

WOMAN'S FOREIGN MISSIONARY SOCIETY.

TORONTO, MAY 1st, 1886.

PRESBYTERIAN CHURCH IN CANADA. (Western Section.)

TENTH ANNIVERSARY OF THE W. F. M. SOCIETY, PRES- BYTERIAN CHURCH IN CANADA (Western Section).

Meeting convened in St. Andrew's Church, City of London, Tuesday, 20th April—Mrs. Ewart presiding. About 150 delegates were present, the branches in the west being well represented. The reports were satisfactory, denoting marked progress in all departments of the work.

The following is a summary :

FOREIGN WORK.

Three schools in the North-West, at Mistowasis', Crowstand, and Bird Tail Creek Reserves; the salaries of two lady teachers, not yet located, and \$600 for increase of work in North-West. One girls' school in Formosa. The salaries of three lady missionaries, one lady medical missionary, three young lady teachers, and the expenses of six schools, Bible-women, helpers, and a sum for the completion of a bungalow for the lady missionaries, in Central India.

HOME WORK.

Life members, 93; ordinary members, 5,080. Of these 1,527 are members of the General Society. Members in Mission Bands, 1,111; Presbyterian Societies, 16; Auxiliaries, 191;

Mission Bands, 49 ; increase of Auxiliaries this year, 56 ; an of Mission Bands, 25. Contributed by Auxiliaries, \$10,472 ; by Mission Bands, \$2,425 ; from other sources, \$525.01 ; from all sources, \$13,493.55.

DISPOSAL OF THE MONEY.

On motion of Mrs. MacLennan, Toronto, seconded by Mrs. Thompson, London, it was decided "That we forward to the F. M. Committee the sum of \$9,700 required by estimate, also the sum of \$300 for Trinidad and \$300 for the New Hebrides, to be used for school purposes ; reserve \$2,000, and notify the F. M. Committee that this sum is at their disposal for proposed educational work in India, and for extension of work among our own Indians, the balance (\$759.64) remaining for current expenses."

The officers of the Society were all re-elected, and the General Committee of Management, with a few exceptions, remains the same as last year



FOREIGN LETTERS.

EXTRACT FROM MISS MCGREGOR'S.

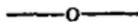
INDORE, December 14th, 1885.

I have very great pleasure in penning this letter to you, as I have such unusually good news to tell. I believe that in some of my former letters I told you how crowded we have been, and how difficult it was to induce anyone to give us a house for a schoolroom. Mrs. Wilson in her letter gave a very accurate description of the kind of quarters we had. Well, "All things come to him who waits." About three months ago one of the most influential men in the city (a general in Holkar's army) sent his aide-de-camp to say that a building then in process of erection would be put at my disposal for a girls' school if I wished, and I was further invited to say *how I desired to have it fitted up*, and it would be done according to my directions. You may be sure I gladly acquiesced, and last week I took possession, having moved my two girls' schools hither. The house is beautifully situated in the midst of open

ground, and contains two very spacious rooms above, besides verandahs and staircases, and three rooms below, all finished in the best style, and nicely ventilated. At present I am to pay rent; but I have been told that donations will be given for this and all other expenses connected with the school, as it is now looked on as a public benefit. The only reason for withholding the Government grant is, that the State Superintendent thinks that the old men who teach in the girls' Government school should not be discharged; therefore he is somewhat apathetic.

When I tell you that the very man who has given his house, who sends his own daughter, and uses all his influence to assist me, is the very one who *was leader of the opposition*, and who issued the Government order forbidding all Christian work in the city three years ago; when you know this—and it is true—I am sure you will praise God for His wonderful ways, and His dealings with the children of men.

For the last few months the schools have been much more popular; but now the tide has fully turned, and the enthusiasm is quite as great as the opposition formerly was. More than one hundred girls are now receiving a Christian education under one roof, and at the present rate of progress, we will have double the number before the end of the year.



EXTRACT FROM MISS J. ROSS'.

INDORE, February 23rd, 1886.

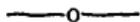
I left Indore early in the hot season, which is always so enervating, and returned before its close. I resumed work, but in less than two months had an attack of fever, which necessitated my going to the mountains again. On my return I found that the pupils in the school had made some progress in reading, but in other subjects had forgotten part of what they knew before I went away. The school had been kept open during the greater part of my absence, but the person in whose charge it was is not a competent teacher. As yet it is not an easy matter to get a good female teacher in Indore. Perhaps some one may say that it would be better to close a school than leave it in charge of an inefficient person; but if the scholars got into the habit of staying away, it might be very difficult to persuade them to come back. And that is a state of affairs

that more than one outsider would be glad to see; as for instance, Ringie's friends, if such they may be called, who say to her mother, "If you send Ringie to school she will become bold, proud, and her character be defamed." Her mother replied, "I don't fear that; I am going to send her, and if she becomes wicked that is no concern of yours." Another was told that if she became a Christian she would be bound to a tree, stripped of her clothing, and then be lashed by a Christian. She was terrified for a time, but was soon convinced that that was false. A third was informed that it was very wrong of her to attend school; she would become a Christian, and be lost to her caste in which her people had been for generations; she answered that their idols of wood and stone could help no one; that Jesus Christ was the true Saviour, and that she was going to continue coming. The pupils have told me that the number of falsehoods they tell now is very much less than it was formerly; but that through fear of others they tell untruths still. I inquired into the matter, and the testimony of one and another was that *in their every day dealings with each other truth reigned to a greater extent than it did in the past.* Each one who attends has the consent of her mother or guardian, as the case may be. I am glad to be able to say that they are growing more thoughtful and industrious, but as yet they are not earnestly inquiring the way of salvation.

I teach in the forenoon and go out to the homes of the women in the afternoon. It is not well to attempt to go into the Zenanas without an invitation. If an entrance was gained once, one might not be admitted again, and in most cases would be told very plainly that she was not wanted. But when they invite us they are much more respectful, and more likely to listen with a certain amount of attention. May be some one asks—How do they invite us? They may send word to the people of a house in which we do visit to say that they have called us. Such-and-such a person is calling you is the general way of saying that that person wishes you to visit her. At times the call is given because they want to hear some singing or to learn to knit. In other cases it is simply to gratify their curiosity as to what we are like, what we say, etc. On entering a person is received with a gracious salaam, and asked to sit down, it may be on a footstool, a quilt doubled up, or a piece of cloth spread on the ground floor. A number of questions are

then asked. On most occasions the foremost place is given to the inquiry, "Are you married?" They express great surprise on being answered in the negative. It is sometimes difficult for them to credit such a statement, and ask the reason why so many years have been allowed to pass without having that ceremony performed. They also ask my age, if my parents are alive, and other questions, several of which would be considered rude in Canada, but which the natives ask in simplicity. In most instances, if they have not been previously prejudiced against Christianity, they will appear pleased to listen, but alas! often when I thought they were interested or paying attention, they put some ridiculous question which has no bearing whatever on the subject before them.

While I was away at the mountains the last time a number of the families I had been visiting moved away; although several doors were thus closed, others opened in mohullas. A mohulla is a small section in a village, town or city inhabited by the people of one caste. In a mohulla I find that a greater number of women can be reached at once, as several will come together in one place. I have often seen them look so pleased on being told that God loved them. They say we have very little pleasure, and a great deal of trouble; how nice to know that God loves us. It is not uncommon for the finger of scorn to be pointed at those who hear. One day when such was done to Rimgie's mother, she replied, "I listened, and I am going to heaven with Jesus Christ; and if you don't listen, you'll not go there." I find that in many cases they soon forget much that they have heard; however, that is not surprising, as they have lived all their lives under the degenerating influence of idolatry. Our Father has said that His word shall not return to Him void, and His promises cannot fail.



REV. GEORGE FLETT, OF OKANESSE.

WINNIPEG, MAN., Feb. 9th, 1886.

As to the information you require for use at the Annual Meeting, with reference to the contributions forwarded, allow me to say, in reply to your queries:

1. The quantity of articles sent was even more than sufficient for our place, and I distributed a portion on the Reserves at Rossburn and Rolling River. As to the suitability of the

articles, I would suggest more of children's clothing and less of adults. Our object is to help the school children all we can, so as to encourage them, and show the rest that white people are resolved to help in every way they can.

The ladies of your Society will themselves know the articles that would be most useful to boys and girls going to school. The clothing sent was very good.

2. It would, perhaps, be better to send less at a time; but that is a matter I desire to leave to the judgment of the Society.

3. As to our conveniences for keeping over articles not needed for immediate use, I reply that we can do so. But in case you should hold them over any great time, I would remind you that, as a rule, it will not do to leave clothes (not new) boxed up long. If we had them we would have them aired frequently while in our possession. For new clothes it would not, of course, matter.

I would also suggest that some of the clothing, at all events, might, with an eye to the saving of freight, be packed in big bags instead of boxes. But I don't know that the saving would be worth while.

In regard to the baby clothes, I have to remark that the package received arrived in specially good season, for we had five or six young strangers to make use of the warm flannels, little dresses and other things forwarded. It would have gladdened the hearts of the ladies of your Society could they have seen the thankfulness shown by those who got this and the other clothing. The gift was time'y as well as most suitable. Among the recipients were four widows with fourteen children to provide for. At the time your clothing came they needed it sadly, and they were very thankful, I can assure you, for their share of the relief. At our place, the men and women in health are not very poor, and we are not so anxious to relieve them as we are to help the school children, the widows and orphans, and the sick.

4. The boxes sent were well packed and correctly addressed, and it will be an improvement if in future, as you say, you put a note inside each package, giving the address of the donors, so as to enable us to thank them separately; and also, to enable us to assure them of the arrival of the goods forwarded. This I do now in a general way, through your Society.

5. You sent at the best season of the year.

6. I cannot name other articles needed, but not sent, unless additional children's clothing, as I have already noted.

7. We received six big cases and a small one, to date, from your Society.

I have already noted that those who received the goods sent have not been ungrateful, and on this point I can further state that the Indians held a meeting, at which some of their Councillors (whom we might call the elders of the Indian Church) expressed their thankfulness for the clothing received in the Reserve, and desired that I should send your Society their thanks and good wishes.

In regard to the freight, I have seen Professor Hart, and he has paid it.

I think I have now given the information requested, and will say before closing that I am thankful God has put it into the hearts of your Society to take an interest in our mission work, and extend to us help of the most liberal and useful description. And your work will not be in vain. No good seed sown fails of its harvest.



EXTRACT FROM MISS C. R. MACKAY'S

ARMADALE MISSION,
MISTOWASIS' RESERVE, 17th Feb., 1886.

"We have had thirteen cases of clothing in all, the whole weight 2,700 pounds. We have use for every article sent. They were all addressed rightly, and packed splendidly. We have a storehouse for all the goods. We had no trouble with them, they were all so useful. We are indeed thankful to all the dear, kind ladies, who have taken such care in packing and sending to us all these useful and comfortable articles of clothing."



EXTRACT FROM MR. C. G. MACKAY'S.

OMEMEE MISSION, 20th Feb., 1886.

"We received in all thirteen cases of clothing, and all were in good order. All the articles sent were suitable, useful, and acceptable for this reason, that some of our people were in great need. I did not have too much of one kind any more than another. I have the up-stairs of the Mission House for storing. The Indians prize the clothing very much. I was

driving along the road last week, and in passing one of the houses a woman came running to me, and asked me if she could get some of the warm garments sent by your Society; and this is not the only one. Much gratitude is expressed by all in the Reserve."

NOTE.—An interesting letter, recently received from Miss Baker, Prince Albert, N. W. T., states that her health has greatly improved during her season of rest, and that, should an opening for work offer, she feels like saying, "Here am I; send me."



NEW SOCIETIES.

Ethel Auxiliary, in Maitland Presbyterian Society, organized by Mrs. Leask.

Lansdowne Auxiliary and Fairfax Mission Band, by Mrs. Byers, in Kingston Presbyterian Society.

Georgetown Auxiliary, in Toronto Presbyterian Society, by Mesdames Rolls and Harvie.

Lucan Auxiliary, in Stratford Presbyterian Society, and *St. Mary's (1st Presbyterian Church) Mission Band*, by Mrs. Gordon.

Ross Auxiliary, in Lanark and Renfrew Presbyterian Society.

Barrie Mission Band, organized.

Chatham Mission Band, by Mrs. Walker.

NOTE.—The reprinting of the missionary letters is reserved by the Board of Management.

