

1934 From bound volume, "The Acts and Proceedings of the Sixtieth General Assembly of the Presbyterian Church in Canada." Held in Toronto, Ontario, June 6-14, 1934.

Notes below are from Appendices:

"The General Board of Missions, Home and Foreign Missions Report," Sub-section "Home Mission Report, Reports of Synodical Missionaries" (p 6) "Northern Ontario and Manitoba" by "W. M. MacKay, *Synodical Missionary*" Depression and "cuts in our financial estimates" meant some retrenchment, but overall MacKay remains positive: "The main business of the year nineteen thirty-three has been one of holding and consolidating the congregations and mission fields of our Church."

Section "Non Anglo-Saxon Work"; Sub-section headed "Chinese Work in Canada" [report submitted by David A. Smith]
Photo-copied pp. 15-17.

Note: I have been reading through the sections on Northern Ontario and while the Church emphasizes its opportunities in the booming resource towns, lots of building and growth, there is no specific mention of Chinese.

Note: Under sub-heading "Institutional Work" (same hierarchical level as "Non Anglo-Saxon Work") w/further sub-heading "Tyndale House, Seventh Annual Report" there is mention of the work of **Miss Murray**. Photo-copied pp. 26-28, which includes the **home for girls** and Miss Murray's work. Tyndale House seems to be a settlement house in Montreal though – perhaps this is not the same Miss Murray. Don't know for sure, but there is nothing in the biographical pamphlet on Mary Murray that mentions Montreal. [From a Presbyterian Archives online exhibit: "Tyndale House (now Tyndale – St. Georges Community Centre) was established in 1927 wih financial assistance from The Presbyterian Church in Canada and the Church of St. Andrew and St. Paul, Montreal."] <http://www.presbyterianarchives.ca/commentary.html>

Presbyterian home for girls remains a breeding ground for infants; 42 girls and 28 babies in 1933 (not printed)

From "Report of Work of the Women's Missionary Society, (W.D.)
Excerpt from sub-heading "National Mission Work" and further sub-heading,

"Welcome and Welfare and Deaconess Work": (p.59) "Part time workers are employed among the Hungarian and Ukrainian people in Toronto, Hamilton and Oshawa, and every effort made to win these people, and guard them from the evil teachings of communism."

from p. 64 "Names and Addresses of W.M.S. Staff" Miss **Mary Murray** now at 18 Huntley St.

Mr. Crump supplies as well an English congregation called "Argyle", which is fourteen miles from where they live on the reserve. Birdtail Reserve is eighteen miles south of the town of Birtle. Our missionary to this reserve is Mr. H. T. White, who lives in Birtle. He also has charge of our congregation in the town. A good cause has been started there and it is growing steadily.

But the Indian congregation on the reserve is divided and that makes it hard for our missionary. However, we plan to give special attention to this reserve this summer, and, if possible, get the people united again. This will necessitate visiting in their homes and finding, if possible, the cause of the division and get them together again to worship God in the comfortable church there is on the reserve, in which the Rev. John Thunder preached to good congregations for many years.

The other reserve is situated near Elphinstone and is known as *Okanais*; or if you want to give it the official name, you will have to say Keeseekoowenin Reserve.

We have a comfortable church on this reserve. Service is held every Sabbath morning, and is well attended. The collections are forwarded to the Budget Fund and they met their allocation for the year.

We are busy especially during the winter looking after the sick and old people not able to attend service. One of which we buried a few weeks ago. He died at the ripe age of 88 years and was blind for some time before his death. This winter there has been a lot of sickness, and Mrs. Paterson and our daughter have been busy night and day.

For weeks the kitchen of the Mission House was full every morning with patients. It was like an outdoor clinic in one of our hospitals. The Department of Indian Affairs supplies medicines, ointments, etc., and Mrs. Paterson, being a trained nurse, dresses their wounds and applies remedies, according to doctor's orders. The people are very thankful to receive such help, and we are glad to help them in any way we can.

Being the only ordained man working in this work I have to baptize, marry and dispense Communion on all of these reserves, which necessitates long drives as Rolling River Reserve is 25 miles from Elphinstone, Rossburn Reserve is 35 miles, and the Birdtail Reserve is over 60 miles.

The work is being faithfully carried on and we are praying that there may be many souls gathered into the Kingdom of our Lord and Saviour Jesus Christ, all of which is respectfully submitted.

R. PATERSON.

Non-Anglo-Saxon Work

CHINESE WORK IN CANADA

The year 1933 in Chinese work in Canada is another marked with progress despite many difficulties. The present time in Christian work both in China and Canada, has been called, "The most critical in its history". There is good reason for this. Idols are being thrown down. Age long fears and superstitions are being abandoned; while atheism, and the tragic indifference of materialism, tend more and more to take their place. The last state is worse than the first. Only the Gospel of Christ can save this.

1.—*Population.* Chinese population in Canada is more or less fixed at 55,000. The natural increase offsets those who go to China, not to return. Many men have taken advantage of cheap money in China and the extension of leave of absence from Canada to four years, as well as the hard times here, to visit their families in China. These will return. Since 1925 only 6 new Chinese have entered Canada. It is interesting to note that 2,708 Japanese have entered during that same period.

2.—*Workers.* We have 20 workers in the field; 10 Chinese and 10 Canadians; 6 are part-time workers. In the passing of C. A. Colman, who for forty years laboured among Canadian Chinese, we lost a valued and trusted servant. Miss E. Armstrong, for some years a successful voluntary worker in Vancouver, was appointed to Toronto, allowing Miss A. Dickson to give all her time to Montreal and district. Mr. W. Laing, of Windsor, an elder, who for a great many years has with self-sacrificing devotion upheld Chinese work in that city, is threatened with blindness but continues to "Carry on". We have a consecrated band also of Presbyterian lay-workers from Atlantic to Pacific, who teach Christ to the Chinese in home and Sunday Class. For these we are grateful. Without them we could not begin to overtake the work.

3.—*Activities.* Under this head let us group a number of items, briefly, that best describe the trend and progress of the work during the year.

Solomon Leung, our first Chinese student for the ministry, entered Montreal College. Already he has done good work among the young men and boys of Montreal's Chinatown, conducting a class and a club.

At Victoria, a Y.P.S.C.E. was started. It has 34 members, most of whom are high school students. Here definite church leadership is being developed. They have been taking part with other Presbyterian Societies in periodic debates, showing great interest and, of course, great perseverance. This has done more to break down prejudice than anything we know. Six of this group joined the church. In Vancouver we have five university students attending, and taking an active part in the mission. This, we consider, very important.

There has been a marked increase in kindergarten attendance East and West. Getting the children is of primary importance, as the majority come from non-Christian homes. One parent who objected to his child attending Sunday School, thought it all right to attend kindergarten, though the Bible, of course, is the basis of both.

In no department is there more increased interest than among the women. New Bible classes were started, both in English and Chinese. Many have recently come into full communion with the Church. With the growing to maturity of native-born Chinese girls, many new Chinese homes are being established. These so often go to small towns and isolated districts. The utter loneliness of these young Chinese women can hardly be conceived, separated as they are from all their own women-folk. It becomes so necessary for Canadian church people to help ease this difficulty. The absence of home life among Canadian Chinese has always proved a great stumbling block to themselves and to Canada. The increase in family life will therefore tend to cure many present ills.

Again, the Chinese are showing more than ever their acceptance of responsibility in the matter of finance. Both Chinese congregations exceeded their Budget allocations. Victoria raised its \$150, and \$22 more. The total Chinese giving to the Budget, including the two W.M.S., was \$384. Congregations met all running expenses. Vancouver's was \$884, and the grand total raised \$2,912. They paid also the salary of the Chinese teacher, \$900, and reduced the local building debt by over \$500. This is all a vast change from a few years ago. It is evident that the Chinese are taking a very large share of carrying the Gospel to their own people.

The distribution of literature is also an important branch of the work. A sum of \$88 was donated by interested Chinese for the spreading of suitable Chinese Christian literature and tracts. Because of unemployment prevailing, men have time to read. Also in the provinces under W.M.S. department leaders, S.S. lesson helps and cards have been sent to outlying Chinese families with increasingly great results.

4.—*Contact with China.* In conclusion, our contact with China is most important. We must remember our South China Mission was begun from work in Canada. Again each year, men and women visit their homeland. They take back news of Christ, for and against. Letters, too, are continually being written to families in China. Many in China come to know Christ this way. A Chinese man here, who himself has not yet accepted Christ, said the other day, "I want best for my boy and girl—me too old". The eager welcome given to Dr. Jessie McBean by Chinese

everywhere in this land, best bespeaks the needed contact with China. Again we meet all boats, coming in and going out. Each year young men and women as doctors, nurses and educationalists, are going back. Think what it means if they take Jesus with them. Dr. David Yui, outstanding Chinese, says this: "Chinese salvation, political, economic and religious, lies in the hands of her Christian men—men who are not self-seekers". This statement may well be applied to all nations.

Respectfully submitted.

DAVID A. SMITH.

HUNGARIAN WORK

THE STORY OF THE HUNGARIAN PRESBYTERIAN CHURCHES IN CANADA

A group of Hungarian Calvinist families took up homesteads a hundred miles east of Regina 34 years ago. They became the nucleus of the first Hungarian Presbyterian settlement in Canada, built around the church, which was established soon after the first dozen families built their log houses. And as the settlement grew, so the congregation developed until now membership in the Bekevar church is over two hundred. The church was called Bekevar (peace-fort) to express the ideals of the original settlers who sought contentment and brotherhood in the new homeland. The church, a two towered building, is overlooking the flats between *Brandon* and *Regina* and is visible for 12 miles in either direction, if one passes it on the C.N.R., near Kipling, which is the railway station for Bekevar. At service usually all the 500 seats are occupied by the members and their families and one is surprised to observe the large number of children and young people. The *Bekevar* church has not only a wonderful past, but a promising future as well. The minister, Rev. John Kovach, has served the congregation for more than 25 years. In 1919 the people decided to become self-supporting and to this and also the strenuous efforts of the minister is due the fact, that during the union movement the congregation remained Presbyterian. In 1926 Dr. Eugen F. Molnar was called from his theological professor's chair by the Board of Missions to serve the Bekevar church, while Rev. John Kovach was engaged as a travelling missionary in the West, resuming his work at Bekevar again, when Dr. Molnar was called to Windsor.

Another promising field of our Church among Hungarian Presbyterians is in *Alberta*, where Rev. John Apostol, a post-graduate student from Hungary spent two summers gathering up the people. The first settled minister on this field was Rev. Charles Kovacs, who, during the years of 1929 and 1930, organized congregations and held regular services in Lethbridge, Taber, Coalhurst, Raymond and Calgary, until he was transferred by the Board of Missions to Toronto. Rev. Bela Bucsin is in charge of the work since, adding another point, Leduc, in the Peace River District to his field. He resides in Calgary and has just started a movement for a building there, as he is greatly handicapped at present without a church home. It is hoped, that shortly they can worship in their own building, facilitating their services, children's, women's and young people's work, which is growing daily.

The first Presbyterian minister (in fact, the first Hungarian minister of any denomination) to settle in Eastern Canada was Rev. Frank Kovacs, who, in 1926, was appointed as travelling missionary, with Hamilton as his home base, on recommendation of Rev. Blaise Hospodar, who held several services in the vicinity, paving the way for a real organized effort. Mr. Fekeshazy's name must be also mentioned in connection with Hamilton, as before the war he worked for some time under the supervision of Hamilton Presbytery, but as he was not a trained church worker, could not carry on very long. Mr. Kovacs started regular services at Hamilton, Welland, Niagara Falls, Port Colborne, Caledonia, Brantford, Toronto and Oshawa, and organized congregations in most places. In Hamilton an increasing immigrant population made the work very strenuous, owing to the fact especially, that the work was not fixed to a definite location. Until the new church was completed in 1933 the

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people as Mrs. Zeidman. This group meets every Monday with an average attendance of thirty young men and women. Their meetings last from 8 until 11 p.m. During these three hours they spend a short time in games and sing-songs, and then a devotional period is observed, and the meeting closes with the serving of light refreshments.

Lastly our Fresh Air Camp. After a winter of suffering and despair, pale, undernourished and anemic women and children emerge into the springtime air. Into the streets and into the parks they flock, after being shut up in the raw, cold and stuffy rooms. A spirit of Hope takes possession of them, and "maybe" is the word you hear on every poor man's lips: "maybe things will improve in the summer," "maybe my husband will find work," "maybe my daddy will find a job," "maybe something will turn up," "maybe we will get a few days work". These are familiar sayings to us; but the hope of springtime soon turns into despair. When everything seems dark, and "no hope in sight", the Scott Institute steps in and takes the mothers and children to a change of scenery, a change of outlook and a change of diet. Only those on relief know what that means after having lived on canned goods and the same prescribed grocery order for several years.

A Presbyterian doctor who kindly and freely visited one of our families, where the father had suffered a nervous breakdown, and was in a state of hysterics, alternately laughing and crying, said that all the man needed was a change of diet, a change of scene. That is what our Camp does for hundreds of mothers and children. Last spring we feared that on account of the depression we would be unable to open Camp at all, and if we did, we could only take a fraction of the usual number, even though more than usual were making application. But we were pleasantly surprised, and we rebuked ourselves as "being of little faith". The result was that last year we had at Camp one of the largest groups we have ever had—about 230 mothers and children. God graciously sent the necessary funds, all bills are paid, we do not owe anybody a cent, and a small balance is left on hand. Praise His Holy Name! Newness of life is what our guests are getting at Camp, both physical and spiritual. Religious services are held every day during Camp for both mothers and children. Visitors, men and women, come to our Camp anxious to listen to our children singing. We hope that some day God will provide the means to build a chapel where Christian people, who enjoy hearing the Campers sing, will be given the opportunity of worshipping with our children, and sharing with them the joy of praising our loving Saviour, Jesus Christ.

When we close our Soup Kitchen at the beginning of May, we will have served 568,000 meals; distributed 45,000 articles of clothing; supplied 5,616 relief baskets of groceries, and furnished 12,180 beds to homeless, unemployed young men, and not a few homeless, unemployed young women.

During the year I spoke on the work in twenty-five churches; conducted seven services for ministers, spoke before three Women's Missionary Societies, and one Presbyterian, also in several clubs and lodges in the city. I have married two couples, baptized one adult and one child.

Respectfully submitted.

MORRIS ZEIDMAN.

PRESBYTERIAN HOME FOR GIRLS, TORONTO

It is with a feeling of deep gratitude that we present this report of the Home for 1933. During the year many difficult problems have come before us, but, trusting in God's guidance, a solution in every case has been found. We are truly thankful, too, to the many churches and individual members who have shown a very practical sympathy with our work.

The progress of the girls has been very encouraging. They have responded splendidly to Bible lessons and devotional exercises. Their conduct has been all that could be desired, and they have shown a cheerful willingness in performing the domestic tasks assigned to them.

Placing the babies in suitable homes is, we feel, also a valuable part of the work. These children are thus given the opportunity of sharing good home-life and becoming God-fearing citizens.

The Home cared for forty-two girls and twenty-eight babies during 1933.

Of the girls: Fifteen were in the Home at the beginning of the year; twenty-seven were admitted; twenty-eight were discharged, and fourteen were in the Home at the end of the year.

Of the babies: Two were in the Home at the beginning of the year; twenty-five were born during the year; one was admitted. Of these, fourteen were adopted; seven were placed in foster homes, and seven still in the Home.

MYRTLE MCKINNON.

NEIGHBOURHOOD HOUSE, HAMILTON

One of the Church's most interesting institutional missions is Neighbourhood House of Hamilton. Situated in a polyglot district, attended by young people and adults of 17 nationalities, it is a veritable beehive of varied composition and activities. "Beach Road district," which is served by Neighbourhood House, lies in the northeast part of Hamilton, a village in itself, closed in by railroad lines and factories on all sides. It is not a "slum", although its population is poor. The houses are small, but attractive, with the inevitable flower gardens or lawn in front and the porch, shaded with a tree, or some creeping plant.

Aside from the minister in charge and two full-time workers, a part-time boys' worker and several regular volunteers maintained the activities of the institute last year. Sunday evening services, Sunday School, play school daily, three afternoon and two evening clubs for girls, one afternoon and three evening clubs for boys, club for unemployed men, mothers' club, music lessons, baby clinic, visiting, comprised the daily activities, while the daily vacation Bible school for four weeks was a special feature of the institute work during the summer. Large groups were taken to camp free of charge and several hikes and picnics were held. The "rummage sales" became a semi-annual affair of amusement and advantage, as overcoats and oil paintings and articles of all descriptions have been sold from 25 cents to 75 cents, after breath-taking bargaining.

Concerts and Christmas-plays and the annual meeting of the House are open to the public and then the members rub elbows with visitors from practically all churches in the city. There is a committee of ladies, which is made up from delegates of W.M.S. groups of Hamilton, and it provides not only volunteers, but frequently assistance to raise money for local expenses. For instance, recently they undertook to install a new furnace in the residence, which was a need for a long time.

Respectfully submitted.

FRANK KOVACS.

TYNDALE HOUSE

SEVENTH ANNUAL REPORT

The year 1933 in Tyndale House presented special difficulties to your Committee and to the Staff. With conditions in our district distinctly worse through prolonged unemployment, we yet could not, with our diminished revenue, extend our activities or add to our equipment. Despite many handicaps, however, your Committee feels that we have reason to thank God for much encouragement received and much solid work accomplished. Your Committee would put on record its appreciation of the devoted and untiring labours of the regular staff and of those workers who give their services voluntarily, week by week. It ought also to be said that the spirit of those attending Tyndale House was in the highest degree commendable. On all hands, there was an eagerness to contribute in one way or another to the carrying on of the

settlement's work. When minor repairs on the House fell to be done or when new equipment became necessary for clubs or carpentry classes, volunteers from our "congregation" were not wanting to meet the need. Through the efforts of the people themselves the sum of \$128.70 was contributed to our income during this year.

Sunday Evening Services.—The regular Sunday Evening Worship has always been a feature of our work and during the past year the services have been well attended and have proved a blessing to those engaging in them. We are still hampered by the fact that our accommodation for these services is far from what could be desired.

By a happy arrangement with the Minister and Kirk Session of the Church of St. Andrew and St. Paul and with the full sanction of the Presbytery, Holy Communion is now celebrated from time to time in the settlement and provision is made for the instruction of First Communicants.

Sunday School.—As time goes on we are helped by a growing realization on the part of parents as to the value of our work for their children. In his report to your Committee, Mr. Henry Johnson, who superintends the School, writes, "One of the best features of the work of the teachers is the interest they take in the boys during the week. Individually they have held ski-ing parties and wood-working clubs, and have given coaching in day-school work to their classes, while collectively they have put on several skits, and a sing-song for the School before Christmas." As to numbers attending, it is sufficient to say that the capacity of our building is sorely taxed.

Women's and Girls' Work.—Miss Murray reports increased interest among our women and girls. The White Shield Mothers' Club, which meets weekly and at which varying programs (including a gospel service once a month) are provided, has proved an especial boon to over-wrought mothers in these trying times. In the summer, a picnic to St. Helen's Island was greatly enjoyed by all.

Of Girls' Work Miss Murray writes: "Work among girls, both on Sunday and throughout the week continues to meet with a sympathetic response. Encouraging features are found in the attendance at Sunday School, Mission Band and other meetings, and in the attention and interest shown. Nine scholars in the Sunday School received awards for perfect attendance, and contributions towards missions totalled \$31.00."

Men's and Boys' Work.—In this department the various organizations, started in former years, have been strengthened and consolidated. In addition, a Men's Bible Class has been started. Up to date it has been well attended and is gradually growing. References made above to the achievements of the Men's Club, Carpentry Classes, etc., will serve to show the healthy condition of all these activities.

Summer Camp.—In summer, your Settlement is by no means idle, but it is at St. Andrew's East, at our delightful camping-ground, that its energies find scope. This year the Summer Camps proved a greater boon than ever. In all, nine separate parties were provided for, and each, as it returned to the city, seemed to show abundant evidence of benefit received. A party for unemployed men (organized this year for the first time) was indeed a worth-while innovation. Through it, men, unnerved by anxiety and hard conditions, were taken out of themselves, participating in fishing, games, hikes and so on, with the result that they returned to the city refreshed and strengthened and encouraged.

The number attending camp this year was 273—an increase of 13 over last year's total.

In concluding our report we would express our thanks to the many friends of Tyndale House who, by their contributions and otherwise, have helped in this fine local enterprise of our Presbyterian Church in Canada. We enter on the work of a new year, praying that with the coming of better times, and with God's blessing still resting upon us, we may be able to extend and perfect this work given into our charge.

Respectfully submitted.

DAVID SCOTT, M.A., B.D.,
Vice-Chairman.