



LETTERS FROM THE FAR NORTH

A Missionary's Reflections
on Life in Fort George
1933 to 1937

Ruth A. (Cox) Ingle



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This is a private publication.
All pictures are from the author's personal collection.

Cover:

Top Photo:
Janie Matches and Maggie Kapisco with a native
canoe. Wood, canvas and a covering of paint.

Centre Photo:
Happy faces of four unidentified children in a Fort George winter.

Bottom Photo:
The mission in winter. Snow, children, Ruth Cox and a pair of husky pups.

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LETTERS FROM THE FAR NORTH

This is a true story of life on James Bay in the early thirties, taken from the letters written by Ruth Cox to her friends in Toronto during the four years she spent at St. Philip's Mission, the Anglican Indian Residential School in Fort George, Quebec.

Ruth Audrey Cox was born on August 8, 1905, the first child of Albert and Alice Cox of Toronto, Ontario. She helped raise her two brothers and three sisters and, because the family was poor, she had to go to work when she was thirteen to help out financially.

Being a religious girl, she had her mind set on becoming a missionary but needed more education so she went to night school and then to the Canadian School of Missions and to Trinity College where she excelled in her class.

In 1933 she went to the Indian Residential School in Fort George on James Bay as Kitchen Matron and she came to love the north and all the people, especially the children. However, during her stay there she began to have trouble with her teeth and gums and finally had to have all her teeth removed. There was no way she could get to a dentist so the nurse had to do the job. It must have been very painful for Ruth and scary for the nurse who had never pulled teeth before.

After four years Ruth had to leave the north because of her health and was put on sick leave. After the sick leave was over she wanted to go back north again but the Indian Commission decided otherwise and persuaded her to go to the Shingwauk School in Sault Ste. Marie, Ontario, instead.

In 1939 I went to Shingwauk as a staff member and found the principal very strict with the staff. We had to call each other Mr., Mrs., or Miss as the case might be and our conduct had to be exemplary in order to be a good Christian example to the children.

Although Ruth and I were attracted to each other right from the start, when I proposed to her in 1940 she said "No" in no uncertain terms because she was seven years older than me and thought that was too much. When I told her that to me age was just a number and if we loved each other enough that number did not matter, she still said no. One day she gave me a book of poetry by Elizabeth Barrett Browning and asked me to read a poem entitled "A Woman's Question." I read it and then wrote what I called "The Answer to a Woman's Question."

We were married in 1941 in the Bishop Fauquier Chapel on the school grounds with all the children and staff attending as well as Ruth's Mother and Father and a lot of friends from the Sault. We left the school and lived for many years in the city before moving to the country, 40 kilometres east of the Sault. We had more than fifty-two happy years of married life until Ruth passed away on Palm Sunday, 1993. I miss her so much and will never forget her as long as I live. That is why I have collected her letters and pictures from the north to be made into a book so that anyone who reads it will know what a wonderful woman Ruth Audrey Cox really was.

Fred B. Ingle
Desbarats, Ontario
December, 1996

A WOMAN'S QUESTION

Do you know you have asked for the costliest thing
Ever made by the hand above -
A woman's heart and a woman's life,
And a woman's wonderful love?
Do you know you have asked for this priceless thing
As a child might ask for a toy?
Demanding what others have died to win,
With the reckless dash of a boy.

You have written my lesson of duty out,
Manlike, you have questioned me,
Now stand at the bar of my woman's soul
Until I shall question thee.
You require that your mutton shall always be hot
Your socks and your shirt shall be whole,
I require your heart shall be true as God's stars,
As pure as heaven your soul.

You require a cook for your mutton and beef,
I require a far better thing,
A seamstress you're wanting for stockings and shirts -
I look for a man and a king.
A king for a beautiful realm called home,
And a man that the maker God,
Shall look upon as He did the first
And say "It is very good."

I am fair and young, but the roses will fade
From my soft young cheek one day,
Will you love me then, mid the falling leaves
As you did in the bloom of May?
Is your heart an ocean so wide and deep
I may launch my all on its tide?
A loving woman finds heaven or hell
On the day she is made a bride.

I require all things that are grand and true,
All things that a man should be,
If you would give this all, I would stake my life
To be all you demand of me.
If you cannot do this, a laundress and cook
You hire with little pay,
But a woman's heart and a woman's life
Are not to be won this way.

Elizabeth Barret Browning

THE ANSWER TO A WOMAN'S QUESTION

So you want to know if I understand
If I realize what I've done?
By asking you to become my wife
And wanting you to share my life,
You think that to me it's all fun.

What you do not know is how much I thought,
And pondered again and again,
How strong my heart, how deep my love
How I prayed for strength from heaven above
So I should not be selfish or vain.

A maid or a seamstress tis true I can hire
And pay them what ere they might ask,
But I need something more, and I never once thought
That your love and devotion could ever be bought
Like wine from a large wooden cask.

I shall strive to be kindly and honest and true,
And whenever your beauty is gone
You will still be my darling, my own precious wife
My true inspiration, the joy of my life,
My partner till life here is done.

Is there anything more I can offer to you?
Myself, my devotion, my life,
My name, my religion, my honour complete
I gladly lay everything down at you feet
In return for you being my wife.

Fred B. Ingle 1940

THE LIVING MESSAGE

NOVEMBER 1932

CHURCH OF ENGLAND DEACONESS AND

MISSIONARY TRAINING HOUSE

CANADIAN SCHOOL OF MISSIONS

TORONTO

WOMEN'S AUXILIARY CANDIDATES 1932-33

The following have been accepted as Candidates, and will be training this winter:

Ruth Cox, Toronto, Diocese of Toronto, operator in factory. Has been attending Night School, and expects to obtain full Junior Matriculation this year. Has taken St. John's Ambulance Courses; for six years a Girl Guide; a member of W.A. and Bible Class, and Deaconess House Scripture Union. Is to have one year's training for Indian School work.

Blanche Nesbitt, Bell's Corner's, Diocese of Ottawa, is to have one year's training for Indian School work. A graduate of Carleton Place High School and Ottawa Normal School, also qualified teacher of Physical Culture. Taught Public School for several years, and a Sunday School teacher.

TRINITY COLLEGE, TORONTO

Standing of the Divinity Class

April 1933

Class I: 75%; Class II: 66%; Class III: 60%; Pass 50%.

SPECIAL STUDENTS: (Passed in the following subjects)

Cox, Miss R.A.: English Church History (II), I English Bible (I), II English Church Bible (II), Liturgics (II), Religious Education (III), Canadian Church History (III).

In Loving Remembrance
of
Ruth Audrey (Cox) Ingle
A Dedicated Missionary
to
The Aboriginal People
of
Canada's Far North



Ruth Audrey Cox

The Arctic Mission

Missionary Society of the Church of England in Canada

THE CHURCH HOUSE
604 JARVIS STREET
TORONTO 5
CANADA

20th April, 1933.

Dear Miss Cox:

Just a note to say that I herewith enclose a cheque for \$100.00 towards outfit allowance. The rule is that this \$100.00 is given on the basis of the worker fulfilling her period of service in the North. It is held as against salary account in the meantime, but as you will find, that is merely a matter of bookkeeping.

I would like to say how glad I am to read the reports that have been sent in regarding you and the progress you have made in connection with your preparation for missionary work in the Far North. I am sure you will be very happy and prove a blessing to those with whom you associate. At the present moment we plan for you to go to Fort George as house matron [Editor's Note: a trained cook, Miss Cox became kitchen matron], and later on you will get detailed information regarding when you leave, etc. All I can say at the present is that you will probably leave Toronto towards the end of July and travel by rail to Moosonee, there board a motor schooner which will take you to Fort George. There will be three other ladies travelling in the party, so you need have no fear.

In the meantime let me wish you every blessing and happiness in your preparation, and may you in all things be guided by God the Holy Spirit, then all must be well,

Believe me,
Yours very faithfully,

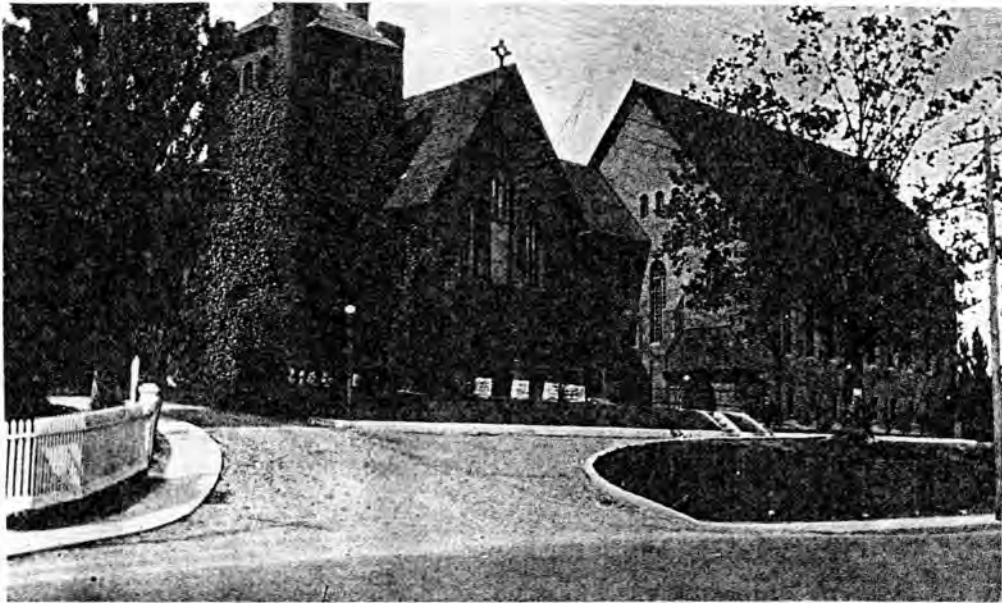
A.L. Fleming

Archdeacon of the Arctic.

Encl.

ALF/CD.

Miss Ruth A. Cox,
18 Langley Ave.,
Toronto.



The home church Ruth Cox loved. The Anglican Church of St. John The Baptist, Norway, at Kingston Road and Woodbine Avenue in Toronto as it looked in 1930.

ST. JOHN'S PARISH MONTHLY

May 1933

MISS RUTH COX

It is with feelings of thankfulness that we record the fact that Miss Ruth Cox of 60 Belhaven Road, is to go north to Ft. George on James Bay to do work as Kitchen Matron in the Indian Residential Boarding School at that place.

Ruth has had aspiration for missionary work for some time, has given up Church activities that she might complete the educational requirements for three years, part at night school, has been accepted by the W.A. [Women's Auxiliary] for that work and has completed her winter's term at the Deaconess Training School and will leave at the end of the month for her new work.

She will stop at Chapleau on the way for a couple of months' experience in institutional work at the Chapleau Indian Schools.

We congratulate Miss Cox on her acceptance and the successful fulfilling of a plan which has needed great determination to carry out.

We hope to show a slight appreciation of her efforts before she goes and I know that the prayers of the people will follow for a blessing on her work. We sincerely trust that her example will be an inspiration to others.

ST. JOHN'S PARISH MONTHLY

JUNE 1933

MISS RUTH COX

At the morning service on May 28th the Rector made the occasion a farewell service to Miss Ruth Cox who is leaving for work at the new Indian Residential School at Fort George on James Bay Diocese of Moosonee. On behalf of different organizations in the Church the Rector presented her with a cheque, expression of the good wishes of the congregation in her behalf.

The special dedication prayers used made the occasion an impressive one.

We will follow her career with deep interest and prayer.

60 Belhaven Road,
Toronto 8, Ont.,
June 4, 1933.

Dear Canon Reed and Friends of St. John's Norway:

The service for me last Sunday morning was very beautiful, and something I shall remember all the rest of my life, and take with me wherever I go in the service of our Saviour and Friend!

St. John's, its Rector and Deaconesses, both Miss McKinley and Miss Shotter, have played a very great part in the path I have chosen. When I first came to St. John's, about eleven years ago, I loved the Church, and through it I learned of the very real Presence of our Saviour in my daily life. In all of my efforts and failures, joys and disappointments, Christ has been my inspiration, and St. John's and its members the means whereby I found the comfort and help of Him who makes life worth while.

I feel very proud and very humble to be your Missionary. May God make me worthy of your faith in me, and help me to serve Him truly wherever I am.

Thank-you very much for all your kindness to me, for the service, and the cheque. I appreciate it all more than I can ever say; but wherever I am you may be quite sure I shall always be thinking of, loving, and working for the Church of St. John's, Norway, and its people. May God bless you all.

Yours faithfully,
Ruth A. Cox

P.S.--If anyone would like to write to me I shall always be glad to hear from, and write to them. The address will be: Anglican Residential School, c/o The Hudson's Bay Company, Fort George, Via Moosonee, Ontario.

FAMILIES



The Coxes about 1921: From left Ken (named by Ruth), father Albert, Albert Jr. (Sonny), Ivy, mother Alice, Verna, a shy Ruth and Dorothy.



The School of Missions in 1932. Identified in the picture in the front row are Blanche Nesbitt (second from left) and Mildred Rundle (far right). In the second row (far left) are W.A. candidates Edna Farr and Jessie Miller. The three men are (from left) phonetics professor Dr. Cummings, school head Rev. Dr. Lovell-Murray and religious professor Dr. Matheson followed by Ruth Cox.

INTRODUCTION

I have been asked to add what memories I have of a very dear and wonderful person that we -- myself, my wife and my mother and father -- had the privilege to call friend.

I first met Miss Cox (Ruth) in August of 1933. I look at the date that I am writing this and see that it was 63 years ago. This, in any stretch of the imagination, is a long time to have known and had a loving friend.

As a little boy of six who had just returned to Canada from Scotland, everything was a new adventure. In meeting a lot of strangers, especially the ladies who were going on a new adventure, going into the North to a new school to teach native children how to read and write, Christianity and personal hygiene, the one person who stood out was Miss Cox. It must have been the same with my mother and father as theirs was a friendship that started then and lasted until their deaths. [Editor's Note: New Fort George Hudson's Bay Company factor Bill Watt, his wife Bella and son Billy arrived in the northern community on the same motor ketch with Ruth Cox.]

In the winters every Friday night we, my mother and father and I, would go to the mission to play games, have a cup of tea, milk for me (KLIM) and cookies for all. These cookies and goodies were made by Miss Cox, how I do not know, as the ingredients were hard to come by as it must be remembered that this was the mid-thirties and living in the North was tough.

Miss Cox was a very loving and caring friend and it was this that was a great comfort to my mother when we lost my sister who was born at Fort George and died when she was about two or three months old.

Miss Cox left Fort George in 1937 and we left in 1938. The next time I saw her was after my father was posted to Moose Factory and Miss Cox came to visit us in the summer of 1940. It was then that, when I took her out for a ride in my boat, she told me that I should call her Ruth so from then on she is Ruth. It must be remembered that through all this time Ruth and the Watts were always corresponding.

The next time I saw Ruth was May of 1956 at Sault Ste. Marie when I moved from Red Lake to start work in Elliot Lake. I stayed with Ruth, Fred and Ken overnight and it was then that I first met Fred and Ken.

My wife Elsie moved from Winnipeg in October of 1956 to the Soo. She first stayed with some friends of mine but later moved to stay with Ruth and her family until January of 1957 when our house in Elliot Lake was ready.

During the years that followed we had many pleasant visits back and forth. One of the more memorable but less pleasant was when Ruth and Fred came for my mother's funeral. A very pleasant one, although Fred had just had a big operation and Ruth was quite ill with arthritis, was when they were able to come to our son's wedding in June 1985.

One of the saddest days of my life was when in April 1993 Elsie and I had to say good-bye for the last time to (Miss Cox) Ruth, a true and loving friend of a lifetime, a true Christian.

Although at rest and gone to your reward, you will always be remembered and loved.

Bill Watt
Elliot Lake, Ontario
December, 1996



Ruth Cox and Billy Watt in
the winter of 1933-34.
Forever her "first little
boy."

THE LETTERS

ST. JOHN'S PARISH MONTHLY

AUGUST 1933

St. John's Indian Residential School,
Chapleau, Ont., July 17, 1933.

To my Friends of St. John's Norway:

I send love and greetings. My training in Chapleau is nearing an end and it has been very happy, interesting and helpful.

Before winter sets in I hope to send you a letter from Fort George telling you about the children, the school, the work, the people, and the part your missionary is filling for you in the work of the Saviour.

Lovingly yours in His service,
Ruth A. Cox



The Chapleau mission school staff. In front: engineer Mr. Stillwell, matron Mrs. Bowlby, principal Canon Vale, laundry supervisor Miss Grant, senior teacher Miss Swain and farmer Mr. Calrow. Second row: junior teacher Mrs. Gibson, staff kitchen matron Miss Whittaker, former children's kitchen matron Miss Richens, girls' supervisor Miss Denton and boys' supervisor Miss Affleck.

ST. JOHN'S PARISH MONTHLY
OCTOBER THROUGH DECEMBER 1933

Moose Factory Ind. Res. School,
via Moosonee, Ont.,
August 3rd, 1933.

Dear Canon Reed, Miss Shotter and Friends of St. John's Norway:

This morning at 7 a.m. Miss McCabe, Miss Quirt, Miss Nesbitt and I arrived safely in Moosonee after a long and interesting trip. We were very sorry to say good-bye to our friends at Chapleau, for we had a very interesting and happy two months with them getting acquainted with the work of an Indian School.

Canon Vale drove Miss Nesbitt and me into town in the buggy. Miss McCabe left the night before to spend the day at Sudbury. Mr. Calrow, who is the farmer at Chapleau School, and Mr. Calvin, a bright pleasant Indian lad, put our baggage on the train, and teased us about the amount of it, saying, "Everything but the piano seems to be going!" Canon Vale got permission from the conductor for us to stand at the back of the train to wave at our friends at the School two miles out from Chapleau town. They were standing on the rocks, at the stile, on the School verandah, and on the hills--the staff, the boys and the girls, even three-year-old Rita (my baby I called her). How I am going to miss her; but perhaps I shall find a baby at Fort George. Rita hugged and kissed me to last five years while I am at Fort George. If you ask her how she is she says, "Jake-a-loo" in the cutest way imaginable, and if you say, "What will you not be twenty-five years from now?" she says, "A little papoose."



Wee Rita Williams. A first love among
the children of the north.

Miss McCabe boarded the train at Sudbury, and we all arrived in North Bay about eight p.m. Mr. and Mrs. Locke, recommended to us by Canon Vale, and to whom he wrote for accommodation, met us at

the station. Mr. Locke took our hand baggage in the "flivver" while we walked the few blocks to their home. It faces a beautiful park which we walked through. After being shown to our pretty and very comfortable rooms, we got tidied up, and went downstairs for refreshments. In the meantime Miss Quirt, who was staying at the summer cottage of her family some miles away, came with her father, sister, cousin and Miss Flossie Hirst, who has just returned from the Arctic. We all had quite a jolly time together. After they left for the evening we sat up reading the newspapers, talking of our trip and our future work, and listening to ten-year-old Ethel Locke play her violin and sing. She has played and sung over the radio on several occasions. We finally went to bed and slept beautifully until 5.45 a.m., when we all, with one accord, arose to get ready for the second lap of our journey. After a delicious breakfast, Mr. and Mrs. Locke escorted us to the Temiskaming and Northern Railway's train at 7 o'clock. We passed by the back of their home on our way, and they all waved us out of sight.

This time we had Miss Quirt with us. The ten-hour trip to Cochrane though tiring was not uninteresting. We passed through very beautiful country; got out several times at stations where the train stopped for ten or twenty minutes, and, at Porquis Junction where passengers change for Timmins and Iroquois Falls, we were met by Archdeacon Woodall. Mrs. Williston, of Cochrane, had sent word to him we were passing through Iroquois Junction that day. We had a very nice talk with him before we started on again for Cochrane.

We arrived in Cochrane at five p.m., and Bishop Anderson met us at the station. He took us by motor to the home of the rector, Mr. Williston, and we had supper there. Mrs. Williston entertained us as Mr. Williston was away on holiday. We had a talk with Mrs. Anderson, then played croquet on the lawn, the Bishop and his daughter coaching us. The night was quite cool, and after a while it was the "comfiest" thing imaginable to sit in front of the fireplace in the Bishop's dining room sipping hot tea, eating rock cakes and talking over the events of the trip, and what we expected and hoped to do later on. At ten p.m. we were taken to the train bound for Moosonee.

Once in our berths we lost rack of time, sleeping comfortably until six a.m., an hour before arriving in Moosonee. The conductor on the Chapleau train teased us as he punched our tickets by saying, "From bad to worse." I don't quite agree with him. Chapleau was a very pretty place. Moosonee is nice, too, but it is very low, marshy country. I shouldn't want to live there all my life, but it would be nice for a little while. There is a beautiful new hotel facing the Moose River, called the James Bay Inn. I would recommend anyone to go there. It is a very charming place to stay. In the living room there is the most beautiful fireplace in the North Country. The bedrooms are lovely with their comfortable beds and hangings, spreads and upholstery of tan and beige. The inn was just built last year when the railway opened up, and up to the present has not been a paying proposition. It had electric light and running water.

There are several stores, a post office, an Imperial bank, a Roman Catholic house where seven priests and brothers live, a Revillon Frères store and warehouse, the Hudson's Bay warehouse and wharf, a very nice station, and several very large homes, as well as smaller ones. At Chamandy's general store and restaurant, after we disembarked and were met by the Rev. Mr. and Mrs. Blackburn, of Moose Factory, we were given hot coffee and biscuits to sustain us until we got to the school. The tide was out, and it was interesting as well as great fun trying to thread our way through the shallow water in the motor boat the three miles to the School. Mr. Blackburn reached down in the water which came only to his elbow, and picked up two clams in their shells for Miss Nesbitt and me. We arrived at Moose Factory Island about nine a.m., and the village was out on the banks to see us come. I was surprised at how large it was. Miss Quirt and Miss Nesbitt stayed at Mrs. Blackburn's home while Miss McCabe and I stayed at the School itself in a room once occupied by Bishop Horden himself. His table was still in use in the dining-room, and his office chair is used by Mr. Blackburn. An old, old register belonging to the H.B. Company, dating back to 1700, is a relic of which the School is very proud of possessing. Bishop Horden's handwriting is there with many others which are very neat and beautiful, not at all like the writing of to-day.



Bessie Quirt, Mildred McCabe, Blanche Nesbitt and Ruth Cox visiting the home of Bishop Horden on Moose Factory Island.

We were entertained very nicely indeed at the School and at Mr. Blackburn's home. Mrs. Blackburn took us for a walk and exploring trip on Thursday evening. We went first to the Hudson's Bay store where we met Mr. Anderson, the chief for all this district up here, got a great deal of our mail, and saw the Hudson's Bay museum. The living quarters, and the manager's office

buildings are one hundred and fourteen years old. One would never think so, they are so beautifully kept. The buildings are all painted white with red roofs and trimmings. Later we visited two very dear old people who both remember Bishop Horden. One was Mrs. Moor, the granny of Emily Donald at Chapleau. She is a dear soul who smiles and laughs quite happily. I told her all I could about Emily whom she hasn't seen since she was a wee tot three years old. The next night I visited her again, and she asked me to play the piano for her. Her son is just learning to play. He is quite a grown man, and though I cannot play very well she was delighted and said she would remember it always. The people up here appreciate so much the little things one does for them.

We visited the blacksmith on Thursday evening, too. He is a dear old Christian man of eighty-three. Though he is pensioned off by the Company he still finds work to do. He lives alone except when his sons or grandchildren come up on holiday from Cochrane and elsewhere. Mrs. Blackburn says he, by his simple loving faith in his Bible and the Saviour, can do more for the natives than she and her husband. He has an old family Bible, and though he is an unlearned man his Bible shows the use to which it has been put. He has a full-length picture of Bishop Horden in his tidy and pretty living room, and he wouldn't part with it for anything. It is the only picture of its kind which anyone at Moose has in their possession. We visited the Bishop's grave in the cemetery there. It is kept nice by loving hands. The white people at Moose are very hospitable, and the Indians are nice.

The School has about forty children altogether, although most of them have gone home for the holidays. It is a clean school though it is old, and is kept in good repair. It is painted black with red roof and white trimmings to distinguish it from the Hudson's Bay Company's buildings. The staff consists of Mr. and Mrs. Blackburn, Miss Ridgedale, who is nurse matron; Miss Flavelle, who is house matron; Mr. Card, the farmer, and a teacher. At present there is no teacher; a new teacher is being appointed. They have quite a large vegetable garden, flowers, cows and a team of horses.

On Friday evening Mr. Blackburn had the usual weekly Cree service in the Church which was built in 1860, and is very interesting indeed. The service was at seven o'clock, and the Church was full. Miss McCabe, Miss Quirt, Miss Nesbitt and I were introduced to the congregation, and asked to speak for five minutes each. We spoke in English, and an Indian interpreted it into Cree. It was very thrilling to me, although I was very shy and frightened. However, I asked the guidance of the Holy Spirit, and afterwards Miss Quirt said that both Miss Nesbitt and I had done very well for our first time. I chose as my opening hymn "Jesus Calls Us," and used it for the theme of my talk. Much to my surprise and delight Mr. Blackburn changed the last hymn, and we sang "Jesus Calls Us," as our closing hymn. I loved it, for it is one of my favourite hymns and one from which I get a good deal of comfort. The darkness was closing in, and the lamps in the Church had not been lit. It was very beautiful and inspiring to be singing

it together, we in English and the Indians in Cree, with Mr. Blackburn leading in Cree. Later we all lined up and the natives shook hands with us as they left the Church.

Miss Quirt and I visited Miss Daw, a former member of the Moose Factory School staff, at the Hudson's Bay quarters, and spent a jolly time there. We walked home by moonlight, and saw the Northern Lights in all their splendour, all part of the glorious handiwork of the Maker. We visited, too, Mrs. Cotter, the wife of [the] Revillon Frères manager, and the daughter of the Rev. Mr. Craig. She is a jolly charming woman. She once lived at Fort George and longs to go back, so that speaks well for our new home. They say it is rocky, hilly country, with trees and berries, a nice beach, the Mission, Revillon Frères, the Hudson's Bay Company, Jack Palmquist, independent trader, and the Roman Catholic Mission, with a floating population of seven hundred Cree Indians and an occasional Eskimo.

Charlton Island.

We left Moose Factory Island at 10:15 a.m., and as the tide went out we had a delayed though jolly trip across. We all had to get out on the beach except the Indian guide Andrew, his wife and our baggage. We explored a derelict Hudson's Bay ship, and walked along the beach waiting for our boat to get over the sand bank. The Hudson's Bay boat was delayed, too. However, we finally all got aboard and started again for the Hudson's Bay ship, "Fort Churchill." Skipper Nielsen is a very good captain, and a true jolly man of the seas. It is his boast that no one escapes sea sickness while on his boat. I determined to show him he couldn't boast about me, and so he is waiting to say "I told you so!" We left Moosonee about eleven a.m. for Charlton Island. Aboard were: Mr. Anderson, the Hudson's Bay district manager; Mr. and Mrs. Watt and Billy, Hudson's Bay people for Fort George; Mr. Thompson, Hudson's Bay man for Charlton Island; Mr. Crookshanks, who is to hold a lonely post for the Hudson's Bay Company on the Belcher Islands, and the crew, including the Captain, the engineer [Mr. Guy Cadney] and the cook [Mr. Palmer], with their Indian sailors. We had a lovely trip, and such a happy time. Our accommodation was very small, but we had plenty of fun over it. We had two sittings for meals, but we all managed to crowd into the dining room for afternoon tea. The cook refused at first to give us any just in fun, and at four o'clock the skipper called us quietly one by one, and there on the table in the dining room were cookies, cheese with delicious biscuits and butter, and a pot of nice hot tea.

I stayed out on the deck almost the whole time. For hours before we saw Charlton Island and the Nascopie as she came in. The moon came up a beautiful orange just after sunset. I stood at attention, being a girl guide, while the flag was taken down. The Captain teased me that he wasn't going to take it down at sunset. He also reminded me that I ought to salute my flag! He is a very clever man, as well as being exceedingly funny and amusing. After

supper I had a long talk with him about the Indian people and the work of our Church in the North. He tried to tell me we girls were foolish to sacrifice our lives away up here, but I'm afraid he didn't help his argument any. If anything, I am more enthusiastic and happy than I was before. The country here is so very beautiful. Up here one has time to think and ponder on the glories of nature and the Creator who made them, and the Indians as well as the white people. The longing grows to help His Indian children to share more fully in His blessed love.



Above left: Engineer Guy Cadney, cook Bert Palmer and Skipper Nielsen were members of an English, Danish, Indian and Eskimo crew that sailed James Bay in the Fort Churchill carrying freight to various Hudson's Bay Company posts, missionaries, HBC factors and clerks.



Above right: Ruth Cox met lifetime friends on the Churchill -- the new Fort George HBC factor Bill Watt, his son Billy and wife Bella seen here at Charlton Island.

We saw the lights of the Nascope for a long time before we docked. We arrived here at Charlton Island at 10:30 p.m. The white buildings of the Hudson's Bay Company, the dock which was high above our heads, and a wrecked ship, all looked very weird in the moonlight. We had to climb up a ladder to land on the wharf. We were given a large room with two double beds in the Hudson's Bay

bungalow for our own use, then we all gathered in the dining-room, where we had hot coffee, bread and butter and fresh wild strawberry jam. The strawberries are plentiful and grow right up to the doorstep.



James Bay HBC district manager J.W. Anderson at the Charlton Island post. The trip to Fort George was delayed here for several days while the Fort Churchill returned to Moosonee with some passengers.

August 12, 1933.

The next morning Archdeacon Fleming came ashore from the Nascopie and, as it was Sunday, he took us all back with him to a service on board the ship. The Rev. Mr. Bailey, from Lake Harbour, returning home on furlough, preached the sermon. After the service we visited the Captain [Smallie] in his apartment, and he invited us all to stay to dinner on the ship. The Nascopie is a large and comfortable ship similar to an ocean liner. There were all kinds of interesting people on board--missionaries, mounted police, geologists, scientists, tourists, and others. The Rev. Mr. Gibbs was returning home on furlough from Chimo, and also the Rev. Mr. Herbert from another northern mission.

Bessie Quirt felt sick on our return to the Island, and she was in bed for six days. The doctor on board the Nascopie attended her. She is not going on with us, but is returning home to Orillia until she is strong again. It is only a short time since she had an operation for appendicitis. It is God's appointment, so we must not be disappointed.

On Monday evening the Archdeacon held a service at Taylor's, the only native home on the Island. We were excused from going as it had rained very hard. On Tuesday, which was my birthday, Miss Nesbitt and I attended a Communion service held in the same home by the Archdeacon. It was a lovely way to have my birthday finish up. We expect to have three girls from the family coming to Fort

George. The Nascopie left on Thursday at dawn, and the Fort Churchill left on Wednesday at dawn to take passengers back to Moosonee. For two days we were marooned on the Island, but on Friday the Fort Charles, a Hudson's Bay ship, came in bringing a Mounted Policeman, Mr. Hopkins by name, and an Indian prisoner. The Fort Churchill is expected back today or tomorrow, and we shall leave as soon as she unloads and reloads for Fort George. In the meantime we are enjoying a lovely holiday--reading, writing, walking, resting, and picking strawberries. I saw my first seal today, about six feet out from shore.

Fort George, August 21, 1933.

Miss McCabe, Miss Nesbitt and I held service at the Taylor home on the Sunday before we left Charlton Island. Miss McCabe took prayers, Miss Nesbitt read the 104th Psalm, and I started the singing of the hymns which were "What a Friend We Have in Jesus," and "Nearer My God to Thee." Mrs. Watt came, and also Mrs. Louttit, the wife of a Hudson's Bay employee. It was inspiring!

On Monday evening we had a jolly farewell party, for the Churchill came in on Sunday, and we were sailing at four a.m. for our long-looked for destination. Mr. Hopkins, the policeman, played a guitar and we sang all kinds of songs as well as hymns. Then we had coffee, toast and cheese, and chocolate cake, made by Mrs. Louttit for the occasion. We picked berries the whole afternoon, and had a feast of them, too. Charlton strawberries are the best I have ever tasted.



The M.K. Fort Churchill returning to Charlton Island from Moosonee.

At three a.m. we all, with one accord, arose with the sun. We waited and waited for Skipper Nielsen, for he had slept in. However, at 4:20 a.m. he arrived, and we all sat quiet in the kitchen where we had been having toast and coffee, and teased him by letting him think we were still in bed. He found us, after

calling us to get up, and we all went on board ship. The anchor was lifted, and we were off with Miss McCabe and Mrs. Louttit waving to us from the dock. Miss McCabe is to come on the Churchill's second trip here. She left yesterday morning with Canon and Mrs. Griffin, two R.C. nuns, and Mr. and Mrs. Gordon of the Hudson's Bay, and an Indian girl from the R.C. School, which is situated about half a mile from our School, and whose buildings look like a fair-sized village.

We arrived safely at the Twin Islands where we were to anchor for the night, and where we saw a white bear in the distance. We had dull weather, and the waves were choppy. Miss Nesbitt and Billy Watt were sick, and they even made the Skipper himself that way! I was able to laugh at him for I was out on deck all the time with Mr. and Mrs. Watt. We had two R.C. nuns, and a father on board, as well as a tiny girl for the R.C. School. They have two priests, four brothers, and five nuns here, with but eight or nine children in the School. They have been here for ten years, have a sawmill, church, school, priests' and nuns' residences, and are clearing land at a great rate. They even have a cow. They have only one convert, an Anglican once, and they have built him a tiny house to live in. There are about seven hundred Indians come here in the summer, and they are all Anglicans so far.

In the evening, after supper, the Skipper and I played checkers. He is a wizard at the game and beat me in both games (we played two). However, we played backgammon later, and I got even by beating him in two games.

We left the Twins at four a.m., and I was on deck almost as soon as the boat started. For an hour we sailed in fog, and then they had to go back to the Twins until the weather cleared up a bit. We started out again at noon, after dinner, and got as far as the Islands which surround the Island of Fort George, for we, too, are on an Island. The fog was closing in fast, and it is rather treacherous going the seven miles up Big River (alias Fort George River on the map). We got stuck on a sand bar as the tide was going out and had to anchor until morning. We saw a seal, two jellyfish, one of which the Skipper brought on board in a pail for us to see and to amuse us, and a sea animal which looked like a silver Zeppelin.

The R.C. mission boat came out to the ship. We could not see Fort George at all for the other islands, but the Indians heard the ship when she was still miles away. Three R.C. brothers were in the boat, and they took the two nuns, Father Belleau, the little Indian girl, Mr. Watt and Billy to Fort George. Mrs. Watt, Miss Nesbitt and I remained on board over night. We had a jolly evening singing songs and later talking and singing hymns. The Skipper sang us some comic songs, Mr. Cadney, the engineer, sang some Cockney songs, for he is an Englishman from Old London, and Mr. Palmer, the cook and steward, played his guitar, which he made himself and which was every bit as good as a store one. At 4:30 a.m. the Skipper and Mr. Cadney woke me up by talking to Billy Watt's pussy in the salon outside our cabin door and feeding it. They are true seamen, jolly and funny, but with hearts of gold. We got off the sand bar about

six a.m., and arrived at Fort George about seven. The whole village was out on the wharf, and the banks of the river to meet us. Canon Griffin, and the Rev. Mr. and Mrs. Jones came aboard to welcome us. Mrs. Griffin welcomed us at the School. The School is situated about five minutes' walk from the Hudson's Bay wharf and buildings. They have a house, a store, a warehouse, a workshop and several smaller buildings.



Hilda Jones, wife of the principal, walks toward the Anglican mission school buildings at Fort George. From left: St. Philip's Anglican Church, the mission house, house of interpreter Sam Iserhoff and the residential school.

Our School is comfortable and lovely. Mr. Summers, the carpenter, has surely done a fine piece of work. He comes from Toronto. I will tell you more about it in another letter later on. We expect to send out and receive mail again in the near future. We have been very, very busy getting settled and getting school started. Things are running fairly smoothly for a start.

The sun shines up here and we have summer. We have a mission garden and several fields of potatoes. Some are doing better than others. From the garden we occasionally have lettuce, spinach and rhubarb. Beets, carrots and cabbages are very slow and uncertain. However, they are not doing so badly.

The people are very poor, depending on trading fresh fish and rabbits, ducks and berries for a little flour, grease and clothing. They are not under government treaty. We have thirty-three children in school. We are short on many things in our supplies, but are managing very well by contriving ways and means. Routine has started. I will write more again.

Yours in His service,
Ruth A. Cox

ST. JOHN'S PARISH MONTHLY

MARCH 1934

EXTRACTS FROM A LETTER FROM MISS
RUTH COX, ANGLICAN RESIDENTIAL
SCHOOL, FORT GEORGE

Dear Friends:

The plane has not yet come back from farther north to take our mail out to you, so while the decorations are still up, and Christmas is fresh in my mind, I shall try to tell you of the joy we found in making the Saviour's birthday a very precious one to our children.

What a busy week we had before Christmas; with all the decorating and preparation for Santa Claus. The older girls helped me to decorate the dining room by crinkling the red and green paper streamers which are draped over the windows and doors with red bells in the centre. The night we received the mail we were having the Advent weekly slides and service in the Church. We had to wait to open the bag until it was all over, and then until the children were tucked in bed for the night. Then what a happy and excited staff gathered in Mr. Jones' office. Mr. Jones held the bag upside down ready to empty out the mail while we all knelt on the floor waiting to receive it. I was wondering what that bag held for me, when, after a moment of suspense for all, the mail was on the floor in front of us. Each of us sorted it, and letters were flying in all directions but all landing in the right lap. Sunday being the day before Christmas we had Christmas carols and services: first at Sunday School at 9:30 a.m., then at Cree Communion service at 2:30 p.m., service in English at 11 a.m. After the children were all tucked in that night we played Santa Claus and put all the gifts on the tree in the dining room. What a lovely lot of dolls and beads we had for the girls and for the boys, there were knives, pencil boxes, marbles and mechanical toys. How nice of all our friends outside, who sent such lovely things to these children here who have so little, but who are happy with so little.

Christmas day brought more happiness than all the others put together: we had breakfast at a quarter past seven, so that Santa Claus could come at eight, and give each child his or her gifts. The boys looked for him in the school, in the halls and rooms, and at breakfast there was dead silence instead of the excited chatter we expected to hear when they could see the tree with its lovely gifts. However, Santa Claus arrived, coming down the upstairs chimney in the Mission House, and then down the stairs blowing his horn, because he had no bells; what a study of facial expressions, some happy and some very frightened. All shook hands with him, but at first five-year-old Jackie cried, and seven-year-old Rosie ducked under the table and would not be pushed or pulled to Santa Claus until she had seen five or six others shake hands first. These children are so simple and dear, and they get such a great

deal of fun and happiness out of so little. The boys liked their mouth organs so much that we have had them for company ever since. We spent a wonderful hour with the children before they went back to the School to get ready for Church service. The service was part in English and part in Cree. Everyone comes to Church here, so it was a very good congregation who lifted hearts and voices in praise of God, through carols to the newborn Saviour. We sang "It Came Upon the Midnight Clear," and you could really hear the angels sing with these sincere and happy people in their singing. If only the whole world would send back the song which now the angels sing. We come up here to teach these people of the Saviour who came into the world to save sinners, but back home there are those who need that message far more. For these Indians have many of the Saviour's laws interwoven in their law of life without the knowledge of His teachings in which many back home are sadly lacking. Honesty is one--doors do not need to be locked and barred up here. These people admire things, but they do not covet: what lessons we can learn from those we come to teach.



School girls dressed for winter in parkas, cloth outer mittens and moose hide moccasins made at the mission. W.A. bales provided the coats and woollen toques, scarves and mittens. From left: Minnie Swallow, Daisy Taylor, Daisy House, Alice Atkinson, Janie Matches, Dinah Sealhunter, Mary Taylor and an unidentified girl. The Taylor girls were from Moose Factory.

After dinner on Christmas day the staff had their tree. Mr. Jones helped Santa by giving us our gifts off the tree. Dear Old Santa was very good to me, among other gifts I had a lovely surprise in receiving a lovely book from Miss Shotter and the Ecclesia Girls' Bible Class. Books are very acceptable and it is so

nice to know the Class is remembering me. Our Christmas dinner for children and staff consisted of roast goose, cranberry sauce, roast potatoes, gravy, peas, Christmas pudding, nuts, and chocolates for the staff, a gift from Bishop Fleming.

New Year's eve we had a wonderful Watchnight service, I wish you all might have been here to enjoy it with us. The service began at eleven and lasted until twelve. All the Indians were there and a few children; all the hymns were sung in English and Cree. The Hudson's Bay Company rang their bell and the Indians rang the church bell, and after the service it was such a happy time when they all came to us and wished us a very Happy New Year. Will you, dear St. John's friends, remember me and all our workers in your prayers that we may make it indeed a Happy New Year to all God's children here.

Ruth A. Cox

We stayed up until the messages on the radio were all over, and still wrote letters! I received my first message by radio last night from my family. It is wonderful to hear from home that way, and I hope I will receive other messages quite often now. They come through CRTC Toronto at 11:30 p.m. on Saturday night. We received quite a number of messages for all the mission last night. Our Christmas dinner consisted of roast goose, frozen and saved for the occasion, cranberry sauce, roast potatoes, gravy, peas, Christmas pudding and sauce, nuts, and chocolates. The children had roast goose, potatoes and gravy, Bird's custard and jelly and oatmeal muffins. [Editor's note: This addendum was published elsewhere.]



Sam Iserhoff and boys cutting ice from river for use in the ice house where birds and fish were stored. The mission house and church are in the background with HBC at far right.

THE LIVING MESSAGE

AUGUST 1934

CELEBRATING THE NEW YEAR AT
FORT GEORGE

Extract from a letter from Miss Ruth Cox

For several years now the Hudson's Bay custom of giving the Indians a treat at the Christmas season has been abolished, but this year Mr. Watt decided to give them one. That is why we had such a number of Indians in. This year is proving to be a good fur year, and they are getting a goodly number of foxes. One man has got nineteen already. The people are looking well dressed. In the summer they were in tatters and Mr. Jones said last Christmas they were in a sad condition and they looked and acted sad and depressed. Not so this year!

On New Year's morning we were awakened by shots and shouts. The Indians had come to the School and were serenading us. One Indian played the fiddle while another played a drum made of deerskin. They were shouting Happy New Year in at all the doors, dancing and shooting. Mr. Watt has given them the gunpowder. This is the first time they have ever done that kind of celebrating we have been told by Sam Iserhoff and Oliver Louttit. They meant to do it after the bells had ceased ringing, but having gone back to their tents and feasted so well they all fell asleep. However, it surely was thrilling to wake up and hear them under one's window. I felt really homesick when I heard the din, and the roar of that crowd. Crowds are scarce up here--we see plenty of individuals, but very seldom see a good number together except at Church.



The Hudson's Bay Company buildings at Fort George included (from left) the store, warehouse, home, another warehouse and a work shed topped by a bell tower which was used to call workers to the post.

Last night, Wednesday, January 3rd, 1934, ended the festivities for Christmas. Jack Palmquist, the independent trader, gave them a feast, and they had a dance afterwards at the home of Willie Spencer, the Hudson's Bay Company interpreter. Everyone was there, and the dance ended about four o'clock this morning. Mr. and Mrs. Jones, Miss McCabe and I went over to see it about nine-thirty, while Miss Nesbitt, who was tired, stayed on duty at the school. The people seemed delighted to know that we were interested enough to come. Four people got up and gave us their seats, and we watched for an hour. They step-danced and did a square dance while Sammy Linklighter, another of our mission workers called off the dance, and strange as it may seem, he called it off in English, and they all did it correctly though they do not speak or understand a word of English. We were treated with honour and respect.

Noah Kapisco's wife, Maggie, was dancing as well as any young woman. Noah was the mission servant when Mr Walton was here. He lights the fires in the school for us, and makes it very comfortable for us when we get up on cold mornings.



For more than 40 years Noah Kapisco carried water for the mission. He filled nine oil barrels twice a day outside the kitchen door, carrying the water up a fifteen foot slope from the river. His wife Maggie once patiently spent a day hunting in the bush for a tennis ball which had been lost from the mission's homemade court.

ST. JOHN'S PARISH MONTHLY

SEPTEMBER 1934

EXTRACTS FROM A LETTER FROM MISS
RUTH COX. ANGLICAN RESIDENTIAL
SCHOOL, FORT GEORGE

James Bay, July 8, 1934.

Dear Miss Shotter:

Unexpectedly, on Friday, a plane came bringing mail, but as we are on the mainland, and the last two days have been stormy, no one has been able to cross the river until today. We had the double joy of eating our Sunday lunch in a mossy grove with spruce trees all around, and reading mail from home. Thank you for all your care, thought and prayers for myself and family, I appreciate it all very much. I wish I could have you here with me on this rocky shore, where the waves of James Bay are dashing and sending up clouds of spray, to have a good talk. The children have gone home on holiday, all except four girls and three boys. Mr. and Mrs. Jones are taking care of them while we have a much needed rest and change.



Ruth at the mission camp on a day off. This picture was taken in 1936.

We are only about four or five miles from the Mission but the width of Fort George River and a bit of the Bay lies between. When we get out on the rocks we can see both Fur Trading Companies, the Mission and School in the distance. All Friday night and yesterday we had a dreadful wind and rainstorm. Our punt, which was high upon the beach, was washed away by the tide and picked up by an Indian on the Fort George shore. Our tent was soaking wet in the morning and we shivered for quite a while after getting up because we were unable to light a fire. The stove has to be in the tent door and we couldn't open the tent for fear the wind would blow it inside out.

However, after awhile the wind changed and we got dried out and had a hot breakfast. Today is really lovely, but Fort George weather cannot be depended on. The mornings may be fine and the evenings dreadful and we are determined not to camp out in a tent again here. We are hoping the next few days may be fine ones. We have had a wonderful year here with these children. Everything has been new to them, and to us, and together we have all had happy, inspiring times. They are quite unspoiled and if one has the God-given power to teach them correctly, they should remain so. Sometimes I just get a little frightened when I think about it and remember they see the Saviour through our eyes and love Him accordingly. I have prayed all year for grace to follow truly in Jesus footsteps, that my example may be like him. God grant that in my small and humble way I may have shown forth His love and life in mine. The children have advanced wonderfully well this year in all they have been taught. Under Miss Nesbitt's capable teaching they have learned to understand and speak English fairly well for one year. They wash and cook and scrub and sew well too, and they keep themselves clean. We are very lonely now they have gone home, but it is better for them to return to their homes once a year. Life in a school for a number of years would unfit them for tent life altogether. We hear Bishop Fleming is coming for a visit on the "Fort Churchill." It will be nice to see him and have a talk.

Ruth A. Cox



These men helped to build the residential school at Fort George. From left: Sam Iserhoff, Noah Kapisco, Sammy Linklighter, and an unidentified man.

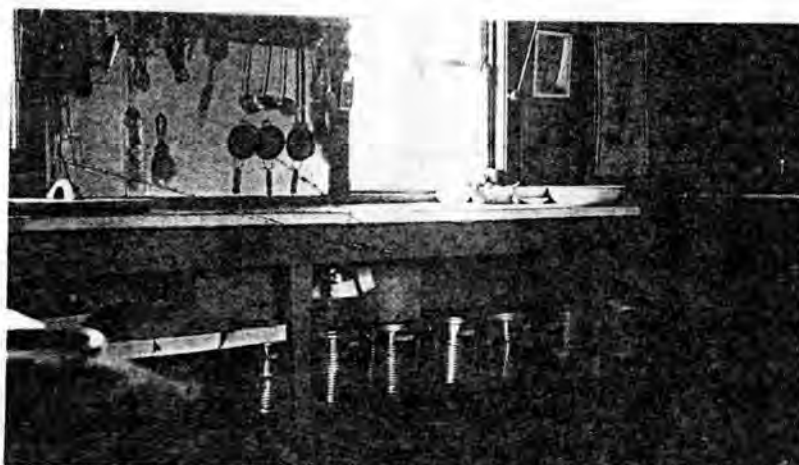
ST. JOHN'S PARISH MONTHLY

MARCH 1935

FORT GEORGE NEWS

February 28, 1935.

Since I have been here in Fort George as kitchen matron I have had a varied experience in preparing and cooking country food. Since August 1933, I have cut up a good many "animals," but so far they have been merely hundreds of rabbits. You would laugh or shudder to see them in their frozen state during the winter--some are coquettish, some are amusing, some are very ugly, some are weird, and some are decidedly queer. I imagine all sorts of things about them as I thaw them out, and many a laugh Miss Lister, Mrs. Jones and I have looking at them. The nearest I have ever been to cutting up anything larger was slicing some whale meat. However, last summer Mrs. Jones, Miss Nesbitt and I saw a whale, or white walrus as its real name is, in the process of being cut up. Truly it was not a pleasant sight. The natives had it lying on the grass, and each and everyone of them looked very dangerous with their sharp-edged knives and bloody hands. Not a scrap of the whale is wasted. Everyone shares each one which is caught. John Cheeskomash, the assistant chief, brought us a share, laid out very artistically in a roasting pan. It looked just like a salad with the different colours of meat ranging from white to deep red.



The mission school kitchen.

I have seen a rabbit skinned; have scaled, skinned and filleted fish of all kinds; have fried, baked, broiled and steamed sturgeon, salmon, salmon-trout, maia, whitefish, rock cod, and cod's roe. I have stewed, steamed, roasted and fried rabbit, ptarmigan (or white bird as it is called), duck, partridge, pheasant, loon, goose, fried seal liver and roasted whale meat. I

have skinned loons, and feathered geese, ptarmigan and loons; all these in their season, of course. Just at present our meat diet consists of rabbit and ptarmigan, with fish only occasionally. I have eaten husky duck and ptarmigan eggs. I like duck eggs, but the partridge egg has a very red yolk, and the sight puts one off eating it.

Our branch of the Women's Auxiliary, which was opened on November 28th, 1934, is coming on fine. We have had five meetings, and they are held every third week. Just at present we are busily engaged in making garments for a sale. The natives will buy them with so many rabbits, birds, fish, etc. In turn, the Mission will trade money for the food to the W.A., and with the money we hope to buy a prayer desk or something to beautify the Church. The women love to come to the meetings, and we love having them come. For a while Mrs. Jones and the staff will hold the officers' positions by appointment from Mr. Jones, as the women do not understand what the W.A. is yet. In our talks to them we explain as far as possible the meaning of the W.A., its work and its prayers. From that we branch out into the wider field of service in the world to all mankind.



The Fort George Indian Women's Auxiliary. Among those identified: Ruth kneeling at left with Chrissie Matthew on sled and Blanche Nesbitt sitting behind her. Standing: third from left Mary Louttit, Caroline Johnston with baby Sackville, Maggie Kapisco, third right Mildred McCabe, third right Emily Louttit, Bella Watt, Winnie Spencer, Sarah Englishshoes with Doris Lister behind, Daisy House with her sister Bella and her baby.

When you know that these people have been always paid for whatever they do, or whatever they bring to the Mission, it is wonderful to see them sitting, sewing on garments to be bought by themselves later on. If any of them bring their children in the school a gift of food, they nearly always want pay for it. It is because they are so poor; but even so, Jesus praised the poor woman

who gave all that she had. Our people couldn't give all they have, but one would like to see them give something. Their time and work is a good beginning, and it does one's heart good to see them doing it. They seem so happy doing the work, too. Most of the women who come understand some English and speak it a little. A few understand and speak it well. Mrs. Sam Iserhoff, our interpreter's wife, interprets for us when we speak at the meetings. My turn came last Wednesday, February 20th, and oh, how I dreaded it. It was not as hard as I had expected because I remembered the Saviour would give me the words to say if I would only trust Him, and He did. I was nervous a little, but my thoughts and words came easily. I thought of my subject the night before and all the next morning as I worked; and though I had only a few reminders on paper, I did not seem to lack words or thoughts. I only hope some little word or phrase helped in the cause of the Saviour.

Mr Bailey, the seventeen-year-old clerk at the H.B.C. left today, February 26th, for Great Whale River Post by plane with Mr. J.W. Anderson, the H.B.C. district manager. He was notified by radio last Saturday night and the plane came unexpectedly today. He had two hours to have dinner, pack and say "Au revoir" to his friends here. He will go by dog team to the Belcher Islands Post. The Belchers are in Hudson Bay. Mr. Crookshanks has been there alone since September, and today Mr. Boyd came in from the lonely post at Kanaapscow, 160 miles inland. The fur traders truly lead lonely lives and are very courageous. Please pray for the people of the North--white men and Indians.

Faithfully yours,
Ruth A. Cox



A student at the school, Philip Cox (kneeling in white shirt) and his family with Ruth standing third from right. On the back of this picture she wrote: "My Indian Namesake. I called him my 'Brother'."

ST. JOHN'S PARISH MONTHLY

AUGUST 1935

LETTER FROM MISS RUTH COX

Anglican Residential School,
Fort George, via Moosonee,
Ontario, June 23rd, 1935.

Dear Friends of St. John's (Norway):

Today is a perfect June day. When I awoke this morning the sunbeams were dancing on the waves in all their glittering glory. The river, this Summer, so far, has not been still very often. A few times it has been mirror-like, but not for long. Just at present the waves are white-capped, but not cold-looking. I am sitting in our little park-like space on the river bank, with the Church behind me; Cree Service is taking place and the singing of so many voices sounds so sweet.



Inlander Indian tepees with the mission in the background.

The Inlanders are practically all in Fort George now from their hunting grounds. Many of them have come two to three hundred miles, and some even more. There are eleven tepees up in the grounds in front of the Church and behind the H.B.C. They are a very happy crowd and they look so gay and happy coming to Church with their brightly coloured shawls of many colours and their pretty print dresses. The men all wear white men's suits and caps, and on a Sunday, except for the women, one would think there was a

camp of white men; not so the Coasters, who live only a few miles from the Post. But, then, the Inlanders are the aristocrats of Fort George Parish; the Coasters are the poor people--and among them are the ne'er-do-wells.

Tragedy came upon us yesterday. A woman who was brought in from the North as a patient for the Roman Catholic Hospital, was found drowned. She was considered mentally unsound by the white people and Indians who knew her. When she took ill she asked to be brought in to the R.C.H., and then when she got there she didn't want to go there. However, her family took her there and ever since she has begged to be allowed to go home. As her clothing was alive with vermin it was sent home to be cleaned and once these natives can be kept for awhile they are not in a hurry to move on. Early yesterday morning, perhaps about four a.m., the woman awoke, found the key turned in the door of the room partitioned off from her own where a Sister was sleeping, turned the key and left with only a nightgown, dressing gown and moccasins on. At one p.m. she was found lying in shallow water two miles West of the R.C. Mission by two little Indian children who were picking up sticks. The tide had probably left her body there when it had gone out. The R.C. people searched for her in the bush all morning, and later the whole encampment of natives. We do not know whether she committed suicide, or whether she fell in the river and was drowned. It is very sad, and especially so for the R.C. Mission. They must be feeling very badly. As she belongs to the Anglican Church she will be buried tomorrow in our cemetery by Mr. Jones.

These people do not know the meaning of loyalty and we ask your prayers for them. They are like children--spoiled--and if you do not give them what they want, they seek elsewhere for it. We pray that it may please God to help us teach these children in our care that in time to come, perhaps not in this generation, but in others to follow, that they may learn loyalty and truthfulness to their God and their Church. They are really nomads whose home is anywhere and whose children are loaned to others when they cannot keep them themselves. Even marriage is such a queer custom here; a man will send someone else to pick out a wife for him, or if he cannot have the girl he would like, he marries another just on the spur of the moment, as one man did last year, and the crowd of young men will get together and decide so and so should marry so and so. But, once they are married, they remain so and they do not seem outwardly to be unhappy. One woman, a few years ago, married someone she did not wish to, and today they seem to be an ideally happily married couple. They have a five-year old girl whom they think the world of.

School will be closing for Summer vacation on Friday of this week. If Thursday is a fine day we are going to have the exhibition of work done throughout the year, some drills and songs, and sports for the school children. The girls have done some beautiful sewing this year. Miss Lister, Mrs. Jones, Miss McCabe and I have been teaching them fancy sewing. The usual patching and darning will be exhibited, also bread and cakes. The boys are making dolls' furniture, ladders, tables, chairs, wheelbarrows, aeroplanes, etc.

Miss Nesbitt's work of reading, writing and arithmetic will be there and she will have physical culture drills. The children have gotten to know us now and they are more like children and less like little angels as we thought of them last year. They are up to all sorts of childish mischief and they and we are ready for a respite. Please pray that we may have a restful, happy time during our holidays and be refreshed and ready to begin another year in September.

Though the children have two months holidays, the staff's work is not done. Our busiest season is at ship time. Some children are still left at the School and the ship brings visitors, mail and supplies which have to all be attended to, but it is also a time of change and relaxation from routine. We are expecting the Bishop and hope he really can come this year. Last year we hoped, but he was unable to come. Also, we are to have a new staff member, Miss Rundle. She is coming as nurse supervisor and Miss McCabe is going out on furlough. Miss Lister is to be matron in Miss McCabe's place.

Though I am here in Fort George, and my days are crowded with daily duties, I never forget my dear old home Church. I remember you all before God in my prayers. May God bless you one and all.

Yours faithfully,
Ruth A. Cox



The Bishop of the Arctic came to visit in July 1935. Standing from left: Rt. Rev. Bishop A. L. Fleming, Ruth, Doris Lister and Mrs. T.E. Jones and her husband Rev. Trevor Jones. Seated from left: Blanche Nesbitt and Mildred Rundle, the new nurse.

ST. JOHN'S PARISH MONTHLY

MARCH AND APRIL 1936

LETTER FROM MISS RUTH COX

Anglican Residential School,
Fort George, via Moosonee,
Ontario, January 8, 1936.

Dear Canon Reed, Miss Shotter, and Friends of St. John's (Norway):

The last trip of the motor ketch Churchill into Fort George for this past Summer was made on September 5, 1935. Supplies for both the Fur Companies and the Missions were unloaded, and she left the next day with Mrs. K. Doutt and Dr. Michaelson on board. Mrs. Doutt came into the Bay early in the summer with her husband and Mr. Fricke. They all three came from Pittsburgh and are connected with the Carnegie Foundation Museum. Mr. Fricke and Mr. Doutt collected and stuffed birds and mice respectively, and Mrs. Doutt collected flowers, grasses, etc.



Carnegie Museum visitors included Mr. and Mrs. Doutt on the left and Mr. Fricke on the right of Bella and Billy Watt. Mr. Doutt paid Billy \$1.00 for each lemming he brought Mrs. Doutt to stuff.

Dr. Michaelson is employed by the government in Washington, D.C. He is an anthropologist. He came here on August 20, on board the Churchill, and stayed at the H.B.C. until the ship arrived here again on September 5. He studied our people and their customs.

Another interesting visitor was a Mr. Kerr, a wealthy lawyer from Pittsburgh, connected with the Carnegie Foundation Museum. He killed six white bears with the intention of presenting the skins to the Carnegie Museum. The largest bear was killed at Grey Goose Island, North of us. It weighed about sixteen hundred pounds; the

skin alone weighed two hundred and fourteen pounds; and we have since heard that it is the largest on exhibition in a museum.



Cleaning the giant polar bear skin for the Carnegie Museum. The bear held a record for largest killed.

Mr. and Mrs. Mason and their children, who were at the Revillon Frères Company, left us on August 22 to go home to Scotland. Then we lost Jack Palmquist, his wife and their two little boys. Mr. Palmquist is a Free Trader, and has been here three years or so. He has been very good to us in the past, bringing us mail and freight whenever he went to Moosonee. He has moved South of us between here and Moosonee. We are missing all these people very much indeed, but people are coming and going always in the North and we have to learn to say "Good-bye" with a smile.

School opened on September 3. Most of the children were back ready to start. We expected Daisy and Mary Taylor, of Charlton Island to return from their holiday, but as another sister was sick, their parents decided to keep them at home to help. We are sorry they could not come back. Whenever chance mail comes by Indians, we get nice letters from them, saying how much they miss the School and all of us. They pray for us always, and ask God to bless us.

It seems we have so many children now that we have fifty-six, twenty-three boys and thirty-three girls--twenty more than we had when School first opened in September, 1933. Responsibility is so much greater, and the more the children learn of the white man's ways, and of how to express themselves, the greater our difficulties become. Please pray for us always that we may not slacken in our efforts to make our lives worthy examples of Jesus' own, so that these Indian children, as they learn from us, may see and follow the good.

We had an epidemic of what Miss Rundle says was the nearest thing to German measles, just after the children came back to school. Everyone of them had it. It was brought here by some

children who came with a priest of the R.C. Mission from another post. All the people were attacked by them. They were sick for a day or so, complained of headache, and were covered in a pimply rash. We heard that some of the children on the coast died, but it was chiefly because of undernourishment.

We are still enjoying the wonderfully abundant harvest which God gave us this Summer. We still have a few carrots and beets, also some cabbage. Our own canned raspberries provide a tasty dessert, in place of the usual dried fruits. Last year there were no wild berries to speak of, and we did not have any raspberries at all. You can imagine how much we appreciate those we have this year. Our Harvest Thanksgiving services were held on October 13, and the Church was beautifully decorated with moss, dogwood berries, leaves, and vegetables from the garden. It was wonderful after two years to really have some vegetables worthy of the name. It is the first time we have had cabbages grown in our Fort George garden.

Mr. John Forrest, who came here from the West as Post Manager for the Revillon Frères Company, arrived in Fort George on October 14, bringing mail with him. He and Mr. Jack Douglas, also of Revillon's, came to tea at the Mission one evening. He is, of course, a Scotchman, as most of the Northern men are. He has an ever-ready twinkle in his eye, and a very real sense of humour. We come in for a good deal of teasing when he visits the Mission occasionally. He and Mr. Douglas put one over on the Staff at Christmas by stealing into the Mission House at three a.m. on Christmas morning, playing Santa Claus. With many palpitations of the heart they crept in by the light of a flashlight, through the creaking doors, and over squeaking boards in the kitchen and children's dining room floors, to hang on chairs and on our coat hooks bulging, gaily-coloured tartan stockings. I found them there when I returned from our early Communion service at seven a.m. In the dimly-lit room I did not see them until I tried to hang up my coat, and could not. What fun we had, along with the children who had stockings, too, this year, instead of Santa Claus coming in person as he has done these past two years. While the girls and boys had toys, novelties, candies, and dried fruits, we had funny-shaped parcels done up in brown paper, flowered print, and bright green flannel, such as candies, gum, chewing tobacco, mustard plasters, elastic without any stretch, cheap perfume, photos of Bing Crosby and Mussolini, and amusing rhymes and recipes. The children loved their mysterious-looking stockings and soon had everything spread out on the table after breakfast. The four oldest girls got perfume in theirs, and every Sunday since, the scent of sweet perfume has mingled with the aroma of food in the dining room.

The snow came on October 19. It reminded us very much of what Toronto streets would be like, because it was the slushy kind. The river ice formed across on November 8, but broke again. However, though it broke up just as it would in Spring on November 11, it was strong enough for Indians to cross on the 12th. Up until the present we have had a mild Winter. The lowest temperature so far

has been 49 degrees below zero. We have had very little snow in comparison with my first Winter here.

On Halloween night at supper time, when Charlotte Napash, the Coaster Chief's daughter and I were lifting a heavy pot of pudding out of a pan of boiling water, the pan came too, and tipped the boiling water onto my legs. Miraculously, Charlotte escaped, but both my legs were badly scalded. Under Miss Rundle's careful nursing they healed in about two week's time, but they were very painful for a few days. However, the shock to my nerves affected me the most. It has left them in a jumpy state, which I am trying to overcome.

That same night Mr. and Mrs. Jones had a surprise party for the School Staff. Mr. and Mrs. Watt and Billy of the H.B.C. were in on the surprise, as were Mr. Forrest and Mr. Douglas of the R.F.C. We had thought we were just going to have some fun among ourselves, so Miss Rundle and I dressed up in sacks as "Spark Plug" the horse. As a result, we missed the fun of being greeted by Mr. and Mrs. Jones who were arrayed in white sheets to represent ghosts.

Mrs. Jones had with Mr. Jones's help made original Halloween faces cut out of cardboard with orange paper pasted behind to show the candlelight through, and had tied three of them together triangle-shaped to form lanterns. Hanging from the ceiling she had a lamp made of cardboard, square-shaped, and covered by black crepe paper. In one side was a face cut out with orange paper behind, on another was a witch, on another a cat, and on another a moon. For a tablecloth she had a piece of black silk crepe with orange crepe paper trimmings. There were orange and black suckers, little cakes with orange icing on them, and birthday novelties inside, sandwiches and a big marble cake with chocolate icing. We played "spooky" games, and Mr. Jones told us a ghostly story just before we went home.

The people's Christmas treat was a special one this year. Country food has been very scarce, and many of our people have been hungry. Some of them have even been reported to have eaten seaweed when they had nothing else. Mr. Jones thought it would be real kindness to give those who came in to the Post, a Christmas dinner on New Year's Eve afternoon, when we had our usual Christmas tree and Santa Claus. The menu consisted of Clark's boiled beef stew with rice and barley thickening, boiled potatoes, an oatmeal muffin with raisins in it, and tea. The people started at two-thirty p.m. and there were three sittings. They came over to the School at four-thirty p.m. to the tree, which was in the classroom as usual. Mr. and Mrs. Jones, Miss Nesbitt and Miss Lister served the dinner, and some of the Indian girls washed and dried the dishes and cutlery, etc. Miss Rundle and I supervised the boys and girls while the party was going on. At four-thirty Miss Lister and Miss Nesbitt relieved us and we went in to help Santa Claus give out his gifts. Mr. Douglas, who has been Santa Claus for two years, makes a very jolly one. Billy Watt is even fooled.

Every woman received a gift according to her need--clothing, a sewing bag, a jigsaw puzzle, beads, etc; and every child received either clothing or a toy, or sometimes both. For all these things

we have the W.A.'s to thank. It is through them that any of this and all of this is possible. Our own W.A., which was formed a year ago on November 28, is coming on splendidly. Every woman who can possibly get here, or is within walking distance, comes regularly, unless, of course, she is sick, or stays at home to mind a baby or so. They bring their babies with them, and we have a lovely time trying to get the babies over making strange. Some of them never do, but others after a while allow us to hold them for a little while. Sackville Johnson, who is named for a former R.F.C. Manager, is the dearest and brightest child. At our last meeting he clapped his little hands for me, while I said, "Pat a cake, pat a cake," and waved at me when I was sitting across the room from him. He will be a year old on Saturday, January 25.



Sackville Johnson and a copy of *The Living Message*. This picture was used on the front cover of the church magazine.

Mr. Anderson, the H.B.C. district manager [for James Bay], arrived on [January] the 21st, which was this past Tuesday [and is scheduled to leave here for Moosonee on February 16]. Mr. Norman Ross, manager for Great Whale River Post, and Mr. Jack Tyrer, clerk for the Belcher Islands Post in Hudson Bay [and the government doctor's nephew], were with him. They came by dog team, bringing the Winter mail. It was a welcome sight to see them coming, the team of eleven dogs in fan-shaped harness with their bells ringing, Mr. Anderson with his friendly smile and dressed in deerskin, Mr. Ross in a scarlet H.B.C. blanket cloth coat, and Mr. Tyrer in a brown cappo with the H.B.C. bright coloured sash, and the big sleigh piled high with mail[! B]ut instead of the usual flags of greeting flying ga[il]ly and bright[ly] in the wind, they were all at halfmast for our beloved King George. We had heard of his passing on to be with God on the radio, just an hour after the news was first flashed over the air. It will seem a very strange world without King George. God bless King Edward VIII, and may his reign be a [long one, a] peaceful [one], [and a] happy one[, is the wish

of his loyal subjects in Fort George, which is named in honour of his royal Father]. [Editor's Note: This letter was also published in *The Living Message* in July, 1936, including the insertions in the last paragraph (framed in square brackets) which were edited from *The Parish Monthly* due to space limitations.]

Yours faithfully,
Ruth A Cox



Sam Iserhoff's daughters Lillian and Ruth. The little girl was named after the author and was the first Ruth in Fort George.

ST. JOHN'S PARISH MONTHLY

JULY 1936

LETTER FROM MISS RUTH COX

Anglican Indian Residential School,
Fort George, via Moosonee,
Ontario, February 16, 1936.

Dear Canon Reed, and St. John's Norway Friends:

The mail left yesterday morning at seven a.m. We said "Good-bye" to Mr. Anderson on Friday night. He and Mr. Watt had been working late at night finishing up their book work, requisitions, etc. They finished up about nine p.m. and Mr. Anderson came in singing to Mrs. Watt, "I don't care whether it's snowing, or blowing, I'm going.." in a teasing manner. We always say we are glad to see him or the Skipper coming, but we are glad to see them go because the mail goes, too, and we can have a rest. So, he retaliates by saying he is glad to leave Fort George. However, it is only teasing, because we really like to have visitors. It is kind of him to bring us so much mail by dog team.

He travels with two guides from Attawapiscat on the other side of James Bay where the team of eleven Husky dogs are kept all summer and fall. They get up at five a.m. in the morning, have breakfast which Bobby Linklighter the dog team driver gets ready (he melts snow to use for water), break camp, repack the sleigh, and harness the dogs to it. They travel all day through blizzards and storms, providing they are not too bad, over rough ice and smooth, through soft snow that even their snowshoes sink through; sometimes riding on the sleigh when the going is good, and the dogs are not too tired; sometimes running beside the sleigh; and sometimes pushing the sleigh with its heavy load when the going is hard because of rough ice, or soft snow. Just before dark they stop and pitch camp after travelling all day with only a brief stop in the middle of the day for a "snack" of frozen beans thawed, and thawed bannock. Mrs. Watt cooks the beans, and bakes little round bannocks for them while they are in Fort George, just enough to last them until they reach the next Post which is Great Whale River in the north, and East Maine south of us. When they are at the next one someone there does. There is a Post manager's wife at G.W.R. but none at E.M. Perhaps Bobby will do it there, or an Indian woman.

February 17, 1936.

So much has happened today that I simply must write about it while it is news. Juliet Matthew, our oldest girl and Richard Matthew's niece, has a crippled sister who has been in our hospital for three months. She is twenty-five years old. Several years ago she fell, and injured her knee. A while later she fell again on a

stone, and hurt the other knee. Ever since she has been crippled, each year getting more paralysed in both legs. Miss Rundle thought she could help her, and so she came into hospital on November 13. She was able to use crutches within two weeks, by pushing herself along the floor with her most useful foot, and dragging her other foot behind her. Since then she has progressed very well. She has even gone outside as far as the School, which is about a hundred yards from the Mission House, on the smooth path which the children's feet have made. Mr. Jones did not wish to let her go back to her father's tent until Spring for fear she would give up walking with her crutches. But tonight she is going to her Aunt Mary Louttit who lives in one of the H.B.C. employees' houses to leave the hospital free for Richard Matthew's stepson, and his wife Hannah's son. Harry Box, or Cox as his right name is.

The drowning accident is preying on his mind, and he talks about it continuously. He came down with Mr. Jack Hope-Brown from Kanaapscow a week ago yesterday as guide for the regular winter trip which the clerks must make. [The Matthews were on an expedition to Kanaapscow with HBC clerk Hope-Brown when Richard, his wife and two little girls drowned in the rapids in the Fort George River about 50 miles upstream from the mission. See Page 41 for further details.] Mr. Watt is not sending him back. He is coming into the hospital for a rest, and then he is going to stay in Fort George for the remainder of the winter. When Mr. Brown goes back to Kanaapscow, and he leaves on Thursday, he is going to send Box's wife Martha down to Fort George to be with Box. Doesn't it seem so sad that this young married couple should have had such a sad beginning to their married life? Please pray for them that God will help them, and grant them His love and mercy. We never know these stoic Indians suffer until something like this happens. At the time of death they break down, but after the funeral they seem to accept their sorrow as something which must be, and not even seem to be lonely or sad. God grant we may do something to help Box in this time of need.

Things never happen singly in Fort George. Today Mr. Watt asked Mr. Jones if Mrs. Jones might accompany Mrs. Watt and Billy on a dog team trip, with Willie Spencer, Mrs. Louttit's son and the H.B.C. interpreter and storekeeper, and his brother Oliver Louttit as guides, to East Maine Post. Mr. George Dunn, formerly of Fort George, is the Post manager there, and is a great friend of our Billy's. As the Watt's do not expect to be here in Fort George much longer than another year, this will be Billy's last chance to go on such a trip, and it will be a holiday and a change for Mrs. Watt, and Mrs. Jones. Lucky people! They will be gone about two weeks, and on their return they should bring us back some mail. They will be taking mail with them, too.

February 20, 1936.

Life in the North always holds something unexpected! Just shortly before two o'clock this afternoon a knock came at the kitchen door (knocks are few, and far between in George). When I called, "Come in!" Oliver Louttit came in smiling, and handed me a

brown paper package with no explanation, and when I asked him who it was for, he just answered "Letters". An Eskimo and his team had arrived from East Maine Post, and Mr. Watt after sorting the mail (the H.B.C. is our Post Office in Fort George) had sent Oliver over with our share. Our old friend Jack Palmquist had gone to Moosonee by dog team, and had brought the mail about ten miles south of E.M.P., and Weetultuk the Eskimo had brought it to us. Everyone received good news from home, and we have [had] such a happy time sharing news about our mutual friends. We received mail dated as late as January 29.



Hilda Jones watches as Bella Watt (with Billy just behind her) helps prepare for their trip to East Maine.

February 29, 1936.

Box went home last Monday morning, but we now have David House in the hospital. He is the husband of Richard Matthew's daughter Bessie, the father of one of our dearest, and brightest, little boys whose name is Daniel, and the brother of Daisy House whose family has had so much trouble in the past two years. David has had a very hard winter. He has not killed any fur, and he has been starving himself to feed his two little boys and his wife who is expecting a little baby soon. He is very independent, and we would never have known of his condition if he had not heard that Mr. Watt was wanting him to go to Kanaapscow in Box's place, and came into the Post bringing his family with him. Mary Louttit sent for Mr. Jones and Mr. Watt to come to see David. He seems to have worried and starved himself into a bad state. He is so very thin, and he looks just like a little boy and he must be about twenty-eight years of age. He seems to lose control of his actions every once in a while. Bessie told me yesterday that he upsets her. It is just at times he is not himself, and all the rest of the time he is quite rational. We are trying to keep him here to get his nerves rested, and to build him up a bit. He is always wanting to go to his traps,

but he is not well enough for that, and it takes a lot of persuasion to keep him from going. We are so sorry for him. He has been such a bright and up-and-coming young man. God grant he may become his usual self again soon. He was one of the freighters on that ill-fated trip to Kanaapscow, and he may have thought too much of the accident, as well as his inability to provide for his family. Bessie and the children are receiving a ration from the H.B.C. while David is with us. Mrs. Jones and I have given Bessie some materials to make wee baby clothes.



The House family. Daisy stands second from left with her brother David fourth followed by his family including wife Bessie and son Daniel at far right. Their sister Bella kneels with her husband Tommy Wasapanoo and their baby. Daisy and Daniel were students at the school.

Tonight, when the sun was setting in a gloriously beautiful sky tinted from a light pink to a rose red, the depressingly heavy feeling of winter seemed to lift and a promise of Spring seemed to be somewhere near. I shall be very glad of Spring this year for I have found this past winter very long. The isolation with no hope of a change is very hard to bear at times, and only love for God and the desire to help His people here keeps our courage strong and our hearts brave when such times o'ertake us. We are all feeling very tired, too, for the work and responsibilities have been so much heavier this winter.

Yours faithfully,
Ruth A. Cox

ST. JOHN'S PARISH MONTHLY

AUGUST 1936

Anglican Indian Residential School,
Fort George, via Moosonee,
Ontario, March 1, 1936.

Dear Miss Shotter and Friends of St. John's (Norway):

Rrring-rrring-rrrring: Time to wake up. "Oh, dear," I murmur sleepily, "is it morning again so soon?" The top of my head is cold, and as I fumble around trying to find the alarm clock, which has been snugly hidden in an eiderdown cushion all night to keep it from stopping in the cold during the wee small hours, and to still its ringing voice, I gather up my courage to jump out of my cosy bed to close the window and open the door to let in the heat when Noah lights the fires at six o'clock. Then I crawl back into bed shivering, and snuggle down among the warm blankets to await the crunch, crunch, crunch of Noah's footsteps on the frozen ground. Fifteen minutes later I get up, and it doesn't take me long to get dressed, as the heat from Noah's fires hasn't yet penetrated the building. Some mornings my breath looks like a snowy vapour!

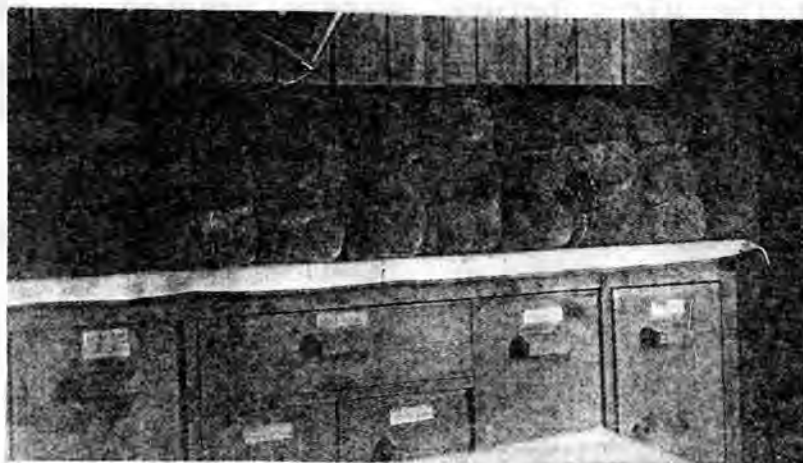
Tuesday morning is bread baking time and so the two girls, who do this for a two-week period, and I must be over in the kitchen, which is in the Mission House, at six forty-five a.m. The bread is kneaded down the night before, warmly wrapped in blankets and quilts, and set on chairs near the stove in the children's dining room to rise. The fire is kept on as long as possible, and as I live over in the School, Mr. and Mrs. Jones very kindly keep wood on it in the evening and bank it when they go to bed. We have three bakings of bread a week, except occasionally when we have only two. There are eighty small loaves to a baking, and these two girls of whom I spoke, knead them all before breakfast, which is seven-thirty. The staff of seven kitchen girls come over a few minutes after I do to get breakfast ready and serve it.

Two of these girls are staff dining room girls. One of them sets the table and waits on table during meals; the other one helps in the kitchen before meals and helps to wash and dry staff dishes, and to tidy up in the dining room after the staff are finished. This means sweeping and dusting and looking after the stove. I cook the breakfast myself.

The other girls prepare the children's breakfast. One girl makes the tea and serves it out for fifty-six children, and the hospital patients if there are any. Three others spread the bread with jam or peanut butter, etc., and serve it. At seven-fifteen the porridge is served and the milk put on it ready for the boys and girls who come over from their dormitories in the School with their supervisors at seven-thirty. "Grace" is said, and while Miss Rundle supervises the children's meal, the other five staff members have their breakfast. At eight a.m. breakfast is over and prayers are

taken by Mr. Jones for all in the children's dining room. At eight-fifteen Miss Rundle has her breakfast.

Generally the children finish their meals before the staff and the girls start washing up their dishes. By the time I get out to the kitchen after prayers, they are nearly ready to sweep and dust their dining room and the kitchen. If they finish in time, for they must leave at eight forty-five a.m. for a recess before school starts at nine o'clock, they begin to prepare their dinner. When they leave, the bread girls, who have been out for a recess while the bread is rising, come back to stay for the morning, as they are seniors and only go to school in the afternoons. One of these girls puts the bread in the oven and watches it until it is all baked, which is about ten-thirty a.m. The other girl helps me. The potatoes are counted out, washed, and put into a pot with their skins on, ready to be put on to boil or to bake at ten-thirty; then the fish or meat is prepared. In the Winter it is always frozen and must be thawed out first. The fish sometimes have to be scaled, and white birds or ptarmigan to be feathered. As soon as the meat or fish is ready it is put on in a twenty-quart stew pot to be cooked, or in roasting pans to be baked. Sometimes there is no meat or fish, and then we have beans or tinned meat. Then the supper is put on; it is generally barley, rice or macaroni pudding with dried fruit or raisins, or soup of some kind or Eskimo biscuits with cooked dried fruits such as prunes, apples, apricots, or sometimes cranberries or canned blueberries.



A batch of bread baked by the girls under Ruth's supervision. The cupboards held flour, oats, sugar, etc., in bins.

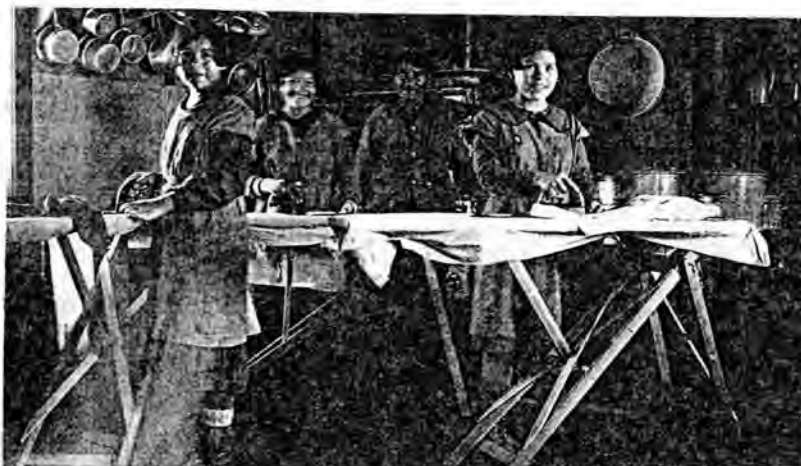
Everything is weighed out, so in spare moments while I am directing the girls I weigh out tea, cocoa, sugar, oatmeal, etc. The bread girl in her spare time prepares staff vegetables when we have any. This year has been an exceptional one and we have been able to have potatoes every day, and another vegetable nearly every day. The rest of the staff menu is prepared for the day and the

children's bread is cut for three meals and put in a tin box. Generally I cut it myself, as the girls cut it all shapes and sizes. From now on they will have to learn to do it right, as I will not be able to spare the time to do it all myself.

After the meals are ready to be cooked, odd jobs are done. The lamp chimneys are washed and polished and the lamps cleaned and filled with oil. We are always glad when the dark days are over and we don't have to be cleaning lamps and filling and fumbling around in the dark morning and night to find them and the matches.

Other odd jobs are to wash the kitchen floor, clean the cupboards and the windows, keep the staff silver clean, boil the children's cups and plates to get the stains off the enamel, make dish towels out of flour bags, make pot holders out of sacks and flour bags and make work aprons out of sacks; the last named are forever getting holes worn or burned in them.

At eleven-thirty a.m. three of the girls who are out of school all morning come to serve dinner. One girl sets staff table, one serves the children's bread, one serves their drinking water, one strains the water off the potatoes, or takes them out of the oven and serves them, and the other serves the meat or fish. The children come at twelve-five. "Grace" is said, and Miss Lister supervises them while the staff have their dinner. Miss Lister has her dinner after the staff finish. The girls wash and tidy up once again, the porridge is put on to cook, and they leave the kitchen to go to school or to their afternoon sewing class at one-fifteen. I tidy up things which have been left undone, and then I go to my room for an hour's rest.



Substituting for other busy staff members Ruth supervised Minnie Swallow, Janie Matches and Daisy House in ironing in the kitchen. Noah Kapisco, who had just brought in water, stands in front of the bread oven.

On Monday afternoons from two-thirty until four-thirty I substitute for Miss Rundle while she has her afternoon off. If it

is too cold to go out, I supervise the boys in the school. Sometimes they are working drawing wood, but if not, and it is nice weather I take them for a walk. On Thursday afternoons it is the same, only I take Miss Lister's place with the girls. Also I put them to bed at night. Every other Friday afternoon at four p.m. I have the Girls' Auxiliary, and every third Wednesday afternoon from two o'clock until four-thirty we have the Women's Auxiliary, of which I am the Secretary. One afternoon a week I do my washing, another I clean my room, and another iron. On Saturdays we get meals ready for two days, and sometimes I work until three p.m. On Sunday mornings I teach an intermediate class of boys and girls. Thursday and Sunday nights I am on duty in the School, which means the other members of the staff may go out if they like. They too take duty on the other nights of the week.

At four forty-five p.m. I am on duty again in the kitchen, and the girls come at five o'clock. Bread is kneaded down and supper served. Supper is at five-thirty p.m. and Miss Nesbitt supervises in the dining room. Prayers follow, and Miss Nesbitt has her supper. We are through in the kitchen at seven p.m., and so ends my busy day. Except at mail time, bedtime comes any time from seven-thirty until eleven p.m. Once more we sleep safe in God's keeping, and rest quietly and peacefully, to awake refreshed for our duties the next day.

Yours faithfully,
Ruth A. Cox



At left standing behind Nora Eskimo is Charlotte Thom, a special friend of the author among the native people. Beside her is her aunt Sarah Englishshoes who helped craft Ruth's snowshoes.

ST. JOHN'S PARISH MONTHLY
OCTOBER THROUGH DECEMBER 1936

LETTER FROM RUTH COX

Anglican Indian Residential School,
Fort George, via Moosonee, Ont.,
May 10, 1936.

Dear Canon Reed, Miss Shotter, and Friends of St. John's (Norway):

The promise of Spring, of which I wrote in my last news home, is still only a promise, although it is much more definite now. The ground is gradually getting bare where the snow has melted bit by bit. Last year the snow was all gone at this time, except for the odd mound in the bush. The river even has not cracked ever so little with the tide, and I'm almost sure it will be in June when it actually breaks up. We have not had a severe Winter, but it has been a very long one. During the night of April 30 and the early morning hours of May 1, we had a temperature of four degrees below zero.



The Revillon Frères interpreter David Louttit and his family had a large house in Fort George.

We heard robins yesterday and saw some baby owls. Last Tuesday I saw a crow. The geese have started to fly, and the first one to be killed by one of our Island people was killed by David Louttit's son, Sinclair, on Tuesday, and Revillon Frères were the lucky folks to get it. The first goose to be killed in Spring is always a matter of great interest to everyone. The H.B.C. got their first one from Donald Louttit on Wednesday, and we got our first one on Thursday from our Noah's brother, Sandy Kapisco; it surely tasted good when we had it for dinner on Friday. Our diet lately has

consisted of corned beef, tinned sausage, and soft fish. The fish has not been nice eating this Spring.

A very interesting marriage took place here on February 6. The bride is the mother of four daughters, aged twenty, eighteen, twelve and ten, and of a son, aged fourteen. John Kunawapumeko and the twelve-year old Maryann are both in school. The groom is Thomas Rupert, whose former wife died a year ago, leaving him with a new baby and a family of seven or more. His two daughters, Lilly, aged twelve, and Edith, aged ten, are also in school. He has grown-up sons. They are a very, very large family now that Thomas and Agnes are married, but she is a hard-working woman and they are both good to their children.

May 17, 1936.

David House seems to be alright now, but Box is really not quite right. After his wife came from Kanaapscow, they were sent to her people on the Coast. On April 15 he was brought back again to the Hospital. For two whole days and nights he sang, talked, prayed and shouted at the top of his voice, and pounded constantly on whatever happened to be near. The R.C. Mission loaned us their little house, which they had built for a deaf mute, their one and only convert in Fort George. He died last Winter, and the house was left empty. Box was kept there for a week with Richard Louttit, the husband of our interpreter's daughter, Juliet, taking his meals to him three times a day, and going to see him every hour. Miss Rundle visited him regularly, and as soon as he quietened down he was brought back to his place at our Mission. He is quiet now, but he does such laughable things. He says his name is "Alleluia". He is amusing, but not all violent. Poor creature! we are so sorry for him, and even more so for his bride of less than a year.

June 28, 1936.

So much has happened since I last wrote in this book letter. The Inlanders have all arrived except the freighters, who will be bringing Mr. Jack Hope-Brown down from Kanaapscow. Nine canoe loads full of them came on Wednesday evening last. It was a miserable night, with rain and wind. As none of them had eaten anything for several hours, Mr. Jones gave them hot tea and an Eskimo biscuit. One of these biscuits is almost a meal and contains a number of vitamins.

There were already five inland tents up, and these with one other accommodated about fifty extra people. The tepees are round and cone-shaped just as one sees in the school readers, with a fire in the centre built on a pile of stones. The ground is covered with spruce boughs, and the Indians roll up in a blanket of rabbit skin or other material just as they are and sleep in a circle with their feet to the fire. Sometimes when the Church bell rings there is no sign of the people for a few minutes in the mornings, and then suddenly one sees them coming out of their tents, straightening out their clothing or brushing off the down from their quilts. On

Sundays they get all dressed up in their brightly-coloured shawls and dresses, and the men in their suits.

No deaths were reported for the Winter among the Inlanders. Several babies were born, and twins even to one family. There was a scarcity of partridges this year Inland, as well as on the Coast, and only a few deer were killed by those who went farthest inland. One Indian visited Fort Mackenzie, which is seven hundred miles or more North, so you can judge how far these Inland families go. All they take with them is their canoe, ammunition, nets, traps, clothes and medicine. They cache their snowshoes and sleds, etc., somewhere inland. They live entirely on country food. They eat all the flesh of the animals they trap and kill, such as: otters, foxes, lynx, squirrels, mink, muskrats, weasels, beaver, bear, etc., and fish and fowl such as: loons, partridges, small birds, etc. They look well and always seem happy. This year their fur hunt must have been a splendid one, for they are all outfitted beautifully in new clothing from head to foot. The men have new suits with caps to match breeches, shirts, and waterproof footwear; and the women have new bright-coloured shawls, print dresses and long black and brown leather boots; these, of course, are their Sunday and best clothing. Every day they wear their old ones to cut wood and brush for their tents, and their footwear is generally husky or sealskin boots or moccasins.

On June 15, school closing took place. It was not a bit exciting this year because only six children went home that day. Doctor Tyrer asked that school be reopened two weeks sooner in the Summer so that the children would be here to be examined when he comes on his yearly visit. Earlier opening means earlier closing, and the people cannot get here until the ice has gone from the Bay, the lakes and the river. The children have been going by ones and twos until now there are but twenty of the fifty-six left. My! how eager and excited they get when they learn that some member of their family has come to take them away. However, very few have left the Island. We have open Sunday School in the Summer holidays; in Church for the Cree-speaking children, and in the schoolroom for those who understand English. I took the class in the schoolroom this morning and I had fifty-two. Mr. Jones and Sam Iserhoff, our interpreter, take the Cree Sunday School.

Yesterday morning Moses Cheskomash and Sam House, the fathers of two of our school boys, came in, bringing word that Mrs. Matthew's body had been found on an Island at the mouth of the river, which is just three miles from the Mission. Though the family were drowned in September, her body is not decomposed. I suppose the cold water, with freeze-up coming so soon after the accident, preserved the body. It must have been washed out with the ice. They have made a coffin and she is to be brought to the Post to be buried in our cemetery. The island where she was found is rock, and there is no way to bury her there. The body floated or was carried over fifty miles down the river to where it was found. I wonder if the bodies of Richard and his two little girls, Sarah and Maudie, have gone out to sea, or if they, too, will be found on

the islands close by? It must be a shock to suddenly come upon the drowned form of someone you have known and loved.

Two very dear people left us this Spring to go home to be with God. Last year, on April 5, old Matthew Esquinimow passed away. He was Richard Matthew's father and the friend of old John Englishshoes who has been a cripple from paralysis for a number of years. A month and a year later, on May 5, old John passed away. All the lower half of his body gradually became paralysed, until finally he was choked and his breath and heart failed. We miss him a great deal. He and I were real friends, and I loved his wife, Sarah, the moment I saw her. She had such a sweet face, full of patience and happiness. She is our Charlotte Thoms' aunt who is also one of my special friends.



John and Sarah Englishshoes

On June 4 Chrissie Matthew died of tuberculosis in the R.C. Mission Hospital. Miss Rundle had treated her for three months in our Hospital, and when she left us to make room for David House, and Box, she was quite stout and well. Shortly after she went home a swelling appeared on her left leg near the hip and grew into an enormous lump. Miss Rundle treated her, and finally it broke. I was with Miss Rundle when it did and I have never seen anything so terrible; the pus simply poured from it and there must have been nearly two quarts of it. Chrissie had the T.B. germ and the sore was where it had formed and grown. Gradually the sore got better,

though not completely, then her family went off up the North Coast, taking her with them. She seemed to fail and finally they brought her back and put her in the R.C. Hospital. Mrs. Jones took her sister, Juliet, down to see her just a short time before she died, and she said we would never know her, she had failed so. Chrissie had been a cripple, too, for several years. Miss Rundle had brought her to our Hospital to try to help her to walk, by making her strong and well, and massaging her crippled legs. We need a nurse outside the school nurse, and a well-equipped hospital to compete with the R.C. Mission. They have ten little wards and a full-time nurse, and as soon as the people feel they need attention they go there and are taken in. Sometimes, of course, it is not necessary, but it pleases the people when they get the care they want, which is perhaps a bed and three meals a day. Often a patient who is receiving treatment goes off down there and is taken in, quite unknown to us.



The Roman Catholic Mission at Fort George housed a school and a ten-ward hospital. It was staffed by a priest, four brothers and four nuns.

July 12, 1936.

The glorious twelfth! Toronto will not be having the Orangemen's parade today because it is Sunday, or does she? I even forgot what happens when the twelfth falls on a Sunday. I'd love to see the parade and hear the bands, but I'm afraid I shouldn't like the crowds or the heat. We had a temperature of 83 degrees in the shade on Friday, July 10. That is the hottest it has been since Mr. Jones has been here, and keeping the weather instruments for the government. We can always tell when bad or good weather is due; how much the sun has shone, or how little; how much rain or snow has fallen. When bad weather befalls us we always put the blame on our Fort George "weather man."

Mr. Birge, a millionaire interested in surveying and developing the country, and who owns two mines, arrived here on the

children's closing and sports day by plane. He brought two mining engineers with him. They were Mr. Bayes, of Toronto, and Mr. Bidgood, who has been in Toronto recently. Later he took these men and three others to Great Whale River and other likely mining spots. They all returned saying there is nothing there but rocks and polar bears.

On June 26 he flew Mrs. Watt and Billy for a holiday, and Mrs. Jones out to Moosonee by plane to have her teeth and eyes attended to. It was fun the night they left. They were told about one hour before because of unsettled weather conditions to be ready to leave at a quarter to five. We were all there to see them off. Mr. Birge got into the plane and taxied it away from the shore into deeper water, but the tide kept washing it in, and the mechanic, Mr. Watt, Mr. Jones and a few Indians had all they could do to keep it from drifting into the shoals. All of a sudden Mr. Birge yelled, "Tell the women to come on!" There was no time to say "good-bye," for Mrs. Watt and Mrs. Jones made one dive for the river with little Billy looking bewildered as to how they were to get out to the plane, which by now was about twelve feet out from shore. Mr. Watt and Mr. Jones each took their own wives on their backs and waded out to the plane. They were hip deep in water and got soaking wet. Sammy Linklighter got hold of Billy and everyone got safely on board. We were laughing so hard the Indian people who were lined up along the bank, as they always are when anything unusual happens, must have thought us very queer. No hand-shaking, fond farewells or tears, just a wave of the hand as they gradually soared higher and higher into the air. Welcomes and farewells are a real ceremony with our people.

July 29, 1936.

This Summer is simply flying by! The Churchill was sighted about two p.m. on Wednesday, July 15, while a funeral service for a wee baby was being conducted by Mr. Jones in the cemetery. The cry went up, "Chiman enano," pronounced "chee-man ee-nan-o", and meaning, "they say the ship is coming." We all got into our specially laundered uniforms and for two hours kept running back and forth looking through all the windows to see if we could see her. At last, about 3:15 p.m., I saw her looming up on the horizon, and even after two other ship times my heart skipped a beat at the first sight of her after the long Winter without much news. More mail went out this past Winter than came in. We had had no news at all of what the ship might be bringing us. She surely brought a great many surprises.

Mrs. Watt and Billy came home and it was grand to have them back with us once more. Mrs. Watt brought me a begonia plant by request, and the skipper teased me about them having to care for it as if it were a baby. They met a great deal of ice on the way, but otherwise they had a calm trip with sunshine and a smooth sea. They met rough water when they got into the mouth of our river.

Mr. Michaelson, the anthropologist from Washington, D.C., came again on a visit and stayed to interview the natives until the ship left us at five a.m. on Friday, July 17.

Miss Irene Wallace, of Hamilton, has come to join our staff. She is to be girls' supervisor and laundry matron. She is a very nice girl: sincere, kindly, and full of fun, and already she seems to be at home with us.

Colonel Mermagen, of the Indian Residential School Commission, brought us much merriment and happiness for one and a half short days, as well as much good news. We hope he will come again in the near future. Last year we had such a happy visit from Bishop Fleming and Dr. Westgate, and now this year we have had the Colonel.

Miss Nesbitt and I, as well as Mr. and Mrs. Jones, are due for furlough next Summer. It is nice to know we are going home again, and this year, I am sure, will fly rapidly away. I shall feel very lonely to leave Fort George and our people. They have crept into my heart, and so has Fort George, quite unconsciously, until now I cannot tell which I want most--to go home to see loved ones and old familiar places, or to remain here. Colonel Mermagen says we may return here if that is our desire. I feel I want to if it is God's will for me, and if nothing unforeseen happens so that I may not.



St. Philip's Church being reassembled after being moved to safer ground. The native men did much of the work.

Our Church is being moved to a safer place, and nearer to the cemetery. Each year part of the river bank is carried away, and since it was moved we have discovered the foundation has rotted almost completely. Tom Moore, of Moose Factory, is in charge of the work and he has such an inspiring crowd of helpers. Our Indian men are very enthusiastic, even getting up and being on the job before Tom is. The Church is now in four parts: the steeple is half way to its destination and the nave of the Church is on the foundation. They started work on the Monday following the Churchill's arrival

and the Church has been moved about four hundred feet. The native offerings this year have been the best for four years. At our W.A. Sale of Work we realized the sum of \$125.00, and we hope to buy a new furnace for the Church and to dedicate it to the memory of Richard Matthew and his family. Richard's son, David, went inland today with David Pishu and his wife, who have no children of their own. They will teach him how to make his own way in the bush; how to hunt, to trap, and to fish. We had him come to us for his meals. Mrs. Watt, of the H.B.C., supplied him with necessary clothing, and he stayed at our interpreter's home since he came from Kanaapscow, when we sent for Box's wife to come down in the Winter time. He is such a nice boy. Box seems to be alright now and is away with his wife's family. David House is completely recovered, and we are very thankful.



David Matthew and his adopted parents the Pishus.

The R.C. Mission sent us a gift of veal last Friday when they killed a two months old calf. It tasted very good indeed, and we appreciate their kindness very much.

Revillon Frères have sold out to the H.B.C., and now we have but the one Company in Fort George and also in Canada, as you have probably learned through the newspapers. We shall miss having Revillon's post to visit. Mr. Forrest is leaving us at the end of August, but in the meantime he comes up after supper a good deal to play tennis. He has been with the R.F.C. for thirteen years. So many men will be like him, going back to cities and towns after having thought they had found the work they wanted to do here in our fascinating North country. Mr. Douglas has been asked to take a position on our Mission Staff for at least a year, and perhaps longer. A new bakery is to be added to the kitchen, and he is starting work tomorrow to remove the back wall of the kitchen.

Our tennis court is just packed sand and earth, with willow poles halved, and laid with the flat side up in the earth for tapes. Some old chicken wire was given to us by Mr. Watt, of the H.B.C., and Mr. Douglas and Mr. Jones built backstops to keep the

balls from going into the bush and into the river. One ball got lost the other night and our Noah's Maggie searched diligently until she found it. We each have our own racquets and the net is Mr. and Mrs. Jones's. We are not any of us very good players, but we are learning and having many an evening of fun and pleasure when work is over for the day.

A week ago tonight we had an evening of Hymn singing, with a bun and a cup of tea for our Indian friends in the Mission grounds. The Church organ was brought out and Miss Nesbitt played for us--with all of us gathered in a circle around her. The natives chose their own hymns and sang in Cree, while we sang in English. They did so love it! Just in the midst of the singing, Mr. Reed, a teacher of the Danforth Technical School, of Toronto, arrived with two other teachers, a Mr. Mackenzie and a Mr. Clilcott, by canoe with an outboard motor, bringing a letter for me from the Rev. W.G. Walton, who, with his wife, were the missionaries here in Fort George for thirty-two years. It seemed a fitting time to read his letter to these people for whom he had laboured so long, and whom he loves so well. The result is that many of them have written to him.

Mr Reed, with Mr. Mackenzie, is very much interested in the H.B.C. and the work our Church is doing in the North among these people. He is a member of the United Church, but admires and commends the work our Church is doing for God's people of the North. He took many moving pictures, some of them in colour, of the settlement of Fort George, our people, and the life of our community. He and Mr. Mackenzie hope to lecture on the material they have collected and to show the pictures in churches and elsewhere in Toronto and other places. I hope if you have the opportunity of seeing his pictures and of attending the lecture, you will try to do so. They will be most interesting, I am sure.

Yours faithfully,
Ruth A. Cox

UNPUBLISHED LETTERS

NUMBER 1

Anglican Indian Residential School,
Fort George, via Moosonee,
Ontario, September 25, 1936.

Dear Friends:

It is but a week ago to-day that the Churchill came on her last visit of the summer. Already it seems ages since she left on Sunday morning. Tom Moore left us to go back to Moose Factory after having done a splendid piece of work removing, and restoring the Church.

A combined service of Thanksgiving was held on Sunday, September 13 for Harvest Festival, and the Restoration of the Church. All day Saturday the people came bringing gifts of leaves, flowers, and berries for the Church. Great, big men came with tiny bouquets of red dogwood berries set in nests of white reindeer moss tied up in handkerchiefs; little children came, too, with their offering of low-bush and high-bush cranberries, jack-o-lantern berries, and brake; and the women came with wild, mauve and white asters, ferns, and pails of goose berries, blueberries, raspberries, and cranberries. Charlotte Thoms, who was a helper here on the Staff the first year we were here, brought a beautifully arranged box of white reindeer moss with red dogwood berries, their green leaves daintily placed among it for the font. Her aunt, Sarah Englishshoes, brought a bouquet of grass, ferns and wild asters stuck in a bottle of blueberry jam, I suppose to make it look like a coloured vase. They all stayed to help decorate the pews, windows, font, desks, etc., and the Church looked very lovely, and truly reminded of God's goodness to us through His gifts of food, beauty, and best of all simple, loving people to give Him praise, and thanksgiving from faithful hearts.

The Church is more like a Church inside than ever before. What was once an annex to the Church for the overflow of worshippers in the busy seasons of the year is now the chancel. We never had one before, just a sanctuary. The chancel contains the organ; two choir stalls, one on either side; a stove behind the pulpit; two reading desks, one on either side; and the lectern. We have a choir of eleven, of which Miss Nesbitt and I are the leaders. Up to the present they are just girls. We sang an anthem; I, the verses, and the girls the refrain. It was the first time I ever sang alone in a church before, and I was very nervous.

Ruth A. Cox

UNPUBLISHED LETTERS

NUMBER 2

(undated)

Greetings from Fort George:

"Days and weeks quickly flying," and how true that is of Life in the North. Four years ago when I started out on my great adventure as a missionary in Fort George, the year 1937 seemed a long, long time ahead, but, how quickly those years have gone.

A new life, in a new school, among people who spoke a strange language, and a new work of training children how to live. A fearful, wonderful experience, but with Jesus there to guide and direct, to come forth and strengthen such a happy, satisfactory experience.

The terrifying joy of moulding the lives and characters of children, it keeps one on tip-toe to be truly a follower of Jesus Christ, and an example of the way He would have us live.

It was my privilege and happiness to teach the girls, and occasionally the boys, who knew very little of cleanliness, or how to keep house, how to cook and keep house. Have you ever had the joy of teaching a child who knows nothing of how to do things, and of watching the result of your handiwork, and of knowing you couldn't have done it so well without the help of the Heavenly Friend?

It is not an easy life working in an Indian School, but it is such a soul-satisfying one. I thought while still at Fort George of how nice it would be to come home on holiday, but I am longing to go back to my work for Jesus and the people of the Northland. I do not know where I shall be sent next, but I do know I shall be happy to go where He sends me in His service.

Ruth A. Cox

UNPUBLISHED LETTERS

NUMBER 3

On Board the Fort Churchill, at Charlton Island, James Bay, July
28, 1937.

Dear Mrs. Watt (Bella):

(On furlough on the way home.)

Realization has not yet come that I am really on my way home after four years. It still seems as if I'll be popping in to see you as soon as the trip is over!

We have had a lovely trip up to date, but a wind is blowing up out of the west. We arrived at the Twin Islands at six o'clock last night, and anchored on the Moosonee side so as to be past the shoals, ready to sail again at midnight. The Skipper has been spoiling me a very great deal. He lets me do so many things I wanted to do coming up and didn't know he would allow. I stayed up with him while he was wheeling, and then got onto the bridge until we left the land behind. I watched until there was no sign of the H.B.C. flag, and also Monkey Hill.

At Jack's Point the whole of David Louttit's family were waiting to wave "Good-bye" to us. Wasn't that thoughtful of them to get there, so as to be close to the boat?

We went to bed at ten o'clock last night, but I did not sleep, and when the engine started at twelve o'clock I was very wide awake. At one I came out to the door to get a breath of fresh air, and met the Skipper there. I went back to bed, and lay there until half-past three thinking of everyone in Fort George, and then decided that was foolish, so I got up and got dressed. I went out on deck at four, and one of the sailors told Mr. Cadney I was out. He came and got me a cup of coffee in the galley, and kidded me about an evil conscience. When he went back to the engine room I got the mattress off the mail box, blanket and cushions, and went up forwards and lay there until half-past five looking at the moonlight on the Bay, the stars shining through the masts, and the dawn coming up. My conscience did bother me then for having the mattress, out and the dew getting it wet, so in I went and put it back, and lay down in the cabin. I must have finally fallen asleep for the Skipper woke me at six o'clock by tickling my nose with the end of the fly swatter, thereby getting his own back for waking him up on Tuesday afternoon by ticking him under the chin with a crochet hook. He very nearly got caught by starting to call me a name. He got as far as "My!" when he opened his eyes and saw it was me!

We are all well sun-burned, and Miss Nesbitt has not been sick at all. The Skipper is amused to think she worried for four years about the trip out, and sea-sickness, all for nothing. Responsibility has slipped away, and we are all enjoying the rest and sea air.

The Skipper took me out on deck after waking me up, and pointed out the Islands in the distance. We could see Weston, Tiger, and Charlton Islands at six o'clock. At seven-thirty we all had breakfast with the Skipper. Mr. Cowan and Mr. Cadney had their's later. Bobby came in to ask us how many eggs we would have, and when they came in, lo and behold, I had one of those fake eggs which Mr. Douglas and I gave the Staff, and Bobby said it was an Easter egg. What a fine laugh we had, and would I like to know who played that trick on me? Be sure your sins will find you out, but I think Mr. Douglas ought to have something happen to him, too. Also, Mrs. Jones, Miss Nesbitt, and I found a bottle of Cod Liver oil in each of our bunks. However, that joke was discovered soon after we left the river. Mrs. Jones found her's, and I immediately sensed there would be one in Miss Nesbitt's, and my bunks. I gave mine to the Skipper for a pick-me-up! and he accepted it with thanks.

The letter ends here at the bottom of the first page. If it was re-drafted and more was written it would have been of a personal nature between two friends. Ruth remained a faithful friend to all the Watts throughout her life. Bella and Bill have both passed away. Billy (now Bill) grew up to become a miner. Now grandparents, Bill and Elsie Watt are retired in Elliot Lake. I continue to visit them there.

Fred B. Ingle



Saying good-bye to friends at Fort George.

AFTERWORD

Each December, when I was a child, my mother would open up the big trunk she took north with her in the thirties and begin to make magic.

Out would come glowing glass tree ornaments -- red, green, gold and silver balls, cones, bells and icicles and figures, including a plump, capped, green-suited boy and a ribbed, blue and pink fish. I always marvelled at how heavy the little lantern was with its round, red tin shade, tiny red, green and pink candies showing through the faceted clear glass. Then there was the miniature white cardboard house, fine glitter covering its walls, roof and tiny hand-painted windows and door. Throughout her life, mother hung these decorations on the tree with much care.

Before Christmas outgrew it, the trunk also yielded Dad's reflectors and lights with which he, too, wove magic. Each year he cut and hauled home a ceiling-height spruce tree and then carefully combined just the right light with the right reflector, thoroughly mixing the colors from top to bottom. How he used to hate it when the old strands went dark if a single bulb burnt out but I remember the rich deep blues and greens of those early pointed lights.

Out of the trunk, too, would come a red plastic Santa on green skis, his backpack designed to hold candy canes or other Christmas candies. There were the flat red and green plastic pine trees with brown bases, white picket fencing to assemble, a box of tiny trinkets (all unbreakable) for me to hang on the bottom of the tree, a set of miniature, multi-colored metal bells that actually jingled and a box of white pine cones that had been dipped in different-colored paints, a decoration used on the trees of the mission schools I have since been told. And there was always a mix of various Christmas flowers and greenery that went into a tall, circular, fluted-topped glass vase that graced our livingroom during the festive season.

Red wool was kept in the trunk for stringing the many cards we received and, in my childhood years, garlands to put up in my bedroom made of interlocking loops of brightly-colored paper strips, something my father said they had used in his home in England when he was a child. I could also read every year my copy of *Rudolph the Red-Nosed Reindeer* which we had obtained from a U.S. department store after a ferry ride one winter across the St. Mary's River to the American Sault. It came complete with the customizing crayon scrawls of the small and eager child I had been when I first received it. The trunk also yielded some brightly-colored, Christmas cracker hats, richly trimmed with gold. I suspect I know where they may have come from.

We were not a well-to-do family during those early Christmases; I learned later that sometimes Santa Claus left presents only for me. But that big blue trunk made us rich. I still celebrate Christmas with the wonder my mother wove from the tissue paper-wrapped treasures she took from her trunk.

The trunk contained memories of earlier Christmases at Fort George although I didn't know it at the time. I didn't understand the significance of the rolls of red and green crepe paper until I read the letters you've just read. And I didn't know my father's stocking was the tartan one Mr. Forrest and Mr. Douglas crept into the mission house to hang on the coat hooks more than 60 years ago. Today it hangs in my home each December.

Before suggesting this book to my father I knew about my mother's days in the north mainly through her two albums of photographs. I was aware of her clipping file of letters that had been published but I must admit I hadn't read them. It was an experience doing so.

This book's been some time in preparation. Dad and I have worked on it while we each waged our own private battles with cancer. While doing research on the book's contents I've spent months corresponding with two very kind and gracious women who work for the Anglican Church of Canada. They both deserve praise for their assistance in helping me complete the work.

May I offer my sincere thanks to Mrs. Shirley Bacon, the secretary at St. John's Norway, for all her work in checking the publication dates of my mother's letters in *The St. John's Parish Monthly*. Additionally my thanks go to Mrs. Mary-Anne Nicholls, the archivist in the synod offices in Toronto, for her assistance in tracking the publication dates of letters published in *The Living Message* and in locating the biographical data relating to my mother's attendance at the Deaconess House prior to going north.

The Parish Monthly published material about events happening in the parish involving a variety of church activities. As can be seen from the earliest entries in this book it kept track of its parishioners. In a piece not recorded earlier it noted that my mother's youngest sister Verna had carried off "the gold medal in the Night School Class at Jesse Ketchum School with a standing of 92% in the High School entrance class... Ivy Cox, her sister is one of the few women who hold the rank of 'Certified General Accountant.' Ruth Cox, another sister, is our Missionary at the Indian Residential School, Fort George." Today, *The Monthly* continues to be published as *THE COURIER* from the church offices.

The Living Message was published by the Women's Auxiliary (now part of the Anglican Church Women) and had a particular interest in missions. Now discontinued, it survived for more than 90 years and, at one time, was read in more than 10,000 Anglican homes.

My mother loved Canada's native people. She was a loving person by nature and the people of the north touched a wellspring inside her that never ceased to flow. Her letters show how she moved from innocence to acceptance of a culture she did not always understand but whose people she came to respect. In her view of humanity they mattered just as much as her family and friends in Toronto and later the Sault and the countryside east of it.

A year after my mother's death I began putting together in her old cedar chest the memorabilia from the two mission schools that my father is presenting to Algoma University College in Sault Ste. Marie, Ontario, in trust for the native people. The college occupies some of the land and the main building of the Shingwauk mission school where my parents met and were married.

There are still a replica birch bark canoe, beaded hat and ankle-height moose hide moccasins (originally knee height but later cut down) made for mother by the people of Fort George. Also, there are the snowshoes John and Sarah Englishshoes crafted for her from willow and deerskin, trimmed with red and blue wool and woven with oil lamp wick used to tie them on over the moccasins.

For many years mother continued to use the bellows Kodak camera she photographed the north with and for more than a decade I used the old manual typewriter on which she wrote her letters from Chapleau and Fort George. Working as a reporter in the sixties and early seventies, I wrote letters home with it as I moved through several cities in Ontario and then on to Regina and finally to *The Free Press* in Winnipeg. In the 1990s the camera and typewriter both remained in my parents' country home.

Among the Fort George memories I also found a large, rectangular cardboard box tied in string and wrapped in brown paper. It was addressed to mother's family home on Belhaven Road in Toronto. Inside, tied together, was a large bunch of dried wildflowers. Mother had picked them and sent them to herself when she left the north. Seeing them now, nearly 60 years later, was breathtaking.

In her last letter written in Fort George mother said that it was "my privilege and happiness" to teach the children of the north. She retained that sense of service and her belief in her God to the end. After her death, my father gave her clothing to native people in northern Ontario. I know she would have been pleased that one last time she had able to help the people she loved so much.

Ken Ingle
Waterloo, Ontario
December, 1996

MEMORIES OF FORT GEORGE



Snowshoes, moccasins and a hat.



A people and their place.
1936

ADDENDUM

ST. JOHN'S PARISH MONTHLY AUGUST 1938

THE LIVING MESSAGE SEPTEMBER 1938

Shingwauk Indian Residential School,
Sault Ste. Marie, Ontario,
June 24th, 1938.

Dear Canon Reed, Miss Shotter, and Friends of St. John's Norway:

Some of you I know will be wondering why, when I am so close to home and where we get mail every day, it is taking me so long to write; and others will be surprised to know I am away. I received my appointment here as Laundry Supervisor on May 26th. I left Toronto on May 30th, at 11:05 standard time, and arrived here on May 31st at 1:10 p.m. standard time. There was no one to meet me at the station, my telegram having been interpreted wrongly when it was telephoned to the School; but when I telephoned the School it took them only about ten minutes to come and fetch me.

The Rev. C.F. Hives was away on a trip, taking some boys and girls to a sanitarium in Quebec, but Miss Hehn, the Head matron, welcomed me and introduced me to the Staff. There are fifteen all told. They are:

Rev. C.F. Hives, Principal; Mr. A.B. Hives, Farmer (brothers); Mrs. A.B. Hives, Kitchen Matron and Mr. A.B.'s wife; Miss G. Otway, Assistant Kitchen Matron; Miss L. Hehn, Nurse-Matron; Miss Spinney, Girls' Supervisor; Miss A. Bonspiel, Assistant Girls' Supervisor and a graduate of this School with a year's training as a nurse; Miss K. Mitchell, Boys' Supervisor; Miss D. Thompson, Sewing Teacher; Miss B. Fuller, Junior Teacher; Miss M. Loukes, Intermediate Teacher; Mr. Garber, Senior Teacher; Mr. Wilson, General Assistant; Mr. Hayes, Engineer; and Me, Laundry Supervisor.

Miss Fuller has been here twenty-nine years, and is the daughter of a former principal who is working on Manitoulin Island. Mr. Hayes has been here for years, and Mr. Wilson helps with the farming, the care of the chickens and cows, the milking, and the supervising of the intermediate and senior boys.

The School is about fifteen miles from the city limits, and two miles from the Post Office and shopping district on Queen St. E. There is a postal delivery in the city, but someone has to go in for our mail every afternoon after the Toronto train comes in, and also the train from the West. They bring the boys and girls home--those who go to the High School or Technical School. The city has a population of 23,000, so it is not very large. It is long and narrow. I like it except that dandelions seem to be the prominent flower growth on lawns and in vacant lots. However, there are some very lovely gardens. There is room for expansion, but the biggest industry is the steel mill. There is a chromium plant, too. There is a street car line on Queen St., and also a bus service. Neither can compare with the T.T.C. [Toronto Transit Commission].

The School was built in 1934, but the original School was built in 1874. It is quite large and houses eighty girls and fifty-five boys, as well as a Staff of fourteen. The grounds surrounding it are very large and lovely. It faces the St. Mary's River but is about two good blocks away from it. They tell me that four years ago there was all forest around about, but it is rapidly becoming cleared out and built up. There is a golf club a mile further East from the School, and some of the bigger boys earn money caddying.

The School is built with two wings and an assembly hall at the back of the centre hall leading directly from the front door. There is another centre hall which crosses the first. On the South-East side of the building is the double reception and living room and a class room. On the North-East side opposite is the sewing room and the girls' clothing room, the girls' stairway, Miss Loukes', Miss Thompson's and my rooms, with my room next to the centre hall.

There is a lovely view of the grounds, the Principal's residence and garden, from the top floor dormitories. A monument made of the stone from the old school building--this one is of brick--was dedicated on June 8th by the Bishop of Algoma, Rt.-Rev. Rocksborough-Smith, in memory of the old school and its founder, the Rev. E.F. Wilson. There is a beautiful little stone Chapel at the entrance to the School grounds where we all go for worship on Sundays, and for Holy Communion once a month. Communion is held for the staff on the other Sundays at 7:30 a.m. in their Chapel in the School.

The name "Shingwauk" means "Pine," and the School is named after the old Chief Shingwauk who wanted a "teaching wigwam" for his people. He would have been very proud had he been here on June 23rd to see five children receive an Entrance Diploma without even having to try their entrance examinations for their year's work; and two of them, a boy and a girl, to receive each a silver cup donated by the staff, and the first ever to be presented in the Shingwauk. The boy's was for general proficiency, and the girl's was for the highest marks for the year. However, perhaps he does know where he is now. He helped the Rev. Mr. Wilson to found the School, and a brother of Chief Shingwauk helped to raise the money to build it. Paintings of each hang on either side of the assembly hall as one enters the door. A tablet in memory of the Chief hangs in the hall leading to the above-mentioned room. Some of the brother's descendants still live on the Garden River Reserve which is about nine miles east of Sault Ste. Marie. I have been in the school car with others to look for a run-away boy there. It is a beautiful valley surrounded by high hills. The people live in houses, some nice, some poor and ill-kept. The Indians work for a living but I haven't discovered just what they do yet.

The School has quite a lot of farm land and pasture land, some owned and some leased. The boys help to do the farming. Potatoes, vegetables and flowers are grown. There are cows and chickens, and we have plenty of milk, butter, cream and eggs, and best of all--beef!

Events since I came here have been a luncheon for the clergy who attended the Synod of Algoma, a reception at the Bishop's home

the same night, and an afternoon tea for the Women's Institute of Korah. Korah is just West of Sault Ste. Marie.

Mrs. A.B. Hives and Miss Otway prepared the luncheon and all the staff helped to get things ready. My part was to help set the tables, cut strawberry shortcake and wash the dishes afterward. I never saw so many dishes to be washed at one time before. All the staff were helping and a great many girls. The china and glassware was borrowed from the Kresge store in town and not one piece was broken. The luncheon was in the assembly hall which was beautifully decorated with lilacs and plants from the School and rectory greenhouse. The senior girls served and did it very nicely, earning themselves the praise of the Synod visitors. The menu was: chicken patties, potato cakes, cabbage salad, celery, pickles, olives, rolls and butter, strawberry shortcake and coffee.

All the staff were invited to the Bishop's reception, and two of the girls helped Mrs. Rocksborough-Smith with the serving there. Mr. C.F. Hives bought them pretty dresses for the occasion. All of us who could go were there, and I was one. We had a delightful evening. The Rev. Mr. Dixon of the M.S.C.C. [Missionary Society of the Church of England in Canada] was there for the Thursday evening missionary meeting and he came out to the School.

When the Women's Institute came to see the School we gave them afternoon tea, but it wasn't such a tremendous thing as the luncheon. They sent a gift of ice cream for all the children and for the staff. There are always people coming to visit the School so we have to be ever-ready to show them around. Hardly a day passes but there is someone here, and a great many are old pupils of the School--some old men and women.

The wild Spring flowers are very lovely. There has been a succession of them. First, the largest blue violets I have ever seen; then the periwinkles, iris, and buttercups nearly as large as a fifty-cent piece; the red pitcher plant flower, and now the daisy and the wild rose. I am revelling in all their beauty and wish I might send some of them up to Fort George by the old Fort Churchill. I am happy to find that the bunchberry plant grows here, too. The flower is white and in the Autumn there is a cluster of scarlet berries on it. We used to use the berries and leaves amongst the white reindeer moss in Fort George to decorate the Church on Harvest Sunday.

There is the prettiest park not far from here named "Bellevue." I think it is the prettiest I have ever seen. The St. Mary's River winds around half of it. There are nice flower beds, a greenhouse and lovely trees, but the loveliest of all are the elms. They are so dainty and beautiful. There are roads winding in and out and around the water's edge, pavilions, picnic tables, benches, swings and see-saws. There are also a black bear, a fawn, four red foxes, two wolves and their five cubs, a porcupine, two racoons, and two pheasants in cages, and wild ducks in the river. Everyone feeds the bear and the fawn. The fawn likes apple blossoms. The children just love to have us take them to the park.

I like the School and my new work very much. The staff are most congenial. In a way it is pleasant to be here with the city so

close, the work not quite so strenuous and with such a number of people. I am missing the life around Fort George. We have just the children, and they are completely separated from their homes, and from their former life. Some come from Oka Reserve near Montreal; some from Walpole Island near Detroit; some from New York, Chapleau, Muncie Reserve in Ontario, Manitoulin Island and other places. So you see, we do not know their lives as intimately as we did those of the Fort George children, and we do not meet their families.

There are no Sunday School classes, but the Rev. Mr. Hives conducts evening prayer at 2:30 p.m. on Sundays, and he gives them a really fine lesson then. We on the staff benefit by it too. I think it is really a better way because every child receives the same teaching.

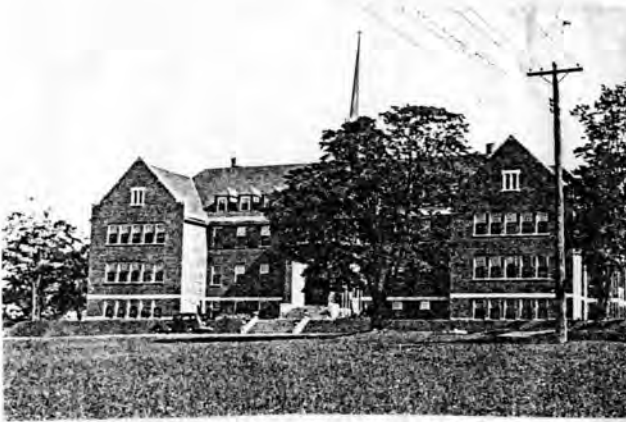
The Bishop of Algoma confirmed thirty girls and eighteen boys, prepared by Mr. Hives, and presented by him on Wednesday, June 15th. The girls all wore white middies, navy blue skirts and white confirmation veils made by Miss Thompson., and the boys wore blue suits and white shirts. They all looked very nice. Canon Colloton of St. Luke's Pro-Cathedral of Sault Ste. Marie, assisted with the service. The Cathedral is High Church and I like the service there. Mrs. C.F. Hives and Jean and Arthur, her son and daughter, sing in the choir there. The children received their first Communion on Sunday, June 26th, at 7:30 a.m., in the School Chapel. It was an especially-beautiful service with so many earnest young people worshipping. The Chapel has been having some alterations taking place within the last week. A new altar has been put in. It is to be dedicated to the memory of the former Matron for many years, Miss Bottrel.

Sault Ste. Marie, Michigan, is right across the river from us and I love to watch the lights along the channel in the river winking on and off at night. We see the ships passing by, mostly great freighters, but some passenger boats. I've yet to have the pleasure of seeing one go through the locks. I have seen the Canadian locks, but haven't been across to the American side so far. They tell me the locks over there are nicer to see, and more of them. There is a ferry crosses from either side.

God has been very good sending me here and I am so thankful to be doing again the work to which He has called me. I do pray that He will give me health and strength and grace to go on doing this work for Him for many years to come. We need your thoughts and prayers. God be with you one and all. If at any time any one of you should be travelling this way, I hope you will not fail to come to visit this place--this "teaching wigwam" of which an Indian Chief once dreamed, and to see for yourself the work you are supporting by your prayers and work for these children of His.

Yours faithfully,
Ruth A. Cox

FAMILIES



Shingwauk School and the Staff of 1940.

Front: Benna Fuller, Laura Hehn, Mrs. C.F. (Jeanie) Hives, Rev. C.F. Hives, Grace Marter, junior girls' supervisor. Second Row: Kay Mitchell, Ruth Cox, Peg Loukes, Jennie Muirhead, sewing teacher. Third Row: Virginia Parsons, senior teacher; Mrs. A.B. (Maidie) Hives, Bessie Spinney. Rear: A.B. Hives, Fred Ingle, general assistant; Pop (Seymour) Hayes.



The Ingles at Shingwauk. Kenny and Fred, on leave from the army, in 1944 and Ruth and Kenny with the front flower garden in 1945.



LETTERS FROM THE FAR NORTH

A Missionary's Reflections
on Life in Fort George
1933 to 1937

Ruth A. (Cox) Ingle



This is a private publication.
All pictures are from the author's private collection:

Cover:

(Top photo:)

Janie Matches and Maggie Kapisco with a native canoe. Wood, canvas and a covering of paint.

(Centre photo:)

Happy faces of four unidentified children in a Fort George winter.

(Bottom photo:)

The mission in winter. Snow, children, Ruth Cox and a pair of husky pups.

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Dear Sir or Madam:

Please find enclosed the materials relating to my father's book of my mother's life in the north *Letters From The Far North*. They include the book on computer disk, my paste-up of the book, the original photographs for scanning and master pages for backup if needed.

Since you've offered to work from my computer disk the following details will explain how I put the book together:

* The book is formatted in Wordperfect 5.1 and in various forms of Orator S font. The text is 10 cpi and the cutlines 12 cpi but there are other sizes and some italicizing in the heading of the letter from Bishop Fleming. Since these fonts were supplied by Canon and are not included in the Wordperfect 7 software I've not yet learned how to use, Holly suggested supplying them to you on disk. Please return the enclosed Canon disk with my proof copy of the book.

* The cover and all pages up to the Introduction are protected by hard page breaks. There is a hard page break at the end of the Introduction and then at the end of each letter, the Afterword and the two picture pages "Memories of Fort George" and "Families" (the last page). That's numbered pages of the text: 11, 14, 16, 18, 21, 24, 30, 34, 38, 47, 48, 49, 51, 54, 55, 59 and 60.

* All my cutlines have been made to fit under the pictures by changing the page margins.

* Within the text all the pictures have been laid out with 2 lines of space (it appears to be 1/4 inch) between the text and the picture, the picture and the cutline, and the cutline and the resumption of the text. Pictures and their cutlines inserted at the ends of the letters have been centred in the white space available at the end of the letter.

* Beyond the few exceptions detailed below, all pictures are

to be scanned to the size of the enclosed original prints. The decorative borders on some of them are *not* to be included nor any of the white space around the prints.

* The paired prints on numbered pages of the text 7, 16 and 55 are to be scanned to the slightly larger size of the one on the right if possible.

* The print on page 13 is to be cropped to 4 3/4 inches wide as shown in my paste-up of the book.

* The photograph for page 24 is damaged in the sky portion of the print and is to be cropped to 2 3/8 inches from the bottom of the print.

* Page 60 (the last page) contains four pictures I could not simply use as they are. I do not wish to reduce the size of the material shown in the top two prints. Can they be scanned as I have cropped them in my photocopies? Additionally, the two original prints of my father and me and my mother and me are two different sizes and the figures in them are out of proportion between the prints. Is it possible to scan the print of my mother and me to bring our body sizes more into alignment with those of my father and me?

* The full page photograph of my mother opposite my father's LETTERS FROM THE FAR NORTH at the beginning of the book is a new print done for the book. Can it be scanned so it will not be too dark?

* About the three cover pictures and the three cutline pages (the three backs of the title page included in my computer file of the book). I sent my father and the man who wrote the introduction a selection of four pictures and cutlines to make a recommendation for the cover. Dad, Bill and I each picked a different picture. I suggested to my father that we split the cover between the three if that is possible. That means 9 for the canoe and 8 each for the other two. I've enclosed the colour and border samples Dad's picked for the front cover. How will the three prints reproduce on that colour? Can you work with the three different pages listing the various cutlines? Will this add significantly to the cost? If there are any problems trying to do three covers and three cutline pages try to use the canoe and its cutline page -- it's what my father picked. You'll have to deal with removing the two extra cutline

pages from my computer file -- north.ils.

* Finally. I have listed your company as the printers on the back of the title page along with the cover outline. Is this satisfactory? Do you wish to be listed at the bottom of the title page in place of this listing or in addition to it? Please feel free to order this as you normally would.

Neither my father nor I have any idea how many copies of the book will actually be needed. Dad's ordered 25 but there may turn out to be a demand for more. We're both dealing with incurable prostate cancer and I imagine this book will be left to Algoma University College in the Sault along with everything else (see paragraph 2, page 54). Prof. Don Jackson is our contact there and he may yet turn out to be a contact for more copies in the future.

Thank-you for doing the printing and binding. I'm told several people are waiting to receive copies along with Algoma College and St. John's Norway. I'll be waiting to see the proof copy.

I'm to approve the proof copy. My father is then to be billed *in advance* for all printing and shipping costs. He uses personal cheques since, at almost 85, he is not comfortable with other methods of payment.

Dad's address is:

Mr. Fred B. Ingle,
R. R. 1,
Desbarats, Ontario
P0R 1E0

If you have any questions about what I've done I've included my phone number at the beginning of the letter. Late mornings and early afternoons are the best time to get in touch with me. I'm not an expert at this. If you want to suggest any changes to improve the book please feel free to do so. Perhaps a line border around the cover picture, etc.?

Yours sincerely,

Ken Ingle