

THE ALGOMA

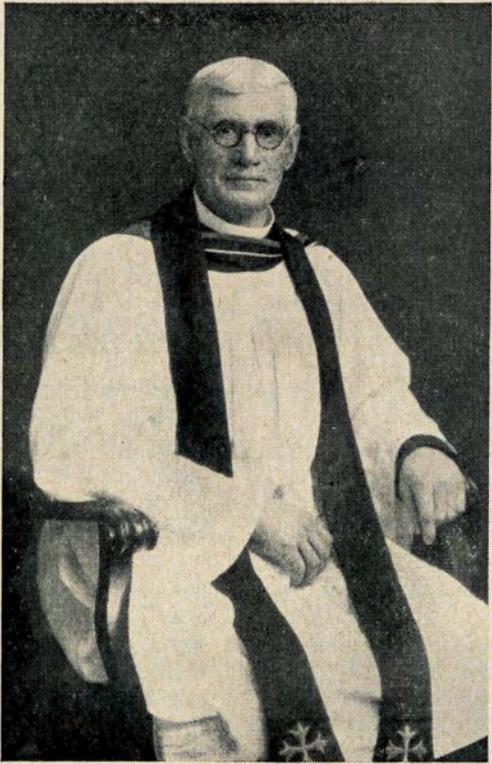
SUDBURY, ONTARIO

MARCH AND APRIL, 1950

VOL. 76

NO. 2

Missionary News



REV. CANON W. H. HUNTER

1865 - 1950

THE EDITOR'S CORNER

The Diocese of Algoma has suffered a severe loss in the death of the Rev. Stanley Vessey Hatt in February. He was a priest of many abilities and talents; he possessed an attractive personality, a voice of exceptional quality and varied musical talents. As organist and choir-master of St. Matthew's Church, Toronto, for some years he gained a wide reputation for expert leadership. Before coming to St. John's, Copper Cliff, he served as Incumbent of Englehart and Rector of St. Brice's, North Bay. Much had been accomplished during his brief tenure as Rector of St. John's and his contribution to his parish and to the Diocese will not soon be forgotten. We extend, on behalf of our readers, our sincere sympathy to Mrs. Hatt and her son Brice. We are thankful to Almighty God for the life of Stanley Vessey Hatt.

★ ★

The oldest priest of the Diocese, the Rev. Canon William Henry Hunter, entered into Higher Service on March 21st. His life of sacrifice and devotion to Jesus Christ and to his people of Korah, Buckley, Goulais River, etc., for forty-three years should be an inspiration to every priest in the Diocese. The Canon's deep love for men, his utter selflessness in helping those who needed help endeared him to young and old alike. If the Gospel of Jesus Christ is spread largely by example and personal witness to Jesus then it was most truly spread by Canon Hunter. The Sault and its neighbouring districts and the Church in this

Diocese, are much richer spiritually because of the forty-three years service of Canon Hunter. We praise God for his devoted life and join with his family in thanksgiving for a life well spent in the service of the Master.

★ ★

We are happy to report a new book by Father Palmer titled "At One," published by S.P.C.K. The review of it appears elsewhere in this issue. Suffice it to say here that this book contains all that we have come to expect from Father Palmer's writings. It is concise and clear and abounds in the simple, effective illustrations for which he is so noted.

★ ★

FIFTIETH ANNIVERSARY

Archdeacon C. W. Balfour, who is now living retired in Peterborough, Ontario, will be keeping his 50th anniversary of Ordination on April 29th. On that date in 1900 in St. Stephen's Church, Grand Mere, where he first served, he was made a Deacon by Bishop Dunn of Quebec. The following year he was elevated to the Priesthood in the Cathedral of the Holy Trinity, Quebec, and after serving at Sherbrooke came to the Diocese of Algoma in 1904. All his active ministry was spent in the Diocese until 1947 when he retired. He was Archdeacon of Algoma for over 20 years. In Peterborough Archdeacon Balfour is an Honorary Associate at St. John's Church.

THE ALGOMA *Missionary News*

VOLUME 76

MARCH AND APRIL, 1950

No. 2

CONTENTS OF THIS ISSUE

ARTICLES	PAGE
TRIBUTES	4
Rev. Canon W. H. Hunter	
Builders of the Canadian Church	
Chief Abbatossaway	
SIXTIETH ANNIVERSARY	9
GRAVENHURST CHAPLAINCY	10
ROANRIDGE, U.S.A.	12
NEW DEAN	14
"AT ONE"—Rev. R. F. Palmer	14
IN MEMORIAM	15
Rev. Canon W. H. Hunter	
Rev. S. V. Hatt	
THE MISSIONARY PRAYER CORNER	16
REPORT FROM JAPAN	17
A.Y.C. NEWS	20

THE ALGOMA MISSIONARY NEWS is published six times a year and is printed by the Cliffe Printing Company, Sault Ste. Marie, Ontario. It is authorized as Second Class Mail by the Post Office Department, Ottawa.

The subscription rate is 75 cents per annum. Individual copies can be secured at 15 cents each.

All items of news and other communications should be sent to the Editor,
 REV. F. F. NOCK,
 Church of the Epiphany,
 Sudbury, Ont.

Remittances for subscriptions should be sent to the Business Manager,
 MR. M. TWEEDALE,
 38 Albert St. W.,
 Sault Ste. Marie, Ont.

Circulation Manager Rev. A. Privett, Garden River, Ont.

TRIBUTES

REV. CANON W. H. HUNTER

On March 23rd, 1950, the many friends of the late Rev. Canon William Henry Hunter met in Christ Church, Korah, to pay tribute to a beloved clergyman, who had given spiritual guidance to many of this community for 42 years.

Canon Hunter was born in Toronto, December 27th, 1865, the son of James and Mary Anne Hunter. He received his education in Toronto, graduating from Wycliffe College. He went to Silver Water, Manitoulin Island, as a student in 1898 and came to Korah in 1899, camping that summer at Moore's Point and holding house services in Steelton. He was ordained deacon in St. Alban's Church, Toronto, in 1900 and raised to the order of the priesthood at St. John's, Port Arthur, July 7th, 1901. In December of 1900 he married Eva Emily Currey of Newmarket and they returned to Korah where he ministered until his retirement in 1941.

There are many stories of interest connected with the Canon's life in this mission, especially concerning his early visits by horseback to the mission at Goulais River. The Canon told of having found a silver pistol lying in the snow on one of his return trips by horseback on the old Goulais River Road, a real souvenir of pioneering days. Many are the stories of kindness shown to people living far and near. The Canon assumed many responsibilities connected with the furthering of life in the Township of Korah and had a keen interest in the welfare

materially and spiritually of all who were fortunate to have contact with him.

Canon Hunter had the privilege of serving under three Bishops: Archbishop Thorneloe, Bishop Rocksborough Smith and Bishop Kingston, now Primate of All Canada. His ministry is marked by many improvements in the Mission of Korah. A new church at Goulais River, St. James', was built in 1926. The lovely new church, Christ Church, Korah, was built and consecrated to the glory of God in 1932. The Canon offered to assist the congregation at St. Peter's in 1930 and assumed that extra responsibility until his retirement in 1941.

The memorial pews at Christ Church to the glory of God and in memory of loved ones who have worshipped with Canon Hunter at Christ Church, were used for the first time at his burial service. They will always signify the fellowship and communion between Canon Hunter and his beloved congregation.

In May, 1929, in recognition of his faithful services to the Diocese of Algoma, he was made a Canon of St. Luke's Pro-Cathedral by the Rt. Rev. Rocksborough Smith, sharing that honour till his call to higher service on March 21st, 1950.

★ ★

BUILDERS OF THE CANADIAN CHURCH

This title is chosen because, while the story took place in a tiny corner of the Dominion, and is the story of one woman in particular, the general theme could be repeated many times over for various parts of Canada.

A small sailing vessel was battering its way against the prevailing westerlies. Its zigzag course took six weeks, for though the stout little ship possessed a small auxiliary steam power plant, this was only used when the wind failed. Among the weary passengers who landed, was a happy little three-year-old named Emily, who with her parents and her younger sister, Helena, was exchanging her home in London, England, for one in London, Canada.

In 1879, ten years later, Mr. Henry J. Brown, lured by tales of virgin forest, took his family, now increased to 3 girls and 3 boys, to St. Joseph's Island where he built a sawmill. At this time Emily (who was always called Minnie) was thirteen years old and though she had passed her high school entrance examination she continued her studies in the little log school in the woods, 4 miles away, where she and the others arrived by dog sled. Later she and Helena tried an examination in Sault Ste. Marie which gave them their teaching certificates. Helena was, for a time a member of the Shingwauk staff.

Those early days on St. Joseph's Island must have seemed very primitive to the Browns, used as they were to city life. The roads were bush trails, there was no doctor residing on the Island till many years later. Supplies were fetched from Sault Ste. Marie about twice a year by sail boat. Sugar was made from maple sap, apples and berries were dried for winter use and soap was made by combining rendered fat with the liquid obtained when water was poured over wood ashes. Mrs. Brown learned to make a very healing ointment from lamb fat and

balm of Gilead buds and she was very helpful in time of illness. Often she was called upon to trek through the woods to help a neighbour.

But God was not forgotten. Family prayers was a daily habit. Mr. Brown had brought the working parts of an organ from London and after he had made a cabinet for it, the family enjoyed many evenings singing hymns with Mr. Brown at the organ. The boys had violins and banjos but the girls learned the organ and in later life they all played for church when the need arose. Annie (Mrs. Charles Cooper) was organist in the Harmony Presbyterian Church for many years. When an itinerant missionary arrived he was joyously entertained, often holding his services in Mr. Brown's home. Mrs. Brown organized the Band of Hope, which was part Sunday School and partly a social gathering. One lad and his brothers and sisters walked 5 miles to attend these meetings. This boy later became our beloved Canon Benjamin Fuller of Nipigon, Shingwauk and Silver Water.

A little earlier, the settlement of Joeelyn had been established, 10 miles away on the west shore of St. Joseph's. Their problems were quite similar to those which the Browns faced. They had occasional visits from the Church of England missionary, the Rev. Rowe, stationed at Garden River, but as his territory included Sault Ste. Marie on the west and St. Joseph's on the south-east, he was a busy man. He later became Rector of St. James' Episcopal Church in Sault Ste. Marie, Michigan and when he died he had become the famous Bishop Rowe of Alaska.

At Jocelyn there were three families who were determined to have a church. Mr. and Mrs. Christopher Young, Mr. and Mrs. John Campbell and Mr. and Mrs. Joseph Kent worked very hard to bring this about. In 1881 a young man from Bermuda of 37 years, named Henry Beer, was made deacon by Bishop Fauquier at Garden River and sent to Jocelyn to live, having the whole island as his parish. In October of the same year, Miss Elizabeth Young of Toronto deeded a piece of land to Bishop Fauquier. Then came a series of "bees," the men building and the women providing food. The home-made pews are still in use in the little church. Three years later, in July, 1883, Holy Trinity Church, Jocelyn, was consecrated by Bishop Sullivan and Henry Beer was priested — the only ordination ever held there. Holy Trinity was the first Protestant church on the island. The burial ground was not consecrated until 1898, by Bishop Thorneloe. Descendants of the three families still form part of the congregation at Holy Trinity and a granddaughter, Edna Campbell is the wife of the Rev. Donald Dixon, the present Incumbent. The Rev. Beer left for Minnesota in 1888 and Archdeacon Beer died in British Columbia in 1937.

The year after the church was consecrated, "Minnie" Brown came to Jocelyn to teach in a little log school which now stands as a dwelling. "Minnie" and "Lena" Brown were both confirmed at Holy Trinity, probably at the first Confirmation ever held there. For 65 years Minnie remained a member of that church. Three years later she was married there, to Frederick Bentley Kent in a double ceremony in which his

sister Josephine became the bride of Laughlin McGuigan and both couples went to live 1½ miles from the church, one each side of a mill-stream where Fred and Laughlin had a water mill. Mrs. Kent began a small store and when the post office had been added, the place became known as Kentvale. The McGuigans later moved to the United States and in more modern times Mr. Kent installed a steam mill. Mrs. Kent's store grew steadily until now under the management of the youngest son, it has become one of the largest on St. Joseph's Island.

Mr. Kent often remarked that people who broke the Fourth Commandment never really prospered. In Psalms 1, 2 and 3 we read "But his delight is in the law of the Lord . . . and whatsoever he doeth shall prosper." It would seem that in their case the promise made through the psalmist came true. From the first they gave God's work an important place. Years later when they had moved to the large new house on the hill and the old one was being pulled down, Sunday School papers, the G.B.R.E. "Institute Leaflet," were discovered in the partitions. Some were dated Christmas, 1887 and January, 1st, 1888, which would be only a few months after their marriage. So Mr. and Mrs. Kent continued their Church work, Mr. Kent as Sunday School superintendent and sometimes as Lay Reader. Mrs. Kent taught Sunday School, sometimes acted as vestry clerk and was a faithful member of the W.A. This organization conferred the honour of Diocesan Life Membership on two of its charter members. Mrs. Humphrey Young, church organist and ardent W.A. worker, and on Mrs. Fred Kent, in the

winter of 1949. To quote the Rev. Dixon in his remarks at Mrs. Kent's funeral, "Emily M. Kent's beautiful hand-writing is generously sprinkled through the vestry minute book, the W.A. and the Sunday School records, mute reminders of 62 years of faithful service for her Master."

Mrs. Kent was always interested in the "Little Helpers" and Junior Branches of the W.A.. For years she superintended both. Mission Study was always stressed, so the Juniors never became a "sewing circle." Sometimes it was a combination of C.B.L. and J.A. with children from the entire community, giving it an interdenominational air. Mrs. Kent's own grandchildren were among the members.

Mr. and Mrs. Kent have five sons and two daughters. Every Sunday the entire family attended Sunday School and Church—the two-hour session seemed long to the younger ones. Morning service was once a month; dinner was put in the oven, a carefully selected hardwood stick in the stove and everyone was off to Church with the team and sleighs. In earlier years it was oxen but later the car replaced the horses. The minister usually returned for dinner before driving on to his afternoon services at Hilton Beach or Richards Landing. Sometimes there was also the Bishop. In summer the Bishops or clergy from among the summer residents at Llewellyn Beach took the service at Holy Trinity. All were gladly welcomed at Kentvale.

At various times Mrs. Kent conducted a singing class among the young people and taught four-part singing. This was a great asset to the singing in both the Presbyterian

Church at Harmony and at Holy Trinity.

When our Lord was on earth, He always stressed care of the needy and the healing of the sick as well as the preaching of the Gospel. Mrs. Kent saw an outlet for this sort of work in the Women's Institute, formed in 1905, of which she was a charter member and many times president, besides taking other offices. This Kentvale branch stressed help to the needy, preventive medicine, clinics for tonsilectomies and free dental work for school children.

Before the days of phonograph and radio, such isolated communities made their own entertainment. Concerts, amateur plays or parties were put on by the various organizations—Mr. Kent was a charter member of the Kentvale Orangemen. The Kents always helped with anything of this kind, directing plays or acting in them, and helping with the church suppers. Their house was always open to any who needed them. Lonely school teachers, far from home enjoyed the jolly weekend visits to Kentvale, where music, singing, making maple syrup, fishing or something interesting was always taking place.

In spite of being "careful of many things" like Martha, Mrs. Kent usually presented Mary's calm unruffled manner, a quality no doubt inherited from her own calm and kindly father. But she was greatly helped by Mr. Kent who was a gracious and entertaining host and who could also help in the kitchen when needed. When Mr. Kent died in 1930 he was greatly missed by everyone.

Mrs. Kent always asserted that she believed in letting her children

make their own decisions. But they were always glad to go home to mother and father for advice. Is it significant that all have settled near home? To date Mrs. Kent has 25 grandchildren and 10 great grandchildren.

In 1924 when a board was formed for the management of the Red Cross Outpost Hospital at Richards Landing, Mrs. Kent was a member. She soon became chairman, a position she held for some time. She was treasurer for eighteen years and though she had often tried to find a successor, she held the position until the last summer of her life, only giving it up because of failing eyesight. During World War II her tireless efforts for the Red Cross won for her one of the two Red Cross Service Medals given in Algoma.

Mrs. Kent's mind was always keen and it was a great trial to her during her last months that her eyes prevented her from reading and keeping abreast of events. Her life was fairly active to the end, however. One Sunday she was in her usual pew, on Monday evening she attended a meeting of the Hospital Board—two weeks later we attended her funeral! Her illness was brief and her passing on December 16th, 1949, at the age of 83 years was as tranquil as Tennyson's poem.

A whole community will miss her, but so many of her dearest friends have gone before to welcome her. Ours must be a call to advance and a feeling of thankfulness that out of lives like hers, those of her pioneer neighbours and our missionaries, God has formed our Canadian Church.

CHIEF CHARLES ABBATOSSAWAY

Chief Charles Abbatossaway died Sunday, April 16th, at his home at Sucker Creek Reserve in his 91st year. Funeral services were conducted Tuesday afternoon at Sucker Creek School by Canon R. Haines. Interment was in Sucker Creek Indian Cemetery.

Chief of the Sucker Creek Reserve for 55 years, Chief Abbatossaway was one of the best-known and most respected citizens of his generation on Manitoulin Island.

The passing of Chief Abbatossaway severs another link with the early days and the beginnings of Little Current and brings to a close the long lifetime of one of its first citizens.

"Chief Charlie" was born on the site of what is now Little Current, then known as Wuhyabejewung, Waiebijiwang or Wabejong—meaning "the place where the water starts to run." His father was George Abbatossaway or Abitosway, as the family name was sometimes spelled and his mother was an O'Meara, a daughter of the Rev. F. A. O'Meara who built St. Paul's Anglican Church in Manitowaning in 1845.

Son of a Chief

On his father's side he was grandson of a Chippewa Indian chief who left Michigan after the war of 1812 to live in Canada as an ally and word of the King. On his mother's side he was grandson of the missionary who made the celebrated translation of the Book of Common Prayer into the Ojibway language.

From them "Old Chief Charlie" inherited his quick intelligence and those other characteristics which were to earn for him throughout his lifetime the respect and friendship of all those who knew him.

Self educated, he was an avid reader of almost anything printed that came to hand and could, from his wide store of knowledge, discuss almost any subject. He was to his death keenly interested in current events and a strong advocate of individual enterprise and the democratic form of government. When "the whites" took over the site of Little Current, the Abbatossaways moved with its other Indian residents to Sucker Creek Reserve of which he was chief for 55 years.

But he had been lonely the last few years, he said at his 90th birthday party a few weeks ago. "All the people of my generation have gone," he told "The Star." "I haven't anyone to talk with any

more and if God would take me tonight, I would be very happy. I don't want to live as long as my grandmother did. She lived to be 130. But I'm lonesome and I would be glad to go."

He was almost happy in his last illness that necessitated his confinement to hospital, they said, and they took him back to Sucker Creek to die in the quiet of his home and familiar surroundings. Sunday morning when he went on to the Land of the Great Manitou was the first real morning of spring — a glorious sunrise with warm, little breezes carrying the promise of green.

He is survived by three sons, Tom, Harry and Frank. His wife predeceased him in 1931. Pallbearers were John and Smith McGraw, Clarence Nahwegabo, Stewart and Earl Abbatossaway and his grandchildren.

Sudbury "Daily Star"



SIXTIETH ANNIVERSARY

Christ Church, Ilfracombe, celebrated the 60th anniversary of its Consecration in February. Here is a brief history of the church contributed by Miss Muriel Whitly:

In the spring of 1878, meetings were conducted by Capt. Harston, located near Buck Lake at Ilfracombe, until such time as land could be cleared on an adjacent hill for a log church which was completed early in 1879. In the spring of 1886, when the Rev. John Manning was in charge, the present stone church was commenced. The cornerstone

was laid and the church opened for service in the autumn of 1887. In August, 1888, the Rev. Lawrence Sinclair was appointed by Bishop Sullivan to the charge of Christ Church, Ilfracombe, also the missions of Novar, Hoodstown, Stanleydale and Axe Lake.

On February 27th, 1890, Bishop Sullivan consecrated the church. He was accompanied by the Rev. Rural Dean Lloyd and the Rev. L. Sinclair. This service was attended by a very large congregation.

It is interesting to note that the first marriage performed in this church was that of John Lillie and Lucy Ann Shaw on September 1st, 1891. They were the parents of the now well-known comedienne, Beatrice Lillie (Lady Peel).

Between approximately 1905 and 1920 stained glass windows were installed throughout the church by members of the congregation. The east window, in memory of Mrs. Charles Smith, is a particularly beautiful one for a rural church. The Rev. Charles Darling of St. Mary Magdalene's, Toronto, who for many years took a great interest in this church, gave the cross on the belfry in memory of his son who was killed overseas, and the rose window in the west end of the church. About this time a good hardwood floor was given by Mrs. Frank Mackie, and over the years, many other gifts and donations were given by members and friends.

The Rev. L. Sinclair was a very faithful and beloved incumbent for

many years. A number of other clergy, including the Rev. Joseph Pardee, were in charge for short periods. In later years the S.S.J.E. of Bracebridge were in charge of this church, also several other local missions.

In this, the 60th year of Christ Church's Consecration, we have plans for having a regular ministry there during the summer months. The plans are to build a cabin on the property and let clergy on vacation use it in return for holding the services. The Diocese has granted \$300 towards this. The Diocesan W.A. has granted \$50 and Mrs. Milner, the vice-president for Muskoka Deanery W.A. has some donations on hand. The W.A. of All Saints', Huntsville, are going to do a great deal for the furnishings. More money is needed for material and labour. Donations will be gratefully received and will be your grateful remembrance to the pioneers of our Church in this area.



GRAVENHURST CHAPLAINCY

It seems scarcely 33 years ago that the late Archbishop Thorneloe first established, with the assistance of the various dioceses in Ontario, a permanent Anglican Chaplaincy at the Gravenhurst Sanitaria. At that time it composed the Calydor Sanitarium, a private institution, the Muskoka Hospital, and the Cottage Hospital. The Calydor ceased to function in 1935; and the Cottage Hospital was merged into the general scheme of the National Sanitarium, when after the fire in 1920

the magnificent Gage Building was erected on the rocky point overlooking Muskoka Bay about two and a half miles from Gravenhurst.

For ten years the Anglican Chaplain laboured alone, till in 1927 the United Church appointed the Rev. Grover Livingston as their representative; while our Roman Catholic brethren had their own priest. Since that date the Anglican and United Chaplains have worked hand in hand, and relations between them

have always been most cordial and helpful.

The year 1949 has been much the same as other years—many comings, many happy departures, a few sad partings, when all that could be done failed to effect a cure; but with all the new treatments and greatly improved technique, cures and greatly improved cases seem to be the order of the day; and the early detection of this disease seems to lead to many more being completely restored to health and strength.

To each Chaplain the Sanitarium is a miniature parish. The fact that the majority of our visitors stay at least a year brings him into far more intimate contact with his patients than is possible in a General Hospital. He becomes, or should be, in a real sense, their Pastor and friend; is acquainted with all their difficulties, doubts and despondencies; is enabled by God's help to give help often sorely needed; and perhaps enables many to realize how necessary religion is to the life of the individual. It is a work fraught with many anxieties, and a heavy burden of responsibility, for so many who come here are sick, not only in body but in souls, though they do not always realize the latter, and it may take weeks or even months to awaken them to their spiritual need. It has been the Chaplain's great privilege to prepare and present many for Confirmation over the years, and to bring many to a realization that God is a necessary part of their life—perhaps for the first time. What effect it may have when they go back to the busy life of the world, no one can tell, but one can only do one's

best and leave the rest to God. But the Chaplain who is alive to his responsibility will carry in his prayers all those amongst whom he ministers and will keep in mind always, whatever his methods, that the ultimate objective is the strengthening of faith in Christ, and bringing those in his charge so far as he is able to a knowledge of the truth.

During the past year we have had 92 Anglicans admitted as follows: Toronto 61; Algoma 18; Moosonee 10; Niagara 2; Ottawa 1. The breakdown in the Diocese of Toronto is as follows: Toronto 39; Orillia 6; Collingwood 2; Barrie 2; Peterborough 2; Whitby 3; Oshawa, Lindsay, Haliburton, Richmond Hill, Atherly, Creemore and Bloomfield one each. In addition to the Anglican patients, there were 15 Lutherans, mostly from the North, and 7 Greek Orthodox who have been under the Chaplain's care; 5 of the latter coming from Toronto; one from Sudbury and one from Crystal Beach. There have been 26 public services, 14 Celebrations of the Holy Communion and 240 private Celebrations. The Holy Sacrament is always kept reserved in a small cabinet in a cupboard so that none can be without its comfort in an emergency.

We were fortunate again this year in having two visits from our Bishop, at both of which he administered the rite of Confirmation. On Good Friday a Lantern Service was held on the fourth floor landing in the Gage Building and a very beautiful set of slides depicting the Crucifixion were shown to a large congregation. Both the Christmas and Easter services were well attended and there was a large number of Communicants. It has always

been the endeavour of the Chaplain to give every Anglican who so desires their Communion on these two Festivals, the same day. At other times as many as possible are given the opportunity on a Sunday, with week days making up for the rest.

There have been the usual Reading Circles and a few new books have been added to those already in use. Two or three Christmas books by William Allen Knight and a very beautiful book titled "Holy Stillness," by Dorothy Reynald. The latter was used in Lent last year and is being read over again, as it imparts many beautiful lessons; also another book, "The Pathway to the Hills," a very beautiful and vivid explanation of the Book of Common Prayer.

During the last few years, owing to a shortage of clergy, the Chaplain has been giving services on Sunday, besides those at the Sanitarium, to other points near at hand at the request of the Bishop; but at least four and a half days each week have been spent at the Sanitarium, except when called away on Archidiaconal duty. This has meant the giving up of one's day of recreation, but that is nothing compared to the

★

happiness of working among those who give the Chaplain such a kindly welcome as he visits among them.

A chapel is still our greatest need, but I have been assured by the Physician-in-chief, Dr. C. B. Ross, who has been a real friend and a tower of strength to me in my work, that when the new building is erected, a room will be set apart for this purpose; and there is a chapel fund of nearly \$1000.00 for furnishings, two-thirds of which has been given by the Anglican Church.

To those who so generously support this work, the Dioceses of Toronto, Ottawa and Ontario, and the Diocesan W.A. of both Toronto and Niagara, may I again say, "Thank you and God bless you." Eighty or ninety people may seem a small number to minister to and yet each individual soul is precious in God's sight. To the doctors, nurses and staff, and especially to Dr. C. B. Ross, who all do so much to help and lighten my work, I would again say, "Thank you," with all my heart.

Respectfully,

JOHN B. LINDSELL,
Anglican Chaplain

★

Roanridge U.S.A.

**A Programme with International
Significance**

by **Rev. George W. Sutherland**
Assistant, St. Luke's Pro-Cathedral
Sault Ste. Marie, Ontario

(The following is reprinted with permission from an article in the "Rural Messenger," National Council, U.S.A.)

A summer at Roanridge! What can those words hold in store for the seminarian of the Church of England in Canada? What can they hold in store for our Anglican Communion? The programme which is sponsored at Roanridge is no longer only national, but has become something which is of international importance. Students go there from every part of the United States, from the Philippines, from China and

from Canada. Roanridge has something to offer to all.

The word Roanridge, first, means a 400-acre farm, just outside Parkville, Missouri. The farm was given by a man who had vision for the rural Church, and who determined to operate the farm to train clergy for the rural ministry. The farm staff understand the purpose of their work and try to regard their life on the farm as a vocation. It is here at Roanridge that the students come for a period of one work week, each one working with the farm manager, doing the chores, fanning the wheat, helping to combine and repairing farm machinery. All these tasks are a part of the farmer's daily life and each has its share in forming the farmer's thinking. By working and living with farm people the student cannot help but gain a deeper understanding of rural people than would be possible from a classroom approach. WE CANNOT COMPOSE A PHILOSOPHY OF RURAL LIFE, NOR CAN WE UNDERSTAND SUCH A PHILOSOPHY, UNTIL WE HAVE PARTAKEN OF RURAL LIFE OURSELVES.

Symbolic Centre of Training Field

Roanridge also symbolizes the centre of the training field for theological students. To the neighbouring communities the students are sent to conduct vacation Church schools, religious surveys, community nights and all the various things which should be included in a good pastoral ministry to rural people. Through them the people get to know things about the Church which have been foreign to them; the students bring them Jesus Christ in a way which will enliven their com-

munity life and knit them into a closer fellowship with one another. The work of the National Town-Country Institute, which sponsors this project, is evangelism in its truest sense. It is the Episcopal Church which is represented and it is the heritage of the Anglican Communion which is offered to these communities. Further, Roanridge offers a service to the Church by providing the students with a view of the priesthood which is not always presented to them within the walls of the theological college.

Roanridge has its third meaning, that of a future training ground for clergy and students of the Episcopal Church. The plans develop from day to day. There is a vision which is becoming a reality, under the able supervision of the Rev. Clifford L. Samuelson. It is planned to establish a permanent headquarters where training may continue on a year-round basis.

The Value of the Work

As a Canadian, I see that these three meanings of Roanridge are of tremendous importance, to our own Church as well as to the Episcopal Church. In Canada, where the rural work cannot be neglected without serious damage resulting, training must be begun at once to assure our Church of an adequate supply of trained personnel to place in rural missions. At Roanridge the Canadian student is offered the opportunity of obtaining a broader vision of the Church at work; one regards the work in a less provincial manner and more in its working for a Kingdom.

If we believe that we have something to give to Canadian people, we as Anglicans must direct our efforts towards the rural areas, provide a training ground and a training programme for rural workers

and then train our future priests for that work, so that the Church may benefit from any and all service given to it by its ministers.

—Courtesy "The Bulletin"

★

★

NEW DEAN

Curate of the Church of the Epiphany in Sudbury in 1942-43 and priest-in-charge until 1945, William Robert Coleman, B.A., L.Th., M.A., S.T.M., has been appointed dean of the Faculty of Divinity and Harrold Professor at the University of Bishop's College, Lennoxville, Que. The new appointee is now Professor of Philosophy of Religion and Christian Ethics at Wycliffe College, Toronto.

He was ordained as deacon in 1942 and as priest in 1943 by the Rt. Rev. G. F. Kingston, then Lord Bishop of Algoma and now Primate of All Canada.

In announcing Dean Coleman's appointment, Dr. A. R. Jewitt, principal and vice-chancellor, on behalf of the University corporation, said the new Dean "comes to this University with the highest recommendation from Bishops and clergy of the Church of England in Canada and has already proved himself a scholar and teacher of exceptional brilliance."

Dean Coleman was married in 1947 to Mary Elizabeth Wilson, Reg. N., daughter of T. S. Wilson of Sudbury and they have two children. He graduated from the University of Toronto in 1940 with first class honours in philosophy and psychology and was George Kennedy Scholar of that year. He received a Licentiate in Theology (first class) from Wycliffe College in 1943 and was awarded a graduate travelling fellowship.

Dean Coleman will take up residence in Lennoxville next summer at Harrold Lodge on the University campus.

—Sudbury "Daily Star"

"AT ONE"

by R. F. Palmer, S.S.J.E.

(S.P.C.K., 2s. 9d. Approx. 60c.)

His Bachelor of Divinity degree was granted in 1945 and Master of Arts from the University of Toronto in the same year. In 1945-46 Dean Coleman was a graduate student at Union Theology Seminary, New York, where he received the degree of Master of Sacred Theology. He continued graduate studies in 1946-47 at Cambridge University and at New College, Edinburgh.

Once again we are indebted to the Rev. R. F. Palmer, S.S.J.E., for another delightful and instructive book. "At One" deals with the Atonement and as Father Palmer says, "Its purpose is to be a help to ordinary members of the Church who want to understand their religion, so that their devotion to God may be reasonable." This little book accomplishes this purpose admirably. It abounds in the useful, homely illustrations which are so much a characteristic of Father Palmer's writings. Of particular help is his

discussion of the ancient sacrifices and their relationship to Christ's eternal Sacrifice and the Eucharist. We are also indebted to him for re-emphasizing the Eucharist and its importance in our daily lives. "At One" is a good book for anyone with drooping spirits, for it breathes a spirit of joy and happiness because of the great things which God has done for us. Such ideas as these are common throughout the book. David fought the champion of the Philistines singlehanded and overcame him. The rest of the Israelites plucked up courage and routed the forces of the Philistines. Jesus fights the power of evil singlehanded and

★

IN MEMORIAM

REV. CANON WILLIAM HENRY HUNTER

The funeral of the Rev. Canon William Henry Hunter was held at Christ Church, Korah, on Thursday, March 23rd. The church was filled to capacity by the friends, neighbours and parishioners of Canon Hunter, among whom he had laboured faithfully for 43 years. At his death he was eighty-four years of age. The service was conducted by the Incumbent, the Rev. C. B. Noble, who read the opening sentences. Following the hymn, "Fight the good fight," the 90th Psalm was read by the Rev. Canon F. W. Colleton. The lesson was read by the Very Rev. J. H. Craig, rector of St. Luke's Pro-Cathedral. The feelings of all present for the devoted service of Canon Hunter were suitably expressed by the Rev. C. B. Noble. The prayers were said by the Rev. F. F. Noek, rector of Sudbury and

overcomes, so that the rest of us pluck up courage and rout the forces of evil in ourselves. David could only raise their morale. Jesus can convey to us His own life and strength. He is at-one with us. We can be at-one with Him." "It is a great thing to know that our enemy is not invincible. He has been beaten by Jesus and can be beaten again. It is good news that we are saved by someone, not by a doctrine, theory, ceremony or new way of thought, but by somebody, someone who is strong and brave and good. Christianity is good news, not good advice."

★

former Incumbent of Korah. The Committal was conducted by Canon Colleton. Other clergy present at the service were the Rev. G. Sutherland (St. Luke's), the Rev. A. Privett (Garden River), the Rev. R. F. Webb (St. John's, Sault), and the Rev. R. Moynan (Presbyterian).

Canon Hunter is survived by his wife, a son Douglas, and four daughters, Muriel, Evelyn, Grace and Dorothy.

"Well done, good and faithful servant."

REV. STANLEY VESSEY HATT

A requiem was held for the repose of the Rev. Stanley Vessey Hatt at St. John's Church, Copper Cliff, on Saturday, February 18th. The Celebrant was the Rev. W. W. Jarvis, Rural Dean of Nipissing. The Psalm from the Order of the Burial of the Dead was read by the Rev. J. S. M. Doolan (Minnow Lake and Lockerby) and the lesson by the Rev. F. F. Noek (Sudbury). During

the requiem the Epistle was read by the Rev. A. Chabot (Coniston) and the Gospel by the Rev. J. Watson (Espanola). The Absolution and the Blessing were pronounced by the Bishop, the Rt. Rev. W. L. Wright. Canon F. W. Colloton acted as the Bishop's Chaplain. Other clergy in attendance were the Rev. R. Sutherland (Capreol), the Rev. J. Terry (United), the Rev. J. Roe (Presbyterian) and the Rev. H. Easter (Baptist).

The choir boys, in whom Fr. Hatt took a great interest, were in attendance and formed a guard of honour with the clergy, from the church to the hearse. The interment was held at North Bay in the afternoon.

The Rev. Stanley Hatt is survived by his wife and son, Brice.

"Rest eternal grant unto him, O Lord."



The Missionary Prayer Corner

"All power is given unto me in heaven and in earth."

—St. Matthew 28:18.

Let us give thanks

—for the recent good news from the Church in the Diocese of Honan. ("All our work, evangelistic, educational and medical, is carrying on with gradual recognition by the government.")

—for the number of baptisms taking place among the people in both Honan, China and Mid-Japan, bringing new members into the fellowship of the Christian Church.

—for the spirit of advance now permeating our Church in Canada to the strengthening of its work and the extension of Christ's Kingdom.

Let us pray

—that the Church in the Diocese of Honan may go on from strength to strength, spiritually and nu-

merically; that God's richest blessing may rest upon the Bishop and his staff.

—that the Holy Spirit may guide and prosper the work of the nursery school in Kaifeng, Honan, and make possible the opening of other such schools for which the Bishop is now planning.

—that new missionaries may be found with qualifications suitable for the vacancies in several dioceses of Japan where work and dwellings await them.

—that God will bless the workers of the South American Missionary Society in their rural schools, and their medical and evangelistic work.

—that God will raise up young men and women filled with the desire to serve Christ and His Church to the end that all parishes and missions may be fully manned, and the people encouraged by His Word and Sacraments.

REPORT FROM JAPAN

The year 1949 got off to a good start with the spirit of a very nice Christmas hanging over into the New Year. This was our first Christmas since our return with a hospital full of patients. In a hospital, Christmas is just not Christmas without patients to do things for. The staff doings also were a source of pleasure to all.

Coal was scarce and expensive but the weather was kind to us, as it was a very mild winter. We had heat the coldest part of the day in halls, offices and bathrooms but none in the wards. We were very appreciative indeed of our new warm W.A. blankets. Even so, every patient's bed had a hot water bottle, to be filled a number of times a day.

We were also very thankful many times for all our stock of linen which the W.A. so kindly supplied. Without it the patients would have had to supply their own which raises so many problems in ordinary care and cleanliness and supervision. The W.A. here have done a good deal of the sewing of this linen.

We also appreciate very much all our paint and other renovation materials. A dingy building is especially trying to patients of a tuberculosis sanatorium where time is such an element in treatment, even speeded up as it is in this day by a larger amount of surgery. Our floors still leave a great deal to be desired, we need battleship linoleum for the halls at least. We also need a higher pressure boiler in order to supply steam for sterilization. We also need new laundry equipment. The centrifuge and other machinery are on

their last legs, and all ironing is being done by hand. There is not even a mangle to be bought in Japan. Also we need extensions to operating room and offices which are too small for our present needs. Our renovation of outside buildings is also going much more slowly than we would wish.

At the moment we are almost swamped by observers of all kinds. Under advice of Occupation Forces, hospital and nursing standards are being raised. This is a very good thing for these standards have been generally low. In Japanese hospitals emphasis has been on clinical supervision rather than on bedside care. Patients with bedding, cooking utensils and usually an attendant or relative simply move into hospital. Some food is supplied but in inadequate amount. Laundry generally is not supplied. While there have been innumerable nursing schools, there has been no uniform national system of nurses' training. Nursing courses varied in length from periods of 3-6 months to 1-2 years. After graduation, for varying periods of time, mostly 1-2 years, the student works in the hospital for practical experience and to pay for her tuition. In 1946 a national nursing organization with branch associations in each prefecture was formed with the result that since July, 1948, there has been legislation providing for a uniform nurses' training of three years. Nursing schools are to be graded and will have to measure up to certain standards so that a much better type of bedside nursing should be available. Attendants, too,

need to be trained and clearly labeled or banished entirely.

We are one of very few hospitals here who typify the desired kinds of hospital organization and nursing service. The result is that at times I have thought we had become almost too popular. We have observers, doctors, nurses, office managers, instrument manufacturers, unexpectedly or by appointment, for varying periods of time, an hour, a day, a week, a month. Whole graduating classes of nurses come to spend the day, to see our set-up and have it explained, to receive teaching concerning some of our techniques. From one hospital two hours by train from here, all the nurses came in groups for a day once a week, until all had observed here.

We also have nurses, two at a time in turns, from Tokyo hospitals where they are opening new tuberculosis wards, taking a month's post-graduate course here. These nurses will go back to be in charge of t.b. wards. They are a picked group and it has been a pleasure having them. They are required to keep a daily record. Some of their remarks on matters which we take as a matter of course have been interesting and illuminating. They give some hint of undesirable conditions existing in Japanese tuberculosis sanatoria. For example, they remark upon the cleanliness, tidiness, lack of cluttering of wards and offices, amount and cleanliness of utensils and linen, special cleanliness and care in sterilization in the operating room, lack of waste time, the comfort of the patients, the earnestness and cooperativeness of the patients in doing all possible towards their own

recovery, effectiveness of education of patients, effectiveness of preventive measures, willingness of all to do anything and to help in all ways, the spirit of service among the staff.

These nurses complain that sometimes they have difficulty in carrying out in their own hospitals some of the ideas for change that they receive here because in their hospital organization there has yet been no changes. However, in the case of one group in whose hospital a new t.b. wing was being opened (in this instance a doctor was also here observing for a week) they were able to organize almost entirely along similar lines to those of ours.

These nurses also received a course of lectures on tuberculosis. Each of our own new nurses also receive the same as well as teaching in some practical nursing measures, measures which they have not been taught in their own hospitals. My lectures to the nurses of the large Government sanatorium at Wakatsuki have also continued through this year.

Among our visiting nurses was one of the St. Luke's nurses who had been in America doing post-graduate work for a year. She came here to observe for two weeks before taking up her work in a training school at the Tokyo Red Cross Hospital, under the direction of the G.H.Q. nurses.

In April we had the pleasure of welcoming our new recruit, Miss Bennis. Early in the year in planning for her coming, I began to realize that there was still house renovation, which in the light of another person's eyes, needed doing badly. So I became busy painting walls,

papering doors, etc., to such good purpose that when Miss Benns arrived with a new rug for the living room and more paint, we soon had the house looking not too unpleasing, even in the presence of a considerable amount of rather down-at-the-heel old furniture.

The jeep station wagon which we took to Yokohama in meeting Miss Benns did good duty again in carrying luggage and in saving time. Miss Benns and I stayed with Miss White, Supervisor of Nursing at St. Luke's Episcopal Hospital, Tokyo. The day we left for Tokyo (8 a.m.) the nurses came to our door to see us off, as if to say, "Please bring back our new nurse safely," and the day we returned everyone came trooping in to welcome the newcomer and a number had dinner together with us at our house. Miss Benns is still concentrating on language study but also spends some time in hospital duty, approximately 16 hours a week.

In February our head Japanese nurse was married to our Japanese doctor, a good nurse lost to us, but a fine new Christian home set up. The doctor, once a patient here, a fine chap, very earnest, is a new Christian, the nurse a fourth generation Christian, a product of some of Dr. and Mrs. Waller's work in a village near Nagano. She lived with the Wallers at one time, came to us first as a ward helper, then again after a nurse's training, as a nurse, and was in charge here during the war. Now there is a baby girl blessing this union. Dr. and Mrs. Start are the godparents. Mrs. Start has been helping and advising in modern baby care. One evening she called in to find the doctor bathing the baby.

He was not forgetting either any of the details which he had observed when Mrs. Start had done the bath. He even had the room heated by a stove instead of the usual Japanese charcoal burner.

June 1st there was another wedding, our very fine chaplain to his deceased wife's sister. His former wife was indirectly a war casualty, dying of tuberculosis in this hospital last year, in spite of being very much helped at first by the use of streptomycin, which we had secured from abroad with some of our gift money. On the same day arrived the last of Miss Benn's luggage which we had feared might be lost, and our long-awaited piping. With the arrival of this piping we were able to rush the renovation of the women's building, finally re-opened on November 1st.

Now we are back at work again with all beds filled and a long waiting list. We have built up gradually around the old nucleus of faithful workers, a very good staff. Most of them are Christian. A good number of the patients are Christian, too. Some of our visiting nurses say:

"Comparing our work and the work in this hospital, a chief difference is the spirit of the service. I want to become as a student again in order to catch this spirit that I may pass it on to our patients."

"The patients who were baptized on Christmas Day in their preparations for baptism, putting on their best kimono, being so happy about the occasion, make one feel envious."

We would appreciate your continued interest and prayers in this work and its ever-widening influence.

Sincerely,
LILLIAS POWELL

A. Y. C. NEWS

Whitefish Falls is calling all young people, sixteen years of age and over, to the annual Algoma Youth Conference, to be held from Saturday, July 1st to Saturday, July 8th. The theme of this year's conference is "The Church at Work," and an all-star Lecture Staff has been gathered together. The main speaker is an old friend, the Rev. R. F. Palmer, S.S.J.E., who will deal with the subject, "The Devotional Life." He is eminently fitted for this course of addresses. The Bible study will be lead by the Very Rev. J. H. Craig, Dean of Algoma, and we are assured of a very profitable study. Mr. Fred Janke will represent A.Y.P.A. and will deal with the subject, "A.Y.P.A. Knowledge." Miss Mary Hill will be with us, representing G.B.R.E. and will lecture on "Adventures in Personality." The M.S.C.C. is sending as its representative, Miss Greta Clark, who will present the Missionary Challenge. Our "Rec." leader will be the popular and effervescent Miss Florence Lamb, who is well known throughout the Diocese. Church music will be ably conducted by the Rev. L. R. A. Sutherland; the sick will be ably cared for by our camp nurse Miss Dorothy Flewelling. The ever popular Tuck Shop will be open again this year. We are fortunate in being able to have our Bishop with us again. He adds much to the Conference and will lead in the Vespers. Our Chaplain is the Rev. R. W.

Stump, a great friend of A.Y.C., and the Dean of Women is his vivacious and charming wife.

The "shekels" will be collected once again by the Rev. J. Watson, Registrar extraordinary. Chairman of the Conference is the Rev. F. F. Nock, Rector of Sudbury.

A.Y.C.—Whitefish Falls is one of the finest Youth Camps in the Dominion. That it is a satisfying experience is witnessed by the number of campers who return, year after year. The cost of the camp is \$14.00; applications should be sent in to the Rev. J. Watson, Espanola, before June 15th. All Rectors and Incumbents are asked to make this camp known as widely as possible.

It is hoped that as many parishes as possible will provide bursaries for some of their campers. It is money very well spent. The camp committee has also purchased a new stove and would appreciate any donations from A.Y.P.A.'s, W.A.'s, Men's Clubs or individuals, towards the cost of the stove.

We have received no news about Camp Getchigomee so can record no details. The camp will be held, however, and adequately serves the young people of the lakehead and Thunder bay Deanery. It has a splendid reputation and deserves the support of all the parishes in the north-west section of the Diocese.