THE STORY OF THE YEARS

1881 1906

HARRIET LOUISE PLATT

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THE STORY OF THE YEARS

A History of the Woman's Missionary Society of the Methodist Church, Canada, 1881-1906

VOL. I.—CANADA

SECOND EDITION

BY

HARRIET LOUISE PLATT

WOMAN'S MISSIONARY SOCIETY
METHODIST CHURCH, CANADA
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ANNIE L. OGDEN

PREFACE

TO save from oblivion the record of brave deeds and patient endurance, is to furnish our Church with an added motive for earnest, aggressive work in the future; hence, it is our hope and prayer that the story of our twenty-five years may stimulate to loving, sympathetic service, not only our present Woman's Missionary Society membership, but a much wider circle of Christian women.

The letters of our missionaries published in the *Outlook* since 1881, and the official reports from the Fields found in the Annual Reports of the same period, have all been carefully searched for material, and these furnish the data for our History.

We turn away from the study of each field and station with the conviction that here at least is pressing need, and here are the results and encouragements that prove the Divine leading. Here, too, it is our privilege to build, loving, serving and enduring, "as seeing Him who is invisible."

H. L. P.

INTRODUCTION

IF a combined history of the Women's Missionary Societies of all the Churches throughout the world were written, it would be found to contain, not merely an epitome of effort made, and work accomplished by a department of the Church, but a revelation of the new life, the expanding vision that came to Christian womanhood during the latter decades of the nineteenth century.

Since the organization of the first Society in America, in 1861, which was quickly followed by many others, the women of Christendom have come into great possessions. Their ideals have changed; individual responsibility for the betterment of the world, both at home and abroad, has been borne in upon them, and the growing power of being able to bring things to pass, of planning and of being responsible for the carrying of such plans to successful completion, has given to them an added dignity, a new courage, a more intelligent devotion, and a deeper spiritual life.

The women of the Orient are also entering into their inheritance. To be convinced of

this we need only contrast the trembling uncertainty with which the first lady missionaries were sent out, with the assured welcome now awaiting them in almost every quarter of the globe; to this may be added the very nearly universal demand for female education. Happy we of the Occident who have the privilege of directing, in a measure, this new life along channels which have brought us in touch with the highest, in touch with the Christ. They, too, are inheritors of "like precious faith," and must reach it through knowledge of Him as we have done.

"Who knoweth whether thou art come to the kingdom for such a time as this."

When the first missionaries went to foreign lands there was no place for the unmarried lady worker. A few devoted wives accompanied their husbands and shared with them untold hardships and privations, often in peril of their lives, and often obliged to flee with their little ones from wicked men.

Among the most glorious annals of our race are those that record the undying devotion, the triumphant faith—no less conspicuous in women than in men—of the early messengers of the Cross.

At that time it would have been out of the question for women to have lived alone or in community life as they are now doing with perfect safety, to have gathered young girls about them in schools and colleges, or

to have ministered to the sick and destitute in orphanages and hospitals. But all this has been changed. The miracles of the past fifty years wrought through the acts of nineteenth century apostles have made possible the great work to which the women of our generation are called, " the evangelization of non-Christian women and children."

The Methodist women of Canada were very conservative and slow to follow the example set by the women of the sister Church in the United States, who sent out their first missionary in 1869. That Society has the honor of sending the first medical woman to India and the first to China.

However, in November, 1881, a Society was organized embracing the whole Dominion of Canada, including Bermuda and Newfoundland.

The Society and the Church at large are greatly indebted to Mrs. G. D. Platt, President of the Bay of Quinte Branch, for having written, by special request, the following history.

That Mrs. Platt, with her well-known literary ability, has given us an interesting story all will admit, and those of us who have had knowledge of the years testify that it is an accurate and trustworthy record. It not only makes us acquainted with the beginning of our work in different countries and stations, but it brings us more closely into

fellowship with those missionaries, with whom we have been associated, who have gone out from our homes and who have left an impress for good wherever they have been located. All through we are conscious of the divine forces which shall yet bring heaven to earth and shall make it the paradise God intended it should be.

The book only purports to be a short history of twenty-five years, from 1881 to 1906, and much interesting matter has of necessity been omitted, but this only makes it the more valuable as a text-book, which it is designed to be. A text-book is only a background to be worked up, to be filled in, so we trust that this picture-story of work accomplished will be illumined by many side-lights to be found in the *Outlooks* and *Monthly Letters* of past years, as well as in the monthly magazines and daily press, which devote much space, not only to manners and customs, but to things political and religious in foreign lands.

We commend its study to every Auxiliary, Circle and Band. We trust it will be found in every home throughout our Methodism.

"Knowledge is power." Knowledge is inspiration; it begetteth interest—it begetteth love—and "Love is of God."

ELIZABETH W. ROSS,
President of Board of Managers.

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EARLY DAYS

How the Call Came

How the Work Grew
at Home

CHAPTER I.

HOW THE CALL CAME.

IT IS RECORDED of our sisters of the Methodist Episcopal Church in the United States, that after the Civil War, when the women were organized for relief work among the wounded soldiers, it was believed that the time was ripe for the organization of a Woman's Missionary Society. The venture was made, and how gloriously it succeeded the whole Christian world knows.

The Master Called.

No such baptism of blood prepared the women of Canadian Methodism for their work, but simply the call of duty, or, as we prefer to say, the call of the Master saying to us, "Go, work to-day in my vineyard, and whatsoever is right I will pay you." The "whatsoever is right" has proved to be generous wages, enriching the home Church and each individual worker.

If we trace this river of influence to its source, it leads directly to the General Missionary Society—its General Secretary, Rev. Dr. Sutherland—proving that the Church has need of us, and that in the divine plan there is a place for woman's work.

From Mrs. E. S. Strachan's "Early days of the Woman's Missionary Society" we quote the following.

The Church Called.

"Urgent requests for women workers from the missionaries in Japan, and appeals for the support of Homes for Indian girls beyond what the Mission Board of the Church was able to spare, led the General Conference of 1878 to authorize Rev. Dr. Sutherland to organize, when feasible, a Woman's Missionary Society, such as in the Episcopal Methodist Church of the United States, and in the Presbyterian Church of Canada, has accomplished such valuable results.

The Beginning.

"On June 7th, 1880, during the Annual Conference in Hamilton, Dr. Sutherland addressed a company of ladies in Centenary Church parlor, setting forth the need, and urging the formation of such a society. A committee of ten ladies was appointed to draft a constitution and by-laws, after correspondence with the Woman's Foreign Missionary Societies in the United States. These were submitted to a meeting to which the ladies of all the city Methodist churches were invited, and an auxiliary was formed, June 23rd, in this church.

First Appropriation.

"Through the Fall and Winter, meetings were held in private homes, in the Wesleyan Ladies' College, and in Centenary, King and Wesley Churches. Interest grew stead-

ily and rapidly. Two hundred dollars and twenty-five cents raised during the first year were devoted to the support of the Indian Girls' Home at Port Simpson, B.C., special interest being felt in this work because of its relation to one who had formerly been a teacher in Hamilton Ladies' College, Mrs. Thomas Crosby."

The Voice that Called.

All who are interested in our Society will be grateful for this brief account of its origin and beginning, as told by Mrs. Strachan. But how did it come to pass that the call was heard by all the churches, and that the response was so general? Again we answer, through the efforts of our General Secretary, Dr. Sutherland. Most of us can remember very distinctly his appeals with voice and pen, pressing upon the women of the Church the claims of Missions; and surely it is worth while having lived, to set in motion influences that have revolutionized the thought and purposes of our Methodist women, that have proved such a blessing to them, and through them to thousands of women and children in heathen lands.

In January, 1881, *The Missionary Outlook* began its career, the first number appealing strongly for the formation of women's societies, as the following extracts will show:

"For some time past the conviction has

been gaining ground among many friends of the mission cause that great good would result from the organization of a Woman's Missionary Society in connection with our Church. The subject was introduced at the last General Conference, but it was thought the time was not yet, and the matter was referred to the Central Board. At the last meeting of the latter body the question came up, and the secretary was directed to bring it before the Church by circular or otherwise.

The Need Called.

"To attempt the organization of a General Connexional Society at the present juncture would be premature, but the organization of Branch societies might be begun immediately, and in course of time these could be consolidated, should circumstances point that way. The circumstances which call for the formation of such societies may be briefly stated:

1st. The missionary work of the Church has advanced beyond the power of the existing Society to keep pace with it.

2nd. There are certain departments of work, such as the employment and support of lady teachers for mission schools, the support of benevolent institutions, like the "McDougall Orphanage" and the "Crosby Home," which might appropriately be undertaken by

the women of our churches, thus relieving the present Society of part of its burdens, leaving it free to employ all its energies and resources in purely evangelistic work.

Conditions of Organization.

"To be of real service it is essential that such associations should work in harmony with the existing Missionary Society, and should raise funds in such a way as will not lessen the general income. Conflict of authority would be disastrous, while merely to divert funds from one society to another would be no real gain. It is suggested, therefore, that for the present it would be advisable for any Branch Society that may be formed to devote its funds to the support of some existing interest, such as the benevolent institutions above referred to, or our Indian and French mission schools. When the Branches become sufficiently numerous to warrant the organization of a General Society, the objects of such Society can be widened, and the funds be more completely at its own disposal."

Hints for Organization.

In his hints on organization, Dr. Sutherland says:

"1st. Do not wait for some one else to do something, but go to work and do it.

"2nd. Consult your pastor, and ask him to bring the matter before the ladies of the congregation.

"3rd. Do not wait to do some great thing, but organize with three members if you cannot secure more.

"4th. Arrange for occasional meetings, *especially meetings for prayer.*

"5th. If a better way of beginning does not strike you, give a social, proceeds in behalf of some existing interest, such as the "Crosby Home" or "McDougall Orphanage." This will afford a fine opportunity to talk with other ladies of the congregation, and get them interested in the project.

"6th. Send information to the Editor of this paper, at the Mission Rooms, of what has been done in the way of organization, etc., so that the whole Church may have the benefit of your example. Who will be the first to respond?

"A. SUTHERLAND."

We have given place to the above to prove that the women of the Church did not "run before they were sent," and that they owe their existence as a Society, not to their own desire for prominence, but to the urgent need of the Church for their co-operation in the great missionary enterprise.

The General Society Called.

"How the call came" is largely answered by the fact that from the first issue of the *Missionary Outlook* until the present time generous space has been given to the advocacy

of woman's work, and the Society is referred to as supplying the one missing link in the missionary machinery of the Church. What the General Society owes to the energy and devotion of its General Secretary no one can estimate; without his help and encouragement in the beginning, the Woman's Missionary Society would have found it difficult to overcome the prejudice and indifference of the times, if, indeed, it could have lived at all.

CHAPTER II.

HOW THE WORK GREW AT HOME.

FOLLOWING the organization of the first society at Hamilton, in June, 1880, new auxiliaries were reported in the *Outlook* and *Guardian* from time to time, but "it soon became evident that to secure united action, and the wisest distribution of funds, some comprehensive scheme would have to be adopted, embracing a wider organization, thus accomplishing what isolated auxiliaries would find impossible."

Dominion Organization.

After much prayer and consultation, a preliminary meeting was held in Hamilton on April 29th, 1881, when Dr. Sutherland and the city ministers were present. A provisional constitution was submitted, which received their cordial approval. A resolution to form a Woman's Missionary Society for the Dominion was moved by Miss M. J. Cartmell and carried enthusiastically. Dr. Sutherland having been invited to take the chair, provisional officers were at once appointed, as follows: Mrs. Alex. Burns, President; Mrs. Strachan, Cor. Secretary; Mrs. F. W. Watkins, Jr., Treasurer; a Vice-President and

Manager from each Conference, names being suggested by the ministers. At a subsequent meeting Mrs. J. Campbell was appointed Recording Secretary. After correspondence with the ladies in the various Conferences, who returned encouraging replies, a call was made for a general meeting for organization. This took place in the Hamilton Ladies' College on the afternoon of November 8th, 1881, when the following resolution was adopted as to objects of support: "Knowing that we have many steps to take in faith, and that by acting faith we but honor Him in whose hands are all these things, and believing we will hereby meet the wishes of the various auxiliaries whose co-operation we hope to gain, it is moved that this Society now decide upon the work it will assume, and propose to aid:

The First "Objects."

"1st. The French mission in Montreal, provided the society now working there decide to unite with us, the funds raised by them being kept in their own hands to appropriate as they may see fit, we adding to them as it may be in our power.

"2nd. The Girls' Home, at Port Simpson, B.C., by a sum not less than that sent last year ($200.00).

"3rd. The 'McDougall Orphanage,' according to sums contributed for that object.

"4th. That we engage to support a lady missionary to Japan."

First Life Members.

That evening a memorable meeting took place in Centenary Church, when addresses were given by Rev. T. Crosby, Mr. John Macdonald, of Toronto, and Dr. Sutherland. While the offering was being received, Rev. Dr. Burns, who presided, suggested that life-memberships be given, and at once subscribed $25.00 to place his wife's name first upon the list. Mr. Macdonald increased his donation of $100.00 to $300.00, constituting his wife, six daughters, and Mrs. Crosby life-members. Desiring to have all his family in this privileged class, Rev. John Douse immediately added to Mrs. Crosby's name those of his other daughters, Mrs. Geo. Brown, Mrs. G. P. McKay, and Mrs. H. Hough. Mr. Sanford, Mr. Dennis Moore, and others followed, until at the close of the meeting it was found that $1,000.00 had been subscribed, besides $41.43 in the collection. The launching of this special scheme for putting Christian women in helpful touch with heathen women and children had met with Divine approval. Was it any wonder that our grand old doxology was sung with unusual fervor, and the benediction rested that night upon very joyous, thankful hearts?

In Working Order.

At this point, November, 1881, we have a thoroughly organized Woman's Board, with a working force of only four auxiliaries, but with a sense of the Divine approval and the cordial endorsation of the authorities of the Church. What all the preliminary work leading up to this consummation must have meant to a few, we at this distance can only dimly imagine; and we are indeed thankful that so many of the promoters of the scheme have been spared to see and rejoice over the fruit of their labors.

A Safe Financial Rule.

And now, while our Society is striving to extend its influence, and gather its first year's income—for from the first it has been the rule to see the last dollar safely in the treasury before making any appropriations—let us examine the records and find out, if we can, just how the work was accomplished.

The First Auxiliaries.

The enthusiasm generated at that memorable meeting in Hamilton, when a thousand dollars was subscribed in one evening, did not spread like wild-fire, but here and there the *thawing-out process* began. Our faithful allies, the *Outlook* and the *Guardian,* kept the subject before their readers. The officers of the Society, aided by Dr. Sutherland, Mr. Crosby (then in Ontario), the ministers of some of the churches, and other interested workers, addressed meetings of ladies, and organized auxiliaries as the

opportunity offered. At the first annual meeting, in 1882, twenty auxiliaries were reported. We believe all our readers will be glad to see that first list of auxiliaries, in the order in which they were organized:—Hamilton, in 1880 ; Uxbridge, Goderich, Montreal (united), in 1881; Toronto, Paris, Halifax North, Halifax South, Picton, Simcoe, Brantford, St. Thomas, Chatham, Listowel, Peterboro', St. Stephen, N.B., Strathroy, Burlington, in 1882. Ottawa (united), in 1882. Toronto Young Ladies' Society (Sherbourne Street Church), no date. All honor to the first twenty!

We cannot but note, in passing, the remark of Rev. J. B. Armstrong, when reporting the organization of an auxiliary at Uxbridge in 1881. He says:

Co-operation of the Clergy Essential.

"I am fully satisfied that the success of the Woman's Missionary Society will largely depend upon the co-operation of our ministers. Indeed, I think the success of any institution of the Church depends upon the hearty *come,* and not *go,* of the ministers." No one has learned this fact so thoroughly, to her joy and to her sorrow, as the District Organizer.

But there were no organizers in the early days, and no system whereby all the districts and appointments could be reached. Busy women were not eager to engage in the work. Indeed, the way was, and still is,

barred in many places by the prejudice of Christian women—women who look upon the work as optional, something they can take up or let alone. Many of us who now feel *woe is me if I neglect this work* were once conscientiously opposed. We thought there was work enough at home—that one missionary society was enough, and another would only detract from its funds; that the new movement was only a fad and would soon die a natural death. We sinned through ignorance, and we have been converted.

Branch Organization.

At the first annual meeting of the Board, in 1882, the Committee on Change of Constitution reported the following recommendation: "It is deemed advisable, in the interests of this Society, owing to the widely-scattered auxiliaries, and the difficulty of getting a large gathering of representatives, to divide into CONFERENCE BRANCHES, and in order to preserve our connexional unity, a certain number of delegates from each Branch shall constitute a General Executive Committee for the Central Board."

After some discussion the report of the committee was adopted, and as a result of this decision two Branches, the London Conference and Toronto Conference, were organized almost immediately. At the close of the Board Meeting the following year, 1883, the Montreal Conference Branch was formed.

These were afterwards known as the WESTERN, CENTRAL and EASTERN BRANCHES. Nova Scotia Branch was organized in 1884, and New Brunswick and Prince Edward Island Branch in 1885. In 1887 the auxiliaries of the five Branches numbered 134, with four separate auxiliaries in Newfoundland and Manitoba. The auxiliary membership was 4,086. Mission Bands, 49; members, 1,711. Income, $14,197.51.

Union.

In 1884, following the union of the various Methodist churches, and acting on the advice of the General Board of Missions of the Methodist Church, Canada, a communication was sent from the Woman's Missionary Society of the Methodist Episcopal Church in Canada, organized in 1876, to the Woman's Missionary Society of the Methodist Church of Canada, asking that a committee be appointed to meet a similar committee of that Society, with a view to union for work. The committees met, the Constitutions were harmonized, Boards amalgamated, rights of life-members preserved and minor points settled, and the Report presented to and adopted by the uniting Boards in annual meeting in Kingston in 1885.

From the President's address in that year we quote an important item: "By the good Providence of God we meet for the first time as the representatives of a united Methodism

in this country. We welcome among us as delegates, women who were connected with what were formerly known as the Methodist Episcopal, Primitive Methodist, and the Bible Christian Churches, as well as the Methodist Church of Canada, all of which have happily become one." Mrs. Levi Massey had been President of the Society in the Methodist Episcopal Church, and Mrs. James K. Gooderham in the Methodist Church of Canada. The latter was elected President of the United Society, and Mrs. A. Carman, wife of the General Superintendent, Vice-President.

INDIAN WORK

Crosby Girls' Home
McDougall Orphanage Mrs. Gadder
Coqualeetza Institute Mrs. Braden
Kitamaat Girls' Home Mrs. Bird
Hospitals Miss Roche

CHAPTER III.

THE CROSBY GIRLS' HOME.

IN 1882, with an Executive Board, two Branches, twenty auxiliaries, a plan of work, a prospective interest in four missions, a missionary under appointment, and $2,916.78 in the treasury, we find the Home work sufficiently well organized to turn our attention to the real work of the Society, the work on the Fields.

If the missionary impulse had been wanting in the Church, nothing could have been better adapted to the development of interest than the reports that came from Port Simpson and Japan.

Our First Field.

Charter members will remember the thrill with which they listened to the story of Mrs. Crosby's Home for Indian girls at Port Simpson, B.C. From the beginning of their work among the Indians, the condition of the young girls, their degradation and danger, had appealed strongly to Mrs. Crosby; and when a little outcast came and announced that she had come to live with her, she was not turned away. Others came until the house was full, and for several years these

girls were clothed and fed at the missionaries' expense. Better still, Mrs. Crosby shared with these defenceless ones the mother-love of her heart, and her own little children learned to talk Indian before English from their association with these girls in their home. From one of Mrs. Crosby's earliest letters we quote the following:

The Desperate Need.

"The care of these girls has been *thrust upon us.* Before we had any idea of undertaking such work in connection with the mission, one case after another of urgent need was pressed upon us. Indeed, the alternative often was, coming under our roof or going to ruin; and, alas! to our grief we found, in the case of two or three girls whom we could not take in when they applied to us, ruin speedily followed. There are Indian villages where scarcely a young woman can be found, all having left their homes for a life of dissipation and shame, only to come back, in nearly every case, to die a wretched, untimely death among their friends. The temptation to this was strong, and we found it one of the most difficult things we had to contend with. The total lack of moral sense, the utter disregard of all common decency in the lack of training of these young girls, aroused our sympathy.

Our First Home.

"These girls, who were bartered to cruel, brutal men for a mere pittance, and whose lives were thus made infamous, often ap-

pealed to the missionaries to save them from such a fate by taking them into their home. But we felt that we could not well continue to do this, and as our own family increased we realized that our house was not the place for these girls. We could not abandon the work, so, after much prayerful consideration, we decided to build an addition to the Mission House, which would serve as a 'Home' for the girls and could be under our close supervision, but entirely separate from our own family. In August, 1879, the new building was brought into use, and during the following winter we had twelve girls. We could easily gather in more, but have not felt ourselves in a position to do so hitherto. Of course, as we undertook this 'Home' entirely on our own responsibility, we had to move very slowly, and incurred no expense that was not absolutely necessary."

In the new Home, Miss C. S. Knott, now Mrs. Tate, the teacher in the day-school, assisted in the work, and it began to assume the character of a Refuge or Orphanage. The first two hundred dollars raised by Hamilton auxiliary in 1880-81 was given to the "Crosby Home."

Our First Missionary.

In 1882, while on a visit to Ontario, Mr. Crosby engaged Miss Hendrie, of Brantford, as Matron, and that year an appropriation of $500.00 was made by the Woman's

Board, and Miss Hendrie became an agent of the Society, the first one to engage in active work.

In 1883 a new Mission House was built, largely by Mr. Crosby's own hands, after which the old one was used entirely for the girls' "Home."

In 1885 Miss Hendrie was succeeded by Miss Knight, of Halifax. Writing in January, 1886, Miss Knight says:

Life in the "Home."

"We have at present fifteen in the 'Home,' fourteen girls and one little boy. Seven of the girls are almost young women, and undertake the housework and cooking in turns, the younger seven assisting. Each of the older ones has her own special assistant in the kitchen, of which they take charge, in turn, for a week at a time. They all attend school in the morning (the public school), except the one who is cook for the time being; and in the afternoon I keep the older ones at home to sew.

"We do everything by rule. We have bedroom, dining-room, kitchen and wash-room rules, also general rules, or a time-table giving the hour for everything, from the rising-bell to bed-time. I found it impossible to get on in any other way.

"If all were young children the work would be much easier, but these half-grown girls need the care and protection of the Home so much, that I would not keep one

out who is willing to come to us. There is so much danger and such temptation surrounding these girls, that scarcely one escapes."

In 1887 the number of girls in the Home had increased to twenty, and it was found that with an undue strain upon her strength Miss Knight's health was failing, and the needs of the Home demanded prompt assistance. Provision was made for a second worker, and from this time two or more have been engaged in this field.

First Field Correspondent.

After the Home became a beneficiary of the Woman's Missionary Society, Mrs. Crosby took upon herself the task of supplying the auxiliaries with news of the work, assisted by the matron in charge. Frequent letters were received, copies of which were made by Mrs. Strachan and forwarded to the auxiliaries, several of which became responsible for the support of a girl.

A Sharp Contrast.

Previous to the organization of our auxiliaries we knew nothing of the character of the work undertaken by Mrs. Crosby, and it was indeed a revelation that such a state of things could exist in our own Dominion, and that one of our own refined and cultured women had been called to spend her life amid such surroundings. From the atmosphere of a minister's home, a graduate and teacher of Hamilton Ladies' College, Mrs. Crosby

had been transferred to a heathen Indian village, and for many years was the only white woman in the place. What this life meant to Mrs. Crosby, and what her beautiful, Spirit-filled life meant to this benighted people, only the future will reveal. And we auxiliary members at home gave *one dollar* a year in aid of her work, and thought we were doing nobly! If it were not so sad, it would be amusing to remember the complacency with which we talked about "our work," and our girl in the "Crosby Home."

A Progressive Village.

The changes which have been wrought at this station during the last twenty-five years can only be appreciated by comparing it with the heathen villages still to be found in the interior of the province. "It is the most important of the Hudson's Bay Company's trading posts, 600 miles north of Victoria, on the Tsimpshean Peninsula. It has an excellent harbor, with a wharf a quarter of a mile long, and a warehouse. The Indians, of whom there are some 800, representing eight or ten tribes, are Methodists. In addition to a fine church, a mission house, a Boys' Home, the Crosby Girls' Home, and a hospital, this village boasts of a fire hall, two stories high, with a tower; a two-story drill hall, a sash and door factory, a shingle mill and a turning mill, both worked by water power, and an excellent brass band."

Many homes of the village are in keeping with the public buildings, and, without question, Port Simpson has developed into the most advanced Indian village on the Pacific coast. Always beautiful in situation, on the very fringe of the continent, with its commanding view of the broad Pacific and the nearby Alaska Mountains, partial compensation is found for the isolation; especially since a regular mail service and telegraphic communication have connected it with the East.

The influence of the missionaries and of the Crosby Girls' Home is felt and acknowledged. The transformation is almost entirely due to Mr. Crosby and the other Christian workers who have stood as sentinels guarding the morals of the community during the transition period.

Life at the Girls' Home is comparatively uneventful, and the growth is marked, not by striking changes, but by gradual development, the result of quiet, steady, unremitting toil.

From the small beginning in Mrs. Crosby's home to the present well-equipped and excellently conducted institution, which serves the purpose of orphanage and boarding-school, has been a long and toilsome journey, leading over many hard places that would have disheartened any but the true missionary.

The Pupils. In addition to the orphan girls who still need the protection and discipline of the Home, there are others whose parents are able and willing to pay for their instruction; and since the erection of the new building, affording increased accommodation, these have been admitted. The children come from many distant points, but most of them from Port Simpson. The parents promise on placing the children in the Home to supply all outside clothing as it is needed during their residence there. In some cases this has been done. At first there was a good deal of trouble in getting what was needed, but latterly requirements have been more cheerfully met. The girls are well provided with dresses, shawls and handkerchiefs. The people are better able to provide for their families than formerly and have an increasing appreciation of the benefit of the Home training. A number who have no one to provide for them are entirely supported by the Woman's Missionary Society.

Clothing.

Food. Native food is purchased for the children of the Home—salmon, sea-weed, small fish and game. The nature of the soil almost entirely precludes the possibility of gardening, and the cost of importation makes living very expensive. The property owned by the Board consists of the Home and two acres of land, which is well fenced, but for the most part is in rough condition.

The future of the girls is constantly kept in mind and every effort is made to fortify them mentally, morally and physically for the life that awaits them. In addition to the ordinary English subjects and music, the girls are thoroughly trained in house-work, sewing, knitting and fancy work. The testimony of a missionary of the Anglican Church is as follows:

"As I move about among the Indians I can almost invariably pick out the women and girls who have been trained in the Home by their personal appearance and by the cleanliness of their houses."

Occupations.

The girls cannot speak or understand English when they enter, and are almost as ignorant of housework and sewing; but at the end of a year can speak English fairly well and show equal progress along other lines. They learn to make and keep in repair all their own garments; and when we realize that in addition to the making and mending and school work, most of the manual labor connected with the house-keeping is performed by the girls, we understand that a great amount of work is accomplished during the year.

Spirit of the "Home."

The discipline is strict; exact obedience is required of every pupil, irrespective of personal inclination; and to so blend love and firmness, hard work and recreation, that every girl will voluntarily choose the discipline and

restraint instead of the free idle life, proves the genius of the successful teacher.

The aim is to make the Home an example to the girls of what a well-ordered Christian home ought to be, and to give such religious, mental and industrial training as will fit them to make good homes for themselves when they grow to womanhood.

Benevolences.

During recreation hours the girls are taught many kinds of fancy work, and from its sale each year about fifty dollars is received, which is donated to the hospital or used for necessary furnishing of the Home. The girls are always glad to have it applied to some benevolent object. An annual exhibition of their work, including bread, buns, cake, sewing, knitting and fancy work, always receives the most hearty commendation from white people and Indians. The articles are ticketed and orders taken, everything made by the girls finding ready sale; and this is such a stimulus to their industry that little difficulty is found in keeping them busy and happy.

Spiritual Progress.

"The thought of their spiritual needs," writes Miss Clarke, "must always take first place. We realize that failure to lead our girls into a true Christian life means failure in all we value most." They have regular religious services and receive careful instruction in Bible history and doctrines, and in catechism every day. As a result improve-

ment is seen in deportment, obedience and truthfulness. "We see many evidences of victory over sin and self where no words are spoken to proclaim the fact. Still, all has not been victory, and our girls have had need to be sorry more times than we could wish. Notwithstanding many hindrances, much satisfaction and pleasure are found in the work, and we are agreed in thinking that our Indian girls are very nice girls indeed, and our home life is a very happy one."

Indian Girls' Ability.

As the numbers increased, the need of a new building was greatly felt at Port Simpson, and in 1889 an appropriation was made by the Woman's Missionary Society for that purpose, the new Home to be erected after conferring with Mr. Crosby and the British Columbia Conference as to the best location. After some delay, Port Simpson was decided upon, and a site was purchased just outside the Tsimpshean Reserve and a clear title secured. During 1891-92 the Home was built, to accommodate forty-five or fifty pupils, and in May, 1892, three teachers and twenty-nine girls took possession of the comfortable and commodious building. Many more girls applied for admission, but it was not thought best to admit too many new ones at one time.

School was opened in the new Home, and the course of study prescribed for the schools

of the Province has been taught, with written examinations for promotion. Previously the girls had attended the village school. Judging by the results, the Indian girls seem to be quite equal to white girls in mental capacity, but in physical endurance they are weak.

A Doctor Needed.

Any estimate of the teachers' work in an Indian Home that does not leave a broad margin of time and strength for the care of sick pupils is, in nine cases out of ten, altogether inadequate to the demand. In so large a household, cases of sickness are always to be counted on, with seasons of anxious watching; but among the Indian children, with their weak constitutions and scrofulous tendencies, epidemics of influenza, measles and other diseases, with their attendant complications, are always serious and often fatal. Almost every year a long battle with one or more of these diseases is recorded.

Relief.

For many years no physician or trained nurse shared the responsibility of the teachers at Port Simpson, but in 1889 God sent a medical missionary. No one who knows the need that had existed, the prayers that had been offered, and the spirit of the man sent, can doubt that God sent him. We need not try to imagine the sense of relief and security that Dr. Bolton's coming must have brought to our missionaries, until we have served a term of five or six years in an isolated mission station, out of reach of medical help or

THE CROSBY GIRLS' HOME

experienced nursing. Referring to the critical illness of a fellow teacher, after Dr. Bolton's arrival, Miss Clarke says, " For days the presence of doctor and nurse stood to us for the hope of life."

During their residence of thirteen years in Port Simpson, Dr. and Mrs. Bolton were unfailing in their sympathy and helpfulness to our workers, and to the girls of the Home. From the opening of the hospital and the furnishing of a nurse by our Board in 1892, we have had the privilege of sharing in the medical work.

Only the usual changes have marked the passing of the years; changes in the staff of teachers as some have retired and others have taken their places. With less than four teachers satisfactory work cannot be done in the various departments, and even a fifth could be profitably employed if part of her time could be spared for deaconess work among the women of the village.

Miss Lavinia Clarke.

In 1902 Miss Lavinia Clarke, so well beloved at Chilliwack and Port Simpson, completed her term at the Crosby Home and left in impaired health, never to return. " Five years at Chilliwack and six and one-half years at Port Simpson, full of loving service, have left their impression on many Indian boys and girls, for whom she labored

with unstinted energy and well-considered methods. In October, 1905, she was released from suffering and weakness, and joined the ranks of the triumphant ones." Her last message, written a couple of months before her death, closed with this assurance, "I feel daily, hourly, that I am in the very presence of the Eternal in whom I can trust and rest absolutely."

Each year a number of girls reach the completion of their term of years and are discharged, according to contract. Others take their places, and in this way there are always new girls in training. Of the children of former pupils, Miss Paul says, "They are fine children, and prove that the training is telling on the second generation."

A number of weddings have taken place from the Home, and the career of the married girls is watched with interest and pride. One peculiarity of the Indian marriage customs is that the bridegroom provides the outfit for the bride, and the entire feast for the guests. The grandeur of the occasion depends on his standing in the tribe.

In 1903 we find in the Report: "Attendance most regular in the history of the school. The hospital room in the Home was furnished by the proceeds of sale of fancy

work done by the pupils during recreation hours."

1904. "Highest attendance in the history of the Home, 46. This year is characterized by progress and by character building. Purchased thirty white bed-spreads with proceeds of fancy work sale. All of the larger girls can make good bread and buns."

1905. "Many of the girls have decided for Christ. We are praying for eight or ten of the larger ones that they may become Christians before leaving the home. Very great temptations await them. Seven of our girls took communion for the first time." Three teach in Sunday School.

A Difficult Position.

From the organization of our Woman's Missionary Society to the present time, "The Crosby Girls' Home" has been kept very close to the hearts of our auxiliary members, and this fact, quite as much as the material help given, has made possible the difficult work of our missionaries at that station. A Mission School is more than a home, and more than a school, for it is both home and school combined, and so each guardian of our Indian girls must be more than the careful, loving mother, and more than the faithful, capable teacher; she must combine the qualifications of both mother and teacher.

Some Women's Work.

Think of it, house-keepers, you who say a woman's work is never done, what if your

household consisted of forty-five Indian girls, for whose physical, mental, and spiritual well-being you were entirely responsible, and out of which raw material you were expected to develop well-educated Christian women, capable of doing well all the work of the home, including the cooking, baking, laundry work, dress-making, mending, knitting, etc.? This is what the Crosby Girls' Home has been doing for twenty-five years.

Such a "Home" for the protection and training of Indian girls is still a necessity, and many of the Indians prove their appreciation of this fact by leaving their daughters with the missionaries until they are married. It speaks well for both teachers and pupils that these girls choose the discipline and constant occupation of the school life rather than the freer life of their own homes.

Musical Attainments.

After the official visit in 1905, both Mrs. Ross and Mrs. Strachan expressed astonishment at the musical ability of the girls at Port Simpson. The former said that under the leadership of Mrs. Grenfell, the pastor's wife, she heard them render a difficult anthem in a manner she had seldom heard excelled by any choir. From the proceeds of a concert and by private subscription they were able to purchase for the Home a fine organ, which had been greatly needed. One of the girls is organist at the church and another for the Mission Band.

Another visitor at the Home last year said:

"Too much cannot be said of the splendid work carried on by the Woman's Missionary Society in the Crosby Girls' Home; and so smoothly is the machinery kept running that one would never suppose there were forty-five girls under the roof. The teaching and moral training are carried on each day faithfully and persistently, by precept and example."

Prizes Won.

In October, 1906, the girls from the Home exhibited bread, buns, cake, darning, buttonholes, lace work, crochet work, and dresses, besides writing and drawing, at the Port Simpson exhibition. They received both prizes on bread. In nearly every class they won a first or second prize.

Every effort is made to keep in helpful touch with the former pupils, who are regarded as the daughters of the Home. Miss Paul says in a recent letter:

"Daughters of the Home."

"The married daughters are doing well and trying to take good care of their homes and children." Frequently the report comes, *the girls are trying to be good,* and improvement is manifest from year to year. At the present time the work is shared by four missionary teachers. Only the love of the Good Shepherd could induce our Canadian girls to devote themselves to the Indian work, and great must be their reward. The government grant to the Crosby Girls' Home last year was $2,090.00.

CHAPTER IV.

McDOUGALL ORPHANAGE.

PREVIOUS to the organization of the Woman's Missionary Society, the establishing of an Orphanage at Morley, Alberta, for Indian boys and girls had been under consideration.

The conditions that prevail everywhere among pagan Indians, the need of teaching and protecting the young, had led that noble pioneer of the West, the Rev. George McDougall, and his no less noble, capable and devoted wife, in association with their son, the Rev. John McDougall, to begin the work on a small scale, unaided at first. In this work we were asked to take a share, and during the early years, from 1882 to 1887, an annual grant of from $200.00 to $700.00 was made by our Woman's Board. In addition to this, many bales of goods were sent from the auxiliaries.

A Memorial.

In September, 1883, real work began at the Orphanage. A grant of nearly twelve hundred acres of land on the Bow River was secured from the Government, and here an Orphanage and Training School in memory

of the late Rev. George McDougall was built, capable of accommodating from thirty to forty children. Numbers applied for admission, but on account of the matron, Miss Barker, being alone, and because of limited means, only fifteen were received during the first year. The boys were employed in the garden, and in the cutting of wood, hauling of water, care of the stock, and in the improvement of the property belonging to the Institution. The girls were trained in all household duties, and the results were so good that they were able to carry off first and second prizes at the Calgary Agricultural Fair. Both boys and girls were engaged in school work in the afternoon and evening, and made fair progress in all departments.

In one of Mr. McDougall's letters he says:

"During the year our children have moved forward in Christianity, civilization, and education. Their progress has exceeded our fondest hopes, and as a life-long worker in this line, I feel that nothing in my experience thus far has paid nearly so well as our 'Home.'"

Special Appeals.

Early in the history of the work at Morley, Mr. Youmans, then in charge of McDougall Orphanage, visited Ontario and appealed to some of the auxiliaries for help in the purchase of cows for the Institution.

Interest in the live-stock question was not sufficient to ensure generous response, though some invested a few dollars in the enterprise. Since then it has been enacted that no special appeal of this kind shall be made to auxiliaries, but that all contributions shall go through the regular channel. A resolution passed at the sixth annual meeting states that "any missionary wishing aid from our Society for his work is requested to communicate with the Cor. Secretary, Mrs. Strachan, and not with the separate auxiliaries and bands, as has frequently been done in the past."

From the President's address at the Board meeting in 1885 we take the following:

Our Indians Loyal.

"The value of our missions in the Northwest, in a national as well as in a religious sense, has been strikingly illustrated during the unfortunate insurrection which took place a few months ago in that part of the Dominion. The fact that *not one of the Indians who were under the teaching of our missionaries took part in that uprising,* or manifested any hostility to the Government, must intensify our interest in this part of our work; and the assistance which the Rev. John McDougall rendered the Government in its efforts to restore peace, will, no doubt, cause us to take a deeper interest than ever in the work in which he is engaged. In

caring for the destitute Indian children of this 'Great Lone Land,' he deserves to be remembered in our prayers, as well as helped by our liberal contributions."

This Institution, although belonging to the General Missionary Society and receiving aid from the Government, continues to look to the Woman's Society for occasional assistance. The new building erected by the Government in 1890 was partially furnished by our Board, an appropriation of $1,200.00 having been made for that purpose. In 1899 a grant of $300.00 was made for refurnishing.

Unaccustomed Restraint.

The latest reports received show no change in the methods employed, the time being fully occupied in the school and industrial training. The best results are achieved with children who enter before they are ten years old. They sooner become reconciled to the restraints necessary to school life. Naturally "they find a great change from the wild, free camp life, where cleanliness is not thought of, where clothing in summer is superfluous, and rags are no disgrace, where economy is stinginess and feasting and fasting are the regular occurrences of life. Abundance prevails for a few days after the weekly ration is given out, and this is followed by destitution and want. It is surprising to see how quickly the pinched features grow plump from regular habits of

cleanliness, good food, sleep, exercise, study, and proper clothing. The expression changes so much that one can hardly believe the frank, open countenance of a child after a few months' residence in the Orphanage to be the face of the fearful, castdown, neglected child whom we cleaned up and installed in a place among us so short a time ago. Average attendance at the school is 40. The boys are taught that outside labor is men's work, and that the men should allow the women to have their time to thoroughly attend to household affairs.

"The girls get a practical knowledge of all kinds of housework, including the care of milk and the making of good butter, something not generally understood by the Indians. Religious instruction regularly given. Few white children prepare the Sunday School lessons as thoroughly. They recite nearly every verse contained in the International Sunday School Lessons."

In 1899 a request for the appointment of a trained nurse in case of a cottage hospital being established by the Government received the favorable consideration of the Board, and has at last been complied with.

Since 1904 Miss Buehler, of Berlin, Ont., has been doing deaconess work among the

Indian women of that region. A letter from Miss Buehler will introduce us to her work:

The Visiting Missionary.

"During the winter and early spring, when most of the Indians are on the Reserve, our mothers' meetings were very well attended, usually numbering fifty. The women were very diligent over their quilt-making, and as I visit their homes I can see how much they value the quilts which they make themselves. In the daytime they are folded and laid away very carefully. Sometimes it has been very difficult to find pieces for patch-work, as they had never learned to save odds and ends. We hope they will mend their ways in this respect. We are teaching them to make rugs for their floors out of the scraps left from the patch-work.

"We have finished forty quilts, and nearly as many more are under way. Our cooking class is held each alternate week. The mothers' meetings are held in the church, the cooking class at the different homes. I furnish the dishes, white oilcloth and cooking utensils, and give them the privilege of providing as much as possible of the provisions required. I have begun at the best places, where they milk cows, make butter, keep hens, grow potatoes, make bread, etc. Now I have these examples for others who are not so thrifty. We already see results; some of the women are anxious to have

tables, pretty dishes, make cakes and puddings.

"There are some very sick children on the Reserve. In one home is a girl of twelve who has been afflicted with scrofula for four years, and now she has lost her eyesight and the use of one hand. Her brother is dying of consumption and is glad he is going to die. He loves to sing "Jesus loves me," and when we pray with him will follow in repeating the Lord's Prayer. In the same home is a blind grandfather. I have been visiting and helping them as much as possible."

An Honorary Worker.

As indicated above, Miss Buehler is appointed by our Board, but recently has expressed a desire to continue this Christ-like mission *without salary,* beyond the maintenance of her horse.

CHAPTER V.

COQUALEETZA INSTITUTE.

THE self-sacrifice of Mr. and Mrs. Crosby at Port Simpson, in opening their own home for the shelter and education of Indian children, was reproduced at Chilliwack, B.C., by Mr. and Mrs. Tate.

Boarding School Necessary.

Finding the day school unsatisfactory, because of the nomadic habits of the Indians (which resulted in the school being alternately full and empty, without notice given), they determined to use a portion of the mission house for a boarding-school. A partition was removed, and the room thus enlarged became school-room, dining-room and work-room, while at night it served as sleeping-room for the boys. Here were kept eight children at their own expense until the Board meeting of the Woman's Missionary Society in 1887, when a grant of $400.00 was made to assist in the work. A teacher was employed, and the number of pupils increased to fifteen.

The First Building.

At the Board meeting in 1888 the request for a school building was favorably received,

and a grant of $2,000.00 was made for building purposes. A new building, erected at a cost of $3,500.00, was completed in November, 1889. In 1890 there were twenty-eight children in attendance, with two teachers; and another appeal to the Board resulted in Miss Lavinia Clarke being secured as matron. With this added assistance every department of the work was reduced to system, and the pupils continued to increase.

An appeal to the Government for one thousand dollars' worth of furniture was readily granted, and a *per capita* grant of $130.00 for ten pupils was also given. This annual Government grant of $1,300.00 made the maintenance of the school comparatively easy for our Board.

Fire.

In 1891 the school was filled to its utmost capacity, and it was felt to be necessary either to enlarge or to erect a separate building for the boys. The latter course was considered best. A piece of land was purchased, and an appeal was made to the General Board for a grant to erect a building. Mr. Tate personally applied to the Board, but had to return without having accomplished his mission, as the money could not be spared. Before he reached home, however, the way was opened for another building, for on the 30th of November, 1891, the "Coqualeetza Home" was destroyed by fire through the upsetting of a lamp. The

building and furniture were insured for $4,000.00.

Emergency Plans.

When Mr. Tate reached home he found some twenty children, with the three teachers, ensconced in the mission house, while an equal number of children had been sent to their homes. A subscription was opened and funds secured, with which a temporary building was erected, where the children were kept and taught during the day, but they all ate and slept at the Mission House. This building cost $500.00 and was in use for two years.

Second Building.

Negotiations between the two Boards resulted in the erection of the present "Coqualeetza Institute" for boys and girls, the Woman's Missionary Society contributing towards it $11,794.00, and by mutual consent the management passed into the hands of the General Society; the former to pay a per capita grant according to the number of girls in the Institute.

Co-operation.

The Dominion Government also rendered assistance. By the end of March, 1894, the new building was completed and opened with appropriate ceremonies, the Superintendent of Indian Affairs for the Province taking part.

The Staff.

At the close of 1894 seventy-three pupils were in residence, with a prospect of more being admitted. The staff was increased to six, consisting of moral governor, teacher,

matron, assistant matron, sewing teacher, and farm and trades instructor.

In 1895 satisfactory progress in studies and industrial pursuits was reported, and the hearts of the teachers were specially cheered by a number of conversions.

Public School Course.

The full course of study taught in the public schools of the Province is also taught at the Institute, and at the examinations for entrance to the High School the Indian children have sometimes received the highest number of marks given.

A few items from some of the annual statements made to the Board are well worthy of a careful perusal.

Progress of Pupils.

1896. "Ninety-seven pupils enrolled. Work most encouraging. A girl anxious to become a mission teacher. A boy of nineteen, who two years ago began at the rudiments, now taking subjects required by a High School examination. He did some street preaching during the fishing season. Three girls are able to play accompaniments on the organ in public. At the children's missionary meeting their contributions were $25.40."

Becoming Useful Citizens.

1897. "One hundred and ten pupils in attendance. Visitors are surprised to find the children speaking English fluently, as in many Indian schools one of the hardest things the teachers have to contend with is

the persistence of the children in using their own language. Three of the girls who received their training at the Institute are doing well in domestic service. Great demand for the services of the boys by adjacent farmers. The boys are taught farming, care of stock, shoe-making, baking, cooking, gardening, and keeping their own rooms clean. Four boys make and repair all the shoes, besides doing some custom work for the people outside. Girls are taught gardening, cooking, sewing, housework, with the laundry work and soap-making. In the sewing-room all the girls' clothing is made, and most of the boys', and all clothing repaired. Clothes well made and neatly mended. It is intended to extend the dressmaking department by taking orders for work."

1898. One hundred and twenty dollars earned in the dressmaking department. "No longer does the Institute make a heavy financial claim upon the Society, and we rejoice in its increasing prosperity. It is a busy family, both in the house and out in the fields, in the laundry and in the shoe-shop, in the dairy and at the carpenter's bench. Healthy, intelligent, useful, Christian citizenship is the aim of the earnest teachers in charge. Christianity and education are lifting them out of the old ways of indolence.

A Creditable Exhibit.

"Additional room is needed to accommodate 130 children. Coqualeetza Institute was awarded the *first prize* for best exhibit of the industrial schools of the Province, out of a number of competitors. Each department was represented in the exhibit. The farm, by grain, vegetables and roots. The shoe shop, by ten pairs of well-made shoes. The kitchen, by canned fruit, pickles, bread, butter, cake and biscuits. The dressmaking, by a dress and coat, plain sewing, knitting, darning, etc. From the laundry, soap and starch. From the school-room, writing and drawing. The drawing and copy-books are models of neatness. From the kindergarten, a collection of weaving, sewing and folding.

"The Band, composed of nineteen of the boys, is progressing. They are paid for playing at entertainments and garden parties.

"The daily routine was broken in upon by measles of a very severe type. About fifty of the children were down with it. From twenty to thirty in bed at once. The complications of bronchitis, croup and pneumonia were serious."

1899. "One hundred and twenty-nine pupils in this, the finest Institute for Indians in British Columbia. This year has been one of anxiety and trial, owing to almost constant sickness. At times we have been discouraged, but the children have been so

good, and willing to help in every way to lighten the burden for us."

Growing Self-Support.

1903. "Receipts from Government, farm and shoe-shop balanced the total expenditure. The staff are uniting in trying to keep the expenditure within the income.

"A majority of the boys and girls will have their names on the "Twentieth Century Historic Roll." Those who have money have gladly helped a number who have none. Their givings will be about $80.00. The Mission Band contributed $67.00 additional to the Woman's Treasury.

Religious Life.

Frequent religious exercises keep before the minds of the pupils the leading place which divine things should have in life. The day is begun by prayers in the dormitories on rising; family prayer in the dining-room before breakfast, and in the school-room in the evening, always accompanied with singing and the reading or recitation of Scripture selections. Sabbath School on the Lord's Day in the forenoon, attendance at the Indian church in the afternoon, and preaching in the Institute in the evening. On Monday mornings the children meet in classes for special personal religious instruction. On Thursday evenings the regular weekly prayer-meeting is held. We teach the catechism in all the classes at Sabbath School."

The following additional items from the

foregoing report seem to us to prove the productiveness of our farm in the Chilliwack Valley, and the enterprise and business methods of our staff of workers.

"A Little Farm Well Tilled."

"The General Society holds the land (ninety acres), for which we pay three hundred and ninety dollars per annum.

"Our garden yielded 593 lbs. of small fruit, two hundred lbs. of rhubarb, besides supplying the table with all kinds of vegetables. The orchard yielded over half a ton of cherries and plums, and over a ton of apples. Our fields produced nearly eighteen tons of cereals. Our root crop consisted of seventeen tons of potatoes, twenty-five tons of carrots, thirty tons of mangels, forty-three tons of turnips and two and a half tons of onions. Our dairy of fifteen cows yielded two thousand three hundred and eighty-four pounds of butter, besides milk used in the house, and separated skim milk fed to hogs and calves, making a total value of seven hundred and fifty dollars. We sold six hundred and sixty-seven dollars worth of live hogs.

"The diligence and progress of the pupils have been highly satisfactory, several classes having been promoted during the year, and some of the more advanced pupils are ambitious to pass the examination for entrance to the High School. A course in bookkeeping, in which several of the boys and

girls take a deep interest, is conducted in the evening by the principal."

A Fertile Site.

In point of situation, the Coqualeetza Institute is particularly favored, being in the midst of the famous Chilliwack Valley, eighty or ninety miles up the Fraser River, and some fifty miles east of New Westminster, one of the most fertile spots in the Dominion.

Co-operation.

It is under the joint care of the General Society and the Woman's Missionary Society, and the ambition of the staff is to make it one of the best Industrial Schools in the Dominion.

Costs But Little.

For some years the government *per capita* grant, and the sale of produce has met all expenditure, no demand being made upon either Missionary Society for help, but last year they were called upon to share equally in a deficit which had occurred. There was also a request for a grant for a number of half-breed children, for whom the government makes no provision, though they are quite as needy as the Indian children.

Pupils Compare Favorably With Others.

During last year one hundred pupils were enrolled, and on March 30th last, eighty-five were in attendance. The older pupils are carefully trained in all the branches taught in the public schools of the Province, and they are quite capable of competing with white children in entrance examinations. The girls are taught with the object of making them thorough house-keepers.

The Routine.

Both boys and girls are divided into two divisions, the one division going to school in the morning and doing house-work and farm work in the afternoon, the other division working in the morning and attending school in the afternoon. Every four weeks the time-table is changed, so that all the pupils have equal opportunity for attending school and learning to work. They have regular religious instruction in the school, and on Sunday attend church. The school seems to be a model of industry, system and good order, and at the same time is a happy home for the children. A recent letter from one of the pupils closes with these words:

"We have a great privilege in living at Coqualeetza, and to be with the teachers who have sacrificed a great many things to come and help us onward." All the older girls and some of the little ones take music lessons, while the boys have instruction in Band music.

The staff consists of the Principal, Mr. Cairns, a matron and assistant, two school teachers, a cooking teacher, laundry teacher, sewing teacher, band instructor, carpenter, and farmer.

Another Worker.

Our Executive recently made a grant for an additional worker, one who shall assist in the Institution during the temporary holidays of the various teachers, and also give a part of her time in doing nurse-deaconess work among the former students and other Indian women.

CHAPTER VI.

GIRLS' HOME, KITAMAAT, B.C.

ANOTHER Indian Home and Boarding-school, which owes its origin to the sympathy of a missionary in opening his own home to the needy children of the village, is the Home at Kitamaat, B.C., 160 miles south-east of Port Simpson, on an inlet of the sea.

Mrs. Raley thus describes the beginning of the work:

Geography.

"Possibly you are as ignorant of the geographical situation of this Indian village as I was a year ago, when I learned that Mr. Raley had been appointed to it by the British Columbia Conference. We are 500 miles north of Victoria, and 40 miles up an inlet called Douglas Channel. Although so far from the main coast, we have the salt water. Hartley Bay, a very small Indian village at the mouth of the inlet, where we get our mail, is our nearest neighbor.

"On our arrival we found less than a dozen people at home, and the village overgrown with weeds. The Indians soon began to return from the canneries, but it was

October before the village had its usual number, about 350. Miss Shelvey, the teacher, arrived in September and opened school. About Christmas we learned that nearly all the people would soon have to hunt and make canoes. We felt sorry that the children should be taken from school, but could see no help for it.

A Sudden Announcement.

"The day after New Year's, without any warning, Mr. Raley informed me we must have a Home. I was thunder-struck, not because I could not see the wisdom of the idea, but because of ways and means. There was no house, and the Mission House could accommodate no more, since it consists of three rooms and a small place for medicines. It was difficult to have anything like comfort, especially as I had to find room for six or twelve months' provisions.

"Notwithstanding seeming difficulties, after prayerful consideration, it was settled, and in two weeks we had the children under our care.

Temporary Quarters.

"Mr. Raley bought lumber from the Indians and had a temporary building put up between the school and Mission House, uniting them. Of course the building was made of rough lumber; it contained a sleeping-room for the girls, and a small kitchen, washroom and storeroom. Such a time as there was to construct that building! The men who shingled had to come down fre-

quently to warm their hands; and nails were so scarce that, after buying every available one, Mr. Raley drew some from my kitchen wall! The back of the school-room was partitioned off to make a place for the boys to sleep; the remainder had to answer for dining-room and school. We had twenty-two children, from eight to sixteen years old.

Regular Instruction Best.

"They brought their own bedding and dishes, and such a motley array I had never seen, nor had I seen such queerly clad boys and girls. In spite of inconveniences and cold weather, with seven feet of snow, and the coldest of cold buildings, we plodded on, and the teacher has the satisfaction of knowing that regular schooling for three months accomplishes more than hap-hazard work for nine.

"I looked after the cooking generally, and made the bread with the little help the girls could render. It was impossible to teach them much in the line of housework, owing to lack of suitable buildings, necessary utensils, etc. The parents provided some native food, and we supplied rice, beans, flour, etc. We get our supplies from Victoria, as it is sometimes difficult to bring them from Hartley Bay, as we have to depend on canoes.

"Jehovah Jireh."

"We intend opening the 'Home' again as soon as possible after Conference. We find, in order to have cleanliness, we must

furnish the bedding and much of the clothing. These supplies, together with towels, dry goods, etc., and donations of money, will be most gratefully received. The Institution thus far has been conducted on the 'faith' principle, and though apart from the missionaries, no financial aid has come to us, we realize that our faith has been honored.

"Miss Shelvey and I have done our best, but we feel the need of a matron. On account of the presence of both boys and girls, it is necessary for one of us or for Mr. Raley to be in constant attendance.

"I sincerely hope that our 'Home' may engage the sympathy of the Woman's Missionary Society and many others, and that soon we may have a suitable building and a matron in charge.

"Yours sincerely,

"MAUDE GILES RALEY."

The above letter was written in the spring of 1894, and was followed by gifts of money, clothing, bedding, material and furnishings of various kinds, from auxiliaries and friends, and an appropriation of $200.00 from the Board in 1895.

In September a new Mission House was built, the old one becoming the home of the new teacher, Mr. Anderson, and his family.

Miss Long's Coming.

In November, 1896, Miss Long reached Kitamaat, and was placed in charge of the "Home," three hundred dollars having been appropriated for maintenance, and three hundred for matron's salary. There were thirty children under her care. Twenty slept in the Mission House and ten in an outbuilding. "Miss Long found the buildings worse than she had anticipated, but she waded through the winter in spite of alternate *freeze-outs* and *wash-outs*. The foundation of the old house has given way, and the water pours over the floor in wet weather. Miss Long superintends all the meals, the bread-making and washing, besides giving regular lessons in needlework."

Her First Winter.

Referring to this first winter in the Home, Miss Long afterward wrote: "When I first came to Kitamaat the Home was a very rough building, with only *one board between us and the cold*. I have a very vivid recollection of that first winter. I always wore a coat, cap and rubbers. The girls wore coats, handkerchiefs and, when very cold, shawls. Even then, though we had large fires, we could not keep warm."

These pictures of pioneer life will doubtless possess a greater value in the days to come should Kitamaat become a railway terminus and seaport, dividing with Prince Rupert the commerce of the northland.

In 1898 a grant of $1,200.00 to Kitamaat

for building, maintenance and matron's salary is recorded.

We Take Possession.

In 1899 the Kitamaat "Home" was taken over by the Woman's Missionary Society. An additional grant for the completion of the new "Home" and furnishing, and the salary of the assistant matron, was made. It was resolved that the aim should be to make it a home simply for girls.

At Kitamaat, as at Port Simpson and Chilliwack, serious epidemics of measles, German measles and la grippe followed each other in quick succession, taxing the strength of the matron so heavily that for a time she was laid aside.

Indian Generosity.

The Indians gave the site for the new building and assisted in its erection; they also aided by an annual contribution of native food and of wood. When they have money they give liberally.

Coast and Prairie Indians.

Mr. Raley describes the Indians of the Coast as unlike the Prairie Indians, in that the latter are treaty Indians and receive blankets and food supplies regularly. The Coast Indians receive none of these benefits and do not require them. Nature has supplied them with many kinds of fish in abundance; game, water-fowl and mountain birds; besides an edible kind of sea-weed, roots, barks of different kinds and berries. They are not poor in the same sense as are the Prairie Indians. At Kitamaat the people

have built fifty new houses out of their earnings at the canneries. These houses are for the most part built after the style of the Mission House, which has been taken as a model, their houses, however, being on a smaller scale.

Native Food.

As far as possible the girls of the "Home" are supplied with native food, that they may not be unfitted for their future life. One season the Home girls dried and smoked 30,000 small fish for their own use. These all had to be washed through three waters, salted, then strung on sticks and placed in the smoke-house. Every season brings its extra special work, which makes a very busy household.

The Second Missionary.

In 1900 a second worker, Miss Jackson, of Oshawa, was appointed to Kitamaat. Her coming brought relief and fresh courage to the over-worked matron, Miss Long, in the care of the twenty-nine children in the Home.

The children continued to attend the village school, and contrasted favorably with those outside the Home, in health, appearance and intelligence. The improvement along all lines after Miss Jackson's arrival was marked, new departments being possible with two workers in the Home. Careful instruction in housework, in sewing, mending, and knitting, prepared the girls for the duties awaiting them, the Indian girls marrying often at thirteen and fourteen years. To in-

Early Marriage.

duce the girls to wait until a suitable age had been reached, a wedding outfit was offered those who would remain in the Home until eighteen years of age, and several claimed the reward.

In sewing, the girls are remarkably proficient, even the little girls being taught to make their own dresses, to knit and to mend. Several learned to make boys' suits out of clothing sent by auxiliaries to the Home, and these suits are readily exchanged for dried salmon.

Spiritual Results.

In 1902 Miss Long writes: "The progress of the girls in school is more noticeable this year than any previous one. They take an interest in their studies, enjoy reading simple books, and are beginning to repay their teachers for the work of years." Eight weeks of sickness in the Home, when nearly all of the girls were nursed through influenza, calls forth no word of complaint. Gratitude is expressed for an improvement in the conduct of the girls, a growth in Christian character in some, and the increased confidence and liberality of the people.

In another report Miss Long says:

"It is surprising how quickly they memorize Scripture texts. They seem to understand what it means to be a Christian, and I believe they are really trying to be Christians." The older girls can answer any

question in the Catechism, and some of the younger girls also. One little one, only nine years old, knows every answer. Everything speaks of the untiring labor of love and patience bestowed upon these children by our missionaries.

Uncomfortable Travelling.

In the summer of 1902 Miss Baker, of Ridgeway, went to the relief of Miss Long, whose time of furlough had arrived. Miss Baker's journey from Hartley Bay was one that would have developed nerves in a less heroic traveller. She had been advised to wait at Hartley Bay, in case of no steamer going to Kitamaat, until a canoe could be sent for her. She thus describes the journey:

"Last Thursday morning two young Indians came from Kitamaat in a canoe. We left about eight o'clock, trusting to reach home about midnight; but the wind failed us, so nothing but a night on the water was before us. Anchoring in a small cove, we rested until early morning. About seven a heavy mist began to fall, and this soon became rain, pouring steadily for two hours. About two the rain came in torrents, the wind blew a gale, and soon we were speeding along on the white-crested waves. I thoroughly enjoyed the trip, although the bottom of a canoe is not the most comfortable place to sit, eat and sleep in."

Miss Baker was impressed with the flourishing condition of the Home, with the good conduct of the girls, and the character of their work, all testifying to the time, thought, patience and energy that must have been expended upon them by Miss Long and Miss Jackson. She says:

"Their work would be a credit to any girl, and I fear many white girls, far older, would be much inferior to them in this respect."

Improving Conditions.

In 1904 the garden at Kitamaat began to be a delight to teachers and pupils, and the fence, so badly needed, was built. Wire and lumber were purchased with the profit from the sale of eggs, and three prospectors did the work, giving their services freely for the sake of the Home. A telegraph line was under construction, and a supply of school books was sent by the Government, so that for the first time the girls had proper school books.

Never saw a Horse or Cow.

These new luxuries, the vegetables and flowers of their own cultivation, the "missionary hens," and the profit from the sale of eggs, the fence, the new school books, the prospect of telegraphic communication with civilization, give an exultant ring to the letters of 1904. We learn only by inference of some of the things that are done without. In one letter an outing, that was provided for the Home girls at Mr. Anderson's ranch

one summer is described by Miss Long. The girls became so excited at the sight of horses and cows *for the first time*, that they forgot a fire that had been started, and the cabin containing their food and clothing was burned to the ground. From this incident we judge that in the absence of cows and horses at Kitamaat, fresh milk must have been an unknown luxury, and the "packing" of the wood up the hill by the girls was not pure recreation.

Anxieties.

Anxious days came at the close of 1904, when the wreck of a steamer bringing supplies for the Home occasioned a scarcity of food. Miss Jackson writes:

"A small steamer brought the news (of the wreck), by which we were able to send out mail, asking the merchants to duplicate our orders and ship as soon as possible.

"Our planning abilities were taxed to the utmost for the next month to provide meals for our family. We borrowed flour from Mr. Raley, and a little from the people in the village, although they were short, as the storekeepers' goods were lost. It was a great relief when one day we heard the cry of "*Steamer!*" Our next anxiety was sickness, and the next a *water famine,* when we had to carry all the water we used a half a mile, but even this did not continue longer than we were able to bear.

"There has been steady progress among the girls this year, and our greatest encouragement is the conduct of the girls who have gone to homes of their own."

Fire.

Of the present status and extent of our work at Kitamaat there is nothing to record, except that preparations are being made to rebuild the Girls' Home that was burned in May, 1906. Of course it is all a familiar story. At our Branch meetings last year the news came that The Kitamaat Girls' Home with most of the contents had been destroyed by fire, and at once a fund was started to which all auxiliaries were asked to contribute during the summer. The response was prompt and liberal, and there is no doubt that this special fund, with the insurance, will cover the loss sustained, and before long a better equipped and more commodious Home will take the place of the one destroyed.

Shelter.

The girls were all sent to their homes for a time and our missionaries found shelter in the Mission House with Mr. and Mrs. Raley. As the canning season approached, provision had to be made for the girls, and between the Mission House, the public school and the Temperance Hall all were gathered together and cared for until their parents returned in August, when they again went to their homes.

But the burning of our building was not our greatest loss. In a short time our senior missionary, Miss Long, the matron of the Home, was stricken with a fatal illness, and compelled to lay down her work, never to take it up again. She was beloved by all, and we are thankful that she was spared to our work so many years to prove how unselfish and Christ-like a human life may become.

Miss Long's Death.

Miss Martin, who went to Kitamaat in 1905, was sent to Port Simpson, and, a little later, Mr. and Mrs. Raley, the founders of the Home, were removed, and then our poor Indians were bereft indeed.

CHAPTER VII.

HOSPITAL WORK.

Other Workers.

IN connection with our Indian fields we support eleven additional workers in the hospitals—a head nurse and two assistants at each of the three hospitals, Port Simpson, Hazelton and Bella Bella; also a deaconess and nurse at Stoney Reserve Hospital at Morley, Alberta. Much could be said if time permitted of the value of this work, not only to the Indians, but to the white population, to travellers and prospectors. At all these points our nurses are serving bravely and patiently, at the same time striving to win souls to Christ.

New Work Developing.

In 1904 a new departure was made in sending forth two ladies whose special charge was to see what could be done to help the Indian women to improve their homes, to instruct them in the care of their children, and of the sick, and lead them into better ways of Christian living, to follow those who, having spent some time in our schools, have returned to their people, and are in danger of resuming their former undesirable

habits. This work requires much unselfish devotion, great tact, and the all-constraining love of Christ. Last year at Morley, Alberta, Miss Buehler had eighty-four homes on her visiting list, and as they were widely scattered, many long drives had to be taken. She reports eighty visits and one hundred and eighty-nine calls. In times of sickness and trouble her visits are greatly appreciated, and not infrequently she is sent for, to pray in their tents. In all this work our missionaries are genuinely happy, and thankful that they are permitted to serve.

FRENCH WORK

French Methodist Institute

Mission Schools

French Protestant Home

Methodist Orphanage,
Newfoundland

CHAPTER VIII.

FRENCH WORK.

"THE Ladies' French Missionary Society," of Montreal, organized in January, 1878, for work among the French-speaking people of the Dominion, quickly fell into line, and united with the larger organization in 1881, with the understanding that they would be permitted to administer their funds in accordance with the needs of the work. The Members of this French Missionary Society brought with them a knowledge of the work that could not have been gained except by experience, and a real missionary spirit that had not been so fully developed in Ontario. The more prominent workers were appointed a Committee on French Work, and their influence has been marked during all the subsequent years, stimulating the interest and influencing the appropriations.

Experienced Co-Workers.

Previous to 1881 they had employed a Bible-woman in Montreal, and had contributed to the support of the French Mission Church, and the French Methodist Institute for the training of missionaries and the edu-

cation of French-Canadians, especially converts from Romanism.

School for French Girls.

Their wish was to undertake the education and training of French girls as well as boys, and this wish had its fulfilment in 1885, when a school for girls was opened in Montreal to accommodate twelve boarders. In 1886, a larger house being needed, it was decided, because of the high rents in Montreal, to move the school to Actonvale, about fifty-five miles from the city. A teacher, Mdlle. Lucile Vessot, was secured, and for the first time the names of two French workers, Mdlle. Vessot and Mdlle. Bouchard, a Bible-reader in Sherbrooke, were added to our list of missionaries.

In 1887 Mdlle. Vessot was succeeded by an English lady of experience in teaching both French and English. In the Report for 1887 there is a jubilant note that is quite contagious. It says:

"Fruit unto Eternal Life."

"It is with gratitude that we report the success of our school, which opened with eighteen pupils, and soon filled up to twenty-five, all we could accommodate. The girls improved rapidly; some who were unable to read on entering, could read fluently before leaving. Better than this, there were conversions during the year to the number of fourteen. These girls, who were Roman Catholics, seemed to be truly changed in

heart and life during their stay, and were found giving willing testimony in social meetings to the power of Christ to save. Is this not worth all the time, patience, trouble and money spent during the year ?

"The pupils contributed $320.00 that year."

CHAPTER IX.

FRENCH METHODIST INSTITUTE, MONTREAL.

IF any defence of our French work is necessary, we find it in the closing words of our French Educational Committee's report in 1889: "Our object is not to assail Romanism, nor yet to proselytize, but simply to educate our fellow-countrymen on the basis of an open Bible for all."

Aim.

Co-operation.

In 1888 it was proposed by the General Board of Missions that the Woman's Missionary Society assist in the support of the proposed Methodist Institute, by the payment of $600.00 annually, in lieu of rent for that part of the Institute occupied by the girls, and a fair proportion of the running expenses. The Society was also requested to appoint a committee to consult with the Directors of the Institute in all matters respecting the management of the Girls' Department. The Society accepted this proposal, but stipulated that said interest be paid for a term of years not exceeding ten, and asked to be allowed three members on

the Board of Directors of the French Institute, and a representation on the Board of Management.

The new Institute was opened in 1889 and a more promising line of work was opened up among our French-Canadian fellow-subjects, giving hope for grand results in the future.

Close of Actonvale.

It was thought wise to concentrate all effort on the new Institute, and the Committee on French Work reluctantly decided to give up the boarding-school at Actonvale, where excellent results had been attained in the preceding years.

It was decided to charge a minimum fee of $4.00 per month in the Institute, but exceptions were made when advisable in favor of promising students unable to pay this amount.

The consolidation, in Montreal, of the higher educational work of the two Mission Boards has proved eminently advantageous, the annual reports giving results that could scarcely be expected, in accordance with the generally accepted view of the difficulties of the French work.

The preference is given to boys and girls from Roman Catholic homes, in the hope that they may exert an influence upon those homes that cannot otherwise be reached. In 1906, examinations were conducted by graduates and Professors of McGill University,

and all but one of the pupils who wrote, obtained Certificates from the Quebec Board for Grade I and Grade II, Academy.

Changed Lives.

Without exception, we believe, converts are reported each year. Gleanings from the annual reports of this entire period, from 1887 to 1906, are uniform in one respect, in the good proportion of students who take a definite stand for Christ and Protestantism.

Many Conversions.

Sixty pupils professed conversion during 1906, of whom twenty-three were received into the Methodist Church.

Characteristics of French Schools.

The French schools differ from our foreign schools, and those in our Indian fields, in that the majority of their students do not attend for a term of years, but the personnel of the school is constantly changing. In this connection, however, one fact is noteworthy—from the opening of the Institute in 1889 to the present time, one and the same teacher, Miss Masten, has been in charge of the Girls' Department. Surely it were a breach of faith to doubt the good results of our French work while our efficient and devoted Miss Masten, and the no less devoted Committee on French Work, are safeguarding its interests.

Selected Pupils.

With an attendance of eighty-eight, the dormitories, class-rooms and dining-room are over-crowded, and for a number of years many students have been refused admission. Miss Masten says:

"We could fill our rooms over and over again from undesirable sources, but in providing for them the funds of the Missionary Society would be misapplied; so a careful selection has to be made. We want the brightest and best, for it is from the Institute and Mission Schools that we are looking for young people to carry on and broaden this work of enlightenment throughout our darkened Province. We desire to make the religious training of our pupils so constant and so practical a part of the everyday life, that no one can think of it as relegated to the hour set apart for Bible study, or to the prayer-meeting and Sunday services."

Prepared for University.

"The regular course of study covers a period of five years, and students are prepared for entrance to McGill Normal School, or for university matriculation if they so desire."

Only a small proportion of the girls are able to prepare for teaching, nearly all being obliged to take up housework, sewing, etc.

The experience gained in the Domestic Department of the Institute often proves quite as valuable as that secured in the school-room.

Domestic Training.

"The girls are taught plain cooking, practically in all its branches, from the preparing of a cup of tea or coffee to the cooking of meats, vegetables, etc., and the making of plain cakes and puddings."

"To some the proper care of their persons and their rooms, as well as any kind of order about the house seems as unfamiliar as the work of the class-room, so that constant supervision is needed in every department from morning until night." Plain sewing, dressmaking and tailoring are also taught.

Commercial Course.

"Our aim each year is to prepare a few of the more promising pupils for entrance to the Normal School. In 1903 a commercial course, including shorthand and typewriting, was added, and a great many girls as well as boys are taking advantage of it. It promises to be of special benefit to the girls, as very few of them can afford the time or expense which a teacher's training necessitates, and yet many are bright enough to profit by this course, and will, we trust, be thus enabled to support themselves comfortably."

Linguistic Ability.

"The ease and rapidity with which our French pupils acquire the English language is surprising, many coming to us in the autumn unable to understand a simple sentence, and yet both speaking and reading the language fluently in the spring."

Routine.

"At 6.30 every morning the bell rings, and at seven o'clock everyone must be in the study-room. At 7.30 breakfast is served. The bill of fare is simple, but wholesome and abundant. From 8.00 to 8.45 the school

is like a bee-hive, yet everything is done with the greatest precision. Of course all the pupils have to make their own beds, sweep their rooms, class-rooms and corridors. The boys peel the potatoes, polish the knives and carry the ashes. The girls wash the dishes and tidy their own department. At a quarter to nine everything must be ready for inspection. After prayers the daily class work begins."

Yearly Records. Moral Results.

"In 1891, out of 78 students, over thirty professed conversion. One pupil who left the Roman Catholic Church only the year before, spent the summer as a Bible woman in Rhode Island. Although persecuted by the priests, and expelled from houses by their orders, she remained faithful."

1892. "Fifteen of our students were Roman Catholics, most of whom profess to have renounced their faith and embraced Protestantism. Prejudice is gradually removed from students' minds. The religious and moral training of the pupils is always kept paramount, and while we endeavor to hasten their intellectual development, we continue to devote the best part of our time to bringing them to a clear knowledge of Gospel truth."

"In 1897 epidemics of *la grippe,* measles and diphtheria continued throughout the session, until the Directors decided to close the school a month earlier than usual. Out

of 135 applicants one-third were from Roman Catholic homes. In 1899 more than half the pupils united with the staff in partaking of the Sacrament of the Lord's Supper, and many expressed their firm determination to follow Christ."

1901. "Too large a proportion of Roman Catholic students this year to make the school satisfactory, their undermining influence being felt among the weaker Protestants, whom they are ever on the watch to criticize and lead astray."

1902. "Largest attendance in the history of the school. Active members of the Epworth League organized a noon prayer-meeting. We have an unusually bright class, and we hope to find some workers for the mission field among them."

1903. "Never before in the fourteen years' history of the Institute have our hopes been so bright or our prospects so good as today. The average attendance was the highest on record."

1904. "One hundred and seventy-three applied for admission to the Institute. Excellent work was done, as shown by the examinations. Eighteen pupils were received into the Methodist Church."

CHAPTER X.

MISSION SCHOOLS.

Other Interests.

A NUMBER of French Mission Schools were among the earliest claimants upon the funds of our Society, appropriations for three day schools in Montreal and vicinity appearing in the Report for 1888-89, one of which, the West End French Mission School, had been in existence for two years.

"The number in attendance varied considerably, owing to the great poverty of the children. Lack of food and clothing frequently prevented their being present."

Why are these schools necessary?

Day Schools Needed.

Our Committee answers, "For the simple reason that the children who attend in the city would be totally unable to pay the fees of the ordinary public schools, low though they be; while throughout the country the Protestants are so scattered that no sufficient number can be found within three miles, which is the school limit, to form a Trustee Board, levy their taxes and erect a school building such as would be suitable for the Protestant children. Hence, they are reduced to the alternative, either the insidious influence of the Roman Catholic schools, or

the gross ignorance resulting from no tuition."

A second school was opened in the basement of the French Methodist Church, and at the St. Theodore Mission a dissentient school was aided financially by our Society. "We are thus entitled to a voice in the selection of a teacher, and the school is made tributary to our work." The teachers employed are members of the Methodist Church.

The West End and East End Schools have been wholly supported by the Woman's Missionary Society up to the present time, their reports appearing regularly from year to year; and the number of country schools *aided* has increased from one to four.

These two supported schools have been largely attended, the West End having registered as high as 131 in 1899. A Bible woman assists in this school, teaching in the forenoon, and visiting in the homes in the afternoon and on Saturdays, averaging 125 visits monthly. Religious instruction has a prominent place, also temperance teaching through the Band of Hope. The aim of the teachers is to build up Christian character in the pupils. Those who complete the course obtain a good knowledge of the elementary subjects, the same as taught in the public schools of the Province.

Extracts from a letter in the *Outlook* of August, 1903, illustrate the conditions under

which the work is done, and the results attained:

Who are Taught.

"The majority of these pupils are under twelve years of age, and come from homes where punctuality and regular attendance are neither taught nor enforced, and without proper ideas of behavior or discipline, so that the teacher has many perplexing questions to solve. Nine Syrian children are in attendance and are learning slowly.

What is Taught.

A most important feature of both schools (the "West End" and "East End") is the teaching of the Scriptures, to which one hour is devoted each morning. It would have given satisfaction to the members of our Woman's Missionary Society could they have heard the children recite in concert the Lord's Prayer, the Apostles' Creed, the Commandments, the Beatitudes, and the thirteenth chapter of Corinthians. Individual scholars recited short psalms, gave the order of the creation, short stories from the lives of Abraham and others, also the sayings and doings of our Saviour, while the smaller children repeated a precious promise, or a text of warning or admonition. How thankful we were that these great treasures were stored away in their memories to enrich their lives."

The pupils of both schools passed creditable examinations, especially those who had been in attendance two or three years.

CHAPTER XI.

THE PROTESTANT HOME FOR FRENCH CHILDREN.

THIS Home was opened in 1901 at the earnest request of our French missionaries. The difficulty of securing a matron seemed almost insurmountable, but as we review the months that have intervened we see the guiding hand of God, and in His own time He opened the way and sent a most deeply interested worker, Mrs. Pearson, our present matron.

The Little Children.

During the next few months nineteen children under ten years of age were admitted. "Too much cannot be said of Mrs. Pearson's faithfulness, her constant care and interest in the welfare of the children. By her example and training she is teaching them to lead Christian lives.

"None were able to read, nor did they know the alphabet when entering; now they are learning, but the greatest gain as yet has been in their conduct. It is refreshing to see their simple faith in prayer, their obedience and truthfulness, as compared with their ideas on these subjects a short time ago."

French Protestant Home

Home for Little Children.

During the year 1906 a part of our Extension Fund was used in the purchase of a suitable building for the French Protestant Home in Montreal. Five years ago the Society was urged by the French pastors to open a Home for small children, who having lost one or both parents, would otherwise be sent to the nuns, and lost to Protestantism. This Home has been carried on by Mrs. Pearson, with limited resources, but with great success; and much satisfaction is expressed over the possession of a permanent, commodious, and accessible Home. Twenty-seven children under thirteen years of age, and fourteen under seven, give plenty of occupation to the matron. They are taught cleanliness, truth, honesty, simple Scripture verses and hymns, and are given a primary education. A trained kindergartner, Miss Armstrong, gives, gratuitously, three mornings a week to the training of the children according to kindergarten methods.

Other Work.

Besides the above institutions, the Woman's Missionary Society is entirely responsible for the support of two day schools, carried on in each of the two French Methodist Churches, and gives grants to four country schools, where the French Protestants are too few to support them by their school taxes alone.

The salary of a Bible woman is also paid by our Board. Last year the appropriation to the French work, including a balance of $8,000.00 on the new Protestant Home, was $15,960.00.

The question is sometimes asked "Is the establishing of Missions among French Roman Catholics a wise use of missionary money? They are not heathen."

Look After the Children.

We answer *Yes;* wherever ignorance of Bible teaching is found, either among Roman Catholics or Protestants, it is our duty to send teachers. Surely it were madness to send Bibles to the heathen in foreign lands and allow our own countrymen to grow up in ignorance. And we have failed to learn one lesson that the Roman Catholic Church is teaching the world, if we neglect the children! It has been predicted (and we believe the prediction) that no one who has been a student in our schools, if only for a few weeks, will ever join a mob or stone a Chiniquy.

CHAPTER XII.

METHODIST ORPHANAGE, ST. JOHN'S, NEWFOUNDLAND.

FOR a number of years, beginning with 1888, a grant of from $200.00 to $500.00 was made to the Newfoundland Orphanage. The children sheltered in this Orphanage are in many cases the children of fishermen who have lost their lives while following their daily occupation, and in a special manner their need appealed to us. In 1898 the Methodist friends of St. John's became responsible for the Institution and the grant was discontinued.

THE STRANGERS

Chinese Rescue Home

All Peoples' Mission

"Wahstao"

Galician Mission

Italian Mission

CHAPTER XIII.

CHINESE RESCUE HOME AT VICTORIA, B.C.

DURING the year 1886-87 several appeals for help came to the Executive, and one of a startling character from the Rev. J. E. Starr, Victoria, B.C., to the effect that Chinese girls were being bought and sold by white men for immoral purposes. Immediate action was taken and a grant made, providing temporarily for rescue work. The matter was brought before the several Branches which met in October, and four out of the five sent memorials to the meeting of the Board, endorsing the action of the Executive in making the grant, and recommending that the Government be petitioned to stop the traffic. A communication was also received from the General Board of Missions, stating that the sum of $250 would be placed in the hands of the Treasurer, subject to the order of the Woman's Missionary Society, as an earnest of their appreciation of the effort. They further recommended that the Woman's Missionary

Slavery in Canada.

Society take this Chinese work wholly into their hands. The Woman's Board appropriated $315.00 to the rescue work that year, and Miss Leake, of Parrsboro', N.S., was appointed to take charge of the Rescue Home, the building being provided by the General Society.

A committee was appointed to confer with Dr. Sutherland and with the Woman's Missionary Societies of the Presbyterian, Episcopalian and Baptist churches, asking their co-operation in the petition to be laid before the House of Commons at its approaching session.

To the heroic efforts of Rev. J. E. Gardner, Superintendent of the Methodist Chinese Mission in Victoria, we are indebted for much of the success that has attended our rescue work. "Mr. Gardner's ability as a Chinese scholar, his knowledge of the Celestial's 'ways that are dark,' his acquaintance with our laws, his courage, his tact, his zeal for Christ and his love for humanity, constitute him a foe of whom even the death-dealing highbinders are afraid."

Appalling Need.

It is impossible to imagine an inexperienced worker, either man or woman, being equal to the situation as it was at that time. It is stated that "Canada was receiving annually from one hundred to two hundred enslaved Chinese women and girls for purposes of shame."

Canadian law does not permit the buying and selling of women, but without the help of a man like Mr. Gardner justice often miscarries. No effective remedy seems to have been provided by legislation, though the matter has been placed before the proper authorities.

The girls are valued at from $250.00 to $1,500.00, and the owners fiercely oppose all efforts to rescue them. Someone is always ready to claim the victim as his wife, and in many cases there is no legal redress.

Legal Contests.

"Some of the girls were secured upon their landing from the steamer, but the larger number were rescued from the haunts of vice. Almost as soon as the girls are within the precincts of the Home, a writ of habeas corpus is issued at the instance of their so-called owners, for their appearance in court. Then begins what is often a long and hard-contested legal conflict. From the court-room the girls have their choice between going with their Chinese friends or returning to the Home with their English friends.

"As soon as we can get their consent, we take our guardianship papers, which cost us $10.00. Having secured these papers from the Chief Justice of the Province we feel secure, but the trouble is not always over.

"The Chinese owner in every instance is willing to spend money lavishly, and does so spend it in buying witnesses to swear just

such evidence as he thinks necessary in order to regain his chattel."

From the nature of the work in the Home the number of inmates varies greatly from year to year, and while we always rejoice to hear that a large number are being sheltered and taught, an empty Rescue Home would be no proof that a deterrent influence is not being exerted, and that crime is not being prevented.

Worth While.

"It has been asked, Is it worth while trying to do anything for the Chinese girls? The best answer is the facts. It is most remarkable and worthy of strong emphasis, that although a number of these girls lived for a longer or shorter period, some from infancy to womanhood, in an environment of the vilest kind, *not one* of all that have come into the Home has returned to her former life. Eighteen couples have been married from the Home, all of whom are comfortably settled; and every one of the eighteen women thus settled in peaceful, reputable homes of their own has been rescued from a state of slavery to which death itself would have been infinitely preferable."

The above statement was published in 1896. Many cases could be given, if space permitted, to show the value of the work accomplished.

One of the first girls rescued, a bright little child of ten years when she entered the

THE CHINESE RESCUE HOME

Home, showed such aptitude for study, and especially for music, that she was sent to the Methodist College, New Westminster, through the kindness of our President, Mrs. Gooderham, and other friends. "Gertrude" subsequently became the wife of a Chinese missionary, Tong Chue Tom, and with him removed to Nanaimo, where they opened a Mission School.

For a number of years Mr. Gardner gave religious instruction on Sabbath to the girls of the Home, in their own tongue. In 1889 the conversion of all the girls in the Home was reported, a remarkable change being apparent.

Visiting Chinese Homes.

Upon the request of Miss Leake that an assistant be sent who could study the Chinese language, and so be able to visit and influence the women in their homes, Miss Cartmell was requested to go to Victoria in 1889. It was believed that with her knowledge of Oriental women Miss Cartmell would be able to ascertain the best way of extending the work among the women and children of Chinatown. Access to a number of Chinese homes was gained, and gradually an influence outside the Home was felt.

At first it was hoped that the converted girls could return to China as Christian workers, but missionaries discouraged this idea, and advised keeping them here and

making them as useful as possible in the work at home.

In 1891 " strenuous efforts were made to stop the traffic in girls, by arresting a procuress, but on a flimsy excuse the magistrate dismissed the case. It is disheartening to feel that the civic authorities are not with us. It is evident that the authorities of the city do not intend to combat the evil until the Dominion Government obliges them to do so."

1893 was a year of contest with the iniquitous traffic. One girl was rescued two weeks after her arrival from China. Another was prevented from landing, and after being shipped from port to port for some weeks, was sent back to China, thus helping to make the traffic unprofitable.

Changes.

1895. Arrangements were made to visit Vancouver and New Westminster regularly in the interests of the Chinese and Japanese Women; while visiting in Victoria, especially among the girls who had been married from the Home, was continued. A friendly oversight of the Home girls has always been maintained. During this year Miss Bowes succeeded Mrs. Morrow as matron of the Home. Miss Wicket had charge of the evangelistic work, also the teaching of English and music in the Home. In 1897, Miss Churchill was appointed teacher in the school

for Chinese children meeting in the Home, and was given permission to teach in the night school of the General Society.

"The Home, which was originally intended for rescue work only, had developed into a basis of operations for other lines of missionary work, until a school and regular evangelistic visits were promising features of the work."

Encouragements.

"There are evidences of Christian living among the married girls, as they gather with their little ones each week at the prayer meeting conducted by the matron of the Home, each with her passage of scripture carefully committed to memory. Work among a heathen people like the Chinese, with so many superstitions to overcome, is necessarily slow and difficult, but a good work is in progress."

The day school in the Home was attended by twenty-two pupils, some of them the children of the leading Chinese merchants. The fees from these pupils nearly paid the salary of the native teacher. Mrs. Chan, wife of the missionary, instructed the children in Chinese, it being the wish of the parents that they should have lessons in both English and Chinese.

The attendance at the school became so large that it was necessary in 1899 to remove to larger quarters over the Chinese church, 230 names being registered during the year, with average attendance of 30, and

the night school for Chinese boys, under the General Society was still larger. At the request of our Executive, the day school was taken over by the General Society.

In 1901 the baptism of three rescued girls is reported. Chinese and Japanese women are sought out at Nanaimo, Vancouver, New Westminster, Steveston, and Moodyville; Japanese and Chinese literature is distributed, and gospel seed scattered wherever opportunity offers.

Success.

Much time was spent in trying to rescue both Japanese and Chinese women, but many after a few days' stay in the city passed on to the United States. After a visit to Seattle in quest of some Japanese girls whom they feared had been led into an evil life, Mrs. Snyder says: "To have saved our fair city from the state of things which exists there is a good work done. Prevention is better than cure."

1903. Two girls rescued, who, in spite of entreaties, threats and bribes, chose to remain in the Home. Two girls baptized. Besides ordinary English subjects, lessons in Chinese and Japanese are given by the native missionaries. A Mission Band formed in the Home has awakened an interest in others, and quite a liberal offering has been made, one year exceeding fifty dollars. Over twenty dollars was collected by the girls from their

Mission Band in the "Home."

heathen friends on behalf of the "Jennie Ford Home" in China.

A Prolonged Struggle.

The following letter, slightly abridged, was written by Miss Morgan in June, 1900, and gives a vivid picture of life in a "Rescue Home":

> ". . . . . We have had quite an exciting time. A slave girl ran away from Chinatown this afternoon and came this way. I found she wanted to come in, and Bessie and I went after her. Whether we can keep her or not is a question. . . . . Later.—It has been a very trying day. The little girl is still here and says she will not return. The Chinaman came with a lawyer's letter asking us to give up the child. Of course we did not, and they will go to law. Pray that the right may prevail. . . . . August 7th. —Perhaps you have already seen by the newspapers that we won the case, and that Soy King is still in the Home. When I last wrote the trial was pending. Soy King said she did not like the Chinese, and would never return to live with them, but would kill herself if the Judge sent her back.
>
> "No words can tell you of the nervous strain we were under for nearly a month. Deputations of Chinese, either with, or without a policeman, came four,

five and six times a day for nearly a week, sometimes ringing the bell or hammering at the door for half an hour at a time. As no summons came, we felt under no obligation to open the door, except to the man whose slave Soy King was, but he feared to meet us alone, and so always came with others whom our lawyer advised us not to admit.

Suspense.

"The trial was postponed four times, and then it was nine days before the judge gave his decision. Not until this reached me did I realize what a burden I had been bearing, and the reaction was almost too much for me. I know I never prayed so earnestly for anything in my life. I could not sleep for nights, and there were days when eating was impossible. No mother ever mourned over a child more than I did over Soy King. We have named her Dorothy, for was she not a gift from God?

"One day, when waiting for the judge's decision, Bessie said, "Oh! Miss Morgan, I thought I was sorry when I lived in China, but I never knew what trouble was before Soy King came to us. I pray and cry all night. Do you think God will answer our prayers? If not, the other girls in Chinatown will never, never come to us, because they will think we have no power."

Canada's Chinese Exclusion Law has not been regarded as an aid to missionary effort, but it is certain that if we would preserve the moral and religious standard of our own people, either the Chinese must be excluded, or they must be helped and taught and governed. The Chinese bring with them their own superstitious beliefs and heathen form of worship, their degraded family life, and their own standard of morality, or, to speak correctly, of immorality.

A Beacon Light.

Since 1887 our Chinese Rescue Home at Victoria has stood for righteousness and purity. It is a refuge for Oriental women and girls, and a terror to evil-doers; and it has more than once been said that if the Woman's Missionary Society had done nothing else, the work of the Rescue Home justifies its existence.

Courageous Workers.

It has been our own good fortune to secure for this most difficult position, women of dauntless courage, and unfailing love and patience, who have watched every steamer coming into port, and followed the girls to the places where they were hidden, trying by every means in their power to rescue them.

They have more than once risked their lives by forcing their way through doors guarded by armed men in search of these helpless girls, until now the importation of Chinese girls for immoral purposes has virtually ceased.

The names of the brave women who have risked and suffered so much for the rescue of Oriental women and girls in Canada, deserve an honored place in Canadian history, and prominent among them should be that of Miss Leake (now Mrs. Tuttle), to whose sane judgment and firm control in the very difficult, early years of the Home, so much is due.

When the Royal Commission on Chinese Immigration was in Victoria, its members visited the Home, and after examining the books, interviewing the girls, and questioning the missionaries, they were pleased to say that we have "succeeded in checking the traffic in slave girls more effectively than could possibly be done by paid officials."

Speaking of this work, Mrs. E. W. Ross, President of the Board of Managers, says:

"Its history deserves to be written in letters of gold, so costly has been the sacrifice of service, so glorious the reward in souls saved, and homes regenerated."

A New Phase.

While the Home in Victoria will ever be ready to shelter any who may need its care and protection, the attention of our missionaries will be turned in the future toward the work among women and children of Chinatown, rather than to Rescue Work.

Variety.

During the year the work of our missionaries, Mrs. Snyder and Miss Sherlock, has not lacked variety, for, in addition to teach-

ing in the day school and Sunday School, the training of the girls in the Home, evangelistic visits in Victoria, Vancouver, and New Westminster, the coming and going of Oriental women has afforded constant opportunity for helpful service.

No fewer than twenty-one Japanese weddings were celebrated at the Home last year.

Women and girls without money find a safe refuge and a kind welcome, but those who are able to pay are required to do so. We find the sum of $392.50 credited to this source in the last Annual Report, and during the last eight months $500.00 has been received for the Board of Oriental women.

Incidents.

At the present time a Chinese mother, the fourth wife of a Chinese merchant of Victoria, with her ten-months-old baby girl, are among the inmates of the Home. True to its tradition, the plural marriage brings misery in its train in Canada as elsewhere.

The third wife of this merchant offered the nurse, a Canadian girl, $150.00 if she would take away the child of the fourth wife. With the consent of the mother the child was taken to the Home, and the mother soon followed.

The loss of the little girl gave the merchant small concern, but he applied to his lawyer for the recovery of his wife, when he learned, perhaps for the first time, that Cana-

dian law would provide him a home in the Penitentiary for fourteen years if it were known that he had more than one wife. This information put a stop to legal proceedings. Papers of guardianship will be taken out by the missionaries, securing the custody of the child; and the nurse who rescued it would like to become responsible for its support as far as possible. Let us hope that we have in this little one a missionary in embryo.

Another Centre.

At Vancouver, B.C., two workers are supported by the Society to assist in evangelistic and school work among the Japanese and Chinese women and children of that city. One of these is a Japanese woman, the other a Chinese—both doing earnest Christian work among the women and children of their own nationality.

CHAPTER XIV.

ALL PEOPLES' MISSION, WINNIPEG.

WE are indebted to Rev. J. S. Woodsworth, pastor and Superintendent of City Missions, Winnipeg, for the following facts relating to the evolution of All Peoples' Mission.

How It Began.

In McDougall Church in North Winnipeg a young woman taught a Sunday-school class. She was known among her friends as Dolly Maguire. She felt sorry for some German children whom she saw on the streets, and invited them into her class. The number grew. They had to have a separate class—then a separate room. Before long, still further accommodation became necessary, and an effort was made to find a suitable little building to be used for this purpose.

The Woman's Society Enters.

There is a small, plain building across the track from the old C.P.R. station. The side-wall formed a large sign-board on which was printed in seven languages, "A House of Prayer For All People."

This building had been secured through the contributions of the friends of the work. In 1901 an appeal was made to the Woman's

Missionary Society at the annual meeting by Dr. Morrison, Superintendent of the Mission, and, in response, it was resolved, that the Board undertake work among the foreign population of Winnipeg, by giving a grant toward a new building for the Mission, known as All Peoples' Mission. A grant of $2,000.00 was made, on condition that the General Mission Board approved, which sum was subsequently paid.

Maple Street Congregational Church was purchased with the help from our Board, and became headquarters for the Mission work, the Methodist Church taking over the work, and appointing Dr. Morrison pastor.

Variety.

The work varied according to the ability and ideals of the workers. At one time a dispensary was opened, relief continued to be given to the needy—foreigners were always welcomed. The work branched out along new and important lines. A Board of Management, representing City Methodism, was formed to supplement the work of the local Quarterly Official Board, and under its direction a kindergarten was opened, and later a deaconess engaged. Later—The Fresh Air Camp was instituted. The English-speaking work was extended, and Peoples' Sunday evening services conducted in a theatre on Main St.

Maturing Plans.

In 1906, by authority of the General Conference, there was formed the Winnipeg City

Mission Board, composed of the ministers in the active work in the city, and a layman from each church. At the present time the Mission staff comprises the following—Rev. J. S. Woodsworth, Superintendent and Pastor of Bethlehem Mission; an immigration Chaplain ; a Polish worker ; a Chinese worker ; an Evangelist ; and eight ladies. Of the ladies, three are deaconesses, four are kindergartners, and one a Ruthenian worker. In addition to these regularly employed workers, there are a number of volunteer helpers. Dolly Maguire, or Mrs. J. J. Hughes, is still one of the most earnest workers, and Mr. Hughes has for years been Superintendent of All Peoples' Sunday-school.

"Unto Every Nation and Tongue."

The Mission is carrying on the following departments: work among English-speaking people; work among children of all nationalities (this includes Sunday-schools, Boys' Brigades, Bands of Hope, Junior Leagues); immigration work; kindergarten work; deaconess work, which includes visiting, relief, sewing classes, kitchen-garden, night-school, fresh-air camp, etc.; work among Poles, Germans, Ruthenians, Bohemians, and Chinese. In addition might be mentioned free medical and legal advice. The Mission well merits its name "All Peoples'." It seeks to minister "unto every nation and tribe, and tongue and people."

The Procession.

If we had a host of missionaries at our chief ports of entry, all possessed of the gift of tongues, the thousands of foreigners who are pouring into Canada could not be detained long enough to receive a helpful message; but at Winnipeg, the gateway to their far Western homes, such a work is more nearly possible, and here we have our "All Peoples' Mission."

The "strangers" are like a continual procession—those who were here yesterday are away to-day, but some are detained a few days, or even weeks, and here they are met by the earnest Christian workers banded together for that purpose.

"All People and Tongues."

"The city of Winnipeg is the point to which these motley newcomers converge, and from which they are distributed over prairies and among mushroom towns. Some 2,000 people have slept in the Immigration shed in one night. Their varied type of faces, and their heterogeneous bag and baggage make a strange and appealing picture. What an opportunity offers itself here to the Christian worker! An opportunity which Methodists are among the first to seize. Efforts are being made to meet every foreigner on his arrival in Winnipeg, and offer him the Scriptures in his mother-tongue. Scriptures in more than forty-five languages have been asked for in the Bible House in Winnipeg."

THE FRENCH METHODIST INSTITUTE

As many as possible of these people are gathered at the Mission Services and in the Sabbath Schools where, through interpreters, the Gospel message is given. One of the devoted band of workers is the deaconess, supported by our Woman's Missionary Society, and through her we believe every member of the Society would like to say to the newcomers, "we care for the strangers within our gates, and we wish that the ministrations of our deaconess could be many times multiplied."

Our Deaconess.

CHAPTER XV.

GALICIAN MISSION.

SOME of the brightest pages in the history of our Society are furnished by the story of the founding of our Mission among the Galician settlers at Pakan, in Northern Alberta. Fortunately for the historian, our missionaries at that station have let their light shine, not only upon the Galician settlement, but upon the pages of the *Outlook,* hence the study of their progress is not a long and weary search.

The Pioneers.

For some time previous to the going out of our missionaries it had been desired to send teachers to the Galicians, but the absence of a home, or school or boarding place where our ladies could be comfortable seemed to bar the way. However, in June, 1904, Miss Munro, formerly of Japan, and Miss Edmonds, a trained nurse, determined to face all difficulties; and provided with a tent and other requisites for house-keeping, they started for Alberta.

An Influential Friend.

At Winnipeg they were introduced to a priest of the Independent Greek Church (to which many of the Galicians belong), who

asked them what they intended to teach his people. Miss Munro replied "We hope to teach them to be *Christians* and *good Canadians.*" "Good!" he said, "that is all right," and gave them a letter of introduction to the chief men in the Greek church near Pakan.

The Roads.

At Edmonton they purchased a horse and buggy, and in company with two ministers who were going out to their new fields, they started on the seventy-five mile drive to Dr. Lawford's at Pakan. The roads in that newly settled country are such as we never see in Ontario—a mere trail, with deep sloughs and broken bridges; but our brave pioneers merely noted the fact and made no complaint.

Prospecting.

After one day's rest at Dr. Lawford's, they started on a prospecting tour; and after driving through several townships finally selected a place to build their home. The settlement consisted of 300 families, without school or church or any provision whatever for teaching the children. Few of the people could read or write, and beyond a desire to learn to speak English they had little ambition for themselves or their children.

It has been said that the Galicians and Doukhobors are the least desirable of all the immigrants that come to us, but the Greek church people in Alberta are familiar with Scripture stories, and the Bible is greatly

prized. Their ignorance and superstition appeal strongly to the teachers we have sent.

The Tent Home.

The material for the Mission House—lumber, brick, lime and hardware—had to be floated down the river from Edmonton, a distance of 100 miles. Living in a tent and boarding their workmen, Miss Munro and Miss Edmonds watched the erection of their house, which, though small, has served the purpose of home, school, preaching-place, hospital and general comfort dispensary. Sunday School was begun in the tent, and possession of the house was had October 3rd, 1904. The school opened November 1st with *one pupil.*

Apt Pupils.

In two short years our Galician work has outgrown the pioneering stage, for results that can be tabulated rejoice the hearts of the missionaries and the workers at home. In the day school twenty were enrolled last year, and by the regular attendants very satisfactory progress was made. Reading, writing and speaking in English have greatly improved, and there is a marked advance in neatness and cleanliness. There are five or six in the second book, and their understanding of English is said to be surprising. It will not be long before, in many of the homes, there will be a child ready to interpret in simple matters. The School Inspector, Mr. Fletcher, visits the school, and the

government grant will be received, since two of our missionaries, Miss Weekes, B.A., and Miss Chace, are qualified teachers, and are complying with the school regulations of the Province.

Sunday Schools.

The attendance at the Sunday School is most encouraging, there having been as many as thirty present, not counting the very small children, or the men who come for the after service. The children who have advanced sufficiently to attempt Bible reading are deeply interested. It is a great thing to be the owner of a book and to be able to read in it, which is beyond the highest accomplishment of the majority of the parents. The older children have memorized the Lord's Prayer, the twenty-third Psalm, the Commandments, selected portions of the Sermon on the Mount, and many hymns; and as a reward have been given Testaments. One Sunday the thermometer stood at thirty below zero at eight o'clock a.m. At ten o'clock there were present fourteen at Sunday School. A second Sunday School was opened at Shandro, seven miles distant, in October, 1905, but without a day school the progress is slower.

Busy Lives.

A night school for men and boys in winter, women's meetings whenever possible, house to house visiting and Bible reading all through the settlement, with language study,

fill up the time of our two teachers, and of Miss Cartwright, an evangelistic worker.

The Household.

"Stenna," the little Russian helper in the Home, has become an earnest Christian, and is already useful as interpreter.

Twelve-year-old "Nicola," pupil, interpreter, stable-boy and general factotum, is the only man of the house. We find our missionary family making merry with their neighbors occasionally at afternoon teas, etc., all that they may win them to themselves, and then to the better life.

Is not this the faith that removes mountains of difficulty, of ignorance, of superstition?

Withdrawals and New Workers.

Miss Munro was obliged to retire from the work because of ill-health, and Miss Edmonds withdrew at the end of her engagement, leaving the work to Miss Weekes, Miss Cartwright, and Miss Chace. Dr. Lawford preaches at "Wahstao" ("place from which light radiates") and at Shandro, once in three weeks.

Let those who are opposed to Foreign Missions undertake the solution of this problem —the education and Christianization of the foreign-speaking people in our own Dominion.

CHAPTER XVI.

ITALIAN MISSION

THE only Mission, thus far, in Ontario, to receive aid from our Society, except through the Supply Committee, is the Italian Mission in Toronto. Here we support a Bible woman, Miss Marconi, and last year an appropriation of $400.00 was made for kindergarten work. Mrs. Treble has kindly donated the plant required to carry on kitchen-garden and domestic science for girls, and provides for the expense of carrying on the school of domestic science. From Miss Marconi's report we select the following items:

The Bible Woman.

What She Does.

"During the year I made 1,460 visits (in the Italian homes) and got acquainted with sixty families, which I visit regularly, trying to persuade them to leave their old superstitions and to embrace the truth of the Gospel. Last winter I had a class in Italian for the children, and one for adults, each three times a week. I visited the sick in different hospitals twice a week, attended all the services in the church and taught in Sunday School. My work in the homes

consists in assisting the sick, helping to find houses, to find work, and in many other ways. Whenever I can, I read the Bible to those unable to read, and of late they pay much attention to the Scriptures, and begin to see more clearly about our religion, although they are yet in the power of the priests. The chief obstacle is that the children are punished by the priests and nuns when they find them frequenting our Mission."

MISCELLANEOUS

Our Methods and Helps

In the Early Days

"Whom We Delight to Honor"

Officiary

CHAPTER XVII.

OUR METHODS AND HELPS.

THE object of the details of this chapter is to show that there is no haphazard legislation by the Woman's Missionary Society, that the powers of the Board and Executive are limited, and that any proposed change must be accepted by the majority of the Branches before it can become law.

The Constitution. How It Grew.

The Constitution.—The benefits that came to us with our charter, so to speak, were the definite motive and aim contained in our constitution, along with general rules for the guidance and control of our work. These rules determined the membership fee, the annual meetings of Board and Branch, the monthly meeting of Auxiliary Societies, the relation of the Woman's Missionary Society to the General Society, and the relation of our Woman's organizations one to the other. These fundamental principles remain unaltered to the present time, and cannot be changed except by a two-thirds vote of the Board of Managers, after having been discussed by all the Branches. But notwithstanding the fence around our constitution

and by-laws, and the guard at the gate demanding that notice of any amendment must be sent to our Branch allies before a change can be effected, the minor points are subject to annual attack, and our constitution and by-laws as they stand to-day are the product of almost numberless revisions and amendments. Indeed, if every resolution found in our Annual Report could tell its story we would find that it originated in the brain of some earnest friend of missions, and that it fought its way through Branch and Board until it was shown to be for the good of the Society.

How Changes are Made.

It is the privilege of each Branch, District, auxiliary or individual member, to suggest changes to the Board, provided that notice is sent to the Branches before the Annual Meetings. At each Board meeting much time is spent considering memorials and resolutions, and every change that is believed to be for the extension or strengthening of the work is adopted. Hence the careful study and observance of *all* our rules by *all* our members is reasonably expected.

Literature and Publication Committee.

The Literature and Publication Committee.—Improvement in our methods has kept pace with the growth in our organization and work at home, in proof of which we need only state that twenty-five years ago we had no Literature and Publication Committee.

The First Report.

The very first step was taken at the third Board meeting in 1884 when "the value of leaflets was recognized, and it was resolved that Mrs. Gooderham and Miss Wilkes be a committee to secure some for distribution among auxiliaries." Special donations towards the cost of leaflets and printed letters were then offered—three subscriptions of $5.00 each. The next year this committee reported as follows:

Receipts	$30.33
Expenditure	27.54
Balance	$2.79

The work of the Leaflet Committee was not only to supply the existing demand for missionary literature, but to create a greater demand, and in this they were eminently successful. For a time the Monthly Letter Leaflet was sent free to auxiliaries, to ensure its being received by all, and auxiliaries were requested to send a contribution of at least one dollar to the Literature Fund.

Committee Enlarged.

In 1888 the committee reported "whereas, the increasing demand for missionary literature makes some change necessary, therefore, resolved, that there be a Literature and Publishing Committee to provide leaflets, uniform programmes and other helps for monthly and public meetings."

The response to the appeal for contributions to the Literature Fund was generous and hearty, and in 1890 it was decided that each auxiliary should be responsible for the number of Monthly Letters sent, and that a uniform price should be charged, the method of payment to be left to the auxiliaries.

An Office Required.

In 1891 the Literature Committee recommended that a room in Wesley Building be secured from which mite-boxes, life-membership certificates and literature might be ordered, some one to be in charge. A room was reported the following year, and the Annual Report of 1893 refers to our Literature Depot as *"Room* 20." Our suggested programmes for monthly meetings issued by the Literature Committee date from the beginning of the year 1892-3. In 1894 the Board passed "a resolution of appreciation of the labors of the committee, and sincere thanks to Miss Ogden for her unwearying devotion to our work, and gratuitous services in Room 20, and to Miss MacCallum for the excellent and carefully prepared suggested programmes."

"Room 20."

Branch Depots.

Early in the history of the New Brunswick and Prince Edward Island Branch the need of literature was felt, and in 1888 a depository was opened in St. John, N.B., with Miss C. B. Jordan in charge. In 1894 she became Mrs. Stewart and moved to Sackville, N.B., where she continued the work of this department. By official action of

the Board in 1896 it was made a Branch Depot for the Maritime Provinces. A Branch Depot for literature in Western Canada was also opened in Winnipeg, Manitoba, in 1896.

A Convenient Plan. Suggested Programme Literature.

The arrangement by which auxiliaries can deposit one dollar at any of these depots for the suggested programme literature, and receive a supply every month without further order, has been a very great convenience to a large number of subscribers, and the literature provided for the programmes has been of incalculable value to auxiliaries.

For the year ending October, 1906, the Secretary-Treasurer of the Literature Department reports as follows:

Receipts	$6,158.06
Expenditure	5,135.33
Balance	$1,022.73

Our Periodicals.—In 1886 Dr. Sutherland requested that a lady be appointed to edit that part of the *Outlook* devoted to woman's work, and Mrs. W. R. Parker was accordingly appointed.

News from the Field.

Also in this year "the urgent need of more definite information from the missions assisted by our funds, led to the resolution that each institution under the care of our Society be requested to furnish quarterly reports."

"Outlook."

In 1894 Mrs. Gordon Wright succeeded Mrs. Parker as Associate Editor of the *Outlook,* continuing in office until 1904, when she was succeeded by Miss MacCallum. The largely increased circulation of the *Outlook* is the best possible proof that this department of effort is appreciated. The *Outlook* has been twice enlarged.

"Palm Branch."

Since 1891 *The Palm Branch* has been published in the interests of Circles and Bands edited first by Miss S. E. Smith, St. John, N.B., and later by Mrs. W. B. Coulthard, Fredericton, N.B., and Miss L. Lathern, Halifax, N.S. By courtesy of the Editors of the *Christian Guardian* and the *Wesleyan,* one column is appropriated each week to the use of the Society.

"Monthly Letter."

Very early in the history of the Society it was realized that one of the most potent influences in awakening and maintaining an intelligent zeal for the work would be the letters from our missionaries. At first these were copied by a duplicating process and distributed to the few existing auxiliaries, but this method proving unsatisfactory, arrangements were made at the third annual meeting (1884) to have them printed. They appeared first in leaflet form known as the "Letter Leaflet," but in 1888 it was agreed that they should be published monthly and while the form remained unchanged, the name changed to the "Monthly Letter." In

1898 it became a four-page publication, and the size was altered so as to permit the incorporation of the last three pages in the *Outlook,* as at present.

A Seven Years' Course of Study.

The seven years' course of reading proposed by the Ecumenical Council was approved by the Board and generally adopted by the auxiliaries, beginning with *Via Christi* in 1900, and continued to the present time, each year showing an increase in the sale of the books and maps.

Proportionate and Systematic Giving.

A large supply of literature on the subject of systematic and proportionate giving has been distributed and sold. An exercise prepared by Mrs. Wilmott, Toronto, met with a very favorable reception, 20,000 copies having been issued, thus proving that the subject is gaining deeper root in our Society.

Committee Supply.

The Supply Committee.—At the Board meeting in 1887 the committee on "Modes of Work" recommended "That in order to equalize the distribution of supplies to missions, a Supply Committee be appointed with whom missionaries wishing for goods, and auxiliaries desiring to supply the same, shall be requested to communicate, that the auxiliaries shall be credited with the goods sent, but in no case shall the funds of the auxiliary be used for the purchase of material or the payment of freight."

This recommendation was adopted, and has since been the standing rule for this department of work. Though imposing heavy duties upon the committee, especially the Secretary, Mrs. William Briggs, it is admirably adapted to the needs of the situation, proving a boon to our homes, schools and frontier missions, and an outlet for the sympathy and activity of our auxiliaries, circles and bands.

The Committee began its work by inviting correspondence from missions needing help, and auxiliaries and bands having goods to bestow, and at first were startled by the magnitude of the undertaking; so many needy missions and no funds or goods on hand. It was indeed a work of faith and "has proved an important factor in bringing our Woman's Missionary Society into favor."

It has become a proverb that if anything is needed, from a quilt to a tent or an organ, the Secretary will know just where to find the same. With unwearying devotion, Mrs. Briggs has given herself to this work since 1887, and the interesting reports which have been furnished us from year to year tell a story of God's providential leading, that must stimulate the weakest faith.

That Necessary Rule.

In this one department, at least, our members have had to be restrained from giving, so strongly has the need of material things appealed to their hearts. Again and again

it has been necessary to emphasize the rule "*In no case shall the funds of the auxiliary be used for the purchase of material or the payment of freight.*"

Branch depots of supplies have been in operation in British Columbia and in Nova Scotia.

"Doing Without."

Self-Denial Week.—Another decision of the Board meeting of 1887, important in the light of subsequent history, was the appointment of the first week in January as a self-denial week, the funds thus raised to be kept separate. This self-denial week soon gave place to the Easter thank-offering service, a department of our work that appeals to the entire membership, apart from its value as a source of income.

Training of Missionaries.—In 1893 the following resolution was passed by the Board:

Training Necessary.

"In view of the fact that a training school for Christian workers is about to be established in connection with the Deaconess Home in Toronto, and realizing that a preliminary training would be extremely useful to those accepted as candidates for the work, be it resolved that each candidate be required to attend the Training Home such time as the Executive Committee shall specify, taking up the course required in Theology, and actively engaging in Christian work as directed by the Superintendent of the school; the ex-

penses of such training to be borne by the Society when necessary." "Resolved that this Board requires of the candidates for our work that they pass a satisfactory examination in Biblical study, doctrines of the Methodist Church and Catechism."

1898. "Resolved to furnish a room in the new Deaconess Home and Training School for the use of missionary candidates, and that it be called 'The Rebecca Williams Room.'"

"Resolved that the Woman's Missionary Society found a *scholarship* in the Deaconess Home and Training School, for the benefit of missionary candidates, and that it be called 'The Strachan Scholarship.'"

It was recommended in 1901 and resolved, "that candidates be expected to refund, in instalments, their expenses borne by the Society in the Deaconess Home."

Care for Our Invalids.

The Rest Fund.—At the Board meeting in 1900 the General Treasurer reported that $2,240.00 had been subscribed for the Woman's Missionary Society through the Twentieth Century Thanksgiving Fund, of which $1,737.00 had been paid. By a standing vote it was decided to place this amount in a separate account, the income therefrom to be used towards assisting invalid missionaries of the Society.

Rest Fund.

A committee was appointed to draft a constitution, correspond with our mission-

aries regarding the fund, and make inquiries as to any action taken by other Woman's Missionary Societies along this line, to report at the next meeting of the Board.

The Plan.

The following year it was decided "that a constitution be prepared with the following fundamental principles:

(a) That each missionary contribute ten dollars per annum.

(b) That disbursements be in proportion to length of term of service.

(c) That no missionary have any claim on this fund who has not been a contributor to it.

It was recommended that at the auxiliary meeting nearest to Thanksgiving day a collection be taken for the "Rest Fund." Auxiliaries are credited with the amount contributed to this fund, which is to be sent to the Branch Treasurer with other remittances.

In 1902 the Treasurer reported $4,545.00 to the credit of the "Rest Fund," including the amount received from the Twentieth Century Fund.

In 1906 the sum total reported by Mrs. Ogden, "Rest Fund" Treasurer, was $12,517.00.

An Important Link. District Organizers.

District Organizers.—Since 1888 or '89, the work of organizing has been largely in the hands of district organizers, appointed by their respective branches. The appointing of an officer in each district, whose duty it is

to become acquainted with the needs and possibilities of her special field, and as far as possible to meet them, has added not only to the extent but to the strength and permanence of our work.

Possibilities.

The opportunities of a well-informed, energetic organizer are almost limitless. She is expected to care for the auxiliaries, circles and bands of her district; visit and encourage the weak Societies, give them the benefit of her experience in regard to methods; to think, plan and pray for them, and help in numberless ways as the individual cases may require, and to present the claims of the Society to the unorganized portion of her field when the opportunity offers. The minister in charge is invariably consulted before new work is begun.

Each auxiliary is expected to report annually to the organizer and to the Branch Corresponding Secretary, also to furnish the minister in charge with a financial report for the May District Meeting. In each case the amount reported must exactly correspond with the amount remitted to the Branch Treasurer.

Since 1890 the Annual District Convention has become a feature of the district work. The district organizer is expected to prepare a summary of the auxiliary reports for the Branch meeting.

Sources of Income.—Sources of income are fees of annual and life members of Auxiliaries, Circles, Bands and Cradle Roll, Easter thank-offering, mite-boxes, donations, bequests, collections, contributions of associate helpers, and interest on deposits in the Bank of Toronto.

This latter item has increased annually from $12.24 in 1882 to $1,334.90 in 1906, and totals $14,416.00 in twenty-five years, the substantial result of gathering our income before it is appropriated.

Easter Thank-Offering.

Easter Thank-Offering.—The Easter thank-offering as a source of income is first found in the General Treasurer's Report in 1894. It was a special offering for the Woman's Hospital in Chentu, and amounted to $1,892.00 from all the Branches. In 1897 envelopes with appeals for Easter thank-offerings were sent out, resulting in large increase to the funds. It has become one of the most stable sources of income, and whether the appeal is for some special field or for the general work the response is uniformly liberal. In 1906 the Easter offering was $11,854.00.

Day of Prayer.

At the Board meeting in 1890 it was decided that the last Wednesday in September should be observed by auxiliaries as a special *Day of Prayer* for the Society.

Crusade Day.

In 1891 *Crusade Day* was recommended. Also in 1891 the Executive instructed the

Corresponding Secretary to request the Conference to appoint one Sunday in the year to be devoted to the interests of our Society, to be known as *Woman's Missionary Sunday.*

Woman's Missionary Sunday.

Each Branch appoints a member to represent our Society at the Annual Conference, and a quadrennial report is presented by the Field Secretary to each General Conference.

Official Visits.—In 1892 Mrs. Gooderham and Mrs. Strachan visited the Homes and Schools of our Society in British Columbia and Japan. In 1905 a second visit was made to the fields by Mrs. W. E. Ross, who succeeded Mrs. Gooderham as President, and Mrs. Strachan.

CHAPTER XVIII.

IN THE EARLY DAYS AND THE LATTER.

IN the early days of the Woman's Missionary Society its only claim upon the sympathy of the church was the fact that it was an institution of the church, that its aim was worthy and its motive pure. It was like saying to its friends, "We do not know how well we can do this work, for it is new to us, but if you will trust us with your money we will do our best, and talk about results in the future."

An Institution of the Church.

Then our hopes were dimmed by the thought of the difficulties and obstacles to be overcome—our faith was held in check by the possibilities of defeat and failure. But now, in the light of fulfilment and realization, the difficulties and disappointments, and even the sorrows and dangers seem but incidents in the onward course of a mighty career. There have been *no* failures, *no* defeat; only success, crowned with the manifest presence and favor of God.

We have not by any means reached our goal—*every woman in the church a member of our Society*—but every year has added to

our strength numerically, financially and in intelligent interest; the last four years showing the most decided advance along each line. With a loyal membership of 42,841 auxiliary, circle and band members to celebrate our silver anniversary; and an income of $93,346.00, we do not feel that our efforts have been in vain. From the Atlantic to the Pacific there is scarcely a District in a Methodist Conference, except in the newly settled portions, where several auxiliaries are not in operation; 946 auxiliaries and 545 circles and bands, meeting each month in the year, make an aggregate of 17,892 meetings for study of a uniform, suggested programme, and for prayer.

Accomplishment.

The subscription lists of the *Outlook, Palm Branch* and *Monthly Letter,* show a very encouraging increase, and interest in the United Study of Missions is also growing. Our members are earnestly looking for the best methods, and faithfully trying to carry out the suggestions of Board and Branch officers.

Growing Interest.

If we could be assured that during the next quarter of a century every auxiliary member would make a careful study of the *Annual Report,* and become a systematic, proportionate giver, we would be perfectly satisfied with the prospect.

CHAPTER XIX.

WHOM WE DELIGHT TO HONOR.

THE work of our Society has called into exercise the best gifts of many women, whose names are revered by their contemporaries, notably the late Mrs. James Gooderham, who for fifteen years held the important post of President of the Woman's Missionary Society. When the Society was founded, Mrs. Gooderham heartily entered into the work of organization, and when the first auxiliary was formed in Toronto, on January 4th, 1882, she became the first President, and was also appointed President of the whole Society at its first Anniversary in 1882, and continued to occupy the position till the year 1897, when she resigned.

Mrs. Gooderham.

She entered heart and soul into the work, and did everything in her power to promote its interests. Much of her time and money was devoted to the cause, and she was unceasing in prayer for its success. When the Society was in its infancy, and many difficulties had to be overcome, its marked and steady progress was aided and stimulated by her energy and wise counsel.

In 1887 Mrs. Gooderham and Mrs. W. T. Aikins contributed $1,000.00 to open a second boarding-school in Japan, at Shidzuoka, similar to the one already doing such good work in Tokyo.

In 1892 Mrs. Gooderham, accompanied by Mrs. Strachan, and without expense to the Society, went to Japan, in order to become more familiar with, and have a greater insight into, the work. They visited some of the Indian Schools in British Columbia also, thus bringing cheer to the hearts of the missionaries, and to the workers at home. Her zeal never lessened in this great work for the extension of God's Kingdom, till He called her to her reward, on Sunday, September 16th, 1906.

Mrs. Williams.

IN writing the history of the work of the Woman's Missionary Society, we would consider it incomplete without reference being made to Mrs. John A. Williams, the wife of the late General Superintendent of the Methodist Church, "who was from its earliest years a wise, active, and devoted member of the Society, recognizing its grand possibilities, and helping in many ways to give them form and life. This was especially noticeable in the resolution adopted in 1887, placing the Supply Committee on its present basis, and which was formulated by her."

Mrs. Williams was for several years President of the London Branch, and afterwards was elected President of the Toronto Branch, thus giving her the opportunity of coming in contact with, and using her influence over, many people, who felt that they were greatly helped by her wise leadership and earnest prayers.

She strongly believed in the practice of Tithing, maintaining that it was formulated by God, and long before the Society adopted the plan of Tithing, Mrs. Williams lived up to the command, "Bring ye all the tithes into the storehouse," remarking,

"There it is, God meant something. He was not trifling when He said it."

Having lived close to her Master, and faithfully done all the work for Him her hands found to do, she was ready when the call came to go and be "Forever with the Lord." She entered her heavenly home on January 20th, 1905, having reached her 77th year.

TO the one woman who has held office continuously from the day of the organization of our Society to the present time, we owe more than passing mention.

One of the pleasing events of our Twenty-fifth Board Meeting was the presentation of an address, from the Executive of the

Mrs. Strachan.

Woman's Missionary Society, to our beloved Mrs. Strachan, the efficient Corresponding Secretary of our Society for twenty-five years. The address was beautifully illuminated, and adorned with water-color sketches of our "Homes" and Boarding-schools, and read as follows:

"Dear Mrs. Strachan,—

"If it were possible to crystallize in a few sentences the regard of a multitude of personal friends, and of the many thousand women who love you for your work, without having known you personally, we would delight in presenting this address; but it is with a sense of the utter inadequacy of words to express our love, appreciation and obligation, that we attempt an impossible task. We do not like to think what it would have meant to the world if one woman had stifled her desire for usefulness, and said 'No' to the Master's call for workers. Our work could never have been the same.

"For twenty-five years, without a touch of self-seeking or a desire for prominence or power, you have given your thought, your time and strength, without reserve, to our growing work. Our missionaries, our native workers, our Christian girls, our Auxiliaries, Circles and Bands must seem like your very own, for certainly to a larger measure than to any other member of our Society, *these sheaves belong to you.*

"We are thankful that this is not a farewell, and we earnestly pray that you may have the continued joy of service, and that we may have the benefit and inspiration of your helpful, beautiful life for many years to come."

OFFICERS

OF THE

BOARD OF MANAGERS

1881-1906

Presidents:

Mrs. Alexander Burns 1881-1882
Mrs. James Gooderham 1882-1897
Mrs. W. E. Ross .....1897-....

Vice-Presidents:

1881-1882

Mrs. John Macdonald, Toronto.
Mrs. Howard Sprague, Fredericton, N.B.
Mrs. G. P. McKay, Lefroy.
Mrs. M. Fawcett, Scarboro.
Mrs. Jeffery, Port Hope.
Mrs. Bascom, Uxbridge.
Mrs. Fowler, Listowel.
Mrs. Wm. Boice, Hamilton.
Mrs. H. Clarke, Hamilton.
Mrs. J. Lister, Hamilton.

By Election

Mrs. S. F. Huestis, Halifax, N.S., 1882-1884.

After the Union of the Societies

Mrs. A. Carman, Belleville ....1885-....

By Virtue of Office

The Presidents of Branches.

Recording Secretaries:

Mrs. D. B. Chisholm, Hamilton 1881-1887
Mrs. J. B. Willmott, Toronto 1887-1895
Mrs. George Kerr, Toronto 1895-1901
Mrs. A. M. Phillips, Toronto .....1901-....

Corresponding Secretary:

Mrs. E. S. Strachan, Hamilton ....1881-....

Officers of the Board of Managers

Treasurers:

Mrs. F. W. Watkins, Hamilton 1881-1884
Mrs. J. M. Rosebrugh, Hamilton ..1884-1890
Mrs. Thos. Thompson, Toronto 1890-1898
Miss Marcella Wilkes, Toronto ....1898-....

Vice-Presidents:

By virtue of office.

London Conference or Western Branch

Organized 1882.

Mrs. J. A. Williams 1882-1886
Mrs. A. Burns 1886-1899
Mrs. Gordon Wright 1899-1901
Mrs. J. H. McMechan 1901-1903
Mrs. Gordon Wright .....1903-....

Toronto Conference or Central Branch

Organized October 1882.

Mrs. T. W. Jeffrey 1882-1884
Mrs. Dawson Kerr 1884-1887
Mrs. J. A. Williams 1887-1894
Mrs. J. B. Willmott .....1894-....

Montreal Conference or Eastern Branch

Organized 1883.

Mrs. W. J. Shaw 1883-1884
Mrs. W. E. Ross 1884-1897
Mrs. T. G. Williams .....1897-....

Nova Scotia Conference Branch

Organized 1884.

Mrs. George H. Starr 1884-1885
Mrs. S. F. Huestis 1885-1888
Mrs. S. A. Tuttle 1888-1889
Mrs. MacCoy 1889-1893
Mrs. S. E. Whiston 1893-1904
Mrs. J. Wesley Smith .....1904-....

Officers of the Board of Managers

New Brunswick and Prince Edward Island Branch

Organized 1885.

Mrs. Hill, St. Stephen, N.B.....1885-1886
Mrs. Shenton, Charlottetown 1886-1887
Mrs. McMichael, St. John 1887-1892
Miss F. E. Palmer, St. John 1892-1897
Mrs. J. D. Chipman, St. Stephen ..1897-....

British Columbia Branch

Organized 1891.

Mrs. Coverdale Watson 1891-1893
Mrs. Sexsmith 1893-1894
Mrs. Coverdale Watson 1894-1895
Mrs. J. F. Betts .....1885-....

Central Branch

Divided into the Toronto and Bay of Quinte Conference Branches, 1893.

Bay of Quinte Conference Branch

Mrs. A. Carman 1893-1896
Mrs. G. D. Platt .....1896-....

Western Branch

Divided into London and Hamilton Conference Branches, 1894.

Hamilton Conference Branch

Mrs. T. W. Jackson .....1894-....

Manitoba Branch

Organized 1895.

Mrs. G. H. Young .....1895-....

Manitoba Branch

Divided, and North-West Branch organized 1904.

Mrs. J. Dolmage .....1904-....

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