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CANADA



Woman's Missionary  
Society of the Methodist  
Church, Canada ❁ ❁ ❁  
Room 20, Wesley Build-  
ings, Toronto, Ont. ❁ ❁

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Price, 4 cents.

## FOREIGN COLONIES IN MANITOBA AND THE NORTH-WEST TERRITORIES.

### I.

#### HUNGARIAN SETTLEMENTS.

In Assiniboia . . . . .	2
In Manitoba . . . . .	1

#### GALICIAN SETTLEMENTS.

In Manitoba . . . . .	5
In Assiniboia . . . . .	2
In Saskatchewan . . . . .	1
In Alberta . . . . .	1

There are upwards of 26,000 Galicians in Manitoba and the Territories. Of these, some 4,000 are in the Winnipeg district, 2,000 in the Birtle district, 10,000 in the Dauphin district, and 10,000 in the district of Edmonton. Every train during the excursion season brings a fresh instalment. The largest settlement begins about forty miles east of Edmonton, and extends some forty miles farther, covering in all thirty townships, six miles square, an area of 691,200 acres.

The serfs of Galicia—they are naturally a very ignorant class of people, filthy in their habits, addicted to lying and stealing. On the other hand, they are robust, industrious and frugal, qualities very necessary in the make-up of a desirable settler.

A description of the interior of the average

Galician home, sent us by a member of the Auxiliary at Strathcona, is of itself a Macedonian cry to the women of Canada :

“The entrance to the house is through what we call a stable, a sort of open porch, in which the cattle are kept. There is one window, sometimes two, in the house ; one bed, in which the whole family sleeps ; a few very primitive-looking stools besmeared with grease ; a table fastened to the wall, and a home-made stove. This stove is made of wood, covered with clay. Everything is in the most filthy condition.”

The women have the muscle of an ordinary blacksmith. Many of them go into Edmonton to wash and scrub until they have earned enough money to buy a cow. The cow is sent out to the farm, and sometimes the woman remains in town to ply her trade until the farm is fairly well stocked.

Every inch they gain they hold. They pay cash for everything. It is said that in ten years the Galicians will own the whole country.

## II.

The majority of the Galician settlers, probably nine-tenths, belong to the Greek Church, and speak the same language. They are literally as sheep without a shepherd. Roman Catholicism is making every effort to gather them into her fold. The young people gladly accept Protestant teach-

ing, but are held in check by their elders. Without schools, church and priests, these people are fast becoming a menace to the land. Already the evil effects of this state of things are being felt by those in the vicinity of their settlements.

Dr. Lawford, of the Methodist Church, has been sent as a missionary to the Edmonton settlement. He is specially fitted for the work, and, no doubt, when he has acquired the language, great success will attend his labors. The Methodist people in Edmonton teach some Galician girls who are servants in different households there. That is all that has been done as yet for the evangelization of 20,000 souls.

Here is a field which calls for young men and young women with the true missionary spirit. There is need of evangelists, medical missionaries and day-school teachers.

#### GERMAN SETTLEMENTS.

In Manitoba . . . . .	7
In Assiniboia . . . . .	8
In Alberta . . . . .	6

#### SCANDINAVIAN SETTLEMENTS.

(Including Danes, Swedes, Norwegians.)

In Manitoba . . . . .	7
In Assiniboia . . . . .	4
In Saskatchewan . . . . .	1
In Alberta . . . . .	6

### ICELANDIC SETTLEMENTS.

In Manitoba . . . . .	6
In Assiniboia . . . . .	4
In Alberta . . . . .	1

The Germans and the various Scandinavian peoples are well looked after by ministers of the Lutheran faith and German Baptists, who speak the language of those among whom they labor.

### DOUKHOBORS.

There is a large settlement of the Doukhobors near Yorkton, in East Assiniboia.

Wherever the Doukhobors have been, in Russia, in Cyprus, in America, they have impressed everyone, including the Russian police, with their fine qualities, their gentleness, integrity, industry, cleanliness, and good feeling, and yet the government of Russia has never ceased to persecute them, because they refuse to serve in the army.

The tenets of this sect are very similar to those of the Friends, although they seem to have thought them out independently. They reject all outward ceremonies. They have no fixed place of worship, believing that all places are sacred, but meet in each other's houses to sing and pray.

The name, "Doukhobors" or "Spirit-Wrestlers," was first applied to them by their persecutors, as long ago as 1785; but the only name they accept

is that of Christians. The quality upon which they insist the most is love, and they show their mutual love and confidence in their social and economic way of living, holding all things in common, each village having one treasury, one granary, and one flock or herd, and each member taking what he needs from the common store. They are very hospitable to travellers, putting all that they have at their disposal, and declining to receive any reward.

Early in the century many of them perished from persecution, and since then their history has been one long record of corporal punishment, imprisonment and exile. The position of the Doukhobors at last became intolerable. They had the choice between yielding to the demands of the government or of being exterminated. At this juncture some kind-hearted Russians interceded in their behalf and obtained from the Czar the immense boon of being permitted to emigrate at their own expense. The interest of a group of English and Russian admirers of Count Tolstoy at Purleigh in England was aroused, and to them the successful initiation of the enterprise of emigration and colonization is largely due.

Aylmer Maude, an English member of the Purleigh group, who had lived long at Moscow as a merchant, came to Canada to see what could be done to place the Doukhobors on public land in

the Dominion. He secured the promise of 160 acres of excellent land in Manitoba for each family, and an allowance of \$1.00 for each individual. Many think it is not wise to disturb the religious belief of the Doukhobors, since the question is, Can we give them anything better?—*The Missionary Review*.

#### MENNONITE SETTLEMENTS.

In Manitoba . . . . .	6
In Saskatchewan . . . . .	2

The Mennonites are Lutherans. There are two sects among them, somewhat resembling the Evangelical and Ritualistic parties of the Anglican Church. They are well-off temporally, and live in little villages with their lands surrounding.

#### THE ALL-PEOPLE'S MISSION, WINNIPEG.

The only effort thus far in Manitoba, by representatives of the Methodist Church, for the spiritual good of our incoming settlers from foreign lands, is that made by what is known as "The All People's Mission." This work is carried on in a little unpretentious building which was the first home of the McDougall Church, Winnipeg. It is located conveniently to the C. P. R. station where immigrants arrive, and to the Dominion Government immigration building; it is also within easy reach of a large portion of the foreign population

of the city, though a more public site would be desirable in the interests of the work.

This mission had its origin in a Sunday School class, chiefly of Germans, gathered into the McDougall Church Sunday School by Miss Dollie Maguire and Mrs. J. J. Hughes in the summer of 1889. In the spring of 1893 the present building was purchased by the Methodist Sunday School Association of Winnipeg. It is scarcely large enough for effective work with one hundred persons present ; but the Sunday School has frequently an attendance of 130, and has reached nearly 170.

The name of the mission is taken from the motto text, "My house shall be called a house of prayer for all people." The words, "A house of prayer for all people," are painted in large letters in eight languages, English, French, German, Icelandic, Swedish, Polish, Italian and Dutch, on a sign placed on the side of the building in front of the railway station.

It must not be supposed that all these languages are spoken at the same time, or that there are workers in the mission who understand them all. German is spoken every Sunday by several teachers in the Sunday School, and after the Sunday School hour a song service is held in this language for the adults, chiefly women, who attend. Most of the other languages named have been used on occasions, unfortunately too



rare, when workers able to speak them were available. Through force of circumstances the people must be reached for the most part, though imperfectly, through the medium of English. It is to be hoped that the schools and colleges will soon turn their attention to the practical training of students in the use of the languages which are spoken here. Up to the present no student, or even a professor speaking any language but English, is available for this work.

The great majority of the children and adults attending the All People's Mission Sunday School are Germans. A few years ago there was a pretty good attendance of Galicians, but these have drifted away, perhaps through influences which might have been counteracted if there had been mission workers able to converse with them in their own tongues. A few Syrians, whose language is Arabic, are acquiring some knowledge of English, and some favorable impressions have been made upon them.

A junior Epworth League has been organized for a few months, and is a gratifying success under the direction of Miss Gordon, daughter of Rev. Andrew Gordon. As a result of her training, twenty or thirty boys and girls are able to help very materially in the singing at the Sunday morning and evening public services, taking their places on the platform as a juvenile choir.

The Sunday evening service is attended in large part by men from the hotels in the vicinity of the mission where they are visited by mission workers shortly before the hour.

## II.

Various departments of work have been undertaken from time to time without becoming permanently established, owing to lack of helpers and lack of financial support ; among these have been a free reading room, with periodicals and books in several languages, and a free night school for the teaching of English to foreigners. The material interests of the people have not been neglected. Some of the workers are actively engaged in visiting from house to house, and they take steps to obtain food and clothing for the destitute and medical attendance for the sick. Rev. R. L. Morrison, M.D., a medical practitioner, who is now completing his probation for the ministry, has done most important work for the past two years as missionary in charge, by appointment of Conference, of the All People's Mission. Mrs. Morrison is a very active visitor of the people in their homes, and an enthusiastic worker for all the interests of the Mission. Mr. J. J. Hughes has been heart and soul and hand in the work from the very beginning, and Mr. Herbert W. Wadge, B.A., a

graduate of Wesley College, and now within a few weeks of graduation in medicine from the Manitoba Medical College, has been for several years in labors abundant as Superintendent of the Sunday School.

A subscription list is now in circulation, with the object in view of purchasing a lot and providing the increased accommodation which is greatly needed. During all the eleven years of its history the Mission has never had a place of meeting from which it could not be required to move at a month's notice. It is felt that so important a centre for work among the foreigners of Manitoba and the North-West should be provided with a permanent home. It is not creditable to Methodism that the only effort put forth in its name for the benefit of foreigners in the West should be hampered for want of sufficient room, and should present all the outward appearances of poverty and weakness. Some of the strangers from distant lands have asked to what denomination the Mission belonged, and on being told that the workers were Methodists, have replied, with evident astonishment, "We heard about the Methodist Church in our country, but we understood that it was a very strong Church." The little Mission did not at all represent to them the Methodism whose fame had penetrated even into the heart of Russia; and the Mission workers felt that they were right, and

that Methodism ought to present to foreigners on their arrival here a representation more worthy of itself, in building and equipment.

## THE JAPANESE OF BRITISH COLUMBIA.

### I.

There are about three thousand Japanese in British Columbia. A few are naturalized and in business for themselves, others are fishermen, miners, or lumbermen, while many are in domestic service.

The Methodist Church is the only denomination doing missionary work amongst them, with the exception of the Baptist Church, which has one mission. Two years ago a Buddhist priest came to establish a mission in British Columbia, but was discouraged in his enterprise, and went to San Francisco, where he succeeded in building a Buddhist temple.

In Victoria the mission is under the control of Mr. Oyama ; in Cumberland and Union, Mr. Yano has charge ; in Steveston, the great Fraser River salmon cannery town, Mr. Okabi is in charge ; in Sapperton, Mr. Morimoto ; in Vancouver the mission is under the direction of Rev. Goro Kaburagi, who is a regularly ordained minister of our Church and who superintends the work at Steveston and Sapperton.

At Vancouver about two hundred Japanese are

communicants. There are some fifty Japanese women in Vancouver, and about the same number in Steveston. At the last Branch meeting of the Woman's Missionary Society in British Columbia, Mr. Kaburagi asked for a grant to engage Miss Sugizaki as assistant among the women at Steveston and Vancouver. She was appointed to the work and has been a great help.

There are eight schools for the Japanese in British Columbia. Six of these are Methodist, one Baptist, and one entirely Japanese. A few members of our Church in Vancouver give one night a week to teaching in the school, one young lady helps in the Sunday School, and two ladies from the Homer Street Auxiliary give four nights in the week to teaching. These two are paid by the "boys." Mr. Kaburagi has done noble work among his people, but we regret to say the strain is telling on his health.

## II.

For seven years a hospital was carried on at Steveston by the Methodist Japanese, assisted by the Methodist Missionary Society, but the aid received was not sufficient to meet the needs, and last year the Japanese raised \$4,000 and built a new hospital, independently of the General Society. In addition to money raised for missionary and educational purposes, they contributed

\$409.60 for the sufferers from the Hull and Ottawa fire ; \$360 to the Westminster fire fund, and \$100 to the Vancouver Sick Fund.

When the Japanese Government found that the Japanese were not welcomed in Canada, emigration was restricted so that very few have come into our country since then. Under our present laws none are allowed to enter who cannot read. Last fall a naturalized Japanese tried to exercise the right of franchise, and was upheld by the Supreme Court. Naturalized Japanese were very anxious that Dr. Borden should allow them to raise a corps for service in South Africa.

#### THE CHINESE OF BRITISH COLUMBIA.

Between three and four thousand Chinese are found in Vancouver, about as many in Victoria, and large numbers in New Westminster, and scattered through the Province. Although the Baptists, Anglicans and the Presbyterians have missions among the Chinese, the largest are those of the Methodist Church.

In Vancouver our Mission is under the care of Mr. Chan Sing Kai ; in Nanaimo, of Mr. Fong Dickman ; New Westminster, Mr. Tong Cheu Thom ; in Kamloops, Mr. Savage and Mr. Peck conduct the Mission.

Last May a fine new building was dedicated in Vancouver. Mr. Chan-yu-tan (a brother of Mr.

Chang-Lung-Ki, of Victoria) has charge, and lives in the Mission with his wife and six children. The General Society pays him \$480 per year and Miss Lucas, the teacher, \$20 per month, while the Chinese themselves pay all incidental expenses, such as lighting, heating, etc., and they also fitted up the new chapel. They hold two services on Sunday (the morning service is largely attended) and a Sunday School. At a recent evening service Sacrament was administered to twenty-nine, nearly the whole number of converts; four were women. The night school is held five nights each week; 300 names are on the roll; the average attendance is 90. So many are in service and cannot attend regularly. Three nights each week they shorten the exercises and hold a Bible School, which is led two nights by Mr. Chan-yu-tan in Chinese, and once by Miss Lucas in English.

## II.

There are about two hundred Chinese women in Vancouver. Miss Lucas has private classes with them every afternoon except Saturday. She also visits them in their homes with Mrs. Chan-yu-tan. A great many attend the school merely to learn our language, yet the Truth has a chance to take hold of them and often does. The Chinese suffer much from the bad boys of Vancouver: The windows of the laundries have to be protected by

iron gratings to keep an eye on them, and the laundrymen are chased by crowds of boys and stoned. Occasionally the police try to stop such work, but still it goes on.

When well trained the Chinese make excellent servants, and are largely employed in that capacity. They are also laundrymen, market gardeners, miners, lumbermen, wood choppers, scavengers, fishermen, etc., besides merchants and storekeepers.

Delegates from Vancouver, New Westminster, Nanaimo, Extension, and other British Columbia cities attended the meeting of the Canadian Chinese Empire Reform Association, which was lately held at Victoria. The Association decided to set apart a thousand dollars for a library at Victoria, consisting of translations of up-to-date English works, and expects to establish similar libraries in Vancouver and New Westminster.

The organization's leaders say that the movement is spreading rapidly and these meetings are being held to popularize the plan for modernizing China, destroying Russian influence at Peking, and the restoration of the young Emperor and his adviser, Kang Yi Wi.