

PRIV 40

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[1974?]

The Bob Stewart Archives

The United Church of Canada, BC Conference

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File/Vol. 5

April 13th 1942

Regarding Japanese Mission, except Rev. Ogura and his wife, who
have no Gospel. The whole structure
Rev. W.F. Bunt, B.A., B.D., Canada
Dominion Bank Building,
Vancouver, B.C. is just B.C.'s problem and I am not at all
interested in it. I am only interested in my own
life and my wife's life. I am only interested in my
own life and my wife's life.

Dear Sir:

This is very deadly request that you may be surprised.

We came here at your appointment, on Nov. 11th 1942. It was very
cold and snowy place. For 14 days we were without a place and stayed at hotel.
We sincerely worked hard and saw God's Glory. Last year we had 24 people
baptized and received into the mission, and sent \$50.50 and sent on \$6.65 as
India and China Fund. The result is that I am very thankful and happy.
But I am informing that we are on the cross. My wife collapsed this morning.
Why? We had wonderful Good Friday Evening Service and Easter Sunday everyone
who attended the meetings were filled with joy. Each was attended about 60.

So on Sunday evening, I made a statement and handed to our secretary
that you have a debt of \$400.00 to me from the beginning of our arrival to today.
He gladly accepted that statement, but next morning more detailed statement was
handed to him, but he refused to receive it, so I silently returned, that is
our members had paid not a cent and we carried our mission without money, which
means debt to me and I asked my money back.

Now on April 10th at 8 o'clock P.M., that secretary and our treasurer
and another man came and complained very much, that my wife lost her sense..

Now my deadly prayer and request is that I resign from the Ministry of
the United Church of Canada at once, and go to somewhere and let my wife have
real rest so that she may regain her health once again.

I may tell you that Xtian work of 50 yrs in B.C., was a failure, not
one minister or member is a real Christian. Even Canadian Missionaries are thief.
We had a Bazaar last year and learned some \$150.00. The result is that Miss
Suttie took \$90.00 out of it and we \$15.00 which we sent to Toronto. Last Fall
when we had a new missionary in the person of Miss Ella Lediard, I told everything.
But this person a thief. She did not pay me 50 cents to pay for a picture taken
at Xmas Service. When Tak comes in my place the offerings are turned into W.M.S.,
and one night Tak's service collected \$55.00, was taken. They took it and never
told me. They took S.S. Offering every time. Regarding every Sunday Service,
they have their own, in a sense good, in a sense disturbing. I told Miss Lediard
that you must go after Kindergarten's children and persuade them to come to our
Sunday School, but her reply made me surprised - Ontario have Sunday law, but
B.C. has none, let them go wherever they want!

To my understanding Xnty the only religion, the Cross unique. Xst. only
the Saviour of mankind, and yet she says, on Sunday everybody is free and enjoy.
I asked her once, that if you came here as Japanese Missionary you must pay monthly
fee to help us. She paid nothing. She speaks perfect Japanese, but do not speak
to Japanese congregation members. Very indifferent, very unkind, very wicked.
Ashamed to have a missionary like that. She went to U.S.A. to have a holiday.
The second Missionary Miss Lawson is like that, the whole Canadian Missionaries
seem to be like that.

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Now regarding Japanese Pastors, except Mr. Ogura and Komiyama, the rest are thieves, have no Gospel. Fire them at once, otherwise the whole structure of the United Church may crumble.

April 15th, 1944.

Rev. As this is just B.C.'s problem and Japanese, I will not write anything to anybody even to Dr. Dorey. Have peace please.

United Church of Canada.

You promised me to pay me as travelling expense, between Revelstoke and Sicamous, the amount was about \$50.00 but 1st was refused, second was paid \$25.00. A missionary cannot depend on his own supervisor.

Now this is my 10th year after ordination. Dr. Dorey promised us to give a holiday with salary. So I ask you to take a process. Although I resigned from the Ministry, but have a right to that privilege and the amount of pension fund which I paid in, but no more.

I will live under God's guidance and I am healthy enjoying to be a chosen preacher. But my wife said that she wished rather unborn.

I will not write to anybody, but stay at home until my wife regains her health. Do not come to see Japanese. Send not any missionary, sweep away Japanese Churches.

Amen.

Yours friend in Christ,

K. Nomoto.

P.S. This year had 3 persons baptized.

K.N.

I sincerely thank your kindness which during my ministry you showed us very often.

K.N.

I intended to go to Kaslo tomorrow, but had to send a wire

To Mr. Saburo Shinobu, Kaslo, B.C.

Unexpected happened, sorry I am not able to come.

Rev. K. Nomoto.

place with the statement of the board of directors to have them sign. Mr. Takashima stated that some of the items in the claim were related to the church, most of them being personal items owned by the

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But the name of Sunday is from the resurrection of Jesus Xst.

My feeling is that you received the Gospel freely, give it freely. You do not need to travel. Do you read that Jesus walked from village to village, from town to town from lakes to mountains. You need not go to any mountain to pray. Pray where you are. The lion of the wood shall be your servant, man must not be servant except to God your Father, to Jesus your saviour.

Amen. Hallelujah,

Amen.

To Chinese people, do not think we are wrong-doers. You called us the country of superior man. Though Japan was wicked now y u and I are friends in Xst. My dear friends in Xst. all over the world, have peace in mind, and real rest in body. Amen - amen.

There shall be no secret, no sickness, no hatred. The hurricane which sweeps everything, will be felt just like a breeze. Let us walk and live naked, the Bible says so. Amen.

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Let the whole Bible be forgotten together with the history of the world. The new one begins with my birthday, 44 yrs old, and the other on the 14th. You drink alcohol moderately, and make no hypocrite.

The second chapter of the old Testament is saved for my sake and no more. Therefore the name of religion is gone forever from the earth. It is the human life, there is no difference just the same.

As God has no mouth, he speaks through the loving heart of me and me alone. Eden has been restored, and God showed the secret of the Universe. Therefore I went to Vane to study.

On the morning, at 1 o'clock, Mr. Kubayama and his wife passed Bevelstoke and we chatted. He was eager to pull me down. So I said to them. You tempter beware, the whole structure of the United Church would fall.

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[1974?]

Rev. W.P. Bunt

on Bunt Bldg
univ. B.C.

Box 195

Geraldton Ont.
Sept 24/47.

August 24, 1943

Mr. W.C. Edwards,
500 Powell St., City.

Dear Mr. Edwards:-

Mrs. I. Yamashita, Bay Farm, Slocan City, B.C., has asked Miss Etta De Wolfe to arrange for the shipment of certain of her belongings, which are stored in the attic of the former Powell St. Japanese Church, to Slocan. My consent is hereby given.

Might I make the suggestion that it would be wise of you to keep a book for recording the removal of any articles of furniture, or of the goods stored in the building. The name of the owner, a list of the goods removed, and the place to which they are sent should be noted, as well as the date of removal. Then underneath the above items, the person who removes them should sign for them.

The following items are requested by Mrs. Yamashita:

- 2 brown double beds with springs; -no mattresses.
- 1 box about of books, about 2½ x 1 foot.
- 1 easy chair
- 1 mahogany dresser without mirror
- 1 white table lamp
- 1 tin box of miscellaneous articles.

Mrs. Yamashita's name and registration number are tagged to each piece.

Yours very truly,

W.P.B.

(Rev. W.P. Bunt)

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[1974?]

Rev. H.P. Bunt
807 Dominion Bldg
Vancouver, B.C.

Box 195

Geraldton Ont.
Sept 24/47

Dear Sir:-

I have some boxes of books
etc. stored in the attic of Powell
United Church under my maiden
name of K.A.F. FUKUSHIMA. I am
not absolutely sure what I left
there as they were stored there
long before evacuation but I
believe there are

- 2 boxes (size of milk boxes or apple boxes)
of books. (school, dictionaries,
word book etc)
- 1 plywood box - small - containing
2 Japanese Festival dolls!
- 1 green sewing basket.

If they are of any use please
forward to above address. They
might be made or chewed up by

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now but I would like dolls
& dictionaries etc. especially as
keepsakes.

Please pack dolls carefully.
Rev. Mr. Means of Mt. Zion
who used to be my guardian
will know what to do if
they are difficult to find.

I thank you

Yours truly

(Mrs.) Red Sakamoto.

T. SAKAMOTO

MINUTES OF SPECIAL COMMITTEE
ON JAPANESE WORK

MONDAY, JANUARY 3rd 1946 - 10.00 a.m.

A meeting of the Special Committee on Japanese Work convened in the Church Office, 807 Dominion Bank Building, at 10.00 a.m., on Monday, January 3rd 1946.

Rev. Hugh M. Rae presided and opened the meeting with prayer. Other members present were - Mrs. A. Campbell, Rev. Dr. Andrew Roddan, Revs. W. R. McWilliams, B. H. Wallace, W. H. H. Norman and W. P. Bunt. Rev. J. H. Matthews, M. P., being present was accorded corresponding privileges.

On motion, the Minutes of the meeting held on June 14th, were adopted as read.

BUSINESS ARISING FROM MINUTES: The Superintendent reported that while efforts had been made to hold a Conference of Workers during the Fall months, it was found impossible to find a time when those most vitally concerned could arrange to attend. Owing to the probability of the process of deportation beginning in the near future, it was the considered opinion of the meeting that our workers would be needed on their missions, until such time as any movement of the people from the camps would have been completed.

Regarding the motion, asking that a delegation consisting of our Moderator, and the Official Heads of the other Christian Churches seek an interview with the Prime Minister with a view to protesting against unfair and unchristian treatment of the Japanese in Canada, it was reported that considerable correspondence had been carried on with Dr. Dorey, but that it was not known what action, if any, had been taken in the matter, other than referring it to the Canadian Council of Churches. On motion of Dr. Roddan and Mr. McWilliams, a letter was ordered to be sent to the Moderator, expressing concern that our request had not been implemented, and also stating that in our opinion it was not yet too late for such action to be taken.

A lengthy discussion followed, during which the seriousness of deportation of Canadian Japanese to Japan, at a time when, according to the reported statement of General McArthur, there is insufficient food in that country to prevent thousands from starving to death, was brought up. It was agreed that protest should go forward to Ottawa from as many of our organizations as possible, seeking delay in the process of the deportation until such time as there were ample food supplies in Japan.

Rev. W. H. H. Norman moved, Dr. A. Roddan seconded, and the motion carried - that a letter be sent to the Vancouver Presbytery Executive, requesting a place on the Agenda at the next meeting of Presbytery for consideration of the emergency in connection with the proposed deportation of Canadian Japanese. It was the opinion of some members that the urgency was so great that the date of Presbytery should be advanced.

Rev. J. H. Matthews, M. P., at the request of the Chairman, then spoke briefly of the problem, telling the committee of some of the difficulties of gaining a hearing in the House when this matter was under discussion. The remarks of Mr. Matthews proved to be very informative.

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On motion of Rev Bryce H. Wallace, seconded by Dr. A. Roddan, it was agreed that a telegram, to be drafted by the Chairman of the Committee and the Superintendent of Missions, should be sent to the Prime Minister, Mr. W. L. MacKenzie King, requesting delay in deporting Canadian Japanese in view of starvation conditions in Japan. The following telegram was sent forward later in the day:-

"Rt. Honorable W. L. MacKenzie King
Parliament Buildings, Ottawa.
Committee on Japanese in B.C. Conference United Church of Canada
unanimously urges delay sending Japanese to Japan in view state-
ment General McArthur regarding food shortage immediately
imperilling millions of lives in that country. stop Humanitarian
principles forbid aggravating conditions in Orient by sending
more people to certain death."

H. M. Rao, Chairman.
3524 W. 24th Ave., Vancouver."

On motion of Rev. W. P. Bunt, seconded by Mrs. A. Campbell, it was ordered that a letter be sent to the editor of the Daily Province commending him for the editorials on the Japanese problem which from time to time have appeared in that paper and which in every case have constituted a plea for decent, fair, and Christian treatment of these people who live within the bounds of the Dominion.

The meeting adjourned with the benediction being offered by Dr. Roddan.

.....

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[1974?]

Carmi, B. L.

December 24th/45

Dear Mr. Bunt:

When I came home from a visit to the interior towns I found your letter of December 7th awaiting me and I note that you have sent a copy of my last letter to Dr. Darcy. Although it was my candid opinion but I had no desire to rebuke the actions which had been taken by our high church officials nor to minimize my appreciations to the United Church of Canada which has done so much for the Japanese in these trying times. But on the other hand I always maintain that the Japanese people should be fair to this country. Now I sincerely hope that you and other church officials will understand my real motives in sending you such a letter as I did on Oct. 28th.

I have visited almost every Japanese settlement in Sloan Valley. The people are extremely worried about their futures. There are many Christians are congregating in New Denver where Rev. T. Komiya is very popular among the young people as well as the older folks. I was very much surprised to see that he understands the Japanese language so well that one cannot tell if he was born and educated

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in this country. This is largely I think due to the influence of his parent who are devoting all their times and energies to his works

I must ask you and other christians ^(in this country) to keep praying for the Japanese christians because they are in a peculiar position.

In peace time they were almost segregated (psychologically) from the rest of the Japanese community because of their christian beliefs and too friendly attitudes toward this country. But when the war came they are treated just like any other Japanese by the Government.

Please pray for me too for I need it most.

with best regards,

yours very sincerely,

Hanji Yamazaki



BRITISH COLUMBIA image

They Came Back

Remember those bleak war days — pungent with hatred, fear and anger for Japan and for everyone Japanese? Perhaps you hardly noticed how efficiently they were rounded up by the RCMP, swiftly moved East and carefully guarded, lest they should serve as agents of the "enemy." Many of them have since returned. They came back to establish themselves in the community as successful merchants, craftsmen, teachers or executives.

They are among us, part of our Canadian nation, yet proud to be heirs of a rich culture whose roots are deeply embedded in centuries of Oriental traditions. They have come back, prepared to forgive and if possible to forget the hysteria of war that drove us to isolate them from among us. And with them they have brought back their Buddhist shrines and their Christian fellowship, respect for their ancestors and concern for the present life, the ability to bear the burdens of life with equanimity and to smile at insult or injury.

Our own interest in Vancouver's Japanese community was awakened by reports that an Oriental Committee under the auspices of the B.C. Conference of the United Church was to be set up. We visited Ben Murata, one of three who minister to the Japanese within the newly established Lower Mainland Pastoral Charge which consists of four congregations and hundreds of individuals scattered between Vancouver and Hope.

Ben is a newcomer to the Japanese community. Together with his family he arrived from Japan late in 1968. But he is no stranger to Canadian ways since he spent two years of his theological training at Emmanuel College, Toronto. Ben loves his new home.

When we visited him at Renfrew United Church in the East End we were also introduced to Grace Namba and Gordon Imai, the two remaining members of the team. The three were engaged in Bible Study and prayer. This is one of the ways in which they seek common understanding and guidance for the multiple issues and problems that face them in their work.

Grace has been with the Japanese congregation at Renfrew for some years now. She is a deaconess of the United Church with several years of theological training in Toronto, Seattle and Nashville. Her main concern are the young people whom she seeks to reach through Christian Education.

Gordon was just a young boy during the evacuation, but he remembers

fostering a ghetto mentality and thrust them into the melting pot of different ethnic groups, all seeking to be one Canadian nation.

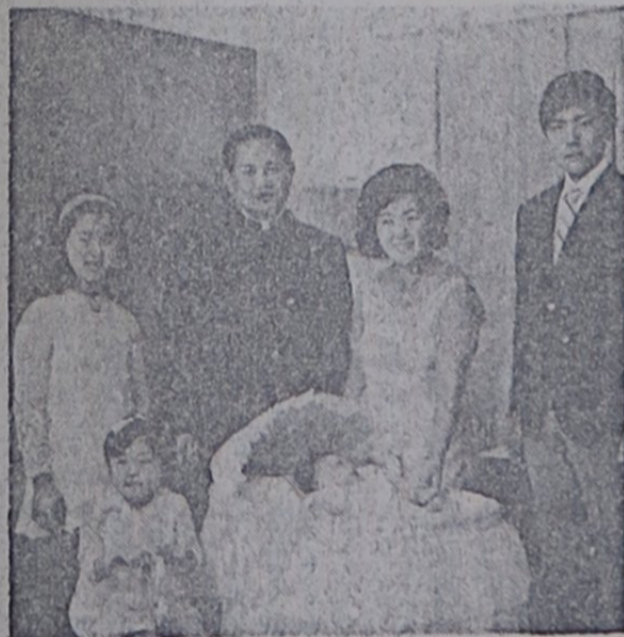
All three shared with us the hopes and aspirations of the Japanese Christians in Vancouver and environs.

Their problems are complex. Above all they must face the tension between the so-called Isei and the Nisei. The former are those whose ancestral ties have been relatively untouched by their environment in Canada. The Nisei, on the other hand, speak English almost exclusively and have lost many of the customs of their forefathers. The latter are particularly mindful of the last Great War; some still recall with bitterness what they had to suffer even though they sought to live as loyal Canadians.

The Japanese community in B.C. to this day can boast of one of the lowest crime rates of all ethnic groups: their leaders ascribe this phenomenon to their close-knit family patterns and to the respect for the rights of others which is deeply embedded in ancient Oriental traditions. Naturally, integration with other Canadians has undermined this pattern somewhat; affluence and growing materialism are taking their toll. The task of the Christian minister in the midst of changing cultural and social patterns is demanding and requires much patience and the willingness to compromise.

"How can the Church at large relate to the work of the Japanese community?" we asked. Ben and Grace smiled politely. But they were ready with a response. If the missionary enterprise among the 10,000 Japanese in B.C. is to remain alive, we must all share in the effort. Only one tenth of the total

Continued on Page IV



The family of the Reverend Ben Murata in their new home.

vividly and with some pleasure how the boys used to get around their guards sneaking 'goodies' into the enclosures during the round-up. He thinks that the evacuation of his people proved helpful to the Japanese Canadians in the long run since it prevented them from

Reflections of the Editors

Millstone to Milestone

There were many anxious moments at the 1970 B.C. Conference of the United Church during the discussion re the future of *Image* but we, who were present at its birth, felt renewed life and hope when a motion was passed to support the financially ailing insert. The directive read:

"that the Conference instruct the Executive through its Finance Committee to discover the ways and means by which B.C. Image can be financed."

However the elation was short-lived when, in September, the Conference Executive seemed to duck out from under the weight and hang this millstone neatly around the necks of all Presbyteries. In part, the communication read:

"B.C. Conference Finance Committee feels that B.C. IMAGE can only be financed through increased Presbytery allocations. Thus the decision as to the future of 'Image' rests with the Presbyteries..."

One look at the proportionately allocated figures for each Presbytery

sent a chill of apprehension right through to the very marrow of our bones. How could the isolated Presbyteries (who need the lines of communication strengthened, not severed) be expected to do anything with this millstone? "Unfair", we cried silently.

We admit it! Our faith was weak, but remember, we had been kicked a little. One after the other Presbyteries moved to centre stage and people — mostly lay people — rallied round. The grass roots held firm — *Image* must live. 100 percent support from the Presbyteries! Every single Presbytery faced the issue squarely and gave their support. One Presbytery even went so far as to overrule the recommendation from their own Finance Committee with the terse directive: "the Finance Committee are instructed to find the money."

The millstone turned into a MILESTONE — thanks to you, and you, and you! We hope *Image* will reflect this interest and merit your support.

—EB.

Briefly Observed

At the height of the French Revolution concerned citizens decided that the best way to build a human community was to obliterate the Church by taxing its properties, pressuring its priests and limiting religion to the "private" sphere.

A recent Council meeting in the city of Vancouver heard suggestions and gained a majority of those present about taxing Church property. Perhaps it is presumptuous to question the wisdom of our city fathers; but one cannot help wonder about a community that wishes to retain spiritual values yet seeks to treat churches as if they were or ought to be business endeavours. The fact that a meeting of Council in early December forced reconsideration of the earlier proposal gives one a glimmer of hope. We may not yet have reached the low point at which European man had arrived in 1790.

They Came Back

Continued from Page 1

Japanese population is involved in the affairs of the Christian Church; many of the new arrivals from Japan do not have a Christian background. Yet the Church must bring to all these its message of concern. Direct conversion is, of course, no longer tenable; but communicating the gospel of care and understanding and responsibility of one for the other is as essential as ever.

Social action, through work in Citizenship Court, in welfare and care for the sick, the lonely and the aged the Church can be a visible sign of reconciling and healing.

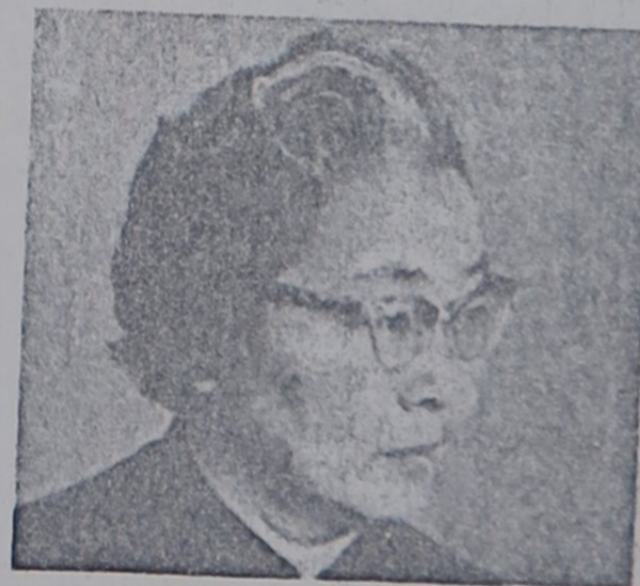
Those who minister among the Japanese, whether it be from the rented quarters at Renfrew United Church or in the Steveston Charge, whether in the homes of those living in Hope or in the Fraser Valley, need encouragement from the rest of the Christian community in B.C. Without such support, loneliness, the lack of essential moneys and narrow ethnic concerns will blur the vision of a relevant missionary endeavour at our very doorsteps.

How do Grace, Ben and Gordon arrange their time and share the work?

Initially this was a difficult matter to decide since Gordon, who has come onto the team only recently, had to "learn the ropes" first. Now, Grace generally takes responsibility for the Christian Education Programme and the visitation. She also keeps an eye on recent arrivals and helps them get established in their new homeland.

Gordon and Ben share the preaching and pastoral work as well as some of the administrative responsibilities that come with four charges, united under one umbrella. Gordon is not yet sure that he likes the set-up, but he is willing to give it a little more time before he can be definite on that. In the meantime they put to good use the theology and practice they once acquired during their studies at Emmanuel College, Toronto and at Union College, Vancouver.

All three are deeply absorbed in the work of the Lord on a frontier mission in the midst of our bustling metropolis. Having been away for a while, they have come back to serve among their own people in the name of the Christ.—E.J.F.



Miss Grace Namha



The Rev. Gordon Imai

THE OBSERVER / B.C. IMAGE

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all that and christian too — continued
Church, Saskatoon, during part of the "Dirty Thirties". If ever people needed strong spiritual leadership from the church it was then, and Dr. and Mrs. McLeod gave it in a notable way."

"...how for five years and more you agonized over the horrors of war and sounded words of compassion, humanity and reconciliation in a world not too keen to hear them." Dr. Bruce Johnson of Medicine Hat summed up the sentiments when he said in his telegram: "To the Very Reverend Hugh A. McLeod my visible hope in lonely days my heart's companion in the secret hour one who has all but seen the wind my love and devotion my gratitude for 50 years as poet prophet and solace."

In thanking the McLeod's Mr. Morris, present pastor of First United Victoria told of a cold rainy, winter morning when Dr. McLeod was stopped by a little girl who asked "Mister, can you get my brother's boot out of that tree?" There, high among the branches was a smaller brother's rubber boot. Dr. McLeod stopped and for half an hour struggled, till the boot was recovered. Such is the spirit of the man.

For himself, Dr. McLeod told of a much colder winter on his first charge when during morning service a young mother got up to leave with her crying infant, knowing that there was no habitation between them and the north pole. Dr. McLeod expressed concern, "You don't need to leave. He's not disturbing me." to which the young wife of the homestead replied, "Oh, he ain't, ain't he? Well, you're disturbing him."

Ministry never came easily to Dr. McLeod. He says he has much in common with the covenanting minister who was hanged and asked if he had anything to say on the gallows-tree. He said, "I call you to witness that I have carried a lighter heart to this gibbet than I have often carried up my pulpit stairs."

And yet, after fifty years of faithful service in a troubled world, Dr. McLeod can conclude: "In spite of all changes and the dreary contemporary scene I believe the pulpit of the church is the freest and most honoured station in which a man can stand."

college and conference cooperate in experiment

Union College of B.C. and the B.C. Conference of the United Church together set up the position of Director of Continuing Education and Personnel Secretary and named the Rev. Dr. Robert Henderson, former Executive Secretary of the Conference, to fill it for an experimental period of three years beginning January 1st, 1970.

Three directors of Continuing Education have recently been appointed in Toronto, Winnipeg and Edmonton. British Columbia, however, is the only Conference of the Church so far to have a Personnel Secretary. The appointment was possible because of the work of the Division of Ministry and Education which has sought to co-ordinate all its personnel services since 1964. When General Council put into effect its decision to encourage "professionals" in the church to take a yearly study leave of three weeks each year, continuing education became one of the foremost concerns of the Division of Ministry and Education. Theological Colleges, Training Centres, Pastoral Institutes and many other agencies in Canada and the U.S. have begun to include this new dimension into their planning processes, in order to keep workers in the church "up-dated".



The Rev. Dr. R. Henderson

The immediate task of the Director of Continuing Education then is to gather information and to make it available to "professionals" in all the church. In addition, the Director

is expected to participate actively in the many committees whose concerns are with education and Students, Church and State in Education, settlement of clergy, Church Vocations, Pensions and Obituaries. Bob Henderson is to assist all these committees and is called on, in addition, to be a thoughtful listener to grievances and a friend and counsellor to ministers.

Bob's job as Director of Continuing Education and Personnel Secretary will be a successful venture when all concerned branches of the Church in B.C. relate to him their concerns and their problems and share their insights.



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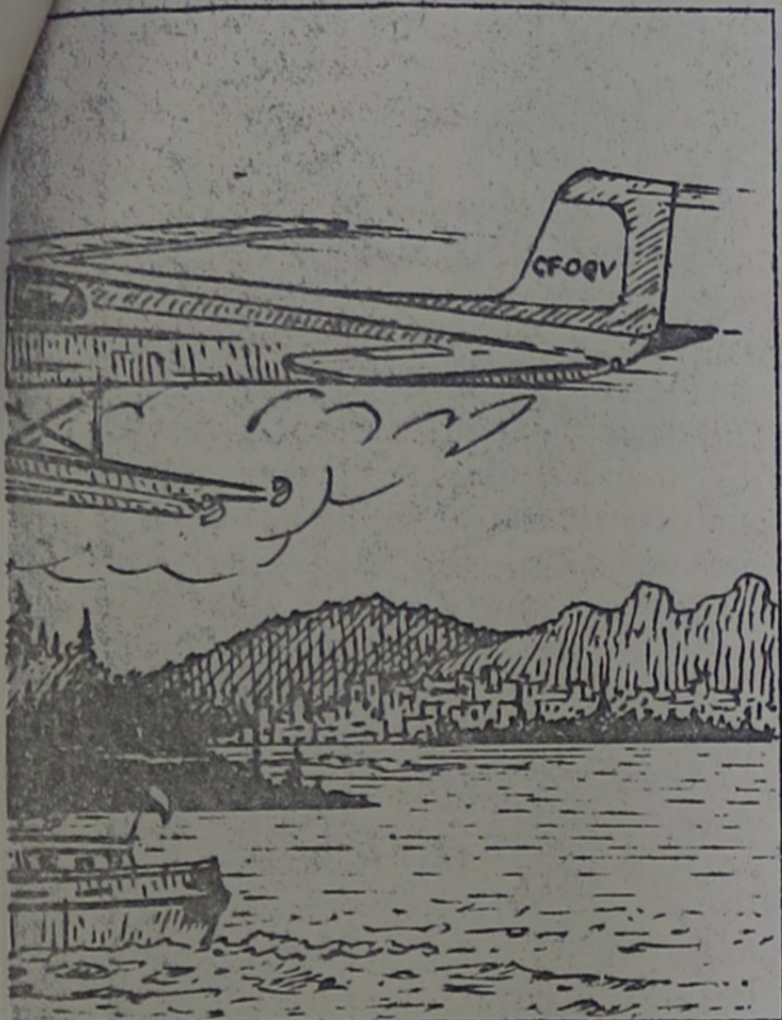
undercurrents

We have it on good authority that the entire Prince Rupert Presbytery recently travelling on the Thomas Crosby V, suffered from sea sickness which was caused by prevalent "troubled waters". We understand that the boat withstood the test and that all presbyters recovered from their discomfort as soon as they reached the safety of "terra firma" at Port Simpson.

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THE OBSERVER / B.C.

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 [1974?]



These hardly sound like scenes to be viewed in the sanctuary of a church. Yet they were an integral part of a program held in the sanctuary of Trinity United Church, Vernon, B.C. on a recent Sunday evening.

The program, was the first of four such events. It was the brainchild of Rev. and Mrs. Blake Pritchard, who have worked on bringing the arts into the church since early last year.

Mrs. Pritchard herself is a music teacher, church organist, mother and active community member. She feels the church's scope is widening to include art appreciation in forms that were stifled in the Canadian church's earlier days.

For the evening of poetry, dance and music at Trinity Church, she played organ selections while Dr. Gweneth Lloyd, founder of the Canadian School of Ballet, had her students perform a dance she had choreographed in an appropriate theme. Mr. Pritchard and two Vernon Little Theatre members, Rosalie Gower and Peter Bulman shared the readings of poetry.

The readings set the mood and 22 dancers illustrated the thoughts. Tiny girls danced down the aisles among the pews, smiling and skipping in the joys of innocent childhood. They were followed by teenage dancers wearing national costumes, representing the nations of the world, joined in love and brotherhood.

This was stormily interrupted by a

dancer representing Hate. She infected the nations, who begun to hate each other and finally collapsed on the chancel steps.

Now entered the hippie girls, called "peace children" by Dr. Lloyd. Representing the youth of the world, they reached out to love their fellows and bring peace into troubled times.

The audience had been compelled to show its appreciation for something so unusual in a church.

"The church has to start systematic programs of creative expression," says Mrs. Pritchard, "We must learn to use our talents and abilities and to express our feelings through the arts. The church should lead the way."

The second program in the series, a week later, consisted of films, the third a choir presentation of madrigal and four-part songs written by Old English, Russian and contemporary composers, and the fourth, popular hymns and Canadian compositions sung by the Chancel Choir with piano duet, drums, double bass and guitars. These were complemented by orchestral presentations with violins, recorders, organ and vocalists.

To many people, the church has become meaningful in a new way since the Pritchards came to Vernon seven years ago. Many exciting ventures have been undertaken; others are planned.



Representing a fallen nation stricken by hate, dancer Kathy O'Keefe holds her arm up to reach the hand of Jo-Ann Kowalski, representing the youth of the world.

In keeping with the new music that has been introduced into the United Church, a workshop on contemporary church music is planned in co-operation with the Anglican Church, some time during 1971.

To Mr. and Mrs. Pritchard, the new freedom of the church is a pathway to the expression of beauty, life and love.

all that and christian too

On Sunday, October 3rd, the Very Reverend Dr. Hugh A. McLeod celebrated the fiftieth anniversary of his ordination to the Christian ministry by preaching and celebrating World Communion at First United Church, Victoria.

Following the service some three hundred friends gathered to pay tribute to Dr. & Mrs. McLeod. Greetings were sent from people in all the congregations, he had served.

Dr. McLeod was ordained on October 3, 1920 by the Luseland Presbytery of the Presbyterian Church. He later served at Luseland and Wolseley, Sask., at Westminster, Medicine Hat; at Westminster, Saskatoon; at Robertson, Edmonton, First United, Victoria; Knox, Winnipeg and as Moderator of the United Church from 1960-62.

Heartfelt tributes poured in from many who had received guidance from this man of God. Dr. McLeod's son Charlie wrote, "Kathleen joins me in honouring you today, but more particularly mother who has lived with your foibles eccentricities and highland suspicions."...

"...recollections of the depth of your sympathy for others, your refusal to deal with anyone except in creative, imaginative, involved ways; your ability to smooth the roughness out of life for others with your gentle humor, your poetic imagery in preaching and exposition of the Bible, your sensitivity to human distress and courage and humility in struggling with your own Celtic blackness, your delight in the little moments of human experience in each day"...

"...This is indeed an occasion for rejoicing and the giving of thanks"

"...I count it a privilege to join with others who, from afar, echo the hurrahs."

"...Dr. McLeod was with the congregation of Westminster

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Bunt file [copies]
[1974?]

darby lodge



The sign at the front reads *Darby Lodge*. Its emblem is the Raven.

Anyone in a hurry will likely pass 966 W. 14th, Vancouver 9 without ever noticing anything out of the ordinary. But to

hundreds of Indians from coastal areas or the Interior of B.C. this twelve-bed house near the Vancouver General Hospital is a home away from home.

Darby Lodge is a project of the United Church of Canada, related to the Board of Home Missions. The Rev. Bill & Mrs. Robinson are the house parents, and directors. Their lives do not know the meaning of boredom or even routine for that matter.

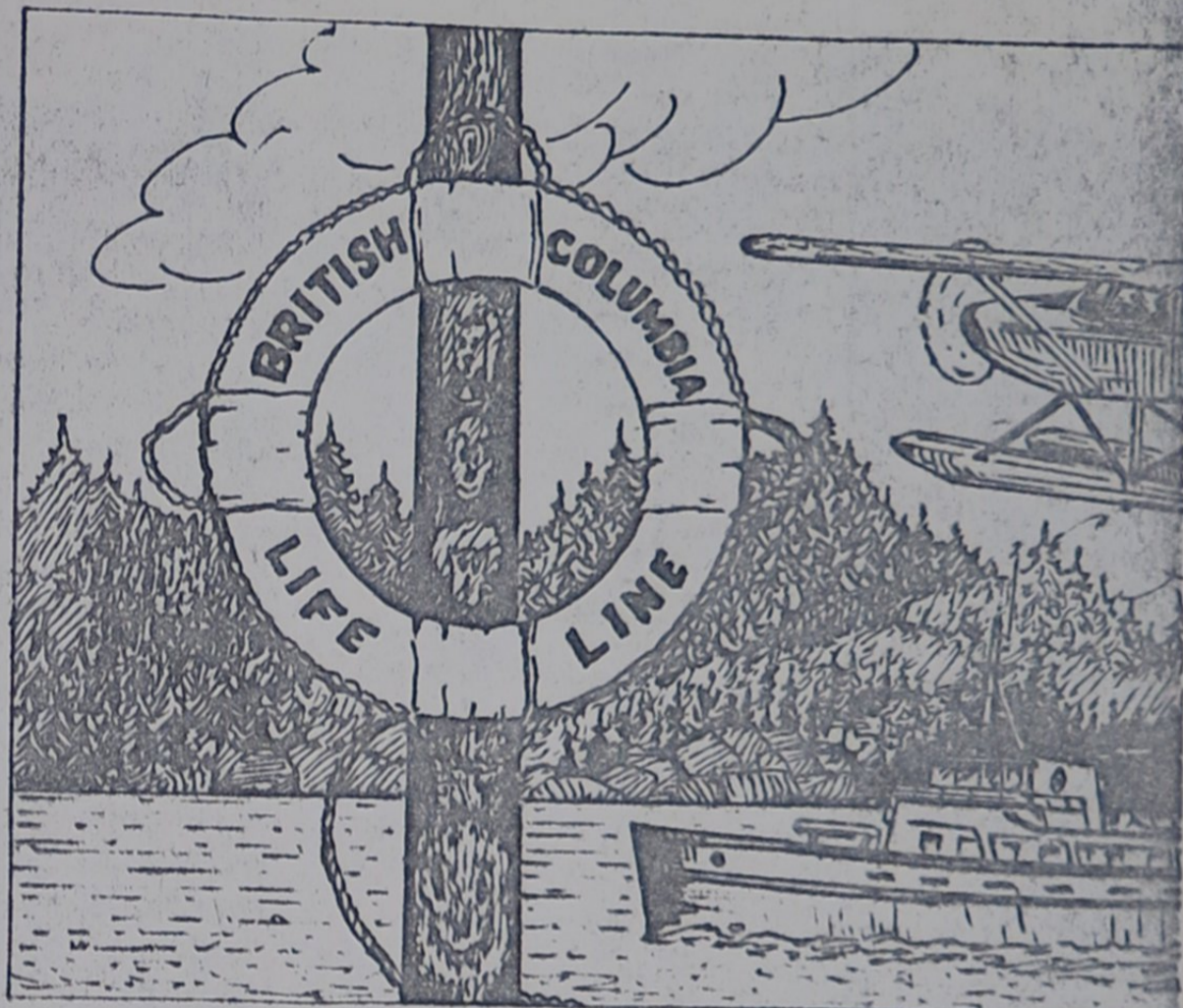
There are those who, having come away from the sheltered villages of their ancestors try and make a go of it in the big city. Others are in trouble with the complex laws or need assistance in retraining for city jobs. Over a thousand High School students many of them in Vancouver for the first time, need some responsible contacts as they adjust to a new life and to the challenges of a modern education.

Bill is apt to turn up at the Airport to meet students or patients; he may be found at the Bus Depot or at the train stations in an attempt to sort out confusions in time tables and the like. Often he is called to the jails or to court sessions and on the fourth Sunday of every month he conducts worship at the Penitentiary.

Many who stay at the Lodge are Indians, but at times others from remote areas are welcomed as temporary residents while they search for a boarding place, consult with a doctor or job counsellor, or are in search of a missing member of their family.

Bill and his wife lend a sympathetic ear to all of these and many more in the humble awareness of their Christian calling which gives them courage to serve gladly.

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a first in family life

The Nanaimo Family Life Association is an inter-professional, community-supported family counselling agency for families and individuals under stress. Its planning stage took eighteen months beginning in early 1966 when a group of professionals from the "helping professions" decided the time had come to pool their resources for quick action and more efficient service to the community. Medical men, social workers and clergymen together with a host of concerned people of Nanaimo make up a board of directors who supervise the Psychological First Aid Outpost which seeks to give help in an informal atmosphere and in an easily accessible location, free from any possible stigma and without a long waiting period for an appointment.

Since December 1967 the N.F.L.A. has operated successfully with financial support from foundation grants, service clubs, individuals, churches and the City of Nanaimo. Since 1968 a Provincial Grant provides the salary of a full time coordinator and the United Appeal has included the operating costs in its budget.

The work is done by twelve counsellors, five of which work on a volunteer basis. The attractive three-room office suite on the main St. of downtown Nanaimo is financed

by the United Appeal. Clients are encouraged to pay fees for services received, but no one is ever turned away who needs help yet lacks the financial resources.

In the last two and a half years more than twelve hundred interviews have been held. Six hundred families have been counselled. In all cases, referrals are made whenever necessary. The N.F.L.A. has carried out twice-yearly sessions in marriage counselling for people planning marriage and has co-operated closely with the Mental Health Association in a Night School programme for family living. As the programme expands group therapy, more elaborate training programmes for prospective counsellors and a province-wide network of similar centres are of primary concern. So far nineteen communities in B.C. have shown their interest in such a venture and are presently carrying out plans for the future through a representative planning committee.

lord of the dance in vernon

Girls in long-fringed leather vests dance to the rhythm of the Beatles' song, "Yesterday."

Three people seated on tall stools read poetry about religion, ugliness, beauty, life and death.

And instantaneous applause pours from an appreciative audience.

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Bunt file [copies]
[1974?]

New Denver, B.C.,
January 20, 1946.

Mr. W.P. Bunt,
808 Dominion Bank Building,
Vancouver, B.C.

Dear Mr. Bunt:

I have here in my keeping a parcel of choir gowns which belonged originally to Powell Street Japanese Church. I have not opened the parcel for some time, but, if I remember correctly, I think there is about a dozen. They are like university gowns, with flat white starched collars. No one here has any use for them, and I should like to know what you think I should do with them.

The Japanese community is scheduled for another exit in the near future. It's difficult to say what number will be left as a permanent group here, but I think not many. The situation in the church is very discouraging. The local church group seemed to be more alive when we came in five years ago than it is now, but perhaps they will take hold of things again after we have finally withdrawn. At present, I am holding one service a month in the United Church, and on the other Sundays the members are supposed to attend one or other of the Protestant churches still holding services. Mr. Dovey will come if he is called, but it is not at all satisfactory for him to try to get over here on a Sunday, and no one can blame him for not wanting to come.

Yours sincerely,

Gwen Suther

Priv 40

Bunt file [copies]

[1974?]

Correspondence:

Carmi, B.C.,
December 24, 1945

Dear Mr. Bunt:

I have visited almost every Japanese settlement in Slokan Valley. The people are extremely worried about their futures. There are many Christians congregated in New Denver.....

I must asky you and other Christians to keep praying for the Japanese Chritians in this country. because they are in a peculiar position. In peace time they were almost segregated psychologically from the rest of the Japanese community because of their Christian believes and too friendly attitudes toward this country. But when the war came they are treated just like any other Japanese by the Government.

Please pray for me too for I need it most.

With best regards

Hanjiis Yamazaki.

Dear Mr. Bunt:

Geraldton Ont.,
Sept. 24, 1947.

I have some boxes of books etc stored in the attic of Powell United Church under my maiden name of K.A.F. Fukushima.....They might be mouldy and chewed up by now but I would like dolls and dictionaries etc especially as keepsakes.

Please pack dolls carefully. The Rev. Wm Deans of Mt. View who used to be my guardian wukk jnow what a e mine if they are difficult to find.

I thank you,

Yours truly

Mrs Ted Sakamoto.

Dear Mr. Bunt:

New Denver
Jan 20, 1946.

I ha e here in my keeping a parcel of choir gowns which belonged originally to Powell Street Japanese Church. I have not opened the parcel for some time but if I remember correctly, I thin there is about a dozen. They are like university gowns with flat white star ehnd colours. No one here has any use for them and I should like to know what you think I should do with them.

You rs sincerely,

Gwen Suttie

Dear Mr. Bunt:

Lilloet, B.C.,
Jan 17, 1944

I suppose you always kept busy but could I asky you to have my belongings soon as possible as the trunk may get mouldy.

Please as soon as you have the time send toward me. I will be anxious to have it atain. I will leave my bed suite.

Sorry my own way. Please help us

I. Hawaka
S. Hattori.

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