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"The World



for Christ."

Monthly Letter Leaflet

WOMAN'S FOREIGN MISSIONARY SOCIETY, PRESBYTERIAN CHURCH IN CANADA
(WESTERN DIVISION)

VOL. VIII. TORONTO, NOVEMBER, 1891. No. 7.

SUBJECTS FOR PRAYER.

November.—New Hebrides. Mission work in other islands of the sea.

Missionaries in the New Hebrides: Rev. J. W. Mackenzie, Efate; Rev. H. A. Robertson, Erromanga; Rev. J. Annand, Santo (Tangoa). Our missionaries' wives, and the native teachers.

"He shall not fail nor be discouraged, till He have set judgment in the earth; and the isles shall wait for His law."—Isa. xlii. 4.

"Hitherto hath the Lord helped us."—1 Sam. vii. 12.

Special Notice.

The monthly meetings of the Board of Management, instead of being held as hitherto in Knox Church, will be held on the first Tuesday of each month at 3 p.m., in the board-room of the Bible and Tract Societies, 104 Yonge Street. Adjourned Board meetings are also held in the same place every Tuesday forenoon, beginning at ten o'clock, excepting on the first Tuesday of the month.

The New Hebrides.

This group of islands extends about four hundred miles north and south, and is fourteen hundred miles west of Australia, in Western Polynesia. Thirty of the islands are inhabited, the principal ones being Santo, Malekula, Efaté, Erromanga, Tanna, and Aneityum. Magellan discovered the group in 1520, and in 1774 Captain Cook gave to it the name it still bears, because its lofty mountains reminded him of the Scottish Hebrides. These islands are rich in tropical verdure and fruits, but when first discovered the people were sunk in the lowest depths of moral degradation. They were cannibals, and frequently offered human sacrifices to their cruel gods.

In November, 1839, John Williams, the brave "Martyr of Erromanga," left his family on Samoa and went to the New Hebrides to carry the Gospel message. He touched at Tanna and Futuna, and then proceeded to Erromanga, where he was slain a few days after by the treacherous natives. Subsequent efforts were made to reach these savages, but all in vain, until 1848 when Rev. John Geddie settled in Aneityum, the most southerly island of the group. Mr. Geddie was the *first foreign missionary* of the Presbyterian Church in the Dominion of Canada, and was sent out and supported by the Synod of the Church in Nova Scotia. Dr. and Mrs. Geddie toiled alone for many years in their chosen field of labour, and had the very great satisfaction of forming the first Christian Church—the first among the Oceanic Negro or Papuan race—in May, 1852. Timely help came soon after, Rev. John Inglis and Mrs. Inglis being sent out by the Reformed Presbyterian Church of Scotland. In December, 1872, Rev. Dr. Geddie passed peacefully to his reward from Geelong, Australia. The story of his life work is expressively told in the words on his memorial tablet: "When he landed in 1848 there were no Christians here, and when he left in 1872 there were no heathen."

In 1858 a gallant band of missionaries—Rev. J. W. Matheson and wife, from Nova Scotia, and Rev. J. G. Paton and Rev. J. Copeland, from the Reformed Church of Scotland—settled in the island of Tanna. This noble company of men and women laboured faithfully with some measure of success for several years, when Mr. and Mrs. Matheson both died, and eventually the others

decided to leave Tanna. But the light kindled there was never wholly extinguished, and brighter days soon came. The Rev. W. Watt and his wife, with the Rev. W. Gray, have been preaching the Gospel there for more than a score of years with much success.

On June 17, 1857, Rev. G. N. Gordon, of Prince Edward Island, with his wife, settled at Dillon's Bay, Erromanga. Four years later they both suffered martyrdom for the cause of Christ. In 1864 Rev. J. D. Gordon took up the work which had fallen from his devoted brother's hand, but, eight years after, he too, while translating the story of Stephen's death as given in the Acts of the Apostles, was struck dead by a blow from a tomahawk in the hand of a savage Erromangan.

Another Canadian—a Nova Scotian—stepped into the vacant place to unfurl the Gospel banner; and for almost twenty years the Rev. H. A. Robertson and Mrs. Robertson have devoted themselves to the work in this island, and these cannibals and murderers are spoken of as "clothed and in their right mind."

On Efaté the Rev. J. W. Mackenzie has established a strong church.

In 1872 Rev. Joseph Annand and his wife proceeded to the New Hebrides. They stayed a short time at Efaté, then went to Aneityum. Two years ago they settled on the great heathen island, Espiritu Santo, where already their labours have been blessed. The Presbyterian Church in Nova Scotia has sent in all thirteen ordained missionaries to the New Hebrides. Twelve of these were married, and their wives deserve to be ranked with their husbands as faithful missionaries. At present the Presbyterian Church in Canada supports Mr. Mackenzie in Efaté, Mr. Annand in Santo, and Mr. Robertson in Erromanga. The Free Church of Scotland supports Mr. Laurie in Aneityum, and Dr. Gunn in Futuna. The Church in Victoria supports Mr. Paton in Aniwa, Mr. D. Macdonald in Efaté, Mr. Leggatt, Mr. Morton, and Mr. A. H. Macdonald in Malekula. The New Zealand Church supports Mr. Watt in Tanna. The Otago Church supports Mr. Milne in Gnuna and Mr. Michelson in Tangoa. The Tasmanian Church supports Mr. Fraser in Epi; the South Australian Church supports Mr. Gray in Tanna; and the New South Wales Church Mr. Landells in Malo. All these missionaries meet to devise means for the advancement of the cause once a year in Synod, and all work together very harmoniously. The

responsibility of continuing the important work, now so successfully established in these islands, and the breaking of new ground will probably ere long devolve on the Australasian Churches.

In the Christianized islands life and property are now safe; there is no drinking of ardent spirits and no Sabbath-breaking; and God is loved, honoured, and worshipped.

Estimates for 1891-92

FOR THE BOARD OF THE WOMAN'S FOREIGN MISSIONARY SOCIETY.

INDIA.

Miss Oliver, Salary	\$730 00	
Miss Sinclair, "	730 00	
Miss Jamieson, "	730 00	
Miss Harris, "	730 00	
Miss McKellar, "	730 00	
Miss Fraser, "	730 00	
Miss Ross, "	730 00	
Miss Rodger, travelling expenses	350 00	
Miss Beatty, furlough allowance..	\$365 00	
" travelling expenses..	350 00	
		715 00
* Miss McWilliams, outfit	\$150 00	
Miss McWilliams, salary (4 mos.)..	243 00	
Miss McWilliams, travelling ex- penses	350 00	
		743 00
* Miss O'Hara, outfit	\$150 00	
Miss O'Hara, salary (4 mos.)	243 00	
* Miss O'Hara, expenses to New York	150 00	
Miss O'Hara, travelling expenses..	350 00	
		893 00
Miss Stockbridge, salary	375 00	
Miss Minnie Stockbridge, salary..	375 00	
		<u>\$8,561 00</u>

* NOTE.—The items marked (*) have already been paid, as authorized by resolution of last Annual Meeting.

<i>Brought forward</i>	\$8,561 00	
Pundits for Misses Harris, Jamieson, McKellar, Fraser, McWilliams and O'Hara	250 00	
Rent of schools and dispensaries, salaries of teachers, expenses of medical work, etc	1,750 00	
Additional cost of boarding school, etc	3,000 00	
Exchange.....	50 00	
	<hr/>	\$13,611 00

CHINA.

Formosa.

Two teachers, \$60 each	\$120 00	
Girls' School, Tamsui	300 00	
	<hr/>	\$420 00

Honan.

Miss McIntosh, salary.....	\$500 00	
Pundit and house rent	50 00	
Additional for Miss Graham, expenses home	86 50	
	<hr/>	636 50
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		\$1,056 50

NORTH-WEST INDIANS.

Mistawasis Reserve.

Teacher, Miss C. B. McKay	\$100 00
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Okanase.

Teacher, Miss M. S. Cameron	150 00
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Round Lake.

Teacher, Mr. Morrison.....	\$450 00	
Maintenance of pupils.....	350 00	
	<hr/>	800 00

<i>Carried forward</i>	\$1,050 00	14,667 50
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Brought forward..... \$1,050 00 \$14,667 50

File Hills.

Teacher, Mr. Skene	\$700 00	
Maintenance.....	630 00	
	<hr/>	1,330 00

Lakesend.

Maintenance.....		1,000 00
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Crowstand.

Teacher, Miss E. M. Armstrong..	\$450 00	
Assistant Teacher, Miss Martha Armstrong	425 00	
Assistant Matron, Miss L. Mc- Lean	240 00	
Additional teacher	225 00	
Maintenance and interpreting ...	610 00	
Furnishing	300 00	
Building for school and teachers ..	300 00	
Maintenance of four non-treaty Indian children	300 00	
	<hr/>	2,850 00

Stony Plain.

Teacher, Mr. M. Anderson	\$300 00	
Maintenance	350 00	
	<hr/>	650 00

Birtle.

Teacher, Mr. G. G. McLaren.....	\$600 00	
*Matron, Miss McLaren	400 00	
Maintenance.....	300 00	
Rent	300 00	
	<hr/>	1,600 00

Carried forward..... \$8,480 00 14,667 50

NOTE.—In addition to the above item marked (*) a further sum will be required for the salary of Mrs. Leckie, who has been appointed assistant to Miss McLaren.

<i>Brought forward</i>	\$8,480 00	\$14,667 50
<i>Portage la Prairie.</i>		
Teacher, Miss Walker.....	\$300 00	
Maintenance.....	300 00	
	600 00	
<i>Prince Albert.</i>		
Teacher, Miss Baker.....	200 00	
	9,280 00	
TRINIDAD.		
Schools		600 00
NEW HEBRIDES.		
Schools		600 00
		\$25,147 50
RECAPITULATION.		
India	\$13,611 00	
China	1,056 50	
North-West Indians.....	9,280 00	
Trinidad	600 00	
New Hebrides	600 00	
	\$25,147 50	

Acknowledgments of Clothing.

PORTAGE LA PRAIRIE, *Sept. 28, 1891.*

MISS WALKER.—Will you kindly acknowledge in the LEAFLET for us the receipt of the clothing from Sarnia Presbyterial. It was received on the 24th, and in good order. We have not unpacked it yet, but I am sure it is all useful.

PRINCE ALBERT, *Sept. 13, 1891.*

MISS BAKER.—Just a line this evening to thank you for your kind note, and also to inform you that the three boxes of clothing for the Indians have reached me safely. I have not yet unpacked them, as I wish to be as economical as possible during the warm weather. Have tried to make what was sent last winter do up to the present time. As I look at the large boxes my

heart is filled with thanks and gratitude. Thanks to the ladies of the Chatham Presbyterial who so kindly and generously contributed, and gratitude to the Giver of all good, who inspired their hearts to work so grandly and nobly for the benefit of the poor Indians. From the size of the boxes I know a great amount of comfort and happiness is in store for my pupils and the poor old Indian men and women.

Am very busy with my work, which is hard and often discouraging; but we feel we must press on, and endeavour to sow the seed, and leave the result to Him alone who can cause it to bring forth fruit.

EDMONTON, N.-W.T., Oct. 5, 1891.

REV. D. G. McQUEEN.—Your letter of September 1, with enclosed shipping bill of clothing for Indians, was duly received on my return from meeting of Presbytery in Calgary. Mr. Anderson happened to be in Edmonton on the day the clothing was brought over from the station by the Cartage Co., and took them out with him. Mr. Anderson remains in the school until the middle of this month, and is to be succeeded by Mr. G. J. Wellbourn, of Oshawa.

Allow me to thank the society to whom we are indebted for the clothing sent at this time. It came very opportunely as the cold weather is liable to visit us for a day or two at any time.

Welcome to Mistawasis.

CARLTON, N.-W.T., Sept. 2, 1891.

REV. F. O. NICHOL.—Delay in settlement has been our only reason for not writing you sooner for the LEAFLET. Leaving Toronto about the 1st of August, we reached here about three weeks ago, and have been busily engaged in seeking to interest the Indians anew in the mission which has been practically without supply since Mr. McKay's death.

On our arrival at Duck Lake we were pleased to have several of the Indians to meet us and welcome us to our new field of labour. Among those who met us was the old chief, Mistawasis, who had driven forty miles from the Reserve that he might welcome the new missionary. Grasping me by the hand, he said through an interpreter, "We are so glad you have come, we

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have wearied for you and church services," The old man is now over eighty years of age. Some three months ago he had a stroke of paralysis which has left him in a very feeble state, yet, feeble though he is, he never neglects a Sabbath service, and takes much pleasure in them. In his younger days Mistawasis was the great war chief of the Crees in the West, whilst his skill as a hunter was unsurpassed. Previous to his conversion he was a polygamist, but then put away all his wives but one. Probably no Indian has exerted a greater influence for good over his race than has this chief.

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Reaching the Reserve we found Mrs. McKay and her family still in the manse. They have since moved out to their farm just outside the Reserve, and will still take an interest in the mission.

On the three Sabbaths on which services have been held the church was crowded, over ninety being present. To one who has never attended church here, and has not seen the Indian on the plain, their appearance and service are a surprise. We had looked to see them in blankets and unkempt in appearance, but were pleased to see all clean and neatly dressed. The men sit on the left and the women on the right, and the service over, the former keep their seats till the women have retired. I was very fortunate in securing as my interpreter from the first Wm. Badger, a full Indian, son-in-law of the chief, a councillor of the tribe, and above all a Christian man who has had that experience I desire to relate. Although this kind of interpretation is new to him, he interprets with very great acceptance. I had thought that the sermon would lose much of its force by this process, but am pleased to hear expressions of appreciation from those who have before heard Mr. McKay in Cree only. Our service of song is most enjoyable, led by an Indian, Thomas Bird, whilst Miss Finlayson of the Agency presides at the organ, which was a gift of the ladies of St. Andrew's Church, Toronto.

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We have a Cree hymn-book both in Syllabic and English forms. By the aid of the latter I am able to sing without difficulty. As yet I have done but little at the language, but I expect to be able to announce and read some easy hymns next month, but it is not to be expected that the whole sermon will be in Cree for some time to come. Owing to lack of workers who have a knowledge of the Bible and can speak in Cree, it has

been found impracticable to have Sabbath school at present, but we hope in time to overcome this difficulty.

Have visited some of the homes, and whilst we can not say that they are as comfortable and clean as the home of the white man, yet they are far in advance of the home of the heathen Indians on neighbouring reserves.

The Catholic Church of which Mrs. McKay spoke in her last letter is now erected, but no service has been held as yet. It is only by deception and violation of the law that the priest has been able to have a church here. May we not hope that this may perhaps be a blessing to us and spur us on to greater earnestness in the Master's cause.

Mrs. Nichol proposes to start a sewing circle for the Indian women shortly, of which there is great need.

May we not ask that at your thanksgiving season you may not be forgetful for God's goodness to this part of His vineyard.

Impressions of India and its Needs.

INDORE, *June 10, 1891.*

REV. N. RUSSELL.—Mr. Wilkie gave me your message of greeting and request, and it will give me only pleasure to comply, though I am afraid I am earning the reputation of being a letter missionary and not a working one, according to Dr. Grant's division.

We were all pleased with the hearty note of sympathy which marked your review of the work in India for the annual meeting. Nothing so inspires us as the feeling of strong, hearty and practical sympathy manifested by the home Church, and its growing proportions bid fair to a grand future, both for the Church and its missions. Many people are of opinion that the present interest in missions has grown to almost fanatical proportions, but I feel convinced that it is not a tithe of the interest which must soon be displayed. I argue from the needs. I think the history of missions will show that as lands have been opened and peoples made approachable with the Gospel, that God has raised up workers, notably the present century. No one in the missionary field to-day but anticipates a vast movement towards Christianity in the near future. The world all over is being

anglicised, notably so here in India, and though pride and selfish interests may make a struggle before adopting England's religion, that too must eventually follow. Everything indicates such a movement here in India; the youth in every province are now being educated, and where education enters Hinduism departs—that is to say, the substance, idol-worship and much of its superstition, departs, though they fight for the name. Talk with any young Brahmin to-day, and he will tell you he does not believe in the religion of the people, but he thinks Hinduism can be purified and the pure religion of the Vedas re-established. Now, seeing that no ordinary Brahmin knows really anything about the Vedas, this is of course nonsense, urged to bolster up a position of resistance to Christianity. Follow the position a little further, and you see it merges into Brahmaism or some Somaj. And the latest form of Brahmaism is a fac-simile of the external principles of Christianity, with only the spiritual and vital doctrines wanting.

What does all this mean? Only what I have said above: that Christianity will in the near future become the recognized religion of India—a merely formal religion with many doubtless as it is at home, but still *the religion*; and you can have some idea of what that means to the missionary and the cause of Christ. It means simply that we will work under almost the same circumstances as at home (in a less degree), that is to say, with everything more or less in our favour instead of, as now, caste, prejudice, priesthood, self-interest of one kind and another against us; we will then have a free field and recognition, which in India means prejudice in our favour. For, as you have often heard, the people of India move in masses. I believe that nothing hinders us from reaching the masses and the poorer classes but the opposition, or at least lack of recognition, by the leaders.

If you ask me where is my proof for such statements, I do not know that I can give it very succinctly. The evidences in its support, or rather the arguments adduced therefrom, are cumulative. Moreover, I must confess my faith is no small item in this conviction. I seem to see it in so much that God is doing for India to-day, none of which—education, British influence, or aught else would I wholly deprecate—for all seem to have formed part of the great work of the redemption of India or rather, in the present preparation of its people for receiving Christ's redemption.

I do not know what has led me into this strain in writing to you, except that it is strongly revolving in my own mind. But now that I have given you my convictions, which are not mine alone, however; the opinions of a novice are not quoted above par in India nor elsewhere either, I presume. But they are the opinions of many an old worker. The practical point, so far as home is concerned, is that we must begin at once and initiate a movement for the wholesale preparation of a ministry, both male and female, to meet the wants of these mighty masses when they flock like grasshoppers to our mission doors for instruction: men for the men, women for the women and children. Our work so far must be counted simply a play, and a serious and mighty crusade must be inaugurated, adequate to the needs of millions. But I must close, or my hopes and convictions will run away with me. I am well and happy myself, and all seem so at Indore. They are all a band of good, honest workers. I am studying the language, the problem, and the people, and doing a little experimenting. I find plenty for even a new hand to do, and now that I am beginning to get hold of the language I am equal to a little more. You and your Society are often spoken of most gratefully, and remembered at the throne most earnestly.

I find that my theorising has filled up my letter to the exclusion of the all-important matter, news; and, for fear no one else is writing you just now, I will give you what there is. The hot weather is we hope almost ended, and we look for the rains very soon. We re-open school and college on Monday, the 15th, when, I suppose, Miss Ross and Miss Sinclair will also begin again. We expect good classes, in spite of a rumor that Holkar is starting an opposition college in the city. We are also opening four outside district schools in the vernacular, under charge of the Christian congregations. Our Sunday school work is very promising. We have now eight Sunday schools in and about Indore, which will soon be increased, to nine or ten. These we have formed into an association, meeting once a week for study of the lesson. The home for Christian boys, a new feature, is also a most interesting work, but sadly in need of a home of its own. The boys are increasing in numbers, and we have no good quarters for them. The lady doctors seem more than busy. I am sure you will all feel proud of the new hospital, which is a substantial as well as handsome building. The

girls' boarding-school is just as promising. We have good prospects of getting the additional land for the hospital also. So much for encouragements, alongside which the discouragements do not amount to much. The Lord truly is with us, making His power manifest.

Extract from Letter.

NEEMUCH, C.I., *Aug. 18, 1891.*

MISS HARRIS.—I do not yet feel quite equal to a letter for the LEAFLET, but hope to send one within a few weeks. You probably know that I had to go to the hills for three months this year, returning about ten days ago. I am well and strong now in every way except my throat which still gives some trouble.

There are sixteen children in school, but all are not in the school-room, two being little boys, one a three-year old girl, another unfortunately incapable of learning anything, and still another on the point of leaving. The new buildings which I saw last week are well on the way to completion, and I hope to be in them about the beginning of January. There will have to be a change of matrons then, I am sorry to say, as the present satisfactory woman cannot leave Neemuch.

Safe in the Arms of Jesus.

The following letter from Miss McIntosh, Honan, addressed to the "Goforth Mission Band," Galt, will be read with sorrowful interest by all our members, and many hearts will go out in sympathy to our missionaries who have been called to part with the joy and light of their home in the person of their dear little son.

LIN CH'ING, *July 29, 1891.*

MY DEAR GIRLS,—Mr. and Mrs. Goforth have been telling me about your Mission Band, and of the interest you take in all that concerns them and the Honan Mission.

You remember that two years ago their little Gertrude, who was a member of your Band, died, and now they have been called upon to part with their precious little Donald. He was a sweet, beautiful child, with large, brown eyes, which always seemed so full of wonder; and, although only nineteen months old, he had

won all our hearts by his sweet and winning ways. For the last six weeks he had not been able to walk, owing to a fall he had received, but was otherwise pretty well, though never very strong. On Wednesday last he became ill with a very high fever, and gradually grew worse, till on Saturday afternoon, July 25th, he went to be with Jesus. His Chinese name was "T'sin pao," which means "heaven's precious one," and so precious a jewel was he, that the Redeemer lent him to us, only for a short season, and now he is

" Safe in the arms of Jesus,
Safe on His gentle breast,
There by His love o'ershaded,
Sweetly his soul shall rest."

Children pick up the Chinese language very quickly. You know they have a Chinese nurse with them most of the time, and as she speaks a great deal to them, naturally they soon learn to imitate her. Donald could say quite a number of words, both in English and Chinese, and could understand almost anything that was said to him. As we sat down to the table at meal-times, Mr. Goforth would say, "Now, Donald," and at once the little hands would be clasped for "Grace." Then he used to say "hsieh, hsieh" (thank you), with his hands folded in true Chinese fashion, in such a pretty manner.

I am sure you will all feel very sorry for Mr. and Mrs. Goforth. And will you not pray that God may spare the only child they have left, little Paul, who is but a few months old?

We are now in the midst of the rainy season—a hot, trying time, especially for foreign children.

MISSION STUDIES.

The Zenana and its Inmates.

BY MISS FERRIER, CALEDONIA.

(*Seventh Paper.*)

The houses of the higher castes in India are built in the form of a square with an open court in the middle. The rooms on the ground floor are used for stores, servants' apartments, and stables

for cows and bullocks. On one side is a large, fine room which is the family temple, where, on festival days, the gods are worshipped; opposite it on the upper floor is a verandah carefully closed with venetian blinds, and this is where the ladies of the family come on the feast days to see what is going on in the temple and join in the worship, without being themselves seen. Besides this temple there is, in the zenana, the part of the house in which the women live, a room for household gods where *puja* is performed daily at different hours by the male and female members of the family.

On the second floor are large, fine apartments often filled with costly furniture, but these are for the men only; no women are ever seen there, and except at feasts, or when there are European guests, no meals are taken in them. At the back of the court yard a passage, the door of which is often kept locked, leads to a smaller yard which is surrounded by the rooms in which the females of the family live; here also are the kitchens and dining rooms. The women's rooms are small and dark; the windows, if any, are high up so as to prevent looking out; the floors are bare, and there is no furniture but the charpoy or bedstead, a box for clothing and perhaps a mat; but the rooms are scarcely used except for sleeping in, the women and children usually gathering together on the verandah, on to which all the rooms open during the day.

In some of these great houses as many as two or three hundred people live together. The oldest of the men is the head of the household, and rules it with a firm hand. Sons, grandsons, nephews and other relatives all submit to his authority, and give him their earnings to expend for the common good. Even if they are away from home part of their salaries must be sent, for the wife and children are left under the care of the family head.

And now I will tell you something of how the girls and women who are shut up in the zenana, as the dingy miserable part of the house they occupy is called, are treated, and how they spend their time. Just as the head man has absolute rule over the other men of the household, his wife, who is often more severe and bigoted than himself, rules all the women and girls in the zenana. She is called the Burra Bow, the other wives are called Bows, and the youngest is known as the Choto Bow. All alike are prisoners in these dreary rooms; many living in cities have

never even seen a tree and know nothing of the bright and beautiful outside world. They receive no education except to do *pūja*, and how best to please their husbands; they have no books, no sewing, very few household duties, no amusements but to make garlands for the idols, braid their hair, and deck themselves with their ornaments. Hindu ladies are very fond of jewels and wear ear and nose rings, ornaments for the hair, necklaces, bracelets, and bangles for the ankles. Their *saris* are often made of beautiful stuffs, spangled with gold and silver, but they are usually too scantily clothed for our ideas of modesty. Little girls are petted by their own mothers, and allowed to run about and play in the court and verandah as much as they please, but when the little wife is taken to her husband's home she becomes the slave of his mother, whose commands she must obey, and who teaches her how to please her husband. If the Burra Bow is kind she may sometimes be allowed to go in a closely covered palanquin to see her mother, but this is a rare treat. Each morning when she first sees the Burra Bow she must prostrate herself on the ground before her, kiss her feet and place one of them on her head for a moment, in token of submission to her authority; she is no longer called by her given name, but only Bow, with a word prefixed to show whether she is the first, second, or third son's wife. She does not see much of her husband, and dare not complain to him if his mother should beat her cruelly. It is not considered decorous for a man to speak to his wife in the daytime, the only opportunity they have for conversation is when they are in their own room at night; they never eat together; she either waits on him as a servant, or sends in his food to him, and gets back from him her own and her children's portion, which is eaten sitting on the floor, and without the aid of knife, fork, or spoon.

A wife must never be seen by, or look at other men, not even her husband's brothers, so if a step is heard all the ladies draw their *saris* close and cover their faces. It is scarcely possible for us to conceive anything more dreary than the life of a Hindu lady, even at her best, but there are worse evils still; her life degrades her, she grows up ignorant and superstitious, often quarrelsome and cruel, and a bigoted idolater. If sick she must suffer without medical aid or kind nursing; if dying she is either taken to the cow house to die, or carried to the banks of the

Ganges, and her mouth and nostrils filled with the holy mud which, of course, hastens the end.

But sad as is the condition of the wife, that of the widow is immeasurably worse. In this respect the high caste lady is no better off than the lowest of her country-women, but is treated as one forsaken of God and man, and only fit to die. In former times she was burned along with her husband's dead body. British law has forbidden this, but it has not been able to prevent her being subjected to such treatment as makes her life one long misery. She must never sleep on a bed but on the bare floor, or at best on a thin mat, and without any covering but the thin garment she wore during the day; this must be made of the coarsest material, and she must no longer dress her hair or wear jewels. She is allowed but one meal a day, and that must be cooked and eaten apart. Twice every month she must fast for twenty-four hours, and sometimes for two or three days at a time, and during these fasts she dare not touch even a drop of cold water. No love or sympathy, not one kind word or pitying look are ever given to her, for the other women believe that if they are kind to a widow they are in danger of becoming widows themselves.

The life of millions of women in India is one of cruel wrong and unbroken misery. One of themselves has thus described their condition: "The daughters of India are unwelcomed at their birth, untaught in childhood, enslaved when married, accursed as widows, and unlamented when they die."

NOTE.—In a country so large as India the customs of course vary in different provinces. The description I have given of life in a zenana is most applicable to Bengal, where the strictest seclusion is practised. It must also be remembered that it is that of the past, when no stranger was permitted to enter a zenana, rather than of the present, when in many instances more liberal ideas have begun to be entertained, but it is still true of the vast majority of the female population.†

QUESTIONS. †

Describe the manner in which the best houses in India are built; the men's apartments; the temple; the zenana. Do many people live together in these great houses? Who rules the household? Who the zenana? What is she called? Are

the women allowed to leave the zenana? What are the only things they are taught? How do they occupy themselves? What is said of their dress and jewels? How are little girls treated? Describe the sort of life the girl-wife leads from the time of her marriage. What is the general result of this dreary life upon the character? What is said of the treatment of widows? How has a Hindu lady described the condition of the women of India?

Notice to Presbyterian Secretaries.

The Foreign Mission Committee Reports are now on hand. Presbyterian Societies desiring copies for their Presidents will please communicate with the Home Secretary.

Life Members Added

During October.

Miss Isabella Wilson	Hamilton.
Mrs. J. M. Gibson	Hamilton.

Increase.

Presbyterian Societies.

COLUMBIA	<i>New Westminster.</i> —West Church Auxiliary.
GUELPH	<i>Pustinch.</i> —Duff Church Auxiliary re-organized.
KINGSTON	<i>Eldorado.</i> —Auxiliary.
BARRIE	<i>Midland.</i> —Auxiliary.

Perchance in heaven one day to me
Some blessed saint will come and say,
"Ail hail, beloved! but for thee
My soul to death had fall'n a prey;"
And oh, what rapture in the thought—
One soul to glory to have brought!

NOTICES.

THE Board of Management meets on the first Tuesday of every month, at three o'clock p.m., in the Managers' Room, Knox Church, Toronto. Members of Auxiliary Societies, or other ladies interested in the work and desiring information, being introduced by a member of the Board, are cordially invited to attend.

Letters concerning the organization of Societies, and all matters pertaining to Home work, are to be addressed to Mrs. Shortreed, 224 Jarvis Street, Toronto. The Home Secretary should be notified *at once* when an Auxiliary or Mission Band is formed.

Letters asking information about missionaries, or any questions concerning the Foreign Field, as to Bible-readers, teachers or children in the various Mission Schools, should be addressed to Mrs. Harvie, 80 Bedford Road, Toronto.

Letters containing remittances of money for the W. F. M. S. may be addressed to Mrs. (Elizabeth) Maclellan, Treasurer, 10 Murray Street, Toronto. All requests for life membership certificates should also be sent to Mrs. Maclellan.

All correspondence relating to the sending of goods to the North-West, or other Mission fields, will be conducted through the Secretary of Supplies, Mrs. A. Jeffrey, 142 Bloor Street West, Toronto.

The President's address is, Mrs. Ewart, 66 Wellesley Street, Toronto.

Directions about the Monthly Letter Leaflet.

1. The year begins with the *May* number. 2. Subscription, 12 cents a year, *payable in advance*. 3. Subscription may begin at any time (one cent a copy), but must end with the *April* number. 4. All orders and money to be sent through the Presbyterial Secretary to Mrs. (Agnes) Telfer, 72 St. Albans Street, Toronto.

PUBLICATIONS.

No.		
29.	The Mother at Home, by Pansy	each, 3 cents.
42.	That Missionary Meeting.....	" 1 cent.
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Applications for Reports to be made to the Home Secretary, Mrs.
Shortreed, 224 Jarvis Street, Toronto.