

57-62

RECEIVED  
710. 6th Ave. Des Moines  
JAN 28 1910

My dear Mr. Speer:

Mr. Speer

My good sister in India,  
Mrs. Charles Harding, who is a confirmed  
but cheerful, semi-invalid, has for some  
reason seemed impressed that she ought  
to assist in getting data for your life  
of Mr. Bower. She has asked many of  
the older converts to write their recollec-  
tions of Mr. Bower for you, but has failed  
so far in securing such material. But she  
did find these notes among her husband's  
papers, written several years ago, & forwarded  
them to me for your use. I do not know  
whether they will prove of any service to  
you, but, as you will see, they are the very  
frank expressions of an intimate friend, &  
may thus awaken interest by presenting  
vividly the picture of a saintly but eccentric  
personality. Yours respectfully,  
Julius B. Greenwood.

Notes on the Life of George Bowen of Bombay  
By Rev. C. Harding

It was our privilege, while stationed in Bombay, to be intimately associated with Mr. Bowen from Jan. 1857 to 1862, and again from Nov. 1869 to 1876. During the earlier years we met him nearly every day in the week, either at our house or at some religious service in Marathi or English. He used to attend our Sunday afternoon services, himself often preaching, and after the service an hour was spent in preaching to non-Christians from the steps of the church, and then he would come home with us. The evening was spent in singing and in reading letters from friends, and in conversation, finally closing with family prayers, led always by Mr. Bowen. The memory of these Sunday evenings has always been cherished with peculiar <sup>gratitude</sup> delight.

In his public speaking Mr. Bowen did not have the elements of an orator. His style in preaching was often conversational. His voice was weak, and he generally had the appearance of one in feeble health. In preaching to a native audience, I have more than once seen him rest his elbow upon the desk, and his head upon his left hand. There was uniformly an absence of those expressions of face and inflections of voice, and gestures and apt illustrations, which accompany real eloquence. These characteristics rendered his preaching to non-Christians less effective.

He was sedate in manner and in preaching, seldom manifesting any special emotion. Once, however, in 1853, on the day the news came of the Great Revival in the North of Ireland, he was greatly moved and seemed almost beside himself. The possibility of such a work in India seemed for the time to fill all his thoughts.

In his own unworldliness of spirit and perfect trust

in Christ, he seemed sometimes unable to comprehend <sup>2</sup>  
the imperfections of others. I once heard him say in  
a sermon, that a man who borrowed money at a high rate  
of interest from a native banker could not be a Christ-  
tian,

Those who knew him during his Theological Course said that a missionary spirit was awakened and the whole Seminary quickened by his earnest consecration.

A prominent trait in Mr. Bowen's character was that he never seemed discouraged, though seeing very little fruit of his labors. Up to 1876, when I left Bombay, I repeatedly heard him say that after 25 or 30 years of faithful labor in Bombay, he did not know of a single person who had been brought to Christ through his influence, yet he had labored as he believed Christ would have had him, and he apparently believed that his services were accepted of Christ.

It is, however, undeniably true that during all those years he had had a decided influence both among Christians and non-Christians.

As to his habits of prayer, several incidents will illustrate what he was accustomed to do. About the year 1870 or 1871 he was seriously ill, and two Christian physicians living together on Malabar Hill took him to their house and tenderly cared for him. On his recovery, a number of his special friends were invited to meet and render thanks to Christ for sparing his life. In Mr. Bowen's remarks near the close of the meeting, he said: "I have been praying daily for every one of you." He once told us that for 25 years he had been praying every day for a relation in the homeland, who had been, and was still living an ungodly life. About that time, this friend, who was an officer of a ship, came to Bombay and was present incognito, among a company of natives to whom Mr. Bowen was preaching near the Tract House. This fact came to Mr. Bowen in a letter from another friend, months after-

wards. At one of our annual meetings at Annedanapur, there was among the missionaries a very deep longing for a spiritual revival for ourselves and the native churches, and day after day much prayer was offered. ~~Mr. Bowen~~ Bowen was staying with Mr. Bissell, and it was understood that he spent most of one night in prayer for this object.

Although he dressed like a European, he lived very simply; having no servants and getting many of his meals with his friends, who loved to have him with them. I doubt if this manner of life added much to his influence among the non-Christians. According to their ideas, this was only a way to gain personal righteousness.

A Hindu ascetic, who lives without clothing, with his body covered with ashes, is often the proudest and most conceited of mortals. A certain missionary touring in the Deccan, usually took a tanga or a pony in going from village to village. One year, to save this expense, and hoping it might give him more influence, he decided to walk. This was noticed at once, and the conclusion was: "Oh, well! you will get more righteousness by it."

Mr. Bowen's forte was with his pen in the exposition of Scripture. His "Daily Meditations", as edited by Dr. Hanna in 1873, are extremely suggestive and helpful. These were first published in the Bontay Guardian from 1855 or 1856 to 1858. These expositions were eagerly read at the time and they showed much originality of thought.

Mr. Bowen's practical way of handling Scripture-- The Bible instruction was with him the chief means of developing Christian character and guiding our lives. This careful study of the Scriptures with pen in hand fitted him admirably for Bible Readings, which were held weekly for many years at one of the mission houses in Bontay.

A similar meeting for native Christians in the vernacular was also held each week. Mr. Bowen was extremely happy *in leading these meetings.*

Des Moines, Iowa, May 28, 1908.

RECEIVED

JUN 1 1908

Mr. Speer.

Mr. Robert E. Speer,  
Presbyterian Board of Missions,  
New York City.

My dear Sir:

Your letter asking for personal recollections of Rev. George Bowen of Bombay was duly received, and I have been taking time to recall all I can of that good but eccentric man, although unfortunately I have not succeeded very well.

[My childhood's home was in Ahmednagar, 160 miles from Bombay, and in those days of no railroads, no stagecoaches, no bridges, the missionaries of the two cities met quite infrequently, so that though I must have seen Mr. Bowen when we came to the seaport to take passage for America on account of my father's health, I do not recall it, as I was but eight years old.

On my return to India in 1864, I tarried in Bombay a fortnight with my parents who had come to meet me, and it was then that I saw Mr. Bowen to remember him. I presume the curiosity I felt about a man of whom I had heard so much all my life heightened the impression he made upon me, for I have a vivid recollection of his looks.]

You have probably heard the romantic and pathetic story of his youth; that when a student in College, he was so gay and brilliant that his company was eagerly sought after, especially as he was a remarkable pianist, but he was also a reckless infidel. About this time he became engaged to a very lovely Christian girl, to whom his infidel beliefs were a great grief. She died before the time set for their marriage, and her dying request was that he should read the New Testament. He did so and the Lord blessed the reading to his conversion—a conversion unusually complete and thorough, which led to his offering himself to the American Board as a missionary, and being sent to Bombay. Here he was "in labors abundant", throwing himself heart and soul into the work of making known to the heathen "the glorious gospel of the blessed God", and denying himself the pleasures of the flesh to such an extent that he was looked upon almost as a saint.

Hence [I was not surprised at his appearance, so much in keeping with the stories I had heard of his asceticism. He was tall—at least he looked so on account of his thinness, for "thin as a rail" could have been applied to him more truthfully than to almost any other person I have ever seen. He had on the white duck trousers so common in that hot climate, with a long black bombazine coat buttoned above, and he had so little shape that he resembled in figure one of the male members of Noah's family in a child's toy Ark. He was quite homely, as I recall him, with his long thin sallow face, and scanty locks hanging down over his ears, his homeliness being accentuated by his carelessness in dress.

He had severed his connection with the American Board before this time on account of a change in his views on baptism, and, though the Board had urged him to continue in their service, he was too honest to take salary from those whose doctrines he could not preach. He had then taken employment with the Tract Society, receiving a small salary which barely kept him alive, and was, when we were in Bombay, for economy's sake

sleeping on the counters of their bookstore. We looked in upon him once in our journeyings about the city, and were interested in his housekeeping arrangements, for he not only slept in the store, but cooked some if not all his meals there. My mother's tender heart, however, could not bear the thought of his living in so rude a way, her only comfort being that his many devoted friends in the city did not allow him often to eat at home. He might be shabby, his trousers might be fringed round the bottom-as they often were, but he was always welcome in the homes that knew him. All deficiencies, all eccentricities were forgotten in his presence, and especially when he sat down to the piano, and his hands began to run over the keys, even strangers thought no more of his personal appearance, but only of the wonderful gift bestowed upon him.]

This, Mr. Speer, is about all I recall of MR. Bowen myself. If you would write to my sister, Mrs. A. M. Park Wellesley, Mass., or Mrs E. D. Harding, Ahmednagar, India, or Mrs. A. E. Dean, Northfield, Minn., I think they could add many things of value to these recollections, as they were missionaries in Bombay with Mr. Bowen. I also have the pleasure of <sup>enclosing</sup> sending you ~~under separate cover~~ <sup>in this</sup> two pictures of India missionaries, in the smaller of which you will see Mr. Bowen in the first right hand figure of the two sitting. In the larger he is the second man on the left.

Also [my nephew, Rev. Henry Fairbank of the Marathi Mission, who has just been visiting me, adds this; that his father, Rev. Dr. S. B. Fairbank, stationed many years in Bombay, used to tell of a preaching tour he made in company with his friend, Mr. Bowen, when Mr. Bowen carried all his belongings for the trip stuffed in a pillowcase. One morning, for some unknown reason, they could not make their coffee and Mr. Bowen had a severe headache in consequence, showing that even ascetics allow themselves some luxuries. My nephew also tells me that Mr. Bowen at first believed that a missionary should confine himself entirely to preaching and not waste his time and strength in teaching and on schools. Hence he gave himself to street preaching during the week, but sorrowfully confessed afterwards that he did not know of a single convert he had made in this way.]

Trusting that I may have not wholly disappointed you, but that my suggestions as to better sources of information may be of service to you, I remain

Yours respectfully,

Julia B. Greenwood.

Address Mrs. Wm. G.

Box 35-0, Highland Park

Des Moines, Iowa

R. E. Spear

15 1937

138 Hancock St.

Ans.

Andover, Mass.

March 12

My dear Dr. Spear

I wonder if I am not the only person living, who knew & loved Bro. Bowen? My recollection of him goes back to 1857, when I was a girl of five years.

Father & Mother were very fond of Bro. Bowen & he frequently came to our house (we were living in Bombay) for a Sunday dinner.

I think, probably, he was the homeliest man I have ever seen - plain of countenance, & thin, to un-ward beauty. The children would rush to the door when we knew Bro. Bowen was coming - & each try to grasp at least a finger. I think perhaps I was his favorite - as he seemed to like to talk with me.

I presume you have mentioned his early life - as a non-Christian - parading as a fop - the streets of New York City.

At one time, my mother hearing that Bro. Bowen had no bed - but lay on his desk - buried herself - with another missionary lady, & arranged a comfortable cot, with all appointments - This was left in his room - during his absence, at one time. Some little time later - Bro. Bowen said to Mother - "Do you know of any poor woman who needs a bed? I found one in my room the other day, & I cannot sleep on it, when I think some one else needs it."

Some years later, he visited us at Shrewsbury. Mother asked him - "Did you sleep well, last night?" His answer was truthfully characteristic - "To tell the



truth. Mrs. Hazen. I did not sleep very well. I am so accustomed to sleeping on my office table, that the soft bed kept me awake!

My most vivid & delightful recollections of Mr. Bowen, are, when I was eleven - & over. He used to come to the Annual Mission meeting held in Ahmadnagar. In all social occasions he was the "life of the party"; & his jokes & funny doings kept every one laughing.

In a picnic one time - he called to Dr. Bissell - "I dare you to climb that tree" - (a very high tree with no low branches) & he threw off his coat - & rushed forward, as though he could easily climb it.

The Governor of Bombay - & other officials thought highly of Mr. Bowen, & quaint, as he was, he mingled freely with cultured society. They recognized in him superior intelligence. An English lady told me once, of being at Government House for a great reception. She saw an ungainly man - poorly dressed (not in evening dress) come in. The Governor excused himself to the group, & went forward to eagerly greet the new comer - my friend had thought him the Governor cook. & was much surprised at the Governor's cordiality. She was later introduced to the "ungainly man" & had a chance to converse with him. She said to me "what a wonderful man that Mr. Bowen is - he is a genius. Uncouth as he appeared, he never forgot his early life, & when in society, was refined in his manner."

The Indians loved him - as did the Europeans who knew him.

As a girl, Mr. Bowen wrote quite regularly to me, & never saw a letter ended without some beautiful thought - in the way of advice. How I regret the necessity that came - owing to my coming to America - of having to dispose of those wonderful - helpful words. But I always remembered one of the last he wrote before I left. He was sorry to have me leave India & he felt there was a great work for me to do there, & he wrote - something in this way - Education does not always mean going to College - A man with a pencil & books, can get a fine education. I never saw Mr. Bowen out of patience; or killed

by anything.

I felt as though I had made a very feeble effort to give any kind of Impression of a man, who was truly a "man of God."

I never heard any criticism from any one as to his sincerity & unmatchless character. Every one who knew him - loved him.

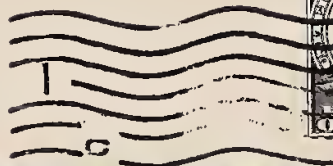
I have a very poor picture of Mr. Bowen, Dr. Bissell, Dr. Fairbank, & my father, Dr. Hazen. If I had it here, I would send it to you, but it is with scores of photographs in a box in Thomaston, & my daughter has gone South for the winter - so I cannot ask her to make search for it.

Yours very sincerely,

Francis Hazen Gates

RECEIVED

JUN 13 1908



Mr. Speer.

POSTAL CARD

THE SPACE BELOW IS FOR THE ADDRESS ONLY.

Mr. Robert E. Speer,  
Pres. Board of For. Missions,  
13-6 Fifth Ave.,  
New York City.

THE SPACE BELOW MAY BE USED FOR CORRESPONDENCE.

710 Oak Park Ave, Des Moines

As these groups of Indian memorabilia, containing Mr. Bower's picture, belong to the family & not to myself alone, perhaps it would be better to have them returned, making, as you suggest, a memorandum concerning them, especially if the Life of Mr. Bower may be several years in preparation.

Yours respectfully,

Julia B. Greenwood

JG

June 11, 1908.



THIS SIDE OF CARD IS FOR ADDRESS

Rev. Robert Speer  
156 Fifth Ave.  
New York City.  
N. Y.

Suburndale

March 20

In writing of Geo. B.  
did I speak of his music  
as ability? He was not  
a performer. but his quiet  
improvisations certainly  
showed a musical ability  
which perhaps was made  
much of in his young days.  
I used to think him a genius  
when he sat at the Piano.

I thank you for giving me  
the chance. It again being into  
my life & though again one so  
admired & loved. though so  
much older in years.

WAK 2

ANS.

UNION THEOLOGICAL SEMINARY,  
700 PARK AVENUE.

TELEPHONE, 2013 79TH ST.

NEW YORK. Nov. 20, 1905.

Dear Mr. Speer.

I am sorry to say that we have nothing about Dr. Bowen except the meagre notice in our General Catalogue. Most of that material was collected by the late Dr. Hatfield, and has been merely supplemented in small degree by me to complete his record, with date and place of death.

Of his classmates the following are supposed to be living still:

- ✓ The Rev. Robert C. Anderson. Shelbyville, Tenn.
- ✓ The Rev. Edwin A. Bulkley, D.D. 479 West 152d St. N.Y. City-
- ✓ The Rev. Alfred Henry Dashiell, D.D. Lakewood N.J.
- ✓ The Rev. Robert Gray, Dublin, Va.
- ✓ The Rev. Benjamin F. Peters, Porterville, Miss.
- ✓ The Rev. John Sailor, Cedar Rapids, Iowa.
- ✓ The Rev. John Henry Zivley, D.D., Coleman, Texas.

The brief record of the General Catalogue says that he was born at Middlebury, Vt. Ap. 30, 1816; studied in this Seminary 1844-47; was ordained by the Presbytery of New York- the Third Presbytery- July 4, 1847, having been licensed on April 8th of the same year. He was a foreign missionary under the American Board, at Bombay, India, 1847-55; worked independently 1855-72; was connected with the Methodist Mission there 1872-88; was editor of the Bombay Guardian, 1854-88; and was also Secretary of the Religious Tract Society (dates not given). Died in Bombay, Feb. 5, 1888.

If you can correct or supplement these items, which necessarily are of the briefest character, I shall be much obliged.

Your former note in regard to one of the Psalms has been laid aside for later answer: I have not been able to get the time to look up the matter for you. This is in spite of having eight assistants.

Yours very truly

Chas. R. Gillett

Dublin, Va. Nov. 30/05

RECEIVED  
DEC 1-1905

MR. SPEER

Rev. Robt E. Speer

Dear Brother

Your letter of the 22nd  
mailed the 27th came to hand yesterday.  
I am sorry that I have no letter, nor any  
matter of interest to lay before you concern-  
ing my classmate in Union Seminary, N. P.,  
Rev. George Bowen.

I will say, that Bro. Bowen always im-  
pressed me as one of the most consecrated  
Christians I ever knew, and this, I think,  
was the sentiment concerning him with  
all of the students at the Seminary.

I heard, the source I cannot recall, that  
Bro. Bowen was in early life a skeptic,  
almost an atheist. That on one occasion  
he went to one of the public libraries in  
the city, and said to the librarian give me  
a book that will entertain me for a few days.  
Paley's Evidences was given him, he put it in  
his overcoat pocket without noticing the title.  
On his way home he looked to see what



book he had received, and upon discovering that it was something about the Christian religion he became indignant, and thought of turning back and leaving the book at the library. But it being late afternoon he continued on his way home, intending the next day to return it. That night curiosity led him to look into the book. He read and read on, became more and more interested, and the result was his change of views, his conversion, and his whole soul's consecration to the work of his Master and Saviour.

We had in that Class, 1847, many very devoted servants of the Master, some 70 or 8 who became foreign Missionaries, but none more devoted, and none more beloved by his fellow students than George Bowen.

Yours fraternally  
Robt Gray

January 31st, 1910.

Miss Julia B. Greenwood,  
710 Oak Park Street,  
Des Moines, IOWA.

My dear Miss Greenwood:

I know that Mr. Speer will thank you heartily for sending on these reminiscences of Mr. Bowen which Mrs. Harding found among her husband's papers and was good enough to send on. Mr. Speer is looking for all the available material he can find, and I am sure he will be glad to have this manuscript. He is at present in Scotland, where he is delivering a course of missionary lectures, but he is expecting to return some time in March. In his absence, however, I wish to thank you for your kindness.

Very cordially yours,

Acting Secretary.

RECEIVED

NOV 28 1905

MR. SPEAR.

Southampton  
Nov. 17/05

Dear Mr. Spear;

When you were at the College and our daughter told me you were at work upon the life of Mr. Bowen my first thought was that I might be of service. Now I am chagrined that I did not wait to be sure that I had the letters before I offered them. [A few years ago I went through my husband's papers and among them found some characteristic letters from Mr. Bowen. I remember considering whether I would keep or destroy them, and I thought I decided to

said he did not regret his manner of living  
in Bombay; he did it because it was right  
for him, and he should do it again, but  
he would never advise any body else to  
live in the same way - He thought of the  
people around him and that he had no  
worldly motive, if they learned that he was  
there from love of them and a desire to become  
"all things to all men" for the sake of saving  
them that then <sup>they</sup> would listen to him, but,  
he added: "I do not know that I have been  
the means of gaining me love by this manner  
of living" - ]  
I only wish I could - I steadily enclose the photograph and  
I could give the help which I thought  
I could - Do not trouble to return the picture -  
I can see it when your work is published.

Mr. P. C. ...

preserve them. Now I have  
looked very carefully and  
cannot find even one. I am  
~~sorry for I feel confident~~  
~~that you might have found~~  
~~some material in them. I~~  
remember that one was written  
at the time he decided to  
go into the Methodist Church,  
and he wrote freely about  
his reasons. My husband  
knew Mr. Bowen intimately  
between the years 1866 and  
'72 and their correspondence  
continued. They had many  
talks at night around the  
office table. Perhaps one  
conversation you may find  
of use, although you may  
have the matter from another  
source. I remember that  
Mr. Hancock told me that  
in one of their last talks  
when they did not expect  
to meet here again, Mr. Bowen

Wishing you success in this, as in all  
your other good work,

Believe me,

Yours Sincerely,

L. D. Stanscom

32 Bedford Terrace -

P. S. Kindly return to me the accompanying letter from Dr. Fairbank to my father.

RECEIVED  
DEC 4 1906  
MR. SPEER.

35. High Street, New Haven, Conn.

December, 1, 1906.

Mr. Robert E. Speer.

156, Fifth Avenue, N. Y.

My dear Mr. Speer.

With this I am sending you a letter written to my father in 1852. On the seventeenth and eighteenth pages of it you will find an address delivered by Mr. George Bowen at the funeral of Mrs. Fairbank. I am sure that you will agree with me that this address is a remarkable one, and the whole letter is very interesting and touching. You will be glad to have the address in making up your estimate of Mr. Bowen's manner of speaking on such occasions.

This address shows that Mr. Bowen might have been a very effective speaker. As a matter of fact he was an indifferent preacher, and took no pains to make such an impression on his audiences as he might easily have made. When listening to him, I received the impression that he spoke with little or no special preparation—partly because he believed that he would thus be a better channel for the Holy Spirit, and partly because he was always fighting against all tendencies to pride. Most men with his powers and gifts would certainly have harboured and exhibited pride.

Sometime when in N. Y. I shall call at your office to

give you the benefit of such recollections of Mr. Bowen as may be of use to you. They can hardly be of sufficient value to make it worthwhile for you to send a Stenographer up to New Haven.

Mrs. Hume and I wish to have you and Mrs. Speer know that we have deeply sympathized with you in your recent very great sorrow. I know from experience that such assurances from friends are of no little value to those, who have learned to lean on the Ever-lasting arms.

We recently received a very beautiful letter from Dr. Arthur Smith, whose son was drowned last Summer. Speaking of the sorrow and of the way in which he and Mrs. Smith were meeting it, he wrote, "The countless prayers of which the many letters tell, have been more than answered for us. We do not for a moment question the wisdom of this rearrangement of God's forces, simply because we do not comprehend it. A verse of one of Faber's most familiar hymns has been in our minds and in our hearts for the past three weeks.

He always wins who sides with God.

To Him there's nothing lost;

God's will is sweetest to him when

It triumphs at his cost."

You can take comfort in sharing such thoughts with a man like Dr. Smith in his great sorrow.

With our united cordial regards,

Very sincerely yours - Edward S. Hume.



Extract from letter from Samuel B. Fairbank, Bombay, to Dr. Hume. August 25, 1852.

At the grave Br. Bowen very impressively addressed us, in nearly the following words. He was much moved while he spoke them. "We are met to perform the last sad offices to the remains of our beloved sister. Sad indeed; yet reasons for cheerfulness present themselves. Consider I Cor. 53 - 55 (quoted). To the eye of sense we appear to be suffering a defect. Death appears to have infix'd his sting, the grave to have obtained a victory. A great victory even, and to be boasting in great spoil. But no, it is not so. Faith knows better and we can tell the grave that what we now commit to it is simply the abandoned remains of the dear one. She herself is not here but risen. Heb. 2:14. Jesus in his own person triumphed over the prince of this world, and in the person of every believer, he triumphes now. When a soul believes on the Lord Jesus, that hour it passes out from the dominion of him that had the power of death and from that hour onward Jesus wins a succession of victories. He destroys sin which is the sting of death. He that believeth shall never die, - is passed from death unto life. Our sister bade farewell to death when she first found Christ; and made at that time a more wonderful transition than that one which she has this day made. About to ascend to the paradise of God, she could well afford to give the grave this body in which she has suffered. A victory is celebrated this day; - not of the grave but of Christ over the grave. The eye of sense sees us standing here an assembly of mourners, upon the muddy earth; but faith beholds another assembly, the spirits of the just made perfect, dwellers in the New Jerusalem gloriously clad, with seraphic countenances, welcoming our sainted sister, pointing her to her glorified Lord, teaching her the songs of heaven, drinking with her of the river of the water of life, partaking with her of the fruits that grow thereby. There is victory indeed. God hath wiped away all tears from her eyes. This is saying much; for perhaps she has been called to shed more than most of us have shed. She came to this land with ardent hopes of usefulness. Her great desire was to be extensively useful to its inhabitants; she was ready to engage not only with heart and soul, but with all her physical faculties. But it pleased God to order

things far otherwise than she had anticipated. Her chief vocation in this land has been to suffer. She has been permitted to engage but little in active labors; and this has been her trial, one unspeakably great. Not being permitted to serve God in her own way, she has served him in His way, by submission, resignation, patience. And these triumphs of the grace of God are precious in the eyes of him who seeth not as man seeth. Let the grave then take its spoil. But let it also be known that even this must be surrendered. We yield up these remains but only for a season. In this body she was once a sinner, and it is proper that it should return to dust. But in this body she came to the knowledge of Jesus and therefore it has a price in his estimation, and he will come demanding it again. He that has the keys of death and hell (hades) will come seeking the body of his redeemed ones. It sufficeth him not that he hath the spirit, he must have the earthly tenement also. The grave shall hear his voice and shall be made to relax its grasp. He will raise this perishable form imperishable, this corruptible, incorruptible, this mortal; immortal; this unworthy clay he will raise beautiful, glorious, celestial, the meet tenement of her sanctified spirit. Then indeed shall come to pass what is written, "Where is thy victory, oh grave?" She rests from her labors and her works shall follow her. It is not in vain that she has come to this land. He that giveth to every seed its own body, as it pleaseth him, hath marked her sighs, hath heard her prayers. Her influence remains, the seed she hath scattered shall not be lost, but will in God's good time, yield fruit, who can tell whether thirty fold, sixty fold or a hundred fold.

Br. B. then led in prayer,--the vault in which her coffin was laid was covered over with flat stones set in mortar - the crowd, one by one, dispersed and Emily and I returned to the house whence had gone "the light of our eyes."

REV. C. P. HARD.  
PASTOR M. E. CHURCH,

9 P. M.  
East Lynn, Illinois, March 24 1904

Rev. Robert E. Speer, D.D.,  
B. F. M. P. Ch. in U.S.A.,  
156 5<sup>th</sup> Ave.,  
New York City, N. Y. :-

Dear Doctor Speer:

Your copy of the  
21<sup>st</sup> came to my table  
this noon.

From my crowded scraps books  
I have taken two letters and  
my pen pictures of dear Bowen  
from 1874 - to 1888.

I fear that they may not  
be worthy of so great a work  
as you are sure to produce.

I suppose that you have the  
references of authors like A.  
J. Gordon, Dr. David Steele, Wm  
Taylor, Dr. J. E. Robinson to Bro  
Bowen: and that India friends  
have put you in touch with

James Morris Esq, Architect, Bombay,  
his wife & her family, the Raitts,  
pupils of Bowen and having him  
daily at their tables in later years.  
Mission Rooms, 150 5<sup>th</sup> Ave, will  
know Morris' movements, who  
comes as lay delegate to our  
Gen Conf to begin May 1<sup>st</sup> in  
Los Angeles. Robinson too is coming.  
I thought that he wrote a life of  
B, or gathered material. These  
could write up the personal  
descriptions, some from an earlier  
date, and some in more of continuity,  
but - if you fail to get the good  
things from them, why fall back  
on Guess truly

Clark P. Hard.

True copy C. P. Hard.

Bombay, August 28/76

A  
MAY 11 1876  
MAY 11 1876

My dear Bro. Hard: Correspondence has rather languished between us of late, each being busy no doubt. I hear through others that the Lord continues to bless your work, and that your people think all the world of you, or rather love you for the Master's sake. Bro. Robinson and his people are anxious I should visit Secunderabad in October. He says they do not expect you till later. Some have sought the Lord among us of late. We have many trials, but many of our people are growing into Christ. I am most impressed with the marvellous efficiency of prayer. It is a sharp blade, but we allow the devil to frighten us from a firm grasp of it. I have a nice letter from Miss Lyndale lately forwarding Guardian money. Please give them all my love in Christ. Yours affectionately, Geo Bowen

(True copy C. L. Hark)

Bombay, Dec 14/77.

RECEIVED  
NOV 14 1877  
MRS. T. HARK

B

My dear Mrs. Hark; Many thanks for your very kind invitation and I beg of you to return my thanks to Miss van Someren for her kind wish. You see I do not answer you in propria persona and so I need not say that it was beyond my power to comply with your invitation. Today I visited Sister Blanche Bailey and Bro Walter Osborne in marriage. I have not been well this week, or I would have replied sooner. A cold. Am better. Quarterly Conference this morning. Blessed Meetings this week. With best wishes for your happiness and usefulness, I am Yours in the Lord

Geo. Bowen.

Bro J. E. Scott is here, waiting anxiously for Miss Moore. Northrup's not yet.

1) In the Christian Advocate, New York, in <sup>December</sup> ~~November~~ <sup>1897</sup> of 1877, <sup>Rev. C. P. Stuard</sup> reports the second session of the South India Conference: "Immense distances have been traveled by the members of this body to assemble at the place of session. Think of crossing and recrossing the American continent to attend your Annual Conference. The writer of these notes has gone 200 miles a day on an average for the last 25 days. Madras is 2,121 miles from Calcutta. Bangalore is 176 miles further away. The two punctures from that circuit have paid their price for 4,594 miles over the most expeditious land course to and from the city of palaces. They represented the extreme south of the Conference. A member of our body came from Roorkee which is near Moradabad of the North India Conference. Now extremes met and happily, for six days of earnest and harmonious activity in ecclesiastical business and evangelistic effort. The second session of our little Conference began at eleven o'clock of the morning of Thursday, Nov 15, 1877. The place of gathering was the beautiful Methodist Episcopal Church of the Capital of India, a building of round roof, pillarless, save the slender gallery supports, giving a space 100 x 60 feet for an audience of 2000. In the absence of a Bishop, being secretary at the last session, I called upon George Bowen, a self-supported missionary of a third of a century, the veteran editor of the Bombay Guardian, Presiding Elder of the Bombay District, to conduct the devotional exercises. Then J. M. Thoburn was elected President by ballot and I was re-elected Secretary viva voce. Fifteen members and three probationers answered at roll call. The list was afterwards increased to thirty." x x x

In the Northern Christian Advocate, in April 1879, Rev. C. P. Howard, <sup>of the</sup> Bombay M. S. Churches and congregations having a pastor preaching in Maratha, Rev. George Bowen, editor, author, scholar and holy man. This printed quarterly plan, as long ago as June 1877, had the names of a half dozen National Local Preachers, who preach in real missionary work and win Natives to the Lord Jesus. One of his Parsi ~~members~~ <sup>bests</sup> has now improved his education in London and has returned to London India, and is preaching powerfully and boldly to the sun-worshippers.

In the Ocean Grove Record, New Jersey, in 1878, Rev. C. P. Howard said, of George Bowen, of Bombay; "But who is that tall and modest man to whom all seem to give reverence, and yet with whom familiarity is natural - a man of years and humility? It is the first preacher with us who came into Mother Taylor's word. It is George Bowen, who has labored for God in Bombay since 1847; a mathematician, astronomer, musician, poet, who could preach in the Maratha language, at the end of one year. He is the author of "Love Revealed" worthy predecessor of Dr. Steele's "Love Unthrown", and of that best volume of "Daily Meditations". These are published by the Presbyterian Board of Publication, 1334 Chestnut Street, Philadelphia, at ten and twelve shillings respectively; also there can be had his "Boy Life" for fifty cents and "~~Ragged~~ Tommy" for twenty five cents. He has written several pamphlets, such as "Paul & Stephen", "Words to Romanists", "Christ-Rose", "Thoughts on Atonement", etc. He is editor of the weekly Bombay Guardian. That he wishes holiness meetings may be seen by a few extracts from what has fallen from his pen within the past three months.



2. Though he was for many years unedu-  
cated sceptic, yet he has gone to the other delightful  
extreme, as we hear him say w<sup>th</sup> his experience  
of perfect love, though received when he was far  
from those knowing its blessedness, in concluding  
a controversial article w<sup>th</sup> the seventh chapter of  
Romans, 'The writer's experience has been almost  
the fac-simile of the apostle's. After his conversion  
the commandment came to him, not as a  
ground of justification, in which respect he had  
utterly abandoned it for the grace of God, but as a  
means for attaining to that conformity with the  
divine image, without which it seemed to him  
it would be impossible for him to glorify the Saviour  
in this world. He supposed that having received a  
new nature, his heart would now respond to the  
requirements of God, if he only kept in contact  
with the mighty motives to obedience exhibited in  
the gospel. Nothing was further from his idea than  
that the same grace which has been a propiti-  
ation for his sins would enable him to follow the  
Lord Jesus fully; or, if he saw this, he did not see  
now the grace was to be available. He kept looking to  
his own will to fall into line with the will of  
God, and was dismayed beyond measure to  
find that it stubbornly refused to act. At the very  
time that he was hungering and thirsting after  
righteousness, he found himself in a fearful  
state of captivity to an evil heart of unbelief.  
But on a certain hour of a well remembered  
day, the Spirit of life in Christ Jesus made him  
free from the law of sin and death; he was de-  
livered at once and forever from the idea that he was  
to be sanctified by efforts of his own, and as he had  
previously received Christ for his justification, so now  
he received him for his sanctification. It is of faith  
that it might be by grace. The Spirit of God is the  
power of God in the heart, and between our own efforts  
and the all-sufficiency of the Spirit of God there is  
just such a glorious transition as is brought be-  
fore us in Romans, chapters seventh and eighth.' 72

The Bombay Church has congregations in the south,

4) north and center of the city; and in homes, halls and in the streets proclaims the gospel in scores of meetings weekly to the people in English, Tamil, Maratha, Gujarati and Hindustani. They are a royal people, 'the children of a King,' a worthy mother Church to Methodism in South India. They breathe the spirit of their leader, George Bowen, who says; 'Loving the Lord Jesus Christ, we shall regard our benefactors for the purposes indicated in the exemplar of His <sup>own</sup> life. We shall love that world for which he died, and willingly spend and be spent, that we may help them to know the love of God in Christ.' Thus many of them testify to the enjoyment of perfect love, as Mother Bowen has said to them; 'We believe that God does hear the prayers and grant the desires of those who hunger and thirst after righteousness, and we are sure that when these have received the Baptism of the Spirit which they sought, it is almost impossible for them to keep silence with regard to this blessing, and it would generally be culpable for them to do so. If we have been brought into conscious union with the Lord in a remarkable degree, love to others will constrain us to let them know what the Lord is willing to do for them. Where this is done intelligently, people will see that the object is not at all to exhibit oneself; it is rather like the joyful Eureka of one of a company of thirsty wanderers who has found a spring of excellent water, and communicates the tidings.'

[Rev. C. P. Howard writes in The Christian Advocate, New York, August 7<sup>th</sup> 1879; 'A high authority says, Give and it shall be given unto you. This finds an illustration at Bombay just now. When Rev. William Taylor had gone from Bombay, where he began operations in 1871, to Calcutta, where after an opening success he needed a church building, Rev. George Bowen, the talented and saintly pastor of the M. E. Church in Bombay, and for thirty years editor of the Bombay Guardian, had given to our infant Church in Bombay five thousand dollars, of which a bank had notified him as being left

5) for him by a friend who had taken steamer for England. The noble Bombay Church, though hiring halls for places of worship, postponed its own comfort, and heroically sent the five thousand dollars across the continent, and soon our first church edifice in South India was erected in the capital of the empire. The H. A. Lister will have just left 25,000 for our mission in Bombay.

August 12<sup>th</sup>, 1880, Rev. C. P. Hard says in The Christian Advocate, New York; "Our Bombay Guardian, the Rev. George Bowen editor, wages constant warfare against the complicity of the Governments of India and England with the exportation of opium from India to China, which is compelled to receive it."

In the Bombay Guardian in 1880 Editor Bowen remarks "We were a little alarmed when our esteemed contributor, Rev. C. P. Hard, announced a series of twelve letters about Chautauqua. We thought it most unlikely that our readers would ever be interested in more than one or two of these communications. But we are inclined to think that the whole series have been read with well sustained interest. Chautauqua aims to be an epitome of the world, and a good account of what goes on at this annual gathering, takes one through a good many of this world's galleries. So, on the whole we think there will be a vote of thanks for Bro. Hard."

[In The Christian Guardian, Toronto, Canada, July 8<sup>th</sup> 1882, Rev. C. P. Hard wrote; "As Toronto has, so has Bombay an excellent Guardian. On the first of March it completes its thirty-first year. For twenty seven years it has been edited, indeed made by Rev. George Bowen, author of "Love Revealed", "Daily Meditations", "Paul the Believing Pattern", "Thoughts on St. John's Gospel", "Friendly Words to Romanists", "Apocalyptic Sketches", "Reminiscences", etc. Reaching India just five years ago, he has not had a day's vacation. He went out for the American Board; soon adopted the Pauline method of self-support; has preached in the Maratha language almost daily since the first

9) January 1853, Rev. C. P. Hard, in editing a Supplement to the India Methodist Watchman, Bombay, says that George Bowen read the majority report of the Committee on Missions which was unanimously adopted by the South India Conference; -

1. In reviewing the Native Work of the Conference during the past year, we are highly gratified with the general revival of interest and activity in the Native Work all over the Conference - What we are fully aware, that the principles of Christianity, thoroughly imparted to the mass of the Natives in India must elevate the social life, purify the homes from whatever corruption may exist therein, either material or moral, and bring into the homes the marks of self-reliance and cultivation, yet we would deprecate converts making these outward changes faster than their pecuniary abilities will allow, thus involving themselves in debt and prejudicing the cause by an outward appearance unaccompanied by any radical change of heart.

In the Indian Witness, Calcutta, December 29<sup>th</sup>, 1853, Rev. C. P. Hard, associated with Rev. George Bowen in the M. E. Native Circuit in Bombay, outlines a Sabbath of their work;

"At 7 A.M., like the night and left in the French Republic, I heard with joy the European and Vernacular sides of the Grant Road Methodist principal Sunday School; but the three floor Natives are to have a separate gathering hereafter, that larger benefit may be obtained by them from reviews and full devotion of time. At 8.30 A.M., not by might nor by power but by my Spirit, was the joy-giving text carried away from a Marathe Verse in the Sunday-school; and this truth in Dean Lane Hall at eleven o'clock was suggestive of the possibilities offered on the threshold of a Conference year out of 1854. In the Hindustani service at 3 P.M. after an address, a season of prayer and testimony was blessed and two uttered words of consecration and, may it be, of faith. At 6 P.M. After the 6 P.M. Sermons, a heart was turned to

10) The Lord at Grant Road; and most precious baptisms of love and light were realized in ~~Dear~~ Dear Lane Hall, where civilian, soldier, and seaman worshiped God. Many missionaries are <sup>now</sup> in that large, comfortable moderate-priced, Christian hotel, the Temperance Hall.

Mr. Hard reports to the Indian Witness in January, 1904; "On the evening of the 4<sup>th</sup> inst the annual tea meeting of our Native congregation took place. One hundred and sixty were present, of whom 25 were the European brothers and sisters who served the delicacies and took part in the native songs, thajans. The violin, the unfallowable dandi-  
semi-quavers and nasal accompaniments, the increasing gusto of the genuine viro, converted from the Holi festival even, and the unconventional heartiness proved preparation for drawing the masses. It was pleasant to see 25 of our Native sisters and a band of brothers who have considerable ability in preaching, testimony and song. This Native Church is certainly a living branch; it has not only the promise <sup>and</sup> potency of life, in the famous phrase of the great evolutionist; it is alive; a pod of the Vine. It has a base of operations. It is speaking to several hundreds each day. It is rising, and it is winning. The veteran missionary, The Rev. George Brown, in unabated work for 36 years in India, presided at the meeting I speak of, and guided thought toward Jesus as the source of power and the object of life. I gave some blackboard illustrations of the growth of the Christian Church, to cheer those whose opportunities of information may have been less. There are hours furnished reasons for great gratitude and strong hope."

In his Bombay Guardian, Editor George Brown said in 1894; "The Calcutta Methodist Missionary Society was <sup>or</sup> organized a few years ago for the purpose of carrying on missionary work among the people -

11) Its appropriations are on the grant-in-aid <sup>principle</sup>. In this connection we would remind our readers that while the M. E. Church of Bombay, in addition to the entire burden of the English work, spares what it can for the Native work, this latter work needs to be supplemented from other sources. It might easily take on proportions much greater than the English work itself; there is an almost unlimited scope for its expansion. But even at the present there are needs that go beyond the ability of English and Native Church to meet, and the friends of missions generally are hardly reminded of it. The writer of this is connected with this work and has never taken a piec from the Church or from any Society since 1848, or asked any man for one for himself. Much more faith is involved in the course of the Rev. Mr. Hard, his colleague, who has a family and who goes forward in the work, as far as we know, without any guarantee from any quarter, except the word of the Master which indeed is adequate, but perhaps does not approve this notice, written without Mr. H's knowledge. After all, this is perhaps what is chiefly wanted in the Lord's work, a more exclusive and unquestioning dependence on Him. The labourer is worthy of his hire and the Master will all that he gets it:"]

Mr Bowen in his paper <sup>writes</sup> ~~says~~, in 1884, of his Native work thus; "We do not often speak of the meetings held in Gospel Hall, Picket Road, for the reason that we ourselves are concerned in it. The meetings are held every evening except Sunday, beginning at six, the previous hour being spent in open air work in front of the Money School. The Rev. Mr. Hard who takes a leading part in these meetings, has also been visiting at an earlier hour of the afternoon many of the less frequented streets and chals in that part of the town, proclaiming the Gospel and

12) inviting people to the meetings. The attendance at these services continues to be good and encouraging and some have professed to find salvation".

In the Northern Christian Advocate, <sup>in January 1884</sup> Rev. C. P. Hard reports some things as to this movement; "Among those who have recently come from heathenism, I have baptized three in the presence of the crowd this month. One aged 19, was of the goldsmiths of the higher class, just below the Brahmans in caste. After three hours of investigation of Bible truth he here in our room declared his submission to God and acceptance of Jesus. On the 7<sup>th</sup> two Hindu men came forward for prayers, and on their knees gave up tobacco, jewelry, one taking off a huge silver arm ring, and after testimony to joy received by faith, they accepted baptism. The crowd who pressed near and stood upon the benches about us, looking on the praying group, was interested and interested, quiet and serious. At the close of the three hours of service some devants were standing about the door in the moonlight; so we brought out a bench and a half dozen short sermons were delivered, these two men giving testimony again".

Of the daily work, Rev. C. P. Hard says in the Buffalo Christian Advocate of the 10<sup>th</sup> of May 1884; "Rev. George Rowan and I preach each 4 to 7 P.M. to natives near and in the Gospel Hall, hired in the thick portion of Bombay for this purpose. We are aided by three to twelve Europeans and Native members at a time".

In 1884 the South India Conference adopted in report of Committee on Missions, Resolved that to retain our lives, missionaries in this land, providing loss of service and life, we advise this committee to seek the establishment of Missionary Homes at Santania in the southern and northern parts of our Conference. George Rowan, Chairman  
C. P. Hard, Secretary".

13) In the Illinois Methodist Journal Rev. C. P. Hard writes; "While crying to God for a manifestation of His power among the heathen, the Rev. George Bowen, the revered and now ascended, had expectation at times, that miracles would attend his words, to convince the hearers. Indeed we are told his exclamation of horror, at the duplicity of a false witness in testimony meeting in the early days of the Taylor introduction of testimony, and his prayer, 'Lord, close his lips', were followed by the immediate answer as demonstrated by the fact that the profligate was dumb in hospital quite a time; "Some weeks", says William Taylor in his Four Years' Campaign in India, page 146]

In the last <sup>of his</sup> editorial <sup>work</sup>, Mr Bowen has, in Guardian, an account of the session of the South India Conference, of which, in the absence of a Bishop, he was again elected

In the Bombay Guardian of the 4<sup>th</sup> of February, 1858, the day before his death, Mr Bowen said editorially; "The South India Conference held its ~~12<sup>th</sup>~~ twelfth Annual Session on Thursday the 26<sup>th</sup> of January, in Poona. This was, however, the first session of the Conference since the division effected by the Central Delegated Conference last year, and it was thus invested with special interest. The Secretary of the last Session invited G. Bowen to open the Conference with the reading of the word of God, singing and prayer, after which (in the absence of a Bishop, there was an election by ballot for the office of President. Geo Bowen was



14 elected President". "Saturday evening there was a very enjoyable love-feast, and many testified to the faithfulness, love and all-sufficiency of the Saviour, spoke of trials through which they had passed, and of support received and lessons learned. The Communion of the Lord's Supper followed a large number partaking. On the Lord's Day, Geo. Bowen preached at the 7 1/2 o'clock morning service and C. P. Hard in the evening."

In the Wesleyan Methodist Recorder, Bombay, in May 1888, Thomas Glover writes of the Rev. George Bowen; "As stated, he had read much, and his memory was like a vast store house, from the shelves of which he could bring forth illustrations and quotations of the most felicitous character.

For instance; one of the last, if not the very last, of his happy illustrations is that given in the Bombay Guardian of the 4<sup>th</sup> Feb., of the present year, the day before his lamented death. In the leading article of that number — "South India Methodist Episcopal Conference", writing of Mr. Hard's animated address to the assembled conference he says, "Mr. Hard's fluency is such that 'panting time toils after him in vain', but he carries all his wits about him in his most-rapid flights, and it is unnecessary to say that he carried his audience with him". The quotation in connection with the subject gives us a delightful picture. Time toiling, and panting in its vain efforts to keep up with our lively brother Hard's marvellous fluency of speech and rapidity of thought! A man who could write in this cheerful way and express his thoughts so charmingly in his old age, and with the chill of death upon him was no ordinary writer. This charming style runs through all that the pen of our beloved brother wrote."

15) On the death of Rev. George Bowen, in Bombay, Dr. McCoy, editor of the Indian Witness, Calcutta, after speaking of him as "one who could put an electric light in the heart of a passage of Scripture," said; "Mr. Bowen's love of the beautiful has been satisfied for he has seen the King in His beauty; his desire for music has been gratified, for he has heard the music of the spheres."

In the Indian Witness of March 2<sup>nd</sup> 1889, 1889, Rev. C. P. Ford, Presiding Elder of the Ajmer District, wrote; "Yesterday when the sad news of the death of Dr. McCoy reached us, we were arranging the final items of our new mission building, and gave words for the tablet on a corner of the edifice - Bowen Orphanage. One year ago the veteran editor went to the mansion where dwells "Love Revealed," the glorified Son of Man. The young editor wrote of the deceased that his love of holiness and music and the beautiful had been satisfied, "he has seen the King." Now here they met! Oh! what fellowships are missing in heaven!"

6) year after his arrival; has also been very useful to the English population and the educated Natives by his sermons, addresses, and writings; and by <sup>the</sup> ceaseless shipping of a holy life amidst the masses of the heathen, and the worldly people from the West. Now venerable, his tall and thin form somewhat bowed, reduced to a hundred pounds' weight, but acclimatized, thinking as clearly in the hottest days as <sup>in</sup> those more cool, he works on unweariedly, causing each week his sixteen paged Guardian to be a help to people of every shade of thought, while missionaries of all denominations are guided and comforted by it. He was again elected President of the South India Conference, at Bangalore at its recent session, in the absence of a Bishop. On Sunday he addressed the Wesleyan Tamil congregation, the Rev. Mr. Symonds pastor, Rev. Benj. Peters of the M. E. Church, interpreting. †

REV. C. P. HARD.  
PASTOR M. E. CHURCH

RECEIVED

MAR 19 1904

W. H. SPEER.

East Lynn, Illinois, March 17 1904.

Dr. Robert E. Spear,  
Sec Bd Missions Presbyterian Church,  
156 Fifth Avenue,  
New York City, N. Y.:—

Dear Doctor:

Requested by Dr. Osborn to write up a section of Bishop Hurst's visit to India, for the Life of the Bishop, I have, in looking over my scrap books with the Editorials and letters of George Bowen with whom I was fellow pastor and street preacher in Bombay, with whom I was day and night, - been thinking much of him whose books I saw in elite homes from Scotland to Australia used in leading their devotions and tinging their life - as to whom Bishops have told me their feelings - and I would like to get any circulars as to the coming vol on the labors of the dear friend of our family.  
As Secy of the Conf of which Bro

Bourn was at times President in  
the absence of a Bishop, and as  
Presiding Elder with him when the  
districts of Dr Theburn and Bro B  
and mine covered 250 millions of  
people, and entertaining him in  
our home in Allahabad as well  
as having him in our Bombay<sup>home</sup>  
each week of his day off, at night,  
tender memories cluster around his  
name. After his anniversary sermon  
at Camp one year, Bishop Andrews  
said to me, "Bro Hard, in the light  
of that sermon I am a poor  
Christian;" so high was the standard of  
a meek and holy life held up by the  
man, to whom, while lying for his burial  
in Bombay, Paris, and Hindes weeping  
spoke to me with deep affection].

Yours faithfully.

Clark P. Hard

*Robert E. Speer*

*Thy*

R. E. Speer

UNION THEOLOGICAL SEMINARY  
BROADWAY AT 120TH STREET  
NEW YORK

MAR 8 - 1937

March 6, 1937.

Ans. Dr. Robert E. Speer,  
Secretary, Presbyterian Board of Foreign Missions,  
156 Fifth Ave., New York City.

My dear Dr. Speer:

It is a pleasure to respond to your inquiry of yesterday concerning Mr. George Kittredge of Bombay.

He was not in Bombay during the years 1907-1914 when I was there. But many a time, and most happily, I came upon tracks left by him.

Yes, he was a brother of the Reverend Dr. Abbott Kittredge, who for many years was Minister of the Dutch Reformed Church on Madison Avenue (?) in this City. You doubtless would be able to obtain considerable direct information concerning him from another brother, the eminent Professor of English Literature at Harvard, familiarly known as "Kittie," who last year became Professor-Emeritus.

Mr. George Kittredge, as best I remember, had been summoned to Bombay some fifty years previously by the firm of British capitalists who had built the tramways in Bombay; but they were quite unable to overcome the effect of the caste-system, which prevented every upper-caste person from taking the risk of contamination from fellowpassengers who might be of a lower caste in the Hindu scale. He, however, with American pluck succeeded by a threefold plan. First, he instituted a campaign of education through the newspapers, etc. representing that Bombay was very fortunate in obtaining now the tremendous new opportunity of transportation at the very slight cost of two annas, which would enable enterprising and intelligent business men and workers to get down town and back at a great saving of time and energy. Secondly, he gave away discreetly a large number of free tram-tickets to persons who would be willing to venture the novelty. Thirdly, he hired some persons of good caste to patronize the street-cars, thus giving the clear evidence that at least some respectable citizens of Bombay were going to get ahead by means of the new implements.

Thus the American business man did gradually succeed in overcoming the age-long caste-conservatism of Hindu India in the great metropolis of Bombay. And he gradually built up a cotton-business for himself, importing from the U.S.A. And he made many good friends among the people of Bombay. He was also a good Christian man, as well as a good business man.

At the very first graduation-exercises of the first Hindu Girls' High School in Bombay I happened to be sitting next to one of the prominent Hindu citizens, who told me the following story.

UNION THEOLOGICAL SEMINARY  
BROADWAY AT 120TH STREET  
NEW YORK

Mr. George Kittredge made a much appreciated friendship with this Mr. Purshotamdas Morarji Goculdas, a successful cotton-merchant of Bombay, partly through being able to import cotton from the Southern States to better advantage than the Indian gentleman had been able to effect through Lancashire. The entire Hindu family came to esteem Mr. Kittredge very highly. And by this personal influence he had been able to postpone the marriage of the eldest daughter beyond the ordinary age for the marriage of child-wives among orthodox Hindus.

However, when Mr. Kittredge returned from a year's furlough back home to the United States, he found that his Hindu friend had been quite unable to withstand the pressure of the womenfolk and the community. The very day that Mr. Kittredge arrived again in Bombay, he went to call on his Hindu friend, and to his astonishment found a grandchild in the house three months old, child of the thirteen-year old daughter of Mr. Goculdas. Nevertheless, the Hindu gentleman did establish a Girls' High School for his co-religionists, though no Hindu woman was available to become the first Principal; indeed, he could manage only by employing a Christian educated woman for that post, until a properly qualified Hindu woman could be educated for the post.

During the interval his own little granddaughter had grown up sufficiently to be a student in that High School. And the Hindu grandfather was able to insist upon her continuing as a student and unmarried until she was fourteen. He hoped gradually to raise the marriage-age and also to extend the opportunities of education for Hindu young women. For all of this stimulus Mr. Goculdas expressed to me his appreciation and gratitude to Mr. George ~~Bowen~~, *Kittredge*, even though in the first instance the Hindu was not able to fulfil completely the earnest influence of the much esteemed American Christian business man in Bombay many years previously.

I think you would better not publish the name of the Hindu gentleman which I have supplied to you above, even though I think that I have correctly reported the main details of an experience of mine more than a quarter of a century ago.

You doubtless know that the Y.M.C.A. for the native branch uptown in Bombay had named its auditorium as the George Bowen Memorial Hall. He was a good friend and co-worker of the missionaries of the A.B.C.F.M. in Bombay. The only person now alive of whom I can think as possibly having had personal association with that saintly Christian in Bombay is Mrs. Lorin S. Gates, who is some 85 years old, and who is living at the Missionary Home in Auburndale, Mass. But doubtless the archives of the A.B.C.F.M. at 14 Beacon St. Boston, Mass. contain data which might prove of value to you in the important biography which you now are writing.

With my gratitude to you for this undertaking, as well as for your devoted and effective leadership in the great missionary enterprise,

Heartily yours, *Robert E. Hume*

R. E. Speer

METHODIST BOYS' HIGH SCHOOL

BARODA, INDIA

REV. CHARLES B. HILL, PRINCIPAL

FEB 10 - 1936

5th January, 1936.

Ans. \_\_\_\_\_

The Rev. Robert E. Speer, D.D.,  
156 Fifth Avenue,  
New York City,  
N.Y., U.S.America.

My dear Dr. Speer,

Dr. Thomas S. Donohugh has sent me a copy of your letter to him dated October 22nd, 1936, regarding information you would like to have regarding the BOMBAY GUARDIAN in connection with the life of George Bowen, which you are writing.

There are very few contemporaries of George Bowen now living in Bombay or anywhere else in the world. I do know, however, of one family, where the wife was a young woman at the time of his death, and whose mother, Mrs. Miles, was a great friend of George Bowen and at whose home he was a frequent visitor. I feel pretty sure, that they will not have by them any files of the BOMBAY GUARDIAN; but it may be that they could give you information of a personal character. The Rev. W. Lee Clarke and Mrs. Clarke are retired Missionaries of the Methodist Episcopal Church, now living in England. I am not certain of their exact Postal address, but the Board of Foreign Missions 150 Fifth Avenue, New York City, can readily furnish you with it.

You are right, in stating that the late Bishop Homer Stuntz took over the Editorship for a short time, after which Mr. Alfred Dyer, belonging to the Society of Friends (English) became its Editor. If my memory serves me right, Mr. Dyer was followed by Mr. Frank Horne, also of the Society of Friends. I was in Bombay while he was editing the paper. He may still be alive in England. If you can get into touch with him through the English Quakers in London, he could give you considerable information about any early files of the BOMBAY GUARDIAN, still in existence. A letter addressed to the Secretary, Society of Friends, Euston Road, (Opposite Euston Railway Station), London, will probably secure you Mr. Horne's address. Upon his retirement, he was followed by Mr. Benjamin Aitkin, a journalist, who is now dead. After this, until the BOMBAY GUARDIAN finally closed its career in Bombay, it was edited by Miss Dobson, an English lady, connected with the University Settlement for Women. She is no longer alive. I never had any official relation to the paper. As I recall it, the paper was then merged with a publication in Calcutta, called THE GUARDIAN, which is still published, but in recent years at Madras.

Regretting that I cannot be of more help to you and with Best Wishes,

I am,  
Yours sincerely,

Charles B. Hill



R. E. Speer

JAN 3 - 1937

*George Henderson*

Keuka Park, N. Y.

January 1st, 1937.

Ans. \_\_\_\_\_

Rev. Dr. Robert E. Spear  
156 Fifth Avenue, N. Y. City.

Dear Doctor,

Your letter received and I wish I could send you something about George Bowen which would be worth while but I saw him only once and his conversation was with the Missionary who accompanied me. I was but a very young Missionary at that time and was more interested in Wallace J. Gladwin, who was publishing a paper I like

Less than one year ago George Bowen Fritchley was in New York City on a visit but I failed to meet him as I received his letter two days after he had gone to Frisco from where he sailed to India. His Mother is still living in Calcutta or New Zealand. That is she had been going back and forward between the two places. She was very friendly with George Bowen and named her second son after him. Her oldest son is Horace Fritchley Principal, Calcutta Boys School, Corporation St. Calcutta and I am sure he would get any letter into his mothers hands. His Mother belonged to a circle of people very close to George Bowen and whose homes he was often in. She used to tell me stories of him and what he did or said, but i personally know nothing about him beyond what I have read of how little he lived on and the money sent or given to him he gave away. The first Methodist Church in Calcutta got its start from ten thousand rupees which some one sent him and he immediately passed it on to Thoburn who had just come to Calcutta and needed a Church Building. He had died before I came to Bombay the second time as all my interests were on the Calcutta side.

Yours Sincerely,

*Geo Henderson*

Bishop Thoburn in his "Missionary Apprenticeship"  
has the following note on page 334.-----

The reference in the preceeding chapter to the Rev George Bowen (Having given ten thousand rupees to help on the building of the Calcutta Church) calls for a further word of explanation. This excellent Missionary not only relinquished his entire salary as a missionary, but strictly limited his income to a mere subsistence allowance. Acting from a conviction of duty, he accepts only enough as payment for his literary labours to enable him to live in a stylt of rigid simplicity and when he entered on this course he deliberately fixed the compensation so low as to leave "a margin for trust" that is to leave him in part dependent on what help God might send him. For many years he has, while living so simply himself, been the chosen stewaed through whom God has helped many others. J. M. T.

-----

When the South India Conference was formed in 1876 there were three districts Calcutta, Madras, Bombay, George Bowen was Presiding Elder of Bombay and was very active for ten years after which he was more feeble and sat in his room in the Bazar giving audience to a constant stream of visitors or people in trouble. In 1880 the North India Conference and the South India Conference were held in adjoining cities so that a joint meeting could be held to consider matters of general interest. The joint meeting was held in Allahabad and was found so useful that it afterwasds became the Central Co Conference of India and has been copied in China, Europe and other places. George Bowen was the principal mover in that and was the President of the firs one held.

Extract from "The Witness of Foreign Missions", a lecture by the Rev. Henry Haigh, published in "Is Christianity True", a series of lectures delivered in the Central Hall, Manchester.

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Permit me to dwell upon this point for a moment or two longer. It seems to me to be one of the most striking things that the mission field has to say in regard to Christianity. I will not set down a string of names made great by their devotion to humanity in various parts of the world, though that would be easy and pleasant. [Let me tell you of a man I knew in India--George Bowen by name. He was a classical scholar of distinction, and was at home in four of the principal languages of Europe. For years he revelled in poetry and philosophy, in romance and controversy, in all those languages. He was, besides, a fine musician; could compose as well as perform. In his early manhood Bowen was a philosophic skeptic and a rank pessimist. At last, however, there came to him a great experience, which made him feel the need and ultimately see the truth of immortality. From that point he was led on, until one night he sat down and wrote these words: 'If there is One above all who notices the desires of men, I wish He would take note of this fact, that if it pleases Him to make known His will concerning me I should think it my highest privilege to do that will wherever it might be and whatever it might involve.' It was a cry out of darkness, and not long after that Jesus Christ became to George Bowen the peace and enthusiasm of his being. There soon grew up in him a new sense of obligation to humanity. He was led to leave wealth for poverty, to turn from the society of the cultured and friendly that he might care for the needs of the ignorant and prejudiced, to renounce a luxurious home for a mud-walled hut. He went to India, and for forty years, without one single change, he dwelt among the people of that land. Persecution, epidemic, and fierce enervating heat could not drive him away from the crowded streets of Bombay. For forty years the thin, frail man spent himself in varied and unwearied self-denial, among a people who were persistently unresponsive and many a time violently hostile. During that time he would accept no alleviation of his self-imposed hardships, and would permit himself to receive no human honour. He was consumed with a passion for bettering the people amongst whom he lived, and he laid down his life on their behalf. That is the enthusiasm for humanity which the foreign mission enterprise in a hundred cases proves to have been developed among those who have embraced Christianity." ]

R. E. Speer

Charles B. Hill

METHODIST BOYS' HIGH SCHOOL HOSTEL AND ORPHANAGE

BARODA RESIDENCY, P. O. INDIA.

REV. C. B. HILL AND MRS. HILL

MISSIONARIES

Ans

Ans.

16th February, 1937.

The Reverend Robert E. Speer, D.D.,  
Board of Foreign Missions,  
Presbyterian Church,  
156 Fifth Avenue,  
New York City, N.Y.,

Dear Dr. Speer,

Since last writing to you regarding the history of "The Bombay Guardian", when it was edited by George Bowen, I have come across some copies of the "Indian Witness" when it was edited by the late Bishop J.E. Robinson in 1899. Bishop Robinson printed, at that time, a series of articles entitled "Select Comments and Choice Sayings from the Writings of the late George Bowen." In all probability, these extracts were included in the material which he handed over to you; and, in that case I would like to have the printed statements returned to me. In case, however, that you do not have these particular references, you are at liberty to make use of that in connection with your forthcoming book.

With best wishes,

I am,  
Yours sincerely,

Charles B. Hill

MAR 28 1903

Byculla, Bombay.

Feb. 28, 1903.

The Rev. Robert E. Speer.

156. Fifth Ave. New York City.

My dear Mr. Speer.

In reply to your letter of Jan. 3<sup>rd</sup> asking for material and information, which could aid you in your preparation of a volume on the life of Mr. Geo. Brown, I write to say that we shall be glad to aid you in every possible way.

We have no letters, but shall try to collect from others.

I suggest that you should, if possible, meet my mother, Mrs. H. W. Home, who lives at 24. Home Place. New Haven, Conn. She received Mr. Brown on his arrival

in India. It was from her house that he went out, when he adopted the theory that missionaries should receive no salaries from their societies. The things he then wrote and printed regarding his fellow missionaries, especially my parents, did him no credit. The Christian spirit, with which he was treated by them, was beautiful.

My mother is not strong enough to write out these things, but you could gain valuable information from her.

I also suggest that you should meet Mrs. J. F. Row, now living in Cambridge, Mass.

Her husband was a Methodist missionary who labored a number of years here in Bombay. At present he is connected <sup>with the</sup> Anglo Indian Evangelization Society. Mrs. Row was a Miss Miles, in whose family Mr. Bowen was very intimate.

It is said that Mr. Bowen proposed to one of her sisters, agreeing, in case she accepted of him, to keep a carriage and to live in the usual European style.

[There is danger in writing about Mr. Bowen, of our stating the impensionness of his style of living. He required but little, because he lived on others. He was welcome in many homes, where he took most of his meals. Clothes were frequently given him, and kind

friends periodically cleaned up his rooms for him. When ill, he was promptly and well cared for.

I mention these things, because it should be known that, although Mr. Brown was indifferent to his personal surroundings, he seldom lacked for anything. His wants were generously supplied as soon as they were known.

Later I shall hope to write more.

We frequently hear of you through our children, Edward, Elizabeth and Gertrude, whose spiritual lives you have helped not a little. We are most grateful for all that you have done for them.

Yours sincerely, E. S. Stone.

New Haven, Conn. March 21, 1906.

Mr. Robert Speer.

Presbyterian Board Rooms, Fifth Avenue, New York City.

My dear Mr. Speer.

Enclosed you <sup>will</sup> find two letters, which were written by Mr. George Bowen in 1849. One of them is addressed to my Father and the other to <sup>him</sup> and other missionaries at Bombay. I am sure that you will be pleased to see them. They were found among my Mother's papers.

[ In these letters Mr. Bowen has certainly shown a Christian spirit.

Could he have foreseen that, forty years later he would feel moved to say that he did not know of a single person, who had been led to Christ by him, he might have written differently, but perhaps not. He based his action on other grounds than results. He certainly lacked the power to effectually "draw the net." Also it should be borne in mind that, although he refused to draw a salary from any Mission Board, he took most of his meals with missionaries and other Christians, thus saving expense. He knew that he could go at any time to the houses of friends and that he need lack for nothing. Thus he did not live in as inexpensive a way as one might suppose, who hears that he lived on a very small pecuniary income. His income was not money, but free board.]

With cordial regards.

Very Sincerely Yours,

E. J. Hummel



7) In Zion's Herald, Boston, Feb 22, 1882, Rev. C. P. Stark says; "It seems wonderful that thirty years of editorial labor for the Republic's Guardian have not caused weariness to the pen of Rev. George Bowen; the President of the South India Conference of the Methodist Episcopal Church at its recent session in Bangalore. In hot months or monsoon the vigor of the editorials never declines. As some look into the papers for the weekly market prices, so do many missionary workers of each denomination, and many laymen watch for the weekly editorials, the wise and kind criticisms of the Guardian, for a conscientious standard of judgment concerning passing events or permanent institutions and customs. In a late number, in his notes on the International Sunday-school lessons, we see a definition of idolatry which is very different from the imagination of many among us that it is simply a mistake in the simplicity of an untextured mind; 'Idolatry is man's device to shield himself from contact with the living God. The religious instinct in man does not allow him to shake off all reference to the authority of God; hence the resort to idolatry, which allows men to appear to themselves religious at the same time that it enables them to follow their own inclinations. The frightful representations of God found among the heathen do not prove their ignorance of God, but their unwillingness to have to do with the living and true God.' - In the line of the discussion as to Revision some may like to hear what an accomplished scholar in India has to say about the new Greek text of the New Testament. Mr. Bowen states his views that 'in very much that is being written with regard to the Revised version of the New Testament, the most important point is overlooked, viz; How far is the Greek text, of which it professes to be a version, the genuine text of the sacred writers? The translation may be more or less felicitous, and is likely, on the whole, to convey the meaning of the original; but if a mistake has been made in determining what Greek text to follow, the book will be to that extent misleading, withholding from us what God gave, or giving what was not from him. When the



32 Badger Terrace  
Iron Charpentier

JAN 24 1906

Dear Mr. Spear, MR. SPEER:

I am sorry  
to be so long in replying  
to your last note, I find  
I have been unable to find  
single letter from Mr. Bowen.  
The only other person whom  
I think of who may have  
different material from  
that which you posses is  
Mrs. P. J. Barrows. I do not  
know her present address,  
but her husband is one

of the Commissioned for  
prison reform in New York;  
you may know him. He  
was once editor of the  
"Christian Register"

Mrs. Barrow had formerly  
the wife of a missionary  
of the American Board, and  
at one time knew the  
Bowers very well. Pro-  
sidedly she had another picture  
the one I sent - was taken  
I think, in the very early  
sixties - perhaps '61 or '2 -

Hoping that you are suc-  
ceeding in your work, and  
regretting that I cannot help,

Jan 23 - 1904  
I am  
Yours Sincerely,  
Lizzie D. Starkson.

*President Hamilton Holt*

ROLLINS COLLEGE

WINTER PARK, FLORIDA  
HAMILTON HOLT, PRESIDENT

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R. E. Speer

AUG 7 1936

OFFICE OF THE PRESIDENT

Summer Address  
Woodstock, Conn.  
August 4, 1936

Dr. Robert E. Speer  
Board of Foreign Missions  
156 Fifth Avenue  
New York, N.Y.

Dear Doctor Speer:

I have your letter of July 23 which has just been forwarded from Rollins College. My uncle, Clarence W. Bowen, author of The History of Woodstock and Genealogy of Woodstock Families, died last year, and my uncle, Edward E. Bowen, who wrote the Bowen Genealogy, also died. However, I have gone over all the Bowens listed in the books they left and the only George Bowen mentioned was my great grandfather who set up housekeeping in the old Connecticut homestead in which I am now living.

There are a large number of George Bowens with middle names and I have run down everyone of them and find the only one that may possibly be a clue was George Prentice Bowen of Chicago who was born in Middlebury, Vermont, December 11, 1835. His genealogy is as follows:

His father was Lieutenant Charles Bowen, born October 11, 1786; died, Cleveland, Ohio, June 7, 1874. Married, Northfield, Mass., Esther Smith Houghton, born Northfield, December 20, 1794; died, Tarrytown, N.Y., March 20, 1868.

Lieutenant Charles Bowen's parents were Charles Bowen, born March 27, 1746; died, Charlestown, N.H., July 22, 1809. Married Dinah Field of Northfield, Mass., who died January 3, 1835. Daughter of Dr. Ebenezer Field and Abigail Bolston.

Charles Bowen's parents were Isaac Bowen, born July 29, 1707, died before 1767. Married, Newton, Mass., Jerusha Prentice, daughter of Captain Thomas Prentice and Elizabeth Jackson.

Isaac Bowen's parents were Isaac Bowen, born 1676, died, Stoughton, Mass., soon after Jan. 1, 1727. Married (1) Hannah Winchester, daughter of Josiah Winchester and Mary Lyon, (2) Elizabeth Tucker, daughter of Lieut. Benjamin Tucker and Anne Payson.

Dr. Speer - Page 2

Isaac Bowen, son of Lieut. Henry Bowen, born, Wales 1633-1634; died Woodstock, 1724. Married (1) Elizabeth Johnson, (2) Susanna King.

Henry Bowen, son of Griffith Bowen, born Langeuith, Gower, Wales; died, England, 1676, son of Francis Bowen and Ellen Franklin. Married Margaret Fleming, daughter of Henry Fleming of Swansea, Wales.

There is a page or two devoted to Griffith Bowen and Henry Bowen in addition to the facts I have given you. The fact that George Prentice Bowen was born in Middlebury is the only clue I can give you. You will find all of the above in the second volume of the History of Woodstock by Clarence W. Bowen, published, 1930, by the Plimpton Press, Norwood, Massachusetts.

By the way, I hope you are coming to Florida this winter and that you will preach in the Chapel. Would there be any possibility of getting you to come and give the address on Sunday morning of Founders' Week? That Sunday afternoon we publish the Animated Magazine where about five thousand people will be present. The next morning we have the annual convocation. I want you to be present at each of these meetings and any other events that cluster about Founders' Week (Feb. 19 - 22). We shall be glad to pay your traveling expenses to and from New York if that would be any inducement.

Faithfully yours,

Hamilton H. C.

HH:GT

26 BROAD ST.  
NEW LONDON, CONN.

JAN 6 1903

Jan. 5: 1903.

Dear Mr. Speer,

I have after heard my  
brother Stephen speak of "Bowen," but  
have never met him myself. I will send  
you letter to my brother & if he has  
any reminiscences of value he will  
send them to you. If you hear nothing  
you may be sure that he has nothing  
you would care for. He is nearly seventy - nine  
& in delicate health & perhaps may not feel  
equal to the effort. I am rejoiced that Mr.  
Bowen's life is to be written & hope it may  
include much of his own writing which  
has not yet been published. His book,

called I think "Bowen's Meditations". I have  
read <sup>it over</sup> over. It is in my house - but I have  
no time to get hold of it now. I am  
glad you are to keep it to an end  
you will have a blessing in the work.

Yours truly,

Martha Strong Harris.

(Mrs. J. W. Harris.)



The Rev. Edward S. Hume of Bombay, India, called October 30th to say that he had recently found among his mother's papers an address made by the Rev. George Bowen at the time of the death of one of our lady missionaries. about 1851 or '52. Mr. Hume wants to make a copy of it and will send Mr. Speer a copy.

October 30, 1906.

M.T.E.

10 Magdala Crescent  
Edinburgh 6<sup>th</sup> Nov. 1873

Dear Sir

It happened unfortunately  
that your letter and pamphlet  
were lost among books & papers  
and it was not till yesterday  
that I recovered them -

Trust that you will excuse  
the delay that has thus

occurred in acknowledging  
their receipts -

I have read the pamphlet  
with lively interest and  
whatever opinion any one  
may have as to your  
interpretation of the Chapter  
in the Quotations and one  
can fail to be struck

with the striking testimony  
you have collected as to  
the present state and past  
history of our Country

I am Very truly yours  
M. A. A. A.

Dr. Chalmers's  
son in law is not  
a dissident  
I should say  
H. C.

In the Buffalo Christian Advocate, Feb 1882,  
Rev. C. P. Hard says; "The 365 of Rowan's Daily  
Meditations, based on as many texts, furnish  
446 pages of pure and precious thoughts clothed  
with very choice language. Those who know the  
scholar and saint who wrote those pages long to  
have all come to this feast. Years ago the great  
Dr. W. B. Williams of New York said; 'It is a book of  
rare merit, marked by deep piety, insight into the  
scriptures, original genius and uncompromising  
directness'. In this opinion Drs Skinner, Albany,  
and Dulles have concurred. It is a valde mecum to many  
in India. Written in India, readers can see and make it  
an illustration of the gospel, a light-shining in a dark  
place, a soul glowing with the radiance of heaven amid  
the gloom of Paganism and Parsellism and Mohammedism  
in the crowded city of Bombay where the writer may be  
seen daily preaching in the streets in the Maratha  
language, as he is pastor of our Maratha Circuit.  
Every lover of light and sweetness, of holiness, of Jesus, should try  
to get and circulate the really wonderful books of George  
Rowan!"

APR 15 1903  
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Henka Paak.

Galesburg N.Y.

April 15 1903

My dear Bro. in Christ.

Probably you will not remember me, but I have you in mind; we met at the Ecumenical Conference, & I think we met also at the rooms 156, Fifth Ave.

Having seen a para. in the "Sunday Guardian" asking for suggestions from correspondents re the preparation of your work in Rev. G. Haven, I recall an incident of great interest to me, & thought I would

venture to send it. If it is worth using, all right, if not, just drop it into the waste basket.

I cannot give the exact date of the incident, have been looking it up in my journal, but cannot find it.

Bro. Bowen was visiting in Allahabad, and I had the pleasure of meeting him. He was present at the house of one of my deacons, where a little company of us met. The gathering was made an occasion for fellowship, after the evening meal. Among others Bro. Bowen spoke, and I shall ne-

ver forget his first sentence. It was like this as nearly as I can recall his words: - "Brethren & sisters, I am more conscious of the presence of Jesus here in this place, than I am of your presence."

~~Please~~ we were where he could see, hear & touch us, and Jesus was nearer & more consciously present than we were. The sentence made an impression in my mind, of upon no other. Oh how many times I have recalled it, and used it also in my talks on full surrender due to the Master! Aye mine, it has been greatly

Blessed to me personally  
& I have, by divine grace,  
measurably attained to a  
like state of grace, and  
am aiming still higher.  
I hope I shall yet be  
able to adopt our dear  
departed brother's language  
as my own.

With Christian loving  
salutations

I am

truly affectly in Him

J. C. B. Hallam.



Jan 19 1903  
Feb 1888

New-London. Conn.

Jan. 17. 1903.

Dear Mr. Speer,

The other day, when I took  
 down my copy of Bowen's "Daily  
 Meditations," I was surprised to find  
 these newspaper clippings carefully preserved  
 in it. There is no date on the notice of  
 his death. <sup>but as the previous sketch</sup>  
 in the "Christian," is spoken of as published  
 "a few weeks ago;" I think he must have  
 died in Feb. 1888.

In reply to my letter my brother,

of these items, already, but this is the best I can do.

I am impatient to see your work published. May the Lord  
give you special inspiration for the task & make it a  
blessing & delight to you - all the way. & as might your cleaning  
power to the churches. & all ministers & students -

My brother says that he sees no trace in this picture  
of the Bowen he knew.

Yours truly,

Martha Strong Haess -

Mrs. J. W. Haess.

(Rev. Stephen G. Strong, of Wellesley, Mass.)

says of Mr. Bowen -

"I knew him very slightly but met him, I presume, in some class-mates' room once or twice & had a little conversation with him. When he went to India, in the service of the American Board, he wrote several letters to some of the Seminary students & named several to whom he would like to have them loaned. & I felt quite honored when I learned that I was one of the group. A letter written while on his voyage to Bombay I copied into my common-place book. This I will copy & send to you."

I enclose the copy & also the clippings... none of which need be returned. I dare say you may have all

# The Christian:

WITH WHICH IS INCORPORATED "THE REVIVAL."

A Weekly Record of Christian Life, Christian Testimony, Christian Work and Missionary Enterprise.

No. 934.]

LONDON: MORGAN & SCOTT,  
12, PATERNOSTER BUILDINGS, E.C.

FRIDAY, DECEMBER 23, 1887.

REGISTERED AT THE G.P.O.  
AS A NEWSPAPER.

PRICE  
ONE PENNY.

REV. GEORGE BOWEN, BOMBAY,  
Missionary and Editor.

IT is too true that the religion of Jesus Christ has suffered much at the hands of its professors. The fact that it has survived so many betrayals is one great proof of its Divine character. It is equally true, however, that the most unimpeachable evidence on behalf of Christianity that the world has ever known, has been furnished by the lives of its confessors. Such a witness to the power of the Gospel is the subject of our sketch—a witness both from the manner of his conversion and the methods of his after life.

Rev. GEORGE BOWEN has resided in India for about forty years, and has been greatly esteemed all that period, as a man of God, full of faith and good works. But that faith which has sustained him so long was purchased at no small cost. It was through great travail of soul that he entered the ranks of the believers in God and in His Christ. He has himself told the story of his conversion; and those who have read it as it is given in Dr. Hanna's introduction to Mr. Bowen's volume of "Daily Meditations," will not wonder at his firm grip of the Christian verities, ever since the scales fell from his eyes, and he felt the powers of the unseen world.

Mr. Bowen is a native of the United States; he was born in 1816. At seventeen, he tells us, he was led to doubt the truth of Christianity by reading a chapter in Gibbon's History. For eleven years he trod the dreary and darksome paths of unbelief; but God had not forsaken him, and the light of life was yet to arise in his heart. A young lady, to whom he was deeply attached, lay dying of consumption; but she was without hope in the view of her approaching dissolution. Through the ministrations of a former schoolmistress she was led to feel her need of Christ, and to accept his offer of salvation. Then the light of eternity streamed into her soul, and "she died rejoicing in

the assured conviction that she was going to be with Christ." The result upon himself of this change, in one so dear to him, may best be described in his own words. The narrative is worth reproducing, for the benefit of any who may be similarly situated.



(From a Photograph by Mr. E. Taurines, Bombay.)

The fact that arrested his attention was that Jesus of Nazareth who had been so long disregarded and scorned by him should come to the dying one, and give her peace, and sweet content and joy, in the assurance of a blissful immortality: here was something marvellous and inexplicable. He was bewildered.

A Bible, bequeathed to him with a dying request that he would read it, he received with thankfulness, and proceeded to obey the injunction. He read it, and found much to admire in it; valued it for the comfort it had bestowed upon another; but

he never for a moment doubted that he was right in his views regarding it, or suspected that it was really a revelation from God. One night, just before retiring, he said aloud in his room, "If there is a God who notices the desires of men, I only wish that He would make known to me his will, and I shall feel it my highest privilege to do it, at whatever cost." He had been brought to see that there was nothing more desirable than for a man to be conformed to the will of an all-wise Creator, and also to feel that there must be some Divine guidance, in order that he might know that will. The sequel showed that God was pleased to hear that bewildered cry—it could be scarcely called a prayer.

Two or three days after, he went to a public library from which he was accustomed to get out books, asked for and received one, put it under his arm, and returned home. The distance was about two miles. When nearly home he looked at the book, and found, to his surprise, that it was "Paley's Evidences," a very different book from the one he had asked after. He could not go back to the library that day, and had to keep the book till he could get an opportunity of returning it. He would not read it; he knew all about the evidences of Christianity; he had long ago finally settled that question. Before putting it away, however, he glanced at the first sentence, and was arrested by it. He read one page, and another, and another; was pleased with the style and the candour of the writer; and at last sat down and read a good portion of the book. To his surprise, he found that he

was beginning to take a new view of the evidences, and then shut up the book, and put it aside, afraid of being surprised into any change of belief. He went away for a few days in the country, and on his return resolved to read the book carefully and calmly, and see if there was really any reason to believe the Bible to be from God. When about half-way through the volume, he offered the prayer, "Help Thou mine unbelief." When he reached the last sentence his doubts were all removed; he was perfectly convinced of the truth of the Scriptures.

He turned to Gibben, and read again the chapter which had first led him astray, and saw its sophistries and the weakness of its arguments most clearly. The Bible was now God's book, but he did not believe that it contained the doctrines that men pretended to find in it; he would read it for himself and by himself, and see what it really taught. But he had had a great lesson, and felt that humility best became him; he would read it in a humble spirit, and whatever he found there he would receive, no matter how repugnant it might be to his own ideas. Day after day, alone in his room, communicating to none the change he had experienced, he read it, and by degrees found there the very doctrines that he had so much disliked. He found that he was a sinner; that he needed a Saviour; that a Saviour was offered him. He took this Saviour, yielding himself up to his entire direction. He was led on to profess publicly his faith in Christ, and after some years to become a missionary in India.

A man with such a soul-experience was not likely to take up Christian discipleship in any half-hearted or conventional way. His father was a rich man, but the son gave up friends, country, and fortune, and consecrated himself and his whole life to the service of Christ among the heathen. He proceeded to India at the beginning of 1848, in connection with the American Board of Missions. After a year's stay in the foreign field, he was led to believe that his influence among the heathen would be greater if he were not in receipt of a salary from any quarter. He gave up his assured income, but for several years longer retained his connection with the Society. In the preface already alluded to Dr. Hanna says:—

The sphere of missionary labour which Mr. Bowen chiefly occupies is that of preaching to the natives in the vernacular. His own mode of life and sphere of labour is what he thinks most suited to himself, but he does not speak of it as the only right one, or universally the best. All who have known him in Bombay concur in the same loving admiration of one who for twenty-five years\* has exhibited a kind and degree of self-sacrificing devotion to which there is perhaps no existing parallel in the whole wide field of missionary labour.

What Mr. Bowen's exact "mode of life" was we gather from himself, as well as from various other sources. As to his temporal support, he states in his reminiscences that for some years "he earned his livelihood by giving an hour daily to private tuition; for a still longer period he has trusted to the Lord to supply his need, without such occupation. It is unnecessary to say he has had enough and to spare." One friend who intimately knew him between the years 1854-68 thus writes to us:—"Like most of those who knew him, I loved him for his wonderful likeness to his Master. It was his aim to follow in the footsteps of the Apostle Paul. So he 'wrought with his hands'—or rather with his brain—to earn just sufficient to enable him to exist. I believe he earned thirty rupees (£3) a month by teaching, and on that he lived for years; a sum, I need hardly say, which called for the very utmost self-denial in eating, clothing, and living." His labours of love were thus undertaken without fee or reward, that he might remove one argument from the mouth of the heathen, who are slow to recognise any disinterestedness in their religious teachers. He was pressed again and again to accept the means of making himself more comfortable, and also to visit his friends in America; but he declined the offers, and refused to leave his post. Another friend of Mr. Bowen's, of

long standing, writing fourteen years ago, says:—

For many years he actually lived in the native bazaar, and among the sadly degraded population, until asked to become Secretary to the Religious Tract Society, at whose depot he resides, managing the affairs, without fee, in addition to his other labours. He is a most accomplished and highly intellectual man, having travelled much in Europe at one time, knowing French, German, Spanish, Italian, and other European languages, in addition to Hindustani and Marathi. I believe eternity alone will reveal the amount of his unconscious influence, and the bearing his noble, self-sacrificing life has had on the hearts of others.

Since 1873 he has been a member of the missionary staff of the Methodist Episcopal Church of India, and is at present Presiding Elder of the Bombay District South India Conference. In 1871 his attention was drawn to Wm. Taylor's work in Bombay, which at once gained his hearty sympathy and co-operation, and in December of that year he became the leader of one of the so-called "Fellowship Bands," into which the converts were gathered for instruction, encouragement, and counsel. The work grew phenomenally until there was a demand for some church organisation, and Mr. Taylor

organised the various gatherings. Helpers were called for, and Mr. Bowen at once threw himself into the breach, and became fully identified with the movement. The work in Bombay and vicinity was placed in his charge, and from that time to this he has done yeoman service. He has with characteristic liberality given (for him) princely sums for the general work. His humility is as characteristic as his generosity. *The Indian Witness*, in an account of the South India Conference, said: "The veteran George Bowen still retains his place as the Nestor of the Conference, unchanged and unchanging, unless, perhaps, a little more ripe for the rest which for twenty years he has seemed about to enter. With an appearance of feebleness, he has an amazing reserve of strength and endurance, although carrying on his shoulders the triple burden of an editor, a presiding elder, and a missionary preacher in two languages to the natives."

Mr. Bowen's editorial duties are in connection with *The Bombay Guardian*, which he has conducted, we believe, since 1854. This paper is one of our most acceptable foreign exchanges, and wields, we should judge, a powerful influence among English-

speaking people in India, on behalf of evangelical truth and Christian living. A feature of the paper has ever been Mr. Bowen's expositions of Scripture, marked, as they are, by spiritual insight and rare skill in applying the teachings of the word to the life and testimony of the believer. Several volumes of these expositions have been published, among others the one we have mentioned, "Daily Meditations," also "The Aims of Christ," "Love Revealed," &c. They are worthy to rank beside our best standard works of the devotional class of literature. (*Douglas, Edinburgh*. 5s. each.)

It was with deep regret that we noticed, a month or two ago, that Mr. Bowen had met with an accident, in alighting from a tramcar, which impaired for the time his powers of locomotion. He has now passed his seventieth year, but we earnestly trust, in the good providence of God, a life and a testimony which have proved so effective in commending to others the Gospel of God's grace, may yet be spared to India for a season.

### CHRISTMAS ECHOES.\*

HE COMES! He comes!  
O speed the tidings blest!  
He comes! the Prince of Peace, the Man of Rest:

Where loyal hearts at anchor ride,  
He comes, the Lord of Christmastide!

LUOY A. BENNETT.

All heaven keeps open house to-night,  
Archangels burst the bounds of light,  
And shepherds, on the midnight plain,  
Start, dazzled by Jehovah's train.  
For "Unto us a Child is born,  
And unto us a Son is given;"  
Hail, Daystar of the deathless morn,  
Bring back to earth the days of heaven.

CHARLES A. FOX.

O Bethlehem! blessed "house of bread,"  
On thy sweet loaf our souls have fed,  
Our eyes have seen thy glory;  
And now we live who once were dead,  
And sing thy gracious story.

E. STACY-WATSON.

Once again this Christmas morning  
Peal the bells upon the ear,  
And in tones of sweetest music,  
Call to men from far and near—  
"List, ye troubled souls and weary,  
Angels call to you from heaven,  
Telling, with melodious voices,  
God to us his Son has given."

CANON BELL.

\* From "The Peniel" Series of Christmas Cards, *Castell Brothers*.

ATHEISM IN THE MISSION FIELD is a foe that devoted Christian workers are now called upon to meet. Into India especially great numbers of atheistic and immoral publications are being extensively imported, and those among the natives who can read English are eagerly purchasing and reading the mischievous literature. The Punjab Auxiliary of the Religious Tract Society earnestly desire assistance to meet the active anti-Christian efforts which are now in progress.

SOLDIERS IN LIMERICK.—For nearly nine years a quiet but real work has been carried on among the troops in this garrison. Many of those who have attended the Gospel services can testify to blessing received, while others are bright witnesses for Christ in foreign lands. A more suitable house was secured last October, in a central position. As this is the only resort except the public-house open to soldiers, sailors, and police in Limerick, it is desired to enlist the sympathy of Christians on behalf of this work. Friends may communicate with Miss Wilkinson, 11, Newenham-street, Limerick, Ireland.

\* This was written in 1873.

While thus we are cheered by these strangers and stimulated to greater endeavours, we have to mourn the loss of the prince of missionaries, the saintly George Bowen, of Bombay. He was an apostolic man in every particular—an imitator of Paul in the letter and in the spirit. His humility and self-denial ever and always will be a rebuke to Christian and heathen. He went peacefully to his reward on Sunday morning, Feb. 5.

DEAR SIR,—A few weeks ago your paper contained a sketch of the career of a remarkable labourer and witness for the Lord in India, dear old George Bowen. Last week's mail has brought the news of his falling asleep, at his post, after three days' illness. I am sure that his testimony, so quiet and so consistent for so many years, must have told upon many, both Europeans and natives, in a way which, perhaps, will never be fully known till the day shall reveal it. To some of us his death is the severing of one more of those links which have connected us with a past, full of interest.

May the Lord stir up many to take a path of equal earnestness, transparent simplicity, and self-denial.

J. G. HALLIDAY.

*The Bombay Guardian* of February 11 contains a detailed statement of facts connected with the death of its late editor, Mr. Bowen, and also a sketch of his remarkable life. Only three days before his death he had taken part in a farewell meeting on the Wednesday evening to Dr. Stone, and caught a severe chill. He passed several restless days, but there were no symptoms of the near approach of death. At six on Sunday morning the nurse carried him some refreshment, which he declined to take, and at seven he was found to be dead. "In the short interval, and most probably while lightly sleeping, the weary wheels of life stood still, and he was not, for God took him."

Several of our American contemporaries have long sketches of Mr. Bowen's life. In one of them Rev. Dr. Thorburn, of Calcutta, now in the United States, says:—

"Never was the sweet rest of heaven more faithfully earned, and after his long, patient waiting his rest must be sweet to him, doubly sweet. I never knew so patient a saint, one who so perfectly lived as his faith implied a saint should live. He renounced the world, and yet was no recluse. He was never sour, never sad, and never despondent. He believed all things, hoped all things, endured all things. He was patient beyond all men I have ever known. He was hopeful in the midst of discouragements, and humble in the midst of prosperity. His last letter to me was largely taken up with plans for the better prosecution of the work, and it breathed a spirit of confidence and hope."

ROCKWELL HARMON POTTER, D.D., PRESIDENT

FRED FIELD GOODSSELL, D.D., EXECUTIVE VICE-PRESIDENT

HAROLD B. BELCHER, TREASURER

*Grace H. Knapp*  
**R. E. Speer**

**AMERICAN BOARD OF COMMISSIONERS  
FOR FOREIGN MISSIONS**

JUL 13 1937

INCORPORATED 1812

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**NEWS BUREAU**

EDITOR MISS CUSHING

**YEAR BOOK AND ANNUAL REPORT**  
EDITOR MISS KNAPP

July 12, 1937

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**ASSISTANT SECRETARY**  
DOROTHY P. CUSHING

**ASSISTANT LIBRARIAN**  
GRACE H. KNAPP

Rev. Robert E. Speer; D.D.  
156 Fifth Avenue  
New York City.

My dear Sir:

Dr. Bell is on his vacation, but I will not hold your letter of July 9 until his return.

I went back to the questionnaire filled out by Dr. William O. Ballantine when he was a candidate for foreign service. It contains details not found in the manuscript record to which we usually refer in looking up the past history of Board missionaries. One of these details was a list of his brothers and sisters. Among these was the name "Julia B. Greenwood, of Hatfield, Mass." She is therefore daughter of Henry Ballantine and Elizabeth Darling Ballantine, parents of William O. Ballantine.

Going back to the questionnaire filled out by Henry Ballantine, father of William, missionary 1835-1865, I find the following list of brothers: John and William of Marion, Ohio, and Rev. Elisha Ballantine "now in Germany."

Henry Watkins Ballantine's father was "Elisha Ballantine, a clergyman..now residing in Bloomington, Indiana." The name of course is the same as that of one of Henry's brothers. Henry Watkins had only one brother, William G.

Mrs. William O. Ballantine, still living and at 1021 South El Molino Avenue, Pasadena, California, might give you some information about the past and the family. She was in India 1885-1922.

Among the missionaries in Western India of the sixties were the Bruces and the Barkers. Could the doubtful name be one of those. If I knew the date of the trip Bowen was making with fellow missionaries I might be able to track it down in old Missionary Heralds, and see if Bruce took such a trip and wrote to the Herald about it.

Sincerely yours,

*Grace H. Knapp*

RECEIVED

MAY 14 1869

UNION CLUB  
OF BOSTON

13<sup>th</sup> May '69

Mr. Speer.

Rev. Robert E. Speer

My dear Sir, I have received  
from my brother your letter of  
the 1<sup>st</sup> inst. - I am sorry that  
I cannot help you in your life  
of George Bowen; for though I  
knew him from my arrival  
in Bombay in 1862 till his death  
I was never intimate with him  
as we - I in my recent life  
could be in touch of his pro-  
fession - rarely met, and we  
never corresponded. I only  
knew him as a devoted ser-  
vant of his Master commend-  
ing the respect and regard  
of many all in Bombay

Yours faithfully

Geo. H. Hedges





Thanks for the printing sent out & all the  
miscellaneous by the Conference of Pastors of the  
New York Presbytery. Many of us often need  
just such a word of Comfort - each a word  
of Command. In the Master's name we bid  
you be of good courage and join us in a solemn  
resolution to attempt just things for God: that  
has the right wing to it.

I am just now watching with some anxiety a  
young Mohammedan Court page thro' a great trial -  
the wrath & tears of his father & mother the loss  
of quite an inheritance. He has borne it all  
bravely thus far. I have had to send him away  
from Allahabad lest he be seized & carried off  
by force. His father sent me a telegram  
saying Ibrahim's mother was very ill, hoping  
thus to win him back. Then came a telegram  
saying she was dead. And now the father writes  
that the mother is alive, but very angry with  
his son because neither the telegram telling  
of her illness nor of her death moved him to return  
home. Is it any wonder there are few converts of  
the higher class when baptism means all this  
to them.

July 14, 1896. I saw my son today. This was the first time I had seen him since he left home. He is now in the army and is doing very well. He is now in the 1st Cavalry and is doing very well. He is now in the 1st Cavalry and is doing very well.

The day I thought  
it was, and  
into the water bucket. Can  
ing. when I this morning  
in a changed course  
I did it for what  
it is with  
D.P. Leach

However, N. 18.

RECEIVED  
JUN 17 1906  
Spec: MEL SPEER

I am in case of  
the weekly prints not being done  
that you were preparing a biography  
of my old friend, George  
Brown, concerning his India, & was  
greatly pleased. No doubt, you  
will have learned from his (or, most probably)  
Dr. Edwin A. Bullock

in the Union Prod. South, about all  
that

can <sup>now</sup> be learned of him at that  
remote period, 1844-47; certainly I  
trust you have.

But I, although of the former  
class, was quite likely more interested  
with him than Dr. Babbington. We  
belonged to the same Church (then the  
Mass. St. Paul Ch.), & besides meeting  
him twice every week (Tuesday & Thurs-  
day evg), when religious services were  
held (besides three times on Sundays),  
one season he & I with four others

visited in a daily half hour prayer  
meeting at his in the morning. It  
interests me to recall that, referring  
to him afterward my regret at  
~~the little~~ good satisfaction with  
myself in connection with those  
meetings, I was surprised to hear the  
same confession from him. Perhaps our  
God was greater than our wisdom. One  
winter of the evg turned out - well,  
very poorly, - I have understood.

Nevertheless, I wish to say that  
he seemed to me in those years like

of myself & the story was almost entirely forgotten. In my book I.P. each  
P.S. I wish that he became almost entirely forgotten from memory & I can well believe it.

one who could be compared to a  
fire, even more it kindled in an  
iceberg. He comes directly from Christ.  
Holy & powerful, he was indeed. He <sup>started</sup> ~~found~~  
light a fire in the South that was a  
genuine revival, a "revival" in the  
strictest sense, & think that at its close  
one quarter - say, 25 out of 100 ~~of~~  
our students had devoted themselves to the  
missionary work. - I like to recall our  
affectionate intimacy & the good he did me.

I heard of him from time to time in  
later years, as from the Justice Abbott of Boston  
but <sup>but Boston's home, you know,</sup>  
longer than this much younger friend

D. P. Seeds

14 Avenue, N. Manchester

Aug 19, 1906

Rev. R. E. Spear,

RECEIVED

AUG 22 1906

Dear Mr. Spear -

MR. SPEER,

Hi from of the 20<sup>th</sup>

wt. reached me just as I was starting  
for a section on the Maine coast.

Of course after sixty years, almost, of  
separation from George Brown, my recd  
letters of details of our friendship are  
thinner than I could wish, nor can I lay

my hand on any letters from him. He went  
to India in '47; I left Brook in '46, & soon  
went westward; & a vast space of sea & land  
lay between us. I have an impression of (at  
least) one letter from him, written in his usual  
& earnest spirit.

In the autumn of 1844 I observed in the  
Scot. a man of dark complexion. We were  
members of the same (Huron & Pres.) Church,  
& <sup>pretty</sup> soon became intimate. Before long I heard  
him deliver one of the <sup>before the Society</sup> usual addresses, & was  
impressed with the fact that he could now become  
a preacher, certainly not without a radical change.  
The only man I ever heard in the pulpit that

at all reminded me of him was my friend  
W. S. N. <sup>(brother of the present pastor)</sup> "of the (Episc.) 'bitter church.  
around the corner" (E. 29<sup>th</sup> St., N York). I was  
glad when I learned that he was to be a  
foreign missionary.

In due time he told ~~me~~ his story. It  
had been, ~~was~~ perhaps very joyful to, one who had  
died. In profoundest sorrow his heart cried  
out for God. He had been a shepherd. He was in  
the habit of taking out books from the old  
"Moravian Library". One day on arriving home  
he found that the Mission had given him  
by mistake. I am quite sure it was - Check  
more's ~~Library~~ of V? - the same book that

brought Albert Barnes into the kingdom.  
I said to myself I will not read it, I don't  
want to become more antagonistic to L<sup>E</sup> than I  
am now, - but will take it back tomorrow. He  
did read a little, however, was led on to read  
more, & to become a Christian. - Perhaps you

have heard this from Dr. Bulbidge (not Bulbidge?)

Modest & retiring, - somewhat older than  
most, - he has made a deep impression on  
his fellow-students. His conversation & his occasional  
addresses in religious meetings combined with  
the force of an gifted pastor, Dr. Thos. Ed. D. Orr  
Mr. D., to impress me with a type of <sup>at once thoughtful & fervent</sup> duty  
which <sup>upon Christian</sup> ~~is~~ <sup>has</sup> been <sup>now</sup> abandoned in the West years  
since. - I must avoid repeating things I have already



written in my previous letter. -

The "eccentricity" & "eccentricity" of George  
Bomay's life I am not so sure of as I  
might be, I am by no means certain that  
it is not occasionally wise for a reasoning  
especially if uncommitted, to work independently  
of a social organization. (Partly certainly "Bomay  
Institution" or - not here been written other-  
wise, I remember). As for his going into the  
Meth. Church, one of the old Presbyterian Con-  
greg<sup>l</sup> discipline & order, <sup>themselves</sup> can understand what  
may have been his reasons. There is a  
sort of impediment, in the Roman called  
this many-layers, you remember, - about the Congre

24  
25  
+ Presbyterians, in my judgment, & not a little  
among the Baptists. Very likely the ~~Mc~~  
lists have accumulated a fair share of  
them since Boston joined them (18)2?!.  
But, past failure, & as my friends seem to  
think, "of sound & disposing mind" as yet, I  
so heartily wish we could have more of so  
many <sup>of</sup> the McChilton type (yet  
sent in defence) & more of the south. "The  
army that stays in its trenches is beaten  
and the great general. He to move on!"

Partly M. B. had their "eccentric" that I do not  
know. By the way have you ever applied for information  
to Justin E. Webb, now in Boston? It is cordially S. P. Clark  
He will see you <sup>rightly</sup> at 6 or 7 o'clock.

37 Oak Hill Av.

Delaware - Ohio

JAN 4 1908

MR. SPEER.

Jan 2 - 1908

Dear Mr. Speer

at Mr. Fabs request I called at your office to see you while I was in New York but was informed that you were engaged.

My photograph of George Bowen is in India otherwise I should gladly let you have it - about this time next year I shall be in India again & if not too late shall send it to you -

The Rev<sup>d</sup> W. H. Stephens of Poona, India knew Mr. Bowen well - ~~He~~<sup>He</sup> will cheerfully write you items of interest concerning him and will also be able to send you his photo<sup>s</sup>.

The Rev W. W. Bouvere (retired missionary) of East Holliston, Mass. also worked with Mr. Bowen for eight years and may be able to give you information -

The man who knew Mr. Bowen as well as any one living, who was converted under Wm Taylor in Bombay, worked with him from his conversion until the day of Bowen's death is Mr. Morris, for many years the

leading Architect & Engineer of Bombay - Mr. Morris  
is a great lover for Geo. Bowen and will gladly  
write you at length regarding him - His  
address is: James Morris Esq

20 St Stephens Square

Baywater SW.

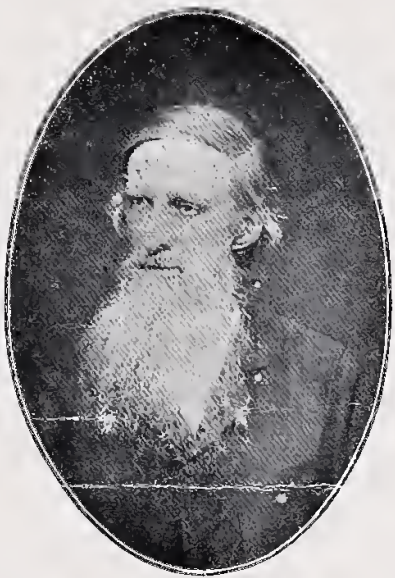
London. England.

Please forward.

I did not reach Bombay until ten years  
after Bowen's death but the influence of  
his holy life was still a power for good  
in city. I am glad you are undertaking  
this biography, it surely will be to thousands  
an incentive to a life of selfdenial -

Yours sincerely

Lewis E. Luzzell



THE LATE GEORGE BOWEN

J. D. Maynard

JS

Jan. 10. 1937.

Dear Dr. Speer,

With reference to your inquiry of Mr. Sudarisanam of Madras regarding the Bombay Guardian, I am able to send you some information which may be useful to you.

I enclose an article which I wrote in 1912 for "Our Missions," then the magazine of the English Friends Foreign Mission Association; & Percy Home, who was editor from 1898 to 1914, describes this as "a very clear outline of the main course of the paper."

After the crisis referred to at the bottom of page 3 of my article, Henry Stanley Newman, who was a very vigorous & influential Friend, obtained a number of subscriptions <sup>from English Friends</sup> towards the maintenance of the work of the Guardian. As these lapsed with the deaths of the subscribers, it proved impossible to get renewals, and the then Committee, of which I was Secretary from 1911 to 1915, found it impossible to carry on. The printed appeal by Maurice Gregory, which I enclose, was then issued by

another group of Friends who hoped to carry it on, but it was not successful, & consequently the publication was stopped in 1918.

(4) [The Committee of Management of the Bombay Guardian Mission Trust then sold the printing press & the property in Bombay, & invested the proceeds in English securities.

In 1923, Joseph Taylor, a Friend missionary who had always taken a great interest in the *Guardian*, who was then living in Calcutta, restarted the paper in Calcutta, under the name of the *Guardian*, with A. N. Sudarisanam as co-editor, and financed by the interest of the invested funds. They formed an independent committee in Calcutta, which was responsible for the carrying on of the paper, and this included missionaries, Y.M.C.A. & Indian Christians. It was described as "a Christian Weekly Journal of Public Affairs," and its aim was to treat all subjects from a Christian standpoint independent of the interests of any sectional body, such as Y.M.C.A. or a missionary society. After some years, & after Joseph Taylor had left

Calcutta, it appeared advisable to transfer to Madras, where A.N. Sudarisanam had gone to live, and a new Committee was formed there, on the same lines as in Calcutta. A.N. Sudarisanam again became editor, and the paper continues on this basis, relying on regular grants from the Guardian Mission Trust in London, without which it is very doubtful whether the paper could continue.]

As you know such papers do not usually get a large enough circulation to pay their way. The independence of any large organization involves having no ready made clientele. However Dr. S.K. Datta once told me that he thought the paper very valuable for that very reason - opinion can be expressed on occasions without any consideration of the possible effect of such expression on the interests of some large organization.

I hope this, with my article, will give you most of the information you desire. I do not know whether the present Guardian finds its way into your office. If not, I can send you a few recent numbers, if you wish, so that you may see what it is now like.

I am yours sincerely J.D. Maynard.

P.S. Mrs Elliot, whose name was given you as London Secretary, retired prior to 1936, & I am now taking her place.



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February 20, 1937.

R. E. Speer

1795

S

Dr. Robert E. Speer,  
Board of Foreign Missions of the  
Presbyterian Church in the U.S.A.,  
156 Fifth Avenue,  
New York City, N.Y., U.S.A.,

Dear Dr. Speer:

Your letter of January 7th has been received. I have already written to you in regard to the sending of the three volumes of Bowen's journals and of the book of Bible Study notes. We would like to preserve these in the Executive Board library whenever you are through with them. I talked with Mr. Stephens in Poona about Mr. Bowen and his work in Bombay but he did not have any additional information to offer, especially about the Bombay Guardian. Mr. Stephens has never kept any material of those days.

Wishing you success in your life of Bowen.

Yours sincerely,

E. Moffatt

EMM:LG.

Office of The Christian.

POSTED  
JAN 13 1903

MORGAN & SCOTT,  
Publishers.

TELEGRAMS.  
"MILLENNIUM, LONDON"  
TELEPHONE,  
1965 HOLBORN.

12, Paternoster Buildings,  
London, January 2 1903  
E.C.

Robt. E. Speer, Esq.,

The Board of Foreign Missions of the  
Presbyterian Church in the U.S.A.,  
156, Fifth Avenue, NEW YORK.

Dear Mr. Speer,

In reply to your request we are not able to direct you to any special source of information re the late Mr. Bowen. We are, however, inserting in THE CHRISTIAN a note requesting friends who hold letters to communicate with you without delay.

We also send you memorandum of suggested correspondents, list of books, etc. Of course you will be in communication with the present Editor of "THE BOMBAY GUARDIAN".

With kind Christian regards,

We remain,

Yours very truly,

*Morgan & Scott*

11 8  
% William Watson & Coy. 7 Waterloo Place. London.S.W.

June 25th, 1903.

Revd Robert.E.Speer.

Board of Foreign Missions. Presbyterian Church. United States.

Dear Sir.

In reply to your favor of the 29th May, the late Revd George Bowen was my very dear and highly honored friend, and it will give me a melancholy pleasure to supply you with any reminiscences of the past so far as it may be in my power.

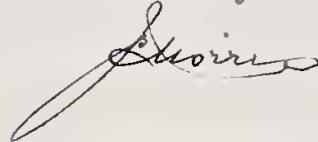
Possibly I may have a few letters, but as we were constantly seeing one another our need for correspondence did not arise, and I fancy I have but few letters, and even of those which I had I did not preserve many. I have never done any literary work and have no aptitude for it so I am afraid my contribution will not be of much service.

Meanwhile the names of the following gentlemen may be able to assist in your enterprise. Revd Dr Mackichan. Principal of the Free Church College (Dr Wilson's) at Bombay..... Revd E. S. Hume. of your own mission in Bombay. ... Revd W.E. Robbins. Methodist Episcopal Mission, Ahmedabad, Gujerat.... Revd James Shaw. Scotch Chaplain, Quetta, North India... Revd Dr A.G. Fraser. % Lieut Governor of Bengal Calcutta. India...

also James Kingsmill, Esq. 10, Westfield Park, Bristol, England.

Perhaps also you might write to the Revd D.O. Fox. American  
Methodist Mission, Poona, Bombay Presidency. It is quite possible  
that you have already communicated with most, if not all, of these gentlemen  
but I mention them in the hope of assisting you. There is also one  
friend who knew him very intimately, viz, Revd Dr J.E. Robinson, Editor of  
the Indian Witness, Calcutta..

Yours sincerely.

A handwritten signature in cursive script, appearing to read "J. E. Robinson". The signature is written in dark ink and is positioned below the typed text "Yours sincerely."

LIBRARY OF THE YALE UNIVERSITY DIVINITY SCHOOL

409 PROSPECT STREET · NEW HAVEN · CONNECTICUT

RAYMOND P. MORRIS, *Librarian*

'51 & '66.

August 4, 1936

Doctor Robert E. Speer  
The Board of Foreign Missions  
of the Presbyterian Church in the  
U.S.A.  
156 Fifth Avenue  
New York City, N.Y.

My dear Doctor Speer:

I regret that we do not have the files of  
the Bombay Guardian for the years requested.  
The Union List of Serials does not list the  
earlier numbers and I do not know of any  
American library which has this file complete.

I am sorry that we are not able to help  
you this time.

I am

Very truly yours,

Raymond P. Morris.

*K. D. Metcalf*

R. E. Speer

The New York Public Library

Astor, Lenox and Tilden Foundations

AUG 24 1936

S

Ans

REFERENCE DEPARTMENT  
OFFICE OF THE CHIEF  
FIFTH AVENUE & 42ND STREET

New York, August 21, 1936

Mr. Robert E. Speer  
The Board of Foreign Missions  
of the Presbyterian Church in the U.S.A.  
156 Fifth Avenue  
New York City

Dear Sir:

In reply to your letter of August 13th:

Our genealogy division reports that it has made a search for the ancestry in which you are interested but was unable to locate the desired information.

Very truly yours,

*K. D. Metcalf*

K. D. Metcalf,  
Chief of the Reference Department

ED

R. E. Speer

*Paul Moody*

AUG 21 1936

MIDDLEBURY COLLEGE  
MIDDLEBURY  
VERMONT

5

THE PRESIDENT

August 20, 1936  
(Dictated August 19)

Dr. Robert E. Speer  
156 Fifth Avenue  
New York City

My dear Doctor Speer:

On my return from the August Conference, I find your letter of the tenth concerning George Bowen.

I am asking Mr. Wiley, our Alumni Secretary, who has done the work on our general catalogues and knows more about the graduates of the College than anyone else, to let me have all he can find about Mr. Bowen. As soon as he gets this together I will send it on to you. Mr. Wiley is also on the Cemetery Committee here and he might be able to gain something from the local cemetery.

You can imagine that after an absence of two weeks I, personally, am up to the neck here, but we will be delighted to cooperate in any way possible.

Cordially yours,

*Paul*

M/p

Edinburgh 44 Heriot Row <sup>5</sup>

12 June 1903

JUN 23 1903

My dear Sir, I shall without delay  
look through my papers and see  
what letters of my much-esteemed  
friend George Bowen are still in my  
possession.

I hardly expect, however, that I shall  
be able to furnish much that will  
be of value. Short notes of W.  
Bowen come in one way from time  
to time; but I do not remember  
seeing letters of any length or likely  
to be of value in a biography.

If you do not hear from me  
do not suppose I have forgotten your  
request



The other time I may mention one point  
- though not of very much importance -  
about the Bombay Guardian newspaper.

I have seen it stated that the paper  
was originally started by Mr. Bower.

It is more correct to say that it was  
begun by a small company of friends  
in the city of Bombay, of whom Mr.  
Bower was one. They were 5 in number.

Ever long, all had left Bombay except  
Mr. Bower and myself; and we two  
carried on the paper for a short time.

Then, by & by, I had to live in  
Poma; and here after Mr. Bower  
became sole editor.

Believe me, my dear Sir,  
Very faithfully yours  
Harvey Mitchell

The Rev D. Robert E. Speers

MANAGED BY:  
E. M. MOFFATT  
G. ROSS THOMAS

R. E. Speer

DEC 28 1936

THE INTER-MISSION BUSINESS OFFICE

INDIA CHRISTIAN MISSIONS IN CO-OPERATION  
82, ESPLANADE ROAD  
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FORT. BOMBAY.

TELEGRAPHIC ADDRESS: "MECOSA"  
TELEPHONES: OFFICE 26681  
ROBINSON MEMORIAL 41529  
ABBOTT HOUSE 41060

December 5, 1936.

Ans. ~~\_\_\_\_\_~~

Dr. R. E. Speer,  
Board of Foreign Missions of the  
Presbyterian Church in the U.S.A.  
156 Fifth Avenue,  
New York City, N.Y.

Dear Dr. Speer:

Mr. Donohugh sent a letter to me requesting help in finding out about the "Bombay Guardian" for 1851 and 1856. I could not secure any information in Bombay about these numbers or about the exact time that the Bombay Guardian was discontinued. Dr. J. F. Edwards, Editor of the "Dnyanodaya" would probably know something about the Bombay Guardian in recent years. He however is in England at the present. The Bombay Guardian was being published when I came to India 25 years ago and was discontinued probably about 15 years ago. I wrote to the Guardian in Madras for further information and have just received a letter from them stating that they are corresponding with you. I am therefore sending their letter on to you.

I have been through the files of our South India Conference to which Mr. Bowen belonged. There are reports by him on his work as a member of the Conference but no reference to his work on the Bombay Guardian. Our oldest missionary in India is Rev. W. H. Stephens who is retired in Poona. He was personally associated with Mr. Bowen for some years here in Bombay. He did not remember anything in particular about Mr. Bowen's work in the Bombay Guardian and is under the impression that after he became a member of the Methodist Church he gave up that work. I am however not certain of this.


In reference to the date that Mr. Bowen became a member of the Methodist Church I have found that he was admitted to the North India Conference, which was our only Conference in those days, at a meeting of the Conference held in January 1874. As an ordained minister of the Presbyterian Church he was recognized as "an ordained elder of the Methodist Church on condition that he took on him the ordination vows of our ministers" and was admitted to the membership of the Conference. William Taylor was admitted to the Conference that same year and the Bombay and Bengal mission was opened which took in some ten missionaries belonging to the North India Conference. In 1876 the South India Conference was organized embracing the self-supporting work of the Methodist Episcopal Church. This South India Conference at one time extended from Tuticorin to Quetta and was the only Conference outside of the North India Conference. The North India Conference received support from the Board and was recognized as its Mission work while the South India Conference which grew out of the preaching of William Taylor, was supposed to be a self-supporting work. We now have seven full conferences and parts of two others which cover the territory of the old South India Conference.

As you know George Bowen died in 1888. I am enclosing a copy of the

memoirs presented for him at Conference time. There is not very much in the Conference minutes about the work of George Bowen but if there are any particular facts which you do not have, I shall be glad to go through them and see what I can find for you. I do not have duplicate copies of these early numbers.

If I can be of any further service to you, please let me know.

Yours sincerely,

A handwritten signature in cursive script, appearing to read "E. Moffatt". The signature is written in dark ink and is positioned to the right of the typed name "EMM:LG.". The letters are connected and fluid, with a long horizontal stroke at the end.

EMM:LG.

SOUTH INDIA CONFERENCE

(1. 8.) Memoirs.

*South India Conference  
January 1889 -*

GEORGE BOWEN.

To compress within the limits of an ordinary conference memoir anything like a satisfactory epitome of the life-history of such a man as George Bowen, would be a formidable task, and is not attempted. Indulgence is claimed for what, under the circumstances, could only be at best a very fragmentary setting forth of the more important features of the career and character of a truly great and good man.

GEORGE BOWEN was born in Middlebury, Vermont, U.S.A., April 30, 1816. His parents were of Welsh descent, and at the time of his birth, and during his young manhood, were connected with the Protestant Episcopal Church. Two sisters--one older, the other younger, than himself and an only younger brother survive him. Very early he developed a taste for literature and to the disappointment of his father, a pronounced dislike for commercial life.

Up to his twenty-eighth year the subject of our memoir was an avowed dis-believer in Christianity. Driven out of Atheism he took refuge in Deism strongly maintaining the impossibility of the Creator revealing himself to mankind. By a remarkable chain of providential interpositions, he was at length led to make a patient, protracted examination of Christian evidences, which resulted in his being fully persuaded that the Gospels were a faithful record of events that had really taken place in accordance with predictions made to the Jews centuries before. The Bible, then, was a Revelation from God! At once he abandoned himself to the study of the New Testament. Day by day, the light increased. Soon he clearly apprehended the divinity of Christ and the propitiatory character of his death. Early in April, 1844, he yielded himself unreservedly to Christ, passing out of death into life and becoming a transformed happy child of God through faith in Jesus Christ.

Almost from the hour of his conversion, Bro. Bowen felt the divine call to the work of the ministry. Within three or four weeks he had fully formed the purpose of becoming a foreign missionary, which at that time, and in America especially, meant far more than it does now. Judicious friends advised him to take a theological course before going abroad. He did so, taking advantages of all opportunities of work while a student at Union Seminary, spending his vacations in colportage work in needy country districts, and proving himself a spiritual leader among his fellow-students.

Having been duly accepted and appointed by the American Board of Commissioners for Foreign Missions, Bro. Bowen sailed for India in July 1847 and reached India, January 19th, 1848. He at once entered upon the study of the vernacular with his usual diligence, and made rapid progress. From the very first his mind was busily occupied with the various problems connected with and arising from the prosecution of missionary work in a heathen land. His earnest desire was that the Gulf between the natives and the Missionaries might, in some way, be bridged. Believing that a practical and effective way of accomplishing this would be to live among the natives in the

simplest possible style, in order to convince them of the unworldliness of motives and disinterestedness of aim by which Missionaries are actuated, he resigned his missionary salary and took up his abode in the heart of the native community, supporting himself by teaching in a private family.

In 1851 commenced Br. Bowen's long connection with the Bombay Guardian which ended only with his death. In 1871, he identified himself with the work inaugurated by Rev. William, now Bishop, Taylor, subsequently becoming a member of the South India Conference, of whose Annual Sessions he was three times honored with the presidency, and holding the responsible office of Presiding Elder for a number of years. His last official work was to preside at the session of the Conference held in Poona, which adjourned January 31st, 1888, on which date he returned to Bombay. A severe attack of pneumonia utterly prostrated his feeble frame and on Sunday morning, Feb. 5th,

His ransomed spirit soared,  
On wings of faith and love,  
To meet the Saviour adored,  
And reign with Him above.

As a Christian believer, Bro. Bowen was pre-eminently wholehearted, consecrated and self-sacrificing. From the hour when he first received Christ Jesus the Lord as his personal saviour, he fully resolved to know nothing among men but Christ and him crucified. He lived above the vanities of time, in perfect disregard of the honour that cometh from man, finding his highest joy in doing and submitting to the will of God. His spiritual attainments were above the ordinary level. His life was hid with Christ in God in a deeper and more divine sense than is the case with even the best of average Christians--so dead to the world, so habitually self-denying, so unconsciously humble, so absolutely wedded to the work he loved more than aught else, that of preaching the Gospel of the grace of God.

[As a missionary, his career was altogether unique. While all admired the spirit that animated him in adopting the style of living which he clung to, and had the profoundest confidence in the purity and sincerity of his motives, few regarded his course as wise. The apparent lack of success that followed his labours among the natives strengthened the conviction of many, that his example in this particular respect was not one that commended itself to missionaries in general for widespread imitation. Bro. Bowen was not discouraged by failure to realize his expectations of large fruit of his labours. For well high two score years he tells us, he found a hiding-place in the 49th chapter of Isaiah, the verse of which reads: "But I said, I have labored in vain, I have spent my strength for nought and in vain; yet surely my judgment is with the Lord, and my work (Margin: reward) with my God." But, while the actual conversions that directly resulted from his labours were not at all commensurate with his own anticipations--nor on the scale that would be supposed to attend the efforts of one so devoted, unselfish and able--it would be a great mistake to suppose that even in this respect his missionary career had been without direct fruit. There can be no doubt that natives not a few were led to Christ through his personal agency, and many Euro-

peans and Eurasians were awakened and converted under his preaching. But it was as a pastor and teacher, a shepherd, a feeder of the Lord's flock, that Bro. Bowen excelled and that the Lord specially used him. He himself says: "My passion is for winning souls, but it does not please the Lord to use me in that way." The Lord did use him "for the perfecting of the saints, unto the work of ministering, unto the building up of the body of Christ," not only locally through his oral teaching, but throughout the whole land, and also in other lands, by means of his additional writings and published work of meditation and interpretations.

Though making no pretensions to eloquence or oratory, Bro. Bowen was a forcible preacher of righteousness, manifesting the truth to men's consciousness with great incisiveness and fidelity, as in the very sight of God, and bringing things new and old out of the treasury of truth with the wisdom of a master in Israel. His acquaintance with the law of the Lord was remarkably intimate and thorough, and he made it abundantly evident that his familiarity with the deep things of God was acquired by constant prayerful meditation and the help of the Holy Spirit, combined with careful, systematic, and to some extent, critical study of the sacred text in the original.

Bro. Bowen was a model pastor. His pastoral work both among Europeans and Natives was truly of the Apostolic order. Coveting no man's gold or silver he sought the people from house to house, keeping back nothing profitable unto them, reproofing, rebuking, exhorting with all long-suffering and doctrine, in meekness instructing the weak and unruly. He loved God's children with a pure hearty fervently. His spirit was nobly catholic, while at the same time he manifested a rigidly intolerant attitude towards flagrant errorists of every school. All recognized in him one valiant for the truth as it is in Jesus, and an earnest defender of the faith once delivered to the saints.

By the non-Christian community he was recognized as a truly good man though of course, unable to understand his purpose or appreciate his aim. Many expressed their sorrow at his death. Native Christians rightly regarded him as their best and most disinterested friend. Ardently did he desire their spiritual welfare, fervent were his prayers in their behalf. His heart's desire and constant prayer to God for the native church was, that it might be holy and without blame before the Lord in love.]

By our revered brother's translation, earth is impoverished, our mission field bereft of its saintliest character, our brotherhood burdened with deep sorrow; but heaven is enriched, the host of the redeemed rejoice in the accession of so Christ-like a spirit, and angels who do service for the sake of them that shall inherit Salvation are glad with exceeding joy. Being dead, he yet speaketh to us. His consecrated, unselfish, useful life bids us be steadfast, unmovable, always abounding in the work of the Lord, for as much as we know that our labour, however unfruitful it may appear to men, is not vain in the Lord.

# THE GUARDIAN

*A Christian Weekly of Public Affairs*

EDITOR: A. N. SUDARISANAM  
MANAGER: A. A. PAUL

WOOD'S ROAD,  
MOUNT ROAD P.O.

Madras ..... 70th November ..... 1936

E. M. Moffatt Esq.,  
The Inter-Mission Business Office,  
82, Esplanade Road,  
Fort, Bombay.

Dear Sir,

I have received your letter of the 24th instant enquiring about the late Dr. George Bowen. I have received also a letter from Dr. R.E. Speer himself. There is no information in this Office about the early history of the Guardian and none of the old files. They are probably available in the Guardian Trust Office in London. You may kindly address to Miss G. Mabel Elliot, Secretary, London Committee, Guardian Mission Trust, Friends House, Euston Road, London, N.W.1. I am writing to this effect to Dr. Speer.

Yours truly,

*A. N. Sudarisanam*

---

*A. J. McLaughlin*

METHODIST EPISCOPAL CHURCH  
SOUTH INDIA CONFERENCE

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WILLARD J. McLAUGHLIN,  
MISSIONARY.

BELGAUM,  
INDIA.

15 October, 1936

The Rev. R. E. Speer, D.D., LL.D.  
Am. Presbyterian Board of Foreign Missions,  
151 Fifth Ave.,  
New York.

Dear Dr. Speer:

In the Indian Witness I learn that you are writing the biography of Rev. George Bowen of Bombay. In our Conference trunk I find his hand-written Journal from May 14, 1848 to Jan. 6, 1867, also Scripture comments and meditations from Oct. 1, 1846 to March 17, 1862.

If these will supplement anything which you may have before you, I shall be glad to loan them to you for your purpose.

Sincerely yours,

*A. J. McLaughlin*



UNION MISSIONARY TRAINING INSTITUTE  
131-133 WAVERLY AVENUE, NEAR MYRTLE  
BROOKLYN, N. Y.

MRS. L. D. OSBORN, PRINCIPAL  
MISS HESTER ALWAY, VICE-PRINCIPAL

~~Thurs~~  
May 24 1906

My dear Mr. Spur

I trust you will find some reminiscences of Rev George Bowen which you asked me at the Eastern Reception to send you. You may have already received this information elsewhere. I am simply giving it to you as I heard it in Bombay. I have failed to find that letter of which I spoke to you much to my regret. I sincerely hope you will be able to render the church the valuable service of writing his life. Certainly he was the most saintly person I have ever known.

He published reminiscences of his life for a long time in the

Bombay Guardian and if you  
know where I could obtain them  
and would let me know I would  
be greatly obliged.

I remember with gratitude and  
appreciation the gracious words  
you spoke concerning our Institute  
at the Reception.

Yours very sincerely,

L. B. Osborn

W. C. C. C.

MRS. L. D. OSBORN, PRINCIPAL  
MISS HESTER ALWAY, VICE-PRINCIPAL

### Reminiscence of Long Bowen.

Mr. Bowen went to India as a missionary of American Board. Becoming conversant with some peculiarities of the style in which missionaries lived, including himself, was a barrier to receiving a notice in their exceedingly simple mode of life, he asked the Board if he could remain one of their missionaries and relinquish his salary. They replied in the negative and his resignation followed. After that he became a self supported missionary.\*

In 1850 or <sup>year</sup> he had been living on 20 rupees a month. His income received from his Editorship of the Romney Guardian. A gentleman was admitted to his greatly reduced fees. He would not

\* This statement of his relations with the Board I heard in Bombay when it was commonly believed. But it would need to be corroborated by his witnesses. - L. D. O.

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MRS. L. D. OSBORN, PRINCIPAL  
MISS HESTER ALWAY, VICE-PRINCIPAL

he properly cared for in his advanced  
years, deposited a certain amount  
in the bank & she paid him on a  
certain day after quite a number  
of years. On the date named a  
messenger was sent from the bank  
to give Mr. Bowen the money. He, knowing  
nothing of this kind act of his friends,  
affirmed there must be some mistake,  
that he had no bank account.

Facts were given and he accepted the  
gift. Shortly after at a meeting of  
the Bible and Tract Society, when the  
Directors of whom he was one, were dis-  
cussing how to meet a deficit he  
said, "Brethren, I have very un-  
expectedly received some money  
and you will greatly assist me if you  
will take it off my hands." The  
Directors were men of wealth and  
utterly refused to accept it.

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Mrs. L. D. OSBORN, PRINCIPAL  
Miss HESTER ALWAY, VICE-PRINCIPAL

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Later he learned the large Dhurum-tollah<sup>St.</sup> Church that Rev. J. M. Hoburn (now Bishop) had succeeded in erecting in Calcutta had not been fully paid for, and sent the money there.

[Once while he was at Conference Friends wished to add to his comfort - 'In all his friends had noticed' he would not make provision for his own comfort - put a new mattress on his bed.

Some weeks after it was learned he had taken it to a poor, sick widow.

He possessed great musical talent and it was thought he would greatly enjoy an organ, so one was presented to him. But soon it was ascertained he had donated it to a chapel where one was needed.

The only gift I know of his keeping was a typewriter - as later in life he had found it difficult to do all the writing required in his position as editor.

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MRS. L. D. OSBORN, PRINCIPAL  
Miss HESTER ALWAY, VICE-PRINCIPAL

While I was in Bombay on 7-8 and 79  
Mr. Bowen breakfasted every Thursday  
morning in the home where I was  
staying, that of Col. G. W. Oldham. He  
always conducted family prayers on  
these occasions and his comments on  
the Scripture portions read were worthy  
of being put in print.

His lack of littleness in his own  
conduct was a parent in all things  
doing, for instance, he would never  
select an easy chair for himself on  
entertaining a visitor.

He always had an immense amount of  
an extensive, yet that work with  
the pen was <sup>not</sup> as effective as with  
the voice, yet it was by his writing  
God used him more.

When Mr. Osborn and I were married,  
Nov. 22, 1879 he performed the ceremony  
and presented me with a little child

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BROOKLYN, N. Y.

MRS. L. D. OSBORN, PRINCIPAL  
MISS HESTER ALWAY, VICE-PRINCIPAL

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that had a value beyond all other gifts. On it was a serene leaf of ~~rest~~ <sup>rest</sup> and within the words, "Dead in trespasses and sin"; followed by a fresh leaf with the words "quickened together with Him" and lastly; "Walk worthy the vocation wherewith you are called."

His was a life of varied usefulness. One town he might be found in the hut of the poorest native, or he might be called by the Government House called by the Governor to consult with him regarding methods of dealing with natives.

By the natives it was said of him, "There is a man that is like Jesus Christ." ] He was known as "The White-Saint."

Wm. B. Weston

W. F. OLDHAM  
RETIRED BISHOP  
METHODIST EPISCOPAL CHURCH

*Bishop Oldham*  
R. E. Speer

521 BURCHETT STREET  
PHONE DOUGLAS 2642-R  
GLENDALE, CALIFORNIA

JAN 8 - 1937

*Jan. 4, 1937.*

~~Ans.~~  
My dear Brother Speer:

The coming of a letter from you is always a notable event to the Oldhams. I write to express my gratification of your letter dated Dec. 21<sup>st</sup>.

[Regarding George Bowen — The first time I met him was under rather



remarkable circumstances.  
I was a young surveyor in  
the service of the British  
Government. He was lo-  
cated in Bombay in  
a humble tenement in  
one of the bazaars where  
who-so-ever-would could  
approach and converse  
with him. But to return  
to my first meeting him.  
'Twas on this wise -

I was on my way  
to Bombay from a town  
in the Western ghats,  
waiting for a train to Bombay.

Presently a train rolls in, with one of its carriages filled with English and Eurasian young people. I learned they were going home from a camp meeting held up in the hills. When the train rolled out the young people began to sing; but after a few minutes the voices became lower and finally ceased entirely. I had recently

been converted and was  
very much alive to re-  
ligious phenomena of  
any kind. The stopping  
of the singing was accom-  
panied by a subdued  
thrill of feeling and I  
turned to my nearest  
neighbor to enquire  
"What ails the company?"  
The man silently pointed  
to the middle of the car-  
riage where George  
Brewer was seated with his  
eyes closed and a rapt  
look on his face. "That's

3.

George Bowen and  
he is praying.]

I was glad to  
have a word from  
you regarding Doctor  
Brown. I trust that  
this letter will find  
you in good trim  
for your proposed  
labors in connection  
with the Presbyterian  
Board's Jubilee.

With kindest regards,

Yours sincerely,

W. F. Oldham

per D. Anderson

W. F. OLDHAM  
RETIRED BISHOP  
METHODIST EPISCOPAL CHURCH

521 BURCHETT STREET  
PHONE DOUGLAS 2642-R  
GLENDALE, CALIFORNIA

Dec. 10, '36

~~My dear Mr. Speer:~~

DEC 15 1936

~~R. E. Speer~~  
I write to thank -

you for your letter of  
November 18. Many let-  
ters come to me but  
one from Robert E. Speer  
is an event.

You talk of George  
Bowen whom I knew in  
Bombay. [I recall this  
saying of his - We were

talking of an Anglo-  
Indian missionary who  
was complaining of  
his scant salary. Bowen,  
who knew the man and  
the situation, justly said  
"A man can always dou-  
ble his income by halv-  
ing his desires." ]

If your book on  
Bowen is in print, I  
would thank you to let  
me know by whom it  
is published.

Very sincerely,  
W. L. G. M.

The late Rev. George Bowen,

---

I never lived in Bombay for any length of time, but used to visit it twice a year for the Church Missionary Conference when I had the pleasure of meeting him there. The Missionaries of Bombay had arranged to meet and welcome him for Breakfast at their houses, and Tuesday morning it was the turn of the C. M. S. Secretary to respect him for Breakfast. He was always asked to conduct the Family prayers. He used to read a portion of Scriptures - making a few passing comments and



teaching ~~in~~ prayers. His  
prayers were earnest and  
solemn - addressed to the  
Great Heaver and Answerer  
of prayers as if he was  
accustomed to approach  
Him at all times. At Break-  
fast table he spoke but  
little but whenever he  
spoke it was evident that  
he spoke of such matters  
which were precious to his  
soul, and edifying to his  
hearers.

His dress was of the simplest  
and cheapest kind -  
Friends would send him new  
clothes by post - but  
whenever it was showy and  
costly, he wd. pass it on  
to others who were in need

Keeping for his own use  
whatever was simple and  
cheap. During the day he  
was busy in editing the  
Bombay Guardians -  
free of charge - accepting  
only 2 copies - the pro-  
ceeds of which he used  
to spend for his simple  
midday meal which  
consisted of a small  
lent an ordinary loaf  
and a plantain.

In appearance he was  
thin, and somewhat sad-  
but he had only to open  
his mouth to convince  
his hearers that his heart  
was full of peace, and  
temper full of cheerfulness.  
Whenever he was tried

and wearied out by reading  
and writing his only  
recreation was to spend  
a few minutes at a  
Baby Organ playing and  
singing with great delight.  
Once a missionary asked  
him to mention in his well-  
-circulated paper that he  
needed a large Organ for  
his newly built Church.  
His reply was remarkable.  
"What do you want a large  
and expensive organ for  
when one small like mine  
would be sufficient to fill  
the Church with its sweet  
tone?" W. Proven preached  
daily in the evenings. He

(2)

was listened to with attention and respect. The passers by saluted him - and once the writer of these few lines witnessed that the Governor of Bombay - passing by the road had his carriage stopped with uplified hat to salute the man of God.

I met a Parsi Victoria Driver who was converted & baptised by W. Bowen - The man was exposed to persecution by his people which had a depressing effect on his mind. But as we passed along he pointed out the various corners of the road where W. Bowen used to take his

stand and preach the  
Gospel to attentive hearers.  
With tears in his eyes he  
recalled the happy scene  
when the man of God  
spoke so lovingly of  
the great mercy shown  
by God in the Salvation  
prepared by the Lord  
Jesus Christ. "Alas!"  
said he, "I am not the  
same man that I was when  
Mr Bowen was alive,  
His words were full of  
comfort. He would turn  
my sorrow into joy, and  
if he were here on earth  
he would have been a strong  
and a rejoicing Christian.  
I told him that our Redeemer  
ever liveth — and He is

the same yesterday - today and  
for ever - and can sympathize  
and cheer & help us as  
no man can ever do.

The natives of Bombay - of  
all castes & creeds held  
Mr Bowen in great respect  
and admiration - calling him  
a great Sahadu - or  
a Saint.

Once he was seriously ill  
when friends took him to their  
Home on Malabar Hill to  
nurse, and look after him -  
as if he were a member  
of their family - Three or  
four eminent medical  
men visited him daily  
morning and evening  
They did their best out of  
love for him - and for the  
Master whom he loved and

seemed so well. At last  
they thought that a visit  
to his Native Country <sup>America</sup> would  
be beneficial. As soon  
as this recommendation  
reached the ears of a  
wealthy Parsi gentleman  
then he sent him a Cheque  
of 3000 Rs begging of him  
to take a voyage - first  
Class - to America and  
back. But he told his  
medical friends that India  
was his Home and Country  
and that he would live  
and die for its inhabitants.  
When he left his bed he  
wrote & thanked the Parsi  
friend for his generosity  
offering to return his money.

(3)

The gentleman begged of him not to return the money but to keep it with him for any future use. The money remained for years in some Bank increasing with compound interest. Some years afterwards he was asked by the Calcutta Methodist Mission that they were in debt to the amount of about ten thousand Rupees — and they would thank him if he brought their need before the Christian public through the Bombay Guardian. Dr. Bowen remembered the money that was in the Bank amounting with interest to the sum needed by the



Brethren - He once  
more wrote to the generous  
Donor whether he would  
like to have it back -  
and when told that he  
was welcome to use it  
in any way he liked -  
W. Bowen sent the whole  
amount to Calcutta -  
relieving the anxiety  
of the Brethren with  
one stroke of his pen.

W. Bowen took much  
interest in the prosperity  
of the Tract and Book  
Society acting as its  
Honorary Secretary for  
years. His room was  
a small corner of the  
Depot - and his only  
bed had its hard and  
uncomfortable

bench! He had selected  
and employed an elderly  
Christian Clerk, who helped  
him in the work - His pay  
was one Hundred Rupees.  
He acted as Treasurer also  
and once having three or  
four thousand Rupees in  
his hand - the Clerk in  
a moment of temptation  
used the money in trading  
in leather sending it to  
England fully intending  
to refund the same as  
soon as the ship laden  
with the leather reached  
England. To his great  
sorrow and disappoint-  
-ment the ship and the  
cargo went down to the  
bottom of the Sea. The man  
pleaded guilty - and tried

various fruitless efforts  
to refund the lost amount  
but was pardoned by  
the the Committee of the  
Tract Society. They  
proposed that another  
responsible clerk should  
be employed. But W.  
Bowen proposed that as  
he had some time to spare  
he would himself act in  
that capacity and save  
the Society of its funds.  
For years he quietly and  
patiently worked which  
kept him busy in addition  
to his other duties which were  
neither few nor easy.  
After making up the loss  
by his unpaid services  
he retired - when it was  
known that he had thus paid  
up for the fault of the <sup>retired</sup> clerk.  
Ruthy's Nov 3<sup>rd</sup> 1851  
C. M. S.

PAPER I George Bowen S. C. J. Wolfram,

It was in the year 1870 that I first made the acquaintance of George Bowen, of Bamboay. My wife and I began then to attend an evening meeting for study of the Word and prayer, at the house of the Rev. J. S. Robertson - Secretary of the Church Missionary Society. This weekly meeting was, at that time, almost the only centre of social religious intercourse in Bamboay. On the second or third occasion, as we were driving to the Mission house through the Cocoa nut groves in Giorquene in the moonlight, we passed two figures on the railway bridge walking quickly as if late. I remarked to my wife, that I thought they were going to the meeting - Should we not offer them a seat in the Carriage? She looked at the spare figure of Mr. Bowen, clad in white trousers and well worn black alpaca Coat - and hesitated. However we picked up the Strangers - and found we had entertained an Angel, whose

2

friendship <sup>afterwards</sup> we prized among our greatest privileges. I have always thought of George Bowen, as a man who had got 100 miles start in the Christian race, and no one seemed able to catch him up.

He was then living at the Depot of the Religious Tract and Book Society; of which he was the unpaid Agent. He lived in a small apartment adjoining the book shop - without any comforts. His room was open to the road - hot & dusty.

Many a passing beggar stopped to ask for alms - which ~~he received~~ <sup>were bestowed</sup> if any pice were available. He preached two or three times a week in Marathi from his door-step. In the Sale room he received his visitors high & low of every name & nation. He was brother to every man - and especially welcomed all who were members of the household of faith. His ordinary fare consisted of bread and plantains - but he frequently breakfasted or had his evening meal with friends, at whose houses he

was always a welcome guest. I remember his telling me, how he had been troubled with small ants getting into the bread placed on his shelf. Those who have lived in India know how difficult it is to expel these intruders from a loaf of bread. Mr. Bowen prayed about it, and was presented with a tin box which delivered him from his enemies.

When the revival under William Taylor resulted in the formation of a Methodist Episcopal Church in Bombay, Mr. Bowen gave up the work he had so long carried on for the Tract Society, and helped as a minister to build up the Methodist Episcopal Church - which started on the lines of a self-supporting Church and Mission. Mr. Bowen had long maintained, that if the Indian Church was ever to become self-supporting, it must have set before it the example of a Church, with a spirit of self-sacrifice, whose pastors would be content to live

an salaries, such as Indian Christians could afford as members to give. I have heard it said, that he never spent more than Rs 20 a month on himself. When he removed to live in a room in Moos Buildings - front Road, he continued the same simple mode of life. He came to breakfast with us once a week. If he arrived a little before the time when we assembled, he would open the piano and improvise sweet harmonies, or recall the music of his early days. Although his life was that of an ascetic, he made no profession of asceticism. He protested against any such idea. There was a story current that one of the Cowley fathers visited him, and inquired as to his rules of diet. He replied that he ate what was set before him, asking no questions.

On one occasion when he was absent from Bombay. a friend got the key of his room from the neighbours with whom it was left. We had his room

thoroughly cleaned, and his scanty wardrobe renewed. The next time we met at breakfast, Mr. Bowen who had a real vein of humour, and suspected our complicity, complained, that during his absence thieves had broken into his house.

The heading of one of his Articles in the Bombay Guardian, in the hottest week of the year, was "Mungoes". It began somewhat in this way. "Circumstances being favourable (meaning if he got one) we eat one Mungoe every hot season". Then followed one of those deeply spiritual articles which like the four streams that went out from the Garden of Eden. issued week after week from his pen to refresh weary souls throughout India and in the regions beyond

The late Dr. Hanna of Edinburgh, who wrote the short account of George Bowen, which prefaces the Edition of Daily Meditations published by Douglas Edinburgh, told me, that when staying in Liverpool, at the house of a former Bombay merchant, his host, in bidding him goodnight, put



into his hand a copy of the American Edition of the Meditations; and asked him to let him know his opinion of the book.

D<sup>r</sup> Hanna sat up late, reading page after page, and next morning he said to his host. "I want to know something of the life of the author - because the book is written from a higher-stand-point in Christian experience, than almost any book I have ever read." This led him D<sup>r</sup> Hanna to make further enquiries which he has as to George Bowen's life, and to give the result in the preface. Mr. Bowen was no great preacher, but his life was a sermon after the pattern of the Sermon on the Mount - and it was consistent to the end - which was peace. I left India in 1881 - but returned for a few weeks in Dec<sup>r</sup> 1887. He was crippled then with a broken thigh bone - but the same humble, loving, saintly man.

I thank God on every remembrance of him because of his likeness to his Master

G. W. O. Colman  
Lt. Col. R. E. (retired)

UNION MISSIONARY TRAINING INSTITUTE  
131-133 WAVERLY AVENUE, NEAR MYRTLE  
BROOKLYN, N. Y.

MRS. L. D. OSBORN, PRINCIPAL  
MISS HESTER ALWAY, VICE-PRINCIPAL

RECEIVED

NOV 19 1903  
MISS HESTER ALWAY  
Nov 16 1903

by Dear Mr. Spear. I recall seeing  
somewhere in print that you were  
to write a life of Rev. George  
Bowen Bouby & requested that  
persons having items of interest  
regarding him should communi-  
cate with you. Mr. Osborn and  
myself knew him in Bouby in-  
timate - he married us there -  
and if it is not too late  
I will gladly send you some  
items which may be of interest  
to you.  
Yours Sincerely  
L. D. Osborn

Present address


Sanitarium

64th St. Kings  
N. Y.

3 Kensington Park Road  
London W

8<sup>th</sup> Jan<sup>y</sup> 1903

Dear Sir,



A paragraph in this week's London Christian answers -  
- Cuing your intention to bring  
out a life of the late George  
Bower of Bombay - interests  
me deeply. This an answer  
to many prayers since his  
death. I was intimately ac-  
-quainted with Mr. Bower  
in Bombay from 1871 - 81  
when I retired from the Service  
of Govt and I saw him  
again in Dec<sup>r</sup> 1887 & Jan<sup>y</sup> 1888  
shortly before his death,

when I visited Bombay on  
a mission with the Rev. George  
Jubb. After coming home  
in 1861 I was instrumental  
in getting Douglas of Edinburgh  
who had published Bowser's  
"Daily Meditations" to bring out  
"Love Revealed" and "The Aims  
of Christ". The last time I saw  
Mr. Bowser he expressed the  
wish that his Autobiography  
which appeared in the Bombay  
Guardian about 1879 - 81  
should appear in the same  
form as the other books pub-  
lished by Douglas - He showed  
me the complete work extracted  
from the Bombay Guardian  
and said he would send it

James Morris Esq.  
of Wm Watson & Co  
7 Waterloo Place. Pall Mall  
London S.W.

Rev'd J. Murray Mitchell  
U. F. Church Offices  
The Mound Edinburgh.

Mr. M. H. Mody  
Reay House Apollo Bunder  
Bombay.

My son H. W. Oldham who is  
at Westminster College, Cam-  
bridge has met you - and  
I dare say you know by name  
my eldest son J. H. Oldham  
who was for 3 years at Lahore  
working among the Students.  
Praying that God may greatly  
bless you in this work - Love  
Yours in Christ W. Oldham

Address 3 Kensington Park Road  
London W

~~22 July 1903~~

130

Dear Sir,

In reply to your letter of the 29<sup>th</sup> May I send you a few notes on George Bowen. I regret that I cannot conveniently get at any notes which might refresh my memory; and my memory is not so good as it was when I left India. [My love for George Bowen however has not diminished and he seems to me as living today, as when I knew him in Bombay.]

I am staying at present in York-  
shire for a few weeks, and expect  
my two sons whom you know to join  
me here shortly. The younger Harry  
is now at Keswick Cawentham, re-  
presenting the S.V.M.U., and goes on  
to the Student Centre at Matlock.  
He has finished his theological course

at Westminster College - Cambridge  
coming out first of his year in  
every subject. After a year's study  
in Germany he hopes to join the Eng.  
Presb. Mission in China.

My eldest son J. H. Oldham is  
taking the Theological Course in the  
U. F. College Edinburgh - and will  
finish next March. He too has come  
out first in every subject in his year.  
He hopes to return to India as a med.  
if health permit.

I shall pray that in the work you  
have undertaken you may be so guided  
and enabled by the Spirit of God,  
that the written life of George Bowen  
may be even more fruitful and  
full of inspiration to others than  
his life on earth. He laid down  
his life for India's salvation - but  
he lived his life for the quickening  
of God's people all over the world.

He said that if he had possessed  
the meagre results which his missionary

life in India produced, so far as  
converts from heathenism could be  
numbered, he did not think he could  
have left home. But he was uncon-  
scious of the way God was using  
him to give life more abundantly  
to Christians throughout the world.  
He believed in the everlasting revival  
of the soul of the believer.

Yours in Christ

J. H. Oldham

That Bavaria's books were here, in hidden places at least, is indicated by a communication from a Scotch minister who wrote over the signature, "Patterson" in the Record of the United Free Church, now the Church of Scotland, in July 1925:

[Quote brackets]

The core of his passage in Love Research, which is a comment on John XV.5 is in the words: "He that is sincerely bent on bringing forth much fruit to Christ will meet with satisfaction in his conception above, namely that the favour of God is first. Am I doing that which has the approbation of the almighty Disposer of all? If I am then I am bringing forth the best possible fruit. It will appear in due season though it be a thousand years hence. The man insists on seeing his fruit, but God gives way to him and lets him know what he seeks; he sees his work prospering in his hands, but unhappily, it does not endure; there is in the end the bitterness of disappointment. Another asks but one thing - that he may please God the uttermost him who has called him to be His servant. He is willing to wait in patient abstinence until God shall give the increase; he knows that God is the author of all true fruit, and has the absolute control of all resources, and can accomplish by the grace of His hand the redemption of the world, and accordingly he puts his trust into the hand of God, and that, in the best of times, he will with best cheerfulness let us abide in Christ, long ourselves in Him, be patient in Him. 'Except the corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit.'"



different. The Father Himself is loving us, loving us with a fathomless love. He does not need to be reconciled toward us. It is we who need to be reconciled to Him. God was in Christ reconciling the world to Himself. His Son was slain before the foundation of the world; before ever there was a human soul here God in His anticipation of human need sought the souls that had not come as yet, and provided in His Son abysses of love and redemption for all the needs of His children yet unborn.

If we ask what evidence there is of such seeking love of God for us, the answer is the incarnation of the Son of God. We read in one of the chapters of Paul's Epistle to the Galatians, that when the fullness of time was come God sent forth His Son, born of a woman, made under the law, that He might redeem us who are under the law, that we might receive the adoption of sons; and because, Paul adds, ye are sons already, God has sent forth the Spirit into your hearts crying, Abba, Father, teaching us to say those words to the Father, Whose children we already are, and Whose love has gone out for us already, anticipating us, to win us back to our just life and anchorage in Him. Men used to think in the Middle Ages of the Quest of the Holy Grail. That was their great search, and knights kept their hearts pure and their bodies clean, that they might go out, and by some good chance of God set eyes at last on the chalice from which Christ drank at the last supper in the upper room. There is a greater quest than the Quest of the Holy Grail. It is the quest of the Holy Father for the hearts, and the wills, and the lives of His children; it is the quest of the Father, Who is Himself seeking for us, and Whom all the wrath of man, and all that man has done showing that he is not fit to be called a son of God, has not sufficed to deter or dissuade from the warmth and the constancy of His love.

We remember Jesus' words in that calm and solemn diatribe against hypocrisy in the twenty-third chapter of Matthew about the fathers of that generation to which he was speaking who had killed the holy men who had come to them and those who had prophesied of Christ, and we recall that when Stephen spoke before his stoning, the words that proved at last too much for the patience of his auditors were simply the words of Jesus. "Which of the prophets," he cried, "have not your fathers persecuted, and they slew

RECEIVED

JUN 19 1908

Mr. Speerley. June 15,  
1908

My dear Mr. Speer,

Your letter, directed to Mrs. A. M. Clarke, came to me after it had been to several other people, and I found that it was <sup>really</sup> intended for me, inasmuch as you mentioned my sister, Mrs. Greenwood, and my brother, Dr. Ballantine.

It gives me much pleasure to tell you some of my recollections of Mr. George Bowen.

These recollections date back to the days of my childhood, and very pleasant ones they are too.

Mr. Bowen was a peculiarly unique and picturesque figure on the streets of Bombay, the city

where he chose to remain, during all his long residence in India. He was a man of medium height, but as thin as a rail, and he went about in white duck trousers that were loose enough to hold three of him at once. On his back he wore a thread-bare alpaca coat; on his feet shuffling slippers and often heel-less stockings, while an old straw hat covered his long hair, that curled slightly at the ends. He had somewhat the appearance of an emaciated cowboy, but a cowboy that had a remarkably refined and gentle face. The children of the missionaries, of whom I was one, gave him the nick-name of Bombil Sahib; Bombil being the name of a small dried fish, much used by the lower classes. And we called him this because of his dried up look, but it was

only in Jun. <sup>2</sup> for we all loved him, he had so much humor himself and was so kindly. He seemed to understand us and took an interest in our pleasures.

I remember that at one time, in making some article of crochets work, I was following the instructions given in a pattern book, when Mr. Bowen came in, and taking up the book, translated the abbreviations denoting the different stitches, in such an amusing way, that we children were convulsed with laughter, and begged for a repetition on future occasions.

Mr. Bowen never allied himself to any missionary society, but preferred to remain independent and to carry on his work in the apostolic way. We often

wondered what he lived on,  
and where he got any money  
at all for his scanty expenses.  
As editor of the Bombay Guardian,  
however, he probably made enough  
to live on and to spend <sup>on his</sup> ~~in~~ chari-  
ties. He did not choose to live  
as the missionaries did, accord-  
ing to the style of Englishmen, but  
~~held~~ <sup>held</sup> socialistic ideas, that seemed  
strange ~~just~~ <sup>sixty</sup> years ago, though  
they have become common <sup>enough</sup> now,  
which led him to bring himself  
down to the level of the poorer  
classes, and to live among them.

India, however, with its compli-  
cated caste system, was a hard  
field in which to practise such ideas,  
and his influence was felt more  
among the Europeans, I think,  
than among the natives them-  
selves. By the English people  
in general, he was looked upon

only in Jun.<sup>2</sup> for we all loved him, he had so much humor himself and was so kindly. He seemed to understand us and took an interest in our pleasures.

I remember that at one time, in making some article of crocheted work, I was following the instructions given in a pattern book, when Mr. Bowen came in, and taking up the book, translated the abbreviations denoting the different stitches, in such an amusing way, that our children were convulsed with laughter, and begged for a repetition on future occasions.

Mr. Bowen never allied himself to any missionary society, but preferred to remain independent and to carry on his work in the apostolic way. We often

as a curious freak, scarcely worth notice; ~~but~~ though the 'godly' minded among them discerned his rare nature and esteemed him highly. He became widely known through his paper, the Bombay Guardian, and was universally respected by all classes. The simple-minded natives even looked upon him as a very pious Yogi, or Fakir, of the Sahib-lok.

But in spite of his living with the natives, he could not assimilate himself with them. The color of his skin and his European clothes were barriers that kept him apart, to say nothing of his refined tastes. An educated Brahman in speaking of him once, said, "Mr. Bowen would do more good if he lived on

a higher plane. The people now do not look up to him as much as they would if he lived better.

He was a man of keen sensibilities and genuine native refinement, and it must have been a great sacrifice for him to give up the comforts and luxuries of life, for the hardships he endured. Just how he lived no one seemed to know. At times he rented a room in some native or Eurasian house, but when he was connected with the Bible Society, the Society's building was all the home he had. He slept on one of the sales tables, and bought bread, milk and bananas for food, never doing any cooking for himself. His numerous friends among the missionaries, the English people and the Eurasians, however, often invited him to their homes for



a meal and tried to keep him supplied with little necessary comforts. The missionary ladies often resorted to some scheming method of getting hold of his clothing that needed repairs; but all these things seemed to distress him, either because he disliked to cause others any trouble, or because he actually held <sup>some</sup> ascetic idea that he was ~~too~~ <sup>so</sup> great a sinner to have any comforts.

He had a keen love for music and could play on the piano almost any piece he heard, from memory. He enjoyed improvising by the hour.

His strong will-power showed itself very often, but once in a special way: - He was occupying a small room in some native house, when he became very

dangerously ill. The doctor ordered him out of the country, but Mr. Bowen would not hear a word of leaving India, he had gone there to live and to die for the heathen. It was found that a ship was all ready to sail for America, and the doctor declared that Mr. Bowen should be put aboard the next day, as the only remaining remedy for saving his life. When the morning dawned and the doctor, with others came to remove Mr. Bowen, he was nowhere to be found. So determined was he not to be taken to the ship that he had escaped from his bed and gone, no one knew where; but the ship sailed without him and he recovered.

It was a common sight to see Mr. Bowen preaching on the streets of Bombay, to a company

of natives, sometimes alone and sometimes accompanied by others. But he never mastered the Marathi language well enough to be quite at home in it. His preaching was too labored to be easily comprehended. It was his life, which was full of kindly deeds, that was more effective than his words.]

I am very glad that you are writing a biography of this interesting man, and shall be eager to see it when it comes out. You ask if I can refer you to any one likely to know details of his life and character.

There was an Eurasian family in Bombay by the name of Miles, with whom he was very intimate. If any of them still remain in Bombay, I think you

might gain a good deal of in-  
formation through them. Mrs.  
Huntberger might know something  
of them and help you in the  
matter.

I don't know that I have  
given you anything that will  
help you, but it has been very  
pleasant for me to rub up my  
memory of Mr. Bowen.

Wishing you success in  
your work.

Yours very sincerely  
Anna Ballantine Park

Recd Mar 15/92  
March 15-92.

103 Highbury Crescent  
London 5<sup>th</sup> March 92.  
IV.

Dear Mr Rankie -

Your letter of 19<sup>th</sup>  
Jan came to hand some  
time ago and I immediately  
put it on in the fire to  
reach Mr Douglas, the  
publisher, through a mutual  
friend - Mr W. Atterbury's  
letter just arrived in time,  
about 10 days ago, to supply  
the information needed  
by Mr Douglas - It turns  
out that Mr Bowen's book  
has not had anything like  
the circulation I thought

Recd Mar 15/92  
March 15-92.

103 Highbury Crescent  
London N<sup>5</sup> - West 92.  
IV.

Dear Mr Rankine -

Your letter of 19<sup>th</sup> Jan  
came to hand some  
time ago and I immediately  
put it in the fire to  
reach Mr Douglas, the  
publisher, through a mutual  
friend - Mr W. Atterbury's  
letter just arrived in time,  
about 10 days ago, to supply  
the information needed  
by Mr Douglas - It turns  
out that Mr Bowen's book  
has not had anything like  
the circulation I thought

so there is not much outcome  
from them - From a letter  
which I have received from  
W. Dreyfus I think he has  
death most generously all  
through with W. Bowens &  
has now sent me £25  
(\$121.50) which I have sent  
me to W. Atterbury by this  
mail - W. Dreyfus con-  
templates a new edition of  
two of the books which are  
out of print & if he carries  
out his intention & I hope  
he will, he will send  
public remittances to the  
Sisters & Brothers -

I wrote to an old Indian  
friend of mine about the Sisters  
& he told me that in 1868  
he had given W. Bowens a

present of \$5000 - placed  
it in a bank for a term of  
years W. B. getting the interest.  
At the end of this term  
W. B. drew out the money  
and gave it all away to build  
a Wesleyan Mission Church  
in Calcutta - such was  
the man -

Yours very truly  
Robert Paton

W. H. W. Rankin