

PAMPHLETS produced by WMS

Cite these as The Presbyterian Church in Canada Archives, Women's Missionary Society Publications, File number ____ (as noted below).

(see notebook for 2 additional pamphlets that I requested copies of)

File 1988-7004-62-8 : "Pamphlets - Publicity and Activities of W.M.S" [ca. 1925-1948]:

"What Exactly is the W.M.S.?" [1935] Photo-copied.

"How the W.M.S. Wheels Go Round" [1935] Photo-copied.

"The Department of the Stranger" [n.d., but talks about young soldiers returning from the war] Photo-copied.

"Welcome, Welfare and Deaconess Work in Canada" (from the series "Presbyterian Work Across Canada" [1931] Photo-copied pp. 3-7.

"How to Approach the Stranger" [1925] Photo-copied.

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Excerpt from "What is a Strangers' Secretary Expected to Do?" [n.d.]

"Another committee visits the sick in hospitals and on their return to their homes. Regular visiting in hospitals by voluntary workers is most successful where the hospitals and staffs are small. In the case of larger hospitals, it can be carried out by visiting when the patient goes home. By finding foreigners in hospital and visiting later in their homes, some committees have become practically interested in non-English-speaking Canadians." ...

"The secretaries in one province are planning for the oversight of young women who disembark from trains in smaller places, unaccompanied."

File 1988-7004-62-9 : "Pamphlets - Publicity and Activities of W.M.S" [ca. 1919-1959]

"Opportunity Unlimited!" (P. 3) [undated]

***One of the things that the WMS was supervising was (excerpt) :

"**St. Margaret's Centre, Toronto**, its superintendent and staff, where girls from 14 to 16 years of age whose home conditions are unsuitable will have the opportunity of living a supervised, wholesome Christian life"

File 1988-7004-62-10: "Pamphlets – National Missions" [ca. 1923-1935]

"Chinese Work in Canada – The Story of Ah Wing" by Lereine Ballantyne. [1930] A condescending tale of the beneficence of the Presbyterian Church. End of page two gives some details of the WMS workers and their goals. Photo-copied.

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"The Chinese in Canada" by M.F. Pae and Laura K. Pelton. 1935. Photo-copied.
- mentions **intermarriage**

"Visiting in the Various Hospitals" by **Miss Murray** [1932]. Photo-copied. *****Note that I have filed this pamphlet in the material related to Miss Murray.**

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An interesting pamphlet: "Home Mission Hospitals"

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"As we Work Among the Indians" (4pp) by M.F.Pae 1935.
Published by Women's Missionary Society, Toronto.
Excerpt (p. 4), from the section about the Presbyterian WMS run school at Mistiwasis : 'Is it all worth while, some may say. "An Indian is an Indian, and you can never change him." There is one sense in which we do not aspire to change him. We want him to remain an Indian, with all his worthwhile characteristics, but we want him to be a better Indian; we want him to be a child of his Heavenly Father, and we believe that in order to be that, he must know Christ, the Lord of Life.

Captain Edwards, the Indian Agent, sums it up for us when he says: "The Indian has justified the trust the early missionaries placed in him and has valiantly borne the ordeal of contact with our boasted civilization. This manly, dignified race of people, from whom we have taken the land which we enjoy, the fruits of their country, demoralized by the worst we have in our race, forced to follow uncongenial occupations – unadjusted, rather than lazy – have the same feelings and aspirations as ourselves, and soon will be taking their natural and honourable places at our sides. Shall we not prove our friendliness to these neighbours of the forest by our eagerness to give them the Master's friendship?" *

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"The Indian Before the White Man Came"

File 1988-7004-62-11: "Pamphlets – Overseas Missions" [ca. 1920-1930]

"Healing the Sick: Our Hospitals and Foreign Work" (1930). Notes importance of hospitals as a facility where newcomers to Canada can come under the influence of the Presbyterians. Photo-copied.

File 1988-7004-60-15.

“Chinese Work in Canada, 1925-1935” [1935] by Rev. D.A. Smith, Superintendent of Chinese Missions in Canada 1925-1962. Photo-copied.

Note that this is really just his report to the General Assembly, but it was reprinted by the WMS as a pamphlet, probably because it is a summary of the whole 10-year period.

Mentions the **“growing number of Eurasians”** as a problem on last page.

- Importance of the Chinese congregations to the Presbyterian Church after the 1925 union.

- Note that this publication was printed for the WMS but Smith’s position was not with the WMS but with the Presbyterian Church itself; WMS work lay outside Smith’s actual jurisdiction.

Pamphlet. This is the back page.

The annual meeting of the Presbyterian is held when possible, in connection with the stated meetings of Presbytery. At this meeting officers are elected, reports received from the various Secretaries and an abstract of these reports is prepared by the Corresponding Secretary and presented to the Presbytery for its information.

While all the members of the different branches are welcome to attend the annual meeting, only accredited delegates are entitled to vote and to entertainment. This delegation, in brief, includes the officers or their elected substitutes and two delegates, except in the case of the Mission Band which is entitled to send its President or Superintendent and two delegates, and Girls' Organizations, Affiliated C.G.I.T. Groups and Associate Societies who are represented by their Presidents.

This, in brief, shows the organization of the W.M.S. and its link with the congregation, Synod, Presbytery and Assembly.

The individual member is the heart of the Women's Missionary Society. Each member—be she woman, girl or child, represents one beat of the great heart of our Society. A heart that misses beats is organically diseased. It therefore rests with every member of the W.M.S. to say, I will do my part to keep the W.M.S. healthy by never missing a beat.

The W.M.S. works in Canada, India, China, Japan, Formosa and British Guiana by means of missionary evangelists, teachers, doctors, nurses, deaconesses, hospital visitors at their various posts in evangelical, educational, medical and social activities in the home land and overseas. A list of the different departments through which the Society works with the name and address of each Secretary will be found on the inside cover of the *Glaz Tidings*, and a list of our missionaries and their addresses in the Annual Report.

—M. C. G. Fraser.

THE WOMEN'S MISSIONARY SOCIETY (W.D.)
OF THE PRESBYTERIAN CHURCH IN CANADA

Room 700

372 BAY STREET, TORONTO 2, ONTARIO

1935

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What Exactly is the W.M.S.?

THE Women's Missionary Society, generally called the W.M.S., is a company of Christian women, girls and children, united in the effort to give to women, girls and children of non-Christian lands, and of our own land, the privileges and blessings which the gospel of Christ has given to us, to extend our sympathy, to give of our means according to our ability, so that missionaries may be sent with the good news of salvation especially to those who are, as one has expressed it, "in misery of body, mind and spirit", to pray individually and together for the work at home and abroad, that our representatives may be helped and guided, that the people may receive the message gladly, and be won for Christ's Kingdom. Its present membership, according to the 1933 report is 46,498. This represents only a portion of the women of the Presbyterian Church who might connect themselves with our Society. Much therefore remains to be done in interesting and seeking to gather in those who still remain outside.

The Society consists of a Council, Provincial Societies, Presbyterian Societies, Auxiliaries, Home Helpers, Young Women's Auxiliaries, Girls' Organizations, Mission Bands, and Associate Societies. One of the rules of the Society is that no branch should be organized within a congregation without first communicating with the session concerned.

The relationship of the Women's Missionary Society to the General Assembly is through its Council Executive, which in whole or in part is a constituent part of the Assembly's General Board of Missions.

Although for many years the Mission Boards of the Church have been united, the W.M.S., as such, works as two separate and distinct sections—the Western Division which includes all the organizations from Eastern Quebec to the Pacific Coast. Those of the Maritime Provinces form the Eastern Division. This explains the initials—W.D. and E.D.

The Council

The Council is the administrative body of the W.M.S. It consists of: a Council Executive elected annually by the General Assembly; the President and two officers or their elected substitutes from each Provincial

Board, and three representatives from each Provincial Society; the President of each Presbyterial Society or her elected substitute.

The Council authorizes its Executive, in whole or in part, to act as one of the constituent parts of the Assembly's General Board of Missions, and the Council receives through it, those mission policies relating to the Women's Missionary Society which have been formulated by the General Board of Missions.

The Council officers include, a President, Vice-Presidents, Secretary and Treasurer and other officers as shall be necessary. These are elected annually by ballot after nomination at the first meeting of the Council Executive following the General Assembly. The President does not hold office for more than four consecutive terms. The Presidents of Provincial Societies are also, by virtue of their office, Vice-Presidents of the Council.

The Council, which meets biennially, or the Enlarged Council Executive, which meets in the interim, receives the annual reports of its Executive; gives instructions for the ensuing year, receives reports from all Provincial Societies; considers the interests and requirements of the whole Society as presented in these reports; deals with all estimates for the work in accordance with the policies formulated by the General Board of Missions, and transacts any other business that the interests of the Society demands. The estimates for the work and the disbursing of the money is under the control of the Council Executive by authority of the Council.

The Council Executive*

The Council Executive is composed of 35 members, 6 of these being Presidents of the Provincial Societies, and 29 chosen from those members best situated to do the executive work of the Society. The Council Executive is nominated by the Council and elected by the General Assembly.

It is the medium between the General Board of Missions and the Council and takes oversight of the work during the year and administers it in accordance with resolutions of Council, reports the work of the Society to the General Assembly, receives all applications from candidates for mission work, makes appointments, designates fields and fixes salaries.

* For a full account of the work of the Council Executive see the article "How the W.M.S. Wheels Go Round", in the October issue.

Provincial Societies

Provincial Societies are organized in each province and are, as far as possible, coextensive with the province. They carry out the recommendations of the Council; endeavor to further the Society's work in their own territory and organize such Presbyterials or branches of the Society as may be practicable. They receive reports from all their organizations. These are embodied into a report which is sent to the Council and to the Clerk of Synod, for information.

The business of the Provincial Society is conducted by a Board of some 10 managers. Presbyterial Presidents are *ex-officio* Vice-Presidents of the Provincial Board of Management. An Executive Committee appointed by the Board of Management transacts such business as may require attention between the stated meetings of the Board.

The Provincial Societies meet annually. They determine the delegation which shall attend and the voting power of their membership. Provincials may make additions to their By-laws provided such additions are in harmony with the Constitution and By-laws of the Women's Missionary Society.

Presbyterial Societies

A Presbyterial Society is composed of all Auxiliaries, Y.W. Auxiliaries, Junior Auxiliaries, Mission Bands, Girls' Organizations, Affiliated C.G.I.T. Groups and Associate Societies within its bounds. Its purpose is to organize and foster the different branches of the Society in every congregation; diffuse missionary intelligence and stimulate missionary interest. It receives annual reports from all branches within its bounds and from these prepares a report of the Presbyterial Society which is sent to the Corresponding Secretary of the Provincial Society.

The officers, as in the Provincial, are a President, Vice-Presidents, Secretary, Treasurer, and such Secretaries as are necessary to carry on the departments. The business of the Presbyterial Society is conducted during the year by an Executive composed of the Presbyterial officers, Presidents of Auxiliaries, Y.W. Auxiliaries, Junior Auxiliaries, Leaders of Girls' Organizations, C.G.I.T. Groups and Mission Bands. If desired, a sub-executive may be appointed from this body.

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The Society approaches the immigrant who does not speak English by offering instruction in classes or in homes and along with its "Library department" provides pure literature.

Any forward movements by the Church must include these new arrivals, and those who have drifted out of church life and work. Each stranger cared for faithfully leads to the discovery of others needing our care and thus the circle of influence grows.

Throughout the whole work the stranger is individualized, and the Church seeks to bring him into personal relationship with Jesus, believing in the power of the Holy Spirit in the individual life to reveal the complete Christ. The approach is missionary. The Presbyterian Church, while anxious to serve all, emphasizes the value of definiteness, and the influence of antecedents in church and family life. In the contact with the individual immigrant, the members of the Church are unconsciously learning that the "problems of immigration" are equally in the immigrant and our attitude to him. Thus are we coming nearer to solutions of some of these "problems." In receiving the stranger in His name, the Church is finding anew Christ Himself.



Women's Missionary Society

Presbyterian Church in Canada

The Department of the Stranger

The General Assembly of the Presbyterian Church has placed "immigration" under the care of the Assembly's Board of Home Missions. This part of the Board's work is called "the Department of the Stranger," and includes immigration and the migration of both the immigrant and the Canadian, for the immigrant seldom remains at his first destination.

This Board of the Assembly works through its own committees in Presbyteries and Synods, and with its Auxiliary, the Women's Missionary Society. Salaried chaplains are at the ports and women workers in some of the large centres.

Every Auxiliary of the Women's Society is expected to elect a "Strangers' Secretary," who, either alone or with a committee, shall co-operate with the minister, in so far as he desires, in furthering the work of the department.

These Secretaries unite under a Presbyterial Strangers' Secretary on questions peculiar to their districts. Above these, again, are Provincial Strangers' Secretaries, and a committee on the Executive Board of the General Council of the Women's Missionary Society.

Chaplains, ministers and Secretaries may forward names and addresses of Presbyterians who have gone to new surroundings to the head office, "The Department of the Stranger, Presbyterian Home Mission Office, Toronto." This office is willing to forward such information to ministers, secretaries or, in their absence, to the proper authorities at the new addresses. Frequently, information reaches the office from other sources. With this complete system, the Presbyterian Church offers to visit strangers, particularly of Presbyterian tendencies, of whatever race, who may go to any part of Canada, provided the information reaches the head office of the department.

Various methods have been used to discover the unreported stranger, such as house-to-house visitation, and co-operation with secular and interdenominational agencies.

Particular attention has been given to the large body of Presbyterian young women who have found employment in our Canadian homes as domestics. Bible Classes have been conducted at hours specially suited to their duties. Social life has been provided, suitable employment secured, injustices removed, and

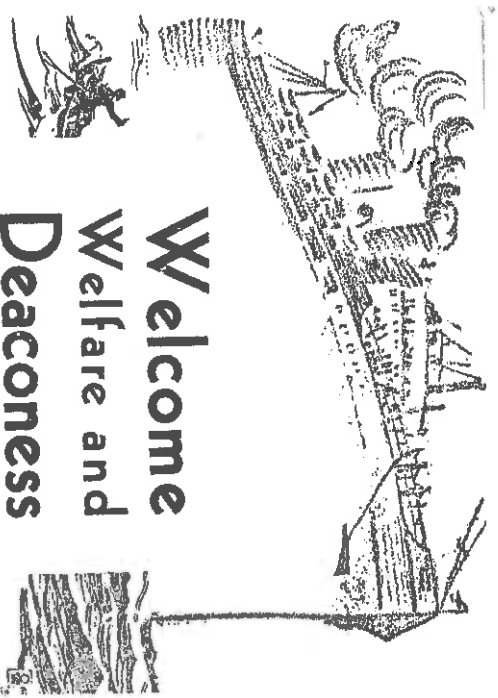
comfort provided in loneliness, sickness, and death. Many have thus been brought into membership in the Church, and not a few are now mothers in Christian homes.

The Women's Missionary Society is seeking the Presbyterian stranger in the public hospitals from the Atlantic to the Pacific. These institutions are in about three hundred cities and towns. Ontario has seventy thousand, and Manitoba thirty thousand patients annually. Experience is showing that most of the Presbyterians in the public wards are not attached to any church; most are away from home. Frequently they may have been communicants, and usually are the baptized children of communicants, and would gladly return to the church of their fathers. Patients who leave the hospital can be visited wherever they may go. Here will be found the unrecorded gifts of clothing or nourishment, suitable employment, Christian sympathy. Emphasis is laid on this follow-up work.

Similarly to the work in the hospitals the stranger is found amongst those who apply to employment agencies for work.

Returning soldiers who will make homes in new surroundings, and in new occupations, the young wives many will bring with them, and the thousands who will seek homes in Canada at the close of the war, offer a challenge to this department of church work.

H/c 1988-2004-62-8



**Welcome
Welfare and
Deaconess
Work in Canada**



Presbyterian Work Across Canada

1931



Welcome, Welfare and Deaconess Work in Canada

THE WORK of our Deaconesses starts the moment a big liner noses her way to the pier of Quebec or Montreal. The Deaconess is there ready to welcome the newcomer, assist her with the children or with her travelling problems, and then send on the name to the Deaconess, or the Welcome and Welfare worker who is in the district where the newcomer is going.

"I shall never forget the loneliness I felt when I arrived with my four children," said one woman who is now an ardent W.M.S. and Church worker in the west. "I got word on the boat that my husband was detained and could not come through to meet me. There was I in a strange land, amid all the confusion and utter loneliness of seeing others meet their relatives, trying to keep back the tears, when a trim, friendly young woman stepped up and asked if I were not Mrs. J—-. Before I knew where I was she had welcomed me in the name of the Presbyterian Church, and whisked the children and myself off to a comfortable office, where we were given a cup of tea, and introduced to the Presbyterian chaplain, who took our names to forward to the minister where my husband lived.

"We had not long to wait for our train, and the young lady helped me buy some food, attend to the luggage, and before departing, she gave the loveliest gifts to the children and myself. A toilet bag, wash cloth, doll and picture books for the long train journey. We were made so happy, that all my loneliness disappeared, and for the first time I realized just what my church could mean to me.

"We were only a few days in R.—, when a friend of the Quebec Deaconess called, saying she had a card from her asking that she look me up. Well, that was just overwhelming. We became friends in no time and, needless to say, we all went to church the very first Sunday. Everyone was so kind I hardly felt that I was in a new country, away from my parents and relatives. Of course I wanted to join the Women's Missionary Society, and I feel as though I would like to spend the rest of my life doing for others those kind things that were done for me when I came here lonely and strange."

This is just one of hundreds of instances where the Deaconesses of our Church have formed the link between the newcomers to our land, and the local Church which they eventually make their Church home.

It is the reaching out of the friendly hand of one woman to another, and the assistance to children that starts with their arrival, and helps us do our share in assisting new Canadians, and establishing the loyalties which we believe necessary for the best type of citizenship in this land of ours.

And now let us journey inland, and learn something of this work. Many immigrants coming to this country are in moderate circumstances. They have spent a great deal on the journey and its preparation, and need friendship and moral support until they have found the sphere to which they are most suited. This is work of the highest Home Missionary type, not only at the port, but the follow-up work expected from every Welcome and Welfare division of the Church in each community.

Montreal, Winnipeg, and many Canadian cities are central points from which these newcomers go out, and it is a responsibility which rests on the shoulders of all our people, especially in centres where our

Church was badly depleted, and new congregations are being built up. We are steadily going forward, building from east to west, and some of our most loyal supporters have been people befriended on their arrival.

Is there an Overseas Club in your city? This is a type of organization in which we should be more closely interested, and indeed our port workers are very enthusiastic about these clubs wherever they find one. Girls are lonely in this country when they come here, and to have a place to meet and get acquainted through Christian fellowship means a great deal not only to the newcomers, but to the Church which assists in making these meetings a success.

The world needs more and more Deaconesses and Missionaries of THE RIGHT KIND. Adjustments are taking place in every land, and it is no longer simply a question of going out and telling the story of faith and hope, it is a question of sending young men and women who are great leaders of humanity, who are capable of organizing, meeting pioneer situations, and above all being inspired by the power of Christ unto salvation, to help them through all difficulties by the wayside.

Conditions of living are much better for the Missionary today than they were twenty-five years ago, but the problems to be met, while perhaps not always so dangerous, are just as perplexing. Many of our young women will no doubt hear the call.

It takes strong young leaders for the field, backed by strong young hearts at home.

Our west is new, and many people have come there during the last few years. Our national work is expanding with a speed that is a challenge to every member of the Presbyterian Church. New sections in the north and west are being peopled, and those who toil in lonely centres need the help and sympathy

Welcome, Welfare and Deaconess Work in Canada

that our Deaconesses can give them. These girls not only work in the Church organizations, assisting in organizing the women and children, but they visit the newcomers in the district, and interest children and parents in Sabbath School work, visit the sick, and help the needy. Where there is a minister they give him every assistance possible.

W.M.S. port workers are sent out by our Welcome and Welfare Department, which has a staff of eighteen in all. Thirteen are permanent workers with full time salary, one part time, and four special summer workers.

At Quebec port Miss Scott and Miss MacArthur have been in charge in the summer months for the past few years, assisted by Miss Bernath, who was the only Deaconess at the port who could speak Hungarian, and was of inestimable value to people coming from that country and its adjacent provinces.

In Montreal Miss Iris Munro had the assistance of Miss Todd during the summer months. In this city the Overseas Girls' Club contributed generous Christmas cheer to five needy families, and also sent a donation to Miss McConnell's work at Jobat, India.

Winnipeg—Miss Todd, doing Deaconess work in Winnipeg, writes: "During the last three months I have made approximately 128 visits in homes throughout the city. Some were sick, needy or old people who cannot go to Church, and some were Old Country people who came to this country to make good. Twenty-six afternoons were spent visiting hospitals. I received the list of Presbyterians, and visited as many as possible when they arrived. I found many were real Presbyterians who appreciated very much the interest of their Church."

At the Old Country Girls' Friendly Club we have here, the girls are beginning to realize the responsi-

[6]

Welcome, Welfare and Deaconess Work in Canada

bility of their respective duties, and are very enthusiastic in the performance of same. I have also met 24 trains, and assisted newcomers on their way to points farther west.

Being a Deaconess-at-large means that almost every night in the week is filled, but it is so nice to be busy."

The above is a bird's eye view of a life that is filled with service, and many pages of the details of these visits would not more clearly show the kind of service these girls of ours give in assisting newcomers, and helping to strengthen our church in new districts.

Saskatoon—Helen M. Ross says: "I have been enjoying my work very much as usual. Each afternoon is spent in visiting and a great many evenings attending meetings. Sometimes every evening in the week is taken up with a meeting. I attend as many as possible so that I can keep in touch with all branches of the Church's work, and what each society is doing, so that I may be able to interest those who are not interested in some branch of work."

"I have been summing up the work I have done since May and find the following: Family calls, 408; Hospital visits, 144; Welcome and Welfare, 35; besides survey work and addresses. Please pray that the spiritual results will be far-reaching. I have noticed some evidences of deeper interest in the Church and various meetings."

Truly every member of the W.M.S. should take these splendid reports to heart, and pray that the hopes of these girls may be realized in the wonderful calling they have answered in entering this service.

Regina, Sask.—Miss Lily MacArthur reports, in the midst of getting ready for the Christmas party in

[7]

Pamphlet

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File

Report to your minister names, addresses, approximate ages and previous church experience.

Nobly the organization in your Church which, in your judgment, would be most agreeable to the stranger, and thus establish friendships.

Report to the authorities where there is need for health clinics, or public schools.

Call again.

"All things whatsoever ye would that men should do to you, do ye even so to them."

How to Approach the Stranger



THE WOMEN'S MISSIONARY SOCIETY
OF THE
PRESBYTERIAN CHURCH IN CANADA (W.M.S.C.)
1925
108 HARBORLAND-SMITH BUILDING
BAY & ADELAIDE STS.

Pamphlet

How to Approach the Stranger

Remember you represent Christ, His Church, and Canada to the newcomer, and first impressions are lasting.

Be sincere, disinterested.

Go willingly, with no appearance of hurry.

Go as a learner, to welcome a co-worker to the Church and a good Canadian citizen.

Be modest and neat in appearance.

Be ready to sympathize with discouragement, promotion or adventure.

Establish confidence by presenting your credentials.

Make another appointment if the environment is not suitable for a visit.

Secure the sympathy of the householder or employer, where circumstances direct, by explaining the nature of your visit.

Without undue curiosity, seek to discover an acceptable point of contact between the stranger and your Church.

Secure definite information which you can use in adapting your Church activities to making the welcome a real one.

PREPARATION

Secure some definite information about the place from which the stranger has come, consulting, if necessary, an atlas or your Church Blue Book.

Know something of the place to which the stranger has come, consulting, if necessary, the town directory and telephone book.

Avoid unnecessary errands. Where possible, a telephone message will inform you as to the arrival of the newcomer, and an appointment can be made. Frequently, particularly in the case of immigrants, the address is fictitious, temporary, or merely a reference. In which case, without delay, it is possible to secure a permanent address, which can be forwarded to the Church at that location.

Be informed, in case of need, as to citizenship, franchise, day and night schools, employment bureaus, free clinics, nurses, libraries, play-grounds, recreation facilities, housing, boarding, church activities, hours of service, Communion services.

Pray that you may say and do the right thing.

AFTER THE VISIT

Record the result of your visit in a permanent note-book for your own future reference, or for your successor in office.

Pamphlet.

File 988-7004-62-8

Pamphlet. This is the last page.

to share the light which is hers with the women attending the Auxiliary who are still groping in the dark, and also in her small way is giving of her substance to missionary work.

Miss Gertrude Scott is our worker with Miss Lee in Victoria, and in Vancouver Miss Ruth Yeandle is the English worker, Mrs. Louie the Chinese. Mrs. Louie comes from Victoria. Her mother was one of China's real Christians and Mrs. Louie was brought up in a Christian home.

In Toronto the Reverend Mr. Ma is the minister in charge of the congregation and the W.M.S. workers are Miss Esther Armstrong, Miss Lily Yeung, daughter of the pastor of Vancouver congregation, and Miss Lambert. Miss Armstrong has been endeavouring to awaken a missionary spirit among the women of the Ladies' Association of the Toronto congregation, and this year her efforts have been rewarded. To her delight, from their Bazaar returns they voted thirty dollars to the Women's Missionary Society.

Miss Agnes Dickson, Mrs. E. Herman, and Miss Hattie Jue are the W.M.S. workers in our Montreal Mission. It is doubtful whether any non-British people have a wiser counsellor in time of perplexity, or a stauncher friend in the hour of trouble than have the Chinese in our Miss Dickson. She was a missionary in China for a number of years and knows the Chinese and their language.

Our Chinese work in Saskatchewan is the distribution of Christian literature, and the visiting of families scattered throughout the Province.

Miss H. W. Davies, Brockville, has done and continues to do a unique work among Chinese in Brockville, and in many towns in that part of Eastern Ontario.

In Victoria and Vancouver it is an interesting and heartening experience to see these Chinese congregations gather for service on Sunday, and to attend the Church School on Sunday afternoons. Among the eldership of these congregations are found true Christian gentlemen and as one meets and talks with them one knows in very truth — "In Christ there is no East or West."

These China people are part of our Canada, they are capable of the best and the worst just as we are — which will it be? The answer lies within the Christian Church. As members or adherents of a Branch of Christ's Church, what are we going to do about it? We believe that our God is a Father looking for his children everywhere — what about these China People?

For the sake of Canada they should be Christian, that is a good reason, but the reason of all reasons is that God wants them. To every one to whom Christ is the "way and the truth," He expects that one to be a witness unto Him.

WOMEN'S MISSIONARY SOCIETY (W.D.)

ROOM 700, 372 BAY ST.

TORONTO

1935

The Chinese in Canada

By M. F. PAE AND LAURA K. PELTON

Before taking up a study of the Chinese in Canada let us look for a moment at China herself. The more we study China and the Chinese people, the more respect we have for them. China's civilization is lost in the mists of antiquity. When our ancestors were living in caves, she was enjoying a high state of civilization; a wide knowledge of literature and science, gun powder had been invented, a compass was in use, paper was manufactured, and her people wore splendid silk garments woven and dyed by her women. For over four thousand years she held herself aloof, but now, at last, she has awakened and is taking her place among the nations of the world.

The Chinese have not been religious in the same sense as have the people of India, for instance. They followed a code of conduct laid down by Confucius and Mencius. Confucius, their great teacher, lived five hundred years before Christ, he taught morality and a system of ethics, stressed parental reverence, which has resulted in filial piety unequalled among any other people. As a result of Confucianism, China has practised through the centuries that which is tantamount to ancestor worship, and this ancestral worship has been the strongest factor in the unification of the family. Buddhism and Taoism has influenced Chinese life considerably, and it is quite common for a Chinese to claim that he is a Confucian, Taoist, and Buddhist at the same time. In none of these religions is there to be found the positive note of hope and comfort that there is in Christianity, and certainly none of them gives to woman the freedom and status that is hers in Christianity. There is no land where idol worship is more prevalent, and the majority of the worshippers are women and children.

Such is a brief outline of the people, who today in Canada number about forty thousand, settled for the most part in Vancouver, Victoria, Winnipeg, Toronto and Montreal. Twenty thousand are in British Columbia.

The Chinese first came to Canada from California about seventy-five years ago and later some two thousand were brought direct from China to help in the construction of the Canadian Pacific Railway. When this work was finished these men were left to themselves and they turned to market gardening, to become proprietors of restaurants, laundries, etc. Let us not forget that these men made their contribution to this country, found the land a good one, and are endeavoring to be good

citizens of it. The fact that they are not granted by the Government, citizenship, we can see makes for discontent among the more enlightened Chinese, and at the same time if citizenship were granted to them, problems would be opened up, which it is not within the province of this paper to discuss.

The Chinese are kind, courteous, and faithful to their friends; courteous always, even to enemies; almost always hard-working and thrifty, and their criminal record is the best in Canada of the non-British population. Their chief vices are gambling, opium smoking, and the selling of opium. In the latter, however, they are often the tools of crafty white men. They are clannish, this characteristic, coupled with our segregation laws, makes for "China Towns," where we find congested living quarters and poor sanitation; but the years of contact with Western civilization, and a few generations of Canadian-born, are resulting to some extent at least in improved conditions, and one often finds well-furnished, up-to-date and attractive Chinese homes. These people are eager for education. In the universities and schools we find Chinese who in many cases are leading their classes. They are usually good mixers and once known are welcomed by young people everywhere.

When it was found that so many Chinese were desirous of entering Canada, restrictions were made. First, a head tax, later an Immigration Act, which debars all Chinese from entrance to our country, except those in diplomatic service, merchants with international standing, bona fide university students, and such special cases as the Minister of Immigration may sanction. For these reasons Chinese Immigration has practically ceased.

Surely this present moment is our opportunity. Here we have a Foreign Mission Field right in our midst, a people eager to learn, and receptive to truth, when that truth is presented in a reasonable way, accompanied by consistent action and living.

One of the real difficulties is the lack of family life, which is the result of the men having been brought into the country alone, for specific work, and when, having chosen to remain, the Government's later action which prevented their families coming. There are, however, in every Chinatown a number of Chinese homes with families and it is among these that much of the Church's work is done, the first contact being made through the children. A further difficulty is the inter-marriage of many Chinese men and Canadian girls. This problem calls for sympathy and understanding on the part of 'Missionary Women.'

As we have already stated, the bulk of our Chinese population is in British Columbia, and for over forty years our Church has carried on work there. To-day we have two congregations among them, one in Victoria, and one in Vancouver, with a Chinese Pastor in each. The work in Victoria and Vancouver is carried on by the joint Boards of the Church and our Women's Missionary Society, the Women's Board providing for the work done in the Kindergartens among the children, and the work among the women. The Church Board is charged with the congregational life of these two Mission centres.

In both cities we have reasonably well-equipped buildings, the church auditorium, and hall back of the church, the halls being used for the Kindergarten work, Night School, Meetings, and whatever club and recreational activities there may be. The Kindergartens are held in the Church halls every school morning, the children are from the ages of three to school age, an age considered by psychologists as distinctively impressionable. They are taught to read and write in English, have the usual Kindergarten games and music, are taught Bible stories in a way to bring to them as much as possible of Christian truth. The homes are visited by our workers in an effort to know the mothers and to encourage them to come to meetings and to church service. In Victoria there is a missionary auxiliary of fifteen members. In 1933 they gave \$59.00 to our Society, and sent a large bale of supplies for the supply department. Miss Lee, our Chinese worker in Victoria, is herself a product of our missionary work in China, becoming a Christian there under the influence and leadership of one of our missionaries. Her story of the price she paid to become a Christian is one to stir the imagination of any Canadian young woman. In both Victoria and Vancouver we have Mission Bands and the children are learning the joy of passing on to others the knowledge of Christ.

In Vancouver, a much larger percentage of the women among whom we work are non-Christian, and the Women's Auxiliary while called that, is in reality more of a Bible Class, but whatever money may be given goes to our Society's work.

The Night School Classes for young men desiring to learn English have been a strong feature of our work at the Coast, many of the teachers in these classes being volunteer workers. For a number of years men and women of our church have given evenings all winter in this particular service. One of the young men attending these classes, who became a Christian through his contact with the class, later married a young woman of his own nationality, in Vancouver. She became a Christian and is now President of the Chinese Women's Auxiliary in connection with our work there. In her own shy way she is endeavoring