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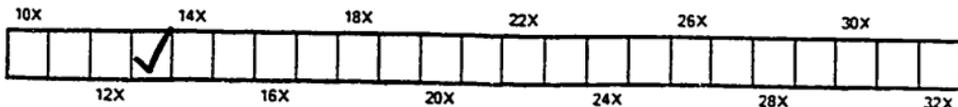
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WOMAN'S FOREIGN MISSIONARY SOCIETY.

PRESBYTERIAN CHURCH IN CANADA
(Western Section.)

MONTHLY LETTER LEAFLET.

TORONTO, August, 1886.

FOREIGN LETTERS.

From Miss Beatty, M.D.

CANADIAN MISSION, INDORE.

We are delightfully comfortable in our new home - mud floors, fleas, bugs, and all the nasties of a native house are left behind, and I feel as though I could be comfortable even if I were sick, which I am very thankful to be able to say I am not. It is very hot, and the heat wears one even if it is not felt at the time, so I have quit going to the city every day. Tuesdays and Thursdays I stay at home; but sometimes, as on last Saturday, when I had to go to the city three times, the two mornings are more than compensated for. It would have been a real luxury to have had that sick woman close at hand in an hospital; but then I could not have moved her in a two-wheeled cart, and a four-wheeler is beyond my present means. Again, her people might not have allowed the moving. She is getting better, and every such victory

brings my hospital nearer. One hundred and ninety-three *new patients* attended the dispensary in April, nearly as many as in the three months before it. I shall not tell how many *old patients* came; you might use it as a guide to my success in curing them. Each sick person brings one or more people with her for company, so we sometimes have quite a congregation. They do not generally care much for talking, but they follow eagerly the singing of gospel hymns by the Bible woman. A class of women whom I had not met before have lately been coming to the dispensary. They are of the Si race, and I am very much in love with them. The first thing you would see is that they are handsome; next that they are very neat and cleanly; then you begin to talk with them and find them very intelligent, open minded—a rare quality—and with an amount of *natural refinement*, delicacy and modesty that takes you by surprise, the more so if you have been talking with a Mahomedan woman a minute before. The most hopeless cases I have to treat are opium eaters. Opium eating is a greater curse here than whiskey is at home. Men and women alike use it, but I believe the women suffer most from it; their home lives are so often wretched, their sense of moral responsibility so low, and their physical sufferings so great, that they fall an easy prey to the demon. They take a little and feel better. If they are better, why should not the baby be better too; so the baby gets its share; and I often have children brought to me who look like little old men or women—they are half stupid, and I find that they have not been free from the effects of opium for days, it may be weeks. It is very very difficult to get a woman to give up eating the drug. Though I have had many of them under treatment for various ills, only one can I be sure of *as having given it up*. All efforts were lost on her till a little boy was born; eight others had died one after the other, and I told her this one could not live if she poisoned it and herself with opium—that God might spare it if she would trust it to Him and give up the opium. She has not tasted opium for four months, and she sends me word from Dhar every little while about the baby and herself.

INDIAN EDUCATION (NORTH-WEST).

At present, when everybody is so interested in Indians and Indian affairs, I may be excused for having something to say on the subject, seeing I have been among them nearly seventy years.

In all missionary and Indian school work much of the benefit which the Indians ought to derive is lost by their frequent absence from the reserve, which is sometimes of weeks' and sometimes of months' duration. During these hunts they completely forget the little which has taken so long to learn. Now, I think this can be remedied by compelling them to remain on their reserve, and only allowing them off on rare occasions, and then only by permission from the Indian agent. The children should not be allowed away on those hunts at all, but left behind so as to go on with their education. All children of school age should be compelled to attend school.

By not allowing the Indians so much hunting our reserves would soon show good farms, and the work of civilization would go on as quick again, and so would the education. Take and issue rations to all Indians working on the reserve, something like the plan pursued by the United States Government. There are said to be 22,000 or 23,000 Indians in the North-West looking to the Government and the people for support. Let us do it; but since we have to pay for it, by all means let us have our own way in the matter, and try to get the present young generation civilized as quickly as possible. Unless some such plan is followed most of the work of our missionaries and Indian school teachers is going to be lost. Now, we would all like to have much more to show for the money invested in Indians, but in the way in which it is at present being done, it is like putting money into a pocket with a hole in it.

When so much is being talked about industrial schools for half-breeds, I would say that the Indians require it most, and ought to get it first.

In some reserves the children are scattered over such a large section of country that it is impossible for them to

attend school. When such is the case a boarding school would do well, where for a small amount expended on food and clothing, and a good-sized log house or two, quite a number could be well provided for and looked after, and for food and clothing quite a lot would come willingly, and so be all the sooner taught and civilized.

Lots of second-hand clothing, such as many kind-hearted people have sent me during this last winter, go a long way to make the Indians comfortable.

The Rev. Hugh McKay, of Crooked Lake, has been very successful. He kept 25 boys all winter at his own expense, had a kind of boarding school, and was constantly among them. They were clothed by contributions of clothes from all parts of Canada, but the food department he did himself. He also had to put up a few houses for them, but then, the steady improvement visible amply repaid him for his trouble and expense. When boarded thus they can be educated and civilized much quicker than by merely attending a day school from which they go home every evening to dirt, carelessness and ignorance.

Hoping you will be kind enough to place this in your paper,

GEO. FLETT.

Okanase, April 15th.

Extracts from a Letter from Miss Rose.

REGINA, May 20th, 1886.

A number of men in the city of Regina having strong draught teams, I plucked up courage to ask them to assist in this work, many of whom agreed readily.

It is a long, dreary, difficult journey, yet these brave good men made no complaint. The following are the names of those who were kind enough to go: Messrs. K. Kerr, McClure, McKell, Gordon, Montgomery, Russel, Dunkin, Cutforth, Watts, McLean. Each load is quite equal to a contribution of \$10. Mr. Russel hearing that Mr. Somers, the contractor, was waiting for material, and the roads being

bad—one part good sleighing, while the other part was good wheeling—most kindly loaded his sleigh heavily with lumber, loading his waggon above the lumber, started, and at the end of 12 miles reloaded upon the waggon, and thus proceeded to the site of building. Heroes not all dead yet!

Also N. F. Davin, Esq., gave a lecture in aid of the mission, which resulted in a gain of \$47.50.

I shall not be able to occupy the building until the furnishings come. There are 50 children within school age on the reserve, and I hope soon to reach them all. I realize that I have the prayers of God's dear people; and I am fully convinced that God will yet be the joy and salvation, the refuge and strong tower, of these poor heathens. They shall yet be His heritage.

From Miss Christie B. McKay.

ARMADALE MISSION,

MISTAWASIS' RESERVE, June 13th, 1886.

We are very much pleased to hear of your success. Mother gets the *Canada Presbyterian*; we read the account of your meeting, and thought a great deal about it. I do not get the *Presbyterian Review*; I would be very much pleased to have it; you are so good to send it, for we always like to see and read about your successful meetings. I also receive Sunday School papers once a month from some Christian lady. Any little paper or book that is sent is always taken to the school to the children that can read and understand; they think a great deal of papers and books they can read, and they seem to get on much better than reading the same school book over.

I suppose you have seen in newspapers about the present Mistawasis and his Indians are getting from the Government for being loyal while his life was threatened by the disloyal ones. Mistawasis got \$50, one gun, one yoke of oxen, one cow and twenty sheep; his Indians, five cows and twenty sheep. They got the cattle last week, but did not get the sheep yet; expect them soon. It will be a great help for them.

The blind woman I spoke of in one of my letters has been ill all spring, and is fast failing with consumption; the last visit I had at the tent she told me she knew she wasn't long for this world, and the only trouble she had was the thought of leaving her three children and no relations to support them. I told her we would relieve her mind on that subject; I knew we could not fail to support the orphans by God's help. The boy is a bright promising lad of nine years of age; the girls are very active, and willing to be useful and learn. A little incident occurred the other day in school. This little lad was crying over his lesson; he thought it too hard to learn—it was a child's evening prayer I wished him to learn by heart. He came up to me and said he wanted to learn the prayer well. I said, Don't cry, Joseph; don't you know you may be a minister when you grow to be a man. He laughed and dried his tears, and went back to his seat; a few hours afterwards he came up and said the prayer all by heart. That evening he went home and told his dying mother he was going to be a minister. She said she hoped God would spare her son to preach His word to heathen.

I got the chief to count his men. He says there are 47; women, 67; girls under 14 years of age, 10; under 7, there are 15; under 10 years, there are 22; boys under 14, 16; under 10, 12; under 7, there are 17.

May God be praised for the blessing He has shown on our work.

Increase this Month.

Hastings Auxiliary, in Peterboro' Presbyterial Society, organized by Rev. D. A. Thompson.

Albion Auxiliary, in Toronto Presbyterial Society, by Mrs. Rolls.

Kippen Auxiliary, in Huron Presbyterial Society, by Mrs. Fair.

Winterbourne Auxiliary, in Guelph Presbyterial Society, by Mesdames Wardrope and McCrae.

"*Willing Workers*'" *Mission Band*, Prescott, organized by Mrs. George Adams.

Juvenile Mission Band, Almonte, by Miss M. H. Wylie,

Note about Literature.

Secretaries of Auxiliaries and Mission Bands within Presbyterian Societies can now apply to their Presbyterian Secretary, who has a full supply of the Leaflets, Mite Boxes, etc., furnished by the Board, of which each has received samples.

Presbyterial Secretaries, and the Secretaries of Auxiliaries and Mission Bands not in Presbyterian order, can receive them from Mrs. Telfer, 72 St. Alban St., Toronto.

The following is the list and prices: "Mrs. Pickett's Missionary Box," "Pitchers and Lamps," "Kashibai," "Voices of the Women," and "Mite Boxes," one cent each, or twelve cents per dozen; "Importance of Prayer," "Giving and Giving up," and "Why and How," 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. All these are free.

Our extra W. F. M. Monthly Letter Leaflets, one cent each, and Annual Reports, free, can be had on application to the Home Secretary, Mrs. H. Campbell, 194 Richmond Street West, Toronto.

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