indians have organized, the object being to further the evangelization by native Chris-



Once a heathen tomb; now a missionary home for homeless women, Lucknow.

tians alone, unaided by foreigners. Furthermore, one frequently runs across "Swadeshi" mass meetings; I found one under way in College square here, with hundreds of students listening eagerly to the impassioned speeches. It was rather surprising that the Y. M. C. A. student leaders were able to gather a crowd, fully half as large, only 50 yards away.

The oriental dearly loves intrigue and agitation; especially is this true of the Bengali "babus," or educated Bengalis, who are foremost in the "Swadeshi" movement. The Bengali, contemptuously declares the Briton, is an idle, boastful talker, and neither a fighter nor a worker. My own inquiries developed the repeated assurance on the part of informed persons, that the "Swadeshi" degree, at least, extended to the villages, which contain 90 per cent of the population. Bearing in mind the undoubted fact that India is simply men, and the potency of this new national movement, it is evident that mission work

Making Men of Outcasts.

Whatever tends to put the stigma of manhood into this people contributes indirectly to the missionary undertaking. For the first and last factor of Indian life is the caste system, which dooms the majority of the people to a lot esteemed lower than that of the cow. If it were not for this caste system, with its unbridgeable divisions, no foreign power could long control this nation of 300,000,000 people. This same spirit of self-government and ambition leads a man to dull acceptance of his lot, rather than to a cherishing of his caste, which marks the westerner, and which marks the nation from development, so that its golden age is in the past. The greatest need of India is simply men.

As is well known, the converts of the missionaries have been chiefly from the

lowest classes—those who are below caste. In fact, the outcasts, the sweepers. Having nothing to lose by accepting Christianity, thousands of these have embraced the gospel; and they are today entering the Christian church in large numbers. The motives of many are doubtless mixed, but they at least afford the missionary material on which to work. The material is not of the best, but it is human. Here, as in all heathen lands, it is to be borne in mind that the missionary is really after his convert's grandchildren; no missionary known to me expects to see a completely transformed and Christianized people come out of raw heathendom.

So he bears with the short-comings of his Christians. He laboriously tries to set them on their feet, and though they fall a hundred times from the deals of self-respect and self-support, coming to him with the bland assurance, "You are my father and my mother; please help me," he does not lose heart. For he has ever before his eyes the spectacle of outcasts who have been made over into noble men and women by the power of the Christian religion.

How Sons Excel Fathers.

Undoubtedly the missionaries are transforming their people. One of the Methodist missionaries at Lucknow

the mission schools are teaching the manual arts and in modern fashion, so that new enterprises for the winning of the livelihood are being created and old ones revived.

For the Christians, be it understood, are practically a caste by themselves in most places. They are cast off by their families, friends and coreligionists; and it is necessary that some means of livelihood, not dependent upon neighborhood favor, be taught them. Thus industrial training has a most practical relation to missionary success; since not all, nor in these days of great ingathering, a very large percentage of the native Christians can be employed by the missionaries in any capacity.

The powerful social leverage which is exerted by female education in a land where women are kept behind the curtain, is almost incomprehensible to one accustomed to the liberty of the west and to the equality of the sexes. The missionaries have far-sightedly set to work to make the very springs of India society Christian.

Snakes and Plagues.

Physical hardships are more numerous for missionaries in India than for those in any oriental land. I came to India in the hot season; some missionaries were cruel enough to gloat over this fact, for most travelers see India only in its delightful "cool" season, and then wonder why anybody should complain of the climate. The missionaries have my sympathy; people who work as they do in a temperature ranging up to 150 degrees are not out for a pleasant time. Trying to accompany them, their rounds nearly finished me; hereafter I prefer to read about their labors in a book.

Accustomed though the American be to the plague as an occasional horror which merely peeps in at one of our resorts, it is not altogether pleasant to realize that the native quarters of cities where the deaths from plague number more than 200 a day. Yet there lies the missionary's lot, and he will explain that very few white persons die from plague, although cholera exacts a heavy toll. Nobody seems to know just what the plague is; even the natives have come to a hazy realization of the fact that it is transmitted by some sort of dirt germ. Therefore, during plague season many natives may be seen wearing shoes and sandals to avoid cuts on their feet through which the plague might enter.

Snakes are a real peril in India, some 10,000 persons dying annually from snake bites. A certain missionary upon whom I called had a more than a mere snake for a pet. He explained that they dare not trust a child outdoors for a minute alone because of the danger from snakes. Altogether missionary work in India is not an Edoenic experience—especially since at some places the missionaries labor for years without a convert. One British veteran has had only three converts in 15 years. At Benares the three strong missions average only two or three conversions a year.

Our Prize Gunners.

From the Navy.

The result of the recent target practice shows a notable increase in the general efficiency of American naval gunners.

The scores which have just been announced indicate that this year there are 10 star ships (those whose final merit is at least 85 per cent of that of the trophy winner of their class), whereas last year there were only three.

Last year the average final merit of all ships was 64 per cent of the highest final merit, while this year it is 71 per cent.

Another remarkable fact in connection with the result is that the efficiency of the Pacific squadron, which was the smallest in final merit last year, is this year the highest of all the squadrons.

The ships which compose the second squadron of the Pacific fleet, and were last year the Pacific squadron, under command of Rear Admiral Swinburne, won all that they could win—that is, the cruiser, gunboat and torpedo-boat trophies.

The battleship trophy, of course, went to the Atlantic fleet; as there is no battleship in the second squadron of the Pacific fleet. The final merit of Admiral Swinburne's squadron is 50 per cent higher than that of the next highest squadron.

KIPLING NOT "IN IT" WITH TWAIN--American Humorist Outshines Englishman When Degrees Are Conferred Upon Notables at Oxford



Mark Twain in his robes as doctor of letters leaving the Sheldonian theatre, Oxford, after receiving the university's honorary degree. In the doorway, at the rear of the photograph, is Sir Henry Campbell-Bannerman, the English prime minister.

LONDON.—Here is a photograph of Mark Twain clad in the robes he wore when Oxford, the "Mother of Universities," conferred upon him the degree of doctor of letters—"D. Litt." By the time it reaches you the cables will have made the story of the ceremony ancient history. But Americans will like to see how he appeared on that memorable occasion. The gown is white and the hood is of brilliant scarlet. With his grand head and snow-white shock of hair, he looked fine in it and was quite the most imposing figure among all the notables who received honorary degrees with him.

Among them, as you know, was Kipling. When there was a rage for these sorts of contests a few years back Kipling almost invariably led the polls as the most popular of English authors. I think he has lost ground since then. Anyhow, anyone who observed the demonstration which greeted the two men could have no doubt that Mark Twain stands a long way ahead of him in the public regard. He and more loudly cheered than the prime minister. No English writer now before the public in the public eye.

has aroused in England anything like the outbursts of good will that Mark Twain has received here wherever he has gone. I have never witnessed anything to compare with it. It is the man himself, far more than the author, who excites it. The genial American humorist has some mysterious affection-compelling magic about him which, I think, English folk are not so ready to feel even than Americans. They just love him—nothing else expresses it.

When Authors' Works in Demand.

From the Cleveland Leader.

"We are obliged to watch the daily papers studiously in order to keep prepared for the demand for certain books and the works of certain authors," said one of the assistant librarians at the Cleveland public library a day or two ago.

"Whenever a prominent author dies, gets married or figures prominently in the newspapers in any way there is a great increase in the demand for his books. The same is true when a novel is dramatized. I don't know whether the book stores have the same trouble or not if they do I should think it would pay an author to keep doing something every little while that would place him in the public eye."