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Monthly Letter Leaflet

WOMAN'S FOREIGN MISSIONARY SOCIETY
PRESBYTERIAN CHURCH IN CANADA

(WESTERN SECTION)

VOL. III. OCTOBER, 1886 No. 6

EXPENDITURE

On account of Mission Work among Women and
Children, 1885-1886.

I. INDIA.

Rupees.

Miss McGregor, Salary	1,942	9	0
Miss Ross, Salary	1,942	9	0
Miss Rodger, Salary	1,942	9	0
Miss Beatty, M.D., Salary	1,942	9	0

7,770 4 0

Expense of Schools, Native Teachers, Bible Women, etc.....	3,767	10	2
Repairs to Miss Rodger's School (Sp'l)	100	0	0
The Misses Stockbridge, Mhow, and their Missionary expense.....	1,838	0	9

13,475 14 11

About equal to	\$5,390	40
Additional allowed for Bungalows	750	00

\$6,140 40

II. NORTH-WEST.

Miss Rose, Salary.....	\$350 00	
Expenses of School at Piapot's Reserve	452 15	
Expenses of School at Crow Stand.....	350 00	
Expenses of School at Bird Tail Creek.	375 00	
Expenses of School at Assiniboine Reserve (Indian Head).....	175 00	
Expenses of School at Stoney Plains Reserve (Edmonton).....	150 00	
Expenses of School at Mistawasis' Reserve.....	200 00	
Expenses of School at Okanase.....	325 00	
Expenses of School at Prince Albert...	300 00	
		\$2,677 15
Miss Oliver's Medical Education.....		300 00
No report of expenditure has as yet come from Formosa, but allowing the \$400.00 estimated for, it will be seen there is still a balance in the hands of the Foreign Mission Committee to the credit of the W.F.M.S. of.....		
	\$182 45	

ESTIMATES FOR 1886-1887

I. INDIA.

Miss Ross, Salary.....	\$ 720 00	
Miss Rodger, Salary.....	720 00	
Miss Beatty, M.D., Salary.....	720 00	
Miss McGregor (or Substitute).....	720 00	
Miss Oliver, M.D., Salary.....	500 00	
Expenses of Schools, Native Teachers, Bible Women, Helpers, etc.....	2,000 00	
The Misses Stockbridge, Mhow.....	750 00	
Medical outfit, ordinary outfit and passage of Miss Oliver, M.D. (paid Sept. 30th, 1886).....	1,030 00	
Allowance for Exchange on remittance of Salaries.....	40 00	
		\$7,200 00

II. FORMOSA.

Expense of Girl's School..... \$ 400 00

III. NORTH-WEST.

Miss Rose, Salary and Expenses	\$ 600 00	
School at Crow Stand	350 00	
School at Bird Tail Creek	300 00	
School at Mistowasis' Reserve	200 00	
School at Stony Plains Reserve (Ed- monton)	300 00	
School at Okanase.....	250 00	
School at Portage la Prairie and Ex- penses	600 00	
Mr. and Mrs. Jones as Teachers, etc. at Crooked Lake.....	400 00	
Indian helper and wife at Crooked Lake.....	120 00	
School Buildings at Crooked Lake for Mr. Hugh MacKay.....	1,000 00	
		<u>\$4,120 00</u>

IV. NEW HEBRIDES.

For Schools.....	\$ 300 00	
For <i>The Dayspring</i>	200 00	
		<u>\$500 00</u>

V. TRINIDAD.

For Schools.....		\$300 00
College Expenses of Miss McKellar....	300 00	
Miss Fraser	300 00	
		<u>600 00</u>

DEAR FRIENDS,—We present for your consideration the Statement of Expenditure for 1885-6, and an estimate of the probable sum required for 1886-7, as they have been placed in our hands by the General Assembly's Foreign Mission Committee.

From a note accompanying these statements we find that the Bungalow and Dispensary now completed for our ladies at Indore has cost \$4,400. By referring to former statements, it will be seen that up to the present time we have paid on account of these buildings the sum of \$3,064, leaving a balance unpaid of \$1,336. In the estimates for the present year the sum of \$1,030 is inserted for medical outfit, ordinary outfit and passage money for Miss Oliver, M.D., and you are aware that we have already paid \$309 of this sum.

After full consideration, and being assured of your entire concurrence, we have decided to pay at once from the reserve fund of \$2,182.45 these two sums now overdue, viz., \$1,336 for Bungalow and Dispensary, and \$730, balance of Miss Oliver's outfit, thus relieving the Foreign Mission Committee of this charge.

Many of us during the past season have been deeply interested in the work of the Rev. Hugh McKay at Round and Crooked Lakes, N.W.T., and will call to mind that when making his modest and touching appeal for the children on these reserves, Mr. McKay replied in answer to the question, "What do you chiefly require for the carrying out of your plans of work?" "A house into which I can gather more children."

In view of this statement, and understanding that the Foreign Mission Committee has authorized the erection of a building, we suggest that the sum of \$1,000 be added to our estimates for this year to assist in its completion. Therefore, allowing for extension and development, and including a sum for ordinary current expenses, the amount required for this year will be about \$15,000.

We commend these plans to your earnest and prayerful consideration, in the hope that we may all be permitted to share in the joy and privilege of carrying them out.

C. S. EWART,	E. MACLENNAN,	M. J. MACMURCHY,
<i>President.</i>	<i>Treasurer.</i>	<i>Secretary.</i>

FOREIGN LETTERS.

LETTER FROM MISS ROSS.

INDORE, July 17th, 1886.

Since I wrote last, Bhekie, the brightest and most attentive little girl I had in school, added her name to the already long list of married children. Her mother had told me that she would send her to school for a year subsequent to her marriage. Her future mother-in-law, when in Indore, on one occasion came to the school; she also said that Bhekie would continue attending. I was so glad to hear her say so. The marriage took place. I expected Bhekie to return a few days after the close of the ceremonies, which occupied nearly two weeks. However, as waiting was apparently in vain, I went to her home. Her mother said that Bhekie could not come now, as her caste was better than that of the people in whose house the school was. I thought that was merely a false excuse; so after I had put several questions, she said it was not because of caste. She then spoke of the work to be done; I reasoned with her on that point; she then confessed it was not work. Other reasons were assigned, which proved to be as unreal as the former. At length she said if some one came from the mother-in-law's house, and stated before her that Bhekie could go to school, she would not prevent her; now that she was married the mother-in-law had control over her, and that she had told them they could not allow Bhekie to come to school. I felt so disappointed, as I was looking forward to having her attend for some time. I said I would go and see the mother-in-law myself about the matter. I did so, but she was loud in her assertions against her coming, and quite elated by her refusal. It seemed to be very gratifying to her that I had taken the trouble to come by train, and she had said no. Soon after leaving the house I saw Bhekie's husband; he appeared to be seventeen or eighteen years of age. He had Bhekie's hymn book in his hand; he looked at it in a very kindly way, and said that he would be very glad to have her continue her attendance, but that he had no voice in the matter, as it was what his parents said would be done.

Bhekie is still with her mother, and will probably remain for a year or more.

A short time ago Rangie, of whom I spoke in my last letter, also got married. Her mother wished to keep her in school till next year, but her caste people told her that they would not come and sit in her house if she kept a virgin who was twelve years of age. Not feeling equal to the current against her, she consented. Rangie's mother-in-law wants her to continue going to school.

On the 17th of June the Maharajah Holkar died. On the afternoon of the same day his body was burned. According to custom, at a certain stage of the cremation the eldest son broke in his father's skull; the spirit is then supposed by many to escape. After the body was burned a priest brought a stone which was supposed to contain Holkar's spirit; this was placed beside the ashes, food given to it and worshipped. This was done for ten days consecutively; then the princes, their uncles and a number of Brahmins, assembled by the riverside, where they still further worshipped the stone, which was then thrown into the river.

As soon as it was known that Holkar had breathed his last, a number of Brahmins from Benares, Nagpore and other cities hastened to Indore. With them and the Brahmins of Indore a council was held; from among them a certain number were chosen to whom special gifts were to be given. The presents were one of His Highness' elephants, one of his horses, cows, carriages, etc., also his silver bedstead. Two objects are in view in giving those gifts: that sin may be atoned for; also that the deceased may have a similar elephant, horse, cow, bed, carriage, etc., in the home of the soul. If the Brahmin to whom the elephant was offered made any objection, another was chosen; if he cheerfully accepted, it was his. Perhaps you may wonder why a Brahmin would refuse such a valuable gift as an elephant. The greateat amount of sin committed by Holkar is supposed to rest on the head of that particular elephant. To atone for this sin the Brahmin has to perform certain religious rites which are believed to be very meritorious. Every Brahmin does not feel equal to assuming such a responsibility; hence the hesitation. The sin is supposed to be given in the shape of the elephant to the Brahmin; if he does not expiate it, it rests upon himself. The recipients

of the other gifts must also make atonement, but not to the same extent. One of the presents is called gupt dan (secret gift). It may be silver, gold or jewels, wrapped in the skin of an animal or enclosed in a fruit, but the public are not supposed to know which it is or to whom it is given. These presents are distributed on the 11th day. On the 12th day a great feast was given to his caste people. Two men are chosen, into whom it is imagined, subsequent to the repetition of mantras (hymns from the Vedas), the spirit of their god and of Holkar enter. To the man into whom the spirit of their god is supposed to have entered, food is given in new silver vessels, which were made for the purpose. Holkar's representative received his food in the silver vessels which had been used by His Highness; he also received his golden lota (circular drinking vessel). It was believed that Holkar's spirit got the benefit of the food. These two received as gifts all the vessels in which their food was served. These being silver, with the exception of the golden lota, are worth quite a large amount of money. When the two men have their meal about half completed, then the caste people begin to partake of theirs. On the same day the Brahmins invoke the presence of the spirits of the departed relatives of the family. Rice balls are then put on the floor for them, and the members of the family come and prostrate themselves before them and worship. The feast is continued also on the 13th. A number believe that on the 14th day his soul left this world. They think that after his caste people had been feasted, a sum of money spent and certain gifts given, that the soul was willing to take its departure. All do not agree about the time of the soul's exit from this world; a number of opinions are held. Some think that the soul remains until, in addition to what I already mentioned, food is given daily to a number of the poor for six months; also a monthly feast for the same length of time is given to the Brahmins. Others contend that this must be done for a year, and the great commemoration shradha observed before the soul takes its final departure. The shradha is a certain funeral ceremony observed by Hindoos at various fixed periods, consisting of offerings with fire and water to the gods and spirits of the dead, and of food and gifts to the relatives present and to the assisting Brahmins. It is believed by many to be essential to the

ascent of departed spirits to a world appropriated to them, and to their residence there. At the expiration of a year this shradha will be observed, and must be celebrated annually during the life of Holkar's successor, who is his eldest son. The present Maharajah has no son; if his brother succeeds him, he will require to have a yearly shradha observed for his father and his brother.

The Hindoos say that God is one and His names are a thousand; so the number of their rites and ceremonies is incredible.

You wished to know if dolls are of use to us, and if the Hindoo children are inclined to worship them. Many of them think they have quite a treasure when they get a pretty doll, but they do not worship them. Their clay images must be made by their own hands, or by a priest or Brahmin, then the spirit of their god is implored to enter it: but they would not think of invoking the presence of their god into anything so unsacred as a doll that we would give them. Our dolls cannot in any respect be considered objects worthy of being worshipped, and are not looked upon as such.

INCREASE THIS MONTH.

Centreville Auxiliary, Peterborough Presbytery.
Knox Church Auxiliary, Belmont, London Presbytery.
Kirkton Auxiliary, Huron Presbytery.
Mission Band at Ripley, Maitland Presbytery.
Orangeville Presbyterial Society, by Mrs. Harvie.

SPECIAL NOTICE.

Ladies in charge of boxes forwarded by this society to the North-West Indians, will please notice that in order to carry out faithfully our arrangements with the managers of the Canadian Pacific Railway, it is necessary, before sending off the goods, they should notify the Home Secretary.

All supplies should be forwarded not later than the last week in October.