

Seagoe Parish Magazine.

JUNE, 1906.

CLERGY :

RECTOR—REV. JAMES E. ARCHER, B.D.,
The Rectory, Seagoe.

CURATE—REV. JOHN TAYLOR, B.A.,
Seagoe Villa.

N.B.—The Clergy will feel greatly obliged if the Parishioners will notify to them any cases of illness at the earliest possible moment.

Churchwardens :

MR. ATKINSON COSTELLO, Carne.

MR. T. E. M'GINNIS, Ballydonaghy.

Select Vestry :

ALBIN, MR. JAMES	MONTGOMERY, MR. J.
ATKINSON, MR. W. R.	MONTGOMERY, MR. T. J.
COSTELLO, MR. ANDREW	MURRAY, MR. J.
GRACEY, MR. ROBERT	M'DOWELL, MR. WM. J.
LAVERY, MR. J.	ROCK, MR. DAVID
MONRO, MR. JOSEPH	STEVENSON, MR. J. H.
ATKINSON, MR. W. R., Secretary and Treasurer.	

Parochial Mission.



ARRANGEMENTS have been made with the Rev. William Bryan-Brown, M.A., of the Church Parochial Mission Society, to conduct a Ten-days Mission in the Parish Church. The Mission will begin on

Saturday, September 22nd, and will conclude on Monday, October 1st. The Missioner (Rev. W. Bryan-Brown) has had a long experience in conducting missions, and his work has been very fruitful in spiritual results. We cannot hope that our forthcoming Mission in Seagoe will be successful, unless with heart and soul we prepare for it. Two things will make it a great success and draw many souls to Christ, Prayer and Work. We earnestly ask all our people to help the Mission in these two ways. Notice will shortly be given of the preparatory work which will be undertaken throughout the Parish in anticipation of the Mission. We expect that those who were influenced under the recent Church Army Mission will form a most valuable and willing Band of Helpers for the coming Mission.

OFFERTORIES FOR MAY.

	Morning			Evening		
	£	s	d	£	s	d
May 6th—3rd Sun. after Easter	0	17	5	0	13	6
„ „ „ „	0	6	5			
„ 13th—4th „	1	3	6	0	12	8
„ 20th—5th „	0	3	1			
„ „ „ „	0	16	6	0	14	3
„ 24th—Ascension Day	0	3	0	0	3	0
„ 27th—Sun. after Ascension	1	2	10	0	7	9
	<hr/>			<hr/>		
	£4	12	9	£2	11	2

Baptisms.

“As many of you as have been baptised into Christ, have put on Christ.”

May 5th—Anne, daughter of James and Eliza Weir, Edenderry.
 „ „ Thomas Joseph, son of Charles and Eliza M'Laughlin, Killycomain.
 „ „ Thomas, son of Charles and Margaret Killoe, Edenderry.
 „ „ Florence, daughter of James and Susanna Allen, Edenderry.
 „ „ Emily, daughter of Thomas and Letitia M'Nulty, Drumgor.
 „ 20th—William John, son of James and Elizabeth Connolly, Carne.
 „ „ Thomas Norman, son of James and Elizabeth Porter, Portadown.

Marriages.

“Those whom God hath joined together let no man put asunder.”

May 16th—Alfred Gilpin, Legacurry, to Sarah Charity Maginnis, Ballydonaghy.

* * *

Burials.

“I know that my Redeemer liveth.”

May 2nd—Anna Sophia Wilson, Drumnagoon.
 „ 6th—Jane Webb, Lylo, aged 78.
 „ 12th—James M'Cormick, Lylo, aged 13.
 „ 22nd—Robert Major, Seagoe, aged 29.
 „ 23rd—Sarah Moore, Edenderry, aged 70.

Important.

The Select Vestry have formed a small sub-committee for the purpose of organising a **GRAND BAZAAR AND SALE OF WORK**, next November, with the object of raising funds to cover the cost of introducing gas into the Church. Further particulars in our next issue.

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C.L.B. News.**DRUMGOR.**

On April 18th the Annual Concert, in connection with the Drumgor Detachment, took place in the Hall. Rev. J. Taylor took the chair, and introduced a varied and interesting Programme, consisting of Songs, Duets, and Recitations from Messrs. Binks, Brown, Currie, and Wilson. The Performers acquitted themselves admirably, and the audience showed their appreciation of the various items by their hearty applause. We wish to say that the entertainment was got up entirely by the Lads themselves, and its success reflects the greatest credit on their endeavours to promote the interests of their Detachment. The proceeds were for Brigade funds.

EDENDERRY.

A very successful concert was held in the Parochial Hall on Wednesday, May 23rd. In the unavoidable absence of the Rector, the chair was taken by Rev. J. Taylor. The various items were rendered in excellent style, and were all warmly applauded. Owing to the length of the programme there were no encores. Amongst those who contributed were Miss Armstrong, Mrs. Stevenson, Miss Walker, Sergeant Major Robinson, Messrs. Binks, Gracey, Brown, Currie, Livingston, Topping, and Allen. The mandoline solos by Mr. Pillow were much appreciated. An interesting item was the presentation, amidst great applause, by Miss Armstrong, of the medals won by the Seagoe Harriers for seven miles cross country race. The first, second and third were won by Messrs. Steenson, Bleakley, and Neill respectively. The *piece de resistance* was undoubtedly a dialogue entitled "The Bashful Lover," by Staff-Sergeants Montgomery and Currie. The attendance was very large, the hall being filled in every part. We were glad to welcome Sergeant-Major Robinson and Staff-Sergeant Doak, who were present in uniform as representatives of St. Mark's Company. Those of the C.L.B. officers and lads who attended in their uniforms looked extremely smart and carried out their part as stewards perfectly. Their conduct reflected the greatest honour on the company.

Mr. A. Gilpin's Presentation.

An interesting event in connection with Mr Gilpin's wedding was the Presentation to him of a handsome Clock, from the Teachers and Scholars of Drumgor Sunday Schools, also a pretty Toilet Case from the Drumgor C.L.B. The Lads having assembled at the Hall marched to Mr Gilpin's residence. They were accompanied by Mrs. M'Mullan and Mr. W. Bickett, as representing the School. Rev. J. Taylor spoke in the very highest terms of Mr. Gilpin's great usefulness, both as Superintendent of the Sunday Schools and as Lieutenant in the C.L.B. It has been largely through his instrumentality that both these organisations have been brought to a very high state of perfection. Mr. Bickett having supported these remarks, the Presentations were made by Mrs. M'Mullan on behalf of the School, and by Mr. Taylor on behalf of the C.L.B. After some recitations by Mr. Wilson a delightful evening was brought to a close by three ringing cheers for Mr. Gilpin. All present were hospitably entertained by Mr. and Mrs. Gilpin.

Notes on Old Seagoe.

The Townland of Carne derives its name from the word "cairn," which means a heap of stones. In old time, no doubt, there was some prominent landmark in the district which took the form of a heap of stones.
* * *

Bluestone is called after a large bluish stone, once a well-known feature in that district. About 100 years ago the stone was buried at the Cross-roads near Bluestone National School.
* * *

Bocombra Hill is only 202 feet above the level of the sea, and the fall in level of the River Bann from the point where it enters the Parish at Knock to where it leaves it at Ballinacor is at the most three inches.
* * *

Drumgor means the Hill of the Goat, and the Townland of Knock is so-called from Knock, the Irish word for a Hill or Mound.
* * *

The Bell of Seagoe Church Tower is made of steel and is the largest steel Bell in Ireland.

S. Andrew's House,
Shiba,
Tokyo,
15th Feb., 1906.

TO THE MEMBERS OF THE MISSIONARY
PRAYER UNION IN SEAGOE PARISH.

MY DEAR FRIENDS,

I was sent a copy of your Advent Intercessory leaflet, and was much cheered by this sign of your vigour and life as a band of Missionaries. And I particularly want to thank you for the special prayers you offered up during that season for me and my work.

Since last I wrote to you, the Dean, who was so true a friend to us all (how true to me I can hardly express), has been called to his Rest. The news of his death, which only reached me at the New Year, affected me most deeply. I knew, of course, that it was most improbable I should ever see him again in this world, but I had hoped that he might have been spared to Miss Wade and his daughters for some time longer. But his removal has only forged another link in that chain of departed loved ones that binds us to the Eternal Shore.

The Japanese have a very strong belief that the spirits of the dead take a definite interest in whatever they were interested in when living. For instance, when a great soldier dies, his spirit is believed to look after the interests of the Army; or if a Naval officer dies it is believed that his interest in the Navy continues to exist, and makes itself felt—and so on.

I am sure this belief had a great deal to say to the extraordinary courage with which the Japanese fought in the recent war; because they firmly believed that there was a great spirit army fighting by their side, composed of the spirits of all those who had been killed in battle.

I think there is an element of truth in this belief of theirs.

Of course, in the case of the Japanese it leads to "Shintoism," which is the name given to the worship of the departed spirits; and it is very sad to see them giving the worship, due only to God, to the spirits of men and women. But I think we Christians may cherish the hope that our dead are not uninterested in the scene of their earth-life.

The subjects for which we pray now, we will surely continue to pray for (and much more effectively) when we are in Paradise with Christ. And I am convinced that the Dean's work for Seagoe is not now over—because I cannot but think that he is still praying for the parish and the people, for whom he felt so deep an affection, and for whom he worked and prayed whilst in this world.

Now I must try to tell you something of things Japanese. I hardly know what to select from the many interesting things there are to be seen here. Perhaps you would like to know how the Japanese

dress, though most of you have probably seen many pictures of them. Of course amongst *men* European dress is very common, although still the majority of them wear the native garb. This consists of garments called "kimonos," a kind of gown with wide sleeves, which overlaps in front, and is kept in its place by a narrow sash. On state occasions a kind of very wide trousers, like a divided skirt, is worn, and this is generally made of silk. Corresponding to our "tail-coat," or "frock-coat," is the "haori," which is something like the gown worn by our University Graduates. The "haroi" is worn over the "kimono," and is adorned with the wearer's crest on the back and on the sleeves. Within the last few years the custom of wearing hats has come into vogue; formerly, I believe, bareheadedness was the order of the day.

The foot-gear is very strange to Western eyes. They don't wear socks or stockings, but instead a sort of cloth sock, called "tabi," which has a separate compartment for the big toe. Indoors nothing but the "tabi" is worn; out-of-doors, wooden clogs, called "geta," are used. The foot simply rests *upon* the "geta," which it grips by means of a leather thong passing between the "toe-division" in the "tabi," and over the top of the foot. In wet weather the Japanese wear very high "geta," which resemble "abbreviated stilts," lifting the foot well above the mud—so that on muddy days the people here seem quite tall!

There is not a very marked difference between the costume for men and that for women.

The "kimono" for both sexes is much the same, except that the women wear differently shaped sleeves, and a very gorgeous "sash" ("obi") which to the untrained masculine eye looks something like a cushion, fastened on the small of the back. Here as at home the gentler sex loves gay colours, and the Japanese girl is a most picturesque person in her gaily coloured "kimonos."

Japanese women don't wear hats or bonnets. They are most wonderfully clever in the art of dressing the hair, in which they wear the most lovely combs and hairpins of tortoise-shell, coral, and other costly material.

The children are dressed just the same as their elders, so that they look like miniature men and women. In *colour* the tinniest tots are the most brilliantly dressed, and as they grow older the "colours" gradually are softened down.

The Japanese are excessively polite. When acquaintances meet in the streets, the opening remarks are profusely punctuated with elaborate bows, and the bowing is repeated when parting. According to Japanese etiquette, it is good manners not only to remove your hat while greeting a friend, but also your muffler, should you happen to be wearing one.

I was somewhat amused when I came first to

notice schoolboys taking off their hats to each other, and solemnly bowing as they part from one another on their way home from school.

It is so different from the rough and ready and unceremonious manners of our Irish schoolboys.

So accustomed are the Japanese to this kind of bowing themselves into a conversation (so to speak) that I am told that when the telephones were first introduced here it was no uncommon thing to see a person bowing gravely towards the instrument as he opened his conversation with someone at the other end of the wire.

Now, it is time to tell you what I am doing. Not that there is much to tell, but what there is you doubtless would like to know. Most of my time is, of course, given to the study of the language. I have a Japanese teacher who comes to me for three hours every morning, and with his help I try to penetrate the mysteries of preliminary Japanese Readers. He also guides my wavering hand through the intricacies of Japanese "pot-hooks and hangers."

By-the-way, writing here is done, not with a pen, but with a brush, which, I can tell you from sad experience, does not at all facilitate matters.

My life at Seagoe and in Belfast was too busy to make it easy for me to settle down readily to a life of study, and I shall sorely need the grace of perseverance. It is a great consolation, however, that I am not compelled to be absolutely dumb till God gives me a "new tongue." Great numbers of the Japanese Students understand English passably well, and every week I give an address on Christianity (some *aspect* of it rather) to a gathering chiefly composed of Students and Schoolmasters.

Please pray that this little effort may be blessed by God. I also have some opportunities for conversation with non-Christian Students in my rooms, and such opportunities will probably increase.

I am afraid this letter is growing to an inordinate length, but I cannot end without again assuring you what a source of strength and encouragement it is to me to know that I have the prayerful sympathy of my friends at home.

I wish I could say something to stimulate you as a Missionary Prayer Union. Try to realise more and more deeply that prayer is a true co-operation with God, and I think we may say that intercessory prayer is necessary to the *accomplishment* of God's Will. You remember how in a certain village our Blessed Lord "*could* do no mighty work because of unbelief." And perhaps He *can* do no mighty work here in Japan because of the practical unbelief of so many professing Christians at home, shown by the lack or poverty of intercessory prayer.

What a dignity, then, it lends to your prayers if you can think that by them you are helping to set the Will of God free to carry out His Divine

Purposes!

May I in conclusion suggest a couple of subjects for your prayers?—

(1) That God may move the hearts of many to offer themselves for work in Japan.

(2) That some who are at present thinking of offering may be enabled to see their way clearly to do so.

(3) That God will raise up a devout Native Ministry to serve in this land.

Please, also, continue to pray for me, and especially that God will keep alive in my heart the spirit of Missionary enthusiasm.

I remain,

My dear Friends,

Yours most sincerely,

WM. T. GREY.

Items.

We are glad to record a large increase in the number of children attending the Day Schools this month.

The Choir and Select Vestry were entertained at the Rectory last month and spent pleasant evenings. The Select Vestry were photographed by Mr. Moffett, of Bridge Street.

Mr. W. Bickett has been appointed Superintendent of Drumgor Sunday School in succession to Mr. Alfred Gilpin.

The many friends of Miss Charlotte Allen will be glad to hear that she is getting on well in New York.

We congratulate Miss Amy Walker, of Seagoe, on having obtained a Certificate in Singing from the Royal Academy of Music, a very valuable distinction.

A most successful meeting of the Missionary Prayer Union was held in the Parochial Hall on Friday, 18th inst. Slides illustrating Mission Work in South India were shown.

Miss Armstrong's Missionary Class gave a repetition of their Service of Song in Carne School on Thursday, 17th inst. It was most interesting and successful.

* * * Owing to pressure on our space, we are compelled to hold over several important items.

For

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