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Monthly Letter Leaflet

WOMAN'S FOREIGN MISSIONARY SOCIETY
PRESBYTERIAN CHURCH IN CANADA
(WESTERN SECTION)

VOL. III. TORONTO, NOV., 1886. No. 7

FOREIGN LETTERS

FROM MRS. J. K. WRIGHT.

COUVA, TRINIDAD, August 2, 1886.

Excuse my not having written before. Mr. Wright told you when he wrote that we had no servants.

You might wonder at this; but it is not at all an unusual thing for cooks, nurses, etc., here, when they have finished one month's work and got the wages, to feel that they are entitled to take a time for rest and pleasure; so they go off at perhaps a moment's notice, and leave us in the lurch.

The problem of servants is a difficult one in this island. The coolies, both men and women, prefer field labour.

The Creoles live so loosely that if the young men labour, the girls know that they have no need.

You sometimes hear a good deal about the trials of missionaries' wives in the mission field; this is a real trial to anyone who strives to hold up the hands of her companion by attending well to household arrangements. As to other labours and trials, letting alone those which are incident to dwelling in exile, afar from home and friends in a trying climate, I have seen enough to convince me that many of the wives of home missionaries might with advantage change places with those in the foreign field.

I know that there is a tendency sometimes to feed a craving that there appears to be in the minds of some at home, for details of outside labour on the part of missionaries' wives which are of necessity limited. The missionary's wife may help her husband by sympathy, and even counsel sometimes, but she cannot, from the nature of things,

do his work. I see no evidence in Trinidad to cause me to alter this opinion. Household arrangements and comforts are even more necessary here than in Canada. Because there is so much to worry and weary outside in carrying on the work; it seems all the more necessary to keep at home and prepare for the homecoming of the weary labourer when he has done with the work of the day. Will not the wife of the merchant help him as well by keeping at home as by going to the desk at the counting house? The same principle holds good as to the relation of the wife to a successful missionary.

Of course, this need not hinder our taking a lively interest in what is going on. It need not hinder our seeking to influence for good those who come about the house. Perhaps as much is done actually by letting it be known that the coolie women are always welcome at the mission house, as by going often to their homes. It might be possible to appear very humble in the houses of the people, and yet make them feel that they had no welcome to make themselves free with us in our own homes. We go to their houses, of course, whenever we can, and there we see a good deal of misery and shiftlessness. We may *speak* to them about these things without influencing them much for the better; but if we can bring them to see the arrangements of our homes, if we can show them how a little care and taste make home comfortable and its inmates clean and happy, do we not do more in this way? I humbly think so.

The work in our field goes on steadily. There are evidences on the side of success. The gospel must be successful. It is ours to labour on and patiently wait for the forth-putting of the power of Him who is able to subdue all things unto Himself.

Some of the converts have lately troubled our hearts, and given cause to the heathen to blaspheme; but even in these the evidences of sorrow and repentance have been so open and real as to well nigh do away with the ill result of their folly. Around us is a great dark mass of heathenism; arrogant in its conceit; impressions are made slowly. You will remember that I mentioned, over a year ago, a young Brahmin who seemed to be seeking after the light. To this day he is unbaptized. At times he has seemed not far from the kingdom, but at other times he has drifted far away.

He still comes to church, and is willing now to be baptized; but Mr. Wright thinks it best to test him awhile, because of former instability. Might I ask you to pray specially for this young man "Kamdyal." He is very intelligent and well educated; his conversion would do much to influence others. He is strangely under the power of a Babaji, "Dharmdas." Let us pray against this. There are others more or less under influence. At Exchange school-house we have good congregations. This should be the centre of our field; it is on the same land with the new mission house. The church will be built here also.

Before the railway was built California was naturally the centre, but now Exchange is every way best suited. It has required a great amount of labour to bring this about, but we feel that now the object is gained, and it will help future operations. The school here is the one for which we have asked the teacher, and we thank you heartily for what you have done. We will try to make our home a home for whoever may come. Reports from all the schools are very encouraging. The young Scotchmen seem more than ever interested; they attend service regularly. Beyond doubt, the result in that direction has more than warranted the labour. It would do you good to hear them singing in this strange land the songs of Zion. We feel sure that angels often stop to listen as we lift our voices together in the psalms of Judah's bard.

We are to have a concert next week in aid of the Building Fund; Sir John Gorrie, Chief Justice, is to take the chair. I will send you a paper with the report of it.

FROM MRS. JONES.

ROUND LAKE, BROADVIEW P. O.,

Sept. 23, 1886.

As Mr. Jones and myself have been appointed by our Church to assist the Rev. H. McKay in his work among the Indians of the North-West, Round Lake being chosen as our destination, we lost no time in complying with the request of the Mission Board; and here we are with Mr. McKay, our dear and much loved missionary. I presume you are aware that he has been in this mission for the last

two years, doing what very few men would do—living alone and taking care of the destitute red children of these plains, teaching and feeding them at his own expense, and but few know what that means in this land. I do believe if the people of our Church or they knew what good has already been done through his instrumentality, they would not only send clothing for these poor people, but they would send Mr. McKay money to put up a building worthy of the Church, for the accommodation of the scholars under his care. If we had a good building we could have sixty children instead of twenty; surely the responsibility rests with the Presbyterian Church of Canada.

Without money we cannot accomplish much. Who will undertake to raise the amount required (\$1,000) for the buildings, and other necessary equipments for an industrial school? While thinking of these things, it has led to the thought whether our people as a whole duly appreciate this great work, and are doing all they should to sustain it, and the conclusion seems to be that they do not. And yet it appears to me that their failure is not the result of either their inability or their penuriousness, nor yet their lack of devotion to the cause of Christ; the one great want, I believe, is a more thorough knowledge of the great want of our Indian mission work, and the duty of all to do what they can for its advancement. In this great North-West opens a work for all our people, ministers and laity, elders, mothers and daughters; we must not let all our sympathy go to India, Formosa or Japan, while the heathen are dying, without the knowledge of Christ and His great salvation, in our own land and almost at our own doors.

Mr. McKay, I understand, is about to make an appeal to our people for money to build. We feel sure that the people of the Presbyterian Church only need to know the demands of the work, and to feel that it depends upon them, and they will not fail to sustain it.

* Dear friends, will you not, as a society, help us in this matter? You have already done nobly in sending clothing for these little destitute ones, and is it too much to ask you for some money to help to build a home for them?

* Previous to the receipt of this letter, the Board had requested the Foreign Mission Committee to include in the estimates for our work for current year the sum of \$1,000 towards the new build-

No Christian heart could be unmoved if they could witness the sights we see every day ; and to think that these poor miserable creatures have within them a soul that can never die, that must live as long as eternal ages roll, either in eternal bliss or everlasting woe.

May God help His people to give of their abundance to make a home for these children, so that they may be redeemed and become useful members of society.

Mr. McKay and Mr. Jones are working hard to get a place that will enable us to take a few more children this winter. Their hammers are going from early in the morning till late at night ; there is not a man in Canada who works harder than these missionaries, and yet not for themselves. But God will not forget their work of faith and labour of love ; and by and by they will hear the "Well done ; inasmuch as ye have done it unto one of the least of these, ye have done it unto Me."

FROM MR. LAUDER.

OKANASE INDIAN SCHOOL, STRATHCLAIR P. O.,

MANITOBA, Sept. 6th, 1886.

As I promised, when I last wrote you, to send a photo of the Indian children, I do so now. It is not very distinct, but it is the best that can be got in an out-of-the-way place like this. I have marked the names of some of us, so you can have a kind of idea of some of the people with whom you correspond occasionally.

Mr. and Mrs. Flett went off to Crow Stand (Pelly) some three weeks ago, but I expect them home end of this week.

Since the school began here (17th August) the attendance has not been good ; average only 12 for Indians and 3 more for half-breeds. Most of the Indians are out hunting, and have taken their families with them. They would have

ing for Rev. Hugh McKay's school (see letter accompanying estimates in October Leaflet). Appeals of this nature are duly forwarded to the Foreign Mission Committee, it being necessary that all contributions from the Woman's Foreign Missionary Society should first be approved by that Committee.

left the latter, as they said they were very anxious their children should go to school, but could not, as they could get no provisions from the agent to keep the children while they (the parents) were away.

FROM MISS RODGER.

CANADIAN MISSION, INDORE, CENTRAL INDIA,
August, 1886.

During the month of August there are more interruptions to work than almost any other month of the year. This is owing partly to sickness and partly to the number of holidays and fast days. Every Monday of this month is a day of fasting amongst the Hindus. There is Naj Panehmi holidays, when the snakes are worshipped, and fed with milk for two or three days. At present they are preparing to celebrate Krishna's birthday, and their attention is divided between study and play. The Parsees have eighteen days of continuous fasting just now—at least what they are pleased to call fasting—and this interferes considerably with the attendance of the children.

The English pupils are making steady progress, and they number about twenty. Others have come to take the place of those who have left; this constant changing being unavoidable in this land of change. The majority of these girls are Bengalese or Parsees, with a sprinkling of the Mohammedan and Maratha element, and an African, Dinah, that you have often heard of already; she is fonder of play than study. Lately another class has been introduced, the Eurasians. Take the former of these classes, and amongst them none is brighter or more persevering than Rajlake; then Grindibala, who is making equally rapid progress for the length of time, but has been a much shorter time at school. Both these girls dress in English clothes, and wear hats instead of chaddars. Their parents have mixed so much with Europeans that they have become quite English in their ideas about dress. The last one I will particularly mention is Samu, a younger child than the two others mentioned, but bright and eager to learn; Kali, Nanni, Mano, Nagginbalo and Shushilbalo, all belong to the same class, but they are not so bright as the three noticed. One pleasing feature of the Bengalese children is that they are clean and tidy, and do not require to be told

to attend to these things, as is frequently the case even with the Parsee girls. These girls are an entirely different race; and although they may be as bright and even more so than the Bengalese, yet they are not so attractive. They belong to a much more independent race of people. These girls wear very wide drawers, made of either cotton or silk according to the wealth of the family, and a short jacket of cotton or muslin, not tight-fitting, and above this a shorter and tighter fitting one, made very often of silk and of showy colours and pattern. As a rule they are fond of dressing richly, and as a people are well to do. The women employ a great part of their time making embroidery for their clothing. *The girls wear a small skull-cap, made either of satin or silk, instead of the handkerchief which the women wear, always tied around their heads.* Their heads must be covered with something, or they think themselves undressed. The most interesting of these girls is Hiribai, a quiet, plodding girl, who has lately come from Surat; Awanbai and Srynbai, two sisters, both clever and eager to learn. They had attended a Parsee school, where they were taught Gujerati, their own language. Lastly, Sherzbai and Beehebai, neither of them remarkably brilliant. Nothing but the desire for an English education would induce many of these people to attend a Christian school. The only Mohammedan girl is Kariman, the daughter of a Moulvie and a teacher in Rajkumar College. Although she has more ability than any of the others, yet she lacks perseverance, and sometimes is inclined to idle away the time. Jamna and Rhushi, two Maratha girls, neither of them bright, but the former is an instance of what steady plodding will accomplish. The Eurasian girls are Flossy and Karmi D'Silva, and Maggie McArthy. The last one is the daughter of the railway station master, as there is no school for railway children at Indore, as at many Indian stations.

The plan of having Saturday for work has suited well so far, and we have no lessons on that day. The only other change is the introduction of Barth's Scripture History; the children remember the Bible stories read to them from this book.

DEPARTURE OF MISS OLIVER.

Dr. Marion Oliver, our medical missionary, sailed for India on Thursday, 7th October, by steamship *Polynesian*. The traveller was met at Quebec on her arrival by Mrs. John Ross, President of the Indore Society, who accompanied her to the ship, where she was joined by Miss Wilson, who is also *en route* to Indore, Central India. Dr. Oliver visits in Scotland a few days.

BOXES FOR INDIA AND NEW HEBRIDES.

The Societies in Collingwood, Barrie and Orillia, assisted by Mrs. Mallock, of Hamilton, the St. James' Square Church (Toronto) Mission Band, and others, have forwarded to India, in care of Dr. Marion Oliver, a box containing a great variety of articles, for use in school and zenana work.

Two organettes have also been sent, by order of the Board, for use in the mission services at Indore and Mhow.

The Presbyterian Society of London, assisted by the Society in Dundas, the Charles Street Church (Toronto) Society and others, has also forwarded to Mrs. Annand, a box containing a large number of useful articles, to assist in the work in the New Hebrides.

INCREASE THIS MONTH.

Dunbar and Colquhoun Auxiliaries, in Brockville Presbyterian Society, organized by Miss Scott.

Campbellford Auxiliary, in Peterborough Presbyterian Society, by Mrs. McEwen and Miss Dickson.

Licury Auxiliary, by Mrs. Lohead.

The Woman's Indian Mission Society at Portage la Prairie has become auxiliary to our W. F. M. S., having organized on October 6th.

Salem Cottage Mission Band, Caledonia, in Hamilton Presbyterian Society, by Miss Jane Ferrier.

"Beehive" Mission Band, Renfrew, in Lanark and Renfrew Presbyterian Society.

Campbellville Auxiliary, in Guelph Presbyterian Society, by Mrs. J. K. Smith and Mrs. McCrae.

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