

THE

# Missionary Link

FOR THE

Woman's Union Missionary

## SOCIETY

OF AMERICA FOR HEATHEN LANDS.



JULY, 1868.

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## Bible Readers.

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- "Margaret," in Dehra, India, sup. by ladies in Flemington, N. J., per Phil. Branch.
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- M—, in Africa, supported by Mrs. A., of New York.
- Four Bible-readers, in Mexico, supported by Mrs. Turnbull and friends, N. Y.
- J—, China, "In Memoriam" of Capt. Robert Townsend. U. S. N.
- D—, Pekin, China, sup. by Mrs. P. W. Fobes, and Young Ladies of First Pres. Ch., in Syracuse, N. Y.
- D—, Rangoon, under care of Mrs. Bennett, supported by Philadelphia Branch.
- G—, Bassein, " " " Van Meter, " Mrs. F. S. Wiley, N. Y.
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- Laura Graham, " " Infant Class of Mission School No. 120, of S. D Church.
- Child " " "Hopeful Gleaners," N. Y.
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- Santhae and Anna, supported by S. S. of Ref. Dutch Church, of Syracuse, N. Y.
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- Mexican Girl, " " "T. Dwight Memorial Band," Brooklyn.

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 Mrs. M. Saunders, by "Try" Band and "Pearl Gatherers," Springfield, Ky.  
 Mrs. S. Wells Williams, Peking, China.

# The Missionary Link.

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THE present number of our little paper tells a story of great joy and great sorrow to our mission. Joy, in that the three dear missionaries to whom we bade adieu at the close of last year, with so much of anticipation and faith in their future work, have all reached heathen shores in safety. Sorrow, alas! in that the first bereavement has come to us among our foreign laborers, in the death of Miss Norris. To the human eye it seems a sad thing that one who had so ardently longed to spend her life in leading her own sex to the Cross, should lay it down when golden opportunities of usefulness seemed opening. But the eye of faith pierces through this mysterious cloud, and sees only the loving hand of an *unerring* Father, with whom is no "shadow of turning."

In our next number we will give the account of the illness and death of Miss Norris, which did not reach us in time for this issue.

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## FOREIGN CORRESPONDENCE.

### REPORTS FROM OUR MISSIONARIES.

#### INDIA.

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#### Calcutta.

*Extracts from the Journal of Miss BRITTAN.*

#### ENCOURAGEMENTS.

Among all the houses where we teach there are twenty-seven women of whom we have strong hopes, that if called away by God, they have faith enough to be saved. I was quite surprised

at the number. These have all cast aside their idolatry, read and study the Bible, and pray for acceptance with God through Christ. There are many others that we should call enquirers, but of these we have strong hopes.

#### REASONS FOR EARLY MARRIAGES.

It is not until you have been with these poor people a long time that you learn their customs and manners. I have just found out one reason for their early marriages. They believe that if a girl is not married by the time she is eleven years old, all her progenitors for many generations will suffer severe pains and penalties in the other world in consequence of the neglect of the child's parents. Consequently all the elder members of a family are never at rest till the children are married, for fear they shall have to suffer in the next world for the omission.

An intelligent old babu, in whose house I have been teaching for more than two years, had a daughter, who, for five years had been ill with rheumatic fever, and was as helpless as an infant. For a few weeks the child became a little better, so that she was able to move about. To my astonishment, the next time I went to the house, I found that this little girl was married, and in three weeks afterwards she died, the fatigue and excitement having been too much for her. I asked her father how they could think of having the child married in her state of health. "It is our custom," was the reply. With a strange smile he added, "Do you not know that if our daughters are not married before they are eleven years old, all her ancestors, for six generations, will suffer dreadful pains and penalties in the other world?" "But," I said, "you do not believe this?" He answered, "I do not know what to believe; my own religion seems slipping away from me, but I am an old man and shall soon be gone from here. I must put my trust in something, and I know nothing better than the religion of my fathers." Poor old man, I have always felt a great interest in him. He is intelligent and well educated, but on the brink of the grave is groping about in the dark without a foundation to rest upon. His education

makes him distrust his own religion, although he has not been taught the true foundation on which to build, and now the Brahmin priests will not permit him to read the Word of God, and he is too superstitious to dare to offend them.

#### INFLUENCE OF MOTHERS.

Again, it is considered a most sore disgrace for any member of the family who is a widow to marry again. A short time ago a babu, who belongs to the Brahma Somaj had a little daughter who had been married when she was four years old. Her husband having died when she was five, of course she was a widow, and subject, at that tender age, to the trials of that condition. When the girl became eleven her father determined she should be married again, particularly as a babu of this same religious sect had consented to marry her. The grandmother of the child was bitterly opposed to it, and affirmed she would never live to witness the fearful disgrace of having a widow married in her family. Her son reasoned with her a long time, but finding all reasoning useless, he decided the wedding should take place without his mother's consent. The ceremony was very nearly concluded when some of the servants came in, telling the babu that his mother had hung herself. The son rushed to his mother's room immediately, and suspended animation was restored. But, of course the marriage was broken off, the parties never daring to propose it again, or the son would have been looked upon as the murderer of his mother.

Thus, in one way or another they contrive to gain their point. I see daily how absolutely necessary it is for the women of India to be educated before we can look for the good result of missionary effort. As in Christian lands, when we see a holy and pious son, we say how much he owes to his mother; so here in a heathen land it is impossible to estimate the importance of a mother's training and influence.

#### NORMAL SCHOOL FOR BIBLE-WOMEN.

I have just commenced a Normal School for our native teach-

ers or Bible readers, the most of them needing to be thoroughly taught. They come to the "Home" at seven in the morning, and are instructed until half-past ten. I teach them in English, and have engaged a good pundit to take charge of their Bengali. Eighteen now attend, who I hope will become valuable aids to us. It would be a great thing if some of the Hindoo widows from the zenanas could attend. I have no doubt this will come in time, for when we think of the wonderfully rapid progress that zenana work has made in the past few years, scarcely anything seems too much to expect for the future.

## R— and Villages near Calcutta.

*Extracts from the Journal of MRS. NICHOLS.*

### PRIZE DAY.

Mrs. Ingalls visited one of my schools in R—, which was the only one she could conveniently go to. At this season the children all expect some present, so we have been very busy dressing little dolls to add to those which were sent by the Mission Bands of America. Miss Brittan gave me some of the very pretty patchwork, which came in one of the boxes, and this I gave as prizes to those girls who had made such a good beginning with their needle-work. They seemed delighted, but as there is no word in their language to express "I thank you," it is difficult for them to evince much gratitude. When I distributed the prizes, and the girls were showing their delight, some little boys stood near and began to set up a most terrible crying. I thought it was quite wonderful that boys, for once, envied the girls. The girls in the first class answered very well from "Rudiments of Knowledge" in Bengali, geography, first part of "Line upon Line," and repeated five or six hymns from "Line upon Line" and "Peep of Day."

### DESIRE FOR ACCURATE KNOWLEDGE.

In an entirely new district we have opened a school, and are now teaching in zenanas, where we have often been urged to go,

but could not, for want of funds. I found that several of the ladies were great scholars in their way, having read a number of Bengali books, most of which were more amusing than edifying. I was much pleased with the way in which one of the women spoke of her desire to learn of us. She said "I want to read your books—all that you teach in the schools, and so I shall have to go back to the first primer."

#### AN OLD HOUSE.

At R— there is a very curious house, now deserted, which is said to have been built ninety years ago. Half of the house seems to have been devoted entirely to religious purposes or festival occasions. As you enter the door, in the center of the building you see numbers of large and lofty columns surrounding an open quadrangle. Between them iron rods are suspended from the roof, on which were hung lamps at the special feasts, upon which the Hindoos spend large sums of money. To the right of the house is a raised octangular building which is approached by steps, and which was used for the orchestra at festivals. Over the raised place for the idols we saw a large wooden frame work, over which, on a broad semi-circular piece of wood was elaborately painted a procession of gods and goddesses. The contrast between the apartments of the men and the women was indeed striking. The former large and airy, wide glass windows and venetian blinds and floors polished like marble; the latter much smaller, with only wooden bars across the windows, and small shutters to keep out the sun and rain. The women's rooms looked desolate enough, with a profusion of grass and weeds growing from the rough earthen floors. There seems no direct communication between the two divisions, which are approached by stair-cases on opposite sides of the house. In front of the house, on the right, is a large tank, and on the left are fruit trees and a dance house, which was used for the performance of dancing girls at festivals. I have always thought this would make such a pretty photograph; the old ruin, with the water in front, the idol temples of different design surrounding it, and the back-ground

of stately palm-trees. We hope to hire the octangular building for a resting place, that we may spend the night there, when we are greatly occupied with our duties at R—.

#### NEWS OF A FORMER PUPIL.

The school at H— is one of the best attended. Out of thirty which the school numbers, twenty-seven girls were present. The room is very small for them, but as the teacher is a "Bo" she objects to going out of her house, although near her is a very large apartment. As I was examining the scholars, I saw a well known face peeping in the door. I was very pleased to see it as it belonged to a little girl from the "Old House," which I have not been able to visit for six months, as the "Bo" has been away from home. The little girl brought me a message that her mother wished to see me. When I went to the house I met with a warm reception. It was here I used to teach Benodene, the beautiful child of whom I have written, and whom I was so sorry to lose as a scholar, when she was married with great ceremony in Calcutta. I heard that she was progressing in her studies under the tuition of her husband and his sister, who two years ago became a Christian. This being the case, I have great hopes that Benodene will be led under God's blessing by her sister-in-law's influence to acknowledge Christ her Saviour. Her name as I have written, signifies joy and happiness, and I trust that, situated as she now is, she may one day become a partaker of everlasting joy and blessedness. It is an encouragement to find that her husband makes no objection to her holding communication with her Christian sister-in-law.

#### THOUGHTS IN THE RIGHT DIRECTION.

Yesterday, in visiting a school at R—, which my sister superintends, one of the girls, on reading a chapter in "Peep of Day," said: "mem Sahib, I often dream about Jesus." I asked her who had taught her about Jesus, when she answered that my sister had told her of Him. This point of her lesson had made a peculiar impression on her mind, which, we trust, may be continued on her heart.

## OUR CHRISTMAS TREE.

*Jan. 4th, 1868.*--I wish you could have been at the "American Home" on the Saturday evening after Christmas-day, to have seen about a hundred little Bengali children whom we had invited here. Before going to look at the Christmas tree which we had prepared for them, they had some games in the hall, and most of them joined as heartily in the fun of blind-man's-buff as English children would, although they never had played it before. A few of them, who came dressed in magnificent shawls, and laden with jewels, declined to join in the games; probably because some children present were of low caste, and it would have injured their dignity to play with them.

## INNOVATIONS OF SOCIAL CUSTOMS.

One evening when we had some missionary friends here, a babu brought his wife to see Miss Brittan. Of course, we told them we had friends with us, but they made not the slightest objection to go into the room where all were assembled. These friends were as surprised as they were pleased to see them, and thought it was indeed a great step for a zenana lady to have thus broken through all prejudices to make visits.

## DIFFERENT TRAINING OF THE SEXES.

I have often wondered what it is that makes such a wide difference between the men and the women of this country, the men so cold, selfish, and unfeeling, and the women generally the reverse. No doubt this is the result of their different training. Girls, the moment they are married, have to submit their will to that of others; and this, if not too crushing, is perhaps the most salutary lesson any human being can learn.

## HINDOO FREEMASONS.

A gentleman who has lived a long time in this country, told me some interesting facts about the natives and their customs. He is a Freemason, and though the order in Europe is distinct

from that of India or Persia, yet he found in both those countries he had been recognized as a brother by the slightest sign with the natives. He believes all the Brahmin priests belong to this fraternity, for he said to one of them, "I can enter your temples and your most holy places, and you know you cannot prevent me." "No," answered the Brahmin, "as you are a Mason, you can go where you please."

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*Extracts of Letters from Miss Hook.*

BEGINNING OF MISSION WORK.

*March 10th.*—I have eleven zenanas under my care, and a little school numbering twenty-seven pupils. I feel very much interested in them already, and think very soon I shall really love them. Some of the younger children in the school are the strangest-looking little creatures. They are so black and straight, have their hair turned up like little old women, and wear the ring in the nose with the pearl hanging on their lips, that when they stand in a row before me, rolled up in their sarees, I sometimes have difficulty to refrain from laughing. The school has just been commenced, but the children spell in two or three letters, and can count almost a hundred; while some of them make very good letters on the slate, and answer the first lessons on the globe. Then they have learned three pages of the catechism, all about the creation, such as what was done on each day, and so on, up to the expulsion from Paradise and the birth of Cain and Abel. They have just commenced singing, "There is a Happy Land," and as I have learned the Bengali, I hope to-morrow to sing the words with them.

FIRST LESSON IN A ZENANA.

Many of the women in the zenanas where I teach are very pretty and sweet-looking. Some of them are very ignorant. I asked one what would become of her soul when she died, and she replied, "It would fly away somewhere," and laughed, not seeming to care at all what did become of it. Some look very

much interested. It seems strange to be teaching a few, and having an audience of perhaps a dozen sitting on the floor and looking up in my face, very curiously, assenting, by constant nods to all that I say. I feel a fearful responsibility at times; there seems such an opportunity of doing them some good, and I feel so unequal to it. That you may know how we teach, I will describe my first lesson to some women who had just commenced learning. I took a globe, and told them the shape of the world, how it moved, how the sun rose and set, what was land and water, where they lived, and where I came from, and then asked who made the world? They said, "God." Then I told them about creation,—how man sinned, and how Christ came down to save them. I am quite curious to see how much they will remember. While I was talking, other women came in and sat on the floor, and listened with open mouths. We do not at first speak of idolatry, only teach them like children, and take it as a matter of course they will believe it. I went with Miss Brittan to see one of her advanced scholars, who reads the Bible in Bengali. She had quite a large Bible, and said, in an under tone, she wanted a small one that she might read it without being noticed. Miss Brittan spoke of her being ashamed of it. She looked very sad and said she could not explain it then, but she had to do the best she could; and the only way she could read the Bible was to do it secretly.

In many houses I found cases of English books—Scott's Novels, Irving's works, Pilgrim's Progress, Encyclopedias, and works of philosophy, and so forth. The babus read them, but not to their wives.

#### REQUEST FROM NORTHERN INDIA.

We had a visit from two babus who lived hundreds of miles to the north of us. They wanted two ladies to go to the place, and teach a school of girls. There is a boys' school there, but they felt the want of education in the women. Both these babus were unmarried, and said, as they did not want girls without education, there was no one for them to marry.

## INTERVIEW WITH BOYS.

I find, much to my surprise, that all boys here go to school as much as with us. I teach in three houses which open on a lane. As I was going home, one day, the boys came from school. A crowd of them gathered around me, as they all knew me to be one of the missionaries. By-and-by a tall and intelligent boy of about sixteen very respectfully commenced to talk to me. He told me he had been baptized, but his Bible had been taken from him in consequence by his guardian. The following week, as I went to the houses in the lane, another boy came to me and commenced talking of the Bible. He said, "If Jesus Christ was God, why did He let the Jews crucify Him?" This gave me a fine chance to talk of our religion. The boy grew quite excited, and agreed to all I said. These boys speak English imperfectly, and some go to government schools. Is it not a shame that the Bible is not allowed to be read in them?

## A NATIVE PARTY.

In this same lane Miss Brittan and I were invited to attend a party. We were asked to arrange the time, so we decided to go at three. We found twenty or more women standing about the inner court, with children about, all ornamented with beads and rings on their toes, in their noses and ears. A white cloth was spread on a bench, and we were invited to sit down, which we did after making our salaams. We passed two hours in talking to the ladies, nodding and smiling and admiring the children. Then the lady of the house took us into a room, where, on a little black table, stood three brass dishes, eighteen inches in diameter, on which were eight or ten different kinds of balls and cakes. Some were white, and mixed with sugar and milk, but most were sweetened pastry, boiled and blackened with fat. Chairs were provided for us to sit down, but the others all came in and stood around, to see us eat. Imagine every eye fixed upon us with a most delighted expression. We were told we must eat the whole of what had been provided,

for in eating their food consisted "the party." We eat some of the little white cakes, but were taxed to the extent of our ingenuity to know how to get out of the dilemma without wounding their feelings. Had not Miss Brittan been with me, I believe I should have eaten the whole, and fallen a victim to my first native entertainment. But she persuaded the lady to let us take the balance home with us. I am not ambitious to receive many invitations.

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*Extracts from the Journal of MISS NORRIS.*

VIEWS IN CHINA.

*Jan. 28th, 1868.*—I finished my last journal with our entrance into Hong Kong harbor. The city looks like a beautiful terrace, one street or road being cut above another up the mountain side, and elegant mansions, with fine gardens are seen at every turn. The Government gardens are laid out with great care, walks of granite, and steps lead to a summer house, far up the mountain side, where a band plays once a week. As we were obliged to wait some days for the vessel which was to take us to our journey's end, we accepted an invitation for a free passage on the "Flying Cloud," which was to take us to Canton, eighty miles distant, that we might see the missionaries and something of Chinese life within a walled city. We were kindly entertained by Rev. C. F. Preston, of the Presbyterian Board, who, with the other missionaries, showed us every attention. As I went in the evening to walk through the streets of Canton, the narrow lanes and overhanging houses, crowded with people, seemed very oppressive to me. At dark all the Chinese placed lighted incense sticks in the altar at every shop-door, which are burned to the god of Wealth. I felt like such an atom among these millions of idolaters; yet I could but think if we were more anxious to have our light shine, and as diligent in performing our duties as the heathen are in offering all manner of worship to their gods, many more would be brought to the truth.

The next morning we went to the chapel, where about forty

natives meet for prayer every day. It did my heart good to hear them sing "Old Hundred," although I could not understand a word of the hymn. In the evening we attended the Union prayer meeting. I cannot tell you how I felt when I heard each one pray particularly for the friends at home, and thought how few ever met there to pray especially for the heathen, or ask for a blessing upon the labors of the missionaries. God does hear prayer, and would send large blessings if his people would entreat him earnestly.

As we passed through the streets it was very pleasant to see how all smiled and bowed to good Mr. Preston, whom all seemed to know. When he preaches he has the door opened, when a congregation of one or two hundred will assemble. They keep coming and going, sometimes sit and smoke, but many listen attentively and seem greatly interested in the speaker.

When we returned to Hong Kong we were present at the organization of their "Bible Sociiety." The Union chapel was open in the afternoon to natives, when a number were present, each taking a book and following the reading while Mr. Turner explained to them the Scriptures.

#### STEAMER RIVIERE.

When we left China we met a party of Americans who are making a tour around the world, and who kindly took us under their charge. We have been wonderfully cared for all the way. We stopped at Singapore where it was intensely hot, but so beautiful was the view of tall trees, whose branches interlace across the red road, with miles of choice plants, with baskets of flowers and fruits, that I could but say, "This is the world's garden." And yet with all the beauties that surrounded us I should feel it a trial to live in Singapore.

We reached Calcutta, February 10th, and were warmly welcomed by all the ladies at our "American Home."

#### INTRODUCTION TO A ZENANA.

*March 3d.*—Yesterday was the first time I visited a zenana. On passing busy streets and seeing many strange sights, we

stopped before a carriage entrance and walked in through an open court to a door which led into a second court. Around this was an immense house, opening upon a verandah and looking upon a stone pavement in the centre of which was a deep well. A pretty little girl of ten years came down to meet us. Her dress was of magenta book muslin, with six gold bracclets on each arm, and a heavy chain of gold about her neck. She bade me go up stairs, where we were shown into a long room by her mother, who met us on the stairs. The mother is beautiful, very fair, with soft lovely eyes and perfectly moulded hands. She wore ten bands on each arm, and her jewels were more elegant than those of her daughter. The pieces of furniture in that room were two bedsteads, a swinging mirror, and a large case with a glass front filled with toys. The floor was clean, but the ceiling festooned with cobwebs. After recitation the mother took out her jewels to show me, I wondering what more she could have. She produced four pairs of armlets, worn above the elbow, of gold, with hanging ornaments, four sets of ear-rings of pearls, and stones of various colors, and nose jewels with pearls the size of a pea, silver anklets and finger rings. After seeing all these she regretted that she could not show us her best ones, as her husband had locked them up in his room. I dare not give expression to some of my thoughts as I sat looking in wonder at those women. The mother pointed to a red spot on the wall, and said her daughter had been married just one year. Ten years old and married a year. She is a bright little girl and learns well.

The second zenana I visited was not so grand as the first. Here two schools are kept; in one were fourteen girls. I noticed the women had their feet painted red in the shape of slippers. The class in this house was held in the place where the yearly festival is kept to the idols. The women told us these festivals would not be kept up if it were not for them, as the men have begun to see the folly of them. It is a victory to have the babus give the use of these rooms for the school for women. It made my heart sad to see how they were tortured for the sake of ornament, as their ears were filled with ear-rings all around, and their

noses pierced in many places. I am so far advanced in the language that I can hear them recite their lessons, and shall feel indeed proud when I am able to speak to them in their own language. They sang, "This is the way we clap our hands," but did not run around as merrily as I used to do in my childish days. Each one, after singing "There is a Happy Land," repeated a verse of Scripture they had memorized.

I do hope the members of the "Bands" at home will not forget that they too have souls to be saved as well as these poor heathen. God has given them a knowledge of himself, through the Gospel, which these never have had. It will give the missionaries anxious hours during the hot days, before they can make these women understand how they are to be saved through the blood of the Son of God. Pray that we may be directed to those whom God would have for his Son, that they may shine in that rightcousness which alone can save.

*March 7th.*—To-day I visited zenanas quite unlike those I described before; one of them was in a narrow lane and up dark winding staircases and passages. We sat on a verandah to teach. How miserably some of these people live. I hope you will not get the impression that it is all poetry and romance here. Far from it; while it is pleasant to go to some houses, the greater number are found by winding through dirty lanes, where there are plenty of vermin and loathsome diseases. We can only think of the promises, and feel that we will be kept from "the pestilence that walketh at noon day." One Hindoo woman asked many questions, such as whether "I ate with my fingers," and then said she would like to come and see how I lived. She would not let me touch her, and one of the women threw a fan down in front of me. She could not even hand it to me. Pray much for us dear friends, that we may faithfully discharge our duties, and be aided by the Holy Spirit in teaching those things which pertain alone unto salvation. I feel sure that God will bless the work. He alone can make them understand the truth; and receive it into their hearts.

## CLASS IN THE NORMAL SCHOOL.

I, also, for the present, have charge of one of the classes in the Normal school that Miss Brittan has commenced for our native teachers. To-day the subject of their lesson was "America and Europe." I find it very interesting to see how their minds are awaking to the knowledge that India is not the greatest land in the world. All these teachers speak English, and teach in the zenanas every day.

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*Extract of Letters from MISS CADDY.*

Nov., 1867.—I have lately been teaching without an interpreter, and I have enjoyed the work so very much more. There is so much more life and reality about it, when you speak just as you feel, and the women have it fresh from you, without its being told by another, who perhaps does not feel the same as you do. Then the women pay such attention, for they know they must aid you with some words. I now teach at R—, too, and thoroughly enjoy it; the air is so fresh and pure, and the women, I find, are simple and teachable. There are many of my pupils, who, I know, take an interest in the precious faith of the Christian; but it is very seldom you can get them to speak of it, for the room is nearly always crowded with their sisters, mothers, and grandmothers, and of course, they will not talk freely before them. But sometimes, when they are alone, they speak to you about the divinity of Jesus, and you find they are far more interested in what you have said to them, than you thought.

Jan. 31st.—I have just returned from visiting the zenanas. In one zenana of mine to-day, there are eight learning, some grown up women and some children. They have begged me of late to give them Bibles, and when I took them some to day, they were perfectly delighted. The first thing they asked me when I went in was, "Have you brought the Bibles?" I told them I had, but did not give them till after lessons. And during that time you should have seen the anxious peeps they took into my box every

time I opened it for anything, and heard the whispered, "Oh! I am sure that's it," and then another, "Oh, no, it can't be such a thin book, it must be that other." I gave them the Bibles as Christmas presents. You will wonder, perhaps, how they know anything about the Bible, as they are heathen and are always shut up in their houses, not even allowed to come to see us, but whenever we go to give them a lesson, we never leave them without telling them some Bible story. We speak often with them of Jesus and of his great love to us, and often they want to read of Him and so they ask us for Bibles. We can only put the Bible in their hands and leave the rest to our Heavenly Father. He alone can bless it to their souls and make them love it. Let us often remember these poor dark souls in our prayers, that they may seek after the dear Saviour and find Him.

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### Jeypore.

#### *Extracts of Letters from MRS. OCKELTON.*

*Nov., 1867.*—Two days before Dr. Valentine left, he showed the New Medical Hall, that he had opened, to the Maharajah, and thought it a good opportunity for me to display the girls' work. I sent all that was ready, as well as some pieces that were incomplete. His Highness as well as the courtiers present, seemed much pleased, and he selected a number of them, some of which he intends sending to the "Rancc of Bhopal" in return for the fan she sent him.

*January, 1868.*—You will be glad to hear that my school has been removed to a comfortable house in one of the main streets. Mrs. B., with her lady friends, has visited it frequently, and all express themselves well satisfied with the work, singing and general progress of the children. Mrs. B. intends as an encouragement to the children, to have their work sold and the profits given to them.

There is at present, very little opening for zenana teaching, there being only three or four babus of Bengal who would allow a lady to visit their zenanas. The Hindostanee nobles are still pre-

judiced against receiving foreigners. It takes a great deal of time to arouse native officials here, but when once anything is in progress there is no further trouble.

In a private letter to MISS BRITTAN, dated February 1st, 1868, DR. VALENTINE writes :

“About the girls’ school I have nothing but good news to give. The number of pupils is about seventeen to twenty. A native Christian widow from Peshawur, in the Punjab, who understands Hindi well, has been secured to assist Mrs. Ockelton. The pupils have done some work for the Maharajah that has pleased him very much. He sent a letter of thanks and a present of fifty rupees. How sweet it is to hear the little girls sing some of the beautiful Hindustani hymns in praise of Jesus the sinner’s friend. Oh, may many of them be enabled to say, ‘Jesus is *my* friend, my Lord, and my God.’ My own work goes on encouragingly. The breach has been made in the wall of heathenism by the baptism of a Brahmin, who has shut up his temple and now preaches in the streets of Jeypore, where he himself first heard of Jesus. I hope to have four others baptized on Sabbath’ first, two of whom are the son and son’s wife of my convert. Another is a woman. God’s promise is with us that his Kingdom shall come. Oh, that we may be assisting faithfully to hasten its coming.”

Miss Brittan sends us this appeal from a friend who is deeply interested in the work at Jeypore :

“The Rajah of Khetree, a tributary of the Jeypore state, wishes to establish a female school in his capital, and has asked me to get him a teacher. Khetree is in the middle of the Shekawattee desert, ninety miles distant from Jeypore, and out of the way of Europeans. The Rajah is a young man very well educated, well acquainted with English and Christianity, but he stands quite alone, his subjects being far behind him. He has a good school for boys, and is most anxious for the improvement of his people. The Rajah is not wealthy, and his people seem mostly of the poorer classes. The opening is a great one, and I long to see it well filled.”

“My hope for the school in Jeypore is to make it a Normal School, where women from all the large cities around may be taught, and then sent to their homes to teach others. There is such a want of teachers and so great a difficulty in procuring them, that it seems as if this plan must be made practicable.”

*Extract of a letter from MISS HIGBY.*

“JOHN BUNYAN,” April 5th. }  
*Indian Ocean, Lat. 3° N., Long. 79° E. }*

I expected long before this to commence an account of our voyage, but continued sea-sickness prevented. We were all seasick at first, and Mrs. Van Meter devoted herself to us; no mother or sister could have been kinder. We have had a pleasant passage thus far, but rather longer than the captain had hoped. Immediately after leaving Boston we had severe winds, and a gale south of the Cape took away our mizzen top-mast, and several sails, although in twenty-four hours the wind ceased and little damage was done, comparatively. We made a particularly quick passage to the Cape of Good Hope. Since then, we have had calm and light baffling head winds, day after day. We have had inconvenience from rainy weather, but Capt. Nichols has been so attentive to our comfort that we can but be thankful.

Mrs. Van Meter is constantly laboring for the cause of Christ and to elevate those with whom she associates. She has written you of the blessed work of grace we have enjoyed and of the consequent harmony and cheerfulness of all our little company. Our evening worship on the upper deck is often very solemn and impressive. As the twilight fades from the tropical sky the men gather “aft,” and the evening hymn, “Sweet Hour of Prayer,” ascends to Him who sitteth in the heavens. Then the Scriptures are read, and we bow in prayer, with the stars above us, and the shadow of sail and rope falling across us in the fair moonlight. It is beautiful to see the change that has come over the spirit of these rough men. As soon as their hearts are touched, they begin to think about their homes and mothers, and eyes all unused to tears are moist as they tell me, “I have not

been home for fifteen years, but now I am going to see if my mother is alive and to tell my brothers about the Saviour." Then some of them have made such rapid improvement in praying and speaking English. At first all as they knelt, called upon God in his own native tongue, French, Belgian, German, Norwegian, and Swede. These petitioners, eloquent as they are with feeling, often touch my heart. One of the Frenchmen, particularly, speaks with great beauty of expression. I have read "Pilgrim's Progress" with him in French. I think John Bunyan himself would be flattered by the interest the men feel in his work. I have either read or heard it read through by some stammering tongue, four times and a half during the voyage, although the Testament is my chief reading book. This acceptance of the work of our hands, by the presence and blessing of the Holy Spirit, has been exceedingly precious to me.

*April 9th, 1868.*—We are almost becalmed near the equator. At breakfast the thermometer stood at 100°. Each day brings me nearer the heart of this great deep, and each day some new page is turned, bringing a revelation of beauty and power most charming to the eyes.

*April 13th.*—This morning my slumbers were disturbed by the joyful cry "I and! Ho!" at five o'clock. We are nearing the harbor, the hills and valleys lie fair and beautiful like cleared land in the distance. A boat load of natives has come to us with cheap jewelry and tropic fruits to sell.

*April 15th.*—We anchored in Point de Galle, Ceylon, a fourth of a mile from shore. We arose early and walked on the beach before breakfast. I was much interested in the walls of this strange looking town and in a Mohammedan burying ground, shaded with a tropical sky. Its curious arched gateway had "Memento Mori" inscribed upon it, and "Anno, 1768;" its large tombs are moss-grown and dilapidated. The surf breaks with a solemn undertone upon the huge gray rocks, and contrasts beautifully with the deep blue of the water. The town is clean and shaded, and seems pleasant.

Our captain has received the congratulations of gentlemen

here on his trip of 116 days from Boston, but he has made it in 100 days two years in succession. No brother could be kinder or more attentive to us. We expect to leave here on the 17th, and have received a cordial welcome to Bassein from Mr. Van Meter, and an invitation from Mrs. Bennett, of Rangoon, to make her house our home while we remain there.

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*Extract of a Letter from MRS. VAN METER.*

SHIP "JOHN BUNYAN," March 14th, 1868.

*To the Woman's Union Missionary Society.*

DEAR CHRISTIAN SISTERS:—I had hoped to have been able to write you much about the Karens of Bassein as being a new field of missionary work, into which your Society is entering, by sending out Miss Higby to labor for this interesting people. But you will accept my sincere Christian love and grateful acknowledgment that God has enabled us thus to labor together, and my fervent prayer is that this dear Society may be richly blessed and be a blessing in its work for the Church of Christ.

God has greatly blessed us by the outpouring of his Spirit on our efforts for the conversion of souls on board the ship. For seven or eight weeks past we have held daily evening worship on deck, as well as Sabbath service, and now every one but the man needed at the wheel, kneels with us in daily worship. We hardly knew how to commence the work, there being no clergyman on board, but we prayed for guidance and dared not be idle. I have always thought that if every ship carrying missionaries should thus become a Bethel, the promise to Zion, "The multitudes of the sea shall be converted unto thee," would begin to be realized. Surely our seamen are a class whose appeal should be strongly felt by the people of God, both as being not so *Gospel hardened* as many regular attendants upon our church services at home, and on account of the influence they might exert for the Gospel in the lands they visit.

After Captain and Mrs. Nichols had felt some interest in our worship, we asked if we could attempt to do anything for the

sailors. The Captain replied that he would gladly call all hands aft any evening we pleased, that we might converse with the men on the subject of religion. Finding the same kind of co-operation on the part of the officers we have been able to have pleasant home-like worship, mingled with Bible class instruction daily during most of our voyage, and on the Sabbath we have read a sermon from some of our best clergymen. The Bible and Testaments given by the American Bible Society, and the religious tracts and books by many Christian friends, have been invaluable, as but two men had Testaments in any language.

One of the first things which encouraged us to go forward in our work was that those who have long "followed the sea" said our talking to them reminded them of their mother's teaching. No one had taught them to pray since they knelt, as little boys, at their mother's knee. When I heard them say that, I felt surely woman has a mission in persuading man to be "reconciled to God." Several of the converted men are daily instructed by us in reading their English Bibles. Thus God has given us enough to do, and has left us little time for indulgence in homesickness or other uncomfortable feelings, and our hearts are tenderly knit together.

Dear Christian sisters, do not forget to pray much for us; pray for just such an outpouring of the Holy Spirit when we are in our foreign field of labor.

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#### REPORTS FROM BIBLE-READERS.

### Smyrna, Turkey.

*Report of "ANNA," the Bible-Reader, in Smyrna. Translated by*  
 MRS. H. J. VAN LENNEP.

SMYRNA, Feb. 14th, 1868.

DEAR SISTERS IN CHRIST,—As you are already aware, I have been in the habit of devoting a part of my time to reading the Bible among the women, while the rest of my day is spent in

teaching a day-school. Having given you from time to time details in regard to the former branch of my daily labors, I thought you would be interested to learn some facts growing out of my relation with such a school. It is quite as interesting and comforting a branch of labor, and, in fact, one is the complement of the other; for where we begin with the mothers in Bible-reading, we then can act directly on the children.

Free schools, for both girls and boys, are supported by funds belonging to the Armenian church; and yet, in the face of much opposition, yea, even persecution, children are being sent to us, because, as the parents testify, "of the kind care, the rapid and steady progress, and the salutary moral influence exerted in your school." For example, a friend of ours was lately spending an evening at an Armenian house. The family did not know him to be a Protestant, and before long he heard an earnest group discussing the merits of our school. An old woman present, quite a bigot, exclaimed, "Well, I must say that though, as you know, I have long been a loud and open opposer of the Protestants, still the remarkable change I have seen in my little grandchild, whose mother would send it to that school, has quite brought me to other views. The child from being most unmanageable, passionate, and a plague, has become obedient, docile and a real comfort. For my part, I mean to speak a good word for the school wherever I can, and shall try to get acquainted with its kind teachers as soon as possible."

This child was only punished once; gentleness and firmness, have done the rest. The pupils astonish the parents with their great love for the school, from which if detained by any cause they are sadly grieved.

Eighteen months ago this school was commenced with three pupils. Its speedy and steady increase astonished me, while my weak faith was thoroughly rebuked. In less than six months we were over-run with pupils of various ages. The present number in attendance is about fifty. Two of our oldest girls have lately been married, going to form, as we hope, another centre of

salutary home influence. Had all that have applied been received, and were our accommodations equal to it, we should now have more than double our present attendance.

The parents say, "this school is certainly spreading Gospel truths among us; our children, instead of idling about the streets, now spend their time, when engaged with duties at home, in singing new and beautiful hymns, or repeating favorite passages of Scripture. Oriental music is characterized by a wailing, monotonous tone: hence the peculiar charm of our joyous and expressive Sunday-school hymns. One of our oldest Protestants was so affected by the interest taken in the school by his people, after so many years of comparative indifference, that he was constrained to lift up his hands and exclaim, "I feel like saying with Simeon, 'Now lettest thou thy servant depart in peace.'"

Commending the beloved school, as well as my other work anew to your sisterly sympathy and prayers, believe me ever your sister in Christ,

ANNA SIRAGANIAN.

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## Mexico.

*Extract of a Letter from MISS RANKIN.*

MONTEREY, MEXICO, *March 8th*, 1868.

I find the work of spreading the truth in Mexico in a very encouraging condition. The Bible-women are doing all that they can in going from house to house and teaching their benighted country-women the truths of God's Word. Their labors are confined to Cadareyta, a place thirty miles from Monterey, where a church of converted Mexicans has been organized, consisting of twenty members. Chona, the woman whom I first recommended to the "Woman's Union Missionary Society" has recovered from the lameness caused by the dislocation of her ankle, and has entered upon Bible-work with great earnestness. She is a very competent Mexican woman, and is regarded as a "mother in Israel" by the younger members of the church. She receives the

funds furnished by your Society, and disburses them among the women who assist her, as their necessities require. They are poor women, obliged to gain their daily bread by personal labor, yet they spend a portion of their time every day in imparting the truth among their neighbors. Your Society is doing a good work in aiding these women, and I trust the report of their labors from time to time will be sufficient encouragement for you to continue in what is so much needed in Mexico at the present time.

The Mexican girls educated through your Society by Mrs. P. Stryker's Bible-class will still be kept in school. As the Seminary building will be completed in a few days, the school will be conducted under more favorable circumstances. I trust this first Protestant Seminary in Mexico will be an instrumentality of great good to the rising generation of Mexico, and that the girls educated in it may become fitted to instruct their own sex, and raise them to a more elevated condition than they have hitherto enjoyed. By proper instruction, I find them susceptible of moral improvement, and shall feel greatly encouraged in a work which promises such favorable results, by sympathy and aid from abroad. I trust your Society will help me in bearing this burden, and "so fulfill the law of Christ." Perhaps some of your Mission bands would take a Mexican girl to educate, the cost of which will be \$50 yearly.

By aid which I received from other sources during my recent visit to the United States, I am enabled to put six or seven into the field, who can go from town to town preaching the Gospel of the kingdom to the benighted people. This aid has been furnished almost exclusively by ladies. Is not this an encouraging fact? Our Saviour has certainly a great work for *women* to perform in reclaiming a lost world to himself. Let us not be slow in understanding the claims He has upon us.

Mexico is before us and near us. Let us take hold of the work necessary for the elevation of her moral condition, and the Lord will reward us for all the labor of love which may be done in her behalf.

M. RANKIN.

REPORTS OF THE READERS SUPPORTED BY THE PHIL. BRANCH.

## Shanghai, China.

*Extracts of a Letter to MRS. HALE from MRS. E. R. THOMSON.*

*May 10th, 1867.*—The old Bible-reader continues her daily visits except when prevented by the weather. She is instructing now an old woman whose husband is already a Christian at heart, though he has not yet been baptised. My husband took me to see the aged couple the other day. There was not a sign of anything like idolatry in their house, not even the god of the kitchen, an image of which generally occupies a small niche over the cooking place. A great many of the neighbors crowded in to see me, and hear me speak.

### VISIT TO THE COUNTRY.

We try to go out into the country about us on Saturday afternoons, so as to induce the people to attend church the next day and my husband has often noticed in church the faces of those whom he had seen the day before. The people are always very friendly, often pressing us to come to their houses. On these occasions I generally go inside the house, where the women gather about me, and while I talk to them of things concerning their salvation, my husband has a crowd around him of men and boys, outside the house. Oh, how ignorant they are, and how full of superstitions. They do not appear to be much attached to their own systems of religion, but the worship of ancestors has a very strong hold on the people, and will be, perhaps, the last superstition which they will relinquish.

### SCHOOLS FOR GIRLS.

Our day-schools are going on as usual, except that in those for girls we are trying the system of giving them work to do in the afternoons, instead of paying them ten cash a day for coming. Ten cash are equal to a cent of our money. We were obliged to

adopt that system from the fact that the children could earn as much as that at home, and we had to offer an equivalent. We are just beginning to see some fruit from these day-schools. A young married woman, who was formerly a scholar in one of them, has for some years been anxious to be baptized, but so long as she was subject to her mother, she could not obtain her consent. Since her marriage no one seems to object to her being baptized and she now comes every Sunday with the Bible-class, and will soon be taken into the church.

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*Extracts of a Letter from* MRS. BINNEY, *of Rangoon.*

FEBRUARY 25th, 1868.

EDUCATION OF KAREN GIRLS.

Before leaving America about eighteen months since, Mrs. G. D. Boardman asked me in what way she could become my co-worker in behalf of Karen women. My esteemed friends, Mrs. Crozen and Mrs. Bucknell, also promised to aid me in any thing I might attempt for that object. As soon as I saw my way plainly open to do anything of the kind, I felt at liberty to apply to them for aid. Mrs. Boardman has kindly responded through the co-operation of your Branch, for which you will accept many and hearty thanks.

Although here, there have always been schools for girls, as for boys, yet the comparative attention given to girls had been small. I longed to do something to make the difference less. After much deliberation, I thought that the best thing I could do, was to select a small number of girls of undoubted piety and capacity for improvement, who were willing to prepare themselves to teach their own sex in the district, or as they are often called, "Jungle-schools." After consulting several leading pastors and others, I invited two young women, daughters of two of our best pastors in Maulmain District, and two others from Bassein to come to me; thus I made a beginning. When I commenced I did not know where the funds would come from; I have received, however,

from my friends before named, all that I have needed. One or two other women who have supported themselves came in, and I have given them four or five hours' instruction daily, and they have made good progress in their studies. English is becoming an accomplishment among Karens, as French is with us, and I am obliged to teach a little to satisfy them. If a sufficient knowledge is acquired, it is a key to English literature—if only a little knowledge is acquired it is valuable, as many English ideas accompany even a partial knowledge of the language. One year more with these four pupils will prepare them to teach advanced pupils in the jungles. Before they come, I require a pledge from their pastors that they will secure them pupils and a support in teaching.

#### PLANS FOR NEXT YEAR.

I have made arrangements next year for receiving eight or nine such young women. I propose to receive only such as promise and desire to teach, but I shall require no vows of celibacy, and if some of the young men of the Theological School should be wise enough to choose an educated wife from our number, and she should desire to marry, I should be neither greatly surprised nor think our labor lost; there is but little hope of really elevating a people until the *wives* and *mothers* are educated.

We have no school nor recitation-rooms, but they come to my room five or six hours daily. I teach them to sew and assist me in my house-work, and those who do not, assist the family in which they board two or three hours daily, thus diminishing their expenses.

This is my simple statement of a very unpretending work, but in educating teachers, we plant seed which, by the blessing of God, may yet gladden our hearts by a rich harvest. For this I know you will pray.

# H O M E D E P A R T M E N T.

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## Quarterly Meetings.

ADDITIONAL interest gathered around the meeting held March 16th, at the house of Mrs. G. C. White in Brooklyn, from the presence of our missionary Miss Wilson, who is under appointment for zenana work.

Rev. Dr. S. T. Spear conducted the meeting, making also a few remarks, while Rev. Mr. Gallagher and Mr. Pompilly warmly commended the objects and results of the Society.

The meeting, May 18th, was held at the house of the President. Rev. Mr. Apier, from France, led the opening exercises, and was followed by an address from Dr. Scott, a missionary recently returned from India. As he had been a guest at our "Mission Home" in Calcutta his testimony to the progress and success of our work was of special value.

Rev. Mr. Byington then gave a deeply interesting account of a school for girls in Turkey, which had been in successful operation a few years. According to the popular belief in Mohammedan countries, the intellect of girls is deemed so deficient that it is left uncultivated. With great anxiety, then, did the missionaries watch this experiment which, if it should prove a success, would create a revolution in public opinion. Great, also, was their joy when it was found that the girls received with avidity all varieties of instruction, and not only proved that their minds were bright and active, but that they were more incessant in application than boys. Often would they be seen pacing the enclosure during recess-time, committing to memory lessons in abstruse studies, as well as acquiring the practical branches which were taught them. Nor was their

spiritual progress less marked. Anxiously had the missionaries made their conversion a subject of prayer, knowing that without the fruits of the Spirit human knowledge was in vain. How gratefully, then, did they remark the earnestness of the girls as they enquired for the "hidden things of God." Soon it was noticed that they were in the habit of meeting together for prayer, and so fervent were the touching petitions offered for themselves and others dear to them, that the missionaries often were obliged to restrain their zeal. One young girl, becoming a devoted follower of Christ, endured all manner of persecution from her relatives, who finally insisted on her leaving the school. The missionaries deemed it wiser to send her to her home, extracting a promise from her mother that she should return if the daughter made this choice. Shortly afterward the poor girl came back to the missionaries, worn out with suffering endured for the sake of "the better part" she had determined should be hers. Her mother soon followed, and finding threats and persuasions useless, began to sing the death-wail, which is customary for all orientals who have parted for this life from one they love. Harrowing as these sad sounds were to the ears of the daughter, she was invincible in her determination not to resume the belief of the Mohammedans, which was such an insult to her Saviour.

Mrs. Walsh, from Allahabad, and Mrs. J. T. Gracey from Seetapore, India, were also present at the meeting, having recently visited our "Mission Home" in Calcutta.

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#### Interest in Kentucky.

SOME months ago it was our pleasure to hear that good seed for our Society had been sown in Louisville, Kentucky,

which had been productive of two Mission Bands; one named for a beloved pastor, the other as a memorial to a young friend, whose life had been an inspiration to all around her. Soon the suggestive name of the "Try Band" was sent us from Springfield, Ky., which was followed in a short time by the "Hopeful Gleaners" and "Pearl Gatherers," from the same place, who doubled their contributions that some little ones in India might have the blessings of a Christian education. The kind friend in Louisville who has been so instrumental in stimulating others in our voluntary work, again wrote that the "Pewee McCown Band" had just sprung into existence. Among the contributions of this Band, came a little box enclosing treasures which the riches of earth could not measure. Our friend writes:

"I was anxious to send you one contribution in the same shape in which it has been a sacred thing for so long a time. The gold and silver pieces were the treasures of a little boy who died fourteen years ago. His mother has kept them through all those changing years in that same little box, and the memories of the child in heaven made his earthly possessions, small though they were, treasures of untold value. Since she has become interested in the 'Woman's Mission' to the women and children of heathen lands, and her living children have become members of the Band, she resolved to send 'Little Johnnie's' portion in the first yearly payment. May God bless the offering; heaven will reveal to us the mission of many such gifts. We know that the loving 'Elder Brother' who saw and blessed the widow's mite, will watch this little gift, for, hallowed by a mother's prayers and tears, it will be precious in His sight."

Deeply do we appreciate this mother's consecrated donation, for we know she cannot lightly value a work which has called forth such a sacrifice of tender memories. Still another sum was sent us for the "Olive Branch Band," while we learn that three other auxiliaries are forming, in Louisville. We hear also that interest has been stimulated in Henderson, Ky., where two Mission Bands are forming.

If all these ready workers could but know how their generous response has animated our hearts, giving us fresh courage for the work we anticipate accomplishing, they would need no warmer thanks. With earnestness would we say "God bless the loving hearts of our Christian sisters in Kentucky."

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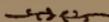
### Summer Thoughts.

IN the midst of summer enjoyment we ask that our faithful workers will not forget our dear Society and its loved missionaries. Many a wedge has been successfully placed for us by our members in past seasons of recreation, which has opened the way for future effort. May we not ask that each heart that has been touched by our recital of faithful mission work, will seek to interest one other heart? Reports and leaflets for judicious distribution will be sent on application to any who desire to aid us in spreading information of our Society. And, above all, can we not rely on the hope that often as petitions shall ascend for our Society, especially on Thursday of each week we will not forget our stated time of prayer? Very touching was it to read the imploring words of our missionaries, written at the time when the first shadow of death was stealing over our "Home" in Calcutta, "Pray much for us, dear friends, oh, pray much, for you little know when we most need your prayers." Let us, then, take the thought of distant darkened lands with us during the summer, and while thanking the "Giver of good" for the fulness of our cups, implore His blessing on those whom He has asked us to elevate.

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The Second Volume of the "Missionary Link," commencing with Jan. 1866, can be procured of the Cor. Sec., Miss S. D. Doremus. Also the printed "Table of Contents" for Vols. 1 or 2, will be sent to those friends who have desired to preserve our little publication.

## OBITUARY.



FOR the first time, we announce the sad tidings of death in our mission circle—Miss NORRIS is dead. It is but a few weeks since the news of her safe arrival in Calcutta filled our hearts with gratitude and joy—but the following mails brought tidings of sickness, and then of death. During the voyage, unknown to all but herself, a disease was rapidly developed, which resulted in painful illness and death. On the 13th of April, at the American Home, in Calcutta, Miss Norris peacefully fell asleep in Jesus.

When in this city, previous to sailing last fall, Miss Norris said to her friends “that from the moment of her decision to go out as a missionary, it seemed as though God had blessed and helped her *in everything*.” Suddenly was this bright sky overcast, and the hope of spending useful, happy years in teaching heathen women the glad news of Jesus’ love taken utterly away; but who can doubt that the same hand which guided her departure from this beloved native land, led her even through the dark valley to a Father’s home in heaven? She fully and heartily consecrated herself and all her powers to the cause of missions, and the offering was accepted, though at the threshold of a chosen home, a message stayed her steps, and called her to a higher service.

Miss Norris belonged to the Rev. Dr. G. D. Boardman’s Church, Philadelphia, and her pastor’s testimony to her Christian faithfulness and devoted piety, is one that may well be coveted. Possessed of a single aim in life, Miss Norris found it easy to consecrate herself to work for Christ, even in a foreign field. Becoming deeply interested in the object and spirit of the “Woman’s Union Missionary Society,” she connected herself as a collector with our “Philadelphia Branch” at the time of its formation. Subsequently, after eight years of patient waiting for the openings of Providence, she offered herself as a missionary, was accepted, and sent out in company with Miss Hook, of Schenectady, in the month of November, 1867. In February they reached Calcutta, via California and China, the first missionaries from America who had reached the East by the way of the West. We trust that even the short hour of missionary work granted to our dear young sister was not without some precious fruit. It can truly be said of Miss Norris, “She hath done what she could.”

H. P. W.

# MISSION BAND DEPARTMENT.

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## Burman Monasteries.

ONE morning when I was at Rangoon, in Burmah, I visited a Buddhist monastery and pagoda, which I would like to tell you about. There is a great deal of difference between the religion of the Hindoos and the Burmese. The Hindoos believe in one great god, Brahma, and thousands of inferior deities, but strange to say, they always worship these instead of the great god. But the Burmese believe that there is only one god at a time, called Boodh, who has once been a man, but who goes through a number of forms until he is annihilated. They continue to worship one Boodh until another comes.

You all know that in the Roman Catholic religion there are a number of men and women called monks and nuns, who live in buildings which they designate as monasteries and nunneries. Just so the Burmese have their monks and nuns, and their monasteries. They believe that when a human being dies he goes into another world where he is judged and his actions weighed. If he has done more meritorious actions than evil ones, he is sent back into our world as a richer or greater man. If he has been more wicked than good, he is sent into hell, where he is tortured for some time and then comes back as an animal. If he is a good animal, he rises higher and higher until he becomes a man again.

Of course the poor Burman is always trying to add to his merits by constantly doing good things. If he builds, repairs or beautifies a pagoda or monastery it is a great merit. Often a rich man will tell a priest that he will build him a house. Then he will find a piece of ground beautifully situated, for which he will apply to the Burmese authorities, as they always give land for religious purposes. He then begins to build a house for the priest by having posts of teak wood driven into the ground. Upon this a floor with a verandah around it is erected eight or ten feet from the ground so that it may be kept dry in the rainy season. These houses are only built of one story, though they often appear to have three or

our, as they place several roofs one above another to ornament them. They never paint the houses, and as they have only one large room with small windows and doors they are very dark. When the priest comes to live here, he brings with him his own image of a god. The boys in the neighborhood come to him to school, and he goes out every day begging the people for food and clothes for himself and all the boys he teaches. Sometimes he does not beg, as presents are sent to him sufficient for all. Often men to gain merit, will send him images of Godama, representing him in different positions, until he will have twenty or thirty made of brass, stone, marble, lead, or brick gilded all over. By and by another man builds a house on the same ground for another priest; then a small pagoda will be erected, and then a flag-staff, until the land is covered over with a large monastery.

A pagoda is a pile of bricks in the shape of a cone, painted and gilded in a variety of ways. They are considered so sacred that the people pray to and worship them as if they were gods. Near them are suspended thick triangular pieces of brass and a log of wood with which they strike them. This answers for a gong and makes a loud but melodious sound, with which they say their god is pleased. On the top of the spire of the pagoda is what they call an umbrella, from which hang a number of little chains having small triangular pieces of brass, which, as they are blown about by the wind, make a sweet tinkling noise.

A flag-staff is a very high pole with a hideous animal at the top. The whole of the pole and animal is covered either with colored glass or looking-glass, and one or two long strips of silk with passages from their sacred books written on them. Long cylinders of wire and gauze are hung from these, and every time they are blown about in the wind, so many years they think will the man who placed them there, be a great king in the other world.

The priest's dress is a long robe of bright yellow. He must never marry while he is a priest, but must pray for the people, teach the boys, preach to the people about their sacred books, and assist at funeral ceremonies.

Poor people, how sad it made me to see them, for they know not what they worship. They say their god is dead, and when you ask them "Who hears your prayers, and what good will it do you to perform the acts of merit when there is no god to see or know it?" they cannot tell, only they believe that somehow it will do them good.

Do they not teach us a lesson? They believe their god was very good and holy, and although he did nothing for them but teach them, they give great gifts to his service and practice self-denial in remembrance of him. Dear young friends, give yourselves up, I beseech you, entirely to the service, not of a dead god, but a living, loving Christ.

H. G. BRITTAN.

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### Letter from Miss Caddy

*To the Sunday School of Second Presbyterian Church, Princeton, N. J., who support Shoshie, a Bible-reader in Calcutta.*

*January 28th, 1868.*

MY DEAR YOUNG FRIENDS:—Miss Brittan has asked me to tell you something of Shoshie's work in our mission. Although we are perfect strangers to each other, still we are friends. We are friends in Jesus, and we are both working for the same precious Saviour; so we must feel at home with each other. I have not seen very much of Shoshie lately, although she was engaged in teaching one of my schools. I ought not to call it mine now; it was mine at first, but grew so large that we were obliged to divide it, and one of the other missionaries superintends Shoshie's class, which is held in the same house with mine. Now, in this house there is a very good-natured babu, but he is one you would not think good-natured at first, for he is a very gruff old man and has a very cross ugly face. This just teaches us that we must never judge people by their manner or looks, for they may have many things to make them cross that we know nothing of, and it is our duty to try as hard as we can to make them happy. This old babu permitted us to have the school in his house without paying for the rooms. Now, this is

a very great thing for a Hindoo babu to do—for you must remember he does not believe in Jesus, and knows nothing of his love, nor of that Bible which tells us to “lay up our treasures in heaven.” The poor Hindoos try and get all their treasures here; they will do anything for money; and so you see it is very good of this old man to let us have his house. He is a bigoted Hindoo, and wanted to prevent the teachers speaking of Jesus. When we went we taught the little ones to say that verse, “Jesus said, suffer the little children to come unto me,” and we told them the story of how the children were brought to Jesus, and how He blessed them. When I first began I heard a gruff voice and an angry knocking of a stick as some one came walking along, and I knew it was the babu up stairs. I saw him come and lean against the rails of the verandah and look down on me, but I went on—he made no objection then, and he has never made any since. The children now not only have learned that verse by heart, but have also learned the first verse of that beautiful hymn, “There is a Happy Land.” It was very gratifying to-day to hear their dear little voices trying to sing, all out of tune and cracked as possible, still it was sweet to hear them. Oh! let us pray that they may all seek after that “Happy Land,” and find it. These poor children are not Christians, but we teach them to sing these Christian hymns. They are very fond of singing, and will often sing these hymns just to amuse themselves, and so we hope and pray that the words may strike them and may be blessed to their souls. I have a little school in R—, a village some miles from Calcutta, quite away in the country; a very pretty wild looking place. We go there by train, and remain from 7 A.M. to 7 P.M. We get there before the people have had their breakfast, and have to wait a short time in the schools before the children come in. Well, one day, while I was waiting, I saw a little figure tripping along a pretty little foot-path that led to the school, and a little voice singing as the figure came on. At first I could not distinguish the words, but by and by I could tell a few, and then I could tell them all. It was the *catechism*, the child was singing her catechism as she came to school. Oh!

I was so delighted to hear it. How thankful we ought to be for the many pretty hymns we are taught in the Sunday-schools.

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#### **Other New Mission Bands.**

IN New York city we are rejoiced to hear of four Mission Bands which have taken their place in our ranks, where we give them a warm welcome. One lady writes :

"A few ladies of the Sixteenth street Baptist church, sympathising with your society in its peculiar labor, have formed a Mission band, called the 'Band of Hope,' and through its efforts hope to be co-workers with you in the Master's vineyard. We send you \$40 as our first contribution, and pray that the blessing of the Lord may increase it an hundred fold."

The Heber Mission Band from the Church of the Atonement, sends a beautiful collection of fancy and useful articles for our mission-box, accompanying it with \$30, all the result, as they tell us, "of our three-months-old band."

The "Union Band" adds to its collection some valuable articles for Miss Wilson's outfit, while the "Zenana Lighters" have sent us a life-membership for the lady who aroused the interest in our behalf.

From Guilderland, N. Y., the "Living-Water Bearers" have sent us \$30, with the prayer "that many may drink and give to others, until none shall thirst more."

Added to all the list, a precious little band, called the "Phebe Maclean," from Princeton, N. J., has been formed, that a little motherless darling may early learn that the Saviour desires and accepts the services of his tender and youngest lambs of the flock.

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#### **Encouragements.**

OUR hearts have been greatly cheered by the result of a winter's work among our faithful young friends in the

Mission Band "Light Bearers," of Plymouth church, Brooklyn. Besides their large collection of \$237.65, a box of tasteful and ingenious handiwork has been sent to Calcutta, valued at \$175. Added to all this a little auxiliary has been formed of children, who call themselves "The Daisy Chain." Having collected \$60, they sent \$40 to support a little girl to be called "Daisy May."

Perhaps the most touching gift of all, was the six dollars, saved in pennies for our "Zenana Mission," by little "Annie Hunt," who is now one of the little flock safe in the heavenly fold of the tender Shepherd. Touched by the sad story of the wearisome life of girls in India, when told to her mother by an officer in the Mission Band "Light-Bearers," she devoted her pennies to our missionaries who teach them the way to eternal happiness. Before her last illness she had requested this money might be given to the mission band, which was working so faithfully to illumine distant homes with the "Lamp of Life." Blessed little spirit! though thou hast gone to join that band of little ones "who always behold the face of our Father," may thy loving heart and quick sympathies be reproduced in all the members of our Mission Bands.

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THE kind young friends who sent us so many beautiful articles last year to be forwarded to our missionaries in India, will be very glad to learn the

#### **Results of the Mission Boxes.**

Miss Brittan tells us that last December she held a sale for the benefit of our Mission-work, in a Sunday-school room in Calcutta. A great many articles that had been

given to us by our "Mission Bands," and sent to India, were sold then, and the results were appropriated either to our day-schools or some part of our zenana work.

"In one of the boxes there was a pair of beautiful slippers, marked for me, but the donor's name was not added. Will you please thank this unknown friend, and tell her how rejoiced I was, to receive this mark of interest in me for my work's sake?"

Mrs. Nichols also writes:

"I wish to return thanks to kind friends in America for the presents enclosed for me in the boxes. How many tokens I have of their kindness! The illuminated cross, every one says, is exquisite, and the pretty knit shawl will be most useful in the cold season."

We acknowledge, with hearty thanks, having received the following donations from

Elizabeth Auxillary, 14 articles for the outfit of Miss Wilson, 1 doz. handkerchiefs, 4 pair stockings, and a cloth sack; Union Band of N. Y., per Miss Tillou, 5 articles of underclothing for Miss Wilson's outfit; Mission Band "Light Bearers," and its Auxillary "Daisy-Chain," both of Plymouth church, Brooklyn, box of fancy articles, valued at \$175; "Murray-Hill Mite Society," New York, 2 large sentences in worsted, and other fancy work; Heber Mission Band, New York, per Miss Teresa Schieffelin, dressed dolls, 3 packages of undressed dolls, 12 childrens dresses and 1 embroidered apron; calico and material for patch-work, dolls clothes and hats, worsted scarfs, mats, slippers, mouchoir case, acorn and fancy pin cushion, bead and painted book marks, feather brush and garden tools; worsted reins, roman scarf, spools of thread, bead basket, pen wipers, etc.; box of fancy articles and beads, the Misses Halsted; 24 colored Scripture pictures, and one large mezzotint from Infant Sunday-school of St. Andrew's church, Bridgeton, N. J., per Miss Nichols; box from Sunday-school, of Reformed Dutch church, and friends in Syracuse, per Mrs. R. Townsend, for Mrs. Jared Eudder, Santhae and Anna in Chittoor, India; baby's blanket, Mrs. E. C. Wilcox; remnants of silk from Mrs. J. D. Richardson, Boston; Miss Mary Macy, and Miss — baby's sacks and fancy work, packages of thimbles, needles, thread, patterns for braiding cushions braid silk, 6 sets of illuminated cards, fancy book marks, dolls, tidies, paper-work; ice-pitcher from Mrs. G. C. White, Brooklyn, for the American Home; 4 pillow cases for Miss Wilson's outfit; materials for 2 bead cushions and toilet mats from M. B. and Beautiful Star, Pottsville, Pa., for Miss Haswell's school, fancy articles from Miss Emma Randolph, Easton, Pa., stereoscopic views and fancy things from M—.

*Receipts from March 23d to June 15th.*

<b>Auxiliaries and Mission Bands.</b>		per Mrs. S. M. Fellowes, for "Isabella Hume."	82 50
<b>MASSACHUSETTS.</b>			
Wakefield, "Willing Hearts" per Miss H. Dow.	\$21 00		
<b>CONNECTICUT.</b>			
New Haven, "Jewels of the Lord"		per Mrs. S. M. Fellowes, for "Isabella Hume."	82 50
<b>NEW YORK.</b>			
Brooklyn, "B. C. Cutler," per Miss M. Messenger.		"Light Bearers," Miss M. Gookin, Treas. for "Aladee,"	28 75

Including \$6 in pennies from little Annie Hunt.	237 65
The "Daisy Chain" S. S. of eh. of the Pilgrims, for "Daisy May."	40 00
"Morning Star," per Miss Jennie W. Smalley.	54 05
"Mite Gatherers," per Miss Wescott.	35 40
Guilderland, "Living Water Bearers," per Miss E. D. K. Nott.	30 00
New York City, Young Ladies Bible Class of 84th st. Ref. ch. in Gold.	30 00
Arthur Dodge, per "Lambs of the Flock."	5 00
Primary Classes of 3rd Ave. S. S., D. Wetmore, Esq., Supt.	20 00
Infant Dept. of Mission S. S. No. 120, of South Ref. ch. per Miss C. Mathews, for "Laura Graham"	40 00
"Fragment Seekers," per Mrs. E. Smith, including 62 cts. premium on Silver.	22 50
"Band of Hope," 16th Bap. ch. per Mrs. W. S. Mikels.	40 00
"Snowflake," per Mary R. Sanford.	2 05
"Zenana Lighters," Miss E. N. Macy, Treas. to con Mrs. F. W. MACY L. M.	50 00
"First Fruits," etc., per Miss Blakeman, for "Bindow," of which Mrs. W. N. Blakeman, \$20 and Miss P. T. Magie, \$5.	89 25
"Heber Band," ch. of Atonement, per Miss Theresa Schiefelin.	30 00
"Union Band," per Miss Fanny Tillou.	20 00
"Buds of Promise," per Miss Van Waggenen.	20 00
Syracuse, Ref. ch. for "Santhae and Anna," \$50. For child under Mrs. Bridgman, Peking, Mrs. H. C. Wood of Clinton, \$10, Mrs. Martin of Auburn, \$5, and "Bridgman Band," Ref. S. S. Syracuse, \$25. For Link 50 cts. All per Mrs. Townsend.	90 50
Washington Heights, "The Little Charitables," per Mrs. G. B. Grinnell, for child in India, 2d quarterly payment	10 00
<b>NEW JERSEY.</b>	<b>\$895 15</b>
Bridgeton, "Ivy Hall Mission Band," \$50, and "The Daisy Chain," \$50, both for Miss Haswell's school, Maulmain, per Mrs. M. C. Sheppard	100 00
Elizabeth, Branch Soc. Miss H. M. McKnight, Treas.	56 80
Franklin, "Willing Helpers," per Miss Haines	37 25

Princeton, "Phoebe Maclean Band," per Mrs. P. Olden.	20 00
	<b>\$214 05</b>

PENNSYLVANIA.

Germantown, "Busy Bees," per Miss Clement.	32 00
Easton, Miss L. F. Randolph, \$5; Miss Emma F. Randolph, \$5.50; Miss Jennie G. F. Randolph, \$1	11 50
Pottsville, "Beautiful Star," per Miss S. Carter, for Eliza Douglas.	25 00
	<b>\$68 50</b>

DELAWARE.

Middletown, "Forest," \$40 and "The Day Spring," \$20, both per Mrs. M. G. Patton.	60 00
Wilmington, "Olivet S. S." per Miss Ellie J. Porter, for Bible Reader.	20 00

ILLINOIS.

Chicago, "Scattergood Band," per Mrs. Lyman Baird.	100 00
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KENTUCKY.

Louisville, "Pcwee McCown" Band, including \$1 12. in coin, from "Little Johnnie," per Miss Julia Rhover.	20 12
"Olive Branch," per Mrs. M. E. Crutcher.	20 00
Springfield, "Hopeful Gleaners," to con. Mrs. R. A. McELROY L. M. and for "May McElroy," \$50, also from "Try Band," and "Pearl Gatherers," per Miss Jennie Duncan for Life Membership of Mrs. M. SAUNDERS, and for "Bell Green," \$30; for Links, \$1; all per Mrs. H. Browne.	81 00

\$121 12

Total from Mission Bands. \$1552 32

Other Contributions.

MASSACHUSETTS.

Boston, Mrs. Henry Wood, per Mrs. T. C. Doremus.	\$5 00
Dorchester, Miss Sarah M. Vinton, col. including \$20 from Mrs. Bradford.	64 00
Northampton, Miss Mary C. Dickinson, col.	26 50
	<b>\$95 50</b>

CONNECTICUT.

Fairfield, Miss Louisa LeRoy.	23 00
New Haven, Miss A. Lyman, col. of which from Mrs. T. D. Wheeler, for Life Membership of THEO M WHEELER, \$20.	62 50

Norwich, Mrs. Wm. Williams, Snb.	20 00	Handed Mrs. Doremus at meeting.	1 00
NEW YORK	105 50	Oppenheim Centre, Misses Henri- cetta and Catharine A. Cline, per Mr. Ferris.	1 00
Brooklyn, Mrs. Eli Merrill, of which from friends, \$30; and from Frederic Marquand, Esq., for "Kanto," \$75 in gold, pre- mium, \$29.88	184 88	Scotchtown, Miss Jennie Comfort, per Mrs. Atwater.	12 00
Miss E. B. Ingalls, col., to con Mrs. WALTER GREENOUGH, L. M.	50 00	Syracuse, Mrs. R. Townsend, of which for child in Shanghai, Mrs. Chas. Lansing, \$30; Mrs. Joel Reed, \$3; Mrs. Theodore Townsend, \$3; Mrs. James Cook, \$3; Mrs. S. H. Hand, \$5; For box to Chittoor, India, S. S. of Ref. ch. for "Santhac and Anna," \$12; Mrs. Hopkins, \$5; Mr. Mix, \$2; Mrs. Benham, \$1; Mrs. Greenway, \$2; Mrs. Burn- et, \$1, for Mrs. Scudder; and Mrs. Frederic Townsend, Snb. Albany, \$20.	77 00
Mrs. G. Hallock.	2 00	Miss Mary Jackson, col., for child in Shanghai.	40 00
Miss S. D. White, col.	35 00		1852 23
Miss Charlotte Smithers, col., to con Mrs. JOHN SMITHERS, London, Eng., L. M.	50 00	NEW JERSEY.	
Mrs. W. C. Hull, col.	33 00	Bridgeton, Miss Julia F. Nichols.	20 00
Mrs. Jas. P. Dike, col.	20 00	Princeton, Mrs. L. C. Tutbill.	3 00
Circleville, Miss L. A. Kirk.	1 00	Trenton, Mrs. Buttolph, of which from S. S. of 4th Presb. ch., \$20; Mrs. Stryker, \$1; 4th Presb. ch., Mrs. Burk, col., \$14 50. "Tren- ton Inst.," Miss E. D. Gummer Treas., for Bible reader, \$12.	47 50
Ithaca, Mrs. J. C. McGraw, for "Jennie McGraw," per Mrs. Wm. Ransom.	50 00		70 50
Mrs. Jane L. Hardy, col., in- cluding \$15 from Mrs. G. D. Beers.	30 00	DELAWARE.	
New Hamburg, "The Cedars," Mrs. M. J. Frceman.	5 00	New Castle, Mrs. James Cooper, Treas., for Bible Reader, includ- ing from "Little Luty," \$2 50.	111 60
New York City, Mrs. E. M. Kingsley.	5 00	MARYLAND.	
Mrs. Wm. Ransom, col.	35 00	Baltimore, St. Paul class of Mem- orial cb., per S. M. D. Richard- son.	10 00
"Lewis Atterbury.	10 00	ILLINOIS.	
Miss C. L. Westerlo, col.	25 00	Chicago, Miss P. L. Smith, col.	20 00
Mrs. F. S. Wiley, for "Fred- erica."	80 00	Mrs. F. W. Blatchford, col.	85 00
Mrs. Chas. F. Park.	5 00	"P. A. Avery, col.	35 00
"Henry J. Baker, per Mrs.		Miss Nortou, \$10, and Miss Gray, \$5, per Mrs. Fry.	15 00
T. C. Doremus	10 00	WISCONSIN.	155 00
Mrs. Rufus Park.	2 00	Brodhead, Mrs. M. A. Bradley, per Mrs. M. A. Cole.	1 00
" "A," for Africa.	50 00	KENTUCKY.	
Miss J. Abeel, col.	22 00	Louisville, Miss Mary McDowell.	5 00
Mrs. Wm. Spencer, per Mrs. Jacob Le Roy.	100 00	Subscriptions for "Link," includ- ing \$10 from Mrs. C. Turnbull, for printing Leaflets, and \$9 from Miss M. Sheppard.	66 35
Mrs. Wm. Barbour, col.	60 00	For pictures.	1 25
"W. G. Lyon, col.	50 00	Total other contributions	\$2485 43
"Jas. Williamson, col.	112 00		
A Friend, U. S. 10-40 Bond.	500 00		
Mrs. Edward Clarke, per Mrs. T. C. Doremus.	10 00		
Miss ABBY J. SWIFT, L. M. of which from Mrs. J. P. McKewan, \$5; Mrs. Given, \$10; Mrs. J. J. Swift, West Point, \$5; little Charlie M. Jessup, membership, \$1	56 00		
Miss Julia Mills, col.	28 35		
"H. B. Haines.	25 00		
"S. B. Hills.	10 00		
Mrs. Chauncey Schaffer.	5 00		
Mr. Irad Hawley, per Mrs. T. C. Doremus.	10 00		
S. Wells Williams, Esq., to con Mrs. S. WELLS WILLIAMS, L. M., per Mrs. T. C. Doremus.	50 00		

The following list of articles will be acceptable gifts to send to Missionary Stations, for the use of Schools, or for sale for the purpose of aiding the "Woman's Union Missionary Society." Any gifts of this kind sent to Miss S. D. DOREMUS, care of Doremus and Nixon, New York, will be duly forwarded to their destination.

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Children's Caps, Gloves, Socks and Cocksades.

Bags, embroidered in silk or beads.

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Boys' Coats of Jean, or good print.

Gentlemen's Slippers and Socks.

Dolls, prettily and fancifully dressed.

Simple or elaborate Morning Caps.

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Berlin Wool and Canvas.

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Ladies' Collars.

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Black Silk Aprons.

Brown Holland Pinafores.

Remnants of Chintz, Silk, Jaconet, Mull, etc.

Remnants of Ribbon of every variety.

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Beads, Worsted, etc.

Spools of Thread.

Work Baskets.

Autumn Leaves Pressed.

Mosses and Seaweeds.

The "WOMAN'S UNION MISSIONARY SOCIETY" was Incorporated  
in New York, February 1st, 1861.

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### SEAL OF OFFICE.

An American Lady giving the Bible to a Heathen  
Woman, and the Saviour addressing her.

### FORM OF BEQUEST.

*I give and bequeath to the "WOMAN'S UNION MISSION-  
ARY SOCIETY OF AMERICA," incorporated in the City of  
New York, February 1st, 1861, the sum of  
to be applied to the Missionary purposes of said Society.*