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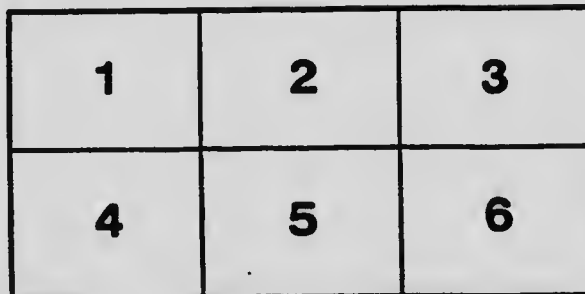
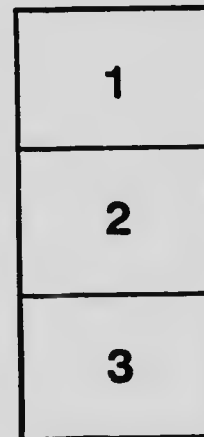
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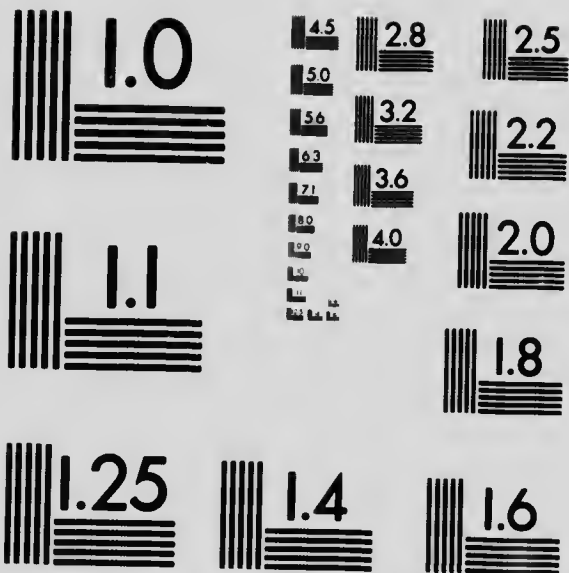
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# *Trinidad*

## *Its History and Resources*

A L S O

### *Sketch of the Presbyterian Mission,*

FROM 1868 TO THE END OF THE CENTURY

.. BY ..

*The Rev. John Morton, D. D.*

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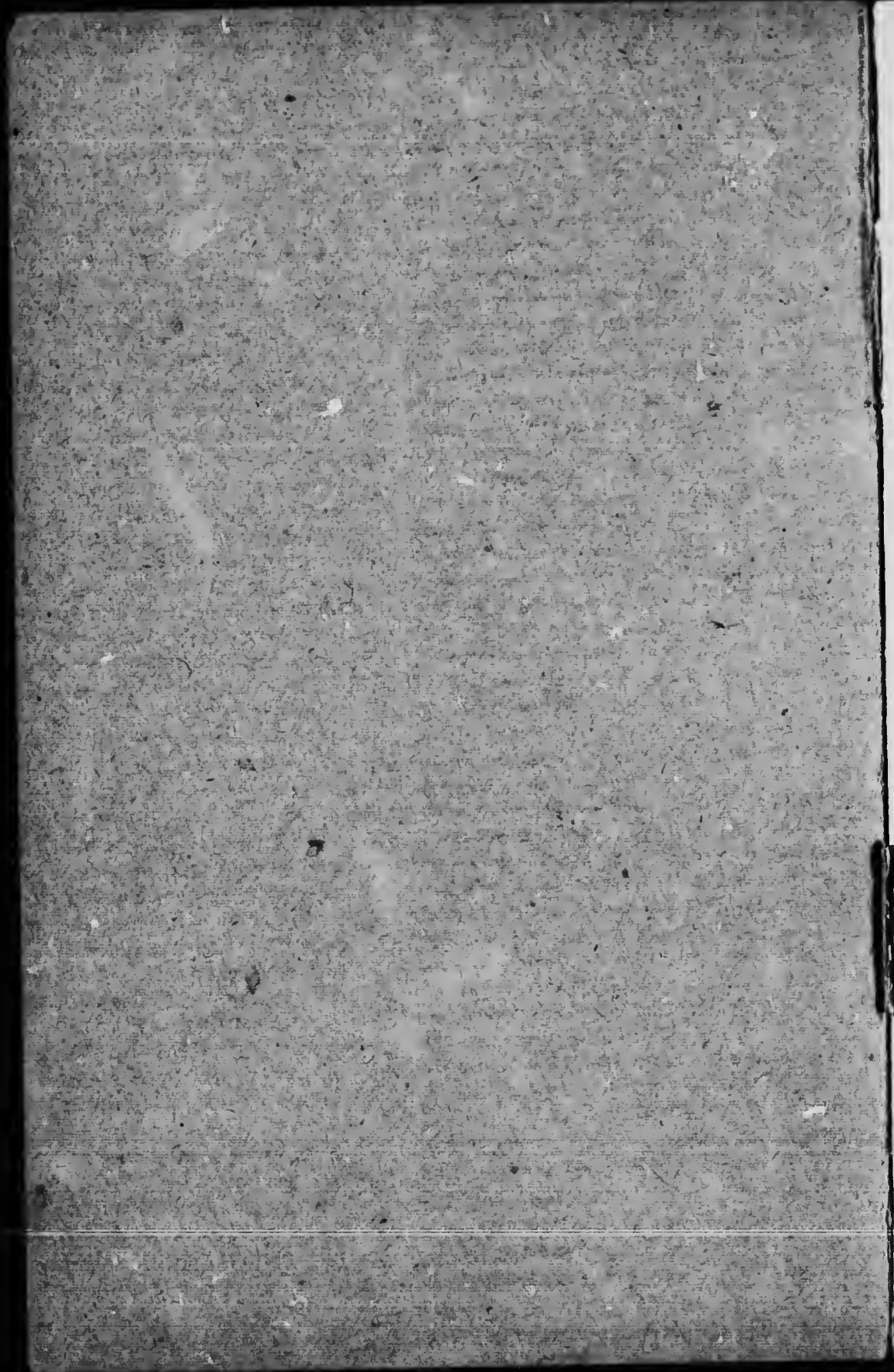
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WOMAN'S FOREIGN MISSIONARY SOCIETY  
OF THE PRESBYTERIAN CHURCH  
Room 94, Confederation Life Building,  
TORONTO, CANADA.



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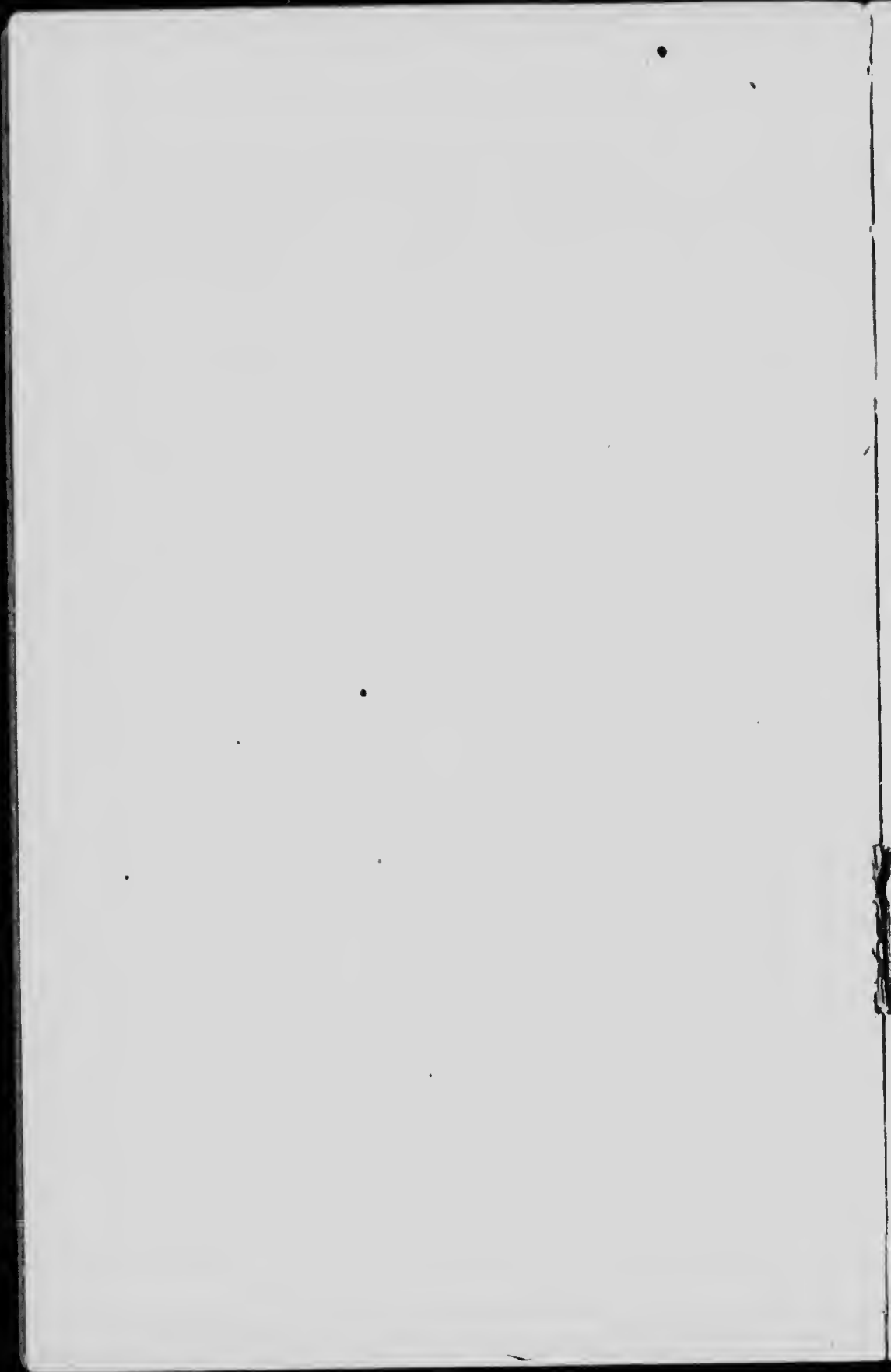
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## PREFACE.

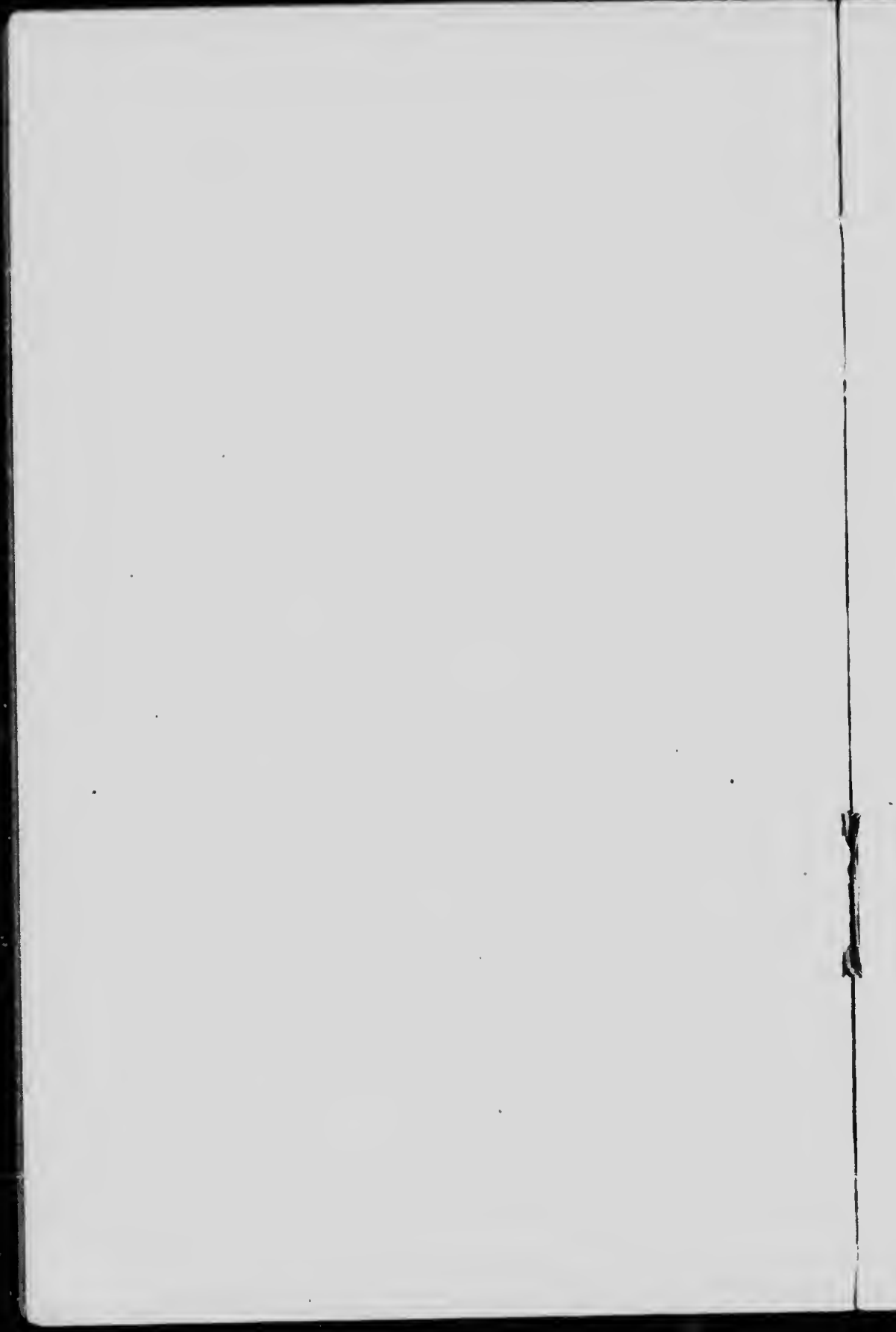


**R**EV. F. J. COFFIN'S Catechism on Trinidad being out of print and out of date, the writer was asked to revise it.

He thought it best to alter the form, rewrite and extend the work, and also supply an Index. The result was submitted to the Mission Council and approved July 2nd, 1901. Unless otherwise indicated by the context, the statistics are to the close of the century. While primarily intended for Mission Bands and Auxiliaries, it is hoped that it will prove more widely useful.

JOHN MORTON.

*Tunapuna, July 24th, 1901.*



# TRINIDAD.

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1. *Position.*—Trinidad is the most southerly of the West India Islands, lying near the north-east coast of Venezuela in South America, between 10 and 11 degrees north latitude, and in the same longitude as Cape Breton.

2. *Bounds.*—It is bounded—north by the Caribbean Sea; south by the channel which separates Trinidad from the Delta of the Orinoco; east by the Atlantic Ocean; and west by the Gulf of Paria, which separates it from Venezuela.

3. *Its Shape.*—Is nearly square, with promontories at its four corners. Those at the north-west and south-west stretch for miles toward the shores of Venezuela, and contribute to form the northern and southern boundaries of the Gulf of Paria.

4. *Its Size.*—Next to Jamaica it is the largest of the British West Indies. Its average length is 48 miles, its average breadth is

35 miles, and its area is 1,122,880 acres—  
or about the size of P. E. Island.

5. *Harbours.*—Almost the only harbour is the Gulf of Paria, with good anchorage along the whole western side of the Island—a distance of 68 miles. The Trade wind always blows from the east—and this is the prevailing wind.

6. *The Gulf of Paria.*—It is an unrivalled harbour. It is entered on the north by the Grande Boca, or mouth, 10 miles wide, between Trinidad and Venezuela, and by other three narrow Bocas between small islands off Trinidad. On the south there is but one Boca—the Serpent's Mouth—13 miles wide, but not so safe as the Grande Boca. The Delta of the great Orinoco lies at the southern end of the gulf, and some of the mouths of that river empty into it, so that flat-bottomed steamers pass down the gulf from Port of Spain, and up the Orinoco without going out to sea.

7. *Mountains.*—There are said to be three ranges of mountains in Trinidad. The north, near the sea, is well-defined and runs from the Gulf of Paria to the Atlantic, reaching an extreme height of 3020 feet. The southern is less continuous, less elevated, and further from the sea. In this range are the

Three Sisters - three peaks from a common base, which was the first land seen by Columbus on Trinity Sunday, 1496 - which led to the name Trinidad. The so-called central range is irregular and broken.

8. *Sugar Lands.* - (1) Along the western side of the Island from Tunapuna to the south of Couva, that is between the northern mountains and the central range of hills, is a plain, without a hill or rock. On this plain are the sugar lands of Tacarigua, Caroni, Chaguanas, and Couva.

(2) South of the central range of hills lies Naparima, with San Fernando as a centre, and inland lies Savanna Grande with Princetown as a centre. This district is undulating, with scarcely any level land, yet all fit for tillage, with deep, free, loamy soil. In the centre of this district is our largest sugar factory, which manufactures 125 tons a day for over 100 days in the year. These are the two chief sugar districts. At the south-west corner of the Island sugar cane is grown, but we have no mission work there.

9. *Cacao*—From which chocolate is manufactured, was formerly grown only in the deep valleys that run into the northern mountains. It is now grown everywhere outside of the sugar and rice lands, *if only*

*the soil be suitable.* In the northern mountains it is grown in the valleys and up the steep hillsides to an elevation of 2000 feet. The limestone hills of the broken central range are largely covered with cacao. The flat lands behind the Caroni and Chaguanas plain are drained and planted with cacao. The undulating lands beyond Princetown, and indeed all forest land out to the Atlantic Ocean, is being turned, with considerable rapidity, into cacao cultivation.

Cacao is a tree about the size of an apple tree but less umbrageous. It is planted from 12 to 16 feet apart, with another tree of the bean tribe—*bois immortel*—at 40 feet apart, among the cacao, to grow up above it and shade it. When small it is shaded by bananas and other vegetables which are a great help to the cultivation at the outset. The cacao tree begins to bear at five years, but is not in full bearing for 5 or 6 years longer. The flowers burst out through the bark of the stem and larger branches, and so the fruit is never formed at the end of the twigs like apples. The pods are in color red or yellow; when ripe about 5 inches long and 6 inches round, and contain from 25 to 50 seeds. The seeds are fermented in close boxes, from 4 to 6 days, and then dried, bagged up, and shipped to Europe, the

United States or Canada. A full-bearing tree should give at least from 1½ to 2 lbs. of dried cacao beans on an average per annum, worth 15 cents per lb.

This is essentially a tree for peasant proprietors. The East Indians are rapidly taking up its cultivation, and this fact is of good promise both for them and for the Island. On this account I have written so much about cacao. Its use is rapidly extending, as it takes a high place as a "grateful, comforting," sustaining food.

Our annual crop of cacao is now about 30 million pounds weight.

10. *Rice* is of two kinds. (1) Swamp rice, which is grown on the great Caroni Savanna, on the Oropouche Lagoon Lands, and on all our local swamps. This cultivation has rapidly extended of late years.

(2) Upland rice, which is grown on the uplands almost anywhere, and in new lands, is often sown as a catch-crop, when preparing the land for tree cultivation.

We grow about 50,000 bags per annum. We have only one rice mill. East Indians generally keep the rice in husk till it is needed and then beat it out in a mortar moved by the foot—India fashion. It keeps best

in the husk, and in that state is sold at \$2.00 per bag or barrel.

11. *Cocoanuts.* The cocoanut palm grows abundantly on sandy or salt land near the sea and thus occupies a distinct place, thriving best on land unsuitable for sugar, cacao or rice.

The water of the young fruit is used as a pure, refreshing drink which is said to counteract fever. The oil pressed from the ripe kernel is largely used as an article of food by the East Indians, and the refuse like linseed makes excellent food for cattle. We manufacture all the cocoanut oil used in the Island, and we ship ripe nuts in large quantities. Copra, the dried kernel, is also being shipped.

12. *Vegetables or garden products* are maize, yams, sweet potatoes, tannias, casava, and a great variety of the bean tribe. By careful cultivation lettuce, cabbage and carrots may be raised.

13. *Fruits.*—The chief are bananas—7 or 8 varieties—pineapples, oranges, limes in abundance, lemons in small measure, guavas, mangoes and tamarinds. Bread-fruit is never eaten as a fruit. When in the starch stage it is cooked as a vegetable. When ripe it is edible but not palatable.



14. *Flowers.*—Roses, with care, bloom almost all the year. The frangipani, jasmines, hibisci and crotons, in great variety, make the gardens and hedges bright.

15. *The Climate* is tropical. The thermometer seldom falls to 62°. The mean temperature is 77°. There are two seasons: the dry extends from January to May, and the wet from June to December, with sometimes an Indian summer of fair weather in October.

Earthquakes are not infrequent, but seldom do any damage. Hurricanes are almost unknown, and heavy windstorms rare. Trinidad is supposed to be out of the track of such disturbances. The average rainfall is about 65 inches. The time of sunset varies only to the extent of one hour, and the twilight is very short.

16. *The Pitch Lake* is situated one mile from the Gulf of Paria, about 10 miles south of San Fernando, at a place called La Brea. The whole point from the Gulf to the lake is formed of hardened pitch, which extends into the Gulf. The lake covers an area of about 100 acres, and part of it is of unknown depth. It is 138 feet above the level of the sea. The lake can be walked over except in places near the

centre. The asphalt is sent down to the wharf and into the steamer on an endless chain, and is shipped in bulk, or purified at the shore and shipped in barrels; 160,000 tons were exported in 1900. The removal of 1,720,000 tons during the past thirty-four years has apparently made no impression on the lake.

17. *History.* Trinidad was discovered by Columbus in 1496, when it came under Spanish rule, and after 300 years, was ceded by Spain to Great Britain in 1797.

18. *Inhabitants and Population.* - (1) The aborigines exist only in a small strain in the blood of other races. South American Indians occasionally visit Trinidad selling hammocks and baskets of native manufacture.

(2) The *Spanish* element came in with the discovery of the Island.

(3) An important *French* element came in from the French West Indies and from France at the time of the Revolution, in 1783.

(4) A few thousand *Africans* were introduced as slaves. About 4000 were liberated from slavers, and a great many have come from the neighboring Islands.

(5) Natives of Great Britain, chiefly *English* and *Scotch*, have come in in connection with the government and with trade, or as estate proprietors and managers.

(6) *Portuguese*. - About 50 years ago a colony of Portuguese came to Trinidad from Madeira. They were converted from Romanism to Protestantism, chiefly through the reading of the Bible and through the labours of Dr. Kalley, a Scotch physician, who labored earnestly on their behalf. Being persecuted in Madeira they emigrated to Trinidad. A flourishing congregation of Presbyterians in Port of Spain, in connection with the United Free Church of Scotland, is composed largely of these Portuguese and their descendants.

(7) *Chinese* and *East Indians*. - When slavery was abolished in 1834 the planters could not obtain a sufficient supply of labor for their estates, so the immigration system was introduced, under which Asiatics were brought to Trinidad and other West Indian colonies.

There are about 2000 Chinese in the colony, but none have been introduced for over 33 years.

Immigration from Madras was also discontinued about 30 years ago. The great

mass of the East Indians are Hindus and Mohammedans from the Ganges Valley.

The population of Tobago, which is a ward of Trinidad, is nearly 19,000. Of Trinidad proper, it is 251,000. Port of Spain, the capital, 55,000. East Indians, about 80,000.

19. *Immigration Scheme.* The government of Trinidad has an agency in Calcutta, the object of which is to engage men and women to come to Trinidad to labour on sugar, cacao, or cocoanut estates, for a term of years. Having been examined in Calcutta as to their fitness for the work, their knowledge of the terms of the contract they are making, and their willingness to abide by these terms, they are forwarded to Trinidad by large sailing ships fitted up for the purpose. The voyage takes about 100 days. On arrival they are distributed to the estates under an engagement for five years. They are paid for every task, or average day's work, 25 cents, and have free houses. When sick they also have free hospital and medical attendance. Having completed their engagement and five years additional residence in the Island, all were formerly entitled to a free passage to India, and for a time to grants of land; or a sum of

money was paid them on condition of their renouncing this right. These grants have been discontinued, and all men recruited since 1898 have to pay one-half, all women one-third, of the cost of their return passage.

20. *East Indians.* — (1) Total number: When our mission was opened there were 25,000. The number has now increased to about 80,000.

(2) Number Yearly. — From 2000 to 3000 are coming yearly, and about 700 are returning to India. As only 17 per cent. of all who came have returned to India, it is evident that the greater number settle permanently in Trinidad.

(3) Their Work. — For the first five years they are engaged on the sugar, cacao, or cocoanut plantations, cultivating the fields, or in the factories. After five years they either remain on the estate as unindentured labourers, or remove to the neighboring villages or towns, some to continue as agricultural labourers and others to become shop-keepers, etc. Later many buy crown land and settle in the interior, while others become merchants.

(4) Their worldly circumstances are improved by coming here. A few acquire considerable means, chiefly by trading, and

a great many do well by agriculture, and some in government situations, but the great mass of the East Indians are poor, except in thrift and industry. In 1896 they remitted nearly £3000 to their friends in India, and in the last ten years, returning immigrants have carried back to India nearly £100,000.

(5) Their Religion. — About eight-ninths of those who come to Trinidad are Hindus and one-ninth Mohammedans.

The Hindus worship deotas or deities, both male and female, chiefly bad, and in their worship they make and use idols of metal, stone, wood or clay. The better-informed try to explain away this idolatry, but it is of the very essence of Hinduism.

(6) Their Temples. — They have of late years built some five or six temples. These are only for the idols and the priests. The people remain outside of the doors to bow, join hands, repeat the name of the god or goddess, and make offerings of flowers, fruit or money. Any place may be used by the Hindus for a feast, a marriage, and for idol worship.

The Mohammedans have also several mosques where they meet for prayer, reading and hearing portions of the Koran, and

repeating their profession of faith in one God and Mohammed as his prophet.

(7) Caste. — Owing to their sea voyage, the system of labour on the estates and their general surroundings here, it is impossible for East Indians to observe all caste regulations, but the caste feeling is thoroughly ingrained in their nature and is manifest in almost every act of their daily life, especially in their dealings with one another.

(8) When they come very few immigrants are able to read, still fewer are Christians, while most have not even heard the name of Christ. They come wearing their native dress, and as a rule, empty handed.

21. *Our Canadian Mission.* -- What led to it? In the year 1866 the Rev. John (now Dr.) Morton, then minister at Bridgewater, Nova Scotia, while on a visit to the West Indies for his health, spent some time in Trinidad, and became interested in the East Indians of the Island. He endeavored to persuade the churches already at work among the English-speaking people of the colony to take up mission work among the East Indians. None of those churches saw their way open to do so : but after full information our Synod agreed "to establish a

Mission in Trinidad for the special benefit of the East Indians."

22. *Our First Missionary.* — At a meeting of Synod, held in James' Church, New Glasgow, Nova Scotia, June 27th, 1867, "the Board of Foreign Missions submitted correspondence, arising out of an offer of Rev. John Morton to go on a Mission to the Coolies (East Indians) on the Island of Trinidad, should the Synod undertake such an enterprise."

The Mission was agreed upon and the offer of Mr. Morton accepted. Mr. and Mrs. Morton, our first missionaries, sailed from Nova Scotia in December, 1867, and began their work at Iere Village early the following year in premises that had been made over to us by the U. P. Church of the United States, which had at one time a mission there for the Emancipated Negroes.

Mr. Morton lived at Iere for over three years. The place was unhealthy. The missionary and his family suffered severely from malarial fever. "In July, 1871, Mrs. Morton was brought to San Fernando (where Rev. K. J. Grant and Mrs. Grant had begun work in the previous November) prostrated with a severe attack of fever, and was prohibited from returning to Iere Vil-



lage. This led to a temporary residence of the Mortons in San Fernando." "Under an arrangement, sanctioned by the Foreign Mission Board," by which that town "was made the centre of operations for both missionaries, Mr. Morton still continuing to carry on his work in and around Iere." This arrangement continued till toward the end of 1874, "when it was deemed best to separate the fields into two districts." After a tentative arrangement, for one year, Mr. Morton removed to Princetown in 1876. In 1881 he removed to his present field, of which Tunapuna is the centre.

23. *The First School* was opened at Iere Village on March 1st, 1868, and had 33 pupils enrolled during the year.

24. *The First Native Teacher* was Charles Clarence Soodeen, who first as teacher and later as catechist and assistant to Rev. Mr. McRae, has been a great strength to the mission. Mr. Soodeen is a much respected and capable worker, and represents the interests of the mission as a member of the Education Board.

25. *Our Second Missionary* was Rev. K. J. (now Dr.) Grant, who was settled for several years as pastor of Merigomish, Nova Scotia, and who accepted the invitation of

the Foreign Mission Committee on March 31st, 1870. Mr. and Mrs. Grant sailed from Halifax for Trinidad in November, 1870, and have laboured in San Fernando ever since.

26. *Our Second School* was opened in Coffee Street, San Fernando, in February, 1871.

27. *Our Third Missionary* was Rev. Thomas Christie, who was appointed in 1875 to Couva, in which three schools had already been opened. Mr. Christie laboured there for nine years, when owing to failing health, he was compelled to return home and died afterwards in California. Mrs. Christie returned to Halifax and died in 1890. Those who succeeded Mr. Christie in Couva can testify to the good result of his labours, but only those who were here before the railway was constructed, can understand the difficulties of his situation in the early days of the Mission.

28. *The Fourth Missionary* was Rev. John W. Macleod, who was appointed in 1880, and entered upon his labours early in 1881, at F. Acestown, when Mr. and Mrs. Morton removed to the new field at Tunapuna. After five years' faithful labour, Mr. Macleod died at Tunapuna in April, 1886.

Mrs. Macleod, with her two boys, returned to Nova Scotia and afterwards died at Truro.

29. *Our Fifth Missionary* was Rev. John Knox Wright, of London, Ontario, who was appointed in 1883 as successor to Mr. Christie in Couva. He laboured with success for nearly five years, but owing to the illness of Mrs. Wright, was compelled to return to Canada.

30. *Our Sixth Missionary* was Rev. Wm. L. Macrae, who in 1886, succeeded Mr. Macleod at Princetown, beginning work in January, 1887. Mrs. Macrae died in 1889. Mr. Macrae still labours faithfully in the district. Mr. Macrae married again in 1897, Miss Sadie Mitchell, niece of Rev. Dr. Grant

31. *Our Seventh Missionary* was Rev. F. J. Coffin, who was appointed to Couva in 1889, where he remained till the close of 1891. On the opening of the college in San Fernando he was removed to that place. On account of ill-health he was obliged to return to a cold climate in June, 1893.

32. *Our Eighth Missionary* was Rev. A. W. Thompson, minister for a time of Trenton, New Glasgow, who was appointed in 1890 to Couva, and is still in charge of that

district. He married the only daughter of Dr. Morton in 1895.

33. *Our Ninth Missionary* was Rev. Simon A. Fraser, who was called by the Foreign Mission Committee from Hopewell congregation, of which he was minister. Mr. and Mrs. Fraser arrived in San Fernando November, 1894. With the exception of supplying Princetown and Couva, when the missionaries were absent on furlough, Mr. Fraser has laboured with Dr. Grant in San Fernando.

34. *The Tenth Missionary* is the Rev. H. H. Morton, second son of Dr. Morton, who after three years' work in St. John, and a year of temporary service with his father, was permanently appointed his assistant and successor early in 1901.

35. *The First Native Ordained to the Ministry* was Lal Bihari Singh. He was one of the earliest converts in the San Fernando district, and after training and probation, was ordained in 1882. He has ever since laboured as the faithful assistant of Dr. Grant. He is a man of excellent ability, fine Christian character, and much respected by all.

36. *Other Ordained Native Agents.* — Paul Bhukhan, Andrew Gayadeen and David

Ujajar Singh were trained in the Presbyterian College together, and ordained at Tunapuna on the 3rd of April, 1896. The former labours in the Tacarigua district, and the second in the Caroni district of the Tunapuna field. David Ujajar Singh laboured in the south-east corner of the San Fernando Field.

37. *Workers in the Mission in 1901.*  
Tunapuna. Rev. John Morton, D.D., Mrs. Morton, Rev. H. H. Morton, M.A., Rev. Paul Bhukhan, Rev. Andrew Gayadeen, Miss Blackadder, Canadian Teacher; 16 Native Teachers, 9 Catechists.

San Fernando—Rev. K. J. Grant, D.D., Mrs. Grant, Rev. Simon A. Fraser, Mrs. Fraser, Rev. Lal Bihari Singh, Rev. David Ujajar, Miss Archibald, 18 Native Teachers, 10 Catechists. Miss Archibald has been temporarily relieved by Miss Grant, daughter of Dr. Grant, to enable her to undertake special work in Couva, namely, superintending schools and the work for women.

Princetown.—Rev. Wm. L. Macrae, Mrs. Macrae, Miss Mary Layton, Miss Bessie McCunn, Canadian Teacher; 13 Native Teachers, 16 Catechists.

Couva.—Rev. A. W. Thompson, Mrs.

Thompson, 10 Native Teachers, 13 Catechists.

38. *Catechists.*— There are 48 employed, who assist the missionaries by giving religious instruction in the schools, visiting in hospitals and in the homes of the people, and holding religious services. They have nearly all been trained in the college. Their work is directed and supervised by the missionaries, and they fill a very important place in teaching their fellow-countrymen, and in commending to them the Gospel. Taken as a whole, these men have done in the past a service to the Mission that cannot well be estimated. From among them and from a certain class of our teachers the native ministry will naturally grow up.

39. *Canadian Teachers.*— Of those enumerated above, Miss Blackaddar (our first Canadian teacher) arrived in Trinidad October, 1876. The following, once with us, have retired for service elsewhere :—Miss Temple, now wife of Rev. D. McD. Clarke, of Chipman, New Brunswick ; Miss Copeland, now wife of T. Geddes Grant, merchant, Port of Spain ; Miss Hilton, from Yarmouth, who retired on account of her health ; Miss Minnie Archibald, who died at Couva in 1887 ; Miss Graham, retired on account of

her health ; Miss Kirkpatrick, and Miss Lucy Fisher, who returned to Nova Scotia, and Miss Sinclair, now Mrs. Perry. These in their time, and those still with us, have contributed much to our work, especially among the young.

40. *Schools.*—There are 48 schools, assisted by government and under government inspection, and 12 unassisted. The first hour is devoted to religious instruction, subject to a conscience clause, and 4 hours to secular instruction. These schools, besides their general influence on the men and women of the future, exert an immediate religious influence on the young, and often through them upon their parents. Many of our most hopeful converts are those who have been taught in our schools and are led at an earlier or later period in life to take their stand for Christ, and influence their friends and neighbors in the same direction. Many of our native teachers have given years of faithful labour to school work and are worthy commendation. The attendance in 1900 was :—On roll, 4757 ; average daily, 2741.

41. *Training School.*—Opened in 1894. Staff: Dr. Grant, manager ; Mr. Frank Smith, teacher. Mr. H. M. Clark, now pas-

tor of Doak Town, New Brunswick, conducted this school for two years with much success and acceptance, and has been worthily succeeded by Mr. Smith. The cost of this school is met by a government grant.

42. *Training College*.—Previous to 1892 catechists were taught and trained by each missionary. In 1892 this college was opened in San Fernando for the more systematic training of native pastors and catechists. The work of the college has already borne good fruit. The staff consists of Dr. Mortor, President; Dr. Grant, Rev. Lal Bihari Singh, and Wm. L. Macrae.

43. *Naparima College*.—Managing Director, Rev. Dr. Grant; Principal, Allison Cumming, B.A., who was succeeded July 1901, by Harry Kent, B.A. This college was recognized by the government from January, 1900, and aided from January, 1901. The whole cost is met by the government grant and fees, without drawing upon Mission Funds. The attendance is 54.

44. *Women's Work for Women*.—The wives of the missionaries have always given much attention to work among Indian women. For several years Mrs. Morton conducted a *Home* for Indian girls, with excel-



lent results. A large number of the pupils have become teachers' wives and Bible women. Mrs. Grant and the Canadian teachers in different ways have advanced this department of the work. Twelve Bible women are employed who render a special service to the mission by visiting and teaching their country-women. Their work is also helpful in getting children to attend school and in visiting the sick.

45. *Temperance Work* has received much attention and is essential to the success of the work. Temptation and evil example are everywhere around us and require to be met by patient, persistent effort.

46. *Baptisms* from the beginning of the Mission till December 31st, 1900—6240.

47. *Communicants* at close of the century—812.

48. *Contributions* in 1900, \$5204.36, or \$6.41 per communicant. Great credit is due to those who in every field have for years set an admirable example of liberality to their fellow Christians.

49. *Sunday Schools*. — In 1900, 73 schools; 3663 on roll; 2121 average. We are largely dependent, especially in the country districts, upon our day school teach-

ers for help in carrying on this work. In our centres intelligent volunteer workers are more available.

50. *Extension Abroad.*—(1) Grenada, ninety miles from Trinidad, has an encouraging mission among East Indians, under the direction and support of the Church of Scotland. All the catechists and teachers in the Grenada Indian Mission have been trained in Trinidad, thus our mission has been the means of enabling the work in that island to be carried on.

(2) St. Lucia.—A branch of our mission was founded in St. Lucia, chiefly through the efforts of Mr. James B. Cropper, then a government officer in St. Lucia, but now the Rev. James B. Cropper of Demerara. Mr. Cropper's parents and family showed a deep interest in the work and the results were very encouraging. But the stoppage of immigration and the removal of more than half of the Indians to India, to Trinidad, and to other West Indian islands, has very considerably curtailed the work.

(3) Jamaica. —Catechists have been sent from our own mission to carry on the work of the Jamaica Presbyterian Church among East Indians in that island.

(4) Demerara.—Our mission, begun in

1885 by Rev. John Gibson, re-opened in 1896 by Rev. J. B. Cropper. Helped forward for a time by the Rev. Geo. Ross, with Rev. Geo. Sutherland at the centre now, and Rev. Geo. A. Grant, son of Rev. Dr. Grant, in Trinidad, preparing for Demerara. This mission is an extension from Trinidad.

(5) India.—A considerable number of converts have returned to India, some of whom are employed in mission work there.

51. *Duties.*—(1) Of Missionaries.—To learn the language; superintend and direct the work of the catechists, and to some extent of the native ministers; manage the schools, conducting all necessary correspondence with the government; attend carefully to the finances of his district; attend to the erection and repair of all buildings; heal the sick; advise on all matters that concern the welfare of the people, and *preach the Gospel publicly and from house to house.*

(2) Duties of Canadian Teachers.—To teach a miscellaneous school in a tropical climate; instruct their pupil teachers; superintend one or more Sabbath Schools; visit the parents of their children; give theological, legal and medical advice with the delicacy of a woman and the confidence of a man.

(3) Duty of the Church at Home.—To

send out their best men and women ; to contribute liberally to the general fund so that the F. M. Committee can meet the wants of the field ; to read our reports and letters, and to pray constantly and fervently for us and for our work, that we may, none of us, be ashamed in the day of the Lord Jesus.



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HENDERSON & COMPANY,  
PRINTERS,  
8-16 LOMBARD ST., TORONTO.

