

Technical and Bibliographic Notes / Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

- Coloured covers/
Couverture de couleur
- Covers damaged/
Couverture endommagée
- Covers restored and/or laminated/
Couverture restaurée et/ou pelliculée
- Cover title missing/
Le titre de couverture manque
- Coloured maps/
Cartes géographiques en couleur
- Coloured ink (i.e. other than blue or black)/
Encre de couleur (i.e. autre que bleue ou noire)
- Coloured plates and/or illustrations/
Planches et/ou illustrations en couleur
- Bound with other material/
Relié avec d'autres documents
- Tight binding may cause shadows or distortion along interior margin/
La reliure serrée peut causer de l'ombre ou de la distorsion le long de la marge intérieure
- Blank leaves added during restoration may appear within the text. Whenever possible, these have been omitted from filming/
Il se peut que certaines pages blanches ajoutées lors d'une restauration apparaissent dans le texte, mais, lorsque cela était possible, ces pages n'ont pas été filmées.

Additional comments:
Commentaires supplémentaires: SOME PAGES ARE CUT OFF.

This item is filmed at the reduction ratio checked below/
Ce document est filmé au taux de réduction indiqué ci-dessous.

| | | | | | |
|--------------------------|-------------------------------------|--------------------------|--------------------------|--------------------------|--------------------------|
| 10X | 14X | 18X | 22X | 26X | 30X |
| <input type="checkbox"/> | <input checked="" type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 12X | 16X | 20X | 24X | 28X | 32X |

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

- Coloured pages/
Pages de couleur
- Pages damaged/
Pages endommagées
- Pages restored and/or laminated/
Pages restaurées et/ou pelliculées
- Pages discoloured, stained or foxed/
Pages décolorées, tachetées ou piquées
- Pages detached/
Pages détachées
- Showthrough/
Transparence
- Quality of print varies/
Qualité inégale de l'impression
- Continuous pagination/
Pagination continue
- Includes index(es)/
Comprend un (des) index
- Title on header taken from:
Le titre de l'en-tête provient:
- Title page of issue/
Page de titre de la livraison
- Caption of issue/
Titre de départ de la livraison
- Masthead/
Général (périodiques) de la livraison

"Whatsoever he saith unto you do it."

P.S.
BV
0530
M1M6

MONTHLY LEAFLET

OF THE

Canada Congregational Woman's Board of Missions.

4.
2. MONTREAL, MARCH, 1898. Price 10c
a year.

SUBJECTS FOR PRAYER.

My peace I give unto you."—John 14:27; Ps. 119:165; Is. 32:17; Is. 26:12;
11. 4:7.

TOPICS FOR AUXILIARY MEETINGS IN "LIFE AND LIGHT."

March—The Zulu Mission.

April—The Zulu Mission.

THE MONTHLY LEAFLET.

All communications and letters from the missionaries intended for publication should be addressed to the Editor, Mrs. Sanders, Metcalfe street, Montreal, P.Q.

Editorial Paragraphs.

N.B.—After April 8th (D.V.) the Treasurer's and Editor's address will again be 125 Mackay street.

In remitting, please send by Express or Post-Office money order.

Auxiliaries are requested to send their contributions through their respective branches, so as to enable the Treasurers to keep account of the full amount contributed by each branch.

MONTHLY LEAFLET, 4th Volume, received up to date 1,537 subscriptions.

Vol., three issues, free distribution.

| | Ontario. | Quebec. | Manitoba. | N.S. and N.B. | Total |
|---|----------|---------|-----------|---------------|-------|
| " | 748 | 413 | 65 | 82 | 1,308 |
| " | 940 | 500 | 100 | 146 | 1,686 |

Those who prefer to send their goods to Cisamba, by way of Boston, should address the box or package to

MR. CHARLES E. SWETT,
1½ Somerset street,
Boston, Mass.

and in lower left hand corner,

For REV. W. T. CURRIE,
Cisamba Station,
American Mission,
Benguella,
W.C. Africa.

Lisbon.

UNITED CHURCH
ARCHIVES

Mr. Swett writes: "From Benguella inland the cost of man-load of 56 lbs. is about \$4.25. Mail a letter to me when sending, advising how you send, whom the goods are for, and give a detailed list of contents and values, for customs and insurance purposes. Each and every kind of goods must have the weight marked on package and also given in your invoice to me. When writing kindly state that you desire to prepay charges to destination, and bill for same will be sent to you on receipt of package. Our next regular shipment to West Africa is due to leave Boston about the first of April, for which goods should reach me by the middle of March."

With pleasure we welcome Kingston "Calvary" Auxiliary Ottawa Branch. President, Mrs. Mowle; Vice-President, Mr. John Davis; Secretary, Miss J. Donnelly; Treasurer, Mrs. Sloane.

From Mrs. (Rev.) W. T. Currie.

CISAMBA, Nov. 22nd, 1897.

DEAR MRS. SANDERS,—About a couple of weeks ago Mr. Currie and I had a five days' trip among the villages. We left on Tuesday morning, arriving in the afternoon of the same day at the Ombala of Ciyuka (the chief who is building a school-house in his village). He was delighted to see us and did all he could to make our visit a pleasant one. The house he placed at our service is cleaner and better furnished than any white trader's or native houses in this part of the country. The school-house is exceedingly well built, the thatching beautifully done; doors and windows are still lacking, as they are to be made in our carpenter shop (at his expense). The chief is extremely anxious that his people learn to read and write. Mr. Currie hopes, if all be well, to send a couple of boys there the beginning of the year to start school. They will return every Saturday for the Sunday services. We spent three days with the chief, who, learning that we had planned to visit the Va-Luimbe, a people living on the other side of the Kukele river, himself escorted us to the banks of the stream—quite a large one—and saw us safely across. There was only one leaf-boat or canoe, so it took some time for all to cross, two at a time, there being four boys to carry my tipoia, three with bedding, food hamper and utensils, and another to look after Mr. Currie's ox; also two of the chief's young men as escort for the rest of the journey. Once across the stream we were in Luimbe country, but it took nearly five hours' quick walking, sometimes trotting, on the part of the boys before we got to the Ombala of Owumbu, where the chief of that district lives. The centre of the Ombala is occupied by some enormous shade trees. There we stopped, but no one came near us. Presently the boys

man they knew and told him that we had come to visit. He hid most of the people and their chief were still at their field work. We saw a few men and women peeping between the fences, but they were too frightened to advance any nearer. After an hour's wait Mr. Currie arrived on the scene. By this time rain was falling heavily and we all took shelter in an un-furnished house, well thatched, but only posts for walls. The boys lit a fire and made us some coffee. A few men and women who understood Umbundu ventured nearer, but they would not give us a house till their chief came home. So there we sat till early evening, when Mr. Currie told the boys to pack up, that they would go elsewhere. Then the villagers all crowded round, begging us to accept a house, that their chief would be so angry if he found they had treated guests in such a manner. After a little consideration we decided to stay, as the rain was still pouring. The house was a freshly built one—indeed, the mud floor and the plaster on the walls was still wet. Some men (travellers) had slept there the previous night and their fire had dried part of the floor. There was no bed nor anything else to sleep on, so our bones were rather stiff next morning, a rubber ground-sheet and a rug being our only protection from the hard floor. If the weather had been dry we could have had a couch made of leaves or grass. We had a good supply of food with us, but the Luimbe people are most hospitable, once their fear of being plundered is removed. They brought us a great supply of mush and other food more than all our retinue could possibly eat. When the chief came home (we rather suspected he had been keeping out of the way in some near village) he expressed pleasure that we had come, and said he had intended shortly to visit Cisamba. Three times last year the evangelists—two of them were with us on this journey—had visited these villages and preached to these people. Some of the latter had brought gifts for us from the coast, so they knew us by reputation. Next morning the chief paid us a formal full dress visit, arrayed in a bright red cloth coat reaching to his heels; on his head a fireman's brass helmet, with a horse-tail attachment hanging half way down his back. He is rather a pleasant looking man, speaks Umbundu easily; has eight wives, all young girls. All the women dress their hair totally different from the heans, not braided close to the head, but in a lot of little plaits right around, which makes a woman's head look like an animated mop when she is pounding or doing other vigorous work. Over these plaits strings of white cowrie shells are arranged in various patterns, making quite a fantastic headdress. We stayed there two days. Mr. Currie and the boys held meetings mornings and evenings. The people listened atten-

tively. Most of the men at least understand Umbundu, and after the meetings were over they could be seen explaining the truths spoken to those who had not understood. We collected some words to form the nucleus of a Luimbe vocabulary in time for the evangelists who go there from time to time. We also made an attempt to translate some hymns. The basis of the language is much the same as Umbundu, but it contains several sounds the latter does not. A verse of the first hymn we have changed runs as follows :

LUIMBE.

Jesu a ci tuame kumezo
Gole yi nahu ;
Fu ka kovala ku muono
Na solele nda.

UMBUNDU.

Jesu ndo tu songuila
Eci ohali yimuha ;
Katuinise komuenyo
Lonjolela lesanju.

Their mode of life is also different. In Bihe the women start pounding their corn at 2 o'clock in the morning and go to the fields shortly after sunrise. They come home in the afternoon and have their supper cooked and eaten before dark. The Luimbe people are apparently more sensible, in that they do not rise before daylight. They pound their corn all morning and after a substantial meal at 9 o'clock start off to their fields. Neither are they satisfied to have an occasional day's work done by their men folk. If a man will not work in his wife's field her relatives soon take her away from him. So they always have abundance of corn and other food. The men also do a good deal of fishing and retail the fish to passing caravans. Their evening meal is usually taken late in the evening. The men do not seem to care to leave their homes, either to trade or go on journeys to the coast. A mission station if planted among them would thus have many advantages which we do not possess. They tried hard to pick up the choruses of different hymns. One woman—the only one of her sex who understood what was said or sung—was comically zealous in catching up the words from my mouth as we were singing and then shouting them back to her companions. They had never before seen a white woman and so paid me a good deal of attention. We left very early on Saturday, and of course had to re-cross the Kukuama river; there were three boats at this crossing, so we got over more quickly. But before we reached the river there was a marsh to cross. The boys strung up the hammock of mtepoia as high as they could. Then a couple of Luimbe men who were escorting us, and who knew the path, took each end of the pole on their heads and waded in up to their waists in water, a boy each side of them to catch the teipoia pole should one of them slip. However, we got over safely, though I was the only one with dry clothes. Mr. Currie was less fortunate

got on the shoulders of one of the lads—as it was too deep to
 he the ox through—and then in the middle of the marsh or
 camp the boy slipped, and though he recovered himself
 quickly, Mr. Currie got wet to his knees.

We got home about noon; found all well. Miss Melville had
 thoughtfully had all our rooms washed, so there were no
 engers to greet us.

Dec. 21st, 1897.

We are as busy as we can possibly be. Only four days to
 Christmas. The two oxen to be killed for the feast have been
 chosen and the women are pounding corn as if their lives de-
 pended on it. The boys are busy clearing the race-course and
 practising tug-of-war, running, etc. They do not intend
 the villagers to beat them if possible. In the midst of the
 preparations the lads are thinking of the marriage question.
 Salusuva—whose bride-elect (Ngulu's sister) died nearly two
 years ago—has become engaged again. A few months ago he
 thought of asking a girl who lives near Sukanjimba and went
 there to inquire about her. He found, however, that she was
 not a desirable damsel, although very willing to have him. So
 he returned, rather disappointed. Mr. Currie told him he had
 done well in his decision and advised him to leave the matter in
 the chief's hands. Months passed and no sign of a suitable help-
 met, till not long ago a nice-looking girl came to visit some of
 our girls. She said she would like to come to stay here. After
 while Lumbo came in one evening and told us that Salusuva
 wished to ask for her. On enquiry we found she has never
 been engaged, though several young men, one of them the chief
 Cisingi—a wealthy man for a native—had proposed to her.
 The only fault found with her by her neighbours is that she
 washes herself too often (!) and is too particular about her cloth.
 They thought that meant pride, and most men avoided her.
 However, she accepted Salusuva, but the consent of her uncles
 must first be gained. Last week two of the older boys, to-
 gether with the suitor, went to the relatives, he to be examined,
 approved of or otherwise. The uncles said that they had no
 objections, but that *rum* must be given to seal the bargain.
 The young fellows told them that they did not use rum. Would
 cloth or rubber do? "No," they were told, "you must
 either give rum or give up the girl." They waited some time
 but at last came home, rather crest-fallen. Mr. Currie ad-
 vised them to wait a few days and then try again. Yesterday
 they went, and the uncles, who had evidently thought perhaps
 they had gone too far, relented and accepted cloth. The girl's
 name is Kusepa. She has much to learn, but her life has been
 affected morally and she is anxious and willing to learn the

truth. I think I told you of Kasova, a young woman partly married to a man, who was very anxious she should return him. The other day the man came again. She still persists to remain here. He coaxed and threatened till at last he went off, saying, "Put an ax in the stream and when it softens will give you up." She is an extremely nice girl, quiet and modest in her bearing. We are all fond of her. Three weeks ago our blacksmith, as we call him, Kambundu, became engaged to a young girl, Wandu. She comes to school, but has not yet come to live here. Our friend the Chief Kaujundu sent his little daughter, Ngeve, to me to be taught and trained. She is very bright and quick. I have just told some of the boys that she promises to write better than they do. And so, in spite of the discouragements we must meet, we have so very much cheer and encourage. It is surely the Lord's work among the people, so terribly bound as they are in superstition.

From Miss Helen J. Meville.

CISAMBA STATION, Dec. 21st, 1897.

MY DEAR MRS. SANDERS,—There is a woman here just now who is in great trouble. Last week her husband died, and at the funeral she was condemned for witchcraft. They took her and were going to cleft her tongue. She fled and reached a village during the night. She went into the girls' house to hide by the fire, trembling with fear. In the morning she went to see some of the married girls who are relatives of hers and stayed in their kitchen until Mr. Currie gave her a house to sleep in.

In talking with Mr. Currie, she said, "Why would I kill my husband? Did I not go to him as a young girl? Is he not the father of my nine children? If I had wanted to kill him would I not have done so long ago? Why would I do so now when I am old and we have lived so long together?" It appears that some of the relatives of the man who died owed the wife's relatives some cattle or rubber and his relatives thought if they could charge her with this death that her friends would be afraid to try and collect the debt and the woman would be sold with her children as slaves.

When some of the old men heard that she was here they came to the girl with whom she was staying and said that she must not keep her there for she was the mother of little children and if this woman cooked their food the children might sick and die. The woman said, "I only want Mr. Currie to give me a house that I may live in it and cook my own food until my brother and my eldest son return from the interior where they are trading. Then I am willing to go with them and take the poison test." This test is frequently used among these people. The old men told her not to leave here, for Mr. Currie

uld protect her. Yesterday morning she found that it was
 nday and that a crowd of people would be about. She was
 ghtened and fled to the bush where she slept during part of
 e night in a very heavy rain. This morning she is so stiff that
 e can scarcely walk. Poor woman, how much these people
 ve to suffer! They are full of superstition.

This month we have to send our order for the six months'
 plies, and when one has to think of everything that one will
 nt for six months, it means work.

From Miss Margret M. Melville.

CISAMBA, Dec. 20th, 1897.

DEAR FRIENDS,—I suppose you are all looking forward with
 epectation to Christmas, but how differently situated you are
 m us. These people do not know when it is or why it is
 ebrated. How ignorant they are of that great gift, Christ
 us. We have been preparing articles for the young people,
 d have been much helped by the box sent from the Guelph
 urch, so saving us considerable work at shirts and girls'
 kets. As there are so many little children under five years
 age we have quite a task making dresses for them, and as we
 e to see them look nice, there have been some little frills and
 mmings added.

On Friday we closed school for a couple of weeks' holidays,
 d as is usual in kindergartens we must give each little one a
 y present. When they had sung their songs and the little
 es had played their merry games while the older ones were
 rning to write, they all remained in their seats as quiet
 mice, for we had told them not to go away, and they were
 l of wonderment at what was going to be done. While Mrs.
 rrie explained to them what it was, I distributed to each
 e cornucopia filled with salt. These we made from some
 ored paper, kindly sent by a friend. I know you expected
 e to say candy, but these children much prefer salt to sugar,
 d would choose it if the two were offered. At present they
 d ve great salt hunger, and you at home cannot realize what
 d it means. How their eyes shone and one boy exclaimed with
 rs in his eyes, "Is it really all for me?"

Within the last few months we have been teaching reading
 d writing as well as sewing and occupations. You would be
 rch amused to see some of the station babies of a year and a
 hf or two years old when we are singing or playing; they clap
 eir little hands, and in the song of "Going to Wash" they
 o their hands together, pretending to wash them. Of course,
 hen we jump in playing frogs they jump too and laugh so
 rtily. We are fond of our babies and watch each act which
 plicates growth. A merry Christmas and a happy new year.

Treasurer's Acknowledgments, Jan. 20th, to Feb. 25th, 1898.

TORONTO BRANCH.—Toronto Zion, 42 subscriptions M.L., \$4.20; Pine Grove, 3 ditto (additional), 30c.; Toronto Broadview Avenue, 5 ditto (additional), 50c.; Parkdale, 30 ditto, \$3.00; Toronto Northern, 10 ditto (additional), \$1, for Memorial Hospital, \$2, for salaries, \$17; Mrs. Nasmith, for salaries, \$5; Mr. Hyde, for salaries, \$5, and a Wiarthon friend, for salaries, \$1. Toronto Western, 15 subscriptions M.L., \$1.50.

LISTOWEL BRANCH.—Wingham, 20 subscriptions M.L., \$2.

OTTAWA BRANCH.—Middleville Auxiliary fee, \$10; Kingsdale Bethel Auxiliary Thankoffering, for salaries, \$7.50; Lanark subscriptions M.L. (additional), 30c.; Kingston Calvary, subscriptions M.L., \$1.

LONDON BRANCH.—Forest, 35 subscriptions M.L., \$3.50.

GUELPH BRANCH.—Garafraxa M.B., for kindergarten, \$2.50; Garafraxa, 2 subscriptions M.L. (additional), 20c.; Belwood ditto (additional), 30c.

PARIS AND HAMILTON BRANCH.—Paris, 38 subscriptions M.L., \$3.80

ONTARIO (MISCELLANEOUS).—Rat Portage, Mrs. C. D. Moore, for membership fee, \$1, and for 10 subscriptions M.L., \$1.00; Frome, 10 ditto, \$1; Maple Grove Mission Band, for foreign missions, \$7; Miss B. Eadie, 3 subscriptions M.L., 30c.; Fergus, 6 ditto, 60c.; Watford, 10 ditto, \$1; Hamilton, First Congregational Church, 10 subscriptions M.L., \$1.

MANITOBA BRANCH.—Winnipeg Union Auxiliary, 100 subscriptions M.L., \$10.

NOVA SCOTIA.—Urbania, 5 subscriptions M.L., 50c.; New Brunswick, 5 ditto, 50c.; South Maitland, 8 ditto, 80c.; Lower Selma, 12 ditto, \$1.20.

QUEBEC PROVINCIAL BRANCH.—Montreal Calvary, 80 subscriptions M.L., \$8; Lennoxville, 7 ditto, 70c.; Montreal Calvary 'Brownie's,' for Kindergarten, \$1; Westmount, 2 subscriptions M.L., \$2; Danville, 15 ditto, \$1.50; Point St. Charles Auxiliary Fee, \$10.

QUEBEC (MISCELLANEOUS).—St. Andrew's, 10 subscriptions (additional) M.L., \$1; Georgeville, Mrs. P. S. Riedell, designated, \$5.12, and 1 subscription M.L., 10c.

Total for Ontario, \$86.50; Quebec, \$29.42; Manitoba, \$10.00; Nova Scotia, \$3. Grand Total, \$128.92.

(MRS) FRANCES A. SANDERS, *Treasurer C.C.W.B.M.*

131 Metcalfe Street, Montreal, Que.

DIRECTIONS FOR MONTHLY LEAFLET.—Subscriptions, 10 cents a year, payable in advance; all orders and money to be sent to the Secretaries of the Auxiliaries.

THE MONTHLY LEAFLET of the Canada Congregational Woman's Board of Missions is printed and published at the "Witness" building, corner Craig and St. Peter Streets, Montreal, P.Q.