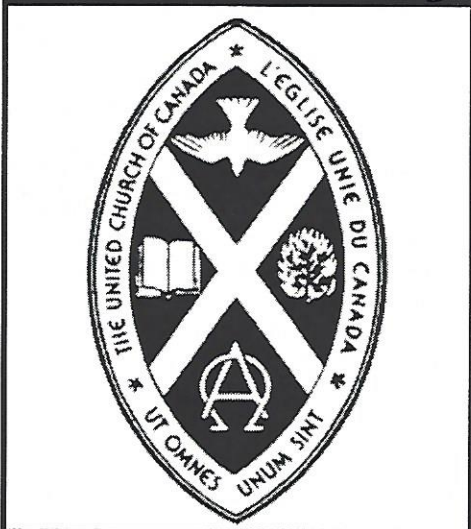


## 75th Anniversary



### THE FORMATION OF THE UNITED CHURCH OF CANADA

The spirit of fellowship, which has always been distinctive of Canadian life, found expression in the political union of Canada in 1867, and in a succession of unions within various branches of the Christian church from 1817 to the early years of the present century. The four sections of Presbyterianism then existing, united in 1875, taking the name, "The Presbyterian Church in Canada" the four sections of Methodism united in 1884, forming "The Methodist Church"; and the various Congregational Churches organized "The Congregational Union of Canada," in 1906. The desire for wider fellowship and closer church relationships was expressed in 1874 by the Quebec Diocese of the Church of England in the appointment of a committee to promote Church Union and by The Congregational Union of Ontario and Quebec in a resolution in favor of union with other churches; in 1885 by the Ontario Provincial Synod of the Church of England inviting the Methodist and Presbyterian Churches to conference the following year, in 1892 by the Presbyterian General Assembly approaching the Congregational

*Continued on page 2...*

## Native Missionaries Make a Significant Contribution to Western Culture

### THE STEINHAUER BROTHERS:

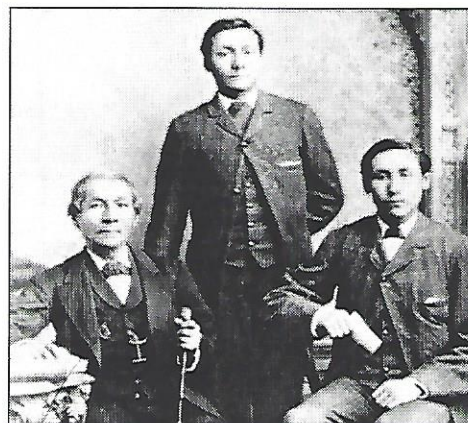
#### TWO FIRST NATION METHODIST MISSION WORKERS IN THE NORTH WEST MISSION FIELD

In the summer of 1879 Egerton and Robert Steinhauer arrived in Cobourg, a small port on Lake Ontario, with a population of about 5,000, located immediately east of Toronto. Egerton, then twenty-one years old, and Robert, nineteen, came from White Fish Lake, a Cree farming community just south of Lac La Biche, in the distant North West Territories. These two sons of Rev. Henry B. Steinhauer, the first First Nations Christian minister in what would later become Alberta, travelled 3,000 kilometres to attend Cobourg Collegiate Institute, in preparation for their future entry into Victoria University. The Ontario-born Rev. Steinhauer, one of the Methodists' early Ojibwa converts, had himself attended Upper Canada Academy in the late 1830s, the predecessor of Victoria University. The veteran minister, who had spent over twenty years at the mission he founded at White Fish Lake, wanted two of his younger sons to follow his example; and, after graduation from Victoria, become Methodist mission workers in the North West.

The Rev. Steinhauer, and his Cree wife, Jessie Joyful Mamanuwartum, from Norway House, just north of Lake Winnipeg, where he served as a Methodist teacher and interpreter in the 1840s, raised a large family of seven girls and five boys. Egerton was the middle and Robert the second youngest son. At home Henry and Jessie encouraged amongst their children a strong sense of spirituality, a belief in a higher power. Every morning and evening they held family devotions.

Education was extremely important to the Ojibwa minister and his Cree wife. With great difficulty they secured for several years teachers for the White Fish school. Years later Egerton recalled his early school days:

*Continued on page 3...*



*The Steinhauers: from left to right - Henry B. Steinhauer, Robert Steinhauer, Egerton Steinhauer. Probably taken in Cobourg, 1881. The Provincial Archives of Alberta/Ernest Brown Collection B. 9485*



*The three Alberta Indian Chiefs in Toronto, between August and October 1886. Left to right - Rev. John McDougall: chief Samson (Cree), Pakan or James Seenum (Cree), Jonas Goodstone (Stoney) and standing behind James Goodstone, Robert Steinhauer. Photographer: J. Fraser Bryce, 107 King Street West, Toronto. Glenbow Archives/NA - 4216-33*



*The Rev. Robert and Charlotte Pruden Steinhauer's family. Photo taken at Whitfish Lake, Alberta, before they left for Hobbema, around 1910. From left to right - Gussie Steinhauer (1895-1975), Rev. Robert Steinhauer (1861-1941) Harry Steinhauer (1899-1990), Mary Steinhauer (1902-1972), Caroline (1901-1921), seated - Charlotte Pruden Steinhauer (1869-1952), Holding Ruby (1909-?), later Ruby Steinhauer Erasmus. The photo appeared on the cover of The Missionary Outlook, 31,6 (June 1911). Glenbow Archives/PA/33-6*



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## SPONSORSHIP

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**Editorial Board is the Society's Board of Directors (see pg. 31)**

## ERRATA

- Our apologies for omitting George Dutchik on page 21, Vol. XI, No. I, bottom right.
- Page 32 Vol 12, line 2 celebrating 75th Anniversary should have been June 10th 1925

## COMPREHENSIVE INDEX

The 1997 Tenth Anniversary Edition of the Journal carries a comprehensive Index of all ten previous editions. We have a special offer, while quantities last, to purchase a packet of all 13 editions for \$25.00.

## CONTACT

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*Formation of the United Church, continued from page 1*  
 Church, and in 1893 appointing a committee to confer with other churches on the general subject of Church Union; and in 1894 by the Methodist General Conference proposing a plan of federation of local congregations. These developments deepened the sense of Christian fellowship, revealed more clearly the hindrances to the Christian fellowship, revealed more clearly the hindrances to the Christian church through unnecessary overlapping in the work of its different branches, and prepared the way for various forms of co-operation.

The actual negotiations leading up to the consummation of Church Union on June 10th, 1925, began twenty-six years earlier when the Presbyterian General Assembly, on the request of its board of Home Missions, appointed a committee "to confer with representatives from other evangelical churches, having power to enter any arrangement with them that will tend to bring about a more satisfactory state of things in our Home Mission fields, so that the overlapping now complained of may be prevented." The General Board of Missions of the Methodist Church appointed a similar committee. After three joint meetings an effective plan of co-operation was adopted.

The next step was taken by the Methodist General Conference in 1902, when it was declared that in its opinion the time was opportune for a definite movement, concentrating attention on, and aiming at the organic union of the Presbyterian Church in Canada, The congregational Churches of Canada, and The Methodist Church. It also resolved that it would regard with gratification a movement with this object in view. Would facilitate the formulation of a Basis of Union, and would educate the people interested into that deeper spirit of unity and mutual concession on which the successful consummation of such movements ultimately depends. A committee on Church Union was appointed, "to confer with committees that may be appointed by such churches, and report to the next General Conference."

Each of the churches named appointed committees. The first meeting of the Joint Union Committee was held in Toronto, on April 21st, 1904. It reached the unanimous conclusion, "that organic union is both desirable and practicable." The experience of the Canadian churches, which had united their own various branches was vitally related to certain positive spiritual convictions. Among these was the belief, held by these churches in common, that the

church is the body of Christ; that Canada's deepest need could be met only by Christ's gospel, and that, being by their very constitution and history uniting churches, their task of preaching his gospel and building his kingdom throughout the Dominion would be more effectively accomplished through organic union than as separate religious bodies. The Committee further commended the whole subject to the sympathetic and favorable consideration of the chief assemblies of the Churches concerned for such further action as they might deem wise and expedient. Following this meeting a friendly letter was sent to the church of England in Canada and the Baptist Churches in Canada, explaining the decisions already reached by the Joint union committee and extending cordial invitations to them to send delegates to participate in the further discussion of Church Union, should they consider it advisable to do so. These churches replied in courteous fraternal terms, but did not appoint committees to participate in the negotiations.

The Joint Union Committee met year by year to consider the reports of its special Committees on Doctrine, Policy, the Ministry, Administration, and Law. In 1908 it agreed upon a Basis of Union. This was sent to the supreme Courts of the three churches with the recommendation that they submit it to their lower courts and to the membership of their respective churches. The Basis, as then prepared, was approved in general by the Supreme Courts in 1909, 1910, and 1911 and referred to the lower courts and to the membership, according to the constitutional procedure of each church.

Under this plan the vote was taken throughout these churches. In the Presbyterian Church, 50 Presbyteries voted for approval, and 20 Presbyteries non-approval (793 votes for, and 496 against); in the Methodist Church, 11 conferences voted approval, and one conference non-approval (1579 votes for and 270 votes against).

The vote of the elders, office bearers and membership in the respective churches was as follows; In the Congregational Church the vote was on the Basis, when of 10,689 members, 2,933 voted for, and 813 against. In Presbyterian Church two questions were submitted, seeking the attitude first towards organic union, and second towards the Basis. The vote on the first question was, of 9,675 elders, 6,245 voted for, and 2,745 against; of 287,944 communicants, 106,755 voted for, and 48,278 against, of adherents, 37,175 voted

*Continued on page 3...*



## Grace Susan Black remembers

By Rev. Dr. Neville Smith

Grace Susan Black was born in Branford, Ontario in 1913. She attended Sunday school at Ebenezer Methodist Church. She remembers the events that surrounded the birth of the United Church of Canada on June 10, 1925. Though she did not attend the actual service that marked the merger of most of the Methodist, Presbyterian and Congregational Churches, she experienced the excitement that this event engendered. In her own church much discussion took place and it was given much publicity in the newspapers. Grace Black commented "I heard the first Moderator, the Reverend Pidgeon preach at Trinity United. As a young girl I was very impressed. I experienced him as a very open and kind person."

*Formation of the United Church, continued from page 2* for, and 14,174 against. The vote on the second question was 5,104 elders voted for, and 2,197 against; 27,756 adherents voted for, and 10,316 against. In Methodist Church the vote concerned the Basis only. The result of the vote was, of 29,820 officials, 23,475 voted for, and 3,869 against; of 293,967 members 18 years of age and over, 150,841 voted for, and 24,357 against; of 29,373 members under 18 years of age, 17,198 voted for, and 2,615 against; of adherents, 42,115 voted for, and 7,234 against.

Subsequent to these plebiscites the Supreme Courts of the respective churches adopted the following resolutions:

The congregational Union, whose membership had voted some months previous to the vote in other churches, stated: "We consider the action already taken as sufficient and will now wait until the other negotiating bodies have had an opportunity of testing to a corresponding degree the feeling of their constituencies."

The Methodist General Conference Special Committee declared, "That the Methodist Church is now prepared to proceed towards the union of the three negotiating churches on the Basis of Union heretofore agreed upon."

The Presbyterian General Assembly resolved, "That in view of the extent of the minority, which is not yet convinced that organic union is the best method of expressing the unity sincerely desired by all, the Assembly deems it unwise to immediately proceed to consummate the union, but believes that by further conference and discussion practically unanimous action can be secured within a reasonable time." ♦

Grace came to the west in 1994 and lived with her daughter Susan and her husband Ernie Oleskiw in Stoney Plain, Alberta. Some months ago they came to live in Barrhead, Alberta. Grace Black feels that much impetus was given to the union by Churches in the West. She said: "In rural Churches, people of various Church backgrounds were worshipping together. There was not enough money to put up a building for all the traditions represented. This must have made it easier for union since the grassroots were already coming together for religious purposes.

What does she like about the united church? In her own words, "What I like about the United Church is that it is not cut and dry. The Church is open to people and ideas. The United Church includes people."

Thanks to Grace Black for sharing her thoughts and experiences of the United Church of Canada. ♦



Left: Grace (Brown) Black 1925, Right: Grace (Brown) Black 1999

*Native Missionaries continued from page 1*

"Sometimes I had the pleasure of going on a buffalo hunt with my parents, who accompanied the band on their annual hunt, the school teacher going as well, and holding school in the open air when circumstances permitted". One of the most gifted, and well-trained was Elizabeth Barrett, a Methodist worker from Ontario, a trained teacher, who served for two years in the mid-1870s (see, "Elizabeth Barrett. A Forgotten Indian Teacher", Journal. Historic Sites and Archives, May 1997, pp. 5-7).

From 1879 to 1883 the brothers prepared for their university entrance at the Collegiate Institute. Both Egerton and Robert maticulated. To support their studies both brothers had worked in the summers, to supplement the little assistance their parents could provide. But by 1883 the Steinhauers could no longer afford to keep both at school; moreover, a teacher was desperately needed at White Fish Lake. Egerton reluctantly agreed to come home. His responsibilities would greatly increase the following year after his father's death. Independently Egerton would continue his theological training, leading to his ordination in 1889. Egerton had a sense of humour.



From left to right - Rev. Robert B. Steinhauer with his classmates, J.R.L. Starr and W.H. Granham, Victoria University, Toronto, April 1937, 50 years after their graduation from Victoria. The members of the class of '87 had assembled to honour Robert Steinhauer, who was given the degree of Doctor of Divinity (Honoris Cause), April 27, 1937, by Victoria University. Archives of the United Church of Canada/Acc. No. 87.052 P/124



(Lt/Rt) R.C.M.P. from Cochrane Div., Rev. Bob Settle, Missionary at Morley, Rev. Dr. Gerald Hutchinson of Rundle's Mission, Rev. Dr. Don MacMahon, Ralph Steinhauer, his wife Isabel, Chief Lazarus Wesley, Rev. John Pottruff.

Although he never graduated from Victoria, he used to say that while Robert received his B.A.; "I have my B.A., too (Born Again)".

From the 1880s to his death in 1932 Egerton served in several Methodist mission stations. He worked at Morley from 1885 to 1894, at Fisher River in Manitoba from 1894 to 1907, Hobbema (Battle River) from 1907 to 1911, Morley again from 1911 to 1919, Saugeen on Lake Huron in Ontario from 1919 to 1924, and at New Credit in Ontario from 1924 to 1926. He married Toronto-born Elizabeth Helliwell, a Methodist church worker and teacher at Morley, the year of his ordination, 1889. They had one son, Wesley. Egerton and brother Robert prepared a hymn book in Cree syllabics which was published in Toronto in 1920. After his wife's death in 1928 Egerton joined his brother at Saddle Lake where he acted as a missionary. Robert's diary entry on his brother's death in 1932 attributed it to overwork: "This sudden demise must have been caused by his putting too strong an effort in trying to bring his hearers {to} see what Christian life is".

In contrast to Egerton, Robert entered Victoria, In sports the tall 6' Cree excelled as a football player and runner. He was also

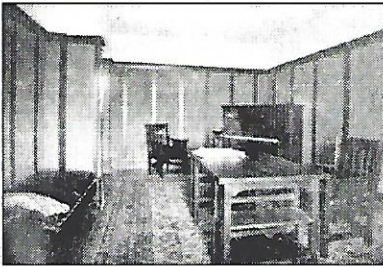
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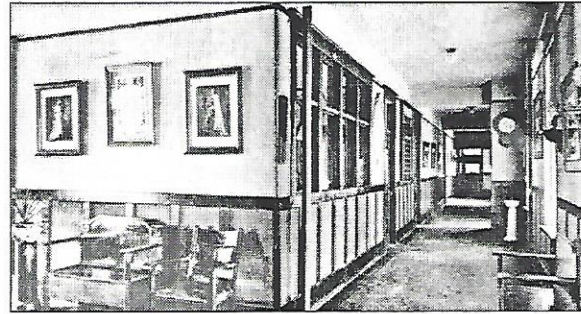
## Opened for classes September 8, 1911

**A** High class and residential college for boys and young men, for girls and young women. Teaching staff of highest qualifications. Students in attendance from all parts of the Province and Western Canada-122 registered, and more coming daily. Departments-Academic, Commercial and Shorthand, Expression and Physical Culture, Conservatory of Music, etc. Staff.-Rev. George W. Kerby, Principal; John H. Beazley, BA., Science; W. T. Broad, LLB., Mathematics; Margaret M. Graham, MA., Modern Languages; Nora Power, MA., Classics; Gordon Bennett, C.E., Head of Commercial Department; Miss Marion Taylor, Typewriting and Shorthand; Orra Patrick, Primary and Elementary Work; Christie Elliot, Expression and Physical Culture; W. V. Oaten, Director of Conservatory of Music and Teacher of Piano and Organ; Miss Lena Christie, Piano; Mrs. Dudley Smith, Violin; Miss Bruce, Vocal; Mr. O'Neil, Physical Director.

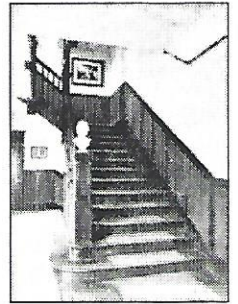
*Credit all photos to MRC Foundation Archives*



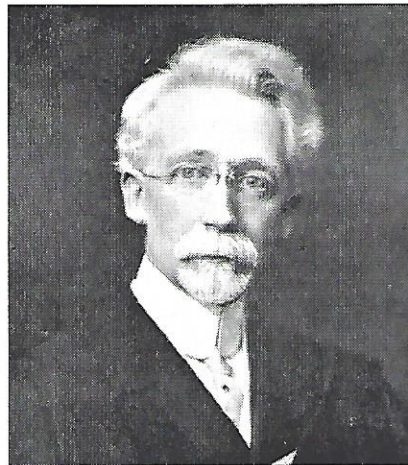
*One of four students' parlors*



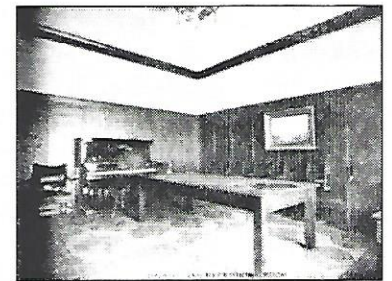
*Entrance main hall*



*Dining room*



*Rev. Dr. W. Kerby, President*



*Board and reception room*



*Mount Royal College, 1912*



*Mount Royal College, 1916-17*



# A Model for doing History in an Institutional Setting

By Rev. Dr. Stephen Wilk

This is a summary of and an occasional paper given at the Society's Annual 1999 meeting is designed primarily to provide historians and others a "model for doing Institutional History" in today's complex technological and fast changing environment. I am currently consulting with Mount Royal College Public Affairs and Development in developing a model for having the comprehensive history of the College written and published by the fall of the year 2000 which marks the 90th anniversary of the College (1910-2000). In order to preserve the integrity of the Colleges history through its archives, artifacts and oral history, a proposal was developed. This proposal was based on the following assumptions:

(1) That most meaningfully involved Administrators, Faculty and Staff are interested in the history of the Institution but are too busy "making history" to be involved in recording it.

(2) That archival and preservation of history have a very low priority in an Institution struggling with economic and academic pressures.

(3) There are a variety of levels of competence and experience in understanding the complexities of Research, Writing, Publishing and Distribution of a book.

(4) Two other attempts have been made to write the Mount Royal College history and were never completed. The reason being is because the assignment was given to one person to accomplish. This process did not take into account the need for involvement at various levels of College organization in producing an end product.

The principles brought to bare in producing a strategy and plan for the project came from the following experiences:

(1) Several years of successful fund raising across Canada for the Board of Finance of the United Church of Canada. i.e. Directing 22 major Capital Fund Campaigns.

(2) Several years on the Development Committee of the Ecumenical Foundation of Canada, the Co-ordination Committee on Theological Education in Canada. i.e. Helped develop a Consultation Model for the sharing of resources in Alberta.

(3) Produced a Doctor of Ministry

Dissertation Project focussing on the strategy and management of metropolitan missions. i.e. The thesis had to be of publishable quality.

(4) Have published 3 local histories and a thesis entitled "The Sociological and Historical Analysis of the United Church of Canada in the Airdrie District". My two anthologies of local history are being prepared with a "Teacher's Guide" to be used in Alberta schools.

## The Guideline Principles for "A Successful Project"

The Guideline Principles grew out of the work of John Kenneth Galbraith, outstanding author and Economic Advisor to President John F. Kennedy. Galbraith spelled out four basic principles to make any Institutional Project successful in modern day technological, industrial, and highly organized society. It must conform to the following principles: 1.) It must be clearly and meaningfully "**well defined**"; 2.) It must be "**future oriented**"; 3.) It must be "**short lived**"; and 4.) It must be "**adequately resourced**".

The Mount Royal College History Project attempted to adhere to these principles in the following ways:

(1) A Mission Design was developed using Peter F. Drucker's Principles of Management by Objectives. These included Goals, Objectives, Time-lines, Budgets, and Evaluations. This procedure assisted the Project to be **well defined**.

(2) **Future orientation** was evident in that the historic bibliographies, research, recorded oral reflections, and collection of documents and artifacts not only provided historical data but also provides materials for future research and writing of the Colleges history and celebrating its history.

(3) The intensive phase of the Project will culminate by the publication and celebration of Mount Royal College's 90th Anniversary.

(4) **Adequate Financial and Human Resourcing** was provided through the Public Affairs and Development Department and the Mount Royal College Foundation. A supervision and production committee assisted in the evaluation and supervision of the Project. The Executive Director of Public Affairs and Development and the Mount Royal College Foundation gave continued support to the Project. The Project was evaluated quarterly.

## The Short and Long-Term Legacy of this Project

(1) A Consultation process brought

together some 20 persons with in-depth knowledge of Mount Royal College history. This Consultation laid the groundwork of themes to be developed, key persons to be interviewed and created an enthusiasm for the preservation of the Heritage of the College. It also, together with a continued interview process of over 130 persons who experienced the life and growth of the College, helped lay the groundwork for the collection of the oral history of the College.

(2) "An Overview" booklet was produced for a ready thumbnail sketch of the Colleges history. Because of the rapid growth and development of the College's programs, most personnel are not familiar with the College history. Our findings show that they are keen to obtain that knowledge.

(3) For present and future Research and Writing of Mount Royal College history on specific themes, a "**Research and Writing Guide**" with an extensive bibliography was produced and is held by the Mount Royal College Foundation.

(4) An "**Interview Guide**" for the collection of oral history of the College history was also developed and currently is in the files of the Mount Royal College Foundation.

(5) Through the Alberta Archives Association and the Provincial Museum's Association, human and financial resources are available to assist the College in developing an Archives and Museums program. The newly formed Heritage Community Foundation can provide advice for the purposes of preserving the heritage of the College. (See page 27)

In conclusion, I would like to add a bottom line principle to follow in making fund-raising projects successful. That is, prior to setting "**achievable goals**" for a campaign or program, one needs to carry out a potentialling exercise by getting a variety of opinions about the potential by knowledgeable key people familiar with potential resources of the project prior to publishing a goal. ♦

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## Historical Milestones

- 1910 The Board applied to the province for a charter and Mount Royal College was created on December 16.
- 1911 September 8, Mount Royal College opened its doors to 154 students, with Dr. George Kerby as its first principal under sponsorship of the Methodist Church.
- 1925 The United Church of Canada was formed, Mount Royal College became one of the secondary schools of the United Church.
- 1931 Mount Royal College became an official junior college, affiliated with the University of Alberta.
- 1942 Dr. George Kerby retired after 31 years, as Principal.
- 1942 Dr. John Garden became Mount Royal College's second Principal.
- 1944 Dr. Kerby died at the age of 83, and the Kerby Memorial Fund was established.
- 1947 Dr. Jack Collett was appointed Director of the College's adult education program.
- 1949 The Kerby Memorial Building was officially opened, containing classrooms, laboratories, a chapel, gymnasium, and offices.
- 1959 Dr. Garden retired as Principal after 17 years.
- 1959 Dr. Jack Collett became the College's third Principal.
- 1966 Becomes a public institution under the Colleges Act of the Province of Alberta
- 1968 Dr. Walter Pentz became the fourth President of the College, and presided over plans for the new Campus.
- 1971 Old Sun College operates as a branch of Mount Royal College, later becoming autonomous.
- 1972 Main campus relocates to southwest Lincoln Park and was officially opened.
- 1975 Douglas H. Lauchlan was appointed Acting President of the College.
- 1976 Douglas H. Lauchlan was appointed fifth President of the College.
- 1980 Dr. Donald N. Baker was appointed sixth President of the College.
- 1981 Re-organization of the academic administrative structure and service of the College. The creation of four Faculties containing 20 academic departments.
- 1982 Government approval for a major expansion of the College's facilities on the Lincoln Park campus.
- 1983 Re-organization of the Division of Community Education Services and creation of the Faculty of Continuing Education and Extension.
- 1985 The first satellite downtown campus opens.
- 1986 College celebrates its 75th Anniversary.
- 1988 Olympic media residence completed adjoining Lincoln Park Campus, which was the site of Media Village.
- 1989 Completion of \$73 million facility expansion project and Dr. Tom Wood was appointed sixth president.
- 1989 Mount Royal Court student residence, a \$12 million Olympic legacy, opens.
- 1990 City Centre Campus opens.
- 1994 The Small Business Training Centre opens at City Centre Campus.
- 1995 The College introduces two applied baccalaureate degree programs.
- 1996 The first diplomas in the Forum for International Trade Training (FITT) program are conferred.
- 1997 Course delivery via the Internet begins with Forensic Health Studies.
- 1998 Alberta government approves Bachelor of Applied Interior Design.
- 1999 Government approves Bachelor of Applied Justice Studies and Bachelor of Applied Studies programs Centre for Complementary Health Education opens.



MOUNT ROYAL COLLEGE

## SUMMARY OF CHAPTER THREE "THE 1930'S"

*From an occasional paper from Dr. R. MacDonald to the Society's Annual Meeting: he is the author of Mount Royal College History 1910-2000*

The chapter is divided into four parts: the background and setting, the developments in finance, programmes and personnel, the community within such as student life, and the impact on the community around.

The 1930's were a challenge, with the unemployment and relief in the province, including 10% of the provincial budget for relief, and 12% of Calgary's population on relief. In rural areas, low prices (one quarter that of the twenties), frosts, drought, and grasshoppers led to production decreases up to 60% and per capita income fell from \$548 to \$212. These factors affected the finances of the College as well as its attractiveness to rural students.

The challenge for the College was one of finances. Despite belt tightening, there was frequently an operating deficit. Salaries were at one time reduced ten percent, some staff, including Kerby took deferrals on salaries, a vigorous canvass of supporters helped overcome the deficit. During the early part of the decade, there was a decline in enrollment, particularly among residents: Conservatory registration varied according to the economy. In addition there were programme changes. The junior grades, there from 1911, were reduced, and eventually by the end of the decade the grades below senior high had been eliminated. On the other hand, after considerable negotiations with the University of Alberta since 1925, in 1931 the College achieved what previous attempts by Calgarians had failed to do, and Junior College or University-level courses began. Expenditure on an addition and on science equipment and library (offset by a Carnegie Foundation grant) were necessary. At one point the idea of moving the grounds of the Normal School and Institute of Technology was discussed with the province. The Board also approved a New Education Project, which would include rural life and leadership courses as well as diploma courses, to reflect the changing needs of the world and to change the Pupil into and adult. Self-study, lectures and discussion were at the heart of the concept. However funding

from Carnegie was not forthcoming and by the fall of 1935 the concept was dead. The Board reorganized into new committees, and reached out for new members. The Conservatory saw a change from P.L. Newcombe to Jascha Galperin as director late in the decade. As well a baby or Junior orchestra was formed.

Resident and student life continued. A number of clubs were formed under the Students' Council. Spirit was built through sports teams such as rugby and basketball: often the teams would travel outside the city, as the college played groups other than the city high schools. Dances such as Halloween or Christmas were regular features, drawing Kerby's favorable comment. The Junior College brought theatre including plays written by aspiring student actors. These players had success at provincial drama festivals. Moreover students at the Conservatory held regular recitals, near Christmas and at the end of the year. Some were successful in festivals. Debating, even in French, attracted some. And the creative and literary end was reflected in the yearbook and in a student newspaper, which appeared sporadically. Kerby stressed the role of chapel and religious knowledge courses, including guest speakers. Student discipline such as the issue of smoking came up during the decade. On the other hand faculty developed close relations among themselves, both academically and socially: on the other hand alumni struggled.

The College was part of the community. A list of student prizewinners reflected the wide variety of hometown students. Scholarships were often distributed on the basis of the district a person was from. Scholarships were part of the annual canvass for money. Kerby, through his speeches and sermons served as a testimonial to the institution. Moreover the College was represented at a number of public events such as Memorial Day Service or a banquet to honor R.B. Bennett. Various outside groups, not just the United Church but including Conference, Presbytery and Tuxis, met at the College. The Educational Club, founded by Mrs. Kerby a decade earlier, met and discussed a variety of topics, based on the culture and history of various countries. Public recitals and concerts also raised the profile: Newcombe conducted the choir at Central United Church. Finally, the College had an economic impact, as its budget was approximately that of the newly created rural school divisions: local suppliers included Eaton's, Jenkins, and F. Osborne. ♦



**Your responses will help your society to serve you better.**





# John W. Niddrie - Missionary Adventurer

By John J. Chalmers

John W. Niddrie, born in 1863, first came to Canada in 1876 with his parents and a brother, landing in Quebec to begin their journey west. However, at Guelph, Ontario both his father and brother were stricken with smallpox. His father died, his brother recovered in hospital, and mother Jane Niddrie returned home with her two sons, John and William, this time settling in England.

Undeterred, they made the ocean voyage again in 1885. Jane, her son John, daughter Maria, and son William with his bride, Hannah, settled in Winnipeg, where they bought a dairy. But John was not to remain in that city. With a friend, he took the train to the end of steel in the Rocky Mountains and worked in camps there and at Canmore before returning to Winnipeg at the end of the summer.

While still in England, John had joined the Methodist Church and found his calling as a preacher. In his late teens he began taking the services at churches in small towns, often filling in for the regular minister. But one thing the trip west from Winnipeg did for him was to instill a love of the foothills and mountains west of Calgary.

Perhaps it was during that trip that he became acquainted with well-known Methodist missionary, Rev. John McDougall, who with his father, Rev. George McDougall, had started the mission among the Stoney Indians at Morley, Alberta on the north bank of the Bow River, some 70 kilometers west of Calgary. McDougall had also begun an orphanage and residential school there for native children, and invited Niddrie to come and work with him.

John W. Niddrie's decision to accept the position was a choice that would determine his work for the rest of his life. He moved to Morley in 1889 to work at the school, also assisting in the the church, which was built by the McDougalls in 1875. In 1890, brother William, mother Jane and wife Hannah sold their dairy operation and moved to Morley to join John and start a cattle ranch. It was a difficult struggle on the poor land they worked and made worse by drought. So in 1894, William and Hannah, now with five children, moved north to the Sundre area where they homesteaded on a new farm that remains in family hands to this day.

John and Jane, his beloved mother, remained in Morley where she died in 1895

and is buried in the little cemetery on the hill across the road from the church. In his summers when the school was closed, Niddrie would travel by horseback to visit family and friends who had also settled near his kinfolk by the Red Deer River. The foothills, mountains, forests, rivers and open spaces of the west had cast their spell on him. After one rigorous summer when he returned by horseback to Morley after a 75-mile ride in one day, he was to write in later years, This was the happiest time of my life on this side of the Atlantic.

In 1910 the school closed. By then John had become a seasoned pioneer, a great horseman, an accomplished axe man and spoke the language of the Stoneys. He was also an experienced educator and administrator, having served as principal of the school, hiring staff as needed, keeping the Methodist Church offices in Toronto informed of the operation, attending to the welfare of the students and serving as a link with the Department of Indian Affairs. His correspondence ranged from requests for funds and concern over staff and students to daily problems of maintenance. In one letter to Indian Commissioner, the Hon. David Laird, written on December 28, 1898, Niddrie wrote the following. The carpenter to whom he referred, of course, is Andrew Sibbald, another well-known pioneer in Morley.

---

*I beg to call your attention to the fact that the windstorm which prevailed all day yesterday has stripped the shingles off one half of south side of the roof of the school house in connection with the Institution, and also upset or overturned the Boys Closets carrying them a distance of some 30 or 40 yards into a coulee.*

*Could you kindly issue instructions to have these repaired at your earliest convenience. We have a carpenter, Mr. A. K. Sibbald, in our settlement who has been employed by the Department here on previous occasions.*

---

Having gained more experience in the church, in 1910 John Niddrie accepted a posting from the Methodist church to begin work as a missionary at Oxford House in northern Manitoba, where he began to learn the language of the northern Cree. In 1915 he moved to Island Lake and in 1920 he was transferred to Berens River, where he was to spend the rest of his life. He was known as competent outdoorsman, whose love of singing and packed churches for two Sunday services are still recalled by those who knew him.

John Niddrie was at last ordained by the Church, on June 20, 1915 at the annual conference held in Winnipeg, where a newspaper reported his arrival as follows.

---

*Tanned and weather beaten, with the quiet blue eye of a man used to the great distances and the solitudes, Rev. J.W. Niddrie, missionary at Oxford House, a lone post in the northland, has arrived in the city after an arduous trip through the wilds. He started on May 25 and in company with Willie Hart, an Indian native of the Oxford House region, he made the trip successfully, arriving as was his desire for the opening of the Methodist conference. Mr. Niddrie is the guest of his sister, and the visit is of special interest as this is only the second time for the brother and sister to meet during the last 30 years.*

---

Rev. Arthur Barner, Superintendent of Indian Work for the church, would join Niddrie as they travelled by canoe to visit remote settlements and carry out their work as missionaries. They brought the word of God, baptized babies and conducted marriages. They had respect and admiration for each other and when Barner retired, it was Niddrie who wrote the tribute to him for The United Church Record. Barner, in turn, wrote the following tribute about John Niddrie.

---

*J.W. Niddrie was renowned as a travelling missionary. He spent weeks every summer along with his canoe men, travelling the lakes and rivers and preaching the Gospel wherever there was a Reserve or a group of native freighters as they camped on their long canoe journeys.*

*He was a heavy man, weighing considerably over 200 lbs. and the only convenient place for him was the centre of the canoe, but that was the position for the man with the oars. In this way J.W. Niddrie became renowned as an oarsman. Then many portages must be crossed on such journeys. The canoe and all the baggage must be "packed" across these on the backs of the canoe men. Some missionaries would gladly leave such work to the Indians, but not so Mr. Niddrie. He carried the heaviest load, thus fulfilling in a real way the injunction of the scriptures, "Bear ye one another's burden and so fulfil the law of Christ." In these ways he became known all over that part of the Great North Land.*

---

In a letter dated September 10, 1928 to another pioneer missionary, Rev. Robert



Steinhauer, whom he had known from his days at Morley, Niddrie wrote, "At the beginning of July I started off on the yearly official visit to the Missions inland in this Superintendency. We made the trip by canoe and were away almost a month. The distance covered was between 6 and 7 hundred miles." It was not uncommon to make over a hundred portages on such a journey, ranging from a few yards to two or three miles. Niddrie at that time was 65 years old. In winter, the travels were equally rigorous by dogsled, again camping under the stars, but in weather that would drop below -40 degrees.

Niddrie saw little of his family after his move to Manitoba. He never married, but still had a family. Willie Hart, mentioned in the newspaper article, was like a son to John Niddrie, as were a number of other lads for whom he cared and helped to raise. When John moved to Berens River, he was joined by his niece, Annie, who was the daughter of his brother, William. She went to Berens River in 1927 expecting to stay a year or two with her uncle and work as housekeeper at the mission. Instead, she remained until 1961. After her Uncle John's death at the age of 76 in 1940, Annie stayed on and operated a seniors home for women until her return to Alberta in 1961.

Niddrie worked at the mission until he retired in 1938. A year or two earlier, he began writing his memoirs and by the time of his death, he had recalled with photographic clarity the story of his life. Gaelic was his first language and he never lost his love of the hills of home on the Scottish island of Mull where he was born. Nor did he forget the view of the Rockies beyond the foothills of Morley.

The memoirs of Rev. John W. Niddrie have never been published, and have now been passed down through three succeeding generations. His single-spaced typewritten pages are singed on the edges, rescued from a fire, or the missionary's story would have disappeared. In fact, both the Berens River church and the mission where he lived were lost to fire in 1966.

In the mid-1990's, my late father, John W. Chalmers, began work on Uncle John's memoirs to organize them into book form for publication. Hospitalized in late 1997 with terminal illness, my father was afraid the story would remain unpublished, as he no longer had the stamina to complete a book. So I took over the project and before Dad's death in April 1998, we had finished editing the memoirs and he had the satisfaction of knowing that the adventures

of a pioneer missionary would see publication.

By June 1999, I thought the book was finished, in both editing and selection of photographs. Then I found hundreds of letters in Calgary's Glenbow Archives, written a century ago, by and to John Niddrie. For the next three months, my search through family records and another nine archive collections began to yield more of his writing, newspaper and magazine accounts, and precious family photographs.

Digging into the past, exploring the life of an uncle I never met, who died sixty years ago, has been a fascinating experience. A trip to Winnipeg in September 1999 provided the opportunity to search archives of the Province of Manitoba, the Hudson's Bay Company and the United Church of Canada. It also provided the chance to fly to Berens River to meet several of the native old-timers, some now in their late eighties, who remember fondly both John and Annie Niddrie.

A special visit was my meeting with Harry N. Everett, a native of Berens River, born in 1914 and now a resident of Winnipeg. Regarded as an adopted son of John Niddrie, Harry changed his middle name: the N stands for Niddrie. In addition to John's memoirs, the book includes Annie's own memoir and an account of her life and work at Berens River which was written by Harry Everett.

Rev. John W. Niddrie is buried among the people he served in a small cemetery at Berens River. His headstone is hidden among the overgrowth in the unattended graveyard. A memorial plaque hangs in McDougall Memorial United Church at Morley, in honor of Jane Niddrie and her son, the pioneer missionary. With publication of his memoirs, Niddrie of the North-West, John's story will live on as part of the written record in the history of western Canada. ♦

*Editor's Note: Niddrie of the North-West, edited by John W. Chalmers and John J. Chalmers, is scheduled for publication by The University of Alberta Press. Further information may be obtained from the publisher at #2 Ring House, University of Alberta, Edmonton, Alberta T6G 2E1 or by phoning 780-492-3662. See also Vol. 12, No. 1 of this Journal, May 1999, for another account of John W. Niddrie.*



*John W. Niddrie, c. 1900, taken in Calgary while he was working in Morley. Skilled with horse, axe, snow shoes and canoes, even in his sixties he was travelling hundreds of miles per summer by canoe and made long trips in winter by dog sled, visiting remote settlements. He served his church as school principal, preacher and missionary, retiring only in 1938, two years before he died in 1940 at age 76.*



*Jane Niddrie, centre, mother of John W. Niddrie and William Niddrie, right, emigrated from Scotland to Canada with her two sons and William's wife Hannah, left. William and Hannah followed John to Morley, then moved north to farm in the Sunde area. Their first three children, left to right, are Fred, John and William Jr. Fred farmed near Olds and served as MLA in Alberta's Social Credit government. John worked in education, retiring as a high school principal in Edmonton. A farmer like his father, William Jr. was struck down by the Spanish flu epidemic at the age of 33. Jane is buried at Morley.*





# Historical Society **ARTIFACT COLLECTION PROJECT**

**"Artifact collection helps interpret United Church of Canada Contribution to Canadian Culture and Heritage"**

*by David J. Goa and Stephen Wilk*

## **The First In A Canadian Provincial Museum**

Phase 1&2 of this project are completed.

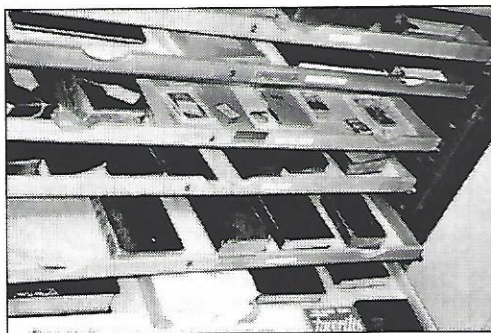
The United Church Artifact Collection Project A Joint Project of The Provincial Museum of Alberta The United Church of Canada and The Alberta and Northwest Conference Historical Society Initiated December 1995.

## **PRELIMINARY DISCUSSIONS:**

Preliminary discussions began with David Goa, Stephen Wilk and Kate Reeves concerning the next step in the development of the ARTIFACT COLLECTION PROJECT. David Goa suggested that consideration be given to the development of a virtual exhibit using the collection for the production of the exhibit. To accomplish this our society will need to raise funds as our portion of the budget. Perhaps someone that is prayerfully inclined could lend support for this very necessary step in telling the story of Christianity coming west. Here we will work inter-denominationally. Send any donations to our Treasurer Jim George, 79 Tudor Crescent, Lethbridge AB T1K 5C7



*Left: David Goa explains to the Conference Historic Resources Committee the virtual display concept Right: Jane Bowe McCarthy, Conference Archivist, holding newborn Mary. April 13, 2000*



*Storage of artifacts at the Provincial Museum*

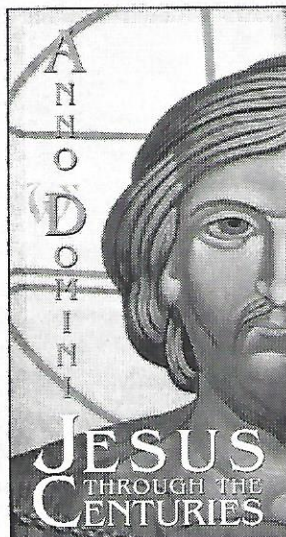


*Society members tour the museum collection*

## **The Provincial Museum of Alberta**

### **Millenium Project**

[www.chin.gc.ca/annodomini](http://www.chin.gc.ca/annodomini)  
[www.rcip.gc.ca/annodomini](http://www.rcip.gc.ca/annodomini)



## A world première exhibition experience

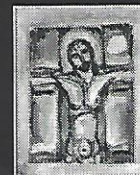
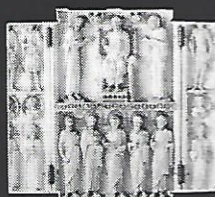
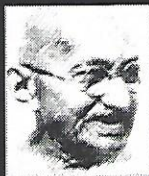
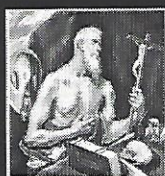
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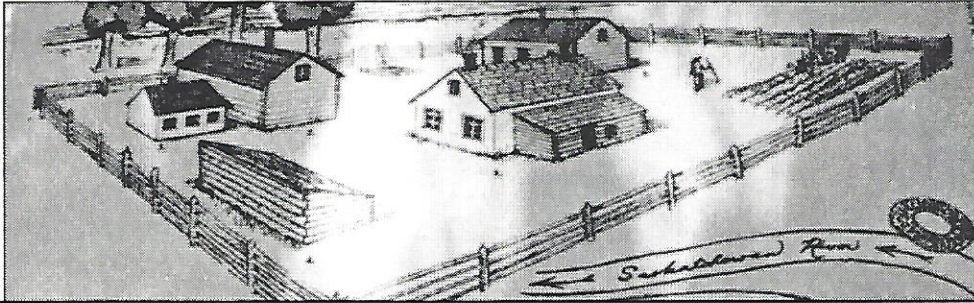
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# Victoria Home Guard Society

The Hudson's Bay Company opened Fort Victoria in 1864 to serve as a post for the eastern trade out of Fort Edmonton. The first building to be erected was the Clerk's Quarters. Constructed in 1864-65, it soon became the centre of a complex which consisted of seven buildings surrounded by a palisade. By the 1890's, the first Fort had been reduced to five buildings and a rail fence.



Chief factor Richard Hardisty's 1874 groundplan of Fort Victoria gives us an accurate description of the post prior to its first closure in 1883. As his plan indicates, the Fort consisted of the clerk's Quarters, trading shop, provision store, men's house, blacksmith's shop, stable and dairy. Fort Victoria never grew beyond this. In September 1889, two years after the post had been reopened, Clerk Francis D. Wilson noted the "very bad conditions" of the five remaining buildings. When in 1897 Fort Victoria was finally abandoned, only the Clerk's Quarters and the trading shop were in useful condition.

The Clerk's Quarters is today the oldest structure in Alberta on its original location. Typical of one type of mid-19th century post-on-sill construction, it is built of roughly hewn logs laid horizontally between vertical posts. This method of construction, also known as Red River Frame, was widely used by the Hudson's Bay Company throughout the Northwest.

## VICTORIA RURAL HISTORIC DESIGNATION SUBMISSION SENT FOR MINISTERIAL APPROVAL

by Pauline Feniak, Master Plan Convenor

Upon its incorporation in 1997, the Victoria Home Guard Society drafted a Master Plan that would chart the society towards achievement of a Victoria Rural Historic District, a designation granted by the Historic Sites and Monuments Board of Canada.

To qualify for such designation, the subject must meet certain criteria that, by virtue of its direct association with nationally significant aspects of Canadian history and cultural traditions, were important to the development of Alberta and the Canadian North West.

Such designation would carry symbolic weight only; it would impose no restrictions on the property rights of residents.

The region proposed for such designation lies within the County of Smoky Lake, between the Victoria Trail and the North Saskatchewan River, starting at the mouth of the White Earth River in the east and extending to the County boundary in the West, including:

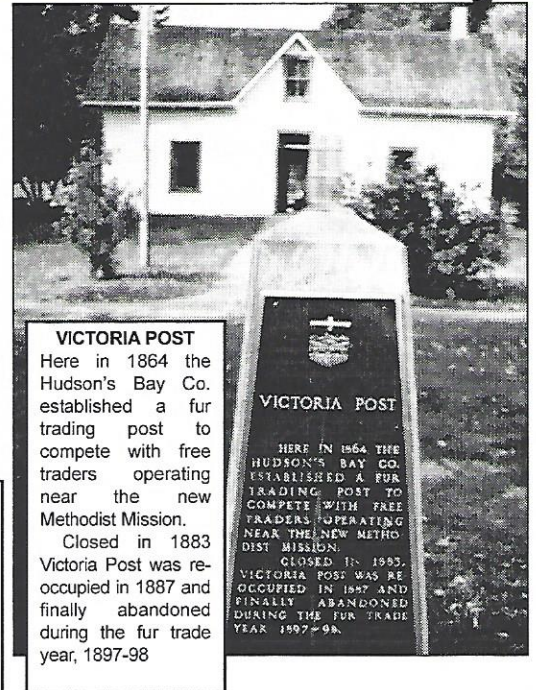
- Fort White Earth or Lower Terre Blanche (1810 - 1813)
- Victoria Settlement Provincial Historic Site (1980), which includes the McDougall Methodist Mission (1862) and the Hudson Bay trading post, Fort Victoria (1864)

- Victoria Settlement of river lots (1865)
- Lobstick Settlement of river lots (1878)
- Pine Creek (1908)
- First settlement of Ukrainians from Bukovina (1899).

In her research for the submission to the Historic Sites and Monuments Board, the writer of this article chose the following historical data to support the application for designation:

- For eons, a rich feeding ground for buffalo and a favorite meeting and camping site for the native Crees, the district contains archaeological sites dating back six thousand years.
- The district was closely associated to the treaty and reserve processes as they applied to the First Nations Peoples. The Rev. John McDougall, son of George McDougall, and Peter Erasmus were prominent in interpreting and advising during the signing of Treaty #6.
- Some of the most significant themes of western history are evident in the Victoria District.

Events of the previous century begin with mission and fur trade. The Hudson Bay Company and the North West Company operated adjoining forts on the North Saskatchewan prior to 1810. In 1810 they decided to consolidate by establishing a single post at Terre Blanche or Fort White Earth, at the mouth of the White Earth River. This place, a short distance below the present Victoria, was meant to promote fur trade with the Assiniboines. However, Alexander Henry, its founder, left for the Pacific in



1812-1813, and the site was abandoned.

The thrust westward along the North Saskatchewan continued. When the Rev. George McDougall came West in 1862, he established the Methodist Mission, naming it Victoria in honour of the reigning monarch. Two years later the Hudson Bay Company built a fur trading post near by, naming it Fort Victoria.

In A History of Canadian Architecture, Harold Kalman describes Victoria Settlement as "The most important of the early Methodist Missions... located in Cree territory 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 the Canadian interior west of the Red River."

Kalman further adds: "Other buildings in the mission included a school (the first Protestant school west of Portage la Prairie and a building that for several years served also as a church) and a hospital. Many people were attracted to the mission, most of them English speaking people of mixed ancestry."

It is noteworthy that these institutions at Victoria predate the formation of the North West Territories.

By 1878 the settlers from the east laid out their preferred style of land allocation, the river lot system. The Victoria and Lobstick Settlements bear that form of land tenure today.

*Continued on page 30...*



# RUNDLE'S MISSION: *Historic Site - Popular Meeting Place*



## Where is Here?: *The United Church, Story and Memory*

By David Ridley

*It seems to me that Canadian sensibility has been profoundly disturbed less by the question "Who am I?" than by some such riddle as "Where is here?"*

Northrop Frye,

*"Conclusion to Literary History of Canada"*

Northrop Frye,

*Do not forget that this clay on which you step is the same with which Jesus has opened the eyes of the blind man.*

Hugh of St. Victor

There is a quaint story about Northrop Frye from the summer he spent as a United Church student minister in southern Saskatchewan during the 1930s. Frye made his pastoral visits on Old Katy, a horse whose lurching gait stimulated the rider's bladder. As he passed by, the curious people of isolated farmsteads emerged with opera glasses to get a look at the new preacher. This presented a dilemma for the shy young minister from Toronto caught as he was between necessity and exposure. It is an experience many of us have shared with Frye along Alberta's open highways. It is little wonder Frye thought of the western Canadian landscape as an "immense space with no privacy."

I think it safe to say that Frye, who went on to become the pre-eminent literary critic and theorist of his time (and understood himself to be doing this as a minister of the United Church), was less at ease than most of us in the vast western landscape. But his riddle-- where is here? -- brings us to other questions and I think this question bears directly on the historical work conducted by the United Church Historical Society. Frye suggests that without a knowledge of where we are and what has happened there, we are exposed and less able to articulate who we are and where we are going.

Suffice to say that without knowledge of local and family story, of our shared and distinct religious and cultural traditions, as well as our social and natural history, we are ill-equipped and hard pressed to answer "who are we?" because we have not

developed a greater sense of "where is here?" And the implications of this are equally pressing for the congregations and faithful of the United Church. We understand who we are through the larger Gospel story and equally through the way that has been enfolded in our immediate communities and the lives of people around us and before us.

Frye thought of the work of Canadian writers-- and we should include historians and all those working in heritage -- as an attempt to respond to the physical and mental landscapes of being Canadian. This, he maintained, was difficult work because the effects and pace of technological and economic trends were "annihilating the boundaries of that environment" before we could pin it down, think about it and understand it.

Frye saw that healthy human cultures and communities developed at a slower rhythm than the innovations they have been encouraged or felt pressed to adopt. To Frye, this lack of harmony explained the particularly Canadian appetite for nostalgia instead of a more relaxed, considered and textured knowledge of our stories and history.

Where is here? Frye posed that Zen-riddle of a question some 30 years ago. Much has changed in the United Church over that relatively short time. We still gather in that liturgical memory of the Life and Resurrection. But as a Church, we have not placed much importance on the particular expressions of this over time, in our neighbourhoods and congregations, in the work of missionaries and early church builders, men and women their struggles and intentions. Does this matter? What does it mean for a church community to have this? Or to ignore it? Is it important for the larger society which has been built through these matters of faith?

Gerald Hutchinson keeps a soil map of Alberta in his royal blue Volkswagen Beetle's glove box. Travelling on his pastoral rounds, he familiarized himself with the patterns of growth and settlement in relationship to the grey-wooded soils characteristic of the western side of the province. He says you can understand a lot about Alberta if you know how the soils run. As a United Church minister he wondered about what it was to be church? in this place. As a scholar of the British Wesleyan missions in the west and of Robert Rundle, the first missionary in what is presently the

province of Alberta, he has spent a good part of his life uncovering the story of the place he lives in and how that is connected to other places. The travails of this good clergyman, and others ordained and lay alike, have furnished a small lakeshore community situated in an immense space with the amenities of knowledge and a well-told story.

I suspect such work moves us towards a local church and community answer to Frye's riddle. It is a shared work that protects one and many from the exposure of being caught out in the open with no story at all. ♦

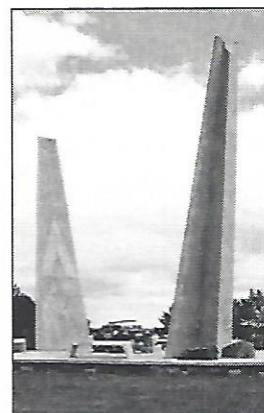
## A DRAFT OF A PLAN

November 11, 1998.

### TERMS OF REFERENCE

### DEVELOPING A COMPREHENSIVE SITE PLAN FOR RUNDLE'S MISSION

**Objective:** To produce a comprehensive site plan for Rundle's Mission as a framework for enhancing and developing the Mission's stated aims and goals. This plan was completed in May 1999.



**Rundle's Mission,**

National Historic Site on Mission Beach, Pigeon Lake, 60 miles S.W. of Edmonton, Alberta.

In 1847 the Rev. Robert Rundle, British Wesleyan Missionary opened an agricultural mission with the assistance of Benjamin Sinclair and other native families. In 1960 the United Church of Canada opened a fully modern log and stone retreat centre.



Herb Tabler, President Rundle's Mission Inc. shaking hands with Stephen Wilk, President McDougall Stoney Mission Society



April 13/2000 Conference Historic Resource Committee meeting at the Provincial Museum of Alberta, Edmonton. Lt./Rt.: Mary Stoltz-Jones, UCW, Gerald Hutchinson, Metro Topolinsky, Stephen Wilk, Ruth Hyndman, Sheila Johnston.



# McDougall Stoney Mission Society Annual Report

## Celebrates 125th Anniversary (1875-2000) : June 11, 2000, 3:00 pm, Morley

### 1999 PRESIDENT'S ANNUAL REPORT

by Stephen Wilk & Laura Oakander

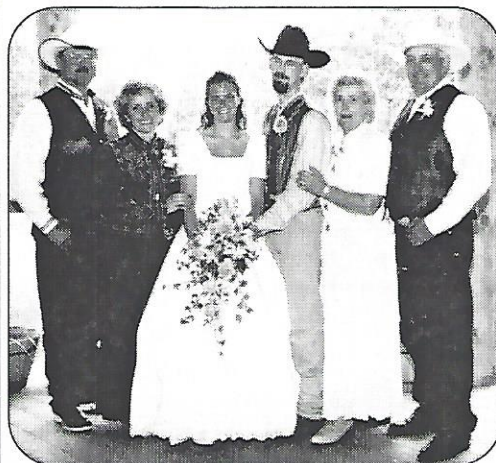
The society had another active year in all areas of the organization. The following is a summary of the years activities:

- (1) Executive meetings were held on a regular basis.
- (2) With the leadership of Laura Oakander the church was opened from May 15th to September 15th 1999.
- (3) Manual requirements was met in that two commemorative services were held. Rev. Tom Melvin of Lakeview United Church gave the June 12th, 1999 address...Rev. Alan Schooly of Southwood United Church was guest speaker at the September 13th service.
- (4) Some eight weddings were conducted throughout the summer by a variety of United Church ministers. One baptism of a sixth generation of the Rev. George McDougall.
- (5) The Society's Annual meeting was held at Renfrew United Church. The Rev. Dr. Wayne Holst addressed the gathering on building bridges with the first nations community.
- (6) Steps were taken to make application for financial grant to continue developmental work on restoration and animation of the Mission Site.
- (7) The executive approved a proposal to Dr. Wilk to proceed with plans to develop a Vision 2000 Program to provide human and financial resources to continue the work already accomplished by the executive.
- (8) The Society continued its annual support of the Historic Sites & Archives Journal which preserves the Mission story for present and future generations.
- (9) Annual Audited statements was presented to Revenue Canada and the Calgary Presbytery.

### An Annual Meeting held at Lakeview United Church Ap.3, 2000



Lt/Rt: Gerald McDougall, wife Anne and Ralphine Locke...both Gerald and Ralphine are direct McDougall decedents.



### MARRIAGE OF FOUR GENERATIONS OF ALBERTA'S MISSIONARY PIONEERS

The wedding took place in the Historic McDougall Memorial United Church on June 13, 1998 with The Rev. Dr. Stephen Wilk officiating.

Lt-Rt. David Dutchik, Carol Dutchik, Cindy Sibbald, Russell Sibbald, Donna Sibbald, and Wayne Sibbald.



### GENEOLGY:

#### Sibbald

Andrew Sibbald married Elizabeth Ann Robins: they came west with three sons Frank, Bert Howard. Frank Married Johnston whose son Clarence Sibbald married Edith Bateman. They had a son Wayne ( the above mentioned groom).

#### Dutchik

David McDougall (John's brother) married Annie MacKenzie; Son David Hardisty McDougall married Annie Hall; Daughter Virginia married George Dutchik; Son David George McDougall Dutchik married Carol Dianne Bezjack...Their daughter Cindy is the above bride.



Students and teachers pay a visit from Germany.



Eagle Engineering team conducting a survey on Hwy. 1A and the Mission land, July 1999



Dr. Stephen Wilk officiated at Annie Sze Ming Yu and Steven McNally's wedding.

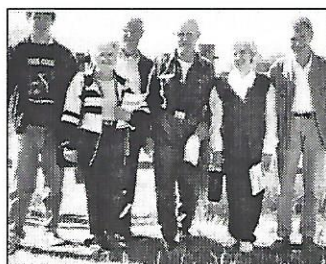


Four Generations of McDougalls at the Baptismal Ceremony in the Historic McDougall Memorial Church, May 1998.

Lt-Rt. Gerald Millward McDougall, Irene McDougall, John Millward McDougall, Jacqueline McDougall, and baby Rachel Marie McDougall.

### Rev. George MCDougall decendants

George Millward McDougall	married	Elizabeth Chantler
John Chantler McDougall	married	Elizabeth Boyd
Morley Samuel McDougall	married	Louise Robbins
Morley Millward McDougall	married	Irene Binnion
Gerald Millward McDougall	married	Ann Birnie
John Millward McDougall	married	Jacqueline Tapuska
Rachel Marie McDougall (baby)		



Visitors from Wales enjoyed their visit. They were all given journals.



# MCDUGALL STONEY MISSION SITE, MORELY ALBERTA



## HOW DID MORELY GET ITS NAME?

By Frederick Hunter

*Why is the early Stoney settlement west of Calgary called Morley? Is it named for an early missionary or clergyman?*

It is indeed. This roundabout story is hard to make short but highlights are as follows. The Reverend George Miliward McDougall, District Chairman and "Father of Methodism" in Alberta, accompanied by a single Indian guide, had previously explored an area surrounding the confluence of the Ghost and Bow Rivers in late May and early June 1872 with view to possible establishment of a mission at the foot of the Rocky Mountains amongst the Stoney and Blackfoot. He then proceeded to attend a Missionary Conference at Grace Methodist Church, Winnipeg beginning 26 July 1872, which formally endorsed and approved the proposed mission and industrial settlement alongside the Bow in the foothills of the Rockies; and on Sunday, 30 July his son John Chantler McDougall was officially ordained to the ministry as well. The proposal was largely guided through by the Reverend Dr. William Morley Punshon, who, as President of the Wesleyan Methodist Church in Canada, both presided over the meetings and performed John's ordination; and accordingly the project was named Morleyville, honouring the Conference President, Dr. Punshon himself. The following spring, 6 May 1873, George M. McDougall, in company with his son John C. McDougall and others, selected the actual site, and later a small cabin, afterward entrusted to John, was built in the vicinity and a missionary presence thereby asserted and the plan given effect. Fortified log buildings soon were raised nearby and the settlement quickly progressed and expanded to encompass John's mission, his brother David's trading post and the Hudson's Bay Company's Bow River outlet; and many other friends, relatives and colleagues began flowing in, rapidly creating a veritable village. In 1874 materials arrived from Fort Benton, Montana for construction of the rudimentary church structure

The McDougall Memorial United Church stands today as historic evidence of the first Church in Alberta that remains standing on its original foundation. It was built in 1875 by Reverends George McDougall and John McDougall on the eastern edge of the Stoney Indian Reserve, Morley, Alberta. The church is maintained by the McDougall Stoney Mission Society Calgary and was named a Provincial Historical Resource in 1979.

still standing today beside the modern highway, now "McDougall Memorial United Church", the first Protestant church, and site, 7 May 1875, of the very first Methodist services, in present-day Southern Alberta. Earlier the McDougalls had also begun a fully-fledged ranching operation, long before arrival of the NWMP and nearly a decade prior to the more famous Cochrane spread. The community name was later shortened to "Morley", and at one time in summer 1885 the Federal Government even arbitrarily attempted altering it to "Millward" by establishing a Post Office with that designation. By way of background, the Reverend Dr. W. Morley Punshon, celebrated Wesleyan Methodist preacher, speaker, lecturer and author, for whom all this was named, was born 29 May 1824 at Doncaster, Yorkshire, son to a well-to-do merchant, but both parents died during his youth. His mother was daughter to William Morley, wealthy business tycoon and prominent Freeman of the Borough of Doncaster, and sister to Sir Isaac Morley, twice Mayor thereof, and thus the name on the Alberta prairie has honourable derivation and illustrious connexions indeed. The eminent clergyman himself emigrated to Canada in 1868, and although he spent only five years in all in this country he shortly came to be regarded as one of Canada's and North America's finest and most eloquent religious orators, many of his lectures and sermons being reputed classics in their own time and since. He served as Pastor of the Metropolitan Methodist Church, Toronto, and President of the Toronto Conference, caused the erection of many of Canada's most magnificent and beautiful Gothic churches, and proved instrumental in laying the groundwork for eventual unification of most of the various dissident Methodist sects of the new Dominion before returning to his native land in 1873. His earlier and later career in Britain was of no less distinction, and great was the fruit thereof. Much more biographical information is available in both countries. Dr. Morley Punshon died at Tranby,

Brixton, Lambeth, London, England 14 April 1881 at the age of 56, although at least one source mistakenly places the event at Brixton, Devonshire instead. It is also worthy of note that a number of descendants of the pioneer McDougall family have since borne the name Morley in remembrance both of their old friend and benefactor, and of the family homestead and settlement. ♦

Frederick Hunter can be reached at [Hunter2@calna.ab.ca](mailto:Hunter2@calna.ab.ca) if you have any comments or further questions.

**The above article is from the Chinook Country Historical Society Newsletter.**

The new address for the Chinook Country Historical Society address is:

Suite #311, 223 12 Ave. SW  
Calgary, Alberta T2R 0G9  
Phone: 261-4667

The address for the Historical Society of Alberta

Suit #325, 304 8 Ave SW  
Calgary, Alberta T2P 1C2  
Phone: 261-3662



**March 23, 2000 Restoration Planning meeting for the McDougall Memorial United Church**  
Lt/Rt. Rino Basso Preservation Advisor; Garry D. Milton-Architect & Advisor; Judy Bedford - Planning Advisor; AB Community Development Advisor; Stephen Wilk - Society's President & Chaplain.



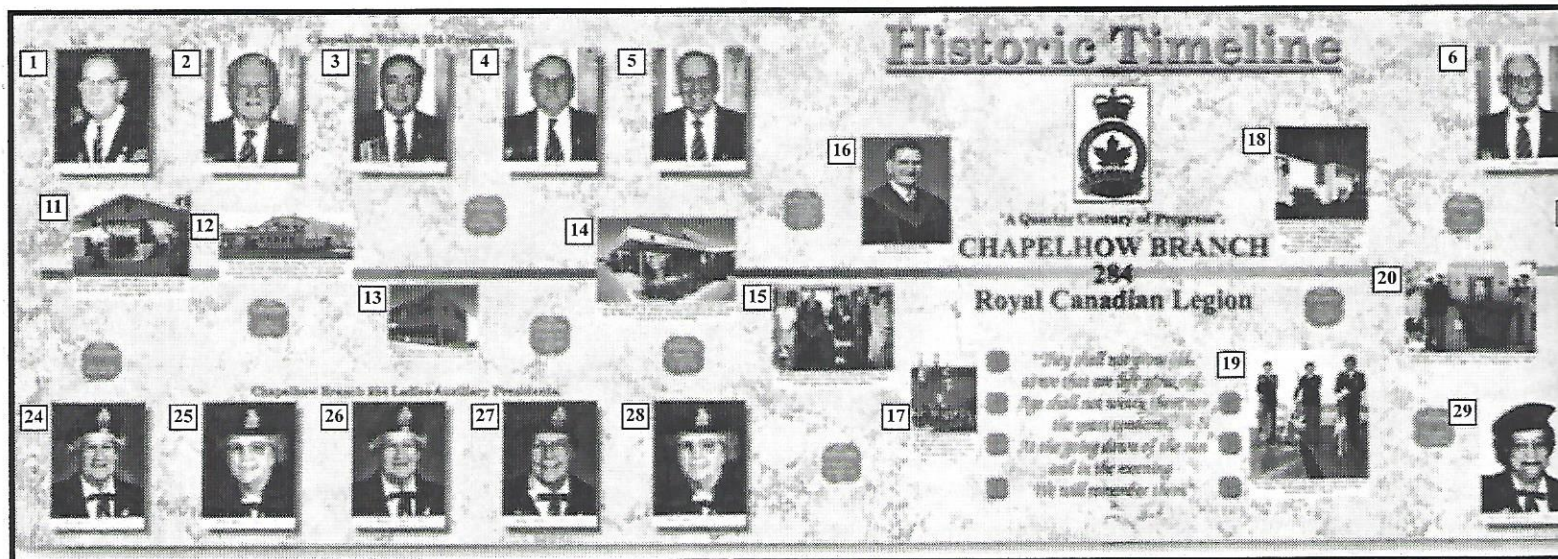
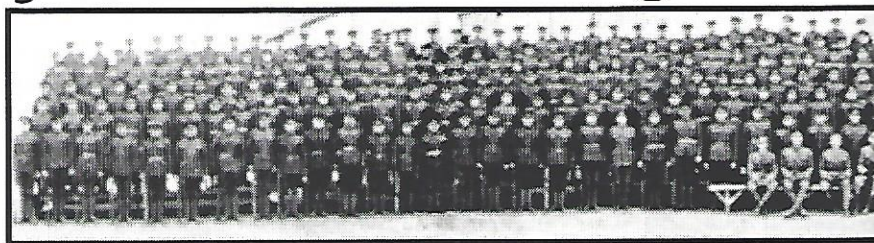
Lt/Rt Gerry Ward - Alberta Community Development, Ralphine Locke - Decendant of Rev. George McDougall Chairs a meeting of interested heads in the preservation of the "Rev. Geo. McDougall Cairn" in rapidly expanding N.W. Calgary.

Present but not in the photo - Rev. Dr. Stephen Wilk President McDougall Stoney Mission Society;  
Dr. Michael McMordie - Dept. Environmental Design (UofC) Judy Bedford- Alberta Community Development Planner. Robert Graham - Heritage Planner City of Calgary

Above photos by S. Wilk



# History of the Royal Canadian Legion Below France



1.Bob Gilson 2.George Little 3.Ken Boast 4.Virgil Rose 5.Lorne Milton 6.Bill Vinall 7.Ron McCartney 8.Pete Rotter 9.Al Paskall 10.Glyn Thomas 11. basement from 1974. 12.Boys & Girls Clubs of Calgary (WWII Air Training Hanger) where some early activities were held. 13.Branch moved to the corner building Spring 1987 15.Wreath Laying Remeberance Sunday at Renfrew United Church 16.Rev. Dr. Stephen Wilk has been Chaplain from 1974 to Present Church has been the Branch Chapel since 1974. 19.Lowering of flags at ceremonies 20.Dedication of Cairn along Memorial Drive 21.Tree Planting on Memorial of Willy McNight WW11 Flying Ace. 23.Funeral Service of Vetran Kenneth Eric Donoghue May 5,1998 with a typical honour guard seen here 24.Eva Gilson 29.Mona McCartney 30.Freeda McCann 31.June Pitts 32.Helen Woldum 33.Gladys Henderson

## A Typical November 11th Service Order with Legion Members and Honour Guards

**REMEMBRANCE SUNDAY**  
Renfrew United Church, Calgary  
NOVEMBER 7, 1999 -- 10:30 A.M.

**CONGREGATION GATHERS**  
(Please sign the register and pass it on.)

**ORGAN PRELUDE**

**PROCESSIONAL:** Piper Dean Rodger

**PART I-REMEMBRANCE SUNDAY CEREMONY** (See Insert)

**PART II-WE APPROACH GOD**

**WORDS OF WELCOME AND ANNOUNCEMENTS**

**CALL TO WORSHIP:**

Leader: Today we remember the tragedy of war.  
People: We light a candle to remember those who have died and those who have suffered in war. (Light the first candle.)  
Leader: We remember the rebuilding that comes after war.

People: We light a candle for the hope that comes in the rebuilding. (Light the second candle.)  
Leader: We remember God's presence with us in the sorrow and hope.

People: We light a candle to remember God's presence with us. (Light the third candle.)

Leader: We remember the peace that comes when we follow Jesus and live in God's way.

People: We light a candle for Peace. (Light the fourth candle.)

Leader: Let us worship God as we remember, hope, and help build God's world of peace.

People: Praise and thanks be to God!

**OPENING PRAYER:** (In unison)

God of peace and love, we remember with sadness the pain and suffering of war. We remember those who are suffering this minute because of past wars or present wars. We also remember the smaller wars that happen with communities, among friends, within families, within ourselves. We pray for peace. We pray for courage to be peacemakers, no matter the cost. We pray for the day when your love is alive in every heart, in every corner of the world. Amen.

**OPENING HYMN:** #356 V. U "Seek Ye First the Kingdom"

**CHILDREN'S TIME**

**CHILDREN'S HYMN:** #701 V. U "What Does the Lord Require of You"

**SUNDAY SCHOOL RECESSIONAL HYMN:**  
#649 V. U

*Walk with me, I will walk with you, And build the land that God has planned Where love shines through.*

**PRAYER OF CONFESSION AND ASSURANCE OF PARDON:**

Leader: Loving God, you ask us to remember, yet how easily we forget. When we fail to, remember the sacrifices of others, forgive us, God.

People: And help us remember.

Leader: When we forget the emotional scars of war left upon the children, and their children's children, forgive us, God.

People: And help us remember.

Leader: When we forget that each person on earth is your child and our sister or brother, forgive us, God.

People: And help us remember.

Leader: When we forget your love for us and desire for us to be your instruments of peace, forgive us, God.

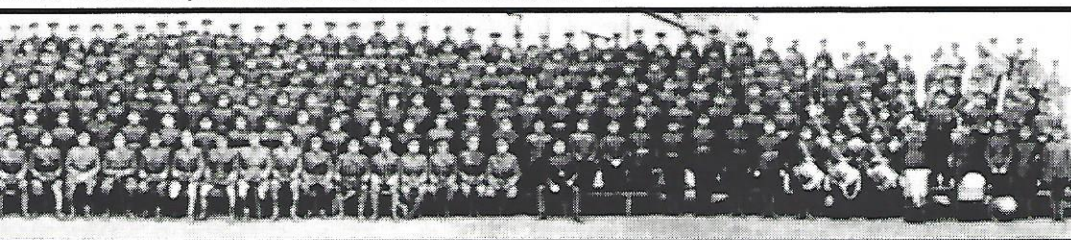
People: And help us remember.

Leader: Remembering is not just a mental exercise. It is a call to respond in love and compassion. We can be assured of God's loving forgiveness as we remember and as we commit our lives to rebuild a world of peace.

People: **Thanks be to God! Amen.**

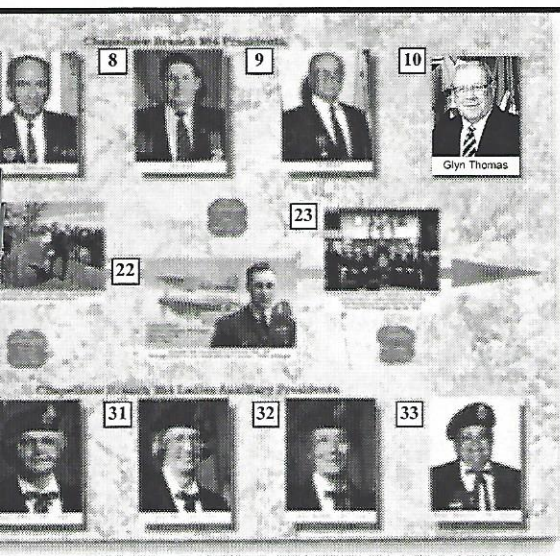


pression of the 244th Overseas Battalion, Canadian Expeditionary Force, The Canadian Army contingent that fought in W.W.I. This unit was formed in 1916 and went overseas early in 1917.



## DATES TO REMEMBER

Capture of Vimy Ridge	Apr. 9, 1917
V.E. Day	May 8, 1945
Normandy (D-Day)	June 6, 1944
Korea War Declared	June 25, 1950
Korea War Ended	July 27, 1953
War Declared	Aug. 4, 1914
V.J. Day	Aug. 14, 1945
Dieppe Landing	Aug. 19, 1942
Canada Declared War	Sept. 10, 1939
Remembrance Day	Nov. 11, 1918
Canada Declared War on Japan	Dec. 8, 1941
Hong Kong Attacked	Dec. 9, 1941
Hong Kong Fell	Dec. 25, 1941

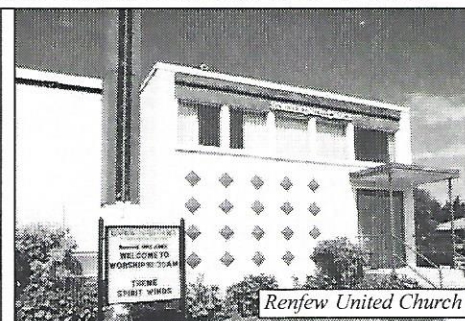


The History Wall seen here on the left is a MILLENNIUM project to tell the story of the history of the Chapelhow Branch #284 in Calgary from 1974 to 2000. The major events of the branch are typified by photos placed along a time-line. This can be a model for any institution wanting to tell the story in a birds-eye-view. The following are the ways the Branch has co-operated:

- Renfrew Church Minister appointed Chaplain with others assisting.
- Annual November 11th ceremonies and church parade were held.
- Members of #284 are welcome to use the church as a chapel.
- The branch donates to community and church projects annually.
- A generous donation in support of this JOURNAL was made for the past 12 years of publication.
- Seniors of the community are provided with free monthly dinners.
- Southern Alberta retired clergy, their spouses and widowed are hosted on a semi-annual basis.
- The Ladies Auxilliary annually donate to the Renfrew Social Action Fund.

(For viewing the history wall contact (403) 276-1775 or visit the branch at 606 - 38th Ave N.E Calgary, Alberta)

## Chapelhow Legion # 284 and Renfrew United Church cooperate over the years



w Community Association Hall: First meeting held in the 20 Edmonton Trail N.E. Jan.'83. 14.Sod turning for new metaph Dedicated November 5, 1988. 18.Renfrew United ive in Calgary 22.Dedication of McNight Hall in Honour en Boast 26.Eva Gilson 27.Betty Milton 28.Helen Boast

## esent. Wreath Laying, One Minute Silence - "Lest We Forget" the Sacrifice made.

### ASSURANCE OF PARDON:

#381 V. U "Spirit of Life"

### PART III - WE LISTEN TO GOD'S WORD

ANTHEM: "On Eagle's Wings"

### OLD TESTAMENT READING:

Joshua 24: 1-3a, 14-15

GOSPEL: Matthew 25: 1-13

### HYMN:

#266 V. U "Amazing Grace, How Sweet the Sound"

### SERMON

### PART IV-WE RESPOND TO GOD'S WORD

CANDLE OF CONCERN AND PASTORAL PRAYER (Presbytery Prayer Cycle - Staff of the Resource Store)

### THE LORD'S PRAYER

### PRESENTATION OF MEMORIALS

### PRESENTATION BY ROYAL CANADIAN LEGION

### OFFERING AND SUNG RESPONSE:

#538 V. U "For the Gift of Creation"

### OFFERTORY PRAYER: (In unison)

We set our hope in you, God of all ages, and seek to serve you through our offerings and our efforts to encourage and equip one another for ministry. Help us decide daily to live according to your will, preparing ourselves for the opportunities and challenges you give us. May your call shape our lives in ways that introduce many to your love for all of us. Amen.

HYMN:#651 V. U "Guide Me, O Thou Great Jehovah"

### COMMISSIONING AND BENEDICTION:

Leader: At the beginning of our service, we lit candles for the victims of war, for the hope of rebuilding broken relationships, for God's presence with us, and for peace. Let us now light another candle for the light of Christ shining in our hearts, shining all around the world. (Light the fifth candle.)

People: As we leave, let us remember the tragedy of war.

Leader: As we rebuild, let us live in the light of Christ, our guide and Saviour.

People: As we live in Christ's light, let us celebrate God's love and constant presence.

Leader: Let us go with the love of God, the peace of Christ, and the inspiration of the Holy Spirit, now and always. Amen.

Note: This liturgy is taken from "Whole People of God" Clergy Pack: Woodlake Press, Winfield, B.C.

### CHORAL MEDITATION:

#423 V. U (Vs. 1,2) "God Be with You"

RECESSIONAL: Piper Dean Rodger

### ORGAN POSTLUDE



Branch #284 Honoured for the highest membership increase in 1999 for the third time in its history within the Alberta & N.W. Territories Command. Lt/Rt Eric Stewart, Treasurer, Len Strandlund, Vice President, Bert Arnold Secretary & Glyn Thomas President at the April 16th, 2000 General Meeting held in McKnight Hall.



## THE SOCIETY'S 1999 PRESIDENT'S REPORT

The Alberta & Northwest Conference (U.C.C.) Historical Society made positive strides in caring for and preserving the Heritage of The United Church of Canada and its antecedents within the Conference. I am pleased to present a summary of the activities of the Society since our last annual meeting held at Sunnyside United Church in Red Deer.

1. Since our Annual Meeting held at this time last year, we were pleased to welcome Pauline Feniak, President of the Victoria Home Guard Society to the Board of Directors. This represents a breakthrough for our Society in that it includes the North part of the Methodist mission to the West.
2. We are grateful to have Kate Reeves, Liaison between U.C. Societies and Conference Historic Resources Committee join the Board of Directors.
3. The Society met the required times to do the work of the society.
4. The Twelfth Edition of the "Historic Sites and Archives Journal" was edited and produced with a variety of articles dealing with various aspects of our Church's heritage.
5. The September meeting of the Board of Directors was held at Pakan. This was a most memorable day for all concerned.
6. We were represented at the Conference Heritage Resource meeting in Red Deer by Dr. Stephen Wilk.
7. Gave serious consideration to the Museum Project with Morris Flewwelling and Stephen Wilk giving leadership.
8. We are grateful to the Royal Canadian Legion #284, Chapelhow Branch for their ongoing support.

In closing I would like to thank all who have supported and continue to support the ministry of this Society.

*Respectfully submitted,  
Rev. C. Thomas McLaughlin*

## ALBERTA AND NORTHWEST CONFERENCE HER- ITAGE 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 congregational 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 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.*

*By Sheila Johnston.*





# NEWS FROM ALBERTA NORTHWEST CONFERENCE ARCHIVES

By Jane Bowe McCarthy, MAS, Conference Archivist

## Activities in 1999

In 1999, the Conference Archives received 43 new deposits, predominantly from congregations and pastoral charges; and responded to 244 reference and research requests, which included 96 requests for baptism, marriage, burial and membership records. The majority of enquiries were received via telephone, in addition to in-person visitors and written requests. In November 1999, the Conference Archives became accessible via e-mail, thus increasing the possibility of future reference and research requests by that means.

As in past years, I enjoyed meeting with church members throughout Conference over the telephone and in person, both in the Archives and at the annual meeting of Conference in Grande Prairie.

In September 1999, I represented Alberta and Northwest Conference at the annual meeting of the United Church's Committee on Records, Archives and History in Toronto. This year's meeting involved discussion on the replacement for the United Church Archivist, Jean Dryden, who resigned her position early in 1999. The assembled group of United Church archivists, historians and heritage representatives also studied various options in restructuring the Committee's budget to be more cost-effective, and explored the records-related issues involved in the residential schools litigation.

During Summer 1999, I was fortunate to have the assistance of Karen Simonson who came to the Conference Archives as a summer student volunteer. A third year History major at the University of Alberta, Karen was of great assistance in researching reference requests and creating preliminary inventories for those deposits that had none.

In August 1999, the Conference Archives lost a great friend and colleague, Marian Allison, the archivist at McDougall United Church in Edmonton. Marian was one of the first church members that I met upon being appointed as the Conference Archivist and I valued her wisdom and insight into all things archival and church-related.

## Plans, Goals and Priorities for 2000/2001

Due to a new acquisition to the Bowe-McCarthy family, I will be adjusting my hours as of April 2000. During 2000, I will be available Wednesday evenings and Saturdays. As usual, the holdings of the Conference Archives are accessible through

the Reference Room of the Provincial Archives of Alberta during their usual hours.

Again this year, the reference service and new deposits continue to increase. The priority for 2000/2001 will be to explore the possibility of two new resources to deal with the growing workload: external funds to address the backlog and recruitment of volunteers to handle reference enquiries. Regarding external funding sources, the Conference Archives is hoping to become an institutional member of the Archives Society of Alberta. If our application is successful, the Archives may then apply for various grants to assist in the backlog of records for arrangement and description. Regarding volunteer recruitment, the Conference Archives hopes to secure at least one volunteer interested in doing archival research and reference work. To date, the Conference Archives has had two volunteers who have worked on various projects.

Just as 1975 marked a turning point in the development of the Conference Archives, when it moved from St. Stephen's College to the Provincial Archives of Alberta, so to is it that 2000 marks a new focus for the Conference Archives as it enters into partnership with the Provincial Archives of Alberta through a new permanent loan agreement that better defines the operation of the Conference Archives as a distinct archival entity.

## Some Thoughts as We Prepare to Enter the 21st Century

In preparing this year's report, I recognize that steady progress has been made in the past three years in establishing the Conference Archives as an active archival program and in raising the profile of the Archives throughout Conference. Yet this progress is simply the next step in the development of a record keeping effort that has existed for many years. Over time, the Conference's archival records have been cared for in a variety of settings by a variety of individuals who have served as Conference Archivist.

Beyond the walls of the Conference Archives there are scores of volunteer archivists who care for the records of their congregations or pastoral charges. Likewise, there are Presbyteries and Conference staff who take the time to call the Conference Archives to see what must be done to keep the records in good order. All of these folks are as much a part of the good stewardship of

the United Church's records as is the entity known as the Conference Archives.

As I consider the history and development of the Conference Archives, I recognize that it is due to the strong record-keeping tradition found within the predecessor denominations that was carried forth into Union seventy-five years ago that has resulted in such diligence and care of the records. There is a mindset within the Church that records bear witness to the functions and activities of the Church and its members and as such remain as evidence long after we mortals have departed. It is also a mindset which acknowledges that the records must be properly maintained if they are to survive into the future. ♦

## 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

*Provincial Archives Reference Staff are available to assist researchers with the Conference Archives holdings during these times.*

*The Conference Archivist may be contacted at the Provincial Archives of Alberta by phoning (780) 427-1750 or by e-mail at  
JBowe-McCarthy@mcd.gov.ab.ca*



# ST. ANDREW'S UNITED CHURCH - COCHRANE, ALBERTA

By Donald Koots

## 100 years gone by, 100 years still ahead

100 years gone by, 100 years still ahead As this century recedes into the pages of history and the nooks and crannies of memory lane, an era of adventure, hope and consolidation is being replaced with a dedication to renewal at St. Andrew's United Church in Cochrane, Alberta.

In September, the congregation celebrated its one hundredth birthday and, in November, a decision was reached to carry out extensive renovations to the premises. These two momentous events, set against the backdrop of a major calendar overhaul, provided many opportunities for self-examination and excitement over the historical past and the spiritual journey ahead.

Having researched the archives, Reverend Donald E. Koots, had ascertained that St. Andrew's congregation was formed in September of 1899.

A group of volunteers and other accomplices set out to prepare year-long celebrations, beginning in September 1998 and culminating over the 1999 September long weekend.

A number of activities were planned to highlight the various contributions and talents of members and adherents. The overall effort allowed St. Andrew's flock to celebrate its spiritual legacy, recall its personal history and share its pride with the local community.

The organizing committee worked hard to fulfill its mandate.

Invitations to partake in the various functions were sent to as many ex-members as possible, along with past clergy. "You may leave town, but you cannot escape from our family" may well have been the unwritten motto of the celebrants.

The schedule of functions unfurled as follows:

### September 1998

Family picnic at the Cochrane Ranche, including games, singing and a narrative account of the local history by Rev. Donald Koots.

### December 1998

Old-fashioned Christmas Concert with singing, music, skits, spiritual and literary readings.

### March 1999

Social Box Lunch with an auction of cakes to raise funds for the library. There was also a display of books from the Calgary-Foothills Resource Store.

### May 1999

On the second Sunday, all ladies were presented with carnations. On Sunday, May 23rd, Rev. Keith Syer and his wife Betty took part in the service. Rev. Syer had served at St. Andrew's between 1964 and 1967.

### June 1999

On the 12th, a Centennial Fashion Show was held, while on the 20th, Rev. Doug Powell preached on the importance of stages in life (personal and as a church). That service was followed by a pot-luck lunch. Rev. Powell's ministry in Cochrane stretched from 1979 to 1988.

### August 1999

Dr. Harold Coward returned from Victoria to take part in the service held on the 17th. Dr. Coward spoke about the relationship between Justice, Ethics and the Church.

### September 1999

Over the long weekend of September 4 - 6, final celebrations took place. On the 4th, an Open House was held, followed by a supper in the Christian Education Hall. Old friends from surrounding communities broke bread and exchanged stories with local attendees. Dave Zilm, who had built the cross in the sanctuary over thirty years ago, was amongst the guests. The next day, Rev. Randy Naylor and his wife Loreen led the congregation through part of the worship and then enjoyed the post-service hoopla. Rev. Naylor was the local minister between 1971 and 1976. Finally on Labour Day, St. Andrew's presence in the community was highlighted with a float in the annual parade through Cochrane. The pioneer spirit, the present and the future were represented by various members of the congregation.

St. Andrew's looks forward to the challenge of the next one hundred years with confidence, joy and faith. ♦



September 5, 1999 Labour Day Parade. The St. Andrew's float garnered Second Prize in the category of non-profit organizations.



On June 12, 1999, the Centennial Fashion Show brought back fond and amusing memories to the older attendees, while providing a "retro sneak peak" to the younger crowd. In addition to reproductions, a few original garments were loaned to the organizers by the children of the original owners.

Photo - Catherine McLay

Photo - Catherine McLay



## METHODISM IN LETHBRIDGE, ALBERTA

*By John Maclean - Bethal Mission Parsonage.  
719 Pacific Ave. Winnipeg. Feb. 10, 1914*

A party of Methodist teachers and missionaries left Ontario in June 1880 for the Saskatchewan country, where Indian missions were located, all of whom were destined for what is now the province of Alberta, and among them were the Rev. John Macdougall, and the Rev. Dr. Alexander Sutherland, General Secretary of Missions, who was on a tour of inspection, and embodied his observations in a series of letters, subsequently published under the title "A Summer in Prairieland." After an interesting journey of five weeks from Toronto, across the lakes, up the Missouri River, where the buffalo were seen by tens of thousands, and the party participated in a buffalo hunt, and a drive over the prairie from Benton, the head of navigation, the crossing of the Belly River was reached, where the city of Lethbridge now stands. Not a house was passed after leaving the Milk River, until we hailed Nick Sherin, who worked the small mine across the river, and opposite the present city, and was the ferryman with his row boat on the occasions when his services were required. With eleven wagons, and twenty-seven horses, seven hours were consumed in crossing the river, as all the wagons had to be taken to pieces, and ferried over in the small boat.

Services were held regularly in 1880, in the Mounted Police Barracks at Pincher Creek, at the Indian Experimental Farm, and the Mountain Mill in the foothills, on the first Sunday of every month, and until 1886, these services were continued, the other Sundays and weekdays being filled with services at Fort Macleod, and the piegan and Blood Indian camps.

Two months after the mines were opened at Lethbridge with Mr. William Stafford as Manager, and Capt. Bryant as General Superintendent, I began a regular monthly service at the miner's boarding house on the bottom, where the mines at that time were being worked, coming down from the Mission house at the Blood Reserve, by way of Whoop Nop, preaching on Tuesday and Wednesday evenings, with an occasional lecture on a historical subject on Thursday evening. The services were well attended, and the men enjoyed the singing, and were appreciative of the help freely given, as there were no collections, and no contributions of any kind. When the Galt Company began building barges to take the coal down the

river, a lumber camp was established in the Porcupine Hills, and regular monthly services were held there.

At the Conference of 1886, the Rev. Wellington Bridgman was sent from Medicine Hat to Fort Macleod, and Lethbridge was maintained as one of the appointments. As the village was growing and some settlers were coming into the country, he saw the need of better accommodation, but the people were poor and unable to build, so after holding services in a building adjoining Craig's furniture store, where the City Square is now located, he decided to appeal for help from Ontario, and left in May 1887, visiting the Conference, and the response was so hearty, that within a year, small churches were built at Pincher Creek and Macleod. Lethbridge had a population of one thousand, and a church site was bought, worth at that time eight hundred dollars, and at the Conference of 1887 it was made a mission, under the care of the minister at Macleod, which status it maintained for two years, without any missionary being sent. In 1888, the first church at Lethbridge was built at a cost of eleven hundred dollars, and in June 1889, the Rev. A.B. Hanes went to Macleod, and a Rev. James Endicott, who became the successful missionary to China, and is now General Secretary of Foreign Missions was the first minister stationed at Lethbridge. He remained one year, and the condition of the work may be gleaned from the fact that the minister received \$495.00 salary, including the missionary grant, and no parsonage, the amount raised for all purposes was 269.75 and the Connexional Funds \$27.75. Robert Halsall spent the following year on the mission and his successor was J. H. Morgan, who became ultimately President of the Manitoba Conference, and then John C. Switzer now stationed in British Columbia.

The first class meeting was established in 1887, with Mrs. Kaill as leader, she having recently arrived in Hamilton, Ont. The chronicles of Methodism in these early years may be found in the records of the District and Conference, the files of the Lethbridge News and Macleod Gazette, and in the memories of many of the citizens, who still remain, and are conversant with the affairs of the city. A great deal of important and interesting historical matter might be written concerning the city during its first decade, but that belongs to another sphere and time.

It may be worthy of note, that the first public school in Southern Alberta was organized at Macleod, and taught by Miss Barratt our missionary there, her work being

taken up by my wife, and of course there was no salary. The Rev. Henery Manning laboured at Macleod and Pincher Creek in 1879, and I had the honor of being the first Public School Inspector of Southern Alberta, the Rev. Dr. Baird, now of Manitoba College, being appointed at the same time as Inspector for Northern Alberta. When I was appointed Member of the North West Board of Education, it gave me much pleasure to nominate the Rev. Charles McKillop for the Macleod Inspectorate and Dr. Blair for the Calgary Inspectorate, as I resigned, and the Inspectorate was divided, and as a Member of the North West Board of Examiners, there was associated with me, George Brown Esqr., then studying law in Regina, and now Lieutenant Governor of Saskatchewan, both of us forming the Protestant Section of the Board of Examiners, through the subjects were allotted without discrimination to all the members of the board.

Between the Rev. Charles McKillop representing the Presbyterians, the Rev. Mr. Matheson for the Anglicans, and myself, there existed friendly relations, and work was done in a true Christian spirit for the welfare of the town.

As the first Missionary of Lethbridge accepted my congratulations upon the opening of the new Wesley Church. ♦

### **SOUTH ALBERTA PRESBYTERY MILLENNIUM CELEBRATION** *By Jim George*

South Alberta Presbytery is planning a special service to recognize the seventy-fifth anniversary of the United Church of Canada.

This momentous event will be held in Taber, Alberta, on the afternoon and evening of Sunday June 18, 2000. The Planning Committee has reserved the Taber Community Centre as a place for people to congregate, to visit, and to enjoy a catered supper. The facilities of the Taber Swimming pool and Aqua Fun Centre will be available. Both the Pool and the Community Centre are adjacent to the Taber Centennial Park which has excellent playground and picnic facilities.

The day's activities will culminate in an evening worship service, which will include church bands, possibly massed choirs, and an inspirational speaker. Jim Manley, a well known contemporary church musician, has been engaged to lead the music. The "Voices United" Hymn Book contains two of Jim Manley's hymns, of which he wrote both the music and the words, "Come in, Come in, and Sit down", and "Spirit of Gentleness"

The clergy, presbyters, and lay members of the twenty-three congregations in the South Alberta Presbytery are all invited to attend and help celebrate this seventy-fifth anniversary of the United Church of Canada.



# WHO WAS ALBERTA'S FIRST TEACHER?

By [The late] John W. Chalmers

Who was the first school teacher in Alberta, i.e., in the area which is now the foothills province? Journalist Frank Peach bestows this honour on carpenter and centenarian Andrew Sibbald, who joined the McDougall mission at Morleyville in 1875.' The Sibbald name is familiar to travellers between Calgary and Banff, as it is carried by a small lake and stream close to the Trans-Canada Highway. However, according to the Holmgrens, these water courses were named, not for the celebrated Andrew, but for his rancher son Frank.

And it seems that Andrew was not Alberta's first teacher. Apparently a Dr. George Verey, who had taught in Fort Edmonton in the early seventies, was briefly the mission's first resident pedagogue. Yet even he had his educational predecessors in the District of Alberta.

Of course, everywhere in pioneer Canada, teaching was regarded as an aspect of missionizing. Catholic and Protestant clergymen often began their careers as teachers, and when circumstances so indicated, would occasionally return to the classroom. Church and school were as inseparable as the two wings of the dove that symbolizes Christianity. Thus the Rev. Robert Rundle, in his journal entry for June 6, 1841, at Fort Edmonton, wrote, "Eng. serv. in the morning. Aft. instructed children." The entry for the following day reads, "Baptized two girls whom I had previously instructed...~ On Dec, 2, 1842, in the Lesser Slave Lake area, he "Commenced a School." The entry for six days later reads in part, "Services & school each day." On the following March 10, in a "Hunter's Camp" near the Beaver Hills, he "Taught the children.

At various times he notes that he had been teaching the daughters of Fort Edmonton's Chief Factor, John Rowand. Although other

entries probably refer to religious instruction, since Rowand was Catholic, Methodist Rundle's instruction to the girls was probably in the secular realm.

Another early school was founded by the Methodist missionary, the Rev. Henry Bird Steinhauer, whose little Temple of Academe was first opened at Lac La Biche about 1856. In the summer of that year, his students were being taught to read the Bible and write Cree syllabics.<sup>4</sup> Later, the school moved to Whitefish Lake.

The next teacher in what is now Alberta and for whom information is readily available is probably Methodist missionary Thomas Woolsey. In December, 1857, he commented, "I have recommended scholastic instruction, although nearly all the scholars are Romanists." A month later, he added, "No ragged school can be more trying than mine. Inkstands are upset, slates broken, books torn, and cursing and swearing most alarmingly indulged in." As with Rundle, instruction to Catholic children was probably more secular than religious.

Next was Sister Marie Jacques-Alphonse, who came out to the Lac Ste. Anne mission in 1859, one of a party which included three Grey Nuns. On October 10 they opened school which the following year became also the first orphanage in the West. In 1863 the nuns moved their school and orphanage to newly-established St. Albert, where Sister Marie became principal.

In the previous year, Brother (later Father) Constantine Scollen had opened a school in Fort Edmonton. The late J. G. MacGregor described it as "Without doubt ... the very first formal school within what is now the City of Edmonton."<sup>6</sup> Another early-established school was organized by the Rev. George McDougall at the long-vanished Métis settlement of Victoria (Pakan), about eighty miles down the Saskatchewan from

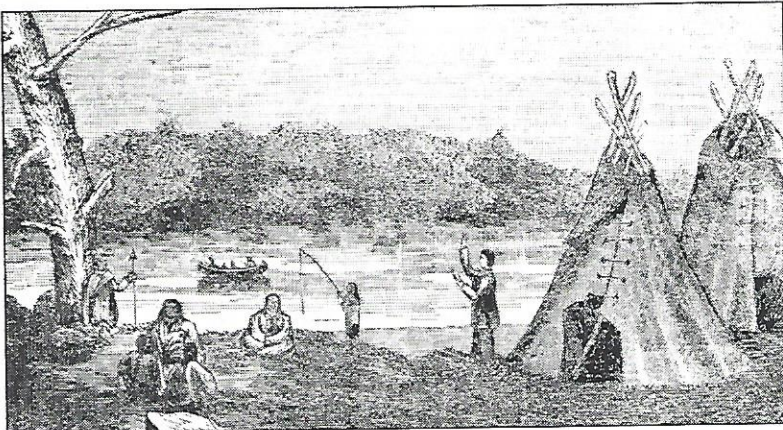
and Fort Macleod. In 1878, a visitor to Fort Macleod noted, "She has gathered into her school some twenty-five children. These represent five different nationalities: Canadian, American, French, Cree, and Blackfoot."~ In 1880, Mrs. James McDonald began a small school near Edmonton's fort for children of employees of the Hudson's Bay Company. In the same year, nearby, the Methodist mission also organized a school which counted twenty-nine pupils; their ages ranged from five to seventeen years. Only five of these young scholars were girls. Within a year, both institutions had ceased operation.

Before 1881, almost all schools in the North-West Territories were operated by Catholic or Protestant church organizations - Mrs. McDonald's was an exception - with heavy emphasis on the fourth R - Religion. Among the teachers, those with professional preparation were rare, as the Winnipeg Normal School was not established until 1882, and Regina's (the only one in the Territories) not until a decade later.

Some may maintain that these educators were not "real teachers" because they lacked professional training or preparation. But as recently as 1920, and in a few cases even later, Alberta was issuing teaching permits to high school graduates (grade XI!). Dr. M.E. LaZerte, first Alberta Dean of Education and two-term president of the Alberta Teachers' Association, began his professional career as an uncertificated teacher in his home school at Dixon's Corners, nCar Iroquois, Ontario, in 1906. He had fifty-five pupils in his little one-room educational kingdom.

The year 1881 saw the establishment of the first quasi-public school in what is now Alberta. Financed by private benevolence and a government grant of \$400 maximum yearly, it collected no local taxes and was open to all without fee, regardless of race, religion, or place of residence. In 1885, the school building became the property of Edmonton Protestant Public School District No. 7. It was the first school district of what would eventually number about four thousand in what is now Alberta.

But public and separate schools did not immediately displace the church-operated mission or Indian schools with their professionally - unqualified teachers. Such institutions continued in existence until the early 1960s. In the more northerly reaches of the province they were swept away by the establishment of Northland School Division. In the south the Indian schools



*This 1881 engraving shows the Rev. Henry Bird Steinhauer preaching his first sermon at Goodfish Lake. Steinhauer started a school in 1856.*

Edmonton, in 1863. The first teacher was probably one of McDougall's daughters.

In 1875, Miss E.A. Barrett, an Ontario "school mistress," took over the school at Whitefish Lake, and later conducted classes at Pigeon Lake



- there were no mission schools by 1960
- were upgraded to provincial standards.

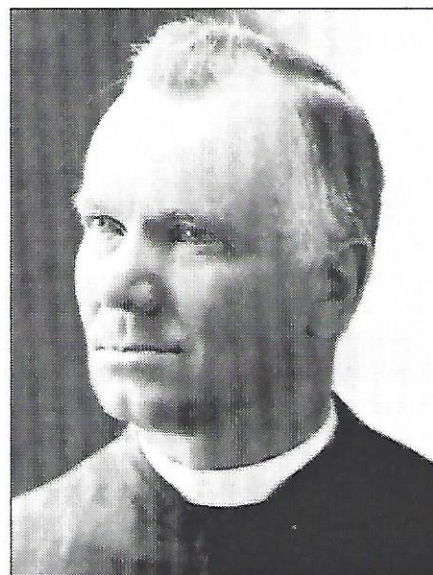
To nominate any white or white-employed instructor as Alberta's first teacher is an example of racial bias and insensitivity comparable to the claim that Columbus discovered America. The resident natives were under the impression that their ancestors had been teaching for countless centuries. Early explorers and missionaries tended to under-value native culture - this attitude has not entirely disappeared - because aboriginal technology seemed less sophisticated and complex than that of the white newcomers to the New World. But the culture of, say, the Blackfoot-speakers or the northern Chipewyan was every bit as developed as that of the Europeans. Each included oral literature and history, religion, genealogy, class structures, codes of behaviour, styles of dress and make-up, ceremonials, art, songs, dances, recipes, vocational skills, societies, government, beliefs, attitudes and values.

Nor did aboriginal children absorb their culture through osmosis. Mothers, as always, were the children's first teachers. They were also responsible for their daughters' training in the arts and crafts of home-making and midwifery. Fathers taught their sons the

skills needed in hunting, fishing and warfare. Among the Blackfoot-speakers, uncles were responsible for disciplining their nephews for misbehaviour. Grand-parents transmitted tribal lore. Medicine men, who were at the same time historians, priests, physicians, psychiatrists, apothecaries, judges, councillors, and much more, were supervisors of religious education. And any adult could reprimand a child for unseemly or inappropriate behaviour, although corporal punishment was unknown. In short, every adult had some responsibility for the education of every child in the band. ♦

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*Brother (later Rev.) Constantine Scollen was described as teacher at the very first formal school... within what is now the City of Edmonton. " It was opened in 1862.*

7. Saskatchewan Herald, January 13, 1879.
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*The author, a resident of Edmonton, is a well known author and former president of the Historical Society of Alberta. (Article used by permission of ALBERTA HISTORY.)*

## THE UNITED CHURCH ARCHIVES NEEDS YOUR HELP

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## PRESBYTERIAN SOCIETY

The Canadian Society of Presbyterian History

Founded in 1975 with the aim of preserving and documenting Presbyterian history and theology and encouraging the development of younger scholars, the Society meets annually in Toronto.

The next meeting will be held at

**Knox College, University of Toronto  
in September**

*Membership in the Society at an annual fee of \$15.00 brings notice of the meeting and the full text of the papers read to the Society each year (four papers).*

*The Papers for 1975-1986 have been microfilmed, and a copy may be purchased from:*

**The Presbyterian Church Archives,  
Knox College**

**59 St. George Street, Toronto, Ont. M4S 2E6**

The 1975-1985 Papers have also been indexed, the index being published in the 1985 volume.

**Correspondence to:**

**Mr. Michael Miller, Secretary  
292 Shanty Bay Road  
Barrie, Ontario L4M 1E6  
Phone: (705) 726-5019**

## METHODIST SOCIETY

*The Canadian Society  
of Methodist History*

The Canadian Methodist Historical Society was organized in 1899 and reorganized in 1975. Its aim is to promote the study of Methodism in its origin and transmission, and in its Canadian development not only in the Methodist Church of Canada but also in other groups which lay claim to a Wesleyan heritage.

The Society meets each year, normally in June, meeting in Toronto every second or third year, and holding the other conferences elsewhere in Ontario and across the nation. Papers covering a wide range of historical and theological topics are presented at each meeting which also includes a tour of nearby historic churches and other sites. The membership fee of \$20 per calendar year includes the cost of the printed papers from the annual conference.

*For more information or membership write to:*

**The Canadian Methodist  
Historical Society  
c/o The United Church Archives,  
Victoria University  
73 Queen's Park Crescent  
Toronto, Ontario M5S 1K7**

**The next CMHS conference will be held at  
WESLEY CHAPEL, FREE METHODIST CHURCH  
Toronto 18-20 (Sunday-Tuesday) June 2000**



# CARMANGAY UNITED CHURCH REGISTERED HISTORIC RESOURCE TO BE REDEDICATED IN AUGUST 2000

Carmangay United Church has seen many milestones since its early inception in 1910. Many of you will remember the article in the Journal some years ago, of this Carpenter's Gothic Church. Following are some of the highlights of the history of this church, and its renovations. It has once more been transformed to its original design and, once more rings with the sound of worship.

- Early in the 1900's thousands of settlers flock to Southern Alberta to take up land. With the promise of a CPR line from Lethbridge north to Vulcan, immigrants settled along what is now known as Highway 23.

- By November of 1909 petitions were circulated and the present sight chosen. Rev. A.B. Argue, Methodist Minister at Claresholm helped with this process.

- January 1910 a provisional board was selected, with a chairman, secretary and treasurer being elected, and twelve members pledging \$100.00 each.

- July 1910 the cornerstone was laid and dedicated by Rev. A. B. Argue. The new minister, Rev. Prosper H. Neville, baptized two children.

- C. Archie McIntyre, built the church for the sum of \$3,650.

- The Presbyterian and Methodist Churches agreed on a "non-intrusion" policy to save mission funds. In 1911 the Presbyterians were urged to join the Methodist congregation in Carmangay.

- Rev. R.K. Peck, Methodist District Superintendent, helped organize the first Methodist church service in Carmangay. The new church seated 150 people on wooden chairs set in a semicircular fashion facing the platform on the South wall.

- The famous wooden trestle bridge, built at a narrows of the Little Bow, was completed in 1911, allowing travel by CPR to Calgary.

- The first manse was two round - topped granaries situated just South of the church. In 1912 the Ladies' Aid raised funds for the newly erected manse and furnishings. Fowl suppers with a renowned guest speaker, Rev. George Kirby of Mount Royal College in Calgary, and delicious food at the exorbitant price of \$1.00 each person helped raise the funds.

- Mrs.C.W. Folk and Mrs. J.F. Snyder, together with their horse "smokey", conducted a survey regarding the need for Sunday school. Early in 1910 Sunday

school was established in the Yellow schoolhouse with 80 - 90 children in attendance. Carmangay had the only high school along the Aldersyde line at the time, with many young people from Vulcan, Lomond and area working for their room and board to further their education.

- By 1916 - 29, under the direction of Rev. Douglas Telfer, the Carmangay church ceased to be aid receiving. A financial crisis in the late 1920' however, brought the two adjacent charges, Carmangay and Champion together.

- In 1922 a big fire devastated much of the community, though the church was spared.

- By 1928 the present steel bridge was begun, shortening the bridge by 500 feet. Prosperity returned to both the church and community as work began on the Travers Dam and the irrigation ditch on the east side of the Little Bow.

- In the early years Student Ministers served the area east of Carmangay under the supervision of the Ordained Minister in Carmangay.

- In the winter months the minister tried to stay in touch with the communities thus supplied by summer supply.

- Mr. James Davey, an old country cabinetmaker, with the help of Paul Plourd, built the present pews. They were built of No. 1 fir, and are found to be very comfortable.

- In 1942 Carmangay-Champion Pastoral Charge were served by Rev. Peter Dawson

- By 1950 it became evident that the foundation of the Church needed immediate attention. A local contractor, Mr. Henry Frank, found the building sound, but the East Wall was beginning to crumble, causing the floor to bow. A full basement with concrete walls was recommended. Once again the Ladies' Aid came to the rescue, purchasing 6000 bags of cement. The building was elevated three feet up by a local building mover, Mr. W.C. Burke while the walls set. Over 42 men worked to pour the walls in a single day. All the labour was volunteer, which included men, horses and tractors.

- During the next ten years the basement was finished, Sunday school space allocated, and a kitchen sewing room completed. The Church basement also doubled as a schoolroom, when the new school burned down.

- 1963 still found fifty-five Sunday school children enrolled.

- In the late 60's the upstairs sanctuary was

renovated, lowering the ceilings and applying stone board to the walls. An electric organ was also purchased from the Memorial Funds, which had gathered during the years.

- In 1968 the maintenance plans included roof repairs and exterior repainting.

- The Ladies' Aid, which was formed in 1912, became the Carmangay Women's Association in 1950, and the United Church Women in 1972. These ladies raised money for the manse, pews, the organ fund, materials for the basement, purchasing chairs, and later redecorating the basement, to name just a few. All of this was done by catering banquets, weddings, and the Lions' Charter night, as well as serving lunch for the Lions' meetings for many years. The resourcefulness and strength added to the community by both men and women is the legacy, which lives on today.

- In 1986 the front steps were replaced with a wheel-chair accessible ramp.

- 1986 also featured the 75th anniversary, fifteen years older than the United Church itself. The church was filled to capacity, with much sharing of stories, memories, and old and new hymns.

- In 1991 the Carmangay United Church was designated a "Registered Historic Resource". A Committee was established to restore the building to its original structure. At that time alternating services were being held between Carmangay and Champion United Church

- In 1995 there were still ten children in Sunday school.

- The annual Christmas Putz, the Christmas story, told in music, nativity scenes and light, was brought to the congregation by Rev. Wilbert and Evelyn Frey. In 1993 its annual production was begun under Rev. Frank and Shirley Johnson. Last year, 1999, in it's 8th year, the heat was on, the pews were in and the church was once more full.

- The annual Mission and Service Walkathon followed by a picnic in the back of the church have also continued during the past ten years. It is now held on the new McFarland Nature Trail under the railroad trestle. In 1999 it was completed by a tour of the almost completed renovations.

- Some of the highlights of the restoration process was uncovering the large gothic windows on the East side, and discovering that they were not stained glass, stabilizing the bell tower before reshingling the steep



roof; discovering a ton of powdery prairie sand in the attic which had blown in over the year where there was no insulation. The restoration crew tried to shovel out as much as possible, and then blew insulation in with the sand. The basement was partially refinished, including drywall, when a water line in the kitchen burst. The crew was greeted with two feet of water, which had to be pumped out in the middle of winter. This was quite a heartbreaker!

- Restoring the building to its original design has been an act of love, which included untold voluntary hours of labour. Grants have been received from the Community Facility Enhancement Program, Historical Resources Foundation, and the local Lions Club, together with Memorial donations, and many private donations.

- The original Historical Restoration Committee were:

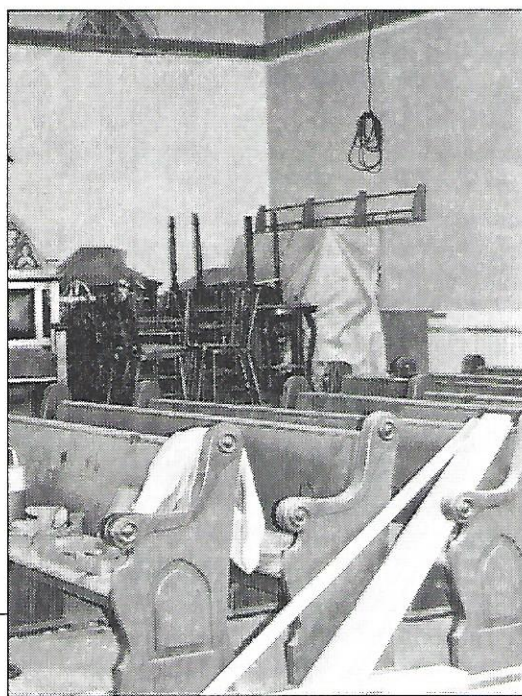
- Darrel Garceau, Garth McFarland, Mary Johnson, Jim Gray, Colleen Annable, Lorraine Teskey, and Frank Johnson.

- The present members on the Historical Restoration Committee are:

- Colleen Annable, with Lloyd Annable as an honorary member, Lorraine Teskey, Dennis Benci, Rob Jones, Sean Schneider, Derrick Annable, Keith Harris, and Rev. Don Watt (until 1998). Other community members have been faithful in raising funds and helping with work parties, including the Lions Club. Over \$131,000 has been spent on restoration to date. ♦

*by Rev. Lorraine E. Powell.*

*Information taken from The Carmangay United Church by Wallace Miller, in Bridging the Years, minutes, Year books and local knowledge.*



*Above photo credits: L.E. Powell*

**We look forward to the  
rededication and  
celebration this summer,  
August 6, 2000 at 11:00 am.  
You are all invited.**

Following is a list of faithful leaders through the ninety years:

**Rev. Prosper H. Neville**  
1910-1912

**Rev. Solomon W. Hahn**  
1912-1914

**Rev. Robert J. Merriman**  
1914-1916

**Rev. Douglas H. Telfer**  
1916-1920

**Rev. Radcliffe Clegg**  
1920-1923

**Rev. H. M. Horricks**  
1923-1927

**Rev. Fred Chapman**  
1927-1929

**Rev. Myron G. Garabedian**  
1929-1931

**Rev. R.E. Finlay**  
1931-1935

**Rev. Horace G. Smith**  
1935-1938

**Rev. Tom Taylor**  
1938-1940

**Rev. R.T. Harden**  
1940-1942

**Rev. Peter Dawson**  
1942-1961

**Rev. Wm. Morrison**  
1961-1963

**Rev. W. Bruce Fyke**  
1963-1969

**Rev. R.M. Bateman**  
1970-1972

**Rev. John T. Wood**  
1972-1976

**Rev. Florence Wilkensen**  
1977-1978

**Rev. Ian E. Munro**  
1979-1985

**Rev. Phillip M. Kellaway**  
1985-1986

**Rev. Ian E. Munro**  
1986-1988

**Rev. Wilbert E. Frey**  
1989-1990

**Rev. Frank Johnson**  
1990-1994

**Rev. Don Watt**  
1994-1998

**Rev. Lorraine Powell**  
1998 -



*Native Missionaries continued from page 3*

recognized as a gifted singer, with a deep bass voice. Very popular amongst his fellow students he was elected by them, "Senior Stick", or class president, at the end of third year in 1886. That August and September he accompanied the Rev. John McDougall and three Methodist chiefs from the North West, the Crees Pakan and Samson, and the Stoney Jonas Goodstone— all of whom had been loyal to the Canadian government in the North West Rebellion of 1885— on a tour of Ontario towns and cities, as well as Montreal. At one of the Toronto meetings Robert sang a hymn before John A. Macdonald, prime minister of Canada. He graduated in the spring of 1887, the first Status Indian in what would become Alberta to obtain a university degree. After eight years away he then returned home. Sent almost immediately to neighbouring Saddle Lake, he reported in the Methodist Missionary Society Report for 1887/88 that he found "the people ready and anxious to receive the truth".

As did his brother Egerton, Robert gave his life to Methodist mission work. He had numerous postings throughout Alberta. Shortly after his return from university he married Charlotte Pruden, a Native woman whose father had worked for the Hudson Bay Company at Lac La Biche. They had a family of six daughters and four boys. Robert served at Saddle Lake from 1887 to 1890, White Fish Lake from 1890 to 1893, the Red Deer Industrial School in 1894, Morley from 1895 to 1903, White Fish Lake from

1903 to 1911, Hobbema (Battle River) from 1911 to 1919, and at Saddle Lake from 1919 to his death in 1941. In 1937, the 50th anniversary of his graduation from Victoria, his Alma Mater, now affiliated with the University of Toronto, and relocated from Cobourg to Toronto, awarded him an honorary Doctor of Divinity, he being the first First Nations person in Canada to be so honoured.

Ralph Steinhauer, the first First Nations Lieutenant-Governor of Alberta (1974-1979), knew both his great-uncles Egerton and Robert well. In a talk to the Historical Society of Alberta at Edmonton in 1955, recorded by Alberta historian Hugh Dempsey, Ralph Steinhauer recalled Egerton, whom he had known around 1930, after Egerton moved to Saddle Lake to help Robert at the mission. Ralph, then in his mid-twenties, remembered that Egerton, once himself a great athlete, encouraged athletics among the young people. Often he would tell them: "Never let yourself think that you are not as good as the white man". Whenever he could, Egerton, in the same spirit, challenged them about seeking further education: "Can't you become doctors, lawyers or businessmen? You are just afraid that you can't compete with the white man".

While certainly a devoted Methodist, or rather United Church member (church union having occurred in 1925), Egerton believed that there was a basic similarity between Christian teachings and Native beliefs. He did not dismiss Native spiritual concepts as superstition. Speaking of the Sun Dance he told his great-nephew: "There was a bit of torture there, but it was no worse than training for the commandos. They also had the ceremonial dances. There was a good deal of paganism, whooping and hollering but you know, I'm still an Indian. Actually, I can't say too much against it. There were some great prayers said— heartfelt and sincere. The Sun Dance was a form of worship".

Shortly after his appointment as Alberta's Lieutenant-Governor writer Madeline Freeman interviewed Ralph Steinhauer for the United Church publication, *Mandate* (January 1975). He remembered well his great-uncle Robert, who had been a very important influence on him. In the pulpit Uncle Robert was a thunderous preacher, his "arms, hands, feet and head all going like mad as he made the points in his sermon". Robert Steinhauer was completely bilingual and bicultural. Ralph recalled to Madeline Freeman that he

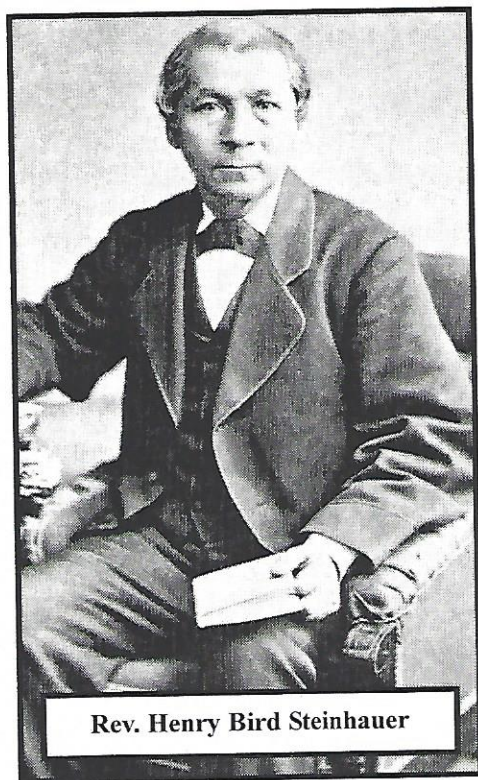
would pick up an important letter in a Council Meeting, written in English, read it to those present in Cree, and then explain in clear, simple terms what it meant. In church, with the English version of the Gospel of St. Luke directly in front of him on his lecturn, he would, as he was reading, translate it directly into Cree for the congregation. ♦

*Memory of the Steinhauer brothers now is faint. In their day they were giants in the Native mission field. As exemplary First Nation Christians they deserve to be remembered by a church to which they gave so much.*

*This text is adopted from an essay prepared for the electronic history project, CANADA, CONFEDERATION TO PRESENT, a CD-ROM/ Web publication, for use as a textbook/reader in colleges and universities, and as a reference work for high schools and the general public (more than 150 scholars are participating). Project Manager: Bob Hesketh, Dept. of History, University of Alberta. No footnotes appear in this text, but they will be included in the longer version for the CANADA, CONFEDERATION TO THE PRESENT project. The author thanks, in particular, Neil Semple of Toronto; and Stephanie McMullen, of Owen Sound, Ontario; for their assistance with the research in Methodist publications for this article. For all historical work on the Steinhauer family the starting point remains Isaac Kholisile Mabindisa's invaluable Ph.D. thesis, "The Praying Man: The Life and Times of Henry Bird Steinhauer" (University of Alberta, Department of Educational Foundations, 1984). Many thanks to Hugh Dempsey for making available his notes on Ralph Steinhauer's talk to the Historical Society of Alberta at Edmonton in 1955. I am most grateful to the Steinhauer family for their assistance with my research: Ruby Erasmus of Vilna, Alberta; Herb and Marg Steinhauer of Edmonton; Caroline Jackson, Edna Quinney, Henry Quinney, Larry Steinhauer, and Marvin Steinhauer, all of Saddle Lake; and Hope Steinhauer Trommels, Dale City, Virginia (telephone interview).*

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Rev. Henry Bird Steinhauer



# New Foundation formed to help Preserve Heritage

On July 19, 1999 the first meeting of the Heritage Community Foundation was held in Calgary. Developed as a result of research undertaken by the Alberta Museums Association (trade name Museums Alberta) over a period of 10 years, the Heritage Community Foundation is a unique organization led by the following. Trustees:

- Morris Flewwelling, President/Chair
- Doug Leonard, Vice President/Vice Chair
- Tom Willock, Secretary
- Greg Alcorn, Treasurer
- Diane Darlington
- Lori Van Rooijen

The Foundation Trustees possess extensive knowledge of the heritage community, provincially and nationally, with many years of collective experience in the management of heritage facilities and programs. They have accepted the challenge of launching the Foundation and believe passionately in its mission and goals.

## Vision:

The Heritage Community Foundation, a newly formed charity, ensures that our historical, natural and cultural heritage is preserved and interpreted for the education and enjoyment of all. While Linking people with heritage is its primary mission, the trustees, supporters and staff of the Foundation believe in the inherent value of heritage and hope that everyone would feel the same way. History is not just about public figures and events. It also involves the lives of every-day people and it is their stories that make it meaningful. The stuff of our heritage is found everywhere, down in our basements and up in our attics or out in the shed - everyone and every community has stories. It is the telling and the hearing of those stories that makes history live in our hearts and souls. It stimulates that sudden recognition that our present and our future are in fact and to some degree rooted in the experience of the past. Such awareness and connection to our heritage is not the privilege or interest of a few but the right of all. The Heritage Community Foundation seeks to support, encourage and sustain that right.

## Purpose:

The Heritage Community Foundation is a Trust, the oldest form of charitable governance, subject to the regulations set out by the Canada Tax Act and registered with the following objectives:

1. To promote the study and understanding of Alberta's historical, natural and cultural heritage for members of the public by providing:

- educational programs
- courses
- seminars
- conferences
- symposia
- materials
- audio-visual materials

2. To preserve that study and understanding by providing educational programs to increase awareness

3. To promote the advancement of education by:

- providing scholarships to individuals studying Alberta's historical, natural and cultural heritage in disciplines associated with its preservation, study and interpretation
- providing grants to institutions which facilitate individual scholarship activity

Benefits to the Public and the Heritage Community:

Through its programs, the Heritage Community Foundation brings great benefit to the public at large by stimulating a sense of pride in our common and diverse heritage. It fosters understanding of the past and its bearing on the present and the future while developing an increased appreciation of our historical, natural and cultural resources.

As so eloquently written by Adriana Davies, the Executive Director of the Heritage Community Foundation:

"In terms of heritage preservation, heritage professionals have communicated well to the public the need to preserve artifacts and documents. We have done a less than perfect job in communicating that these must be viewed in a context of meaning to be understood. The context of local and community history, of story, is absolutely essential to an understanding of the past."

Heritage organizations by their very nature recognize the importance of context and how it contributes to our understanding of the story. Despite the importance of their work these organizations have existed on scarce resources far too long. The Heritage Community Foundation is committed to offering the following benefits to heritage organizations:

- increasing the role heritage institutions and organizations play in learning for all
- demonstrating the relevance of heritage

institutions and organizations to communities and the larger society

- building sustainable futures for our heritage organizations and institutions by showing their worth in the community

If we really believe that our future is built on a strong understanding of our past, the Heritage Community Foundation has arrived just in time if not long overdue. ♦

For more information about the Heritage Community Foundation, please contact:

**Adriana A. Davies, Ph.D., Executive Director**

**Suite 54, Commonwealth Building  
9912 -106 Street, Edmonton, Alberta T5K 1C5**

**Ph: (780) 424-6512 • Fax: (780) 424-6579**

**Email: [adriana.davies@heritagecommunityfdn.org](mailto:adriana.davies@heritagecommunityfdn.org)**



*Top Lt/Rt Adriana Davies Heritage Community Foundation Executive Director; Morris Flewwelling- President/Chair; Stephen Wilk- Project Consultant discussing ways in which the newly formed foundation can assist Community Charitable Societies and Organizations. Meeting was held in the Palliser Hotel, Calgary November 20, 1999. Present also were Kate Reeves newly elected President of the Alberta and N.W. Conference Historical Society and David Ridley Manager of Youth and Research programs for H.C.F.*



*Adriana Davies and Morris Flewwelling were guest speakers at the Nose Creek Historical Society's Annual Dinner Meeting held in the Airdrie Legion Hall, February 1, 2000. Front Row seated Lt/Rt Ann Hollands NCHS Director; Morris Flewwelling, Adriana Davies and Brian McCreary NCHS Treasurer. The Nose Creek Historical Society has held annual inter-denominational worship services around thanksgiving time each year since 1972 its incorporation year. A theme is chosen for each years celebration with a bulletin outlining the history of each theme. Clergy of several churches in the community have given leadership. (See list of themes on page 29). The society has been involved in promoting heritage preservation, recording and marking historic sites in the area, writing and publishing local history. On hearing the aims and objectives of the Heritage Community Foundation voted unanimously the following motion: "That the NCHS agrees jointly to explore with the Heritage Community Foundation, ways and means of furthering mutual Heritage Educational Initiatives"*

*Continued on page 29*



# BOOKS, BOOKS, BOOKS

## FROM OUR MOTHERS ARMS:

The Intergenerational Impact of Residential Schools In Saskatchewan by Constance Deiter. Toronto, ONT: United Church Publishing House, 1999.

*Reviewed by: Wayne A. Holst*

Native voice and the ripple effect of the residential school experience, resulting in the wholesale cultural disruption that now plagues all Canadian First Nations are what this book is about. Hearing the voice the native perspective, on its own terms and in its own way – as painful as it may be – is the primary reason people should read this book.

Here is an attempt to record the residential school story 'from the eyes and memories of First Nation's people'. Constance Deiter, an aboriginal with degrees in anthropology and law, reports on what it was like for a few of the 150,000 natives who attended at least one of the eighty Canadian church-run schools at some point in the last three centuries. She focuses on twelve schools that existed in southeastern Saskatchewan.

The author states that the social implications of Indian education have not been adequately researched by academics, clergy or government until very recently. Even though there are no more in existence, past exposure of some natives to residential schools continues to impact negatively upon the people and to be an intergenerational experience – 'one that didn't stop with one student, but affected every generation and each of us in the Indian community at a profound and personal level'.

The Gradual Civilization Act (1857) sought to protect, civilize and assimilate the Indian. Particularly in Western Canada, the residential school became the primary instrument to implement this government policy. As a result, many young children were removed from their families and forced to enter a frightening, alternate society.

Eight interviews or written testimonies tell of what it was like. Some speak of being permanently traumatized by the experience. One recounts that the time spent in school was the best period of his life. Generally speaking, however, there is a litany of physical, psychological and spiritual violation. Loneliness, hunger, humiliation, powerlessness, cultural genocide, relational destruction resulting in addictions, loss of parenting skills and suicide. (Sexual abuse is

not here recorded. This is not necessarily because it did not happen but because none were able to speak of it at the time. Instead churches are currently being hit with lawsuits, alleging such abuse).

One said: We were not taught gentleness, but toughness. We were taught to be deceitful, dishonest, not true to our own feelings. We were told that what our parents believed and stood for was wrong. Instead of making us into responsible human beings our sense of dignity was destroyed.

The greatest degradation was the loss of spiritual values, which were forcibly replaced by a rigid, counterfeit Christianity. The most shattering comment may come from one who said she wasn't sure those in charge knew what Christianity really was. "They used it as a tool for their own interests. Forget about loving thy neighbor."

The author recounts stories of resistance. Some escaped. Parents intervened. Schools were burnt to the ground. Sign language was used to communicate clandestinely, without words and across differing native linguistic and cultural barriers.

Deiter believes that giving voice to the pain is a first but necessary step in the healing process. She might have said more about how the native communities themselves, with the support of both the wider Canadian society and church communities responsible for much of the damage might become part of the healing process.

This is, nevertheless, a valuable book in terms of telling the story first-hand and recognizing the long-term negative impact of the schools. What we now need are studies on how the seeds of positive change and cultural revitalization were sown, even in the residential schools. The renewal that is gradually beginning to take place in many native communities also has a history as First Nations people start to take responsibility for their own lives and assume their rightful place in Canada. ♦

Reviewer's Bio: Rev. Dr. Wayne A. Holst is a lecturer at the university of Calgary. He was a Lutheran pastor, missionary and church executive for twenty-five years and his current work focuses on the comparative spirituality of indigenous peoples and cross-cultural awareness.

A book, containing a brief history of each of the sixty-eight pastoral charges that are, or were at one time, a part of South Alberta

## HISTORY OF SOUTH ALBERTA PRESBYTERY

*by Jim George*

A book, containing a brief history of each of the sixty-eight pastoral charges that are, or were at one time, a part of South Alberta Presbytery, will be launched on June 18, 2000, at the United Church's 75th Anniversary celebration in Taber, Alberta. The book, compiled by Jim George, uncovers some interesting history about the United Churches in South Alberta. Some of that history may already be familiar to readers, but, for instance, do you know:

In about 1911 a church was built in Alderson (which is now a ghost town about thirty-five miles west of Medicine Hat)? In the 1940's the Alderson United Church building was moved to Rolling Hills?

the Chinook Cooperative Parish operated for ten years starting in 1969. It was composed of the following pastoral charges - Barons-Nobleford, Iron Springs-Picture Butte, Cardston, Magrath-Del Bonita, and Coaldale-Raymond? The nine congregations in those five pastoral charges were served by two ordained ministers?

the United Church building at Del Bonita was built originally as a roller skating barn, then later, turned into a dance hall? From 1950 to 1972, it was used as a United Church, and then sold back to the Community Association to be used as a dance hall again?

at different times, each of Milk River Pastoral Charge and Foremost Pastoral Charge served as many as eight preaching points? How many can you name?

the earliest Methodist Church in Macleod was a log building?

Retlaw is listed in the United Church Yearbooks, but it never was a part of the United Church of Canada?

where each of these churches were located- White Lake, Eyremore, Jefferson, Countess, Etzikom, Mart, Gruburn, McCoy Mission?

Learn more about the history of your congregation and the South Alberta Presbytery by purchasing one of these books in Taber on June 18, 2000.

**The cost is \$10.00.**

Or you may order a copy from:  
**Jim George, 79 Tudor Crescent  
Lethbridge, Alberta T1K 5C7.  
Phone 320-0714.**



## NOSE CREEK HISTORICAL SOCIETY CELEBRATIONS OF THE PAST SINCE 1972-TO THE YEAR OF 1999

First	1872 - 1972	Honoring Colonel P. Robertson-Ross
Second	1873 - 1973	Arrival of cattle in Calgary area
Third	1754 - 1974	The horse to Alberta - Anthony Henday (220 yrs. ago)
Fourth	1879 - 1975	Marking Site of Johnston-Stevenson Stopping House
Fifth	1876 - 1976	100 years visitation and site marker of tragic death of Rev. Geo McDougall
Sixth	1877 - 1977	Treaty 7 Blackfoot crossing and unveiling of Airdrie's first school bell 1907- 1957
Seventh	1878 - 1978	100 years of prairie fires
Eighth	1879 - 1979	Mail service passing through area 100 years. Plaques unveiled on site to mail service. United and Anglican Churches
Ninth	1905 - 1980	Alberta's birthday. Homecoming to Beddington, and plaque to unmarked graves 1879- 1900
Tenth	1875 - 1981	Naming of Dickson-Stevenson Trail
Eleventh	1882 - 1982	Agriculture in the Nose Creek Area and Preservation of the Sand Stone Escarpment in its natural origin
Twelve	1883 - 1983	Arrival of the C.P.R. in Calgary August 11th, 1883
Thirteen	1909 - 1984	Airdrie received Village Charter #526/09, 75 years ago
Fourteenth	1885 - 1930	The Hay Trail (the First Energy Pipeline) to Western Towns
Fifteenth	1880 - 1995	Tribute to the Surveyors
Sixteenth	1887 - 1987	The Fur Traders Last Big Trek to Calgary
Seventeenth	1896 - 1956	A Tribute to Local - Rural Schools
Eighteenth	1889 - 1989	Church Tribute
Nineteenth	1902 - 1990	In Tribute to Blacksmithing
Twentieth	1891 - 1991	Calgary - Edmonton Railway (C&E)
Twenty First	- 1992	Tribute to Local Community Halls
Twenty Second	- 1993	Tribute to Pioneer Women of the Western Prairies
Twenty Third	1912 - 1994	Tribute to the Local Telephones
Twenty Fourth	- 1995	Tribute to Pioneer Men
Twenty Fifth	1996 - 1997	Celebrating the History Book Project "100 Years of Nose Creek Valley History" and other history books and collections.
Twenty Six	- 1998	Tribute to Mixed Farming, Cowboys and Hired Hands
Twenty Seventh	- 1999	Tribute to the Grain Industries in the area

## Calendar of Events 2000

Jan. 8/00	Board Historical Society meetings: Calgary
Feb. 3/00	Conference Heritage Resources Com.- Edmonton
April 3/00	McDougall Stoney Mission Society Annual Meeting - Lakeview UC - Calgary
Ap. 13/00	Conference Heritage Resources Com.- Edmonton
Ap. 15/00	Hist. Soc. Brd. - Red Deer
June 1/00	76th Annual Conf. Meeting - Edmonton
June 11/00	McDougall 125 th Comemoration 3 pm-Morley
June 17/00	Brd. of Directors- Red Deer
Aug 13/00	Rundle's Mission Annual Service 2:30 pm-Pigeon Lake
Sept.10/00	McDougall Memorial Fall Service 3 pm- Morley
Sept. 23/00	Brd. of Dir.-Victoria Settlement
Nov. 4/00	Historical Society's Annual Meeting 10-4 pm - Red Deer

**Alberta and Northwest  
Conference  
(The United Church  
of Canada)  
Historical Society**  
(established October, 1988)

**DEADLINE FOR JOURNAL  
December 15, 2000**

## PROGRAM FOR ANNUAL MEETING

**November 4, 2000**

**Sunnybrook Church  
Red Deer**

10-12 am Plenary Session  
*Noon Lunch Catered*  
1-4 pm Program

Contact:  
Kate Reeves  
(403) 282-8753

### TYPICAL ORDER OF SERVICE

#### INTERDENOMINATIONAL ORDER OF SERVICE

Sunday, 2:00 p.m., November 2, 1997  
Nose Creek Valley Museum, Airdrie, Alberta

#### PROCESSIONAL

Words of Welcome - Mr. Floyd Reynolds, Pres. N.C.H.S.

"O' CANADA"

Lorne Fowler, Organist

#### INVOCATION PRAYER

Rev. Dr. Stephen Wilk

Hymn "O God, Our Help in Ages Past"

Psalm 105 (Leslie Brandt Interpretation)

"God Cares For Us Through the Past"

Matthew 13: 31 & 31 "Parable of the Mustard Seed"

Matthew 18: 1-5 "Who is Greatest?"

Hymn "We Plough the Fields and Scatter"

#### PASTORAL PRAYER

#### THE LORD'S PRAYER

#### ADDRESS

"The Role of the Churches & Religion in the  
Development of the Social Fabric of Frontier Society"

Dr. Max Foran

#### OFFERING & DEDICATION

Music Selection: Liz Bilben

Hymn "Lead On, O King Eternal"

#### THANKS & APPRECIATION

#### COMMENTS BY AUDIENCE

#### THE BENEDICTION

"GOD SAVE THE QUEEN"

Refreshments to follow in the Rotunda



**List of United Church  
structures in Alberta  
and Northwest  
Conference which  
have received  
"registered historic**

**resource" designation from the  
provincial community development  
department:**

Davisburg United Church, DeWinton, AB.  
Irricana United Church, Irricana, AB.  
Craignyle United Church, Craignyle, AB.  
Rosedale United Church, Wainwright, AB.  
McDougall Memorial United Church, Morley, AB.  
Athabasca United Church, Athabasca, AB.  
Ralph Connor Memorial United Church,  
Canmore, AB.  
Wesley United Church, Calgary, AB.  
Knox United Church, Calgary, AB.  
Hillhurst United Church, Calgary, AB.  
Trinity United Church, Calgary, AB.  
Knox Evangelical Free Church  
(formerly Knox United Church), Edmonton, AB.  
Carmangay United Church, Carmangay, AB.

#### Also part of our heritage:

First Presbyterian Church, Edmonton, AB.  
Knox Presbyterian Church, Carstairs, AB.

*For more information contact Alberta Community  
Development, Edmonton, Garry Ward  
at 310-0000 (Rt number) • (403) 431-2362*



## Conference President's Message - Marilyn Carroll



Faith, hope and charity - these words are carved in the handle of the cane that is one of the symbols of office of the conference president. These words are also on

the cane, "This official cane was carved by Reverend L.W. Hill of Parkhill Ontario and presented to Alberta Conference. Each president the official custodian during his term of office." During my year as president of Alberta and Northwest Conference of the United Church of Canada, this cane has been a much appreciated reminder of our heritage and the role of our heritage as we continue to give expression to our faith within our denomination and the world.

As we continue to celebrate our seventy five years as United Church of Canada, we are faced with new challenges and issues. Some of these issues we never even imagined seventy-five years ago much less any decisions being made. At times we may feel alone in our 'modern struggles' and at times without a sense of direction. Our history may seem very distant and not very relevant. However, I believe that our history and heritage is always relevant. I believe that although we may not be able to find instant answers to our modern dilemmas in our past, we can and do find a great resource in how the challenges of the past were faced.

We are blessed that at this 75th anniversary, we have many among us those who remember our early history, and through their stories give life to historical data. We are fortunate to have a group of people who are committed on behalf of the whole church to record our history and to keep the church informed about our past.

Finally, "faith hope and charity"..., these are words, these are concepts and these are expressions of Christian witness that informed the work of the early apostles, the United Church of Canada in 1925 and continue to inform and shape who we are in 2000. We are not alone.

*Thanks be to God.*

*Victoria Home Guard continued from page 11.*

Canoes, York Boats and steam boats plied the waterway of the North Saskatchewan in ferrying people and products. The Red River cart was the overland means of transport, taking four months for a return trip to Fort Garry. The entrepreneurial spirit of the Free Traders gained prominence, and with it came the need of law enforcement.

In 1874 the first contingent of the North West Mounted Police came through Victoria and continued along the Victoria Trail to Fort Edmonton. Today a Memorial sculpture stands impressively at a point along the Trail, commemorating that historic event.

The first wave of Ukrainian settlers from the province of Bukovina arrived in 1899, in response to the Federal Governments national program of western settlement. They settled land adjoining Victoria to the north and east. They established a distinctive community that is reflected in a number of structures that are still evident today.

Victoria became the hub of river and overland commerce. Its institutions and settlement attracted a multi-ethnic community of Aboriginal First Nations People, the Metis, British and Scottish people, the mixed bloods and Ukrainian settlers.

Pine Creek (1908), a general store, post office and sub Land Titles Agency, served the needs of settlers farther west and upstream from the Victoria and Lobstick

Settlements as their lands filled up later. Small service points (stores, blacksmith shops, sawmills) sprang up along the Trail to fulfill the needs of the new frontier settlement that was the replacing the former way of life. That change contributed to the agricultural industry that characterizes the area today.

The rich and varied history of the district is reflected in the number of resources currently identified as of historic significance:

- Fort White Earth (provincial historic resource)
- Clerk's Quarters, Fort Victoria (provincial historic resource and Canadian Register of Heritage Properties)
- Pakan Methodist Church, 1906 (prospective provincial historic resource)
- Pine Creek Post Office (registered historic resource)
- Free Trader's House (prospective provincial historic resource)
- Victoria Trail (national historic monument)
- Victoria Mission (national historic monument to the Rev. George McDougall)
- Site of early Fort Victoria grist mill
- Site of 1897 Geological Survey of Canada oil and gas well
- Early cemeteries, and farm buildings, including surviving examples from the Metis settlement and Ukrainian settlement periods, as well as land features, such as the river lot lines, add to the historic context of the district.

Included in the massive research submissions are applicable maps, a portfolio of photographs depicting every aspect of the district's physical environment, documentation from various historical resources, and letters of support.

Support came from many quarters, including Alberta Community Development, Federal Agencies, the County of Smoky Lake, the Metis Association of Alberta, the Alberta and North West Conference Historical Society of the United Church of Canada, and the Pakan St. Elias Russo-Orthodox Association. Local land owners also gave their enthusiastic endorsement.

The Victoria Home Guard Society has focused on preservation of its historical endowment, and believes that national designation would promote greater awareness of the region's significance in the development of the West. It would be cause for celebration! ♦



**Free Trader's House:**  
*Alberta's oldest building on Victoria Settlement that was a private dwelling, now restored.*



# Society's Board of Directors - "Who's Who for the year 2000"



**President - Kate Reeves** Past President of Chinook Chapter of Historical Society of Alberta, Archivist at Knox United Church.



**Vice President - 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. **Society Rep.**



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



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



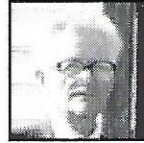
**Journal Editor - Rev. Dr. Stephen W. Wilk** B.S.A., B.D., D.Min. Chaplain 11 Ret'd (RCNVR) Journal Editor and History Consultant, Strategist, **Museums Committee**, Retired Clergyman, Published Author.



**Rev. Dr. Austin B. Fennell** B.A., B.D., Ph.D. retired Clergyman and active at many levels of Church Organization. **Promotions and Liaison between Mission Societies and Conference Heritage Resources Committee.**



**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.**



**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. **Museums**



**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. **Archives Rep.**



**Rev. Dr. Nivelle L. Smith** Minister UCC, writer, columnist, published author mentioned in several bio listings, including for scholarly individuals. Past moderator United Protestant Church-Netherlands Antilles; past member of the executive, Caribbean Conference of Churches. **Publications**

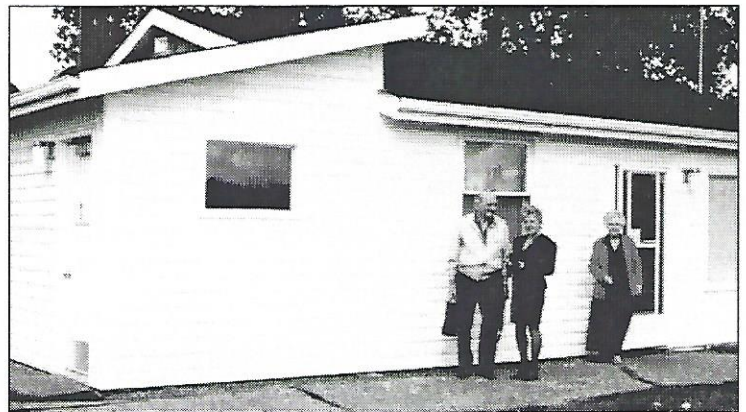
## The President's Vita

Kate Reeves is the immediate past president of Chinook Country Historical Society, the Calgary Chapter of the Historical Society of Alberta. A native of New York state, she has been a Calgarian since 1970. Kate is a graduate of the University of Calgary and has a certificate in Heritage Resource Management as well as courses in Museum Studies. She is the archivist at Knox United Church, a provincial historic resource in Calgary and serves on the City's Heritage Advisory Board as the Public Awareness Subcommittee chair.

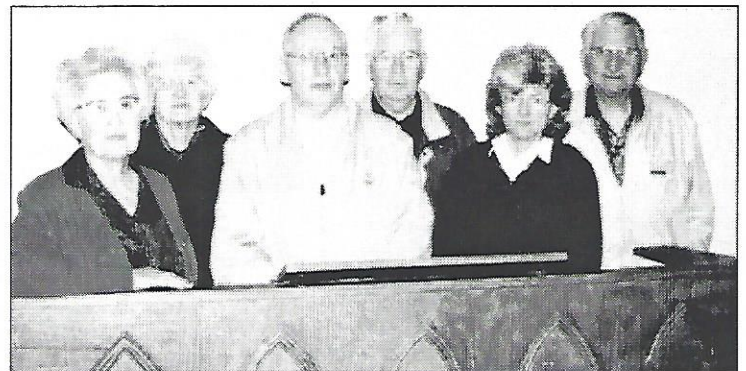
Kate is the author of "Rosedale Stories: A Community Remembers" and has served as Rosedale's Seniors' Group Coordinator. One of her loves is old buildings and Kate was the curator for the art exhibit "Calgary's Heritage Buildings" for Historic Calgary Week 1998. She has served on the United Church of Canada's Alberta Northwest Conference Heritage Resource Committee and has just begun a term as president of the United Church's provincial historical society.

Kate is also a certified local tour guide and has given tours of the historical downtown area to both third graders and oil company employees. She gave orientation tours for international visitors for the Calgary's International Youth Hostel for several years. She has recently arranged tours for the historical society to local sandstone schools, downtown heritage buildings, High River and Calgary's Modern buildings. She is currently doing historical research for the Victoria Crossing Business Revitalization Zone.

Kate was one of the founding members of the Knox Book Discussion Group which began in 1978 and has taught Sunday School, chaired the Communications and Worship Committees as well as serving on the Unified Board.



Stephen Wilk, Karen Doyle (Site Manager), Pauline Feniak. The Staff quarters is also used for informal meetings.



Pauline Feniak, Ruth Hyndman, Thomas McLaughlin, Jim George, Kate Reeves, Stephen Wilk behind the pulpit at Historic Pakan Church at the Victoria Settlement. September 1999 board meeting.



Stamp

TO:

## How are YOU Celebrating the Millennium?

75th Anniversary on June 10, 2000

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

*The past 13 editions of this Journal will give you some examples of churches that have found creative ways to celebrate.*

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**79 Tudor Crescent, Lethbridge, Alberta T1K 5C7**

## Membership List Alberta and NW Conference Historical Society for the 1998-99 fiscal year, memberships paid as of January 8, 2000

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Cunningham, John  
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Fenlak, Pauline\*  
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Smith, Donald  
Tucker, Dora  
Vogan, Lindsay  
Ward, Mary  
Wilk, Stephen\*  
Woodhead, Bette

*\*paid in 1998-99*

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Church, Edmonton  
Rosedale United Church,  
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South Alberta Presbytery  
Southminster United Church,  
Lethbridge  
St. Andrew's College,  
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St. Andrew's U.C. Edmonton  
Waskatenau U.C.W

**Total: \$546.73**

### List of Donations 1999 - 2000 As of April 10, 2000

Anonymous (2)	McDougall Mission Site	Reeves, Kate
Calgary Presbytery	McDougall Stoney Mission	Royal Canadian
Cunningham, John	McKague, Mel	Legion # 284
Feniak, Pauline	Moore, J.W.	Skeith, Illa
Folkard, Thelma	Mullen, W.E.	Vogan, Lindsay
Hamilton, Olive	Northern Lights Presbytery	Ward, Mary
Hepburn, Don	Nugent, Kathleen	Wilk, Stephen
Hodgson, Dorothy	Pierce, Helen	
Hyndman, Ruth	Raby, M.W.	

**Total: \$3338.80**

### 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

Name: .....

Address: .....

City .....Prov.....PC .....

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

Enclosed is \$ .....for my membership fee

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

Please send gifts & memberships to:

Treasurer,

Jim George

79 Tudor Crescent Lethbridge, AB T1K 5C7

## 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 that is required is the following statement in the formal will:

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

\$ .....

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

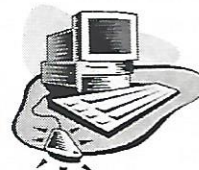
(Contact your personal legal advisor to assist you.)

The Society's legal advisor is Brian Phillips, Calgary, AB)

### Membership Renewal

Have you renewed your membership yet?

If not, now is the time to ensure you will receive all future publications.



### WE'D LIKE TO HEAR FROM YOU!

Drop Historical Society a line and tell us of history-related activities in your congregation. Be sure to send pictures. Here's how to reach us:

**Write to:** Kate Reeves

1615-7A Street NW

Calgary, Alberta T2M 3K2

**Email:** kreeves@cadvision.com