



JOURNAL

HISTORIC SITES & ARCHIVES

Dedicated to preserving our religious heritage and making history live.

The Pre-Millennium Edition

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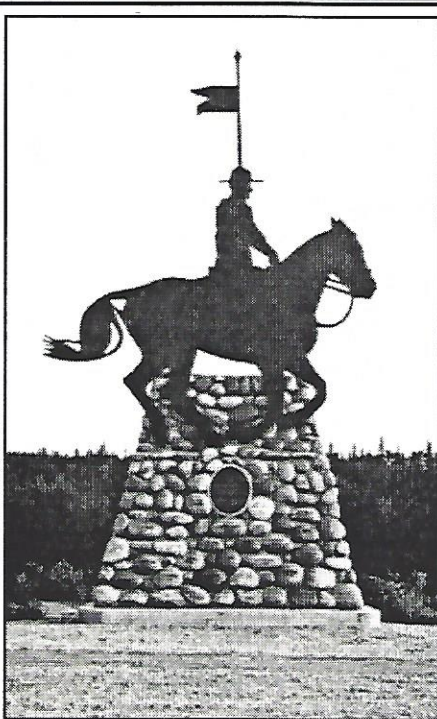
Alberta & Northern Conference (U.C.C.) Historical Society

May 1999

Symbols of Conference



Alberta and Northwest Conference
The United Church of Canada
74th Annual Meeting
Thursday, May 21 to Sunday, May 24, 1998
Rimby Community Centre, Rimby, Alberta



"The Home Guard has chosen to acknowledge the fundamental importance of the RCMP. If there is one symbol that is instantly recognizable, automatically respected and associated with Canada nationally and internationally, it is the RCMP. The mounted horseman that today rides in silhouette on cars is a unifying image that rides in the minds of all Canadians.

The RCMP has been and is fundamental to Western Canada's development. Because the history of this area is always written in the waters of its rivers, I chose to combine the old and the new by using river rock from the North Saskatchewan as the base to support the silhouette of the modern horseman.

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Women's Missionary Society Enterprise in Alberta - 1918-1939

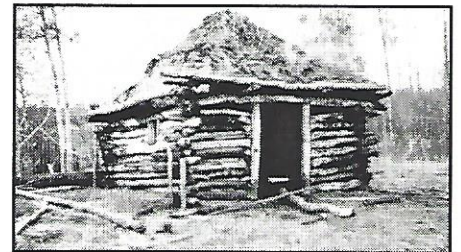
Spiritual Enthusiasm and Missionary Zeal - by Gayle Thrift

On Wednesday morning, the first of June in 1927, sixty delegates to the Alberta Conference Branch of the United Church Woman's Missionary Society enjoyed the fragrant scent of spring blossoms which filled Central Church in Calgary. At 9:30 a.m., their president, Mrs. A. M. Scott opened the proceedings with a devotional service including a hymn, Bible lesson and prayer. The discipline of prayer as a central component of society fellowship was a major theme of the three-day conference. Mrs. McKillop, president of Lethbridge Presbyterial, stated that the greatest need in the world was to pray. Believing that members supplied the spiritual power of the church, leaders asserted that "[p]rayer is the line of communication down which the energy of God is poured into our lives. Behind you are your prayers, and behind your prayers is God."¹

During the years 1918-1939, the Woman's Missionary Societies (WMS) of the Presbyterian, Methodist and United Churches enabled Protestant churchwomen in Alberta to widen the scope of their moral authority beyond the family to the public sphere under the auspices of the church. Members of the Alberta WMS (AWMS) confined their social activism to issues which were based on their belief in the ideology of family and protecting women's reproductive and nurturing role in society. Their efforts were informed by the Victorian concept of ideal womanhood which embodied a belief in the innate spiritual and moral superiority of women. This moral superiority empowered evangelical women to question male or clerical authority which might abrogate the sanctity of home and family. By meeting regularly for prayer, mission study, and "systematic, self-sacrificial givings," members believed that their spiritual lives and commitment to the church would be deepened.² The societies appealed to middle-aged, middle-class women, wives of ministers or businessmen, who accepted the adage of "the more given us the more required."³ They believed Christianity endowed them with a privileged status as women, and they were bound to share this



Missionaries among Ukrainians: Mae Laycock, Mary Mansfield, Annie Mulvey, Marion Hodgins, Lila Newton



Forsaen Home near Kolakreeka

with women of other races and cultures through conversion.

Home mission work in Alberta among the Ukrainian or 'Ruthenian' immigrants in the northeast portion of the province was based on the foreign mission paradigm of gaining entry to a community for evangelizing purposes through the good-will generated by medical and educational aid.⁴ The religious heritage reflected within the large block settlements such as Vegreville and Wahstao, including the Uniate, Greek Orthodox, Ukrainian Baptist and Independent Greek churches, threatened a "nationalistic religious vision" of a homogeneous Anglo-Protestant province.⁵ Consequently, medical missions and school homes were established by the AWMS to Canadianize and Christianize the 'heathens' on Alberta's doorstep through benevolent surveillance and intervention.⁶ In the words of Nellie McClung, "it's for the church of God to decide whether Canada will be a nation or a mob."⁷

Negative stereotypes of Ukrainian immigrants contributed to the sense of urgency which characterized the pursuit of home mission work by the women's missionary societies on the northern frontiers of Alberta where the majority of immigrants were situated. Missionaries were initially concerned with

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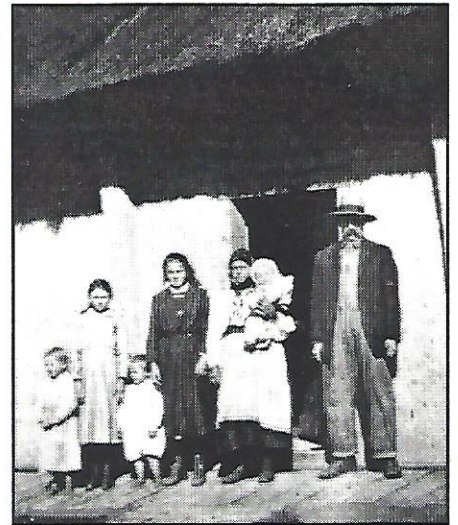
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Our apologies for omitting the author of the lead article by the Rev. Dr. Gerald Hutchinson, in the 1998 edition of the Journal.

The 1997 Tenth Anniversary Edition of the Journal carries a comprehensive Index of all ten previous editions. See back page 32 for a special offer, while quantities last, to purchase a packet of all 12 editions.

Please direct all inquiries to:
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The Wahanski's pioneer house where Sunday School was held for years. The thatched roof is replaced by shingles



The Ruthenian Home, 1912-1937



Kolakreeka (no number) between 1920's & 1930's

W.M.S. - WHAT IT MEANS

Mrs. C. H. Mellory

It might mean Weights and Measures Society
 Ways and Means Society

It really means Women's Missionary Society
These three letters have a world of meaning

W.

Women who belong
Women who should
Worship in our meetings
Work done willingly
Welcome all receive

M.

Monthly meeting
Members
More members needed
Music and
Missionary news
Money we raise
Missionary most important

S.

Society
Second Tuesday-Our meeting day
Spiritual tone in our meetings
Study we do
Social time we have
Sincerity of our invitation to you
Service to others
Sending of missionaries
Spread of the Gospel
Saving of souls

W. M. S. means Willing Money Spent
W. M. S. means Women Missionaries Sent
WON'T YOU JOIN US?

grants during the war, including confinement in internment camps, resulted in a resentment which "resurfaced at the end of the war in their support for radical political organizations."¹³ Consequently, interventionist measures were devised to rehabilitate the Christian social order of the province which the AWMS perceived was succumbing to the combined onslaught of modernization and immigration.

During the interwar years, health professionals in Canada were becoming aware of the high rates of infant and maternal mortality among the poor throughout the country.¹⁴ Dr. Archer, Superintendent of Lamont Hospital, cited a fifty to sixty per cent mortality rate of babies in the immigrant communities.¹⁵ There were fears that without knowledge of the modern rules of contagion, diseases such as whooping-cough would decimate the infant population in the Ukrainian colony.¹⁶ The Methodist WMS (MWMS) requested the Department of Public Health to "undertake the publication of pamphlets in the Ukrainian language dealing with questions of general health and the care of children."¹⁷ Dr. Archer expressed his concerns about the lack of professional medical care for women in childbirth, stating, "[n]ot more than one per cent of the mothers are attended by a doctor during confinement. Probably less than fifty per cent have anyone whom even among themselves, is considered a competent mid-wife ... If everything goes alright, the mother lives; if not, she dies."¹⁸ An additional health concern was the prevalence of tuberculosis among immigrants which was attributed to their housing conditions and their ignorance of how to avert the disease. Archer's suggestion that there were more cases of tuberculosis in the colony than could be accommodated in the new government sanitarium signified the gravity of the situation in his opinion.¹⁹

Members of the Presbyterian WMS (PWMS) were alarmed as they learned of the high rate of illiteracy discovered by professionals working with the Ukrainians. Dr. Archer cited an average rate of literacy at twenty per cent for men, and at ten per cent for women.²⁰ This caused concern both for the welfare of the individuals who were vulnerable to fraud as well as for the political future of the province. Fears of unscrupulous Bolshevik radicals usurping the processes of democratic government by manipulating the immigrant vote were expressed by leaders of both churches and AWMS officers. Dr. Archer commended the efforts of New Canadians who sought to educate themselves

under difficult circumstances.²¹ He believed that a Canadian education with its traditional alignment of church and school, would inculcate desirable cultural and ultimately, Christian values in its recipients.²²

In the winter of 1918, the PWMS bought block 28 in the Mount Pleasant subdivision in Vegreville which was large enough to contain twenty-two lots on which to build their school home for girls. The Presbyterian church had established mission work in Vegreville by 1904 but the need was considered very great for another girls' school.²³ With their belief in the importance of a mother's influence on her children, members of the PWMS realized the need for Ruthenian girls to be well-educated in 'English ways.' They assumed that "[o]nly if educated in a 'Christian' and Canadian home environment would the homes of these young Ruthenian women be 'refined'."²⁴ The Superintendent, Rev. R. G. Lang, described the home as housing twenty-two girls in two dormitories on the second floor with the potential for a further fifteen beds in the attic area. There was a small sick room as well as lockers providing storage for the girls' possessions.²⁵ To reduce overhead costs, the reserve land not used by the building itself was utilized to grow feed for the stock and vegetable gardens.²⁶ As the children entering the homes did not speak English upon their arrival, their assimilation experience began with the suppression of their first language and the acquisition of English.²⁷ The repressive language policy was somewhat mitigated by the fact that the Vegreville school offered Ukrainian language instruction in order to improve speech and written grammar.²⁸ At the end of 1921, the Girls' Home accommodated children ages seven through fifteen years, including thirteen Ukrainians, and one each of German, French and Scots origin.²⁹ To help offset the costs of residential education, PWMS Auxiliaries were encouraged to provide support for students.³⁰ In 1925, two homes for boys and girls had a combined attendance of forty-five children.

Two of the primary missions of the MWMS in Alberta included school homes at Wahstao and the Ruthenian Home for Girls in Edmonton. By 1918, a large building had replaced the original five-room structure built at Wahstao in 1904. There were approximately eighteen children registered for the winter school, with forty applications pending.³¹ The pupils resident at the Wahstao Boarding School followed the public school curriculum with additional instruction in domestic science, and religious studies.³² Originally,

Continued on page 4...



Wahstao School Home (1904-1937)



Ladies in native costume in Kolakreeka



Miss mattatall, teacher and students at Kolakreeka School, Feb. 1926



C.G.I.T. Conference held at Kolakreeka last weekend in Sept. 1926. Representing groups from Wahstao, Kotzman, Victoria, Smokey Lake and Radway Centre.

Wanted!!!

A New Editor for the Journal

Our Historical Society is in search of an editor to replace Rev. Dr. Stephen Wilk.

Those interested please apply by the Annual Meeting date - Nov. 6, 1999

Address correspond to:

Rev. C. Tom McLaughlin
1315 - 7th Avenue SW
Calgary, Alberta T2R 1A5
Phone: (403) 228-6340

public schools ran only during the summer months when university students were available to teach in them. With the long lapse of instruction over the winter, it was difficult for children to retain their knowledge from one year to the next. The mission schools, which ran during the winter months, were a great improvement upon this. Problems in school attendance were caused by the need for immigrant families to utilize their children's labour as part of the domestic economy they depended upon to survive and the observance of numerous religious holidays. Cultural differences in attitudes towards education marginalized many immigrant families where, "non-attendance in areas of Ukrainian settlement may be attributed to lack of experience in their homeland with the organization and conduct of a school district, extreme personal hardships, ... and a lack of knowledge of the language, the laws and the institutional forms of the new land."³³

Evangelical work was conducted via house to house visits, Sunday School work and a Mission Band with ninety members enrolled in 1925.³⁴ A MWMS Auxiliary was founded for women of the settlement.³⁵ Miss Ethelwyn Chace, missionary at Wahstao, wary of the gradual shift in emphasis towards education and community work, voiced her concerns, stressing that, "[t]he important thing is that the influence of Jesus Christ must be brought to them. Teaching them housekeeping and the care of children is but a mere incidental."³⁶ In 1924, there were thirty-three children attending the Boarding School under the supervision of four workers.³⁷ Six hundred children had attended the school over the years. The MWMS emphasized that its conversion efforts were focussed on the youngest children, "[o]ne of the salient features of the home is that the girls are allowed religious freedom. Only in cases where the children are very small is any effort made to alter or direct their beliefs."³⁸ The Wahstao School Home was closed in 1937, a casualty of the Depression years and the reduced need for church-sponsored residential schooling in the 1930s.

The Ruthenian Home in Edmonton, established in 1911 and modeled on the YWCA, provided shelter for girls arriving in the city until they found suitable employment. Many of them had little money or knowledge of English. The Home taught English as well as housekeeping skills to help the young women find 'respectable' work in domestic service.³⁹ Girls attended public school, while mission workers taught kindergarten, sewing classes,

Continued on page 20...

West with the McDougalls

by

ANDREW SIBBALD

I came to Alberta with Rev. George McDougall in 1875. In our party were the Rev. George McDougall and wife, his son George, Mrs. Richard Hardisty and her two children, Clara and Richard, Miss Young of Montreal on a visit to her brother, Harrison Young of Edmonton, R. G. Sinclair and wife, George and Moses McDougall, nephews of the Rev. George, my wife and I and three children, Howard, Frank and Elsie.

We came up the Great Lakes from Collingwood to Duluth by steamer Frances Smith, a distance of 1,000 miles; from Duluth to Moorhead by railway 212 miles; and from Moorhead to Winnipeg by steamer 500 miles. In Winnipeg we were joined by David McDougall and Rev. H. M. Manning and wife. Before leaving Winnipeg we had to buy one year's supply of provisions, as well as horses, oxen, buckboards and Hudson's Bay carts to haul our families and freight.

David McDougall, who was a free trader, had come to Winnipeg to purchase supplies for his store at Morley. He acted as guide and captain to the whole party.

When we were all ready we pulled out from Winnipeg on our long journey across the great prairie to the Rocky Mountains.

Single rigs, consisting of one horse and a buckboard or one ox and a cart, were used. Each ox hauled about 900 pounds and travelled from ten to fifteen miles a day. There was no travelling on Sundays. We camped

every night and forded all rivers and streams, except the South Saskatchewan. On that stream we swam the horses and oxen across at Batoche and had our families and freight taken over on a big scow operated by Gabriel Dumont. After we left the Saskatchewan, we met a lone Scotchman travelling from Edmonton to Winnipeg with an ox and cart and bound for Scotland on a holiday trip. You'll find Scotchmen everywhere.

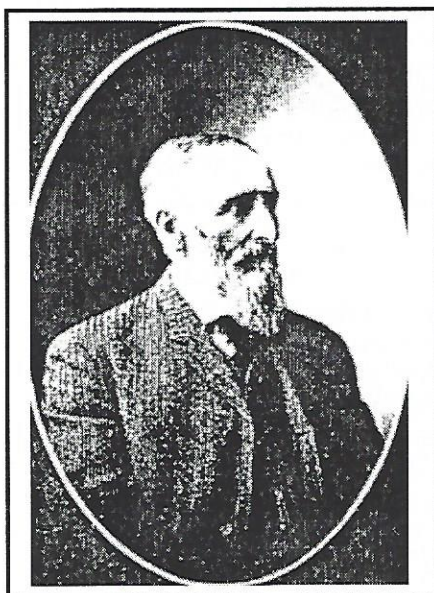
David McDougall and I did the hunting and shooting to supply the camp with fresh meat. Ducks, geese and prairie chicken were very plentiful. We had no dog, so we had to retrieve for ourselves by wading into sloughs and ponds for ducks and geese. We waded right in, pants and all, and dried ourselves in the sun as we walked along. In this way we walked more than two-thirds of the distance from Winnipeg to Morley.

One Saturday evening, we camped and remained over Sunday by the edge of the Birdtail Creek near Fort Ellice, Manitoba. Here we met a large camp of surveyors, who were surveying government lines in Manitoba. Our party was invited to their camp for dinner on Sunday and spent a very pleasant time with them. Their mascot was a tame hawk that lived in camp with them. In the party were A. P. Patrick and Robert Walsh, later citizens of Calgary.

Rev. Mr. Manning had a ten-bore double barrelled shotgun. He thought he would try a shot at some prairie chicken so he loaded up, putting in enough powder for three charges. I told him he was putting in too much powder but he thought not, so he banged away at the chickens. One shot was enough, for the gun kicked so hard that it blackened his arm from shoulder to elbow. After that he said, "it was cruel to shoot the poor birds."

On the 3rd of October, about 60 miles east of Buffalo Lake, it was a calm and warm morning but about ten o'clock the wind began to change about in all directions and the snow came down in great flakes. It snowed so thick and fast that we had to seek shelter and camp. We were far from wood but managed to get collected enough buffalo chips to cook our dinner and supper; after that they became so wet they would not burn, so we went to bed and had to stay there all the next day and eat

Continued on page 5...



Andrew Sibbald, author of this article, was a prominent pioneer of southern Alberta.

pemmican and dried buffalo meat. By the following morning the storm had passed over, leaving nearly two and a half feet of snow. David McDougall broke up an ox cart to cook our breakfast and we started on our journey through the snow. We ate our noon meal of dried buffalo meat and bannock, while the horses and oxen rustled in the snow for grass. In the evening we managed to gather enough small willow brush to make a fire. As we came farther west the snow began to disappear and we were soon on bare ground again.

At Buffalo Lake we camped over Sunday. Here we found a large camp of Indians who had gathered there to trade with the Hudson's Bay Co. who had sent out a supply of goods from Edmonton in charge of Henry Whitford. From here some of our party left for Edmonton; the remainder came on to Morley where we arrived on the 21st day of October, 104 days from the time we left our home in Ontario.

After we passed Fort Ellice there was no sign of civilization until we arrived at Stony Indian mission, founded by the Rev. John McDougall.

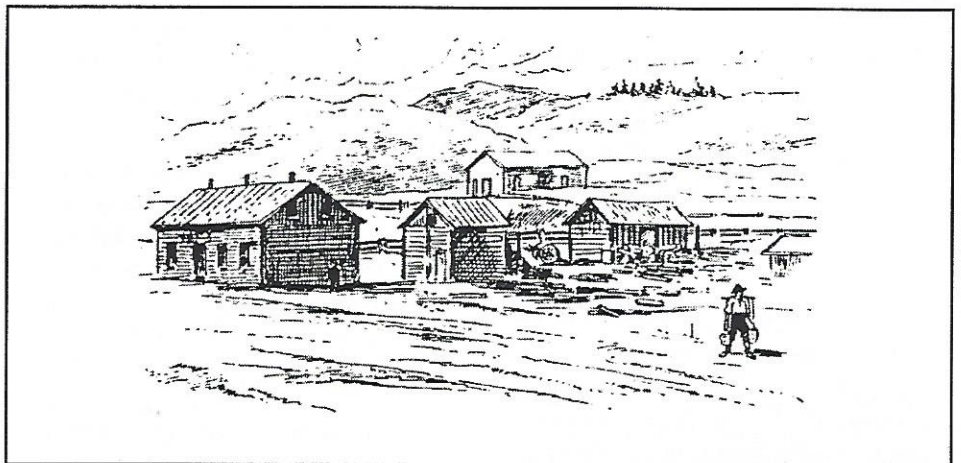
There was a man named Henry Myers, known as the Big Headed Dutchman and married to a Cree woman, who lived among the Stonies. He tried to make trouble between the Indians and white men; he did not like the Mounted Police. Rev. John McDougall and I were in Calgary and met with Major Irvine, who was in command at the time. Mr. McDougall told Major Irvine what the Dutchman had been saying to the Indians. The major said, "Put that in as a complaint and I will attend to him." Mr. McDougall said, "Wait until I go home and tell him what you have said." When we came home, Mr. McDougall told the Dutchman. The Dutchman said, "I will mind my tongue after this." The next day he hit the trail for Edmonton and did not come back for about two years.

It was always a feast or a famine with the Indians. When food was plentiful the pot was always on, night and day. They had no regular time to eat and when one got hungry the rest were ready to eat. When food was scarce they just tightened up their belts.

During the construction of the C.P.R., the Rev. John McDougall made a contract for the Indians to get out ties for the railroad. He sent about twenty Indians into the mountains near Kananaskis River to begin work. They took with them a good supply of food and a large ox which they were to kill when they got to

camp. They took their wives along to cook for them. Next evening, when the Rev. John, William Grier and myself arrived, there was nothing left of the ox but the tongue, and no work was done.

During the summer of the Sioux excitement after the Custer fight, all our Indians were away from the Mission hunting in the mountains in the north. One could hunt and kill anywhere they found anything to kill, and this suited the Indians all right, so they killed without limit. As there were only John McDougall's family and my family left in Morley, we thought we would go into camp. We moved up the Ghost River and camped near the mountains and remained for about six weeks. I built a stone oven in which we cooked our food and baked our bread. On the 23rd of May it rained, the next day it turned into a regular May snow storm and kept on raining and snowing until about the middle of June. Every stream was flooded over its banks.



This sketch of the Morley Mission was made in about the same year that Andrew Sibbald arrived. It was based on a drawing by Mounted Police surgeon. R. B. Neavitt.

The Indians always knew how to get on the good side of David McDougall when they wanted a good feed. One time when the Rev. John was away from the Mission, some of the younger Indians went down to the Ghost River and came back in the evening in great excitement and reported to David that the Sioux Indians were coming, as they had heard their war whoops coming up the valley. At that time there was not a Sioux within 200 miles of the place. Nevertheless, David believed them and had all the Indians in the vicinity come to his place and prepare to meet the Sioux. He gave them lots of tea, sugar, tobacco, biscuits, canned goods and meat. So they had a high old time all night eating his food, drinking his tea and smoking his tobacco; they did not feel a bit scared of the warlike Sioux. Mrs. David McDougall was the only white

woman in this part of Alberta, the Rev. John McDougall and family, my wife and daughter being in Ontario.

Before the advent of the C.P.R. there were no saw mills and planing machines in the area. All lumber required for building purposes had to be sawed by hand with a whipsaw. A scaffold was erected about seven feet high. Then the logs were flattened on two sides, lined up to a chalk line to the thickness required, placed on the scaffold and sawed into lumber by two men with a long whipsaw, one man on the top and one on the ground. One pulled up, the other down. The first saw mill erected in Calgary was built by Colonel James Walker who furnished the area with lumber, and later took his plant to Kananaskis.

After the government made treaty with the Indians in 1877, the Stony Reserve was surveyed by Messrs. A. P. Patrick and John Nelson. The Indians got four miles on each side of the Bow River, from Morley on the north side to the mountains, and from the

mouth of the Ghost River on the south side, to the Kananaskis River. After the rebellion of 1885, what is known as the Morley settlement was surveyed by Mr. B. T. Bellanger.

The first herd of cattle, about 400 head, were brought in from British Columbia, through the Crowsnest Pass, by John Shaw in 1875. While here he supplied the Mounted Police with beef. He remained for some 18 months, his cattle ranging from the Ghost River to the mountains. He sold his herd to Mr. Hardisty, drove them to Edmonton, and left the country. About this time, the McDougalls and some others were bringing in cattle and in 1881 the Cochrane Rancho Company was formed and located just west of where the village of Cochrane now stands. Colonel James Walker was manager.

In the autumn of 1875 about 40 Mounted Police, in charge of Captains E. A. Brisebois and C. E. Denny, established a stockaded fort built of logs placed on end, inside of which they built log huts, roofed with poles and covered with earth and sod. There they remained until better buildings were erected. The fort was situated on the banks of the Bow River near the mouth of the Elbow River, the site now forming a part of the City of Calgary. The fort was first known as Fort Brisebois. Through the courtesy of the Mounted Police, we received our mail every three weeks, which came in via Fort Benton, Montana.

In 1881 the first survey party arrived in Morley on their way to find a pass through the mountains. In the fall they returned east to report and in the following year another party arrived to continue the survey. Major Hurd and party worked west through the mountains, and Major Rogers and party worked east from Vancouver until they met. After the road was completed immigrants began to come into the country and soon the country was dotted over with farms and ranches, towns and cities.

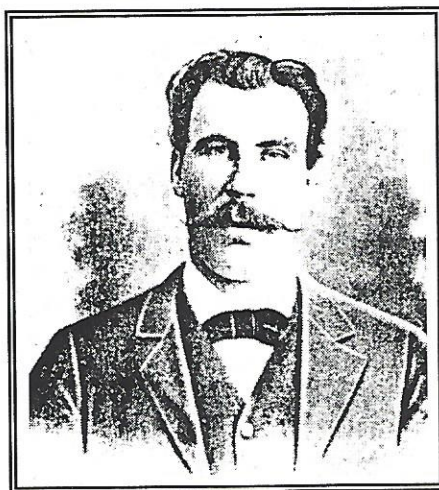
At the time of our arrival in Morley in 1875, there was a Catholic Mission in charge of Father Scollen on the Elbow River about 25 miles from its mouth. After the arrival of the Mounted Police they moved the mission down the river to the present site of Calgary. The Hudson's Bay Co. established a trading post at the mouth of the Elbow River, on the east side. John Bunn was the first man in charge, then Leslie Wood, whose wife was the first white woman in Calgary. I. G. Baker & Co., who had a contract with the Canadian Government to bring in supplies from Benton, Montana, for the Mounted Police, built a trading post. G. C. King, who had been a member of the first police, was in charge for a while, followed by J. L. Bowen. They finally sold out to the Hudson's Bay Co.

The first Methodist Church in Calgary was built of logs with a shingled roof. It was a mission church, the work being done by Rev. John McDougall, assisted by Robert Inkster, Thos. Robinson and me. There were only two churches in Calgary in those days, the Catholic Church and the Methodist Church. ♦

This article was written by Mr. Sibbald in March 1920, while living in retirement in Banff. It was prepared at the request of Edmund Taylor, of Calgary, and a copy given to the Historical Society many years ago. Born in Barrie, Ontario, in 1833, Mr. Sibbald was a teacher on the Stony Indian Reserve from 1875 to 1896 and lived at Jumping Pound, 1896-1909, before retiring to Banff. He died in 1934 at the age of 100 years. A further

The Story of John Niddrie

by
J.W. CHALMERS



Rev. John W. Niddrie

All pioneers were versatile, at least, the successful ones were. And like them, the early Methodist preachers shared a common background with the West's homesteaders. They usually came from fairly humble homes, while their education, sound as far as it went, was limited.

Such a man was John W. Niddrie, born on Sept. 24, 1863, near the Scottish highland village of Oban. He was the youngest of a family of four brothers and three sisters and was raised in a home which was permeated with the spirit of stern Scots Calvinism. His father was a familiar sight "sitting in the Precentor's seat in the Old Kirk, 'lifting the tunes' and leading the Psalmody." Nor was this service the end of the Sunday services. As John W. Niddrie recalled:

"After supper on the Lord's Day evening, 'the books were taken,' and for an hour or more the family in a half-circle stood up to read a verse about consecutively. We can still in fancy see our father seated at the head of the table directing the reading. In those days even amongst the poor people of Scotland, all were grounded in the scriptures."

description of a portion of his trip may be found in John McDougall's Opening the Great West (Glenbow-Alberta Institute, Calgary, 1970), pp. 20-23.

This Article is used by permission of the editor of the Alberta Historical Society "Alberta History"

John's brother, however, cited another, and not necessarily contradictory, aspect of the old patriarch's character:

"George was the largest of the Niddrie boys, and was of prodigious strength. That is why he was always delegated to go to the village inn on Saturday night when the need arose, and carry home his father on his back inebriated from his associations of the evening with thirsty friends. Uncle John once brushed off grandpa's weakness by remarking that his father was unduly fond of good company."

From dour Presbyterianism to proselytizing Methodism was a devious road for young Niddrie. When he was seven, the family moved to the Island of Mull, and in 1876, they moved to Canada as immigrants. But hardly had they arrived at Guelph, than William, Sr., died of smallpox. The family that fall returned to Scotland and to Oban.

For the next three years, John pursued his education at St. John's Academy, Oban, and at Tobermory, Island of Mull. He then followed his family to Cheshire, England, where, just after his eighteenth birthday, he was "converted to God and began a new life in Christ Jesus."

After a few months as a Sunday School teacher in Davenham, young Niddrie was called to become an 'Exhorter.' For the next few years he followed the itinerary of the saddle-bag preacher. At the end of his first year he appeared before his Superintendent and an examining committee. His ordeal included the preaching of a trial sermon and the writing of examinations on theology, the Methodist catechism, the first fifty-two of Wesley's sermons, and on other books. Passing with honors, Niddrie was an Accredited Preacher.

In 1885, he came to Canada, following a brother who had immigrated to Winnipeg the previous year. At that time a city of 22,000, it boasted a Main Street paved with wooden blocks from the C.P.R. station to the City Hall. However, jobs for Accredited Preachers or anyone else were scarce in the burgeoning Gateway to the West. But the Canadian Pacific was still a-building, so on July 6 with a shipmate friend, the young preacher headed for the end of the steel. He found it thirteen

Continued on page 7...

miles beyond the first crossing of the Columbia River, thirty miles past the half-dozen mud huts of Golden City.

Niddrie went to a tie camp, where he worked until the season closed in December. He then returned to Winnipeg, where he was able to secure employment. There he remained until July, 1889, when he accompanied his married brother William and his mother to Morley. There, eight years after joining the Wesleyans, he found his life work.

On August 1, 1890, he "went to Rev. J. McDougall, D.D., at the old Indian Mission at Morley." The next twenty years of his life he summarized in one short paragraph:

"For four years we sat at his table in his home and fraternized with his family. Many times we sat by his side in his services in the old McDougall Indian Church at Morley. We taught under his superintendency in the Sunday School. Often have we ridden over the Morley hill on the Reserve when he visited the sick. For four years more we taught the Old No. 1 Story Day School. For seven years more we were in administration at the McDougall Institute. Subsequently we were again back at the Reserve School. In all this work we were more or less connected with Doctor McDougall and under his superintendency, and we always found him devoted, faithful, courteous, and far-seeing."

It was Niddrie who read the funeral service in 1901 for McDougall's mother, widow of the Reverend George, who had perished in 1875. Niddrie's namesake nephew has well described his uncle's eloquence, as demonstrated in a religious service near Sundre:

"On a certain Sunday afternoon in early fall of the mid or late '90's, Uncle John was out in the district about ten miles south of our place, preaching in a little log schoolhouse. His subject was the story of the Prodigal Son. The church was packed, and on the old log stove in the middle of the floor sat Ed Hainstock, a man who was to work for us the following summer. As Uncle John proceeded with his subject, a favorite of his, Ed sat there on the stove, a sensitive and tender-hearted man as he was, and cried throughout most of the service, and kept mopping up the tears with his old-fashioned red cowboy handkerchief."

John Niddrie never forgot the hills of home, although he probably saw them for the last time in 1881. Perhaps he loved the Alberta foothills so much because they reminded him of the Scottish bens among which he was born and raised. His unpublished memoirs, written at Berens River in 1938-40, contain many tributes to the hills around Morley. The following is typical:

"We have today many pleasant memories of the foothill country. This type of beauty is unrivalled on the whole continent of America. No reasonable right-thinking man can live amongst these western hills and be not enamoured by their beauty. In the early morning sunshine, in the high noon-tide, in the quiet evening hour, in the beautiful moonlight as calm, tranquil, and beautiful in its chastened splendor the moon pursues its course through the liquid heavens, their beauty never fails."

The native residents of the foothills country impressed him equally forcibly:

"The Mountain Stonies are a unique people, speaking a unique language and having unique habits of life. They have a great prestige behind them. In the days of tribal war they were never known to suffer defeat . . . We found them high strung, fearless, and arrogant in many cases and sometimes not just peacefully inclined [but] we met many of them who were of sterling quality . . . all through the Riel Rebellion they remained splendidly loyal to the Canadian government."

Although Niddrie spent many years as a teacher and in the administration of Indian education, he wrote little about the Indian school system. However, with respect to residential schools, he was apparently ahead of his time:

"We have often wondered if an improved and more efficient Day School system would be successful amongst the young people. If the attendance were made compulsory and an earnest, self-denying effort under improved conditions on the part of the Indian Department put forth, it seems to us as if this might be made a great success. The pupils of such improved Day School system would be brought more into contact with the problems of the Reserve and could not help but carry much that in their teaching to the homes and parents . . . Then, when the graduating time of such pupils

arrived, there would not be the danger of a rebound, such as often follows with the pupils of a Residential School."

In 1910, at an age when other men might feel that they had earned surcease from privation and discomfort, he bowed to the will of the Methodist Conference and moved from the foothills of the Rockies to historic Oxford House in what is now northern Manitoba. There he began a ten-year mission to the Ojibways, the first ordained Methodist missionary they had ever known. In 1920 he was transferred to the equally historic Berens River Post on the east shore of Lake Winnipeg, where he had four other missions under his superintendency. A few years later he persuaded his niece Annie Niddrie to join him and make his Mission House a home. He remained there until his retirement in 1938 and his death two years later.

As a true Methodist, John Niddrie eschewed liquor and tobacco. However, like many other celibate clergymen, he had one weakness, an inordinate appetite for food. By the time he retired, at the age of seventy-seven, his waist measured sixty inches and he weighed over 300 pounds. And probably not coincidentally, he was loathe to have his picture taken.

Yet if he was greedy for the staff of life, at the same time he was completely unselfish when it came to his Indians, as he called them. Anything he had was theirs for the asking: food, fuel, literally the coat off his back.

The two nieces who accompanied him north in 1910 returned to Winnipeg the following summer, one reason being that they had had to subsist almost the entire previous winter on nothing but fish. Uncle John had given practically every other article of food in the house to the natives. No doubt on more than one occasion he also donated all the white-fish in the larder, but more were obtainable for the catching.

John Niddrie was wholly a product of his times and his environment. Despite his love for the Indian people, the only elements of their culture which he regarded as worth retaining were those of value in the white man's world. Presumably he regarded Indian artifacts - moccasins, canoes, snowshoes, log cabins, etc., in the same light:

"While we do our best to assist those of more mature years, the rising generation assimilate much more quickly and retain with much more

Continued on page 8...

John Niddrie...continued from page 7

tenacity the teachings of Christianity and the benefits of civilization. Those of more mature years have a great deal to unload ere they come into line for a newer and better mode of life. And this mode of unloading is a difficult matter; that is, it is difficult for them to eliminate the traditions, customs, and habits of centuries. In their own line, many of them are quite efficient. They seem to excel as guides. Without either pencil or paper they seem to have photographed upon their brain the topography of a country, and many of them are magnificently gifted with human memory. Then as canoemen they are unexcelled. Travelling along through the watercourses in the wilds and meeting with an accident, they will go to work and make repairs and in an incredibly short space of time we have been again on our way as if nothing had happened."

In another paper, writing of Pekangecum, just across the Manitoba boundary into

Northern Ontario, he states:

"A box was sent to the Mission Rooms at Toronto which contained medicine drums, charms, etc. These had been given up when forty-one people had been baptized into the Christian faith."

Obviously these trophies were valued as proof of success in the hunt for souls rather than for their own inherent worth. An unswerving supporter of British institutions, his attitude towards Louis Riel seems extreme for a Christian clergyman, but was typical of that of his contemporaries. This is what he says:

"The North West Rebellion did not originate with them [the Indians]. The arch traitor Louis Riel was the real instigator, with his nefarious plotting and planning, and managed to draw the poor unsuspecting Indian into the battle ... He met his just deserts and ended his life at the end of a rope ... We have no use for traitors and dissemblers."

As a true Methodist, Niddrie viewed the

Roman Catholic Church with suspicion and hostility. One paper he entitled, "Are Christians right in rejecting the Roman Catholic doctrine?" Two of his headings are, "The absurd doctrine of the Mass," and "The Idolatrous Eucharist Parade." Nor was his antipathy limited to Roman Catholic doctrine and dogma; he regarded the priests as devious and unscrupulous.

As a young man, John Niddrie must have cut a wide swath among the young ladies, white and Indian, whom he encountered. He was slim and tall, over six feet in height, and his handsome visage was adorned with a most beguiling moustache. Yet he never married, and therefore left no progeny to follow his example as teacher or minister. ♦

The late John Calmers was past president of the Historical Society of Alberta and is a well known Alberta author. He was especially interested in the Niddrie family as the Rev. John of the above article was his wife's great uncle. Before his death in 1998 he compiled the John Niddrie memoirs to be published in the year 2000. Advanced copies may be obtained by contacting John J. Calmers: 442 Reeves Crest, Edmonton, AB T6R 2A3; Phone: 780-435-8194 Fax: 780-430-8151 Email: johnnc@oanet.com The above article is used by permission and appeared in the Alberta Historical Review Vol. 19, Number 1 Winter, 1971 Pg. 26.

The UCC's Partnership with Museums:

It is critically important for us to form active partnerships with community museums. - Submitted by Morris Flewwelling

Given the perpetual dearth of financial, human and material resources available for the collection, preservation and documentation of artifacts related to church history in Alberta. We have the artifacts, the archives, the audience and some human and financial resources while the museums have the custodial facilities, records management systems and interpretive programs. Working together with museums, we can tell the story of the English mission movement in Alberta, the story of how congregations were first formed, our story of Church union in 1925 and the story of the United Church and its people in all of our communities.

Museums generally are able to offer basic custodial services for artifacts in or near their local community. Most Alberta museums are able to provide security from threat of loss by fire, flood, theft, vandalism, vibration and damage from insect, mold and exposure to light. They are also able to provide basic control of temperature and relative humidity and the exposure to light. Museum workers are trained in the careful handling and storage of artifacts. Museums also have some financial resources and the ability to exhibit the artifacts and to devel-

op public programs to interpret the significance of the artifacts to the public. In summary, Alberta's 250 + community museums are able to provide care for collections that will preserve them for the longest possible time and will be able to do that in or near the area where the significance of the artifact is greatest.

What is our role as the United Church heritage community? We can provide human resources to identify and collect the artifacts held by various congregations and individuals. We can take leadership in researching and documenting information on the artifacts. We can access information with the United Church of Canada to help establish the significance of artifacts.

As United Church people with a special interest in the English mission movement, we can provide financial and human resources to assist with storage, documentation, exhibition and interpretation of artifacts. We can and should, I believe, systematically develop a working partnership with the museums of Alberta. Nearly every community is served by a museum. The museums of Alberta work together through Museums Alberta, an organization dedicat-

ed to the advancement of Alberta museums. The challenge will be collaboratively to develop a model for Church-Museum cooperation and to see that the model is widely used. We have two groups that can assist us. They are the Alberta and Northwest Conference Heritage Committee and the Alberta and Northwest Conference Historical Society. Both have mandates and programs that could be helpful in fostering the Museum Church network.

The Artifact Collection Project of the Historical Society under the leadership of Stephen Wilk and David Goa provides a model for documenting collections. Members of the Church heritage community working with the Provincial Museum of Alberta (PMA) staff have produced an annotated index for the artifact collections base held by the PMA as well as references to collections known to be in a few larger Alberta museums and archives. This is a solid beginning. The next steps are to extend the artifact index to include the detailed information on the collections held in museums outside the PMA and then to move into the active collecting phase to that United Church artifacts are

Continued on page 9...

sought in each congregation and community and are deposited with the partnering local museum and documented onto the master index.

Here is where the Heritage Committee is able to offer its resources. Until recently, the Heritage Committee has centered attention mainly on United Church Archives. An agreement has been reached with the Provincial Archives of Alberta (PAA) to house the United Church archival holdings along with those of several other denominations. The Heritage Committee has hired and supervised a part time professional archivist to oversee the collections and to supervise the work of volunteers. Most recently the Heritage Committee and the Historical Society held a joint session where each of the organizations was able to identify the role and mandate relative to the other and where the strengths of each group were identified.

A goal of the Heritage Committee is to establish a network of United Church people who are particularly interested in heritage. The network would use the conference-presbytery-congregation structure with the hope that someone in each congregation could be identified to be the volunteer local agent. The Heritage Committee has developed a comprehensive index of movable heritage resources to assist the local volunteers in identifying artifacts and is providing training opportunities to help them with basic research and documentation. It is a huge task and not one which will happen in a short time, however, we have a model and a system for implementation that should enhance the collection, preservation and documentation of artifacts from being passive and haphazard to being active and directed.

The ultimate goal of any artifact collecting and preserving is interpretation - the sharing of the stories about the artifacts. Museums serve their community best when they use artifacts to make new information available to their audience and when that new information serves to inform the visitor. Under the partnered auspices of the Historical Society and the PMA, and with leadership from Stephen Wilk and David Goa, an interpretive exhibition is being planned and developed. It is entitled "In Their Own Voices: The English Mission Movement in Alberta". It attempts to illustrate the story of the English missions in Canada from earliest times and would focus on the interface between the Church and

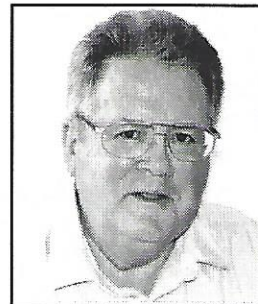
the Aboriginal People. A major challenge in the project will be to involve the Aboriginal community so that the interpretation is not solely that of the Church. Without the Aboriginal perspective, it would be impossible to identify accurately the impact of Rundle, the McDougalls and others at missions sites like Morley, Rundle's Mission and Good Fish Lake.

The exhibit is seen as being developed in modules such that after an initial exposure, selected parts with particular relevance could be exhibited at Churches and museums throughout Alberta. Also, new modules could be added as time and research reveal new themes and material. It is important to note that the heritage of every congregation in Alberta has its earliest beginnings in the English mission movement and that "In Their Own Voices" will inform the foundations of every congregation. I believe this will form a new and very interesting perspective for most United Church people and others of the public who tend to believe that church history in their community began with the establishment of their congregation. The project needs financial support and assistance with strategies to include the Aboriginal community. This may involve convening a conference where the United Church, museums and the Aboriginal community come together to develop themes and perspectives.

The challenges for the Historical Society, the Heritage Committee and all those interested in United Church heritage are to:

1. Invest human and financial resources into the work of preserving our United Church heritage;
2. Assist the formation of a network within the Alberta Conference by identifying and training heritage leaders in each congregation and presbytery;
3. Establish working links between the United Church heritage community and the museums/archives community in each community in Alberta;
4. Move the collection and documentation of artifact from being passive and haphazard to being active and directed; and
5. Promote the exhibit "In Their Own Voices" as a Provincial Foundation project. ♦

Conference President's Message



*Rev. Warren Bruleigh, President
Alberta & Northwest Conference
The United Church of Canada*

When I first came to Alberta in 1952, I did so as a "student minister," and was settled on a "mission field" in the Mountain Mill-Beaver Mines area. As one who had been raised and steeped in Maritime tradition, I was struck immediately with how youthful this province is, plus the sense of freedom that prevailed in both community and church life.

Later, when I returned to Alberta and met Gerry Hutchinson, I heard him share the story of Rundle, and of the role the churches played in the settlement of Western Canada. As Gerry pursued his research, and as he shared his discoveries, like so many others, I came to appreciate the distinct history, and the important roles played by church leaders in the settlement and development of Western Canada - both north and south. In addition, as I have travelled around the Conference, both before and during my term of office as its president, while I have heard the story of city churches, what has caught my attention is the goldmine of unique church stories to be found in the small towns, villages, resource and rural communities throughout this conference.

One of my favourite stories is one that is very well known by the Heritage Resource standing committee chair: Sheila Johnston. That story has to do with the leading role played by her parents in the construction of a place of worship in the small community of Blue Ridge, and of what happened when the presbytery of the day only heard about this sanctuary's existence after it was already constructed and in full operation. Over to you, Sheila!

In light of the above observation, I would urge that high priority be given to the collection, recording, and sharing of stories of small churches throughout this Conference - for many small churches, like grain elevators, are quickly disappearing from our prairie landscape; small churches which, like local grain elevators, played such an important and significant role in the life of so many communities throughout this Conference. ♦



Victoria Home Guard Society

Guard Founded' 1885- Incorporated: 1997
 President - Pauline Feniak Vice President - Peter Goruk
 Secretary-Treasurer - Moneca Garner
 Officers of the Guard - John Geiger, Shirley Keen,
 Harold Mitchell Harold West



Queen Victoria drawn in four lines, by Alma-Tadema

Guard Motto:
 "We are not interested in the
 possibilities of defeat"

-HM Queen Victoria

Historic Victoria

The Victoria district is of exceptional importance to Alberta's history and that of the Canadian North West. In *A History of Canadian Architecture*, Harold Kalman describes Victoria this way: "...the most important of the early Methodist missions is Victoria, located along the Carlton House-to Edmonton wagon trail, 70 miles (110 km) down the North Saskatchewan River from Edmonton. The community that developed is of particular interest because mission, fur trade post, and agriculture combined in what was the first diversified settlement in Canadian interior west of the Red River." A partial list of historic resources includes Fort White Earth (provincial historic resource), Clerk's Quarters, Fort Victoria (provincial historic resource and Canadian Register of Heritage Properties), Pakan Methodist Church (prospective provincial historic resource), Pine Creek Post Office (registered historic resource), Free Traders House (prospective provincial historic resource), Victoria Trail (national historic monument), Victoria Mission (national historic monument to Rev. George McDougall). Early cemeteries, farm buildings including surviving examples from the Ukrainian settlement period, and features such as the river lot lines add to the historic context of the district.

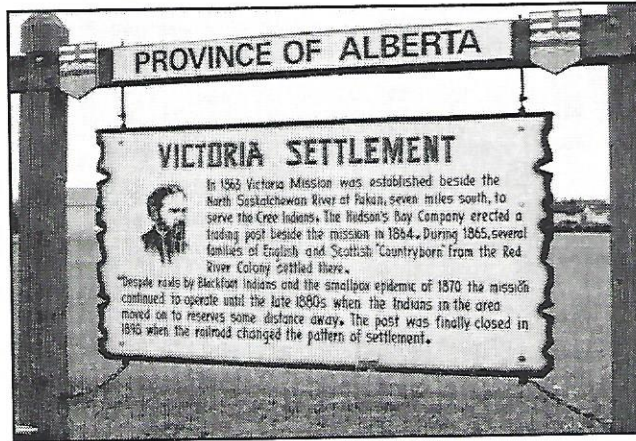
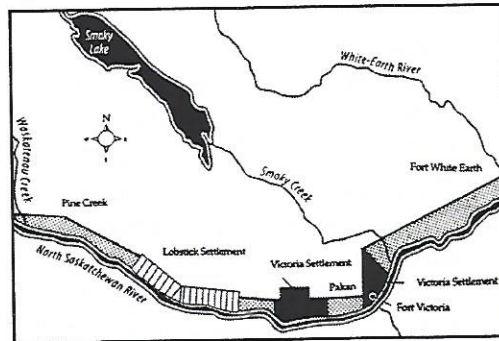


Photo: Courtesy of Boyd Waddell

Victoria's Guard

Victoria's 'history has been recognized for its national importance, but there is so much left to do. Pioneer cemeteries need attention, historic buildings, including surviving examples of Ukrainian homesteads, are slowly deteriorating. Historic names like Lobstick, Pine Creek, and Pakan, are being lost. The upstart community of Victoria, British Columbia, has even stolen our original name. For that matter, the Canadian Encyclopedia has wiped us off the map, suggesting that "Alberta also had a Victoria northeast of Edmonton." The return of the Victoria Home Guard does not come a moment too soon! The Home Guard was first raised in in 1885 from settlers at Victoria and Lobstick settlements in what was then the North West Territory by Major General T. Bland Strange, commander of the Alberta Field



Boundaries of the Victoria district:

From Waskatenau Creek in the west to the White Earth River in the east, in the North Saskatchewan River Valley within the County of Smoky Lake.

Force, in response to the North West Rebellion. The Methodist Minister at Victoria, Rev. James A. McLachlan, was enrolled as a Captain of the Home Guards. The Victoria Home Guard was revived and incorporated as a Society in the Province of Alberta on 14 February 1997.

Objectives

To perpetuate the use of the district's historic name Victoria, honouring the memory and legacy of Her Late Majesty

Victoria, Queen and Empress, as well as other historic place names and localities;

To promote and to seek to preserve the history, including the physical historical context of the Victoria district encompassing Victoria and Lobstick settlements, the Victoria Mission, Fort Victoria, Fort White Earth, Pine Creek, as well as the environs of the Victoria Trail and North Saskatchewan River in the County of Smoky Lake;

To acknowledge the service rendered by the Victoria Home Guard during the North West Rebellion;

To afford opportunity for friendly and social activity, the discussion of heritage topics and questions affecting the interests of the community and generally to encourage and foster and develop among its members a recognition of the importance of the history of the Victoria district;

To act in, a fashion that is complimentary to, and when deemed appropriate, to cooperate with, any other heritage organizations which share any of the stated objectives. ♦

For more information about the Victoria Home Guard Society and membership inquiries please write:

Victoria Home Guard Society,
 P.O. Box 28,
 Warspite, Alberta,
 T0A 3N0

Rundle's Mission Historic Site

By: Gerald Hutchinson

THE DOWLER LIFT

Hobart Dowler concluded his useful life and brilliant career at the same place he stood as a 20-year old and dreamed of a future. In 1900 he stood on the north shore of Pigeon Lake on the site of mission founded by the Rev. Robert Rundle in 1847, and resolved that some day he would own that site, or be owned by that site.

In 1905 the first title to the site was granted to its occupant, John Lee. In 1928 it came under the control of the public Trustee, and was then sold to Arthur Mitchell of Millet. He in turn sold it to Joseph Dowler in the same year, and he kept it until 1949 when at last it became the property of Hobart and Sarah Dowler.

The unique old site came to the attention of the Alberta Conference of the Methodist Church in 1911 and a motion was passed urging recognition, but nothing was done. So the Dowler family protected and cared for the site for 50 years, and in 1949 made it their home and building site.

Also in 1949, a young United Church minister and family moved into the Telfordville Church and community, and was soon attracted to the 'Mission Beach'. Who had been there when a clergy old timer said it was a McDougall Mission but that he believed someone else had been before them, probably Henry Steinhauer.

That was enough to prompt a trip in search of the location. My enquiries came up empty until at last someone said, "Go up to that house by the spring". When Hobart Dowler opened the door and invited me in, a life-long friendship was bonded, and the seeds of Rundle's Mission were sown. Mr. Dowler's life-long passion for log and stone masonry had taken root in a retirement industry - materials were being assembled and crews of talented workers were being assembled for constructing log buildings, along with the developing interest in the mission.

Our first joint project was at another McDougall mission site at Pakan, formerly known as the Victoria Mission. The Conference archivist, J.E. Finlay proposed an historical marker so Mr. Finlay provided the information, I found some money, and Mr. Dowler built the stone cairn. It seemed to follow that we should erect a similar marker at the Pigeon Lake Mission, and we began to do so. Then it occurred to me that with the growing interest in the Mission, once we knew that Rundle had been there, that we might want to do more than a cairn - something more representative of the first established Protestant Mission in western Canada.

Now let me list what the Dowler contribution has been since.

1. Hobart and Sally Dowler opened their home and their spacious lawn for public memorial services which became annual events until the Rundle buildings were ready.

2. Just days after delaying the cairn, he telephoned that I must come to see him, he had news. A long time business acquaintance and friend, not knowing anything about our plans had just called him to say "Hobe, its time we did something about that old Mission. You build it and I'll pay for it."

3. The first and formative meeting of the Rundle's Mission was held in the Dowler home- October, 1956 — it was the home of the Rundle interest for the rest of their lives.

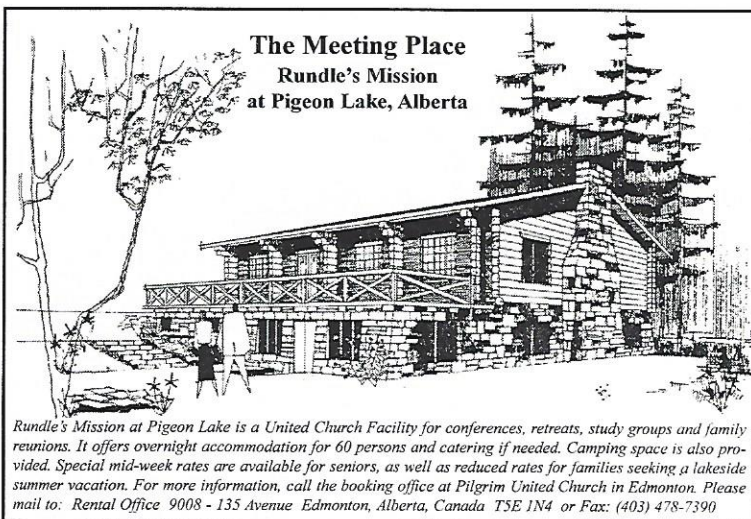
4. The Board gradually acquired funds for the purchase of land and dared to initiate plans for the Memorial lodge. His crew of 30 men were busy with a whole series of building - private homes, Senior Centres in Edmonton, Red Deer, Calgary, the gates for the Stampede grounds in Calgary, the Palisade for the Memorial at Fort McLeod. Imagine pine logs from Banff being trucked into the Dowler workyard, with crews of men peeling, piling, shaping logs erecting buildings on site ready to be reassembled on a foundation prepared elsewhere.

In the midst of this demanding business, he sat down to design the appropriate building for the proposed Rundle's Mission. He had always made a feature of drawing careful plans but this time he was shaping his own dream and desire. He had never built the log home for themselves so this building became the special one. He created the beautiful picture, drew the detailed plans for logs, stones, which became walls and fireplaces with the magnificent chimney, and generous open porch facing the lake, and inside the magnificent trusses required to hold it all together. Then he proceeded to create the building just as the picture promised.

The drawing has developed a life of its own. It has become the logo for the Mission reproduced on envelopes, letterheads and display literature. By now the picture has become the Dowler signature on the Mission itself. During the construction he had become dependent on a cane, and his energy was waning but every workman there will remember his stumping around testing every part of the log work, and the placement of every stone in the fireplaces. He shared in the official dedication in 1960 as the General Council of the United Church of Canada visited the site with Moderator presiding.

But he knew that cancer within him was limiting his days. Fully aware of what was happening, he chose the location for his burial - a prominent knoll just north of their home, guarded by towering spruce. He said he wanted to be where he could keep an eye on everything. The Master craftsman who had used his many skills generously in satisfying the desires of others, could now do more, he died April 3, 1962, age 82 years.

The tributes of many were gathered in the funeral service as the casket took the place of honour before the granite face of the fireplace. We all remembered and were grateful. Then we became a walking procession down the hill and onto the old lake trail skirting just above the historic spring



onto the open hillside and the Dowler residence to the appointed and now dedicated knoll.

Mrs. Dowler continued their traditional care for the property, the spring, and the Mission in whatever ways were open to her. The Mission had title to 3.5 acres between the Dowler property to the east, and the cemetery road to the west. Mrs. Dowler held title to 13 acres to the west of the cemetery road. The future expansion of the Mission area depended almost entirely on this area - so she donated the entire 13 acres.

She shared in the housekeeping concerns in the lodge - appropriate curtains and kitchen equipment. Her love for the spring and its environment led her to resent and distrust the careless intrusions of the public - one day she found a woman tearing sheets of moss from the stones to take home to her own garden! So, for the first time, the Dowler private property was fenced in without fencing the Mission out. The area of the historic site has always been open and used. And Mrs. Dowler was always in the Mission 'family'.

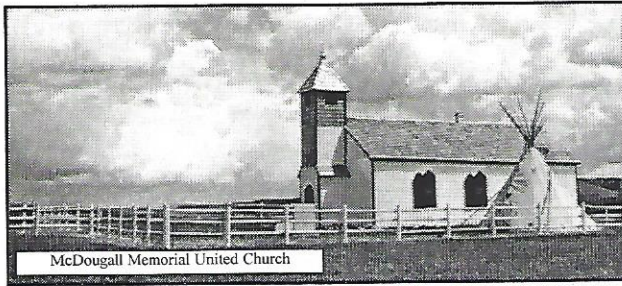
Mrs. Dowler began her life at Pigeon Lake as a child named Sarah Mulligan, the family which provided the 'Mul' for Mulhurst. She delighted to remember her school days when she rode horseback to Wetaskiwin to purchase the treats for the school Christmas Party.

She died December 29, 1983 in a nursing home in Edmonton and of course the funeral service was at Rundle's Mission. Hobart had always taken great pleasure in working with the granite rocks pushed all the way from Hudson's Bay, with a great dump of them left on the shoreline. These became the facing for the walls, the fireplaces, the magnificent chimney. And this stonework became the setting for the funeral services of both Mr. and Mrs. Dowler.

For the second time, the moving walking procession down the slope to the old trail, passed the headwaters of the spring, past their home to the chosen burial knoll: Then the same stone masons used more of the same granite stones to mount the memorial at the grave site. We shall remember them. ♦

McDougall Stoney Mission Society

by: Stephen Wilk and Laura Oakander



McDougall Memorial United Church

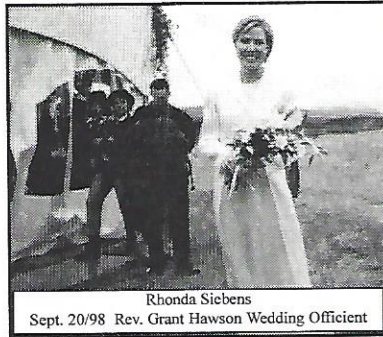
Photo - Boyd Waddell

ANNUAL REPORT

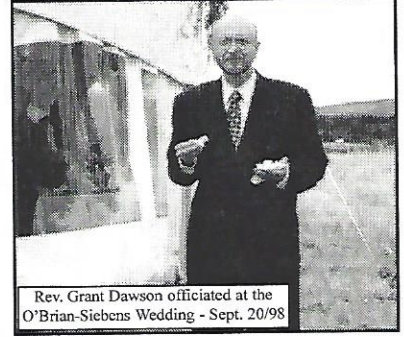
The following is a summary 1998 years activities:

1. The Annual Meeting adopted a rotating presidentship with Stephen Wilk, Len McDougall & Gerald McDougall.
2. The June 14/98 Commemorative Service featured the three above reflecting on the past, present and future of the mission site.
3. The September 13/98 Service featured Rev. Dr. Wayne Holst missiology specialist who spoke on the topic "Building bridges across our cultures".
4. The Society's support of the Historic Sites and Archives Journal helps interpret the importance of the McDougall Mission to the settlement and foundation of Alberta's heritage and culture, together with preserving the historic roots of the United Church of Canada.
5. The Society's executive established a protocol for the commemorative services to include a focus on United Church of Canada ownership of the worship program and that there be no proselytizing. That United Church clergy have priority in planning and leading in worship.
6. The Rev. C. Thomas McLaughlin of Wesley United Church was appointed assistant chaplain to Rev. Dr. Stephen Wilk for the Society.
7. Wedding ceremonies included couples of descendants of the missionaries, as well as international and neighborhood couples.
8. The Society continued its stewardship of the mission site and history in the maintenance, interpretation to countless tourists from around the world. It also exercised leadership for the United Church of Canada as a whole.
9. Plans are under way to publish written interpretive history and the development of a video to tell the story of the mission. It is hoped that the development of the site can be completed by the year 2000. A fund raising program is soon to be launched.
10. Mrs Vernie Budd of Vulcan was presented with life membership in the Society for her music contribution over the years. Sylvia Jones of Rosedale United Church was appointed to replace Vernie. ♦

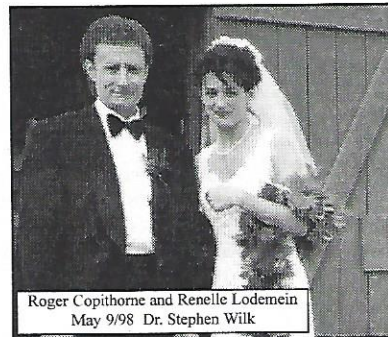
In conclusion, the Society's efforts continue to witness to the pioneers of the faith.



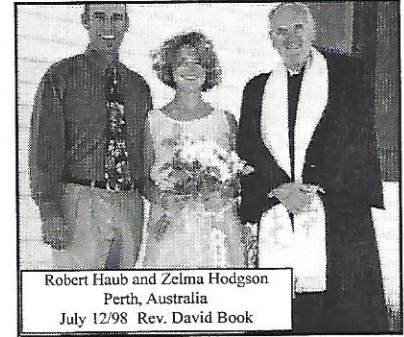
Rhonda Siebens
Sept. 20/98 Rev. Grant Hawson Wedding Officiant



Rev. Grant Dawson officiated at the
O'Brian-Siebens Wedding - Sept. 20/98



Roger Copithorne and Renelle Lodemein
May 9/98 Dr. Stephen Wilk



Robert Haub and Zelma Hodgson
Perth, Australia
July 12/98 Rev. David Book



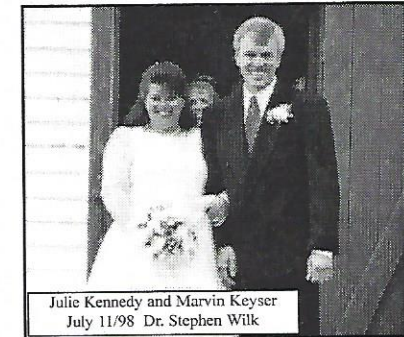
John Simpon and Anne Sanderson
Arrive by helicopter July 4/98
Dr. Stephen Wilk



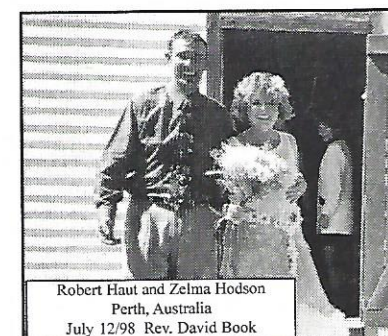
John Simpon and Anne Sanderson
July 4/98 Dr. Stephen Wilk



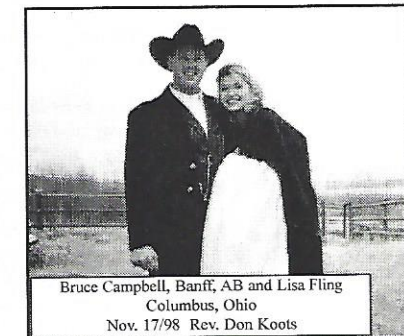
Stephen Langdon and Karen Ross
July 18/98 Dr. Stephen Wilk



Julie Kennedy and Marvin Keyser
July 11/98 Dr. Stephen Wilk



Robert Haut and Zelma Hodson
Perth, Australia
July 12/98 Rev. David Book



Bruce Campbell, Banff, AB and Lisa Fling
Columbus, Ohio
Nov. 17/98 Rev. Don Koots

All Photos by Laura Oakander

McDougall Stoney Mission Society

by: Stephen Wilk and Gerald McDougall

The following is an extract from Rev. Dr. George W. Kerby's book, 1912 entitled "Milestones in Methodism"

"The year 1860 marks a new era in Western missionary work. That was the year George McDougall, a missionary among the Indians in northwestern Ontario was chosen to succeed Robert Brooking, and placed at Norway House with the additional responsibility of superintending the missions between Lake Superior on the East and the Rocky Mountains on the West. He was accompanied in this 'work by his son, John McDougall, a young man at that time attending Victoria college, and Henry Steinhauer."

"The fifteen years that followed tell of his heroic struggles in the "great lone land" amongst warring Indians, pestilence, fire and blood, until that day in January, 1876 when he lay down to die on the prairie- his home and platform, his hunting ground and resting place."

"He had the prophetic vision; he was a great seer; of no man could it be more truly said, he "... heard the tramp of pioneers, Of millions yet to be, The first low wash of waves where soon Should roll a human sea."

"On the death of George McDougall the mantle of this modern Elijah fell upon the shoulders of the young Elisha, John McDougall. It may be said of him, as of one of old, "he went on his way, and the Angel of the Lord met him."

"In 1862 he had journeyed westward with his father over the long, lonely trail from Norway House to Edmonton. His territory in the far west lay from Edmonton to the forty-ninth parallel, with frequent trips to other parts of Western Canada, and beyond. Forty years be carried on his work as a missionary of the Cross, as a pioneer patriot and Empire builder, until on January the fifteenth, 1917, in the words of his friend, John McLean"

"He went home to God, in the white stone canoe, to the islands of the Blessed that lie beyond the setting sun."

He found the Indian in paganism and savagery - he left him enjoying the privileges of civilization.

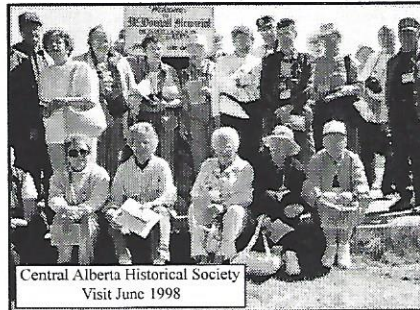
He found the West as "No man's land," he left it "Every man's land," the land for the crowd.

He found the West the home of the wild buffalo-he left it the home of a new federation of races.

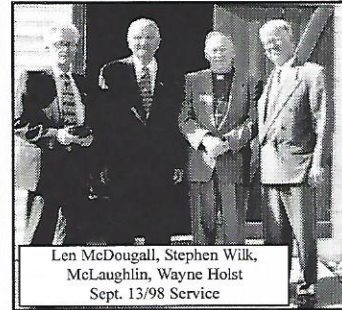
He found the West without schools, churches or government - he left it with education, government and religion as well organized as anywhere on the Continent.

He found the West without ideals, without purpose, without conscious sense of opportunity or responsibility-he left it alive and alert with the sentiments of Empire and the thoughts of the great new Christian Democracy struggling for a place in the life of the people.

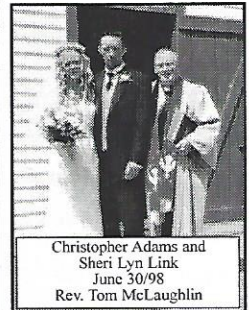
In those forty-one years between the death of George McDougall, the father, and John McDougall, the son, a new age and a new nation had sprung into being." ♦



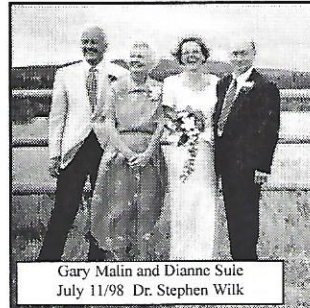
Central Alberta Historical Society
Visit June 1998



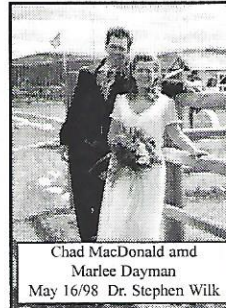
Len McDougall, Stephen Wilk,
McLaughlin, Wayne Holst
Sept. 13/98 Service



Christopher Adams and
Sheri Lyn Link
June 30/98
Rev. Tom McLaughlin



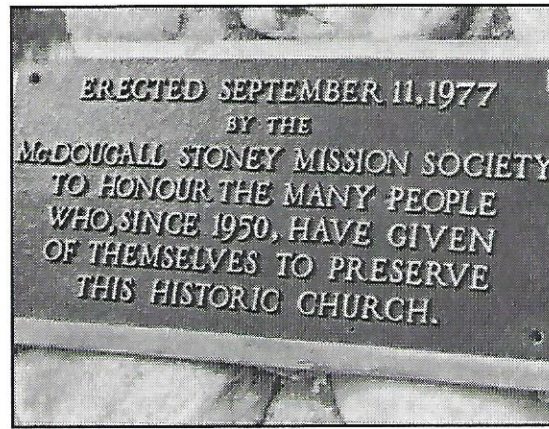
Gary Malin and Dianne Sule
July 11/98 Dr. Stephen Wilk



Chad MacDonald and
Marlee Dayman
May 16/98 Dr. Stephen Wilk

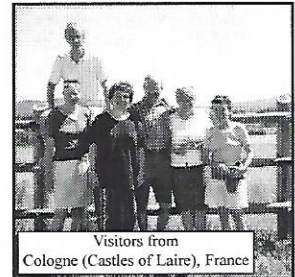


Visitors from
Barcelona, Spain

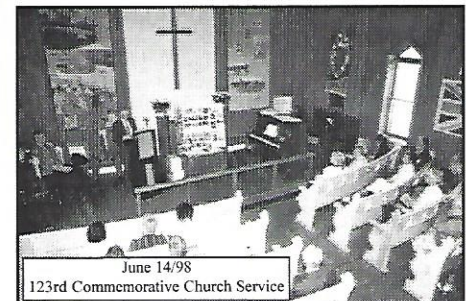


This plaque is mounted on the historic cairn off Highway 1A, facing the McDougall Mission site, Morley, Alberta.

Photo - Courtesy Boyd Waddell



Visitors from
Cologne (Castles of Laire), France



June 14/98
123rd Commemorative Church Service

HELP PRESERVE THE MISSION'S HERITAGE!

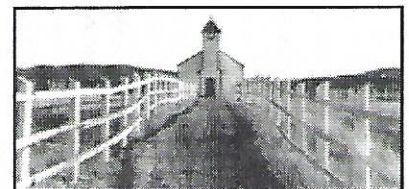
- ☐ Enclosed, please find my contribution to the Mission Project. Please make a cheque payable to "Morleyville Mission Site Project". Tax deductible receipts will be issued for all contributions over ten dollars.
- ☐ I wish to contribute documents, photos or volunteer time to the Project.
- ☐ I would like to receive more information.

Name: _____

Address: _____

_____ P.C. _____

- ☐ I wish to become a member of the McDougall Stoney Mission Society (\$20.00)

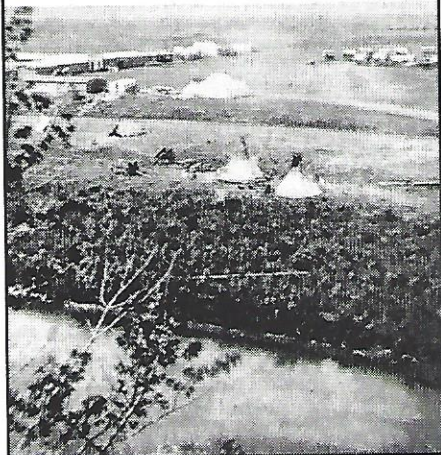


Mail all correspondence to:

The Secretary/Treasurer
Mrs. Laura Oakander
3612 Charleswood Dr. N.W.
Calgary, Alberta T2L 2C5

Early History of Central United Church, Calgary

Early days of Calgary



Credit: Glenbow Archives

This 1884 view of Calgary from the Elbow River shows, on the left, the I.G. Baker building where early Methodist services were held.

FAITH FOUND AN EARLY FOOTHOLD AT FORT CALGARY

(The text of this article first appeared in the Fort Calgary Quarterly in 1984)

When the North West Mounted Police arrived at the confluence of the Bow and Elbow Rivers in late August of 1875, their orders were to erect a strong stockade against possible attack from hostile Indian tribes.

The attacks never materialized. Within a few short years, the gates of the Fort were opened permanently, and the business of the outpost flowed out onto the surrounding prairie. Board floored tents, rough log cabins, and Indian teepees sprang up as the population grew and the Fort, with its strategic position at the junction of two rivers, rapidly became the major trading centre of the area.

The fact that no major battle ever threatened the sturdy outpost was a credit, in large part, to the work that had been done over the preceding years by early missionaries to the Indians of the area. Among these was the McDougall family whose Methodist mission at Morleyville lay some 50 miles upstream on the Bow River.

The Morleyville mission had been active since the late fall of 1873 when the Methodist Mission Conference had given support to Rev. George McDougall's request to extend his missionary work to the Mountain Stoney who had originally been introduced to Christianity by Rev. Robert Rundle in the 1840's.

Within a few weeks of the Mounties' arrival at the site of the Fort, George McDougall's son, John paid them a visit and laid the groundwork for the church which was to become the modern day Central United.

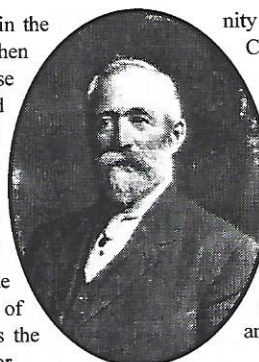
From November of the year 1875, Rev. John McDougall began to conduct fortnightly services at the Fort. Records show that these were the first Protestant services held at Fort Calgary; a Roman Catholic mission, under Rev. Father Scollen, had been active on the Elbow River, several miles west of the Fort prior to this date.

According to early writings, the first Methodist ser-

vices at Fort Calgary were conducted in the North West Mounted Police barracks, then later in the I. G. Baker store nearby. These were led by Rev. George McDougall and his son John, until the former's tragic death in early 1876. After that, Rev. Inkster, a Metis from Red River who joined the McDougall mission, probably shared the services at the Fort.

By 1877, the huddle of buildings outside the walls of the Fort showed signs of becoming a permanent community. As the population increased, so did the need for a permanent place of worship. John McDougall and Andrew Sibbald, a school teacher and carpenter who had joined the Morley Mission in 1875, chopped logs in the area west of Morleyville and floated them downstream to the Fort. There these two tireless workers built a small log structure on what became the corner of 6th Avenue and 6th Street S.E. This building served the new community as the Methodist Church until 1883. Then it was sold and a new frame and canvas building was erected east of the Elbow River.

With the advent of a larger building, a new era in Methodism in Calgary began. Within five years, the Calgary parish had become self-sustaining and was in fact contributing mission funds and missionaries to the Alberta Conference of the Methodist Church. This growth was a tribute to the church's early boards of trustees, among whom were the Hon. W.H. Cushing, Senator James Lougheed, Howard Douglas, Alex McBride and other early citizens. By 1883, in anticipation of the arrival of the railroad, a lively, sometimes boisterous, town had grown up east of the Fort. But when the gleaming tracks of the Canadian Pacific Railway reached the waiting village, they kept on going west, and the railway station was established at what is now Centre Street and 9th Avenue South - several blocks west of the village. The small commu-



The Rev. Dr. John Chantler McDougall (1842-1917) The first Methodist clergyman to hold services in Calgary.

nity was obliged to follow, and the Methodist Church moved west with its neighbours.

Its new location at 8th Avenue and 4th Street East proved to be only one in a series of addresses, dictated by the needs of an expanding congregation. Then in the early 1900's, the site of the present church at 7th Avenue and 1st Street S.W. was secured and a fund raising campaign begun. The new church building was dedicated in 1905, and the Rev. George Kirby was named pastor. Many will remember him as the first principal of Mount Royal College in later years.

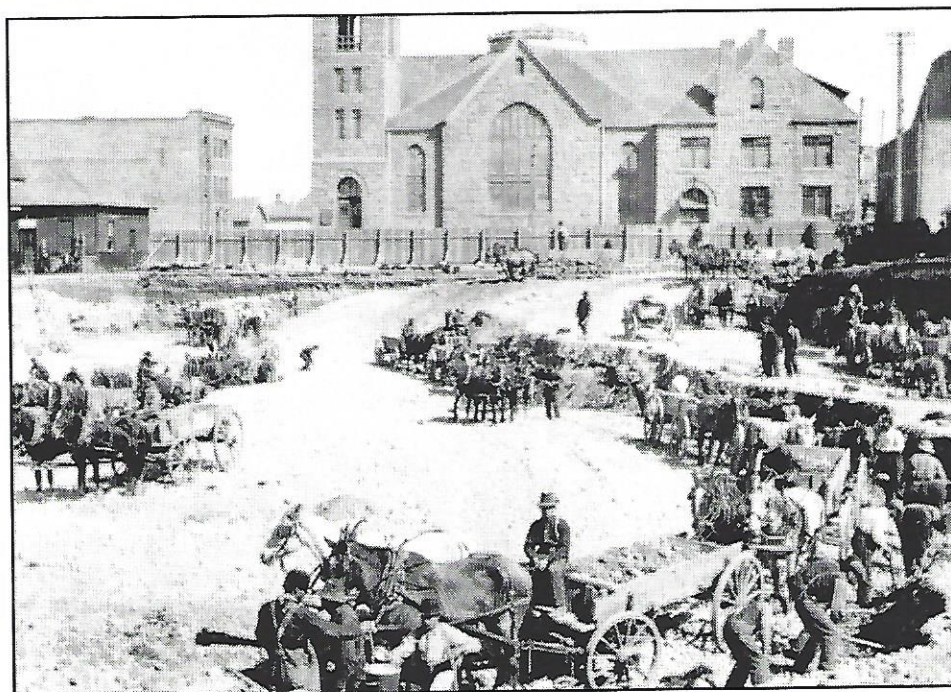
Central Methodist Church became Central United when the United Church of Canada was organized in 1925.

Although its name was changed, its mission to the citizens of Calgary continued unabated.

For well over 100 years, as Calgary has grown from a collection of rough cabins around the Fort to a modern metropolis, Central has been "my church" to a broad spectrum of citizens. Today, it serves as well Calgary's "inner city", offering sanctuary and spiritual solace at the city's heart.

Addenda: Rev. John McDougall moved to Calgary from Morleyville in 1902, and he and his family became members of Central Church. He served as chair of the Saskatchewan District of the Methodist Mission Society for 15 years. John McDougall frequently addressed the members of the congregation and occasionally conducted sermons. He and his wife Elizabeth were active in the church throughout the remainder of their lives, and their descendants continue that tradition to the present. ♦

Submitted by: Ralphine Locke



Central Methodist Church stood alone on the corner of 7th Avenue and 1st street South West when excavations were begun for the Hudson's Bay Company store in 1911.

Credit: Glenbow Archives

Central United Church

History Continued

By: Stephen Wilk

Dr. George W. Kerby wrote a booklet in 1912 entitled "Milestones in Methodism" while he was pastor at Central Methodist Church in Calgary. The full text of his manuscript was published in 1975 in Centrals' history book "They Gathered At The River" on the occasion of The Calgary Centennial and The Golden Jubilee of the United Church of Canada.

Kerby traces Methodism from the British posting of Rev. Robert Terril Rundle who was the first protestant missionary to the first nations of Alberta and after whom Mount Rundle at Banff is named. He was the first Wesleyan Methodist to visit Alberta in 1840. Then he traces the superintendancy of George McDougall into what he calls "the great lone land" and the struggles with the environment and the "warring Indians". His territory stretched from Lake Superior to the Rocky Mountains where he spent fifteen years from 1860 to his death in 1876 hunting buffalo just north of Calgary where now stands a provincially designated marker. This marked location of his unexpected death is north of Central Church on centre street -on the north edge of the city in the Benndington district.

George Kerby knew John McDougall intimately as he retired to live in Calgary, goes on to say that..."John McDougall opened up the Morley Mission School in 1873. In that year the only white women in all Alberta from the Saskatchewan River to the Southern boundary, was Mrs. John McDougall. The next year the second white women came south, and she was Mrs. David McDougall..."The story of their unselfish sacrificing loyalty is typical of the part played by the wives of missionaries and early settlers in the making of the West".

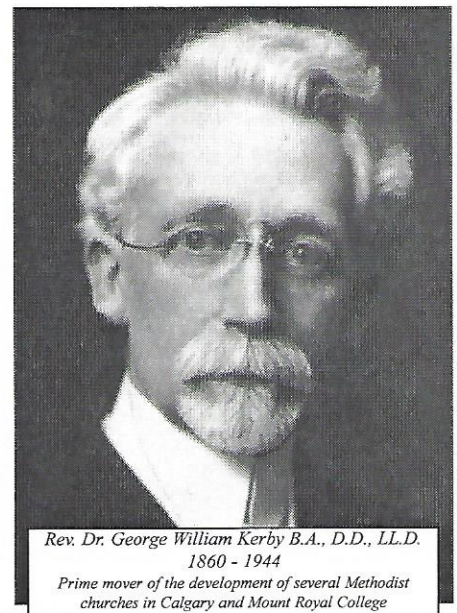
With the help of Andrew Sibbald a carpenter and Alberta's first formal school teacher the present church at Morely was completed in 1875 the same year Methodism was introduced to Calgary. Kerby claims that "The first missionary of any denomination on the ground was Rev. John McDougall". However it is known that Rev. Father Scollen and an assistant were in the area, and had built a small house with a room for saying mass. It is thought that the first Methodist services held in Calgary was at the N.W.M.P. barracks soon after services were held in the I.G. Baker store conducted

by John McDougall in both cases.

The Rev. James Turner was appointed to follow Rev. John McDougall as Central's first regular pastor of the Methodist Church in Calgary in July, 1883. A new church was built east of the Elbow River and opened for service in December that year. However, as the town of Calgary moved west of the Elbow River the church was also moved to Seventh Ave. and First St. East. Then a more pretentious brick building was constructed in 1889 at the corner of Sixth Ave. and Second St. West with seating capacity of three hundred.

Rev. Fred Langford was appointed pastor in 1898 and served for a five year term during which time the building of the present Church was planned and accepted. The location at the corner of First St. and Seventh Ave. S.W.

On July, 1903 Rev. George W. Kerby was installed as pastor. Although the present building was planned before Kerby's arrival, it was not started until two months later. As the little church was too small Kerby arranged to hold services in Calgary's largest hall the Hull Opera House. This hall served Kerby's needs for a year and a half, until the new church was built. When opened in February 1905, it was the largest structure in town. It was thought by some that it would be a "White Elephant" which George Kerby proved through his leadership to be false. His large audiences were the result of the floodtide of



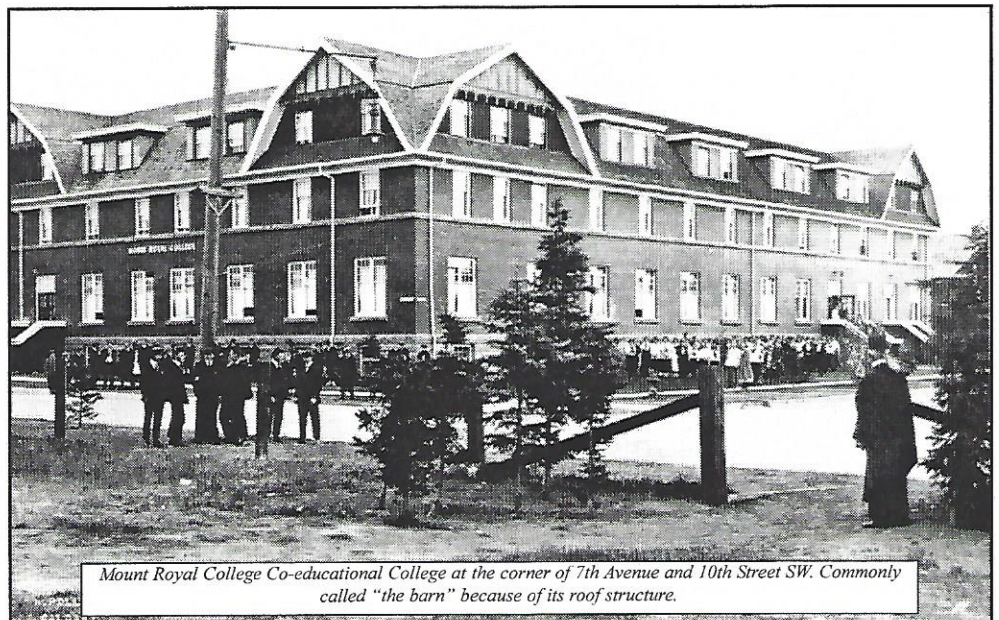
emigration into the West. In Kerby's own words "These were eventful years to Calgary and to Canada". Dr. Kerby remained pastor for eight years, when he was asked to take the principalship of the new Mount Royal College of which he was prime mover.

The pastors of Central Church since Kirby were as follows: Sanford E. Marshall, S.W. Fallis, Chas. A. Sykes, H.W. Avison, J.E. Todd, E. Melville Aitken, C. Andrew Lawson, G.B. Switzer, Nelson Mercer and Michael Ward. There were many assistants during the life of Central.

Kerby outlines the expansion stage of the Methodist Church in Calgary as follows:

No sooner did the new church open its doors than an overflowing congregation crowded its services, and the need of other churches in different, parts of the city be-

Continued on page 22...



Knox United Church, Calgary celebrates "History Day"

Knox United Church is a Provincial Historic Resource



Photo credit: S. Wilk

The Rev. Grant Dawson, Minister at Knox United Church demonstrates to youth the history of Knox's growth with the use of model church buildings. Both children and adults entertained and grasp the stages of development.



Knox United Church choir sits in the presbyterian traditional location below the main stained glass window and face the congregation as they sing the choir anthem during the service.

*Submitted by:
Knox Archivist Kate Reeves*

Plans for History Day at Knox

Knox United Church in downtown Calgary is the fourth home of the Presbyterian congregation which was begun in 1883. The building at 506 4th Street was declared a provincial historic resource in 1980. We have a lot of history! But how best to convey our history to our present congregation?

The archives committee began by brainstorming ideas. We then sought input from our Liturgy committee, the Music Committee and our clergy. One of our members who had assisted in giving tours of the church in the past was also consulted. We met two and a half weeks before History Sunday. The date of the proposed service coincided with our congregational annual meeting date. Using this date proved to have some pluses and well as minuses.

At our meeting we focused on what we wanted to achieve. We knew we wanted some concrete, physical examples of our history in order to "make history come alive" as Dr. Wilk often says. We wanted members and visitors to walk in and notice that "something was different".

A member of our committee found a prayer from a book entitled "Voice of the Pioneer". It conveyed exactly what we wanted to say. We decided to copy a 1908 Sunday bulletin from when we were in our former building. This would be a souvenir of the occasion as well as provide an Order of Worship. The bulletin listed some names from Calgary's past that history buffs would recognize. Most of the hymns or "Praises" as they were called, were in the blue hymnal. We still have a good supply of these books in our

choir's archives. Why not hand them out for use on that day? Our choir director had uncovered an anthem which had been written by the 1920's organist. Why not ask the choir to perform it? We had models of our first and second church that had been made for an anniversary celebration many years before. Perfect for the children's story!

Instead of a sermon there would be a dialogue between two members on different facets of our stained glass windows. Although Knox has a booklet of the windows themselves, there is no background information on them in it. Fortunately, some extensive research had been done for a university project. Our only problem - how to cut it down to twenty minutes!

People who were connected in some way to the windows, but who no longer attended Knox were contacted and invited to come to the service so that they could be acknowledged. A particularly lovely silver memorial bowl was unearthed and polished for the communion table flowers. A framed portrait of one of our founding members that we had installed in the foyer last year (and largely unnoticed) was brought forward to the front of the church. To close the service, a younger member of the congregation was asked to do the benediction.

An email to the religious page of the newspaper, a final run through and we were ready. History Day at Knox was a success and there were many favourable comments. Some members would have liked a tour of the building after the service which was not possible because of the annual meeting. Others would have liked more time to visit with those they seldom had a chance to see. All agreed that we need to do this again. History Day may well become an annual event at Knox.

Notes on our Service today

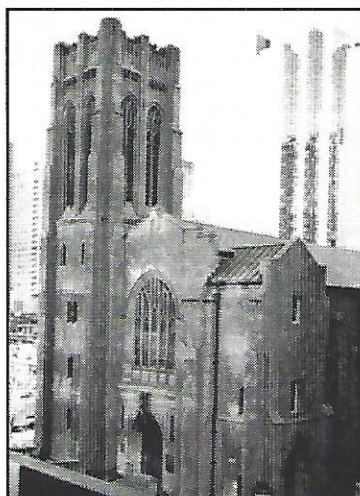
The Archives & History Committee has planned this service as a celebration of Knox's heritage. As of 1883 this "summoned community of God" met in several specific places in Calgary; the I G Baker store, the Mountie hospital room, a tent shared with Methodists, and a wooden 'kirk'. This initial building was replaced with Calgary's first large sandstone structure at 7th Avenue and Centre Street in 1886. An addition in 190S tripled its capacity. Eighty eight years ago a decision was made to sell that site and move to our present location. Today we tell the stories of the windows in this Sanctuary that has been called "poetry in stone". This building represents the hopes and dreams-indeed, the sweat and tears-of those who came before us and made it a sacred place. We continue that tradition in our worship today.

We come from different places with varied backgrounds and beliefs, but we gather together in this particular place on the earth-in western Canada, in Calgary, in Knox Church-to share the stories of past members at the same time we create our own. ♦

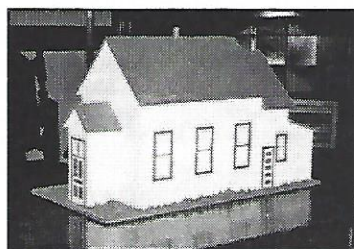


The I.G. Baker store was not only the first store in the new territory; it was also the first place of worship for several demonstrations. In June, 1883, Rev. Angus Robertson held his first service for the Presbyterians.

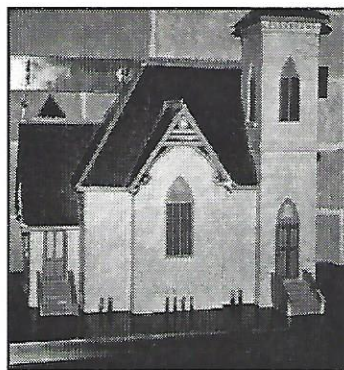
"Knox was referred to as the Cathedral of the West"



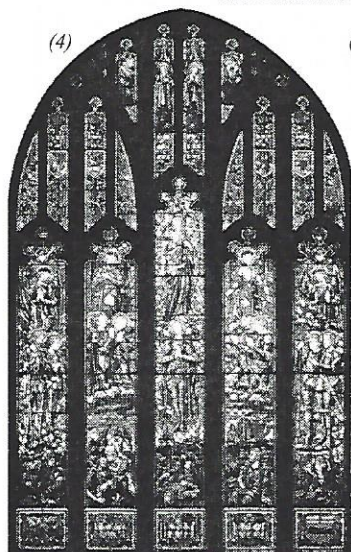
Looking north to Knox United Church in downtown Calgary.
The north elevation is now covered by a 1960 addition



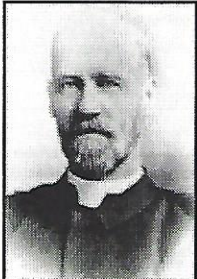
A model of the first wooden church



Its second building located in the new town site at Centre St. and 7th Ave. was the first large stone building to be constructed in Calgary. It was begun in 1886. The archives at Knox include early registries that record the occupations of members and often, the cause of death.



(4)



(2)



(3)

(1) Rev. Angus Robertson 1883-1885

(2) Rev. J.C. Herdman 1885-1902

(3) Rev. J.A. Clark 1903-1915

(4) One of Knox's 22 windows

Photo credits: #4 Knox Memorial Windows

B. Hollingshead & all others to Kate Reeves



Irene Robertson Copithorne, grand-niece of Angus Robertson and Family

Knox United Church

Order of Service - 11 o'clock, January 31 1999

The service today is modeled on the July 12, 1908, order of service... when Knox was a Presbyterian church. Today's 'Praises' are from the blue hymnary.

A TIME FOR QUIET PREPARATION WORSHIP

ORGAN PRELUDEIMPROVISATION

(Written by H. Stark, performed by Bruce McKenzie)

Praise.....Praise GodDoxology #625

(Congregation Standing)

Prayer of Invocation

First reading - Micah 6: 1-8

Second Reading - Matthew 5: 1-12

PraiseFaith of our Fathers#399

(Young people are invited to come forward at this time and after the story, if they wish, participate in our Church School Activity Centres.)

Young Peoples Time

Prayer of Thanksgiving & Confession (in unison)

(This prayer is based upon an original found in the historic Covenanters' Church in Grand Pre, New Brunswick.)

Holy God,

We keep forgetting all of those who lived before us.

We keep forgetting those who lived and worked in the community.

We keep forgetting those who prayed and sang hymns in this church before we were born.

We keep forgetting what our forebears have done for us.

We commit the sin of assuming that everything begins with us.

We drink from wells we did not find, we eat food from farmland we did not develop, we enjoy freedom which we have not earned, we worship in churches which we did not build, we live in communities we did not establish.

This day, make us grateful for our heritage.

Turn our minds to those who lived another day and under different circumstances, until we are aware of their faith.

Today we need to feel our oneness, not only with those of a recent generation who lived here, but of every generation in every place, whose faith and works have enriched our lives.

We need to learn from them in order that our faith will be as vital, our commitment as sincere, our worship as alive, our fellowship as deep, as many of the devout and faithful who lived in other times and places.

AMEN



Portrait of Col. James Walker "Grand Old Man of Knox"
Standing: Stuart MacQuarrie

Knox Presbyterian Church Order of Service July 12, 1900: Morning & Evening

Directory of the Church.

THE SESSION

MODERATOR - Rev. J. A. Clark, B. A.
 CLERK - Mr. Hugh Neilson.
 TREASURER - Mr. J. C. Linton.
 MEMBERS - Colonel James Walker, Judge Stuart, Principal Bryan,
 Messrs. George Templeton, J. C. Linton, J. C. McNeil,
 James Findlay, A. M. Terrill, James Short, K.C., J.A.
 Langlands, Wm. Porterfield, G.S. Dingle, E.D.
 MacMartin and R.B. Hood

THE BOARD OF MANAGERS.

CHAIRMAN - Mr. W.M. Connacher.
 SECRETARY - Mr. J.T. MacDonald.
 TREASURER - Mr. William Stuart.
 MEMBERS - Messrs. James Grierson, William Carson, J.A. Nolan
 Thoburn Allan, W.D. Thornton, R.J. Stuart, Dr. D. Gow,
 W.H. Berkenshaw, W.R. Hall, A.G. Ross, R.J. McLaren
 and E.H. Telfer.

THE SUNDAY SCHOOL.

SUPERINTENDENTS - Messrs. G.S. Dingle, and R.B. Hood.
 TREASURER - Mr. James A. Ferguson.
 SECRETARY - Mr. John Hunter.

THE LADIES AID SOCIETY-

PRESIDENT - Mrs. A.M. Terrill, 121 6th Avenue, West.
 TREASURER - Mrs. C.M. Turner, 340 17th Avenue West
 SECRETARY - Mrs. Alex. Pirie, 410 6th Street, West.

BRANCH PRESIDENTS ARE

BRANCH B. - Mrs. J.L. Rowe, 225 10th Avenue, East.
 BRANCH C. - Mrs. S.J. Blair, 206 4th Avenue, East.
 BRANCH D. - Mrs. W. Grant Mackay, 320 6th Avenue, West.
 BRANCH E. - Mrs. James Mills, 335 15th Avenue, West.

Whosoever thou art that enterest this Church,
 leave it not without a portrayer to God for thyself, one
 for those who minister and one for those who worship here.

Knox Presbyterian Church

CENTRE STREET and 7th AVENUE

CALGARY - - - Canada

THE MINISTER:
 Rev. John A. Clark, B. A.

THE MANSE:
 104 5th Avenue W.
 'PHONE 408

THY CHOIRMASTER AND ORGANIST:
 Mr. Frank Wrigley, L.A.B. Studio in the Herald Block, Centre Street.

Clerk of Session - Mr. Hugh Neilson, of Neilson Furniture Store.
 Church Treasurer - Mr. Wm. Stuart, of W. Stuart & Co.
 Pew Steward - Dr. Duncan Gow, 220 12th Ave. West.
 Envelope Secretary - Mr. N.W. Berkinshaw, Bank of Nova Scotia.

Strangers are always welcome in this Church.
 Make yourself known to the minister at the close of any
 service.

Order of Services

Morning Worship at 11 o'clock

Organ Prelude.....improvisation
 Praise (unannounced)Praise GodDoxology 615
 Prayer of Invocation.
 PraiseThe Lord forever sits as KingPsalter 6
 Scripture Lesson.
 Prayer of Thanksgiving and Confession.
 PraiseSoldiers of Christ 1 ariseHymn 246
 Offertory.
 Organ Voluntary
 Anthem.
 The Lord's Prayer.
 Praise.....The church's one foundation.....Hymn 464
 Sermon.
 Prayer.
 PraiseFight the good fight with all 'thy mightHymn 251
 Benediction.
 Concluding VoluntaryFugue in GBach

EVENING, WORSHIP AT 7.30 o'clock

Organ PreludeLarghettoFoote
 PraiseAt even, ere the sun was setHymn 366
 Scripture Lesson.
 Prayer.
 Praise.....Come Holy Ghost, our souls inspire.....Hymn 104
 Offertory
 Organ VoluntaryAndante.....Wesley
 Anthem
 Praise.....Here from the world we turn.....Hymn 208
 Sermon
 Prayer.
 Praise.....For all the saints who front their labors rest.....Hymn 261
 Benediction.
 Concluding VoluntaryPostludeRink

Calendar

For the Week beginning July 12, 1900

The Members of Loyal Orange Lodges 1563 and 1827 are our
 guests this morning's service. We welcome them most heartily. The
 centre of the church is reserved for their accommodation.

The Rev. J. S. Shortt, M.A., the minister at Daysland, conducts
 both services to-day.

The Church Session meets to-morrow (Monday) evening at 8
 o'clock.

The Session invites to meet on the on the evening of, Wednesday,
 the 15th, at 8 o'clock the school-room, all those members and adher-
 ents of the Church who live in District B, that we may fully discuss
 the needs of our work in that district, and plan for its further devel-
 opment,

A Presbyterian Picnic will Tuesday afternoon next. The six
 Presbyterian churches of the city unite together in this afternoon and
 evening's out-of-door entertainment. A train will leave the C.P.R. sta-
 tion at 1.15, returning leave East Calgary at 8:30 Children will be car-
 ried free, and adults will pay 10 cents each way. Baskets may be taken
 by train, or if left at the School-room before 1:30 will be taken to the
 picnic grounds by wagon. Those who cannot leave their work in the
 afternoon are invited to come over to the Island for tea in the evening.
 Every arrangement has been made for a very delightful picnic. Printed
 program of games and contests will be distributed in the Sunday
 Schools this afternoon.



A Brief History of the Royal Canadian Legion

By: Stephen Wilk

After World War I several groups serving veterans amalgamated to form the Great War Veteran's Association in 1917. By 1926 the Canadian Legion of the British Empire Service League continued the movement to support veterans and their families. The organization as we know it today grew out of the need, before and after World War II, to help re-establish war veterans and their families, and to advise them of the pension benefits available through the federal government. Some veterans were helped to take up land in places such as the Nose Creek Valley, while others were assisted with grants to take further vocational or professional education.

The organization was re-named the Royal Canadian Legion in 1960. It became one of the foremost non-governmental agencies working for the well-being of Canadians in virtually every community across the Country.

Legion branches across the Alberta and North West Conference have supported their communities by donating to a wide variety of charitable organizations, and have also responded to situations of special need. The Legion is well known as Canada's pre-eminent non-profit veterans support organization, and is also active in many other areas, benefitting society in general.

The Legion is the largest of the many veterans' associations in Canada, with a membership of some 580,000. It is a non-profit, dues-supported, fraternal organization with

1,750 branches in Canada, 34 in the United States, and three in Germany. It receives no financial assistance from any outside agency and membership is open to all Canadian veterans as well as serving and former members of the Canadian armed forces and their dependents.

The Royal Canadian Legion has assumed responsibility for perpetuating the tradition of Remembrance Day in Canada. Each year the Legion organizes and runs the National Poppy Remembrance Campaign to remind Canadians of the tremendous debt we owe to the 114,000 men and women who gave their lives in the defence of Canada during the two world wars and the Korean War. Contributions made during the campaign are used to assist needy veterans, ex-service members and their families.

The Legion's purpose and objective is to perpetuate the memory and deeds of the Fallen and those who die in the future; to ensure that proper attention shall be paid to the welfare of all who served and the maintenance and comfort of those who require special treatment, particularly the disabled, sick, aged and needy, and to promote the welfare of their dependents.

The Legion encourages, promotes, and engages in or supports all forms of national, provincial, municipal and community service as well as any charitable or philanthropic purpose. It will engage in those activities which will be to the credit and benefit of the Canadian Community.

A Brief History of the Chapelhow Branch #284 of the Royal Canadian Legion

December 5th, 1974 was a memorable night at the Renfrew Community Association hall. Branch No. 284 received its Charter. The presentation of the Charter was made to the first elected President of the Branch, the late Comrade Bob Gilson, by the Provincial President at that time, Comrade Jack Chapman. During the Presentation Ceremony the late Comrade Tom Cuffling presented the Branch with the Poppy Flag, "Lest We Forget"; it still hangs proudly in the Branch.

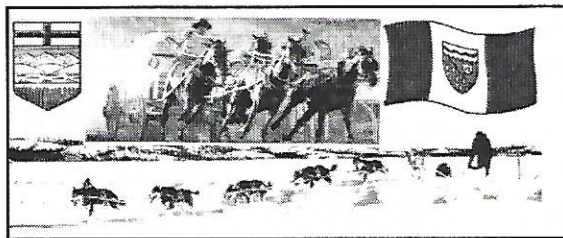
It was in May 1974 that the formation of a Legion Branch was discussed. The officers of the Renfrew Community Association were kind enough to let members of the Branch have their monthly meetings in the hall. On August 4th, 1974, the first General Meeting of Branch No.284 was held. The membership had the numbers required to apply for a Charter.

The Chapelhow Branch ... how did the Branch acquire that name? Two very fine people, Iris and Dick Chapelhow, Provincial Command Officers at that time, offered words of wisdom and assistance to the Branch and its Ladies' Auxiliary and were helpful in many ways. To honour them Provincial Command was approached with the request to use the name "Chapelhow Branch". With the consent of Command and of Dick and Iris, the Branch was allowed to use the name.

In January 1983, the Branch moved to the corner of Edmonton Trail and 38th Avenue N.E. Once again the volunteers went to work; painters, carpenters, and the Ladies' Auxiliary completed the renovations. The Branch was now able to operate.

Late in 1985, a decision was made to purchase land for a new building at 606 38th Avenue N.E. In 1987, the work of clearing the land and constructing the new home of Chapelhow Branch No.284 commenced. The Nose Creek runs along the eastern boundary of the property.

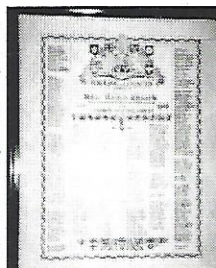
On May 1st 1988, the Rev. Dr. Stephen Wilk, as Branch Chaplain, conducted the Official Dedication of the present building. The cenotaph was dedicated on November 5th, 1988. Remembrance Day Ceremonies were held there to commemorate the World Wars of 1914-1918 and 1939-1945, and the Korean Action, 1950-1953. ♦



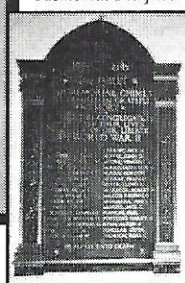
Alberta - N.W.T. Command, The Royal Canadian Legion



Chapelhow Branch #284 Padre Rev. Dr. Stephen Wilk was recently awarded the Meritorious Service Medal by his branch. Making the presentation were MSM holder Cmdes Arnold Mustard, President Al Paskall and 2nd Vice President Len Strandlund. All are life members of the branch.



Photos - Knox Collection
World War Two Memorial Plaques



Honor Rolls such as this one are found in many churches in Canada.



World War One Honor Roll in the vestibule

Editors Note: As chaplain of Chapelhow Branch #284 I commend the support of the branch towards this Journal over the past decade. The above historic sketch is taken from "100 Years of Nose Creek Valley History" by Stephen Wilk, 1987, pp 375 ff.

fresh air work and child care.⁴⁰ Miss Gray, matron of the Home, noted that ironically, "[m]any of the foreign girls make as much as our Teachers. For example one girl as cook earns \$50 per month besides her board."⁴¹ However, by 1924, as career opportunities for women expanded, the Home directed its efforts towards helping the thirty-two girls in residence to acquire academic or business schooling at Victoria High School or Alberta College. Mrs. Dever, matron of the Home, was pleased with the growth of its Mission Circle which averaged an attendance of 35 at monthly meetings, demonstrating the success of assimilation efforts.⁴² She noted the girls' growing disapproval of early marriages. Evangelizing was incorporated into the day's routine, "[t]he girls took turns conducting morning worship and in saying grace. Sixteen of the girls joined the Church in one year. Some of the older girls helped in choir and Sunday School" at McDougall Church.⁴³ In 1926, a request was made for expansion of the Home due to overcrowding. However, with the administrative uncertainty in the years after church union this was not approved, and some younger students were sent to board at Kolocreeka.⁴⁴ With the onset of the Depression, the school could not be saved. Taxes rose on the building, while the monthly rate charged for room and board remained at \$10.00.⁴⁵ The Home closed in 1937 and the building was sold to the YWCA.

Members of the AWMS found themselves working increasingly alongside professionals such as doctors, teachers, and legislators. A preoccupation with professionalism reflected members' motivation to maintain their status in the realm of family and child nurture, in conjunction with the new 'experts'.⁴⁶ Their moral authority had been grounded in a spiritual superiority associated with the Victorian ideal of womanhood, however, with the emergence of 'scientific motherhood' they needed to reestablish their credibility in secular terms. In an attempt to do this, the PWMS re-assigned its home mission work to the Social Service Department.⁴⁷ AWMS officers, committed to the success of their organization, constantly exhorted their members to attain higher levels of education and proficiency in their mission-related tasks. A model Auxiliary was demonstrated for delegates at the 1925 annual meeting by the Hillhurst Auxiliary of Calgary. 'How To' pamphlets or explanatory papers were recommended for members of Auxiliaries on many topics including the planning of district conventions or explaining duties to members.⁴⁸ Study books were

described by Louise McKinney as a bond of sympathy between us all over the Dominion" suggesting that "[e]very woman should read the chapter before coming to the meeting to get the best out of it."⁴⁹ Further aids for study included questionnaires prepared by members for the text under study, plays, pageants, lantern slides, mission magazines and the Annual Report.⁵⁰

As part of their process of self-education, AWMS members presented papers on aspects of mission work to other members of their Auxiliary. The best of these were reproduced and given to the Paper Exchange Secretary either locally, or in Toronto, to be loaned out on request. This process strengthened women's public speaking skills and provided a sense of pride in scholarship. Additionally it established a lending library of information about mission work for the society. The emphasis on research, learning and public speech diminished for several reasons during the 1930s. Members were using much of their time and energy to cope with the plight of their families and communities during the Depression. Additionally, increased centralization of the Society after amalgamation resulted in a more bureaucratized approach to Auxiliary membership which marginalized local members. Study plans, not only for childrens' Bands and Circles, but for Auxiliaries as well, were thematically regulated through published guides in the mission magazines and left little room for diversity or independent initiative.⁵¹ The AWMS increasingly adhered to a model of national uniformity which defined piety, polity, and prayer.

A further manifestation of the trend towards centralization and conformity was the founding of Schools for Leaders in central Canada in 1934 as a manifestation of the drive to professionalize church workers. A discussion involving the establishment of leadership schools in Alberta arose when Mrs. Forbes, president of Dominion Board was a guest at the 1937 annual meeting. Although AWMS officers decided that the cost for the current year would be prohibitive, Mrs. Forbes highly recommended the venture, suggesting she "could pick out a secretary who had attended one of these schools by the efficient way they give reports and [the] logical way they carry on the business of a meeting."⁵² The Schools became an adjunct of the provincial conferences held in 1938 and 1939.⁵³ As national and provincial officers became more concerned with business efficiency and study, the nature of the societies changed.

Heartfelt prayer, which had originally formed the basis for fellowship, became a formality, a ritual which punctuated society meetings.

In her address to the annual provincial meeting in 1935, Miss Hunt, the Literature Secretary, characterized the evident shift in mission orientation away from spiritual conversion and towards education during the interwar years, as she

emphasized the need of intelligent study [to] ... properly understand the scope of missions and give to our workers on the field the intelligent support they deserve. Also deeper study would lead to an abandonment [sic] of superior attitudes on the part of english speaking people and would lead to a finer appreciation of the fine background of character and accomplishments of the new Canadians in our land.⁵⁴

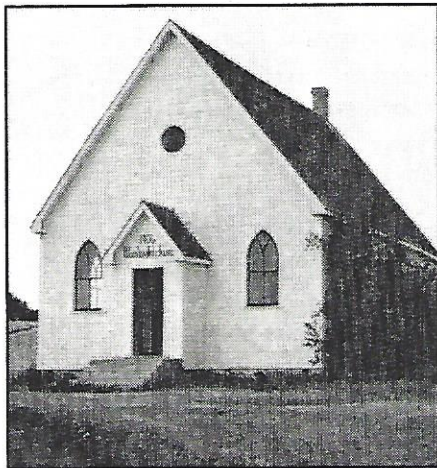
Hunt's remarks imply that education in lieu of prayer provides the way to enlightenment, and moreover, that it is the AWMS that needs to be educated. Ukrainian nationalist groups challenged the right of missionaries to impose their values of Christianity upon another Christian church. A subsequent revision of Protestant mission policy replaced the pre-war philosophy of evangelization with a more secular objective of cultural assimilation through education. This had direct consequences for the work of the Society.⁵⁵ AWMS leaders endorsed the idea of a more tolerant and respectful attitude in their mission study, stressing an appreciation of "the beautiful in the lives and customs of non-Christian peoples, instead of laying bare only the misery and drudgery."⁵⁶ While immigrants determinedly resisted religious proselytizing, many of them took advantage of the educational opportunities afforded their children by the mission schools. This concession moved them a step closer towards cultural assimilation. Consequently, although the number of conversions remained low, the AWMS regarded its home missions in Alberta as a success.⁵⁷ Moreover, the proliferation of experts competing for the mission-related fields of medicine, social work and teaching accelerated this shift towards secularization, thus subverting the previously sacrosanct moral authority which validated the power of the AWMS.⁵⁸ Social and political unrest in post-war Alberta contributed to a re-alignment of their mission priorities. The uncertainties of a vacillating economy were exacerbated by high rates of immigration, labour radicalism, agrarian reform, and population migration. Contentious moral and religious issues such as prohibition and church union added to the turmoil of the twen-

Continued on page 21...

ties. Furthermore, the rise of fundamentalism under the leadership of William Aberhart and others in the 1930s altered the religious milieu which had been conducive to women's active participation in church and public life. Fundamentalism "defined religious orthodoxy as a masculine enterprise" refuting the spiritual superiority or equality of women, contradicting the Victorian cult of ideal womanhood which had prevailed.⁵⁹

Having imparted English language skills and citizenship values to the Ukrainians, the AWMS was satisfied that a tolerable ethnic equilibrium had been achieved within the province. The pre-war objective of evangelization through the power of faith and prayer had been brought into alignment with the secularized and scientific approach to social reform. Cultural assimilation was accomplished through education. The AWMS relinquished its control over the home mission field to professional social workers, doctors, teachers and government officials. Cooperative action between immigrant groups, public schools and government agencies would determine the future welfare and policies of assimilation towards New Canadians, not the churches. ♦

For a copy of Gayle Thrift's M.A. Thesis on which this article is based or if you desire footnotes to the above please contact Gayle Thrift at (403) 254-8604 or the editor Stephen Wilk at (403) 274-3394. Gayle gave this subject as an occasional paper at the Society's 1989 Annual meeting at Sunnybrook United Church, Red Deer, Alberta.

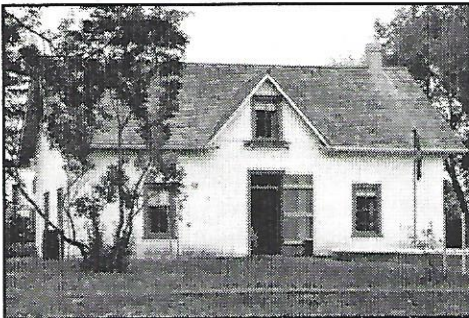


Pakan Methodist (Now United Church) 1906

PAKAN - (Victoria Mission)

South of Smoky Lake on the North Saskatchewan River at Pakan is a cairn erected jointly by the Edmonton Presbytery and the former Board of Home Missions of the United Church to mark the Victoria Mission of the Methodist Church. Here in 1863 the Rev. George McDougall, his wife and family came to continue the work of Thomas Woolsey and to serve the Woods and Plains Cree.

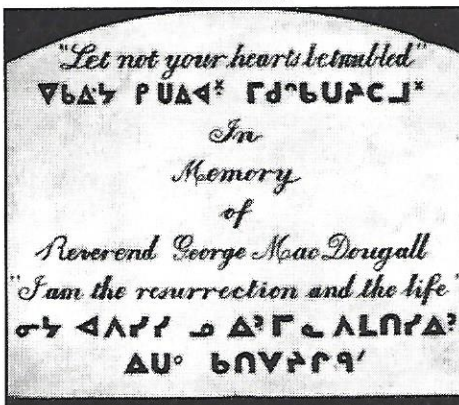
Designation at Whitefish Lake



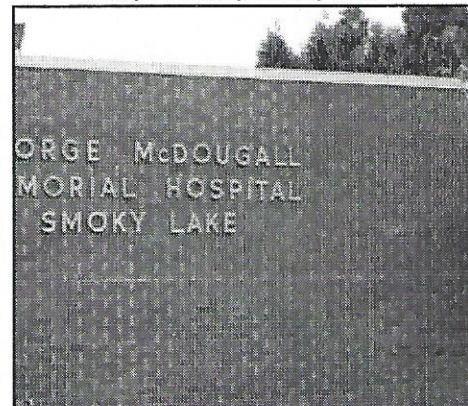
Victoria Settlement Provincial Historic Site
Clerk's Quarters of early Hudson Bay Fur Trade Co.
This is the oldest building on its original foundation and site in Alberta.



Official opening of Victoria Settlement Provincial Historic Site by the then Department of Culture.



Memorial plaque for Rev. George McDougall
(note the misspelling)



George McDougall Memorial Hospital, Smoky Lake, AB



Gathered audience at the formal opening of the Victoria settlement Provincial Historic Site.

Annual Meeting of the Canadian Society of Presbyterian History

The annual meeting of the Canadian Society of Presbyterian History will be held at

Knox College.

59 Ave. George St.

Toronto, Ontario (U of T Campus)

Information: Ernie Nix

Tel.: (905) 820-2068 • Fax: (905) 820-7397

On Saturday, September 25, 1999

Registration 9:30 am; Papers 10:00 am to 4:00 pm

The following Papers will be presented:

Ernie Nix: A Canadian Student Hero of W.W.I.: Capt. G.B. McKean, V.C., M.C., M.M.

Hugh D. McKeller: The Book of Praise, 1897-1997

Jack Schoeman: The Rev. Dr. Ephraim Scott

John S. Moir: Bishop John Strachan and Presbyterianism

Jack Whylock: The Education and Training of Thos. McCulloch

Annual Membership in CSPH is \$15.00 which includes the printed texts of the Papers

Send Correspondence to: **Mr. Michael Miller, Secretary**

292 Shanty Bay Road

Barrie, Ontario

L4M 1E6 Phone: (705) 726-5019

came urgent; and Central Church was at once the Mother Church of Methodism in Calgary.

"The First Wesley Church was dedicated on September the thirteenth, 1906. It was located on the south side of 13th Ave., between Seventh and Eighth St. West, and the four lots were bought from the city for \$1,000.00, the building is still in use by another denomination.

"The first Trinity Church was opened in October, 1906. Mr. E. H. Crandel undertaking to have it ready for dedication on our return from general conference in Montreal. The present Trinity Church is to be known henceforth as the Cushing Memorial United Church of Canada. St. Paul's, Hillhurst, on January the first, 1908; Crescent Heights, December the twenty-seventh, the same year.

"Plans for the latter two were provided by Mr. James Garden, who also superintended the building of these two churches and the Victoria Methodist Church as well. The First Bankview Church (now Scarboro Avenue), February, 1909, and South Calgary, Victoria, Zion, West Calgary, Stanley Park and Parkdale, in the order named, at later dates.

"In most cases the beginnings of these different churches took place in private homes, where the neighbors were invited in and a prayer meeting or a preaching service held. Later a Sunday School was organized and this was followed by the formation of Church Boards, and steps taken to secure lots and erect a building.

"It would be interesting, were there time, to go into the details of some incidents and experiences connected with the work of Central Church and the beginnings of the, other Methodist Churches in the city. We venture to relate only one, connected with the starting of what is now the Crescent Heights Methodist Church.

"At the time, these lots seemed to be so far out that it might take years before sufficient population would surround them to justify the building of a church. In less than two years the First Church was built, and that church is now in the very centre of the business life and population of Crescent Heights, and the Sunday School is one of the most active and progressive in the city.

"Central Church suffered from a disastrous fire in 1916, which destroyed the organ and burned most of the woodwork in the main auditorium; making necessary a new organ,

new roof and a complete furnishing for the auditorium.

"The last and most significant milestone of Canadian Methodism will be reached on June 10th, 1925, in the City of Toronto.

"At that time the Methodist Church in Canada, with its history, traditions and romance of heroic pioneer service east and west-with its wealth and variety of spiritual values-with its missionary enterprise and evangelistic fervor-with its sense of social obligation and religious education and training-with its world view of religion and citizenship-with its warmth of Christian fellowship and its spirit of brotherhood-with its Sunday Schools, Colleges, Universities and Hospitals - with its churches, congregations and ministers - with its great body of Christian laymen and laywomen-without reserve and with complete unanimity; reverently, intelligently and with a heartening thought of all that God has wrought and of all the way He has led the church in the past; with Courage and confidence and unswerving faith, and with a widening vision of the future, - at that final milestone along the triumphant march of its progress through the years, Canadian Methodism will place all on the alter of the United Church of Canada.

"And why? Animated by one holy impulse and supreme purpose - for a new realism of faith - for a uniting of the old values of the spirit with a new vision of the world and a fulfilling of the passionate longing for Christian unity - for a re-discovery of the inner life and a revival of the mystic element in religion - the search after God, the better to fit us to cope with the bewildering issues of our age; and for a synthesizing of all these in the eager, earnest, insistent desire for a better understanding of Jesus - His way, His will, His spirit, His teaching, Who alone has in His keeping the secret the World needs to know - that His Kingdom may more fully come in Canada, in the Empire, and in the World.

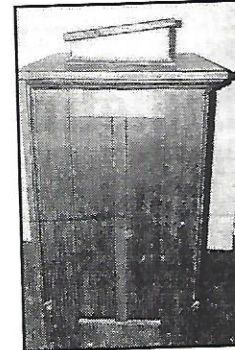
"Sail on, O Union strong and great.
Humanity with all its fears,
With all the hopes of the future years
Is hanging breathless on thy fate.
Sail on, nor fear to breast the sea;
Our hearts, our hopes, are all with thee.
Our hearts, our hopes, our prayers, our tears,
Our faith triumphant o'er our fears,
Are all with thee - are all with thee."

"Not in every instance is it recorded whether the minister agreed with a statement passed

by the official board, or whether some members were fainthearted in their support of a public statement made by the minister. But certain it is that they were not always in agreement. At the same time it must be said that the members were not always agreed among themselves on matters of current concern, whether liquor laws or street cars. ♦

Hainstock-Berrydale United Church

Submitted by: Marion (Reid) Schrader



Pulpit built and donated by Mr. Morrison for Hainstock-Berrydale United Church.

In 1911, the Mount Zion Ladies Aid (later known as the Hainstock-Berrydale Ladies Aid) was formed. Its' original purpose was to raise funds to build a Union Church and to support the Christian cause in the community.

Up to this point, Hainstock and

Berrydale had used, their log schoolhouses for religious services starting just prior to 1900. Previously, homestead homes had served for periodic worship.

Early preachers were usually local settlers with the occasional visit of ordained ministers from outside points. Rev. Thomas Powell was the first to hold regular alternating services at the Hainstock and Berrydale Schools, respectively.

The settlers of that time were Mostly Presbyterian and Methodist with representatives of several other denominations, but the establishment of these places of worship was on a union or community basis.

The inaugural meeting of the Mount Zion Ladies Aid was held at the home of Mrs. William Reid, Sr. The first slate of officers were: Mrs. William Reid, Sr. (President), Mrs. George Holmes (Vice-President), and Mrs. Jonathan Phillips (Secretary-Treasurer).

The ladies worked together to raise funds by raffling quilts, holding box socials, chicken pie socials, holding bazaars and putting on suppers, plays and minstrel shows.

Mr. William Reid, Sr. donated a site for the church and Mr. Archie Morrison of Eagle Hill supervised the building of the church as chief carpenter, with all other help coming from volunteers. Mr. Morrison built and donated the pulpit, and Craig and Company donated the organ.

On August 17, 1924, the church was dedicated by Dr. C.P. Powell of Edmonton. He

Continued on page 30...

Conference Archives - Report

By Jane Bowe-McCarthy

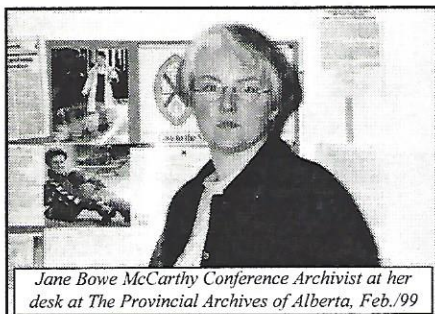
Activities in 1998

In 1998, the Conference Archives responded to approximately 185 reference and research requests and handled 58 enquiries involving baptism, marriage and burial registers. The Archives received 32 new deposits, predominantly from congregations and Conference.

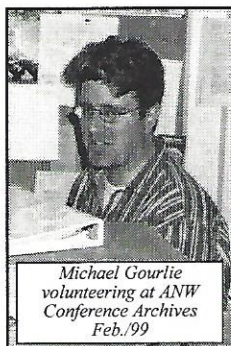
I had several opportunities to meet with church members over the telephone or in-person in the Archives to discuss their archival needs and I made presentations to various members of Calgary, Coronation, and Edmonton Presbyteries. Once again, I had the pleasure of meeting church members at the archives display mounted for the annual Conference meeting. I was also fortunate to attend the annual meeting of the Committee on Archives and History in September, 1998 where I discussed common archival and heritage issues with the other Conference archivists and heritage representatives.

I also attended the Heritage Resources Committee meetings and assisted the Committee with the design and distribution of a questionnaire for the Heritage Resources Network Directory and Inventory project. I wish to thank all of the congregations which responded to the questionnaire. I hope to have the final product of a directory and inventory produced from the database by May of 1999.

I would also like to express my appreciation to Michael Gourlie, MAS, who has been volunteering his time and expertise in arranging and describing records in the current backlog. Michael is a graduate of the Master of Archival Studies (MAS) Program at the University of British Columbia and has several years experience as an archivist in British Columbia and Alberta.



Jane Bowe McCarthy Conference Archivist at her desk at The Provincial Archives of Alberta, Feb./99



Michael Gourlie volunteering at ANW Conference Archives Feb./99

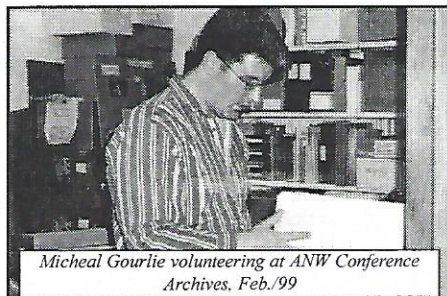
In 1999, I anticipate greater demands on research and reference, as well as an increase in records deposits as members of Conference prepare for their own congregational anniversaries, as well as the 75th Anniversary of the United Church of Canada in 2000. As in years past, I look forward to assisting congregations, presbyteries, and Conference members in all their records-related activities.

Some Thoughts at the End of the Century

One might say that archives exist in the present, as a link to the past, but always with a view to the future. Often I hear researchers remark about the 'look' or the 'feel' of the archival documents which they are using, be it the texture of the paper, the colour of the ink, the flair and style of early handwriting, the weight and dimension of minute books or ledgers, the style of early letterheads or type fonts, and so on. Researchers often comment on the wealth of information and the degree of detail that exist in early minutes and correspondence. They may express delight in finding in the Archives Photo Collection a photograph portraying early Church life. While archives are evidence of the work and life of the Church and its members, archives also bridge the time between present and past. Good stewardship of the Conference's archival holdings also necessitate taking the 'long view' well into the future as we work in the present to preserve archival documents for the future. Unique and irreplaceable, archives require special care to ensure their



Diane Lamoureux, Archivist for the Missionary Oblates, and Jane McCarthy, Conference Archivist



Michael Gourlie volunteering at ANW Conference Archives, Feb./99



Provincial Archives of Alberta Entrance, Edmonton, Alberta

longevity. Proper storage, preservation, access and retrieval are longterm requirements of an archival program, which ultimately involve a considerable investment of time, money and commitment.

As the number of archives' users grow each year, and the number of annual deposits of records into the Archives increases, so too does the workload involved in researching requests, processing new deposits, facilitating access through adequate description, managing the holdings and coordinating the various aspects of the Conference Archives program. New technologies such as relational databases and the Internet may facilitate better access to archival descriptions, but require time and effort to implement. Contemporary issues such as copyright, access and privacy, evidence and accountability require adequate knowledge and preparation in order to properly administer to the Conference Archives' holdings.

As we enter the year 2000, and as we prepare to celebrate the 75th Anniversary of the United Church of Canada, let us remember the past commitment that the Conference has made in preserving its archival heritage and endeavour to continue the work of maintaining the Church's recorded memory to guide us in our journey forward. ♦

ALBERTA AND NORTHWEST CONFERENCE ARCHIVES

are deposited at:

The Provincial Archives of Alberta

12845 - 102 Avenue
Edmonton, AB T5N 0M6

Ph. (780) 427-1750 Fax: (780) 427-4646

Please Note:

To call the Provincial Archives of Alberta toll-free using the RITE line system - dial 310-0000 and then dial the Provincial Archives phone number.

Provincial Archives of Alberta Hours:

Tuesdays to Saturdays:

9:00 a.m. to 4:30 p.m.
(Full Service)

Wednesday Evening:

4:30 p.m. to 9:00 p.m.
(Reference Room Service Only)
(no document retrieval)

Sundays and Mondays:

Closed

The Conference Archivist may be contacted at the Provincial Archives of Alberta at the following times:

Tuesdays and Wednesdays:

9:00 a.m. to 4:00 p.m.

A.B. and N.W. Conference Heritage Resources Standing Committee: Meets Current Challenges

By: Sheila Johnston



Committee Chair: Sheila Johnston

HERITAGE RESOURCES STANDING COMMITTEE

The Heritage Resources Standing Committee has had a busy and interesting 1998. At the beginning of the year, we, as a relatively new committee were working hard to refine our goals and to determine priorities for our work as a committee.

CONFERENCE ARCHIVES:

Our first priority is and has been to oversee the Conference Archives, which are housed in the Provincial Archives of Alberta in Edmonton, under an agreement signed between the PAA and the United Church Conference in 1975. We are very fortunate to have Jane Bowe McCarthy as our part-time Conference archivist. A small sub-committee, under the leadership of Ruth Hyndman, provides support for Jane in her work, and liaison with our Committee. You will read of Jane's work in her report, but it is important to note that as her work progresses, and she becomes better known in the Conference, more people call Jane for some kind of reference assistance; leaving her with less time to process congregational deposits of records.

ARCHIVES WORKSHOPS:

Together with some members of the Committee, Jane has presented three workshops for presbyteries and/or presbytery archivists. A review of the Coronation, Edmonton and Calgary events helped us to set the focus for future events. We agreed that Archives workshops should be gatherings of the congregational archivists or historians, or the history/archives contact person in each congregation in the presbytery. This will enable Jane to get information directly to the responsible person regarding which records need to be kept and which deposited with the Archives. These meetings have also proved to be good opportunities for the sharing of ideas, experiences and information, for example, around con-

gregational historical events, and the writing of church histories. We are hoping that Jane will be able to present at least two more of these workshops in 1999. If your presbytery is interested, please contact Jane.

CONFERENCE DATA BASE:

Along with the ongoing work of the Archives, the Committee has spent a good deal of time this year on preparation of a questionnaire which went out to every pastoral charge in the September Conference mailing. We have asked each congregation to provide us with as much information as they can about the history of their congregations, their property and their records. From this information, we will compile a data base which will, we hope, enable us to have an up-to-date record of historic buildings and sites across the Conference, as well as a brief outline of the congregation's history and the names of contact persons in the congregations. The responses have been slow in coming in, but they are coming, and some presbytery archives convenors are encouraging and/or reminding their archives convenors to complete the forms. We look forward to having this information base available. We have also been thanked for asking congregations questions such as where their important documents reside, encouraging them to recapture this information for their own records.

An adhoc sub-committee is working on resources for congregational history or heritage celebrations, and would welcome any suggestions, (and samples of) ideas for bulletin covers, written histories, special events, and other types of celebrations. This group is also looking at resources for celebrating the Conference's 75th Anniversary in 2000.

Does your congregation have a written history? If it was written some time ago, has it been up-dated? Is there a copy of this history in the Conference Archives? If not, we would certainly appreciate the donation of a copy. This will provide a resource for both the Archivist, and anyone making inquiries about the history of your congregation. If you don't have a written history, wouldn't the coming year 2000, the United Church's 75th Anniversary, be a good year to produce one? Knowing how long such a project may take, we encourage you to



Rev. Dr. George Rodgers
Executive Secretary, Alberta and Northwest Conference

begin now!

My grateful thanks go to the hard working members of the Committee: Dorothy Hodgson, Metro Topolnisky, Kate Reeves, Donald Koots, Ruth Hyndman, Stephen Wilk, Mary Stoltz-Jones, Gerald Hutchinson, Morris Flewwelling; and Jane Bowe McCarthy and George Rodgers who provide staff support. ♦

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E-Mail is a Coming Technology	

A Study of the Cree Syllabics

by: Gerald M. Hutchinson

Meshebegwadoong has become a place of miracle for me.

The name in itself is fascinating, and proved to be somewhat elusive.

James Evans drew my attention to it since many of his letters were written from there but I could not seem to locate it. Somewhere along the north shore of Lake Superior, about half way between Sault Ste. Marie and Fort William. Evans had no plans visiting the place but really had no choice in the matter,

In 1838 a small party set out towards the west wanting to make contact with the Indian peoples west of the Bay. Plans were somewhat hurriedly made after the meeting of the Methodist Conference but by July 15th James Evans, Thomas Hurlburt, Peter Jacobs and his small family were on their way hoping to reach Fort William for a wintering place. They soon discovered that they had not allowed enough time -they should have left in April. They were disappointed too in learning that "a missionary had gone before them" Mr. Cameron, Baptist .. he is sent by the American Baptist Board. What a pity that the Canadian and British Societies cannot supply this region without the Americans coming over to make Baptists of the Indians we think of wintering at Meshebegwadoong .. Mr. Cameron has occupied the place .. but this fall moved about 100 miles up the lake. .. The winter up Lake Superior continues about seven months .. Br. Hurlburt will proceed on and winter at Fort William." Letter ..August 20.38

Then the surprises began to unfold before them.

The HBC factor, Mr. Cameron, had married the sister of the principal chief and their son, the Baptist missionary, had in turn married a native woman so they were well known throughout the native community. Evans' resentment at American Baptist soon melted away with his welcome .. "Mr. Cameron is a fine man and his family are kind-hearted.. God has cast our lot in a very pleasant place. .. I have had access to an excellent library belonging to Mr. Cameron .. I have been preparing a work for future publication on the Character, Religion, superstitious traditions and general manner of the Indians, as well as of the peculiar construction of the language as compared with the Asiatics ... I am prepared to flatter myself that I can offer more rational & historical proof of the trans-Pacific origin of the Aborigines of North America than has yet been collected & presented to the world." Letters of J. Evans, May 2,1839

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ƒ kii	9 ke	▷ ko	▷ koo	◁ ka	◁ kaa	• k
ƒ mii	7 me	▷ mo	▷ moo	◁ ma	◁ maa	• m
◊ nii	◊ ne	◊ no	◊ noo	◊ na	◊ naa	• n
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Like many others, I have studied in the Evans Collection, Weldon Library, University of Western Ontario. I have read the Evans letters fairly carefully, but I can't remember recognizing the significance of this paragraph. Nor have I heard on any other references to it. Nor did I sense the significance of some other material, 50 pages. The pages had become unbound, and were unnumbered, filled with small script handwriting, but there seemed no sequence from one page to another.

But October 1997, I looked at it again, and by using the original papers in the Archives, we were able to re-assemble the package, and restore the sequence, and at last tackle the tedious reading. Only then did I realize the immensity of the gift of Mr. Cameron's library. Evans had obviously studied it intensely in his seven months, had prepared working notes, and in some cases, theses on the many topics referred to in his letter. And more impressive still, he added the footnotes for his quotations which in turn identified the books available to him

- The Asiatic Researches - 9 volumes of a set prepared in Bengal in the 1780's
- Encyclopaedia Britannica - full of same studies printed in Britain in 1780's
- Journals of HBC and NW Company -
- Classics.

All available in a remote HBC post on the north shore of Lake Superior. He just happened to stop there because of bungled travel plans. Not only were the books there, Cameron was there with them for discussion and discovery. A wonderful and unexpected crash course in exactly what he was most anxious to know. He had just come away from his work with the Ojibway, and just before meeting the Crees in the following year. If the book he describes in the letter was actually written, it seems not to have survived, but this work book is certainly related to it, and provides an unexpected ground work for his printing of the Cree characters (which in this work are

Cree syllabics with their Roman Alphabet equivalents

called 'phonetic hieroglyphics'), and soon after, the preparation of the what he called 'alphabet', subsequently called the syllabary.

This package, 50 pages in Evans' handwriting just prior to his work with the Cree Syllabic cuts a swath across the various theories of how he 'invented' the characters, and sets in motion a new series of studies in the language itself.

And as if this were not sufficient coincidence, Evans left Meshebegwadoong in June to visit Rainy Lake and other western points. When he returned, Chief Factor Cameron and his library were gone, replaced by a Mr. Keith. In the spring of 1840, Robert Rundle was a passenger in the HBC Brigade, and in his diary he reports meeting Mr. Cameron east of Sault Ste. Marie. What dramatic timing!

Perhaps the greatest surprise of all is that this material should be stored openly in the Archives of the University of Western Ontario, visited by all Evans' researchers, but had eluded us all. Lesson in this - keep looking!

By the way - where is Meshebegwadoong? Look at present day Wawa, then find the HBC post Michipicoton, and then discover that they are really the same word. I presume that Cameron would prefer a native word where possible. Remember that these words are based on phonetics rather than spelling - so - my own supposition.

MESHE - BEG- WA - DOONG
MICH I - PI - I - TON

The United Church of Canada Archives: Victoria University Toronto

The United Church Archives also needs help, as their following appeal shows. It was issued by Jeanine Avigdor and John Shearman, members of the Archives Management Committee. John Shearman is past president of the Canadian Methodist Historical Society.

SEARCH THE UCA ARCHIVES BY INTERNET

As users of the United Church Archives, you are well aware of the wealth of information contained in the array of records preserved there, and you have experienced the high level of service the Archives has provided for more than 50 years. With the generous support of researchers like you, the Research Service Fund has enabled us to complete a variety of projects, and reach the goal of making the holdings of the Archives more accessible to you.

Computer technology provides enormous opportunities to bring the United Church/Victoria Archives to your computer screen. The volume of e-mail inquiries grows every month, evidence that increasing numbers of researchers have access to the internet, either at their homes or through other institutions such as public libraries. Imagine being able to search the Archives databases, finding aids, and indexes on the internet at a time and place convenient to you!

By searching the finding aids in advance, you could ascertain if the Archives holds the records relevant to your topic, and then you could visit the Archives with a very precise request for the documents you need, and thus do your research more efficiently.

The Archives reading room is a splendid place to do research, and the Archives staff are always pleased to serve our researchers. But we know that they are very busy people, and the Archives hours may not be convenient. We want to enable you to make the most of your time in the Archives by using the internet to narrow your search to the essential documents.

We know many users have discovered our website: <http://vicu.utoronto.ca/archives/archives.htm>. With your help we can enhance it to be more useful to our users.

Your gift will be used to:

- * Identify the high-demand finding aids, databases and indexes.
- * Scan those which are not in electronic form.
- * Code them using standardized mark-up language.
- * Prepare user-friendly instructions on how to use this material.

Please join us and other friends and users of the United Church/Victoria Archives in supporting the Research Services Fund today.

Send your tax-creditable gift to the:
United Church/Victoria University Archives
Research Fund, 3250 Bloor Street West
Toronto, ON M8X 2Y4

Wesley's Directions for Singing

I. Learn these tunes before you learn any others; afterwards learn as many as you please.

II. Sing them exactly as they are printed here, without altering or mending them at all; and if you have learned to sing them otherwise, unlearn it as soon as you can.

III. Sing all. See that you join with the congregation as frequently as you can. Let not a slight degree of weakness or weariness hinder you. If it is a cross to you, take it up and you will find a blessing.

IV. Sing lustily and with a good courage. Beware of singing as if you were half dead, or half asleep; but lift up your voice with strength. Be no more afraid of your voice now, nor more ashamed of its being heard, than when you sang the songs of Satan.

V. Sing modestly. Do not bawl, so as to be heard above or distinct from the rest of the congregation, that you may not destroy the harmony, but strive to unite your voices together, so as to make one clear melodious sound.

VI. Sing in time: whatever time is sung, be sure to keep with it. Do not run before nor stay behind it; but attend close to the leading voices, and move therewith as exactly as you can. And take care you sing not too slow. This drawing way naturally steals on all who are lazy; and it is high time to drive it out from among us, and sing all our tunes just as quick as we did at first.

VII. Above all sing spiritually. Have an eye to God in every word you sing. Aim at pleasing him more than yourself, or any other creature. In order to this attend strictly to the sense of what you sing, and see that your heart is not carried away with the sound, but offered to God continually; so shall your singing be such as the Lord will approve of here, and reward when he cometh in the clouds of heaven.

From Wesley's Select Hymns, 1761.

Rules for Preaching - 1747

1. Be sure to begin and end precisely at the time appointed.
2. Sing no hymns of your own composing.
3. Endeavour to be serious, weighty, and solemn in your whole deportment before the congregation.
4. Choose the plainest texts you can.
5. Take care not to ramble from your text, but to keep close to it, and make out what you undertake.
6. Always suit your subject to your audience.
7. Beware of allegorizing or spiritualizing too much.
8. Take care of anything awkward or affected, either in your gesture or pronunciation.
9. Tell each other, if you observe anything of this kind.

*Minutes of several conversations between the
Rev. Mr. Wesley and others, 1747*



Lt - Rt. Dr. Gerald McDougall (a descendant of Rev. Geo. McDougall) unveiling the National Interpretive Cairn with Hon. Graham Harle Minister of Culture, August 1, 1981.

The Plaque reads...

George Millward McDougall 1821-1876

A native of Ontario, McDougalls a founder of Methodist Missions among the tribes of the Canadian North West between 1860 and 1876 showed constant concern for the education and for the Indian's future in the settled west. Eight years' service at Victoria, near Smokey Lake, Alberta, earned McDougall the Cree name "Man of One Word". Moving to Edmonton in 1871, his consultations with Cree and Stoney Indians in Saskatchewan and Alberta reduced Indian fears by assuring government recognition of their rights. He laid a basis of trust for Indian Treaty No. 6 signed in 1876, seven months after his death in a blizzard near Calgary. (Historic Sites and Monuments Board of Canada)

CMHS: The Canadian Methodist Historical Society

The Canadian Methodist Society (Organized 1899. Reorganized 1975)
c/o The United Archives, Victoria University, 73 Queen's Park Crescent East.
Toronto, Ontario M5S 1K7

CMHS Centenary - WHAT HATH GOD WROUGHT?

Two Centuries of Methodism

1999 Centennial Anniversary Conference of CMHS

at Emmanuel College, Toronto, Ontario, Canada

20 - 23 June 1999 - and hosting

The Quinquennial Meeting of the

World Methodist Historical Society, North American Section

- CMHS History from its founding in 1899 to its ending in 1925 - Neil Semple, Toronto, ON
- John Carroll - J. William (Bill) Lamb, Toronto, ON
- The Place of the Wesleyan/ Holiness Movement In the North American Methodist Tradition - William Kostlevy, Asbury Seminary, Wilmore, Kentucky
- Phoebe Palmer and Wesleyan Methodists In Canada West - Peter Bush, Mitchell, ON
- Rereading the Sources of Methodist History - Marilyn Ffirdig Whiteley, Guelph, ON
- Papers by Sandra Beardsall, Saskatoon, SK, and Donald B. Smith, Calgary, AB
- The Social Gospel - Christopher Evans, Colgate Rochester Divinity School, and Eleanor Stebner, University of Winnipeg
- Some Final Reflections on the State of Methodist History as seen in the course of the 1999 CMHS Conference - Russell Richey, Duke University

OTHER METHODIST CONFERENCES IN 1999

4 - 6 February 1999 Wesleyan Center Conference, San Diego CA Wesleyan Thought and Practice
Contact: Wesleyan Center, 3900 Lomaland Drive, San Diego, CA 92106 USA

25 - 28 June 1999 Fourth Historical Convocation of the United Methodist Church, St. Paul, Minnesota.
Contact: Charles Ytigoyen, Jr., P.O. Box 127, Madison, NJ 07940, USA

CMHS MEMBERSHIP FORM - JOIN, OR RENEW TODAY - FOR THE 1999 CENTENNIAL

Name _____ Date _____

Address _____

Postal Code _____ Phone (_____) _____

Annual Membership Fee of \$20.00 _____ (includes CMHS Papers, published every two years.)

I wish to make a contribution of \$ _____ (CMHS will send you an income tax receipt.)

Send your cheque to: Canadian Methodist Historical Society. c/o The United Church Archives.
73 Queen's Park Crescent East, Toronto, Ontario, Canada, M5S 1K7

Peter Erasmus 1833-1931

By: Robert MacDonald



Photograph: Glenbow Archives, Calgary, Alberta

Hector's guide, interpreter and hunter Peter Erasmus, who spoke 10 languages and died at 98 years of age.

Bridge Between Two Peoples

Many treatments of Western Canadian history tend to focus on well-known figures—fur traders, missionary, police inspector, Indian leader. Often overlooked are those who helped bridge the two cultures, native and non-native. One such bridge was Peter Erasmus—guide, interpreter, trader, hunter, mission worker.

Erasmus, son of a Dane, first Hudson's Bay servant and then farmer, and a mixed-blood mother, was born 27 June 1833 at Red River. From his mother he learned native folklore, from his father he obtained the opportunity for formal education. At age 16, he took over the farm when his father died. However, in 1851 he was sent to work as schoolmaster and translator for his uncle the native Anglican missionary, Henry Budd at Cumberland House. It was hoped that he would continue his education and eventually be ordained. He continued this work in 1854 further to the west but was required to do considerable hunting. While he pursued further education in Red River, the Factor offered him a position as interpreter for Rev. Thomas Woolsey, newly-arrived to take up the challenge left by Rev. Robert Rundle eight years before.

For the next while, Erasmus laboured at Pigeon Lake, building the parsonage (door, roofing, and "mudded" walls), hunting buffalo, interpreting, and assisting Woolsey. In the process he learned Blackfoot from those travelling to Fort Edmonton. Woolsey noted in October 1856 that "The people say that Peter gives my words as direct as possible." Erasmus speaks of this missionary period, admiring Woolsey's sincerity and zeal in the work, and that History would never record the extent of his labour.

In 1857, Captain John Palliser began his famous exploration of the prairies. With him was the naturalist-physician Dr. James

Hector. During a buffalo hunt near Lac Ste. Anne, Erasmus suitably impressed Hector, and from the spring of 1858 to August 1859, he worked for Hector. From the doctor, Erasmus learned the rudiments of surveying. In addition he acted as guide, interpreter, hunter. Hector succinctly related these activities, and remained in correspondence with Erasmus for many years.

In the fall of 1859, Erasmus turned up in the Columbia River valley during a small gold rush. Within a year he was back in Fort Edmonton. Shortly thereafter his mission work continued with the building of a mission at Smoking (Smoky) Lake, north of the North Saskatchewan: he sawed the lumber to build the mission, and travelled to Indian camps, freighted for Woolsey and Rev. Henry Steinhauer (another bridge) including to Red River.

The second stage of his missionary career began during the McDougalls' 1862 reconnaissance of the mission fields. He was promptly engaged as guide, interpreter, as well as mentor in travelling and surviving on the plains. John McDougall paid tribute to Peter Erasmus' work, as an earnest friend of the Cree and a prince of interpreters. John apparently, spoke Cree fluently. Besides initiating the McDougalls into prairie life, Erasmus helped preserve relations between Indians, accompanying the McDougalls in visiting Maskepetoon in search of peace with the Blackfoot. He accompanied George McDougall to the Stoney country.

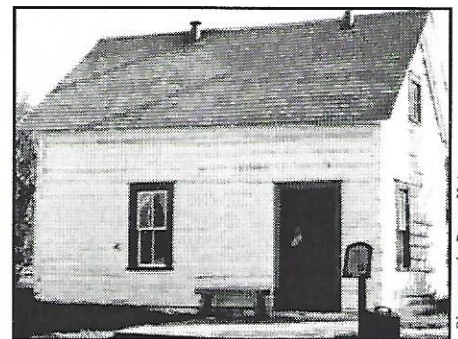
In 1865, newly-married and facing cuts to income, Erasmus and family moved to Whitefish Lake, establishing a farm there. He also obtained a trapping ground, learning this skill from his wife: subsequently he set himself up as a native trader. Hunting remained an important part of his life. He was one of several prominent people to sign a petition asking for British Law and Order, protection of rights, and guarantees of way of life. He took part in the last buffalo hunt of 1876.

In the Treaty 6 negotiations, he acted as interpreter, taking part in discussions. In the official account of the proceedings, Erasmus is described as "a most efficient interpreter." He acted as interpreter to adhesion and persuaded many Cree in Cypress Hills to return to the North Saskatchewan. Moreover in 1884 Erasmus tried to get more land for Seenum's band.

The experience and reputation led to his appointment as interpreter at Saddle Lake and then Edmonton from 1881 to 1888. No doubt he also distributed goods and made improvements. By 1887 his own land had ten acres cleared, six under cultivation. His peripatetic career took another turn when he traded for the Hudson's Bay, then as an independent trader.

In his autobiography, transcribed towards the end of his life, the last part of his career mentioned is his role during the Northwest Rebellion. It appears that he tried to calm anxieties at Lac La Biche and Whitefish Lake, promising provisions, countering the emissaries of Big Bear.

This marked the end of the nomadic hunting life. Skills as hunter, guide, traveller and workman were no longer so necessary. After farming for a time at Whitefish Lake, he sold the land to the government. For a while he resided at Saddle Lake, then Fort Victoria. There he taught for a while, and in 1890 retired to Whitefish Lake as a teacher—the Superintendent reported on the efficiency of his teaching including increase in attendance. Periodically Erasmus' name appears in government records both at Whitefish Lake and at Gleichen until 1912. By 1921 he was receiving a pension and had left Gleichen for Victoria where he lived with his family. Eventually he returned to Whitefish Lake where he died 28 May 1931. ♦



Photograph: Bruce Haig

The restored home of Hector's interpreter and guide Peter Erasmus, now located at Fort Edmonton Historic Park, Edmonton



Lt-Rt: Francis Robert Erasmus (descendent of Peter Erasmus, James Hector's interpreter and early missionary) Dr. Elizabeth Anne Sanderson both native professionals planning their July 31/99 wedding to take place at the McDougall Memorial United Church. And Rev. Dr. Stephen Wilk to officiate.

Hillhurst United marks 90 years with weekend festivities

Retired Calgary physician Bob Hatfield points to a corner of Hillhurst United Church.

"Two of us used to mark attendance over there," Hatfield reminisced.

"We handled the Church Attendance League. If you had perfect attendance, you got a free Bible."

That was in the early 1940's, Hatfield was a member during the church's heyday when its oak pews were packed and Sunday school attendance to close to 500 children.

Those and other memories are being recalled this weekend by Hatfield and other members of Hillhurst United Church as it celebrates its 90th anniversary with the theme, "Rooted in the past and growing into the future."

Hatfield, who grew up in the congregation, is a special guest Sunday at a service that will mark the end of three days of festivities that began Friday evening.

In recent decades, attendance has dropped steadily, says minister Rev. Karen Holmes.

The church, she says, became stodgy and started snoozing.

Moreover, by the late 1980's Hillhurst United, like others across the country, was 'wracked by the gay ordination controversy. Nearly half its membership left.

It's had five ministers since 1990.

Holmes is determined to stick around and make the historic church - a Heritage Site where Nellie McClung once spoke - a thriving place of worship again.

The distinctive, inner-city church, with about 80 members on the rolls, is experiencing new growth as it prepares for the next century and its 100th anniversary.

Four Sunday school classes are slated for the fall. "I'm here to change things and open the doors and invite the community back," she says.

"This church has been a place where ferment has happened. It's been on the cutting edge. "It's always been here but we've been dormant for a while. We've been a sleeping giant. It's time for it to happen again.

In 1907 Hillhurst Presbyterian Church began worshipping as a congregation and built a sanctuary in 1912 at 1227 Bowness Road N.W., where the current distinctive church resides.

In 1925, the congregation merged with St. Paul's Methodist Church, which also began in 1907, and joined the new United Church of Canada.

For more than 35 years, the church struggled to pay off its mortgage. At one point, defiant elders stood in the doorway and persuaded the sheriff not to seize the church.

On another, Rev. Bob Magowan, took a month's leave to travel the country appealing for funds. He raised \$21,000 and saved the church. With hard work from the Women's Association, they finally burned the mortgage in 1948.

For Hatfield, 68, whose dad, Clint, joined in 1913, the church was like a family. They roasted hot dogs and boiled huge vats of corn along the banks of the Bow River on Friday evenings, bowled together on Saturday nights, and worshipped on Sunday.

"It had a great community feeling where everybody could participate and function," he says.

"The church was really rooted in the community and it gave lots back to the community. It was a tremendous environment for a young fellow."

New members share the feeling.

"We felt like part of a family," says Kathleen Ludwig who, along with her husband and three children, joined the church in September after hearing and enjoying Holmes' preaching.

"It just felt like a homey place to spend our spiritual Sundays and the people were very welcoming. We stayed because we liked the whole atmosphere". ♦

by: Gordon Legge
Calgary Herald
-used by permission



Dean Bicknell, Calgary Herald
Dr. Bob Hatfield and minister Rev. Karen Holmes reminisce about Hillhurst United Church.

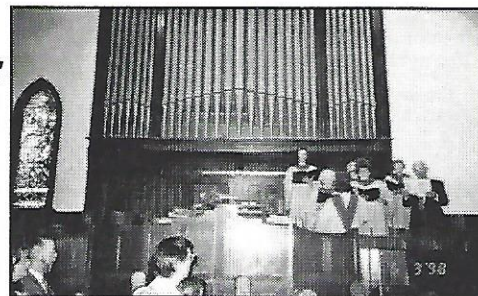
HILLHURST UNITED CHURCH 90TH ANNIVERSARY

TODAY:

Punch will be served at 5 p.m. while the public will be given an opportunity to browse an historic display. Dinner at 6 p.m. followed by Rosebud Theatre's play Saul of Tarsus at 8 p.m.

SUNDAY

Special service at 11 a.m. with special guest Dr. Bob Hatfield who, along with his brother, Bruce, grew up in the congregation, followed by a special lunch. For tickets and information, 283-1539.



Choir with historic organ in background lead historical service.



Dr. Bruce Hatfield converses with Reta Wilk at 90th reception.



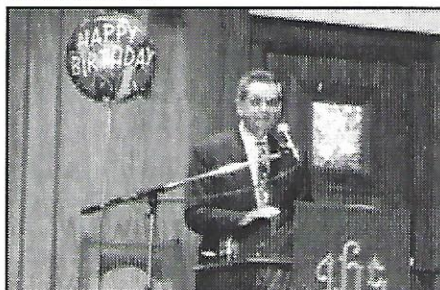
Communion artifacts used in Presbyterian days on display.



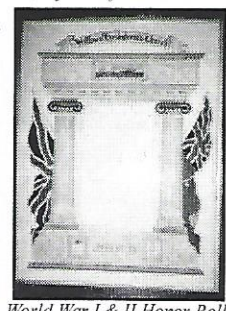
Photos of clergy over the years among montages telling the story.



Hillhurst Presbyterian Sabbath School honor roll 1912 - 1915 during Calgary's boom years of settlement.



Dr. "Bob" Hatfield delivers Theme Address from Hillhurst U.C. pulpit



World War I & II Honor Roll of Soldiers and the fallen.

Hainstock-Berrydale United Church **...Continued from page 22**

was the son of Dr. Thomas Powell, who served in the Olds Church from 1900 - 1904. Rev. Thomas Powell, D.D. also served for many years as the superintendent of Home Missions. Another of his sons, Rev. Dwight Powell followed in his father's footsteps in this regard.

The original church board members consisted of, J.L. Berkley, Jonathan Phillips, Horace Yewell, Cornelius Holmes, Clyde LeMay and A.F. Carlow.

As the two communities had worked together, the church was called Hainstock-Berrydale Union Church. During the 1920's, the church was connected with the Westerdale Pastoral charge and was served by Rev. M.E. Wiggins, Rev. J.W. Smiley, and Rev. Albert Duprose as well as visiting ministers.

In 1931, the church became part of the Ennerdale Mission Field, perhaps one of the oldest mission fields in Western Canada that had been served by student ministers for a period of more than four decades. Student ministers came from Universities of Halifax, Ontario, and Edmonton, with services held from April to September. This ended in 1967 when the Church Board of Missions discontinued this service. During the forty-three years the church was open, thirty student ministers conducted services there.

Only six years after extensive renovations, the church was closed and the property reverted to the Reid family as was agreed when the land was originally donated to serve as an active church site. The Church, the manse, and all contents were sold and the funds given to the Olds United Church.

The pulpit is -the only item left from the original Hainstock-Berrydale Church.

About 1974, Marion (Reid) Schrader was permitted to take the pulpit to the White Creek Community Centre, a charge of the Bowden United Church, where it was once more used for Church services.

When this charge closed (about 1981) the pulpit was stored in the basement of the White Creek Community Centre. In 1998: the pulpit was placed in the Olds Museum as a tribute to the concerted efforts of the Mount Zion Ladies Aid who worked so tire-lessly along with members of the Hainstock-Berrydale communities to build a church of worship in their area. ♦

*This article appeared in the Olds Gazette,
Feb. 24, 1999 edition, pg. 8.*

*And was brought to our attention by
Rev. Dr. Edgar Mullen of Olds Alberta.*

An Opportunity to Invest in Preserving Our History

submitted by: C. Tom McLaughlin

We are approaching the year 2000 the 75th Anniversary year of the founding of the United Church Canada. Our Society can only function by the dedicated participation of it's loyal members. We need your ideas, prayers and financial support to keep this very worthy enterprise. Our society is dedicated to helping you celebrate the history of your congregation. Let us know your exciting plans.

Membership List Alberta and NW Conference Historical Society for the 1998-99 fiscal year, memberships paid as of Feb. 8, 1999

Allison, Marion	Raby, M.W.
Borynec, Esther	Rae and Company
Carter, Lenora	Reeves, Kate
Chow, Mary	Royal Canadian Legion
Cochrane, Kathryn	Simonson, Gayle
Cunningham, John	Skeith, Ila
Denning, Florence	Smith, Donald
Fennell, Austin	Smith, Raymond
Flewelling, Morris	St. Andrew's College
Folkard, Howard	St. Andrew's United Church
Folkard, Thelma	Stoney Mission (Nakoda)
George, Jim	Tucker, Dora
Gibson, Neil	Vogan, Lindsay
Hepburn, Donald	Ward, Mary
Hodgson Ernie	Wilk, Stephen
Hodgson, Dorothy	Woodhead, Bette
Hutchinson, Gerald	
Hyndman, Ruth	
MacDonald, Robert	
MacKinnon, Stuart	
McDougall Stoney Mission	
McLaughlin, Tom	
Mercer, Mary	
Miller, Amy	
Moore, J.W.	
Mullen, Ed	
Nugent, Patricia	
Pierce, Helen	
Powell, Dwight	

List of Donors 1998-99 (as of Feb. 8, 1999)

A.&NW. Conference
Allison, Marian
Calgary Presbytery
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Denning, Florence
Flewelling, Morris
Hepburn, Donald
Hodgson, Dorothy
McKague, Mel
Mullen, Ed
Nugent, Patricia
Peterson, Noreen
Pierce, Helen
Powell, Dwight
Raby, M.W.
Royal Canadian Legion
Smith, Raymond
Ward, Mary
Total Donations...\$3375.00

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)

Alberta & Northwest Conference Historical Society

(The United Church of Canada)

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

Corporate Membership.....\$50.00 Membership Fee\$25.00

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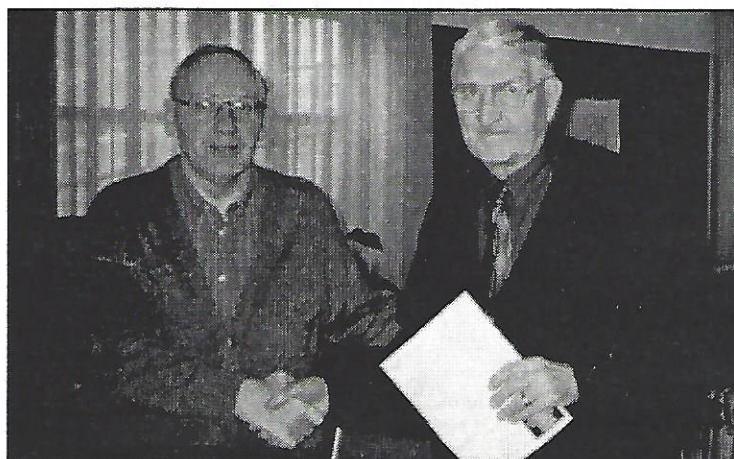
Please send gifts & memberships to:

Treasurer,

Jim George

79 Tudor Crescent Lethbridge, AB T1K 5C7

The Society's Board of Directors are Functionally Organized



Rev. Dr. Stephen Wilk Past President hands over the office to Rev. C. Tom McLaughlin

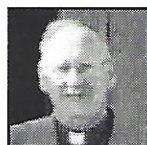
The Society's President's Annual Report - 1998

This past year has been a transition year for our society, in that a variety of changes in our strategies and planning have been made. We have attempted to continue the ongoing work of fulfilling the mandate of our society and to develop ways and means of increasing interest and participation in the many facets of promoting this vital aspect of our church's work. To this end, your Board of Directors has made giant strides. Here are some of the accomplishments:

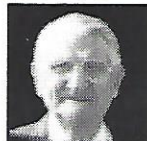
1. The Society met the required times to meet the requirements of the Alberta Society Act.
2. The Eleventh Edition of the "Historic Sites and Archives Journal" was published in time to meet the 1998 Alberta and Northwest Conference sitting at Rimbey, Alberta. Also a display of our Society's life and work was featured at Conference. Newsletters have been sent out to members and interested people by Robert MacDonald.
3. Under the leadership of Jim George, our Society's Aims and Objectives were reviewed and any necessary adjustments made in keeping with the leadership of the Conference Heritage Resource Committee's mandate. Any conflicts of interest between the Historical Resource Committee and our Society's common goals were clarified. Jim has become the Society's Treasurer and membership co-ordinator.
4. The many tasks of our Society were reviewed and responsibilities delegatd to the Board members. Thus, the Board members were given responsibilities of the oversight for each task.
5. A closer relationship with the Societies within Conference was initiated.
6. A project to develop an exhibition to tell the story of the growth and development of the Coming of Christianity to the West is being developed.
7. A strategy for building bridges between white and native Indians cultures was initiated.
8. Attention was paid to the publication of historical documents and histories of people and institutions.
9. We welcome the expertise and advice of Morris Flewwelling and Kate Reeves to the Board of Directors

Submitted by Stephen Wilk

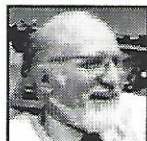
Each Board Member has oversight of each area of responsibility and reports regularly to the Board of Directors.



President - Rev. C. Tom McLaughlin B.Th. Wesley United Church, Calgary and Assistant Chaplain to the McDougall Stoney Mission Society.



Past President - Rev. Dr. Stephen W. Wilk B.S.A., B.D., D.Min. Chaplain 11 Ret'd (RCNVR) Journal Editor and Historian, Museums Committee, retired Clergyman, Published Author.



Secretary - Dr. Robert MacDonald B.A., M.A., B.Ed., Ph.D., Teacher, Researcher, Writer, Churchman, Assistant Journal Editor and publisher of the Society's Newsletter, and Published Author.



Treasurer & Membership Co-ordinator - Jim George B.Ed., Dip. in Admin., High School Principal, Superintendent of Schools and Presbytery Treasurer, Published Author, Counsellor to congregations for 6 years.



Archives Rep - Ruth Hyndman B.A., Sales Manager for Via Rail for many years, Volunteer, Church work at Conference, Presbytery & Congregational level.



Museums - Morris Flewwelling C.M., B.Ed., Museum Director 1978-96, Active in the Heritage Preservation Movement locally & Nationally and Active Layman in the United Church of Canada.



Archives Rep - Rev. Dr. Lindsay G. Vogan DFC, MID. 3 M.A.'s, M.Div., STM, D.D., Professor of O.T. & Biblical Languages, many published articles, Leading Researcher, Preaching, Teaching & Churchman.



Society Rep - Rev. Dr. Gerald M. Hutchinson B.A., B.D., D.D. Historian, Researcher, Lecturer, Director of the Rundle's Mission Inc.



Society Rep - Len McDougall B.Ed., Teacher, School Principal, Calgary School Board Administrator. Art, Drama, Phys. Ed., Music. President of McDougall Stoney Mission Society for many years.



Society Rep - Pauline Feniak B.Ed., retired Teacher, received the distinguished Merit Award in History from the Edmonton Historical Society. President of the Victoria Home Guard Society.



Board Member - Rev. Dr. Austin B. Fennell B.A., B.D., Ph.D. retired Clergyman and active at many levels of Church Organization.



Liaison Member - Kate Reeves Liaison between U.C. Societies and Conference Historic Resources Committee. President of Chinook Chapter of Historical Society of Alberta, Archivist at Knox United Church.

The Alberta and N.W. Conference Historic Sites
& Archives Historical Society
613 - 25th Ave. N.W.
Calgary, Alberta T2M 2B1
Ph. # (403) 282-1014

TO:

How will YOU Celebrate the Millennium?

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

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

The past 11 editions of this Journal will give you some examples of churches that have found creative ways to celebrate.



Calendar of Events 1999

- Jan. 16/99 Board of Directors - Calgary
- March 4/99 Conference Heritage Resources Committee - Sunnybrook Red Deer
- March 14/99 Rundle's Mission Inc. Annual Meeting - Edmonton
- March 27/99 Board of Directors - Sunnybrook
- April 7/99 McDougall Stoney Mission Society Annual Meeting Renfrew - Calgary
- May 27-30/99 Conference 75th Annual Meeting - Grand Prairie
- June 13/99 McDougall UC 124th Commemorative Service 2:30 p.m. - Morley, AB
- June 26/99 Board of Directors T.B.A.
- Aug. 99 Rundle's Mission Annual Service TBA - Pigeon Lake, AB
- Sept. 11/99 Board of Directors Meeting - Paken United Church
- Sept. 30/99 Heritage Resources Conf. Committee - Sunnybrook Red Deer
- Nov. 6/99 Society's Annual Meeting - Sunnybrook UC, 12 Stanton Street Red Deer, AB

Program

- 10-12 a.m. Business Meeting
- Lunch catered at nominal cost
- 1-4 pm Presentations

- (1) Robert B. Steinhauer - *The story of an Alberta First Nations Methodist Missionary*; by Dr. Donald Smith, Professor of History U of C.
- (2) *A Model For Doing Institutional History*; by Rev. Dr. Stephen Wilk, Strategist & Author.
- (3) *Mount Royal College History*; by Dr. Robert MacDonald Lecturer, Researcher & Author.

Dec. 15/99 Journal 2000
Edition article deadline.

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