

ecclesiastical gown sometimes worn by the clergy, and a high black astrakhan turban. The descendants of the Prophet, or sayids, wear a dark green or blue cloth twisted into a turban, and the mollahs, or ecclesiastics, wear a similar one of white cloth, made very large. In the case of the sayids and mollahs, the belt is made of the same cloth as the turban, but others usually have some bright, pretty color. They all wear low leather shoes and usually bright-colored socks. All these costumes are to be seen in the streets of the city.

Nor does the word city convey to the mind much of an idea of such a place as Tabriz, for we cannot separate the idea of streets and some order in the arrangement of houses from that term. Here it has nothing of that significance, but is rather a large number of houses, each with a little garden, enclosed by a mud wall, crowded up close together. The spaces between the walls where they do not come so near together as to have one wall do for two gardens, are the streets, or rather public passages. They may be only six feet wide or they may be large and irregular areas, just as it happens. They are in no proper sense streets at all, but only strips of waste land along which people may walk, if they are willing to climb over the heaps of dirt and rubbish that are thrown into them from excavations and buildings, or pick their way along the sides of the streams of water or open wells which are in them. Occasionally, where a good stream of water crosses or runs along this street, the women find places to fill their water-jars and wash their clothes, and it is a common sight to see them pounding a wet garment upon a flat stone to cleanse it.

Some of these alleys which are much used for thoroughfares are paved with cobblestones, but the pavement is often covered several feet deep with earth which has been thrown out from some excavation and remains until some one wishes to use it to make brick for building or mortar for covering or repairing the roof of a house. The entrance from these streets to the houses or yards is through a low door in the wall. Men of wealth sometimes have a large red brick gateway, but these are much more frequently seen at the houses of Armenians, or other foreigners, than of Persians.

In just passing through a town or city, one sees scarcely more of it than one sees of the homes of the prairie dog, when one walks over the mounds of earth at the mouths of their holes. There are, however, in the large towns and cities, places where most of the business and trade is carried on. These are called bazaars, and are semi-subterranean passages, reminding one of the covered roads or galleries of the ants, with stalls on either side, where men sit behind their wares waiting for customers, or work at their trades. Money changers, hatters, silversmiths, blacksmiths, tinmiths, saddlers, shoemakers, bakers, confectioners, scribes, stone-cutters, bookbinders, gunsmiths, and dealers in all sorts of wares can here be seen, busily engaged at their crafts. Here, men meet to gossip and talk over the news of the day. Politics and the weather are never discussed here, probably because there is not enough of either to discuss; weeks and months pass by without the slightest disturbance in the weather, and the administration of the government is far beyond their control.

Post Office Crusade.

HOW THE WORK PROGRESSES.

In Cocanada, of India, there is a reading-room under the control of Mr. Herbert Leflamme, missionary and editor. Of this room he writes:—

'In the centre of the room are tables on which is spread the free feast contained in forty-one papers, sent by generous friends in America, England, and India. Prominent amongst these is 'The Northern Messenger,' of Montreal, Canada. These papers are veritable leaves of healing and bring many messages of comfort.'

One of the most influential native gentlemen in the political life of Madras presidency, a lawyer with great talents, says that he had learned more about his own religion from the Christian publications on sale at the book-room of the reading-room than from any other source. He also said to Mr. Leflamme:—

'Oh, that Andrew Carnegie might turn some of his vast accumulation towards the great need of India for mental culture and stimulus.'

Feeling the great want, in India, of more British Christian sentiment than the Republican ideas of the United States, and stirred by the wrong views of certain religious papers across the lines regarding South Africa, as superintendent of the 'Northern Messenger' Crusade of Canada for India, I wrote to the editor of the 'Times.' He very kindly prepared an article on the subject, which was copied into the Madras 'Mail,' the largest paper in South India. My object was to increase the circulation of Christian literature direct from England to India. The result is a fresh appeal from India to Canada. As the 'World Wide,' because of its culture and strength, is a paper particularly requested for the gentlemen of higher education in India, I now appeal to the readers of the 'World Wide' for their sympathy and support. The work of the Post-office Crusade, inaugurated as an undenominational Christian mission by the 'Northern Messenger,' of Montreal, is for all Christian people who desire to influence India with the best thoughts of a pure press. Through the 'Messenger' the aim is to increase the circulation of Christian undenominational papers and magazines.

Through the postal crusade of the 'Northern Messenger,' a native gentleman receives the 'Christian Herald.' Its action in soliciting money for China's starving people during the late famine so impressed this man with the beauty of true godliness that he gave very largely himself to a leper hospital in his vicinity.

Letters in response to the article in the 'Times' are coming from India. Native gentlemen would like to enquire about it, and one has sent me names for papers. A journalist also writes as follows:—

'Madam,—I have seen your letter in the 'Times' regarding the Post-office Crusade. I have started, in this place, an association for the moral and intellectual improvement of European young men of the town. The Eurasian community is a very poor one, and, in order to provide wholesome, standard and periodical literature for the members of the Institute, I have to spend money out of my own pocket, which happens to be a narrow one. If you could kindly send us magazines and peri-

odicals from time to time, you would help in a good cause. I now receive the 'English Illustrated Magazine,' 'The Royal,' and 'Pearson's,' the 'Madras Christian College Magazine,' and some local newspapers. My Institute also aims particularly, at promoting the cause of total abstinence. Awaiting your kind favor, I am, madam, your obedient servant, —.'

I do not give this correspondent's address, for this reason: Mormons and infidels, well supplied with money, would gladly use the post-office crusade as a medium for the circulation of their literature. The wisest plan for all who claim to take part in this work is to send funds to the editor of the papers or magazines mentioned in this article and ask the editors to apply to me for an address in India.

All over India now the 'Northern Messenger' has its fields of action. It has introduced papers into several reading-rooms, hospitals, soldiers' barracks, into private houses, the Zenanas, etc. Now it is asked to help with the work of a missionary to the Jews in India, and many of the papers solicited by the 'Messenger' have been scattered among the Boers, who were prisoners in Wellington, India. Another work looming up is this, an 'Exchange Drawer.' Some wish to effect exchanges of papers. The first one comes from Australia with a desire that the 'Northern Messenger' be sent to them. A lady in India, of her own accord, has drawn the attention of a prominent editor in Australia to the Canadian crusade. This friend writes: 'On the Malabar coast, among the soldiers, I met with such interesting papers from Canada sent through the 'Messenger' to Wellington and passed on here that I feel more and more the circulation of good, pure paper is, indeed, real work for the King. I saw — last Saturday, and she spoke so gratefully of the rolls of papers coming from Canada for the British soldiers. Our soldiers out here have much leisure time on their hands, especially when in hospital or off active service through ill-health, and thus you will understand how grateful we are to be able to hand them something bright, wholesome and helpful to read.'

A specialty has been made of sending 'Northern Messengers,' 'Onwards,' and 'Pleasant Hours' to the soldiers. 'Onwards' have gone in great numbers with the 'Messengers.'

Will all readers of the 'World Wide,' who specially like and enjoy its reading, help to send it through the Crusade to India? This request is not an advertising scheme, nor was it ever solicited by the editors. There is a class of readers in India whose names and addresses have been sent to me. For these the 'World Wide' is particularly asked for by a well-known literary man who was born in Canada.

The Post-office Crusade has no funds, no influential backing. It is simply a work of Faith under, we believe, the leadership of one to whom the souls of India are precious.

Subscriptions can be sent in small or in any amounts to the 'Witness' Office, or to the address given. All will be acknowledged in the 'Northern Messenger.'

Faithfully, for the King, and the King of Kings, Margaret Edwards Cole, 112 Irvine Avenue, Westmount, Que., Canada.

CONTRIBUTIONS RECEIVED.

Received from the Post Office Crusade, with many thanks, \$1.00 from 'a friend'; two of Sheldon's books from T. H., in the United States, with a kind letter, and also \$1.00 and a cheerful letter from 'a friend' in Campbellton, N.B.