



# WOMAN'S FOREIGN MISSIONARY SOCIETY.



**PRESBYTERIAN CHURCH IN CANADA.**

**(Western Section.)**



**FOREIGN LETTERS ISSUED AT TORONTO, JUNE, 1886.**

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**Mrs. J. Fraser Campbell.**

RUTLAM, 3rd March, 1886.

Leaving out all apologies, explanations, etc., about not writing sooner, and leaving out also any account of our journey to India, and the kind welcome from the missionaries and native Christians, I shall begin at once to give you a few interesting facts about work among the women during our tour this season. The farthest point west reached by us was Jhabua, which is almost on the border line, between Central India and Gujerat, about 75 miles measuring in a straight line across the map, and about 90 by road from Mhow. It is a wild, mountainous district, mostly inhabited by Bheels, except the towns where Hindus and Mohammedans are gathered. It will take too long to tell you the special need which appeared for our going there this year. We found the people generally very polite and attentive, and ready to hear. But that which was specially encouraging was the way in which work among the women was opened up. Our experience has been that it is only after several visits to a place, and after they have become somewhat accustomed to us, that we have access to the women. In Jhabua it began this way: a woman who had been among my husband's hearers had bought a New Testament from the native helper who was with

him. I think it was the next day I called at the house where she was, was received kindly, and had an opportunity of talking and singing, not only to her but to a few others (women) who had gathered round. Then, at the request of one of the listeners, I went with her to her house, and while there had a call to a Thakuranees near by (a Thakur is a sort of chief, and a Thakuranees is the wife of the Thakur). I followed the man who had been sent for me through a rather doubtful looking passage-way, which opened out, however, to a good sized courtyard, and in a room off this I met the Thakuranees. I had not been there very long when a messenger came from the Rani Sahib, calling me to the palace. So with a few words more to the Thakuranees and some of the members of her family, an invitation from them to come again, and a promise on my part to do so, I left and went with the messenger to the palace (these places were all near each other). For some reason or other I was not at once asked inside, but a chair was given me in the courtyard, where I talked with some women who had gathered around me, and then I was invited inside by the Rajah himself, and shown into a room where the Ranees and her daughter were seated. I believe the Rajah has three wives living, but only one was introduced to me. I think there were ten or twelve women besides the Ranees in the room. I told them something of the Gospel, and sang to them several bhajans, accompanying myself on the harmoniflute (a small portable instrument we got in London), with which they were greatly pleased. Something that was said led me to tell them of our marriage customs; and when I told them that with us marriages did not take place till 17, 18, 20, 30 and even 40 years of age, you should have seen their look. I also told them that husband and wife sat together and walked together, but I quite forgot to tell them that we took our meals together. But I have still another family to tell you of—Bapees Sahib's. He is a second or third cousin of the Rajah's, but is known as and called the Rajah's brother. Here in the East the word brother has a much wider signification than with us. We were both, my husband and I, invited here, and you will be surprised to hear of the amount of freedom these Rajpoot women seem to have when I tell you that a sister and nephew's wife of this Bapees Sahib, and two other women, remained sitting on the verandah within the courtyard while my husband was there, and

listened very attentively to all that he said. The wife remained just inside the door, where she could hear quite well, and occasionally peeped out to have a look at the strangers. I remained after my husband left, and the wife came out then, and I had still further talk with them. The next day I called again. When coming away they expressed their pleasure at meeting me; and when I said to them that they would have still more joy if they would receive the word I had been telling them, their answer was that they could not read for themselves, and there was no one to tell them. Now this will show you something of the possibilities for women's work in this field. Jhabua is only a town of five or six thousand, and it is neither on the line of railway nor on the good road, but there is talk of a railway passing through Tandla, which is about 16 miles from Jhabua. Just a word or two about the mission box. I hope to write Mrs. Thorburn next week the particulars, but I want to tell you this much: that I gave all the girls in the two girls' schools in Mhow presents from it, and that I gave Miss Annie and Miss Minnie Stockbridge a supply of patterns and materials for their zenana and school work, and that I have kept a good supply of things for starting with in Rutlam, should the way be open for us to settle here.

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**Miss Beatty, M.D.**

INDORE, 3rd March, 1886.

I have not yet begun to think about my annual report, but for you I will try to review the past. The first thing that occurs to my mind is a project that looked very bright to me this time last year; that was the giving of instruction in domestic medicine and hygiene, etc., to a class of women. I felt like rushing into it at once; but difficulties presented themselves. The chief one was of two elements—time and language. I found very soon that the time given to patients, and to giving instruction in *materia medica* to my interpreter, was all and often much more than I could well spare from the study of Hindi, so I abandoned the idea of going at once into that work. That it was a wise decision I know now, though I should not have had the wisdom to make it had not old members of the

staff warned me. After having to confess the failure of what was a very pleasant prospect, I shall be more cautious, and not send home visions of the future another time. All through the hot weather I had some work in the camp; sometimes much, sometimes little. In August I opened my dispensary in the city, and it was in a flourishing condition when I had to leave it and fly to the hills. After I came back, I found that the owner of the house, Holkar's brother, had let it to another tenant. The room in which my medicines were locked up was secure, but all the rest of the house was occupied, and I was ordered to empty that room speedily; so my dispensary work was completely cut off, and my city work has been all in private houses since the beginning of this year, each house being a sort of family dispensary, where sick friends were brought to see me. Last week, with Mr. Wilkie's help and the influence of a native gentleman, I succeeded in securing another house in the city, and now my medicines are moved into it, and I expect soon to be well at work again in settled quarters. This house is much nearer the edge of the city than the first one, which will be a great advantage in the very hot weather, for it is very disagreeable driving far through the city then and in the rains. I have had many little discouragements, but they all seem petty when I look back at them, and I have not lacked bright spots and encouraging incidents. I'll give you one. I was called to treat a native lady; after a couple of weeks she got better, and one morning as I was about to leave the house she lifted a small tray from beside her on the bed and handed it to me, begging me to accept of it "just for the medicines." She could never pay me for my kindness, and would never offer money for what I had done for her, she said; entreated me not to stop visiting her now that she did not need any more medicines, but to come just as often as I could spare time from other sick people. That she meant what she said was amply proved by the rupees (one hundred and fifty-three) that the little tray contained.

I cannot give more than a guess at the number of patients treated during the year, for I only kept the names of those whom I was sure to have to see a second or more times. Of these there were one hundred and fifty-eight before Xmas. Since January 1st I have kept a more exact record, probably

because I have not been so busy, and I have ninety-five names down, and more than as many visits made to their houses. But I dislike statistics. I cannot be thankful enough for the success that has been granted to me. Truly God has watched over me and my work.

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**Mrs. Mackay.**

TAMSUI, Feb. 7th, 1886.

I was very glad when another of your kind letters came; it is so nice to hear of so many who don't forget my native island. Dr. Mackay put up three lovely churches in less than three months. I never saw the like. I went into the country with our three children, and stayed five weeks. I went to many places, and visited large numbers of our converts. I cried when I saw some houses with nothing in them, and when the poor women told me all they passed through. One poor widow said her little house was pulled down and she could not run, so they spat in her face, beat her, pounded her and left her for dead. She would go sometimes and stand for an hour looking at the chapel going up, and then almost worship my husband. If she heard he was down with fever, she would walk even rainy nights to see if he was better. I wish you could hear her sing. All the women told me they were ready to die, but would not give up worshipping the true God. O how they suffered! You can't believe how pretty the new churches are. We are all well.

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**Mrs. Morton.**

TRINIDAD, March 3rd, 1886.

I hasten to give you a few facts, in order that they may be in time for your report. Two small schools have been opened on the money received from you; no extension of our school work would have been possible without this help. They are intended to be the means of awakening such an interest in education as shall result in bringing most of the children into the central

schools of Aronca and Tunapuna, which are sufficiently near, if they were anxious to avail themselves of them. The one near Tunapuna is on Macoya estate. The other, near Aronca, is at Red Hill, a small village. They are also centres of religious instruction, by which adults will be benefited. A number of them are always gathered around when the children sing the bhajans (native hymns), and when we visit them. They are taught in the afternoon, with a special view to benefit those who work until toward the evening hours, and only in Hindi, which is learned much more quickly than English. The average attendance at Red Hill has been about 26, at Macoya about 19. As to buildings, they are indeed very rough. Sometimes on an estate the manager kindly allows the use of one or two barrack rooms, or, if considered necessary, we erect a building, but in this case we could not get the use of a room, nor did Mr. Morton consider it wise to build one. We have permission from the coolies to use a shed belonging to themselves, a sort of summer house, very low, with mud walls on three sides and open on the other, a mud floor and a grass roof. It is not, as you will judge, either comfortable or convenient, but we will use it in the meantime, and perhaps later on the manager might allow us a room. Money is too hard to get to be lavishly spent. At Red Hill we have a native hut; much better, but too small. We got promises from the parents to pay the rent of it, one dollar a month, which they will probably fulfil. At present the expense for teachers is only four dollars a month for each, but there will be some change at Macoya before long, as the lad employed is only here for a time. I bought a bell for each, six shillings apiece, but at Macoya it is very hard to get the children in, and sometimes after the teacher brings them they ask to be allowed to go for a drink of water, and don't come back. You rightly read our reports. As you say, a report is sometimes inspiring—it is so to us; the details, looked at every day, seem insignificant; the results, when counted up yearly, are encouraging even to ourselves. I am shipping off a small box this week, containing among other things the photograph of Princetown Church and the map of Trinidad, about which I wrote you. On the map you will be able to see the position of your schools.

### Clothing for the North-West.

Each Presbytery, or Auxiliaries in convenient groups, to send *one* case, or not more than *two* cases.

The clothing to be collected and packed at some convenient point in the Presbytery and sent direct from there, freight and carriage prepaid.

That attention be paid to *suitableness* and *quality*, rather than *quantity*.

Children's clothing, flannel dresses for women (skirts and jackets), stockings of all sizes, yarn and knitting needles, *blankets, quilts* and *outside wraps*.

The cases may be packed in readiness. The addresses to which the cases are to be sent will be forwarded to the Presbyterian Secretaries by the Home Secretary at the *earliest possible date*.

It is desirable that all should be sent away in September.

### Increase this Month.

Hallville Auxiliary, in Brockville Presbyterian Society, organized by Miss Scott.

St. Andrew's Church Auxiliary, Ingersoll, and "Willing Hands" Mission Band, Knox Church, Woodstock, in Paris Presbyterian Society, by Mrs. Harvie.

Chalmers' Church Auxiliary, Toronto, by Mesdames Rolls, Harvie and Maclaren.

Orillia Auxiliary, by Rev. Wm. Maclaren, D.D.

"May" Mission Band, St. Andrew's Church, Chatham, by Rev. J. R. Battisby.

"Ivy" Mission Band in connection with Lindsay Auxiliary, formed January 23rd, 1885.



**Notice.**

The following Leaflets, etc., can be had on application to Mrs. Telfer, 72 St. Alban Street, Toronto: "Mrs. Pickett's Missionary Box," "Pitchers and Lamps," "Kashibai," "Voices of the Women," and "Mite Boxes," one cent each, or twelve cents per dozen; "Importance of Prayer," "Giving and Giving up," and "Why and How," eight cents per dozen.

"Leaflet No. 1 (Self-questioning)."

"Two Cents a Week."

"Presbyterial Organization."

"How to Organize and Manage a Missionary Society or Band."

Monthly Envelopes and Prayer Cards.

All these are free.

Our extra W. F. M. Monthly Leaflets, one cent each, can be had on application to the Home Secretary.

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