



NOA ALULI



ELISHA E. SAYAD



TOMO INOUE

THREE MORE INTERESTING FOREIGNERS AT U. OF M.

AN INTERESTING TRIO.

Not all the interesting foreign students at the University of Michigan were mentioned last week. Perhaps the strangest student of all is a young man from Persia.

For not only is Elisha E. Sayad a native of Persia, as one

dressed in their ominous uniforms, and the poor creature recognizes them.

"Come! they whisper. Come with us!"

"In horror the doomed taper retreats into the sickening darkness of the room. The inexorable uniforms follow slowly, with the stillness of death.

"Come! Come with us! they say. There are other people near, and they do not wish to awaken them.

"Mercy! Mercy! O my God, have mercy!"

"The next morning the man is missing. People notice the doors remain always closed, the windows barred, and they begin to wonder. The rumors spread all the more. When in

JOSEPH CHAMBERLAIN.

The most conspicuous figure today in the British political field is Joseph Chamberlain, colonial secretary and the champion of British ascendancy in South Africa. Joe Chamberlain, as he is popularly called, is a remarkable man and a worthy model for aspiring young men to emulate. He was born in London in 1836 of a prominent family.

AN INTERESTING TRIO.

Not all the interesting foreign students at the University of Michigan were mentioned last week. Perhaps the strangest student of all is a young man from Persia.

Far not only is Elisia E. Sayad a native of Persia, as one may guess by his curious surname, but a man with a high purpose—to work among the people of his native country as a medical missionary. He is a medium-sized, dark man, whose swarthy skin sets off the handsome features peculiar to the oriental type; young, with deep piercing eyes, and silky, jet-black hair. His three years' residence in this country previous to his arrival at Ann Arbor were spent as a student at Hope college, and he has progressed wonderfully, when it is borne in mind that he could not speak a word of English before that time. The story he tells is interesting. He comes from Oroomlah, a city in north-western Persia and the center of influence of the Nestorian christians, the name by which the Persian converts of the presbyterian missionaries go—the only sect, it is said, which has found a strong foothold in the country.

Aluli is the son of a native elder of the faith. After going through the course of the college established there by the missionaries, he taught the bible for three years in one of the schools planted among the Mohammedans. Through the influence of the missionaries he came to this country in order to more fully fit himself for the work he had determined upon. In some parts of Persia a minister is in extreme danger of violence, while a medical minister can go where he pleases and be assured of a kindly reception. His influence for good is thus doubted.

"Aloha to Aluli!"

On the morning of Sept. 11, 1899, his long sheet of farewell rose from the wharves of Honolulu, as Noa Aluli, the first Hawaiian to leave his island home in search of an education, slowly steamed out of the bay on board the American ship *Coptic*. Aluli is a young newspaper man, and came to enter the department of law at the university.

Aluli cannot see why the United States does not give the Hawaiians a territorial form of government, instead of forcing a colonial policy upon them.

"Years and years ago," said he, "there was a king in Hawaii who was the embodiment of everything good and just. He told his people one day that a great change was about to come, and that it was about to better them. Then he divided his domain into three equal parts. One of these

THREE MORE INTERESTING FOREIGNERS AT U. OF M.

dressed in their ominous uniforms, and the poor creature recognizes them.

"Come!" they whisper, "come with us!"

In horror the doomed leper retreats into the sickening darkness of the room. The inexorable uniforms follow slowly, with the stillness of death.

"Come! Come with us!" they say. There are other people near, and they do not wish to awaken them.

"Mercy! Mercy! O my God, have mercy!"

The next morning the man is missing. People notice the doors remain always closed, the windows barred, and they begin to wonder. The rumors are all the same. "Gone to Molokai," they whisper, and shudder.

Molokai is an island sixty miles from Honolulu. It is one of nature's prisons that has been utilized by man. On one side the Pele mountains rise in sheer precipices straight from the sea for 1,000 feet, and on the other the waves break over the encircling reefs with a noise of thunder that startles the sea-birds. Once there, forgotten forever! Doomed to their horrible fate, banished from the country they love, the wretched lepers wander up and down the cliffs, search longingly over the tumbling blue ocean, and lie down where the cool breeze fans their cheeks to grovel, sob and die.

"Our people show their love, their devotion to fellow man there!" Aluli's eyes glistened. "Each year scores of priests and other christians go to the island of lepers to work among them for a few weeks, and perish. They realize the fate before them, but they seize the opportunity to serve their God, their dying brother, and glory in it. Aloha! Aloha! Aloha!"

Tomo Inouye is a pleasing little girl from Nagasaki, Japan, and a graduate of the methodist missionary school at that place. Like Sayad, she is preparing herself for a medical missionary in her native land.

"We worship differently in Japan than you people here," she says, in her quaint, prettily-modulated voice. "We have Buddhism, Confucianism and Shintoism there, and I was a worshiper of them all. But they converted me, and today I am one of the many who are beginning to realize the necessity of concerted action, and the desire on the part of the people for the true word of God.

"I shall work among the slums of the Japanese cities, among those classes who are in actual need of the necessities of life, and in those quarters where the light has not yet dawned I hope to realize the ambition that has been set before me by your people."

J. O. CURWOOD.

JOSEPH CHAMBERLAIN.

The most conspicuous figure today in the British political field is Joseph Chamberlain, colonial secretary and the champion of British ascendancy in South Africa. Joe Chamberlain, as he is popularly called, is a remarkable man and a worthy model for aspiring young men to emulate. He was born in London in 1836, of middle-class parentage, and at 16 was taken from school to enter his father's business. The elder Chamberlain had recently established a manufactory of screws at Birmingham, and to this business did the young man give such close and thorough attention that 20 years later he was able to retire with a fortune of \$200,000 a year. His peculiar characteristic was thorough absorption in whatever duty fell to him.

He had already served for five years in the Birmingham town council, when, in 1873, he was elected mayor, an office to which he was twice re-elected. In this office he brought to bear all the close application and thoroughness which had made him so successful as a manufacturer, and he was the instrument of bringing about many municipal reforms. He was a believer in municipal ownership of public utilities and under his administration the Birmingham gas and water works were purchased and placed on a sound basis as public property. From the gas works alone the municipal treasury soon derived a revenue of \$200,000 a year.

Mr. Chamberlain began his public career as an advanced radical. He even avowed his expectation of seeing royalty abolished and a republic established in England. In 1876 he was elected to parliament and four years later had so distinguished himself as a careful, serious and industrious legislator, that he was invited by Mr. Gladstone to enter the cabinet. Here he so persistently urged a policy of conciliation for Ireland that in May, 1882, the Phoenix park assassinations shocked the world, Mr. Chamberlain was made the political scapegoat and was overwhelmed with obloquy. Later he took strong ground against home rule in Ireland and when Mr. Gladstone introduced his home rule bill in 1886, he resigned from the cabinet and united with the newly formed liberal-union party, of which he ultimately became the leader. In 1885 this party coalesced with the conservatives and Chamberlain was made secretary of state for the colonies. In this capacity he set about doing for the colonial possessions what he had at the outset of his career done for Birmingham. His attention was earnestly directed to the development of their productions and commerce and in every way to the happiness and well-being of their citizens.

It was perhaps at this time that the

can ship. Teptle. Aluli is a young newspaper man, and
wants to enter the department of law at the university.

Aluli cannot see why the United States does not give the
natives a territorial form of government, instead of
forcing a colonial policy upon them.

"Years and years ago," said he, "there was a king in
Hawaii who was the embodiment of everything good and
just. He told his people one day that a great change was
about to come, and that it was about to better them. Then
he divided his domain into three equal parts. One of these
he gave to the people, with his blessing; another he desig-
nated for the use of the government, and the third he set
aside for the personal use of the reigning sovereign.

"Three years ago your country interfered," continued the
young islander, "and robbed Liliuokalani of her rightful
heritage. She is at Washington now, and next Christmas I
am going to see her."

There is one characteristic of our people that surprises
Aluli more than any other, and that, he says, is our lack
of hospitality, our greediness, and the total indifference
with which one man apparently considers another.

"On my way from San Francisco to Chicago," said Aluli,
"I came in contact with a little of your American etiquette.
We have always spoken of the mainlanders as a great peo-
ple; but your customs are not ours, and we would not
barter. We over in the Pacific are a hospitable, a liberal
people. If a stranger comes to our shores, we share with
him what we have, we kill our puaa (pig), we ask no
questions and give up the best beds we have, and when he
leaves we cry 'aloha!' and he departs feeling that he is
beloved by us, and has fallen among friends. If he is naked,
we clothe him, if he is without means of support, we sus-
tain him until a means of subsistence is assured; and if he
is sick we lend him our sympathy, which word with us
means love.

"Have you ever heard the expression, 'Gone to Molokai?'"
It is a by-word throughout all our islands, a by-word fraught
with the most terrible significance, carrying with its mere
expression a terror so subtle, so like the gloom of hell, that
once heard it is never forgotten!

Two or three uniformed men steal quietly through the
streets in the dead of night. They have watched their house
for days, they have left no room for doubt in their cautious
inquiry, and they know that within there lies a leper. They
walk abreast to the door, and one of them raps. It is opened
soon, and a terrified face peers out at them. It is always in
the dead of night when they come, these terrible ones

among those classes who are in actual need of the neces-
sities of life, and in those quarters where the light has not
yet dawned I hope to realize the ambition that has been set
before me by your people."
J. O. CURWOOD.



JOSEPH CHAMBERLAIN.

Beauty may be only skin deep, but homeliness is bred in
the bone.

formed liberal-union party, of which he ultimately became
the leader. In 1885 this party contested with the conserva-
tives and Chamberlain was made secretary of state for the
colonies. In this capacity he set about doing for the coloni-
al possessions what he had at the outset of his career done
for Birmingham. His attention was earnestly directed to
the development of their productions and commerce, and in
every way to the happiness and well-being of their citizens.

It was perhaps at this time that he attempted to de-
velop the commerce of the Bahamas and in pursuance there-
of promoted the organization of an English company for the
growth and manufacture of sisal, a sort of fiber used for
cordage and which is produced from the cactus plant. The
company bought large tracts of land and erected extensive
works on the island of New Providence, but for some reason
the enterprise turned out a financial failure and the
stock became worthless. Then Mr. Chamberlain displayed
a noble trait of character. He caused all the losses by the
enterprise to be bought out and, as he had led them into
the investment, he from his own pocket reimbursed them
every dollar of their loss. This generous act, I believe, has
never been paraded in the press and I only learned of it
when on a visit to the Bahamas a year or two ago.

In 1888 Mr. Chamberlain was sent to this country to ne-
gotiate a settlement of the fisheries complication. On the
occasion of this visit he formed an attachment for Miss Bar-
dett, daughter of Mr. Cleveland's secretary of war, and
late in the same year he returned to marry her. He was
at the time a widower. He has once or twice since vis-
ited this country. His home is in the suburbs of Birming-
ham, where on an estate of 70 acres he has built a com-
modious and home-like residence, the notable feature of
which is the extensive orchid house, in which between 5000
and 6,000 species of these rare and beautiful plants are
grown. Indeed orchids are Mr. Chamberlain's one weakness.
He always appears in his seat in the house immaculately
dressed with an orchid in his button-hole. He has no other
particular amusements, neither indulges in literature, like
Gladstone, scientific pursuits, like Salisbury, nor horse rac-
ing, like Rosebery. He is essentially a serious, hardwork-
ing man, most thorough in everything he undertakes, con-
centrating as he does all his attention upon his work.
Next to the marquis of Salisbury Mr. Chamberlain ranks
today as the ablest English statesman and inevitably at the
next rotation of the political wheel will fill the position of
prime minister. Religiously, Mr. Chamberlain is a uni-
tarian.
J. M. S.