



# JOURNAL

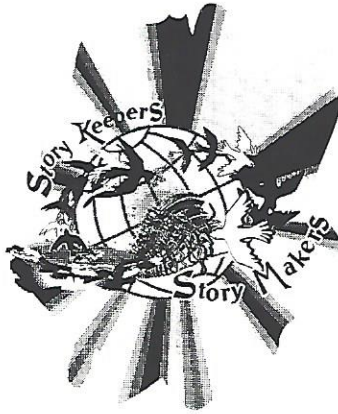
## HISTORIC SITES & ARCHIVES

Dedicated to preserving our religious heritage and making history live.

### Tenth Anniversary Edition

Vol. 10 No. 1 Alberta & Northwest Conference (U.C.C.) Historical Society May 1997 \$ 2.00 per copy ( plus \$ 1.00 handling )

#### The Symbols of Conference



Logo for the United Church of Canada Alberta & Northwest Conference Annual Meeting, May 30th to June 2, 1996.

The logo was created by Rev. Ed Scarlett, and he describes its symbolism this way:

"Our Christian life begins through baptism. Out of Deep Unordered Waters" we rise to new life, symbolized by the dove that explodes from the water with the blue of Advent, followed by other doves that progress through the liturgical colors to Pentecost, where the "Storykeeper" carries on into the world.

There the rest of the story continues with the green "ordinary time" dove working within the world, progressing through its own sequence of Advent, Christmas, Epiphany, Lent and Good Friday, symbolic of our own death. The final "Resurrection" dove symbolizes our participation in a final way in the Communion of Saints, where we weave our own part of the fabric into the cloth of church history, which in turn feeds back into the baptismal waters and becomes part of the *kept* story for future generations.

"In life, in death, in life beyond death, God is with us. We are not alone. Thanks be to God."

The number of threads streaming out of the water is indeterminate. The church has many paths. The cross threads number 19, plus the one in the dove's beak, symbolizing the 20 centuries of church history."

#### The First In A Canadian Provincial Museum

*Artifact collection helps interpret United Church of Canada Contribution to Canadian Culture and Heritage* ... by David J. Goa and Stephen Wilk

##### Church, Museum and Memory

The Provincial Museum of Alberta's Folklife Program and the Alberta and Northwest Conference (United Church of Canada) Historic Sites and Archives Committee devoted considerable attention over the past four years to building the United Church Collections of the Provincial Museum of Alberta. The United Church Collection, the first in a Canadian museum, establishes a base of artifacts, photographs, document and audio sources for understanding the living tradition of protestantism in Western Canada and its contribution to civil society. A Guide to the United Church Collections is available to assist interested parties in making use of these collections.

The Folklife program also has extensive research materials and some modest knowledge in the cultural memory, living tradition and historical experience of the United Church family in Canada.

##### Local Church and Local Museum

The Provincial Museum and the Historic Sites and Archives Committee conducted this work for several reasons. We would like to focus, in this issue of the Journal, on how local churches and museums can use both the collections and the knowledge acquired through this project.

In communities throughout the province the United Church and its faithful have played an important part in the building of

church, family and society. The church has contributed in a substantial way to the development of Canadian social policy and the precious infrastructure that makes Alberta a fit home for so many of its citizens. Members of the United Church have worked locally, nationally and in many parts of the world, giving shape and form to the values they hold dear. The local and the contributions to church and society are the focus of our shared concerns.

Local museums have a wonderful opportunity to help members of their community and region appreciate the gifts that are present in the community and the nurture and formation the community has provided for the many individuals who have gone forth into the wider world to be servants of God building a more humane world.

Local museums have a responsibility to help all of us overcome a kind of home-blindness which leads us away from the gifts in our midst to think that the only important realities are in Toronto, New York or London. Now that we have the United Church Collection of the Provincial Museum of Alberta, a body of research materials and a base of knowledge, both in the curatorial staff of the museum and the members of the Alberta United Church Historic Sites and Archives Committee, we are ready to launch into a new phase of our work linking local churches and local museums.

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#### We can help Rundle's Mission... make History!

Presbyterian  
United Church  
1919



The 1912 Telfordville Church has been side lined for 35 years, damaged by lightening, still waiting. Let's move it to Rundle Mission ... soon. This would give it a new life as a chapel, and: ... combine

##### 3 Related Church Establishments

- 1847 - a 'mission village' in the forest
- 1869 - 1st Church built by John McDougall
- 1912 - Telfordville Presbyterian/United Church

##### 3 Communities of Memory

- 1850 Mission Burial ground of native people
- 1919 Telfordville cemetery records
- 1930 The Fisherton Community Cemetery

##### Exciting Proposal

... if we can pay the cost

First Church built by John McDougall 1869



Photo Credit # 92-190  
Provincial Archives of Alberta

Rundle's Mission Story Pg. 2



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## Sponsorship

This Historic Sites and Archives Journal is published by the Alberta and Northwest Conference (United Church of Canada) Historical Society. This issue is made possible by the Conference Committee, the McDougall Stoney Mission Society, the Calgary Presbytery Historic Sites and Archives Committee, Rundle's Mission, St. Stephen's College, Royal Canadian Legion, #284 Chapelow Branch and private donors. All photographs used in this journal - acknowledged or not - have been reproduced with permission.

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# Rundle's Mission reflects the growth of the Nation

By the time the Rev. Robert Rundle arrived in 1840, the Hudson's Bay Company had governed this part of British North America for 170 years. The Company was confined to the rivers and northern forests leaving the First Nation peoples mainly undisturbed in their traditional ways. Rundle visited amongst them in their camps, known by some as "the man who works for the Great Spirit". He was able to supply limited texts in handwritten 'Sunday Books' so that they developed their own teachers and leaders, and eventually developed a co-ordinated movement of Indian Christians using their own language and working within their own traditions. In 1847 Benjamin and Margaret Sinclair were given permission by the HBC to embark on the fall boats from Norway House to Edmonton to assist Rundle in forming a mission at Pigeon Lake for the beginning of planting of food and building of homes. Rundle retired to England in 1848 to repair a broken arm and was unable to return, leaving Sinclair solely in charge. In 1851, they returned to Norway

House. A request from Lac la Biche for a missionary called the Sinclairs back into service.

In 1855 the Canadian Methodists assumed charge of the western missions and appointed the Rev. Henry B. Steinhauer to Lac la Biche and Whitefish Lake, and the Rev. Thomas Woolsey to Edmonton and Pigeon Lake. The buildings were in poor repair and with increasing restlessness amongst rival Indian groups, the church authorities instructed him to move northeast near Smoky Lake.

In 1860 the Rev. George McDougall was appointed Chairman of the entire Saskatchewan District. He and his son John visited the Edmonton area in 1862, and John remained for the rest of his life. The McDougall family moved to a new mission site - Victoria - on the north bank of the Saskatchewan River in 1863. Two years later John McDougall and Abigail Steinhauer were married and began their work at Pigeon Lake in 1865. The slow development through the first 25 years soon

( continued Pg. 3 )

## Museum's Memory ( cont'd from Pg. 1 )

### A Recommended Approach

Local churches or the churches in a region of the province which are interested in the preservation of their artifact collections and in working with the local museum in telling aspects of the churches story have several options to consider. They can approach a member of the United Church Historic Sites and Archives Committee or call David J. Goa, Curator of Folklife at the Provincial Museum of Alberta and initiate a planning meeting. The combined resources of the Provincial Museum and the local church, the local museum and the Historic Sites and Archives Committee will make for the broad use of resources in this area and a depth of knowledge appropriate to the themes that may be explored. Properly planned projects can lead to lovely and compelling exhibitions, the continued development of discreet public collections and wonderful educational opportunities for the public.

Since memory is the source of our self-understanding and broadens and enriches our life together in the world, it is appropriate for members of the United Church and for the dedicated volunteers and professionals in our museums throughout the province to begin to work together. The second generation of museum work in Alberta and of the historical and cultural understanding of the public about the realities of the places we call home will be nurtured by just such collaborative projects. They will bring together the gifts, skills and knowledge of each of these institutions for the sake of an enriched understanding of the United Church and its presence in the Canadian landscape.

Interested parties are encouraged to call David J. Goa, Curator of Folklife, Provincial Museum of Alberta, Edmonton, at 453-9184 or the Rev. Dr. Stephen Wilk, Calgary, at 274-3394. We will be pleased to discuss the range of possible ways your collections can be preserved and your story told.



gave way to rapid and drastic change both in the nation and in the mission. In 1867 John and Abigail had two daughters and were ready for a new house. In the same year, far distant in Charlottetown, the new nation of Canada was also under construction. In 1869 John had completed construction of the first church on the site. In the next four years, 1869 to 1873, changes came quickly both in the nation and in the mission.

#### Government:

After 200 years governing the HBC Territory, the old Company sold its rights to the new Canada. But Canada was not ready to proclaim its Government, and in that gap, when there was no Government, Louis Riel and his Metis forces claimed power in Fort Garry. Canada did eventually suppress the Riel forces, and in 1870 British North America became the North West Territory of Canada.

#### First Nation People:

After thousands of years occupancy of a vast country without borders, without privately owned property or fences, they were facing an occupying force with strange language and very restrictive customs. In 1872 the last great rally of the Native Christian movement met at Pigeon Lake, filling a Sunday

with worship, marriages, baptisms and Love Feast. Then filling a Monday with distress and pleas for help in facing their future.

#### Their First Church

For 30 years they had worshiped in their own camps, and in the mountains, filling the valley with song. George McDougall was proud of John's achievement, and wrote in his report - "What a wonderful day for the Stoneys. Now they have their own church for worship".

But there were 300 of them! Fifty would fill the little church. Some crowded into the windows and the door, but finally they had to take to the fields.

#### John McDougall:

He was a layman in 1869, and was ordained in 1872. He was married into the Indian culture with Abigail and their children but Abigail died suddenly in 1871. He remarried in 1872 into the white culture. He lived near the Saskatchewan River and Edmonton for 12 years, then in 1873, moved south to Bow River and Calgary for the rest of his life. His parents joined him soon after.

The 1869 Church has long since disappeared but the location on the top of the

ridge is marked by base stones, and the hand-wrought door latch remains. It lasted long enough for J.B. Tyrrell, Dominion researcher and explorer to take a picture in 1886, the only one known to exist.

The simple site on the top of the ridge has become a powerful place to meditation and awareness, a water shed in the dramatic story of both the nation and its people.

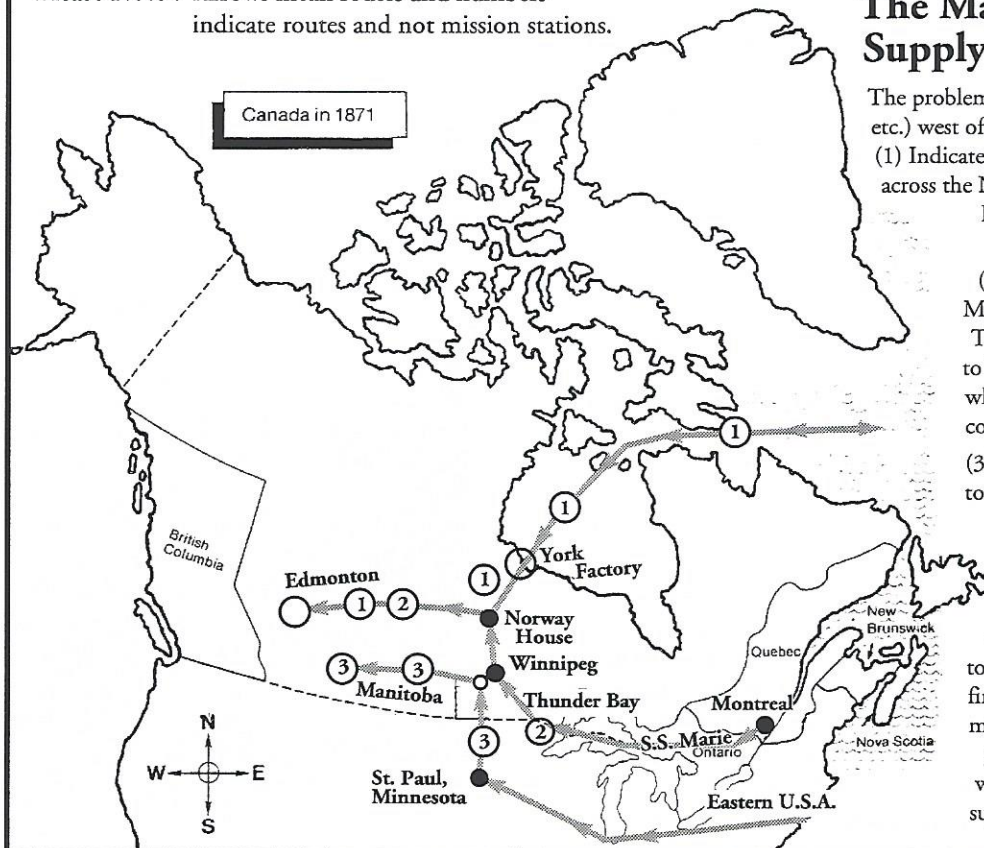
A short walk along the ridge, the northern edge of the native burial grounds, leads to the home site of the first settled family, Simon and Sophie Fraser who arrived in 1879, and the tomb stones marking their graves.

Their address changed in 1882 to Alberta, N.W.T. The District of Alberta was one of 4 Districts within the N.W.T.

Then changed again to Province of Alberta in 1905.

In 1912 settlers gathering in the valley of the Strawberry Creek north of Pigeon Lake, built a Presbyterian Church, and formed a new Municipal District. After 50 years of use it was replaced by a larger one, but retained in the same churchyard. This spring it will be moved to a permanent home in the sequence of mission and nation on the Rundle's Mission site.

**Please Note :** Arrows mean routes and numbers indicate routes and not mission stations.



## The Map of Canada 1871 Shows Supply Routes to the West.

The problem was how to bring bulk supplies (food, clothing, tools etc.) west of Hudson's Bay ...

(1) Indicates the water route used by the Hudson's Bay Company across the North Atlantic through Hudson's Strait across the Hudson's Bay to York factory. From there through the river system to Hudson's Bay Posts.

(2) Montreal based companies travelled to Sault Ste. Marie, then took the North shore of Lake Superior to Thunder Bay (Fort William) through rivers and lakes to Winnipeg (Fort Garry). Then on to Norway House which then had two separate routes to the east and two companies vying for trade.

(3) When the Hudson's Bay route became too expensive, the problem was resolved when the Americans established St. Paul. They could then ship supplies from the east by river boat or later the railroad to St. Paul which then became the source of supply for the west. River boats and carts distributed goods to Winnipeg and with carts to the west. For example, Thomas Woolsey was the first Missionary to drive the first cart to shop for mission supplies 1000 miles to Winnipeg. Americans got further west by 1860 and established Fort Benton where the McDougall's drove for their supplies in 1873.



# Methodism in Southern Alberta

( Part 1V ) by Stephen Willk

During the first decade of the twentieth century, there was intense competition between the Methodists and Presbyterian to evangelize the new settlers in Southern Alberta. The number of new Methodist missions reached its peak in 1910 and fell off during the next fifteen years as the two churches co-operated in their mission operations and realigned their services. Under this scheme, the Methodists and Presbyterians attempted to end overlapping missions and served each other's clientele in the interest of economy and religious harmony. Such action also permitted the more intense religious harmony. Such action also permitted the more intense evangelizing of the smaller number of charges. The financial needs of the First World War also forced the Methodist church to consolidate its weaker mission stations. As with Methodist church in general, three major issues faced the local Methodist community during this period. They were Education, Temperance and Moral Reform, and the Church Union Movement. Canadian Methodism was deeply committed to the principle of universal education. In Manitoba in 1890, the Annual Conference encouraged the legislature to establish a school system that recognized no creed, denomination or nationality. By so doing, it believed the government would promote unity and a classless society. At the same time, it would guarantee the liberty of its citizens and their right to a sound education. However, it also established Scriptural readings for the schools in the Northwest Territories and called for the use of English only in the schools. These measures would have severe repercussions for the mainly French-speaking Roman Catholic population. By 1896, a uniform system of non-denominational schools was established that Methodists believed neither provided special privileges for nor discriminated against Roman Catholics. When Alberta became a province in 1905, it created a "national" education system which permitted minority groups to establish denominational schools under the supervision of the provincial government. The Alberta Methodist church had opened Alberta College, North, and Alberta College, South, in Edmonton. In 1911, Mount Royal College opened in Calgary with classes from grades 1 to 12 and a Conservatory of Music. George Kerby left Central Methodist church to assume the principalship of this school. Methodist were also interested in the

religious training of the young. As well as traditional Bible classes and Sunday schools, they developed a whole range of young people's societies including the Epworth League and the Young People's Forward Movement for Missions. These groups helped to advance the spiritual health of children and youth, and also involved them in social service and mission work in their own communities and throughout the world. At the same time, they provided healthy and moral alternatives to the immoral amusements available in society. George Kerby provided an important local leadership to these movements while he served at Central Methodist and continued his interest when he moved to Mount Royal College. These programs helped influence many lay and clerical leaders in Alberta society and Canadian Methodism including Premier J.E. Brownlee, Chief Justice C.J. Ford and Prime Minister R.B. Bennett. Methodist in southern Alberta also addressed the key social and moral problem of alcohol abuse and actively supported temperance and prohibition measures. They encouraged all members of society, and especially the young through Sunday schools and Epworth Leagues, to take a temperance pledge and to work to promote temperance and prohibition measures in the region. The church also encouraged its members to vote for temperance and to support candidates pledged to the cause. The 1878 Scott or Canada Temperance Act permitted local communities to vote to prohibit alcohol measures which fell under federal jurisdiction, and the Methodist church worked through local plebiscites to advance this cause. The church also supported territorial and later provincial measures which sought to limit the availability of liquor. Thus through education, moral influence and political action, the Methodist led in the attempt to reform society by removing the evil of alcohol from Canada. Finally, the Methodists in the west actively supported the formation of The United Church of Canada in 1925. The church believed that union took precedence over divisive doctrine and dogma. With so many struggling missions in the region, the western Methodists had supported co-operation with the other Protestant denominations since at least the late nineteenth century. As early as 1891, the Manitoba and North-West Conference had reported,

In reference to the Presbyterian Church, your committee rejoice to learn that some measures have been adopted and some progress made during the past quadrennium in the direction of union, and is strongly of the opinion that the time has come when some practical steps might profitably be taken to bring about a better understanding in reference to the work of mission Churches which would prevent any unseemly rivalry and the unnecessary expenditure of men and means, especially in the sparsely settled districts of ..North-West. Some examples of this co-operation in southern Alberta have already been noted. The Presbyterian minister serving part of the district recorded the harmonious relations developing between the Presbyterian and Methodists. I was offered and assigned the district lying between Calgary and Olds, and extending east and west as far as any people lived. I arrived in Carstairs May 9, 1901... Some weeks after my arrival in Carstairs, Rev. E.W. Woods representing the Methodist church made this the centre for his work in this vast prairie land. We sought to avoid overlapping by each holding services where people of our respective denominations were in the large numbers. We thought we took one of the first constructive steps towards union by building a Union Horse Stable where our two causes live in perfect harmony... There were very few bridges in those days and the Methodist church suffered a great loss by the drowning of Mr. Woods while trying to ford the Kneehill stream during the high water of 1902. Rev. Woods, in fact, drowned on May 22, 1902, the day before he was to wed Mary Fletcher, the daughter of a local rancher. The west witnessed the development of local union, affiliated and co-operative congregations, and in some instances Methodist joined with the Baptists and Anglicans as well as Congregationalists and Presbyterians. Difficulties prevented the union of all these ecclesiastical bodies, but the Presbyterian Church and the Congregational Union joined with the Methodist Church in The United Church of Canada on June 10, 1925. The Alberta Conference voted strongly in favor of church union. The results were: official board members, 1,294 to 53: members over 18 years of age, 5,985 to 290: members under 18, 703 to 39: and adherents 2,751 to 95. The Annual Conference unanimously voted in favor of union.



# Elizabeth Barrett / A Forgotten Indian Teacher

The hillside cemetery overlooking the historic McDougall Memorial Church contains an impressive large grey headstone, marking the grave of an early Methodist church worker. Transported west to Morleyville from Ontario, just two years after the first transcontinental trains began to run, the inscription reads: "Sacred to the memory of Elizabeth A. Barrett, for many years Indian Mission Teacher. Died at Morley Alberta Feb. 8, 1888". Since 1977 the name of a school in neighboring Cochrane, has reminded people in the Bow valley corridor of this early Alberta teacher, but few details of her life are generally known. Normally female Methodist church workers in the North West left behind few written records. Fortunately this talented, articulate woman did. She loved to write. Thanks to her published letters in the *Christian Guardian* (CG), and the *Missionary Notices of the Methodist Church* (MN); as well as her poems in the Methodist magazine, *The Missionary Outlook* (MO); her story can be told.

Elizabeth was one of eight children, seven of whom lived to adulthood. Her father Charles Barrett, an English shoemaker, and her mother Anne Cobbledick Barrett, immigrated to Upper Canada in the 1830s. In Canada Charles became a farmer at Orono, Northeast of Bowmanville, east of Toronto. Elizabeth, their first child, was born at Orono around 1841. Her parents originally belonged to the small Methodist body, the



Elizabeth Barrett - Courtesy of Ellenor Carruthers.

Bible Christians, but later joined the more numerous Wesleyan Methodists. Little is known of the childhood of Elizabeth, or Lizzie as she signed one of her letters (CG, June 27, 1877). Apparently her mother was extremely pious, and often took her children aside to talk to them about religion. Elizabeth later wrote that her younger sister, Charlotte or Lottie, the second oldest child, read the Bible, cover to cover, fifteen times (CG, February 11, 1880). Both Elizabeth and Lottie became school teachers in Orono, and later Methodist Indian mission workers.

Why did Elizabeth decide to become an Indian mission teacher in the North West? Perhaps life teaching school in Orono had simply become too routine for her. No one knows for sure. No doubt her strong religious commitment played a role. Her sister Lottie, four years younger than Elizabeth, also served as an example. In 1874 she had become a teacher at the Methodist Indian mission at Alderville on Rice Lake, just northeast of Orono. In any event Elizabeth, then in her early thirties, signed up to teach at White Fish Lake near Lac La Biche in what is now northern Alberta. After a journey of several months she reached the isolated mission of about 200 in the summer of 1875.

Few details survive of Elizabeth's likes and dislikes, but passages in her letters provide several indications. She loved art and music, and also adored reading (MN, April 1876). After visiting Chief Factor Richard Hardisty's home at Fort Edmonton the new White Fish Lake school teacher commented: "To see once more pictures, a melodeon, carpet, book-case, and a veritable sofa, I assure you was almost too much for me" (CG, May 10, 1876).

From a strict Methodist's standpoint the dedicated church worker had one small failing. She liked to follow modern fashion. An excellent photo of Elizabeth has survived. It shows a young woman in an up-to-date dress and a high-necked white blouse. In one letter from White Fish Lake she commented negatively on the older style of dresses made from moosehide (CG, May 10, 1876). At the mission the girls and their mothers wore, "plain straight-waisted dresses, buttoned up in front and reaching nearly to the floor" (CG, June 27, 1877). Elizabeth liked moosehide-- which she termed "the best kind of leather" (CG, May 10, 1876)--but she wanted to teach the girls



## CONFERENCE PRESIDENT'S MESSAGE

GEORGE M.  
TAKASHIMA

President, Alberta  
&  
Northwest  
Conference  
Presbytery Consultant,  
South Alberta  
Presbytery

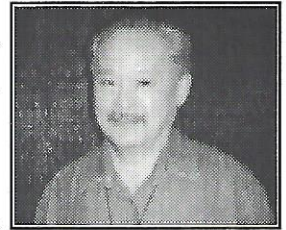


Photo by:  
Donna Wedgewood-Maynes

What is history?

It has to do with past events and the study of same. It is the systematic documentation of humankind and of nations. It is the recording, explaining, and study of past events. It is the continuous recording of important events in the life and work of humankind. No doubt there are as many definitions of what history is as there are of historical societies in our nation.

However we define it, it is part of our story as we try to discover who we are as people and as a church. To understand the present - *and possibly the future* - we must know our past.

To the "unsung heroes" of our church who have a passion for preserving our history, however small or big, we say "Thank You" for your time, commitment, loyalty and concern. We are indebted to the many women and men who help us to understand where we have been, where we are now, and where we might be headed tomorrow.

to make their clothes more in step with current fashion.

Adaptability was one of her foremost characteristics. Several months after her arrival at the White Fish Lake mission she wrote back to Ontario how much she had come to like pemmican, "the staff of life in this country" (CG, May 10, 1876).

Moreover when she discovered that the mission had few school supplies she had an answer. She simply wrote out and printed "with pen and ink all the reading matter used by three-fourths of my scholars" (CG, May 10, 1876). At White Fish she taught alone, without complaint, a class of nearly

( continued Pg. 6 )



# Methodism in Southern Alberta

( Part IV ) by Stephen Wilk

During the first decade of the twentieth century, there was intense competition between the Methodists and Presbyterian to evangelize the new settlers in Southern Alberta. The number of new Methodist missions reached its peak in 1910 and fell off during the next fifteen years as the two churches co-operated in their mission operations and realigned their services. Under this scheme, the Methodists and Presbyterians attempted to end overlapping missions and served each other's clientele in the interest of economy and religious harmony. Such action also permitted the more intense religious harmony. Such action also permitted the more intense evangelizing of the smaller number of charges. The financial needs of the First World War also forced the Methodist church to consolidate its weaker mission stations. As with Methodist church in general, three major issues faced the local Methodist community during this period. They were Education, Temperance and Moral Reform, and the Church Union Movement. Canadian Methodism was deeply committed to the principle of universal education. In Manitoba in 1890, the Annual Conference encouraged the legislature to establish a school system that recognized no creed, denomination or nationality. By so doing, it believed the government would promote unity and a classless society. At the same time, it would guarantee the liberty of its citizens and their right to a sound education. However, it also established Scriptural readings for the schools in the Northwest Territories and called for the use of English only in the schools. These measures would have severe repercussions for the mainly French-speaking Roman Catholic population. By 1896, a uniform system of non-denominational schools was established that Methodists believed neither provided special privileges for nor discriminated against Roman Catholics. When Alberta became a province in 1905, it created a "national" education system which permitted minority groups to establish denominational schools under the supervision of the provincial government. The Alberta Methodist church had opened Alberta College, North, and Alberta College, South, in Edmonton. In 1911, Mount Royal College opened in Calgary with classes from grades 1 to 12 and a Conservatory of Music. George Kerby left Central Methodist church to assume the principalship of this school. Methodist were also interested in the

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In reference to the Presbyterian Church, your committee rejoice to learn that some measures have been adopted and some progress made during the past quadrennium in the direction of union, and is strongly of the opinion that the time has come when some practical steps might profitably be taken to bring about a better understanding in reference to the work of mission Churches which would prevent any unseemly rivalry and the unnecessary

expenditure of men and means, especially in the sparsely settled districts of ..North-West. Some examples of this co-operation in southern Alberta have already been noted. The Presbyterian minister serving part of the district recorded the harmonious relations developing between the Presbyterian and Methodists. I was offered and assigned the district lying between Calgary and Olds, and extending east and west as far as any people lived. I arrived in Carstairs May 9, 1901... Some weeks after my arrival in Carstairs, Rev. E.W. Woods representing the Methodist church made this the centre for his work in this vast prairie land. We sought to avoid overlapping by each holding services where people of our respective denominations were in the large numbers. We thought we took one of the first constructive steps towards union by building a Union Horse Stable where our two causes live in perfect harmony... There were very few bridges in those days and the Methodist church suffered a great loss by the drowning of Mr. Woods while trying to ford the Kneehill stream during the high water of 1902. Rev. Woods, in fact, drowned on May 22, 1902, the day before he was to wed Mary Fletcher, the daughter of a local rancher. The west witnessed the development of local union, affiliated and co-operative congregations, and in some instances Methodist joined with the Baptists and Anglicans as well as Congregationalists and Presbyterians. Difficulties prevented the union of all these ecclesiastical bodies, but the Presbyterian Church and the Congregational Union joined with the Methodist Church in The United Church of Canada on June 10, 1925. The Alberta Conference voted strongly in favor of church union. The results were: official board members, 1,294 to 53; members over 18 years of age, 5,985 to 290; members under 18, 703 to 39; and adherents 2,751 to 95. The Annual Conference unanimously voted in favor of union.



fifty students (MN, August 1876). In the small agricultural settlement, founded twenty years earlier by the Ojibwa missionary, the Rev. Henry B. Steinhauer, everyone spoke Cree. Elizabeth could really only speak English with the Rev. Steinhauer, and his family. One of her most insightful comments appears in an early letter from the mission: "The people love and cling to their mother tongue, and are not likely to soon permit the English to take its place". Then, she added; "There seems to be implanted deep in the Indian nature a quiet, though stubborn and most persistent determination to retain their own habits and customs" (CG, May 10, 1876). Life appears to have been difficult for her at White Fish. She described the people as "a kind, sociable, warm-hearted race" (MN, April 1876), but she could not talk in English with her students' parents. Her progress in spoken Cree proved slow, although as she noted, "I have many teachers and as many lessons daily as I can possibly learn" (MN, August 1876). Her isolation was extreme. The mail service was so slow that she still had not received a letter from home after seven months in the community (MN, April 1876). But she did not despair. "As regards myself, I thank God I can say by His Word and by His grace I am living and growing. Only for the sustaining strength of these, I think existence itself to me here would be unendurable" (MN, April 1876). Enoch Wood, the Superintendent of Methodist missions had worried about her, on account of her "loneliness and absence of persons to converse within your own language except Rev. Steinhauer" (Enoch Wood to Elizabeth Barrett, September 20, 1877, pp. 515-516, Enoch Wood, Letterbooks, United Church Archives, Toronto). She liked very much the Steinhauers, Henry and Jessie, his Cree wife from Norway House, who were kind and considerate to her. In many ways their marriage was a model for others. In her poem "Rev. Father Steinhauer" (MO, April 1883) she later wrote:

*His home is bright with love's own light:  
For thrice ten years his faithful wife  
Has filled her days beyond all praise,  
As the true helpmate of his life.*

One reference in a letter back to Ontario indicates that she herself wanted to have a family. In her description of the Cree mothers' cradleboards cleverly used to carry their tiny children on their backs, she added: "I

know one thing, if ever I have a little baby, I have my mind quite made up about the moss-bag" (CG, June 27, 1877). In the spring of 1877 Elizabeth left White Fish for the McDougall mission at Morley in the foothills west of Calgary. While at Morley she taught school (Methodist Missionary Society Annual Report, 1877/78, p. xvi), and accompanied the Rev. John McDougall and the Stoneys attending the signing of Treaty Seven at Blackfoot Crossing. Her name appears as one of the six non-Native women acting as witnesses to the agreement. Greatly respecting Elizabeth's abilities John McDougall sent her the following year to Fort Macleod to open the first school in that community, founded by the NWMP only four years earlier. He entrusted Ruth, one of his three daughters by his first wife Abigail Steinhauer (who died in 1871), to her (Ruth M. Wheatley to Mrs. A. G. Austin, December 10, 1951, excerpt from the letter, in the possession of Madeline Freeman). Ruth, then about eleven, lived with her for the year Elizabeth taught English, French, Canadian, Cree, and Blackfoot children at Macleod (CG, November 6, 1878). This was a tragic period in the North West. In 1879 the Plains buffalo herds became extinct on the Canadian side of the border, leaving the Indians starving for food. In the summer of 1879 Ruth returned to her father and step-mother at Morley, and Elizabeth travelled to Ontario to be with her sister Lottie who was dying from an incurable illness; she died on August 31st (CG, February 11, 1880). Her brother Josiah, twenty-one years old, had died in the spring of 1877 while she was in the west. The year after her beloved sister's death, Elizabeth obtained a teaching job at the St. Clair mission near Sarnia, Ontario, where she worked for a year (CG, January 19, 1881; and May 25, 1881). Family illnesses, however, took her back to Orono where her youngest brother Arthur James, age eighteen, died on September 15, 1881. A little over a year later her brother Samuel, just thirty-two, also died. Only three of the Barretts' children remained alive in 1883. As the only one of the three children who was not married, Elizabeth looked after her aging parents, who both died in the same month, March 1885. While in Orono Elizabeth wrote several poems for The Missionary Outlook, "Father Steinhauer" being perhaps the best (April 1883). The others included: "The Blackfoot Orphan's Appeal",

"The Blackfoot Orphan Daughter", "The Blackfoot Famine of '79" (February 1882, March 1882, May 1882). In verse she urged greater efforts to save the Blackfoot from their traditional religion, and from an evil equally as great-- Roman Catholicism! "Always Giving" (May 1882) called for greater donations from Sunday School children to support Methodist Indian orphanages. In town she organized the first Orono chapter of the Methodist Women's Missionary Society, and started the first mission band (THE HISTORY OF THE WOMAN'S MISSIONARY SOCIETY IN ALBERTA - The United Church of Canada, no date-- probably around 1951, p. 3).

After her parents' death Elizabeth could return to teaching. She took a post at Morley, which now could be reached by rail. Her three month's journey west in 1875, a decade later only took approximately three days. John McDougall welcomed her with open arms. As he later wrote of her: "Everywhere she impressed the people with her sterling consistency" (CG, February 22, 1888). A decade earlier Enoch Wood, the missionary superintendent, had termed her, "so competent and devoted" (Wood to Barrett, September 20, 1877). Henry B. Steinhauer referred to her as "much esteemed" (Methodist Missionary Society Annual Report, 1877/78, p. xvi). But the devoted Indian missionary worker would not teach long at the McDougall mission. She took ill in late 1887. No doubt before her death in early February 1888 she rejoiced in the success of one of her former White Fish students. Robert Steinhauer, the Steinhauers' second youngest son, had attended Victoria College at Cobourg, Ontario (it moved to the University of Toronto campus in 1892). He graduated in Arts in 1887 -- I believe he was the first Status Indian in Western Canada to obtain a university degree. ... by Don Smith

My thanks to Rowena and Russ Cooper, and Helen Schmid, for their help in collecting census and other documentary evidence about Elizabeth Barrett's family. Stephanie McMullen assisted with the examination of back copies of the Christian Guardian, and Neil Semple with references to Elizabeth Barrett in the Methodist Missionary Society papers at the United Church Archives in Toronto. Neil Semple also provided a critique of an early draft of this essay. Cathy McLay helped on a research trip to Cochrane, Alberta. I am grateful as well to

( continued Pg. 7 )



# Conference Task Group ... Create New Infrastructure

## Alberta and Northwest Conference

### *Historic Sites and Archives Task Group*

The Historic Sites and Archives Task Group, named by the 1995 Annual Meeting of Alberta and Northwest Conference to review and make recommendations regarding the Conference's responsibilities



(Left - Right) George Rodgers (Chair),  
Lenora Carter and Sheila Johnson

for its history and heritage, is preparing to complete its work.

The mandate for the Task Group has been:

- to review The Manual Section 460 (1995 edition) regarding the duties of the Conference Archives Committee and assess how such matters are currently being handled in Alberta and Northwest Conference;
- to make recommendations regarding the gathering of church archives, their preservation, and the church's use of them—including the Conference's relationship with, support of, and accessibility to its archives in the Provincial Archives of Alberta;
- to be in contact with the various Historical and Historic Site Societies in the Conference regarding their work and the Conference's relationship to these societies;
- to explore ways of supporting and relating to church displays and collections in the Provincial and regional museums;

### **Elizabeth Barrett** (cont'd from Pg. 6)

two descendants of Elizabeth Barrett's sister, Eunice: Ellenor Carruthers and John Millson, for family information. The research notes of Madeline Freeman (a great-great-niece of Elizabeth Barrett), Ted Brock, and Gayle Simonson, proved invaluable. As with many of my projects in Methodist history I am extremely grateful for the research material provided me on Elizabeth Barrett by Ernie Nix -- since 1987.

Donald B. Smith      Dept. of History,  
University of Calgary      March 13, 1997

- to make recommendations regarding how the church can monitor and maintain its historic sites and properties; and
- to make recommendations to Alberta and Northwest Conference regarding an ongoing structure to maintain and advance this work beyond the Task Group's mandate.

A major task during 1996 was the selection of a new Conference Archivist. With the resignation of Keith Stotyn and the departure on Bonnie Motyka to other work, the Task Group had an opportunity to consider and act on the Conference's Archive needs.

A new job description was prepared for the Archivist and applications were sought. Dr.



Morris Flewwelling, Stephen Wilk, George Rodgers,  
Lenora Carter and Sheila Johnson

Claude Roberto of the Provincial Archives of Alberta assisted the selection committee with its interviews of the short-listed candidates.

Jane Bowe McCarthy of Edmonton, an Archivist by profession with experience in church archives, was chosen and began her work in December, 1996. Jane will be available at the Conference Archives desk at the Provincial Archives of Alberta approximately two days per week. Unlike her predecessor, who was a Provincial Archives staff person, Jane is employed by the church and is more available to congregations, presbyteries, and Conference committees for consultations and workshops.

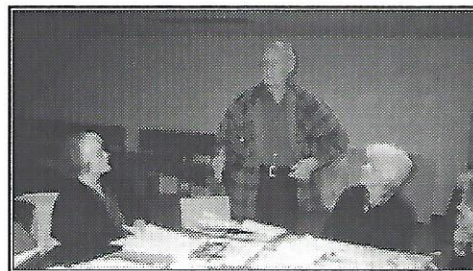
As we welcome Jane Bowe McCarthy and look forward to her services, we also express appreciation to Keith Stotyn, Conference Archivist from 1987 to 1996, and to Bonnie Motyka, who brought the cataloguing of the church's deposits up to date during 1995 and early 1996.

Sheila Johnston, a member of the Task Group, represented the Conference at the Annual Meeting of the General Council Committee on Archives and History in September. She reported to the Task

Group on material being prepared to assist pastoral charges with the preservation of their records. Also released at that time was a new booklet, "Guide to Family History Research in the Archival Repositories of The United Church of Canada." Copies are available (\$15.00) from the Conference Office.

The Task Group heard regular updates on the McDougall and Rundle's Mission as well as the Conference Historical Society. Financial support was again provided to assist the publication of the Historic Sites and Archive Journal. The Task Group worked with Historical Society in making a verbal presentation ("A Conversation with Gerry Hutchinson") and a tent display at the Church Fair during the 1996 Conference Annual Meeting.

It is hoped that prior to the 1997 Annual Meeting, the Task Group will prepare a structure that can carry forward the Conference's work with archives, historic sites, historical and mission societies, and museums. It is further hoped that this work will attract a number of keen, willing persons with a sincere interest in honoring



Jane McCarthy (Archivist), Gerald Hutchinson  
and Ruth Hyndman

and preserving our church's heritage and history.

The Task Group members are Lenora Carter, Ponoka; Morris Flewwelling, Red Deer; Dorothy Hodgson, Edmonton; Ruth Hyndman, Edmonton; and Sheila Johnston, Calgary. These persons were assisted and supported by Myrtle Ford, Conference UCW representative; Gerald Hutchison, Past Chair of the Conference Historic Sites and Archives Committee; Stephen Wilk and Robert MacDonald, Conference Historical Society; and George Rodgers, Conference Executive Secretary.

*Submitted by George H. Rodgers, Executive Secretary, Alberta and Northwest Conference*



# Conference Archivist Appointed



**A  
Profile  
of  
Jane  
Bowe  
McCarthy**  
B. A.  
(U. of A.)

## *Alberta and Northwest Conference Archivist*

Jane has a Bachelor of Arts degree in History from the University of Alberta and is currently finishing the thesis requirement for the Master of Archival Studies Programme (MAS) at the University of British Columbia. She completed the course work in the MAS Programme from 1992 to 1994, and at various times has worked at the Provincial Archives of Alberta in the Government Records and Private Manuscripts Programmes, and at the City of Calgary Archives and the University of Alberta Archives. Jane is a member of the Archives Society of Alberta, the Archives Association of British Columbia, and the Association of Canadian Archivists. Alberta and Northwest Conference Archives, United Church of Canada

## Archives Report

by Conference Archivist

I would like to thank Alberta and Northwest Conference and the Historic Sites and Archives Task Group for selecting me as the new Conference Archivist. This is a very exciting time for the Conference Archives as it begins to re-define its role and direction as an archival programme, and I welcome the opportunity to contribute to its development. The United Church of Canada and Alberta and Northwest Conference have had a long-standing commitment to the care and preservation of their archival heritage and understand the reasons for which archives are maintained, both as evidence of the Church's actions and transactions, and as the recorded memory of the work and life of the Church and its members. First, I would like to say that my work in maintaining the current archives programme is made all the more easy by the solid archival foundation established by the former Conference Archivist, Keith Stotyn, and by Bonnie Motyka, the contract archivist in 1995-1996. On behalf of

Alberta and Northwest Conference Archives, I wish to thank Keith and Bonnie for their significant contribution over the years.

The decision by Alberta and Northwest Conference to hire its own archivist marks an important turning point in the development of its archival programme. In liaison with the Provincial Archives of Alberta, I will continue to maintain the current archival programme, which includes appraising records, accepting deposits, arranging and describing holdings, providing storage, and making records available to researchers. However, I will also be exploring new initiatives aimed at developing a full archival programme. As Conference Archivist, I am also responsible for raising the profile of the Archives within Alberta and Northwest Conference, its presbyteries and congregations; establishing a network of archives convenors in presbyteries and congregations to assist in the identification and preservation of archival records; conducting education and information workshops for church members who are responsible for the care and maintenance of church records; developing a volunteer programme; assisting and advising the Conference's Historic Sites and Archives Committee; representing the Conference Archives at the General Council Committee on Archives and History and participating in its work; and maintaining liaison with the Provincial Archives of Alberta, the Archives Society of Alberta, and other appropriate professional and related associations.

As I am in a part-time capacity, the Provincial Archives will continue to provide full research, reference and access services to the Conference Archives holdings, during

their regular business hours:

Full Service (including document retrieval)  
9:00 a.m. to 4:30 p.m. Tuesdays & Fridays

Reference Room Service Only  
(no document retrieval)

4:30 p.m. to 9:00 p.m. Tues. & Wednesdays

9:00 a.m. to 5:00 p.m. Saturdays

Closed to the Public on Mondays

I should note that since November 1995, the Provincial Archives of Alberta has set fees for research service and for transcripts of baptism, marriage, confirmation and burial records. PAA research and transcript fees do not apply if the congregation or presbytery to which the records or registers belong is making the request, either for itself or on behalf of a church member. Fees do apply if a church member requests research from records or registers, and transcripts from registers directly through the Provincial Archives Reference Services. There is no research fee for researchers coming to the Provincial Archives in person to conduct their own research.

Please feel free to contact me with your questions or concerns on archival matters. I am available at the Provincial Archives of Alberta on Tuesdays and Wednesdays, 9:00 a.m. to 4:00 p.m. (or by appointment on other days).

The Provincial Archives of Alberta is located at 12845 - 102 Avenue, Edmonton, AB T5N 0M6. Ph. (403) 427-1750 Fax. (403) 427-4646.

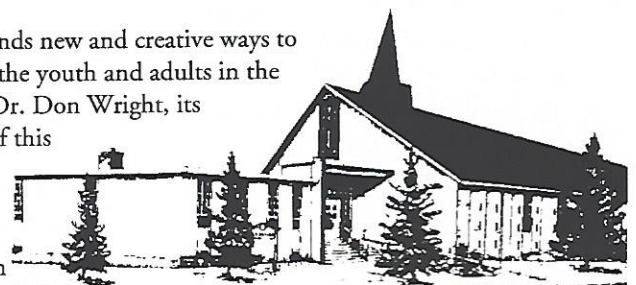
To call the Provincial Archives toll-free using the RITE - direct system, dial 310-0000, and then the Provincial Archives Phone Number ... 427-1750.

*Submitted by Jane Bowe McCarthy*

## St. David's United Church

*St. David's U.C. Calgary finds creative ways to celebrate and make its history live.*

This 38 year old congregation finds new and creative ways to celebrate its history and involve the youth and adults in the process. Interviewing the Rev. Dr. Don Wright, its innovative minister, the editor of this Journal found out just how the 1996 celebration evolved. Don brought together a small planning committee who in turn approached the St. David's Foundation



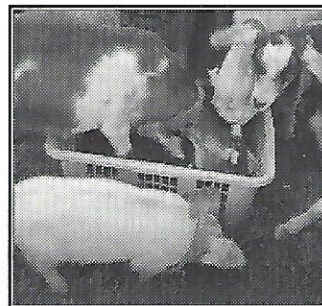
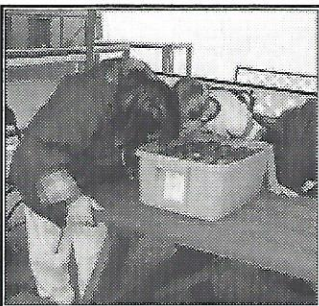
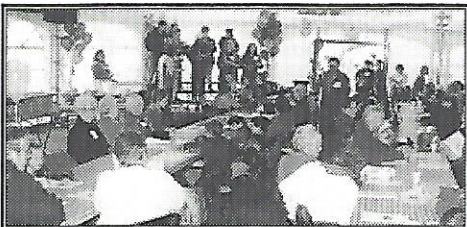
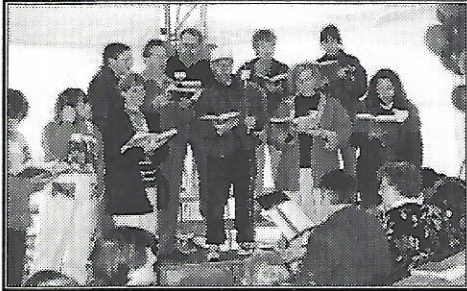
(continued on Pg. 8)



# Pioneer Week-End

*Historic Pioneer Week-end to bring History back to Life ...*

*"One picture is worth a 1000 words" ... the following pictures tell a story of an intergenerational way to celebrate 38 years of the congregations in history.*



## St. David's United Church

( cont'd from Pg. 8 )

for funding to stage a congregational picnic to be held on the congregations' Anniversary. This was to be a pioneer event and held in an available Baseball park. The theme for the weekend was based on the movie film theme "Field of Dreams" and service of worship was built around that theme. The core idea of the film was that if we can build a ball park, "people will come". This concept was translated into the theme that if we build a congregational ministry, the "people will come."

The picnic program invited families to the program and featured a variety of items of interest to all. These were ball games, a dessert contest and other normal activities such as face painting, crafts for kids, African drummers and a worship service in the Stadium.

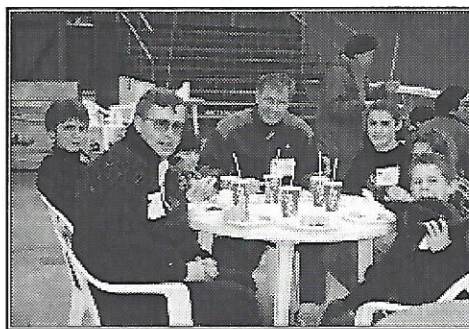
The Sunday Service featured a re-enactment of the opening service conducted at the Dedication of the Sanctuary September 29, 1963. The young adults "college and carriers" group were given the assignment to create the historic worship service program. The youth took the historic role of the officials at the dedication service. They learned by doing...for example they changed the language used in the original service which was male orientated and in Old English i.e. thee, thine and thou were changed into modern idiom. They saw the humor in the situation and took liberties to make the dialogue grow. For instance, they saw today's needs for

more space so they asked such questions as "why didn't the original planners build a gym". They made fun of this fact.

Once the script was written, they invited Andy Scallon and Jack Howie (original planners) to attend their rehearsals and they began to challenge them on the issue of concern. Youth wore large name tags with pioneer names. As a result they dialogued with the pioneers to challenge them at the service of worship. This playlette became a valuable educational tool in raising consciousness of the congregations historical roots. This idea continues each year with the same groups investigating and planning a new story that relates to the historic aspects of the Church's anniversary. The two outcomes of this approach (a) helps the youth to learn about the church's history through participating in the drama of history and (b) the congregation is made aware of the congregations roots in a dramatic and celebrative way.

The order of Worship 1963 bulletin provided helpful information for the re-enactment of the Church's landmark. Another way St. David's helps keep historic roots of the United Church of Canada before the ongoing generations is by naming the rooms within the church building after important historic names. The following rooms and area names were used. (1 to 14)

( continued on Pg. 11 )





## St. David's United Church ...

(cont'd from Pg. 9)

## HISTORY OF ST. DAVID'S UNITED CHURCH



- 1) **Tatanga Mani Room:**  
Chief Walking Buffalo of the Stoney  
George McLean 1871-1967
- 2) **McDougall Room:**  
Reverend George (M) 1821-1876  
Reverend John (M) 1842-1916
- 3) **Rundle Room:**  
Reverend Robert Terrell (M)  
(Alberta 1840-48)
- 4) **Steinhaur Room:**  
Reverend Henry Bird (M) 1820-1884  
Reverend Robert (M)  
Reverend Egerton (M) 1858-1932  
(Mrs. John McDougall)  
Abbigil (M) 1848-1871  
Ralph Garvin (M & UC) 1905-
- 5) **Robertson Room:**  
Dr. James (P)  
Reverend Angus (P)  
(Calgary and West 1883 until death)
- 6) **Nellie Room:**  
Helen Letitia Mooney (M) 1973-1951
- 7) **Lacombe Room:**  
Father Albert (RC)(OMI)  
(Alberta 1852-72, 1882-1916)
- 8) **Tims Room:**  
Archdeacon John Williams (A)  
(Alberta 1883-1945)
- 9) **Tuttle Room:**  
Dr. Aubrey S. (M & UC)  
Dr. George M. (M & UC)
- 10) **Kerby Room:**  
Dr. George W (M & UC)  
1903-1911 Central Methodist  
1911-  
First Principal Mount Royal College
- 11) **Huston Room:**  
Reverend William (M & UC)  
Dr. Helen (M & UC)
- 12) **David and Jonathan Room**
- 13) **Gathering Place**
- 14) **Peace Corner**  
A chapel for children

**Code:** M = Methodist      P = Presbyterian  
A = Anglican      UC = United Church  
RC = Roman Catholic

TATANGA MANI 1971-1967  
( See Tatangi Mani 1871 - 1967 )

Following a survey of the Capitol Hill area by the Rev. E. Davidge in 1959, the Calgary Presbytery advised that William Aberhart High School would be available to hold church services beginning September 13, 1959.

Rev. E. Davidge greeted 65 persons at this first worship service. Mr. A. Bowering was pianist; Mr. R. Matthews, usher, and flowers were brought by Mrs. R. J. Williams.

On October 4 the congregation increased to 160 and Sunday School commenced with 66 children and 6 teachers.

A meeting at the home of R. Matthews on October 7, 1959, elected Mr. L. A. Scollon as Superintendent; Mrs. A. Storey, Secretary, and Mrs. M. Lyall, Treasurer, of the Sunday School.

By Thanksgiving, October 11, 1959, attendance had increased to 175.

On October 21, 1959, a nominating committee, consisting of Mr. J. B. Huff, E. Smith, Mr. A. Scollon, Mr. R. Matthews, and Rev. E. Davidge, met at the home of Mr. E. Smith and secured the names of 17 people willing to sit on an interim board. The board held its first meeting November 5, 1959.

Fifteen children were baptized and 225 persons were present at our first Baptismal service on November 29, 1959.

The church was appropriately decorated for the Christmas Service, December 20, 1959. Children placed white gifts beneath the tree. An eleven-voice choir, conducted by Mrs. M. Knight, led the singing of Christmas carols. Attendance was about 300.

The choir, of ten members, held practice and a social evening at the home of Mr. and Mrs. J.D. Hay on January 17, 1960.

The pulpit, built by Mr. G. Dart, was dedicated on February 28, 1960, and the pupit bible was dedicated on March 6, 1960.

### A sketch of each historic name given to a room ...

**Tatanga Mani** 1871-1967

Born in 1871, he attended the first day school at Morley. A visitor, Rev. John McLean, missionary in Southern Alberta, was attracted to his alertness, adopted him, and gave him the name George McLean. After residential school in Red Deer and Winnipeg, he returned, married

Charter Sunday for St. David's was March 13, 1960. On this day 129 persons joined as charter members. Rev. W. Ray Ashford, Chairman of Presbytery, officiated at this service.

From several suggested names for our church, the name of St. David's was chosen by the congregation and approved by Presbytery.

Mrs. J. James was elected President of the Women's Federation of St. David's (now the United Church Women) on March 1, 1960. The first Clerk of Session, Mr. J.B. Huff, was elected March 6, 1960, and the first regular meeting of the Session was held March 16, 1960. The Session requested first Communion Sunday be March 20, 1960. The inaugural meeting of the Board of Stewards was held March 31, 1960. Chairman Mr. R.C. Matthews. Treasurer - Mr. E. Smith.

All major committees having been formed, the first Official Board meeting was held on September 27, 1960, at the home of Mr. and Mrs. C. Rix.

The first anniversary Service of St. David's, held March 12, 1961, was conducted by the Rev. Dr. J.H. Garden of Riverview United Church.

July 1, 1961, the Official Board accepted an offer of 1.5 acres of property then by Mr. and Mrs. J. James and the work of planning a church building was begun. The present Sanctuary and church offices, located at 2606 - 32 Avenue N.W., is the of the energy, zeal and Christian leadership of St. David's congregation in this outstanding community.

The history outlined above may come to be regarded as "The Former Days."

Flora Crawler, and became a successful farmer. He became a chief, medicine man, and in 1926 Chief Walking Buffalo -- after fifteen years as chief, he became an elder and student of nature. He was honored for his achievements and preaching of love, peace, and respect for human dignity.

( continued on Pg. 11 )



## St. David's Rooms

(cont'd from Pg. 10)

**McDougalls** George (1821-76)

John (1842-1917)

The names of the father George and son John are well known to those who have visited the McDougall Memorial Church near Morley. After education, ordination and early mission work, in 1860 George was appointed missionary to Norway House and then came west, the beginning of a long love affair with the unsettled west. For George it was to last sixteen years until his death near Calgary in 1876, for John it was to last fifty seven years. Among the accomplishments were opening Victoria Mission, re-establishing Pigeon Lake, establishing Morleyville, assisting in bringing peace through Treaties Six and Seven, supervising the growth of the Methodist Church, helping to establish hospitals and schools in the missions.

**Robert Terrill Rundle** (1811-1896)

Shortly after ordination in 1840, he was appointed to Fort Edmonton by the Wesleyan Missionary Society of London, with the support of the Hudson's Bay Company. He was the first settled missionary of any denomination in what is now Alberta. Though based at Fort Edmonton, he followed the nomadic peoples (Stonies, Sarcee, Pegan, Blackfoot, Cree) faithfully carrying out his preaching mission. He helped establish a Protestant Mission at Pigeon Lake in 1847, but ill health caused him to leave in 1848. A lasting influence was among the Indians including Chief Maskapetoon, and a strong affection shown by the Stonies.

**Steinhauer Family** (1818-1884 - HB)

Through three generations the Steinhauer family has contributed much to the development of Alberta. The most outstanding was Henry Bird Steinhauer. An Ojibway, he was converted, then trained at the Methodist Victoria College. Upon his posting west, he helped translate religious material into syllabics. In 1855 he was appointed to Lac La Biche as missionary, and in 1857 he decided to open a mission at a more favourable site at Whitefish Lake, where a flourishing community developed, and an active school started. He defended his people until his death in 1884. His son, James, established a community at Saddle Lake, another son Robert became ordained and served Saddle Lake while a third son

Egerton was also ordained and served at Morley. A grandson, Ralph, was a successful farmer/rancher, and important leader within his reserve and among Alberta Indians, and became Lieutenant Governor in July 1974.

**Angus Robertson**

For the Presbyterian Church, Calgary became a mission field in 1883, the year the railway came through, when Superintendent of Missions Rev. James Robertson appointed Angus Robertson as a licensed ordained missionary. He lost no time in getting a church built on the east side of the Elbow, oversaw it moved to the west side, the origins of Knox Presbyterian Church. Though he left Calgary in 1885, he continued to be a missionary at High River, and among railway and lumber crews.

**Nellie McClung** 1873-1951)

Born in Ontario in 1873, she moved to Manitoba where she was educated, began teaching, and became a public figure. She was dedicated and deeply religious, a gifted speaker and writer, as evidence in her work among suffragettes and temperance forces. After eight years in Edmonton, she moved to Calgary where she was a member of Wesley Methodist (United) Church. She was elected M.L.A. in 1921, and was a key person in the fight for women to be appointed, as persons, to the Senate. She also served at the League of Nations, authored many books and pamphlets, and wrote newspaper columns.

**Father Albert Lacombe** (1827-1916)

After ordination in 1848, he was granted sixty-seven years of mission work in a unique and varied ministry. He was known as The Man of Good Heart. He arrived in Edmonton in 1852 and for the next twenty years travelled to Indian encampments in Central Alberta. In 1865 he became missionary to the Blackfoot. He helped to develop churches and a hospital in the Calgary area. Important to the West was his friendship with Chief Crowfoot.

**John Timms**

Trained with the Church Missionary Society of the Church of England in England, he was ordained deacon in 1883, and left for the Blackfoot Crossing, the beginning of sixty-two years in Alberta. He started regular services on the Blackfoot Reserve and regular day services in Calgary,

first at the North West Mounted Police barracks. He translated and published various Scriptures in Blackfoot. In 1895 he was transferred to Sarcee Reserve and later appointed Superintendent of Indian Work. He was named Archdeacon that year.

**Tuttle Family**

Aubrey Tuttle was the minister of Wesley Methodist Church in Calgary from 1909-1913, during which the present church was built and dedicated. From 1919 to 1944 he served as Principal of the Methodist, then United Church, Theological College in Edmonton. In 1940-42 he was honored by being elected Moderator of the United Church of Canada, the first Albertan to be so chosen. George followed in his father's footsteps. After serving in congregations, he too went to teach at St. Stephen's College, becoming Principal 1966-1979. He was at the helm when significant changes in purpose and direction of the college took place. In 1977-1980 he was elected Moderator of the United Church of Canada.

**George Kerby**

In 1903, Rev. George W. Kerby came to Central Methodist Church in Calgary, and under his leadership the congregation grew and flourished, with a new building being dedicated. He assisted in the expansion of the Methodist Church in the Calgary area. In 1911, he left to become first Principal of Mount Royal College, and led it through growing and difficult years, expanding into areas such as the Conservatory of Music and Junior College work. He is honored by Kerby Centre for Seniors, housed in the former administrative building on the original campus, and by a carillon and tower at Mount Royal College's Lincoln Park campus.

**Huston Family**

Rev. William Huston served for sixty years in the ministry of the Methodist then United Church in Alberta, with successful terms in small towns like Innisfail. Dr. Helen Huston, his daughter, graduated in medicine from the University of Alberta and in 1953 went to India as a medical missionary. She continued this role in Nepal with the United Mission in Nepal. Her humanitarian work in medicine led to recognition in a special presentation by the Alberta Medical Association. Some UCW units are named after her.





Rev. Andrew Browning Baird BA., B.D.

## THE BEGINNINGS OF PRESBYTERIANISM IN ALBERTA

In the year 1875 the Presbyterian Church in Canada was formed from the union of four bodies which were in themselves the result of seven smaller, regional unions. The four bodies were two Synods from the Maritime Provinces which called themselves The Presbyterian Church of Canada in Connection with the Church of Scotland, and two Synods from central Canada which were known as The Canada Presbyterian Church. The one body resulting from this union was called The Presbyterian Church in Canada.<sup>1</sup>

In the year 1870, Confederation had become a fact in Canada, pulling the diverse areas into a 'Dominion that stretched from sea to sea'. As the completion of the C.P.R. was taking place step by step, a further link in the long chain of nation building, immigrants began moving into the West. In Edmonton Northwest Territories, a Hudson's Bay Post in 1881 of close to 150 souls, a small band of Presbyterians had been agitating for a minister 'after their own kind'. Expedient for their cause was the fact that there was amongst them one who knew how to agitate. Mr. James McDonald had come over the trail in 1879 from Winnipeg,<sup>2</sup> where he had become familiar with the workings of the Presbyterian Church. Mr. McDonald wrote to Dr. James Robertson, newly appointed Superintendent of Western Missions for the Presbyterian Church in Canada, asking that a missionary be sent to Edmonton. In the wonderful way that God works in the lives of the people, a letter had come to the Canadian Home Missions Committee from Mr. Baird who had been doing post graduate

studies in Edinburgh and Leipzig, Germany, informing them that he was now coming home, anxious to take up work on the mission field. Dr. Robertson had his man for Edmonton!

Time lapses in the sending and receiving of mail over such distances, are sure to cause gaps in planning, but one thing was certain, made clear in a letter received by Dr.

Robertson from Mr. James McDonald: "As to the amount that could be raised (for stipend) that would depend largely on the kind of minister sent. People here have so long been used to having the residuum of the Divinity Halls sent to them, that they will take very little stock 'till they see the article. This is rather a rough way of putting it, but it is the way I get it. From conversations I have had with some of the people, I think that from \$300 to \$400 per year could be raised if a popular man is sent, and you know no other is of any use. I understand that a good many of the older settlers were brought up in the Free Church of Scotland, so they won't have to be taught to give --- and that is something."<sup>3</sup>

Andrew Browning Baird was born Oct. 6, 1855, of Scottish immigrant parents who came to Canada in 1820-21, to farm in Motherwell, Ontario. He was educated in Upper Canada College, and the University of Toronto from whence he graduated with honors in philosophy in 1877. There followed three years of theological training in Knox College, where for the last two years of the course, he acted as tutor in Greek. Upon graduation he was still so young that friends upon whom he relied, advised a year of post graduate studies abroad. At the University of Edinburgh he gained the degree of Bachelor of Divinity, B.D., and it was while in Leipzig that he received his letter from Dr. Robertson advising of his posting Edmonton, Northwest Territories. Where? On a map posted on the wall of a store in Leipzig he found Ft. Edmonton, a small dot in the large area between Lake Manitoba and the Rockies that was marked as 'unexplored territories'.<sup>4</sup>

The Presbytery of Stratford designated Andrew Baird an ordained missionary in the church of his boyhood in Motherwell, on August 16, 1881, and he at once set out for Winnipeg. His innate ability to accrue knowledge had taken him thus far; innate ingenuity would take him from end of steel over some 1000 miles of open prairie that lay between him and Edmonton, He

acquired a horse and buckboard, with provisions for the rail, and set off on the trail going West. Rev. Baird's diary expresses the loneliness of stretches of long days passed without seeing anyone, putting up his tent at night under the stars, and falling off to sleep to the lullaby of wolves; crossing rivers where there were no bridges, or by footbridge where he had to dismantle his buckboard and carry it across in pieces; friendly people who helped and befriended him along the way; losing his faithful mare who greedily ate the fresh green oats with which he treated her, became bloated and died; and having to lead the Indian pony with which he replaced her for most of the remaining miles. After thirty-one days of actual travel, Rev. Baird arrived at his destination.<sup>5</sup>

The buckboard, Beaupre actually pulling it with his master riding inside, came to a halt on main street Edmonton on the sunny afternoon of October 29th, 1881. Mrs. Cameron was just saying farewell to the committee who had met to discuss the possible date of the arrival of the new minister. No sooner had the dust settled under the wheels of his buckboard than she called to him.

"Wud ye be the new minister, then?" It was no surprise to anyone that he was. Rev. Baird found his parishioners eagerly awaiting his arrival, and no grass grew under their feet. An organization meeting was held in James McDonald's carpenter shop on Nov. 3, and a role of twenty-two names was made up of those who wished to connect themselves with the church. The first Presbyterian service was held Nov. 6th in the little log Methodist Church that the Rev. Geo. McDougall had used as a mission church to the Indians before their removal nine months earlier to the reserves. On that occasion Rev. Baird used as his text Acts 10:29 --- "Therefore came I unto you without gain saying as soon as I was sent for: I

( continued on Pg. 13 )



The First Presbyterian Church (1882 - 1902) at 104 St. and 99th Ave. Edmonton, N.W.T..



## The Beginnings of Presbyterians

( cont'd from Pg. 11 )

ask therefore for what intent you have sent for me". A board was formed to seek a temporary meeting place as well as a site on which a permanent church could be built. Mr. Joan A. McDougall had built a two story building earlier that year for the storage of grain, and this was donated by him for the use of the newly formed congregation. Three elders were chosen and the first communion service was held that fall, at which Nine Charter Members dedicated their lives to Christ.

On Nov. 5th, 1882, the first Presbyterian Church in the West was dedicated to the Glory of God, Rev. Baird preaching to 200 people from Acts 5: 38-39.

Rev. Baird did not confine his work to Edmonton. "A Field" was developed north and northeast of Edmonton. Services for some twenty-five people were held on week evenings at the Sturgeon River in a bachelors' shack all one winter. But these people were eager to build a church. The logs had to be cut and hauled during the winter, so a logging party was held with the minister included. These were hardy men used to strenuous work, but they were also well brought up and would not think of showing up the minister. Patiently they waited without his knowing it, for him to fell the first tree, which act was immediately followed by the felling of other trees in rapid succession all around him. He soon caught on, but appreciated their respect for him and how they had made him feel one with them. In the spring another 'bee' was held to put up the walls so that the wee kirk could be completed by mid-summer.

The Clover Bar services were held in a private house, and although logs were piled for a church there, they were stolen away before the church was built. Services were held in the school house at Belmont, 5-6 miles N.E. of Edmonton; and at Fort Saskatchewan services were held in the Mounted Police Barracks in the Mess Room. The Commandant, whose name was Gagnon, was French and a Roman Catholic, but he never was absent from a service unless he was away from the Fort on duty. The majority of this small congregation belonged to the Force, but a few of the settlers also came in.

The little church at Edmonton, as did the Bannerman Hall above the grain storage building before it, became a center for community gatherings. The first such big event was held in the Bannerman Hall in honor of Rev. Baird's arrival. An amazing variety and quality of musical entertainment could be enjoyed on such occasions. The community was also able to use the talents of this well educated, unusual man. He

attended school board meetings, and was soon chosen as the first Inspector of schools in the Territories. He began an industrial-type school for Indian children at Stoney Plain.

Rev. Baird had found an early friend in the Factor of the Hudson's Bay Co., Richard Hardisty who very kindly offered him lodging for that first cold winter in a large room on the second floor of the "Big House", where an ancient factotum came in every morning and kindled a roaring fire of poplar logs. When in the spring, the Reverend built himself a three room house to the east on the brow of the hill overlooking the valley he missed the luxury of those fires and the joviality around the table of the clerks and unmarried officers of the H.B. Co. The Company granted the congregation four lots of land on which to build their first church and manse.

Rev. Baird was three years on the 'Field' before he was visited by another Presbyterian Minister. It was Dr. Robertson who came then to spend a week, cheering him greatly and enheartening the people. Later that year the congregation called him to be their settle minister.

### REFERENCES:

1. rf p.p.52-A Short History of the Presbyterian Church in Canada, published by the Centennial Committee, the History Committee of the PCC.Toronto, Ontario

The first concrete proposals for union emanated from the two western Synods, taking the form of a letter written in 1870 by Dr. Wm. Ormiston, a former Moderator of the Canada Presbyterian Church, to Dr. John Jenkins, a former Moderator of the Synod of the Presbyterian Church of Canada in Connection with the Church of Scotland, suggesting a union of all the Presbyterian Churches in Canada under one General Assembly. "It seemed natural and right," he wrote, "that Churches holding the same standards and administering the same Scriptural form of Church government and discipline, should united their efforts in the great common work of evangelizing the entire Dominion." (a personal note added by this tenderfoot 'Historian' would read, "Of course committees were formed and much discussion took place over the five intervening years, but to their credit, the task was eventually completed. Some Presbyterians today are grateful for the very small work 'in' in the chosen name. This protects Canadians from the more recent immigrants from Scotland who would still like to orate on how things are done in the churches of Scotland!")

2. rf the Battleford Herald, Oct. 20, 1879  
"Messers, James McDonald and Matthew

## THE PRESBYTERIAN CHURCH IN CANADA



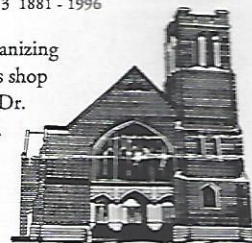
### First Presbyterian Church

105 Street South of Jasper Avenue  
Edmonton, AB

115th Anniversary  
Nov. 3 1881 - 1996

It all began with an organizing meeting in a carpenter's shop on Nov. 3, 1881. Rev. Dr.

Andrew Baird had been called to serve in a temporary facilities until a building was constructed on the NW corner of 104 St.



& 99 Ave. on Nov. 5, 1882 on property donated by the Hudson's Bay Company. The original pulpit pictured above was crafted by carpenter James MacDonald. Ref. D.G. McQueen followed Andrew Baird and began a 43-year ministry at First Church in 1887. The congregation continued to grow by leaps and bounds and a new building was erected on August 12, 1901 on the SW corner of Jasper Ave. and 103 St. The cornerstone from this 2nd building is now embedded at the base of the elevator entrance to the present building which was built on July 26, 1911. This building was designated an historic resource by the Province of Alberta on September 12, 1978. Historical displays with many details or our 115 - year history as a congregation will be found at various locations including the Wallace Room and the Social Room.

Please ask for directions and assistance to view these many displays and documents.



- Church Bulletin Nov. 03, 1996

McCauley and family, from Winnipeg for Edmonton, with outfits for farming, reached here on Thursday evening. Edmonton is to be congratulated for getting such settlers. 3 rf two of these precious letters are preserved in the Historical records of First Presbyterian Church: 1. addressed to Mr. James McDonald of Edmonton, from Dr. James Robertson of Winnipeg, dated June 21, 1881; 2. a reply from Mr. McDonald to a letter sent from Dr. Robertson which had been sent a week later than #1. (unfortunately the missing letters have been so for many years). 4 rf The McTavish History Book, unique for First Presbyterian Church, from its beginnings to 1935, by its historian author and artist, Mr. J.C. McTavish. 5 rf Dr. Baird's hand written diary is a precious document in the Archives of First Presbyterian Church, Edmonton.

- submitted by Norma Proudfoot, 1996



# Birth of ...

## THE NATIONAL PRESBYTERIAN MUSEUM

- A Minister's Library of a century ago.
- The largest collection of Communion Tokens in the World, presently in storage in Toronto and unavailable for display.
- A collection of Communion Ware, Bibles, etc.
- A Congregational Library of a century ago when the church was the precursor of the Public Library System.
- Collections of memorabilia of the Boys Brigade, Boy Scouts, CGIT, PYPS, WCTU, Presbyterian Men, WMS, etc.
- Academic Accoutrements, choir and ministers' gowns, tuning fork, melodeum, psalm and hymn books.
- Bronze plaques, loving cups, flags, banners, photographs/paintings/prints of Presbyterians and church events of local and national interest.

Throughout the long history of our denomination, the church, to its great loss, has never possessed a national facility for the preservation of its historical artifacts.

In previous decades, priceless and irreplaceable symbols of our religious past have disappeared, irreparably lost to the church and nation as no depository was provided for their preservation. When Presbyterians died and congregations closed their doors, their adornments seemed to evaporate with them.

The Assembly's Committee on History has brought to succeeding Synods and General Assemblies this pressing need for such space.

The official records of Church Courts are preserved, of course, in the Presbyterian Archives, but no accommodation is available for the garnering and display of church artifacts — the gifts and monuments from a myriad of Presbyterians who have shaped our denomination and its witness in communities across the land and overseas. The National Presbyterian Museum is now in a position to receive your congregational and individual acquisitions and holdings. Perhaps a trowel which was used to lay the cornerstone of a now defunct church is available. Old pictures or communion tokens could be donated.



Sample books are needed to complete both a minister's library or a congregational library from the 1890's, for display in the museum.

At last, the dream for a National Presbyterian Museum has become a reality.

Erskine Church, Hamilton has already provided limited space, gratis, for the collection of books, plaques, flags, pictures, communion ware etc. Book cases and shelving have been donated. Although the facility has only been in operation a few months, it is now filled to overflowing.

St. John's Presbyterian Church, near the historic Don Jail on Broadview Ave. in Toronto, has now provided a virtually unlimited area, again gratis, as a permanent home for the museum. Permission for the project has been granted by the Assembly Council.

A financial campaign of the renovation of the St. John's space will begin in 1997. Its Business Plan has been approved and architectural plans have been developed by the firm of Brown, Beck and Ross, based upon the designs of the Murray Ross.

Your financial support is sought in order to provide these long-sought and greatly needed permanent facilities for displaying our Presbyterian past.

Please send your contribution of the chief Financial Officer, The Presbyterian Church in Canada, 50 Wynford Drive, North York, ON M3C 1J7. A receipt for income tax purposes will be issued.

In order to prepare space in St. John's Church, Toronto, for housing the permanent National Presbyterian Museum, to be operated by volunteer staff, the campaign will provide for the installation of humidity controls, ventilation, security system, furnishings etc. in the facility, as well as providing funds to cover its annual operation outside the budge of the Assembly's Presbyterian Sharing.

**Capital Expenditure Total: \$135,000.00**

For further information, please contact the Chairman of the Committee on History, Dr. John A. Johnston, 183 Chedoke Ave., Hamilton, ON L8P 4P2 ( 905-528-4988 )

Materials for the museum can be sent to either of the above addresses. Financial contributions should be forwarded to the Treasurer, Presbyterian Church Offices, 50 Wynford Drive, North York, ON M3C 1J7



## Canadian Society of Presbyterian History

### The 26th Annual Meeting

The 26th Annual Meeting of the Society was held on Saturday, September 27th, in Classroom 04, at Knox College, 59 St. George Street, University of Toronto

The day's programme included the following papers:

- Douglas F. Campbell, The Preachers' kids in Canada, with Focus on the Presbyterians
- Eldon Hay, The Reformed Presbyterians of Quebec
- Michael Millar, We, Ministers and Elders, Members of this Synod ... hereby Dissent ... (those who refused to enter the Presbyterian Church in Canada in 1875)

Your support of the Society is very much appreciated. Now in its twenty-second year, we hope to continue our mission of preparing, delivering and publishing significant aspects of Canadian Presbyterian and Reformed church history.

## Annual Meeting of the Canadian Society of Presbyterian History

will be held on  
Saturday

September 27th, 1997

9:00 a.m. — 4:00 p.m.

at Knox College University  
of the Toronto Campus

The annual membership fee of \$15.00, payable to CSPH, and sent to:

Rev. E. Nix  
4112 Pheasant Run  
Mississauga, Ont.  
L5L 2C1

... entitles one to notices and the published papers each year.

J. Ernest Nix  
4112 Pheasant Run  
Mississauga, ON L5L 2C1  
Tel: (416) 820-2068



## McDougall Stoney Mission Society Annual Report by L. Oakander & L. MacDougall

As we approach the millennium and in an age of drift and doubt, it is necessary to recall and honour the traditions brought by the missionaries; their faith in the Bible, faith in God, and faith in fellow human beings.

The Journal was supported again by the Society: one of the articles concerned the Cree leader Maskapetoon who was a friend of George and John McDougall and a force for peace. As well the Society has supported the United Church Artifact Collection at the Provincial Museum, and it is the hope of the Society and the Museum that a travelling exhibition may be one day mounted.

A number of beautiful weddings took place, including couples from Australia, Britain (including piper), and Saskatchewan. The church was open for seventy days. There were approximately 1600 registered guests from seventeen foreign countries, nine states and five provinces, including students from Holland, the Jones

Family Reunion, cyclists, and East Asian oilmen. The church was featured in the Canadian Church Calendar.

Under the leadership of Dr. Gerald McDougall, the Mission Site Planning Team continues to work towards an interpretive walk. The site was painted and repaired in the spring in time for the service; our thanks to Leo and his crew. An application for grants for the maintenance were made to the province, and the Community and Restoration Development Committee has been most helpful to the Society. Security was a problem this year. The Society has requested the National Historic Sites and Monument Board for appropriate national designation. At the Annual Meeting a new operational organization was formulated, with three components. Education, Management, and Development.

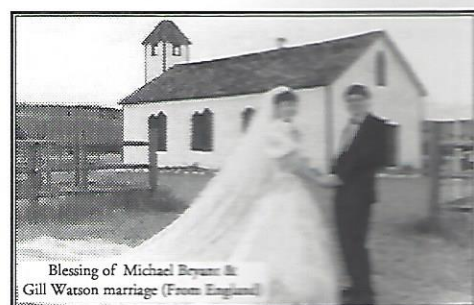
*The first publication of the organization was being developed.*



East Indian Oil Executives  
visit the Mission Site.



Stephen Murray & Karen Hooper  
Wedding Aug. 08, 1996



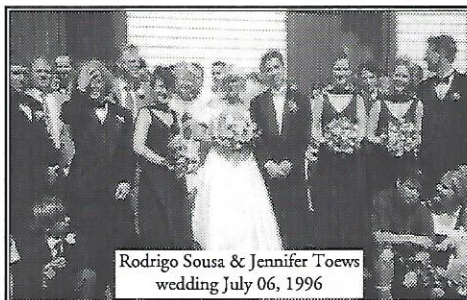
Blessing of Michael Bryant &  
Gill Watson marriage (From England)



Blessing of Michael Bryant & Gill  
Watson marriage (From England)



Alberta Prov. Museum  
Society visit the Site.



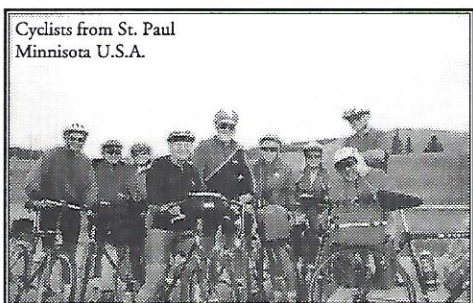
Rodrigo Sousa & Jennifer Toews  
wedding July 06, 1996



Stephen Murray & Karen Hooper  
Wedding Aug. 08, 1996



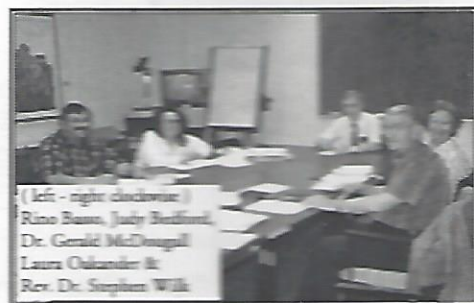
Drs. Stephen Wilk & Robert MacDonald (Guest Speakers)  
with Lily & Lazarus Wesley after 125th Anniversary Service



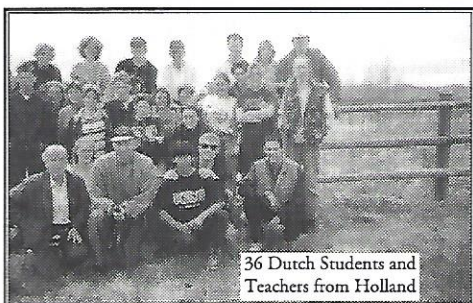
Cyclists from St. Paul  
Minnesota U.S.A.



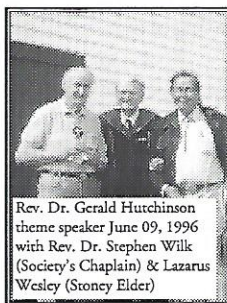
Daniel Charrois & Jean MacDougall  
with piper July 27, 1996



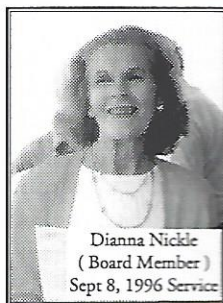
(left - right clockwise)  
Rino Basso, Judy Bedford,  
Dr. Gerald McDougall  
Laura Oakander &  
Rev. Dr. Stephen Wilk



36 Dutch Students and  
Teachers from Holland



Rev. Dr. Gerald Hutchinson  
theme speaker June 09, 1996  
with Rev. Dr. Stephen Wilk  
(Society's Chaplain) & Lazarus  
Wesley (Stoney Elder)



Dianna Nickle  
(Board Member)  
Sept 8, 1996 Service



(left to right)  
Len McDougall, Heinz Pynczyk,  
Rino Basso & Dr. Gerald McDougall  
examine church's foundation







# The Restoration of the Retlaw Union Church...

by Jim George

The building of the Union/United Church was organized in 1916 by the community of Retlaw. It was called a Union church for all denominations and it served at least four faiths. The church was a community meeting place. Besides various church services, the building served as a place for meetings, concerts, school plays, chicken suppers, and more.



Simple in design, the wood frame church with lath and plaster interior walls, contains a belfry and one big room, with two small cubicles on the

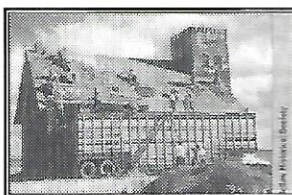
side and a stage in the centre. The basement holds the furnace and coal bins and another small room. A huge bell, weighing 1435 pounds, was donated by the Domeij family in memory of their fourteen year old son. It was installed in time for the dedication service on February 16, 1919. Fifteen men were required to place the bell in the tower, with two mules being used to pull the bell into place. The dedication service was conducted by Rev. Powell. Services were held more or less regularly throughout the years. Sometime in its early history, the name was changed to the United Church of Retlaw. No one seems to know why or when, but perhaps the name change was due to a clerical error. It is now known as the United/Union Church of Retlaw, but it is quite independent from the United Church of Canada. Through the 1920's and 1930's cutworms, grasshoppers, and drought destroyed the farmers' dreams. Businesses boarded up their windows and moved on. By 1937, Retlaw had become a ghost town and as the population had dwindled so had the church attendance. In the 1980's the Municipal District of Taber demolished the abandoned buildings and filled in many cisterns and basements. The one grain elevator was burned by arsonists in 1986. The only two remaining buildings in Retlaw were the Community Hall and the Church. The last church service was held in August, 1953, and the church soon fell into disrepair. Ravaged by the forces of nature, by vandals, and by neglect, the church soon became a derelict shell of its former self. Windows were broken, doors knocked off their hinges, the roof began to leak, and dozens of pigeons called the church home.

In March of 1968, the community interest

in the church suddenly came to life when the church was sold for \$200 to Jan Lancer, a local farmer. The sale was approved by Rev. Dwight Powell, who mistakenly assumed that the building belonged to the United Church of Canada. Mr. Lancer, intending to use it as a machine shop, began preparing the building to be moved. Some of the bell tower supports were rotten, so he removed the old heavy bell, because he believed it would not be safe to move the building with the bell intact. Residents of the area, noticing the work going on at the church, and knowing the stipulation as stated in the minutes of the church board that "the church will remain in Retlaw as a landmark and a monument against sins and sinfulness" decided to act to block its moving or dismantling.

At a meeting in the Community Hall, thirty two people from five religious denominations unanimously decided to carry out the wishes of the church founders. As a result of the meeting, Mr. Lancer gave up the idea of buying the church, the \$200 he paid was returned to him, and Rev. Powell advised the residents that the sale had been cancelled, saying the sale had been approved through an error. The bell was returned and set inside the church. In the summer of 1976 the bell was stolen by unknown persons and later in the same year was mysteriously returned to the Community Hall. The mystery of its disappearance and of its return has never been solved.

In the summer of 1989, Tony Peterson from Calgary, began replacing the shingles on the roof. Over the next three years he made further



Cattle liners served scaffolding, while over 40 people worked for two days, hammering 26,000 nails into 13,000 new cedar shingles on the roof of Retlaw United (Union) Church

sporadic repairs to the roof. Mr. Peterson was using the Advers Possession law which states that property abandoned by its owner may be claimed by anyone moving in and making improvements over a certain period of time. He was successful in having a caveat placed on the title. This event sparked the formation of the Retlaw Historical Society with the purpose of restoring and maintaining the historic church. In August of 1992, a group of present and former residents of Retlaw, along with their descendants, gathered at the church to evaluate the possibility

of its restoration. To determine the extent of support for such a project, the newly formed Retlaw Historical Society mailed out nearly 300 surveys. The response was (continued on Pg. 18)

## CANADIAN METHODIST HISTORICAL SOCIETY

Organized in 1899; Reorganized in 1975

### Membership Renewal Form

I wish to renew my membership in the Canadian Methodist Historical Society for the calendar year of 1997

Name \_\_\_\_\_

Date \_\_\_\_\_

Address \_\_\_\_\_

Please enclose your annual membership donation of \$20.00. Make your cheque payable to: Canadian Methodist Historical Society.

The semi-annual CMHS Newsletter and the biennial Papers will be sent to members as published.

Please return to:

Nathan H. Mair  
One Prince Street, Townhouse 6  
Dartmouth, N.S. Canada B2Y 4L3

### CMHS 1997 Annual Conference "Aspects of the Wesleyan Tradition"

Sunday 22nd — Monday 23rd June 1997

Emmanuel College, Victoria University  
Toronto, Ontario

Conference will be on Monday only, preceded by a Worship Service on Sunday evening June 22.

Monday 22nd, June 1997

Robert Buchanan: "Methodist books of discipline"

Frederick Dyer: "The Bookings of Emotions: The Methodist Case"

Cora Krummholz:  
"Wesleyan Sanctification and Women"

Victor Shepherd: "The examination of Wesley's understanding of Christian perfection"

Write to: Canadian Methodist Historical Society  
c/o The United Church Archives  
Victoria University  
73 Queen's Park, Ground Floor  
Toronto, Ontario, Canada M5S 1K7



## Retlaw Union Church Church ...

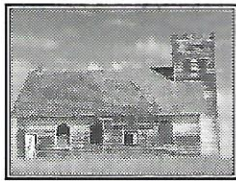
(con't from Pg. 17)

overwhelmingly in favor. The Society accepted as their mandate to restore, research, and document the history of the town of Retlaw, and to restore the church. At that time the cost of restoration was estimated to be between \$20,000 and \$25,000. The first event was a "Come and See Tea" in October, 1992 with everyone invited to come and take a look at the church and hear the plans of the restoration committee. The next two years were spent solving legal problems:

- the removal of the adverse possession caveat which Tony Peterson had registered against the title,
- refuting a claim to ownership of the bell made by a man from Vancouver. The record book of the church board from 1908 - 1954 proved that the bell had been donated to the church in memory of Waldemar Domeij.
- conducting a search of the title to determine who were the last recorded trustees.

By October 25, 1994, the judge had removed the caveat and the builders lien from the church, and the Historical Society was given clear title to the church, the bell, and the property.

The legal process was very slow and complicated. But during that two year interval, the members of the Society kept very busy. They cleaned the church, built new steps, made temporary repairs to the windows, and fixed the rotted belfry floor. The Society grew to 115 members. Fund raising projects included books, bake sales, raffles, crafts, suppers, an auction sale, and a play. Work parties continued - the siding on the outside walls was scraped down and renailed, the inside window and door frames were sanded, and the work went on and on. The committee set the dates of August 27 and 28 to reshingle the roof. Volunteers from as far away as Vancouver came to help. Men and women and children all arrived carrying with them hammers and ladders. Two cattle liners, driven up on each side of the church, were used as platforms to raise the shingles and for volunteers to stand on for the first part of the shingling. Over 40 people worked for two days, from dawn to dusk to secure 13,000 shingles with 26,000



## Establishing Western Missions Determines North - South Divisions

*Address given by Rev. Dr. Gerald Hutchinson at the Memorial Service, Morley, Sunday June 9, 1996.*

So we are all God's people, are we? All are one in him, are they? Then how come we find ourselves separated into groups, defending differences? We seem to need a sense of we and they, certainly we strengthen the loyalties and values in the we group to which we belong, and defend them against the they. The religions of the world are mainly built on the dynamics derived from this principle, even though at the same time they send out missionaries into the other side.

The belief in being one in God provides the confidence to go to the others, accept the differences, build understanding and confidence.

Today I am confining myself to the gentler side of this phenomenon in our family and church and historical development. Calgary and Edmonton - our big family is divided, some in each so always have loyalties to defend. Agriculture is quite different between the Grasslands and foothills of the south, and parklands and forest of the north. Populations in almost all communities are different in their composition...so today I am focussing our attention on McDougall north and McDougall south, for this family in itself demonstrates the different regions, the different loyalties and local prides, and at the same bears witness to the wholeness in God in whom all are recognized.

The Calgary-Edmonton, north-south rivalries are based on the Canadian experience of

the Hudson's Bay, and the routes of access by which the European people entered the vast central plains. The fur-trade discovered and developed two quite separate routes. The British and French European explorers found direct access into the plains on the north route-Hudson's Strait and Hudson's Bay so that ocean-going ships could bring in groceries and supplies to York Factory, and carry furs to the European market. This north route had almost a monopoly for two centuries. In Rundle's time 1840's, from Fort Edmonton's viewpoint the Coast was not Vancouver, or Halifax, or New York but the Bay was the eastern coast of Western Canada.

The south route developed more slowly, starting from Montreal and laboriously picking the best combination of rivers, portages, and lakes for canoes and small boats to Thunder Bay on Lake Superior and thence to Lake Winnipeg and the Saskatchewan River to the western plains. The American, Canadian Scotsman and French formed the North West and the XY companies but travel was so long and tedious that they could carry only their own immediate supplies, passengers were not expected.

So the north south traditions were in place, people followed.

The fur companies were amalgamated in 1821 so the surviving HBC made the best use of both routes. And in this situation the churches began to move in. Roman Catholics following from Quebec, used the south route and reached the Red River

( continued on Pg. 19 )

nails. The church finally had a new roof after more than seventy five years. The replacing of the shingles illustrated to the community just how serious the committee was about the project.

Although there is no heat in the church, people come for miles for special events, bringing with them heavy coats and blankets. Events have included Christmas services, Remembrance Day, Strawberry Tea, two weddings, a play, and much more. For each special day volunteers clean and decorate the church. In the past four years the inside walls have been repaired and painted, the floor sanded and refinished, the altar railing rebuilt, new doors installed, and pews donated. The bell is now back in its

belfry and a visitor may pull the ropes to send the sound of this great bell echoing through the empty spaces of what was once a thriving town.

The Retlaw Historical Society never dreamed the project would be so successful and would involve so many dedicated volunteers. Together they will completely restore this church in honor of God and the pioneers who settled here. The church will welcome travellers and stand strong against the elements as it has done for seventy five years. It will be Retlaw's landmark and remind all visitors of the past and what an important part Retlaw played in the history of this district and province.



## Establishing Western Missions ...

(cont'd. from Pg. 19)

Settlement. The Church of England entered with the HBC by the north route and also reached the Settlement in the 1820's but neither of them could expand westward without Company consent and sponsorship.

And while they were stalled in Red River, the HBC outrages them all by introducing a British Methodist party who would be both missionaries and chaplains at various posts. The men actually entered by the south route from New York to Montreal, but the administration was in London, the correspondence and reports all went to London—far removed from both Canadian and American influence.

This isn't our story today, but you might be surprised to learn that the most serious problem for missionaries and HBC was simply—groceries. While there was wild meat, fish, and some vegetation available in the country, all other supplies—flour and yeast, tea, butter, salt, pepper, rum and brandy, medical supplies etc, all must be imported by ship via the north route, both costly and risky. From York Factory the precious supplies were parcelled out and distributed throughout the entire region. Hence the Company had a very strict rationing system, especially in the crisis when the supply ship was lost at sea. Consequently each post had a very strict rationing system, including the distinction between Officer Gentlemen and laborers. But the Company and Mission Society agreed that each missionary should have free of cost, a Gentleman's allowance. In effect, they had free access to all the food they wanted.

In Norway House Superintendent James Evans, wife & daughter had their own house. It was claimed that Mrs. Evans used 50 kegs of butter at 36 lbs. per keg in one year! And a native missionary teacher could claim brandy and raisins and all he wanted just like the Gentlemen of the fort. Imagine the resentment! Groceries were an important business.

Evans left in 1846, George Barnley in 1847, and Rundle in 1848. The Company soon changed the food policy. The partnership with the Company ended in 1855 when the first Canadian missionaries were first appointed in 1855. They could buy groceries from the Fort, but by the 1860's that too was cut off. They had to find their own.

But the south route was now opening. The

Americans were able to push a railway to St. Paul, Minnesota in the mid forties, so bulk supplies could be shipped to St. Paul, and then transported to Winnipeg. So now the western missionaries could trundle their ox carts to Winnipeg, rest their oxen, pack their loads and walk back to their missions. George McDougall first met Peter Erasmus as he arrived by ox cart from Woolsey's mission at Edmonton. Erasmus says that Mr. McDougall was jumping with impatience, insisting that they start back right away, but Peter controlled the oxen. So the McDougall tradition entered the country by the south route just at the beginning of connections thru St. Paul, but once into the plains they were confined to the north since the plains were fully and solely occupied by Plains Cree and Blackfoot aboriginals. McDougalls north worked within the valleys of the Saskatchewan and Battle Rivers and to the north.

The first three McDougall churches were built in the north at Victoria early in the 60's, at Pigeon Lake 1869, and Edmonton 1873. George McDougall lived in the west 16 years, 13 of those years in the north, and the last 3 living with John. So McDougall north claims him, though we concede that widow McDougall lived out her considerable influence as McDougall south.

John lived his vigorous younger years, age 19-31, as McDougall north, I walk in his footsteps at Pigeon Lake every week, I stand at the large excavation of the large home he built, the place he truly called home. Some of my most memorable interviews are based

just then—his marriage to Abigail in 1865, their honeymoon trip, the birth of their three daughters—Ruth being born in their own home, the others with the grandparents.

We grieve for Abigail and her sudden and surprising death. Their marriage combined the races in love and confidence. We all suffered loss with her death. I was astonished to realize that the renowned historian of Indian life in writing his book on John McDougall refers to the daughters but avoids all mention of Abigail. I don't know what that means.

It is important to realize the McDougall north was previous to white occupation and the claiming of territorial title by the newly formed Government of Canada, and that McDougall south was entirely by way of the expanding south route into modern times. We can only look with awe at the experiences of John in particular as he lived through 55 years in intimate association with Indian people. The famous speech on the topic just published is his testimony and his mature judgment.

It is surely disturbing that we still have done little to develop a full relationship between European and native. The McDougalls north and south, couldn't imagine the depth of native culture, the depth of native spirituality across such a vast part of our continent. John once said that the Indian is as good a man as any other, that we must remove every trace of savagery. But what is that savagery? and how deep is it? Black sailor...I'll get it out!

## The Society's Annual Report

### ... President's report

The year from the 1995 annual meeting has been to say the least, one of continued progress and involvement. The following list will give our members and friends an idea of what has been done by a small active group of directors and participants.

1. Regular meetings and executive phone calls have helped to co-ordinate the work of our society.
2. The new direction of Board policy has been to focus more on publication than to expend energies in project development. This has helped to conserve energies of the dedicated few and limited resources.
3. Our continued interface with the Alberta Community Development has assisted our Society in its primary purposes.
4. Our society has maintained its accountability as outlined in its basic organizational structure and constitution in relation to both Church and Societies Act of the Provincial Government.

5. The Journal has continued to be a driving force in the public relations of our society.

6. The Society's News Letter to the members has continued to keep them informed and motivated in doing history.

7. As president representing the interests of our Society's preserving our Church's history, I have been working with Mount Royal College in Calgary along with Dr. Robert MacDonald in developing a Mission Design for preserving the integrity for the historic roots of the College. This involvement is well under way. It is hoped that this work might readily become a model for other scenarios to follow.

8. On behalf of the society, I wish to express our sincere thanks for all the many and varied contributions of time, talent and money to assist the work of our Society.

— Stephen Wilk, President



## PIGEON LAKE MISSION 1847 — 1997

In 1840 the Hudson's Bay Company agreed to accept four British Methodist ministers into their posts to serve as Chaplains to the Company and missionaries to the Indians.

The Saskatchewan River was the transportation route from Rockies to Hudson's Bay. Ft. Edmonton was the western gathering point and Fort Norway House, north of Lake Winnipeg was the distribution centre to the York Factory on the Bay, or to the Red River Settlement further south. The Rev. Robert Rundle of Cornwall, England was appointed to Ft. Edmonton, but stopped for two months in Norway House. He had been terrified at the prospect of meeting unknown Indians but their friendly response overwhelmed him, "Now", he said, *'my chief delight is to be with them'*. A 26-year-old Swampy Cree, was one of those friends. He was baptized August 28, son of Sinclair and Cree mother, given the name of Benjamin. He became a Class Leader and trained for work in a mission.

Two years later, east of Edmonton, Rundle encamped with friendly Cree Indians. Two brothers and their wives, previously married by Rundle, now sought baptism and full participation in the Christian movement now developing around Rundle. They were baptized August 20, 1842, named James and John Witaskimakan (Peacemaker). Both became lay preachers and active members.

In 1847, Benjamin, wife Margaret and son Ephraim, joined the HBC Brigade upstream to Edmonton, and soon after to Pigeon Lake. James and Susette had a house at Battle Lake nearby, and joined in the mission at Pigeon Lake, now known as Rundle's Mission.

Soon, many of the people baptized by Rundle gathered for the excitement of starting an entirely new enterprise, making homes, planting gardens,

## ... 150<sup>th</sup> ANNIVERSARY

organizing a Christian centre.

In July 1848 Rundle left Edmonton in a home-made bateau for England. James left Susette and their child with the Sinclairs so that he could assist Rundle on the journey, remain at Norway House for the winter, and return the following summer. Sinclair was now missionary in charge, a heavy assignment but he was surrounded by loyal and helpful friends. In 1851 he returned to Norway House to see his friends and settle his affairs.

The Pigeon Lake Mission was served briefly by Thomas Woolsey, then re-opened in 1865 by John and Abigail McDougall. The Mission was then named Woodville and again became a busy village in the forest. Following the death of Abigail in 1871, John was ordained, re-married, and appointed to the Bow River.

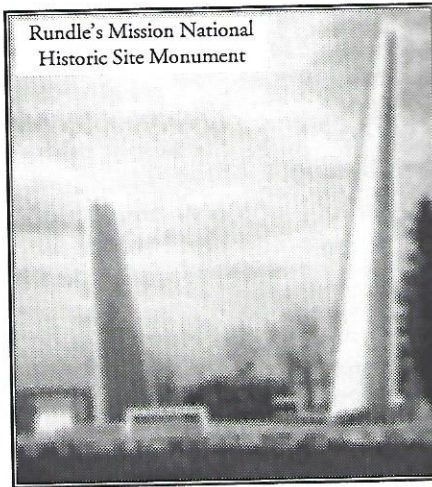
The Woodville mission was moved to Bear's Hill in 1883, then with the Sharphead Stoneys to Wolf Creek in 1884, and finally dispersed in 1892. The Pigeon Lake mission by the spring subsided into the forest floor awaiting the day of recovery and recognition.

We see it now as a fitting achievement and finale of the ministry of Rundle, and cameo, a precious symbol of what the nation might become - a creative, functioning community composed of the Aboriginal People

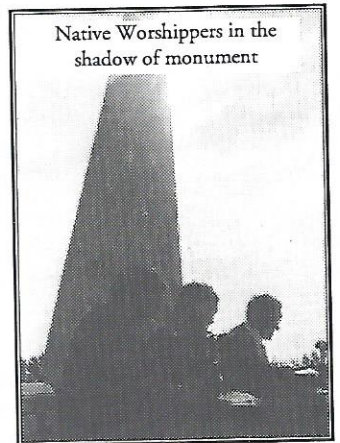
- ..... James Wetaskimakan and others
- ..... the white European
- ..... Robert Rundle of Cornwall
- ..... the Scots-Cree mixture
- ..... Benjamin Sinclair and family

Each contributed their respective racial and national experiences and in response to the Creator, the Great and Holy Spirit, and to the new person Jesus, they initiated an enduring life force in preparation for the new nation Canada 20 years later.

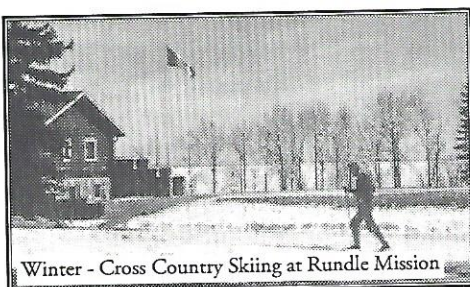
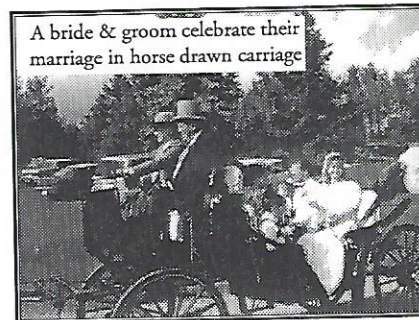
Rundle's Mission National  
Historic Site Monument



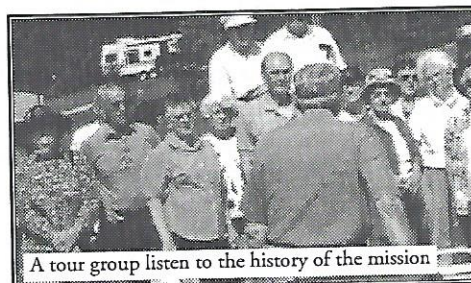
Native Worshippers in the  
shadow of monument



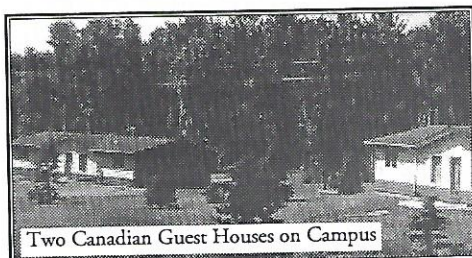
A bride & groom celebrate their  
marriage in horse drawn carriage



Winter - Cross Country Skiing at Rundle Mission



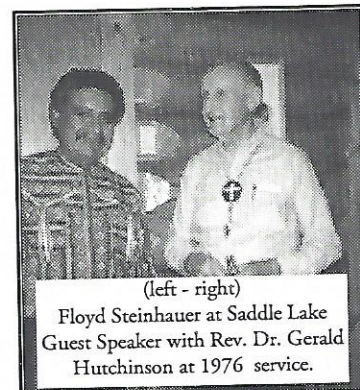
A tour group listen to the history of the mission



Two Canadian Guest Houses on Campus



Outdoor annual Memorial service



(left - right)  
Floyd Steinhauer at Saddle Lake  
Guest Speaker with Rev. Dr. Gerald  
Hutchinson at 1976 service.



### Notes on the ...

#### History of The Transition Years ...

##### - 1989-1996

###### 1989 - September

Travel Study Tours, New Church Development Programming and Training, first of two five-year Diaconal training programs (31 persons), theology classes for both undergraduates and graduates, Doctor of Ministry degree.

###### 1990 - September

Expanding programs: 100 persons from all over Canada enrolled in Graduate studies; 500 involved in Learning on the Way, university courses and continuing education.

Affiliated with the Royal Alexandra Hospital for specialized training in pastoral counselling ministry.

New specializations in Feminist theology and practice, adult education and field-based training.

Unprecedented growth. Space outgrown. Additional resources needed.

Development of donors beginning.

###### 1991 - September

Enrollment continues to grow: all degree and certificate programs at all time highs - 168 persons, up from 40 two years previous.

Annual Fund drive established.

Faculty tension.

Beginning of Alberta Government cuts to education.

Finances a challenge, but much is being done with little.

Support from the constituency is strong.

1992-93 - Garth Mundle leaving the college. Transition begins in earnest.

###### 1993 - September

Enrollment dropping somewhat: Diaconal resists the trend with 15 more students than in the original program. Master of Theological Studies at 53 students, a diverse group of lay persons. New Church Development ending. Continuing Education faltering.

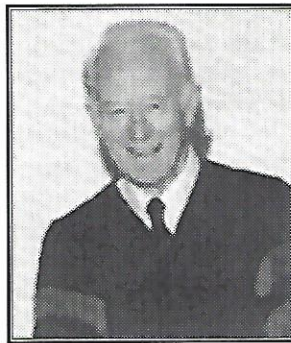
Lilly study underway.

Board of Management redefines its role from that of management to policy governance (November).

Departure of Garth Mundle slated for May, 1994.

Chris Levan to begin with the college in May, 1994.

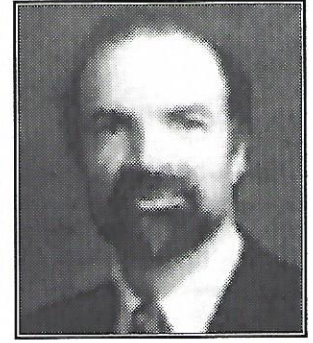
Joint faculty, staff, board and senate



George M. Tuttle  
Principal, St. Stephen's College  
1966 - 1979



Garth I. Mundle  
Principal, St. Stephen's College  
1979 -



Christopher Levan

clarifying of Lilly study results (June, 1994).

###### 1994 - September

Twenty-nine graduates at 70th Convocation.

Board of Management and Senate agree to combine into one body, called the Council (January, 1995).

Theology reaching out into the corporate community.

New location in Calgary developed at Knox United.

Two hundred and twelve registrants for degree courses, from Yukon Territories to Nova Scotia, with the bulk being in Alberta and Ontario.

Distance Education an established and nationally recognized specialty.

Keeping to the original mission - to be on the frontier and to work for change -

St. Stephen's begins implementing Lilly study results.

###### 1995 - September

In response to financial distress in the United Church, college considering three options: closure, amalgamation or independence (March to June, 1996).

Independence rejected by national church and local representatives (April, 1996).

Amalgamation with St. Andrew's suggested and willingly explored (June, 1996) but not accomplished.

Enrollments up and rising: 300 at October survey.

###### 1996 - September

Dean Bill Close accepts the Principal's job at Atlantic School of Theology.

Diaconal program ends and Betty Marlin moves to Manitoba.

Fran Hare moves to Calgary campus.

Marilyn Farmer moves on from

Development office.

Four Internet courses up and running, with 18 students enrolled.

Initial conversations with McDougall United Church in Edmonton begin (September, 1996).

Student contact numbers at 1794 in October, 1996.

Faculty down to three full time, with adjunct faculty allowing the college to offer variety and quality in coursework.

College committed to innovation and efficient use of resources.

###### The transition years - 1992-1996

Futuring. Re-visioning. Goal setting.

Changing. All words that characterize the time between the departure of Garth Mundle from St. Stephen's College and the sense of having survived something major which now exists under the leadership of Chris Levan.

The period began when a committee of the Board and Senate agreed it was time to do a study (1992). Over two years and with the financial assistance of the Lilly Foundation, surveys were written and distributed, read and responded to, collected, codified and discussed. Then groups of individuals from across the province met to review the findings. Consultation with the national church was planned, meetings with individuals outside the established consistency took place, and a general sharing of the information was initiated. The results of this consultation became known as the five options - a list of general directions for the college to pursue as time, energy and funds permitted.

It all sounds so simple: set up a survey and communicate the results. At the same time, however, the college was dealing with the departure of its principal of fifteen years and searching for a replacement, someone who would bring energy and vision to the task. Even as the futuring project results came in, another committee was quietly interviewing candidates and inviting them

( continued on Pg. 22 )



## Making Corections in Reporting Historic Facts ... "The Errata"

### *The Challenges of Editorials*

Journalism and history writing generally is subject to inaccuracy in reporting historical facts. Miss spelling, miss dating, wrongful identity of photographs are only some of hazards experienced.

Our errata column has attempted to catch any previous errors in our first nine issues of this publication.

This is a correct photo of the Rev. George McConaughy provided by members of his family to Dr. Eldon Hay, author of the article in Vol. 8, pg. 15 and continues in Vol. 9, pg. 25. The photo in Vol. 9, pg. 25 is incorrect and should be replaced by the photo on the left. By mistake the photo of Rev. H. G. McConarey was printed in



Rev. George  
McConaughy  
(1882 - 1952)

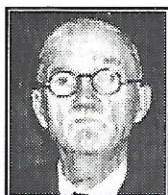
Vol. 9, pg. 25 as seen here

and should be replaced by the upper left photo. Dr. Hay appologizes for this error and any inconvenience this may have caused. We appreciate Dr. Hay drawing this misprint to our attention. Please note also that to correct the wrongfully labelled article in Vol. 9, page 25 "Congregationalism" should have been "Covenanters". Also the photo of Rev. H.G. McConarey should read Rev. H.G. McConaughy as indicated above by Dr. Eldon Hays.



Rev. H.G.  
McConarey  
(1882 - 1952)

### **Photos of the Buchanans are sometimes difficult to distinguish.**



Rev. T.C. Buchanan  
(1894 - 1996)

The Rev. Ernest Nix knew T.C. Buchanan and his son, Nelles, intimately and he claims the photo on the left is that of Nelles and not T.C. Buchanan as reported in "*Shall they gather at the River*" —

Central U.C. History, Calgary, 1975.

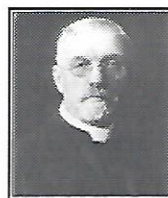
This was the photo used on the front page of Vol. 8, No. 1 of *The Journal*.

*Did you know there were three Buchanans?*

*All prominent Churchmen!*

Here are two of them — Father and Son!

Born near Richmond, Carleton City., ON, he was educated in Ontario, served as a probationer in the Montreal Conference of the Methodist Church, and came to the Manitoba and Northwest



Rev. Dr. T. C. Buchanan,  
D.D. (1850-1941)

Conference in 1885, where he was ordained. After serving several circuits in Manitoba, he became chairman of the Calgary District in 1895. He was pastor of McDougall Church, Edmonton, 1899-1902, and in 1903 was appointed superintendent of Methodist Missions in Alberta. He was a prime mover in the formation of Alberta College in 1903 and of the Lamont Public Hospital (later Archer Memorial) in 1912, as well as of Mount Royal College, Calgary, and Wesley College, Winnipeg.

He was president of AB Conference in 1908, and was a commissioner to the first General Council of the United Church of Canada in 1925. His superintendency coincided with the years of heavy immigration into the west, and the establishment of missions and schools was his constant concern.

The Buchanans had four children, Judd, Nelles, Fran, and Mrs. S.C. Morgan.

The Hon. Nelles Victor Buchanan, M.C., Q.C., D.C.L. (1890-1986)

Born Crystal City, Man. Won the M.C. in W.W. I Practiced law in Edmonton

Chief Justice 1953-1965 Chairman Alta. Blue Cross 25 years - Chairman Alta.

Hospital Assoc. 5 times Chairman Canadian Hospitals Assoc.

Chairman Archer Memorial Hospital Board many times.

Sunday School

Superintendent, Wesley

United, of Edt. for many years.

He continued his father's deep interest in the Lamont Hospital, and in the Church's mission in hospitals. Widowed and married twice, there were six children, Bill, Julian, Judd, Kathryn, Ruth and Heather. Son Judd was three times a cabinet minister in the Trudeau government.



Hon. Nelles Victor  
Buchanan  
M.C., Q.C., D.C.L.  
(1890-1986)

Photo Credit:  
Provincial Archives  
of Alberta  
Neg. # B1. 2646

### *The Transition Years (1979 - 1997)*

to come and have a look at the college. Still another change was in the works at this time. The Board of Management, having spoken with an outside consultant hired to study college operation, received his report and undertook the first steps towards renewal it suggested.

Recognizing the need for a separation between governing roles and the roles of day to day management was a starting point in that development. It continued through the creation of a policy registry, new schedules for monitoring college activity, and newly instituted evaluation procedures for the Principal and the Board itself.

When the Board and Senate decided to join into one body the next year, the process began again, and continued into 1997, as ways of measuring accomplishment and acknowledging success in achieving goals began to be developed. One thing became abundantly clear at this time. There was enormous accomplishment in the degree courses of the college. The story of the cooperative effort dedicated to students needed to be told. And told in a way that showed the money spent had been achieving remarkable results.

Changes in direction, in leadership and in systems - any one of these things would have been a challenge. To have undergone all three at once-and survive to tell the story indicates something very true about St. Stephen's. It is and has been for the last twenty years a place which acknowledges the need for the messy business of growth. Or as Garth Mundle would have said, it is a place where church leadership is trained to see the world as it is becoming, not how we lovingly recall it from the past.

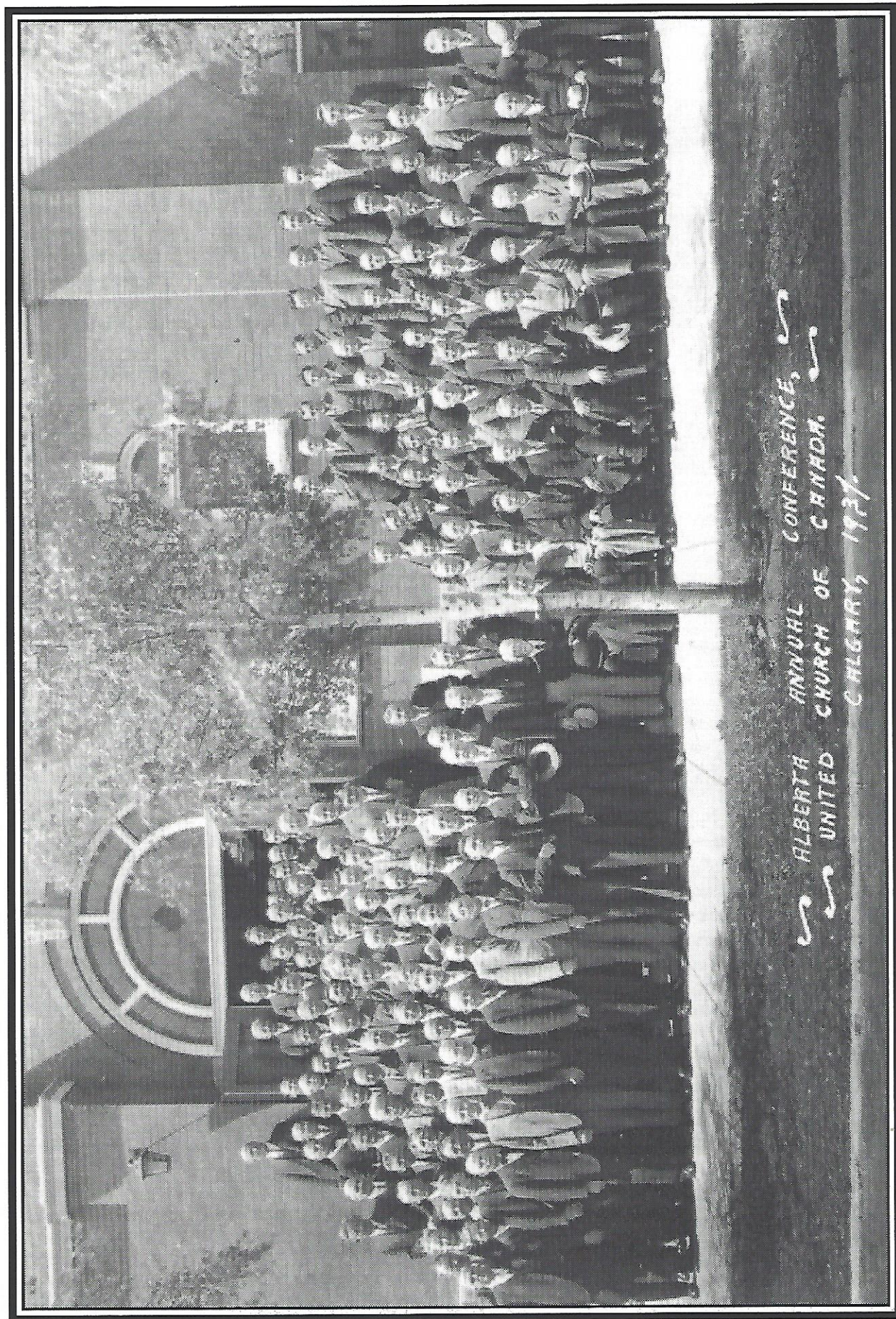
### **The Task of True Historical Research and Reporting**

... is to document for posterity the accurate information.

Your *erraticca* suggestions are most welcome!



# Alberta Annual Conference United Church of Canada



ALBERTA ANNUAL CONFERENCE,  
UNITED CHURCH OF CANADA.  
CALGARY, 1931.



## Book Reviews and Resources ... by Dr. Robert MacDonald

Phyllis D. Airhart, *Serving the Present Age: Revivalism, Progressivism, and the Methodist Tradition in Canada*, Montreal: McGill-Queen's Press, 1992, pp. ix 218.

Neil Semple, *The Lord's Dominion: The History of Canadian Methodist*, Montreal: McGill-Queen's University Press, 1996, pp. ix 549.

Over the years, there has been an increased interest by scholars in the religious history of Canada. Notable in this is the series of books produced by McGill-Queen's University Press. *Studies in the History of Religion*. The Methodist story has been well represented, and through the generosity of the Jackman Foundation, these volumes have been published.

Phyllis Airhart discusses the impact revivalism had in shaping Methodism from its beginnings to the time of union. The spiritual pilgrimage of leaders (such as Nathaniel Burwash, professor of theology at Victoria) at the end of the nineteenth century is outlined, stressing the religious experiences and the impact on the church as a whole. And yet the revivalist tradition (which led to many conversions throughout the nineteenth century) represents one step towards social reform. The search for perfection, for cultivation of the inner life, led to the involvement in the temperance movement: Nellie McClung provides an example of this development. By the end of the nineteenth century, Methodism was pulled by two different forces: on the one hand, there were new religious movements emphasizing end times. On the other hand,

there was the need to adjust to modernity, to adjust to the reality of the city and new methods or revivalism, such as presented by the Salvation Army. Airhart suggests the social mission of Methodists owed as much to social Christianity as to the liberal theologians. The book relies on various writings of leaders including the *Christian Guardian*. Although few of the references have a specific Western focus, the overall discussion helps put developments in the west, including Alberta in perspective.

More recently Neil Semple has produced a comprehensive study on the Methodist Church in Canada, starting with the context of Wesley himself and the early missions to a pioneer society of the late eighteenth and early nineteenth centuries, and concluding with thoughts on the continuing legacy after the formation of The United Church. He notes the differing visions and experiences of Methodism in the regions of Canada, including the growth as a mass movement in the nineteenth century. Of interest to Western Canadians are his chapters on experience with native peoples before 1860, that on the missions in Canada, the educational experience, including Sunday Schools and youth/young people's work, and the Social Gospel Movement (creation of a moral order). Well supplied with references (footnotes), the book draws upon the extensive Methodist Archives nationally and regionally, as well as appropriate published material. It also is illustrated with photographs and sketches from publications. Much of the discussion

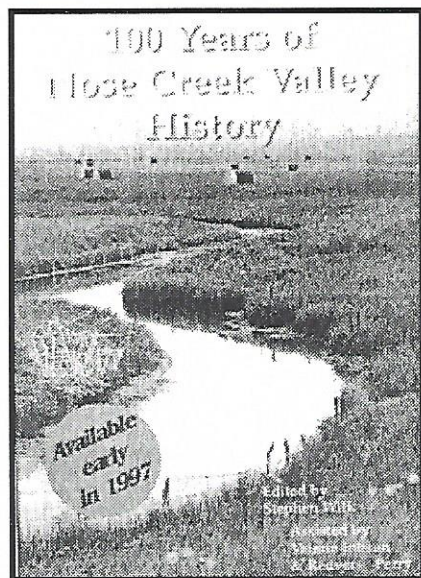
reflects general trends within the Church or the central directions and administration. While the book does discuss native missions, there are a few errors such as the date when John McDougall was ordained or which wife assisted at Morley. The role of the natives themselves in keeping alive the faith, such as Benjamin Sinclair, are ignored. Only briefly mentioned are the experiences on the prairies and the relationship between the Presbyterians and the Methodists in church development or the important role of the union churches in forming the United Church of Canada. Like Airhart's book, his study provides a framework for more regional studies.

### 100 Years of Nose Creek

#### Valley History ... edited by Stephen Wilk

(assisted by Valerie Jobson and Redvers Perry)

This anthology is a collection of historical reflections by both professional and non-professional historians. The vast majority are second generation of the pioneer settlers. Dr. Wilk's two previously published books "Pioneers of the Faith" (in the Airdrie district) 1962 and "One Day's Journey" (north of Fort Calgary in the days of the covered wagon) 1963, together with his B.D. thesis on the development of the United Church in the Airdrie area and his doctoral dissertation on the United Church mission strategies in the Calgary Presbytery provided him with a broad background for editing this anthology. The book has 54 chapters on a spectrum of historic themes including many churches in the area.



**Special Price: \$ 23.50**

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Nose Creek Historical Society presents:

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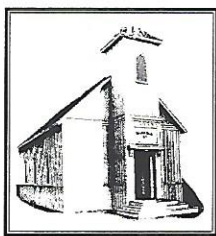
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Telephone: (403) 246-2811

**WE HAVE A STORY TO TELL ...**



## The George McDougall Museum and Shrine ...

*moved to Edmonton's Heritage Park*



The Little Church  
at the City's Heart

There stands, here in Edmonton, right at the heart of the city, a modest little grey building. Overshadowed though it is by its more imposing neighbors, it still achieves, somehow, an air of grave and quiet dignity.

Lettered above the door is the simple legend "Methodist Church, 1871". It is George McDougall's "little church by the river". The story of this little church and of the man who built it is firmly woven into the colorful history of the present City of Edmonton, for in building it, George McDougall laid the cornerstone of a new community.

It was the first building to be built outside the protecting palisades of the fort. Perhaps, when he began his enterprise, McDougall envisioned just such a city as now stands on the banks of the Saskatchewan. Assisted by men of the fort, he sawed the lumber for the new building, and even the shingles were of his own making. All were eager to lend their help, for this was a great undertaking.

And soon it stood, brave and alone, far outside the walls of the fort, overlooking the beautiful river valley. It was not long before some of the men at the post encouraged by this beginner, began to take up land and build homes along the river. New settlers came into the west and joined them there. Edmonton was at last more than a trading post and fort; it was a community - the Village of Edmonton.

The settlement grew, and the little Methodist church was the meeting place for the whole community. In it were held the services and social gatherings of many other denominations - the Anglicans, Presbyterians, Baptists, Moravians and the Salvation Army. Its walls resounded with the prayers and hymns of an ever increasing company, the pioneers, those sturdy people who hewed and toiled and worked to lay the foundations of a city.

It is not surprising, perhaps, that in the eventful days of building a provincial capital, in the busy, purposeful times in which we now live, the little church should be quite forgotten. It was inevitable, though, that at last it should be restored as a memorial to the man who built it, for this

man and his church are an integral part of those courageous early days of the west. Inside the doors of this little shrine the storied past lives. The walls are hung with the pictures of the pioneers, the great men who worked with abiding faith and courage to build and open up this part of the west, valiant missionaries, traders and settlers. All have a story to tell, and each story becomes suddenly alive when told inside these old walls, among the relics of another day. For this church has become something of a museum, now, where there are preserved many mementos which serve as a real and concrete link with those noble men and women whose very lives - their simple joys and their hard, back-breaking work - made of this "fur country" a good place to live. So the old church stands alone once more, an ancient building in the midst of a modern city. It slumbers quietly in the sun, a memorial to a great man of whom the Hon. Frank Oliver said, "The present city may well be accepted as a monument to his enterprise, judgement, and timely activity".

- Taken from a souvenir booklet produced by the Restoration Committee of the George McDougall Memorial Church
- F.S. McCall (Chairman) (Secretary) (Treasurer)

## The Society's Ninth Annual Meeting ...

by Dr. Robert MacDonald

The 1996 meeting was held at Grace United Church in Edmonton. A local committee of Edmonton directors and members made the arrangements, including having a display of Norwood United Church and its history, and publicizing the event: it was one of the largest gatherings at an annual meeting. The meeting started with a devotional, "Listening: A Prayer for the World", focussing on the ways God has touched all aspects in the world. The morning was devoted to business of the Society, such as approving the auditor's statement and ways to raise more funding in relation to the budget. Activities of the Society over the past year included promotion at Conference in Stettler, printing of promotion booklets, production of the Journal., preparation of the Brown Papers and the Niddrie autobiography, and representation at Conference and Provincial Task Forces and working groups. Election of officers was also held.

The highlights of the Annual Meeting included three papers. David Goa of the

Provincial Museum spoke of the Artifact Project and further steps to carry a deeper knowledge of the United Church legacy. A significant find was obtaining artifacts from the Kelsey United Church telling all, not just pieces, of the story of a church. A guide to the collection with essays will be forthcoming. As well, an exhibition on the Mission period has been prepared, but means are being sought to mount the exhibition in various places. A number of issues were raised including the aboriginal experiences, rural churches, links to museums and churches. Gerald Hutchinson spoke of the history of Pigeon Lake, from the geological origin to important dates in its history: the context of the relationship to the Hudson's Bay Company and supplies, native participation in prayer meetings, the shift to a settler church, and latest developments on the move of the old Telfordville church to the site were illustrated in the talk. Robert MacDonald gave an overview of the history of the Calgary Pastoral Institute from its

beginnings as an outreach ministry of Central United in Calgary within the context of the Social Gospel Movement and the Evangelism and Social Service Board of the United Church, to the recent past. Themes included origins and organization, programme development from marriage counselling to counselling and training of counselors, problems of space, problems of finance, and impact elsewhere on the province. As the Institute moved into new areas of fields, it became more ecumenical, more secular. Maggie Nichol of Grace United gave a tour of the building, from the establishment of the congregation in 1957, the use of a small hall, and since 1960 worship in a new sanctuary. Despite the demographic shots generally and in the area, intergenerational commitment is strong. Recent renovations were outlined, as well as the role of the church in theatre and social outreach. The lassies of Grace catered to a wonderful lunch.



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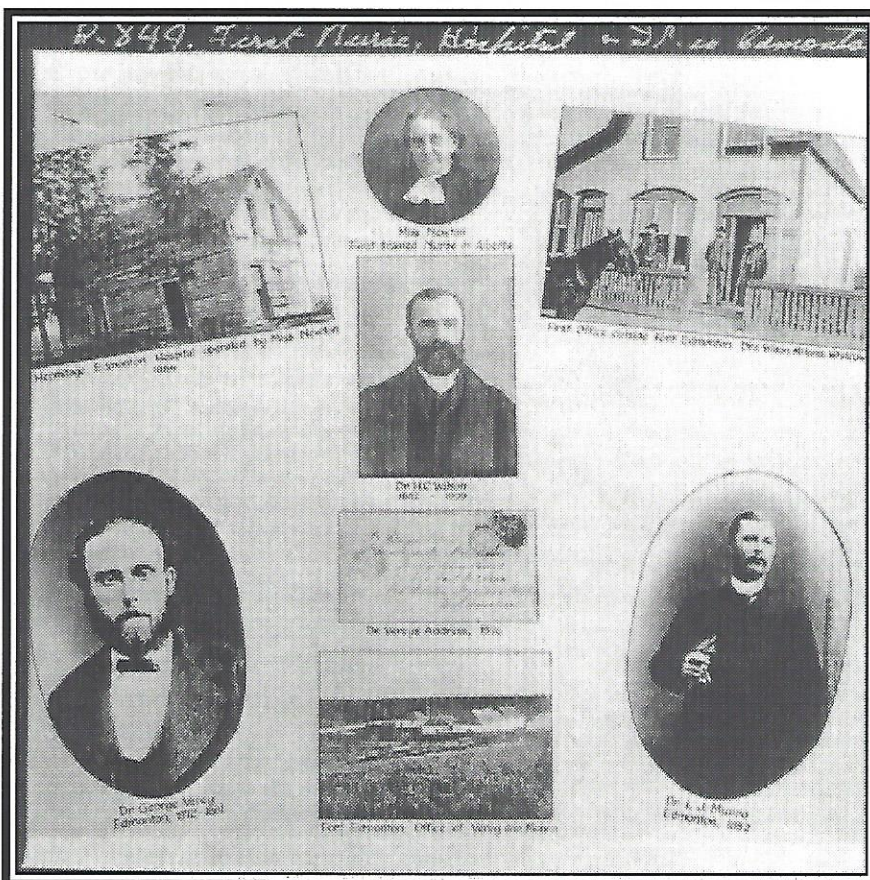
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## Early Medical Care Serving Inhabitants of Alberta at Fort Edmonton, N.W.T.



Dr. George Verrey helped George and John McDougall at the McDougall Mission at Morleyville and was the First School Teacher there.

The Photo Display is taken from:

"Early Medicine in Alberta"  
... The first 75 years

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## Calendar of Events for 1997

- Jan 29 Conference Historic Sites & Archives Committee - Conference by Telephone
- Feb 1 Board of Directors meet at Rosedale U. C. Calgary, AB (1)
- Mar 16 Artifact Project Supervision Edmonton
- Mar 19 Conference Task Group Sunnybrook U. C. - Red Deer, AB
- May 16 Historic Sites & Archives Museum - Edmonton (2)
- May 28 June 1st 73rd Annual Conference Meeting - Leduc, AB
- June 8 122 McDougall Mission Services Morley 3pm
- Aug 9 Rundles Mission Annual Bar-B-Q
- Aug 10 150th Anniversary - Rundle's Mission
- Sept 14 McDougall Mission Service (Fall) Morley 3pm
- Sept (TBA) Board of Directors 10 - 4pm (3)
- Nov 1 Society's 10th Annual Meeting
- Dec 15 Journal Article Deadline
- Dec (TBA) Board of Directors Mtg. (4)

### - Wills -

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### Membership Renewal

*Have you renewed your membership yet?  
If not, now is the time to ensure that you  
will receive all future publications.*

**Renewal Date: October 31 each year.**

#### For Further Information contact:

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Phone (403) 282-1014