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Monthly Letter Leaflet.

WOMAN'S FOREIGN MISSIONARY SOCIETY, PRESBYTERIAN CHURCH IN CANADA.

(WESTERN DIVISION.)

VOL. IV. TORONTO, JUNE, 1887. No. 2

FOREIGN LETTERS.

MRS. MORTON.

TUNAPUNA, TRINIDAD, B. W. I., March 8, 1887.

I cannot add much to what I told you in January about your schools except that since that time Macoya School has been discouraged by those in authority on the estate. The room was quite unfit, as I told you before, but perhaps the greatest obstacle was the want of a good teacher. We were obliged to discharge the last one after long forbearance, for inefficiency—and thought it better to close the school for the present, and try to get the boys to come up to Tunapuna School. You must not think that the work has been in any sense lost. We are always finding it true that the bread cast upon the water is found, tho' it be after many days; that where we least expect it, we often reap the best results. A number of little girls were taught to sew, and a large number of people of all ages, and both sexes, received religious instruction. Red Hill School is doing better than last year. I wish you could see some of the little mites who are beginning to read their own language pretty well. I always enjoy our fortnightly visit to the school. The little sewing mistress, Chando, of whom I told you, is doing very well. I have not engaged her for any particular sum; the last time I was there I gave her two shillings to encourage her. She does not sew at all well herself, but is improving. The Sabbath School and service at Red Hill continues to be well attended. Do pray that this work may prosper; but we must beware of impatience, as tho' we thought the Lord were not doing enough. His own time must be the best. Where would be the room for faith, if we could always see the result of our work; but it is not my part to encourage you, you must encourage us, and you do it by your sympathy and by your help.

I hope I have not left you without the information you asked for. About half of your three hundred dollars was used last year. Any advantage of interest on one fund always goes towards interest on debts, or else is added to the funds. We are prospecting for a new school, about which I will write you, and to which we would like to devote the balance remaining after Red Hill School is paid for the year. All the Mission families are well.

DR. ELIZABETH R. BEATTY.

CANADIAN MISSION, INDORE, Feb. 15th, 1887.

I was meditating on a letter to you several weeks ago, and had gone so far as to look up some statistics of last year's work; but just four weeks ago to-day I was laid up with typho-malarial fever, and this is only the third time I have been able to be down stairs since. The fever was bad enough, but I think the getting better is more wearying to my patience. I never remember being so ill and so weak, and I am far from being a model invalid, but Miss Rodger and Miss Oliver make up for my lack of patience. The fever is now broken, and I am getting well as fast as anybody seems to expect. On Monday Miss Oliver and I go to Neemuch, Miss Oliver for her first visit, and I for a change of air.

Last year was a very busy one. My work grew so rapidly on my hands that I was not able to keep up with it, and to add to my difficulties, my interpreter, or rather apothecary, had to leave for domestic reasons, and I was left alone. I advertised for an apothecary, and among a host of applications from men came one from a woman. I did not hesitate long about writing for her, and was fortunate in securing a Miss Brierly for an assistant. She has been trained at Dr. Griffith's Zenana Industrial School, and has proved a real help to me, taking entire charge of the city dispensary when I could not be there myself, only the obscure and difficult cases having to be sent up to me at the camp. Since my illness Miss Oliver has been getting her hand deep into practice, and, if I may judge by the number of rupees gathered in, she is going to succeed better than I have done. During last year I treated over three thousand five hundred patients in the dispensary and about five hundred in their homes. My Biblewoman always goes with me, and what I cannot make the women understand, she explains. Each house represents a congregation of from four to a dozen or more of women, who hear a Gospel hymn and the story of the Saviour's love.

My receipts were small, being only R 530 (rupees five hundred and thirty) for the year. This year promises better, and I am beginning to send bills to the wealthy people who are not generous enough to offer anything. The women mostly take kindly to the religious instruction, though a few times some have gone away rather than listen to the prayer and hymn with which I always open each day's work in the city dispensary. Several times women have come again and again for medicine, just in order to hear the singing. Though the year has been full of blessings it has had its disappointments too, the most important being the hospital question. I tried very hard to get a suitable native woman to live in the city dispensary ; so that I might take patients in there, but so far I have failed completely. So I have only had one hospital patient thus far—her mother stayed with her. I draw a good augury from her cure, and take heart now the clouds seem to be breaking, and I hope before many months, or perhaps weeks, are over to ask you through the Council for money to build a hospital in the camp, so situated my assistant might live in it, or we might take a month alternately in it, as, I believe, Miss Hewett does. I would like to tell you of all our difficulties and perplexities over the hospital scheme, for I am sure of your sympathy, but I would only perplex you too, so we had better go straight on, remembering always that our Father ruleth in all things, and Christ's "Lo, I am with you alway, even unto the end of the world," is sure. The time is, I believe, ripe for the opening of the hospital and training school. Four intelligent Hindu women are urging me to teach them Obstetrics and diseases of women. They are, as education goes here, well educated and of good caste. I am impatient to get into this work ; and oh, how often I wish for the gift of tongues. I do hope there may be no serious break in Miss Oliver's year for the language, and I tell her I'll have my year next year.

MRS. J. FRASER CAMPBELL.

RUTLAM, 3rd March, 1887.

We have now been settled in Rutlam over a year, and it is time that you were hearing something of the prospects of work, especially among women and girls. In looking back through the past year we feel we have much to be thankful for. Though some things seemed against us, we feel that they only *seemed*, for we believe they have led and are still leading to greater and higher good. Before going on to tell you more directly of the work, a

few facts about Rutlam may be interesting and helpful. The city of Rutlam has a population of 31,000. It is the seat of a Rajah—Runjeet Singh—whose whole state numbers a little over 87,000. He is still a young man, having only attained his majority and come to the throne shortly after our first visit here, early in 1879. He was educated at the Presidency College, Indore, and also by private tutor. His first wife died a few years ago leaving two children, and he only married again last March, and has this to recommend him over many other Rajahs that he has just the one wife. Next to the Rajah comes the Diwán, who is something like a Prime Minister. Mr. Krishna Virmaji, is a graduate of Oxford—his wife has also been in England. I like the wife, and when things are more comfortably settled I shall probably see a good deal of her. Then there is the Naib (assistant) Diwán. The present one has only been in Rutlam a month or two. He is from Calcutta—a Brahmo Somaj man—his eldest daughter has been educated partly in the mission school, Lahore, and partly in the Bethune school in Calcutta. So we think they will be inclined to be friendly. In speaking of authorities, I should perhaps mention the 'Punches' who are a number of the influential men of the city whom the Rajah consults on certain matters. Now what are the people of Rutlam? The majority are Hindoos, but the Mohammedans have also quite a number. With one or two exceptions, we have no Marathi speaking people. A large number of the influential people are Jains, about whose religion my husband frequently spoke when in Canada, as something between Brahminism and Buddhism. When they settled in Rutlam certain privileges were granted them in consideration of their religious feelings, but some of which I fear are anything but good for the city. Especially do I refer to their opposition to the taking of animal life, in consequence of which diseased, half starved dogs are allowed to parade the streets in a miserable existence, no one daring to put an end to them. For the same reason at certain seasons considered specially sacred by the Jains, no washing is allowed to be done in the city for about three weeks.

But now I must go on to tell you of what has been done in the way of fulfilling our commission here. The Sabbath services, medical work, village preaching, Bible and tract distribution, and sales, are more directly my husband's work. I should perhaps mention though, that in our Sabbath services which are held in the lower part of our house, we have a place screened off so that any women may come and hear, and not feel uncomfortable by being seen by the other sex. We occasionally have one or two

heathen women in this way. Another thing, we have found the baby organ we brought out with us a great help in these services.

After the families of our native helpers joined us in the beginning of the hot weather, I taught the little girls, with occasionally one or two outsiders in our own house till about the beginning of the rains, when we opened a school in a more formal way by renting a room and appointing Dhondibai as monitress. Possibly you may remember my mentioning Dhondibai, the daughter of one of our native Christians, who was baptized along with her younger sisters. Although then only about eight years of age, my husband was so well pleased with her answers that he felt he could baptize her on her own profession. At our last communion, she sat down with us at the Lord's table. Well, she, and during most of the time Dhondibai also, have been over this school, which has had its ups and downs, and about which, at times, I have felt discouraged enough, but which, before the New Year, had mounted up to twenty-seven on the roll. Quite a large proportion of the children are Bunyas, or merchants, some of which call themselves, and are called by others, Brahmins; but we have been told that they are only called so because they are the Bhats (hereditary bards) of the Brahmins. Then we have five of our native Christian girls, two Roman Catholics, and the remainder of various classes and castes. Reading, writing, a little arithmetic, sewing, singing hymns, and religious instruction, are the branches taught, with the exception of geography, English, etc., to the older Christian girls. At the close of the year we had these little girls together and gave them all some little gift—those who had attended regularly, and therefore made the best progress, got the best presents. We, as well as the children, I trust, were much encouraged by the presence of Colonel and Mrs. Martin, who were in Rutlam at the time. (Col. Martin is the Political Agent for the Rutlam district.) Some of the gifts were from Mrs. Martin, but most were from that inexhaustible box sent by the ladies of Canada with me when we came out. This box did still further duty at a gathering of our native Christians on the 3rd January, when we had the pleasure of having Mr. and Mrs. Murray with us. The dolls have come to an end, and nearly all the pieces of calico and scrap-books. The doll sent by a little lame girl, who also sent her love to the little girl who should get it, was given to Bapu and Hannah's little daughter Esther, the note being given to the mother, and translated at the time. At that gathering we had about fifty present. This included a Eurasian family belonging to Church of England, but who regularly attended our services, and a Roman Catholic family

who attended pretty regularly. Two of the native Christian families have since moved to Ujjain, to carry on work there under Mr. Murray. The Zenana work has been almost entirely confined to the Bohra women, among whom there seems to be an open door. But they are not the only houses open to us, and soon I hope to be able to visit more.

I am finishing this in Indore, where my husband has come for the quarterly Presbytery and Council Meeting. There are other things I would like to write about, but I am anxious to send this off this mail, so must leave them for another time.

REV. HUGH MCKAY.

BROADVIEW P.O., ASSA., March 31, 1887.

I should have written you long ago, giving a full report of our school at Round Lake. I noticed to-day, in looking over the last report of the W.F.M.S., that the general yearly meeting is held early in April. I fear that this is not in time to be of any assistance to you in making out your report.

Our winter term of school is now drawing to a close. The winter has passed pleasantly, and we trust profitably. We this day lift up our hearts in thankfulness to God for the blessings He has caused to pass before us. We have had very little sickness; the lives of all have been spared. Mr. and Mrs. Jones have been well, and have entered heartily into the work. Mr. Jones has taken charge of the school and the services of the Sabbath in my absence. Mrs. Jones has been as a Christian mother to the large family placed under her care. I wish to thank the W.F.M.S. for the great assistance they have given the school at Round Lake in the appointment of Mr. and Mrs. Jones—may they be long spared to labour in the work to which they have given themselves so heartily.

We have had as high as forty-three scholars attending our school, although the average will be not more than thirty-three. These have been instructed in reading, writing, counting, English-speaking, geography, the Bible. The girls have been taught in house-work, cooking, knitting, sewing, etc. All are fond of singing. I know it would surprise you to hear them sing. How many of the above forty-three have given up their pagan worship I know not; only of this I am confident, that some of them have given their hearts to Jesus. Some of them shall be numbered in the day on which He shall make up His jewels. We have

become much attached to them. They have hearts that are capable of strong affections, and souls that live on for ever, and yet hundreds and thousands of them on the prairies of the North-West starving for the bread of life. The W.F.M.S. have done much for the poor Indian during the past year. We have received from the Stratford and Huron Presbyteries far more than we expected, contributions in clothing, furnishing, etc., which caused us to wonder; and yet we wonder not when such women as Mrs. Gordon, Mrs. Hyslop, Miss McPherson, and others not at all behind, have been engaged in the work. We do not forget the enthusiasm with which the ladies of Galt and surrounding congregations have entered into the work of clothing the poor, shivering Indian; also the clothing received from Hamilton Presbytery, and Owen Sound, Chatsworth, Embro and other places. I have to mention also the kindness of some lady in Knox Church, Toronto, who has been sending us during the past two months five gallons of nice, rich milk daily for the use of our school.

We did not build last fall extensively as we expected, but are busy at it now. We require \$4,000 for this work. We heartily thank the W.F.M.S. for the large amount appropriated to the work. The \$4,000, together with the help we expect from the Government, shall place our Industrial Home in good working order. We have been asking the Government for help, and received a favourable reply.

There are many in the Church to-day who are wide-awake—men and women who have consecrated their all to the service of our blessed Master, but as a whole the Church is asleep. What are we doing for foreign missions? Compare the money expended in this work with other expenditure and we are put to the blush. I ask an interest in the prayers of the W.F.M.S. for the poor, shivering Indian children of the prairies of the North-West.

CLOTHING FOR THE INDIANS.

TORONTO, June 1, 1887.

DEAR FRIENDS,—Again, this year, the Indians of our own North-West require assistance, and once more we have tried to make the best possible arrangements for affording you time and opportunity to supply their need. Just as we take forethought

for our own households, to provide in time for the cold weather, so must we all *think* of these women and children, who have been committed to our care, to see that they also are comfortably clothed for the long, severe winter.

The arrangements made are similar to those of last year. Due notice will be given about railway facilities, and all necessary directions furnished by the Home Secretary, to whom all communications on the subject must be sent. No notice should be taken by any of our societies of any intimation about reduced freight which may appear in newspapers, as the Board alone is responsible for what our societies send.

It is considered advisable that each Presbyterian Society should prepay the freight charges, from the nearest station to the point on the railway next the reserve for which the package is intended.

In all cases, a good supply of clothing for women and children should be sent, rather than an over supply for men only. Warm flannel dresses for women are highly appreciated, as well as yarn and knitting needles. All the reserves will require *some* blankets and quilts.

No. 1.—Ormstown, Que., Auxiliary to provide clothing for the Sioux school at Portage la Prairie, 20 children. Miss Wight, missionary teacher.

No. 2.—The Societies in the Ottawa Presbytery, for Rosburn Reserve, Rev. Geo. Flett, missionary. Band numbers 177, about 60 children.

No. 3.—The Societies in Lanark and Renfrew Presbytery and in the Huron Presbytery, for Okanesse, Rev. Geo. Flett. Mr. J. Lander, teacher. Men, 74; women, 82; children under seven years, 25; over seven and under fifteen years, 54. Total, 235.

No. 4.—The Societies in the Glengarry Presbytery, for Rolling River Reserve, Rev. Geo. Flett. Band, 121—children, 40.

No. 5.—The Societies in the Brockville and Kingston Presbyteries, for Bird Tail Creek Reserve, Rev. Sol. Tuncanuciye, missionary. Mr. J. Burgess, teacher. Men, 36; women, 42; boys under fifteen years, 21; girls under fifteen years, 24; babies, 17. Total, 140.

No. 6.—The Societies in the Peterborough and Chatham Presbyteries, for Côté's Reserve. Band, 267—children, 88.

No. 7.—The Societies in the Lindsay Presbytery, for Assiniboine Reserve, Mr. Scott, teacher. Band, 270—children, 90.

No. 8.—The Societies in the Whitby, Barrie, Orangeville, and Maitland Presbyteries, for Round and Crooked Lakes. Four Reserves, 900 Indians—children, 300. Rev. Hugh McKay, missionary; Mr. and Mrs. Jones, teachers.

No. 9.—The Reserves of Piapot, Muscowpetung, and Pasquah contain 900 Indians, and the work of providing for them has been allotted as follows, viz. : first, the Guelph Presbytery, for Muscowpetung ; second, the Hamilton Presbytery, for Piapot, Miss Rose, missionary teacher ; third, the Societies in Owen Sound, Saugeen, and Bruce Presbyteries, for Pasquah.

No. 10.—The Societies in the Stratford and Paris Prebyteries, for the File Hills Reserve, Mr. R. N. Toms, teacher. 160 men, 170 women, 63 children ; total, 393.

No. 11.—The Societies in the London and Sarnia Presbyteries, for Mistawasis Reserve, Rev. John McKay, missionary ; Miss C. McKay, teacher. Men, 47 ; women, 67 ; girls, 48 ; boys, 45. Total, 207.

No. 12.—Winnipeg Auxiliary and Brandon Presbyterial Society, for Stoney Plains Reserve, near Edmonton, Mr. Anderson, teacher. 171 Indians.

No. 13.—The Societies in the Toronto Presbytery are reserved for any emergency, and for points of which more may be learned at a later date, and of which they will be informed. In the meantime the ladies will continue the preparations now in progress.

ADDRESS TO THE QUEEN.

The Board of Management desires to advise the Society that soon after the annual meeting a letter was received from Halifax, in which the following statement was made : “ I should mention that we sent something of that kind a few months ago, it was congratulatory, and also asking protection for our missionaries in the New Hebrides ; if you wish us, however, to sign your memorial, of course I shall be happy to do so on behalf of the Eastern Section.”

In these circumstances it was thought well that the proposed address should be sent from the Western Division alone, which has accordingly been done.

INCREASE.

THE PRESBYTERIAL SOCIETY OF OTTAWA was organised on May 3rd, 1887, in the Bible-class room of Knox Church, Ottawa. A good attendance of representative members was present. The Auxiliaries in existence at date of meeting are Aylmer, Chelsea,

Metcalf, Ottawa Auxiliary and Mission Band, and South Russel. *Officers.*—Mrs. Thorburn, Ottawa, President; Mrs. J. McLean, Aylmer, and Mrs. W. H. Geddes, South Russel, Vice-Presidents; Mrs. Dempster, Chelsea, Treasurer; Miss Isabella Durie, Ottawa, Secretary. *New Auxiliaries.*—Metcalf, in Ottawa Presbytery, organized by Rev. W. H. Geddes; Chalmers' Church Auxiliary, Kingston, by Mrs. Ross, and Pittserry in Kingston Presbyterian Society, by Mrs. Ross and Mrs. Dickson; Knox Church Auxiliary, Horning's Mills, Orangeville Presbyterian Society, by Mrs. McPaul; West Toronto Junction Presbyterian Society, by Mrs. Robinson. South Westminster Auxiliary, in London Presbyterian Society, by Mrs. Sawers and Mrs. Baby; Windsor Auxiliary in Chatham Presbyterian Society, re-organized; Brantford Zion Church Mission Band, in Paris Presbyterian Society, organized May 6th,

LITERATURE NOTICES.

It was decided at the Annual Meeting that there should be a Central Depôt for the literature issued by the Board, instead of each Presbyterian Secretary receiving a large supply for Auxiliaries. Applications should now be made to Mrs. Telfer, 72 St. Albans Street, Toronto, for all, except the monthly Letter Leaflet, and Annual Reports, which are sent out by the Home Secretary.

The following is the list and prices: "Mrs. Pickett's Missionary Box," "Pitchers and Lamps," "Kashibai," "Voices of the Women," "For His Sake," "Thanksgiving Ann," and "Mite Boxes," one cent each, or twelve cents per dozen; "Importance of Prayer," "Giving and Giving up," "Why and How," "What is in thine Hand?" and "Preparation for the Master's Work," 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 free.

The Board of Management meets on the first Tuesday of every month, at 3 o'clock, p.m., in the Manager's 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. Hugh Campbell, 194 Richmond Street West, 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, Wilcocks Street, Toronto.

Letters containing remittances of money for the W. F. M. S. may be addressed to Mrs. James MacLennan, Treasurer, 10 Murray Street, Toronto.

All requests for literature may be sent to Mrs. Telfer, 72 St. Albans Street, Toronto.

Certificates of Life Membership can be issued at any time, if the Home Secretary be notified.

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