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# Monthly Letter Leaflet

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

VOL. VIII.

TORONTO, JANUARY, 1892.

No. 9.

## SUBJECTS FOR PRAYER.

**JANUARY.**—For all branches of this Society; that each member may be able to consecrate time and money to the work of Foreign Missions. For all sister Societies in Canada, in Great Britain, and in the United States. For Rulers, that they may be disposed to seek the good of the kingdom, and for the general spread of the Gospel.

"Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of Hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."—Mal. iii. 10.

"And God is able to make all grace abound toward you: that ye, always having all sufficiency in all things, may abound to every good work."—2 Cor. ix. 8.

## Day of Special Prayer.

In accordance with the resolution of the Society at the annual meeting, a day of prayer for the removal of indifference and other hindrances to the work will be observed on January 8,

that date having been fixed by the Evangelical Alliance for prayer throughout the world on behalf of foreign missions. It is recommended that a special meeting be called for this purpose wherever practicable. Where it is not convenient to have such a meeting, members of the Society are earnestly requested to make supplication privately for an abundant outpouring of the Holy Spirit on all connected with our work, whether as labourers together with Christ in our Auxiliaries and Bands, or in the foreign field; and that all the women of our Church may speedily be aroused to a sense of their responsibility in regard to missions to the heathen. Bearing in mind the constant liability to fever to which Europeans in India and other hot countries are exposed, and the fact that Miss Harris and Miss McKellar are at present suffering from it, special petitions will be offered for their restoration and for the health of all our missionaries. Also in view of the recent troubles in China, and the sad news in Mr. Annand's letter, prayer that missionaries and native Christians may be protected from persecution will not be forgotten.

### New Appointments.

Recently, Miss Bessie Walker, who for three years has so efficiently superintended the Indian school and work at Portage la Prairie, Man., was appointed Matron of the Indian Industrial School at Regina. At a social gathering given by Mrs. McLeod, President of the Portage la Prairie Auxiliary, the evening previous to her departure for Regina, Miss Walker was presented with a life-membership certificate of the W. F. M. S. (W. D.), and an address, by the members of the Auxiliary. The address spoke in very appreciative terms of the noble work which Miss Walker had been privileged to do.

Miss Fraser, who has hitherto assisted Miss Walker as teacher, will take the position of Matron of the Portage la Prairie School, and Miss Huston, a resident of the town, will fill the place formerly occupied by Miss Fraser.

### Designation Services.

Dr. Margaret O'Hara was publicly appointed to the work of Medical Missionary to India on Nov. 16, in St. Andrew's Church, Smith's Falls. Mr. Hamilton Cassels, Convener of

the Foreign Mission Committee (W.D.), Rev. Principal Grant, and ministers of our Church in Perth and Smith's Falls, were present and assisted in the service.

Mrs. Irving, President of the Lanark and Renfrew Presbyterian Woman's Foreign Missionary Society, represented the Board of the Woman's Foreign Missionary Society, and in behalf of the General Society presented Miss O'Hara with a copy of the Holy Bible. Appropriate addresses were made by several of the ministers, Rev. Principal Grant speaking feelingly of Dr. O'Hara's life and character, her capabilities for the work to which she had been called, and the manner in which she was appreciated by her fellow students.

At the close of the service Miss O'Hara made a few remarks, earnestly asking for the prayers of God's people. Miss McWilliams and Miss O'Hara sailed from Montreal for England on the 18th November.

An impressive and interesting service in connection with the departure of Mrs. Leckie, who has been appointed to assist Miss MacLaren in the Birtle Indian School, was held in Melville Church, Fergus, on the 26th November. Rev. Dr. Wardrope represented the Foreign Mission Committee, and Rev. Dr. Smellie presented Mrs. Leckie, on behalf of the Woman's Foreign Missionary Society, with a copy of Geikie's "Half Hours with the Bible" and an illustrated Bible Dictionary. The meeting was well attended, and much interest was manifested in the proceedings.

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### Home Department.

Presbyterial Secretaries were notified in the November LEAFLET, that orders for the Report of the Foreign Mission Committee would be filled on application to the Home Secretary. As yet very few orders have been received.

The Report is full of interesting facts relating to the Foreign Mission Work of our Church, and cannot fail to be of interest and help to Presidents of Auxiliaries and Mission Bands; it is hoped, therefore, that Presbyterial Societies will take advantage of the opportunity to secure copies for distribution. Two copies allowed to each Auxiliary or Band.

Supplies of the "Record" for use in Auxiliaries and Mission Bands have been sent to the Presbyterial Secretaries, and they are expected to forward a copy of the "Record," and of "Hints" for filling it in, to the Secretary of each Auxiliary and Mission Band.

As a summary of each meeting is to be entered in the "Record" on the day of meeting, it will be necessary that the Secretary have her copy in time to begin entries in it at first meeting of the Auxiliary or Mission Band year.

These "Records" are not intended to be used for the report of the past year's work.

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Occasionally reports reach us of meetings being held under the auspices of our W. F. M. S. Auxiliaries and Bands to aid other objects than that for which the Society was organized, and the question has been asked: "Is it constitutional?" It is not in accordance with the Constitution of the Auxiliary or Mission Band, and may be very injurious to the interests of the Society, as well as misleading to the public. While the Board of Management is in thorough sympathy with all the work of our Church, they feel very strongly the necessity of urging loyalty to this work which we as a Society have been organized to carry on.

Another question often asked is: "Can men become members of the Woman's Foreign Missionary Society?" The Constitution of the Society makes no provision for men. Women only can become members entitled to all the privileges of the Society. In a few of the local societies men have been admitted as honorary members—privileged to pay a fee and attend the meetings of the Auxiliary or Band—but *not to hold office or be reported as members* of the Society. The Board of Management has not approved of these mixed meetings; but it has been represented that there are congregations where only such meetings are possible. In these cases the Board has not interfered to hinder them in their work, but has urged upon them the necessity of being careful not to adopt rules relating to the affairs of their local society that would in any way conflict with the Constitution or By-Laws of the General Society. In Juvenile Mission Bands, boys may hold the office of Secretary or Treasurer; but, in order that the Band may have representation on the Board of Management, the President must, in all cases, be a lady who is a member of the General Society.

## Increase.

### *Presbyterial Societies.*

- BARRIE ..... *Kilworthy*.—"Sparrow Lake" Mission Band.  
 BARRIE... .. *Gravenhurst*.—"Aurora Borealis" Mission Band.  
 PARIS ..... *Ratho*.—Auxiliary.  
 PARIS ..... *Brantford*.—Zion Church, Young Ladies' Mission  
 Band, re-organized as an Auxiliary.  
 ORANGEVILLE .. *Cheltenham*.—"May Bell" Mission Band.  
 ORANGEVILLE .. *Mt. Pleasant*.—"Willing Hearts" Mission Band.  
 HAMILTON ..... *Hamilton*.—Knox Church, "Helpful Workers"  
 Mission Band.

## Life Members Added During November and December.

Mrs. Horatio Nelson .....	Toronto.
Miss Margaret M. Reid .....	Toronto.
Miss McLaren.....	Birtle.
Miss Jamieson.....	India.
Mrs. Burgess .....	Rosedale, Toronto.
Miss Annie Drummond .....	Newcastle.
Mrs. John Hay .....	Cobourg.
Mrs. Bennett .....	Almonte.
Mrs. Susan Van Camp.....	Berlin.
Miss Mary G. Lesslie .....	Eglington.
Miss Annie Mackenzie .....	Toronto.
Miss Constance McMurtry .....	Toronto.

## Special Notice to Treasurers.

The Board has caused to be prepared for the use of Treasurers of Auxiliaries and Mission Bands, books of printed receipts with counterfoils for yearly membership fees of the General Society. These books can now be procured on application to the General Treasurer.

Books containing one hundred receipts will be sent to any address postpaid on receipt of eight cents per book. Books containing fifty receipts will be sent postpaid on receipt of five cents per book. The use of these printed receipts is strongly recommended.

## Supply.

A few of the invoices and shipping bills are yet due. As soon as these reach the Supply Secretary, application will be made to the Indian Department, and Presbyterial Treasurers who have not had their freight money refunded will receive it in January.

### Report of Supplies of Various Kinds Forwarded to the North-West Indian Reserves and Central India by the W.F.M.S. for 1891.

The list is as follows :—

*Barric* Pres. Soc.—To File Hills Reserve, 700 lbs. of clothing for women and the old and feeble. Consigned to Mr. Alexander Skene.

*Brockville* Pres. Soc.—To Bird Tail Reserve, 570 lbs. of clothing for women and the old and feeble. Consigned to Rev. John McArthur.

*Bruce* Pres. Soc.—To Round and Crooked Lakes Reserves, 490 lbs. of clothing for children in school. Consigned to Rev. Hugh McKay.

*Chatham* Pres. Soc.—To Prince Albert, 880 lbs. of clothing for children in school, for women and the old and feeble. Consigned to Miss Baker.

*Glengarry* Pres. Soc.—To Stoney Plains Reserve, 820 lbs. clothing for women and the old and feeble. Consigned to Mr. Magnus Anderson.

*Guelph* Pres. Soc.—To File Hills Reserve, 1,080 lbs. clothing for children in school. Consigned to Mr. Alexander Skene.

*Hamilton* Pres. Soc.—To Mis-ta-wa-sis Reserve, 1,580 lbs. clothing for children in the school, for women and the old and feeble. Consigned to Rev. F. O. Nichol.

*Huron* Pres. Soc.—To Indian Head Reserve, 1,250 lbs clothing for women and the old and feeble. Consigned to Rev. A. J. McLeod.

*Kingston* Pres. Soc.—To Stoney Plains Reserve, 420 lbs. clothing for children in the school. Consigned to Rev. D. G. McQueen, Edmonton.

*Lanark and Renfrew* Pres. Soc.—To Muscowpetung's Reserve, 1,940 lbs. clothing for children in the school. Consigned to Rev. W. S. Moore.

*Lindsay Pres. Soc.*—To Muscowpetung's Reserve, for women and the old and feeble, weight not given. Consigned to Rev. W. S. Moore.

*London Pres. Soc.*—Gifts and prizes for the children in the schools in Central India, also some supplies for hospital at Indore, 1,100 lbs. Consigned to Dr. Marion Oliver. 200 lbs. clothing for children in the Birtle school. Consigned to Mr. G. G. McLaren.

*Maitland Pres. Soc.*—To Côté and Kesekoos Reserve, 910 lbs. clothing for women and the old and feeble. Consigned to Rev. G. A. Laird.

*Ottawa Pres. Soc.*—To Birtle, 940 lbs. clothing for children in the school. Consigned to Mr. G. G. McLaren.

*Orangeville Pres. Soc.*—To Côté and Kesekoos Reserve, 540 lbs. clothing for children in the school. Consigned to Rev. G. A. Laird.

*Owen Sound Pres. Soc.*—To Muscowpetung's Reserve, clothing for women and the old and feeble, weight not given.

*Paris Pres. Soc.*—To Okanase Reserve, 1,130 lbs. clothing for children in the school. Consigned to Rev. Geo. Flett.

*Peterboro' Pres. Soc.*—To Round and Crooked Lakes Reserves, for children in the school, weight not given. Consigned to Rev. Hugh McKay.

*Sarnia Pres. Soc.*—To Portage la Prairie, 750 lbs. clothing for children in the school. Consigned to Miss Walker.

*Saugeen Pres. Soc.*—To Round and Crooked Lakes Reserves, 590 lbs. clothing for women and the old and feeble. Consigned to Rev. Hugh McKay.

*Stratford Pres. Soc.*—To Round and Crooked Lakes Reserves, clothing for children in the school, weight not given. Consigned to Rev. Hugh McKay.

*Toronto Pres. Soc.*—To Côté and Kesekoos Reserve, 2,280 lbs. clothing for children in the school, and furnishing for new building. Consigned to Rev. G. A. Laird.

*Whitby Pres. Soc.*—To Round and Crooked Lakes Reserves, 435 lbs. clothing for women and the old and feeble. Consigned to Rev. Hugh McKay.

*St. John, N.B.*—To Côté and Kesekoos Reserve, 150 lbs. clothing. Consigned to Rev. G. A. Laird.

*Salt Springs, N.S.*—A box of clothing, consigned to Mr. G. G. McLaren, Birtle.



*Stanley Bridge, P.E.I.*—A box of clothing, consigned to Rev. F. O. Nichol, Mis-ta-wa-sis Reserve.

*Quebec.*—To New Hebrides, weight not given.

C. M. JEFFREY, Sec. of Supplies.

## Supplies for 1892.

CLOTHING FOR INDIAN WOMEN AND CHILDREN IN OUR CANADIAN NORTH-WEST—PRESENTS AND PRIZES FOR CHILDREN ATTENDING OUR MISSION SCHOOLS IN INDIA, AND ALSO FOR PUPILS IN CONNECTION WITH THE MISSIONS IN TRINIDAD.

*Assiniboian Reserve.*—The Societies in the Presbytery of Lindsay, to provide for women and the old and feeble. Rev. A. J. McLeod.

*Birtle.*—Toronto Pres. Soc., to provide for school—40 children between the ages of 5 and 16. Mr. G. G. McLaren.

*Bird Tail Reserve.*—Societies in the Presbytery of Huron, to provide for women, and the old and feeble. Rev. John McArthur.

*Côte and Keschoos Reserve.*—London and Sarnia Pres. Soc., to provide for school—60 children, boys and girls, between the ages of 5 and 16. Rev. G. A. Laird.

Guelph Pres. Soc., To provide for women, and the old and feeble. Population about 500. Rev. G. A. Laird.

*File Hills Reserve.*—Chatham Pres. Soc., to provide for school—20 children, boys and girls, between the ages of 5 and 16. Mr. Alex. Skene.

Orangeville Pres. Soc., to provide for women, and the old and feeble. Population 400. Mr. Alex. Skene.

*India.*—The Societies in the Presbytery of Hamilton, to provide gifts and prizes for our schools in Central India.

*Mis-ta-wa-sis Reserve.*—The Societies in the Presbyteries of Owen Sound and Kingston, to provide for the children in the school—20 children, boys and girls, between the ages of 5 and 16. Rev. F. O. Nichol.

The Societies in the Presbytery of Ottawa, to provide for women, and the old and feeble. Rev. F. O. Nichol.

*Muscowpetung.*—The Societies in the Presbytery of Peterboro', to provide for school—30 children, boys and girls, between the ages of 5 and 16. Rev. W. S. Moore.

The Societies in the Presbytery of Stratford, to provide for women, and the old and feeble. Rev. W. S. Moore.

*Okanase Reserve.*—Barrie Pres. Soc., to provide for the children in the school—15 children, boys and girls, between the ages of 5 and 16. Rev. Geo. Flett.

The Societies in the Presbytery of Bruce, to provide for women, and the old and feeble. Rev. Geo. Flett.

*Pasquah Reserve.*—The Societies in the Presbytery of Glen-garry, to provide for women, and the old and feeble. Rev. W. S. Moore.

*Portage la Prairie.*—Whitby Pres. Soc., to provide for school—20 children, boys and girls, between the ages of 5 and 16.

*Prince Albert.*—Saugeen Pres. Soc., to provide for school.

*Round and Crooked Lakes Reserves.* Paris and Maitland Pres. Soc., to provide for school—40 children, boys and girls, between the ages of 5 and 16. Rev. Hugh McKay.

The Societies in the Presbytery of Brockville, to provide for women, and old and feeble. Population 900. Rev. Hugh McKay.

*Stoney Plains Reserve.*—Lanark Pres. Soc., to provide for school—30 children; also some clothing for women, and old and feeble. Mr. G. O. Welbourn.

Toronto Pres. Soc. will provide for other necessities that may arise during the year.

*Trinidad.*—Ormstown Auxiliary and Mission Band, and the Auxiliary and Mission Band in Quebec, to provide some gifts and prizes for children in the schools there.

In regard to the Soc. in the Pres. of Brandon, Minnedosa, Regina, Rock Lake, Winnipeg and Columbia, the Committee have made no allotment, considering that in consequence of their position they are liable to frequent appeals for assistance from the Indians and Chinese.

*Note from Supply Committee.*—It is earnestly requested that at the annual meetings of the Presbyterial Societies, committees be appointed to receive and pack the supplies for the North-West, and see that only clothing of good quality be forwarded.\*

The addresses of missionaries and directions for shipping will be given in the June LEAFLET.

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\*Basques or tight-fitting garments are useless.

## Acknowledgments of Clothing.

STONEY PLAIN, *Nov. 15, 1891.*

MRS. WELBOURN.—A week ago last night we received two bales of valuable clothing from Kingston Presbyterial Society for the Indians on this reserve, and we wish to heartily thank the senders for the help which we find so needful in our work here. We would also have our friends know that their selection of garments and articles was very fortunate, in many cases being just what we would have chosen; and if they could only see the destitute condition of many of the Indians, they would understand the pleasure it gives us to be the medium of their thoughtful generosity.

One separate parcel contained a comfortable outfit for a little girl, sent by X.Y.Z., of Amherst Island, who desired in an enclosed letter to know the name of the little girl who is to wear it. Hoping she will learn through you, as I have no other address than the above, I will say that the favoured one is called Caroline, a bright girl nine years old, and everything fitted nicely. We thank X.Y.Z. for her many good wishes and the cards she sent, and would have been pleased to send a direct acknowledgment had we known her address.

We have been at Stoney Plain one month, so we are not thoroughly acquainted with our work yet, but find ourselves growing more interested in and attached to the pupils every day. We are allowed to take only ten boarders in a building of this size, and we have nine day-pupils besides.

We cannot do much yet in the way of talking to them, for they speak Cree and we English, so we often do not understand each other very well. One Indian, Lazarus, can speak English pretty well, and he often acts as interpreter. Many of them are very kind to us. Often one will walk in, hand me or lay down from two to five prairie chickens, and then go away. One Indian gave me nearly a peck of fine wheat one morning. Just now, in the hunting and fishing season, the Government rations are withheld for two months, so a number of families are away at present.

We hold a service every Sabbath morning, and, since the first one, which Mr. Welbourn conducted all in English, the Indians themselves take part, speak, sing and pray in Cree. They do

not understand us much, and we do not understand them at all, but it is a comforting thought that God hears and understands both of us. We would like to be the means of helping these people to better things, and are trying to learn the language, so as to be able to reach them. The children are getting somewhat over their shyness, and answer us more readily, as far as they can, in English. We again thank our friends in the East, and ask you to pray for the poor Indians, and those who are trying to teach them Christian civilization.

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BIRTLE, *Nov. 17, 1891.*

MRS. McLAREN.—Your letter dated Nov. 6th, with shipping bill for a case of clothing from London enclosed, reached me on the 12th, the case reaching me yesterday (16th). I was very glad, indeed, to get it as the supply from Ottawa is still to be heard from.

We have had thirty-one children in since holidays; only twenty-seven this week, sixteen girls and eleven boys. We have got settled, perhaps I should say comfortably settled, in our new home, with the winter rules all laid down, and the winter work fairly under way.

I am feeling moderately well myself, all the other members of the family being very well.

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LAKESIDE, FORT QU'APPELLE, *Nov. 6, 1891.*

MR. MOORE.—I have just received from Regina seven bales of clothing for the Indians of these reserves; 2 bales from Peterboro', of which you sent me the shipping bill some time ago, and five bales from Owen Sound. The clothing was in good condition and most suitable, and has all been distributed, and very thankfully received.

If the supplies for next year are just such as we have received, they will be the best possible. A goodly number of quilts are the most suitable, as the Indians giving over their blankets feel the want of something in the cold winter nights. For the men, specially, old overcoats, large and loose, are their special delight; for women, who are seldom out of their homes, some brown dress material and grey cotton are their fancy; but, in mentioning these things, I do not wish you to infer that our Indians are not

pleased or thankful for anything that does not come up to this standard. There is plenty of clothing for all, young and old, for another year. Mrs. Moore is also cheered by your words regarding a sewing machine, and, although the need for one is great, yet I cannot urge you to send one to the detriment of other parts of your work, seeing you have already done so much for us. I thank you and the W. F. M. S. for your work on our behalf, and pray that you may have the divine blessing abundantly bestowed in return.

Mrs. Moore writes as follows under date Nov. 2:—

The clothing for the reserves arrived a few days ago, consequently the Indians are arriving daily, morning, noon and night for their "clothes." Mr. Moore distributes the clothing, and we distribute the food, as Indians can scarcely tell what they have come for until they have had a cup of tea. I think I ought to express my thanks for the supply of clothing—I had almost said "especially the quilts and blankets," but I will say "especially everything." We have now a large, commodious building, and so can carry on the work conveniently.

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MISTAWASIS RESERVE, CARLTON, *Nov. 2, 1891.*

MR. NICHOL—In reply to your kind letter, with freight receipt enclosed, I desire to say that the clothing and other supplies so kindly sent by the ladies of Hamilton Presbytery arrived here two weeks ago, and have been distributed, as far as was possible, to the school children first, then to the old, sick, and infirm. Previous to its arrival, some of the Indians came to me, desiring that I should insist on something being given by those able to give for the clothing received. As the Indians seldom have money, they have in many cases provided for the church, school, or manse with wood, fencing, hay, straw, and vegetables, so that the mission is well provided for in this regard. It has also led them to appreciate more highly what they have received in this way, and most certainly tends to self-support.

Among the supplies were several hundred yards of dress goods and shirting, also a large quantity of yarn. After giving away what was necessary to relieve present needs, the remainder has been kept for the girls' and women's sewing class. We are endeavouring to get the Indian women to take more interest in

the matter of dress, in which none of them excel. Among the supplies were also some nice hoods, just the articles desired, and comfortable for the cold weather. I offered them to a number of the women on condition of wearing them to church, but they declined them, preferring to retain the use of their shawls. Since coming here we have got some of the women to wear hats, but only with difficulty. If some plain straw or felt hats were sent the next year we will make another effort. The school girls like the hoods for school, but invariably take them off when they come to church. It is only with difficulty that we can persuade them to use their handkerchiefs for any other purpose than on the necks. The attendance at day-school has been much better since the clothing was given out, as some of the children could not attend through lack of clothing. The gratitude of the old people was past expression, most of them receiving good, warm quilts, underclothing, and jackets or overcoats. The old chief, Mistawasis, desires me to send his regards to his good sisters in the East for their thoughtful kindness of him in these his declining years, as well as for the interest they have ever shown in the work here. He is fast failing in strength, and it is doubtful whether they can remember him next year with clothing.

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CROWSTAND SCHOOL,  
KAMSACK, Nov. 27, 1891.

MR. LAIRD.—Permit me through the LEAFLET to thank the different societies who have forwarded clothing to our school children and Indians. The supply this year is amply sufficient for all our necessities, and I need scarcely say that the material is suitable and that all the articles sent are serviceable and will be of great assistance to us in our work.

I may repeat here what I have said on several occasions that it would be impossible for the missionaries to carry on the boarding and industrial schools as they are now carried on, were it not that the ladies of Woman's Foreign Missionary Society send such valuable contributions of clothing.

We have not yet got all the clothing from Yorkton. I have just got home from the meeting of Synod at Brandon and am now setting out for Yorkton with two teams to bring the balance. I do not need to say much with regard to the clothing; it is all

suitable, and the ladies have certainly sent a generous supply. The second-hand clothing is remarkably good. I have given a good many things to the old people, but ask the men to bring wood for what they get, as formerly, and the young women to do work at the school. They are only too glad to comply with any condition I may make. Both men and women prize the clothing highly, and I may add that they present a snug and comfortable appearance when they come out on the Sabbath or on other occasions. The clothing wisely distributed is not only an immense boon to the people, but a means of educating them, teaching them cleanliness, and every day's work they perform is not only a benefit to us but in far larger measure a benefit to them. So you may assure the ladies that so far as our work is concerned their labour of gathering and forwarding such quantities of clothing is valued highly. It is one of the ways by which these people may be reached and brought under the civilizing as well as christianizing influences of the Gospel.

## FOREIGN DEPARTMENT.

### Sad News from the New Hebrides.

MALO, NEW HEBRIDES, *September 29, 1891.*

MR. ANNAND.—In order that you may fully understand what it is that has somewhat unfitted Mrs. Annand from writing to you by this mail, I shall endeavour to set before you the dark pictures that have been passing before us lately. On board the *Croydon* when she arrived in our harbour were Mr. and Mrs. Lawrie, of Aneityum, our old friend and fellow-labourer for nearly five years. We had heard that Mrs. Lawrie had had a sunstroke, and was at times delirious, but imagine our surprise to find that she was insane and melancholy, quite prepared to put an end to her earthly career at the first opportunity. As fellow passengers with them were Mr. and Mrs. Morton and Mr. Leggett, of Malekula. The wife of the latter had, only ten days before, died when on a visit to the Mortons. All this was a terrible blow to us, but especially so to Mrs. Annand.

Then, by the same steamer, a Miss Bryce came all the way from Rutherglen, Scotland, to become the wife of Mr. Peter Sawers, one of the latest settlers near us. Mr. Sawers was with

us when she arrived—in fact, had been making his home with us, off and on, for the two months that he had been on Santo. He and a companion named Malcolm were opening a coffee plantation about three miles from us. On Monday evening I married Miss Bryce and Mr. Sawers. On Tuesday morning Mr. Sawers and his companion returned to their work of making ready their new home for the reception of the bride, while she in the meantime remained with us. Mr. Sawers promised to return on Saturday to spend Sunday with us at Tangoa, hoping to take his wife home on Monday.

About 9 a.m. on Saturday we saw Mr. Malcolm on the shore just across the harbour from our house. I immediately sent over a canoe to bring him over. Not imagining that anything out of the way had happened, I returned to my work in the printing-room, when one of our lads came and said that the white man wanted me at the beach. Hastening down, I found Malcolm lying in my boathouse with his revolver in his hand. In a few broken sentences he informed me that they had been attacked by the bushmen from the hills, that Sawers was shot and also probably two native lads who were working with them, one named "Sam," from Malekula, and the other a half-witted fellow from Tangoa. Not having suspected any danger from the bushmen, this fell like a thunderbolt upon us. Malcolm, as soon as he reached our place of safety, gave way and could do nothing. Providentially, the rifle aimed at him from a few feet distant missed fire, or there would have been no one to bring us the news. That morning, about eight o'clock, a band of bushmen came to them, professedly to work. They had been working for them some days before, so no one thought of treachery, but, as soon as the white men were thrown off their guard, a rifle bullet pierced poor Sawers' heart.

I carried the sad news to the ladies. You can imagine the shock it gave better than I can tell you. Hastily collecting a boat's crew and a few extra natives, I set out for the scene of the tragedy. Their grass hut, in which they slept, was about a quarter of a mile from the beach. Landing and going up the path, we came about half way up to a spot where someone had been killed, the body tied up and carried to the hills for a cannibal feast. This proved to be "Sam." The Tangoan lad was not killed. On arriving at the camp, we found the body of our



friend lying where he fell. He had two tomahawk wounds in his head, but these had been inflicted after death. We brought the body to Tangoa and buried him within our stockade.

The murderers had all disappeared before we reached the scene of the tragedy, which was about two hours after the fatal shots had been fired. Failing to kill the second white man, and fearing that he might shoot some of them, prevented them from plundering the camp. As yet we can ascertain no cause for the dastardly deed, beyond general hostility to white men on the part of the bushmen. They do not fear a man-of-war, as they have many hiding places. The affair has given a feeling of insecurity that was not previously felt on this side of Santo. Mrs. Sawers and Mr. Malcolm are now staying with us. The latter will require to give evidence when a man-of-war arrives.

We are to-day on a visit to Mr. and Mrs. Landels at Malo. We are all well, and our work still moves on.

### Work in the Mission Hospital.

INDORE, *Sept. 18, 1891.*

DR. MARION OLIVER.—We have now been more than ten weeks in our new hospital building (we celebrated Dominion Day by opening work in it), and you will like to know how it is being made use of and appreciated by those for whom it was built. Indian women have all, and more than all, of their western sisters' dread of going into a hospital, and we doctors expected to have much coaxing to do in order to persuade those seriously ill to remain with us as in-patients. In this however we have been greatly disappointed. The clean airy wards, wide verandahs and nice white cots in most cases are all the persuasion that is needed. This morning we took in our forty-fourth patient since opening, and have at present twelve patients in the different wards. One of these has been with us since the first week. She had been ill for four years, and was brought to us in an apparently dying condition, so ill indeed that Miss McKellar and I hesitated about taking her in; we did so only because both the patient and her friends pleaded with us to try and save her. With careful dieting and nursing, in two weeks she was able to sit up in bed and in less than a month was out on the verandah. She is now in a fair way to compete restoration to health. This young woman had

learned to read in a school in Sehore—a city in Bhopal State—established and carried on by the wife of a British civil officer. The teaching given in this school is wholly secular, so she had never heard of Christ. I found on talking with them, that both she and her mother had a much better knowledge of their own religion than most Hindoo women possess ; in fact not one in ten of the women can tell you why they worship Kam or Gunesh, or any other of their many gods. This woman listens earnestly to the truth, and spends most of her time in reading the New Testament and Christian books.

Up to this time we have not had many in-patients who were unable to provide nourishing food for themselves. We allow them to have their food brought from their homes ; or if they have with them a woman to wait on them she may cook it ; or they may give the hospital cook (a Brahmin widow) money to bring their food from the bazaar and cook it for them. So long as we see to it that the patients get proper food, we think it best to allow them all possible liberty as to where and by whom it is cooked.

One of the two Christian girls, whom we began the year with to train as assistants, got married some weeks ago. She was a clever girl but careless and flighty. The other, Janebai, is doing good work and is well liked by the patients.

We are expecting a Christian woman in a few days who will act as nurse at first, but to whom, if she prove efficient, will be given the more responsible post of matron.

We have the operating room nicely fitted up, have any amount of minor surgical work to do, and, I think, of cases grave enough to require the use of chloroform, we have had since opening not more than eight or nine.

The furnishings of the hospital, beds, bedding, lamps, cooking vessels, etc., have cost us a little over R300 (rupees 300). These have all been paid for out of moneys raised here in India. We have received from old patients and others for this purpose in all R524, so have R200 towards the well. A good well in this land is a great boon, and just before the rains set in, when most of the wells in the city and vicinity were dry, our new well on the hospital compound had every morning three feet of water in it, though crowds came daily—some three or four miles—to draw water from it.

Though the dispensary in connection with the hospital is very much nearer to the city dispensary than the one adjoining our bungalow was, yet the attendance in the city has not fallen off. We hope, however, to induce many of our old patients to attend the hospital dispensary, and then open another, in the place of the present one, on the far side of the city. This, however, will not be before the cold season, as I am feeling very much the need of getting out of harness for a few weeks. In a few days Miss Sinclair and I expect to start on a trip to Ceylon. Miss Sinclair has been almost three years in India and has never yet taken a rest. Our plan is to sail from Bombay to Colombo, see something of beautiful Ceylon, then, crossing over to the mainland, visit some of the many interesting cities of South India, and see what we can of mission work in the long established missions of Madras Presidency, returning home, we hope, reinvigorated both in mind and body.

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### News from British Columbia.

The Rev. J. A. McDonald, then at Vancouver, B. C., writes, to Rev. A. B. Baird, Winnipeg, on the 12th September :—

“During the ensuing winter I hope to be able to acquire a sufficient knowledge of the west coast language to enable me to itinerate on the west coast next summer. As there are some ten Indian children attending the public school at Alberni, and as the whites do not desire their attendance, I may start a school for them, and thus have the help of the children in learning the language.”

On the 10th Nov. Mr. McDonald writes again, from Alberni, B. C., stating that he has organized two Sabbath schools at Indian villages in the vicinity, with a good attendance. The Indians at these villages (Opicheseht and Seshah) are anxiously asking for a week-day school for Indian children. The Indian agent has stated that the Government grant of \$12 *per caput* for day pupils will be given. Mr. McDonald proposes, with the approval of the F. M. C., to take in ten of the best boys and girls for the summer months, and keep them, if a grant for boarding pupils can be secured.

## Interesting Services at Mistawasis.

MISTAWASIS RESERVE, CARLTON, Nov. 2, 1891.

MR. NICHOL.—Since last I wrote you Miss C. B. McKay who has so long discharged the duties of teacher resigned her position. She is succeeded by Rev. D. H. McVicar, B.A., who also acts as my interpreter, and assists in the general work of the mission. The attendance since Mr. McVicar began to teach has been the largest on record for sometime, being twenty-five on opening. Mr. McVicar is very energetic, and seeks to enthuse the children, but owing to miserable school accommodation and insufficient equipment and supplies, he is greatly hindered in his work. The sewing school, which has just been in operation for a month, and is held on Wednesday afternoon, is well attended. The girls of the school have already made mitts, stockings, and school aprons for themselves, and have good reason to feel proud of their work. Mrs. Nichol is assisted by Miss McKay and the Misses Halpin.

Let me give you a very brief account of last Sabbath's work. Mrs. Nichol took charge of the Sabbath school at 10.15 ; it is held in the day-school and has been in operation only six weeks. We had an attendance of twenty-three, which is large considering that the children come long distances on foot. Mrs. Nichol acts as superintendent, teacher, etc. The children take great delight in the lessons and make an effort to prepare them, but as they receive no assistance at home and have but a very limited knowledge of English, the work is rendered very difficult. We are at present at the end of the supply of text cards and small illustrated papers we brought out with us, and could make good use of some that are cast aside by the little ones of the East. If you were to see our little ones here carrying around their cards several days and prizing them highly, don't you think some of our juvenile bands would send us a supply? The services of the day were of peculiar interest as it was the first time communion had been dispensed since the death of the late Rev. Jno. McKay. At the morning service the church was crowded, over one hundred being present and some of these had to sit on the floor and on the pulpit steps. Of this number fifty-two took communion, of whom seventeen joined on profession of faith at the preparatory service on the previous Friday. Three others joined by

certificate. I preached from John i. 36-42, the sermon being interpreted by Mr. McVicar, who also acted as elder. The service was deeply impressive. After communion I took occasion to refer to changes since last it was celebrated, particularly to the death of their missionary. As I spoke of his life and work many eyes were wet, indicative of their deep regard for him, and their love for him as their spiritual guide. The afternoon service was well attended, and the day's services were brought to a close, many remarking that God had most surely been with us and blessed us.

### New Church at Pasquah's Reserve.

LAKESEND, *Nov. 2, 1891.*

MRS. W. S. MOORE.—I received your letter to-day and hasten to answer it. I think it is nearly two years since I wrote before, during which time I have not been immediately in school work.

It is now about a year since the mission building was completed and the school opened at Lakesend. Previous to the opening of this school we had over forty children, most of whom were in attendance here last winter, but a considerable number objected to the change of location, and did not allow their children to come. There was, however, an attendance last winter of about thirty. But the opening of the new Presbyterian Government school at Regina drew heavily from our school, so that I believe most of the children who are in that school were formerly our pupils, and we are glad to have them there. All the children on these three reserves whom the Government officials could persuade to go were removed to Regina, and are to be kept there until they are educated, and they will continue to take the children as they can get them, so that we will not again have a large school. We have at present nine boarders and ten day pupils (white and halfbreed children).

Since August 1st Mr. Moore has been teaching when at home, but his mission work, etc., demands a great deal of his time, so that a great deal of the time I am in the school-room during school hours, thus acting at times as matron and teacher, but we expect that the F. M. C. will appoint us a teacher soon. I have two babies of my own, but my sister being with me relieves me of many of my nursery cares and household management. I

like to make the girls' clothes, but I find it harder to make the boys'. Mr. Moore often cuts them out for me ; he can now do almost anything required to be done in an Indian school.

Mr. Moore has now a good number of Christians amongst the Indians. They come to him to have their children baptized, and to be married according to our rules, also for Christian burial, and they expect him to take a fatherly oversight of them. The church on Pasquah's is completed—a nice little stone building. The building on Piapot's is almost finished ; the church on Muscowpetung's will not be erected until next summer. Service is held there in the Instructor's house.

Next time I write I shall tell you about Christmas at our school. We usually have a gathering of the Indians, a Christmas tree and a Christmas table.

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## MISSION STUDIES.

### Education of the Higher Classes.

BY MISS FERRIER, CALEDONIA.

(*Ninth Paper.*)

The schools described in our last paper were all for low caste girls, it not being possible as yet to reach the higher classes, but the hope of doing so was always kept in view, and in 1851 a Girls' Normal School was opened in Calcutta, in connection with Miss Cooke's (now Mrs. Wilson's) Central School. The pupils were not low caste girls, but Eurasians, by which is meant daughters of European men who had married native women. There are about 140,000,000 of Eurasians in India. These girls, born in the country, and speaking its language as well as English, were English in their habits and free to come and go. At the same time, most of them were allowed to grow up in ignorance almost as great as the heathen, and so needed, quite as much, Christian instruction and training ; but it was difficult to reach them, for as a class they were despised by both Europeans and natives, whom in their turn they despised, yet the faith and love of the missionary ladies in Calcutta overcame the difficulty, and many of these girls received in the Normal School a course of training which fitted them for being good and faithful

teachers, and, wonderful to tell, as soon as the first pupils were ready to teach the doors of the long-closed zenanas began to open, for by this time many of the high-class Brahmins were highly educated, and some of them began to see what a cruel wrong it was to their poor wives to keep them in total ignorance and seclusion, and to wish that the old custom could be abolished.

Some of the young men began to teach their girl wives themselves; others became willing to have them taught if teachers were willing to go to them. The first entrance was gained about the year 1854, and in the following manner: A young native gentleman was calling upon Mrs. Mullens, who was the daughter of one and the wife of another eminent missionary, and herself actively engaged in the work. In the course of his call the young man happened to admire a pair of slippers Mrs. Mullens was working, and remarked that he wished his wife knew how to do such work. Mrs. Mullens was one of the ladies who had long felt a deep interest in and pity for the zenana women, and an earnest desire to help them and teach them of Christ, so she caught at his wish as a door of hope, begged him to take the slippers home and show them to his wife, and allow her to teach her to do such work. He hesitated, for it was a bold step to allow a Christian lady to enter a zenana, but when the work had been taken home and admired, the offer proved so attractive that it was accepted. The young wife proved a bright scholar, and thus one door was opened and entrance to many others was obtained in the same way. But though fancy work has been a great help, it is in every case only used as a means to an end, and no lady missionary will teach it unless she is permitted to give religious instruction likewise.

The work so begun has gradually increased in importance till now zenana teaching takes a prominent place among the means used to win India for Christ, and numbers of lady missionaries, both from Europe and America, are engaged in it, and also many Eurasians and native women who are employed as their assistants. At first the power of caste prejudices, and old custom was so great that only the wives of well-educated men could be reached, and even among them the lady missionary was often either refused admission, or only suffered to stand on the verandah. No one would come near her, and even the work and pictures she brought had to be thrown upon the bare earth, and thus,

they thought, purified before they would touch them. When the teacher left, water was thrown upon the place where she had stood, and the ladies bathed and changed their clothes to free themselves from the pollution her presence had caused. Now, it is said, not a vestige of such feelings remain in the cities and mission stations where zenana work is carried on. The lady missionary is now eagerly welcomed and treated as an honoured guest, and that even where she is not permitted to teach because she will not do so without giving religious instruction. Many a dreary zenana is now brightened by the regular visits of the Mem Sahib, and many of the younger women are being trained in the different branches of useful knowledge. The teaching at first had to be very simple, such books as "Peep of Day" and "Line Upon Line" were used to give reading lessons, and at the same time to impart Bible truths; but now among the higher classes many of the pupils want to be taught *all* the branches which are considered proper in the education of a lady, so that zenana teachers require to be well educated. They need also to be quick to sympathize and able to impart instruction in a friendly way, commending their religion by a loving Christlike deportment, as well as by daily instruction. Such teachers are generally cheered by the love of their scholars and the desire for improvement they soon show.

Here is a pen picture given by one missionary of a zenana as she first saw it, and of the improvement effected by two years' instruction: "There were fifteen women with all their noisy, naked children, boys and girls up to seven years of age, swarming in the verandah and small rooms; not one of them could read, and the dirt and noise were past description, but these women were anxious to be taught and to live a better life, and little hints about how to do so were kindly taken. They began to dress more modestly, then to clean their rooms, and by and by they coaxed their husbands to give them tables and chairs. Then the lady gave as prizes some of the pretty little articles common in our homes. One picture of an English family taking tea on the lawn, the gentleman waiting upon the ladies, gave great pleasure, and was quite a lesson to them; they eagerly asked, 'Is that really the way you live?'" Two years after her first visit she one evening made an unexpected call at this house; and this is what she saw: Seated on a low chair in a shady part



of the verandah was the Burra Bow with a book from which she was reading aloud, and the words which reached the delighted teacher's ear told her they were searching the Scriptures for themselves. Most of the other women were seated on a charpoy near with their sewing, and the little Choto Bow was playing a quiet game with the little children. All looked so bright and happy that it cheered the lady not a little to see the change which her two years' work had by God's blessing effected.

So long as child marriage and the seclusion of girls as soon as they are married are continued, zenana teaching will be necessary, but one of the important results of the efforts made by missionaries to benefit the women of India is that the necessity for female education is now generally acknowledged. Schools where girls can receive a liberal education are being established, and several native ladies have won for themselves honourable distinction as scholars. Miss Bose, the first lady who took the degree of M.A. at the University of Calcutta, was educated at a mission school, and now superintends a large girls' school in that city. Mrs. Larabgee, who was educated in a mission orphanage and now conducts an excellent school in Poohna, and her still more accomplished daughter, who, in 1889, won the highest honours at the Bombay University, are striking examples of what Christian missions have done, and may yet do, to elevate and bless the women of India.

#### QUESTIONS.

What school was opened in Calcutta in 1851? To what race did the pupils belong? Why did they need Christian instruction as much as the heathen? Why were they difficult to reach? What was the result of the efforts made to benefit them? What wonderful change began just as the first pupils were ready to teach, and why? In what year, and in what way did Mrs. Mullens get permission to teach in a zenana? What is always an understood thing about teaching fancy work? What is said of the importance of zenana teaching? How were the ladies received at first? What change has now taken place? Why must zenana teachers be well educated? In what way must they seek to win their scholars to Christ? Tell what you can of the story? Name some of the important results of the efforts which have been made to benefit the women of India.