

LILAVATI SINGH



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LILAVATI SINGH



Lilavati Singh.

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A SKETCH

BY

FLORENCE L. NICHOLS

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A SKETCH

When Lilavati Singh's grandfather was baptized, his Hindu name was changed to what the missionaries in those days called a "Christian name." The family name became Raphael, and Lilavati Singh was baptized as Ethel Raphael. Missionary thought has changed in regard to this matter, and many Indian Christians have taken again their old family names. While Miss Singh's father still is called Stephen Raphael, she took her family's original name when she became of age.

Born in Gorakhpore, India, December 14, 1868, a third generation Christian, Lilavati Singh was an illustration of the best qualities of the Rajputs and Gurkaha in combination with Christian training. From her father she inherited a strong physical constitution and a love of independence and truth. In her school days the warlike spirit of her people often manifested itself, while in maturer years this same spirit, controlled and trained, carried her through many difficulties. Although her mother died when the little girl was but seven years old, that mother's love seemed to

surround her all her life. She traced her love of flowers to the jasmine in her mother's room; the Persian songs and poems of which her mother was so fond gave her an intense love for music and poetry.

SCHOOL LIFE AT LUCKNOW

When the young mother died the little girl was almost inconsolable. She went to a mission school in the village as a day scholar; seeing, however, that she needed more careful guidance, her father sent her to Lucknow, to Miss Isabella Thoburn's boarding school. How often Miss Singh used to tell the shy country girls who were spending their first awkward months at Lucknow of her early experience,—a little country girl, coming through the forests in a bullock cart, appearing in a city school in expensive but inappropriate clothes.

From the time when, at ten years of age, she came to school, the influence of Miss Thoburn was the dominant human power of her life. She had hard struggles during those school days, trying to control her willfulness, for as her sick mother's favorite child she had had little discipline at home. Bright and ambitious, she enjoyed her studies, getting much real knowledge in spite of poor teachers. In later years she often said that she was self taught, and that is largely true, for, with the exception of Miss Thoburn and some others,

she had few teachers in school or college who knew how to teach. But Miss Thoburn's teaching gave her the key, and she tried to get for herself what others did not give. Boarding-school life was a new world, bringing to the country girl the companionship of girls of her own age, the dawning of intellectual and religious ambition. Intense by nature, she threw all her energies into this new life. It was not difficult for her to take high rank in her classes, but it was difficult for her to restrain her impetuous nature, which was constantly leading her to do daring or forbidden things.

Of her early school days Miss Singh wrote in Bishop Thoburn's life of his sister : " My aunt brought me to school, and I was taken to the office. Miss Thoburn greeted me cordially, but I thought her very reserved. I did not see much of her that year, for I was a little girl, and she taught the higher classes." After a furlough in America, Miss Thoburn returned to Lucknow in 1882. " It was during this year that I became acquainted with her. What a beautiful year that was to me. She taught us literature, and I can never forget how her enthusiasm for heroes and poets kindled a like enthusiasm in us. To-day, as I walk through the beautiful Lal Bagh garden that she loved and tended so carefully, thoughts of her — blessed, holy, beautiful thoughts — and memories crowd each other. When I first came to school I did not know the name of a single flower, except perhaps the common Edward rose

and the various kinds of jasmine that we Indians love so much; to-day as I walk through the garden I say to myself, here she taught me the name of the nasturtium; here she showed me a bird's nest; there she analyzed a hybiscus for me. What a new world was opened to me the day she gave us our first baby lesson in botany! I felt my heart and mind expanding as she told us that leaves were to the trees what our lungs are to us, and how we could find out the age of trees by the rings under the bark. These are simple things to you, but oh, what a world they opened to us!

“I shall never forget her Sunday afternoon prayer meetings with us. How clearly she explained the laws of the spiritual kingdom! Her real, practical, quiet, and beautiful Christian life appealed to us even more than her words. And because she was always bright and interested in everything, even our pretty clothes and vain ambitions, we learned to admire goodness. It did not seem sober and solemn and sanctimonious. How well I remember one Sunday afternoon, as I stood behind her chair in a pretty European dress, another missionary came into the room and looked at me, and then turned to her and said, ‘Miss Thoburn, do you allow your girls to dress in foreign clothes and such fine ones?’ She said, ‘I don’t often interfere with my girls in personal things. I try to mould their characters, and I hope the rest will follow.’ One of her favorite verses from the Bible was, ‘The

letter killeth; the spirit giveth life.' And the result of her patient working from within, instead of without, did not disappoint her. She made me love India; she planted true patriotism in me, so that I gave up the foreign dress.

“Another thing that Miss Thoburn trained us in particularly was voluntary Christian work. It was during this year, 1882, that I was invited to go with her to a Mahommedan Sunday school in the city. Sunday after Sunday, two by two, bands of Christian girls and teachers from Lal Bagh still go out to the native part of the city to teach the little girls in the zanas of the blessed Saviour. As I said before, she selected me to go with her. On the way — the drive took half or three quarters of an hour — she would tell me stories of missionary heroes,—Livingstone, Fidelity Fisk, Paton, Judson, and others. I remember how her face fairly glowed when she said, ‘If you once get the taste for this service, nothing else will satisfy you.’ And so the days and the weeks and the months flew by, and we grew under her influence.” Although Miss Singh used the plural in speaking of Miss Thoburn’s influence on the girls under her care, it is safe to say that no other girl so fully understood Miss Thoburn or was so wonderfully influenced by her. There was unusually good material in the young girl from the country.

Miss Singh’s father had considerable property and also held a government position. The loss

of most of his property came about the time he retired from the service on half salary, so that he was not able to pay for the continued education of his daughter. She was then in the high school, and was not willing to give up her studies. Having heard Miss Thoburn tell of American girls who had worked their way through college, which thought her own sturdy ancestry also prompted, she refused a mission scholarship. She paid all her school fees by teaching, while her aunt helped with personal expenses. This double work was too heavy a drain upon her health. For years she had not sufficiently warm clothing and would not accept presents. Babu Ram Chandra Bose was then living in Lucknow, and being greatly interested in the struggles of the proud girl, would bring her bottles of cod liver oil. She could not refuse gifts from such a man, he was of her own people. When she passed her college entrance examination her record was high enough to win a government scholarship, and after this time she won scholarships in every examination, which paid most of her college fees.

Having obtained a college entrance certificate Miss Singh's family thought that she should marry and be like other Indian women. It was a remarkable achievement, in 1886, for an Indian girl to pass this examination; her family did not dream of higher studies. But during those last years in the high school, in close contact with Miss Thoburn, ambitious thoughts had been growing

in her mind and those of her companions. Miss Singh wrote of that time: "Those talks made us ambitious; I remember how Shorat and I would sit beside the dear, saintly Mrs. Chuckerbutty, and talk about passing our F.A. and B.A. I remember thinking to myself that we could never be efficient workers unless we had something of the educational advantages that our missionaries had received." There was no college for Christian girls in India. Miss Thoburn, however, after much prayer and long consideration, opened, in 1886, the first college classes for Christian girls in Asia. Miss Thoburn was forced by ill health to go again to America; when the college girls had finished the sophomore year, passing the intermediate examination, the acting principal of the college did not venture in her absence to open junior and senior classes. There was a college in Calcutta for Brahma Somaj girls, and to the Bethune College Lilavati Singh and her friend Shorat Chuckerbutty went. Miss Singh won many friends among the Brahma girls; not only was she charmed by their social life, but her thought was influenced by their religion.

CALL TO MISSIONARY WORK

After graduation she taught a year in Dacca, in a government school. During this year, as during the two years at the Bethune College, she was

separated from missionary influences. She met many educated Indians in Dacca, and made friends with the English residents, enjoying greatly this new life, which was, however, full of subtle temptations. Concerning this period of her life she wrote: "I became very cold and indifferent to my religious life; my ambitions were all for the world, but the memory of Miss Thoburn's life still seemed to have a restraining influence on me. I remember one night particularly, some of my friends had persuaded me to go with them to the theater. They were coming to call for me at eight o'clock that night, but when they came I could not go. Although I was in India and Miss Thoburn thousands of miles away in America, yet I imagined I could see her eyes looking sad and disappointed at me for forgetting the teaching I had from her. That night I began to think more about her life and the teaching I had received from her; finally I wrote and told her I was not satisfied with secular work, but wanted to take up some form of Christian service.

Before receiving this letter Miss Thoburn had been deeply impressed with the need of securing educated Indian girls for the college work in Lucknow, and naturally her thought had gone out to the few girls from her own school who had graduated from college. Miss Singh's letter seemed an answer to her prayer, and she at once replied, offering her a salary of \$25 a month. She said that she herself should take no more and

urged her to accept this opportunity, that they might be coworkers for Christ on the principle of self-denial. Miss Thoburn wrote: "My heart's desire is to keep you in the way and to secure your services for Christ. I have prayed with faith that God would give us college teachers from India, with the spirit as well as the ability of those who come from America, and even in greater measure." As Miss Singh had already assumed the support of some of her nieces, it seemed impossible for her to take so small a salary. She, however, finally accepted the call to Lucknow as a call to service for her Master, and she never asked or received a larger salary, until she was made a missionary in 1900. "Even Christ pleased not himself," the text that Miss Thoburn gave her at this time, became the ruling motive of her life.

RETURN TO LUCKNOW AS A TEACHER

In July, 1892, Miss Singh returned to Lucknow as a teacher. She was the only Indian teacher on the college staff, the only Indian member of the missionary family. While the American missionaries welcomed her as their equal, it was harder for the European and Eurasian teachers. The educated Indian Christian has not gained his rightful place in his own land even yet, and eighteen years ago it was a revolutionary thought that an Indian woman could equal a foreigner

in ability and position. The complex social life of India was reflected in the college at Lucknow, where the race question has always been one of great perplexity. It could not be ignored, it could not be settled in any direct way. Miss Thoburn's theory, which was accepted by all who entered into the real spirit of the Lucknow work, was that a family of mixed races and classes could be kept as a unit only by the power of prayer. In a letter written to Miss Singh, a year or so after her return to Lucknow, Miss Thoburn said: "A family as large as ours will never live together without friction until we so commit ourselves to the will and way of Christ that He will rule. If He sits at our table, if He speaks to us in our rooms, if He is pre-eminent in all things, the regard for His rights and His honor will cover up, put out of thought, our little troubles from hurt feelings, though they be from positive wrong or injustice. 'That ye may be one,' He said, and repeated it again and again. If He had not known that offenses would come, He would not have thought the commandment necessary. It is a commandment. You do not know how much wisdom and goodness I expect from you. I am not unreasonable, am I?"

These were serious social problems for the young teacher, only twenty-three years old. Her religious life had been shaken by the Brahmo influences, so that the trials of her first year of teaching were harder to bear. Only a year out

of college, she was called upon to teach college subjects. No wonder that she looked back on those first years, not only as years of trial and difficulty, but also as years of absolute failure. They were not years of failure; when gradually the victory was won over doubt, strong religious faith made the solution of other problems easier. Miss Thoburn in a letter written to Miss Singh in reference to those early years, said: "It is not only that you have not given me an anxious thought since you came to work with me, but often, very often, you have been a comfort to me; the thought of you is an encouragement and comfort now; fifty times when I never said anything — made no sign — I have seen you bear trial patiently and overcome, so that I believe God has a great purpose for you, better than worldly position or recognition, and that He will use you more and more to lift up and save India." Again when the trials were heavy, Miss Thoburn wrote: "You, the daughter of warriors, must not run away from the conflict. You will learn how to stand and how 'righteousness is sown in peace of them that make peace.'" It was Miss Thoburn's love for her and confidence in her that helped her through many a hard place, not only during those first years of teaching, but all through her life. Her dependence on Miss Thoburn led her to depend on the God who ruled supreme in Miss Thoburn's life. The young Christian was discouraged with herself so often, her ideals were so high that she

was tempted to think she failed utterly, when she was succeeding, —but she never wavered in her purpose to serve her Saviour.

Of her work as a teacher, she said that in those first years she was so afraid of her students that she rarely had a recitation, depending wholly on written work. As she gradually gave up the old methods of “cram” by which she had been so largely taught, she began to interest her classes by broadening the text-book treatment. She specialized in English, and her excellent memory, added to the love of literature, gave her a genuine mastery of the subject. After two years of private study, during which time she was teaching full hours, she took, in 1895, the A.M. degree in English literature, with honors, from the University of Allahabad. Tennyson, Shakespeare, and George Eliot were real friends; quotations and characters from their writings were woven into her thought. Coming into such a real fellowship with the authors whom she taught, it was inevitable that her classes should catch the enthusiasm. A natural teacher, she combined enthusiasm with thorough, exact work. How often her girls would return from a government examination, rejoicing because many of the questions asked had been so carefully discussed in class.

Because of the illness of another missionary, she was obliged to take the philosophy classes. Her own instruction in philosophy had been very poor, a mere cramming of text-books, so she had

not the help in this subject that Miss Thoburn's teaching had given her in literature. She studied vacations, she read widely, she asked help from other teachers. Her interest increased, especially in psychology, which seemed to have a special fascination for her thought, but she felt that she was still working at a disadvantage. She hoped and planned for a year in an American college, where she might give her whole time to English literature and philosophy.

In 1898 overwork brought on severe headaches with sleeplessness. She could not teach, so Miss Thoburn sent her to the mountains for six months. In spite of the anxiety she felt for Miss Thoburn, who was doing extra work, she gradually regained strength and nervous energy. This time was also a period of spiritual growth. In the mountains, in sight of the eternal snows, God spoke to her as never before. In the stress of work in the narrow circle of a mission school, it is hard to see things in their right relations and proportions, but quietness in the presence of God makes great trials sink into their proper significance. Miss Singh reconsecrated herself to God and to service for India. When to her the past seemed wasted, comfort came in the message, "I have loved thee with an everlasting love."

POSITION OF INDIAN CHRISTIAN WOMEN

While Miss Singh was ill in Pithoragarh, her old friend and teacher, Miss Phoebe Rowe, died. On

her way to the plains, she visited Miss Rowe's grave in Naini Tal; in her note book are found some thoughts that Miss Rowe's life suggested to her. As Miss Rowe was a Eurasian, she had faced even more trying race problems than had Miss Singh. She wrote: "I went to Miss Rowe's grave and read her anniversary letter; this passage in it helped me very much: 'I noticed the pronounced loyalty in our Indian girls. I could see the fight in some, they were ready to do and dare, and if need be, wear the martyr's crown. But I seriously think we serve this dear land better by keeping still; there must be a daily dying if we are to help the cause. Some things seem unfair, but it seems to me if we had clear eyes of love and unselfish motives, we could patiently wait for our rights. How little we must seem, who try to make ourselves of some reputation, who are easily provoked. Let us lift ourselves above the slights and look at them from Calvary's height.' I prayed beside that grave that some of her spirit might be mine." In all her struggles to overcome the feeling that Indian women were unjustly treated in comparison with the treatment given to Eurasians and foreigners, Miss Singh had no thought of personal ambition. She accepted with great reluctance her appointment as a missionary, and never was able to decide that it was right for her to become president of the Isabella Thoburn College. She was actuated wholly by the feeling of patriotism; for the sake of other Indian girls

she took responsibilities and positions that brought discomfort to herself. Her influence did accomplish what she desired, and the prayers and faith of Miss Thoburn have been realized in a remarkable degree in the family life of the Isabella Thoburn College. Although the Indian is first, yet in a family of twenty-two teachers, the spirit of unity is so strong that there are few class distinctions. As the students also copy the teachers, the mingling of races and classes is one of the most marked characteristics of Miss Thoburn's school. This would not be possible had not the college had in Miss Singh an Indian teacher who compelled the respect of the foreigner and the Eurasian, and on the other hand stimulated every Indian teacher and student to worthy ambition.

With fresh strength and courage, with renewed zeal and devotion, Miss Singh returned to her work. Ambitious as she was to make her teaching successful, she felt that her true work was to help her students to live true Christian lives. Although the few Hindu and Brahma girls in her classes never accepted Christ, they were strongly influenced by her. The impression made by her on European and Eurasian students was very remarkable, for those girls generally come from hill schools, where they have never met educated Indians. It was a revelation to them to find in the Lucknow college an Indian professor, whom all admired and respected. Her highest ideal of

work was, however, to help the Indian girls to make the most of their opportunities. The many letters she received from girls who had graduated, told her that she had aroused in them ambition, that she had helped them to decide to be missionaries to their own countrywomen.

FIRST VISIT TO AMERICA

Hardly had Miss Singh begun work, before an unexpected change came in her plans. In March, 1899, Miss Thoburn went to America to raise money for the college. She wanted to take Miss Singh with her, thinking that her presence would appeal to the people of America more forcibly than speeches. Permission did not come in time for Miss Singh to sail with Miss Thoburn, but she went a few months later, arriving at San Francisco in July. Although she was away from India only a year, yet that period was full of new influences that made lasting impressions on her life. She had had no experience in speaking in public, so her very marked success as a speaker was a great surprise and satisfaction to Miss Thoburn and the secretaries of the missionary society. Power in speaking added to a charming personality made such an impression that no audience was unmoved. Bishop Thoburn describes her first address before a large audience: "Before her sat nearly three hundred ministers, with perhaps a thousand other intelligent hearers. Miss Singh

appeared in her graceful and very becoming Indian costume, and when introduced, at once began in a distinct voice, but a quiet manner, to make her plea for higher education for the women of India. The audience listened, at first with interest, but soon with undisguised amazement. The quiet speaker before them spoke of English literature with an intelligent familiarity that surprised them beyond measure. The address was dignified, but simple; forcible, but modest, and exceedingly strong without being in the slightest degree pretentious."

In her relations with the missionary secretaries, whether in meetings or as a guest in their homes, Miss Singh won their love and respect. Her admiration for the home side of missionary work was boundless: she appreciated the difficulties of raising money, she marveled at the devotion of Christian women to service for women of far-away lands. The \$20,000 raised for the Lucknow work by Miss Thoburn and Miss Singh was given largely in small sums. The offerings brought by the poor women touched Miss Singh's heart. When she returned to India she told the girls of the college, the women at the camp meetings, of the sacrifices of the women of America. Taught by Miss Thoburn to admire missionary heroes, the greater knowledge of the work and the close communion with Miss Thoburn during these months in America increased her respect and admiration for the really great missionaries.

Intensely interested, not merely in America, but especially in the missionary workers of the country, Miss Singh was quite unconscious of the admiration she excited in all who met her. In the homes she visited her mastery of the English language, her culture of mind and manner, usually made the first vivid impression. But her charming personality, her simple teachableness, her love and appreciation of all goodness, were the more abiding impressions. She had no selfish thoughts: love for her Saviour, love for India, love for her friends, were the dominant feelings of her heart. It is not strange that she was loved by every one! That the children were attracted by her bright winsomeness! Her work was not easy; constant speaking in public, the meeting of new people day by day, are trying experiences for a strong woman, who has had training in public speaking. Miss Singh was not strong, and toward spring it was evident that she was ill. At the Christ Hospital, Cincinnati, in March, an operation was performed successfully. Although her recovery was normal, she was not wholly strong when, two months later, she started on her return journey to India.

Just before sailing Miss Singh attended the Ecumenical Missionary Conference held in New York. Of the impression she made at this great meeting, Bishop J. M. Thoburn writes: "The presence of Miss Singh did much to enlarge the conception of the average Christian concerning the meaning of missionary work among those

whom we are accustomed too complacently to call 'the heathen.' Nowhere was this result accomplished more strikingly and effectually than at the great missionary conference in New York. It was impressed upon many thousands of thoughtful minds that the conversion of a nation meant the elevation of a nation. The presence of such a representative of the traditional 'East' could but make a profound impression upon the representative audience the great conference had brought together."

The year in America brought Miss Singh to another stage in her religious experience. When she began work her only thought was that the money should be raised. Equally with Miss Thoburn, she in her thought shared the financial responsibility of the college. In her note book of December, 1899, she wrote that while praying for money for the college, the revelation of the need of greater personal consecration came to her. From that time the burden of her prayer was "not money for the college," God would take care of His work, "but more of Christ in my life before I go back to India." The next entry was made on the voyage under the date, May, 1900; it was the promise God had given her for the renewal of her work in India, "In righteousness shalt thou be established."

In England and Scotland there were weeks of travel with Miss Thoburn; every spot of Scott's country was dear to her and she had a very warm

feeling for the Scotch people. Later Miss Singh travelled in Italy and in England, but the perfect joy of that pilgrimage with Miss Thoburn to places that she had been taught to love in her school days, was never equalled by other travels. Continuing their journey, they were soon in India, and in a few weeks the routine of work so dear to both was begun.

RETURN TO INDIA

It was not easy to return to India after the year in America. Flattering attention had been given to Miss Singh; sometimes she had been treated almost as a superior being; she had been with people who were independent and democratic. In India she was again in the midst of the old distinctions, English superiority, Eurasian contempt, undeveloped Indian Christian thought, and the complications of a missionary home. The gentle Phoebe Rowe, who had found her return to India a very great trial after the attentions of her American friends, had warned her years before that it was easier to stay in India all the time. If Miss Singh found her position difficult she did not say so. She went about her duties with new enthusiasm; gradually she also regained physical strength. Watched closely by friends and by critics, it was evident to all that the American experience had not spoiled her. The action of the North India conference of 1901,



LILAVATI SINGH AND ISABELLA THOBURN IN 1900

asking that she should be made a full missionary, was a striking testimony of their appreciation of her ability and character. She was disappointed that she had had no chance to study while in America, almost no opportunity to hear lectures or concerts, but she rejoiced that not only had Miss Thoburn's mission been successful, but that she also had helped. Indeed, Miss Thoburn said that without Miss Singh the money for the college could not have been raised.

A year of work, and then came the great sorrow of Miss Thoburn's death,—very suddenly she was called home, dying of cholera, August 31, 1901. Of this supreme loss Miss Singh wrote: “It is a little over twenty-three years since I came to know her, and I have been with her ever since, and she has become a mother to me, who am motherless. I forgot she was an American woman and I a Hindustani woman; I was as free with her as if she had been my mother.” No higher tribute could be paid to any missionary than this. Miss Singh said in her address at Bishop Thoburn's Jubilee in March, 1909: “You cannot mention the name of Thoburn in India to-day without the hearts of the people being stirred with love. It is because of the confidence and love the Bishop and Miss Thoburn had in us that their work has been such a success. You may die for a people, but if you do not love and trust them, you do not accomplish any lasting good. Because these two loved us and had faith in us, they have developed leaders.”

VICE-PRINCIPAL OF THE ISABELLA THOBURN COLLEGE

After Miss Thoburn's death Miss Singh was called to more responsible leadership. Ranking now as a full missionary of the Woman's Foreign Missionary Society of the Methodist Episcopal Church, at the conference of 1902, she was appointed vice-principal of the college. The other missionaries at the college had had little experience in India, and had not shared the responsibility of the work, thinking that while Miss Thoburn was there she could do all. The thought of the college without Miss Thoburn had never occurred to them. Miss Singh knew the work, the students, and the parents, so that although an American was appointed principal, the real responsibility fell upon the vice-principal during those difficult months of adjustment. In this new work she showed great executive ability; hiding deep in her heart her own sorrow, she devoted herself to the strengthening of a work that seemed almost ready to fail because of the death of its founder. The influence of Miss Thoburn was as strong after her death as while living; it was the ambition of both missionaries and teachers to carry out her plans even to the smallest details. The greatest pleasure that brightened those dark months for Miss Singh was the care of the garden. She planted and arranged as she had seen Miss Thoburn do for so many years. Later she made

some changes, and the beautiful rose arbor will remind the school girls for many years of Miss Singh.

Many of the old girls who had been accustomed to turn to Miss Thoburn for help and advice now looked to Miss Singh. Always interested in the students whom she had taught, she welcomed this closer tie which the loss of Miss Thoburn seemed to make between all the Lal Bagh girls. Not only had she helped her own nieces and cousins for years, but she had longed to have enough money to help all the Christian girls of India who wanted a good education. The claims of relatives, however, were heavier than she could meet. In writing to a friend in April, 1909, she said: "I have had the care of orphan cousins and nieces since I was seventeen years old. I have already taken care of ten children, so that without time or money for books, I have been intellectually starved. I have told you how I disliked needlework. One summer I did nothing but a certain kind of needlework in order to earn the paltry sum of twenty dollars for the care of a sick cousin who needed medicine. The schools were closed, so I could not earn money by my usual method of teaching." She did not begrudge this service, and would have continued to give her all to others as long as she lived. Last summer, talking with her cousin, who is now studying in America, she urged her to help the children of the cousins whom she had educated. The development of these girls was

a great joy to her; they are all good women, living Christian lives, and most of them having homes that are centers of influence in India.

CHRISTIAN PATRIOTISM

Her interests were not confined to her relatives, nor even to the school and college at Lucknow. Miss Singh was ambitious for India, but she deplored any hysterical or unwise methods of obtaining greater independence for her people, being convinced that only Christianity could unite the many races of the empire. A Swedish friend, who was with Miss Singh in Japan, said: "She had a burning love for her India and for her work there; she often talked of her college and her girls, and could feel miserably homesick for them all, for her home, and for her country. I have seldom seen anybody so full of love for her homeland. She certainly loved India above all in this world, and believed in it." Miss Singh accepted George Adam Smith's definition of patriotism, that it is "consciousness of the sins of one's country." She saw the sins of India, the weakness of Indian Christians, but she had faith in her people. How often she spoke of the natural instinct for religion inherent in the Indian people, which led them to give generous offerings to religion. These characteristics turned into the service of the true God would develop a Christianity that would conquer Asia for Christ. She

recognized that this same religious instinct unless properly trained, might create a religion of feeling divorced from morals. She carefully studied the revival movement of the last few years, not criticising, not fully sympathizing with it, waiting for results to manifest themselves. She said to a friend: "It has always been the weak side of Indian religions that they make a difference between religion and morals. The danger is now that Christianity may fall into the same line. To be religious, to pray, to preach, to witness, to be stirred up to a revival,—nothing is easier for Indians. But let us wait and see what moral effects this movement will have on the Indian churches. We cannot judge it until we have seen whether it has made these churches more independent, stronger and more self-sacrificing, more devoted and more spiritual."

The Indian National Missionary Society appealed to her as an evidence of real spiritual unity. She felt that every Christian, however humble, was her brother or sister. Closely confined to college work because of her heavy duties, obliged because of her health to spend the vacations in the hills, she could not do much evangelistic work, or even visit often the Christian families of Lucknow. This she regretted very deeply, but her prayers and thoughts were never confined to the narrow circle of college people. Rarely did she pray in public without closing with a petition for strength for the village Christians, especially for the new converts.

The servants and the poor Christians of Lucknow knew her as their friend. When travelling in the hills she won the hearts of the coolies; during the weeks of rest in some mountain cottage, she always gathered the people for Sunday service: there was no rest, in the sense of freedom from responsibility and obligation, for one who loved every Indian. It was her loving heart, her impulsive but sensible generosity, her absolute forgetfulness of self, that attracted coolies and educated Indians, Eurasians, and foreigners. Her attractiveness of manner, her bright charming expression were but the manifestation of soul and mind trained and consecrated to the Master's service.

CHRISTIAN LITERATURE FOR INDIA

She was deeply impressed with the need of good literature for the Christians. Speaking at the Ecumenical Conference, in 1900, she said there was no literature for the Christians in India, and that no foreigner could make such a literature. She pleaded for the translation of good books, that educated Indians might be trained by reading these to prepare an indigenous literature. She tried to do a little of this work, translating from time to time, but she had not the leisure to do what she planned. She was especially impressed with the independence of Americans; as the career of Booker T. Washington seemed to her an example



MISS SINGH'S LAST PORTRAIT

that should inspire Indians, she translated most of his autobiography, which appeared in the *Kankab-i-Hind*, a weekly paper for Indian Christians published at Lucknow. Her interest in helping her people through literature was not confined to the Christians. For some time she was editor of the *Rafiq-i-Niswan*, a paper issued in Urdu and Hindi for the Mahommedan and Hindu women of the zanas. She had many plans for the development of this journal, but her second visit to America forced her to resign her position as editor. The thought of the women in the zanas of India was always an undercurrent in her mind, and she was constantly making plans to help them.

HINDU AND MAHOMMEDAN GIRLS

The college is in touch with the non-Christian community of Lucknow, many educated Hindu and Mahommedan gentlemen being deeply impressed with the success of education for Christian girls. A few Mahommedan and Brahma girls have entered as boarders, and one Hindu, a Brahmin widow, but few can come in on the same footing with Christian girls. In July of this year a dormitory will be opened for Hindu and Mahommedan girls, with special "purdah" and food arrangements. For the convenience of zana ladies who are sufficiently advanced to attend public gatherings, a screened gallery is being built in the

college hall. This broadening of the influence of the college may mean much for India, if it is carried out on right lines. It is, however, a very delicate undertaking, for the successful management of which the college authorities were depending very largely upon Miss Singh's experience, tact, and knowledge of Indian life.

The people of India expect foreigners to be Christians, but the example of an Indian woman, educated, yet devoting her life to the humblest service, makes an impression upon the dullest woman of an Indian *zanana*. Loving India, Miss Singh longed for the salvation of these women. In her speech at the India Jubilee, in 1906, she urged self-denial upon the Christians of India that they might win the land for Christ. She said: "It was my privilege once to watch a sunrise on the snowy ranges of the Himalayas. All around me was darkness. Suddenly one ray of light touched the highest point that towered above others, then another and another, until a third of the horizon was a mass of radiant, glistening peaks. So shall it be in India."

STUDENTS' CHRISTIAN FEDERATION CONFERENCE IN JAPAN

Profoundly interested in the development of India, and especially in the growth of the Christian Church of India, she had carefully studied the problems and successes of other Asiatic countries, especially of Japan. The influence of Japan has

naturally been very great in arousing the political ambition of the people of India. In 1907 a very unexpected invitation came to Miss Singh to go to Japan as the Indian delegate of the Young Women's Christian Association, to the Students' Christian Federation Conference at Tokyo. She was always interested in the Y. W. C. A. work, and an active supporter of the Isabella Thoburn College Branch, yet as she held no official connection she was much surprised by this invitation. The Association made no mistake in choosing the woman whom they thought best represented the educated women of India, and this choice showed its broad, catholic management. Miss Singh, in speaking of the Y. W. C. A. work in India at the Tokyo Conference, said: "To me, who have been engaged in mission work for seventeen years, it seems to be one of the strongest factors for the evangelization of India."

The Federation Conference was a revelation to her of the strength of the student movement. The organization of this greatest student body, with a membership of 113,000, including representatives from all civilized nations, not only broadened her outlook, but inspired her with great enthusiasm. College men and women, demonstrating by their oneness in Christ the influence of Christianity upon the educated classes, were gathered at the Tokyo Conference to discuss plans for the evangelization of the world. How suddenly the slow work of saving India became

glorified, when viewed as a part of this world-wide movement. The prominence of the Oriental delegates at the Tokyo Conference was a revelation of the power of the East to the Orientals themselves, as well as to the Western delegates. One of the English secretaries writes that Miss Singh, who was very prominent in the women's delegation, made a strong impression on the Japanese. On the journey she had made friends with English, Swedish, and Dutch delegates, and that was by no means the least important part of her work at the Conference. As a result of these friendships, and of the understanding she showed of the problems of students' work in India, she was elected chairman of the Women's Co-operating Committee. Surprised at this appointment and distrustful of her ability, she accepted the position with great reluctance. It was a gratification to the Conference leaders that Miss Singh so strongly impressed the Japanese. Looking upon the Indians as a subject race, the Japanese have hardly recognized them as their equals. While there were very intelligent Japanese women at the Conference, no woman made the impression that Miss Singh made. The Japanese women were especially delighted with her wonderful English and her powers as a speaker.

Miss Singh was charmed by the beauty of Japan, the cleanliness of the homes and streets, the love of flowers shown by men, women, and children; yet that which interested her most

deeply was the independence of the Japanese, as shown in the indigenous character of all their work. A large proportion of the churches self-supporting, one fourth of all the regularly organized benevolent institutions of the empire in the hands of Japanese Christians,— this struck her the more forcibly because of the contrast with her own country. While in Japan she spoke often of her great admiration for the Japanese women, yet there was a touch of sadness because she always bore her own country in mind. “ It is all beautiful here,” she said, “ but like the mother who loves her sick, delicate, and unhappy child more than the beautiful and happy ones, so the more I see of what the women of Japan have gained and accomplished, the more my heart aches with love for my own poor, beloved India and my own sisters there.” At a meeting of the Women’s Committee, she pleaded for a larger recognition of Indian women in the Y. W. C. A. work. It is true that it has been difficult to get educated Indian girls for responsible positions, but in some cases the apparently greater efficiency of European and Eurasian workers has kept the Y.W.C.A. and the missionaries from recognizing the ability of the Indian girls. She urged the committee to give opportunity for responsible work to the girls of India, and thus build up a really native Y. W. C. A. In an address at Cincinnati, in 1908, Miss Singh compared Japan and India: “ At first I was discouraged over India,

for in Japan ninety-one out of a hundred of the women are attending schools, while in India the percentage is seven out of a thousand. But when I stopped to think of Ramabai, the Sorabjies, Miss Chuckerbutty, and scores of others, I took courage. These women can stand beside the women of any country and hold their own. And these have come out of the land that is cursed with child marriage, the zanana system, and other similar evils. Oh, the vast possibilities in the Indian mind and character! India is worth saving. Again, I repeat, India must be saved for her own sake, and for the sake of all she can do for Asia, and she must be saved through her women.”

PRECEPTRESS OF SCHOOL DORMITORY

Each new experience brought Miss Singh back to her chosen work with new zeal and greater energy. Although she was not well during her trip to Japan, and she began the college year, July, 1907, under physical disadvantages, still this did not keep her from carrying out a plan that had been developing in her mind. Remembering how much the close, personal touch with Miss Thoburn had influenced her girlhood, she gave up her quiet room in the college building to live in the school dormitory. While keeping her college classes, she took the duties of preceptress of the dormitory. This was a new position, not taking from the matron's duties, but supplement-

ing them. Fortunately the matron was an old friend, so they worked together in the delicate task of adjusting the work of the new office. The interest Miss Singh showed in shoe-strings, house-keeping problems, sanitation, and methods of bathing, indicated ingenuity as well as executive ability. The old dormitories, which are badly ventilated, are also in constant need of repairs; as she compared them with those of other schools, she resolved that a new dormitory must be built. In the meantime she made the most of existing material; vines and plants, a lawn and trees made their appearance, growing in the magical way things grow in the rainy season in India. A sitting-room, with comfortable chairs and books, was arranged for the older girls, and pictures were hung in the dormitories and dining room. But these external changes were not so important as her influence. "Our Miss Singh," the children began to call her, rejoicing that she was living with them. How she loved the little ones! They came to her room for evening prayers, they were always begging flowers from her. The girls from the country schools, who were struggling with the higher requirements of the Lucknow school, appealed to her sympathies. She encouraged them, stimulated their ambition, until after months of what seemed useless work they began to get hold of the new conditions. Sometimes a simple change^r in dress, or even the recutting of a village-made skirt, would transform the awkward girl into

an inconspicuous, self-respecting student. Miss Singh, with the matron's help, watched for these little opportunities.

The older girls came to her for help in religious and moral difficulties; girls who were too shy to confide in a foreigner opened their hearts to this woman, who was one of them, yet far superior to most of the women of India. It is a serious problem, in a land where the influence of Hinduism undermines morality, to teach that religion cannot be separated from morality. Home training and school influences had taught Miss Singh this lesson early in life, and she knew better than most foreigners how to enter into the moral problems of the girls. Ambitious girls, who were planning to earn money and gain social position, found it easier to choose an unselfish life with such an example in their midst. That the unselfish life is not easy to live, Miss Singh knew full well. Many discouragements came to her: girls for whom she had prayed and worked disappointed her expectations; helpers failed her at most critical times; special trials, indeed, came to her because she was forced to pioneer the way for other Indian women. "A prophet is not without honor save in his own country," was true of her experience to some extent; the friendship and love of the majority of her people, however, made up for the misunderstanding of the few. Not for one moment did her loyalty to India waver, and in spite of the special perplexities of the Lucknow

work, she would not have left the college. The love and gratitude she bore to Miss Thoburn, her belief in the need of higher education for Indian girls, would have kept her loyal to the Isabella Thoburn College, had the difficulties of the work been many times greater. She planned broadly for the future of her college; for more buildings, for first-class equipment, for Indian teachers specially trained in England or America,—for the consecration of all the graduates to the service of India.

CLOSE CONNECTION WITH THE COLLEGE

When she came to Lucknow, it was a middle school with forty pupils; in her connection with the institution for thirty years, it had developed first into a high school, then into a college, with a normal department offering special training for the girls who do not take the college work. The buildings had been enlarged, the number of students had increased to two hundred and thirty. The Isabella Thoburn College had become not a Methodist college for a portion of India, but the woman's college for all India. Miss Singh believed in union in missionary work; she was deeply interested in the plan to put the college at Lucknow under interdenominational control. The Executive Committee of the Woman's Foreign Missionary Society at its annual meeting in October, 1908, had appointed a small committee to consider the plan. Miss Singh as a member

of this committee had been asked to present the plan to the officials of the English missionary societies when she visited England this summer. Confirmed in the Church of England, later joining the Methodist Episcopal Church, Miss Singh was broad in her religious life, believing that India needed Christ more than any denominational interpretation of Him. This is the religious teaching of the Isabella Thoburn College, this was the belief of its founder. Miss Singh had grown with the college until she was an essential part of its life; in 1908, when the principal of the college was obliged to take a furlough, the principalship was offered to her, but she hesitated to accept it. She was not well and she had been working continuously for seventeen years, the only break in her work having been the year in America, which could not be called a vacation. She said she needed fuller preparation before taking such a position. But these were not the real causes of her hesitation; she knew that an Indian principal would be judged by a more strict standard than a foreigner; she feared that she could not meet the test, and that her failure would injure the cause of the Christian women of India. It was finally decided that Miss Singh, after two years of rest and study in America, should return as principal of her Alma Mater. She accepted the furlough to America; she never, however, decided that she could take the position of principal,— that was left for the future.

This last year in India, with new duties and impaired health, was one of peculiar difficulty. No matter how tired she was, she said she was so thankful for her experience in the school dormitory. But the whole year was a struggle against weariness and nervousness. When, in America, she learned that she was seriously ill, that she had been teaching when she was not fitted physically for work, her first thought was that perhaps she had not been to blame for feeling nervous. Patient and kind to all, she often felt impatient and nervous in her heart, and had thought this feeling was due to lack of consecration to her Master's service. She would rise early in the morning for an hour's communion with God and her Bible reading. Then during the day the old nervousness would return. The feeling of relief that came to her when she learned that the cause of this exhaustion was physical, and not moral, was so great that at first she did not realize how serious was her physical condition.

IN ITALY

When Miss Singh sailed from Bombay, May 16, 1908, it seemed as if her life was opening out into broader lines. The voyage to Venice rested her, so that she began sight-seeing in Italy with a fair degree of physical vigor. On the voyage her thoughts constantly went back to India; from a quotation written in her Testament, dated May

31, 1908, it was evident that she was trying to overcome the feeling of discouragement that thoughts of her work always brought to her: "The burden of our past He has taken upon Himself; we do nothing to lighten that burden by vainly trying to share it with Him." To Rome, Venice, Florence, and Milan, Miss Singh had looked forward with great eagerness. Knowing the history of ancient and medieval Italy, and having an eager interest in pictures and sculpture, she enjoyed every hour of the three weeks spent on the continent. She was anxious to know the exact location and explanation of the places she visited, even trying to study carefully with an American guide the ruins of the Forum and the Palatine Hill. While her companion was resting at midday, she read guide books with the greatest enthusiasm. In Florence her interest in buildings and art was eclipsed by her enthusiasm for great men and women. When the attendant in the Dante house told her she might sit in the poet's chair, she drew back with horror. She would not pollute the memory of the great one by such a thought, much less by such a deed. Savonarola stirred her thought and emotion more than Dante. His dungeon in the tower of the Palazzo Vecchio, the place where he was burned in the piazza, his cell at San Marco,— these were sacred places to this lover of heroes, and especially of religious heroes. She searched the cemetery for the grave of Mrs. Browning, and the hushed silence, when it was

found, made her companion leave her alone to commune with one who had been a real spiritual friend. Later, in England, she had delightful pilgrimages in Stratford-on-Avon; she knew Shakespeare better than any other author, and she loved every place connected with him.

STUDENTS' CONFERENCES ON THE CONTINENT

Before leaving India, Miss Singh had been invited by the Students' Movement and the Young Women's Christian Association to spend a couple of months visiting colleges and student conferences in England and on the continent. It was not possible for her to give so much time, but she gladly accepted the invitation for one month. Having never come into close contact with English women in India, she feared that the race prejudice so prominent there, might prevent her from having any influence with British students. The welcome she received banished all these fears, and she looked back to those weeks in England with the deepest pleasure. One of the British students writes thus of Miss Singh: "I had never met an Indian lady before and was not at all sure what I should say or do while I was with one. When Miss Singh came into the train, she looked so charming in her *sari*, and spoke to me in such beautiful English, that I was quite captivated by her, and when we parted at Utrecht after a crossing (from England) Miss Singh had

found rather trying, I found my whole conception of Indian womanhood had been changed. I was henceforward able to appreciate Miss Singh as chairwoman of the Federation, for her own value, as well as for the mere sake of having an Indian in that position." Miss Singh was on her way to the Dutch Students' Conference at Hattem. She gave one important address at this conference of the effect of which a delegate writes: "Several of the men as well as the women students were very much impressed by both herself and her message. I think she was a revelation to them, too, of what an Indian lady might be." Another Dutch delegate writes of Miss Singh's address at Hattem: "Her deep, true, glorious faith made my soul rejoice. Not at Edinburgh, not at Zeist, did I feel so strongly God's work in Asia, as through Miss Singh's words, which made us European Christians feel ashamed of our little faith. I hear still her voice ring enthusiastically as she described her vision of the future of Asia,— the far East for Christ. She made me feel the prophetic truth of her words."

BRITISH STUDENTS' CONFERENCE AT BASLOW

The British student continues her impressions: "I think — and Miss Singh said it herself — she was almost awed at the opportunity which was given her at Baslow, the British Students' Conference. She had not realized

before what it would be to speak to a thousand British students, of the claim India had upon them,— as she said, ‘ Not because you conquered India, but because God gave her to you.’ It is impossible to describe the effect of her address,— every one of the thousand who heard it saw visions they had never seen before, and heard a call to consecration which it was impossible to neglect. She stirred the meeting to its depths, and this is the more noteworthy, as the meeting was a morning session,— when the British Movement does not generally expect enthusiasm, and usually has addresses which are directly instructive rather than eloquent. Miss Singh told us that the thought that the destiny of India lay so much in the hands of the educated men and women of Great Britain made our conference a great responsibility to her. It almost seems as if she was specially inspired for the great use she made of her opportunity. I think, too, that she was pleased, perhaps a little surprised, to find the British delegates so eager to meet her and to make friends. I believe it is different in India, and so I am especially glad she really saw the right side of our people before she died.”

Several student secretaries who were at the Baslow Conference have written that no woman speaker, whether British or foreigner, had ever made a deeper impression at any British Student Conference. One writes: “ Off the platform she was very popular with the students; we all admired

and we all liked her." A French delegate writes of a young man who volunteered for missionary work because of Miss Singh's address; he was not the only one who told Miss Singh of her influence in leading them to volunteer. The French delegate writes that she herself volunteered at Baslow, and that she believes Miss Singh's influence to have been the strongest factor in her decision. Several of these volunteers told Miss Singh of her help, and the joy of service helped her to keep up in spite of ill health that was again troubling her. An English secretary writes: "In all the remaining days of the Baslow Conference, Miss Singh was to be found in the midst of eager groups of students, questioning her about India, and gaining from her a wonderful inspiration for service. One student — and one not easily moved — told me lately that when she heard Miss Singh speak she wished she were forty women that she might give every one of her lives to India."

In the address that so powerfully appealed to the Baslow students, Miss Singh said in part: "India is yours. You did not seek her, nor she you. You are accustomed to saying, 'Our Indian Empire was won for us by Clive, by Hastings, by Dalhousie.' Will you, because you are Christian students, say to yourselves in the future, 'And in the year 1757, God gave unto us the Indian Empire'? Was it not strange that you Anglo-Saxon people, who among the nations of the world have the reputation of being proud,

self-sufficient, and almost domineering, I might say, should have been the people chosen to educate and train the Indians, whose spirit of independence has been crushed by centuries of foreign rule? Do you see how God has honored you above all people by the greatness and the difficulty of the task entrusted to you? And I do not believe you are going to fail Him. Because you are the followers of Him, who, being in the form of God, thought it not a prize to be equal with God, but made Himself of no reputation, and took upon Him the form of a servant, and became obedient unto death, even death of the Cross, I believe that the best in Great Britain and Ireland will die for India, and make her a glorious nation. She is worth it, in spite of what her detractors say. . . . India is in disfavor with you just now because of her unrest. Do you blame her? Let me tell you some of the books I had to study during my undergraduate days and later for the M. A. examination: 'Burke's Speeches on the Conciliation with America,' Milton on the 'Liberty of the Press,' and so on. Do you wonder that a people, whose thinking faculty is weak because of the effect of Pantheism, should have come to the point at which we are? Bear with us. Your literature with Christ in it to guide and control us has done marvelous things for us, but without Christ it is dangerous and misleading." An Indian student who had been in Miss Singh's classes in Lucknow, and is now studying medicine

in Edinburgh, writes that when Miss Singh spoke of the great Christian women of India, "I thought in my mind that she was one of them." She was truly great in that she did not think of herself or of her own ability. She so often spoke of the blessing that came to her from her connection with the student movement: Baslow was a very bright and tender memory to her; when she had decided to return to England this year, she wrote to an English friend in March, 1909, saying, "I am looking forward to Oxford and Baslow. I can never forget the conference there. 'The Student Movement is going to solve India's difficult problems. I pray for you often.'"

Deeply absorbed in the development of her people politically as well as religiously and socially, Miss Singh enjoyed meeting Englishmen at Baslow who were giving serious thought to the problems of India. She was wonderfully impressed by the address on "Isaiah and Alien Races." The statement made by Dr. Johnston Ross, that "Christian people are beginning to see that they have something to receive (from alien races) as well as to give. The idea of communion has taken the place of the idea of service," struck her very forcibly, for she could easily see how wonderful the application of such a principle would be in its results to India. She was optimistic in regard to her native land, fully agreeing with Mr. J. N. Farquhar in the conclusion of his address at Tokyo: "The hand of God is visibly

stretched out over India; His quickening Spirit is working both within and without the Church of Christ; the tide is rising slowly, but invisibly; let us be faithful, Christ will conquer.”

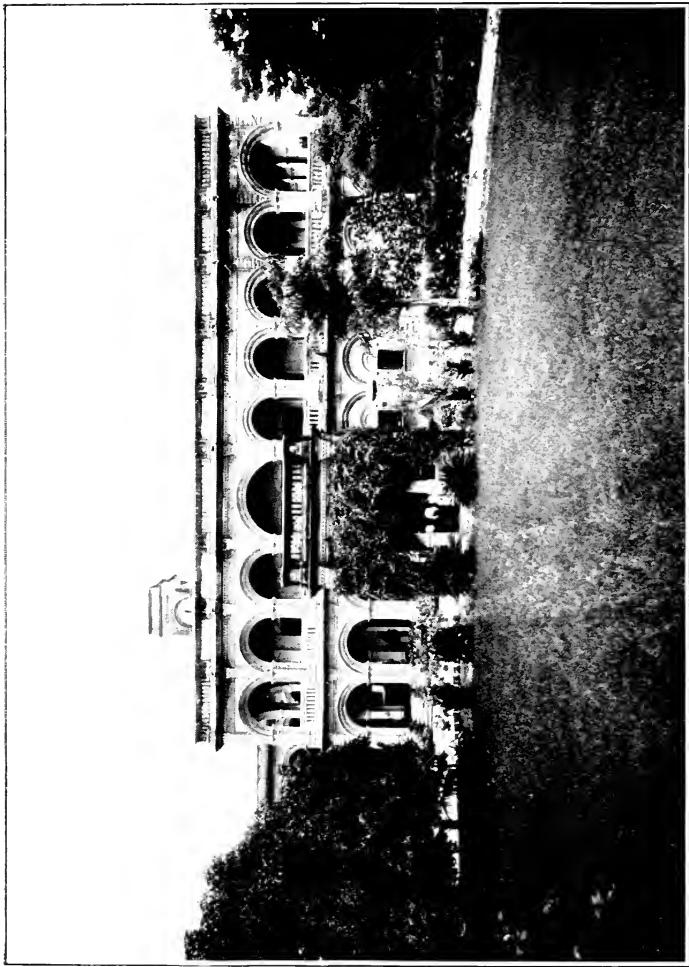
SECOND VISIT TO AMERICA

Miss Singh left England for America directly after the Baslow Conference, landing in Boston, August 9th. The voyage was restful; when, however, she was settled in her friend's home in Lynn, she realized how very tired she was. Refusing all invitations to speak, she rested until early October, when she began to make addresses for the Woman's Foreign Missionary Society. Hardly had she begun her work before her health failed again. She made several noteworthy speeches in New York and the Middle West, but soon she had to give up some of her engagements. Late in October she went to Cincinnati for the General Executive Meeting of the Woman's Foreign Missionary Society.

At this meeting Miss Singh made two public addresses, the more important being the anniversary address delivered Sunday evening before a large audience. In this address she spoke of her appreciation of the work of the home authorities: “I see that the work done by the members of the Woman's Foreign Missionary Society in this country is in some respects even harder than that of the missionaries you send out. You have

not seen the actual need of the Christless nations, you have not had the joy of preaching Him to hungry souls, and yet year after year you toil, sometimes with an aching body and a discouraged heart. To you I bring the words of Christ: 'For I was an hungered, and ye gave me drink: I was a stranger and ye took me in.' Stranger, yes,—with thousands of miles between us, and yet you had a heart large enough to take us in. To you I bring the loving greeting of the women of India."

Great as was the impression made by these public addresses, Miss Singh's plea before the Finance Committee had the most permanent results. Talking to those twelve women, most of them personal friends, she urged the cause of the Lucknow College until every heart was touched and every mind convinced. She said that education was the secret of winning India to Christ; she spoke of the work of the trained Christians, especially of the work of the educated Christian women, more especially of the work of the graduates of the Isabella Thoburn College. She urged the necessity of more buildings and more missionaries for the Lucknow work. In speaking of the qualifications needed for missionaries in educational work, she referred to the fine preparation of the English student volunteers. As she was speaking, those present could but think of what Robert E. Speer, as quoted by Dr. S. M. Zwemer, has said of the ability of the



ISABELLA THOBURN COLLEGE FROM THE GARDEN

native workers on the mission field: "We have men who are the peers of our missionaries; I mean not only are they their peers in spiritual devotion; not only that they are their peers in intellectual ability, but, what is more difficult than either of these in many fields, the native men are their peers in administrative efficiency, in the ability to set work going, in the ability to manage and handle that work." After mentioning men like Morales in Mexico, Reis in Rio Janeiro, Ibuka and Uemura in Japan, and Dr. Chatterjee in India, Mr. Speer goes on to say: "The day is passing, if it is not already long past, when missionaries can stand any more on the strength of their racial superiority, or on the strength of their administrative control of the funds of the home churches. They have got to stand now on their moral superiority, on their intellectual superiority, on their spiritual superiority, on their superiority as men, or they have no superiority on which to stand." Without one word of personal criticism, Miss Singh convinced the secretaries that only the very best equipped women should be sent to India, or to any foreign field. The pressure from the various fields for buildings and workers was so great that the secretaries, in spite of Miss Singh's plea, hesitated to appropriate \$20,000 for the Lois Parker Memorial High School building at Lucknow. Then Miss Singh from personal friends obtained \$8,000 for the new building. One dear friend, who gave most of this amount,

said after Miss Singh's death: " I am so glad that when she asked me to contribute to the college fund, I did it at once and relieved her dear heart. She seemed so distressed and her hands were feverish. I was so glad I could say ' Oh, yes, of course I will.' " The money for the building was appropriated the last day of the session, and not until then was Miss Singh relieved from the strain of anxiety. She was so nervously tired that she could not speak in public without extreme exhaustion, yet her self-control was so great that the audience did not dream that the calm speaker was suffering.

After a few weeks' rest Miss Singh returned to New York, where she spoke at two drawing-room meetings of the Young Women's Christian Association. While she continued to give addresses for the missionary society, she was also trying to raise money for a dormitory for the school girls at Lucknow. The society, having appropriated money for a recitation building, could do no more, so permission was given Miss Singh to raise money independently. Harder than public speaking was the work with individuals; though some gifts were quickly and cheerfully given, the work dragged; Miss Singh was often very much discouraged. The middle of December she went to her home in Lynn for the holidays, but while resting she was making plans for future work. She often said that she would probably not succeed in raising this \$30,000 because she was not worthy to succeed. She

read again and again the little leaflet by Dr Babcock on "The Success of Defeat," and would say that she feared she was not leading the life she should, because she was not willing to fail in this special work. This dormitory will now be built by Miss Singh's friends as a memorial. She is counted worthy of work in heaven; her friends will finish her work for the college.

In these days of trial she was learning of her Saviour. More and more, strong faith was helping her to overcome the feeling of discouragement that so often came to a soul that naturally looked critically upon her own faults. In strong contrast to the humble opinion Miss Singh had of her own character and spiritual strength was the impression of courage and cheer that she gave to all who associated with her. One friend voices the feeling of the many: "I wish I could give you back some of the courage that you have so often given me when I was in sore need of it," adding this quotation,

"It is to you I still must look
For hand of strength,
For heart of cheer,
For all that's wise and kind and dear."

Oriental in thought and feeling, she longed for more poise, for greater dependence on principle rather than on feeling. During the last year she wrote: "Even if I did not succeed in keeping all the evil thoughts out yesterday, I am glad I tried.

Even if I did not get that vision of my Lord this morning that I wanted to, I am glad I hungered for it." A little later was written in her Bible a long quotation from Robert E. Speer. In part it is this: "I think love in its real definition is the set of a man's will. It is not the bias of a man's emotional nature, it is the bite of his will on an eternal purpose that no change in emotional affection can ever alter. I do not say that we shall be conscious with strange ecstasies of emotion always in the presence of Christ. I do say that the Christian believer's will may be so set toward Christ, that Christ Himself becomes its utter, absolute law, He Himself the unfailing and unerring guide of all its choices."

During the next four months there was need of all the spiritual strength and courage that Miss Singh possessed. After ten days' illness in Lynn, the doctor advised a serious operation. This was a surprise to her, for she had never considered her condition critical. She had been tired for so long that these sick spells seemed to her only extreme weariness. With calm foresight, however, she made her will, giving to her friend directions about her personal possessions. After careful consideration, she decided to go to Cincinnati, that the same doctor who had operated on her ten years ago might take the case. She was welcomed cordially at the Christ Hospital, but the doctor decided that it would be better to try a minor operation first, before performing one that might have

critical results. After three weeks in the hospital she returned to Lynn with renewed courage. She was warned that she must be very careful, and that she could not fully regain her health for months, perhaps years. In March she was again in New York, working both for the Woman's Foreign Missionary Society, and for her special fund, yet working with moderation.

PLANS FOR SUMMER WORK IN ENGLAND

At this time the problem of summer plans was presented to her. When in England she had refused the invitation to return for the summer conference of 1909, considering that she ought to give this summer to the American student conferences. As there was, however, to be a meeting of the World's Student Christian Federation at Oxford, in July, the leaders of the Federation thought that Miss Singh, as chairman of the Women's Co-operating Committee, should be present. When her decision to remain in America was received, Mr. John R. Mott, and other secretaries, wrote such strong statements of the importance of the Oxford meeting, that very willingly accepting their decision, she made plans to go to Oxford. She was asked officially to represent the India Y. W. C. A. at the Oxford meeting. In regard to the need of Miss Singh's presence, Mr. John R. Mott wrote to her : "In my judgment, it is of transcendent importance

that you be at the Oxford meeting. In several respects this is to be the most critically important gathering which the Federation has ever held. Your official relation to the women's work of the Federation is such as to make your presence more desirable next summer than at any time I have known. There are problems in connection with the women's work, the solution of which will be greatly facilitated by your presence in a position of leadership. Moreover, in view of the situation in India and other parts of Asia, it is especially desirable that we have you and certain other Oriental leaders at Oxford. We simply must have the benefit of the Asiatic point of view, and I maintain that this is impossible save through the presence and counsel and sympathetic influence of the Christian Indian, Chinese, and Japanese leaders." From the India Y. W. C. A. the appeal was equally strong: "India is entitled to one representative only, and there is absolutely no one whom we could send who can represent us as you can." The travelling secretary for the women's work of the Federation wrote: "I want you quite to understand that it is not for the sake of England that we are pressing you to visit us again. If it was a question between the English Conference and the American Conferences, much as the English girls are longing to have you among them again, I should not press the question, for you gave so much of yourself to England last year. Not for England's sake I ask you to come, but for

the Federation Conference, which is the World's Conference, and for the sake of your influence in many countries, and for the sake of your training for future work as a Federation leader. We expect to have women from every Continental country there; also from South Africa and Australia, as well as from Great Britain and America, and we need you there amongst them for their sakes. I know it is hard for you to understand how much we need you, and if I try to tell you why, you would only think I was telling a flattering tale; but you must just take our word for it, because we do need you very much." These letters of appreciation must have encouraged Miss Singh greatly during this period of special physical and mental discouragement.

But there were many other bright spots in these dark weeks: she visited several old friends; she made many new friendships. She had much pleasure in planning her year of study which was to begin at Radcliffe in September, 1909; the dean and students of the college were already giving her a cordial welcome. Though unable to understand why every one was so good to her, yet she appreciated deeply the love of friends and acquaintances. The undercurrent of weariness, however, was always present, for the slight operation at Cincinnati had not relieved her as the doctor had hoped. She wrote to a friend a few weeks before her death: "This is such a strenuous life. I am too tired to read and pray in the

sense of trying to think God's thoughts for the furtherance of His kingdom. All my prayers now are to the effect that I am tired, and I want God's love and peace to rest me, and His forgiveness to cover up the mistakes."

BISHOP J. M. THOBURN'S JUBILEE

One beautiful experience came to Miss Singh in April, at Bishop Thoburn's Jubilee, at Meadville, Pennsylvania. Forgetting physical weariness, ignoring nervousness, she considered it one of the happiest moments of her life when she brought her tribute of gratitude to India's beloved bishop. The introduction of her address was as Oriental as it was beautiful: "It is our custom in India, on festive occasions, to put a garland of gold thread around the neck of the guest of honor, and when one is too poor to give that, he gives just a garland of jasmine. After hearing other tributes to Bishop Thoburn, I am afraid to offer mine, but please look upon it as a garland of jasmine and nothing more." She quoted from a speech of Bishop Thoburn's, in which, as she said, "he spoke of my people in a way that has been a source of inspiration and comfort to me. Listen to his words: 'The longer I have lived among the people of India, the better I have liked them, and I can say to-day, without any shadow of affectation, that I love them perhaps better than the people of my

native land. They have many noble traits of character. They have elements of moral goodness and greatness which, when sanctified by grace, will give them a noble position in the great family of our common Father.' ” Miss Singh said further: “ Methodism has done a good many great things, but I do not think there has been any greater than the sending out of Bishop Thoburn and his sister to us.” Closing with, “ To-day India would crown these two with her humble garland of jasmine, and she would plead with you not to grow weary in your efforts on her behalf.”

SICKNESS AND DEATH

From Meadville Miss Singh went to Chicago, having engagements in the middle and far West until June 1. The secretaries of the W. F. M. S. held their semi-annual meeting at Evanston during the last week in April, at which meeting Miss Singh's advice was asked concerning several important questions. At the session of April 28 an opportunity was given her to speak for the college. Her special plea at this meeting was for four missionaries to be sent out at once; two were under appointment, but four more were urgently needed. This was for her a week of acute suffering, for added to her anxiety for the college was serious anxiety about her own health. It was now evident to the doctors that a major operation was necessary and should be performed at once.

What should she do? Could she continue her work, was she physically able to stand the strain? In great perplexity she wrote to her friend in Lynn: "How can I work four more weeks? and yet it will hurt the cause of missions if I cancel these important engagements. Other women wait from cowardice, cannot I wait because of the work? The doctors say I shall be running down all the time, but my reserve strength is unusual. If all this hard work would result in gifts for the college!" Sunday, May 2, she wrote: "I am discouraged, completely so. I did not sleep last night, and I have to speak twice to-day." The next day the decision was made for her; the secretaries seeing that she was seriously ill urged her to go to the hospital at once.

Friday morning, May 7, a serious operation was performed at the Augustana Hospital, Chicago. The operation was successful, but very soon complications developed, which on Saturday night produced critical symptoms. Everything was done that was possible, and Miss Singh longed to live. Once on Sunday she said to her friend, who had arrived before she went to the hospital: "You know that I am not afraid to die, but I have done so little that I want to live." She had no anxieties; her friend knew all about her affairs, and, moreover, knew her thoughts and feelings so well that there was no need of words. This sympathy was a great relief to Miss Singh, for she suffered much, and the last twenty-four

hours she had great difficulty in breathing. Much as she depended on friendship, it was very evident that a deeper comfort and strength was hers. She realized that underneath her were "the everlasting arms." Conscious almost to the last moment, she went home Sunday evening, May 9, 1909, just before ten o'clock.

Her only relative in America, a student at The Woman's College, Baltimore, had been called as soon as the symptoms became critical, but she did not arrive before Miss Singh's death. During her sickness, pain and weariness marked her face; when, however, her cousin saw her dressed for burial in her pink *sari*, the beauty of peace and holiness rested on her; she lay as in natural sleep. There were many friends eager to do all the last services. Mrs. David C. Cook, of Elgin, Illinois, who had made all the hospital arrangements, offered a resting place for Miss Singh's body in her family lot. In the Wesley Church, Chicago, there was a service at which Bishop W. F. McDowell, and Rev. Dr. R. H. Pooley spoke with sympathy born of knowledge and affection for Miss Singh. Mrs. A. W. Patten voiced the love and appreciation of the Woman's Foreign Missionary Society. The delay in the delivering of the telegram kept Bishop J. M. Thoburn from bringing his tribute to the one so dear to his sister. Another service was held in the Elgin church preceding the burial service at the cemetery.

On a beautiful hilltop, with a wide view of hills and river, Miss Singh's body lies in care of a loving friend, and in the care of thousands of loving women, who for her sake and because of her life pledge themselves to more devoted service for India. The marker of the grave bears the inscription, "The peace of God was on her face." For years Miss Singh had cared for Miss Thornburn's grave in the Lucknow cemetery; as she tended the plants and vines, she often said that she hoped she would be buried beside her. The women of America hold Miss Singh's grave as a sacred trust, but it is an added grief to the aged father, the devoted aunt, the sister, and other relatives, that their dear one's body lies in a strange land. The care of her grave would have been an unspeakable comfort to these who have been so suddenly bereaved.

She has found rest and peace and higher service, for to her is now fulfilled the text, which, under a spray of wild flowers from the mountains of India, was written in her Bible: "Beloved, now are we the sons of God, and it doth not yet appear what we shall be, but we know that when He shall appear, we shall be like Him, for we shall see Him as He is."



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NICHOLS

Lilavati
Singh; a sketch.

