



JOURNAL

Historic Sites & Archives

Dedicated to preserving our religious heritage and making history live

SPECIAL RUNDLE'S MISSION EDITION

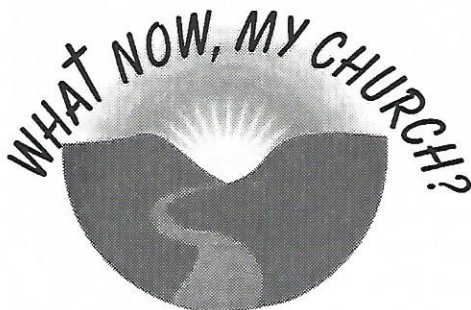
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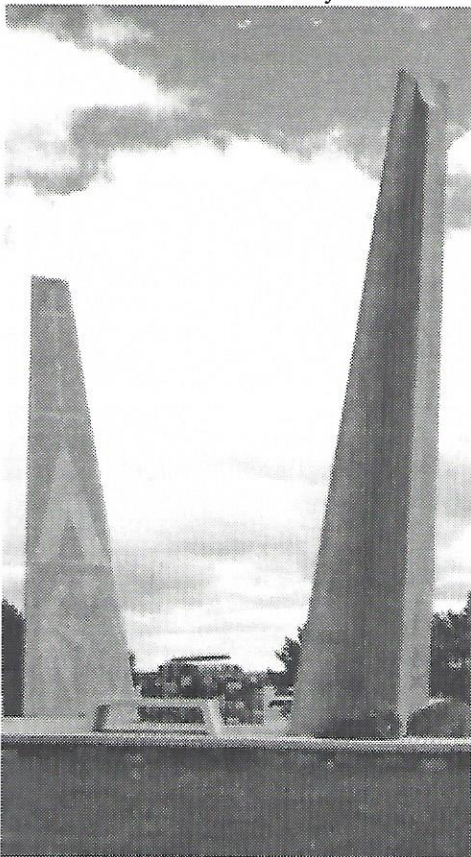
May 1998

Rundle's Mission Celebrates 150th Anniversary (1847-1997) at the Pigeon Lake Historic Site

The Symbols of Conference



Seventy-third Annual Meeting
Alberta & Northwest Conference.



Rundle's Mission, National Historic Site on Mission Beach, Pigeon Lake, 60 miles S.W. of Edmonton, Alberta. In 1847 the Rev. Robert Rundle, British Wesleyan Missionary opened an agricultural mission with the assistance of Benjamin Sinclair and other native families. In 1960 the United Church of Canada opened a fully modern log and stone retreat center.

August 10, 1997

The Pigeon Lake Mission founded by Robert Rundle and developed by Benjamin and Margaret Sinclair in 1847, has a unique place in the history of Western Canada.

The North American continent had been fully occupied for thousands of years by the people now known as the First Nations. The travel and expansion of the European nations over a few centuries began making serious inroads into the continent. The National Geographic Society prepared a map in 1987 on the Territorial Growth of the United States, within the continental picture¹. Their summary includes:-

Ca.1750 EUROPE CLAIMS NORTH AMERICA Vice-Royalty of New Spain New France British Colonies Rupert's Land Unexplored (First nations are not mentioned) 1787 Spanish North America United States British North America (including Rupert's Land)
RUPERT'S LAND

The fur-trading companies had a long history in Rupert's Land, and there had been significant changes east of Hudson Bay. But west of the Bay the immense barriers of Rocky Mountains, the Arctic, and the Bay, provided isolation of the area spanned by the Saskatchewan River system from the Rocky Mountains to the Bay. By the 1840's, the first Nations peoples had changed and developed within their own pattern of relationships but they were still the sole and undisputed occupants of this area, excepting only the beginning of the Red River Settlement². The British Methodist missionaries including Robert Rundle, entered the scene in 1840 in partnership with the Hudson's Bay Company³, and met the original occupants - the First Nations -, much as they had been for centuries.

The first missionary to reside in the Fort Edmonton area was the British Methodist, the Rev. Robert Rundle who travelled widely in the Alberta region for 8 years before returning to England⁴.

The study of Rundle and the response of the First Nations people may be understood as a microcosm of the whole of North America. Some aspects of the story are unique to this region, these may serve to highlight problems in the larger scene.

1. Rundle met native communities who were confident and strong in their own identities. They had not been either displaced nor dispossessed by invading cultures. They were

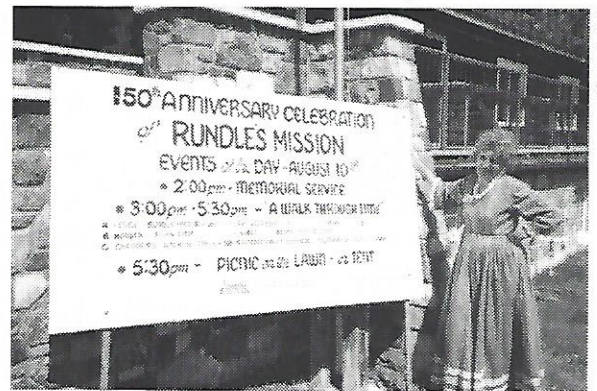


Photo: S. Wilk

Alberta & N.W. Conference Centre. The scene of 150th anniversary celebration of Robert Terril Rundle establishing the Mission in 1847. Gwyn Bailey standing by sign.

still in charge; he was their guest.

2. He was not a dominating person. His fellow Europeans in the Company thought him a friendly and trustworthy man but of very limited capabilities. He did however have entire certainty in his message that God has given a gift of love and power in the person of Jesus so that life in his name could overcome the power of evil spirits, and forgive the wrongs already done. His listeners had always been a deeply spiritual people, dominated by spirits good and bad, so they responded with a sense of liberation expressing itself in spirited prayer, song and peace-making⁵.
3. Rundle worked alone over a vast region visiting in each camp using their own language, developing their own leadership.
4. He was motivated by the urgency of sharing the Gospel, and by a common British sympathy for a people who were being impoverished by the fur-trade monopoly. Becoming Christian involved receiving a Christian name at baptism, but family names, their own language, and their rights to property were retained. White occupation and settlement was not yet on the agenda.

The strength and faithfulness of the native Christians, enduring through decades, is the essential tribute to the work of Rundle.

It is also the lost treasure in our understanding of the church and First Nations. After 1870, Canadian missionaries worked under the complicated and perhaps flawed agenda of white settler occupation and cultural superiority so that inevitably we must now face serious charges of sexual abuse in residential schools,

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Sponsorship

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Rundle Mission

Continued from page 1

cultural abuse in language, attire and ceremony, as well as land and property claims.

The first 30 years must be recovered since they provide:-

Rundle's unique ministry and influence over 8 years; then Sinclair, Woolsey, Erasmus, the McDougalls, Campbell⁶.

- the introduction of the Syllabic Alphabet enabling Rundle to prepare 'Sunday Books' which were read and taught regularly in the camps in their own language⁷;

- the emergence of leaders in each camp; - the first mission

- a focal point for wide region of the native Christian movement, sustained by native leadership for 8 years without a missionary⁸.

- an enduring Christian base serving as a foundation for the emerging settlers' churches;

- a base of confidence for today's native Christians that there was an earlier and better day, an inheritance of importance to everyone in these demanding days of apology and change.

RUNDLE'S MISSION, PIGEON LAKE

The location itself is historic, combining the long term effects of the uplift of the Rocky Mountains forcing water to the east, much of it underground, producing artesian springs; the ice sheet from the mountains pushing onto the Paskapoo Ridge; the ice sheet from Hudson Bay carrying broken granite across the prairie and onto the ridge; the mass of ice stranded on top of the ridge, gradually compressing the basin now known as a lake, and depositing the granite so convenient for later builders. The melt water drained back along

the low lands gouged by the ice, now known as the Battle River, Saskatchewan River and Lake Winnipeg, Nelson River into the Hudson Bay from whence it came in the first place. My imagination has been informed and fired by the valuable reports prepared by The Royal Tyrrell Museum of Paleontology—*The Land Before Us*—and by the Edmonton Geological Society—*Edmonton Beneath Our Feet*.

In any case, the First Nation hunters and explorers found a large lake in a deep basin on a high ridge sheltered by timber on all sides, fresh water springs open year-round, abundant fish and game and shelter. Small wonder it became a meeting place, especially for winter use. A bison skeleton 5000 years old, arrowheads 3000 years old on the shoreline, arrowheads 10,000 years old in the area—these all speak of a knowable past and lay the foundations for succeeding developments.

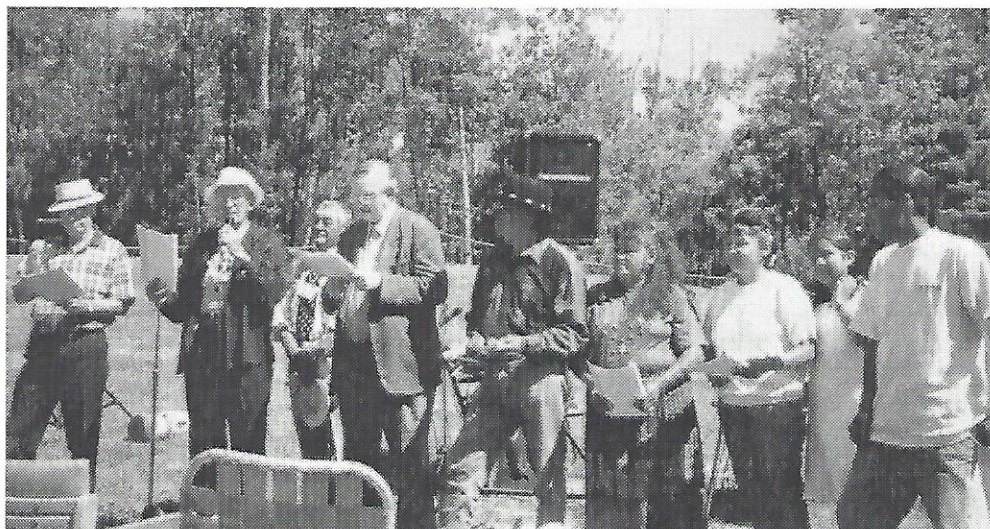
The First Nation people built no fences, had no fixed boundaries, owned no land. They responded to contours of land, and to the varied resources so could travel onto the prairies to hunt buffalo, or into the forests for the best teepee poles. Their boundaries were simply the presence of other tribes, and the relative strength and attitudes between them.

THE FUR TRADE BREAKS TRAIL —SOUTH AND NORTH OF THE BAY.

The fur-trading companies were the first to penetrate the great plains, the isolated centre of the continent. The European nations had been exploring and settling the east coast of the continent for more than a century but the plains remained untouched until Montreal based companies discovered the linkage of rivers and lakes

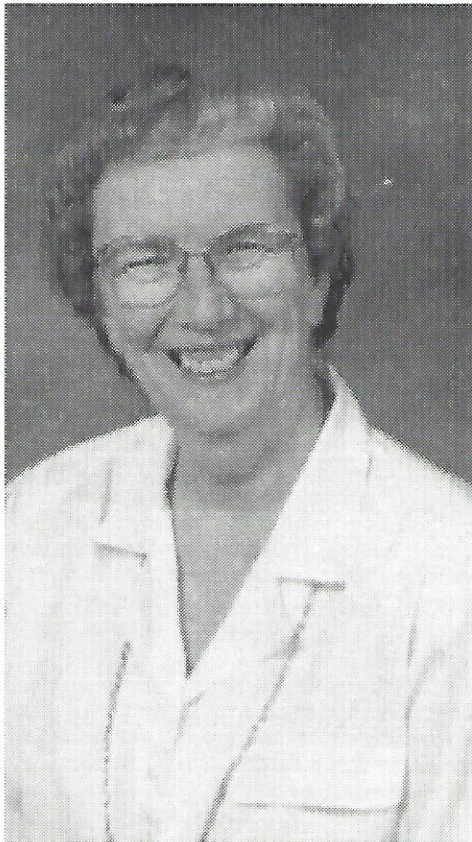
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Missionary Descendants Attend 150th Celebrations



Lt.-Rt. Gerald MacDougall (Great Grandson of George & Grandson of John), Gerald Hutchinson (Master of Ceremonies), Benjamin Sinclair (Great Grandson of Benjamin), Jim Summers (Great nephew of Robert Terrill Rundle & Thomas Woolsey), Floyd Steinhauer (Great Grandson of Henry Bird Steinhauer) with wife Marlene and three children to his left.

CONFERENCE PRESIDENT'S MESSAGE



Ellinor Townend, Conference President 1997-1998

On behalf of the Alberta and Northwest Conference of the United Church of Canada, I pay special tribute this year to Rundle's Mission on the occasion of the 150th Anniversary of the founding of a Christian mission on the north shore of Pigeon Lake in 1847 by Rev. Robert Rundle. Rev. Rundle was appointed to his task by the British Wesleyan Missionary Society and supported by the Hudson's Bay Company.

When Rev. Gerry Hutchinson asked the simple question, "Why is this place called Mission Beach?" it led to what has become his life's passion and the founding of the Rundle's Mission Society in 1956. The first Directors of this Society were Hobart Dowler, Rev. Cliff McMurtry, Paul Moseson, Ken McKenzie and Rev. Hutchinson. This group had the conviction that the history of this mission should not be forgotten. Through their efforts, the Rundle Memorial Lodge was dedicated on the original mission site in September 1960. Those first Directors have been joined by many others over the years as they have invested many volunteer hours to further develop and maintain Rundle's Mission which many of us now enjoy as it continues to be a place of meeting and renewal.

Gerry Hutchinson's passionate curiosity, supported by the Society, has enabled the research which has gathered a great amount of historical

A Decade of Accomplishment!!!

The Society's President's Annual Report

Reflecting on the past ten years of accomplishments, our Society has taken bold steps on behalf of the United Church of Canada in preserving our religious heritage and has helped bring our history to life .. The following is a partial list of accomplishments.

- *(1) Our Society was the first of its kind in The United Church of Canada to be organized and was constituted in 1988.
- *(2) Our Society sponsored an informal consultation with key persons in the Toronto area to discuss a variety of preservation issues in preserving United Church of Canada history.
- *(3) The Alberta and N.W. Conference (UCC) Historic Sites and Archives Journal also began to be published in 1988 and was the first of its kind in our church across Canada. 3000 copies were printed and distributed throughout the Conference and beyond, preserving our historic roots and publishing definitive articles.
- *(4) An artifact collection project in cooperation with the Alberta Provincial Museum was initiated and supported by our Society. This is the only collection of United Church of Canada artifacts housed in a provincial museum.
- *(5) A public relations program was started, relating the work of the Society to the Presbyteries in our Conference by encouraging the paid staff of Archives and Artifacts Project to stimulate interest in the regions of Alberta to become interested in the aims and objectives of our Society.
- *(6) A publishing strategy was developed to publish primary material such as books and items related to Conference history. These are:
 - (a) A comprehensive history of the Alberta and Northwest Conference.
 - (b) The publishing of occasional papers and historic booklets on various aspects of the Missionary enterprise and other historic topics.
 - (c) The publishing of annual reports and sending semi-annual newsletters to the Society membership.
- *(7) Approximately \$100,000 dollars was raised by our Society's efforts during the past ten years. Sources of funding came from memberships, individual and corporate donations, plus grants and Conference support, all of which helped to maintain the Society and its projects.
- *(8) The Society's executive has acted as consultants in various areas of history development. These include:
 - (a) Students at undergraduate and graduate levels of research;
 - (b) History writing and research;
 - (c) Congregational, Presbytery and Conference history planning;
 - (d) Addressing Archives' issues at all levels in partnership with the Provincial Archives of Alberta;
 - (e) Interfacing with Alberta Provincial Museum and regional museum's in telling the story of our rich heritage
 - (f) Developing a model for institutional recording of history (i.e. Mount Royal College Project)
 - (g) Counseling in congregations and individuals in cooperation with Historic Sites Services of the Alberta Government, Department of Community Development.

On behalf of the Board of Directors, we wish to thank all those who participated with the society's aims and objectives...*May God continue to give us energy and strength to continue this work on behalf of The United Church of Canada.*

Stephen Wilk - President

information and the connecting of persons who are the descendants of the first missionaries and aboriginal people who served the mission on Pigeon Lake. Their history was told, enacted and shared with all those who attended the 150th Anniversary Celebration at the Rundle's Mission Conference Centre on Sunday, August 10, 1997. Dedication, passion, hard work, difficult times, heartache, praise, celebration, caring and respect. These are some of the words used to describe the missionaries and the native people whose spirits are still alive today as we read their stories as recorded by Gerry in the book "The Meeting Place" which was published in 1990. In the context of our present times, when there are questions being asked and lives being opened concerning the validity and the quality of the Christian mission with the aboriginal people, it is refreshing to read this story of shared community and mutual respect.

At the 1997 Annual Meeting of the Alberta and Northwest Conference we acknowledged the importance of honoring the past history of our church and maintaining our historic archives and sites by establishing the Heritage Resources Com-

mittee as a Standing Committee of the Conference Executive. This action was in large part recognizing the work done by the Rundle's Mission Society and follows the recommendation of the Historic Sites and Archives Task Group.

A special congratulations to the AB & NW (UCC) Historical Society on its decade of progress in giving outstanding leadership in helping us preserve our religious heritage through its many projects including this journal.

History does not stay in the past but is being made every day. Most of us in Christian communities today have used some of the above words to describe our ministries and activities which are located in a much less harsh environment than that described in Rundle's story. The opportunity is now ours to witness to our faith with those with whom we live and work and play. We now have the opportunities to live more chapters of the faith story of God's people where we live, work and witness.

Ellinor Townend
President

Alberta and Northwest Conference

INTRODUCTION OF CHRISTIAN MISSIONS

Continued from page 2

that led them from Montreal to Sault Ste. Marie, Lake Superior to Thunder Bay where they established Fort William, then the connection of rivers to Lake Winnipeg, Saskatchewan River and into the interior.

The British Hudson's Bay Company, and French explorers discovered the north route shipping through the north Atlantic, the ice of Hudson Strait, Hudson Bay to found York Factory on the west coast of the bay. Initially they encouraged native hunters to bring furs to this shipping point, but to meet the competition of the Montreal North West Company, the HBC moved along the rivers to the interior.

The fur companies, based entirely on water transportation, develop Fort Edmonton as the gathering centre, and Norway House as the distributing centre north of Lake Winnipeg so that both north and south routes were available to them. The companies were amalgamated in 1821 under the name of the Hudson's Bay Company which could then have full use of both routes. All provisions and supplies required for the entire system of forts were shipped to York Factory, then distributed by boat and canoe throughout the entire region. The season was short and the route dangerous because of ice so that all imports were expensive and strictly rationed. The south route in turn was unsuitable for bulk supplies or groups of people re-

quiring smaller craft and numerous portages. Company personnel, mail services, and occasional visitors took advantage of the longer open season and access to the more developed east coast of America.

The Red River Settlement attracted Roman Catholic missionaries using the south route, and Anglican missionaries using the north route. The Anglicans developed a residential school known as the Red River Academy drawing students from many parts of the western region⁹. Both churches wanted to expand further west but were refused the permission by the HBC to do so. The Company would be the sole supplier of provisions, transportation, accommodation and interpreters and were reluctant to assume the responsibility. They also recognized possible conflicts between Company and Church since each would have its own agenda.

However, the Canadian Methodists were becoming anxious to extend their work into the west side of the Bay, and in 1838 sent an exploratory Mission along the north shore of Lake Superior as far as Fort William. The Rev. Mr. James Evans met with Governor Simpson in the spring of 1839, and secured his promise to take a proposal to the HBC Governor and Committee in London. The Secretary of the British Wesleyan Missionary, Dr. Robert Alder had been a missionary in Montreal at the same time Gov. Simpson had his residence

in Lachine. No doubt they were already acquainted so agreement was reached in January 1840 that the British Wesleyans would recruit three ordained men who would be appointed to selected HBC posts to serve as Company Chaplain and missionary to the Indians. (Three young men volunteered, were ordained in March, and sailed from Liverpool to New York, thence to Montreal in time to travel in the HBC Spring Brigade.)

In the meantime the British Methodist Church refused to allow young ordinands to these positions without having a superintendent in charge¹⁰. Evans had been serving in Guelph, Upper Canada, and in late March he received word that he had been appointed Superintendent of the HBC mission.

He hurried to Montreal but the Brigade left early without him. William Mason went with the Brigade to Rainy Lake, and Robert Rundle to Norway House and waited two months until the arrival of Superintendent Evans, another month while Evans secured his luggage in York Factory. In October he travelled in the Fall Brigade to Edmonton. George Barnley travelled with the South District Brigade to Moose Factory, James Bay.

The first mission to the western plains was sponsored by the HBC, shaped by the organization of the HBC, and directly involved with the Company itself. Hence, the archival records of this work appear in both HBC and in Methodist Church Archives. This was a British mission in British Territory, far removed from both Canadian and American Methodists of Upper Canada, except that Evans had been in the ministry of the Canada Conference for 8 years. He brought with him extensive experience in the education of native peoples including translations of Ojibway language, and a Syllabic Alphabet for that language which he readily adapted for the Cree on his arrival at Norway House¹¹.

The 3 month stay at Norway House was of great benefit to Rundle. He rested from the long travel and constant change. In mid-ocean, moving deeper into the unknown every day, he sometimes had nightmares of fear in going amongst a people entirely strange to him. The community of Crees nearby the Norway House were well prepared for the arrival of a missionary, and received him warmly, so he wrote: "Now," he said, "my chief delight is to be with them."

He never lost that confidence amongst the wide range of camps in the vast western scene. He gained the confidence and support of many whose names appear in his records of Baptism and Marriage and whose names appear in church records to this day. They were the stalwarts ready to work with the succeeding missionaries.

1840 Rundle arrives Fort Edmonton in October¹².

1841 **January:** first travel with Company men.
March: Rocky Mountain House, warm response.

April: Bow River, Blackfoot Camp, no interpreter.

May: Fort Pitt and Fort Carlton.

July: Gull Lake, Chief Maskepetoon Camp.



Gerald Hutchinson illustrates the North and South routes of traders and missionaries coming to the west.

Continued on page 5

First Canadian Methodist Appointments

Continued from page 4

October: Rocky Mountain House.

November: Supt. Evans visits Edmonton; teaches Syllabic Alphabet to Rundle. Fort Assiniboine with Evans and Harriot.

December: Christmas alone at a fish lake!

THE PIGEON LAKE MISSION

Englishman Rundle introduced Christian beliefs into a wide range of Indian camps. Through interpreters and the use of the Syllabic Alphabet, he placed the faith into their own hands. Since Rundle worked alone in the HBC forts and over the entire region from Lesser Slave Lake to Oldman River and from Rocky Mountain House to Fort Pitt and Fort Carlton, his contacts in any one place were brief. Each camp developed its own leadership, and shaped their own agenda, but they were a nomadic people, visited freely, and grew in faith together. The Stoney Camp at Bow River became prominent in native Christian cul-

sustain the extended HBC missions, and in 1847 began negotiations to transfer them to the Methodist Church of Canada¹⁶. Rundle could not return from England, and no new appointments could be made until 1855 when the transfer was completed. Thomas Woolsey and Henry Bird Steinhauer were ordained and appointed to follow Rundle's work.

This young native Christian movement retained its culture and language, had been without the leadership of a missionary for seven years, and were still vigorous and enthusiastic. When Woolsey arrived at Fort Edmonton they were ready and greeted him with obvious delight¹⁷.

Woolsey discovered however that the Pigeon Lake region was too disturbed and potentially dangerous to re-develop the mission so on the advice of Canadian mission authorities he moved north and east to Smoking Lake.

When the Canadian Methodists assumed control of the HBC missions in 1855, they could already visualize an administration stretching from

Atlantic to Pacific¹⁸. In anticipation of settlers moving into the west, they elected the Rev. George McDougall as Chairman of the entire Western District¹⁹. In 1860 he moved his family to Norway House, but soon realized that it was north of the prospective settler development. With his son, John he visited the Alberta regions, and in 1863, moved his family to a new mission named Victoria, on the North Saskatchewan River, down stream from Edmonton²⁰.

Pigeon Lake Mission was re-opened in 1865. John McDougall and Abigail Steinhauer were

process. Their lands were being surveyed, reserves were being planned, they already recognized that they were being overwhelmed.

The water transportation system—Ocean, Bay, lakes and rivers—had become too costly for the HBC, and was abandoned. The overland route from St. Paul Minnesota to Winnipeg to the Rockies became the new transportation of road and later, of rail.

The first settlers could attend the existing Indian churches²¹, and they did until they could build their own. But these were not in the Indian community, nor were they responsive to Indian culture so the native Christian movement became isolated in what eventually became known as missions to the Indians.

Rundle's Mission at Pigeon Lake has provided the impetus to recover this story²². The Christian history of 30 years; 1840-1870, took place in Hudson's Bay Territory, British North America. The first missionaries were British, unrelated to the Canadian Church except through the Superintendent, James Evans. All records went to London, England and have only recently become available.

Rundle's Mission at Pigeon Lake now

...has the documentation of the mission work, including copies of the correspondence of both HBC and Mission personnel so can present a first hand account of a unique period, including the amazing career of James Evans.

...has uncovered the extraordinary influence of Robert Rundle awakening a self-sustaining Christian movement of First Nation people who became the founding families of the Canadian church in the west, and who sustain it still.

...is now prepared to share the documents and the insights derived from them by invitation to colleges, schools and churches, either by events in their own premises, or by booking the facilities at the Mission.

Rundle's Mission site provides the building sites, spring, burial grounds, and environment for re-enacting the 150 years of history. The sequence of known sites traces the development within the 150 years providing the stimulation for further study at each and every point.

Study groups, friendship groups, and families will find comfortable accommodation with the full range of our history available.

The Summer Villages along the lake shore are now finding common cause with the ease of paved roads, their own Chamber of Commerce, and increasing concern for the environmental factors. The old mission increasingly becomes a source of interest and pride. Rundle's Mission would welcome more local use of the site and its buildings.

What about concerts and drama in the amphitheater? What about both drama, music and art groups exploring the wealth of topics in the history of this place?

What about lecture series in the Mission inviting speakers on history of the lake, plant life in the woods, birdlife in the woods and on the water?

What about inviting First Nation people to mingle with us new-comers to this land?

The information and insight is here. We want to share it.

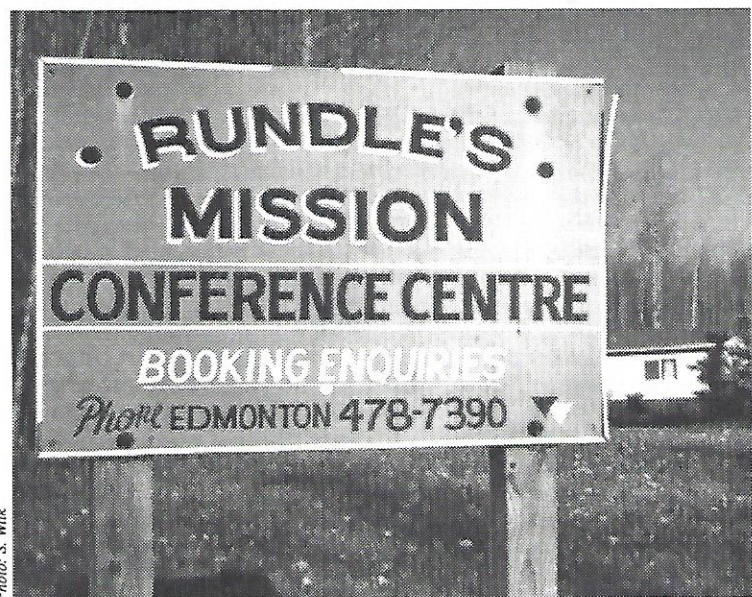


Photo: S. Wilk

ture. He visited them only 4 times in 8 years, and had seen them occasionally at Pigeon Lake. Ten years after Rundle left for England, the officers of the Palliser Expedition were so impressed with the influence of Rundle amongst the Stoney, they named Mount Rundle after him¹³.

The mission at Pigeon Lake became the focal point for the native Christian movement. Scottish-Cree Benjamin Sinclair had been baptized into the faith by Rundle in Norway House, 1840¹⁴. He was given training in the Norway House Mission, including the use of the Syllabic Alphabet, Biblical study, and the expression of Christian belief in native terms. In 1847 he joined Rundle as an assistant, but when an injured arm forced Rundle to leave in 1848, Sinclair became teacher and preacher for four years before returning to Norway House. Other native Christians kept the mission alive for another three years¹⁵.

THE FIRST CANADIAN METHODIST

The British Wesleyans were no longer able to

married at Whitefish Lake, and appointed to make a new beginning out of the old tradition at Pigeon Lake. The native Christians rallied around them and the mission thrived with new houses and fields. In 1869, the first church was built.

But changes in the nation changed the mission.

In 1867 The confederation of Canada;

1869 The Hudson's Bay sold their Territorial rights to the Government of Canada;

1870 The North West Territories of Canada were formed.

So, in 1872, native Christians rallied again at Pigeon Lake to meet with Chairman George McDougall and John McDougall. The Christian faith groups started in the camps by Rundle 25 years earlier had not only survived but grown into an integrated vigorous experienced worshipping movement, using their own language, maintaining their traditional camps and customs, and with their own agenda of peace-making.

But Canadian nation-building was already in

150th Anniversary Service of Celebrations

The Service, August 10, 1997

This summer in seeking a way of presenting the 150th Anniversary and the story of this place, it was decided to use the pattern of a Church Worship Service combining the relatives of the missionaries with quotations from the documents, using both music and drama in the outside amphitheater.

This paper retains the format of the service, but is enlarged by additional background material, and more extensive quotations.

On the sunny afternoon of August 10, crowds of people gathered at the historic Rundle's Mission site to celebrate the arrival of Benjamin and Margaret Sinclair in October 1847²³. Tammy Irwin,

Chair of Rundle's Mission Conference Centre, introduced the President of our United Church Conference, Elinor Townsend, D.D., who brought the greetings and recognition of the Conference, the new provisions for Historic Sites within the Conference, and recognized the achievements of Rundle's Mission.

Gerald Hutchinson introduced the guests and relatives. The names of Rundle, Sinclair, Woolsey, Steinhauer, Erasmus, George and John McDougall, and Peter Campbell have long been known, but for this service they are represented by their relatives and descendants still living amongst us. They will be using the writings of their ancestors.

Introducing the relatives.

RUNDLE, 1840-48, on his return to England became a Methodist Circuit Minister, and in this work became acquainted with the Wolverson family, including three daughters - Martha had already been married to Edward Summers. Mary, in 1854 was married to Robert Rundle, to the Summers children, he became Uncle Robert.

WOOLSEY, 1855-63 succeeded Rundle at Edmonton, and on a trip to England visited the Rundle home, found the third daughter, Grace still single. Grace and Woolsey were married in 1866 in Canada. Woolsey then became Uncle Thomas.

Then one of the Summers' family moved to Bentley, Alta., and in Banff saw a picture of Rundle... "That's my uncle". So Jim Summers of Red Deer is here representing both uncles.

SINCLAIR, 1847-51, 1852-84, a Scots-Cree named Benjamin Sinclair, was baptized by Rundle in 1840 and, married in Norway House, first child baptized by James Evans, named Ephraim. These two Biblical-Methodist names have been maintained through four generations. Ben Sinclair III is present, and his brother Roy Ephraim III wanted to be present.

The large families of **ERASMUS**, **STEINHAUER**, and **MCDUGALL** have enriched the Alberta communities to this day. Floyd Steinhauer, great grandson of H.B. Steinhauer attended; Gerald McDougall, great grandson of George McDougall attended; Arnold Erasmus of Arrowwood, and Doreen Keith of Beaumont, great grandchildren of both Peter Erasmus and H.B. Steinhauer sent their regrets.

The Rundle relatives met with the Sinclair relatives, the Steinhauer family shook hands with

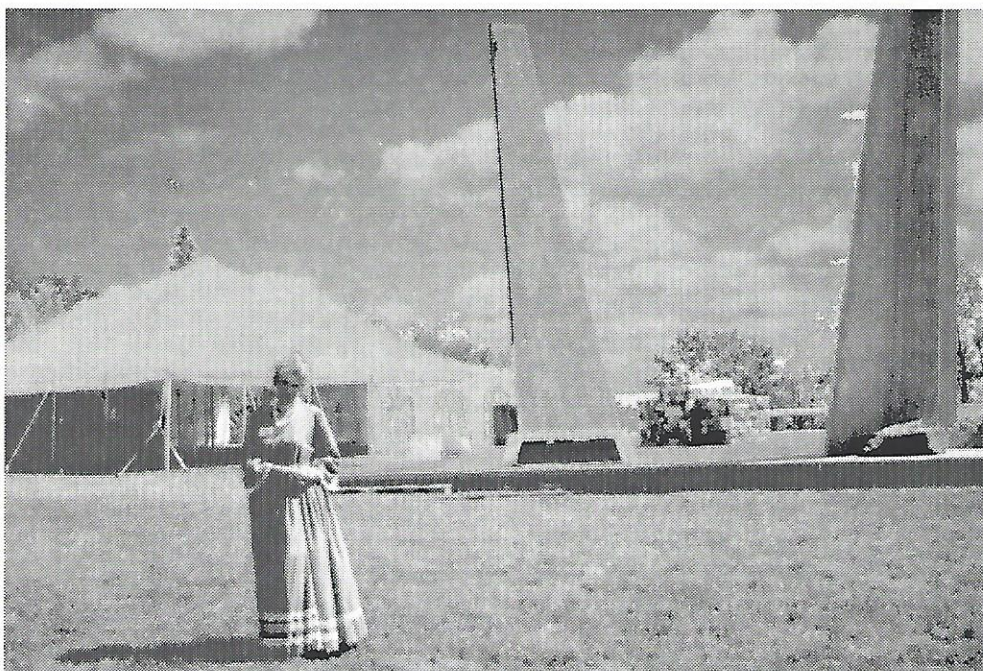


Photo: S. Wilk

the McDougall family. A local family became substitute relatives for the Campbells.

The Service then became the life story of these people.

Phase 1: British Methodists in British North America

CALL TO WORSHIP: (After 2 months at Norway House, Rundle joined the Fall brigade. Nearing the Saskatchewan River, he wrote: (read by nephew Jim Summers) "I approached the river reading the Isaiah 60th 'Arise, shine for your light has come, and the glory of the Lord has risen upon you'

All difficulty respecting my mission seemed to vanish...our sufficiency is of God. Felt blessed whilst waiting on God in the forest, impressed with the idea that He who created and sustained the forest in which I knelt would also support and sustain me²⁴.

(Benjamin, Margaret, and Ephraim Sinclair arrive. Friends greet after absence of 7 years. The Scots-Cree, the Englishman, and the natives lead together in singing)

HYMN OF PRAISE

All people that on earth do dwell. Sing to the Lord with cheerful voice. (Four years later, awaiting a missionary and being aware of his own shortcomings, Sinclair shares his sense of failure).²⁵

PRAYER OF CONFESSION: (said in unison)

It is too much to be alone. It is as if I were alone, but George assists me. But I am not able to do what you told me. I fail too much... but then, I have collected 400 logs.

(Mr. J.E. Harriott at Fort Edmonton has been watching Sinclair since the departure of Rundle).²⁶

WORDS OF ASSURANCE: (said in unison . our assurance is also valued.)

Poor Ben Sinclair does not know what to do with himself. He is in my opinion, an example of a faithful soul. I was really impressed to see the work he has done.

If you want a faithful servant, take him.

(In 1851, Sinclair & family returned to Norway House, and in the following year was sent back to prepare for a mission at Lac la Biche. The Pigeon Lake mission was maintained by other native leaders, using what they had.)

HYMN OF PRAYER:

Spirit of the living God, fall afresh on me. Melt me, mold me, fill me, use me.

Phase 2: Canadian missionaries in British North America. (In 1854 the British Methodists transferred the HBC missions to the Canada Conference, ending the HBC chaplaincy policy²⁷. The Canadian Methodists absorbed both their Western District and Eastern Districts enabling them to envisage: "the large section of North America from the Atlantic to Pacific and from the St. Lawrence to the Arctic".

The Canada Conference selected an English lay preacher and a talented Ojibway teacher for ordination.)

THOMAS WOOLSEY in London, Ont, June 10, 1855²⁸. "I am about to proceed to the Hudson's Bay Territory in company with Brother Steinhauer who has just addressed you. I, too, readily and willingly respond to the appeal...Thank God, heaven is as near to the Rocky Mountains as to this place."

HENRY B. STEINHAUER left the Brigade at Fort Pitt, and reached Lac La Biche September 20. He found a house ready for him, built by Brother B. Sinclair.²⁹

WOOLSEY greets the communities at Fort Edmonton.³⁰ "On my arrival, the Cree Indians literally lined the beach.. not less than 400.. I made myself known which spread like electricity amongst them and one continuous shake of the hand bespoke their joy on seeing one for whom they had so long waited."

"I have been busily employed in binding copies of St. John's Gospel, and our hymns, which, you are aware, are printed in the Syllabic characters. Until within a few years, this was an unwritten

Pioneer Missionary Challenges Re-Enacted



Photo: S. Wilk

Group gathers to pull a replica of a pioneer Red River Cart.

language. Now there are many who can read and write³¹. (The Syllabic Alphabet was created by Evans in 1840 at Rossville; shared with Rundle in Edmonton in 1841 who used Sunday books in Indian camps; printed by William Mason at Norway House in 1851).³²

"With my colleague BROTHER STEINHAEUER, left for Pigeon Lake. Clearings of land once fenced in...Two of the four buildings may be restored. This may be regarded as a deserted village...The whole band camped..near us on the following day."³³

PETER ERASMUS joined Woolsey in 1856 as interpreter and assistant. (He remained in Alberta for the rest of his life, assisted the Palliser Expedition, was interpreter in the signing of Treaty Six, lived in Lac la Biche, Whitefish Lake.)

On his first night in Edmonton, he was surprised, "There were a number of tents on the flat below the fort..while there I heard the people singing hymns and praying. I thought it strange and asked Mr. Woolsey for an explanation. 'Those are the Christian Indians from Pigeon Lake. A man by the name of Rundle was minister amongst them.. We'll go there in the spring. The Pigeon Lake Indians are a friendly, peaceful people.'"³⁴

"Mr. Woolsey had a natural understanding of the Indian viewpoint, and his adaptation of scripture to their way of life was natural and understood."³⁵

"Striding back and forth..was..Colin Fraser playing a set of bagpipes. He made a striking figure dressed in all the gay regalia of tartan and kilt."³⁶

(Upper Canada and the Methodist Canada Conference were preparing for white settlement on the western prairies)

GEORGE McDUGALL and family moved to Norway House as the Chairman of the Western District in 1860

"This country is now in its transition state, the eyes of the speculator and the farmer are turned towards it, already the pale-face trader and trapper have traversed its plains to the very base of the Rocky Mountains. Soon its rich valleys will be changed into fruitful fields."³⁷

"Can we not do something more for the thousands of Indians in the neighborhood of Edmonton? .. We want a practical missionary for this important field."³⁷

JOHN McDUGALL, the eldest son, spent a winter with Woolsey, and was ready for active involvement. He had been raised with Indian children in Upper Canada and spoke the languages

fluently. In 1865 he made a big decision—"my bride to be was the daughter of the Rev. H.B. Steinhauer...our parents willingly gave their consent and blessing. Father and Peter accompanied us to Whitefish Lake, and Father married us in the presence of my wife's parents and people. (The great grandson of Henry B. Steinhauer, and the great grandson of George McDougall shook hands in mutual family consent) "Our honeymoon trip was to drive from Whitefish to Victoria..then set out..to Pigeon lake."³⁸ (John's sphere of influence expanded with long periods of travel. They built an impressive new home in 1867)

"If we have any home, this is the spot. Here we began in 1864, and for two years this mission was, I am bound to say, unique in the fact of its being maintained without any contributed funds. It cost the Society not one farthing. We hunted and fished and trapped and like our people, were nomads, sometimes feasting, and then starving; for such was the energy of our life, I cannot say we fasted.

During the last two years we have had a humble salary which has had to perform the cantilever act and lift us out of the hole of the past as well as a one-room shanty, and along with this another similar for our man.

Ours has been kitchen, dining room and sleeping apartment. In it we have held many services and councils, and entertained various guests - Hudson's Bay officials, wandering missionaries and vagrant Indians. Horse thieves and war-parties have stopped for the night, and we have watched them sleep and stood guard over every action until the next day relieved us of the anxiety of their presence.

We now went to work to add another room to our house and soon the logs were up and a chimney built."³⁹

Their first church at Pigeon Lake was built in 1869.

PETER CAMPBELL and family in Ontario heeded McDougall's call for help. They drove from Red River to Edmonton in 1868. (Friendly neighbors became the Campbells for the day. A talented and imaginative carpenter had built a full size replica of a Red River cart, fitted it with a wooden ox mounted on bicycle wheels. At the right moment in the service, the cart and the Campbells wheeled onto the outdoor stage, and became instant celebrities!)

Campbell reported - "We are well - never felt more like work. I drove my two oxen and carts seven hundred miles over the plains, and walked most of the way. Mrs. Campbell drove the horse and buggy and took care of our two little girls most of the way

from Red River, sometimes in a river swift enough to carry us off our feet, or plunging through bogs in which oxen and cart were well-nigh buried. We reached Edmonton Sept 21st—four months and a half on the way."⁴⁰ (In the following year Chairman G. McDougall decided to rotate the three missionaries - George McDougall to Edmonton, Campbell to Pigeon Lake, John McDougall to Victoria.)

Prospects for the Missions seemed bright. Everyone was well, Victoria, Pigeon Lake and Whitefish Lake were all established with a church building in each, and responses were encouraging. Praise be to God.

THE THANK OFFERING will now be received and dedicated. (Buckets named for each missionary were circulated during the singing of the hymn)

HYMN: For the beauty of the earth, for the beauty of the skies,.. Lord of all, to thee we raise, this, our sacrifice of praise.

Phase 3..A litany of worry in change, and of grief in tragedy.

HYMN: Will your anchor hold in the storm of life? When the clouds unfold their wings of strife. (Each verse asks the question, the chorus gives the response. We will sing the first verse and chorus. After each concern is identified, we sing:- Will your anchor hold? (No chorus until the end)

Major changes, some tragic, enveloped them all.

1869 - The HBC Territory was sold to the Government of Canada; Chief Maskepetoon was murdered by a Blackfoot party;⁴¹ Wide spread drought reduced many to starvation; John McDougall was transferred to Victoria, moving Abigail and children from the only home they had known;

1870 - A raging epidemic of small pox swept the prairies leaving devastated camp sites, hundreds of dead, and desperate anger in natives who blamed white people. Victoria Mission under months of acute stress⁴².

First concern: The First nations learned that their entire land and resources had been sold by the HBC to the new Canada. They soon learned that they were a subject people. In 1872, having

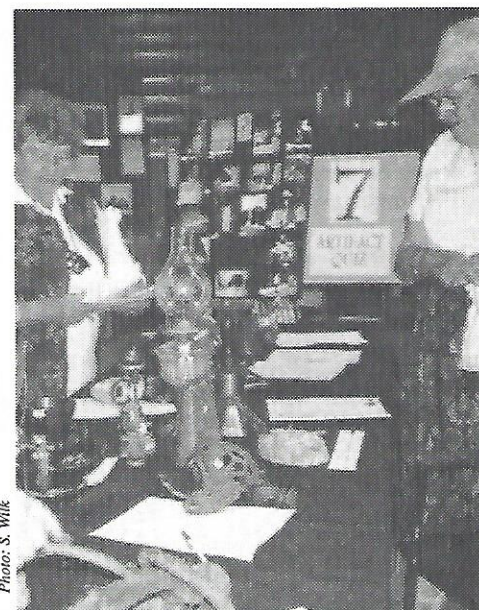


Photo: S. Wilk

Artifact collection from the mission on display

survived the drought and the epidemic, 300 native peoples gathered for a Sunday of worship, and on Monday for a solemn council with both George and John McDougall. The Chairman reports as follows: (Read by Mr. Mel Buffalo, Indian Association of Alberta)

Chief Bear's Paw sat in council here and said, "We are like men filled with sorrow today, and crushed with a dread of tomorrow. We see the natural resources of our country rapidly disappearing - strange tongues tingle in our ears, warning us that a race stronger than we are, is approaching. We cannot believe ourselves that the Great Spirit will suffer his poor children to perish, but we have no resources within ourselves. We often sit at the graves of our fathers and talk of the past, and tremble at the future. Friends of the lost, put us on the right track."⁴³

Will your anchor hold?...

Second concern: The George and Elizabeth McDougall family. A scourge of small pox swept over the land, whole campsites wiped out, and with it bitter anger and revenge - The chairman reports - "Aug 16, 1870.. the small pox reached the Saskatchewan.. One hundred had died at Fort Pitt, and along the road we encountered bands flying from the plague. On reaching Victoria I found my worst fears more than realized... Two days after my arrival John was taken ill, and is now in a critical state. The Blackfoot, driven to desperation by the awful scourge which has cut off more than half their tribe, have sought to propitiate their deities by murder and robbery. They have stolen our horses and killed our cattle. The Blackfoot left clothing in their (Stoney) neighborhood; the thoughtless Stonies took the blankets, little thinking that half the tribe would be the price. Sept 25, 1870 .. the disease first appeared in my own family, and on the 13th of October our youngest daughter, Flora, aged eleven years, died.. October 28th.. I buried our Anna, 14 years old, native girl.

Nov 1, 1870.. at five o'clock this afternoon Georgiana breathed her last. My son (David) and self carried her mortal remains to the grave.. 'Father, I find it hard to bury our own dead.'⁴⁴

Will your anchor hold?...

Third concern: John and Abigail family - In 1869, John took Abigail and the two girls to the Steinhauer grandparents where the third daughter, Augusta was born. Later they moved to the McDougall grandparents⁴⁵.

The native communities were under great stress from their struggle with drought and disease, with the approaching Canadian settlers, the Riel Rebellion, and their uncertain future. John had become the foremost roving ambassador. As soon as his health permitted he was sent on missions of interpretation and encouragement. In early 1871, the Factor told him, .. "Your wife is dead, and was buried at Victoria the day before yesterday."⁴⁶

John wrote later, "I left her in the bloom of health when starting on this trip, and now she was dead and buried". George McDougall wrote, "Whilst my son was at the mountains, his wife died suddenly, and to us, very unexpectedly. She was a superior woman"⁴⁷.

Will your anchor hold? ...

Let us sing the entire hymn, remembering these people and their concerns. Remembering also our times of testing - We have an anchor



Photo: S. Wink

Re-enactment of the Campbells' Arrival

that keeps the soul.

Recovery and Renewal and Change.

1872 - George and John McDougall met 300 Christian Indians at Pigeon Lake for celebration and planning, then drove and rode to Winnipeg for the first Western Methodist Conference. John was asked to open a Bow River mission, and was ordained; he went to Ontario hoping to go to college. This was denied⁴⁸.

He met Elizabeth Boyd. They were married in Ontario, travelled to Winnipeg via St. Paul, Minn. They left Red River in mid-October to drive to Edmonton in the coldest weather John had known. They arrived by Christmas⁴⁹.

1873 - The McDougall men rode to Bow River again to choose the new mission site, and back to Pigeon Lake. Then John rode to Winnipeg to accompany a mission visitor on western tour. In September the McDougall church in Edmonton was dedicated. George and John then escorted their visitor to Fort Benton on the Missouri River, and rode back to Edmonton⁵⁰.

November 1 - John and his family and possessions ready for the major move from the Pigeon Lake Mission to the Bow River Valley to open the Morley Mission⁵¹.

Steinhauer was appointed to the Pigeon Lake Mission, but no plans had been made for its disorganized state so Steinhauer returned months later to Whitefish and home. However, that brief appointment meant that this was the only mission to be served by each of the Ministers and assistants in the first 30 years - Rundle, Sinclair, Woolsey, Erasmus, George and John McDougall, Campbells, and Steinhauer. All of them were here.

The McDougalls North now became McDougalls South. The Campbells returned to Ontario; Steinhauer and Sinclair - the two old friends from Norway House lived the rest of their lives together, died on the same weekend, and were buried in a common grave⁵².

The Pigeon Lake Mission named Woodville, was almost finished. Under John Nelson's min-

istry, it was moved in 1883 to Bearhill then to the Sharphead Reserve west of Ponoka.

Let us Pray: in unison - Today we give thanks in the remembrance of the people who have been here, that their influence survives, and that their descendants live amongst us still. We are inspired in sharing this place, and dedicate ourselves afresh in tending it. Amen.

In 1904, after forty years of living with the aboriginal people, the incoming settlers, the treaties, the founding of Reserves, schools, orphanages, John McDougall was invited to address a Conference on The Indians of Canada. The address has been printed and is now available at our book desk. At the same time, his wife Elizabeth who made the honeymoon trip from Winnipeg, wrote out her own thoughts on a single page. Our reader stands on the step of a white settler church looking back over the history of these people⁵³.

Elizabeth's statement read from the Church step by Sharon McCrann.

HYMN: Where cross the crowded ways of life.

Benediction

Sources of documents

PAM: Provincial Archives of Manitoba, Winnipeg, Man.

HBCA: HBC Archives, D/5: Correspondence of Simpson, Ross, Alder, Evans, Mason.

PABC: Provincial Archives of British Columbia, Victoria, BC

DR: Chief Factor Donald Ross Papers

AER73

UWO: University of Western Ontario, London, Ont., James Evans Collection, 4734, 4735

R.JI: Rundle Journal, Historical Society of Alberta Vol. 1. and Glenbow-Alberta Institute 1840-48 records, Baptism and Marriage Registers.

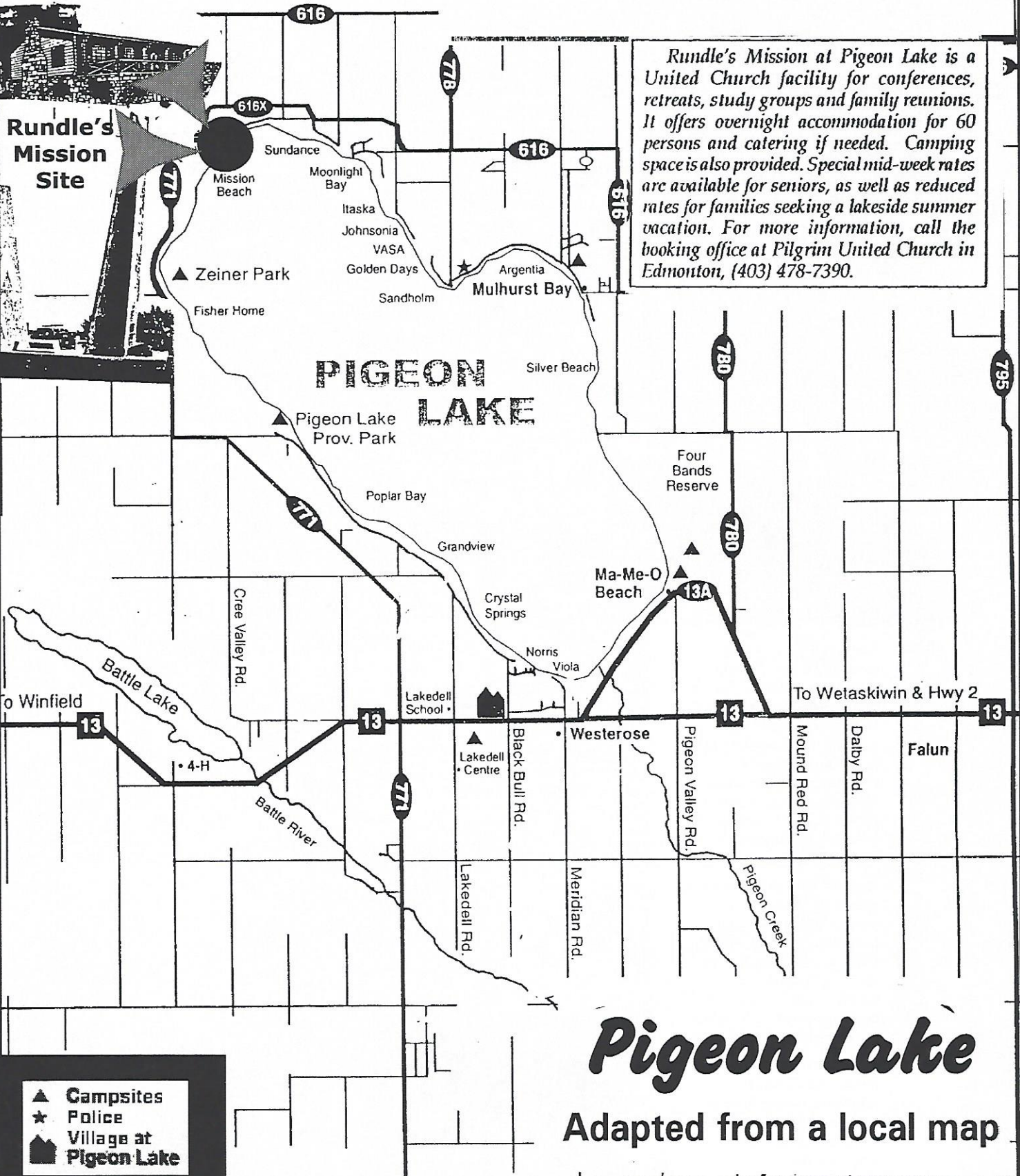
WMS: Wesleyan Missionary Society. Methodist Mission Society

SOAS: School of African Studies, University of London, England. Correspondence of British Methodist Mission to HBC Territory 1840-55, including Simpson, Alder, Evans, Barnley, Rundle and Mason.

Editor's note: References and footnotes that accompanied the original manuscript are available on request.

THE RUNDLE MISSION CONFERENCE CENTRE AWAITS YOU

Rundle's Mission at Pigeon Lake is a United Church facility for conferences, retreats, study groups and family reunions. It offers overnight accommodation for 60 persons and catering if needed. Camping space is also provided. Special mid-week rates are available for seniors, as well as reduced rates for families seeking a lakeside summer vacation. For more information, call the booking office at Pilgrim United Church in Edmonton, (403) 478-7390.



Rundle's Mission

offers a strong link to our heritage and the history of Alberta's settlement.

The Rundle Monument, with outstretched arms, is a

National Historic site.

The Reverend Robert Rundle

was Alberta's first

missionary and with native

Christians established the

mission in 1847.



directions

Getting here is easy

Rundle's Mission Conference Centre is located on the north shore of Pigeon Lake just one hour southwest of Edmonton, Alberta.

To book Rundle's Mission

Rental Office
9008 - 135 Avenue
Edmonton, Alberta
Canada T5E 1N4

Telephone or
Fax: (403)478-7390



Pigeon Lake

Rental facilities



Make
**Rundle's
Mission**
your
year-round
retreat



Put yourself in touch with nature

re-awakenings

Gather your group around a crackling fire in a charming stone fireplace. Enjoy a peaceful stroll through a mixed-wood forest where the only sound, other than the chorus of birds, is that of leaves and twigs crunching beneath your feet. When the day is done, gaze at the stars as they are reflected in the calm, evening waters of Pigeon Lake.

Walk back through history along our self-guided trails marking Rundle's original mission site. Listen for the bubbling spring waters or try birdwatching. For added excitement, plunge into the lake or join in a fun game of baseball before roasting marshmallows over a campfire.

Rundle's Mission Conference Centre offers affordable facilities in a setting bursting with natural beauty and history within close proximity to Edmonton, Alberta.



Gather together in our lodge and cottages

accommodations

The Rundle Memorial Lodge features a large gathering room for 100 people, with two large, stone fireplaces, a dining room and a fully equipped kitchen. There is dormitory accommodations for 30 people.

The McDougall-Steinhauer and Campbell-Snyder cottages each have five double rooms with private bathrooms, fully equipped kitchens and a gathering room for small group meetings.

Camping on the grounds is also available with the rental of at least one of the facilities.



Let us make it easy for you

Rental Inquiry Form

Organization's name

Address

City Province

Postal Code Telephone

Contact

No. of people Preferred Dates

Facilities requested:

- ☐ Rundle Memorial Lodge
- ☐ McDougall-Steinhauer cottage
- ☐ Campbell-Snyder cottage
- ☐ additional camping

Please mail to:
Rental Office
9008 - 135 Avenue
Edmonton, Alberta
Canada T5E 1N4
or fax: (403)478-7390





Alberta Conference

United Church of Canada

Edmonton, May 1950



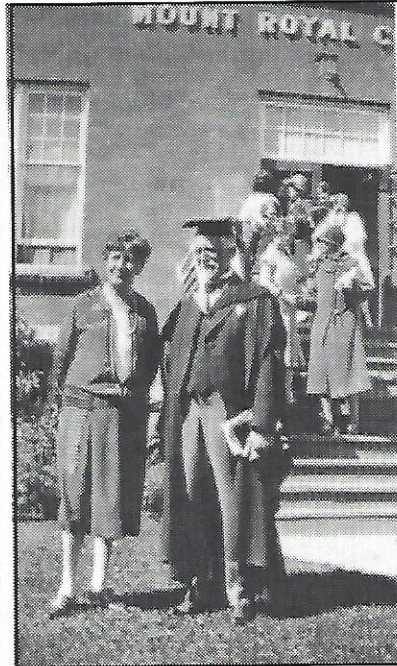
Proscribed Piety: Protestant Women in Alberta During the Interwar Years

While local congregations within the Methodist, Presbyterian and Congregational churches became established within the Northwest in the 1880's, women's church associations, seeded from eastern congregations, flourished in the fertile soil of the Alberta frontier. The tireless efforts of the women's missionary societies of all three denominations encompassed both foreign and home mission work. The main focus of their activities included evangelizing, educating, and providing medical aid to foreign, Native and immigrant cultures, as well as prohibition work. In the nineteenth century, foreign missions captured the imaginations of the members of women's missionary societies, as they sought to 'uplift' the lives of women and children in countries such as India, China, Japan, Korea and Africa. At the same time, home missions in Alberta were providing education and aid to the Native population at the McDougall mission at Morley and evangelizing the French Canadian settlements. Ruthenian immigrants hoping to establish farms, settled in large numbers along the North Saskatchewan River east of Edmonton. Missions were built at Wahstao in 1904, Kolakreeka in 1905, and later at Radway, Smoky Lake and Bonnyville. Sincerely believing that the best option for immigrants was assimilation, women's missionary associations built and maintained residential schools to implement the process.

In the post-war era of Reconstruction, the women's missionary societies enthusiastically responded to the call to "join together for a greater, better, cleaner and more godly Canada." With

the cold realization that "Victory has cost enormously in money, suffering, sorrow and life-blood," women of the church determined that "the promised land of opportunity that our Lord has set before us will be ours - and His." The Alberta women's missionary societies developed extensive networks through affiliation with other quasi-religious organizations. Their efforts combined with those of the Woman's Christian Temperance Union, Young Women's Christian Association, Local Councils of Women, and Women's Institutes proved to be a formidable force as they rallied together to lobby the provincial government for social reforms including prohibition legislation, immigration concerns, peace and women's rights.

Although Alberta women had achieved the provincial franchise in 1916, the Methodist and Presbyterian churches had not yet accorded women full ecclesiastical rights. Alberta feminists such as Nellie L. McClung, Louise C. McKinney and Emily Spencer Kerby, all of whom were committed leaders of the Methodist Woman's Missionary Society (WMS), argued that women's inability to participate equally in



Mrs. George W. Kerby (Wife of Rev. Dr. G. Kerby, Central U.C.'s first Minister and founder of Mount Royal College). Daughter of the Editor of the Christian Guardian, a little known pioneer leader. She was the prime mover of Calgary's cultural and religious life. As author, orator and promoter of the women's movement in the west, she was termed "Pioneer Club woman"; charter member of the Local Council of Women, the Young Women's Christian Association, Mount Royal College Educational Club, the Women's Civic organization and the Women's Research Club and helped promote the YWCA's Banff hostel and was active in requesting the franchise for women in Alberta.

all areas of the church was an injustice. They argued that to mount a truly effective program of evangelization and reform to further the kingdom of God on earth, women's proven talents and innate spirituality should be utilized to the fullest extent. A chronic shortage of ministers in the west fueled their request for ordination of women. This provoked resistance from conservative members of the church hierarchy who

The Famous Five (Eventually Considered Persons)



NELLIE McCLUNG
(1873-1951)

Novelist, teacher, social reformer and suffragette. One of her triumphs was the staging of a 1914 mock parliament debating whether or not men should vote. The next year, a new Liberal government was elected after promising to enfranchise women.



HENRIETTA MUIR EDWARDS
(1849-1931)

Convenor of Laws for the National Council of Women for 35 years. Edwards wrote several books, including one on Alberta law and a book on the legal status of Canadian women. Took on issues such as obtaining public libraries, mothers' allowance, equal parental rights, and divorce and prison reform.



LOUISE McKINNEY
(1868-1931)

In 1917, she became the first woman sworn in as an elected provincial member in the British Empire. Helped get the Dower Act improved so women could receive one-third of their husbands' property. Introduced laws to prevent discrimination against immigrants.



EMILY MURPHY
(1868-1933)

Best-selling author who wrote under the pen name Janey Canuck. Prominent in the suffrage movement. In 1916 in Edmonton, was appointed the first woman police magistrate in the British Empire. When lawyers challenged her decisions because she wasn't a "person" under British law, she campaigned for women to be declared persons.



IRENE PARLBY
(1868-1965)

Worked to improve the lives of women as first president of the United Farmers of Alberta women's auxiliary. In 1921, was elected to the legislature and became the second woman to serve as cabinet minister in the British Empire. Was instrumental in establishing child welfare clinics in Alberta, and worked to improve rural education and establish municipal hospitals.

brought tradition and scriptural precedent to bear.

Three scriptural proscriptions were fundamental to the debate over the subordinate status of women in church affairs. The first concerned the story of creation and the 'fall' as told in Genesis 2:4-3:4. According to the traditional interpretation, women should bear responsibility for mankind's loss of innocence and the subsequent expulsion from the Garden of Eden. As a consequence, women should occupy a subordinate role to men, holding no authority over them.

A second argument which encouraged restrictive injunctions against women's participation in the church concerned the interpretation of the Pauline scriptures in the New Testament which state,

Let your women keep silence in the churches; for it is not permitted unto them to speak, but *they are commanded* to be under obedience, as also saith the law.

And if they will learn any thing, let them ask their husbands at home: for it is a shame for women to speak in the church.

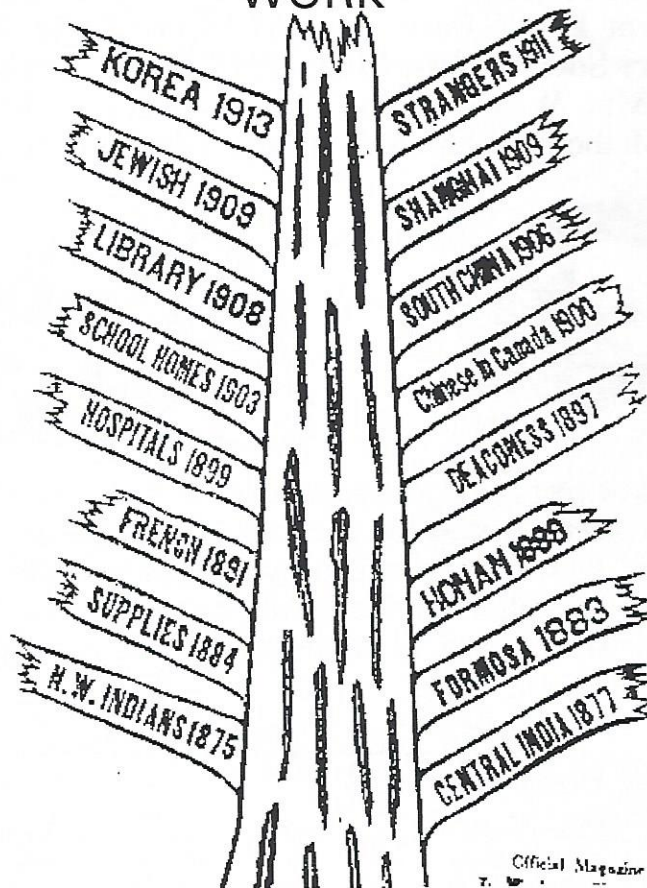
1 Cor. 14:34-35.

A third point of contention between feminists and members of the church hierarchy involved the disciples of Jesus. They believed since Jesus chose only male disciples, this was an indication of the unworthiness or unsuitability of women to serve the kingdom of God. Writing in *Chatelaine*, Nellie McClung reminded her readers, "Christ gave his first great missionary message to a woman, and sent the news of the resurrection to his disciples by a woman." Ironically, the Victorian societal ideal of the superior spiritual purity of women over men aided their argument for assuming greater religious duties. However, while women were regarded as guardians of moral propriety within the private sphere of family, the concept of moral purity was more often used to restrict women to the safety of their home away from the muck and mire of the public sphere. Voluntary associations such as the WMS and Ladies' Aids prospered as they were considered an appropriate and respectable activity for those women who were able to devote time and energy to mission enterprises and upkeep of the church.

Members considered their piety and good works as a progressive process which led to fulfillment of their spiritual quest, a closer personal relationship with God. Firmly committed to their faith, they fervently believed "women of prayer are women of power". They depended upon it as an inspirational tool to achieve their goals believing that "prayer is the line of communication down which the energy of God is poured into our lives". Asserting that "the WMS women must elevate the spiritual life of the church" they bypassed the troublesome patriarchal institution which refused them an equal partnership in the church and allied themselves directly with God. Thus, the voluntary associations functioned as parallel churches, providing a unique spiritual environment, where "women could speak, pray, and creatively give expression to their own understanding of the biblical message."

In 1925, the amalgamation of the Methodist, Presbyterian and Congregational denominations into The United Church of Canada was a landmark event, which many felt would herald a New

THE MISSIONARY MESSENGER WOMEN'S MISS. SOCIETY WORK



PRESENT STAFF: 199

1918 EXPENDITURES: \$190, 965

A FIVEFOLD INCREASE IMPERATIVE

The tree represents the historical opening up of the work, beginning with India and the N.W. Indians and topping with the Strangers' Department and Korea, and shows the work as a whole.

The Branches. Separate charts deal with each of the foreign fields and with the larger missionary departments in Canada. The other branches are: Supplies: include all clothing and furnishing necessary for hospitals, schools, and homes.

Jewish: The placing of women workers (nurses and evangelists) in the Jewish mission centres of our Church.

Deaconess: the placing of missionary deaconesses in foreign communities and other needy centres.

Strangers: evangelistic and follow-up work among strangers who come to Canada, or those who move from place to place.

Library: the sending out of literature to needy fields such as Sunday Schools, mining and lumber camps, mission stations and isolated points.

The roots of the tree are not visible. The branches could not be nourished without them. They are the membership distributed throughout. Bands, Auxiliaries, Presbyteries, Provincial and Executive Board; The Missionary Messenger, the organ of the Society and the link between our membership and the Missionary workers. It is a main artery of sustenance.

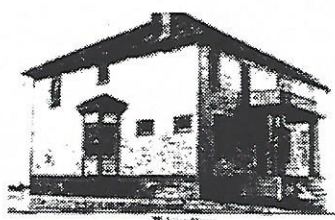
Age for Protestantism in Canada. A national church would reduce duplication of services and its combined financial and manpower resources could more efficiently evangelize the widespread western missions. However, members of the women's missionary societies were apprehensive as they wondered if a highly-centralized national church would preserve the associational autonomy they had worked long and hard to achieve.

The years of the Great Depression were often described as the most difficult decade of the church's existence. In drought-ravaged southern Alberta, congregations dwindled as the exodus to more verdant areas in the Peace River region began. The failing economy placed increasing demands upon the fund-raising capabilities of the WMS. Rising costs of maintenance for deteriorating mission buildings and the emergence of government infrastruc-

ture for education and medical care caused the Alberta WMS to reduce its mission program in the late 1930's. As immigrant groups became acclimatized to Canadian culture the need for home missions diminished. A new generation of native-born workers assumed the leadership in overseas missions. Amidst these fluctuating circumstances, the appeal of missionary life diminished for the daughters of WMS members. Committed young women more often chose to enter social work with better recognition and higher pay. Mothers could not forestall the effects of an increasingly secularized society upon their daughters, whom they had hoped would consecrate their lives to God. Consequently, there were fewer candidates to replace retiring missionaries. WMS members had always struggled with the

W.M.S. Project

Photographs of mission homes at Wahtsao and Kolokreeka are taken from **Forty-Four Years Effort of the Women's Missionary Society of the Methodist Church, Canada, 1881-1925** by Mrs. W.H.Graham (Toronto: Women's Missionary Society, Methodist Church, Canada, no date) pp. 10 & 11



Wahtsao Home



Kolokreeka Home

On the following page is a schematic of the Women's Missionary Society projects. It may be too large for the Journal even if reduced, but I thought it was an interesting presentation showing the wide scope of their work and Alberta's place in it. It is taken from: **The Missionary Messenger**, Vol VI, No 2 (February 1919), 42

Proscribed Piety

problem of recruiting a new generation of workers for Christ. They realized "the danger is that we may forget the most important (thing) of all - the winning of the girls for Christ." Nevertheless, a new generation of women were making their own decisions about the place of the church in their lives. Hence, the most dynamic years of the Woman's Missionary Society of the United

Church of Canada became a memory cherished by those who had taken part in the great missionary enterprise.

Submitted for publication in Historic Sites & Archives Journal by Gayle Thrift, January 1998. Gayle is a post-graduate student at the UofC History Department

Continued from page 11

1998 Canadian Methodist Historical Society Conference

"Methodism and Other Churches and Movements in the North Atlantic Region"

21 - 23 June 1998,

Halifax, Nova Scotia

Write: Canadian Methodist Historical Society,
c/o The United Church Archives,
Victoria University,
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Toronto, Ontario M5S 1K7

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will be held

Saturday, September 26th, 1998
9:00 a.m. - 4:00 p.m. at Knox
College University of the Toronto
Campus.

The annual membership fee of
\$15.00

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4112 Pheasant Run
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entitles one to notices and the
published papers each year.

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4112 Pheasant Run

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.....
The 1995-1996 CMHS Papers have been published and distributed to members. For those who did not have CMHS membership during those years, copies are available from us, as are most of our back issues, at our Toronto address as above for \$20 each.

Membership Renewal Form

I wish to renew my membership in the Canadian Methodist Historical Society for the calendar year of 1998.

Name. _____

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Please enclose your annual membership donation of \$20.00. Make your cheque payable to:
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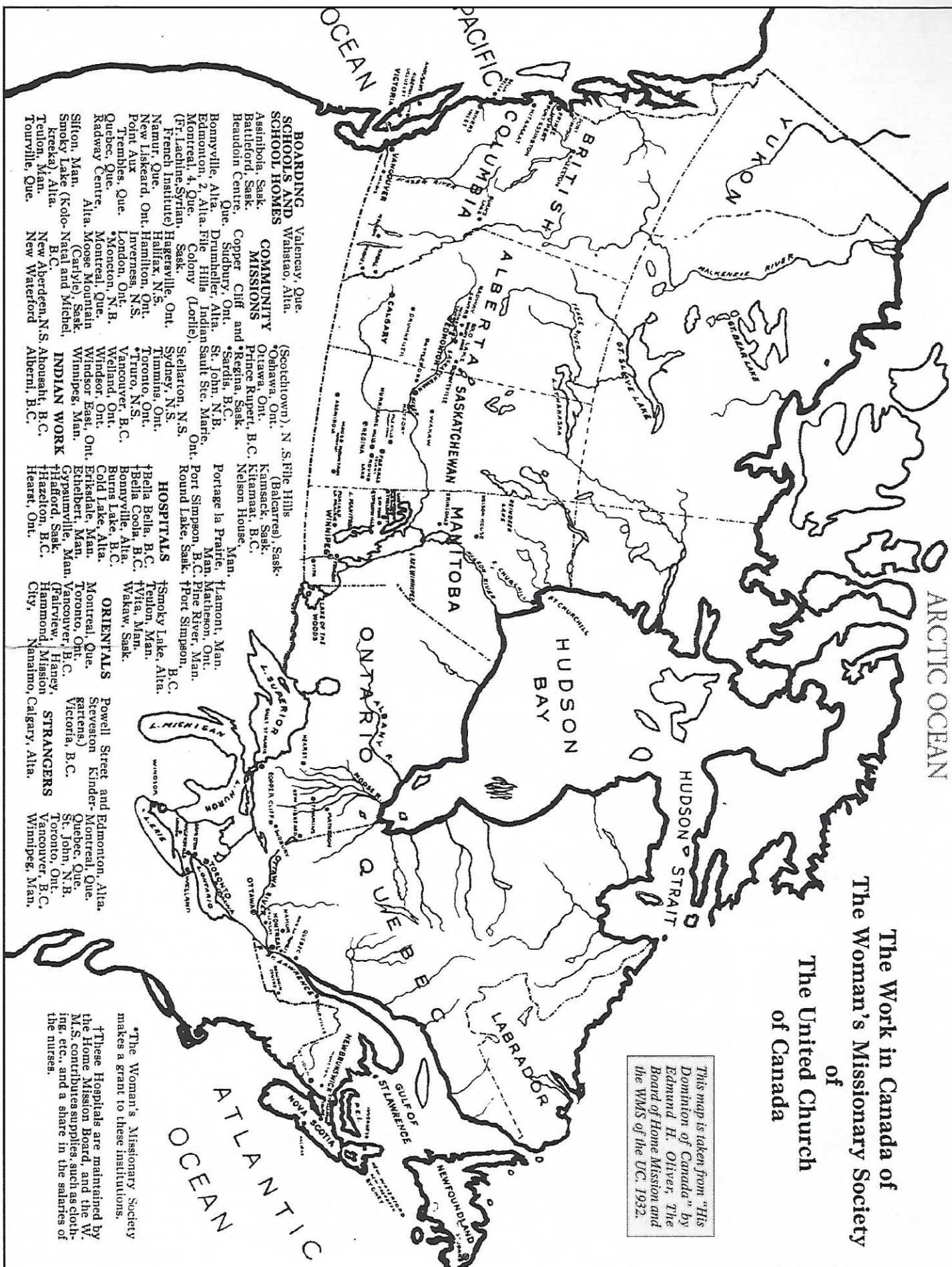
The semi-annual CMHS Newsletter and the biennial Papers will be sent to members as published.

Please return to:

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ARCTIC OCEAN

This map is taken from "His Dominion of Canada" by Edmund H. Oliver, The Board of Home Mission and the WMS of the UC. 1932.

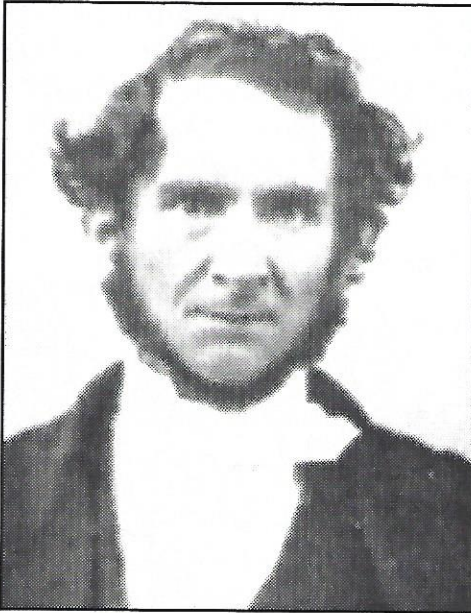


•The Woman's Missionary Society makes a grant to these institutions.

†These Hospitals are maintained by the Home Mission Board, and the W. M.S. contributes supplies, such as clothing, etc., and a share in the salaries of the nurses.

THE BENJAMIN AND MARGARET SINCLAIR HISTORIC SITE

At Rundle's Mission, Pigeon Lake, designated November 1, 1997



Rev. Robert Terrill Rundle from wedding photograph, September 1854, England (Legislative Library, Edmonton and Glenbow Alberta Institute)

Benjamin and Margaret Sinclair.

When the young Sinclair family joined the Hudson's Bay boats in late summer of 1847, working upstream from Norway House to Fort Edmonton, and then made their way to Pigeon Lake, they made a mark in church history records. They were the first people of the Methodist-United Church tradition to be trained and appointed to a mission station west of the Hudson Bay.

The Rev. Robert T. Rundle was the first missionary to reach Norway House on June 5, 1840. Superintendent James Evans had been unable to meet the Spring Brigade when it left Lachine, so Rundle waited for him in Norway House until his arrival July 26. Evans left for York Factory on August 1 to secure their baggage which had been shipped Montreal to London to York Factory. He returned to Norway House September 5. Rundle then departed for Fort Edmonton September 7.

For almost three months Rundle was the Minister of Norway House. He made the first impression on the native community surrounding the Fort, he baptized the first initiates and performed the first marriages. Their warm support and response confirmed Rundle in his new vocation, and removed all lingering fears and strangeness. "Now my chief delight is to be with them."

Ben and Margaret Sinclair shared that Norway House experience, were initiated into the Christian faith and community, and Ben decided to prepare himself to become an assistant in such a Mission. After Rundle's departure he worked with the Ministers' James Evans, and William Mason, and other associated Peter Jacobs, Thomas Hassal and Henry

B. Steinhauer.

The Methodist congregation was organized into Classes, each with a Leader. When Evans returned to England in 1846, Henry Steinhauer and Ben Sinclair were the prominent Class Leaders under the ministry of William Mason. Only then did the Hudson's Bay Company agree to expand the work of Rundle by sending an assistant and to provide passage for Ben, Margaret, and their infant son, Ephraim Sinclair on the Company boats to Edmonton.

The Background of Benjamin Sinclair. The records available are incomplete and confusing. There is a clear indication of a Sinclair relationship but it has not been traced.

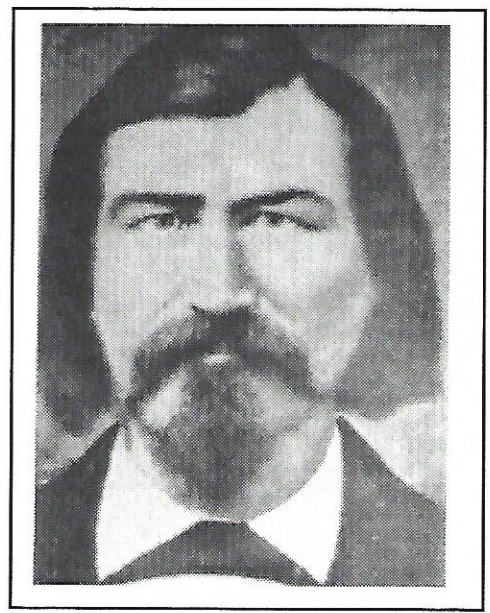
Benjamin did not share in the education and care provided to the large family of William Sinclair, three of whose sons went to Scottish universities. He seems to have been on his own.

Rundle's records simply refer to him as "son of Sinclair". Chief Factor Donald Ross refers to "the wife of John Isbister being the reputed half-sister of James Sinclair of Red River, and the sister of Ben Sinclair our former steersman who is now under a course of instruction for the Methodist Ministry".

These few records reveal a young man without strong family support coming into the mission on his own, making his own reputation as he went. The preaching of Rundle, Evans, and Mason, and the experience in the Mission community combined with his native inheritance became the substantial and enduring basis for the rest of his life.

What would he learn in Norway House and Rossville native village?

A small community of Indian families had gathered in the vicinity of Norway House. With the opening of the Wesleyan Mission, they moved to a new location named Rossville. The Company built a place for worship and a house for a school master. The Evans family were provided accommodation in the Fort until 1843 when they were moved into Rossville, the Company providing a new house. The Indian families, however built their own homes as a part of their edu-



Benjamin Sinclair (1847) Mixed blood lay assistant evangelist. (United Church of Canada Archives, Toronto.)

cation.

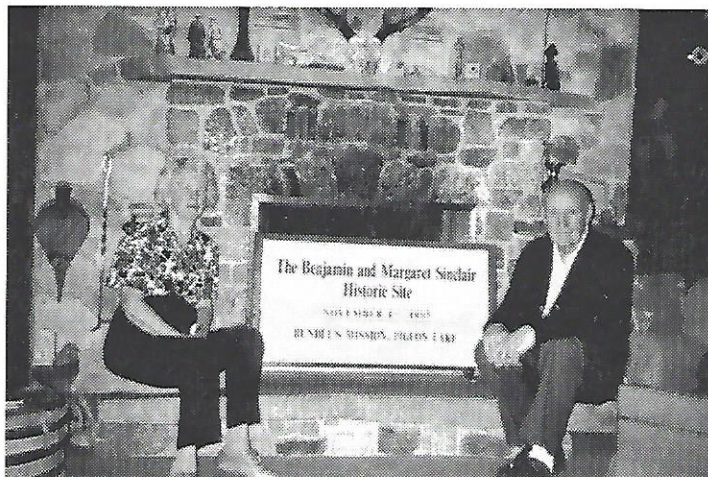
In 1844, Evans prepared a revealing summary of the activities in which Ben Sinclair would have been fully involved: "We have nineteen good Indian Houses besides the mission premises consisting of four houses and a school house, Church, workshop, with stores and outhouses. The population is about two hundred souls, one hundred and twenty six are members of the church, seventy three are communicants. Most of the families gathered from twenty to sixty bushes of potatoes last fall, together with several small patches of barley which yielded well. Our fishing, thru God's blessing, was abundantly productive.

The school averages 57 scholars, sixty two on the books. The children cultivated a small field of potatoes and gathered 42 bushels ...sixty one bushels of excellent barley.

We have several fine boys in school who read & write both English and Cree with propriety. Indeed there are but few, and those principally of the older people that are not able to write to any of their friends by letter in the native language, with far greater correctness than half of the lower classes in Britain.

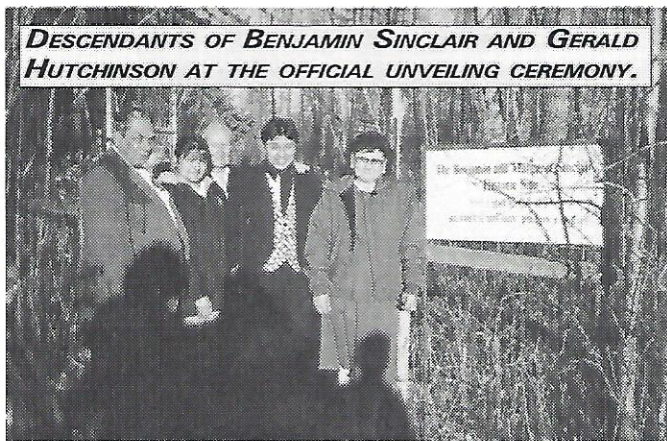
I think the foundation is here laid on which the superstructure of Christianity may hereafter be extended throughout the land. ..Without the Press we are crippled. The Psalms, John's Gospel, Matthew's Gospel - the Acts of the Apostles, the Morning Service, and several other minor translations might have been given to the Indians had we the means of printing them"

Benjamin Sinclair was a graduate of that community school
With his appointment as assistant to Rundle,



Miriam Hutchinson (left) and husband Gerald display the sign to be unveiled. Photo: S. Wilk

DESCENDANTS OF BENJAMIN SINCLAIR AND GERALD HUTCHINSON AT THE OFFICIAL UNVEILING CEREMONY.



At the official unveiling of the designated land are Lt.-Rt. Roy Ephraim Sinclair, Mildred & husband William Robert Sinclair (Son of Roy), Patsy (Roy's wife) Gerald Hutchinson in the background.

Photo: S. Wilk

he brought the experience of cultivation of crops, of building, of reading and writing in the Syllabic Alphabet, and a broad knowledge of the Scriptures. He had known Rundle for three months in 1840, and ten months at Pigeon Lake - October 1847 to July 1848 - and then he was fully in charge. He was a newcomer native working amongst people who had known Rundle for 8 years. He had to prove his worth.

The use of writing in the Syllabic Alphabet had been introduced by Evans in 1841 while visiting Fort Edmonton. HBC J.E. Harriott was fluent in Cree and hence could translate English texts into the Cree sounds. Evans could then write the Cree sounds using the Syllabic Alphabet. Native people learning the Alphabet could then read and write in their own language. Rundle devoted his time to learning the Alphabet so that even before he knew their language, he could copy the Syllables so that others could read them.

The following letters were written in the Syllabic form, sent to Rossville, written in English by Henry B. Steinhauer. Benjamin wrote to Mason -

Pigeon Lake the year 1849, Egg Moon (Spring)

This is what I make is to inform you how I am. I am still in good health, all of us, my children and my wife. I rejoice that you also are in good life. Your letter came safely to me

Although I have already written you but I write again, my friend Mr. Mason. I salute you but one thing I wish to inform you. Although I do not carelessly waste your things but there is nothing here where we are, such as clothing or places to send Tobacco - but tell me if you dislike the Indians smoking. They always smoke after they made prayer.

But I wish to inform you what I think. I will wait for you only one summer, but at least send up one Swampy to assist me, because there is none to help. Although I am not lazy, but if I live I will go home.

You must tell me how much money you give me, but I wish give me every year. Perhaps I am too much in debt. I think to get 3 (syllabic) from Mr. Rowand (the lame leg) not to pay for them myself but the mission to pay for them. Now there are a good many that wish to cultivate the ground but know not how. They are very anxious but if you wish me to assist them, please tell me.

This is all I tell you,... I am.. Benjamin.

James Wetaskimakan wrote to Mason in 1850 "Be forward to send him who will tell or preach. Although we listen to Benjamin as he preaches to us, but he comes short to tell us all that is good though he is forward."

Joseph wrote at the same time -

"One thing I wish to tell you here where we are that we are very miserable though we hear of the Gospel from Ben whom you sent to tell us the

Gospel .. It can possibly be done that two or three who can preach but Ben is all alone, he is not remiss."

The marvel is that a small native community gathered about the spring at Pigeon Lake, had now the competence to share their thoughts and concerns by writing. Rundle would much later report that they wrote to him in England! And that they were quickly learning the skills of husbandry and building. And that they could express and share the inspiration of their faith.

The Company officers at Fort Edmonton kept watch over the Mission. Chief Factor Rowand was visiting in Montreal when Sinclair arrived but in December 1849 he wrote to Chief Factor Donald Ross at Norway House.

"It may be well to let you know that Benjamin Sinclair at Pigeon Lake for the W. Mission is working very hard. He made several buildings and has logs cut for another large house. He got upwards of 100 kegs of potatoes and plenty of turnips with 3-4000 fish this fall. He does well, and seems to be interested for his employers. I mention so much in case the Rev.d. Mr. Mason may ask you how he is getting on."

J.E. Harriott wrote to Donald Ross February 2, 1851 -

"Poor Ben Sinclair doesn't know what to do with himself. He is, in my opinion, an example of a faithful soul. I made it a point last fall to pass his place, and I was really impressed to see the work he had done. I would say that as he is going away and that if you was in want of a faithful servant, take him."

By the spring of 1851 Benjamin wrote to Mason again - Pigeon Lake .. Goose Moon 13

"I write to you. We are still alive, my wife and children. I thank God for his goodness to me since I left you. I wish that all of you there may be in good life I am sorry that you are not come ... to preach to our friends, but now I am in sure hope that someone will come this summer. You are tired in taking care of my cattle. I am not yet tired but I always hear you as if you were tired, but I wish to go home this summer but by and by when you come then I will go home. It is too much to be alone, or it is like as if I were alone but George assists me, but I am not able to do what you told me. I fail too much, but then I have collected

400 house logs, enough for building one house. O! my friend Mr. Mason, I salute you, all your children and Mrs. Mason. Margaret also salutes you. This is all I tell you. This me, Benjamin, your friend whom you love."

The British Wesleyans were short of funds, their mission plans had nearly collapsed when Evans left in 1846, Barnley in 1847, Rundle in 1848. They decided to negotiate the transfer of the missions to the Canadian Methodists. The HBC would no longer be a sponsor of the mission, and they refused to allow the appointment of a Superintendent to replace Evans. Mason was hence left as the only ordained Methodist, no funds for travel, and no candidate for the Pigeon Lake Mission.

When it became clear that Mason was not coming to Pigeon Lake, the Sinclairs did return to Norway House in the summer of 1851. But in the spring of 1852 Mason received an urgent invitation from Lac la Biche to send a Protestant Minister - "yes, we have a priest perhaps once every two years .. and to tell you the truth, we don't like his religion."

Sinclair was apparently ready to leave his cattle in favour of Mission work again for in the summer of 1852, Benjamin, Margaret and their three boys left Norway House and never returned. They were appointed to Lac la Biche to prepare for a future mission and to do what they could

The Canadian Methodists took responsibility for the western missions, in 1854, and sent the Rev. John Ryerson on a tour.

"The Wesleyan Missionary Society has a native teacher in the neighborhood of Edmonton with gratifying success, but one individual, although ever so well qualified for the missionary work could do comparatively little in a population of many thousands the most of whom are anxious to receive religious instruction."

In June 1855, Thomas Woolsey and Henry B. Steinhauer were ordained and appointed to serve in Edmonton and Lac la Biche. When the Rev. Henry Steinhauer arrived in 1855, Sinclair had a new house that was ready for the family.

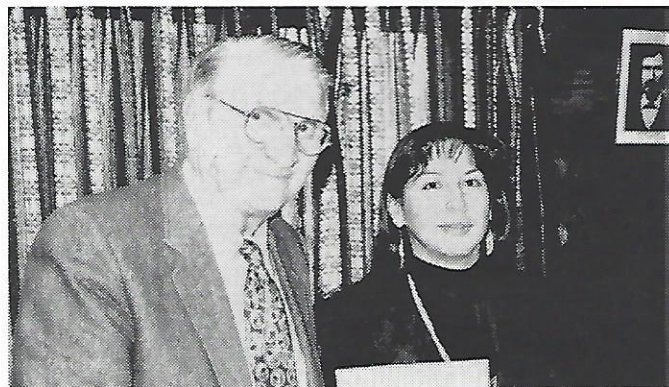
In May of 1856 Woolsey and Steinhauer visited Pigeon Lake.

"Clearings of land once fenced in, gave indication of an approach to civilization in times past, though now somewhat resembling their primeval state. Two of the four log buildings may ul-

Continued on page 16

Inez Lightning of Hobbema receiving the annual report with cover theme "Building Bridges Between Cultures" from Stephen Wilk (President).

Photo: S. Wilk



timately be restored. A quantity of timber, originally designed for a church, is much decayed. This may be regarded as a deserted village."

While the Sinclairs lived in the Whitefish region for the rest of their lives, there is no indication that they ever returned for a visit.

Later in 1856, the two old friends and their families moved together to Whitefish Lake for the rest of their lives. They died on the same weekend December 1884 and with the consent of both families, were buried in a common grave.

There are many tributes to the work of Benjamin Sinclair not quoted in this brief report. But almost nothing is known of the young wife and mother. Ten years younger than Benjamin, she was 24 years old with an infant son when they arrived, two more were born by the time they left in 1851. Pigeon Lake may well have been a lonely place for her. Thirteen years later the picture would be repeated when Abigail, the 17 year old bride of John McDougall came to the same place and within four years had three daughters. These records invite further study and understanding.

In June of 1885, 6 months after the death of Benjamin, the widow signed the Documents certifying that she had withdrawn from the James Seenum Treaty. The treaty documents are strangely revealing since they are drawn from the widow's memory.

In all previous records including church records, personal correspondence, and the Statement of Certification signed by the Indian agent, her name was Margaret. But in all the questions requiring personal response the name of the widow was Marguerite.

More significantly her memory seemed to have obliterated the years prior to 1851 when they left Pigeon Lake. Her own birth is the only date given before 1852, and even this was altered.

Date of birth 1829, crossed out to 1837 (8 years) Date of marriage 1844, crossed out to 1852
Birth of sons: Ephraim 1846 given as 1853,
George 1848(?) given as 1855, William
1850 (?) given as 1857

Ephraim was born at Norway House, baptized in 1846. George and William were born at Pigeon Lake before mid-1851.

William had married but died young so Marguerite as head of the family had to make a second statement in which she stated that William had married Bella Todd in 1868 (he would have been 11 years old!)

The importance of this document is not in the uncertainty of dates - they were not nearly so important or exact in an earlier time. Rather it seems to reveal a wife and mother who had to blot out a period of her life, to be relieved of the memories and reminders of a difficult time. God bless her.

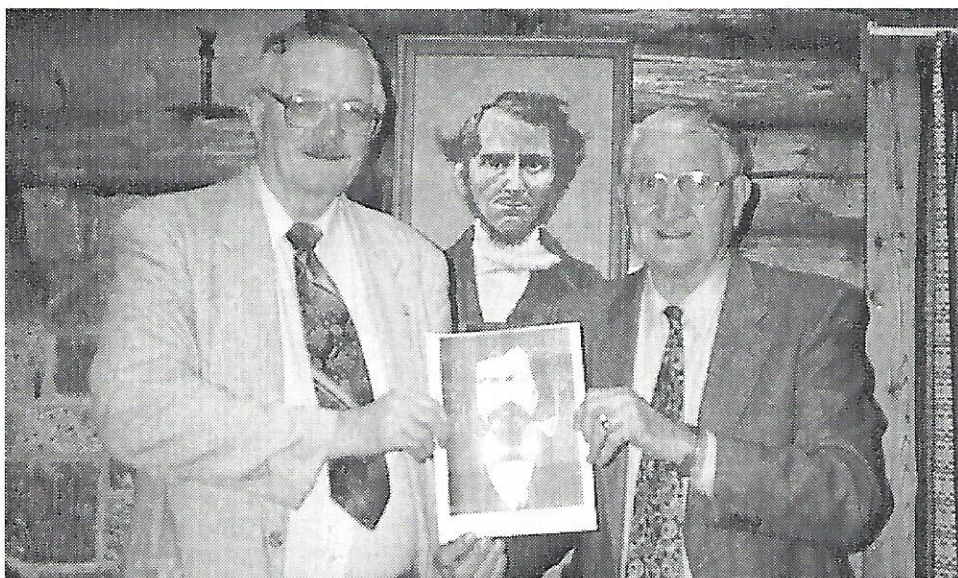
Today we honor the memory and respect the work of both Benjamin and Margaret Sinclair, specifically in this place. They are a founding family of the Christian church in this Province. We regret that we have been so long in declaring this public recognition. We are more than delighted that we are now able to recognize the four generations of the family using the strong Biblical and Methodist names of Benjamin and Ephraim, and to meet them now.

Benjamin and Margaret Sinclair named first son, Ephraim seventh son, Benjamin

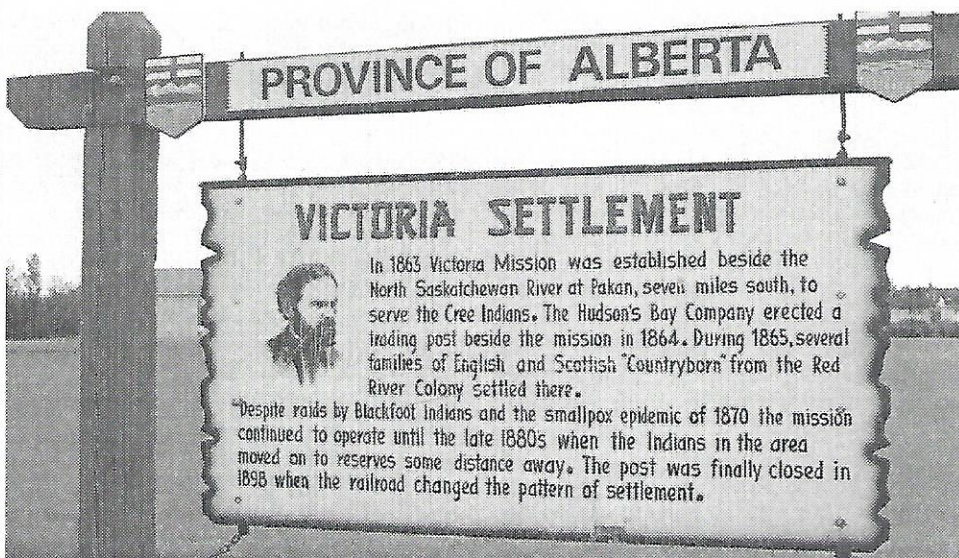
Benjamin (2) and Veronique son, Ephraim

Ephraim and sons, Benjamin and Roy Ephraim•

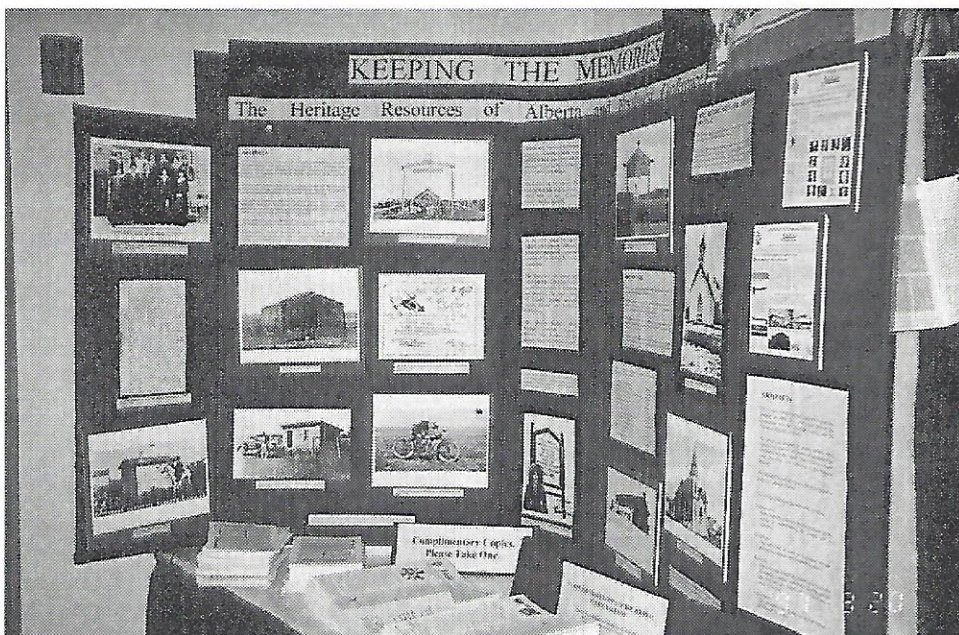
A Rundle Descendant Receives Report



Jim Summers (left) receives a copy of the Annual report from Stephen Wilk.



The next edition will feature an article on the mission site.



Jane Bowes-McCarthy creates a Heritage display for General Council meeting in Alberta.

AN ALBERTA WW I HERO REMEMBERED

On November 10th last, the Robertson-Wesley congregation in Edmonton paid belated honor to one of its most distinguished sons. Major Nelson Nix (ret.) presented a framed color photograph of Captain George Burdon McKean, V.C., M.C., M.M. to hang beside the World War I Honor Roll on which McKean's name appears. When McKean enlisted in the Canadian Expeditionary Force on January 23, 1915, he was a student for the Presbyterian ministry at Robertson College, and also assistant minister at the then Robertson Presbyterian Church.

George McKean and his splendid record have been neglected for so long for fairly understandable reasons. He had left his native Wellington County, Durham, England as a lad of 15 in 1902 to make a new life in the future Alberta. Possibly both parents were dead, but he had a relative in Lethbridge. He worked on a cattle ranch, a farm, and tried his hand at teaching school. Before 1914 he was student minister at Fort Assiniboine, still remembered by the Thomson family there. The Boy Scout movement was getting underway, and McKean organized the first Scout troop of twenty-six boys at Robertson Church, and took them on a two week camping trip. He was very active in student affairs at Robertson College.

With the outbreak of the Great War, McKean was one of the large number of the British-born who flocked to the colors. By 1915, tiny Robertson College had 18 students on its Honor Roll. On arrival in France, McKean transferred from the 51st Battalion to the 14th Batt., Royal Montreal Regiment, and remained with them until war's end. He progressed from NCO, was commissioned in 1917. Wounded twice, he was awarded the Military Medal in 1915, and on June 29th, 1918, was awarded the Victoria Cross after the fierce fighting around Vimy. At the investiture at Buckingham Palace the award was made by King George V, and the citation read: "This officer's bravery and dash undoubtedly saved many lives for had not this position been captured, the raiding party would have been exposed to dangerous enfilading fire during the withdrawal. His leadership has at all times been beyond praise."

Later still, in September, 1918, McKean was awarded the Military Cross for leading an attack on the village of Caigmicourt, an action in which he was again wounded.

Following hospitalization, McKean joined Dr. Henry Marshall Tory who was on leave as president of the University of Alberta, in the formation of the Khaki University of Canada in Britain and France. This was sponsored by the Canadian army to prepare soldiers for re-entry to civilian life. About 2,000 soldiers registered, and McKean was placed in charge of the London bureau. About this time also,



Photo: S. Wilk

The Branch Chaplain conducts funeral services in the McKnight Hall for members of the Legion when requested. Standing on both sides of a commemorative montage of the branch's first funeral service conducted in memory of Colston John David Jones on January 28, 1997. Lt.-Rt. Len Strandlud (Services Officer), Al Paskall (President), Doreen Jones (Widow), Stephen Wilk (Chaplain).



Photo: S. Wilk



Photo: Brian Carilloff, Edmonton Journal

Major Nelson Nix, (RCAMC. Ret.) and Rev. Dr. Bruce Miller (Robertson-Wesley U.C., Edmonton). This is an example of the many United Churches throughout the province who preserve the history of WW I & WW II with plaques and window memorials.

McKean's portrait was painted by Frederick Varley, an official War Records artist, the original painting now being in the War Museum, Ottawa. Varley is acknowledged as the Groups of Seven's most accomplished portrait artist. It is said that this painting portrays the soldier still in shock, showing the numbed horror of his shattered soul in his eyes. He holds a cane, his left hand apparently useless.

McKean had married while overseas, and settled near Brighton when the Khaki College disbanded in 1919. Sadly, on November 28, 1926, he was killed while operating a sawmill in Caffley, north of London. He was buried in Brighton Extra-Mural Cemetery, England.

In 1961 the Canadian Permanent Committee on Geographical Names selected a mountain peak in the Victoria Cross Ranges near Jasper to be named "Mount McKean". The Robertson-Wesley congregation have also honored their former assistant pastor, "our unknown hero."

—by J. Ernest Nix

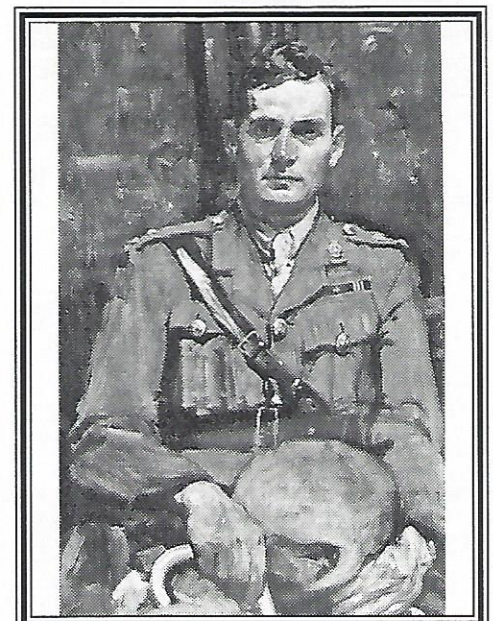


Photo: J.E. Nix

Captain George Burdon McKean, V.C., M.C., M.M. A portrait by Fredrick Varley (Group of Seven) hangs in Robertson-Wesley United Church in Edmonton.

McDougall Stoney Mission Society Annual Report

by Laura Oakander & Len McDougall

The Little Church of the Foothills continues to be a witness to pioneers and the present.

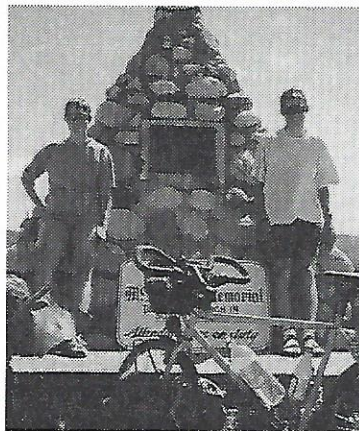
Two annual services were held, commemorating the 122nd anniversary of the building of the present church which continues the mission established in 1873. At the spring service in June, Rev. Harry Taylor from Southminster United Church in Calgary spoke on the theme "I have come that they might have life". In September the guest speaker was Mel Buffalo, President of the Indian Association of Alberta and a Master's student at St. Stephen's College, Edmonton; he used "Elders' Stories" and his recollections of elders as the basis of his talk, helping to build bridges between aboriginals and non-aboriginals. Music and hymns, including by guest artists continued to provide uplifting experiences for those attending. A special thanks is given to Rev. Dr. Stephen Wilk, Society Chaplain, who led both services, and others who participated. After the services, people gathered outside to have coffee and doughnuts.

We are indebted to local newspapers who gave extensive coverage to both memorial services, with a special thanks to the editor of "Cochrane This Week", which carried an outline of the history of the mission and a report on the fall service.

The historic church fulfills the original mandate through a number of weddings which took place there. For example, one couple came from Tokyo, Japan, to renew their vows.

The church is also an historic site of interest. It was open for 55 days during the summer, with approximately 1400 registered guests from several provinces, a number of U.S. States, and eighteen countries around the world. Among the unique groups and individuals visiting the site were a student group with their professor from Holland, a group of twenty gentlemen from Germany touring with Timberline Tours in Edmonton, and a young Inuk (Eskimo) professional hunter and guide from Cape Dorset in the Eastern Arctic. As well, visitors included a McDougall descendant from Rossland B.C. tracing her roots, a scholar working on a thesis on Elizabeth Boyd McDougall, and Niddries from Saskatoon on the way to a reunion at Johnston Canyon.

At the annual meeting held 17 April 1997 at Renfrew United Church, steps were taken to enlarge the Society and increase the promotion and development of the site by 2000. Promotion has included two booklets; "The Future of the Indians of Canada", first issued in 1905 by Rev. John McDougall and prepared for publication along with a letter by Elizabeth Boyd McDougall, by Rev. Drs. Stephen Wilk and Gerald Hutchinson; Historical Booklet No. 2. "Mission to the Stoney" by Dr. Robert MacDonald provides updated material for those interested. These are available for \$2.00 for booklet #1, and \$6.00 for booklet #2, plus postage, from L. Oakander 312 Charleswood Dr. N.W. Calgary, Alberta T2L 2C5. A third booklet on the McDougalls in



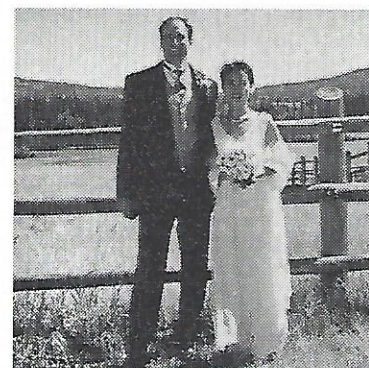
Two student cyclists from Berne, Switzerland are only a sample of the thousands of tourists to visit the McDougall Mission Site.



The wedding party at Jeffrey Barefoot and Jane Anderson's marriage, August 23, 1997.



With the beautiful foothills in the background, a bride poses atop the wedding limousine—the fulfillment of one of her dreams.



Among the many cross-cultural weddings, Dominic Michiels and Virginia Wong chose to be married August 9, 1997 in this historic setting.



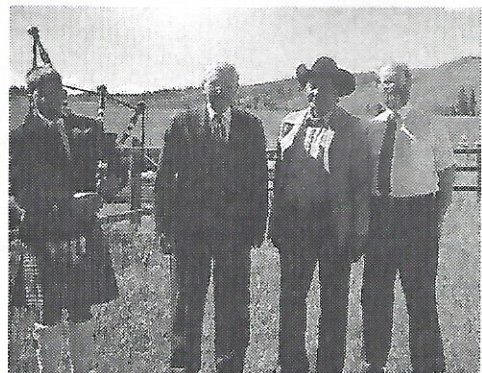
Rev. David Cook is one among many clergy from the United Churches in southern Alberta to officiate at weddings in the memorial church. He officiated at Jacobus Visser & Patricia Rasmussen's wedding, June 21, 1997



Lt.-Rt. Mel H. Buffalo, President of the Alberta Indian Association of the All Native Circle Conference was guest speaker at the 122nd Anniversary of the historic Church Building. Stephen Wilk, Society's Chaplain, & Len McDougall, President of the Society.

Southern Alberta is being prepared. Efforts are being directed to a joint exhibition on the Mission Story for the Western Heritage Centre at Cochrane.

The Society was represented at a number of functions including the launching of "100 Years of Nose Creek Valley History", edited by Rev. Dr. Stephen Wilk. As well, Stephen Wilk and Gerald McDougall attended the 150th anniversary of the opening of Rundle's Mission. The McDougall Stoney Mission Society, which acts as maintenance committee for Calgary Presbytery, continued to support the Historic Sites and Archives Journal as a means to place before people across Canada and the world, the heritage of the church.



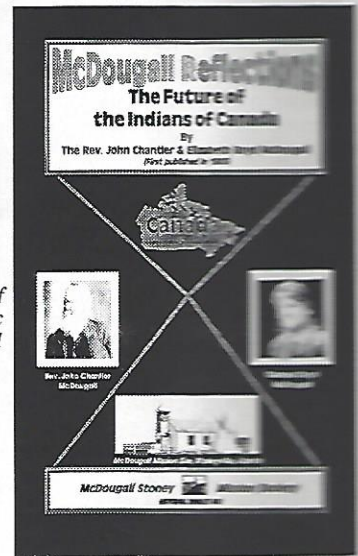
A piper with Stephen Wilk, Lazarus Wesley and Harry Taylor pose for a photo after the Spring Service 1997.

Photos: Laura Oakander

LANDMARKS OF THE STONEY MISSION

- 1840 — October – Arrival of Rev. Robert Terrill Rundle at Fort Edmonton.
- 1841 — Easter (April) – First visit to the Bow River area, meeting Stoney outside the Fort.
- 1842 — May - June – Rundle visits Rocky Mountain House, then the Bow River.
- 1843 — August - September – Visit to the Rocky Mountain House, and Cree and Assiniboine camps, in area south of Red Deer River; 13 baptisms, Lord's Prayer translated to Assiniboine.
- 1844 — October-November – Meet Assiniboine near Old Bow Fort, and climbs mountain later named after him.
- 1845 — August - October – Visit Rocky Mountain House, contacting Assiniboine.
- 1846 — October – At Rocky Mountain House; 200 Assiniboine at Service, and two marriages, forty baptisms conducted.
- 1847 — May - June – Travels to Highwood, contacts Blackfoot and Stoney ... October – establish Mission at Pigeon Lake.
- 1848 — Spring – Visit Pigeon Lake and Assiniboine camps.
Summer – Leaves for England.
- 1855 — Arrival of Thomas Woolsey.
- 1856 — May – Travels to Pigeon Lake.
July – Visits Stoney in the area.
Fall – Re-opens Mission.
- 1857 — May – Visits Sinclair at Pigeon Lake.
August – Meets the Assiniboine at Pigeon Lake.
- 1858 — April – Visit by Assiniboine.
- 1859 — February – Woolsey translates Lord's Prayer to Assiniboine.
- 1862 — Visit of George McDougall to Fort Edmonton.
- 1863 — Move of McDougalls, established Victoria Mission.
- 1864 — July – McDougalls visits Stoney.
Fall – George McDougall visits Bow River.
Return of Woolsey to England.
- 1865 — John McDougall reopens Pigeon Lake, a centre for the Stoney.
- 1869 — Rev. Peter Campbell arrives at Pigeon Lake.
- 1871 — George McDougall moves to Fort Edmonton.
- 1872 — John McDougall was ordained, moved to Woodville (Pigeon Lake).
- 1873 — Spring - Summer – Voyage with Rev. L. Taylor to southern area.
Fall – Established the Mission at Morley.
- 1875 — July – Commence building present Church, at new site.
- 1876 — January – Death of George McDougall while hunting buffalo in what is now north Calgary area. A cairn is placed on the spot of his untimely death.
- 1885 — John McDougall served as Chaplain to Alberta Field Force.
Robert Steinhauer arrives at Morley.
- 1886 — Egerton Steinhauer arrives at Morley.
- 1889 — John Niddrie arrives at Morley as teacher.
- 1900 — John Niddrie, principal of Orphanage.
- 1904 — Arrival of Marchmont Ing as missionary at Morley.
- 1906 — John McDougall officially retires.
- 1908 — Closure of Orphanage and Industrial School.
- 1911-17 — Egerton Steinhauer serves as Missionary.
- 1920 — Edgar Staley comes to the Morley Mission.
- 1921 — Abandonment of the Site in favour of the Morley Village site in the valley.
- 1952 — Restoration of the Old Church Building began by the United Church A.O.T.S.
- 1972 — Declared a historic site by the United Church of Canada.
- 1979 — Declared a historic resource by the Alberta Provincial Government.

Cover of
Historic
Booklet No. 1



Chief David & Daisy Crowchild, pioneer Christians, often visited the McDougall Stoney Mission Site.



The cabin that was at Sarcee...now at Morley. "We decided to buy this cabin to be dismantled and hauled out to Morley and set up again near the old Morley Mission." L-R: Bud Oleson, George Thorson, Archie Johnstone.

ALBERTA AND NORTHWEST CONFERENCE HERITAGE RESOURCES STANDING COMMITTEE

At its May 1997 meeting, Alberta and Northwest Conference accepted the report and recommendations of the Historic Sites and Archives Task Group, which had been meeting for two years under the leadership of Dr. George Rodgers. Conference response was to establish, as recommended by the Task Group, a new Heritage Resources Standing Committee.

The stated purposes of the Committee are:

- to oversee and co-ordinate the Conference's interest in and responsibility for honoring and preserving The United Church of Canada's historical and heritage resources within the Conference bounds;
- to support the related committee, societies, and presbyteries with their specific work and programs;
- to develop and promote policy concerning the preservation and use of such heritage as church archives, historic sites, church artifacts, and museum displays.

The Standing Committee met twice in the fall of 1997, with the November meeting including the related presbytery convenors. The first 1998 meeting, held in January was a conference telephone call. We have spent time outlining the various kinds of heritage resources we know are present in the conference, and exploring what we feel should be our priorities for the next year or so. We are currently working on a Conference Heritage Network Database, to be based on the information gathered through forms which will be sent out to the congregations this spring. Please check with your local church to see that the forms have been filled out and returned. We feel that it is very important for us to have an overview of all our heritage resources, in order to see where and how the committee can encourage and help in the acknowledgment, development and preservation of our church's history in its many forms.

One of our ways of preserving our history is through our archives. We are most fortunate to have as our part-time Conference Archivist, Jane Bowe McCarthy, who has worked closely with the committee to emphasize the importance of our written records. Jane and other members of the committee are preparing a presbytery workshop which will give help and direction for record keeping, what needs to go to the archives, and how both the archivist and the committee can assist. The first invitation has come from Coronation Presbytery for a workshop during their February meeting. We hope that invitations will come from other presbyteries. The committee budget, like that of all conference committees, is not large, but we have allocated some travel money for the archivist to enable her to be available to give more workshops.

The Standing Committee was organized around the variety of heritage tasks considered to be of most importance at this time.

Continued on page 21



Chair: Sheila Johnston. The Chair is to provide co-ordination and leadership to the Committee and to be a liaison with the Conference with respect to history and heritage matters.



Ex-Officio: A member of Conference Staff. We are fortunate to have the Conference Executive Secretary, George Rodgers, working with us. George, as part of his Conference job, has responsibility for many of our Conference records.



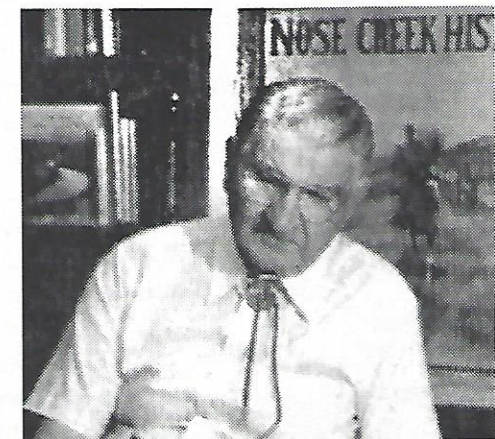
Historic Sites and Societies Representative: Kate Reeves. Kate is responsible for being in liaison with the various Historical Societies, including those related to specific historic sites, within the Conference. In reporting to the Committee for those societies she will also assist in setting policies for historic sites and heritage related property.



Ex-Officio: The Conference Archivist: Jane Bowe McCarthy. Jane works at the Provincial Archives two days a week and can be reached there through the RITE line. She is responsible for the United Church archival material deposited at PAA, and works with the Committee to encourage congregations to collect, preserve and deposit their records.



Archives Support Committee Representative: Ruth Hyndman. Ruth chairs a small sub-committee which provides advice, support and encouragement to the Conference Archivist, and she reports to the Committee on archives matters and policy issues.

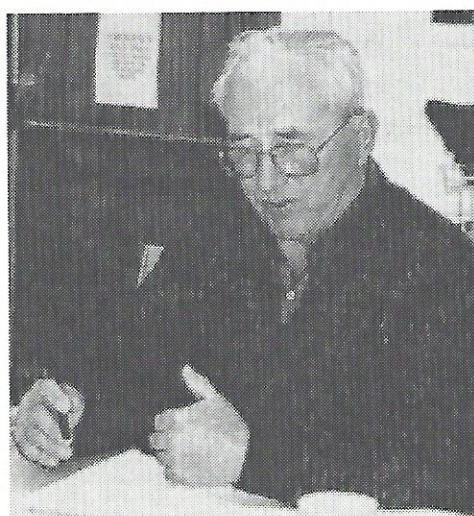


Artifact/Museum Representative: Stephen Wilk. Stephen chairs a small subcommittee concerned with the artifact and museum resource area, with special emphasis on the artifacts in the collection of the provincial Museum of Alberta which were gathered during a special project some years ago. He reports to the Committee on matters relating to this collection, and its use as a heritage resource to the church.

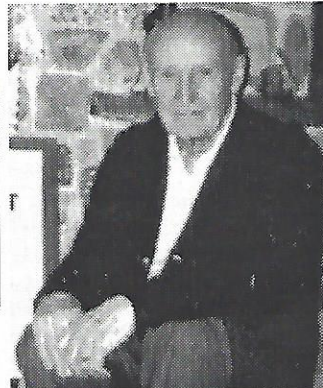
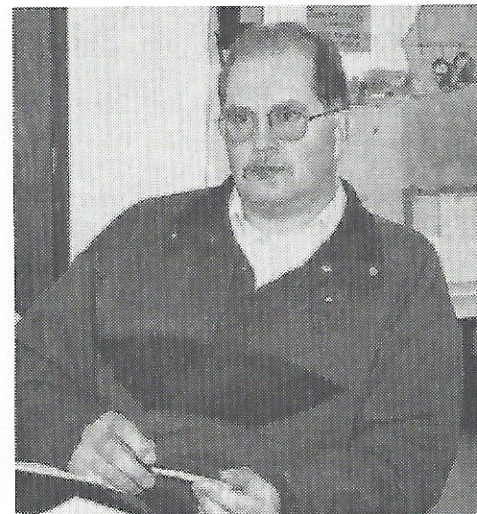
All Photos: S. Wilk



United Church Women Representative: Myrtle Ford. Myrtle is the Archives Convenor for Conference UCW and acts as a liaison between the Committee and UCW's throughout the Conference.



Presbytery Contacts: Two committee members, Metro Topolnisky and Donald Koots act as co-ordinators and contacts with the presbytery heritage convenors, promoting heritage interest and activity. Metro relates to the four northern presbyteries: Edmonton, Northern Lights, St. Paul and Yellowhead, while Donald relates to the five central and southern presbyteries: Calgary, Coronation, Foothills, Red Deer and South Alberta. This year it happens that both Metro (Yellowhead) and Donald (Foothills) are also the heritage convenors in the presbyteries.



Members at Large: We have three persons, without assigned tasks, who provide historic or organizational expertise as well as general support and encouragement to the Committee. This year they are: Morris Flewwelling, Dorothy Hodgson and Gerald Hutchinson.

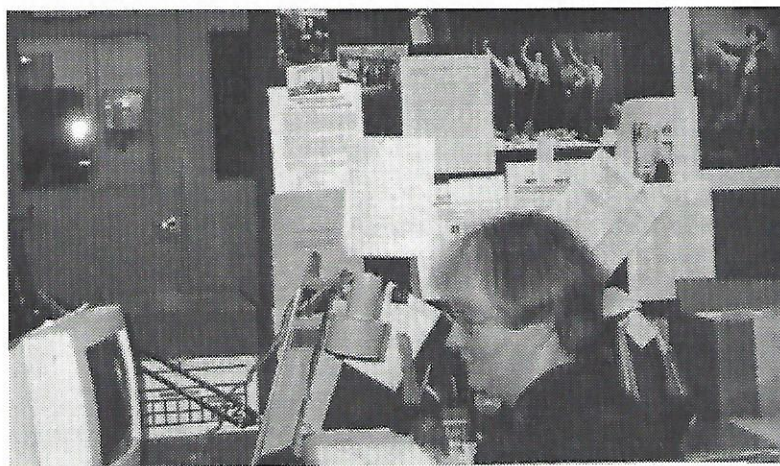
Continued from page 20

The Committee has worked very hard during its three meetings, (and in between meetings) as we begin to really engage some of the issues in front of us. I very much appreciate the work that all members are doing to further the many facets of heritage preservation in the Conference. As our work goes on, we will need the continuing interest, encouragement and, hopefully, enthusiastic response from the presbyteries and congregations of our Conference. If you have ideas, suggestions, or help to offer, please feel free to be in touch with any member of the Standing Committee.

—Sheila Johnston

News from Alberta NW Conference Archives

by Jane Bowe McCarthy, Conference Archivist



Jane Bowe-McCarthy creates a Heritage display for General Council meeting in Alberta.

Summary

1997 was a very busy year in the Conference Archives. As the new archivist, I learned a great deal about Alberta and Northwest Conference and its records. Throughout the year I undertook the archival tasks of appraisal, processing, arrangement and description, reference and access, re-

trieval and preventive conservation. In 1997, the Conference Archives received 45 new deposits, predominantly from pastoral charges, handled 110 reference requests mainly from users within the Church and provided 22 transcripts from the church registers. Preventive conservation included encapsulation and custom boxing for items in

poor physical condition due to fragile or damaged paper, binding deterioration and mould.

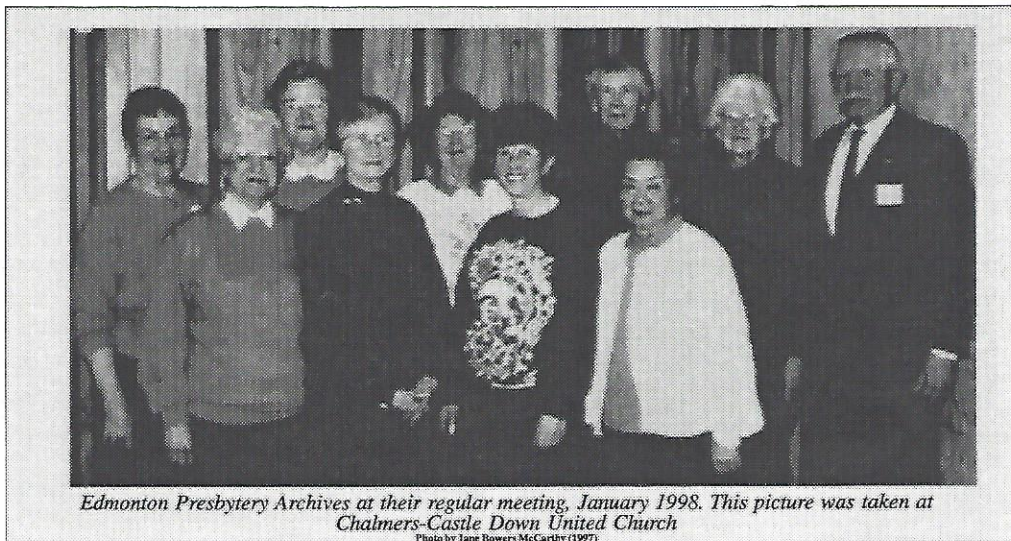
This past year I have enjoyed meeting and working with various church members who are responsible for the care and maintenance of church records. These members include congregation archivists, ministers, church secretaries, board and committee members, Presbytery representatives and the Conference Office staff. I

also welcomed the opportunity to meet with the United Church's Committee on Archives and History in Toronto in September 1997. This meeting introduced me to the network of Conference archives and archivists throughout Canada.

My thanks go to Rev. George Rodgers, Executive Secretary, and the members of the Heritage Resources Committee and its chair Sheila Johnston. I am very fortunate to have the guidance and assistance of the Committee, particularly the Archives Support Sub-Committee members Ruth Hyndman, Dorothy Hodgson and Edith McKinley.

Outreach and Networking

One new initiative which was 'uncharted territory', so to speak, was archives outreach into the church community. As a pilot project, I had the pleasure of meeting with members of Edmonton Presbytery's Archives Committee on three occasions in 1997. Their invitation to speak about the Conference Archives gave me an opportunity to introduce myself to the archivists in Edmonton congregations and to learn about their work and the issues and questions they have about archives and records management. I was also able to distribute information on the archives programme,



Edmonton Presbytery Archives at their regular meeting, January 1998. This picture was taken at Chalmers-Castle Down United Church
Photo by Jane Bowers-McCarthy (1997)

discuss what records should be coming in, and how records should be prepared for transfer. I am most grateful to the Edmonton archivists for their enthusiasm and cooperation.

In 1998, I hope to expand the archives outreach programme to include other presbyteries and to continue the development of the Conference's archival network. Presbyteries that would like me to speak about the Conference Archives can phone to arrange a meeting.

Anniversaries and Archives

In the past year, I have met several church members researching and preparing for their congregation's anniversary. Anniversaries are a great way to re-connect with your congregation's documentary heritage ... and to tidy up those crowded filing cabinets and storage cupboards! As an anniversary project, your congregation may consider gathering all of the non-current minutes, correspondence, annual reports, registers, photographs, slides, or videos, still residing in your church or with members of your congregation. It may be time for your congregation to consider making a deposit after the

anniversary to ensure that the recorded memory of your congregation is preserved.

The Conference Archives can provide a congregation with a copy of the inventory of records it has already deposited in the Archives and an archives information package on what records should be sent to the Archives, how to prepare and deposit records in the Conference Archives, and how to incorporate good records and archives management practices into your congregation.

Records and Archives Management

This past year I received a very useful publication from the United Church of Canada Committee on Archives and History. The booklet, entitled *Managing Your Congregation's Records*, is designed to assist congregations in developing procedures for the organization and maintenance of records, and to ensure that records with permanent value are transferred to the Conference Archives on a regular basis. It describes what records are and how records are created, maintained and scheduled. It includes some tips for improved filing, and information on managing electronic records, vital records, and the proper disposition of

records.

Another useful publication, *Guidelines for Records Keeping in the United Church of Canada*, assists church members in understanding the various recordkeeping requirements described in *The Manual*, provides a recordkeeping checklist, and answers frequently asked questions concerning recordkeeping.

Contacting the Archives

Please do not hesitate to contact me with your questions or concerns regarding records management or archives, or to receive copies of the above publications or the archives information packages.

I am available at the Provincial Archives of Alberta on Tuesdays and Wednesdays each week, 9 a.m. to 4 p.m. (January to July/September to mid-December 1998). In 1998, the Conference Archives office will be closed for the month of August and the last two weeks in December.

The Conference Archives is located at the Provincial Archives of Alberta at 12845 - 102 Avenue, Edmonton, AB T5N 0M6. Ph: (403) 427-1750 Fax: (403) 427-4646. To call the Provincial Archives of Alberta toll-free using the RITE line system, dial 310-0000, then the Provincial Archives phone number 427-1750.

Just a Reminder about Fees

In November 1995, the Provincial Archives of Alberta initiated user fees for research service and transcripts. 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. PAA fees will apply if a church member requests research or transcripts 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. •

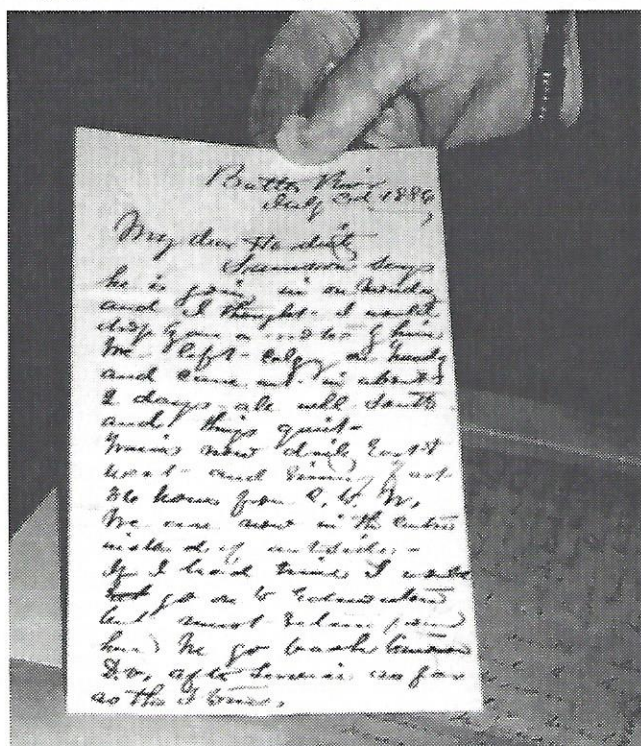
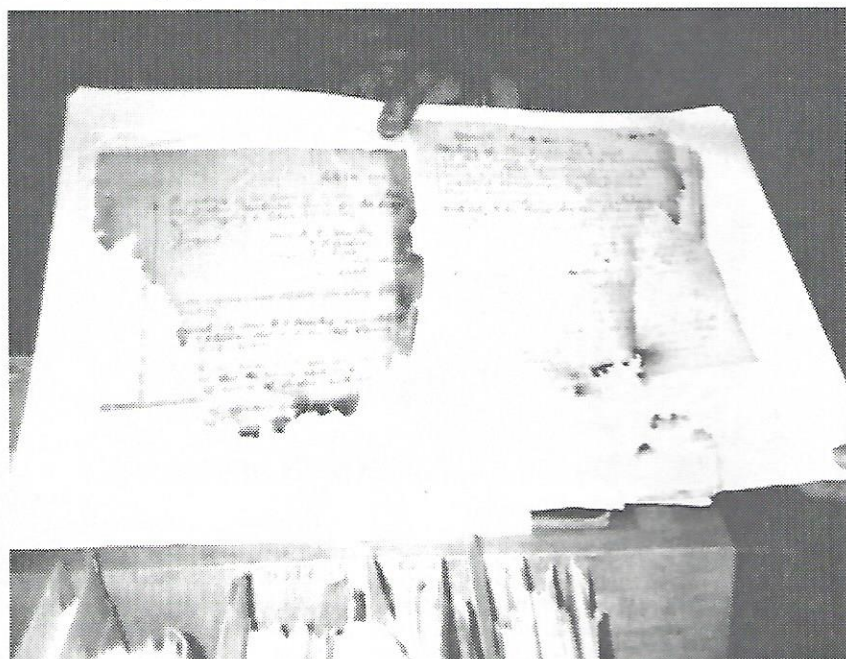


Photo: S. Wilk



Archives help preserve our history under scientifically monitored conditions (left).

The Airdrie Ladies Aid minutes, (above), a victim of the destructive power of fire.

Society's 10th Annual Meeting

Native Leaders Honored at Rundle's Mission

Rundle Mission, 1997

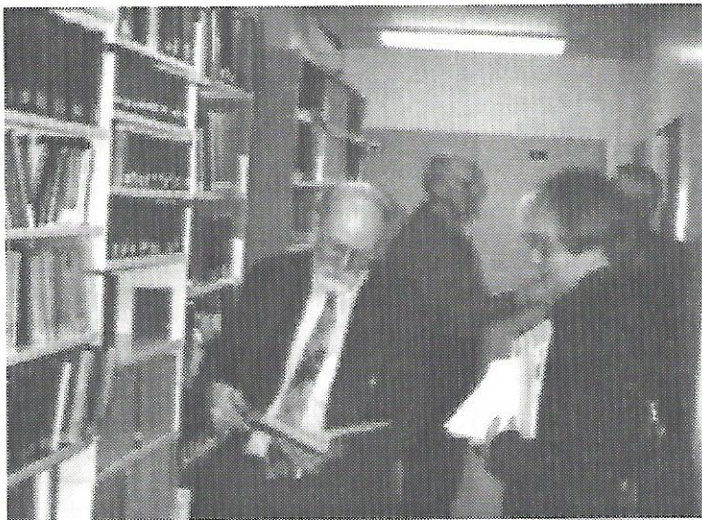
The year 1997 marked the 150th anniversary of the founding of the Methodist mission at Pigeon Lake. To celebrate the occasion, the Alberta and Northwest Conference Historical Society held its tenth annual meeting at Rundle's Mission. In the morning, the business session was held. It began by asking people in attendance what they were thankful for. The President spoke of the progress made during the year, including the various publications and research projects which have been started as a result of the initiatives of the Society. During discussion on the Treasurer's Report and the upcoming budget, concern was expressed about the need to broaden the base of support. The Society is in somewhat better shape financially than before. Election of officers and board of directors has led to a couple of changes as well as some new members. Reports included progress on the editing of the Niddrie papers which were approved last year as well as research on the Conference History, especially in the interwar period. McDougall Memorial Mission Society reported on the use of the facilities and the booklets published, while Rundle spoke of long-range planning. The relationship of the Society to the Conference Heritage Committee was discussed in

depth, and it was hoped that the consultation which was to be held in Red Deer in a couple of weeks would assist in the process of reaching out to presbyteries, beyond the attempts made at the annual Conference. After a lunch served by Rundle's Mission members, the program began with a talk by Dr. Robert MacDonald of the Historical Society: he spoke on the circumstances which led to this and other missions to the west, including the role of the Hudson's Bay Company, the theological underpinnings of mission, the commitment of the churches and missionaries, the receptive attitude of the natives undergoing socio-economic change, the accomplishments of these people. The issue of how Canadians and especially Albertans recognized these missionaries and Natives was raised. The talk was followed by a panel discussion moderated by David Ridley of the Provincial Museum. Rev. Geoff Wilfong-Pritchard commented on the mutuality of the mission, which is an important legacy, particularly as the United Church moves towards a new dialogue with the native communities. Miriam Hutchinson spoke of her "neighbors" at Rundle. Margaret Sinclair and Abigail McDougall - thus making history come alive: the circumstances of settling there, work of women including when husbands were away and quality of life was outlined. Inez Light-

ning of Hobbema made an appeal for the Native voice in understanding missions, including the long relationship of these people and families with the area, while Michael Dawe of the Red Deer and District Museum and Archives remarked on the record of recognizing the significant contributions of missionaries and other pioneers. Among the issues raised were the need to build bridges, the marrying of the different traditions, and education.

The highlight of the meeting was the naming of the historical portion of the site: a number of officials from the United Church, the provincial government, the County of Leduc, and the Native community were presented and made statements or presented material including a plaque. After, Rev. Gerald Hutchinson gave a sketch of Benjamin and Margaret Sinclair who were among Rundle's first converts, who helped him establish Pigeon Lake mission, and who kept alive the Methodist tradition among the native population until the arrival of Henry Bird Steinhauer and Thomas Woolsey and beyond. The group then moved outside, on a beautiful sunny warm November day, when Roy Ephraim Sinclair, a descendent of Margaret and Benjamin Sinclair, unveiled a plaque naming the historic site after these two native leaders.

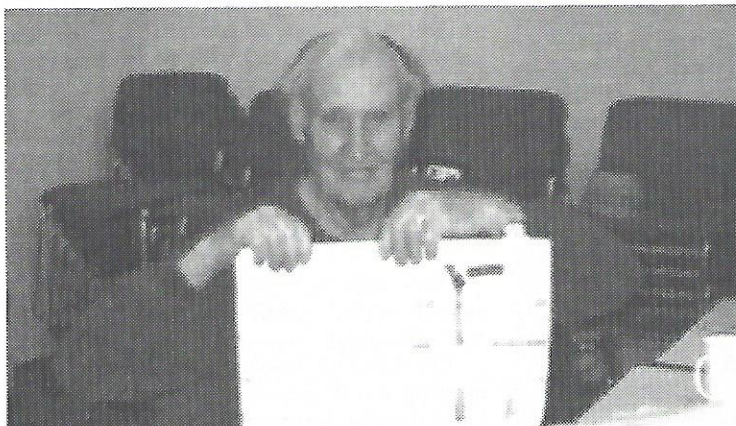
—By Robert MacDonald



At the provincial Archives.



Ruth Hyndman, (left) and Lindsay Vogan at the Board Meeting.



Gerald Hutchinson holding up a letter penned during the pioneer days.



Some of the manuscripts at the Provincial Archives are very fragile; extreme care has to be taken when examining them.

History of Five Central Alberta Camps

FIRES BURNING: A Collection of Camp History

By Andriel C. Stoeckel

In 1998 the United Church Tri Camps Foundation (Alberta) will celebrate the 45th annual nut drive that now raises funds for five camps in Edmonton and Yellowhead Presbyteries: Camp Maskepetoon, Surprise Lake Camp, Moonlight Bay Camp, CGIT Camp Wohelo, and Camp Mackincholea. The first mixed nut drive was held in December 1953 by the United Church A.O.T.S. (As One That Serves) Men's Clubs Committee of the Edmonton District Council. When the Edmonton A.O.T.S. disbanded in 1972, they established Tri Camps so that the camps themselves would work together to continue the nut drive. The drive was then raising funds for Maskepetoon, Surprise Lake, and Moonlight Bay. Wohelo became an official member in 1976 and Mackincholea in 1987. Over the years the nut drive has raised hundred of thousands of dollars and provided camperships to several people each summer. In 1994, during the drive's 40th anniversary, the five camps sponsored a history project that has resulted in the booklet, "Fires Burning: A collection of Camp History." This booklet, written by Andriel C. Stoeckel, commemorates the 45th anniversary of the nut drive and celebrates the dedication of numberless volunteers to the five camps. Following is a brief summary of each camp's origins and early development.



This camp on the northeast corner of Lake Wabamun was started around 1932 by All People's Mission of Edmonton, a United Church mission in the city's downtown area (now Bissell Centre). The superintendent, Rev William Pike, his wife, Florence Pike, and other mission staff and volunteers had held camps in the mid 1920's at Wabamun but the first site had become overcrowded. The mission bought land at the current site with a donation from Col. James Ramsay and lumber bought at cost to put up a few buildings. Edmonton businesses, churches, and individuals donated food and equipment, and campers themselves brought garden produces instead of fees. The mission held camps for underprivileged boys, girls and mothers with babies. During the 1930's and 1940's, campers came out on open farm trucks, food was kept in a pit, and meals were cooked on wood stoves. Formal worship services were held in an elaborate outdoor chapel. The mission's Women's Missionary Society held an annual tea to raise funds for the camp, and the Young People's Society came out on weekends to open and close the camp.



As the flat, fertile land directly north of Edmonton was logged in the early 1900s, the area became home for many settlers. Also, with all the new railroads in the prairies, the federal government was encouraging European immigrants to move there. Along the Pembina River on the route from Edmonton to Peace River, many hard working, enterprising people formed towns and villages, including the community of Jarvie 75 miles north of Edmonton. These pioneers also gathered for worship and fellowship and so they built churches, ran Sunday Schools and other youth activities, and formed ladies' groups or other service groups. In Jarvie various denominations came together and began church services and a Ladies' Aid group in the early 1900s. Sunday School classes began in 1918 and mission students came from the Methodist Church. A few years after the United Church of Canada was formed in 1925, the members of the Jarvie congregation built a church building in 1930 which holds from others in the community.

CAMP MACKINCHOLEA: In the early 1940's, Jarvie United Church members led an annual camp for boys and sometimes girls at Long Island Lake, east of Jarvie and north of Westlock. In 1946 (or 1945), local men and youth cleared a half-mile long road to the lake's peninsula and brought in some lumber from a local mill, all in one day. Using the rough lumber, they finished building a cookhouse just before the cooks - Louise Alleman and Goldie Beamish - arrived with groceries. Community members donated food and ration coupons. Rev. Bert Daynard of Jarvie United and Rev. John Clarke of Westlock United led a boys' camp of about fifty campers and leaders. The campers slept in tents, washed with lake water, learned to swim, had boxing matches, and picked wild strawberries. Later organizers held camps for girls as well. In 1965, the camp was named "Mackincholea" a name made from the surnames of key volunteers to honour all those who had worked to establish and maintain the camp.



SURPRISE LAKE CAMP: Camping in a semi-wilderness setting

SURPRISE LAKE CAMP: This semi-wilderness camp started in 1951 on Sang Lake, east of Edson. Rev. James Norquay and Bill Tunny of Mayerthorpe built a building, aptly called the Miracle House, out of donated lumber. Mr. Norquay and his wife, Margaret Norquay, led a CGIT camp and a boys' camp with Helen Henessey as cook. The Norquays and members of Mayerthorpe Pastoral Charge and other rural congregations continued to develop the site and lead co-ed camps. After Mr. Norquay transferred to St. James in Edmonton, many volunteers and campers began coming from the city. Focusing on God's provision of natural resources, Surprise Lake's program included camp improvements, crafts using natural or recycled materials and wonderful singsongs.

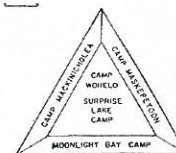
CAMP MASKEPETOON The Camp That Faith Built



CAMP MASKEPETOON: In 1956 members of Edmonton congregations and A.O.T.S. Men's Clubs—including Rev. Albert E. King, Ray Dewson, Mel Fowler, and Lorne Campbell, found and purchased land on Pigeon Lake for Edmonton Presbytery camping. They raised funds for the land and its initial development after the purchase. Using the existing log cabin, work parties prepared a rustic campsite for four boys' camps held that first summer. A second campaign later raised enough funds for an ambitious building plan of beautiful log cabins, built by Hobart Dowler and his crew. Christian Youth Camps Inc. (C.Y.C.I.) then held camps for boys and for girls from the Edmonton area. Water regattas were often the highlight of the program. C.Y.C.I. named the camp "Maskepetoon" in honour of the Cree warrior-chief and martyr who had lived in the Pigeon Lake area in the mid-1800's.



CGIT CAMP WOHELO: Edmonton CGIT had been camping at Fallis on Lake Wabamun since 1919 but had begun looking for a new site about the time that Camp Maskepetoon began. As a few "CGIT husbands" were involved with the new youth camp, C.Y.C.I. soon offered to lease land to the CGIT board and build them a new camp. The construction started in 1959, the CGIT used the sale of the Fallis camp and other funds raised by board members, leaders, and groups to pay for their set of impressive log buildings. They held camps for intermediate and senior CGIT from the Edmonton area. Wohelo's program focused on the CGIT purpose; cherish health, seek truth, know God, serve others. The name, "Wohelo", stands for worship, health and love.



The A.O.T.S./Tri Camps Nut Drive

"Fires Burning: A collection of Camp History" records a fuller version of these stories of faith and community.

The author has long supported United Church camping as a camper, volunteer, staff person and board member. She now lives in Memphis, Tennessee with her husband and young son.

Book Browsing by Dr. Robert MacDonald

FIRES BURNING: A Collection of Camp History

by Andrea C. Stoeckel

In 1998 the United Church Tri-Camps Foundation will celebrate the 45th Annual Nut Drive that now raises funds for five camps in Edmonton and Yellowhead Presbyteries: **Camp Maskepetoon, Surprise Lake Camp, Moonlight Bay Camp, CGIT Camp Wohelo, and Camp Mackincholea.** The first mixed nut drive was held December 1953 by the United Church AOTS (As One That Serves) Men's Clubs Committee of the Edmonton District Council. When the Edmonton AOTS disbanded in 1972, they established Tri Camps so that the camps themselves would work together to continue the nut drive. The drive was then raising funds for Maskepetoon, Surprise Lake and Moonlight Bay. Wohelo became an official member in 1976 and Mackincholea in 1987. Over the years the nut drive has raised hundreds of thousands of dollars and provided camperships to several people each summer. In 1994, the five camps sponsored a history project that has resulted in the booklet "Fires Burning", which celebrates the dedication of numerous volunteers.

The original camp, Moonlight Bay, began in the 1920's as an outgrowth of All People's Mission in Edmonton (now Bissell Centre), and moved to the present location in 1932, supported by groups such as Young People's Society, Women's Missionary Society, and Edmonton Presbytery. As camping for the United Church became more widespread, others followed. In the early 1940's, a camp for youth was established by Jarvie United (near Westlock) and from 1946 volunteer help continued, maintained and built the camp which became co-educational. Near Edson, through efforts of Rev. James Norquay and others of Mayerthorpe, a camp for CGIT and boys was established and grew so that eventually when Norquay moved to Edmonton, support also came from that city. Edmonton Presbytery and the AOTS banded together in 1956 to buy land at Pigeon Lake and established boys' and girls' camps, while Camp Wohelo, beginning as a GCIT camp in 1919, relocated to Pigeon Lake following Maskepetoon.

The author brings insight as a camper, volunteer, staff person and board member, and now lives in Memphis, Tennessee.



FIRES BURNING
A Collection of Camp History

Moonlight Bay Camp

Camp Mackincholea

Surprise Lake Camp

Camp Maskepetoon

CGIT Camp Wohelo

By Andriol C. Stoeckel

THE MEADOWS STORY,

Edmonton: Brightest Pebble Publishing Ltd
by James Robertson

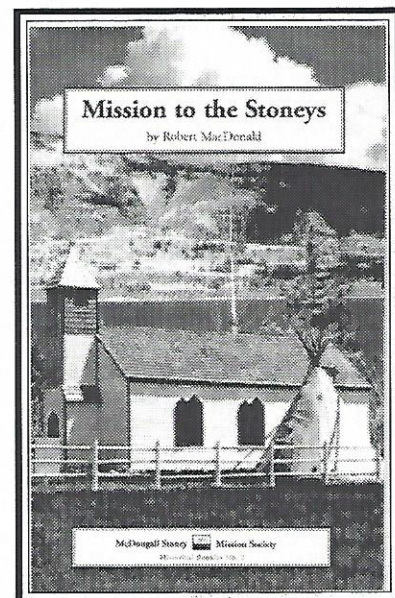
The story of the Rev. Harry Meadows and his wife Elsie, is a fascinating one containing moments of excitement, laughter, hardship, drama, tragedy and achievement, which began in the native settlements of Northern Manitoba in 1937. Their lives of dedicated outstanding service, not only to the churches they served, but also to the communities in which they lived throughout Western Canada, sets them apart.

In this book, the author tries to do justice to the many talents of Harry Meadows as a man of great vision, strength of character and fortitude, who brought his colorful and dynamic personality to his fields of endeavor as a teacher, missionary, broadcaster and minister.

After ordination, Meadows served many communities in the West including Poplar River in Manitoba where he helped during the flu epidemic of 1941, and McDougall United in Edmonton where he was instrumental in establishing social services for the inner city and spearheaded development of residences for senior citizens. The book illustrates a man who, with his wife provided outstanding leadership, example and inspiration.

Rev. Bob Elliott

The late Rev. Dr. Robert William Kenneth Elliott served the United Church for almost thirty seven years in Manitoba, Saskatchewan, Alberta, and British Columbia. At present, Jim George, with the encouragement of the Alberta and Northwest Conference Historical Society, is writing a book on his life through his ministries in Oak Lake, Manitoba, Estevan and Saskatoon, work as Superintendent of Home Missions, then return to the pastorate in Prince Albert, then Prince Rupert (where he encountered Iona Campagnola, former federal politician and NGO administrator who has written a foreword. In Lethbridge, where he came in 1968, he returned to the pastorate, followed by a period in Victoria as a social worker. He epitomized and personified generosity, giving of himself (even shoes!) and his income; as a preacher and social activist he left a living legacy. The book, when completed, can be purchased through Jim George, 79 Tudor Crescent, Lethbridge T1K 5C7.



Cost: \$6.00 plus mailing and handling

MISSION TO THE STONEYS

Calgary: McDougall Stoney Mission Society, 1997

by Robert McDonald

This booklet is one of a series being designed by the McDougall Stoney Mission Society to produce accurate and succinct accounts of the Mission site and the people, native and non-native, associated with it during its history. With footnotes and references, this booklet begins with the circumstances and contacts first made by the pioneer Methodist missionary Robert Rundle, who operated out of Fort Edmonton from 1840-48 during which he encountered Stoneys both at the Fort and in travels to camps and Rocky Mountain House. Successive interaction through people such as Henry Bird Steinhauer, Thomas Woolsey and the McDougalls (George and son, John) are detailed to give a picture of early Methodist missionaries and missions to Southern Alberta especially the region of the upper Bow. It is illustrated with photo's, not only of the historical period but also the restoration by Men's Clubs in Calgary in the 1950's, and the continued operation of the mission through the Society.

LETTER TO THE EDITOR

January 10, 1998
Andy Pitter
1241 Broadmoor St.
Memphis, TN 38111-7301
USA

Dear Stephen Willk:

Here is my article concerning the camp history booklet for your next issue of the "Historical Sites & Archives Journal." I hope it is suitable: please edit it as you see fit. Thank you for your interest in the camp history project and your support. I would greatly appreciate it if you would send me a copy of the journal when it comes out. Let me know if I owe you anything for it.

Best wishes for the new year.

—Andy Pitter

Editor's Note: Congratulations. We hope you will undertake to compile a history of all the Alberta camps

A CHURCH GREW IN NORWOOD, 1907-1996

In the year preceding the inauguration of the Province of Alberta in 1905, the settlement of Edmonton attained city status. And in the year following, 1906, the subdivision known as Norwood came into being.

It wasn't long before those who had taken up lots in the subdivision who were of the Methodist persuasion got together to discuss their earnest desire to have religious services in the area. In the spring of 1907, they sent a delegation to interview Dr. J.H. Riddell, principal of Alberta College, where candidates for the Methodist ministry then received their training. They asked if arrangements could be made to have a student come out to preach on Sundays. Dr. Riddell was pleased and anxious to help. He had a young man, by the name of A.J. Law who, he felt, would fit right in. He reported that Mr. Law was available immediately.

Arrangements were made to borrow a tent from Grace Methodist Church, the same tent in which that congregation had begun in 1905. Advertis-

eleven, families began to gather for the first Sunday service at the Norwood Methodist Mission. Mr. Law opened with a prayer and a hymn was sung. Then he appointed three or four teachers and a secretary. Because there were more children than adults, it was decided to have the teachers sit amongst the children and group them into classes. Mr. Law told a Bible story, all sang another hymn and the benediction was pronounced.

As soon as the Sunday school was dismissed, a meeting was held for the purpose of proper organization and planning for the future. The meeting brought reality to the aspirations of the people of Norwood, at last, a place to worship, a place where their families could grow up in a Christian atmosphere.

On the following Sunday attendance was just about double that of the first service. People came from long distances; most walked but a few arrived by horse and buggy and picked up others along the way. One arrived on horseback, he lived near Swift's Packing Plant. Those who were too young to follow the service slept in baby buggies and hand carts and were attended by one or two of the older girls.

On July 1, 1907 Norwood became a recog-

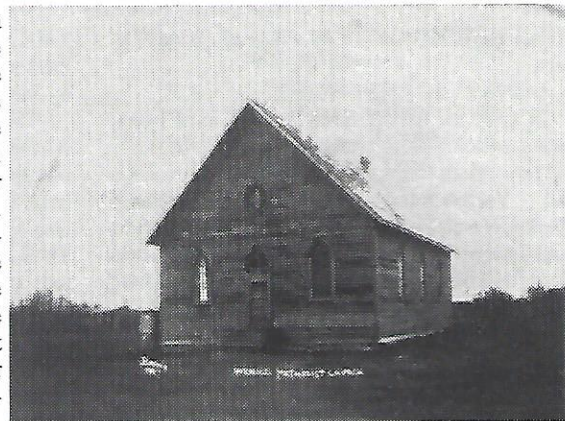
nized mission. Rev. A Tuttle, pastor of Grace Methodist Church, was superintendent of the district which also included a "West End Mission" (later Wesley Methodist) in the western outskirts. He presided at the organization of the mission and the installation of officers.

In October Miss Danard was named Superintendent of the Sunday School and a trustee board of Oscar Buck, J.A. Down, J. Whitfield Howard, Sam Palmer and Ed Wright was elected. A Ladies Aid was formed; Mrs. Howard was the first elected president. Mid-week, or "cottage" prayer groups, met each Wednesday night in the homes of members of the congregation.

Mission study groups were also organized. Other groups may have existed but the records of early meetings have been lost.

Planning for a church building got underway immediately. Nothing elaborate could be contemplated since many of those attending the mission were trying to get their own homes

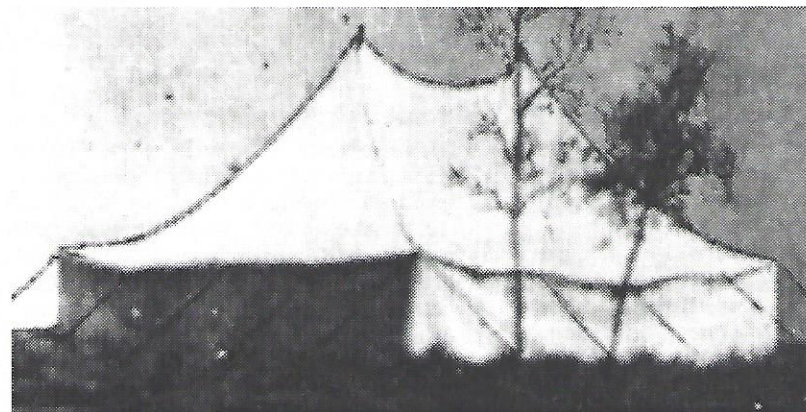
built, finishing them as finances permitted and



finding it rough going. Some cash donations and pledges were received and the Mission Board helped with \$250. Construction went quickly; the building was completed, except for the painting, before winter began in earnest. It was dedicated with morning and evening services, conducted by Rev. Tuttle, on November 17, 1907.

Meanwhile the Presbyterians in the area had also become organized. In June 1906, their Home Mission Committee had recommended a mission field in the new subdivision. A minister took up his duties in August and arrangements were made to hold services in one of the little school houses. The accommodation, however, proved to be unsuitable and uncomfortable. So, in October 1907 officials authorized a committee to find a site and to prepare plans and estimates for a church building. The lot secured was at the corner of Carey & Willow (now 94 street and 115 Avenue) and construction was begun. Until it was ready for occupancy, January 12, 1908, the Methodists offered the Presbyterians the shelter of their facilities for several evening services.

Back at the Methodist Mission, the new church was a hive of activity. During the winter of 1907-8, the Epworth League and a boys' club known as the "True Blues" came into being. The former (many years later the Young People's Society) was an important institution in the life of the church, both religiously and socially, and in fund raising efforts. Retus Clap (later Mrs. John Fawcett) was the first president of the league and under her guidance the members were busy and effective.

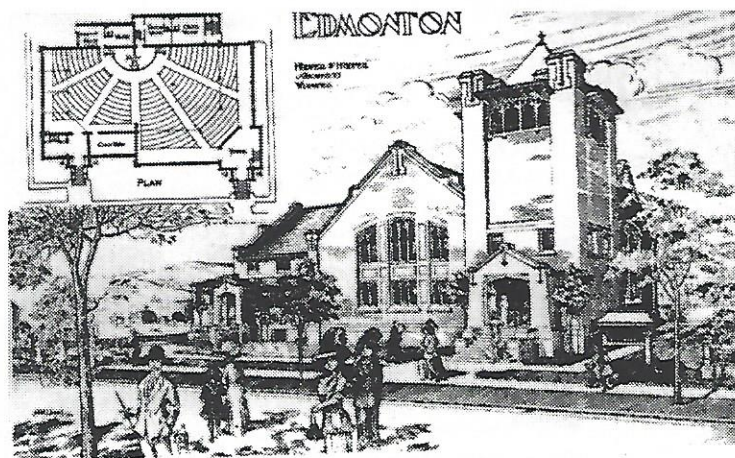


ing for the opening of the Norwood Methodist Mission was handled by Minnie Danard, principal of Norwood's two little wooden schools. She made the announcement to all the classes in the school, so that most of the families in the subdivision were informed of the intended opening of the Norwood Methodist Mission at the corner of Kennedy and Spruce (now 93 Street and 114 Avenue) on Sunday, May 12, 1907, at 11 a.m.

Mr. Law reported that on the preceding Saturday, the tent (marquee style), a few chairs and planks were to be brought out by dray (horse and wagon) and would be left on the two lots which had been donated by James Elliott. It rained all that afternoon and was still drizzling when five men and a boy gathered around the bundled tent lying on the prairie. These folk were Mr. Law and Mr. Elliott, Oscar Buck, Ed Wright, Sam Palmer and Orville Palmer. They were the task force to raise the tent and get it ready for the next day's service.

The marquee was a good size and, because the canvas was damp, it was heavy work to get the centre pole in place and up. Spreading the tent and pegging it down was fairly easy. Furnishings consisted of about a dozen chairs, the planks for seats and a small table to serve as a pulpit. Some copies of the *Canadian Hymnal* were brought out in the morning.

May 12 was a beautiful, sun-shiny day and, at



A Woman's Missionary Society was formed in December 1908 following an address to a group of Norwood women by Alice (Mrs. W.W.) Chown, president of the Edmonton District WMS. That same winter saw a week of revival services; the church was almost filled each night and many new members were brought into the congregation.

Attendance at all services of the church grew steadily from the beginning and the congregation was soon discussing the need for larger facilities. In 1911 the quarterly official board was instructed to procure lots and proceed with plans for a new church.

The site selected was at the corner of 95A Street and 116 Avenue, the current location. The plan prepared by the architects, Hooper and Hooper of Winnipeg, was acceptable to the board and congregation. The contractor was Robert Rogers, then a trustee of the Norwood congregation. It was necessary to arrange a loan to provide funds for building, so the sum of \$13,000 was borrowed on a mortgage guaranteed by two notes, one for \$10,000 and the second for \$3,000, several members of the congregation being the guarantors.

The plan was that the Christian education wing be built first and that the congregation worship there while the sanctuary and other parts of the church were constructed. The work proceeded accordingly and was sufficiently complete that the congregation could open the new facility in November 1912. The congregation also decided to build a parsonage which was ready for occupancy in April 1913. At that point, the outstanding debt had reached \$20,000, a huge sum for a small congregation to carry.

The burden of the debt became even greater after the Great War broke out in August 1914. The difficulty of raising funds forced the congregation to set aside the dream of proceeding with the big, new church and it continued to worship in the Christian education wing.

The Ladies Aid attacked the debt of the church in many novel ways. One activity, perhaps initiated as early as 1910, was to set up a booth at the Edmonton Exhibition to serve meals. The women procured an old tent and were on the job from 7 a.m. to 11 p.m. Everyone worked. Teenagers were a 'fetch and carry' group; they brought wood and pails of water, ran errands, peeled potatoes and vegetables and washed dishes. The young women's class served tables and the young men repaired breakdowns, rearranged tables and carved the meat. Each morning four women left home at 4 a.m. to make pies so the oven would be free at 7 a.m. for the roasts. This heroic job was continued for many years and the proceeds applied to the debt.

The Sunday School grew very rapidly after the opening of the 1912 church. Dr. Richard Haworth organized an orchestra which was taken over by W. F. Porter in 1914. The Sunday school purchased a bass viol to round out the music of the 12 piece orchestra. Besides assisting the singing in the school, the school orchestra played for many social functions. In these early days the school's enrollment was about 500 and average attendance between 300 and 400!

Beginning in 1913 a rally of all Methodist Sunday schools in the city was held in McDougall Church on New Year's Day. Norwood frequently had the largest attendance and usually won two or three banners, one for the number of its scholars

at the rally, one for average attendance throughout the year and one for missionary givings.

Norwood's own rally day, held on the re-opening of the Sunday School after summer holidays, was a very important event. For this occasion tiered seats were built on the choir platform and then extended from the front of the platform to almost the top of the east wall. After assembling in the basement, the children marched into the church, led by the young people's class, and then along each tier until they reached the topmost one. It was a never-to-be-forgotten sight to see over 300 children file in and fill the rows of seats. It was a tribute to the men who built the bleachers and to the teachers supervising the children that the temporary structure was used for many years without an accident.

A Bible class for parents was another feature of the church school, attendance reached a high of 114.

On the vacant lot east of the building, where the dream-church would have been erected, were a skating rink in winter and two fine tennis courts in summer. This recreational area was much used by the community as well as by members of the congregation.

Trail Rangers and Tuxis groups for boys were inaugurated in 1919 in keeping with the Canadian Standards Efficiency Training program for youth which had been adopted by the Methodist Church and other denominations some years earlier. A year or two later a Canadian Girls in Training group was formed.

The congregation was finally successful in overcoming its financial difficulties in 1925. The mortgage was burned that fall. The Church was free of indebtedness and, consequent upon union, became Norwood United Church.

The congregation decided in the early 1930's that the church should have a new organ. A committee was asked to investigate a new instrument on the market, a Hammond Electric. After listening to demonstrations the committee chose one of the highest quality. It was able to get a good discount on the price because the organ was one of the first of its kind installed in the city. It was dedicated in 1938 and Monty Bonner became organist and choir leader. Tubular chimes were added in 1946 as a memorial to veterans of World Wars I and II.

In the early 1950's the need for additional space, for young people's activities, social gatherings and community projects, became imperative. Building a new church was out of the question, so a compromise was reached - a new Christian education hall. The contract was let in 1952 to R. H. Rae and Sons, the Rae family had grown up in the church. The architect, Donald Sinclair, also had a connection with the church through his mother who had been associated with it since its 1907 beginnings in the tent.

Financing the new hall did not prove as diffi-



cult as for the 1912 building. The effort began with a canvass and an appeal from the pulpit. In one week \$21,500 was raised. Interest in the hall was also stimulated by the fact that so many persons helped in the construction. Some 1400 hours of volunteer labor were contributed by men of the congregation, most of that in the evenings after their daily work was done. Dr. W.T. Young was the 'moving spirit' behind the effort, sparking the enthusiasm which made the undertaking possible.

The hall was dedicated on June 25, 1954. Four and a half years later, December 28, 1958, the mortgage was burned.

In 1957 the church marked its 50th anniversary with a three-day celebration. It was a great occasion but one at which members noted that the 1912 church was both beginning to show its age and to be very much overcrowded. The congregation decided a new building was essential and possible. The Wells organization was called in to assist in fund raising. The minister of the time, Don Wilson, supplied the foresight, encouragement and enthusiasm. The old, beloved building was demolished and congregation temporarily assembled for worship in the 1954 Education Hall.

Architect for the new church was Hugh Seaton of K.C. Stanley and Company and the builder was Art Platten of Platten Brothers. The church was dedicated on February 7, 1960, with the traditional service. Its Dawn Chapel - a memorial to 'those who founded and advanced Christ's work in the Norwood District' was dedicated at a separate ceremony in December. Mathew 28:1 was the inspiration for the name. The dedication plaque read: "May all who worship here find such fellowship with Christ as will mark: the birth of a new faith, the rise of new hope, peace and the dawning of a new day."

A number of noteworthy events occurred in the next decade. In 1962 the Woman's Association and Woman's Missionary Society joined forces in United Church Women. Mr. Helen Cline, the last WMS president, became the first UCW president.

Under the leadership of Rev. R.R. Smith in 1964, the functions of the session and stewards were integrated and the Official Board came into being. It is thought this was the first in Canada; the pattern was later approved by General Council and copied by many other churches.

The church was a partner in another venture in 1964; it provided the site and some staff and volunteers for a program to help prepare young

children for Grade 1. The concept was developed by a professor of the psychology department at the University of Alberta and had the sponsorship of the National Council of Jewish Women, the Junior League of Edmonton and the Edmonton Social Planning Council. They selected the Norwood district for the initial project. The church continued to provide space for the program until the mid-1970's when the "Readiness Centre" moved into quarters in the newly built Norwood Community Service Centre.

As noted earlier in this article, the Norwood Methodist and Norwood (later Erskine) Presbyterian church sites were only three blocks apart and, after union in 1925, were two united Churches in close proximity. A major event of 1965 was their amalgamation. The Erskine committee insisted that the Norwood name be retained for the combined congregation. The Norwood committee, desiring to keep the other congregation's name alive, renamed its chapel as the Erskine Chapel. Erskine's minister at the time, Marjorie Stedman, became Norwood's second minister until June 1966.

Several noteworthy events occurred in 1969. One was the burning of the mortgage on the 1960 church in a fitting ceremony in May. Tributes were paid to the women's groups and to the many members who, over the years, had maintained and even increased their givings beyond their original pledges. A second was installation of a stained glass window in the Erskine Chapel in memory of Mr. and Mrs. Maurice Roy. This "Good Shepherd" window overlooks a beautiful sunken garden.

Also in 1969 Norwood sponsored Val Roos, a retired high school principal, as a candidate for the ministry. He was duly ordained into the "ministry of the word and sacraments" in December 1973 in a ceremony in Norwood. Val was a valued member of Edmonton Presbytery for many years, serving terms as both chairman and secretary. At Norwood he was the extra unpaid visiting minister. He was named minister emeritus in 1990.

Through the years Norwood Church has often experienced the miraculous. An amusing series of miracles occurred one Palm Sunday morning in the seventies - the time that Jack, the donkey, brought Jesus into the church.

Burro Gas Ltd. had agreed to lend Jack (Klondike Mike's donkey) for a play to be presented that morning, if the church could pick him up from his winter quarters in Wildwood. Lyn and Beryl Turner gave him a bath and got him to the church on the preceding evening. Miracle #1.

Sunday morning found Jack standing dejectedly in the vestibule, refusing to move an inch and still none too clean, when Alex and Jeannie McNabb just dropped by to see how things were going. After a good sniff, they rushed back home for a special Amway product guaranteed to clean animals (without water) and to freshen the air. Soon the donkey was sleek and shining right to his polished hooves. Miracle #2.

However, Jack adamantly refused to negotiate the steps to the narthex of the church. Back in the



kitchen, the teacher-author of the play was preparing food and worrying aloud about the donkey, when a boy who just happened to come to Sunday school the week before wandered in. "I see you brought Jack in from Wildwood", he said. "You know the donkey's name?", asked the teacher. "None of us did". "Well", said the boy, "I used to live out there, I've often ridden Jack. Maybe he remembers me too," "Wow!" the teacher exclaimed, "Do you suppose you could lead him up into the church?". "Give me some sugar lumps and I'll try", the boy replied. And he did! The young lad was put into costume and led Jack, bearing Jesus on his back, right up the light blue carpeted centre aisle to the chancel of the church! Miracle #3. The young unnamed boy was never seen again!

Miracle #4 could be the colorful material, an enormous box of it, donated and delivered by Woodwards, or Margaret Moss of Metropolitan United leaving home at 7 a.m. to help in dressing the children, or Ann Gribble coming from St. Alphonsus Roman Catholic Church to help with make-up, or Father Stempfle from St. Patrick's supplying palm branches when Norwood's order didn't arrive from the coast.

Norwood Church was one of the first in Canada to incorporate in its youth department the study of the new alternative curriculum of the 1970's, "Fold Out/Hand Up/Push Out/Global Think and Do/A New Concept"

To mark Norwood's 70th year in 1977 an anniversary book containing its history and life stories and a recipe section was printed. In 1978 nine memorial panels of stained glass were placed in the windows on the south side of the sanctuary, and in 1979 loud speakers were installed so the worship service could be heard by those serving in the nursery.

Through the eighties, despite a changing community and an older and smaller congregation, the church maintained its Christian witness and even added new ministries. It took responsibility for a monthly service at the Angus McGugan Pavilion, formed the Norwood Band and set up a long-range planning committee. Some energetic women formed themselves into an "Action Group" to plan activities and raise funds. Extensive repairs were made to the church building.

Rev. Keith Harrison, Norwood's minister for 14 years, died in December 1985, just six months before he was to retire. In his memory, the congregation erected a large white cross on the roof of the building. Another memorial gift was special lighting to illuminate the cross - a beacon that a Christian church was there.

The nineties introduced a time of soul searching for Norwood and of studying its mission in changing times and with dwindling membership. Nonetheless, it continued to expand its service to the community, becoming a food bank depot and a partner in Neighbor Link. It also offered, through the Norwood Community Service Centre, its kitchen facilities for courses designed to teach mothers on welfare how to prepare nutritional and economical meals. It was headquarters for Habitat for Humanity when that organization built two homes nearby. It even became a training site for the Edmonton City Police's K-9 (dog) patrol, which had the added benefit of ending a rash of break-ins. The congregation is pleased that many of these church initiated services are being continued at the Norwood Community Service Centre, just two blocks south of the church.

Norwood involved itself in the work of the five mid-city cluster churches of Edmonton and its minister accepted the visiting clergy role for out-of-town United Church patients in hospitals north of the river.

By June 1995 when its last minister, Rev. Helen Simonson, retired, plans had been formulated to establish a two-point urban charge with McDougall United. Edmonton Presbytery appointed an interim minister, Rev. Tom Sawyer, to conclude negotiations. However, by year-end, the proposal for sharing clergy and facilities was not considered to be feasible and was dropped in favor of amalgamation. The change was to take effect on July 1, 1996 and the Norwood building was to be sold.

The congregation determined to celebrate throughout its last six months its 90 years as a Christian presence and its members' faithful witness in the Norwood area.

These celebrations ended with a great "last weekend" on June 29 and 30. The Saturday banquet was followed by a program, a pictorial history display and reminiscing. The Sunday morning worship service was conducted by former ministers who, with their spouses, were the special guests of the weekend. The six able to be present were: D.C. Wilson, R.R. Smith, F.H. Chubb, D. Cossar, Helen Simonson and Tom Sawyer. Dr. Cossar preached. A congregation from near and far filled the church to overflowing!

The decommissioning ceremony was conducted by Gordon Oaks representing Edmonton Presbytery. It was a service of sadness for members of the Norwood congregation as they dispersed from the familiar surroundings, but also of thanksgiving for the church's lengthy witness in the community and because of the assurance that its spirit would continue through members' lives, wherever they scattered, to share the Good News of Jesus Christ.

Credit, Footnote

A large part of this article is drawn from a history prepared in the mid-70's by Eleanor Cleary, Norwood's archivist at that date. The story has been updated by other long-time members Pat Munro, Isabell Surgenor and Roy Miller.

Editor's Note: We congratulate the member of Norwood U.C. for providing this summary. The Journal depends very strongly on such articles from local churches. All photos obtained from Mrs. M. Allison Collection, Edmonton

An Account of the Struggles of a Pioneer Clergyman

1004-93rd Ave
Edmonton, Alberta
Dec. 30 - 54
The Barrhead Leader
Barrhead, Alberta

Dear Sir:

Reports of your community meetings to control the flood waters in your area, brings to mind experiences I had for five months in the spring and summer of 1908.

As a Divinity student for the Methodist Church (now United), I was assigned the task of covering the area from Belvedere on the South to Lesser Slave Lake, via Fort Assinaboine on the North, and from Manola on the East to as far West as people were to be found; to hold church services and Sunday Schools in people's homes. The only method of travel was horseback. Crossing Johnson's ferry at Belvedere, I went North to Paddle River and pitched a small tent, not far from Hugh Critchlow's store, about one and half miles East of the present Barrhead, a name we had not yet heard in the country.

Several services were held at Critchlow's (I attended his funeral last year in Edmonton). He and his pleasant wife were a great help to me. I also had services at Mellowdale, in the home of Mr. Watson, a retired Toronto policeman. Also at Mossdale Store, and at Ft. Assinaboine, at Painter's. Mr. Holmes would not charge a minister for crossing on his ferry.

During July I was scouting around the Peavine and McLeod country, when the floods began. For a day or two I did not mind the soft soil, because the whole country seemed full of muskeg. However, water began to fill in all the low places, and I struck back to the stopping-house of Mrs. McLeod, on the McLeod Trail. Coming from the West there were miles of shallow waters. After slouching through two to three feet of water for a couple of miles, I came to a much deeper place, where both horse and rider had to swim for dear

life. It was probably Paddle River or Hogback Creek.

About two miles more we came to the McLeod Trail, and wended our way to the stopping place. There I found three travelers trying to get to Shoale Lake. Later in the evening, Rev. Mr. Leversedge, an Anglican Missionary arrived from the East. We had a pleasant time together. He was not as wet as I, but theological distinctions do not seem very important under those conditions. We met again in Vermillion forty years later. I asked him if he had dried up yet, and he said "Not quite".

Arriving back home the next day, Hugh Critchlow was greatly disturbed to hear that the few families at Mossdale and Mellowdale had been surrounded by water for a couple of weeks, and were seriously short of provisions. The Paddle had overflowed its banks, and cut off the trail between Belvedere and the Paddle River Post Office. Lumford was completely under water. Roads, radios and telephones had not yet come to that section. We did not know what to do to get supplies to the north. There wasn't a good boat in the country. Then we heard that three men had gone from Mellowdale to Morinville for flour and provisions: Messrs. Watson, Hogaboam and Wise. We went to meet them. Mr. Critchlow rounded up some horses and a couple of wagons, pulley tackle, ropes and axes, and we drove to the crossing about three or four miles south of the Paddle River Post Office. To our delight they were there with plenty of supplies, but how to get them across was the problem. The water was about two hundred feet wide. Mr. Critchlow, a stout-hearted fellow decided to swim across with a rope for a block and tackle. I assured him the wet rope would be so heavy before he got across, that the current would drag both him and the rope down stream. However, he tried it. Reaching the middle of the river, he had to let go. It was then my turn. Mr. Watson had a bundle of binder twine in his supplies, unwinding it at one end, it was tied in a

knot around my shoulders. Starting about one hundred yards, I let the current almost carry me across the river. Mr. Watson on the other side tied a thicker rope on the other end, and we pulled it across. Then the rope of the blocking tackle was tied to it, and we pulled it across, and fastened it around a tree. Mr. Hogaboam and his helpers pulled the rope taut and we were ready to load the sacks of flour etc. into the improvised cradle. After fastening a smaller rope to the cradle to pull it back and forth, Mr. Watson set out by going hand over hand on the tackle rope. At midway the rope dipped into the water and began to swell. The pulley stuck. Swimming with the smaller rope from the other side I was able to tie it to the cradle, and Hugh Critchlow pulled the cradle and flour across. By tightening the tackle rope, we were able to pull the cradle back and forth. After many crossings the wagons were empty, and we tied them to the cradle and pulled them across too, with people in them. The horses swam across.

Mr. O'Brien, the Irishman said, "Bedad that's a drassle". I yet don't know what he meant, but I was always made welcome in his home afterwards.

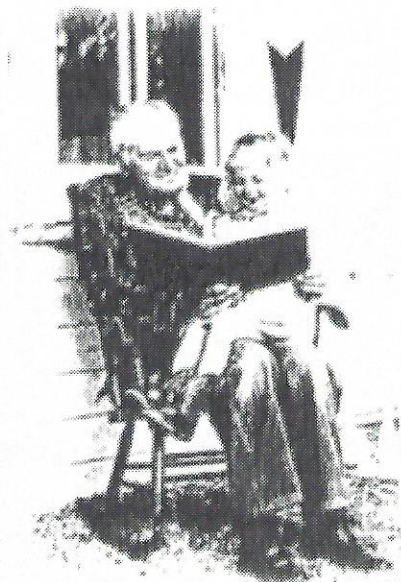
Starvation had been averted and much joy was expressed. The ingenuity and resourcefulness of the old timers cannot be excelled.

Driving over good roads to Barrhead last August, and staying at a good hotel, seemed like a fairy dream to me, and when I saw grain elevators, I marveled at the progress that had been made among those muskegs and sloughs. Anyway, I hope the mosquitoes are not so ferocious nor as numerous.

This story, which is quite true, may serve to show the real necessity of redirecting the flood waters of the area, and thus avoid far greater losses than the cost of doing it. Accept the challenge in this day, and like your pioneers did theirs, show the same courage and faith in the country and all will be well.

Geo. F. Driver

THE MILLENNIUM A TIME TO REFLECT AND CELEBRATE



11TH ANNUAL MEETING OF THE SOCIETY

PROGRAM

10 am to noon ----- Business Session

LUNCH

1 P.M. to 4 P.M. ----- Presentations

- (1) "The Development of the Cree Syllabics" Rev. Dr. Gerald Hutchinson— Historian
- (2) "Proscribed Piety: Women's Missionary Societies in Alberta 1918-1939" Gayle Thrift – Post Graduate Student U. of C.
- (3) "Report on the interface of museums and the Churches of Alberta" Morris Flewwelling—Museum Specialist.

Place: Sunnybrook United Church

12 Stanton Street, Red Deer Alberta T4N 0B8 Phone: 347-6073

Time: 10:00 to 4:00 P.M.

Lunch
Catered at
nominal cost

TO:

How will YOU Celebrate the Millenium?

75th. Anniversary in June 25, 2000 A.D.

What are your plans to celebrate your Church's History?

The past 10 editions of this Journal will give you some examples of churches that have found creative ways to celebrate.

Alberta & Northwest Conference Historical Society

(The United Church of Canada)

613 - 25 Avenue N.W., Calgary, AB T2M 2B1

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Benefactor \$500.00 or more Patron \$100.00

Sponsor \$250.00 Friend \$50.00

Heritage Church \$1250.00 (250/yr. for 5 yrs) Donor up to \$49.00

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Name:

Address:
Individual, Church, or Organization-Please print

City Prov. PC

Enclosed is \$ as my gift and please send me a tax receipt.

Enclosed is \$ for my membership fee

Enclosed is \$ for a gift membership fee for the name enclosed

Please enroll the above church as a "Heritage Church" for 5 years beginning (Date)

NOTE: Heritage Church does not mean designated officially

Please send gifts & memberships to:

Treasurer,

Jim George

79 Tudor Crescent Lethbridge, AB T1K 5C7

Membership Registration Form

Renewal Date: October 31, every year

Name Annual Fee \$15.00 \$

Address Donation (Tax Deductible) \$
(Please Print)

City Total \$

Postal Code

Gift Membership for:

Name (please print)

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City

Postal Code Telephone

Make cheques payable to:

Alberta Northwest Conference Historical Society

Jim George, Treasurer

79 Tudor Crescent Lethbridge, AB T1K 5C7

Calendar of Events for 1998

- Jan 8/98 Conference Heritage
Resource Committee
Telephone conference call
- Jan 17/98 Board of Directors, [1]
Rosedale U.C., Calgary
- Jan 30/98 Sub Executives, Rosedale
U.C., Calgary
- March 11/98 Rundle's Mission Annual
Meeting, Edmonton
- March 19/98 Conference Heritage
Resource Meeting, Red Deer
- April 8/98 Rundle's Mission
Executive Meeting,
Edmonton
- April 8/98 McDougall Stoney Mission
Annual Meeting, Calgary
- April 18/98 Board of Directors
Meeting, Edmonton [2]
- May 21-24/98 Annual AB & NW
Conference, Rimbey
- June 14/98 McDougall Mission 123rd
Commemorative Service at
3PM
- June 20/98 Board of Directors, Wesley
UC, Calgary [3]
- Aug 9/98 151 Anniversary Service,
2PM, Rundle Mission
- Aug 20/98 Conference Heritage
Resource Meeting, Red
Deer
- Sept 13/98 123rd Commemoration
Service, 3PM at McDougall
Mission
- Sept TBA Board of Directors Meeting
[4]
- Nov 7/98 Society's Annual Meeting
Sunnybrook UC, 12
Stanton Street, Red Deer
- Dec 15/98 1999 Journal article
deadline

*Some people make things happen. Some people watch
things happen, while others wonder what just happened.*

Wills

How to Write the Society in your Will

A gift can be arranged in the donor's name, as a
memorial, or anonymously. All it requires is the
following statement in the formal will:

I give, devise and bequeath unto the Alberta NW
Conference Historical Society the sum of

\$
to be used and applied by the Board of Directors at
its discretion."

(Contact your personal legal advisor to assist you.)
(The Society's legal advisor is Brian Phillips, Calgary, AB)

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:

Dr. Robert MacDonald
613 - 25 Avenue N.W.
Calgary, AB T2M 2B1
Phone (403) 282-1014