



1885

# WOMAN'S FOREIGN MISSIONARY SOCIETY.

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## PRESBYTERIAN CHURCH IN CANADA. (Western Section.)

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It is earnestly desired that all our Presbyterian Societies, Auxiliaries and Mission Bands may be represented this year at our Annual Meeting, to be held in the City of London *soon after* the second week in April, of which due notice will be given after the next meeting of the Board.

A cordial and generous invitation is extended to us from the London friends, and we expect a large gathering from the Societies in the west. If in any case distance should interfere with attendance, kindly see that some friend in the neighborhood represents that Society.

Ladies who intend being present will please send names and addresses to Mrs. Blair, 50 Alma St., London, Ontario, who will provide homes for them during their stay in the city.

Certificates to travel at reduced rates may be obtained on application to Mrs. Hugh Campbell, 194 Richmond St. West, Toronto.

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## FOREIGN LETTERS.

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MRS. ROBERTSON.

DILLONS BAY, EROMANGA, Nov, 1885.

"As cold water is to a thirsty soul, so is good news from a far country." The truth of which we felt a week ago, when, after being seven months without hearing from

Australia, and more than eight months without any letters or papers from friends in Canada, we received our budget of letters and papers—among them your kind note letting us know that though far distant you had not forgotten us in your kind efforts to send us another box, which will prove much more useful and acceptable to us next April—should it arrive then—than if we had brought it with us, as the boxes with which kind friends in Canada supplied us are now getting low and will need replenishing soon. A few boxes do not go far on an island like this, where the people have few means of getting clothing but through the missionary.

Our visit to Canada seems now but a happy dream, except that the love for our home and native land seems stronger than ever. Our Eromangans gave us a warm welcome back. It was late on a Saturday night when we landed among them, and by Tuesday at noon some four hundred had gathered from different parts of our lovely isle to bid us welcome back. How different from our landing in their midst fourteen years before. But although much has been done for them, there yet remains much land to be possessed. They are but babes in knowledge; only South Sea Island Christians. Though at times our work is trying and depressing we do not feel discouraged, for we know that He who brought so many of these once degraded savages from darkness to light is still able to bless and prosper His own work in their midst. "The bruised reed He will not break, and the smoking flax He will not quench." In a very few days we expect to cross over to the southe-ast side of the island to spend several months at our station there; the distance is about eighteen miles over a rough mountainous track, for we can scarcely call it a road. For six miles we will be able to take the horse, but the rest of the journey will be by foot, the natives carrying our little girl, but we have frequently walked it before. I am thankful to say we are all enjoying good health at present. Our summer months are just beginning, and the change from the cool south-west trades to the hot damp north wind is not agreeable.

MRS. MORTON.

TUNAPUNA, Dec. 14, 1885.

I am sorry I troubled you to reconsider the disposal of the money, and yet I am glad, because I have now your assurance that the money is at my own disposal for schools, we can extend our school work in a manner that we could not have done without it. It is too near the close of the year to start anything new, but our intention is to keep the money at interest for special school work to be begun with the New Year in our immediate neighborhood, so that I can watch over and assist it myself, and keep you informed of its progress. The plans of work and estimates of expense for the coming year must be all discussed and approved by our Mission Council, which meets very shortly for the purpose. When I write you again I will be able to speak positively of the proposed work which we think can be kept up for two years on the money; and even had we to close it at the end of that time for want of funds, the points at which we propose to work are sufficiently near our centre, that those who might be interested could come to our centre, Tunapuna, for Sabbath meetings, etc. Of course they could come now, but they will not. By going to them for a time, sufficient interest would no doubt be awakened to induce many to come. We are still gathering in for our church, and trust in the Lord that He will bless and prosper a purpose that will be so manifestly for His own glory.

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MISS ROSS.

INDORE, DEC. 16th, 1885

Among other questions, you asked for the names of some of the children that come to my school. As three of them are inmates of the house in which the school is, I will first speak about the family. The members of the household are the mother-in-law, her four sons, five daughters-in-law and one grandchild. Kheru, the eldest son, often speaks to his

wife, Nerbudda, and his sisters-in-law as if they were his slaves. He has also given them many a cruel beating. Narain, the second son, has two wives, Lachhi and Barlee. The wives of Apajee and Balwunt, the third and fourth sons, are Gopee and Mainee. Two of Kheru's elder sisters having died in infancy on his birthday, he was placed in a basket in which the sweepings of the house were previously put, and then drawn round the four corners of the room, this was done to avert any further evil. On the same day he was named Parashuram by a Brahmin, but when he was twelve days old his mother called him Kheru, from kher, meaning dust or rubbish, thinking that if she named him after something that was of little value her family would live. He was then, according to their custom, put into a swing, swung backwards and forwards while the name Parashuram was called out again and again, then the name Kheru was repeatedly sounded in the same loud tone, and he has since been so named. When the school was opened Narain's wife, Lachhi, wished to learn to read, but he would not allow her to study, and treated her very badly indeed; but since the birth of her daughter I have not heard of his having given her any blows. The family was disappointed that the child was not a son, yet they do not illtreat her. I do not remember of having yet seen her poor scant clothing look clean. They say that if they put good clothes on her she would not be so apt to live. One night, about a year and a half ago, Lachhi quietly left the house, hastened to the station and took the train for Neemuch, where she had a sister residing, hoping that she would not be found, and that there she might live in peace. She had no money, but paid her fare by the sale of a pair of silver bracelets that she wore. Don't suppose that her clothing was good because she had silver bracelets on; natives wear bracelets when very often they have little else; so it was with Lachhi. She reached her sister's in safety, but did not long enjoy her fancied security. In the morning her husband went in search of her, and after the lapse of a few days found her in Neemuch. She was brought home and severely whipped with a cane by Kheru, and was then locked up for some

days. A few evenings after her return Nerbudda got two or three slaps from Kheru. Gopee fearing that she, too, might be beaten fled from the house, and was not found until the third day. From that time her husband does not allow her to go but a few yards from the house. She is one of the most promising pupils I have. They want her to study so that she can earn something by teaching. Nerbudda, Gopee and Mainee are pretty regular in their attendance. After rising in the morning generally about the first thing done is to clean the teeth and mouth; this occupies several minutes, as they rub their teeth most faithfully with powdered charcoal, earth or tobacco ashes, etc., leaving them bright and clean, the whiteness being often enhanced by the dark margin left encircling them; but the black boundary does not seem to trouble them in the least. Gopee then sweeps the house, Mainee goes with Barlee for water, while Nerbudda often sits doing little or nothing till I come to school. I find that it is not easy to convince her that she could do better if she would only apply herself; however, she is improving. The family have only two meals daily, one about two o'clock in the afternoon, the other at ten at night. After school is dismissed Gopee begins to grind the wheat for flour to make their chippatties, which are flat cakes made of meal and water, or flour and water; sometimes ghee (boiled butter) is added. Natives, both male and female, are very expert at flattening out those cakes between the palms of their hands; they are cooked in the fire or in a flat pan. But to return, after Gopee has finished grinding she reduces the vegetables to particles on a flat stone, a long round stone serving as the roller. Nerbudda cooks the food, and while the meal is being prepared, Mainee is away at the bazaar for oil, vegetables, wheat, etc. Bhernee, their mother-in-law, says that if wheat sufficient for ten days was brought at once it would only last five, therefore, she has every article of food brought daily from the bazaar, so on that account she and Mainee are often on the road carrying rice, wheat, vegetables, etc., etc. When their food is ready they sit down separately on the ground floor, each one having three brass vessels by his or her side, chippatties being in one, rice and vegetables, or whatever

they may have prepared in the second, and water in the third. They do not use any knives, forks or spoons, but simply lift their food with their fingers. Lachhi does not do much but nurse her little child and cook some food for herself. Annanda (meaning joy), the eldest sister, is married and lives but a short distance from her mother; she attends school and is not often absent. She conducts herself very well and is often an eager listener when the Scripture lesson is being given. Apparently the family is becoming quieter, and the resort to blows is less frequent.



#### EXTRACT—MISS BELL.

My sister sent me the Report of the Woman's Foreign Missionary Society, and it was most interesting and cheering to read of the steady advance of the work in all parts of the field. Of course the Indian report stirred my heart most.

I think the idea of establishing a boarding-school is a most excellent one. The cousin of my brother's wife, whom I met in Glasgow, is at the head of such a school near Bombay, and she told me of much good they had been able to effect in rescuing many young widows from their sad fate, and fitting them for the great and good work of helping their country women.



NOTE.—The Board has received notice that in addition to the clothing already acknowledged, two boxes have been sent by the Ormstown, Que., Auxiliary.

The warm quilts and blankets sent by several societies have been much appreciated, as they have helped to cover the little beds of Indian children, whom the missionaries have taken in to provide for and shelter.



INCREASE DURING THE MONTH.

MARKHAM, CHARLES ST. CHURCH, TORONTO, PARKDALE AND CALEDON AUXILIARIES, in Toronto Presbyterian Society organized, the three former by Mrs. Harvie, the latter by Mrs. Maclaren.

SYNEDOCH AUXILIARY, in Hamilton Presbyterian Society, by Mrs. Steele.

Th.: "CO-WORKERS" MISSION BAND, ERSKINE CHURCH, Hamilton, by Mrs. J. Smellie.

The "HELPING HANDS" MISSION BAND, FIRST CHURCH, Port Hope, in the Presbyterian Society, of Peterboro, organized.

A MISSION BAND organized by Mrs. Mutch in Chalmers' Church, Toronto.

A JUVENILE MISSION BAND has been organized in the Presbyterian Church, Mount Forest.



TO TREASURERS.

It is very desirable that the Treasurers of Auxiliaries and Mission Bands should place their money in a Bank, that it may accumulate, with interest, till the close of the year; or in cases where there is no bank convenient, the money *may* be sent to the Presbyterian Treasurer *quarterly*.

Where there is neither Presbyterian Society nor bank, the money can be sent quarterly to the General Treasurer, Mrs. MacLennan, 10 Murray Street, Toronto.



NOTE.—Secretaries of Presbyterian Societies can receive a full supply of Leaflets, Envelopes and Mite boxes for their Auxiliaries and Mission Bands on application to the Home Secretary. All Auxiliaries and Mission Bands, where there is no Presbyterian Society, can receive them direct from the Home Secretary. In order to keep our working expenses as low as possible, it will be necessary to *pay for the parcel when it is ordered*. A list of prices is published in the Monthly Leaflet.



NOTICE.

The following leaflets, etc., can be had on application to the Home Secretary, or the Secretaries of Presbyterial Societies.

*"Mrs. Pickel's Missionary Box,"* one cent each.

*"Pitchers and Lamps,"* one cent each.

*"Kashabui,"* fifteen cents per dozen.

*Mite Boxes,* one cent each.

*Our extra W. F. M. Monthly Leaflets,* one cent each.

*Monthly Envelopes,* free.

*Leaflet on Presbyterial Organization,* free.

*Leaflet on "How to Organize and Manage a Missionary Society or Band,"* free.

NOTE.—The reprinting of the Missionary Letters is reserved by the Board of Management.

