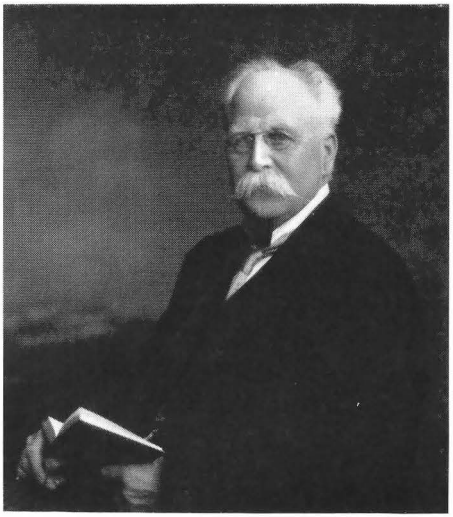
This book tells the story of forty-three years of compassionate service to leprosy sufferers. It begins in a drawing room in a Dublin suburb, and ends in places as far apart as India, China and Korea. Although the book covers only the years 1874-1917, it is published during the ninetieth anniversary year of The Mission to Lepers and, at a later date, it is hoped to continue the story from the end of the First World War to the middle of the twentieth century.



Wellesley C. Bailey

Honoré Daumier's "The Good Samaritan" is reproduced with acknowledgement to The Burrell Collection, Glasgow Art Gallery and Museum.

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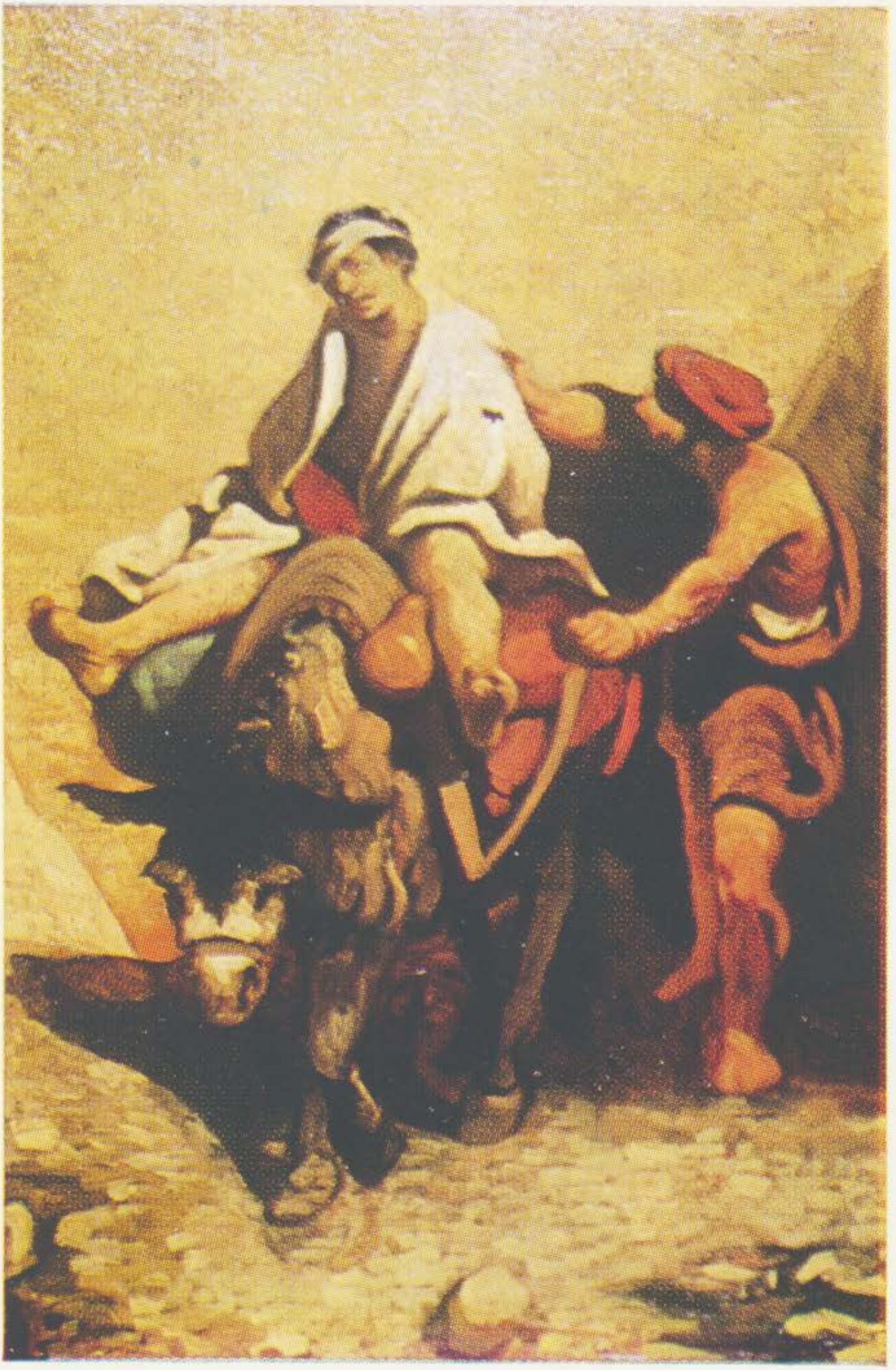
AN INN CALLED WELCOME



"He . . . . . set him on his own beast, and brought him to an inn, and took care of him." St. Luke 10: 34

THE STORY OF
THE MISSION TO LEPERS
1874-1917

AN INN CALLED WELCOME

by

A. DONALD MILLER

THE MISSION TO LEPERS
7 BLOOMSBURY SQUARE
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INTRODUCTION

There are one or two observations to make in introducing this book to the reader.

It records the first part of the history of The Mission to Lepers, covering the period during which its founder, Wellesley Cosby Bailey, led the work from 1874 until his retirement in 1917. Since his own personal service to leprosy sufferers began in 1869 the story really begins then. It is intended that the second part, from 1917 until the present time, should be the subject of another volume, probably to be prepared by another writer. The publication of the present book marks the completion of the ninetieth year of the Mission's activities.

The situation of leprosy sufferers today has in many ways changed from the one in which the pioneers of missionary leprosy work in the nineteenth and early twentieth centuries engaged in their task. They began in simple, uncalculating compassion to care for those who were the most sadly afflicted victims of the disease —physically, socially and spiritually. Theirs was indeed a mission to 'lepers'. The word carried then, as unhappily it still does, overtones of meaning beyond its literal one. All too often the sufferer was regarded by his neighbours with fear, treated with contempt or neglected by avoidance. The Mission to Lepers began as a work to counter and contradict this avoidance and contempt and fear. It met fear with love, contempt with compassion, and avoidance with involvement. It

was not a Society primarily concerned with the nature and treatment of the disease. Its concern was a total one, not only with the disease medically but also with its effects in social ostracism, physical want and spiritual distress. It did not make a hard division between the sacred and the secular, or between temporal and eternal needs. The total man called for total help in his total need.

As always, compassionate motive issued in constructive action. The labours of the pioneers to supply simple hospitality provided a starting-point for advances in medical treatment and the awakening of more enlightened social attitudes. The hospice led to the hospital. Today leprosy is no longer an untreatable disease. That is why the title of the Mission, a natural choice when it was founded, is becoming anachronistic and capable of misinterpretation. And for that reason the Council is proposing to members of the Mission that, despite the obstacles involved in altering the familiar and respected name 'The Mission to Lepers', it should be changed.

For some years now the Mission has deliberately avoided the use of the word 'leper' except in its title and when quoting the *ipsissima verba* of others. And in this book that practice has been followed, though because quotations are frequent, and are taken from the period when the word 'leper' was accepted universally, the word inevitably appears frequently. But it needs to be remembered that it was always used in a spirit of dedicated love by those who were serving leprosy sufferers and because they of all people were precisely the ones who knew what distress was involved in the leprosy victim's lot. In other quotations the

exact words of the writers have also been strictly adhered to, even when they have used expressions which have now come to possess a rather derogatory flavour, such as 'heathen' and 'native'. Here again we may be sure that the writers themselves intended no slight. Their language simply reflects the period itself; it may be a criticism of that period, but it is not one of themselves.

The central figure during the years covered in this volume is, of course, Wellesley Bailey. His biography has never been written, and it is not written in this book. But the reader will find that again and again his humility of spirit, his never-failing tenderness and concern for others, and his profound Christian faith, appear as the dynamic power which enabled the Mission to go forward year by year to greater things. Just as Miss Charlotte Pim may be considered the mother of the Mission, so Wellesley Bailey was its father. And the family spirit was manifest in such a way that helpers and helped, sick and strong, East and West were knit together in bonds of love. The overwhelming impression I have gathered from my study of the Reports, articles, letters and Minutes which have provided the material for this book is of an enterprise of great simplicity, informality, catholicity and uncalculating friendship within a family that disregarded differences of race or nationality or denomination or religion. For this reason I have, while recording major events, endeavoured to present the people behind those events and to preserve a justly proportioned balance in telling of the parts played by the various essential participants—the missionaries, the contributors, the national workers, the co-operating Societies

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and Governments, the administrators, the patients, the helpers in prayer. All have their share. And behind all the human partners has been the evident inspiration and guidance and help of God. That is why there runs through the various records a recurring note of gratitude and wonder that what would otherwise have been impossible was by God's Grace achieved. These pioneers, in serving man in his sore plight, encountered God in His saving power, and they became themselves participants in demonstrating that the Gospel of the Resurrection is indeed the 'power of God unto salvation'.

A. DONALD MILLER

November 1964

PART ONE

1874–1899

I

In the story of the Good Samaritan the Greek word used for the inn to which the robbed and wounded traveller was taken is *pandocheiom,* or, literally, *Everyone Welcome.* And this book is the first part of the story, incompletely told, of another inn called Welcome—welcome to those who have been struck down on their life's journey by leprosy. By some fellow travellers they have been ignored or rejected in their need. But there have been others who have brought both first aid and continuing care. 'Welcome Inn' might well be the signpost and symbol of their helpfulness and hospitality.

It is surely of significance that the theme of hospitality runs through the gospel story like a golden thread. The record of the Incarnation begins at an inn where there was no room at the time of a Mother's urgent need. It ends in the final chapter of St. John's Gospel with the account of a Figure, at first unrecognized by tired and dispirited fishermen, cooking an open-air breakfast to bring them cheer as they returned from a fruitless night of toil. And in between these first and last events the theme of hospitality recurs again and again. Sometimes Jesus is Host. Sometimes He is Guest. Under the skies He feeds multitudes who have followed Him to a remote lakeside hill and have lost count of time. And under the roof of an Emmaus cottage He takes bread given to Him, and as He breaks and blesses it, He is revealed

to His hosts as their risen Lord. Again and again His parables turn upon the graces and obligations of hospitality; and the last one of all is spoken for His disciples' comfort and challenge before they are left without His immediate human companionship. For it is one of hospitality given to those in need, or else withheld. And inasmuch as it is given or withheld, He is Himself welcomed or rejected. Is it too much to assert that willingly given hospitality is, in the wisdom of God, everyman's everyday sacrament everywhere?

* * * * *

The completion of ninety years' service by The Mission to Lepers provides an opportunity for reviewing a work which from its beginning until today is quite essentially one of hospitality to those assailed by a relentless and wounding enemy. The road upon which the thief of leprosy makes its attacks runs not only from Jerusalem to Jericho but winds across the world to many lonely and hazardous outposts. And it is because disciples of Christ have been sent out 'from Jerusalem' 'unto the uttermost part of the earth' that they have found themselves confronted with the plight of leprosy's victims. This called for the personal response of immediate action, and then for the organization of continuing help. Long before The Mission to Lepers came into existence the sufferer from leprosy and its social and spiritual consequences had inevitably drawn to himself the concern of the most sensitive. St. Basil and St. Gregory Nazianzus figure in early records of the Christian Church as being true good Samaritans to leprosy sufferers. And some his-

torians attribute the beginnings of the Military and Hospitaller Order of St. Lazarus of Jerusalem to St. Basil's efforts in establishing an Inn of Welcome for leprosy victims outside Caesarea in the fourth century A.D.

St. Francis of Assisi was another who had a special place in his heart for victims of leprosy, and its bitter social consequences; and with characteristic frankness and humility he stated that they brought to him a special blessing, for in his last testament he made confession that 'sweetness of soul' first came to him when confronted by a wayside beggar with leprosy. That was his Jericho road of decision. The story is well known of how, having first spurred on his horse to get away from the miserable sight and the melancholy appeal for alms, he was overwhelmed with remorse that, having turned away from his brother's need, he was galloping away from God Who suffered in every man's suffering. So he wheeled his horse round, dismounted before the beggar, and kissed his marred hand. When St. Francis had established his first company of Brothers they gave special care to those leprosy victims already set apart in the hospices of another Order, the Crucifieri, and in them they spent part of their apprenticeship. In later centuries Franciscan Sisters were to take an honourable part in nursing work in leprosy institutions.

It was some of these Sisters who went to the help of Father Damien on the island of Molokai, after he in 1873 had become good Samaritan to the unhappy, wild community isolated there by Government. Already there were brief pastoral visits by both Roman Catholics and Protestants, and the Protestant church build-

ing was the first to be erected on the island, but there was no one to stay and live there until Father Damien wholly identified himself with every phase of the island life, helping with building work, making coffins, organizing choirs and band, fulfilling his priestly office, and brewing cups of tea for patients who called on him in his simple quarters. He had become God's innkeeper. It was eleven years after he settled on the island, on a June Sunday morning, that he began his sermon with the words 'We lepers . . .', and four years later he died, the disease having made rapid progress.

Protestantism originated in lands largely free from leprosy by the time of Luther and Calvin, and so the challenge of leprosy sufferers did not cry out until, centuries later, Protestant Foreign Missions began to be established. It is appropriate, therefore, that the Moravians, among the first of the Reformed Churches to take seriously the command to proclaim the Gospel to all nations, should be among the earliest to engage in leprosy work. Their Mission in South Africa was quick to bring the services of love to mitigate the severities of the law when a Dutch Government segregation centre was established in 1817 at Hemel-en-Aarde. For many years their missionaries faithfully served there, and later on Robben Island, off Cape Town, to which the Settlement was moved in 1846.

In India the East India Company was inevitably brought face to face with the lot of those leprosy victims whose disfigurements made them objects of fear. When Sir John Lawrence became the ruler of the newly subjugated Punjab he was confronted with a situation which led to his threefold command: 'Thou shalt not burn thy widows; thou shalt not kill thy daughters;

thou shalt not bury alive thy lepers!' Down in Bengal William Carey, pioneer missionary, once arrived at the scene of the burning and burying alive of a leprosy victim just too late to prevent this inhuman crime. Writing from Katwa in 1812 he said:

> Last week I saw the burning of a poor leprous man. I got there too late, as he was lifeless before I arrived. I find that it is a very common practice here. The poor man was well enough to go about himself. They had dug a pit about ten cubits deep, in which they made a fire. After all was prepared, the poor man rolled himself into it; but, when he felt the fire, he prayed to get out, but his sister and another relation thrust him down again, and he was burned to death! What horrible murder!

It was therefore not surprising that servants of Christ, whether in civil or army service, or as missionaries, should feel the challenge to make provision for some, at least, of the most helpless victims of the disease. Carey himself had a part in helping to establish an early asylum in Calcutta; and it was a Brahmin convert of his who established a small piece of leprosy work in Allahabad about 1830, providing for their hospitality in a small building in the Civil Lines. It was also a Bengali Christian, Raja Kali Shanker, who gave funds for what was perhaps the first inn of welcome for leprosy sufferers in northern India—at Benares where an asylum was established in 1827. Some army officers used both influence and money to establish 'leper asylums', partly moved by compassion, partly in defence of public health. Ensign Ramsay in particular, stationed in 1835 in the Kumaon hills at Almora when he was a young officer in the East India Company,

showed his concern by his generous, active help; and then later, when in a more responsible position as Sir Henry Ramsay, he established the present leprosy hospital at Almora around 1850, placing its superintendence in the hands of missionaries. Indeed, as Missions became more widespread in India, the appeal of neglect or loneliness or sheer physical extremity touched the hearts of both men and women who had been specifically commissioned to witness to the power of the Gospel. Sometimes their response was in the anonymous offering of alms; sometimes they were able to do more, in making provision for a few of the most derelict, or in pressing the need for action by public authorities, or in visiting municipal or state asylums which gradually came to be established, bringing cheer and small comforts, and the Christian message of hope. There were also a number of 'poor houses', often meagrely maintained from the inadequate resources of district charitable organizations. In these there were sometimes huts set apart for leprosy sufferers, and they evoked the special concern of both foreign and Indian Christians. Though unable to bring physical succour they brought friendship, and talked to them of their faith that even in affliction a new spiritual life might be experienced in Christ, through which they might become more than conquerors.

It was at this point of history, at this turning on the Jericho road, that there came the encounter between a young Irish lay missionary, strong and handsome, and some forty leprosy victims, weak and disfigured, which led to the formation of The Mission to Lepers. For it was from that confrontation, and Wellesley Bailey's response to it, that there issued the Society

which now looks back on ninety years' service since its beginning in 1874. The door of the Inn of Welcome —its latch already lifted—now began to open wide.

II

It was 'just on the other side of the road from my house' that Wellesley Bailey's encounter with the needs of leprosy sufferers took place. It was a cold sunny morning in December 1869, and the road was one which ran through the Civil Lines at the military centre of Ambala in the Punjab, and led out to flat, dusty agricultural country beyond.

Wellesley Cosby Bailey had had a happy childhood. He was born in 1846 into a comfortable country home near Abbeyleix, in Queen's County, Ireland. His father was Agent for the Stradballey Estate. One of four brothers, he was baptized in the Abbeyleix Parish Church. As a young man Wellesley, with a love of adventure and the open air, decided to go to New Zealand; and there and in New Caledonia he tried his hand at gold-digging and stock-riding. He was, however, still restless. His oldest brother Christopher was an officer in the British Army at Faizabad, in Oudh; and at his suggestion Wellesley went to India with a view to taking a commission in the North West Police. To obtain this he needed a knowledge of Hindustani, and so it was arranged for him to go to Faizabad, there to be near his brother and engage in language study. His brother's regiment however, the 11th Infantry,

was moved from Faizabad soon after Wellesley arrived, and he was placed in the care of a German missionary of the English Church Missionary Society, the Rev. Mr. Reuther, living in an old Muslim building adapted from its original purpose as a memorial 'tomb'. Wellesley was already a convinced Christian, and as he watched the work of his German host and saw the great need of the people to possess a dynamic Christian faith to replace a too ready acceptance of conditions as they were, he found that there was a better vocation than that of a police officer beckoning him. 'Under the charm of dear old Mr. Reuther's influence I received my first drawings towards missionary work.' Though he had had no specific missionary training he had quickly become proficient in Hindustani and he offered himself as a teacher in a mission school at Ambala, where the American Presbyterian Mission was at work. This was under the leadership of a well-known missionary, the Rev. J. H. Morrison, D.D., one of the founders of the Week of Prayer which later was to become so widely observed in January throughout the Christian world. Dr. Morrison's example as a man of prayer must have greatly influenced Wellesley, as became evident in later years by his own constant resort to prayer for guidance and help over all details of the Mission's work.

He went to Ambala in the autumn of 1869, and it was only a couple of months later that Dr. Morrison invited him to accompany him to a small 'leper asylum' which he periodically visited.

> To my surprise I found it was but a little way off, just on the other side of the road from my house, yet perhaps numbers had, like myself, passed by in utter

ignorance that within a stone's throw of the public highway men and women suffering from the dread disease of leprosy were being sheltered and kindly cared for. The asylum consisted of three rows of huts under some trees. In front of one row the inmates had assembled for worship. They were in all stages of the malady, very terrible to look upon, with a sad, woe-begone expression on their faces—a look of utter helplessness. I almost shuddered, yet I was at the time fascinated, and I felt, if ever there was a Christ-like work in this world it was to go among these poor sufferers and bring to them the consolation of the Gospel.

In the following spring Dr. Morrison fell ill and had to go to the hills. He passed to Wellesley the full responsibility of the station work, and so the visits to the patients at the asylum became more frequent.

I visited them regularly and found my visits very much appreciated. Little by little a feeling of confidence was established. . . . I became more and more interested and received great encouragement in my efforts for their spiritual welfare, several were baptised and became very earnest Christians. I was convinced that their first and greatest need was the Gospel, and that it would indeed prove to them 'the power of God unto salvation', completely changing their lives, and their outlook on life, and giving them something to look forward to even in this life, but especially in that which is to come; and that it brought them very real comfort in the midst of their dreadful sufferings. Thus was born the germ of what has ever since been the watchword of our beloved Mission, *viz.*, the Gospel for the lepers.

To some it may seem that this primary concern to bring something other than direct physical benefit was

unrealistic. But in fact it showed a fundamental understanding of need at its most profound level. It recognized the fact that those to whom Wellesley Bailey went across the road were first and foremost brothers and sisters, fellow pilgrims of eternity; and that however terrible were the 'slings and arrows of outrageous fortune' they were not the ultimate disaster. That lay in the defeat of the spirit. The security and comfort and healing power to be found in Jesus Christ meant that He Himself provided the first and final Inn of Welcome for these stricken folk. 'Come unto Me, all ye that labour and are heavy laden, and I will give you rest' was the invitation which, on Christ's behalf, Mr. Bailey was able to proclaim, even when he had nothing else to bring of material relief. And when he later was able, through the Mission which developed from those first visits, to bring material help, that never for a moment diminished his realization that beyond all physical need to be met there was a spiritual hunger to be satisfied. From his own faith and experience he knew that Jesus Christ Himself was the Inn of perfect rest and refreshment, where 'all men are at home'.

But this fundamental conviction only strengthened Wellesley's concern to meet physical need. That is why he added:

> Of course in taking them the Gospel it soon became evident that a good deal more was needed, e.g. good living rooms, good food, clothing, medical attendance, sanitary regulations etc. and that much could be done for them along these lines.

In 1871 Mr. Bailey's bride Alice Grahame came out to him from Blackrock, Dublin, and they were mar-

ried. Together they continued their visits to the asylum and gave all the help they could. But in 1873 Mrs. Bailey's health broke down and under doctor's orders they left India at the end of the year for England, and then across to Ireland in 1874.

It was not long before three friends of Mrs. Bailey—Isabella, Charlotte and Jane Pim—invited the young couple to their home at Monkstown, Dublin. They had known Alice since her childhood.

> We were not long in Dublin when Miss Charlotte Pim asked us to meet a few friends in their own drawing-room and tell them something of the work. This we gladly did, but without any idea whatever of what it was going to lead to. This was followed by a second request, *viz.*, that I would consent to address a public meeting, and tell at that meeting what I had been telling them in the drawing-room. I agreed to do this; and a certain Sunday afternoon was arranged when I was to speak at a meeting in The Friends' Meeting House in Monkstown. Accordingly I did so, and told them simply of the terrible condition of India's lepers, physically, mentally and spiritually, and of what we were trying to do, for just a few of them, at Ambala in the Punjab. The audience listened with great interest and seemed much moved, and as we walked home from the meeting Miss Charlotte (I think it was) said to me: 'We have been thinking that we would like to help in this work, but we cannot promise very much in the way of money, still we wish to do something, and consider that we could promise, or try to collect, about £30 a year, if such a small sum would be of any real help to you.' These may not have been exactly the words used, but as far as my memory serves they are correct.
>
> I gladly and thankfully accepted the offer, hoping

thereby to be able to help a few more of the desperately needy cases that I was sure to meet with on our return to India, but looking forward to nothing beyond that. Yet there and then, though we did not realise it at the time, was founded our beloved Mission. And though I have been called the founder of the Mission, I have always thought that Miss Charlotte Pim equally deserved the title. Indeed, properly speaking, there was not any human founder, for we did not even know what we were doing, or what was going to be the outcome of that modest effort. God was at the back of it, and 'it is marvellous in our eyes'.

At Miss Pim's request Mr. Bailey wrote the substance of his address in a tiny sixteen-page pamphlet (measuring $4\frac{1}{4}$ inches by $2\frac{3}{4}$ inches) and called *Lepers in India*. This later came to be known as 'the original beggar', and its circulation among Dublin and other friends resulted in the awakening of immediate interest and the beginning of practical help. The writer's warm heart is evident in the plain story of what the need was in human terms rather than as a public health problem; and in his report of what efforts were already being made in India he emphasized how the Christian Gospel, as it brought fellowship at its deepest level, was indeed 'the power of God unto salvation'. Then came Mr. Bailey's appeal:

It costs about £6 per annum to support one adult. This will provide clothing and food, such as they require, and give them shelter. Already I have about £30 per annum promised, without ever having asked for anything, which gives me good reason to hope that, when the work is properly taken up, and people get interested in it, a large sum will be subscribed.

Now what I propose is that churches, Sabbath schools, working parties, and individuals, should take upon themselves the support of one or more lepers, and *guarantee* the amount necessary. Those unable to support *one* need not therefore be debarred from participation in this work. They might undertake to pay half, a fourth, or *any* part of the support of one; only it will be well if, whatever they give, they give *regularly*. The *smallest* subscriptions and donations will be gladly received, so that every one may help a little.

I constantly meet with people who say, 'We would be very glad to help in many of these things, if we only knew the way to do so; but, you see, we are so out of the way of them.' Now, here is an *opportunity* if such people would enquire about *this*, and but help a *little*. If two or three ladies would join together and form a working party, they could very easily get £6 a year. At all events, if they could not get so much, they could get *some*.

Then, again, if Sabbath-school teachers will interest their classes in this work, and get the children to bring their *pennies* they will soon amount to *pounds*.

Heads of families also may do a great deal by interesting their little ones in the poor leper.

In short, what we want is *individual, personal* effort. If people when they read this will not throw it by with a sigh, saying, 'Poor creatures, I should like to help them,' and do nothing more; but if, on the contrary, they resolve to *do* something, and *do it* forthwith, asking God's blessing on it, the work will be sure to get on.

This diminutive pamphlet had mighty consequences. It was followed, after Mr. Bailey's return to India early the next year, by a series of *Occasional Papers*, with lists of contributors. No particular name

of a new Society was given. Friends were asked to pay their gifts into an account called 'Lepers in India' in the National Bank, Dublin. The first account (of thirteen months) was up to October 31st 1875 and showed that £579 12s. 10¾d. was received; the second year £809 3s. 11½d. The halfpenny and three farthings indicate how meticulously the accounts were kept. The majority of gifts came from friends in and around Dublin, but the first year also brought a few gifts from England; the second from Scotland also. And in this second year the first gifts made in India itself are recorded, including a collection from the 'Native Christian Church, Chamba' of Rs. 5.13.3, carefully transposed for record purposes into British currency —11s. 7¾d.

Why should the 'Native Christian Church, Chamba' have been the first to offer its help, 'pouring in oil and wine' from its members' frugal store to assist in this service of compassion? The reason is to be found in the fact that Wellesley Bailey, while on furlough, was appointed as a missionary of the Church of Scotland, which posted him to Chamba, a very small Native State north of the Punjab plains. He lost no time in setting to work to use the gifts that his visit to Dublin had evoked. For when he wrote his first *Occasional Paper* on April 27th 1875 he was already able to tell of consultations with the British Resident (the rajah was at that time a minor) and of firm proposals to establish a small 'leper asylum'.

> I have consulted him about establishing an asylum for lepers near the city of Chamba, and am happy to tell you that he not only approves of our scheme, but says that he will, on the part of the State, go halves in

whatever expenditure we may be at; which amounts to this, that whatever sum you will spend annually on this work, he will, on the part of the State, spend a like sum. Now what greater encouragement than this could we have had, at the very outset of our work too! Let us then thank God, and go forward.

With this spirit of thankfulness and faith Mr. Bailey did immediately go forward. A site above the rushing Ravi river was found, and in Mr. Bailey's neatly kept Petty Cash book there is this historic entry:

'May 28th [1875] To Coolies Marking Site 5 annas'.

The rough equivalent of sixpence!

The first Inn called Welcome to be established by the scarcely born Mission had begun to take shape in the foothills of the Himalayas in India only eight months after the Sunday afternoon meeting in the Friends' Meeting House at Monkstown, in Dublin, Ireland.

It is significant that the very next entry in the Petty Cash Book, written four days later, is

'June 1 Sent to Subathu Rs. 400.'

That entry, for the equivalent of £23 at that time, records the first help given by 'friends to India lepers' —as they were referred to before the Mission was given a formal title—to what later came to be classified under the heading 'Aided Work'. At Subathu in the Simla Hills there was a missionary doctor-cum-parson at work, the Rev. John Newton, M.D., of the American Presbyterian Mission, and known to Mr. Bailey from his Ambala days. There he had a 'Poor-house' where he cared for the destitute, of whom many had leprosy.

Mr. Bailey wrote—[He] is a man of many years' experience as a missionary and medical practitioner amongst lepers; and though he has never succeeded in effecting *a cure*, he has in many instances relieved their sufferings, and I believe has in some cases been the means of prolonging life. He is heart and soul devoted to the cause of the leper; and it is for this reason, as well as those given above, that I have after prayerful consideration, asked him to associate himself with me in this work, which he has gladly consented to do, making but one condition, that I ask the Lord's blessing on all the money I may send him.

This condition had been contained in Dr. Newton's letter to Mr. Bailey.

What you say about the lepers almost startled me. I had whilst walking over from K— been turning over and over in my mind the question what to do to get funds to meet the wants of these people. I have eleven in the poor-house; but there are hundreds in this region, and I have been compelled to refuse admission to many most urgent and pitiful cases of late. If you can help me with funds, the number of lepers in the Subathu Poor-house will almost certainly be trebled or quadrupled within the first two or three months after it has become known that it is possible to procure admittance; and I should not like to say what the number would be in the course of a few years, but I am sure it would be very large. And if you are willing to entrust to me the stewardship of such funds, I for my part will thankfully accept the trust, and will look to the Lord Jesus to enable me to discharge it faithfully; and I shall expect you to accompany all the money you send with fervent and believing prayer that God's blessing may go with it. . . . There is no class of the people who have so moved my pity as the lepers in these hills.

It is well at this point to comment on the significance of those two successive entries in the Account book which we have quoted, the one for Chamba, the other for Subathu. For they epitomize the way in which the Mission from its very beginning set about its task. It never created rigid distinctions between nations, between denominations, between 'ours' and 'yours'. Its desire was to help according to need, and to circumstance. Before the word 'ecumenical' had become common currency in Church conversations, The Mission to Lepers was essentially an ecumenical enterprise. It did not so much break through national and interdenominational barriers as ignore them, just as did the Samaritan in the story. He 'went to him and bound up his wounds . . .'. The criterion was need; the motive was compassion; the challenge was opportunity. Thus it was that an Irishman, working in an American Mission, caught his vision and acted. Thus it was that three maiden sisters, members of the Church of Ireland, arranged a first meeting in the Friends' Meeting House at Monkstown, and offered their help for sufferers in India. Thus it was that the first Home to be erected by Mission funds and for which it accepted full responsibility was a Church of Scotland station; and that the first grant-in-aid to a work not its own was to an American Presbyterian missionary. From the first the work was characterized by the charity of interdenominational fellowship and the quality of international vision.

Similarly there was a comprehensive unity between the preaching of the Gospel and the care of physical need. It was the extreme, advanced victims who first called out for immediate help; but soon the challenge

of the little children to be saved from their parents' fate was to be heard and answered. Rescue and preventive work; medical and social; help to the parson and help to the physician; the encouragement of giving a little financial help at one place in order to set alight local and wider effort, and the assumption of full financial responsibility at another—all these varieties marked the Mission's work and ideals from the beginning. And while the work began in India and was primarily intended to be developed only in India, the call for help soon began to come from the Far East, and later from the continent of Africa and elsewhere.

It is of similar significance that while the first contributions came from a quiet suburb of Dublin, they soon were augmented by support from other places and lands. The Mission embarked on no calculated strategy but, led of God and obedient to the call of human need, it found itself in time supported by peoples of many churches and lands. The entries in that first Petty Cash book which come immediately before and after the two we have quoted are for postages and for customs duty paid on a parcel of comforts received. They therefore illustrate how support crossed national frontiers, as the other two earlier entries illustrate the character of the expenditure of the Mission. There was from the very beginning a note of universality which it sounded.

It is of the progress of this Mission, begun in evangelical simplicity of heart, that the story which follows will tell. In this volume it will record the Mission's history up to the time of the retirement of the founder and superintendent, Wellesley C. Bailey, in 1917. Another volume, probably written by another hand at a

later date, must complete the story up to the present time. But from the beginning until today the Mission, in its material and temporal activities, has always kept its eyes upon eternal and spiritual goals. The doors of the Inns of Welcome which it opened gave entry for needy bodies to the comfort and cheer of the warm rooms of human fellowship and service; but they also disclosed the tables of eternal food and refreshment spread for hungry souls.

III

There is a large oil painting by Honoré Daumier in the Glasgow Art Gallery and Museum entitled The Good Samaritan and, by permission of the Trustees, it is reproduced in this volume. As the reader will see, it is a strong, bold work, full of feeling, yet in no way sentimental. The Samaritan has already placed the half-dead man 'upon his own beast'. The victim is not able to support himself unaided and the Samaritan is holding him with one hand, while the other guides the heavily burdened donkey along the brown, dusty road to the inn.

The young Mission also needed two hands to fulfil its work. While Wellesley Bailey became its hand in direct touch with those in need, Miss Charlotte Pim became its other hand. She was the second of the three sisters who had entertained Wellesley at Monkstown, and it was she who engaged in leading the 'donkey work' of collecting funds, widening the circle of

friends, and sending out remittances to India. At first the contributors and collectors were almost all in Ireland, though there were a few in England and Scotland. After the first two years of unexpectedly large encouragement, amounts did not increase rapidly, and totals for a single year were still less than £1,000 ten years after the first gathering in 1874. For the first four years, indeed, the 'Friends to Indian Lepers' had no formal organization, and they did not call themselves a Mission. It was all very much an informal enterprise among friends, with a gradual snowballing increase of income. Miss Pim set down in her book every contribution, from whatever source, with precise care. One amount is set down as 'Trifle 2½d.'. Many amounts are for one shilling. Each year a full list was printed and circulated. The largest amount in 1875 was 'A Collection after Sermon in Low Moor Church, Clitheroe, Lancashire, £19.0.0.' —a remarkable sum in those days for a small church. It must, one feels, have been a very moving address by the Rev. J. B. Waddington, and one wonders how he came to deliver it. In 1876 'A little girl' gave 7d.; perhaps the contents of her money box? One speculates as to what is the history of the gift 'Guinea Fowl 10s.' made in the same year.

It was not until 1878 that the nucleus of friends in Dublin, led by Miss Pim, formed themselves into a regular Society, complete with Committee, Minute Book and Banking Account. This is how the small Minute Book, with black leather cover, begins:

> There was a meeting of some friends to Indian Lepers held at 28, Westmoreland Street, Dublin, on March 26th, 1878, for the purpose of considering the

best way of bringing Spiritual and Temporal relief to as many poor outcast lepers in India as possible, by disposing of the funds in their hands, and taking steps to collect further means for benefiting these sad sufferers. The meeting having been opened with prayer it was resolved that . . .

One may be sure that it was in no formal way that the meeting was 'opened with prayer'. As Mr. Bailey wrote many years later to a missionary friend passing through a crisis, 'Indeed you may be sure of our prayers; the Mission was cradled in prayer, and it has been carried along in its arms ever since.' The balance of funds in Miss Pim's hands (£1,285 4s. 7d.) was passed to the Treasurer appointed by the meeting, Mr. Graves S. Eves; the opening of a Mission account was authorized; the title 'The Mission to Lepers in India' was determined upon; and the only possible person for the office of Honorary Secretary was formally elected, Miss Charlotte Pim.

From now on the *Occasional Papers* which had been the means of keeping subscribers informed gave way to Annual Reports, which at first retained the diminutive dimensions of $4\frac{1}{4}$ inches by $2\frac{3}{4}$ inches, with a separate fully detailed Contribution List. This is how the Annual Report for 1878 begins:

Many friends of the destitute lepers in India are aware that owing to the increased extension of the work, and the growing interest there is being taken in it, it has been thought expedient that those principally engaged in carrying it on should form themselves into a society, under the title of 'Mission to Lepers in India'. This, after earnest prayer for direction and guidance from our heavenly Father, has accordingly

been done. Last spring our much esteemed and valued friend Mr. Bailey (missionary of the Church of Scotland Foreign Mission Committee) came over here, and held some very interesting meetings. By his desire it was decided to form a committee to receive and manage the funds placed at their disposal for the spiritual and temporal relief of our fellow-creatures suffering from this loathsome disease. The committee have in view to extend their sphere of usefulness as much as possible. They have now, as Mr. Bailey's report shows, in addition to forty lepers in the asylum in Chamba, undertaken the support of thirty in that of Subathu, and ten in Ambala—they wish, as far as possible, to utilise existing agencies. The committee are anxious to open up work in some of the more southern districts of India, where leprosy is prevalent. . . .

It ends with the following significant words:

The committee have pleasure in placing this their first report in the hands of the subscribers. . . . They would, in conclusion, ask all those who desire the welfare of the lepers earnestly to pray for them to the great Healer. The work has been blessed in the past by not only alleviating the suffering of these poor creatures, but by having enlightened some among them with the knowledge of salvation as it is in Jesus. We pray for a further outpouring of His Spirit upon all who may come under the influence of this society in the future.

Mr. Bailey, who had been present at the first committee meeting, and who had been elected *ex officio* a member of it together with four ladies and four men, now returned to India with renewed confidence and encouragement. He was at the same time very con-

scious that the task of the Mission was still in its infancy, and that only a few thought of 'the leper problem' as more than a nuisance problem, or one only of public health significance, or as an object for a distant 'charity'. For them it did not constitute, as it did for him and the friends who joined to aid him, a challenge to bring as full a life as possible to the individual sufferer. If the word 'leper', which had passed into the currency of ordinary speech, was used as the natural, accepted one, it was only used in love, a practical love at that, and not in contempt. This was a work for people, persons, in service and friendship. There was no blinking the fact that, however unhappy and unjustified it was, many were 'without the camp'. The Mission's task was to bring those who were without within, to take the sting out of the word 'leper' by the antidote of love, to be realist enough to recognize that any stigma attached to the disease could only be abolished by deed and not by word.

One of the evidences that from the very beginning of the Mission's activities a concern was manifest that leprosy might be medically treated like other diseases was in a letter Mr. Bailey wrote to the Andaman Islands in 1875. Leprosy was normally regarded as wholly incurable, but there was a rumour that Gurjan oil was of use, and Mr. Bailey promptly wrote for a cask of 54 gallons. And then the Report for 1878 refers to the attempts at treatment at the new Chamba Home. A medical missionary colleague, Dr. J. Hutchison, spared time from his general hospital work to visit and treat the patients at the leprosy Home.

So far as the disease itself is concerned, it is to be regretted that not very much in the way of improve-

ment can be reported. Under every remedy which has been tried, there has seemed to be at first a certain improvement; but the effect has only been temporary, and the cases which have been longest under treatment are undoubtedly much worse than they were on admission. That the disease would have progressed more rapidly had no treatment been adopted, is perhaps true; but still the fact remains that the only benefit to be expected from any known form of treatment is a slight retarding of its progress, and a certain alleviation of the most painful symptoms. The outlook therefore cannot be said to be very encouraging.

It was to be many years before effective treatment was discovered; but every effort had its slow effect, whether by eliminating the useless drugs, or by raising question marks, or by seizing on some partial truth which led to further advance.

It is interesting to note (to jump forward a little in time) that ten years later Mr. Bailey made his first printed reference to Chaulmoogra oil, which was to have so great a part to play after another thirty years in making advances in leprosy treatment. It was an oil referred to in ancient Indian writings as a remedy, but had largely fallen into disuse because of its nauseating flavour. But when Mr. Bailey visited a small Home at Trombay, near Bombay, in 1888 he wrote:

> I consider that the lepers in this institution are exceptionally well cared for, and as a consequence their health is exceptionally good. The chief remedy used is Chaulmoogra oil, but there is a good supply of general medicines.

As early as 1883 Dr. Neve in Kashmir engaged in surgery to relieve nerve pain which he reported to the

Mission in asking for a grant. And he took the very modern step, long ahead of general practice, of receiving leprosy in-patients within his general hospital of the Church Missionary Society at Srinagar.

> There are now about eight leper in-patients. Most of them have been operated on; for their leprosy is of the anaesthetic form, and we find that the stretching of the main nerve of the limbs restores sensation, and promotes healing of the ulcers etc. The roof is now being put on a special place for them, which will, I trust, by your help, be the germ of a leper asylum. Within the last two years about eighty lepers have been for a time resident in the hospital, and most of them have received great benefit. From the data I have collected I am inclined to believe in the contagiousness of the disease. . . .

It was the increasing evidence that leprosy was contagious and not hereditary, as was so often imagined, which led the young Mission to give early thought to the challenge presented by mothers with leprosy nursing their babies in their arms. Soon after the Chamba work had begun Mrs. Bailey wrote:

> I went down with Wellesley to the leper asylum yesterday and was greatly touched by the sight of a baby about six or seven months old, with chubby features and large brown eyes, a dark curly head, and its wrists buried in dimples—a darling child, resting in the arms of its poor leprous mother. My very heart was wrung at the sight. I suppose there is not a hope of its escaping the contagion, unless she gives it up, which she refuses to do.

The Mission therefore was delighted to hear that, at Almora, the Misses Budden of the London Mission-

ary Society had been pioneers in separating the young children of patients at the leprosy asylum there, bringing them up with children at their orphanage and with the firm hope (later proved to be true) that they might be saved from the disease to spend useful, healthy lives. When the Rev. J. H. Budden enquired if the Mission, in the very first year of its activities, would be able to help the work at Almora, it quickly responded with a first maintenance grant of £240, marking the beginning of uninterrupted and increasing help until today. This initial grant had a double significance. It included support for the separate care of healthy children; and it was the first grant to an English Society to be made from Dublin, the others having at that time been made to American and Scottish Missions.

It is possible to trace from the slender first Minute Book the gradually widening range of the Mission's contacts with those Missions and missionaries seeking its help. In the first year of the committee's life, for instance, financial help for the Asylum at Ambala, where Mr. Bailey had found his Christian vocation, was given for the first time. Provision was made for ten additional rooms for patients at Subathu. An expression of sympathy and an offer of help were extended to a European in Bombay who had contracted the disease. Year by year fresh place names appeared; and as one looks back one can see the truth of the parable of the sower, some seed falling on good ground, and some on ground where it sooner or later withered. The record made in the present book will not attempt to trace the history of all enterprises which functioned for a time and then, for one reason or another—often

through the transfer of patients to more promising centres—ceased. But it is interesting to note from the index of the first Minute Book, recording meetings from March 26th 1878 to October 15th 1891, the place names mentioned: Ambala, Almora, Alleppey, Allahabad, Amherst, Bombay, Bhagalpur, Bhandara, Chamba, Calcutta, Calicut, Colombo, Dehra Dun, Dharmsala, Jubbulpur, Kashmir, Lohardaga, Madras, Moulmein, Mandalay, Moradabad, Nagpoor, Pithora (Chandag), Purulia, Roorkee, Rawalpindi, Rangoon, Subathu, Sehore and Tarn Taran. So that by the time the last Minute sets down 'The Meeting was then closed with Prayer' some thirty stations were in one way or another being helped. While some of the stations helped ceased to exist others have grown into great enterprises. It is only possible in this context to select for mention two of the stations which on the one hand illustrate difficulties and disappointments, and on the other the challenges which led to later encouragement and fruition.

An early disappointment was at Chamba itself. In 1879 Mr. Bailey, still a missionary of the Church of Scotland, was transferred to Wazirabad. When he left Chamba there were thirty patients resident in simple, good houses; a small church building had been erected; and among the patients there were a few who had found in the Christian Gospel liberty of spirit. Medical work was engaged in under Dr. Hutchinson particularly by an assistant, Dr. Burkhurdar, who showed a most loving spirit. But the officers of the Native State began to feel they ought to exercise authority since a grant-in-aid was given; and in 1880 the State took over what had been an inn of welcome and made it a

Government institution. Only small financial compensation was given, but the pioneer effort had not been in vain; and the spiritual ministry continued in the little church, which remained available for that purpose. When Mr. Bailey went back to Chamba on visits in subsequent years he had the great encouragement of seeing how patients whom he had known earlier had become devoted followers of the Christian way. On a visit in 1888 he found decreased numbers, but a vigorous Christian witness. He wrote:

> The genuine pleasure which they showed at seeing me again touched me very deeply and of all the receptions which I have had I think this was the best, they were just overjoyed. One poor fellow was very ill, and so I went to his house, as he could not come out to me. When I got to the door he bowed himself to the ground and said 'My father and mother, now I may go in peace'. 'Where may you go?' I said. 'To the Lord' he said. It is impossible for me to explain what I felt. I had left this poor fellow eight years before a heathen, without, so far as I can remember, the slightest hope of his becoming a Christian and now to find him 'going to the Lord' as he said himself!

Another early problem was created by the death in 1880 of Dr. John Newton at Subathu. Who would now care for the patients? Mr. Bailey wrote:

> To the last he had them on his heart. Who can fill his place? Who will tend them, love them, and speak to them as he did? Truly in this blessed work he was largely imbued with his Master's spirit. How well I remember him going in beside the cot of a poor sufferer and, with the tenderness of a mother with her child, asking what was the matter, and what could he

do to help; and that too in an atmosphere few could stand and before a sight on which few would have the resolution to look.

Mrs. Newton bravely carried on for a time; and here, in spite of difficulties and the fact that at the time of Dr. Newton's death the work was not the ultimate responsibility of the Mission, it proved possible later to make it over to it in 1910, and, as the fine Leprosy Home and Hospital today testifies, the work of welcoming and serving hospitality in those early years was not in vain. How well Dr. Newton executed his function as 'mine host' is illustrated by a letter from Mrs. Newton written soon after his death. She wrote:

> Everything had been left in perfect order, suits of clothing for summer and winter, all needed medicines ready and labelled for use, and much more that need not be particularised but which now, on looking back, seemed to speak of a presentiment that his work there was done. . . . On the day of his funeral not one who could walk or even crawl was absent from the grave. . . .

It was suggested to the Church of Scotland that Mr. Bailey might be spared from Wazirabad to meet the emergency, but this was not possible; and indeed it became necessary for him to return to Great Britain with Mrs. Bailey and their young children in 1882. Then for a time, while living in Edinburgh, it was only possible for him to give a fraction of his time to the work of The Mission to Lepers in India, so that a heavy burden fell on Miss Pim and the committee at Dublin, while in India the co-operation of such missionaries as the Rev. J. H. Budden of Almora and the Rev. David Herron of Dehra Dun helped in the dis-

tribution of funds, though they could not do much more than that. Sir Henry Ramsay, who had founded the Almora Leper Asylum thirty years earlier and was still in India, also became a member of a small Committee of Reference which had been suggested by Mr. Budden. It must have been a period of real perplexity. Was the young, almost casually established Mission, with no one church organization behind it, to falter and fail? Mr. Bailey did all he could over correspondence with the Field, and went over at times to Dublin to advise at committee meetings. But the Mission had no claim on him. Then comes an interesting Minute for the meeting of February 5th 1885.

> Our Honorary Secretary [i.e. Miss Charlotte Pim] mentioned that Mr. Bailey finds having to do routine work in his office prevents his giving as much time and thought to the Leper Mission as it requires, inasmuch as his services to the Leper Mission are arduous, the correspondence being heavy, and all performed voluntary [*sic*] by him without any remuneration, it was unanimously resolved that he be allowed £30 a year towards office expenses.

The Mission therefore had for the first ten years of its life functioned without paid help of any kind and now there was only a small office expenses allowance made. But it became clear, as requests from India increased, that the time for the appointment of a full-time Secretary had come, and there was great joy when in the spring of 1886 Mr. Bailey accepted an invitation from the committee to become its full-time Secretary—a designation later changed to Secretary and Superintendent, and then to Superintendent. He was still to make his headquarters in Edinburgh, but was to make

periodic visits to India, and later to other parts of the world. It is from the time of this appointment that a more consistent pattern of development began to appear, a pattern however which was still largely to be determined by the enthusiasm and personal concern of individual Christian men and women abroad who felt the constraint of compassion to meet the local need which confronted them. But as the Mission made response to their requests, and Mr. Bailey investigated the possibilities of effective service, it was natural that the work should move forward most vigorously in areas where the leprosy population, and therefore the need, was large. It was in this way that the Mission's main responsibilities began to move away from the extreme north of India to the more heavily infected east, and so down to the south; and then into parts of mid-India and the west where there were patches of heavy incidence.

IV

An illustration of the way in which this development moved towards the areas of greatest need is in the strange complex of events which led to the establishment of what is today the Mission's largest Home and Hospital in India, at Purulia in West Bengal. For the beginnings of this enterprise were in Brighton in England, Wazirabad in the Punjab, Lohardaga in Chota Nagpur, and not in Purulia itself.

If we begin at Brighton then the story is of a copy of Mr. Bailey's first *Lepers in India* tucked away in the

pigeon-hole of a desk, and lying there for years. In looking for material for a talk to a Bible Class the owner of the desk came across the long-neglected pamphlet. Having read it with interest he passed it to a friend, who at once was inspired to action, and formed the first Auxiliary in England. £84 was quickly raised for the support of fourteen patients. The enthusiastic members of the Auxiliary also asked that they might collect funds to build a new asylum in India. 'Thus, in God's own time', the Report for 1882 commented, 'did the little messenger, so long silent, come forth to do its work.'

Now we turn to Wazirabad in India, to which station Mr. Bailey, as we have seen, had been transferred before his return to Great Britain; and to Lohardaga, a small place on the Chota Nagpur plateau in East India where a German missionary, the Rev. J. Hahn of Gossner's Evangelical Lutheran Mission, worked. In 1881 Mr. Bailey received a letter from Mr. Hahn asking for his advice over treating a few sufferers from leprosy whom he had encountered in his district. To this letter Mr. Bailey, having been acquainted with the desire of the Brighton friends, replied with the unexpected suggestion that The Mission to Lepers might be able to assist him in opening a small leper asylum. Later, in 1884, Mr. Hahn wrote:

> This was a new idea to me, but believing it was the Lord who had thus called me to serve Him by more special work among those afflicted with leprosy, I began at once. Having gathered the necessary information, I corresponded with the authorities of my Society, and so wonderfully did God prepare the way, that in February last the building of an Asylum was com-

menced. This branch of the work is carried on under the auspices of the Brighton Auxiliary to the Mission to Lepers in India, whilst the Committee of Gossner's Mission Society at Berlin has undertaken the superintendence of the institution.

So, from Brighton, Wazirabad and Lohardaga we now come to Purulia. This is a town also in the Chota Nagpur area, but below the plateau on which Lohardaga is situated, and therefore in a hotter, less fertile area where the incidence of leprosy is considerable. Here also the Gossner Mission was at work, and even while the Lohardaga Asylum was being constructed the need for help at Purulia was brought to the Mission's attention. The Report for 1883 stated:

A cry for help also reaches us from Purulia, another town in the Chota Nagpore division, where the sufferings of those afflicted ones have lately been much aggravated by unusually harsh treatment. The opening of an asylum in this place is described as a 'moral necessity'.

What was this 'unusually harsh treatment'? It came through the action of a district officer. His predecessor, a kindly man, had seen the plight of leprosy sufferers reduced to beggary, and had authorized the building of some huts for them north of the town. They were not much more than hovels, but they did provide a roof for the homeless. However, when a new district officer came he regarded them as a nuisance to be dealt with summarily by burning the huts to the ground, and despatching the victims in hired bullock carts back to the villages from which they had come. Here many were not received; and being left 'without the

camp' they dragged their way back to Purulia to beg again in the streets and encamp under the trees where their old huts had been.

The local missionary of the Gossner Mission, the Rev. Heinrich Uffmann, saw all this and greatly desired to do something to help. His compassion was all the more stirred by the fact that his little daughter Mary developed disquieting symptoms which, when she went to Germany, were diagnosed as leprosy; and there she died while quite young. Now that Mr. Uffmann heard that his missionary colleague at Lohardaga had been able to secure help he appealed to Mr. Hahn to try and secure aid for Purulia; and so in the record of the committee's meeting in Dublin on February 7th 1884 there is the Minute which marks the beginning of what is today a very great enterprise.

> Mr. Hahn suggests that we might with profit assist Mr. Uffmann in starting a Leper Asylum at Purulia. It was then proposed by Miss Pim and seconded by Mr. Good and resolved 'that Mr. Bailey be requested to correspond with Mr. Hahn in relation to starting a Leper Asylum at Purulia; and that our Hon'y Treasurer and the Hon'y Secretary be authorized to assist to the extent of £100 should Mr. Bailey be satisfied of the desirability of so assisting.'

That modest hundred pounds was not called into use for another three years. But when Mr. Bailey was appointed full-time secretary of the Mission in 1886 it was wisely decided to send him to India in the autumn not only to visit existing work, but to investigate possibilities for the future and to stimulate both public and private concern. He made a record

of this visit—to which further reference will be made later—in a publication issued in 1888 entitled *A Glimpse at the Indian Mission Field and Leper Asylums* and in it there is the account of his visit to Purulia to assess whether the Mission should encourage the proposed project.

It is interesting to compare the travelling conditions of those years with the swift means of transport today. In the journey to Purulia Mr. Bailey had travelled down from Allahabad by train as far as Barakar. There, in the middle of the night, he waited for the *palki* (covered litter) which was to take him to Purulia when dawn broke. On December 27th 1886 he wrote:

> I had eight men to carry me and three for my baggage, and thus travelled all day, changing my eleven men at every stage. The first few miles, travelling through the coal country, was very unpleasant, as we were continually passing strings of carts laden with coal and coal dust, and clouds of black dust surrounded us. After a while we arrived at the Damodar river, over which we had to be ferried.
>
> At seven in the evening, just as I was beginning to feel very weary of the journey, and while we were passing one of the roadside rest-houses, a native stepped up to the side of my *palki* and handed me a note. This was from Mr. Uffmann, the missionary, to tell me that Mrs. Uffmann had very kindly sent out her cook with some tea and cake and other refreshments, and that if I would stop at the guest house I should find all ready for me. This I gladly did, and after a strong cup of tea felt better able for the fatigue of the road. At midnight I arrived at Purulia, and got a most hearty welcome from Mr. and Mrs. Uffmann who, though they had both retired for the night, both got up to receive me.

An Inn of Welcome indeed! And when Mr. Bailey left Purulia three days later it was again man, and not motor, power which took him on his journey.

> Left Purulia at noon in a bamboo cart (a kind of dog-cart) drawn or rather drawn and pushed by six men. Two or three light bamboos are fastened across the shafts, which the men lay hold of with their hands, and placing their chests against them, they run along at a fine rate, sometimes travelling as fast as five miles an hour. The stages run from seven to ten miles, according to the state of the roads to be travelled, and at each fresh stage you get a fresh set of men. Your men divide themselves according to their own pleasure, some pushing from behind, and others going in front. Sometimes the front men will raise the shafts high above their heads, and at others will lay the bamboos over the backs of their necks, working like oxen. These wild, unsophisticated men of the jungle seem to enjoy the work, and will sometimes run you down a hill or along the level with a ringing whoop and hurrah; and unless you are of a very morose turn indeed, or of a very nervous temperament, you cannot help thoroughly entering into their fun and enjoying it.

The first night was spent at a Dak Bungalow at Thulin. Then Mr. Bailey travelled all the next day to Ranchi.

> I was wonderfully little tired, considering I had come seventy-four miles since leaving Purulia, sitting bolt upright all the way.

Another forty-eight miles journey of the same kind took him on to Lohardaga, to be welcomed by Mr. Hahn, and to see the little Leper Asylum which had been the first step towards the erection of the Purulia

Home. There the welcome afforded him was affecting if somewhat embarrassing.

> A woman came forward with a little vessel of oil, with which she anointed my feet. It was somewhat startling to have oil poured over and even rubbed into one's well-polished boots, and on the ends of one's trousers; but Mr. Hahn tells me it is the greatest honour they can do you.

The Lohardaga Asylum continued in a small way for some forty years; but it was finally closed when the patients were transferred to Purulia, where much greater facilities for care and treatment were then available. Let us return there now.

Mr. Bailey was impressed both with the need and the quality of missionary work being engaged in. The entry in his journal for December 29th 1886 includes the following passage:

> The starting of this asylum will, it is estimated, cost £100, and there will be a probable annual expenditure of another £100. [How Mr. Bailey would have been startled if he had been told that expenditure in 1964 was £46,280!] All this will be a heavy additional expenditure to the Mission to Lepers, but this is but one of many instances where we feel bound to go forward and look to God to put it into the hearts of His people to supply our need. Hitherto He has provided for all our wants, and has supplied the means as we took up each new place; and so we go forward seeking to be led by Him all the way. Mr. Uffmann and I have been out fixing upon a site for the new asylum, and we have hit upon one in every way most suitable, if it can be obtained.

The site desired was obtained by the gift of the landowner, and on February 8th 1888 the foundation stone of the first building was laid. The site did not prove, however, to be the final one because of the rapid growth of the work, and a few years later a change had to be made to the present much more extensive one. At the first site accommodation quickly went up for twelve patients, but applicants for admission came thick and fast. 'What is to be done with them?' wrote Mr. Uffmann, 'and how high is the number you will allow me to accept? Oh, these poor creatures, do allow them to be accepted, even as many as you can afford!' At first sanction for fifty patients was given, and then more and more, so that the modest estimate of £100 a year was immediately far exceeded. The patients, finding the welcome of love, responded with eagerness to the kindness shown, and sought not only physical benefit but spiritual solace.

> If one day passes without their having the Word of God they begin to complain saying: 'Why did you not tell us the Word of God?' Their faces look so happy and cheerful, just as if some one had changed their faces during their stay here.

Before a year had gone a simple chapel was built, and a number of the sixty-seven patients were received into the Fellowship of Believers. They had come not only to the Inn and found welcome, but to its Upper Room, where they became partakers of the Bread of Life at the Table of their Divine Host.

Another Leprosy Home which had its beginnings in the 1880s, and later came to have a special fame of its own, was the one at Chandag Heights, in the Kumaon

District of what was then the North West Province, but is today the State known as Uttar Pradesh. The Rev. J. H. Budden, who was in charge of the Almora Home, proposed to the Mission that it might undertake financial responsibility for a small Home further east in Kumaon, where there was more leprosy, and where a Dr. Dease of the American Methodist Episcopal Mission was at work in a small town called Pithora. Authority was given by the Committee at its meeting of July 26th 1883 for a small beginning to be made. A site was found, superbly situated above the Pithora valley and nearly 7,000 feet above sea-level. Soon accommodation for twenty patients was in the course of erection, together with a caretaker's house and small temporary chapel; and in 1886 the doors of this Inn of Welcome were opened, and immediately nineteen needy folk found shelter and care there. A year later Dr. Dease wrote that there were then twenty-five patients; the chapel had been completed, and at the first service no fewer than twelve patients were baptized. The local Christian community at Pithora was showing real interest and had contributed the porch and pulpit. He wrote:

> The district of Eastern Kumaon has the unenviable notoriety of being one of the very worst places in all India for this terrible disease of leprosy. Nowhere was the need of an Asylum greater, and we are glad to say that the heathen in the villages have again and again expressed their gratitude for the institution. The many sufferers in the neighbouring country of Nepaul have heard that there is a refuge here, and many will no doubt avail themselves of it, as their lot in that country is dreadful in the extreme.

Dr. Dease's prophecy proved to be a very true one; and in the years that followed very many Nepali victims both of the disease and of social ostracism made the arduous, mountainous journey to find welcome at Chandag. Indeed, it was the fact that so many Nepali patients made their way across to India which made the Mission conscious of the call to enter Nepal; but one which it could not answer for over seventy years, because Nepal was a country closed against foreigners from the west.

But it was for another reason that the Chandag Heights Home came to have a special significance in the history of the Mission. During the first years of the Home a young lady missionary of the Methodist Episcopal Mission, stationed at Cawnpore, went to Pithora for a hill holiday, and while there visited the infant work. Little did she then dream that over fifty years of her life would be spent there, or of the circumstances which would bring this about. There is an entry in the Committee's Minute Book for the meeting of October 15th 1891 which reads:

> Letters from Bishop Thoburn and Dr. Dease of the American Episcopal Methodist Mission, dated respectively 7th of September and 31st of August were read. They stated that a lady missionary had contracted leprosy and requested the Mission to Lepers in India to appoint the lady referred to by their Agent at Pithora. . . .

This lady missionary was Mary Reed. It was clear that the Mission should not fail to cross the Jericho road to help in this unusual situation, but do all it could to make it possible for Miss Reed to live and

work in the healthy and beautiful heights of Chandag, continuing her missionary calling and, it was hoped, finding that the disease would be arrested. So might she turn the adversity which had come to her into an opportunity for good. The appointment was therefore made, and until her death in 1943, at the age of 88, she carried on a remarkable ministry. Her story has been told in the biography *Mary Reed* by Miss E. MacKerchar. Reference to the young missionary and the work will be made later. For the moment we reflect upon the chain of events which led to the building of the Chandag Home—first the young Ensign Ramsay in 1835 'moved with compassion' at Almora and later originating the Asylum at Almora; then the faithful superintendence of it over long years by Mr. Budden; then his concern for the many sufferers further east for whom no provision was made; and so, as almost his last proposal to the Mission before ill-health necessitated his retirement, the request that it should enter upon this new enterprise, with Dr. Dease ready to serve. In each case there was the readiness and action of the pilgrim traveller, when he saw the need of the stranger to go to him and bind up his wounds, and then make provision for him at the inn.

V

The tour which Mr. Bailey made in India from the autumn of 1886 to April 1887 proved to be of considerable value in enabling the Society to have a wider

understanding of the needs of leprosy sufferers in parts of India other than the Punjab. He was deeply impressed with the contrast between a *Dharmsala* (rest-house) in Bombay and a Government institution in Madras. The one at Madras was 'beautifully kept, and the patients looked clean and comfortable'. Missionaries of different Societies paid pastoral and social visits, and Mr. Bailey was able to offer help to facilitate their activities. No fewer than thirty-six of the patients were classified as Europeans, most of mixed blood. Thus began a long, if small, connection with this institution, until the Mission was able to play an important part some thirty-five years later in effecting the establishment, and making provision for the missionary superintendence, of the modern leprosy sanatorium at Chingleput.

At Bombay, on the other hand, Mr. Bailey was appalled and haunted by what he saw.

> Men, women and children are all huddled together in cells, 6×8 feet (these I measured with a tape), two people occupying one cell, and in some cases where there are children, there are more than two in one. Oh, the awful sights one sees here! I could not bring myself to describe everything. . . . It is terrible to think that this is the only refuge in Bombay for her leprous poor. . . . In writing all this we do not for a moment wish to attach any blame to the District Benevolent Society of Bombay; that society is an excellent one, but its committee is the victim of circumstances. The *Dharmsala* was not originally intended as a leper asylum; it was started as a charitable institution, but it immediately became crowded with lepers, which now form considerably more than half the total.

Although some time elapsed before a change came there was eventually built a leprosy institution on a municipal-cum-government basis, the Acworth Institute at Matunga. This brought improvement, though it was not until recent years that its emphasis changed from that of a segregation centre to our modern outlook.

When Mr. Bailey proceeded to the far south of India it became evident to him that there were large numbers of leprosy sufferers for whom, on the whole, little or nothing was being done. There were exceptions. At Pallypuram he found the 'Cochin Lazarus Hospital' surprisingly dated A.D. 1728. By a curious arrangement it was administered by the British Government, though in a Native State, from funds which it held in trust. In the same State he visited Alleppey, where there was a 'charity shed' of matting and bamboo. There he found leprosy sufferers lying on the sandy floor 'in all their sores', among other indigent, variously afflicted people, 'a truly horrible sight'. He was able to enter into talks with the local missionary of the Church Missionary Society, and these issued in two years' time in the building and maintenance of a small Home of the Mission, superintended by the local missionary. The 1890 Report states:

> Last year we had to write: 'As yet we are without an Asylum here . . . the wretched lepers are still lying in a miserable condition in the old charity shed.' But, thank God, our first building is now up. . . . This is only for men, but we hope soon to have another for women . . . and a small chapel where all can meet for worship.

H.H. the Maharaja of Travancore began to support the work, as well as local friends, Indian and European, besides the Mission; until finally, in 1936, the Home was closed when better facilities were provided by a new State Leprosy Settlement. The pioneer work of missionary initiative therefore had its long term results, as well as bringing immediate relief to those whose need moved the Rev. W. J. Richards to be God's 'Good Samaritan', encouraged to go forward by Mr. Bailey's visit.

From the south Mr. Bailey travelled to north India again. He saw what was being done by friends in Calcutta and Allahabad, under considerable difficulties. At Calcutta he saw the Christian work engaged in by missionaries at an early 'leper asylum' there, not a specifically missionary one. They had faith to believe that even when it was not in their power to bring material benefits there was still spiritual treasure which they might share. Links were made which resulted in the provision by the Mission of a catechist and the erection of a simple prayer room. At Allahabad there was the need for medical supplies, and these were provided. It will later be seen how this first small help finally led to the Mission's large Leprosy Home at Naini.

A visit of particular significance for the future was made to Bhagalpur. On the steamer out to India Mr. Bailey met a Mr. Grant, who spoke of the numerous victims of leprosy in the district to which he was returning, where he was a planter. He volunteered to give a thousand rupees if the Mission could establish a Home at Bhagalpur, together with subsequent regular monthly contributions. He also invited Mr. Bailey to

visit him. This he did, and further interest was aroused. After his return to England in 1887 he was able at a meeting of the committee on November 24th to announce further proferred help, and the readiness of the local C.M.S. missionary to undertake supervision of the Home, should it be built. 'Mr. Bailey was authorized to take such steps as he may consider best, to start work and secure the grants offered.'

For a while there were delays and difficulties to overcome. The volunteer missionary fell ill and was not able to help. On the other hand further local gifts were made, including Rs. 10,000 raised by a deeply concerned Bengali gentleman—Roy Bahadur Shib Chandar Banerji; and another missionary, the Rev. J. A. Cullen, was moved to offer his help. His compassion had been awakened by his regular visits to a European who had been a Government official until he had contracted the disease. Thus was God's man raised up to carry through the building and superintendence of the new Home. In 1891 a site was secured and the building work begun. The first three patients were admitted in December. The doors of another Inn of Welcome were opened; and very soon Mr. Cullen was asking for permission to build three additional houses. Within a couple of years the Mission was shouldering responsibility for fifty patients and gave authority for the building of a small separate house for the care of healthy children of patients.

The European sufferer whom Mr. Cullen had visited in his self-imposed isolation became a contributor of medicines for his Indian fellow victims in the new Home, in gratitude for what Mr. Cullen's visits had meant to him. On a later visit to Bhagalpur by Mr.

Bailey, when he went concerning the purchase of a site, he wrote:

> On our way home Mr. Cullen and I got down to visit a poor leper gentleman, a European, who lives here. He was once a Government official, but had to leave the service on developing leprosy. Poor fellow! he now lives a lonely, sad life, cut off from everybody, and spending most of his time in a darkened room, as his eyes have been attacked by the disease, and he cannot stand the glare. Mr. Cullen and the Civil Surgeon visit him regularly, and are very kind to him. I found him an interesting man, intelligent and well-read; it was grievous to see him in such a plight. Truly his is a desolate lot.

The Bhagalpur Leprosy Home and Hospital continues to the present time and is now engaged in constructive medical work not only for the resident patients but for a large number of out-patients. Further reference to this station will be made later; and also to Mr. Cullen, and the circumstances by which he was instrumental in lighting the flame of concern in Australia.

Up in the Punjab there were also long-range consequences of a visit Mr. Bailey paid to Tarn Taran, where Government had established an asylum with over two hundred inmates. He wrote:

> The largest number of lepers I have seen gathered in any one place. There are some very awful cases of leprosy to be seen. There is no attempt at the separation of the sexes, nor any restriction placed on their marrying, consequently the large number of children. A jail for lepers has been built close by, so that lepers now in different prisons may be drafted here.—It was

a shockingly ill-ventilated building.—The remark was made to me, that if the Government had wished to *bake* their leper prisoners, they could not have had a more suitable place.

The one encouraging fact was the love and care of the Rev. E. Guilford (later Canon Guilford). He visited and ministered spiritually to the patients, and proclaimed the Gospel of Hope. Already, by the time of Mr. Bailey's visit in March 1887, the Mission had provided a small chapel, Government being glad that there were those who cared enough to visit and provide spiritual comfort. Mr. Bailey noted the difference which acceptance of the Gospel made in the whole conduct and appearance of converts—a quite constant and striking fact in north India.

There has been great encouragement in the spiritual work since Mr. Guilford commenced it; there are now nineteen Christians.

I visited every house, and several things struck me most forcibly. First, the difference between the Christians and the heathen. The Christians keep themselves and their houses clean, and in general health are much better than the others, while they always look more cheerful; many of them, too, have learned to read, and so have the grand resource and consolation of studying the pages of the blessed Book. . . . The second thing that struck me was the immense number of unusually bad cases to be seen here. . . . A third thing was the general want of supervision and discipline. . . . There are many things which need attending to here.

Though Government attempted to continue to administer the Asylum for another dozen or so years, it at last recognized its failure, and handed over the

property and administration to the Mission in 1902. The work at Tarn Taran will be referred to later. The immediately important fact is that the Mission, by helping where it could in those early days, and searching out 'that which was lost', was enabled to forward a work of transformation from despair to victory.

A meeting with important consequences was the visit by Mr. Bailey on this tour to the Viceroy's wife, Lady Dufferin, while he was in Calcutta. In the soft sunset light of Bengal's winter he paid his call, and wrote in his journal:

> At 6 p.m. I went to Government House as Lady Dufferin had been good enough to grant me an interview. Her Excellency, who was most kind, seemed very much interested in hearing of our efforts on behalf of the lepers; she had herself, she told me, visited in the Leper Hospital in Madras, and had been greatly touched by their misery. What struck her ladyship as especially sad was the fact that the little children, in whom the disease was still only in its incipient form, were obliged to dwell among those in whom it had reached its worse stages; and this *does* strike everyone who visits in Leper Asylums. I feel very much the necessity of establishing orphanages for children of lepers. I mean rather for those as yet untainted, so that if we cannot save those in whom the disease has actually begun, we may yet do something to prevent the others from falling victims to it. As I have already mentioned, a very successful venture has been made in Almora, and I should like to see the same done in connection with all the different asylums, at all events those in connection with missionary effort.

This talk not only quickened the resolve to do more to establish 'Healthy Homes'—and the history of these

Homes is one of hundreds of young lives not only saved from disease but saved for useful citizenship—but it also resulted in Her Excellency the Marchioness of Dufferin and Ava becoming the first Patroness of the Mission. This followed Mr. Bailey's return to Great Britain, full of enthusiasm. The Report for 1887 also announced that His Grace the Lord Bishop of Dublin had accepted the office of President. A number of Vice-Presidents were also elected. The Society was beginning to assume a more regularly established character, though it continued to preserve, with great success, its family informal atmosphere.

On his return Mr. Bailey was able to speak with wider knowledge and to assess better the merits of applications for help. But there was still no widespread sense of concern or of burning challenge. Partly, no doubt, this was because of the apparent hopelessness of becoming deeply involved in the daily all-round care of, and provision for, people for whom there was no hope of cure or rehabilitation. Moreover, though medical opinion was more definitely being expressed (though often with reservations) that leprosy was a contagious rather than a hereditary disease, this opinion had not yet become the general view of the ordinary man, who still regarded leprosy as an affliction quite apart from other diseases, or as a judgment of God, or as one transmitted from mother to child. Among the people of India, soaked with the fundamental belief that there was a law of *Karma* which ordained that a man's present condition was part of the righteous working out of his ultimate destiny, the sense of obligation to act in order to change the course of another man's life was inevitably absent. Fatalism

cuts the nerve of redemptive social action. Nevertheless fires were being lit, knowledge widened, friends being made and action quickened.

VI

An event took place, however, on April 19th 1889 which had an immediate consequence in affecting public effort to meet the problem of leprosy. On that day Father Damien died among his fellow sufferers from leprosy on the remote Pacific island of Molokai. The sacrifice which he made evoked a sudden widespread stirring of sympathy and conscience. The fact that he, a Belgian, had contracted the disease while living among the exiles of leprosy on Molokai proved conclusively that leprosy was contagious. One could no longer plead ignorance or helplessness. If leprosy was a contagious disease, it was argued, then the answer was in measures to ensure isolation of the victim, by legislation if necessary. So far as the problem in India was concerned a Commission was appointed, with H.R.H. the Prince of Wales heading the movement, to secure financial support for the visit to India by the Commission. Only three months after Damien died a group met in England 'to consider the best way of perpetuating his memory', and the formation of the Commission. Its members were provided with the means to travel extensively. They were impressed with the work of Homes helped by the Mission, and paid tribute to the fact that the missionaries 'spared

no trouble in rendering every possible assistance'. The success of the small work already being done to separate and save children reinforced the conviction that leprosy was a contagious disease. Medical treatment, such as it was, was investigated and the Commissioners gave it as their conclusion that 'it seems that the action of chaulmoogra oil in leprosy, though at best palliative, is nevertheless more marked than gurjan oil'.

Following the Commission the Government of India began to consider more seriously its own obligations. And in this we see how 'a little learning is a dangerous thing'. Whilst it had been determined that leprosy was contagious and not hereditary it still was not clear —and here was the tragedy—that it was only in some forms, and at certain stages of the disease, that it was contagious. The most advanced cases, pitiably crippled, appeared to be the greatest danger to the public. These were the ones so often driven to beggary. And it was felt that it was for these that legislation must primarily be enacted, and isolation enforced. Compulsion, not compassion, was to be the watchword. In fact, as we now know, only a small minority of such cases are contagious. The true danger was in earlier cases, and only in some of them. So legislation was aimed at the wrong target in the Bill which was framed to include the compulsory segregation of 'beggar lepers'. The Act did not in fact have widespread consequences, though it was imperfectly enforced in some areas; it was difficult to administer, costly, created resentment and fear, and it is well that for the most part it became a dead letter.

But the focus of public attention upon the disease in the early nineties did emphasize the value of mis-

sionary activities. The essential contrast between compassion and compulsion became more manifest. The one was self-giving; the other self-protective. Government could not but note the contrast, and the greater success of mission effort compared with the public services. In consequence it slowly came to see the wisdom of offering grants-in aid—withal inadequate in size—to leprosy Homes established and superintended by missionaries. This help gradually grew, and became a source of strength to the Mission, enabling it to respond in a positive way to the wider appeals for help. From private contributions the Mission's income for the year 1889 was only £1,628; and looking back it seems almost incredible that the Mission was already able, with an annual income which had only increased to that in fifteen years since 1874, to have achieved so much. By far the largest number of contributors were still Irish, though help from Scotland was now increasing more rapidly with Mr. Bailey normally resident in Edinburgh. Three scattered auxiliaries had been established in England—at Brighton, Cheltenham, and Bowdon and Altrincham, and there were other individual contributors. In this year, the year that Father Damien died, twenty-two stations in India and Ceylon were in one way or another assisted; in numerous cases it was in the provision of funds for pastoral care only; in others, as at Almora and Subathu, it was in grants-in-aid for maintenance (though Subathu was later to become the full responsibility of the Mission); in others again it was in establishing infant Homes of the Mission's own, as at Bhagalpur, for the first buildings, and at Chandag Heights, Lohardaga and Purulia.

It was not until the following year that the Mission raised its flag in London. A meeting, small but well organized, was held in Exeter Hall on May 2nd, 1890. The addresses were well reported, and Mr. Bailey made an earnest appeal for wider support.

> We have already extended our work rapidly. We have gone on from year to year, thank God, extending each year. At the present moment I have letters that have come to me within the last few months asking us to commence work at nine new centres.

The Chairman of the meeting, Mr. P. A. Denney, immediately offered £100, if nine others would give a like sum, and in a short time this was raised, so that advance was again made possible.

One appeal for a new centre, which was later to develop into the important Leprosy Home and Hospital of today, was from Mandalay in Burma. Advance into this country—then under the administration of the Government of India—marked the first eastward move of the Mission, to be followed before very long by advance into China.

At Mandalay the work had its beginnings in the concern and action of a missionary of the English Wesleyan Methodist Mission, the Rev. W. R. Winston. He was moved to act by the pitiable sight of deformed and homeless leprosy sufferers begging for alms from the pilgrims who climbed the many steps to the great pagoda on the hill-top. He sought to provide them with an inn of welcome, and appealed for financial help from the public in and around Mandalay and also, in a letter of April 29th 1890, from The Mission to Lepers. Both responded. The Mission promised

immediate aid, funds for building, and annual support. A site was secured and a house for fifteen was erected. Mr. Winston, obliged to leave on furlough the following year, found it best to hand over funds in hand, the site, and also the obligation of full financial responsibility, to The Mission to Lepers. It accepted this new charge. The Rev. A. H. Bestall remained to provide on behalf of his Society the local superintendence, and he was immediately confronted with an unexpected situation. No one wanted to accept the hospitality offered! The Sign of the Inn swung in the breeze in vain. What was the reason, when the condition of the sufferers was so needy a one? Mr. Bestall, on the last day of March 1891, set out in the dawn light personally to offer them welcome in Christ's name.

> It is eight months today since I set out in the early morning to persuade a few lepers who lay dying beneath the shadow of Mandalay's pagodas to enter the Refuge we had prepared for them. Persuasion was my only means of gathering them in. What could I want with them except to put them to death? 'We pray thee, let us remain here' some said. 'For mercy's sake do not take me' others replied. All were in great terror. I could not but be touched by the timid, fearful attitude of many, and I was very thankful when I saw the first leper on his way in a bullock-cart to our Leper Home. . . . The first day's work of rescue was a long one, and the breakfast ran into the tea hour before I returned with seven inmates for the 'Home for Lepers'.

But if at first there was room in the Inn, and only few ready to occupy it, that situation did not last for long. On the day Mr. Bestall wrote there were already

fifty patients, further houses having been erected to accommodate them, and a simple hospital built. Daily, Mr. Bestall, accompanied by young converts he was training, left the compound of the Methodist Mission for the new Home.

> I should like to show our friends the little procession, emerging from our Mission compound and taking a direction due south, past the huge English Court of Justice, and across the open plain to the gates, over which a large sign-board announces to the passers-by—'Home for Lepers, March 1891, Mission to Lepers in India'. This little procession contains the first fruits of our toil—youths, all of whom we hope to make evangelists to the Burmese.

So a work of practical co-operation had its beginning with the young Burmese Church helping from almost the start, to engage in ministry for body and soul. All had an unhesitating conviction that even where bodily repair was impossible, there was yet the hospitality of Christ's spiritual Presence and Power to offer.

> The worst case we have received was a woman named Ma So. She was revolting to look at. She had no hands, and her wrists were raw; she was stone-blind, and her sightless eyes were covered with a horny skin; she had no feet, and her legs were eaten away to above the ankles; she could only crawl about upon her elbows and knees. I felt more pity for her than for any other fellow-creature I ever saw. I preached to her in a little hut made on purpose for her. She was in dense ignorance. It was very difficult work indeed. She became ill and quite helpless. She lingered for a week. Often she would say 'I want to die; no good living; can't eat, can't sleep; I want to die.' I asked her, 'Where are you going?'

'Don't know!' 'Would you like to go to Jesus?' 'Yes, but I don't know him.' I told her to repeat after me 'Lord Jesus, I am Ma So, a dying leper, take me in my weakness and save me now. Amen.' She repeated the short prayer, and died in the night. I never saw a soul in more utter misery, and never did a soul pray from a lower depth of emaciation and disease. Was not that prayer answered?

In a few years, before the century ended, the work had become well established, and good permanent buildings began to cover the site. Constructive medical work may perhaps be dated from the erection of a dispensary and operating room, in 1898. A photograph shows it to be a substantial and pleasant building, erected at what seems today to be an impossibly low cost. The first operation was performed by two army doctors, to the astonishment of the patients.

The Rev. A. Woodward wrote:

One of the oldest of the lepers asked to have the remains of what was once a hand amputated. It was giving him a lot of trouble, and had long been a useless member. Two army doctors kindly undertook the operation, which was successful. I was present at the operation. When it was over the lepers came into the room, one by one, and stared in astonishment at the patient when he told them he had felt no pain. They expressed their surprise and said the Christian religion was a very wonderful one. Three Englishmen, they said, took all this trouble over a poor leper. 'Instead of treating us as outcasts, they treat us like princes.' When they had carried the man back to his ward, they finished up by calling the Christians together and having a praise meeting over him. It was quite touching.

Today there is the well-equipped, well-staffed Home and Hospital, with its special emphasis on physiotherapy—which saves many more hands from the need for amputation. And the happy co-operation between British and Burmese workers, Mission and Church, local and foreign help, continues.

Another advance at this time made a thrust down into the extreme south of India, at Neyyoor in Travancore. In the year that Mr. Bailey had concluded his tour to India in 1887 Dr. Sargood Fry wrote to the Mission telling of an embarrassing experience when he was on a medical tour of the district. A hapless sufferer from leprosy followed him along the road for no less than six miles pleading for relief. On the same tour another eight came to him and he determined that he must at least provide a leprosy ward, however simple, at the general hospital of the London Missionary Society until something better could be planned. The Mission to Lepers immediately responded to Dr. Fry's letter of October 1st 1887. Though mail travelled slowly in those days, the letter was read at the committee's meeting of November 24th and an immediate grant was made for the erection of a ward, and enquiry authorized to discover what would be the maintenance costs for the patients. The London public meeting in 1890 became the spark which enabled Dr. Fry's further hope of an organized Leprosy Home to kindle a fire. To help make up the £1,000 which the Chairman had challenged the Mission's friends to raise, Mrs. Charles Pease in Ireland gave £250 particularly for advance in Neyyoor, with the promise of further help for maintenance; and with this encouragement authority was given to proceed both with a Leprosy

Home and a separate Healthy Children's Home. The Children's Home was almost immediately opened; and the first sod for the Leprosy Home was turned in the same year. Progress was rapid; and medical and spiritual succour went hand in hand. The Neyyoor Mission Hospital was already training medical evangelists, and one of them was placed in charge of the young enterprise. The patients were overwhelmed with the sudden transformation of their lot, from doomed men to welcomed guests, and rejoiced in the message of the Gospel. Very soon enquirers were asking to be admitted to the Christian fellowship.

In 1891 Dr. Fry wrote:

> In the new Home, which is being built by your generosity, we hope to have a little chapel, where we can meet in all weathers, or at any time of the day. . . . What the lepers felt to be a very great treat was a service we held last Friday evening—the magic lantern pictures of Bunyan's Pilgrim. I told them the story in simple Tamil, and they listened with intense interest. What added to the interest of the meeting was the singing by my students, with the harmonium accompaniment, of some of their beautiful hymns.

Mr. Bailey was himself to see this new work in its infancy on a visit he made to India and Burma in the autumn of 1890 and the spring of 1891, and we will shortly refer to it; but first he went to north and east India and then on to Burma. He wrote of this tour in a book entitled *The Lepers of our Indian Empire*—a title which clearly dates its authorship in its use both of the words 'lepers' and 'Indian Empire'. The book is in simple diary form, and is the journal of a man filled with an unswerving desire to search out the needy, and

discover whether there were any steps which he or the Mission might take to bring to them care and hope. Sometimes action was in awakening local missionaries to the challenge confronting them; sometimes in stirring local government bodies, or in showing appreciation of action taken. Whenever he was in an Urdu-speaking area he used his great gift for languages to preach of the Love which the Gospel declared. He would have echoed Charles Wesley's great lines:

> 'My heart is full of Christ, and longs
> Its glorious matter to declare.'

In all his tour Mr. Bailey was conscious of the sustenance of prayer offered by friends. 'Kind friends in Edinburgh sent me away in a very cloud of prayer . . .' He visited twenty-four centres where some kind of leprosy work was engaged in; and he was again and again impressed with the difference it made where there was Christian supervision, or even where there were only pastoral visits.

He first travelled north to visit Dr. Ernest Neve in Kashmir, who was already being helped by the Mission at his work for leprosy patients in his general hospital, and because the Mission had also offered help toward the building of the leprosy home and hospital which the State now proposed should be erected under Dr. Neve's supervision, and then superintended by him for its first five years. Mr. Bailey was greatly impressed both with the site and the general plans.

> Dr. Neve, who has been given entire management of the place for five years, and is to be allowed to put up the Asylum according to his own ideas, and to carry on

the institution as he thinks best, is putting up buildings to accommodate thirty patients. . . . It was, I believe, originally intended that the Asylum should be managed by State officials; but in some wonderful way, unsought by Dr. Neve himself, the management of the place has been offered him, and he has accepted it. This is a matter for congratulation as, apart from the religious aspect of the question, leper asylums can be better carried on by medical missionaries than by anybody else, especially when the asylum is to be on the voluntary principle: the leper, above all people, needs one to deal with him who has a heart surcharged with sympathy. . . . Dr. Neve is deeply interested in the work, both from a medical and from a missionary point of view; indeed as a medical man he is now an acknowledged authority on the subject of leprosy.

For many years this great medical missionary was able to carry on this happy work of co-operation with the State; and without the need for further help financially from the Mission.

On his way to Kashmir Mr. Bailey had passed through Rawalpindi; and he at once asked to see the Leper Asylum run by the Municipality and District Government. There are some revealing entries in his journal:

October 25 [1890]. This morning I got the message 'Lo, I am with you always, even unto the end of the world'; and again, 'The counsel of the Lord it shall stand' . . . it is not our scheming and planning that will stand, but *His counsel.* How often we are taught this by bitter experience, and yet we will scheme and plan and build again, only to have it all blown upon and thrown down.

In the evening I visited the Leper Asylum here with

Mr. Ullmann and Dr. Kali Nath. . . . There are four children with no appearance of the disease, all very young, living with their parents, three with mothers, and one with its father; these mothers and that father are all lepers, far advanced, bad cases. . . . Very little is being done to relieve [the inmates] physically. An unutterably sad expression appeared on the faces of all. . . . We came away from the place feeling terribly sad. There were some cases of dreadful suffering. . . . Nothing is being done to comfort them—no one to tell them of the love of Christ. Oh, how it wrings one's heart. . . .

October 26. I cannot get those poor people of yesterday out of my mind, their faces seem to haunt me. . . . Last night before dropping off to sleep I prayed that the Lord would put it into the hearts of some of His people in 'Pindee to care for the lepers, and how graciously has that prayer been answered. I said 'Lord, thou knowest the heart that is to feel for these lepers, put it into that heart to do something'; and He has done it, blessed be His holy name. Mr. Ullmann has been greatly touched by the sight he saw yesterday, and just now he came to me and said that he felt he must try and do something for the poor sufferers. . . . So he and Mr. Ralla Ram (the Indian Pastor) are to visit the asylum regularly. Thank God!

So began a crossing of the road to go to the help of the stricken; and the Mission's co-operation developed with the local American Presbyterian Mission. Already, even before Mr. Bailey's visit, proposals had been mooted by which The Mission to Lepers might take over the management of the asylum. Now the way began to open, though it was not until 1903 that the full management of the asylum passed to the Mission;

nevertheless the breath of love began to be felt, and the first step was taken to change the place of despair into an inn of welcome.

After visiting numerous stations in the north of India Mr. Bailey travelled to Burma. At Mandalay he was able to see the first building which had been erected by Mr. Winston and to take over, on behalf of the Mission, general responsibility for this infant enterprise with the help of the local superintendence of the English Methodist Mission. At Moulmein he was met by a doughty pioneer missionary, Miss Susan Haswell of the American Baptist Foreign Missionary Society. She had long had a concern for some of the many victims of leprosy in the district.

> Miss Haswell introduced me today to two Burman Christian women, who visit and talk to the poor lepers here—the first Burman women who have been able to bring themselves to do this. 'The love of Christ constraineth us.' Miss Haswell has for long years visited and helped the lepers in every way in her power. She speaks the language like a native, and is a most earnest and devoted worker. She is beloved by all the poor people about. . . .

The next day Miss Haswell confronted Mr. Bailey with some of those she desired to serve more fully.

> I gave them a short address in English, told them of what we were anxious to do for the lepers of Moulmein, and of what a friend they had in Jesus. I was interpreted by Miss Haswell, and she afterwards addressed them herself. She has a great influence over all these poor people, as she has been a ministering angel among them for years.

The next day a quest for a site began. There was considerable opposition to the idea of providing a Home, both among Europeans and Burmans.

> The strangely illogical part of the business is, that as things are at present the lepers are right in their midst, coming and going as they wish, begging by the way, begging in the streets, begging at the Pagodas, and begging at private houses.

Thus, in those few days in January 1891 were the seeds sown of the Mission to Lepers' Home outside Moulmein. Mr. Bailey left a small sum with Dr. Ellen Mitchell, Miss Haswell's colleague, for discretionary use; and in time, though not quickly, sympathy began to overcome fear, and a local appeal was issued in 1898 on behalf of the proposed Home. Already a few patients were being cared for in temporary shelters. It is interesting that among the earliest of local helpers were the teams of the Football Competition League, who donated all surplus money after expenses had been met! The local and provincial Governments also promised help, so that before the end of the nineteenth century the beginnings of a permanent Home had been made. Its later history, broken by the Japanese invasion in 1942, and then after the war entering upon a period of considerable development, must be told in a later volume.

A striking illustration of the way in which Mr. Bailey was conscious of God's leading on this tour of discovery of need, with the intention of mitigating it, is shown by an entry in his journal dated February 9th 1891.

> I had not intended to have included Raniganj in my route, but somehow the Lord seems to have led me here; and so I believe He has purposes of great mercy for the poor lepers of the district.

He had just visited Asansol where, with the missionary of the American Methodist Episcopal Mission, he had visited the site for a new leprosy Home. While there he was taken to the neighbouring station of the English Wesleyan Methodist Mission.

> I was met by the Rev. Mr. Smith of the Wesleyan Mission. I was glad to find him eager to do something for the lepers of this place. He had been wishing to do something for some time past, but had never heard of the Leper Mission before. . . . We then called on Mr. Bailey Wells, General Manager of the Bengal Coal Company, to ask him if he would try and secure us a site for a Leper Asylum. Mr. Wells we found at the Club playing tennis. He told us that he did not anticipate any difficulty whatever, but that I was to send in a formal application for a site. This I did before leaving the Wesleyan Mission House.

Such was the speed of action in those pioneer years! A site was allotted, and the new Home was opened in March 1893. It continued to serve for over sixty years, when changed medical conditions made it best, in the interests of the patients, to amalgamate the Home with the one later established in Bankura.

It is interesting to note what the Rev. F. W. Ambery Smith wrote in 1898:

> In March 1898 when I left India on a visit to England there were seventy-five lepers in residence. When I left Raniganj we had four buildings for men and two for

women, also a church and hospital. The work has been of the most interesting kind, and I have found great pleasure in it. The Christian instruction has borne much fruit, over sixty of the lepers having been baptized before I left.

The Asylum has been entirely supported by the Mission to Lepers in India and the East, and I have often thanked God for the visit paid to Raniganj by Mr. Bailey in the winter of 1889–90 [he was a year wrong in his dates], and for the opportunity thus afforded for these poor people, which has been of such benefit to them, and has afforded us such genuine pleasure.

When Mr. Bailey travelled on to South India he was given a great welcome at Neyyoor at the temporary quarters already erected. The eager spirit of the the little community showed that Dr. Fry and the medical evangelist were physicians of souls as well as of bodies.

After I had made my *salaams* we sat down, and then there was a Tamil hymn sung by the lepers, after which James led in prayer. Dr. Fry then asked them if they could each repeat their favourite verse of Scripture, and although they were quite unprepared for the suggestion, they unhesitatingly did so, the little boy, about four years of age, leading off with 'Suffer the little children to come unto Me'. He was followed by his father, who is blind, with 'Who forgiveth all thine iniquities; who healeth all thy diseases'. Twelve others followed.

After Mr. Bailey had visited the new Healthy Children's Home, and seen the site for the permanent Leprosy Home he renewed his journey, greatly encouraged, to Alleppey in the Cochin State. Here, in

place of the 'charity shed' he had seen on his visit in 1887, he now was able to see the better provision made through the Mission's help.

> There is now a very neat, comfortable building to hold twelve people and a nice little cook-house. What a contrast between this place and the old charity shed. . . . Today the poor people looked so comfortable and happy.

From Alleppey Mr. Bailey travelled on by steamer to Calicut, and here again we see the urgent sense of mission which characterized the Society's founder to seek and to save that which was lost. Already, from 1888 onwards, the Rev. Mr. Knoblock of the Basel Mission had received a small annual grant from The Mission to Lepers to enable him to give pastoral care to one or two Christian patients at the Government's 'Hospital for Lepers'. Now the opportunity came for Mr. Bailey to visit the institution.

> Getting a coolie to guide me I made for the Basel Mission. . . . In the afternoon I visited the Leper Asylum on the sea beach, just beyond a fishing village, having first obtained leave to do so from Dr. Beach, the Civil Surgeon. The asylum was a large bungalow. It is enclosed by a wall, with palings on the front part, which faces the sea. The place and inmates looked very neglected. . . . The poor people looked wretched, and frightened out of their wits at my visit. . . . There is a little room called the Dispensary, but there are no medicines, or at least, none worthy of the name! I suppose the place is called a Government institution, but it is a great contrast to the Leper Hospital at Madras.

It was that deliberate crossing of the Jericho road, going down in the afternoon to a hot tropical beach in

order to discover what the need was, which marked the beginnings of the fine enterprise of today. The Mission gave increasing help and encouragement to the missionaries of the Basel Mission to maintain their spiritual ministrations under most discouraging conditions. The little Christian community in the institution grew in numbers and grace. After a few years Government handed over management to the Basel Mission; and this led to planning and provision for The Mission to Lepers' present Home at Chevayur on a healthy site a few miles outside the city. Though this Home was not opened until early in the twentieth century, the steps which led to it come into the first twenty-five years of the Mission's history.

VII

This last decade of the nineteenth century was a period for the Mission of exciting advance and testing faith. There was a down-to-the-ground recognition that the response of faith to the many calls for help which came from the Field demanded unremitting effort to find the financial means for advance, together with a quiet assurance that such effort would not be in vain. 'Ah, but a man's reach should exceed his grasp, or what's heaven for?', as Browning's Andrea del Sarto exclaimed. We have referred to the first London meeting in March 1890, and of its encouragement. Grants were sanctioned only two months later by the Committee in Dublin which involved new responsibilities

at Bhandara and Rurki in India and Hangchow in China, apart from the other new enterprises engaged in of which we have just read. Was the Mission plunging too easily into fresh responsibilities? Would the oil and the wine hold out, the beast of burden be too heavily loaded, the doors of too many Inns of Welcome opened for more guests than could be served?

The years which followed were to justify the Committee's faith and efforts. In 1891 contributions amounted to £2,624 and we read in the Report: 'At the same time, looking most carefully into the needs of our increased work, we see that *we shall require an income of £5,000 per annum* to enable us to meet its demands.' In 1892 the Report is able to state that, including some special items and an unlooked-for addition through a gain in exchange, the target of £5,000 was more than reached. 'It is with the deepest gratitude that we now report a gross income of £5,512.' The gross income in 1899 was £11,298, so that although the amount seems almost fantastically small in relation to the gross income of £614,596 in 1963, nevertheless it revealed a constantly growing supply of funds to meet the constantly growing obligations.

One of the important factors in enabling growth to take place in the nineties was in the planting and nurture of the Mission's cause in England and in Canada and in the United States of America. Soon after the London meeting in 1890 a North London Auxiliary was formed, which developed a special interest in a leprosy project at Pakhoi in South China; indeed it led to the formation of a separate Pakhoi organization; so that a fresh beginning for supporting the Mission's work as a whole had to be made. In the

providence of God a young City business man, Mr. John Jackson, began to take an active interest in the Mission and in 1894 he accepted the invitation to become the Honorary Secretary for London. He had been 'captured'—to use his own phrase—when Mr. Bailey addressed a thinly attended mid-day prayer meeting at the Aldersgate Y.M.C.A. He allowed his office in the same street to be used as the Mission's London address and immediately began to exercise the great gifts he possessed for speaking and writing on the Mission's behalf. So deeply did the cause for which the Mission laboured grip him that four years later, at a time when success had come to him as a business man, he offered to become a full-time servant of the Mission; and in October 1898, his offer having been accepted, the Mission took Room 20 at Exeter Hall in the Strand, where he made his headquarters and began a very fruitful nineteen years' full-time service for the Mission, until death suddenly called him as he journeyed to work one morning late in 1917. His books *Lepers* and *In Leper Land* were of great value, and from 1906, when Mr. Bailey passed on to him the editorship of *Without the Camp*, the Mission's quarterly magazine, he brought the needs of those left half-dead upon the Jericho road to an ever-increasing circle of friends. Quickly the London and then the England income began to rise, overtake and then pass the Ireland and Scotland incomes, though it was not until after the period covered by this volume that the Mission's headquarters passed from Dublin to London.

Overseas, single individuals and then small groups began to send their help from Canada and the U.S.A. In 1892 Mr. Bailey made a visit to these countries and

it was in the little town of Guelph in Ontario that his visit proved most effective, though at Montreal and elsewhere the beginnings of concern were also aroused. At Guelph Mrs. Watt and her daughter Lila in particular evinced great interest. They organized a meeting in Mrs. Watt's home, and little did Mr. Bailey imagine that among his audience was a youth who one day would become his successor in secretarial leadership of the Mission. We shall read more of him later. Soon Miss Watt established an Auxiliary there, and began to tell in other parts of Ontario of the opportunities to take a practical part in the Mission's work. Groups were formed in Hamilton, Toronto and elsewhere. Then, in 1895, the Rev. D. Herron, who had retired as a missionary from India, where he had served both at the Almora Home and acted as the Mission's honorary secretary for India, was sent on a deputation tour to Canada and the U.S.A. The Report for the year states:

> It is most remarkable that at a time of life when most men retire from active work and take off their armour, Mr. Herron should seem to be putting his on with renewed vigour. He has been indefatigable in his labours, travelling in the depth of winter, making calls, addressing meetings, and forming new Auxiliaries.

Apart from establishing new Auxiliaries—already they had been established at Georgetown, Guelph, Hamilton, London, Montreal, Toronto and Woodstock—he was instrumental in forming an Advisory Committee for Canada, representative in character, and with the Bishop of Toronto as Chairman.

Meantime Miss Watt had continued her voluntary labours, and when the Mission began its quarterly

magazine *Without the Camp* she started Canada's own journal, which continued for a time, using the same title. In 1899 she was invited by the Committee in Dublin to become the Mission's Travelling Secretary in Canada and the U.S.A. Though limited at times by ill-health, she was yet able to carry on in this position until her retirement and death in 1921. Thus it was that in the last decade of the nineteenth century Canada came actively into the Mission's family, and became its senior National Auxiliary.

It was Mr. Herron's visit to the U.S.A. which led to a number of local Auxiliaries being set up in that vast country also. Helena, Clifton Springs, Mercer and New Castle were the first. Only a few individual contributions had been received before. Help remained small and variable until the twentieth century had become well established. However, a beginning had been made, so that by 1900 the Mission was drawing support from Ireland, Scotland, England, Canada and the United States of America.

VIII

We must now turn back again to the development of work in the Field; and first to beginnings in China and Japan.

The Annual Report for 1890 gives the first intimation of the resolve to reach out to the leprosy sufferer in China.

> The Committee have received earnest and touching appeals from missionaries in China asking us to help

them in dealing with the numerous lepers with whom they are brought in contact. In view of the facts laid before us, we have felt compelled to entertain these applications.

The name of the Society was at that time 'The Mission to Lepers in India', thereby limiting the range of its activities. And so at the annual meeting in 1891 a resolution was passed approving 'the action of the Committee in giving favourable consideration to the appeals that have reached them from missionaries labouring in China'. First grants were made to help establish leprosy hospitals at Hangchow and at Chao Chow Fu near Swatow. And grants-in-aid were made for leprosy work at Pakhoi and Lo Ngwong.

The work at Hangchow came to have considerable importance in the future. Dr. Duncan Main of the Church Missionary Society was stationed there at a general hospital which had already achieved fame, and he found himself embarrassed by leprosy sufferers who appealed for medical help, but for whom he had no accommodation. Bishop Moule wrote in the *North China Daily News* early in December 1892:

During his recent furlough to Scotland Dr. Main became acquainted with a member of the Committee of the Mission to Lepers, from whom he learned of the existence of the Society, and its willingness to assist medical missions in affording relief to lepers. Dr. Main laid his case before the Committee which granted him £200 to build and furnish a small annexe to his hospital, and £50 a year for maintenance. Last Wednesday, being St. Andrew's Day, Dr. Main, who is a good Scotchman and not without the tinge of the missionary spirit and brotherly kindness of the Apostolic Saint, found it

a suitable occasion for inaugurating this new effort to do good.

So the new building was dedicated and opened for the first men patients. Only a fortnight later Dr. Main returned to his appeal for help.

> By-and-by you must build me a small place for women . . . of course you would need to increase your annual grant. . . . The last few weeks our hearts have been made sore by a poor woman leper in a putrefying condition begging us to take her in. Of course we cannot have men and women together. Pray over this, and see what you can do.

And of course the Committee immediately responded! After a time the annexes to the general hospital proved inadequate, and a site was secured just outside the city, and beside its widely renowned and beautiful lake. Later the Mission built a Home higher up above the lake which had a long and notable history and which only came to an end after the Communist occupation of Hangchow in 1949, but not before it had become the seed of the more modern, spacious Leprosy Agricultural Settlement at Zang-peh.

By the end of the nineteenth century the Mission was helping in the support of missionary leprosy work at seven stations in China, three of which were Homes for which the Mission was the financially responsible body—Hangchow, Hiaokan and Kucheng. The other aided work was at Foochow, Kien-ning Fu, Lo Ngwong and Yen Ping

One of the first appeals from China in the early nineties came from a medical missionary stationed at Swatow, though his appeal was particularly for Hang-

chow, and for the further general extension of the Mission's help to China. He himself was endeavouring to establish a Home at Chao Chow Fu. In a notable address at the Mission's annual meeting in 1891 Dr. P. B. Cousland of the English Presbyterian Mission told of the frequency with which he met patients with leprosy at the Treaty port of Swatow.

> Lepers, if poor and friendless, are sometimes ejected from the village, and drag out a miserable existence, covered with filthy rags, sleeping in the courtyards of little-frequented temples, and stretching out their poor fingerless hands for charity by the roadside.

He told of how the Mission General hospital, begun thirty years earlier, had erected a special building for leprosy patients, but that the pressure of general medical work had become so great that the leprosy work was closed down, although more than a hundred sufferers in a year had been treated. One of the patients, as far back as 1867, had in a remarkable way been the apostle of the Gospel (perhaps the first such leprosy patient in China) to his own village people.

> Not many miles from the city of Kityang is a village called Sai-pon, where a remarkable work of God began in 1867 through the conversion of a leper named A Ia while at the hospital. While there he gave no sign of having embraced the truth; but some months afterwards some unknown person sent from Sai-pon for a supply of hymn-books and soon afterwards the leper appeared for baptism for himself and two aged women who accompanied him. The missionaries were astonished at the amount of their knowledge of saving truth, and gladly received them into the visible Church. Others followed, although Sai-pon had never been visited by

missionaries. An evangelist was sent to Sai-pon to remain with them, and a room was hired for the preaching of the Gospel. In 1871 the leper A Ia died, but by this time there were thirty-two members in Sai-pon. There are now upwards of a hundred adult members of that congregation.

Dr. Cousland gave other illustrations of the way in which those who had returned from the leprosy ward at Swatow sought to 'blaze abroad the matter', and he went on to commend the Mission's enlargement of its activities by help to Dr. Main at Hangchow.

I should like to take this opportunity of expressing my thankfulness for the prospect of the extension of your work to China. I feel thankful that by your grant to Dr. Main you have taken a definite step in this direction and I hope the response to the Committee's action in this matter will be warm and hearty and you will be able to extend widely the benefits of your Society's operations to the poor neglected lepers of China. . . .

The appeal met with a ready response. In consequence it is not surprising that at the Annual Meeting of The Mission to Lepers in India on March 30th 1893 it was resolved that

inasmuch as The Mission to Lepers in India have now extended their operations to China and Japan, the title of the Society be for the future 'The Mission to Lepers in India and the East'.

As will be shown later, even this title became inadequate to define the Mission's reach, until finally (or is it not finally?) the title was changed to plain 'The Mission to Lepers'.

The reader will have noted by this resolution that Japan as well as China had come within the Mission's range of concern and action by 1893. The story of the beginnings of Christian leprosy work in Japan has a special romance, because it was in that country that women missionaries became the main pioneers. A small work at Shizuoka had been begun by Father Tostwonide of the Roman Catholic Church in 1889, but it was the work of two women which had the greatest consequences for the future. One was an Englishwoman, the other an American.

The Englishwoman was Miss H. Riddell of the Church Missionary Society, who wrote to The Mission to Lepers in 1893. She said:

> Kind as the Japanese are to suffering generally, it is a very usual supposition that leprosy is not a disease according to the law of nature; and having no natural cure, those afflicted by it cannot therefore be of the same order of humanity as others. It would seem that for the lepers there is no hope either in this world or the next, *unless we take it to them.*

In other words, the Jericho road must be crossed. The Samaritan, the outsider, must go to them, and make the provision, and bring the hope, they needed. Miss Riddell worked in the Southern Island of Kiushiu at Kumamoto. A couple of miles away was a temple, especially visited by leprosy sufferers in the hope of a miraculous cure, and it was their condition and need which moved Miss Riddell to act, and write to the Mission for help. The Report for 1893 tells of a first remittance of £200 for buildings, and that of 1895 reports the opening in November of the new Leprosy Hospital on a site of four acres of ground with

a house for men, a house for women and children, a larger building containing the consulting dispensary and waiting room, kitchen and offices; then there is a house for the superintendent-doctor, a bath house and a *godown* (store-room). Our first in-patient is a Christian; another, also a Christian, is on his way to us—the one formerly an official, the other a school teacher. A third, a carpenter by trade, is not a Christian. There are already numerous out-patients, and while they are waiting to be seen, one of our Japanese helpers speaks to them of Him who alone can make us clean.

A later account from Miss Riddell gives a vivid account of the contrast between the 'Leper Temple' and the Christian inn of welcome. Acknowledging further funds for extension of the work she wrote:

You will be interested in hearing that we have opened a new branch mission-room and dispensary at the Leper Temple itself. So many come to the Temple for a few days only, and others are too ill to come out to the Hospital. When the Hospital was built no land was available near the Temple, and it has proved very helpful to our in-patients to be out of sight and sound of its bells and influences. The two doctors and a nurse and I go to the dispensary for medical work, and our Japanese clergyman or a Christian layman goes with us for a Gospel talk. . . . I wish those who help you to send to us could see one of these gatherings from the Temple and the wayside. Such a gruesome gathering of misery, degradation and sin, it passes my pen to describe. Was it not that Christ died for every one of them, and is manifestly sustaining us, it would be at times impossible to go through the few hours' work.

The American lady was Miss Youngman, working in Tokyo with the American Presbyterian Mission. It

was also in 1893 that she approached The Mission to Lepers for help. She was associated with a group of Christians who had formed a *Kozensha* (Council) for the purpose of serving the needy. Among the members were a Mr. and Mrs. Otsuka, who felt a special call to engage in the service of those who had encountered dire need as a consequence of leprosy and all its social complications; and it was partly in encouragement of them that Miss Youngman engaged in her pioneer efforts. The first patient was a woman, Tsushima, for whom provision was made even before the little Inn of Welcome was built. She had already found it impossible to remain in the general community, and had only received a place in a hospital because she promised that her body might be used for dissection when she died. But as death tarried the authorities tired of waiting, and it seemed that she must become literally outcast.

In 1894 Miss Youngman wrote:

> When your draft came we wrote her of the hope there was that we could provide a place for her soon, and she wrote back that it seemed just as if she were in heaven, to think that she was soon to have a place to stay in. When we bought the land for our home, there was a small storehouse belonging to the man who sold us the land, and he let us that for Tsushima. The children of our primary school opened their missionary box, and used the money to purchase what furniture was needed. My little children opened their banks, and purchased several pots of roses in bloom and so the woman's room was made quite comfortable and pleasant. The authorities would not permit them to bring her to Tokyo in either a boat or a *jinriksha*; so a sedan chair was secured, and the poor woman rode in it from eight in the morn-

ing till ten at night. She was delighted with her new home, and soon became much better through the medicinal baths which we provided for her.

Soon Tsushima was followed by a carpenter with leprosy, whose troubles also could not be ignored.

We had but the one room, in which Tsushima was. . . . I gave him money to buy tools and lumber, and sent him word to build a rough room to stay in till we get our buildings up. We have no means for his support, and three more have applied. . . . We can count on nobody's help but yours yet, though we are hoping for it from other quarters. . . . I never felt such a great responsibility as since this work has been laid upon me. But it is certainly laid upon me by Him Who can never err, and so I can rest on His promise 'as thy days so shall thy strength be'.

Such was the splendid faith and energy and love of these two women. They were concerned with the immediate need around them. In meeting it they did not consider wider consequences. But these followed, as harvest follows the sowing of seed. The Homes which were established in so uncalculating a spirit did not grow into large institutions, but they made their deep mark on the public conscience as we shall find when we come to the next century.

We must now conclude the account of these beginnings in Japan with a description Miss Youngman sent when the Tokyo Home was only four years old, and the nineteenth century still not ended.

Since the men have got into their new quarters and the women into their own house which they lent for a time to the men, everything goes on nicely, though I feel very sorry that we cannot get one or two strong servants,

so that the Superintendent and his wife need not be so driven, and can have more time to attend to their own special part of the work. They are a most faithful and consecrated couple, and I bless God daily that He gave us such worthy persons to begin this difficult work with. [At Christmas] one man, formerly an editor, made an excellent address. Two school teachers read essays. Several sang exceedingly well. One man who cannot sit or stand, had his bed brought into the corner of the room, and had another man, who was only in the early stages of leprosy, read an essay which he had dictated for him to write. . . . We need a small chapel now, the next thing, as the number is getting too large to assemble in the rooms and houses without its getting very close before the service is over. . . . I shall get an estimate and send you word. Now I wonder if you will not rejoice at the need, even though it does seem as though I am never satisfied, but just as soon as one reaches me, I send a new request by return mail. But does it not show how the Lord is blessing your gifts?

IX

The Lord was indeed blessing the gifts which came to the Mission, and which were used to uphold the men and women who found themselves confronted with those whom others passed by on the other side. The last decade of the nineteenth century was one of such remarkable progress in the establishment of new ventures that it is only possible to select illustrations from some of them. The number of appeals brought perplexity to the Committee, as the Mission became more

widely known, and missionaries even beyond Asia enquired if they could be helped. The first appeal from Africa came in 1894, from the South Africa General Mission, and 'the consideration of this request was deferred as it raises the whole question of work in Africa and whether we are entitled to take it up on our present constitution'. A request also came from British Guiana in South America in 1895, which it was also impossible to entertain. The Mission was still 'The Mission to Lepers in India and the Far East', and already appeals from these lands ran beyond the Mission's visible means to meet them. Indeed expenditure began to run ahead of income, and the small Reserve Fund had to be drawn on to meet the ever-increasing recurring charges as the number of patients grew. At last, reluctantly, the Committee was forced in the spring of 1898 to arrive at the decision that 'no new work can be taken up till the Reserve Fund has been rehabilitated'. By that time no less than forty-two stations were being helped in one way or another in India, Burma and Ceylon, and eight in China and Japan. There was evident danger of spreading assistance too widely for it to have sufficient depth, and the decision was clearly wise. Nevertheless it was made with regret, and immediately confronted the Committee with the embarrassments of its decision, when worthy appeals from within India itself had to be met with the temporary response of 'No'.

It was particularly hard for the Committee not to make a positive response to one more of those gallant women, who, like Miss Riddell and Miss Youngman in Japan, appealed at a time of exceptional want in India. She was Miss Rosalie Harvey of Nasik in the Bombay

Presidency. Already her great heart had embraced the need of unwanted children, and ill-treated animals, and the untended sick. And in 1898, when plague was added to the famine which beset the area in which she worked, she volunteered for service in the local plague camp. She was a missionary of the Zenana Bible and Medical Mission, and had her regular duties; but she saw in every situation of need the call of her Master, and did not hesitate to respond. Before the crisis of 1898 came which led her directly into leprosy work she had for years been touched by the plight of mutilated beggars with leprosy who slept at night on the verandah of a temple by the riverside, and by day begged from the multitude of pilgrims who visited the shrines of a city sacred to the Hindus. Miss Harvey's letter to the Mission, dated July 4th 1898, must be quoted:

> . . . On Sundays they used to come into our compound with the 'Sunday beggars' to attend a short service and to receive half an anna each. But at last we put a stop to their coming, and went to them on Sunday morning, and in the Hindu temple courtyard they would gather together for their half anna, and then we would sing and talk to them for a little while. They were badly fed, badly housed, and absolutely without any medical treatment. . . . Things would have gone on like this for years, but help arose from an unforeseen quarter. The dark clouds of famine and pestilence, which brought so much sorrow to others, burst with blessings on the heads of the poor lepers! To a food-kitchen which was opened in April of 1897 the lepers came. . . . I was on the Indian Famine Charitable Relief Fund Committee and looked after the feeding of the lepers. . . .

The famine subsided, and the lepers were wondering what would become of them again, when the plague appeared, and the people were told to leave the town. The lepers too were turned out, but they had no place to go to so they retired to a stream in a valley and lived there. The nights were bitterly cold. The other citizens made themselves huts or tents out of sacking, but the cheapest tent cost Rs. 6 and so the poor lepers could not dream of erecting one. . . .

The need for an Inn of Welcome was urgent, but where was it to be found? Accepting the situation as it was as the point from which a beginning must be made, she told in the same letter of what followed.

Near the stream I have spoken of there was a temporary plague hospital. The patients were removed from it to a better one, and the roof was destroyed. Into this the poor lepers crept, and when I found them there I got the plague authorities to have the roof and sides covered with sacks. This made quite a comfortable dwelling and the lepers were very joyful over it. By April the plague departed, and my duties as a nurse having come to an end, I went to Bombay to try to raise enough money to make the sackcloth house fit for the rains, and also to feed the lepers for a few months until I could lay the matter before your Society. . . .

In Bombay I was met by the cry, 'Oh, don't ask us for anything now! Come next December if there is no more plague!' But what we did for the lepers had to be done quickly, for the rains were upon us and the famine allowance must stop on the 30th April. I managed to raise Rs. 300 [at that time worth about £17 10s.], and with this I hurried back to Nasik and got an iron roof put on to the biggest shed where twenty-six men live, and thatch on the smaller houses before the rain

> came. The very day the iron roof was finished the rain appeared. 'Let it come! We are ready to welcome it now!' When the 'Asylum' was ready we built what *we* call the chapel—that is, a tiny hut facing the big shed, where we can sit in the rains to give out the daily rations, and from whence preaching can easily be heard.

So a great venture of love and faith began. The Mission at its committee meeting of September 1st 1898 was faced with its own decision in March that no new work must be supported until the Reserve Fund had been replenished. Now this most urgent request had come. It was decided that while it was not possible to make an immediate grant a special appeal would be made to readers in the following issue of *Without the Camp*. This was done in October, and after that it was possible to send help, small at first but regular, and leading in time, in the early part of the twentieth century, to the provision by the Mission of a well-built Home which became a model in its way, and to which further reference will be made later.

The magazine *Without the Camp* had begun to be published less than two years earlier. Up to the end of 1896 only *Occasional Papers* had been published to supplement the modest Annual Reports. A special introductory and experimental issue was produced in December 1896; and then from January 1897 it began to appear as a regular quarterly magazine. From the original *Lepers in India* published in 1874, and measuring only $4\frac{1}{4}$ inches by $2\frac{3}{4}$ inches the new magazine spread itself to a generous $10\frac{1}{2}$ inches by $7\frac{1}{2}$ inches. It was well illustrated, and the pictures did not hesitate to show on the one hand the plight of necessitous leprosy sufferers and on the other the happy content

of those who had become God's guests, through those who offered hospitality in His Name. The journal has continued without a break until the present time as the chief means of communication between the Mission's headquarters and its friends. Though it was Wellesley Bailey who first undertook the work of preparation and production, editorial anonymity was at first complete. From the Field, however, there was always recognition of those who wrote, and often letters were quoted direct. Specific needs were plainly stated. The magazine circulated among friends who were subscribers, and it was rightly felt that they should share both in knowing what was being done and of what needs remained to be met.

It so happens that the first illustration in the introductory number is of 'Temporary Leper Huts, Poladpore'—a couple of thatched-roof cottages on treeless, bare land. The story of the beginning of this work in the Bombay Presidency matches the one just recorded of the beginnings at Nasik. It also started in the last decade of the nineteenth century; and it also began with a single disciple of Christ translating pity into action, not 'tarrying for any'. At Nasik it was an Englishwoman. At Poladpur it was an Indian man. His name was Haripant Kelkar, and he was a convert to Christianity, a Brahmin by birth. He was engaged as a schoolmaster and evangelist by the American Marathi Mission at Poladpur, a very isolated, small market centre. He began in compassion to care for beggars with leprosy who craved alms from those who brought their produce in from the villages around. His visiting and superintending Indian missionary, the Rev. J. B. Bawa, became interested and applied to

the Mission in an application to the Committee considered on March 9th 1893, asking for help to establish regular Homes both at Poladpur and at another village, Roha, nearer Bombay. At first only modest help was sent, but it was enough to enable the work to go forward, and before the end of the century the Mission had assumed full financial responsibility, and the first buildings of a permanent Home at Poladpur had been erected. The Roha Home was later moved to Pui, and then amalgamated with the work at Poladpur, which continues to render exceedingly fine service until now. In this part of the Mission's story during its first twenty-five years it is sufficient to quote from a letter from the Rev. W. E. Wilkie Brown of the United Free Church of Scotland, who passed through Poladpur on his way to language school at Mahableshwar in March 1895, when he was a young missionary. There he met Haripant Kelkar before the first permanent buildings were erected.

> Half a dozen low bamboo and leaf huts with straw thatching under the shady trees told you nothing till you came nearer, and there, seated on the ground, were a dozen or more poor broken men with the unmistakable signs of leprosy. They rose, some with difficulty, as we came nearer, and gave us welcome. Then I heard how Haripant, over and above his work as an evangelist, had found them here, for it was a good place for begging. It is at a point on the North and South Konkan road, where the road breaks off that climbs the Mahableshwar range and continues to the Deccan. This road is always thronged with bullock-carts carrying provisions and produce, salt, rice, coconuts, dried fish, pottery and much else to the hinterland. The poor

lepers found it a good place and sat by the wayside begging.

Taking compassion on them, Haripant had these simple shelters made for them. He had no financial help for this effort of his, nothing beyond his faith and his love for the poor outcasts. The shopkeepers and grain merchants of Poladpur, approving this effort to keep the lepers from wandering through the town, were ready to help. Indeed, it was Haripant, the converted Brahmin, who became a beggar for their sakes, and from the gifts he received made them the daily allowance for their needs. He himself had a room just across the road from the leper huts, so near that only the width of the road lay between.

It was all done so quietly and unostentatiously. Every evening he gathered them for worship and taught them the hymns he loved as well as those of his own composition. It was a piece of work that he had added over and above his school and evangelistic work in that place. He was building better than he knew.

Such were the circumstances of the beginning of the present Poladpur Leprosy Home and Hospital; without calculated planning, without committee, without financial security; only the simple obedience and outpoured love of the erstwhile Brahmin for the lowest and least, because he himself had accepted the hospitality and welcome of Christ. And while he made his act of faith and compassion God was making provision for the future, through the instrument of the Mission's co-operation, to honour his faith and the spontaneity of his practical love.

No wonder that of Narayan Tilak's beautiful Marathi hymns the patients, when they had come to know of the Inn that had no room for the birth of the

Saviour of the World, loved the one which had for its refrain:

> Celebrate Christmas Day every day of the year;
> for every day of the year Christ needs to be born in your heart.

They, who had found Christ's welcome, now recognized that they too were called to show the hospitality of their own hearts.

The last new enterprise of the nineteenth century firmly to take root was at Chandkhuri in the Central Provinces of India, though projects at Mungeli, Ellichpur, Patpara and Ramachandrapuram, also in India, were beginning to take shape. As at Nasik, so at Chandkhuri, famine was the immediate occasion for the establishment of a work which in the years which followed engaged in large and fruitful service. The first grant was made in February 1897, primarily for relief of 'famine lepers' who were cared for by a most devoted missionary of what was then the German Evangelical Missionary Society—U.S.A. He was the Rev. K. W. Nottrott and had taken upon himself the burden of the hungry and needy among whom he worked at an isolated outpost in the backward Chhattisgarh Division. Especially did the cry of those who at one and the same time were hungry, diseased, and socially forsaken—a melancholy trinity of woe—move him to action. For these leprosy victims he made request to the Mission for help, and writing his thanks for the first grant he said:

> There are already twenty adults and three children. What shall I do? These poor lepers are coming in a very wretched condition; they are begging us very much to

take them, and I can't do otherwise. I hope the Lord will help me to provide for them.

One poor woman is here who has no fingers and toes, and in the stump of one foot are such large wounds full of worms, and so deep that the bones can be seen. I clean her wounds carefully every day, and she is able to walk again, and is glad to be cured so far. . . . Another woman came with two little children, and these poor creatures who were lepers too were so very thin that nothing else but bones and skin could be seen. It was horrible to look at them. . . . Shall I say to them 'There is no room for you'?

Here, as the letter continued to illustrate, was a situation of the greatest human need; and because of response to it in Christian faith with the serving hands of love, and because there was this body of friends united in the fellowship of The Mission to Lepers, the beginnings were established of a mighty work of God, welcoming, constructive, truly evangelical. In 1898 the Children's Home was first built and the main 'Claire' Leprosy Home, for which an anonymous donor gave substantially, began to be erected. By the end of the century the work was well established, and more of its story will be told later.

X

As the nineteenth century drew to its close the Mission came to the celebration of the first twenty-five years of its work. Gradually an organization had been created which, even with a still exceedingly modest income, was beginning to exercise a real influence in helping

to change the common attitude of fear towards leprosy victims into one of love. Government concern was increasingly being aroused, and its co-operation fostered. After the Lieutenant Governor of Bengal had visited the Purulia Home at the end of 1898 he wrote:

> I have been greatly impressed with my visit to this Asylum. It has now upwards of five hundred inmates, and the sight of so great a company of smitten people would have been most distressing had it not been for the surprising contentment of their bearing. No leper is sent by the authorities, no wall prevents an inmate from leaving, and yet the numbers rapidly grow—evidence of the constant kindness and sympathy with which these poor creatures are treated. I have seen no more truly benevolent work in India than this of Mr. Uffmann.

That sums up the ideal and purpose which animated the Mission's friends, whether they were far scattered contributors, or 'innkeepers' on the Field. The Mission was a mission to *people*. That is why it was a 'Mission to Lepers'. It went out to the *man*, the *person*, in his need, and endeavoured to bind up his wounds, provide the hospitality of the inn, and give assurance of continued help while the need continued. Its income for the year 1899 was still only £12,936 15s. 9d., but by its wise disbursement an astonishing amount of service was made possible. The Report for 1899 tabulates 19 Homes owned or managed by the Mission in India and Burma and 6 in China and Japan. These housed 1,700 patients. A further 14 Homes were being financially aided, either for building work or maintenance or both. In these there were 3,600 patients. Work for the saving of healthy children was being assisted at 14

stations, including several of the Mission's own. It is interesting to note the stations which were the Mission's financial responsibility, and which continue until today—Bhagalpur, Calicut, Chandag, Chandkhuri, Mandalay, Neyyoor, Poladpur, and Purulia. Neyyoor is now aided and not the Mission's. On the other hand aided enterprises which have now become Mission ones are at Allahabad (Naini), Ellichpur (Kothara), Moulmein, Nasik, Ramachandrapuram, Subathu and Tarn Taran. Aided Homes which still continue as such are at Almora and Ambala. Christian teaching was also provided for at 15 other stations, of which one, Rawalpindi, has since become a Mission responsibility. The Mission was working at the end of the nineteenth century in co-operation with 22 missionary societies in 6 countries.

At the administration and organizing end of the work the enterprise was almost wholly in the hands of laymen and laywomen, though the Mission's President was an Archbishop, and three of the fourteen committee members were ministers of religion. Miss Charlotte Pim was still the Honorary Secretary, and the Committee still met in Dublin as it was to continue to do for another twenty years. All the Mission's full-time officers were laymen, led by Mr. Wellesley Bailey, now styled 'Secretary and Superintendent'. There was one Travelling Secretary for North America, Miss Lila Watt. There was no office in Dublin, the work being done from Miss Pim's home, and it was only in 1899 that a part-time assistant was provided for her in the appointment of Mr. A. T. Barber as an organizing and deputation secretary in Ireland. In London a single room in Exeter Hall sufficed for offices; and in

Edinburgh Mr. Bailey used a room in his own house. On the Field there was still no central office in India, and the Mission depended on the goodwill and help of two missionaries of co-operating Societies, and of Mr. T. A. Bailey, Wellesley Bailey's younger brother, whose circumstances made it possible for him to proceed to India in an honorary capacity for a time in 1898, and who rendered service of a quality and importance which has perhaps not ordinarily been sufficiently remembered.

We close this part of the story of the Mission with a quotation from the Report for 1899, which reveals the spirit of those who led the Mission:

> To the missionaries and native workers of the different Societies who so nobly minister to the temporal and spiritual necessities of the suffering lepers we, as a Committee, desire to express our warmest gratitude. We feel it a high honour to be associated with them in their self-denying work. It is their part to bear the heat and burden of the day, often to work in an atmosphere more easily imagined than described, to see at times sights too terrible for portrayal, and to witness suffering of which we in this country know but little.
>
> If, however, the self-denial is great now, how great will be the joy by-and-by when they meet in the Father's presence many of those to whom they have so lovingly ministered for His sake while on earth.

Always the dimension of eternity was the one in which the Mission's labours were undertaken. The Inn of Welcome was a tarrying place for refreshment and succour and fellowship; but it was always to prepare and speed the traveller on his way to the final pilgrimage of all which ended in the Father's House.

PART TWO

1900–1909

XI

1900 was a black year in many parts of the world. It was as if swift, brief night fell upon the old century before the new one dawned. There was continued famine in parts of India. Britain was engaged in a lingering, troublesome war in South Africa when it had been thought a year before that there would have been prompt and overwhelming victory. The economic situation was gloomy. In China the brutal Boxer riots brought a shock of horror to nations which had assumed that in the Far East a firm peace had been established. Missionary Societies felt the repercussions of these various events in strained finances, forced withdrawals, and uncertainty about the future. The Mission to Lepers could not but be caught up in the perplexities of the world situation. So it was that while rejoicing in the signal progress of the Mission's work in its first twenty-five years, the Committee required great steadiness to move forward into the new century with undiminished faith. The Report for 1900 declared:

> Never has the need seemed so great as it does at the beginning of the Twentieth Century. Indeed, what seems to come home to us with most force just now is not so much what has been done, though that is encouraging, *but rather what has yet to be done.*

The next decade of the Mission's history is a story of steady continuance at an unfinished task; of con-

solidation of work begun; of improvement and extension; of entry into new areas and lands; of constant desire to be at the service of other Missions and missionaries in their confrontation with human need calling for the hospitality of compassion, and also calling for willingness to be of help to Governments in the discharge of their responsibility for public health and welfare. And enlivening all was the faith and hope that the Love of God might be made known, through the witness of His servants, in bringing new life, physical and spiritual, to those who first and finally were not 'lepers' but fellow wayfarers on the pilgrimage into eternity.

We are able to see, as we watch the progress of the work in the first years of the new century, how well a balance was maintained between the maintenance and development of existing stations, engagement in new enterprises, and the collection of the funds required to enable the Mission to give encouragement to the innkeepers of Christ's compassion. 'Take care of him, and whatsoever thou spendest more . . . I will repay thee' (St. Luke 10: 35). Those were the words of the good Samaritan in the parable. They were repeated in the continuing faith and labour of those who rallied to the Mission's help in the years which succeeded those of its first enthusiastic initiative and action.

We must look in turn at the different fields and aspects of the Mission's work; and India must have priority of place and record, both for historic reasons, and because it was, as it still is, the largest of the Mission's obligations.

Within India the Home at Purulia was the Mission's chief enterprise. At the turn of the century there were

already nearly six hundred 'guests of God'. It was a happy culmination of the pioneer work of the Rev. Heinrich Uffmann that in 1900 the great church building, later to be called the Church of the Good Samaritan, should be opened. It stood physically, as it still stands spiritually, at the heart of the Home. Mr. Uffmann had laboured on in the erection of this building despite increasing ill-health. It was a great day for him when for the first time he preached within the new church to his beloved patients. He wrote:

> I thought I was in a dream. That I was standing there in reality I could scarcely imagine. But I would answer my questionings with the sweet answer, and with a warm heart 'Yes, it is so', and feel that I had the great privilege to be present at such a service, I who had been so close to the grave was now amongst my congregation and in this house of the Lord. Oh, thanks be to the Lord. . . . We pray that this Church may be the place where the breath of God's Holy Spirit may be felt by all who come to worship.

He recognized, as did all other earnest missionary pioneers, that the supreme service he could render any man was to proclaim to him that, beyond all material benefits he might share in, the treasure beyond price is found in the saving medicine of the Good Physician's own redeeming love. This he faithfully did until, not long after, his health broke down completely; and the Mission, as a gesture of gratitude, arranged for him to go on special leave to his native Germany, hoping for his recovery. But among the Hartz mountains he died, and Mr. Bailey, who had known him since 1884, wrote:

From the time he took up the cause of the lepers in 1886 till his death he may be said to have laboured for them day and night, and during that time he succeeded in building up one of the finest asylums in the world.

Mr. Bailey went on to quote Mr. Uffmann's irresistable, if quaintly worded, appeals to the Mission which revealed his yearning spirit of love. Long before the introduction of the 'hole in the heart' operation he sought—with good success—to create that hole in the heart of the Mission's Committee.

What shall I do with those who will come in by-and-by for admittance? Will I tell them to go away, after they have come a long distance, and are tired and weary, and long for a place of rest? Shall I tell them there is no place for them? Or there is no money? Or there is no heart which loves you? That of course would be very cruel and I cannot do so. I therefore ask you to be good enough and make a hole into the hearts of the generous Committee that they will allow the admittance of at least eighty [more] for the present, and afterwards the generous God will break the hearts of the Mission to Lepers in India to allow me up to a hundred or so. You cannot imagine what a desire for the truth exists among these men, and how they devour the Word like hungry people. Last time there were 126 at the Lord's Supper.

In that Inn of Welcome the Table of the Lord has ever been spread for the hungry of heart.

He loved the patients with the love of one who saw them through Christ's eyes, and they loved him in return—wrote Mr. Bailey.

Little could Mr. Uffmann have imagined the future of the Purulia Home which—to reach for a moment

beyond the period covered by this record—became the major Home where the first extensive trials in India of the modern methods of treatment by Chaulmoogra oil were undertaken, bringing stimulus and encouragement to change 'Leper Asylums' into 'Leprosy Hospitals' and 'lepers' into 'leprosy patients'. And today the 'Purulia Leprosy Home and Hospital' is a great centre in N.E. India for treatment, training, outpatient work, and reconstructive surgery, with the Church of the Good Samaritan still the heart which circulates daily renewal of vigour to the whole body of the work.

XII

Fresh calls from missions and missionaries in various parts of India came with what would have been alarming rapidity if faith and effort on the part of the Mission's Committee had faltered. In 1899 Miss Isobel Hatch of the Canadian Baptist Mission had enlisted the Mission's interest, after her own concern had been aroused by the fact that her house servant was found to have leprosy. She knew that, while she could not continue to employ him in the house, it would not be the Christian way simply to dismiss him. So she made provision for him at the end of her garden at Ramachandrapuram in the E. Godavari District of what was then the Madras Presidency. She was further disturbed by the news, which now emerged, that this man's mother and sister had both committed suicide after they had contracted leprosy and found themselves

socially forsaken. With this dramatic focusing of her attention upon leprosy and its consequences, she found that the incidence of the disease in the district was high, and that nothing was being done for its victims. She wrote to the Mission and suggested it might specially invite the support of Canadian friends to help establish a Home. As a consequence Mr. Bailey, when he visited Canada that autumn, made the need known and help was immediately forthcoming, especially from Stratford and St. Catherines, and from a generous anonymous donor, later revealed as Mrs. Kellock, after whom the Home is now named. She made provision for the first buildings, after she had read the original letter of Miss Hatch which appeared in the Mission's magazine *Without the Camp*. It came as the answer to her own longing to do something for far-away leprosy sufferers.

> After reading it over and over—she wrote to Miss Hatch—I saw that here was the way opened for me, and so I conferred with no one, but simply laid the letter before the Lord. . . . My heart has gone out to the poor lepers since I was a child, and now I am glad that I have the privilege of helping them a little. It is my prayer that very many of them may come to the Lord Jesus and thank Him, for it is for His sake that it is all done.

That prayer, ratified by sacrificial giving, was abundantly answered. By June 1900, buildings were going up on a site acquired for the Mission, and the first four patients had been admitted to temporary quarters. From the outset they were made to feel that life still held a purpose for them, and that they were *wanted*. David, the Indian worker placed in charge, organized

a class for singing, and for scripture reading. After her vacation in the hills during the hottest month Miss Hatch wrote:

> On the day of my arrival home, I visited the 'Queen's Garden', as our Leper Home has been called, and was very pleased to see it looking so green and fresh. Everything had been put in order by our caretaker David; the four large mango trees were clothed with their fresh green leaves, the new building stood out conspicuous, and the four lepers as they emerged from their leaf-huts looked exceedingly glad to see me and gave me a warm welcome. We called them together, and I questioned them as to the lessons they had been learning during my absence, and I was very gratified indeed on hearing what they had learned.
>
> After the lessons I asked about their singing, and now I could see by their faces they had a surprise in store for me. Then Rudrial, of whom I have written before—our gifted soloist I think he may be called, for although a leper he has a very fine voice, and our Telegu lyrics, you may know, are very sweet and beautiful—this Rudrial arranged his cloth and settled himself for a real good time, and having made the other three sit together a little apart from him, his disfigured face greatly lighted up the while. As he proceeded with verse after verse, the others joining in a refrain after each verse, he singing the narrative verse only and they singing by themselves the refrain, we felt our hearts burn within us, and thanked God for the power of Christian song even as displayed by these poor lepers.

There could not be a more striking illustration of the resurrection power of compassionate action, transforming despair into joy, and enabling those who were despised to be the messengers of deliverance.

Many more are asking admission, but as the buildings are not complete, they have to be turned away; but David has put up another little leaf-hut with what material he had, and taken two more in, so now we have six. Two say they are believing, but David thinks we had better wait a little before baptizing. I emphasized the fact that there was no compulsion whatever about baptism, that whether baptized or not, they were perfectly welcome, and if they were baptized it must be only by their own free will and happy desire after believing in our Saviour.

I feel—concluded Miss Hatch—that the Lord will specially bless the work, and I thank Him for having called me to it, and hope He may long spare me to do much for these poor lepers. I have, as one of your people once wrote me, felt the reacting blessing—in helping others I have myself been helped. God has given me too a faithful and efficient worker in David, and when women are received his wife will doubtless be a help also.

Miss Hatch's wish to be spared for long to engage in the work to which she had put her hand was abundantly fulfilled. For forty years, with the increasing help of her adopted Indian son, Dr. D. L. Joshi, she laboured at her task and died at Ramachandrapuram among the people she had served with unfailing devotion. The Home, from the beginning a financial responsibility of the Mission, still carries on its life-giving work, now with a much wider reach, and bringing physical as well as spiritual hope and healing.

It is appropriate here to make mention of the immense devotion of some of the Indian colleagues of the missionaries, who undertook the detailed work of day to day management. We referred to David in tell-

ing of the first 'caretaker' at Ramachandrapuram. In 1915 he died at his post, and Miss Hatch paid tribute to him in these words:

> A very father to the lepers, they will all mourn him as children bereft of a parent. Their interests were always his interests, and he always classed himself as one of them. . . .
>
> When David entered the work (at Christmas 1899) there was only *one* leper living in a little mud hut on the two acres of ground we then had, and David and his family found accommodation in another hut which he himself built of leaves and bamboo. [He later moved to a permanent house, but still adjoining the patients' houses.]
>
> While the missionary's visits are limited to two or three times a week and the doctor's to once or twice a day it was David's part to live amongst them. . . . He would stop here to gossip with this one, or hear all his family history, or to hear that one's grievances, or speak a word of reproof or warning, showing always such an impartial interest in each individual leper that one said that their pastor loved them all, and each one thought he was the one most loved by him.
>
> Did we need to plan the distribution of food to the lepers? David's plans were most acceptable. Did we want a feast prepared? We told David how much money there was for a feast. . . . At the time appointed we would reach the Home to find the lepers all sitting out in circles under the trees with their leaf-plates before them waiting for the good curries that David had made according to the money he had in hand, and later, the full account with every detail would be rendered.
>
> Did we want a celebration or expect noted guests? We had but to tell our friend, and when the guests arrived, the church would be decorated, the lepers

would be seated in their nice clean garments, and with smiling faces would be ready to welcome all with song and with music led off by Pastor David.

Did we want a self-denial or thank offering meeting? He was ready with his suggestions. Out of their allowances of rice, they support a leper. They give one rupee a month towards the Pastor's salary, and occasional subscriptions to the India Sunday School Union, the Bible Society, the Home Mission Society, and other objects.

Surely to David there would be the welcome of the Master, 'Well done, thou good and faithful *innkeeper*'!

On the other side of India the effects of the famine which followed the failure of the crops in 1896 still persisted into the twentieth century. At Miraj Dr. (later Sir) William Wanless, who had engaged in general relief work during the famine years, found his attention forcibly drawn to the lot of leprosy sufferers, for whom the lessening of famine conditions did not mean a return to normal village life. The American Presbyterian Mission, through Dr. Wanless, appealed to The Mission to Lepers to establish a permanent Home; and in 1900 a beginning was made. Only two years later, by which time sixty-five patients were being cared for, the results of the Mission's willing response were illustrated in a letter from one of the Miraj missionaries:

Last Sunday (February 16th 1902) was a glad day for mission workers at Miraj, when ten lepers were received into the outward visible Church by baptism.

During the recent terrible famine a number of these poor sufferers came with other starving people to seek

the missionary's friendly aid, and for many months Dr. Wanless and his helpers ministered to the bodily and spiritual needs of such in their mission compound, and at the same time an appeal was made to the Committee of The Mission to Lepers to establish a permanent Asylum at Miraj, with the result that on the 10th August 1901 a compact and comfortable Home was opened.

For some time past several of the lepers have been asking for baptism, and the church session decided that ten of them were, as far as they could see, quite prepared for this solemn rite. Accordingly, at the usual evening service held in the dispensary attached to the hospital, we had the joy of witnessing their confession of Christ and acceptance into His fold. The little room was crowded—some were patients from the hospital, others medical students and their families, more were Hindu friends of patients and Hindus from the city, and before all these, three women and seven men were called forth from their seats at one end of the room, and standing reverently before the table, which acted as reading desk, pulpit, and font, were baptized into the name of the Father, the Son, and the Holy Ghost.

Since then until now the Miraj Home has continued and enlarged its work, has engaged in the very successful education of healthy children of leprosy victims, and has brought to those who have come in despair and hope the daily service of medical and spiritual care, sending in recent years many healed patients on their way rejoicing, to blaze abroad the matter.

A little further north in the Bombay Presidency (as it then was), famine had also been the occasion and spur to begin leprosy work at Sholapur, where the American Marathi Mission was stationed and where a

Christian Indian doctor in private practice, Dr. Keskar, laboured. He was assailed in spirit by the need for action, but did not know what to do.

> For a long time—he wrote later—there was a burden on my mind regarding the lepers in this district. I made inquiry, and learned from the Government authorities that there were more than two hundred such persons in this district. I prayed, but did not know how to proceed. One day while talking with some Christian friends I expressed my desire to do something for the poor lepers. Thereupon one of them suggested that I should write to Mr. Thomas A. Bailey, Hon. Secretary for India. I did accordingly, and he sent me some famine money that he had got for the famine-stricken lepers.

From this emergency help there developed the project for a permanent Home. The work at Sholapur continued for fifty years. But finally, after the local situation had radically altered, better provision was made for the patients at other Homes of the Mission, and its support of this work did not continue.

It was at the beginning of the twentieth century also that the already recorded gallant pioneer efforts of Miss Harvey at Nasik, in the same Presidency, began to change from a work of temporary relief to one of more permanent constructive care. 'Plague and famine were the lepers' best friends' she wrote in a letter dated September 21st 1900. She pleaded that since she was no longer able to secure Government famine rations The Mission to Lepers should take over full financial responsibility. That she was confident that the work would somehow go forward was shown in the fact that in the same letter she wrote:

I have secured a splendid site for an Asylum, over 3 acres, on the north-east of the city. The Medical Authorities strongly approve of it. The other (pretty) site I am keeping for a Home for untainted children—such a lot of dear little healthy things come in, and it is wicked to let them stop with their parents, who rejoice to give them up to us.

The whole town is ready to testify that the condition of the lepers is a vast improvement upon their former miserable state. By doing what we could while we could we have at last come to this stage, and by the same method we shall with God's help accomplish better things.

H.E. Lady Northcote kindly came here on the 9th and visited the lepers. She was struck with their extraordinary cheerfulness. We put up a tent and had flags flying, and they got a new outfit of clothes, and for the time being they seemed to forget all their pain and to enter into the spirit of the day.

'By doing what we could while we could' was typical of Miss Harvey's complete identification of her religion with her daily living, and this was coupled with her faith that 'we shall with God's help accomplish better things'.

The Mission was able to become God's agent of that help. First the Polworth Home for the healthy children went up (provided by gifts from Lady Polworth and her personal friends); and then as general funds became available the buildings began to be erected on the Leprosy Home site, though it was some years before they were completed. When Mr. T. A. Bailey visited Nasik in 1902 only the Healthy Children's Home was ready, but over a hundred leprosy patients were receiv-

ing simple but loving and practical care in their temporary quarters.

> I paid a visit first to the new Children's Home, and found things well on in the matter of building. There are seven untainted children. The whole has the appearance of a compact, well-arranged place, and has, I feel sure, been economically built. I then went on to the Asylum, i.e., the temporary one, and saw the lepers. They looked well and seemed happy; they had just received their first instalment of clothes. There are sixty-three men and forty-three women, with seven tainted children, and some of these latter it is most pathetic to see. One boy about fourteen hasn't the vestige of a toe on one foot, and his fingers are nearly all gone. I don't think I ever noticed the limbs gone so much on a child before.

We cannot leave Nasik at this early stage of its development without recording one of those timeless glories which come within time as shafts of sunlight through a cloudy sky. Miss Harvey was the first to appreciate goodness and greatness wherever it appeared, as revealing the very Spirit of God.

> We have one man—she wrote in those early days—we call the 'Peacemaker', he is so forgiving and kind, and tries to help everyone. He nursed a fellow-leper through small-pox and when the man recovered (he was at death's door) he was not at all grateful. We were hot with indignation, but the Peacemaker said it did not matter, he would go on being kind all the same. It made me think of the verse—'He is kind to the unthankful'. This man has made no open profession of Christianity, but if 'by their fruits ye shall know them' he is not far from the Kingdom of God.

XIII

Miss Mary Reed, up in the foothills of the Himalayas, was also busy at building work at Chandag Heights. We have already seen how she came into the work, and transmuted her suffering into an offering. In 1900 she had been busy erecting further patients' cottages, and now was engaged on the permanent chapel, and a cottage for guests at this distant outpost, to be ready in time for its first visitor.

> I am architect, contractor, and overseer. Seventeen masons and six carpenters at work on the cottage today, and seven carpenters at work on the Chapel, and a whole regiment of coolies carrying stones and mortar, and I have only a boy servant whom I have taught as an assistant in this work—so you see I've no time for letter writing. I am very very busy this year at these two buildings. I hope to have the Chapel ready for dedication next Sunday, and the cottage finished, thoroughly dried out, and the guest room, dining-room, kitchen and larder furnished before Mr. Jackson's arrival.

Mr. Jackson had come to India in the autumn, before writing his book *In Leper Land*. And early in January 1901 he trekked across the hills from Almora. Because a letter he wrote to Headquarters immediately after his visit gives so vivid an account of this remote Inn of Welcome, and of the happy spirit among the patients, we quote it at some length. It gives us an intimate, significant glimpse of one Innkeeper of God, and of the slow transforming consequences of a con-

siderate and continuing hospitality towards those in need.

Miss Reed—wrote Mr. Jackson—came a mile down the road to meet me, at the end of the fifty mile trek from Almora, and after a greeting that was mutually cordial, we soon arrived at the Asylum on the Heights. . . . The Church is beautifully situated on the very crest of the hill, and is a pretty and substantial little structure which strikes me as being thoroughly suitable in every respect. . . . Today we have had the first Sunday services for the lepers in the new Church. [This was largely provided for by a class of students and their teacher in the U.S.A.] At 9.30 the women assembled, all but one poor soul who was too ill to attend. It must have been a great effort to some of those who were present to limp up the short path from their quarters to the Church. It was a pathetic and even a pretty scene that greeted me on entering the Church. Dear Miss Reed had been at work I know both yesterday and this morning early to get the comfortable matting laid down with the straw under it which made it so comfortable for the halt and maimed congregation to sit upon. The walls were brightened up by large coloured pictures illustrating the life of our Lord as well as with texts. The fires made the temperature comfortably warm in spite of the cloudy morning. . . . In the afternoon we held a similar service for the men, thirty-two of whom managed to make the difficult ascent from their quarters at Panahgah. The message based on Isaiah 12.2 seemed to help some of them. The farewells and messages of the lepers were very touching. They sent countless *salaams* to all 'who pray for us and love us'. The bright smiles on many faces gave way to tears when they realized that it was really their final farewell, and that I would be leaving too early next morning for a

meeting of any kind. In their gratitude, however, they were determined to see the very last of me, and were sitting out on the frosty grass before daylight next morning to watch for my departure. They stood on the highest point of the hill to watch me out of sight down the valley, and waved their *chuddars* as long as they could see me. Miss Reed herself accompanied me down the road, and our farewells were said at a bend in the road. As we disappeared from each other's sight, I called back to her 'Hitherto—Henceforth', and she replied, 'Yes, and all the way'.

For many years that characteristic of a *continuing* hospitality was to be the hall-mark of Christian Leprosy Homes, as distinct from the temporary care given in general hospitals to the sick who were nursed back to health. Leprosy as a disease was still an unsolved problem. Social ostracism of the markedly crippled victim was still deep-rooted. One could not speed the traveller on his way, as Miss Reed and her patients bade Godspeed to Mr. Jackson. The door of Welcome remained open; but the wave of good-bye still was rare. It was therefore of great importance, and a great test of the host's understanding of the situation, to make the stricken wayfarer, who was first cared for in his urgent need, to come to feel that he was one of the household, a partner in service, one who could still fulfil some useful function in the daily life of the community. A good Leprosy Home was therefore not at all a place where the guest only *received* service. It was one where he also came to give. And the years which followed the first pioneering beginnings were to be followed by the less exciting ones of organizing communities of mutual service, with field work, and

household chores, and schooling and crafts gradually developed. There was also the need for a wise and patient bearing with the human frailties and oddities and sinfulness of patients who first and finally were not patients but fellow men and women.

We get a good idea of the variety of those served in an account sent by the Rev. A. H. Bestall of the work at the Mandalay Home at the beginning of the century. 'Lights and shadows chase each other across our settlement, joy and sorrow for ever mingling', he wrote. After recounting some stories of patients whose lives had been transformed from darkness to light he wrote of the shadows:

> Alas! not only have we to deal with lepers, but with sad complications also. Many who reach our gates are the slaves of opium. One, Maung Sin, aged twenty-seven years, was early dragged (as the Burmese say) by leprosy. A native quack assured him that opium would work wonders, and it has! It binds him with new fetters, and he feels his position keenly. As a Christian he struggles hard with the habit, and I have seen him break his opium pipe, and with anguish vow he would have no other. I have seen him cramped and in agony through voluntarily renouncing the drug. Yet the struggle was worthy of a true Christian disciple! It is very affecting to see our poor Christian lepers battling with this terrible evil. All who have had anything to do with such cases will know the pitifulness of the work of rescue.
>
> Other cases are those of lunatic lepers. We have two such. A woman named Ma Chit is one. She is remarkably well read in Burmese literature, and entertains the whole of her ward with her addresses, which are loaded with 'high' words and classical phrases. I have listened to her myself, and formed one of an interested audience.

She quoted Sanskrit fluently, and sometimes, after a climax, she would appear as satisfied as any orator after an impassioned oration. Poor soul, she is one of the most neat and orderly of our family, and is as harmless as she is insane. When she suffers, it is inexpressibly sad to minister to her, but she is cared for as tenderly as or perhaps more so than the others. A man named Maung Nyane carefully hoards his coppers to buy charcoal, and with his bellows melts any metal he can pick up, in the firm delusion that one day he will obtain gold. It is a harmless pastime and a very absorbing one for the poor fellow. He likes to be noticed, and when asked 'How is the gold getting on?' will reply, 'It is coming!' He, too, is kindly treated as a brother, and never once have I heard of either of these poor creatures being ill-used.

We register 140 names in our books. There is an ever-persistent stream into our Refuge, as there is a never-ceasing outflow caused by death. I have just returned from a morning visit to the Home, and am impressed beyond endurance with the necessity for fresh buildings and permanent ones. To meet the need of many, I have built overflow huts. . . . Within a year or two I hope to be able to receive three hundred lepers into the Home . . . a great task in which, I feel assured, your readers will not refuse to bear their share of the burden.

XIV

Down in South India it was in 1903, twelve years after Mr. Bailey had landed at Calicut and secured a coolie to lead him to the Basel Mission bungalow, that The

Mission to Lepers' permanent Home outside the city was opened at Chevayur. We have seen earlier how that first visit led to a close association between the two Missions in alleviating the lot of the patients in the prison-like asylum on the sea-beach. In 1902, after a good site had been secured, the first task was to dig for a well. 'I have finished the well,' wrote Dr. W. Stokes on June 24th 1902, 'the most important factor for building purposes, but shall not do anything more until the rains are over. . . . God is blessing the leper work.' (It is not without good reason that the small inn today on the Jericho road is almost certainly on the site of the inn of the Bible story, for it is at the one spot where there is a spring.)

When the first buildings were ready, the patients were transferred there in October 1903.

> You ought to have seen their bright faces when they saw their new iron cots, with a clean white sheet and a blanket on each.
>
> Each man soon had his belongings on his chosen bed, and seemed to be very happy and content. All the guests (at the opening ceremony) are full of praise of the beautiful site and comfortable Home. As we drove away we could see the first lights shining in their rooms, and hoped that this Home might be the means of bringing many of those poor sufferers to the true Light of the world, and that those who are Christians might shine among the others.

Little could Mr. Bailey have thought, when he followed the coolie under the hot sun, that the walk was to lead not only to a missionary's bungalow, but to what is today the leading Leprosy Home and Hospital on the west coast of southern India, with its modern

medical equipment, its good orthopaedic work, its outstations for treatment; and with a related centre for discharged patients, for which the local Church has taken responsibility.

Each new responsibility accepted in India stirred up further concern, and more and more requests came to the unfaltering, faithful Committee in Dublin, and through it to the growing number of supporters. A member of the Committee, Mrs. Pease, followed up her earlier generosity in providing for a Leprosy Home for men in Neyyoor in Travancore by providing a separate Home for women. And once again at Brighton, where the early Auxiliary in the 1880s had provided the Lohardaga Home, a generous friend of the Mission, Mrs. Bryan, provided the funds to build a new Home at Bankura in Bengal, when the Mission had regretfully been unable to do more than publish in the July 1901 issue of *Without the Camp* the appeal of the Rev. F. W. Ambery Smith of the Wesleyan Methodist Missionary Society:

> There are a very large number of lepers, and their condition is so deplorable that when the Lieutenant-Governor visited the station a few weeks ago, the municipality besought him for Government aid for the establishment of a Leper Asylum. He was unable to promise them any aid, as the Government, owing to the immense sums spent on famine relief, is short of funds. So the proposal has fallen through. I do not for one moment doubt your *willingness* to help me in this matter, but I do not know whether the present position of your funds renders you *able* to do so. . . .

So it was that while the Bankura Municipality and the Bengal Government found themselves unable to

act, a Brighton lady five thousand miles away was moved to do so, and Mrs. Bryan's prompt response of £500 enabled (in those days when money purchased so much more in India) the Leprosy Home at Bankura to have its first buildings. The Mission became responsible for the Indian staff and the patients' maintenance. Later Mrs. Bryan was to give the fine church building there, so that her acts of generous hospitality made provision both for the physical and spiritual needs of the guests.

Mr. Jackson on the Mission's staff was also a benefactor of this work in providing, in 1904, the Edith Memorial Home for healthy children, after Mr. and Mrs. Jackson's own child had died; later it was made into the Home for children already infected with the disease, and the healthy children were cared for in a Christian village outside Bankura.

Though this record does not reach out to the present time, it may be mentioned that today the Home, to which has been added a modernly equipped hospital, is a vital piece of work, and a striking Christian witness, in W. Bengal.

But while the Lieutenant-Governor was not able to give public help for the project at Bankura, this decade marks the period when various Provincial Governments in India began to make some contribution to maintain and enlarge the work. But for this help it could not have developed as it did. It was still the view of Government and the medical profession that segregation was the only solution to the problem, looked at from the public health point of view. The Lepers Act of 1895 (revised in 1898) has already been referred to. It was designed to give power to the

Provincial Governments to isolate compulsorily certain types of leprosy sufferers, those following certain trades, or vagrant beggars. While the great cities of Bombay, Calcutta and Madras by now had their Government or Municipal Asylums, there were no available centres in most parts of India to which 'compulsory lepers'—a strange phrase—might be sent. Some Provincial Governments therefore approached the Mission as to whether it would undertake to receive them at their Homes, offering building or maintenance help. What was the Mission to do? Its purpose was to act as host, not as jailor. Yet these men and women also were in need of sympathetic care. Was it not a challenge to proclaim 'liberty to the captive' and bring to them Christian friendship? A meeting of the Committee in June 1901 thrashed out the issue in particular relation to a request from the Bengal Government to make the Purulia Home 'An Asylum under the Act'.

It found that it could not accept Government's proposals by which a Government appointed Board would manage the administration for the 'compulsory lepers'. But it expressed willingness to accept a certain number of such patients, provided that over religious matters there must be a dual freedom.

> It is the established principle in all our Asylums that no person is compelled to receive religious instruction or be deprived of any privilege for declining to do so. Beyond maintaining this principle The Mission to Lepers cannot assent to any restriction being placed upon missionaries who have devoted their lives to [this] work.

The principle then enunciated by the Committee remains in India to this day—on the one hand an

absolute equality of welcome and treatment for all, of whatever faith and without pressure to hear the Christian message; and on the other hand freedom for Christian teaching to be made available for those voluntarily desiring it.

This principle was accepted by the Bengal Government and later by others, and agreements were made at a few Homes in mid- and western India. But happily the compulsory element never figured in more than a minor way and slowly died out, Government officials themselves coming to see how much better it was to encourage voluntary segregation. So it was that, from an original concern by Government over its 'compulsory lepers', it came to realize the value of the Mission's more successful work for voluntary patients, and from this appreciation stemmed the grant-in-aid system by which the various Provincial Governments began to assist in the maintenance of all patients, thus facilitating a further expansion of the Mission's work, though this in turn demanded greater voluntary contributions, as the *per capita* rate of Government's aid only represented a minor proportion of the costs.

One of the early Governments to provide such aid was the Central Provinces Government, following a Conference the Mission, through Mr. T. A. Bailey, called at Wardha in 1902. Government was represented by Major Buchanan, I.M.S., and he said in his closing address:

> Having seen and heard that the idea in the management of such Asylums is 'attraction' and that the 'forcible detention' element is entirely absent, I think that the Asylums are deserving of the support of Government. I shall consider it my duty to represent to

the Central Provinces Government the good work which is being done, and the desirability of contributing to their support.

From this followed grants-in-aid in the Central Provinces to the Mission's Home at Chandkhuri, and a new aided one at Dhamtari later to become the Mission's responsibility. Fortunately one of the Central Provinces' Government officers was transferred to the Bombay Presidency, and he was able in the same year to press for similar action there. The recently begun work at Sholapur attracted his favourable notice, and in recommending to the Bombay Government their help he wrote:

> The Commissioner may be permitted to add that the personal experience which he has had, while serving in the Central Provinces, of the methods of the Mission to Lepers entirely bears out Mr. [T. A.] Bailey's description of it. Though essentially Christian in its aims, the Mission appears to be by no means an aggressive proselytizing agency. On the contrary he has found it as moderate in its views as it is liberal in its benefactions. The Mission has contributed handsomely to the support of the Leper Asylum at Raipur, which is managed on a secular basis by representatives of all religions, merely stipulating for free access to the institution of Christian missionaries, a condition which was readily acceded to and never abused. The Commissioner would cordially support the recommendation for a grant-in-aid in the present case.

A further evidence of Government's confidence in the Mission's approach and insight into the problem was shown in the proposal at this time that the Tarn

Taran Asylum in the Punjab should be passed over, lock, stock and barrel, to the Mission's management, Government continuing to provide the help it had done in the past, and making a special grant for the rebuilding of unsatisfactory quarters. At a very long meeting of the Committee on September 12th 1901 this further responsibility was accepted. It gave financial help to the rebuilding programme and Mr. Guilford was indefatigable in securing local support in the district for the project. It was not, however, until April 1904 that the Lieutenant Governor of the Punjab, Sir Charles Rivaz, K.C.S.I., came and declared the buildings open. Mr. Guilford was now able to bring all the love and good sense he possessed to the work, and he appointed a young medical officer, Dr. A. P. Das, who with unswerving fidelity, and supported by the energy and practical motherliness of Mrs. Das, continued to serve until his death in January 1961. But it must be reserved till a later part of the story of the Mission to tell of developments at Tarn Taran.

The growing confidence in the Mission of Government and Municipal Bodies was further illustrated by requests from the Municipalities of Rawalpindi in the Punjab and Meerut in the United Provinces to take over responsibility for the institutions which they had established. We have already seen how Mr. Wellesley Bailey, as far back as 1890, had been moved by the condition of the inmates of the asylum at Rawalpindi, and had secured regular visitation of them by a local missionary. In October 1903 the Committee agreed to take over administration, under certain conditions; and at the same meeting it acceded to the request of the Meerut Municipal Board to do the same

there. The Rawalpindi work still continues, locally superintended by the American United Presbyterian Mission. When the Mission took over the responsibility the buildings were in bad condition and inadequate in size; but during the next four or five years much was done to provide better accommodation. 'We are now at work on the hospital for women,' wrote Professor Nicoll on June 24th 1908. 'There will then be nothing left but the Home for the Untainted Children, and we will not be in a position to undertake that until practically the entire amount of the grant from your Society has been paid. I know you are somewhat hard pushed this year, on account of the famine and so I have not been pressing the matter.' There was indeed another famine in India at the time which brought special calls upon the Mission; but funds were in the end made available for the Children's Home, and much of the most valuable work at Rawalpindi has been in the rescue and education of children.

The Meerut Asylum was also in bad condition when the Mission accepted responsibility for it. Indeed it needed to be almost entirely rebuilt. A frail lady in Southsea, Mrs. Grace Otway Mayne, came forward and provided largely for the cost of this rebuilding, 'in compassion . . . and also as a memorial to her relatives who have served and died in India. A.D. 1907', as the stone over the entrance archway stated. Mrs. Mayne also sought to complete the work by the building of a church, which was erected in 1910, and became the vital centre of the Home.

Yet another piece of work in Northern India which was to bring commitments much larger than the Mission's Committee could have contemplated, was

undertaken in 1905 and 1906 at Naini, Allahabad, in the United Provinces. Links with the original work at Allahabad had been established as far back as 1887, and reference has already been made to its beginnings in 1830 by a Brahmin convert of William Carey. The District Charitable Association had supported it, and by the beginning of the twentieth century a Home had been built across the River Jumna at Naini; beside it was a small Government Asylum. The Association's Home was dilapidated and inadequately supported; the Government's without a 'soul'. The coming to Naini of a vigorous and warm-hearted missionary, Professor S. Higginbottom, who established there an Agricultural Institute, provided the opportunity for the two pieces of leprosy work to be made over to the Mission, first that of the Association, and then at its request the Government one. The work was fraught with exceptional complexities. Beggars with leprosy flocked to Allahabad at times of special religious festivals at the confluence of the rivers Ganges and Jumna, and often had to be admitted in shocking physical condition, and already with their morale debased by years of beggary. The two sets of buildings also represented two differing administrative backgrounds. Nevertheless, the Mission having put its hand to the plough, did not look back, and the numbers of patients increased to four hundred by the end of the period covered by this volume. It is only possible to say in a sentence that the work today is a transformed one, with modern and efficient hospital work, good residential buildings, a busy farm, and a changed outlook among the patients. When Dr. John R. Mott visited the Home on a tour in 1912, soon after the

great Edinburgh International Missionary Conference, he wrote:

> To my mind the work which you are doing in this direction is one of the finest illustrations of applied Christianity and of Christ-like service which I have witnessed in my travels.

XV

In these early years of the twentieth century there seemed to be no limit to the Committee's confidence to assist new ventures which ultimately became the full responsibility of the Mission, or to assume financial responsibility from the start. All began in a small way. Some remained small, but in other centres large work developed in the years which have followed. One of the enterprises to remain small was the Home at Dhar in Central India, the building of which was authorized by the Committee in 1902 as a memorial to a stalwart Canadian friend of the work, Mr. W. Henderson, who was Honorary Treasurer for North America. The incidence of leprosy in the area is relatively low; but a kindly, quiet work of welcome and witness has continued year after year.

This has also been the case at Salur, then in the Madras Presidency. In February 1903 the Committee considered 'a touching letter' from the Rev. P. Schulze of the Gossner Evangelical Mission asking for help 'for the starting of an Asylum in the Vizagapatam Dis-

trict'. Mr. T. A. Bailey, then representing the Mission in India, was authorized 'to send him whatever sum he deemed necessary as a temporary grant'. The temporary grant soon led to further commitment, and in 1905 the Mission was able to begin to build its own leprosy Home, with Mr. Schulze as its honorary superintendent. 'May our beginning in Salur', wrote Mr. Schulze, 'become in time a resource for our whole district to make many poor lepers happy, yes, happy in two respects. I feel so happy, and my desire is that there my poor friends should feel like myself. Thanks again for all your help.' He showed great imagination in planning the layout of the Home, until in time it came to be a Garden Village with avenues of shady and flowering trees, and with a strikingly planned church at its heart. The Home has remained a small one, with about a hundred patients, but it has been of untold value to those who in their distress have sought and then enjoyed its hospitality.

On the other hand help given at first in a small way to the work of missionaries confronted with urgent need grew into much larger responsibilities at Kothara, near Ellichpur, then in the Central Provinces, and at Dhamtari and Champa, further east in the same administrative area.

The aid at Kothara was begun in the famine years at the end of the nineteenth century. But in 1904 the Kurku and Central India Hill Mission formally asked The Mission to Lepers to take over full financial responsibility for the patients and the property, the local mission providing superintendence. The request was agreed to, though it could not then have been envisaged that the work would grow so greatly in strength and

usefulness till it became the thriving, thrusting work of today for over three hundred in-patients, and many more out-patients. While the local superintending Mission has changed to the American Conservative Baptists, The Mission to Lepers' part has remained the same, though greatly enlarged in financial obligation.

Similarly, at Dhamtari, the end of the famine, during which beggars with leprosy were able to draw a pittance of Government emergency rations, created a crisis. Mr. Thomas Bailey wrote of this situation:

> The Municipal authorities were left a legacy of an appalling number of lepers and famine orphans, for whose future they had no provision. However, during the famine a company of missionaries [of the American Mennonite Mission] always the 'friends in need' of India's people, settled in Dhamtari and took their part in the bloodless war against famine. In its perplexity the Municipality turned to these foreigners for assistance. In the Master's name, these servants of Christ undertook the responsibility, and the *Malguzar*—head of the village—of Dhamtari, a kind-hearted Hindu gentleman, offered to give a site of land for the erection of an asylum. Mr. Ressler, the Superintendent of the Mission, sent an appeal to The Mission to Lepers to which the Committee responded with a generous grant, and operations were commenced with very little delay.
>
> In the work of erecting their new home, those lepers who were not utterly helpless rendered cheerful and valuable assistance. . . . So keen did they become in their share of the work that one woman, rebuked by the Superintendent for overtaxing her strength, replied that so much was being done for them by kind friends she could not sit idle so long as there was work to be done.

When the Home was built and a few years had passed Mr. Thomas Bailey in 1905 was able to write:

> In a recent letter the Superintendent writes that the lepers are longing to have some building in which they can gather for worship, as it is very trying for them, as well as for their teachers, to sit in the hot sun. . . . As a token of their earnestness in the matter, they have contributed the value of the rice which they raised for their own use towards the cost of a little church, and it is most gratifying that some of the Hindu shopkeepers have promised money towards this building.
>
> 'Every cloud has a silver lining', and surely part of the lining of the terrible cloud of famine which burst over India a few years ago is this little colony of sadly afflicted people made glad with the gladness of the Gospel and comforted by the ministrations of those who, like their Master, were 'moved with compassion'.

'This little colony' continued to grow, aided but not owned by the Mission. That was the position at the end of the period covered by this volume. But a few years later, when the first site became inadequate for the growing opportunities of service, the Mission acquired its own much larger site a few miles out of Dhamtari at Shantipur, and the patients were transferred to it. Now it is an agricultural leprosy colony of the Mission's, with over 300 patients resident.

Another branch of the Mennonites (The Mennonite Mission General Conference of North America) began work early in the century in the same Chhattisgarh Division of the Central Provinces of Champa. The pioneer missionary was the Rev. P. A. Penner; and while he was himself still living in makeshift accommodation he had, on April 27th 1901, two uninvited

visitors. He kept a day-book, and on that day he recorded: 'Two lepers were fed, and they were promised we would care for them.' It was an act of simple, genuine hospitality to two beggars who had only hoped for a few farthings in alms. The sharing of Mr. Penner's mid-day rice and curry became indeed a sacrament of love. 'This is the paradox of holy worldliness, "in the form of a servant",' as one writer has put it, 'that separation unto God is achieved only by identification with one's neighbour under God.' And Mr. Penner's act of neighbourly identification, a missionary 'separated unto God', was the beginning of a great venture of 'holy worldliness'. The two beggars soon multiplied. Mennonite friends in the U.S.A. sent personal gifts. In September a plot of land was secured. 'We will build them a few simple huts as soon as possible' recorded the day-book. There followed months of great testing. Then comes an entry for February 9th 1903: 'Received $66 from a friend in Dakota today for the lepers—our leper treasury was almost empty—we had been praying for help and the dear Lord sent this just at the right time—All thanks to Him.' Three days later there was the committee meeting of the Mission in Dublin which recommended 'a temporary grant of £50', and a letter was sent to Mr. T. A. Bailey for his report. In November he paid his visit and Mr. Penner's day book for November 19th 1903 records this entry: 'Mr. Bailey left today with a promise that the Mission would send £300 for building purposes. Thank you, dear God.'

So another Inn of Welcome was established. By the beginning of 1905 there were a hundred patients and the numbers were rising. 'Oh, I assure you these poor

people remember all who love them. They speak often of you and Mrs. Bailey. God knows they have had their share of being hated and despised.'

It was always a love for the unlovely which characterized the many years of devoted service which Mr. Penner, together with his first and then his second wife, rendered during the next forty years. The Home, for which the Mission became the financially responsible Body and holder of the property, grew in time to have over five hundred patients. A great separate work was done in caring for and rescuing from leprosy the children who arrived with their parents, in a Home next to the mission bungalow where they truly became members of the family and were trained for useful Christian citizenship. In the Leprosy Home, now with its well-equipped and staffed hospital, a community of Christian believers steadily grew in size and grace. When more is told of the work in recent years it will be seen how great has been the fruit of the work begun with such evangelical simplicity and neighbourliness and with a trust for future provision which matched the immediate action of love.

Work also began in 1905 on the building of a small Home at Muzaffarpur, then in Bengal, now in Bihar. This responsibility, maintained until the present time, is now the centre for an extensive network of out-patient clinics. It had its origin in the compassion of a single missionary, Dr. Ribbentrop, of the Gossner Evangelical Lutheran Mission. He quietly gathered about him needy sufferers who appealed to him for help and he, as one who was a member of the Body of Christ, felt he could not do other than as his Master had shown the way. He dressed their sores (though his

own doctorate was one of philosophy), mended the torn clothes of the fingerless with his own hands and needle and cotton, and at the last helped bear them to their graves. He was held in great sanctity, but with his own death the work lapsed. The seed fallen into the ground and apparently dead, however, bore new life. An appeal for help was made to the Mission in 1904, and this led to the building of the present Home, in the cost of which local Hindu friends also generously co-operated.

One can do little more than mention the names of other stations in India which were established in the first decade of the twentieth century, and in which the Mission had a part. After long negotiation with the Government of Bombay a joint enterprise at Kondhwa, outside Poona, was opened in 1909. Its isolated situation made it never easy of administration by missionaries of the United Free Church of Scotland, particularly because the 'compulsory' and 'voluntary' elements did not combine happily. It is now under direct Government management, the Church of Western India ministering to some of the patients in the chapel which the Mission in later years provided.

Aid was also given to encourage other enterprises to go forward at Kodur and Bapatla in the Madras Presidency, at Sehore in Central India, and at Mayurbhanj, in an Orissa Native State. And while these enterprises of the new century brought fresh responsibilities to the Mission, help also continued, and continued to increase, for those established in the earlier years of the Mission's life. There were one or two exceptions where aided work, because of the policy or staffing difficulties of the co-operating Mission, ceased, as at

Wardha and Ujjain. But, taken as a whole, the first ten years in the twentieth century were marked in India by notable developments, many of them of great, unguessed, significance for the future.

It is not surprising therefore that the Mission's Report for 1909, telling of the completion of thirty-five years of the Society's work, should make this testimony:

> The Committee are more than ever convinced that this work is of God, and as they realize what a terrible load of suffering has through its means been lifted from the lives of many thousands of lepers, what an amount of spiritual help it has brought to a large majority of those suffering ones, what a number of innocent children have been saved from falling victims to the disease, and what a large share the Mission has had in the fight against leprosy, they desire once more to express their gratitude to God for what He has done in, through and for this work during those thirty-five years.

XVI

Before we move further East to take note of advances or changes there, it is well that we should first travel West from India to look at the Home organization, and the way in which support grew to meet the growing demands made upon the Dublin Committee. The substance, if not the words, of Sir Francis Drake's prayer must often have been offered to God by those who had engaged in the establishment of the Mission:

O Lord God, when thou givest to thy servants to endeavour any great matter, grant us to know that it is not the beginning, but the continuing of the same unto the end until it be thoroughly finished, which yieldeth the true glory: through Him who for the finishing of Thy work lay down His life, our Redeemer Jesus Christ.

We have already read something of the way in which financial help grew in Ireland, Scotland and England, and also began in Canada and the U.S.A. during the last part of the nineteenth century. But the income from all sources remained relatively small. The total for the five years 1895–99 was £37,463. In the next five years (1900–04) it more than doubled to £88,822, and in the five years following that (1905–09) it also considerably increased to £135,359. Wellesley Bailey during the first five years of the century did not engage in further tours but gave himself to the increasing responsibilities of administration, advocacy both through his able editorship of *Without the Camp* and through speech, and the building up of fellowship between the Mission and the various denominational Societies, of whatever nationality, with which it worked. Always his letters gave evidence of a personal concern, and must have contributed greatly to the fostering of that family spirit which for so long was a characteristic of the Mission, despite the difficulties which are inevitable in an ever-widening circle of activity. The amount of clerical help at his home at Edinburgh was extremely small, and it was not until 1905 that his office changed from his private address to 28 North Bridge. In 1903 Miss Effie MacKerchar was appointed to assist him in a junior capacity; and she

proved to be another of God's gifts to the Mission, engaging in scrupulously accurate work. In time, in 1916, she became Secretary for Scotland; and what she accomplished in that capacity, and later after her retirement to the north of Scotland, goes beyond the period now covered. Suffice it to say here that it was of incalculable value.

Down in London Mr. Jackson, assisted by Mr. W. Hayward, steadily built up the support in England; and in Ireland an immense amount of voluntary work was engaged in by the Committee of the Mission. All writing appears still to have been done by hand, as it was in India, where Mr. T. A. Bailey was again giving honorary service, until in February 1903 the Committee 'in response to Mr. Bailey's request recommend, owing to the great increase of his correspondence, a sum sufficient for the purchase of a typewriting machine'! He remained in India from 1902 to 1904, then returned to Great Britain and visited the U.S.A. on behalf of the Committee in 1906, then acted for Wellesley at Edinburgh, during the time he and Mrs. Wellesley Bailey toured India again from the autumn of 1906 to April 1908, after which Thomas was appointed Financial Secretary. In all these varied assignments he was loyally helped by Mrs. T. A. Bailey.

Behind the work of officers and committee was the patient, persistent labour of honorary collectors in towns and villages. An illustration of this was recorded in 1902, when Miss A. J. Crookshank of Portrush died. She had begun collecting in this small Irish town in 1875, gathering in individually small amounts from her neighbours. But because of her consistent 'con-

tinuing of the same unto the end' the amount she raised altogether was £3,241 1s. 6d.

> Probably—stated the Report—the secret of her extraordinary success as a collector is to be found in her own words, written when sending her last collection: 'Do let us give the praise for increased collections *continually* to God, for it came from Him.'

As always, the majority of gifts came from those who were not rich themselves in this world's goods. The magazine for January 1902 tells of a cobbler at Brighton who undertook the support of two of the healthy children, making (at that time) a total of £8 a year:

> I am only a daily wage earner, and have therefore taken a box so that I can put the money in every week. . . . I shall remember my adopted little ones at the throne of grace, and the children shall add them to their petitions of an evening. I have five of my own and two more will make seven. I have to work many hours as a journeyman boot repairer to keep them, but God has abundantly supplied our needs, and I count it a joy to do something for Him who has done so much for me.

There indeed was 'a tear for pity' and a hand 'open as day for melting charity'.

There is recorded in the same number of the magazine another instance of sacrificial giving by the patients at the Mission's Homes at Pui and Poladpur who gave from their meagre food allowances in order to send a contribution to famine victims in China.

Ingenuity and initiative sometimes combined to enable 'many a mickle' to 'make a muckle'. In 1905 we read in an article by Mr. T. A. Bailey:

Two ladies in charge of a Convalescent Home commenced their help to the Mission by trading with one penny, buying ½d. worth of sugar and ½d. worth of butter with which they made toffee and sold it. From this small beginning they have gradually increased their efforts and devised fresh means of assistance until they are now supplying £100 a year to the Mission. One of the ladies makes small money bags on which she works the letter 'L'. These she gives to her friends requesting them to drop in all the farthings which come their way, and when we saw her in October she had £12 in farthings thus collected.

Another means of extending knowledge of the Mission's work (for it was still hardly known of in many places, even of considerable size) was to arrange for the Annual Meeting of the Society to be held in different cities. Thus, for instance, the annual meeting in 1901 was in Belfast, in 1902 in Dundee, in 1903 and 1906 in London, in 1904 and 1909 in Dublin, in 1905 and 1908 in Edinburgh, in 1907 in Manchester and in 1910 in Leicester. Frequently the Lord Mayor or Lord Provost took the chair, or some high-ranking officer returned from a Governorship in India.

It is also convenient to mention here the very valuable help given over a number of years by an organization created in 1892 by the ever-imaginative Mr. John Jackson, the Missionary Pence Association, which gave its proceeds to different missionary bodies. It had as its aim the fulfilment of William Carey's plea a century earlier that a penny a week should be given by Christians to the missionary cause. The power of the pence is illustrated by the fact that in 1901 it gave to the Mission no less than £968 os. 3d. In 1903 this Associa-

tion became merged in the All Nations Missionary Union, but for some years it continued to help, the amount from the Association and its continuing Body having reached a total of £9,146 by 1910. At the turn of the century the Helpers' Guild of the Mission was also organized by Mr. Jackson especially for young people who could only give small amounts. It was particularly developed by a splendid friend of the work in Northern Ireland, Miss Maud Battersby, who in many ways gave herself to the Mission's cause, including the editing of a small Quarterly of the Guild, *Workers Together*. The success of the Guild in the first decade of the new century is illustrated by the contributions from this source for the year 1910—£756 16s. 9d.

Another matter which engaged Wellesley Bailey's time in the early part of the century, helped by his brother Thomas out in India, was the formation of a Holding Body for the increasing properties of the Mission. Originally many had been bought by missionaries in their own name, though on behalf of the Mission. The Leper Mission Trust Association was therefore formed, and the slow, tortuous process engaged in of conveying these properties to a registered Body.

There were also the slender contacts with individual contributors in other lands to be nourished and developed. This Wellesley Bailey did by his letters of encouragement and gratitude. The formation of the flourishing Australian Auxiliary from a single contribution is largely due to the way in which Mr. Bailey acknowledged the first gift received from Mr. H. J. Hannah in 1900.

The story of how this first gift came to be sent is one of uncalculating, spontaneous welcome to a stranger. But he was not a sufferer from leprosy. On the contrary, he was one of those who had given himself in service to leprosy's victims, and had himself been Mine Host at the Inn of Welcome at Bhagalpur in India.

We have earlier read of the beginnings of the Bhagalpur work, and of its first honorary superintendent, the Rev. J. A. Cullen. His health broke down and he was ordered to take a sea voyage, which took him to Melbourne. There he was welcomed by a keen churchman, Mr. H. J. Hannah. Now refreshed by the voyage, he was asked if he could address a Gleaners' Union meeting at Holy Trinity Church. He spoke of the leprosy work, and a collection of £2 10s. was made. Little was it then thought that this was to lead, in a few years, to the beginnings of the stalwart Australian Auxiliary of today. Mr. Hannah's character was such that, when his concern for a cause was roused, it was not lightly allowed to die. In the Report for 1901 there is a first list of contributions forwarded by him to the Mission amounting to £24. Wellesley Bailey, by his letters of gratitude and encouragement, stimulated Mr. Hannah to further effort. After a couple of years he consented to become 'Honorary Secretary for Melbourne'. Help continued and grew and in 1908 the Dublin Committee, in expressing their thanks to Mr. Hannah, asked him 'to co-operate with them in organizing an Auxiliary for the Australian Dominion, and at the same time they asked him to accept the office of Hon. Secretary and Treasurer'. Though Mr. Hannah was a busy bank manager he accepted the invitation. At first an Advisory Council was formed, and interest

began to spread to other parts of Australia. That was the position when the first ten years of the century were completed; and we will later read of how the full-fledged Auxiliary was formed in 1913.

It was also evident that the time was ripe to make a forward move in the U.S.A. The Dublin Committee had without hesitation made grants for leprosy work superintended by American Missions, out of all proportion to the financial help received from that onward moving land. At the end of the nineteenth century the annual help received from America was only in the region of £1,000, and that amount fluctuated considerably. In 1904 Mr. John Jackson was asked to make a visit both to Canada and the U.S.A., which lasted nearly six months. In the U.S.A. he found, when he addressed over a hundred meetings, 'the Americans very appreciative of illustrated lectures'. He was also struck with the good attendance at ordinary mid-week meetings of Churches, at which he spoke without previous announcement. He was welcomed at his many gatherings by various denominations.

I find, as might have been expected, that our Presbyterian friends head the list. [This was because the Mission's aid had for the most part gone to American Presbyterian Missions.] Next in order were the Episcopalians. The Baptist brethren followed them closely, while the Methodists were only just behind. A fair number were held in connection with the Congregational and Lutheran churches, while the balance were general or united meetings. Some of these latter were especially interesting as, for example, at Sewickley, near Pittsburg, where on Easter Sunday evening four churches gave up their usual services and united in the

largest Presbyterian church, where I had the privilege of speaking to an overflowing congregation.

Not, as one might at first think, an appropriate subject for Easter Sunday, until one remembers that the work is essentially one of Resurrection Power, for men and women who were stricken and acquainted with grief.

At the end of the tour Mr. Jackson gathered at Brantford a Convention of both Canadian and U.S.A. friends; and it unanimously passed this Resolution which was soon to have its effect upon the development of work in the U.S.A.

> This Convention . . . recommends that, in view of the urgent need of increased income to sustain the large and growing work of The Mission to Lepers, the Executive take steps to secure an Organizing and Deputation Secretary especially for the United States; the necessary office arrangements, as well as a Committee to co-operate with the new Secretary, to be left in the hands of the Executive.

After this Resolution had been received by the Dublin Committee, and Mr. T. A. Bailey had returned from his last two useful years in India, it decided to invite him—ever ready to serve in an honorary capacity wherever most needed—to visit the U.S.A. in 1906 in order to form an organized unit of the Mission there, with power to nominate its own 'Travelling Secretary'. He received a ready welcome, and Mr. Fleming H. Revell was appointed Honorary Treasurer of a committee made up especially of Christian business men. Dr. William J. Schieffelin became its Chairman. Both these gentlemen became stalwart friends of the work and rendered invaluable service. At first

a part-time Secretary was appointed, the Rev. H. A. Manchester of Boston and—to anticipate a little into the next decade—he was succeeded by a full-time Secretary in 1911, Mr. W. M. Danner.

> The Mission to Lepers—the U.S.A. Committee wrote in commending Mr. Danner to the Mission's friends—co-operates with eleven different Protestant Missionary Societies belonging to the U.S.A. During the year under review a sum of £7,081 was remitted to the various Stations where these Societies are at work. These facts constitute a strong claim upon the support of American Churches, which they are certain to recognize when it is fairly placed before them.

It is from that time onward that American help began to grow more rapidly; the later developments which led to the formation of the American Mission to Lepers reach beyond the period covered by this volume.

XVII

Another unexpected outcome of Mr. Jackson's visit in 1904 across the Atlantic came at a meeting at Boston, which was ultimately to have its effect, as we shall see at the end of this volume, upon the secretarial leadership of the whole Mission. At the time it was not at all clear what the outcome would be, immediate or ultimate. A thirty-year-old chartered accountant bought an evening paper as he crossed the Common from his work on his way to his boarding house, and read that Mr. Jackson was to give a lecture that night

on the work of the Mission. He decided at once to go, for he had been familiar with the Society since he had been a youth of eighteen, at his home town of Guelph in Canada. He was W. H. P. Anderson and he had attended in 1892 the meeting at Mrs. Watt's home, Sunny Acres, at which Wellesley Bailey had spoken, and from which emerged the beginning of organized work in Canada. William Anderson was at the time stirred by Mr. Bailey's talk, and had maintained an interest in the Mission which grew as the years passed. Now an opportunity came, through the apparently fortuitous chance of buying an evening paper, to hear more about the Mission's activities. Once more his heart was stirred. He invited Mr. Jackson to luncheon the next day. And at that meal, during this simple act of hospitality, he offered himself for overseas service. He made the move to cross the road from the assured prospects of a firm of chartered accountants to the point of human need.

But the Mission, by its settled policy of working through the agency of co-operating Societies and their missionaries, did not send out its own personnel. The only exception had been in the unique case of Miss Mary Reed. And that was not the appointment of a missionary *ab initio*.

Mr. Jackson stated this to Mr. Anderson. At the same time he saw the evident worth of this keen and well-qualified Christian layman. He also knew of the difficulty which was beginning to appear over the supply of continuing superintendence at the Home at Chandkhuri begun by the initiative of Mr. and Mrs. J. K. Nottrott of the German Evangelical Missionary Society of the United States (as it was then called),

and financially maintained by The Mission to Lepers. He told Mr. Anderson of this possible opportunity, put him in touch with the Society concerned, and made his recommendation to the Mission's own Committee that it should give the encouragement of its own financial support. Funds received from the Missionary Pence Association were used to supply this support and the upshot was that Mr. Anderson was in this way led of God into His vocation for him, and he went out to Chandkhuri in the autumn of 1905. There he remained as Superintendent of the Home until his appointment as Secretary for India in 1912. Then Bombay became his headquarters until his marriage to Miss Miriam Haig early in 1914, when they moved to Poona. And it will be seen later in this volume to what that appointment led.

It is appropriate, in the context of Mr. Anderson's appointment, indirect at first but leading to his becoming in time a direct agent of the Mission, to refer here both to the outstanding consequences of the help given by the Mission without regard to denominational or national differences; and the equally valuable and essential help given by denominational Societies of different countries to the Mission. The Edwardian decade was one in which the exchange of carefully expressed courtesies contributed to the gracious pleasantness of the period. On the part of co-operating Societies two illustrations may be given. In 1902 the Decennial Missionary Conference was held in Madras, and its members rose to their feet when passing this resolution:

> That this Conference desires to place on record its high appreciation of the work which is being carried on

in India by The Mission to Lepers in India and the East and cordially approves of the interdenominational character of the Society, co-operating as it does with all the evangelical churches of Europe and America, and with their representatives in the foreign field, and heartily endorses the policy of the Mission in not sending out missionaries of its own, but working through representatives of the various Missions on the field, allowing the Superintendent full liberty in the management of their institutions, provided the general aims of The Mission to Lepers are secured.

From China a similar generous tribute was paid in 1904 by members of the Church Missionary Society, gathered in conference. It resolved:

That this Conference of the Church Missionary Society desires to put on record its gratitude to The Mission to Lepers in India and the East for the generous and constant help which has been readily given to the work amongst lepers under the supervision of C.M.S. missionaries. The Mission has aided work amongst Kucheng lepers for sixteen years, the Lo Ngwong lepers for twelve years, and for shorter periods the work for lepers of Kien-Ning, Yen-Ping, Foochow, Hokchiang and Sieng-Fu.

The efforts put forth to reach these outcasts have been wonderfully fruitful in results, and realizing that but for the help of The Mission to Lepers this work would not be possible, we tender our heartiest thanks, and pray that the Society's efforts to help the lepers of China may be increasingly blessed.

On the part of the Mission the Annual Reports again and again stressed the Society's indebtedness to the co-operating missions and their missionaries. We

quote one example only, a reference in the Report for 1908:

> The Mission to Lepers is under deep obligation to the several Missionary Societies which permit and authorize their agents to undertake supervision and management of institutions founded by this Mission or through its assistance. The contribution made by these Societies in the way of the service of spiritual agents, trained and sent out by them, and receiving from them maintenance, pension, travelling and furlough expenses, is of enormous value to the work. If the Mission to Lepers were called upon to provide the workers its field of operations would be greatly restricted.

Later in the Mission's history, with co-operating Missions withdrawing from certain areas and leaving The Mission to Lepers Homes 'high and dry', it became necessary for the Mission to provide its own superintendents rather than withdraw while the need still remained. And in other situations of crisis or opportunity of advance into new countries the Mission could only make a positive, creative response by sending its own missionaries. Moreover, with the change that came over the medical situation in recent years, calling for leprosy specialists which co-operating Missions could not be expected to supply, trained doctors, surgeons, nurses and physiotherapists with a missionary calling became the most practical and useful assistance which the Mission could supply. But in these earlier years which we are reviewing, and for a long time yet into the future, the Mission's original policy was quite undoubtedly the one which enabled it to do so much with so little, and to become the instrument, under God, of widespread advance.

XVIII

Now that we have looked at the Mission's main work in India, and then returned to the Home Base to watch the way in which financial help was developed, we may move into the Far East to see how the Mission was in consequence able not only to contribute during the first decade of the new century to the work already established in China and Japan, but to initiate further work in China, help in the beginnings of hospitality to needy sufferers in Sumatra, and make the first break through into Korea.

It was at the meeting of the Committee in January 1900 that the first request came from Sumatra. There the Rhenish Missionary Society was at work, and it asked for help to enable it to establish a Home. 'In the present encouraging state of our Finances, it is recommended that the desired aid be promised,' it is recorded. How real and terrible was the plight of those deformed by leprosy among a people at once primitive and fearful was brought home to the Mission by a letter from one of the lady missionaries, telling of Nai Haseja, a woman she visited from time to time.

> She lived alone in a little hut made of bamboo with straw roof. Her neighbours were very frightened of her and wanted her to go away, but she refused. Last week Brother S. rode past there and saw smoke rising. He went closer and saw a terrible sight, the hut and the brushwood burnt to the ground, and the bones in the midst.
>
> The people were standing round, amongst them Nai Haseja's son, who was crying, but Brother S. heard a

man scolding him because of his tears. 'He ought to be thankful that his mother was now dead.' If they had only done it at night when she was fast asleep she wouldn't have suffered so much, but this was at 5.30 p.m.

Yet this is not all. Our girls told us that only two days before another leper had been killed quite near here. Six men had set his hut on fire. He being a strong man had tried to flee, but had been thrust back into the fire with spears. This is the fourth leper who has been burnt alive during this last year in Lagnbots alone! And we knew nothing about it at all. Those lepers were all heathen and unknown to us. If I had not visited Nai Haseja, and Brother S. known her, no one would have told us.

We, of course, directly went to the Government official about it, and asked for justice and for protection for the living lepers, but got the answer that the murderers, whose names are all known and who were quite proud of their deed, said they had better do the same to all the others too. They could not be punished, because this burning was an old custom of the Battas!

Brother S. asked the official if the Government couldn't do anything to establish a leper colony. He said it would cost too much money, but the mission ought to do something. He promised, however, to make a law to forbid further burning of live people.

Help was immediately sent to enable a place to be built where sufferers would be welcomed and not murdered. Soon an asylum was being erected, and in less than a year it was opened. This is the Report of the occasion:

I have been asked to send you a report of the Leper Asylum, which you have so kindly helped to call into

existence. It was opened on 5th September 1900, with twenty-eight inmates. We all—the missionary, Mr. Steinsieck, with family, the teachers with their school-children, and a lot of grown-up people—assembled in Huta Salem, the village of peace, to welcome our poor friends. They looked quite grand in their new clothes, and were delighted with their bright new home. While Mr. Steinsieck was addressing us, we heard a loud wailing outside the wall; it was a leper chief being brought by his relatives and mourned for as if he were a dead man.

Now a little about those who are still with us. Some arrive in a miserable condition, but cleanliness and wholesome food do wonders for them; they are nearly all able to work a little. We have twenty-two men and ten women; two of these are girls, one not more than twelve years old. Her mother brought her here some weeks ago; it was touching to see her sorrow. 'Be kind to my little child', she kept saying. The father had been a leper too. Little Teus is quite happy now, together with her girl companion Tatang, who has a sad story. She is a slave from the other side of the Toba lake, where the people are very cruel. The chiefs call these slaves cats or dogs, and force them to crawl on legs and hands to ask for food when there are guests. When some rice is strewn on the ground, they will come and lick it up. Poor Tatang had been treated like that; she had been in the stocks for months, her body was full of bruises, and her hair shaved off to show that she was a slave. A teacher saw her on visiting that country, and redeemed her. I don't think I have ever seen such a miserable creature as Tatang was when I first met her in the teacher's house; she looked like a scared animal. Not long after leprosy began to develop, and she was brought to us, a picture of misery and despair. This is about half a year ago, and now that same Tatang can

hardly be recognized, she looks so fat and healthy, and is full of fun. She is very lazy though.

As for the daily life of our lepers, they rise with the sun, and then clean their rooms and the compound. At seven is prayer. Mr. Steinsieck goes there once a week and I twice to take prayers and look after everything. They are very easily taught; everything is new and interesting to them. When I told them of the Israelites singing on the shore of the Red Sea, one of them said quite seriously, 'What tune did they use, so that we might sing it too.' The younger ones are taught to read and learn it very quickly. At 9 a.m. they have their first meal consisting of rice and fish; at 5 p.m. the second one. They of course do their own cooking and washing. During the day they work in the garden. Each has his or her little plot, where they grow vegetables and bananas. In the evening they will often sit together and sing. On the whole, they seem very happy—in fact, more so than most other people I know here. They are very childlike and greatly delighted with anything extra to eat or any new article of clothing. It sounds strange, but they are quite vain. They once asked me for hats, so that I might find them nice looking when I came to see them.

The work continued to grow, well staffed and supported by the Rhenish Mission, and serving as a daily challenge to the Government which had said it could do nothing but forbid the murder of victims. Happily, this challenge was finally met, and responsibility was taken to deal constructively with the problem, with the local missionaries providing superintendence. The financial encouragement given by The Mission to Lepers during the first ten years, however, illustrates the importance of aid given to the Christian pioneer,

the Samaritan on the Jericho road, to enable him to make his practical protest against 'man's inhumanity to man', until the conscience of the public is aroused.

The work in China, disrupted at the beginning of the new century by the Boxer riots, soon returned to relatively calm conditions. It is not so necessary to go into details about the China stations since all foreign missionary work has, by reason of the political situation, ceased since the early fifties; and with that cessation all contact with leprosy work hitherto helped by The Mission to Lepers has been broken. But examples will be taken from some of the stations which appear in the records of the first decade of the present century, to illustrate the character of the work, and the witness it made to the Christian Way. Statistically it must suffice to say that the Report for 1909 shows that the Mission was responsible for Homes in Hangchow, Kucheng, Lo Ngwong, Siaokan (earlier spoken of as Hiaokan), and Wuchow; while financial aid was being given at Canton, Foochow, Hokchiang, Kien Ning, Sien Fu, and Tungkun.

Some of these aided pieces of work were old, locally established 'leper villages', to which missionaries brought to those who lived in them friendship, and comforts, and the proclamation of the evangel. Not much constructive physical care could be engaged in, except in the rescue of children who would otherwise have looked forward only to lives shadowed by ignorance, and the fear of contracting their parents' disease. But in the Homes established by the Mission's financial help, and by the compassion and practical action of the missionaries, much more was achieved, especially at stations such as Hangchow and Hiaokan (which

after 1907 was, for some reason, referred to as Siaokan) where medical missionaries had taken the initiative.

From Hangchow, to which Dr. Main returned after the Boxer Riots had subsided, he wrote, 'Back at it, all at it, and hope to be always at it, if the Lord will.' We have earlier read of the beginnings of this work, in 1892, attached to the C.M.S. General Hospital. Now it became clear that this provision would not be adequate. Refugees were being allowed to sleep in the hospital precincts and it became urgent to press on with the projected scheme for a separate Home by the famous 'Willow-Pattern' West Lake outside the city. Funds to enable this new enterprise to go forward were provided, stage by stage, by the Mission, and there was a period during which there were patients both at the general hospital annexe and at the lakeside site, first down by the water and finally at a beautiful site higher up. The men were the first to be transferred, and we get a glimpse of the fuller life they enjoyed by a report sent in 1905 from Dr. A. T. Kember.

> It is remarkable that the new ones coming in first learn to read, then get taught by the others, and finally, without any compulsion or pressing, they come forward for baptism. Not all do so.
>
> Our Home, situated as it is by the lakeside, affords the lepers the chance of freedom, and with their boat on the lake for fishing, and their vegetables in the garden adjoining the buildings, they have some interests to take their minds off themselves and their loathsome disease. These things, of course, they can only enjoy as long as their hands and legs keep free of the advancing sores and crippling paralysis. Some

are real Christians, and it is quite a common sight to see one blind leper praying in the small chapel by himself, and this not to be seen of man, but because he knows how to pray.

The patients later in the same year sent a touching letter to Mr. Bailey, recounting the goodness of those who attended them, and sending thanks to their supporters. It concluded:

> Truly we have the heart but not the ability to thank you as we should, therefore we with one heart and mind pray the all-merciful God to bestow grace on you, and protect you till we all meet in heaven and together receive everlasting happiness, and forever praise and thank our Lord Jesus Christ.

The strangers and wanderers had become not only guests but brothers in the one family of the redeemed.

A special emphasis on children's work characterized the efforts of the missionaries at Lo Ngwong. 'He who gives a child a home builds palaces in Kingdom come,' wrote John Masefield. Whatever the consequences in Eternity, certainly in Time the results of the welcome of innocent, but helpless, children brought to them hope and health. Writing in 1903 of the Home established for the healthy boys the Rev. W. C. White makes pointed references to the bonds of affection which made it hard for the parents to give up their children.

> The Lo Ngwong Home for untainted children founded by an American donor, the late Mrs. Felix Brunot, and presented to The Mission to Lepers in 1899, is one of only two such Homes for the whole of this great empire. The building is a large, airy, native house capable of accommodating about thirty boys,

having a large piece of garden with trees in front. It is situated within the C.M.S. compound, and is not a stone's throw from the missionary's house. . . .

Of the parents he wrote:

They do not care to part with the children who became such helps to them, and naturally enough the parents love their own children too well to give them up, though they know it would be for their unspeakable good. It is so hard to give up their own children, for they have so little joy and comfort in their lives.

With this letter Mr. White sent a photograph of some of the boys in the Healthy Children's Home, and his comment illustrates how worth-while was this rescue:

The two boys standing on each side of the master are brothers from the Kucheng Asylum. . . . About six years ago, before this Home was established, I took their eldest brother 'Received Grace' from the Asylum and kept him under my charge until two years ago, when Dr. Pakenham of Kien Ning received him as a medical student. The little boy standing up in the right hand corner—'Grace by Faith'—is the son of the Lo Ngwong Leper Settlement churchwarden ('Laying up Happiness'). . . .

It will be noticed that the boy sitting at the end of the left side of the group wears a coat different to the others. This boy is from a heathen leper family not in the Settlement, and his people would not allow him to come until we consented to his wearing this coat, which is a girl's garment. The idea, which is a very common one in China, is that the wearing of the coat will protect the child by misleading the demons into thinking he is a girl, and being a girl, even a demon would not think it worth while to trouble him. . . .

> The two boys sitting on the right side of the teacher are brothers from the Pingnang Native Leper Settlement, distant five days' journey from here, and have been only three months in the Home. Sad to say the elder of these two developed leprosy shortly after arriving. His eyebrows are falling off, and numb spots are appearing on forehead, cheeks, back of legs. . . . At the request of Dr. Cooper (C.E.Z.M.S.) we detained him to try the effect of Chaulmoogra oil upon him, with such good results that he is still with us, and the dead spots are becoming sensitive to touch.

The leprosy settlement itself was one already long established when the missionaries came to Lo Ngwong. Like numerous others in China it was a collection of huts built by victims of the disease who established themselves 'without the camp', in primitive dwellings, and went to the neighbouring towns to beg. Interspersed among them were other refugees of society. Some help was given to them by the Mandarins' aid of a shilling a month for each of the fifty residents, 'but they are supported principally by begging, going the rounds of merchants and private houses at regular seasons'.

It was therefore chiefly to bring cheer by friendly visits, and then to tell them stories of the Gospel, and to bring them comforts and clothing for the cold weather, that the missionaries began their work. This led to the establishment of a small chapel building; and a very remarkable work began by which, even amid physical privation and suffering, the light of spiritual joy kindled into a bright flame. Mr. White and his colleagues showed a most tender and individual concern for those they served, and loved to write to

The Mission to Lepers of them when acknowledging its financial support. For example, writing of some of the patients who had made Christ their Lord, and were welcomed to the hospitality of His Table, he said:

> 'Obtained Light' is so severely crippled he cannot walk a step. He is either carried by another leper or drags himself about by the aid of a low stool upon which he is sitting. His faith in the Saviour is most touching, and when we talk to him about spiritual things his face is indescribable—he seems to be peering forward into heaven itself. . . .
>
> One of the most interesting Christian lepers is a man who is now doing nothing but waiting for the home call of his Lord. His fingers are gone and some of his toes and he is suffering great pain and [yet he is] ever joyful in his hope of Christ. His grave is already made, and it is touching to see the little cross carved on the centre stone slab, and to read the man's name, only lacking the date of death.

So, at this small station in the Fukien Province, north of Foochow, we obtain these vivid contrasts between despair and hope; and of a ministry of welcome which was relevant both to the needs of decaying and dying victims of leprosy and to those of children needing the protection and nurture of a home in which to be prepared for a useful, healthy manhood.

XIX

From Lo Ngwong we now pass south to the busy river port of Canton. Outside the city was a large concentra-

tion of over a thousand vagrant leprosy victims, living together in the brotherhood of their common need and given an inadequate pittance by the local government. They were visited by a devoted missionary of the American Presbyterian Mission, the Rev. Dr. Andrew Beattie. Much later he wrote to the Mission:

> It was in 1899 that the Presbyterian Mission asked me to take the oversight of work among the lepers. I did not want to do it. I knew little about lepers, and had no love for them. But I had no good excuse for declining the work. My first service in the little old room, a sleeping room 10 feet by 18 feet, without windows and packed full of lepers, was the most trying service I ever conducted. I wanted to run from the room, and quit the village and the work. But I remained. . . .

And because he remained, against all his natural desires, he found revulsion turning to compassion.

> Soon, however, the utter hopelessness of these poor lepers in all their misery won my sympathy, and as I saw them in all their misery a longing to help them took hold of me. . . .

Early in 1901 he appealed for help to erect a small chapel in the village, but, as the Minutes of the Committee's meeting of May 8th stated, after consideration had been given to this and fresh requests from other new stations 'it was agreed to let these requests stand over for the present'.

Dr. Beattie, however, did not have long to wait. Help had for some time been sanctioned for the opening of work at Chao Chow Fu near Swatow; but Dr. Cousland, to whom we made reference earlier, wrote that he had failed to set this project going, and with-

drew his request. This freed money for Dr. Beattie at Canton, and for a new building at Tokyo, and these allocations were made on April 24th 1902. Immediately Dr. Beattie set to work, and soon the chapel was built, in a novel shape to meet an unusual need. Writing of the opening of the church building, he said:

> Owing to the fact that there are many villages in the neighbourhood, and people from these villages come to the leper services to hear the Gospel, it was deemed advisable to build the chapel L-shaped, so that the lepers and non-lepers might be separated. . . . Over the pulpit was the motto, 'He that believeth shall be saved'. On the wall was a beautiful pair of scrolls on which was carved 'Has heaven no voice? The two Testaments are God's voice sounding down the centuries'. . . . Forty lepers have become Christians since the work began a little over four years ago. A gleam of light in the thick darkness. Nor is the benefit confined to the life to come. As a visitor to the village wrote a short time ago: 'One thing in our congregation is marked, *viz.*, the difference outwardly between Christians and non-believers. The Christians were better clothed, cleaner, and happier-looking.' So it always is, the Gospel cleanses both body and soul.

Because of that fact Dr. Beattie soon saw the need for a decent Home for saving the children. 'It is a painful sight', he wrote, 'to see a healthy child with a clean skin held in the arms of a mother full of leprous sores. . . . Surely it is worth the time and money to save them from a living death.' The Mission made its quick response, for if the cleansing of the soul was represented by the church building, the saving of the

body must be demonstrated also. By the end of 1904 the walls of a Children's Home were going up and a year later a photograph of a really fine building appeared in the magazine *Without the Camp,* taken after it had been declared open by the U.S. Consul-General.

Meantime Dr. Beattie endeavoured to make conditions in the 'leper village' more tolerable. He became a beggar for the beggars, and received generous help from some Chinese merchants, both in Canton and Hong Kong, enabling him to provide blankets and other needs in the cold weather. Then,

> in a mysterious way—wrote Dr. Beattie—God has provided a native doctor for this work. A young Chinaman studied medicine in the Wesleyan Hospital at Fat Shen. He was a bright student, and finished his studies creditably. Shortly after he graduated it was discovered that he was a leper. . . . Last year he went to the leper village to live, and now conducts a dispensary and cares for the sick. He is a Christian, and preaches as well as dispenses medicines.

At the Children's Home another Chinese Christian friend came to the aid of the work.

> The school has been organized, and the children are busy studying every day. The son of an official in the city has offered to go out to the Home once a week and teach the boys English. This young man is an earnest Christian, and witnesses for Christ on every occasion. . . . His offer to teach in this school is so very exceptional that I mention it.

As one looks at a photograph of the twelve first comers to the Home, a bright, intelligent little company, well-clothed, and given opportunity to grow

into healthy useful citizenship, one cannot but wonder what contribution they themselves made in China's life when they became men and women. Certainly not what it would have been, or failed to be, if no action had been taken to rescue them.

As for Dr. Beattie he, who had been the good Samaritan, now himself became the victim of ruffianly assault, and a Hong Kong paper on February 3rd 1906 reported:

> The house of the Rev. Dr. Beattie of Fati, Canton, has been looted by an armed band. The missionaries were bound fast, and their clothes, watches, and silver amounting to 1,000 dollars, were taken.

It would appear that after this attack, which came at a time of much anti-foreign unrest in Canton, Dr. Beattie was moved elsewhere, but the work continued for some years.

Not far from Canton in Kwangtung Province another active piece of leprosy work began at Tungkun in 1905, and it developed into a most lively institution. The first appeal came to the Committee from Dr. G. E. Kuhne of the Rhenish Mission, with which The Mission to Lepers was already co-operating in Sumatra. He was a man of mighty heart and energy. For centuries Orchard Hill, which was the burial ground outside the city, had been the haunt of leprosy victims who had been reduced to beggary. There they had their miserable shacks. Dr. Kuhne was moved by their sad condition, and from friends in Switzerland he received gifts from time to time to provide some food,

> but when forty pounds of rice lasts only three days, it takes a good deal of money to keep up the supply.

> Oh that I could bring you here—wrote Dr. Kuhne—and show you this misery, you might realize the longing of my lepers to have an Asylum where they could be fed and taken care of, free from the perpetual dread of dying of hunger.

He approached the people of Tungkun with an appeal addressed to the 'City Fathers' and copies were posted, on their dark red paper, in the shops. When Dr. Kuhne had received the encouraging response of 1,500 dollars he turned to The Mission to Lepers, assured that locally they had done their utmost.

The Minutes of the Committee meeting of January 26th 1905 show that the request came at the end of a very long agenda, but the members' faith and concern were not exhausted, and a first grant was made equal to the sum collected locally. This made it possible for Dr. Kuhne to go forward with confidence. By 1906 the Home on an island site of the East river was opened, and what became a great work was begun. While it continued to receive aid from the Mission, local sources were also approached for help, and the patients, by well-organized crafts and industries, themselves helped in meeting the maintenance costs. By 1908 there were over 160 inmates, and Dr. Kuhne appealed, not without success, to the Mission to provide funds to enable him to purchase more land. The vicissitudes of this Home during the Revolution of 1911–12 are referred to a little later; and its later development must be recorded in a further volume of the Mission's story.

The work established at Hiaokan in Central Asia (from 1908 referred to as Siaokan) followed a request from the London Missionary Society's agent Dr.

Griffith John as far back as 1893, and a grant was made by the Mission for the erection of a Home. However, Dr. Griffith John felt unable to carry this additional responsibility himself.

> I could not see my way to move in this particular direction till Dr. Walton made his appearance among us. To my great joy I found he was quite prepared to go in, heart and soul, for the scheme. . . . I am sure that all this is of God, and that you will have good reason to rejoice on account of the extension of your work into the very centre of this great Empire.

Certainly Dr. Griffith John's confidence was abundantly justified. A few years later Dr. Henry Fowler came into the work and he made of it a model community, in startling contrast to the housing and social conditions in the neighbourhood. Beyond detailed concern for physical needs, there was an undergirding faith that every patient was of eternal value to God, and that if at Siaokan an Inn of Welcome was provided, yet 'here we have no continuing city but we seek one which is to come'.

Writing of the work in 1907 Dr. Fowler has this revealing passage:

> Often we ask ourselves 'Why should one with a soul quick to respond to love and kindness be forced into such a narrow groove, and suffer so greatly?' . . . What can be said for such as these? What is their outlook? . . . Failures we have, of course. Many, however, have learned that 'the gift of God is eternal life', and that 'they have a building from God, a house not made with hands, eternal in the heavens'. The fire of their blood is growing paler and dying out, soon they

will depart, and so far as this world is concerned, be forgotten. Has their life been a failure? Certainly not, if we consider their effect upon those in immediate contact with them. We thank God for the memory of those whose souls have entered into the life eternal. . . .

While we have charge of this work we shall always try to make the Home a sweet and grateful spot. We want the men to feel that here is a haven of rest. . . . The Home is a fit place for the birth of the soul.

Having looked a little into the heart of Dr. Fowler, let us see what the visible work was like, from the eyes of a visitor, the Rev. B. Upward, a few months earlier.

As we see the hospital storeroom we begin to realize what it means to feed sixty mouths daily, clothe sixty bodies, give medical aid and dressings to sixty leprous patients day by day. . . . First the pathos of it all moves one; the hopelessness of the patients so far as this life is concerned. Then it is the loathsomeness of the disease as the Doctor calls up some patients standing near to show one the different forms and stages of leprosy. . . .

'I must confess' [said Dr. Fowler] 'I could not bring myself to touch them at first: in fact it was the devoted heroism of my Chinese assistant that shamed me into beginning. And now all that is gone.' . . . Next I see one who has lost a leg as well as other minor parts of him: he is hopping about by means of a stool grasped with both hands. Dr. Fowler gives him a characteristic greeting. 'Are you peaceful?' 'Ay, peaceful' comes the answer, with a happy smile that completely transforms the poor, deformed leprous face. . . .

The Home is a complete village in itself—wards, church, storeroom, kitchen, dining room etc. The doctor attends to all details of buying, building and the like—

thus saving heavy middlemen's fees. He is his own architect and clerk of the works. . . . I saw the patients at work, making hair-nets and fishing-nets. These are eagerly bought after they have been thoroughly disinfected. I saw them too at play. Some new games—quoits and bull-board—had just come, so we initiate them into the mystery of these games. A bowling green and croquet lawn is in course of preparation. . . . I join them, too, at service. The little church is too small for us, some have to stand near the door. It was good news when I heard a new and larger one is soon to be built. This service was the most impressive one of those I attended whilst at Hiao-Kan. The singing was hearty, tuneful, and evidently enjoyed by the congregation—shrill boyish treble blending with the gruffer bass.

Thus did this Innkeeper of God's Welcome faithfully fulfil his task. It is not surprising that later (in the year 1920) he was appointed by The Mission to Lepers to become its first Secretary for Eastern Asia.

XX

In Japan the first ten years of the century were marked by a remarkable development of Government concern over the problem of leprosy and the care of its victims. The devoted pioneer work of Miss Youngman in Tokyo and Miss Riddell in Kumamoto, and their Christian Japanese colleagues, made a deep impression and constituted a challenge which happily was heeded.

Miss Riddell's Leprosy Home (in the administration of which she wisely devolved a responsible part to be shouldered by the Japanese Church) was not centrally situated to catch the eye of high Government officials. Nevertheless she made herself the advocate of all leprosy sufferers in need throughout Japan, pleading for their proper care. She engaged in public speaking on their behalf. A speech delivered in 1903 to an Association over which H.H. Princess Chikako Komatsu presided, carried the weight it deserved because she was able to tell not only of the need at Kumamoto, but also details of the work there which the Mission had helped her establish in 1893.

> It is a pathetic sight to see them helping each other in various ways. Some act as teachers, while others use their eyes for those who have none, and those who have fingers and feet use them for those without. Generally it takes four patients to make up one ordinary human being.

She pleaded for, and outlined, a constructive, humane, Government policy. Her concluding words were memorable.

> I would stir your hearts for two things. For the love of Japan to resolve to rid the country of this terrible scourge, and for the love of humanity to hasten to comfort and aid those who meanwhile are daily and hourly sinking in the deepest and most loathsome tragedy of pain and shame and despair that the human mind can conceive. To this end I ask your aid.

At Tokyo the Mission continued to provide funds for the gradual extension of the work which, however, because of Japanese law, could not become the abso-

lute property of the Mission. More land was obtained on lease in 1900, and the Home flourished with the help of additional buildings. An account in 1902 by a visitor to a communion service, after ten patients had earlier been baptized, deserves quotation:

> I never expect to witness a more touching sight. Some could not stretch out a hand to take the elements, and Mr. Otsuka (our faithful Superintendent) placed a bit of the broken bread between their lips. One man whose lips have receded so that he can no longer close them to drink, threw back his head and a few drops of the wine were gently poured from the goblet into his mouth. His eyes have long since been closed with the dreadful disease, but the sweet peace that rested on that face in celebrating this feast of love told of the inward vision of Christ as his.

The work of these two inns of welcome at Kumamoto and Tokyo, and the refreshment made manifest through 'this feast of love', became the inspiration of Government policy, largely encouraged by the personal compassion of Her Imperial Majesty, Empress Teimei.

When Mr. John Jackson visited Japan in 1910, after his always uncertain health had for a time broken down and he was sent abroad both to recover and to report, he was able to write:

> My visit to Japan proved to be opportune, in view of the action of the Government with regard to the lepers. As already recorded, the Mission has provided an Asylum for the outcasts of Tokyo, and largely aided another at Kumamoto, in the South Island. The former of these had for some years been under the sympathetic observation of representatives of Government. Here

> they had seen with surprise the extent to which humane segregation, medical care and kindly sympathy could alleviate the sufferings, and brighten the lives, of the most hopeless of human sufferers. It was with intense interest that I learnt from Professor Kitsato that the Government was about to build five or more central Asylums, in which to care for at least the worst of the 28,000 lepers of whom they had official knowledge.

Mr. Jackson went on to say that the Government Home at Tokyo had already been opened and that 'this forward movement by the Japanese authorities is full of hope'. The forward movement went on until a broad network of Government Settlements was established, which showed great goodwill to Bodies which provided visitors for the Christian patients, especially the *Kozensha* and the Japanese Mission to Lepers, an autonomous body but linked to the parent organization by bonds of affection and mutual respect. The later building of churches in these Settlements reaches beyond the period covered by this volume.

XXI

The first reference to the possibility of assisting, or engaging in, leprosy work in Korea appears in the Minutes of the Committee's meeting on January 26th 1900. Dr. Vinton of the American Presbyterian Mission had in letters to Mr. Bailey asked for help to establish leprosy work in Seoul; and it was agreed to 'undertake to give assistance (if funds permit) when

Dr. Vinton returns from America and is prepared to begin work'. This project, however, does not appear to have materialized. Later, in 1904, Mr. Bailey was invited to attend a Conference of Missionaries in Korea, but he was only able to send a paper to be read. Once more time elapsed, but in 1907 the real working connection between The Mission to Lepers and Korea began. Then an arrangement was made for co-operation between the Mission and the American Presbyterian Foreign Mission Board in establishing a Home at Pusan (originally called Fusan), in the extreme south. The first appeal for special help appeared in *Without the Camp*, and in the number for April 1908 the first responses are recorded:

> We are truly grateful to the generous donors who, in response to the appeal in our last issue, have made it possible for us to go forward with the new Asylum at Fusan. Two ladies who desire to remain anonymous have generously given £200 to build a house for men, to be called the 'Gennesaret Ward'. One of these ladies has further made herself responsible for the collection of at least £200 for a ward for women. Another friend sent us £75, and about £100 was contributed towards this object from other sources. The Committee, therefore, felt justified in authorizing the commencement of the new Asylum.

A special interest in this new enterprise was shown by the Mission's Halfpenny League at Weston-super-Mare in Somerset where this League began. By means of this 'insignificant' coin the significant sum of £250 was raised.

At this time Dr. Charles H. Irwin was stationed at Pusan.

> As far back as fourteen years ago—he wrote—I called attention to the distressed condition of this class of sufferers, for whom, as yet, not a single effort had been put forth. Every year I have hammered away at it, until at last the way seems to have opened up. . . . I would strongly advise going ahead this spring with the Asylum, and plan for the support of fifty lepers, as you suggest, and build to accommodate that number, even though at first you are not in a position to admit so many. . . .

So began the first Christian Leprosy Home in Korea. It was formally opened in May 1910.

> Already much more accommodation is needed, and lepers have daily to be refused admittance for want of room, only the most urgently needy cases being taken in.

The great growth of this Home, the transfer of its superintendence to the Australian Presbyterian Mission, and its later chequered history must be recorded in a later part of the Mission's story. But before the end of this volume we will read of the establishment of two more important Homes in Korea before Mr. Bailey's retirement in 1917.

XXII

During the first years of the century Wellesley Bailey had begun to feel the strain of increasing work, coupled with increasing years. The winters especially were trying to his chest. For the first six years he was largely in Edinburgh, where he and Mrs. Bailey had

brought up their family of three sons and two daughters. In addition to the general administrative work, there was the editorship of *Without the Camp*, and the details involved in the growing 'Specially Supported Cases Department'. He had regularly to meet and guide the Mission's governing body, which was the Committee at Dublin. He engaged in deputation work at major meetings in England and Scotland; and the financial responsibility for the Mission's accounts was his. All this made big demands, and his only visit abroad in the new century up to 1906 was to the International Conference on Leprosy at Berlin in 1904, where he was the only lay delegate and where he gave a Paper.

In 1906, however, it became both possible and medically advisable for him to make an eighteen months' tour in India, thus avoiding two Scottish winters. The ever-willing brother Thomas and his wife had returned from India in 1904 'after two years of incessant travelling and exacting labours . . . during which the work made considerable advance', as the Report for that year stated. Thomas had then, still in an honorary capacity, moved rapidly from meeting to meeting, telling of the work, with the magic lantern to bring his excellent photographs before the Mission's friends. At the beginning of 1906 he made the tour to Canada and the U.S.A., to which reference has already been made, and now, in the autumn of that year, he and Mrs. Thomas Bailey willingly took over the work of Wellesley and Mrs. Bailey at Edinburgh, with the exception that the editorship of *Without the Camp* was passed on to Mr. Jackson, and the Specially Supported Cases depart-

ment made over to the London office. For Mrs. Bailey it involved the detailed work of the Wants Department, with its collection and then disposition of comforts and clothing for far scattered Homes.

Thus it was that Mr. and Mrs. Wellesley Bailey were able to sail again to India; for Mr. Bailey the tour was after an interval of eleven years, for Mrs. Bailey many more. While Mr. Bailey engaged in negotiations with Governments, consultations with local missionaries and missions, and administrative details over developments, Mrs. Bailey wrote regularly and tellingly of the visits to the various Homes for the information and inspiration of supporters, in the pages of the magazine.

It was not till the spring of 1908 that they returned to Great Britain. Then Thomas was appointed Financial Secretary and Wellesley was able to return to the general superintendence of an ever-growing work, making ever-growing demands on the generosity of the widening circle of the Mission's friends. In the last year of the decade, because of his residence in Edinburgh, he became engaged in some of the preparatory work for the great International Missionary Conference there in 1910, and in particular on a Commission dealing with relations between Missions and Governments. It must have been a relief to him to make in 1909 a brief visit to Bergen to represent the Mission at the second International Conference on Leprosy, the findings of which singularly emphasized the value of the particular kind of work the Mission was doing.

Before we pass to the last seven years of Mr. Bailey's superintendence of the work we may pause to recall with thanksgiving the great progress made in so many

parts of India and the Far East during the first ten years of the twentieth century. For Mr. Bailey the winter of 1909 also marked the completion of forty years since the day when, in 1869, he had crossed his Jericho Road at Ambala. From that act had begun the personal service which, by God's leading and his own obedient following, issued in so wide a ministry. These are the words Mr. Bailey wrote for the January issue of *Without the Camp* in 1910:

> In this blessed ministry the words which I call my conversion text have often come to mind: 'I will bring the blind by a way they know not; I will lead them in paths that they have not known.' So it has been steadily onward from that time, God leading, we following, and step by step as He has led us, He has provided for all our needs, so that at the end of forty years' work we are able to say, as Moses of old, 'These forty years the Lord thy God hath been with thee; thou hast lacked nothing.' . . . As the time draws nearer when, in God's providence, I may have to relinquish my active share in the work which has been so much to me, I desire to place on record my testimony to His faithfulness. Yes, truly, for these forty years have I lacked nothing.

PART THREE

1910–1917

XXIII

It may be well, as we embark upon the narrative of events during the last seven years before Mr. Bailey's retirement, to refer to one great and perplexing fact which increasingly faced the Mission as it came to be the host to more and more patients. That fact was the continued incurability of the disease. The innkeepers on behalf of the Mission, and so on behalf of Christ Himself, were able to offer welcome, but they rarely could wish the guest Godspeed. No effective treatment had yet appeared. We have read of early efforts by Mr. Bailey himself with Gurjan oil back in 1875; and of occasional hopeful reports of Chaulmoogra oil, administered by mouth but intolerable to the digestion of most. It was ever the hope of the Mission that new health of body as well as of soul should crown the efforts to bring succour to leprosy's victims. But in 1910 the saying 'Once a leper always a leper' still was true, apart from the exceptional cases of spontaneous cure where natural resistance to the disease was high.

At times hopes were raised. There had been in 1905 the reports of good success by what was called Leprolin. 'It will be sufficient to say', was the Report of an Indian Medical Service officer, 'that it is a serum or toxin [*sic*] prepared from the cultivation of the leprosy bacilli, and that it is administered by inoculation. The results of its use so far, to say the least, are encouraging.' A small grant was made by the Bengal Government for this treatment to be tried at the Purulia

Home. This perhaps marks the beginning of the long period much later (from about 1921 onwards) during which this Home, with its seven hundred patients, provided the major trial ground in India for other preparations, and substantially helped in the forwarding of medical knowledge and treatment. But the trials of Leprolin proved to be unsuccessful. Then a costly drug called Nastin was produced and used by a doctor in British Guiana, Professor Deycke. He reported on it encouragingly but cautiously, and the encouragement was echoed by doctors working in the Persian Gulf and at the Medical College, Calcutta. After careful trial in the Hawaiian Islands it was abandoned, and later came to be abandoned everywhere, including Purulia, where it was also tried.

From time to time claims were made that the leprosy bacillus had been cultured, which would have been a considerable step forward to facilitate research work if the claim had proved to be true. In 1910 the Research Station at Molokai claimed to have produced the bacillus 'in pure culture, and the germs are said to be growing to at least the third generation'. Later the same year a confident claim was presented to the Royal Society by the superintendent of the Brown Institute of the London University. In the U.S.A. also claims were made, but the hopes and claims proved to be mistaken.

The Mission therefore entered the second decade of the twentieth century still without the encouragement of sure knowledge that healing by medical means was possible. It was therefore all too often, indeed nearly always, that the guests became residents until death brought release. That brought, apart from financial

problems, the human problem of preventing Leprosy Homes from becoming 'sleepy hollows' of lazy acceptance; and always the good superintendent set himself the task of raising the morale of patients by healthy, useful activities.

Shortly before his death in 1910 the Rev. F. Hahn, who for nine years after Heinrich Uffmann's death had superintended the work at Purulia, wrote of the conversion of fallow land round the Home which, largely through the patients' labour, gradually was turned into terraced rice fields. Here it proved to be a case not for spurring the patients on, but holding them back from excessive labour.

> I had to warn them frequently not to overwork themselves, when I saw them again and again bathed in perspiration; but they said it did them good, as they felt better after work in the open air. When jokingly asked how much wages they would demand the reply was, that they did not work for wages like hired coolies, but as children of their *mabap* (a mother and father)—the Leper Mission. That's a right spirit, is it not? Such gratuitous labour is a welcome fruit of the Holy Spirit working in their hearts.

If testimony from outside were needed that there was genuine reality in the fine spirit of active comradeship and community and cheer at the Purulia Home, none better could be found than in the witness of Sir Andrew Fraser, K.C.S.I., who had been Governor of Bengal before his retirement, who visited the Home on more than one occasion, and who on one Sunday even preached to the patients in the great church building. On a tour in Canada in 1911 he was invited

to speak at a large meeting of the Auxiliary in Toronto. Writing of this after his return to England he said:

> I had the pleasure to address a very enthusiastic meeting at Toronto on The Mission to Lepers. The Hon. Col. Gibson, Lieut. Governor of Ontario, was present; and the meeting was well attended. It was a great pleasure to me to tell of the work as I had seen it in not a few of the hospitals of India, and especially of the leper village near Purulia, in Bengal. What wonderfully bright scenes I was able to recall, of the work done by the saintly Dr. Hahn, whose loss we have mourned. I never saw work more full of the Spirit of Christ, and I never dreamed that a 'Leper Asylum' could contain so many contented and even happy Christian folk.

XXIV

In the years between 1910 and the outbreak of war in August 1914 the work in India went steadily forward, chiefly at established centres, but on the whole without special incidents. More and better buildings, including several church buildings, were added, 'here a little, there a little'. The old Home at Subathu was rebuilt and became, by arrangement with the Punjab Government, one of the Mission's Homes. New enterprises were aided at Rajnandgaon in the Central Provinces and at Nizamabad (later Dichpalli) in the Hyderabad State. New Homes for which the Mission became financially responsible were begun at Manamadura in the extreme south of the Madras Presidency, and at Vizi-

anagram in the extreme north of it. An arrangement was agreed between the Government of Bombay and the Mission by which a Home should be established at Belgaum, the Mission becoming responsible for management and a share of the maintenance costs, Government being responsible for the buildings. It will be only possible to refer in more detail to some of these stations.

The work at Nizamabad, developing into one of the most progressive and influential Homes in India, all began with a promise which was not fulfilled! The Rev. George Kerr and his doctor wife, Dr. Isobel Kerr, were missionaries of the Wesleyan Methodist Missionary Society. They worked in the Hyderabad State at Nizamabad, and found a high incidence of leprosy, with nothing constructive being done. Mrs. Kerr began to give a few out-patients Nastin, and Mr. Kerr wrote to The Mission to Lepers:

> It seems that at last God is opening the door and calling us to definite service. Mr. G—, a local Hindu merchant, has come quite voluntarily to me, offering the sum of £590 for the erection of a Leper Home. . . . Will your Society help? All that we need now is the assurance that your Society will stand by us.

The Committee made an immediate helpful response by the promise of a building grant. But then delay followed delay and finally, in 1912, Mr. Kerr wrote that, owing to business reverses, the promised local gift had been withdrawn. Yet the need still impressed Mr. and Mrs. Kerr as urgent.

> May I ask your help? I do not know how to ask this of you, but your Society seems our only hope if this end

is to be won. I so heartily appreciate your kindness to us hitherto. I had never dreamt we should have to put this matter of the initial expense to you, but I think you will see where we stand.

Was the Mission the Samaritan or the donkey in accepting another burden, when it already had so many? But accept it did, and enabled a beginning to be made, first at Nizamabad. This led in a few years (in 1915) to the establishment of the Methodist Missionary Society's institution at Dichpalli, which continued to be supported, though not owned, by the Mission, and which was destined to play a few years later a notable role in leading the way of transformation from 'Leper Asylums' to 'Leprosy Homes and Hospitals'.

Further north in India the year 1910 was marked by the realization of the hopes for church buildings at the Homes at Bhagalpur, Meerut, Salur and Poladpur (to be followed in 1911 by another at Nasik) which were begun or completed in these years, and by an extension of accommodation at various Homes. Up in the Simla Hills a new era began for the work at Subathu, of which we have read very early in this volume. Aid had regularly been sent ever since; and in 1903, because of the need for some special accommodation for a few European, including Anglo-Indian, patients, a special beautifully sited bungalow was provided there for them by the Mission. Sometimes their lot was especially hard. For many years afterwards, until Government came to provide adequate accommodation, this bungalow on the crest of a hill was the inn of welcome to a people peculiarly in need. Now, in 1910, the old buildings for the Indian patients

at what had originally been Dr. Newton's Refuge had become dilapidated and beyond repair; and negotiations were carried through whereby The Mission to Lepers, as at Tarn Taran and Rawalpindi, took over management and shared with Government in the provision of entirely new buildings. They were built on the hillside below a wood of pine trees and looking on to the snow mountains of the Himalayas in the north. So the work became another responsibility of the Mission, at a place where originally only aid had been given, and which had very special associations for what came to be the Specially Supported Cases department of the Mission, for it was to Subathu that the first such 'case' came in 1875. Dhephi was her name, and she had begged her way with two children ninety miles across the hills before she reached this haven of loving service.

After a visit which Mr. Guilford made from Tarn Taran, he wrote for supporters in the Home lands:

> I wished that we could transfer thither some of the supporters of the Mission to Lepers, that they might see for themselves how their offerings of love are used. Their hearts would have been filled with gratitude for the privilege of giving to so Christ-like a work. The sight of the poor, patient European lepers was most touching, and one that I shall never forget. But their lives have been made as comfortable and pleasant as possible by the loving care and thought of Dr. and Mrs. Carleton.

Subathu was to have special links with the future as well as the past, for here, two years later, the Rev. Frank Oldrieve came to work as a Baptist missionary,

though his health did not allow him to stay for long. But during his sojourn at Subathu and work at the Leprosy Home his heart was first moved for the lot of leprosy sufferers, leading later to his notable, eager work for The Mission to Lepers, first in New Zealand while still minister of a church, and then as Secretary for India of the Mission. Afterwards he was the major organizing figure in creating the British Empire Leprosy Relief Association and finally, returning to The Mission to Lepers, he opened up work which led to the formation of the Southern Africa Auxiliary of the Mission. All this reached out into the unseen future. But it is interesting to note what he wrote from Subathu in 1912:

> To me the saddest part of the asylum was that in which the Europeans lived. There were three young men, all under twenty, and one young woman of about thirty, who has already lived there nine years. . . . All are living their life bravely, and I never heard a word of complaint from one of them.

After describing the work as a whole, the cultivation work, the tailor's shop, the washer-women, the assistant medical dresser who was himself a patient, and the daily worship, he concluded:

> One cannot come face to face with such patiently borne yet pathetic suffering without feeling how dark and hopeless these lives are, and without realizing that their only hope of real happiness is in looking forward to that eternal home where 'God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain'.

No wonder that a few years later, when Mr. Oldrieve did come to hear of the first evidence of medical hope for a fuller life in this world for victims of leprosy, he gave himself with enthusiasm to bringing not only the hope, but the substance of physical relief and even cure, to many thousands, and especially to those who lived in what was then the British Empire.

XXV

It was not long after the opening of the Mission's first Home in Korea at Pusan that a second appeal came to the Committee at Dublin for help. At Kwang-ju the American Southern Presbyterian Mission engaged in medical work under the leadership of Dr. R. M. Wilson. There, under distressing circumstances, he was confronted by a dying woman with leprosy, and he was moved with an active compassion, though perplexed as to just what he ought to do. There was a disused lime kiln in the Mission compound, and this was made into a comfortable, if unusual, tarrying place for this abandoned woman in urgent need of succour. He cared for her there until her death. The concern of other missionaries on the station was aroused and they clubbed together to build a small cottage for half a dozen patients. More and more needy victims began to come to the place where they heard there was friendship instead of fear, and service instead of spurning. Thus it was that Dr. Wilson came to write to The Mission to Lepers:

There are thousands of lepers in this part of Korea, and there is great need for more asylums such as the one you have built in Fusan.

Mr. Bailey wrote back asking for more details, and the reply swiftly came:

At present I have seven pitiable cases in my two little rooms, but could fill a hundred beds in a few weeks if I had the room for them. Last week one poor fellow came so far, and seemed so terribly disappointed when told there was no room for him that I could not turn him away, but crowded him in with the rest. How I wished for a home for them today, when a leper grandmother came for medicine, foolishly bringing a clean little baby of her daughter's. Their ignorance is most pitiable. I think that I could care for one hundred men and fifty women; and for a home each for the men and women, a chapel, attendant's quarters, and the fencing of the compound, my estimate would be about £1,000.

If the estimate of numbers of anticipated patients seemed high, and the estimate of costs low, they were not unrealistic, for the beginning at any rate. The Mission sent a brief cable with the one word 'Proceed', and that was enough. Dr. Wilson wrote:

It made us all happy to receive your cable a few days past saying 'Proceed'. . . . Today we bought a beautiful little hill, which will give us a splendid location, well isolated, and with plenty of rice fields adjoining that can be easily purchased.

That was the beginning of what was at one time to become one of the largest Leprosy Homes in the Far East.

On November 15th 1912 the new Home was dedicated to God's service, though the first patients had been admitted the day before.

> The 14th November was the first cold day of winter, and fifteen of the lepers gathered at the dispensary, half clad and shivering, to ask for admission to the new home. Their sad faces showed that the battle of life they had passed through had been a hard fight. Their histories were written, and they were sent to the new home, where a good warm bath was given, clean suit of clothes put on, a hot meal provided in a nice warm Korean room. . . . These haggard, worn faces actually changed in a day to happy looking countenances.

The Home grew rapidly; even by 1917, when the period covered by this volume closes, there were over 230 patients resident, and later they rose to 628. The Home came to be a particular concern of U.S.A. supporters of the Mission, and finally to be their responsibility. But that again goes beyond the period of which we are writing. Sufficient now to record that the Sign of another inn called Welcome was hoisted high, in a land where the need was great.

Another pioneer step was taken by a missionary doctor in Siam, stationed at Chiengmai. Nothing constructive for leprosy sufferers was being done in Siam, and Dr. James McKean was deeply moved by their need. He appealed to the Mission in 1907 and the Committee authorized a grant, but little visible progress was made until 1911. At last Dr. McKean completed protracted negotiations for a jungle-covered island on the river some miles below the city of Chiengmai, and with the help of a brick machine from

the U.S.A.—'a real wonder to the people, and we constantly have many spectators'—the first two cottages began to go up. Dr. McKean wrote to the Mission:

> I am much in hope that we shall be able to derive a portion of our support from local sources, but it is yet too early to expect much in that line, for the reason that our work is not yet sufficiently advanced. The Oriental is suspicious of that which he cannot see with his eyes, or tangibly realize in some fashion. . . . We are under the greatest obligation to you and your co-labourers, to whose counsel and sympathy and support our work here owes its inception.
>
> When Siam becomes a Christian land there is no doubt that The Mission to Lepers in India and the East will be counted as one of the strong influences that have brought about that happy result.

Before even the two cottages had been completed patients began to press for admission.

> The poor creatures who have come have forced themselves upon us, coming into the Asylum grounds in such dire distress that we did not have the heart to drive any of them away. We now have thirty-two. The last one to come was the wife of a petty prince, who gave birth to a child within one month of her admission.

Such was the simple beginning of what was to become a great enterprise, a model in its way of that hospitality which, while providing bread for the hungry, always proclaimed the words of our Lord that man did not live by bread alone. A strong and radiant Christian community was built up. And while Dr. McKean was physician to the sick in body, he engaged in his work as one who sought to bring each

patient into the presence of the Great Physician. From that faith and labour, skill and sympathy, the simple Inn became in time the active centre of widespread medical work, penetrating deep into the heart of the country, and of Christian witness and worship. Gradually it came to have considerable standing in the eyes of the king and his counsellors; the local help hoped for was given; and the remaining financial charges became, after its formation, a responsibility of the American Mission to Lepers.

Another small pioneer venture was helped at this period in Persia. A day's journey from Tabriz American missionaries found a sadly neglected 'leper village' of roughly a hundred inhabitants. The mud huts were

> dilapidated and are mere miserable shelters, not protecting their inmates from wild beasts and robbers. Sometimes in a hut 6 ft. square four or five lepers had to sleep and live.

The missionaries gave such help as they could, and hoped that one day proper buildings at a better site might be erected. Mrs. Vanneman wrote:

> Until that is possible we want to repair some of the fallen huts and the compound wall, and should be most thankful for help for this purpose, as well as an annual grant which will enable us to pay more regular visits to the village, giving the poor people more to eat, better clothes and shoes, which at present they do not possess.

The Mission readily responded to this appeal from a new country and help was given until the course of the 1914–18 war frustrated all efforts, and this project proceeded no further.

XXVI

While the beginnings of great enterprises in Korea and Siam marked the early part of the second decade of the twentieth century, they also marked the fruition of earlier work in Sumatra and Japan. We have read of the encouragement given to establish a Home at Huta-Salem in Sumatra. Annual help continued there, and later at Si Tumba. But in 1913 the increased concern shown by the Dutch Colonial Government, its own action, and its increased financial help, made further grants from the Mission unnecessary. The last reference to Huta-Salem is an amusing one of the patients there celebrating the semi-jubilee of their beloved 'Father'—the Rev. Mr. Steinsiek, who had done so much for them.

> They sent him a whole light suit, a tropical hat, and a pair of white canvas shoes. Mr. and Mrs. Steinsiek determined to visit Huta-Salem on 13th August and of course Mr. S. put on his new clothes.

Such was the delightful climax. The naked who had been clothed, the homeless who had been provided with shelter, now reversed the situation, and the Innkeeper became guest, and for him 'the best robe' was brought forth.

In Japan the concern aroused in royal and Government circles by the pioneer work of Mission Leprosy Homes afforded the Mission great encouragement, as well as financial relief. The network of Government Homes gradually established showed much cordiality towards Christian visitors. Shortly after the Govern-

ment institution, fifteen miles from Tokyo, was opened the officials gave a special missionary party a hearty welcome and assembled the patients in the Lecture Hall. Thereafter they co-operated in enabling Christian ministrations to be organized. The Mission's financial help continued for some years for the original Home in Tokyo, the local *Kozensha* finally making this unnecessary. The seed sown had produced its fruits, the seed itself being the fruit of Christian faith. A discerning comment was made in 1911 by Bishop Bountflower of South Tokyo:

> Japan's wisest men have no mind for doctrine, nor especially the supernatural, for its own sake. They are almost entirely looking for its fruits; in social regeneration and in character. . . . Under these conditions, a church full of people claiming to have found peace and joy in the gospel counts much less than the evidence of one small leper asylum. . . . For this reason we are thankful to have within three miles of Tokyo such a silent mission-message under the superintendence of my friend, Mr. Bailey, and to have had the privilege of contributing to it the life-devotion of a trained Japanese nurse of our own church.

A brief reference in the Japan Year Book for 1913 is also significant. By that time there were five Government Institutions.

> It was by foreign missionaries that all the private asylums and hospitals for lepers have been founded in Japan, and it was through their agitation that both the public and the Government have been induced to adopt a definite arrangement for sheltering and segregating this unhappy class.

Such generous recognition by a Government testifies to the immense value of personal compassionate action, engaged in for the individual without calculation for the future, but having mighty consequences.

It was also in the years between 1910 and the outbreak of war in 1914 that the first small break into the heart of Africa was made. At the February meeting of the Committee in 1913 it was resolved to make a grant, repeated and continuing until present times, though on a larger scale, for a piece of leprosy work engaged in by the London Missionary Society at M'bereshi in Central Africa. There were about thirty-five patients, and funds originally given by the L.M.S. and by the British South Africa Company had dried up.

> As the Government had absolutely refused to give us a grant for this special work, we had been obliged to send away more than half of those who had been more than a year under our care

wrote the local missionary, the Rev. H. Cecil Nutter. It looked as though the work would cease unless The Mission to Lepers in India and the East helped. To give such help would mean breaking through the geographical boundaries of the Mission's labours; but it was decided to make this break, leading to a further change in the Mission's title. Dr. Wardlaw Thompson wrote on behalf of the London Missionary Society:

> Leprosy is a serious factor in the life of some parts of Africa, and I have no doubt you would find a large and needy field waiting for you if once you added help to lepers in Africa to your present work.

Dr. Thompson's conviction was certainly justified. But in spite of this warning that an extension to Africa

would bring further appeals, the Committee took the first step which led ultimately, though not swiftly, to wide and considerable commitments in many countries of Africa.

At M'bereshi itself the assurance of the Mission's backing enabled the work to go forward. In the autumn of 1913 Mr. Nutter wrote:

> We are now busy preparing the leper camp. For the present I am building fourteen native huts, which will comfortably accommodate 28 people, if need be. In addition to these I am building a small dispensary, which will act as a store also, and have a verandah under which we can sit when conducting services and talking to the people. The huts are built in a circle, within a stockade, about a mile from the Mission village, and close to the river on a very pretty site.
>
> I am glad to say that food has become more plentiful, so that the struggle to find enough food for these poor folks will not be so serious as formerly. Many and many a time have I to go through our own village at sunset in order to get sufficient to provide them an evening meal. I hope that experience will not be repeated.

There sounds the authentic voice of the Christian innkeeper, concerned first and finally for his guests. Little could he have guessed that his action was setting in train a long series of ever-extending provision of help by the Mission's friends. It will be for a later volume to tell of the Mission's part in the development of leprosy work in Africa. Up to the end of the period covered in this book the only other Station helped was for church ministrations among Protestant Christians at the Government Leprosy Settlement at Pretoria, in S. Africa. This Settlement was in time to

receive a much larger number of patients, after growing public protests against the condition of leprosy patients segregated on Robben Island had finally resulted in the Union Government closing the work there, making better, less isolated, provision on the mainland.

A brief reference may here be made to a valiant Government doctor who had, in the years when the Pretoria Settlement was only a small asylum for some fifty Afrikaan and forty African patients, engaged in spare-time leprosy research work among them. Already Dr. George Turner had made his name on account of the work he did in stamping out rinderpest in Cape Colony. His devotion was indicated in the obituary notice in *The Times*. And that devotion takes on a special poignancy from the fact that later, after his return to England, he developed neural manifestations of leprosy himself.

> For three years he laboured at this work, without extra pay of any sort. He saw the lepers early in the morning, and again when he came home in the evening. Saturday and Sunday he gave to them entire. . . . A visitor who watched Dr. Turner moving amongst them in the asylum bears witness to the passionate devotion with which he was regarded by all the inmates.

After he had developed leprosy the Mission engaged in correspondence with him over the possibility of using his services at one of the Mission's Homes in India, but these negotiations did not lead to any positive result. After being knighted in 1913 Sir George Turner died in 1915, a true friend of leprosy sufferers, and one of the pioneer medical men to give himself so ardently to research into the true nature of the disease.

XXVII

There was one exception to the steady, encouraging progress of these years. China was once more torn by unrest; and the revolution of 1911 brought great problems for those who were endeavouring to serve its people. The Imperial Manchu Dynasty was at last overthrown by the Kuomintang. In Dublin the Committee was perturbed as to how it could best help, and sought in every way to do what it could. We shall see a little later how this concern led to Mr. and Mrs. Bailey's final great tour, with China as its first focus of attention.

At Canton, until the autumn of 1911, all news was encouraging. A European, Mr. James Turner, who had been in Government service, felt drawn to the work, and the Mission agreed to become responsible for the very modest remuneration requested, which could not nearly have covered his living expenses. He threw himself enthusiastically into this difficult and varied service in the 'leper village' and in the separate Children's Home. Towards the end of 1911 he was able to report that evening schools had been established in the village both for the men and women; that the medical treatment by injections of Nastin and Guaiacol was being developed by the doctor with leprosy (of whom we have read earlier) and himself; and that at the Children's Home weaving and poultry-keeping had been introduced to broaden the children's general education. But then he concluded:

> In other respects, times are very dark. I have been ordered, as all other missionaries, to leave station and

proceed to the *Shameen* (European quarter) under protection of the gun-boats, but I reported to my Consul that it is impossible in my case, the children having only leper homes to return to. Do pray for us!

At about the same time a terrible massacre of 'lepers' was ordered by a war lord in another part of China, vouched for by Dr. H. Lechmere Clift, who had known him as a former patient.

A few months ago at his former station, he issued a proclamation to the lepers of that district announcing that he would continue to issue rice given them in the past by officials. They were to meet him in a certain spot in the country, and great inducements were offered to get as large a turn-out as possible, for so much rice was to be given per head. Of course the poor lepers brought as many children etc. as they could; many of these, I daresay, quite untainted. Arrived at the rendezvous, they were quickly surrounded by the soldiers and shot down, dead and wounded were then shovelled into a big pit, already prepared, kerosene oil poured over them, and the whole mass set alight. . . . The whole affair gave great satisfaction in the neighbourhood.

Truly the connotation of revulsion, ostracism and inhuman cruelty which had characterized the word 'leper' down the centuries still represented a real, terribly real, situation, only to be overcome by the Christian through engaging in something much deeper than a campaign to change a name; it must be by acts of compassion and comradeship that man's inhumanity to man must be countered.

It is appropriate, therefore, to give as an illustration of this Christian contradiction, a glimpse of what Dr. Henry Fowler was continuing at this time to do at

Siaokan in the heart of China, of which we have already given examples.

In the autumn of 1911 he wrote:

> Throughout all this time of anxiety our large family of lepers [that word 'family' reveals the whole new Christian concept which the Mission was endeavouring to exemplify] has behaved splendidly. The men have been calmly making their nets, attending the ordinary services, and praying for their busy doctor. This latter information they gave me last evening. It was a great cheer, for I had a tremendous strain thrown on me.

Then a fortnight later:

> Siaokan is the base of operations for the Imperialists. . . . I am all by myself, and feel the strain greatly. Your kind letter of Oct. 5th was brought by two friends who got permission to cross through the lines to bring mails and food supplies. Very many thanks for your letter and for the draft. Enclosed is the receipt. . . . We have the Red Cross flag protecting both Leper Home and Hospital. . . . Everything is very scarce and the city is deserted. So far our wants have been supplied—we trust in God to help us right through.

At Tungkun the Superintendent of the Leprosy Home was faced both with financial problems, and then with the consequences of flood.

> The asylum is suffering greatly these troublous days —he wrote early in 1912— A few days ago I visited the Mandarin and obtained from him permission for the missionaries to pass freely in and out of the city at all hours. . . . I used the opportunity to tell the Mandarin of our needs at the Refuge; he replied that in these

days even officials are without regular incomes, and must eat a full meal just when they can get it!

Then later in the year:

During the last three weeks the south of the Kwangtung Province has been visited by a most disastrous inundation. As most of the rice shops were flooded, we could scarcely get any food for the lepers for several days. . . . The bad practice of selling little girls suspected of being infected with the disease into the colony of Hong Kong is still going on. Four girls have already been sent to us by the Hong Kong Government. The Government gladly pay $80.00 entrance fee.

At Canton also difficulties other than political ones had arisen. The city was growing, and the authorities were anxious to get rid of the 'leper village', an aim good enough in itself if better provision were to be made. But it was not at all certain that it would be, for there was a proposal to banish them to islands where, all too easily, they might be 'forgotten'.

At the same time fresh appeals came in for help from Nanking University and from Shaoh Sing and later from Tengshien. From stations where help was already given, however small, came touching letters of thanks from those whose lives had been turned from despair to happiness. The following quotation is taken from a letter at this time written by patients at Hok Chiang:

We, the brothers of the Leper Asylum, having received great grace from you, send many, many thanks for all your charity, which keeps us from starvation. Also we thank you many, many times for helping us to mend our chapel, where we worship God, which was badly damaged by wind and rain.

We are very grateful, too, for the warm garments, cuffs, socks, and comforters, which keep us from the cold.

We always remember your great goodness to us afflicted ones, and we cannot repay you at all, but we send these few words of gratitude, and hope you will accept the thanks of the grateful hearts we offer you. Greetings from Obtained Silver, Obtained Happiness, Fourth Brother, Obtained Harmony and all the others; this is our letter of thanks.

At the end of 1912 there was another massacre outside the city of Nan-ning in Southern China. It resembled the earlier one at Lung Chau.

The public Press reported early in January an atrocious massacre of lepers near Nan-ning. At first it seemed incredible that this horrible thing could have happened, and we hoped it was only a repetition of an account of a similar shocking occurrence two years ago. Information, however, was soon to hand from missionaries on the spot, confirming all the horrible details. These are too painful for repetition, but it may suffice to say that the lepers occupying a wretched village of their own were surrounded by soldiers, and at the point of the bayonet, driven to an already prepared pit. They were shot down like vermin, and dead and wounded, including women and children, were cast into the trench and burned. Fifty-three at least perished in this abominable massacre, and perhaps the saddest feature about it is that it was done by official direction and met with public approval.

It was not surprising therefore that the Committee deemed it wise for Wellesley Bailey to make a visit to China in the early summer of 1913, and we must now

give some space to the long and arduous tour in which Mr. and Mrs. Bailey engaged, not only in China, but in Australia, New Zealand, Japan, Korea, Manila, the Malay Straits, and India.

XXVIII

Before we follow Mr. and Mrs. Bailey's movements during their giant journey of 1913–14 we must, however, return briefly to the Mission's Home Front, based upon the triangle of Dublin, Edinburgh and London, with auxiliary bases in Canada and the U.S.A., and with developing, though less fully organized help, in Australia and New Zealand.

Switzerland was also beginning to send help from Zurich. A Swiss young lady had spent some time in an English household, where she saw a Mission to Lepers collecting box, became interested, and took a box back with her when she returned home. From this the concern of Miss Margaret and then Miss Anna Gröb was aroused; and the first reference in the Accounts is an entry in 1912 of £39 7s. 7d. from Zurich 'for special needs'. Since then help has regularly been received from a company of willing friends, led, for fifty years, by Miss Anna Gröb.

In Dublin the original members of the Committee diminished one by one as death took its toll. Only Miss Charlotte Pim, the Honorary Secretary of the Mission from its beginning, survived. And on November 17th 1912 she died after over thirty-eight years of magnifi-

cent, eager service. In the last years of her life she herself was called to suffer, and she also became totally blind. During these years Miss Pim still continued active in her service, helped by Miss M. Meredith, who undertook the secretarial work formerly done by Miss Pim herself, taking her letters by dictation and keeping the accounts. When Miss Jane Pim was immediately elected Honorary Secretary of the Mission in place of Miss Charlotte, Miss Meredith continued her secretarial help until Miss Jane died in 1924, having shown the same devotion and wisdom as her older sister in widening the circle of the Mission's friends. Wellesley Bailey, in writing of Miss Charlotte, said:

> The Mission originated in Ireland, where she was the first to be interested, and she it was who suggested to the writer the idea of making an effort to awake an interest in this country in the lepers of India.
>
> What that effort has resulted in is now a matter of history. There is one thing, however, of which there can be no doubt, and that is that the largest share in the success of those efforts was Miss Pim's.
>
> Her entire devotion and untiring energy carried all before them. No one could be in her presence for long without hearing something of the lepers. She was instant in season and out of season in the work she loved so dearly, and to which she consecrated her life.
>
> She heard the call to this service and said 'Here am I' and, having once taken up the work, she never looked back, but carried it on faithfully to the very last. Indeed on her death-bed, when all seemed to be failing from her memory, she was heard more than once to murmur the word 'lepers'. In her the lepers have lost one of their best friends, while, to the Mission, the loss is irreparable.

> Not only in her devotion to this Mission, and in her deep interest in all Missions, was Miss Pim an example to us all, but also in her beautiful Christian character, which was specially manifested in her deep humility, her self-effacement, and in her generous loving heart. She was one who could be 'at leisure from herself to soothe and sympathise'.

If the word 'lepers' was among those she last uttered, it for her only meant a constant challenge to tender, practical compassion. Hers had been a mission to *people* in their dire need upon the Jericho road. The disease in itself was secondary: it was to bring the warmth of hospitable love, in the Lord's Name and Spirit, to those who were derelict, and all too often despised, that she gave herself to the establishment of, or help to, so many inns called Welcome.

In England Mr. Douglas Green had been appointed as Deputation Secretary in the year 1906, relieving Mr. John Jackson for wider organizational and editorial work, and after some years of successful advocacy, especially in northern England, he and Mrs. Green visited Australia in 1912, calling at some of the Mission's Homes in India on the way. Mr. Green was the first representative from the Mission's Home Base. His purpose was to help forward the small groups of friends there. After a very encouraging series of meetings Mr. and Mrs. Green proceeded to New Zealand, where they almost missed their first meeting:

> We should have got in [at Wellington] the previous day, and our first engagement was fixed for the evening of June 13th at Wanganui. The ship was alongside the wharf at 6.45, but what with delay occasioned by waiting for the doctor to come on board for medical inspection,

and the haggling of the Customs officials as to the contents of two small parcels which we had brought with us—presents from friends in Australia to their friends in New Zealand—we just missed the 7.45 a.m. train, the only train in the day for Wanganui. The only way to settle the difficulty and to keep our engagement at Wanganui that evening was to take a train to Palmerston and to go from there to Wanganui, a distance of sixty-three miles, in a hired motor-car. This we did. . . . We were able to start an Auxiliary, with a local secretary.

The quotation has a special significance because it records the establishment of the first organized local auxiliary in New Zealand, though already there were some friends in the land, who in 1911 had sent a total of £25, particularly from Auckland. During Mr. Green's visit he was able to establish six local auxiliaries in the North Island, at Auckland, Napier, Rotorua, Tauranga, Wellington and Wanganui, and four in the South Island at Christchurch, Dunedin, Invercargill and Oamaru; this marks the beginning of the organized support which by now has reached such magnificent proportions, New Zealand contributing a higher sum in relation to its population than any other land.

XXIX

It was in the spring of 1913 that Wellesley Bailey, now 67 years old, set out with Mrs. Bailey for their last great tour, following the Committee's distress at the cruel events in China to which we have referred.

Mr. Bailey, in letting readers of *Without the Camp* know of the Committee's assignment for him, wrote:

> I am to confer with the missionaries and the authorities, and, in conference with them, to see if something cannot be done to stop for the future the inhuman treatment of those unhappy sufferers in whose interests our work has been established.
>
> We are to visit Japan, Korea, and other places in the Far East. The rough outline of the proposed tour is as follows:
>
> > China via Trans-Siberian route, remain until the end of May, then on to Australia and New Zealand for the hot season. Return to China, Japan etc. in the autumn, and get back to this country in the spring of next year.
>
> We most earnestly ask for your prayers; we do so not only for ourselves, but for all our Home Workers, upon whom my long absence will bring, as is inevitable, a greatly increased burden of responsibility and work.

If we have come to think of air travel as the means for outpacing the sea route to the East, we must remember that in 1913 the only way to escape the long journey by sea was to travel by train across Europe and Central Asia. Thus it was that Mr. and Mrs. Bailey were able to leave London on March 24th and be in Pekin on April 5th. Instead of two months the journey only took two weeks. Much of Siberia was still frozen. The whole of the 136 miles' length of Lake Baikal was covered with ice, and they saw heavily-laden carts and sleighs travelling on it. From Pekin they made the two nights and a day journey down to Hankow, near to which was the Mission's Home at Siaokan. The

visitors were greatly impressed with the meticulous care Dr. Fowler had taken in his building work. 'It is more like a Home institution than anything I have seen built for the lepers.' All the rooms were lofty with excellent ventilation. The floors were of shining polished wood, and the buildings were all protected from mosquitoes. Mr. and Mrs. Bailey were equally impressed with the happiness of the patients, and their industrious activities. The Chapel, a gift from a missionary of the London Missionary Society, was a beautiful little building, surrounded with flowers and shrubs. Though the Mission's Inns of Welcome were not graded, as is the modern way with hotels, Siaokan must have been a three star hospice in comparison with the simpler Homes which, in material amenities, would not have qualified for one!

Peaceful conditions had returned to Hankow; and when Mr. and Mrs. Bailey travelled south to Hangchow they again found more settled conditions, and were delighted with the site for the new Home on the hillside above the lake to replace the earlier one, where the patients received their distinguished visitors with bows, smiles and welcoming speeches.

Further south still they came to Canton, where the situation was much less easy. The 'leper village', with its 800 outcasts, was in poor state, and the only redeeming, cheering spot was the chapel, where 190 Christians found their spiritual sustenance. The Canton Government, while naturally desirous to be rid of this tumbledown village outside the city, only had very doubtful plans for removing the residents, and Mr. Bailey entered into talks to try and ameliorate the situation for them. With a recognition of special responsibility

for the Christians he made arrangements for their gradual transfer to the Mission aided Home at Tungkun, as enlargement of the buildings made that possible. In time some 140 were thus provided for in far better conditions.

The visitors then went to the Mission's small riverside Home on the West River at Wuchow, where some of the patients lived on houseboats provided by the Mission, and others on adjoining land. After other journeyings Mr. and Mrs. Bailey proceeded to Australia and New Zealand, to return later to China via Manila, Japan, and Korea.

The visit to Australia was of great encouragement, and Mr. Bailey's dynamic presence and advice resulted in the formation of a fully-fledged organization. Mr. Hannah was delighted to entertain the visitors. A friendship had grown up between him and Mr. Bailey through their correspondence and the help he had been building up in Australia. The Advisory Council now became a Committee with executive authority; Mr. Hannah became President of the Auxiliary and it was agreed that a full-time Secretary for Australia should be secured. A little later the Rev. W. A. Eddy was given the appointment. It had the special interest of bringing in the first ordained man to be in full-time service of the Mission. For just on forty years the Mission's staff had been made up entirely of laymen and laywomen.

In spite of much travel and much speech making Mr. and Mrs. Bailey wrote that they were in excellent health. From Australia they proceeded to New Zealand —delayed for a week by a small-pox epidemic resulting in the cancellation of their steamer. In New

Zealand a crowded programme became in consequence even more congested, and it is not surprising that Mr. Bailey wrote that he was sometimes so tired that he could scarcely begin his addresses. But we may be sure that, once the fire of his enthusiasm was kindled, he spoke with the same force and conviction which always characterized his advocacy of the Mission's work. They found time to visit a tiny island, Quaile Island, near Lyttleton, where two Englishmen and one Maori with leprosy were segregated. Mr. Bailey, before he left New Zealand, was able to secure Honorary Secretaries for both the South Island and the North Island, men engaged in other work but glad to give spare-time service: the Rev. Frank Oldrieve in the south and Mr. H. H. Abbott in the north. Thus a further step forward was achieved.

From New Zealand the hardy travellers passed quickly on to Japan. They experienced much to warm their hearts. Their three visits to the Tokyo Home which the Mission had helped Miss Youngman to establish in 1893 were especially encouraging. It was now the responsibility of a committee made up of Japanese and European members, and the faithful Mr. and Mrs. Otsuka were still at work.

> They are a lovely couple—wrote Mr. Bailey—and are absolutely devoted to the lepers. . . . Then there is a Japanese girl, Miss Koshi Ishi, a certificated nurse, who specially prepared herself for the position and from the time that, as a young girl, she made up her mind to take up the work, she never swerved from her resolve, even refusing an offer of marriage. She dresses the wounds with her own hands, and looks after the inmates in every way.

The Japan visit was one during which Wellesley and Mrs. Bailey were able to see the rewarding fruits of the early years of sowing in faith. Not only did they visit the Mission Home at Tokyo, but some of the newer Government Homes where the Mission was still welcome, and where, as at Osaka (and later at other Government Institutions), it was still able to co-operate over provision for Christian worship. They were much impressed with the good accommodation provided by Government, on a scale which the Mission could not hope to match.

Encouragement also came during a brief call at Manila. The Mission's only responsibility there was in provision for an evangelist among the Christian patients. Mr. Bailey, however, was greatly interested in Government's policy and programme.

> The way the whole leper question is taken up in Manila is, I think, the most wise, humane, and statesmanlike that I have met with anywhere. The Lazaretto at Manila is merely a receiving station where all suspects are gathered and kept until their condition has been carefully ascertained.

Those who needed for public health reasons (so it was regarded in those days) to be segregated were sent to the island of Culion.

> Once there they are allowed great liberty, and everything that is possible is done for them to alleviate their miseries of mind and body. There are now 3,500 on the island, and I think there is little doubt that this policy, so wisely and humanely carried out, will eventually result in clearing the Philippines of this disease.

Dr. V. G. Heiser at the Bureau of Health, who was in charge of the leprosy work, greatly impressed Mr.

Bailey, and while the mass segregation policy did not in itself have the effect desired, the scientific work which went with it helped in the immediate years which followed to set in motion the newer methods of treatment which did so much to lift leprosy work into the realm of treatable diseases.

After these encouragements more were to follow in Korea. The first Home which the Mission had established in that land at Pusan was now superintended by the Australian Presbyterian Mission, and not the American Presbyterian. Mr. Bailey wrote of the first visit to this Home (then with some seventy patients, and to grow greatly in subsequent years) with his usual perceptive insight and appreciative gratitude.

> It was an exquisite autumn day, the sun shining brightly, and having a fair wind we sailed across [to the other side of the harbour] in three quarters of an hour. . . . As we drew near the patients made sure that it was us, and became greatly excited, hastening down the hill as best they could. . . . They sang a welcome song, which they had composed for the occasion.
>
> After a short inspection of the buildings we assembled in the Church, which is just an airy room. The men sat in front of us on the left-hand side and the women on the right, with a thin curtain hanging between according to Korean custom. After a hymn and prayer I addressed them, being interpreted by Mr. Winn, who seems to speak the language with great fluency. Mrs. Bailey then also spoke. There are some terribly bad cases there as, owing to want of accommodation only the worst cases are taken in. Some of our party were quite overcome during the service. It was beautiful to see the way the missionaries went among the lepers, so filled with love and sympathy. This Christ-like devotion

has borne its fruit, inasmuch as many of the inmates have been won to the Saviour. . . .

There are patients here, whom to look upon would draw tears from the heart of a stone. I do not remember to have seen worse, and it is sad, too sad, that there are others begging for admittance who cannot yet be received because there is no room. We must have another building at once. What a privilege for some of God's stewards! . . .

On the following Sunday the visitors attended a Baptismal and then a Communion service, conducted by the Superintendent, the Rev. Noble Mackenzie.

It was a great pleasure and privilege to act as Elder at this pathetic service. After the bread was dispensed I took the cup (a bowl) first to the men, giving it into the hands of each. When, however, I came to the women I found that they were not prepared to take it in this way, either from shyness or fear of dropping the vessel, so I was obliged to hold the cup to the mouth of each. . . . What a privilege it was to be allowed in this way to serve 'the least of these', His brethren.

It must indeed have been a joy to the one who was the Mission's chief innkeeper, and who had been instrumental in establishing so many hospices of welcome to the needy, to engage after so many years in this personal act of service on behalf of the Host of all, and for those in whose every need He shared.

It was appropriate that a special message should have been given to Mrs. Bailey by the women patients, for she and the many other women who had done so much to promote the work deserved particular recognition. From that message we quote a part:

Thanks from Pusan

Dear English Mother,

Thanks be to the grace of our God. Thanks also to those who, although they have never seen us, yet by God's grace think of and help poor lepers; and to you and the Superintendent, who have come many ten thousands of *li* to visit us, our gratitude is great beyond expression. Now that you and our Superintendent are going, we send by you to the parents and brethren in the West our salutations and grateful thanks. . . . Further, dear mother, we pray that through all your journeyings you may be kept in God's peace.

It was in the strength of that peace of God that the travellers moved on; journeying to Kwang-ju, the second Home in Korea to be built by the Mission's help. They found a pleasant set of buildings, with accommodation for fifty patients, a superintendent's house, out-houses, and a room called in Korean 'the Soul Room' for those who were dying, and required special nursing care during the time of waiting for a place in the Father's House where there were 'many mansions'. Mr. Bailey saw the need for immediate extension, and recommended prompt help, which was equally promptly sanctioned. By December the snow was thick upon the ground and Dr. Wilson wrote: 'I am taking them in out of the snow every day now, and it will be a very short time before we reach the hundred limit.'

Then came a visit to Taegu where, as at Kwang-ju, the American Presbyterian Mission was at work. Dr. Fletcher told Mr. Bailey that in that area the need was even greater than at Pusan and Kwang-ju, and on behalf of his Mission offered a site it possessed if The Mission to Lepers would build a Home there. Dr.

Fletcher's appeal was strengthened by a deputation of despairing leprosy victims. This is how Mr. Bailey describes the encounter.

> A deputation of unhappy lepers—to the number of twenty—waited on us just before we left to know what steps, if any, were being taken to provide a Home for them at Taiku. It was a bitterly cold day, and I can tell you as we looked on them shivering there and realized what this severe winter, just beginning, must mean to them, our hearts felt very sore for them. Many of them were very bad, but especially two, a boy of fifteen who looked more like thirty, and a girl of about the same age. This latter was so destitute of clothes that she was obliged to use an old sack to cover herself. We could not but leave money to procure her some warm clothes. . . .
>
> And now, what shall I say of the urgency of this matter? I fear you and the Committee will think that I make every place out as urgent, but what can I do? The facts are as I state them, and was I not sent out with the development of the work as one of my chief objects?

Mr. Bailey went on to discuss initial costs, which 'will cost at least £1,000'. Then, on December 7th, he wrote:

> The last night we were there Dr. Fletcher asked that we might have prayer that some person, or persons, might be led to give the £1,000 needed. Accordingly we four (Dr. Fletcher, Mr. Macfarlane, Mrs. Bailey and myself) knelt together, and each of us in a few words laid the matter before God, definitely asking for the money.

The sequel is one of simple petition and faith being

honoured by immediate answer. The April 1914 number of *Without the Camp* makes this report:

> To this very definite petition God granted us a speedy answer. Within a week from the time it was offered in Korea a generous donor in Surrey, hitherto unknown to us, sent us as his first donation to the Mission a cheque for £1,000. He could not have allocated his gift to this special need, as it was entirely unknown to him; but he was led to leave it unrestricted, so that the Committee was perfectly free to assign it to the building of this much-needed Asylum.

Thus assured and fortified the project went speedily forward. In a few years it was to become a very large Home for which the American friends of the Mission took an increasing share of the load, until, when the American Mission to Lepers was constituted, it assumed full responsibility. It now has some 700 patients.

Mr. and Mrs. Bailey did not, after all, spend more time in China as had been first planned. The general situation had settled down; the decisions made on the first visit were now being implemented; and there was no purpose to be fulfilled in making a return visit. So they travelled to India, briefly touching China, and calling at the Straits Settlement and the Federated Malay States. They spent a short time with their son Dermot at Tebran, Johore, and visited the island settlement at Pulau Jerejak, near Penang, where the new chapel provided by the Mission had been recently completed. Then they travelled to Kuala Lumpur, where Brethren missionaries also worked, and where the Mission made provision for their pastoral responsi-

bilities at the Government Leprosy Institution. From there they moved on to Singapore, and discussed the possibility of similar help for work there which, though quite small then, developed into the large Government Settlement at Trafalgar outside the city.

In India Mr. and Mrs. Bailey's first visit was to the recently sanctioned new Home near Vizianagram in the Madras Presidency, where they were impressed with the good, healthy site, and saw the first patients living in temporary huts. Here again was encouragement for the Mission's leader, that advance was still going on, and that more and more were being lifted from an existence of tragic want to a life of happy community and freedom from fear.

From Vizianagram the travellers, in the pleasant sunlit days of the north Indian spring, travelled to Raniganj, to which Home the patients at Asansol had recently been transferred when this growing town made the situation of the Home unsuitable. Government gave grants for the replacement of buildings at Raniganj, and it was quite a gala day when the patients were moved. This strange outing has been described by the Rev. A. G. Hutchinson, the Honorary Superintendent at Raniganj:

> The railway company kindly agreed to place three old third-class railway carriages at our disposal, and to put them in a siding, so that we might entrain the lepers there. The Rev. W. P. Byers, Superintendent of the Asansol Asylum, had arranged to give the lepers bread and tea before they started off, and there was great excitement in the camp when they discovered that the loaves which had been provided for them were not the ordinary ones which could be bought for one pice in

the bazaar, but the large four-pice ones. This put them all in a very good humour, and though it was rather a long distance for some of them to get to the train, they did it quite cheerfully. A few were not able to walk at all, so they were carried on their beds by their companions in a way that reminded one of the people who brought the one sick of the palsy to Christ. . . . When they were safely in the train there were the new clothes to be given out, and we shall not easily lose the vision of Mr. Byers, who sat between the railway lines, cutting up the cloth whilst the lepers from the railway carriages eagerly held out their hands for the portions that fell to their lot. By and by we got to Raniganj. On the whole, the lepers seemed to be rather sorry when their journey was finished. They had passed their time on the journey by singing and making a joyful noise unto the Lord. We were not so sorry; anxiety is not a cheerful companion. It was a great relief to see them all safely housed. The women, especially, who were put into the new houses, fairly beamed with delight at the mansions which had been prepared for them.

It was therefore to the newly enlarged Home at Raniganj that Mr. Bailey returned; and he must have recalled his first visit, which we have already recounted. There then followed journeys to Homes at Naini, Rurki, and Saharanpur, and then on to the Punjab, where Mr. and Mrs. Bailey enjoyed at long last a short stay with their son, the Rev. T. Grahame Bailey, and his wife, at Wazirabad. Here also memories must have been awakened of the letter Wellesley had received in that place in the year 1881 and which led to the foundation of the little Home at Lohardaga and the much greater one at Purulia. Thus Mr. and

Mrs. Bailey's last tour abroad came to an end with their arrival in London on the day of the Annual Meeting on April 27th 1914, just too late to attend it because of a delay in their steamer's arrival.

Mr. Bailey was not one to attach much importance to numbers, but he did at the end of this great missionary journey of thirteen months summarize the extent of the tour and thus give us some idea of the ardours and endurances of these two pioneers, now approaching seventy years of age.

> It will give a little idea of what all these journeys mean when I tell you that they represent travelling in 16 countries; 21 steamer trips; 115 nights on steamers, 24 in trains, 123 in Mission Houses, 53 with relatives, 70 with other friends, and 18 in hotels. We visited 11 Chinese cities or towns, 7 Japanese, 4 Korean, 5 Malayan, 18 Indian, 1 Philippine, 11 Australian, and, between us, gave 153 addresses.
>
> Never can we forget what we have seen, heard, and taken part in. It was an unspeakable privilege to meet with so many of God's servants interested in the work of ministering to the lepers, and to have the opportunity of even a passing share in that ministry itself.

Such were the modest words of one who, far from having 'a passing share', had for over forty years laboured without ceasing in Christ's ministry of hospitality. Now his cup of joy was full as he looked back on what he had seen.

> The marvellous contrast in the appearance and condition of those we saw outside our Homes and those inside, made a deep impression on us. On the one hand, starved, unkempt, unclothed, degraded and de-

moralized, their physical condition appalling; on the other, well fed, comfortably clothed, all their wants attended to, physical condition greatly improved, while they are daily and hourly hearing of the Blessed Saviour Who has done so much for them, the despised and outcast of the world.

But the challenge of those who were yet 'without the camp' still called for his active response.

We have returned with an overwhelming sense of the multitudes who are suffering from this dreadful disease, and the appalling conditions under which they exist. . . . All this means a largely increased annual expenditure and an immediate outlay for buildings. I have now been nearly forty-five years in this work, and am more convinced than ever of the great need, and of the blessing that is in store for all who will take a share in it.

XXX

For the period that the Mission's Superintendent was on his final tour his brother Thomas was appointed Acting Superintendent. He was already at Edinburgh, holding the position of Finance Secretary and Secretary for Scotland, after his work as Honorary Organizing Secretary for India; and it was he, as Acting Superintendent, who gave notice, at the Society's Annual Meeting in Dublin on April 10th 1913, that once again it was proposed to alter the Mission's title. The geographical extension of the Mission's work had earlier necessitated a change from 'The Mission to

Lepers in India' to 'The Mission to Lepers in India and the East'. Now, because Africa had come into the orbit of the Mission's activities through the help given at M'bereshi, the second title was inadequate; and so it was notified that at the following annual meeting in 1914 a Resolution would be proposed which would cut out geographical limitations, and make the name of the Society simply 'The Mission to Lepers'. Wellesley Bailey arrived an hour or so too late to witness this Resolution being passed. Since then the name of the Mission has remained unaltered, though again, while this volume is being written, a change is proposed. This time, however, the proposed change is not for geographical reasons but because of the happy advances in the medical situation and the slowly changing and more rational social attitude towards the disease and its victims. Both these changes, social and medical, would have rejoiced the heart of the Mission's founder.

On Wellesley's return Thomas retired from the work because of his wife's health and need for his care. He had rendered yeoman service, most of the time in an honorary capacity. Fortunately his retirement proved not to be final. Slowly Mrs. Bailey's health improved. They moved back to Dublin and in the autumn of 1915 Thomas felt able to accept the position of Secretary for Ireland when Mr. A. T. Barber, who had for so long given invaluable service in a part-time capacity, was compelled to resign owing to the increase of his civil service duties. As a tribute to him he was made an Honorary Secretary of the Mission.

It was not long after Wellesley Bailey's return to Great Britain that the First World War broke out, bringing its dark cloud of uncertainty and trial and

distress. Only three months elapsed before the Committee, having welcomed the Superintendent home, found itself placed in a position calling for great steadiness and faith. What did the future hold? And how would the income be raised when everyone's attention and efforts were engaged in the duties and obligations of war-time citizenship? Moreover, prices began to rise, and the appeals from the Field did not diminish but rather increased. The Mission's work involved the daily supply of basic human needs for thousands of patients with no other resources for their support. It could not therefore be suspended or abandoned. The promise of the Samaritan to the innkeeper, 'Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee', now became the moral obligation of the Mission in an unexpectedly difficult situation.

The various statements and decisions by the Committee in Dublin and by Wellesley Bailey during these years proclaim again the depth of their faith. The call to prayer which they made to subscribers was not a panic measure of fear; they had during all the years since the Mission's beginnings trustfully committed the work to God and then gone forward to unfaltering action. No withdrawals were voluntarily engaged in. Only economy was urged, as it was urged upon all.

> It is an unspeakable comfort—wrote Wellesley Bailey —to be able to fall back upon our gracious and wonder-working God at such a time as this, and to listen to His voice as it comes to us out of the thick cloud: —'Prove me now herewith, saith the LORD of Hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive

it.' Surely now is the time to prove all our former protestations of trust.

One of the first anxieties which the war brought to the Mission was that at several Homes in India, and one in China, the superintendence was in the hands of German missionaries, who had rendered splendid service. As early as October 1914 the Committee emphasized through the pages of the magazine that the Mission must not, in the stress and passions of war, forget or break these bonds of fellowship.

> Missionaries from Germany have been amongst the most devoted friends of the lepers, and several of our stations are superintended by missionaries of that country. For these brethren we bespeak the sympathy and prayers of our readers. It is for us, so far as lies in our power, to demonstrate to them that there are deeper and stronger bonds than the racial ones, and that our brotherhood in Christ enables us to rise above national prejudices, even at such a terrible time as at present.

Later, early in 1915, the Mission urged upon its supporters that these missionaries, entirely cut off from funds from Germany, 'have, we think, an unanswerable claim to some personal help from the friends of The Mission to Lepers over and above the funds required for the maintenance of the lepers and the upkeep of the Asylums'. For a time it was possible to maintain correspondence and bring material help and spiritual encouragement. Mr. Bailey's letters must have brought much cheer, with their quality of unbroken and understanding affection. In particular the superintendents at Purulia, Salur, Lohardaga, Muzaffarpur and a small Mission Home (now long closed) at Mangalore, were frank with him over their

difficulties and grief of heart. 'We now feel strangers in this country which we love and for which we are ready to die', wrote the Rev. P. Schulze from Salur. 'The present sadness almost consumes me body and soul', wrote the Superintendent at Mangalore. The Bishop of Chota Nagpur, Bishop Foss Westcott—later, as the Most Reverend Foss Westcott, he became the Chairman of the Mission's Indian Auxiliary—wrote on behalf of the German missionaries at Purulia and Lohardaga: 'They are cut off from their relatives—some from their children—at home. No money has come from Berlin since the war began.'

The Mission had no Auxiliary in Germany, and so no funds were lost to the Mission; and its friends in other lands were glad to help in this crisis. But it was not long before all German missionaries in India were interned. Other Missions promptly and generously provided temporary superintendence for The Mission to Lepers' Homes; and, of particular importance, the Society for the Propagation of the Gospel provided superintendence for the Purulia Home until a Bengali speaking missionary, the Rev. E. Cannon, was able to be posted there by arrangement with the Church Missionary Society. In China at Tungkun the work continued, though with many difficulties, to be superintended by the Rhenish Mission.

There was something singularly timely and significant, therefore, that it was at this time that the Mission's Secretary in the U.S.A., Mr. Danner, paid a visit to a small town in Kansas at the end of 1914.

> Several years ago,—he wrote—a farmer in Kansas wrote to our Home Office in Edinburgh asking for the correct address of the Mission to Lepers, so that a

cheque might be sent. 'My wife and I are about to sell our farm, and want to help your work.'

The response brought the surprising sum of $7,500 from the Kansas farmer. Every year since that date has come an added gift of $100 or $200.

On the occasion of my recent tour through the South and West I planned to stop in the little town,

continued Mr. Danner. He then described his fruitless search at first for the friends called P.-D. Five telephone calls followed to the various D's in the town.

The fifth man told our party the way to go, and thither we went in company with the Methodist minister and the Dean of the Mennonite College.

On the very edge of the village they came to 'a small frame cottage that would not cost more than $700'. They knocked, and knocked again.

When it opened a pleasant-faced old German with hair and beard as white as snow stood in the doorway greeting us with a pleasant smile. The Dean of the College accosted him in the German language, and explained to him that we were from The Mission to Lepers. The door was pushed wide open, and without a word he smilingly pointed us toward the kitchen. . . . A plainly clad little German woman whose hands and face gave evidence of years of sturdy toil skirmished through the other three rooms of the cottage, and soon found five straight-backed kitchen chairs.

I could only gaze in wonder at these two old people when I thought of the thousands of dollars that had gone to the help of lepers through their generosity. . . .

After some conversation and words of thanks the old lady spoke, almost brusquely.

The interpreter turned to me. 'She says, Mr. Danner, do not come here to thank us for what we have done to help the lepers. It was God Who put it into our hearts to do that. Go and thank Him, for all the glory belongs to Him.

Truly, the good Samaritan is citizen of a kingdom which transcends and ignores all national boundaries. And the promise 'Give, and it shall be given unto you' is also spoken truly. Without national considerations the Committee in Dublin had supported German missionaries in their leprosy work for over thirty years; and, all unknown until that surprise visit to a four-roomed wooden cottage in Kansas, two German-born followers of the Christian Way had made the largest single gift ever to be received by the Mission up to that time.

It soon became evident that out of the thick cloud God did indeed open windows of heaven, and poured out His blessing. The Mission's income continued to increase. Help from the U.S.A. now began to grow rapidly; and the establishment of an Auxiliary in Australia and the strengthening personal ties in New Zealand came just at the time when help from countries less closely involved geographically in the war was most needed. Moreover, help within India for the Mission's work increased. At a time when pressure on accommodation at Purulia was acute because of the bad crops and high prices, and when the Mission sanctioned six more houses, each with accommodation for twelve patients, Mr. Cannon was able to secure a considerable part of the cost of these, and of two more, from Calcutta merchants. In Korea at the new Mission Home at Taegu, and in India at the new Home at

Vizianagram, construction work went ahead unhindered; and both were able to receive patients. The substantial, well-built Home at Hangchow in China on the new site above the lake was completed and opened. Additional accommodation was provided at the Mission Homes in India at Champa, Miraj, Pui and Poladpur as well as at Purulia. Funds for church buildings at the Homes at Dhamtari and Kothara were supplied, and for dispensaries at these stations and also at Manamadura. A new project at Tengshien in China was sanctioned, and help was given to establish a Home (not the Mission's own) at Palampur in the Kangra Valley of the Punjab which was opened before the war ended. Here the responsible Body was the Canadian Church Missionary Society. Negotiations were also engaged in for co-operation with Government and the English Baptist Missionary Society over the establishment and support of a new Leprosy Home at Cuttack in Orissa.

Because the Mission was concerned for leprosy sufferers everywhere, though the nature and extent of help differed according to country and circumstance, it was able, in the person of its Secretary in the U.S.A., Mr. W. Danner, to exercise a considerable influence during the war years in securing the establishment of the first National Leprosarium at Carville, Louisiana. He vigorously advocated the better care of sufferers in the country, and gave valuable evidence at the Government Committee to enquire into the problem. He organized support for the Bill, passed by the Senate early in 1917, which provided the necessary appropriation for the National Leprosarium. Thus he helped forward constructive Government work which as the

years passed made valuable contributions to leprosy research as well as providing good accommodation for leprosy patients in the U.S.A. At a later stage the American Mission to Lepers was able to provide a Protestant chapel at Carville and the services of a resident chaplain.

It was also in the early years of the war that leprosy as a disease began to emerge as one which did not need to be regarded as incurable, resisting all efforts at treatment. The first favourable reports of work on a wide scale came from the Philippines, where Mr. Bailey had met Dr. Heiser only a year before. There, at Culion and Manila, Dr. Heiser introduced intramuscular and subcutaneous injections of Chaulmoogra oil, and decided benefit followed, which resulted in a great demand for the treatment. 'Up to the present time', the Report of the Bureau of Health said in 1914, 'the results have not been such as to warrant the belief that a specific for leprosy has been found, but it is thought that . . . at least a way has been indicated which might eventually lead to success.'

Injections of this oil had been given by an Egyptian doctor as far back as 1905, but not much notice was taken of his findings. It was from the adoption of this method, with variations, in the Philippines, that it began to attract wider attention, and we soon read of its experimental use on limited numbers of patients in Mission Homes in Siam, Korea, and India. In 1916 the new Mission Home at Chiengmai in Siam was able to report on 128 cases, of whom 13 were 'very much improved', 26 'much improved' and 33 'slightly improved'. Two were 'practically cured, as all manifestations of the disease have disappeared'. Dr. Heiser

himself visited the Mission Home at Kwang-ju in Korea in 1916 and wrote:

> It was a great pleasure to me to visit the Kwang-ju Leper Station. If all the Leper Colonies conducted by the Mission to Lepers are as satisfactorily and economically managed as the Colony at Kwang-ju, I certainly congratulate your organization. It was a great pleasure to me to see that at least six of the lepers taking Chaulmoogra Oil by hypodermic method had apparently recovered.

The dark night of physical hopelessness was at last beginning to pass beyond midnight towards the dawn, and the first of the medical advances was made which enabled the Inns of Welcome to be places not only of hospitality but of remedial hospital work. The history of the introduction of the word 'hospital' was again being enacted, just as hospices which the early Christian monasteries opened for the welcome of passing travellers came to care for those who fell ill on their journeys, so that more and more they became centres of nursing care—hospitals—till the sick traveller recovered. It must have been a very special joy to Mr. Bailey that, just before he laid down office, he was able to witness the hesitant, but promising, beginnings of the transformation which in time was to make asylums of refuge into hospitals of repair and recovery. From the word 'Welcome' there was to be advance during the years which followed to the word 'Farewell', though it would be another thirty years before that joyful bidding of Godspeed to patients would be frequent. Long years of trial and error intervened, and they afforded the opportunity, and demanded the effort, to

add to the Mission's work of hospitality a growing endeavour to bring healing as well as hope. It will be when the later years of the Mission's story are recounted that these transforming developments will be written of more fully.

XXXI

On the administrative side of the work it was during the war years that considerable changes in secretarial leadership took place. In the spring of 1916 Mr. Jackson's health broke down, he was ordered complete rest, and this once more placed responsibility for the editorship of the magazine on Mr. Bailey's broad, but now tiring shoulders. Mr. William Hayward assumed responsibility in the London office for Mr. Jackson's organizing work; and later, when Mr. Jackson's health sufficiently improved for him to engage in the limited editorial work only, he became the first Secretary for England. It was not, however, for long that this arrangement held. On his way to work on December 3rd 1917 Mr. Jackson suddenly died as he entered the railway carriage. Then Mr. Hayward became Editorial Secretary, and Mr. Douglas Green, the Deputation Secretary, became Secretary for England.

Mr. Jackson's service to the Mission had been long and characterized by vision and talent. His books had done much to widen the circle of the Mission's friends and to give them a fuller knowledge of what it was doing, and he always spoke with graphic words. He was concerned with the whole missionary enterprise

and, as we have read earlier, founded the Missionary Pence Association, which developed into the All Nations Missionary Union. His was a life, as the Committee set down in their Resolution of tribute, 'full of love and care for others'.

The other great change was that necessitated by the inevitable approach of Wellesley Bailey's retirement. In 1916 he reached his seventieth birthday, and he let the Committee know that in the interests of the work he must pass over his responsibilities to a younger man. The obvious choice fell upon Mr. W. H. P. Anderson. He had shown, both during the years of his superintendence of the Mission's Home at Chandkhuri and during the time he was the Mission's first regular Secretary for India (1912–17), great administrative ability and an undeviating devotion to the cause for which the Mission stood. He was still in his early forties, an excellent age at which to take over large responsibilities. When his furlough was due in the autumn of 1915 he spent six months assisting Mr. Bailey at Edinburgh, and if confirmation was needed that he was the right man to follow Wellesley, these months gave it. Mr. and Mrs. Anderson proceeded to Canada and the U.S.A. for furlough and deputation work, and while they were there they were informed that Mr. Bailey had asked to retire, and Mr. Anderson was invited to succeed him with the title of General Secretary. It was at a general committee meeting held on October 12th 1916, following the recommendation of a Special Committee on Home Organization, that Wellesley Bailey was elected Honorary Superintendent as a personal tribute to him, and Mr. Anderson appointed General Secretary as from July 1st 1917.

Meanwhile Miss E. MacKerchar, who had for many years been a pillar of strength at the office in Edinburgh, was appointed Secretary for Scotland, Mr. Bailey hitherto having had charge of the Mission's organization in Scotland in addition to his manifold other duties.

It was characteristic of the Dublin Committee, which was the governing Body of the Mission, that it should have authorized and then provided for the establishment and maintenance of Inns called Welcome in many parts of the world, and yet have no fixed home of its own. The first committee meeting had been held in 1878 at 28 Westmoreland Street. In the years that followed it had met in various houses and office rooms, particularly at 13 D'Olier Street and then later at 21 Molesworth Street. Miss Charlotte, and then Miss Jane, Pim conducted their energetic and increasing correspondence, particularly with supporters in Ireland, from their own home at Alma, Monkstown. Even Mr. Bailey's secretarial work had for many years been done in a room of his home at Edinburgh, though in 1905 a small office was rented at 28 North Bridge. The Committee, however, had no meeting ground, and the Mission had no central headquarters, of its own. The work was one of hospitality, yet the hosts had no home.

But at last, in 1917, when Mr. Bailey's retirement was imminent, and the considerations which had led him to work from Edinburgh as his base had ceased to hold, the Committee bought 20 Lincoln Place, Dublin. It let part of the building to pay for its own accommodation in the Committee Room, and for the offices of the Headquarters staff; and so it was to Dublin that

Mr. Anderson came when he took up his new appointment, Mr. Thomas Bailey becoming Home Secretary instead of Secretary for Ireland.

The opening of the building on June 8th 1917 was almost the last public occasion on which Wellesley spoke before he retired at the age of 71. It must have been a moving occasion for him, and one of special personal poignancy because only a few days earlier he had received news that his son Dermot had been 'killed in action'. Sir William Fry, a member of the Committee, presided and paid tribute to Mr. Bailey. Then the valiant pioneer and friend and disciple spoke. He maintained, as always, that what had been done was by God's good Grace, and the guidance through prayer of those who led the Mission.

> This Mission has been born and cradled in prayer; it has been brought up on prayer; it has been nourished on prayer, and prayer has been at the bottom of its success from the first moment of its life. We feel we owe all, under God, to the prayer of people who have been guided by His Holy Spirit. . . .
>
> I feel that the first name of all that should be mentioned here is the Name of all names, the Name in which we meet, and to Whom we desire to offer back that which He has given us, and to consecrate it in His blessed Name today. Shall we say 'Jehovah Jireh'—'The Lord will provide'? for has He not provided for this Mission all these years? . . . Or shall we say 'Jehovah Nisi'—'The Lord my Banner'? For do we not march under His banner, and His banner is Love? Is not this a Mission of Love?

After paying a personal tribute to Miss Charlotte Pim, 'our revered and greatly beloved friend, the lady

who was with me at the birth of the Mission', and to Canon Mahaffy, who had recently died after many years of devoted work on the Committee—'whose genius and spirituality and belief in prayer, like that of the late Miss Pim, has been to this work the means of most of its success and prosperity'—Mr. Bailey spoke of his coming retirement three weeks later:

> In God's good Providence it has come to the time when I must resign this work that I have been privileged and honoured to carry on during a period of nearly forty-eight years. The burden has been great sometimes, but it has not been a heavy burden; He does not make the burdens heavy, he makes them light. I have had His blessing in carrying it on and He has fitted the back to the burden. . . .
>
> May I say a personal word? One referring to my dear wife. She has been with me in this from the very beginning. Aye, even before we were married. My beloved partner has been with me in this work for all this time, and has ever been at my right hand; and I thank God for that. I have turned to her in every difficulty and she has never once failed me. . . .
>
> I pray for this place where we shall meet God face to face, where we shall hear His voice and feel His guidance, and learn His will. . . . I feel very keenly today that so much depends upon a continual waiting upon God; the living prayer of Christian people that we should be led and guided by prayer. . . .
>
> I pray God that His abundant Blessing may be poured out on this work in the days to come as it has been in the past.

Thus did Wellesley Cosby Bailey, with no parade, no boast of personal achievements, pass from the daily and hourly leadership of the Mission's work. He had

begun at Ambala, confronted with a handful of leprosy sufferers whose need evoked his love and service and challenged his faith that the Gospel of Jesus Christ was able to 'make all things new'. Now, as he retired, the Mission which had been born of his Christian faith and human love was helping in one way or another at 87 Stations, in 12 countries, and in co-operation with 37 Societies. In these stations there were 14,655 patients at the end of 1916—the last complete year of Mr. Bailey's service—of whom 5,104 were members of the Christian Church. In the first twenty years of the Mission's work the average *annual* income was £2,175. In the second twenty years the average was £21,990. For the year 1916 it was £44,133. And if this figure seems relatively small compared with the total income received in 1963—£614,596—nevertheless the rate of growth was remarkable.

It is not for this volume to tell of how Mr. Bailey's final prayer at that Dublin gathering in 1917 was answered in the years that followed. He himself lived until January 28th 1937, and was able with continual thanksgiving to see the evidences of God's blessing upon the work. 'My heart goes up in thankfulness and praise to God', he wrote on the occasion of the Mission's Diamond Jubilee in 1934, 'for His wonderful dealings with the Mission through all these sixty years.' They are echoed and reiterated as the Mission completes ninety years' work. And with the same faith the Mission goes forward to the final ten years before its centenary, and until its task 'be thoroughly finished'.

* * * * *

On the landing of the first floor of the Mission's present headquarters in London there is a glass-topped case in which lies the open Bible used by Wellesley Bailey for some years around the turn of the century. Many passages are annotated in his own neat writing. When the Bible is open at Isaiah Chapter 42 one may read verse 16 and Wellesley's comment. The verse reads: 'And I will bring the blind by a way that they know not; I will lead them in paths that they have not known: I will make darkness light before them, and crooked things straight. These things will I do unto them, and not forsake them.'

Underneath, the comment runs 'Gravesend Sep. 2.66. My Conversion text'. And in the margin: 'Now are ye light in the Lord walk etc. Eph. 5: 8.'

Often Mr. Bailey recalled in his mind this occasion and this text. He was about to sail as a young man of twenty to an unknown future. On the eve of the ship's departure he gave himself, committed his whole life, to the service of God in Christ, wherever it should lead him. The unknown way was to take him via New Caledonia, New Zealand, and then Faizabad and Ambala in India, to the Jericho Road and the stricken calling for a neighbour's help. So did he find God bringing him to a ministry of hospitality for those accounted all too often as the lowest and the least, and to the experience of witnessing among them the miracle of the resurrection power of the Gospel, for body, mind, and spirit.

But there is also a way from Jerusalem to Emmaus

as well as to Jericho. And along it there passed One who was a Stranger Who had been despised and stricken with grief. Those with whom He companied did not recognize Him, for 'their eyes were holden'. But to them He 'made darkness light', for as they bade Him welcome to their evening meal 'He took bread, and blessed it, and brake and gave to them. And their eyes were opened, and they knew Him . . .'.

INDEX

No index satisfies all readers. Either it is not sufficiently detailed, or it unnecessarily sets down the trivial. This index may come under the criticism of both groups of critics. On the one hand it would not be possible to index every reference to Mr. Wellesley Bailey and to the actions of the Committee. They permeate the whole story. Nor is there any indexing of references to our Lord Jesus Christ, without whom there would be no story to tell. On the other hand, in order that reference may be made to stations or people who play only a small, but real, part in the narrative, these have usually been indexed. Whatever its imperfections, it is hoped the index will prove useful.

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THE MISSION TO LEPERS
7 Bloomsbury Square, London, W.C.1

Area Offices:

5 St. Andrew Square, Edinburgh 2; 26 Bothwell Street, Glasgow, C.2; 20 Lincoln Place, Dublin 2; 44 Ulsterville Avenue, Belfast 9; 174 Collins Street, Melbourne, C.1, Australia; 67 Yonge Street, Toronto 1, Ontario, Canada; 43-45 Mount Eden Road, Auckland, New Zealand; 30 Seventh Avenue, Highlands North, Johannesburg, South Africa.

The Author

Mr. A. Donald Miller's service to those who suffer from leprosy began in 1922 when he was posted by The Mission to Lepers to its largest Home, at Purulia, in West Bengal, India. In 1924 he became the Mission's Secretary for India, organising and developing the work in that country where the Mission began its activities and where it still has its largest Field. From 1943 until 1960 he was General Secretary of The Mission to Lepers and, on his retirement, became Consultant from 1960 to 1963 when he was made a Vice-President of the Society. His work has taken him to many countries where the Mission and its co-operating societies work in the field of leprosy care and control. He is eminently fitted, by experience and ability, to write the story of the Mission. His other books include *A Bridge of Compassion* and *Music at Midnight.*