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Emily Spencer Kerby: Discovering A Legacy

By Dr. Patricia Roome

When I began teaching Canadian history at Mount Royal College in 1975, I became acquainted with Emily Spencer Kerby, a feminist and educator, who played an integral role in College life between 1911 and 1938. Most sources mentioned her in passing as the talented wife of our founding principal, Reverend Dr. George W. Kerby. Over the years, a different picture emerged as I collected stories about her life, her contribution to the College and to Calgary. When she died a friend wrote, "Thousands of students remember Mrs. Kerby as a counselor, a good friend, and a jolly, happy, scintillating conversationalist." Another recalled that Emily demonstrated "an organizing ability possessed by few" lending her talents to the YWCA, the Local Council of Women, the Methodist Women's Missionary Society, the Women's Christian Temperance Union, the Equal Franchise Society, the Women's

Canadian Club, the Mount Royal Educational Club.¹ Despite this impressive list of achievements, future generations of Calgarians quickly forgot Emily. Mount Royal College's 90th Anniversary is an excellent occasion to reflect on Emily Kerby's legacy and remember her as a co-worker and friend of Nellie McClung and Louise McKinney, two of the "Alberta Famous Five."²



Provincial Archives of Alberta,
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Emily Spencer Kerby

How did such a well-known Calgarian slip into obscurity? The answer lies in the interplay of her family's story, the College's evolution and women's place in history.

Neither of Emily's children remained in

Calgary. Her daughter married, left Calgary in the 1920s and raised her family in Vancouver. Emily's son, his wife and two children spent their lives in Britain and Europe. When the College became a public institution in 1968, fifty-seven years of United Church educational history ended. Important principals and male teachers found their names gracing buildings, gardens and lecture rooms: whereas women like Emily Kerby, teachers such as artist Annora Brown and students who later became public leaders like Doris Anderson simply disappeared from College history.

In 1999, a student decided to accept my challenge and research Emily's story. When neither the College Library nor the Public Affairs office could provide information, she visited the Glenbow Archives and borrowed my files, which contained materials collected from the

Continued on page 2

Inside this issue . . .

Emily Spencer Kerby	1	Alberta & Northwest Conference Heritage Resources	14
Elizabeth Chantler McDougall	4	McDougall Stoney Mission Report	15
Pioneer Woman at Morleyville	5	Map of the Church in Canada	16
A Brief Timeline on the George & John McDougall Families	5	Morley Pictorial	18
Historic Victoria	7	McDougall Orphanage	19
The Duclos Mission	9	Rundle History	22
Memories of Bonnyville Charge	11	Royal Canadian Legion Barrhead Branch No. 75 Cenotaph Relocation to the Former Barrhead United Church Site	23
Conference President's Greetings	12	United Church History Seminar	25
President's Report From Historical Society	12	Board of Directors - Historical Society	30
News From Alberta & Northwest Conference Archives	13	Dates to Remember - Historical Society	31



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ERRATA

We apologize to Frederick Hunter for the misspelling of Morley in Vol. 13, No. 1, page 15. The correct spelling is not "Morely".

Also in Vol.13, No.1, page 13 under Genealogy of Sibbald Family, the final sentence should read: "they had a son Wayne, who married Donna Harwood. Their son Russell is the Groom."

THANK YOU

Thanks to Tracy Meunier for typing a number of articles on the computer.

The content of the articles are the author's and not necessarily that of the Board of Directors of the Alberta and Northwest Conference (United Church of Canada) Historical Society.

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Provincial Archives of Alberta that houses the Kerby Papers. At the Burnsland Cemetery, she discovered the Kerby tombstone, which bears this inscription: *Emily Spencer Kerby, 1860-1938, She Ennobled Life*. After careful detective work, Vicki Irvine wrote an essay that explored Emily's life. "Students who have or presently are attending Mount Royal College are privileged to be part of her legacy," she explained. "Imagine Calgary without Mount Royal College."

Emily Spencer Kerby is a fascinating woman, one who richly deserves to be remembered in this *Journal*. Ironically, more than her husband, Emily was a child of the Methodist Church. Her father, the Reverend James Spencer, served as a Methodist Minister in Ontario, a professor at Victoria College in Toronto, and an editor of the *Christian Guardian*. Born in 1860 before Confederation, little Emily grew up in a progressive family, committed to social activism, liberal education and Canadian leadership. In the late 1870s she attended the Toronto Normal School, became a teacher and served as principal of a girl's high school in Paris Ontario. At the age of twenty-eight, she married a Methodist minister, George Kerby, who had just graduated from Victoria College with first-class honours and a Bachelor of Arts degree in Theology and the Arts. As the class valedictorian, the leader of the College glee club and the editor of the College paper, George Kerby showed remarkable versatility as a public speaker, a singer and a writer. Emily met George through her father and recognized an ideal partner, a soul mate with whom she could share common interests and dreams.⁴

During the next fifteen years Emily followed her husband as he served five different Methodist congregations in Woodstock, Hamilton, St. Catharines, Brantford and Montreal. In each location, Emily joined the local Methodist WMS, the WCTU and the YWCA. Participation in such women's organizations led many evangelical Protestant

women like Emily Kerby to support women's suffrage and eventually the full spectrum of women's rights. When Reverend Kerby became the pastor at Calgary's Central Methodist Church, Emily was a mother of two school-age children, Helen and Spencer, a seasoned minister's wife, and a veteran social activist and feminist. Her husband enjoyed a well-deserved reputation as a charismatic Methodist Church leader. Friends and colleagues expressed disapproval when the family declined offers from established churches in Ontario in preference for Calgary and the Northwest Territories.

Between 1903 and 1938, Emily took advantage of the opportunities Calgary offered to ambitious women. One female friend marveled in 1924, "I think Mrs. Kerby dreams dreams and sees visions." Among United Church members, Emily is best known as a churchwoman and a committed Christian activist. With her assistance, Rev. Kerby built Central Methodist Church into an important Calgary Protestant congregation. Emily worked in the Methodist Women's Missionary Society, taught Sunday school and led a class of young men called "the Anti-Knocker's Bible Class."⁵ As a suffrage supporter, Emily Spencer advocated women's equal participation in church life. In the 1920s, she championed women's entrance to the ministry, a cause the Nellie McClung also supported. Rev. Kerby shared Emily's liberal views even though prominent members of the Methodist and United churches did not.

An accomplished journalist and writer, Emily Kerby used the pseudonym "Constance Lynd" to express her controversial views. In two essays she criticized the conservative views of ministers like Dr. Ernest Thomas. "What womanhood is asking is not some corner of the sanctuary where she may - appropriately render service," Emily explained to her readers, "- but freedom, to work where she deems best" included become an ordained minister. Quite familiar with her Bible, Emily argued

that opposition to women's ordination was not biblical but instead came from "masculine privilege," and custom. Together these prevented women from achieving the place in the church and in the nation that God intended for her. Emily quoted both Old and New Testament references: "Male and female created He them, and said unto them, have dominion over the earth and subdue it." Like most Christian feminists, she based her arguments on the passage "there is neither male nor female" which also states "they are one in Christ". In another essay, she demonstrated that Paul who commanded that women be silent in church and not teach also wrote "drink no longer water but use a little wine for they stomach's sake, and thine other infirmities."⁶ Writing at the end of a long campaign for prohibition, Emily questioned why Paul's words on wine were ignored while his views on women were championed.⁶ Also she wondered why the church welcomed women as Sunday school teachers but not as ministers.

Although a deeply committed Christian, Emily Spencer Kerby was always more than a minister's wife. Influenced by the social gospel movement, Emily and George Kerby believed that Christians must lead moral and social reform causes. Dr. Kerby's principalship of Mount Royal College allowed the couple to educate young Christian leaders, both male and female, to share their vision. Building a Methodist College in Calgary provided an outlet for their energies and dreams. Ironically, Dr. Kerby received a salary while Emily Kerby's work was unpaid and viewed as simply part of her role as wife. Given her background as a principal and an educator, perhaps Emily wondered at her fate. Along with many other duties, Emily taught classes, gave receptions for the students and organized the Mount Royal College Educational Club and the Women's Research Club. She views on the importance of education for citizenship led Emily to join the Calgary Women's Canadian Club. As President in 1924 she argued that

women must be educated because "no nation ever rises higher than its womanhood."

With this view in mind, Emily Kerby created and led many women's organizations. Her first, the Calgary Young Women's Christian Association, provided accommodation for single women. From modest beginnings the YWCA expanded, built new facilities, and created vacation cottages in Banff for use by its young women members. Emily Kerby joined the Calgary Local Council of Women organized in 1910 and eventually became its President. Between 1910 and 1918, she campaigned for suffrage and temperance through Central Methodist's WCTU local, the LCW, the Calgary Women's Civic Organization and the Equal Franchise League.⁷ Dr. Kerby also spoke publicly in favor of women's suffrage, even disagreeing with R.B. Bennett, the future Canadian Prime Minister, who opposed women's political involvement. Her husband's commitment to the temperance and suffrage campaign allowed Emily to take a public stand on these issues. "Don't tell me the old story about women being placed on a pedestal. Things are usually placed there on account of their value or for protection," she explained at a public meeting in 1914. "Men are afraid the possession of the franchise will drag women down but men do not hesitate to drag down the pedestal - erected themselves. We did not lose any of our womanliness in the recent civic election, why should we in provincial or Dominion?"⁸ Like many activists, Emily Kerby wanted women to receive full political citizenship. As one of the Vice-Presidents of the National Council of Women in 1922, Emily supported the NCW's motion that women be appointed to the Canadian Senate. Aware of Alberta's criticism of the Senate, she dryly suggested that as long as the Senate existed it should be "composed of at least one-half women (real ones)".⁹

Upon her death, Calgarians celebrated Emily Kerby as a "Pioneer Clubwoman

and Mount Royal College Principal's Wife". Given the restricted roles available to married women of her generation, Emily could not aspire to higher praise. Whereas today she might have become the President of Mount Royal College, in 1910 she had to be content with a supporting role. Even though many of the Kerby's activities were joint efforts, such as founding the Calgary chapter of the Canadian Authors Association, Dr. Kerby has received most of the acknowledgment. I recently presented the George W. Kerby Scholarships at the Faculty of Arts Awards Celebration to students entering Mount Royal College. Emily and George would have been much happier, I expect, if these scholarships bore her name also. As her husband told Calgarians in 1938, "No man could have had a better partner than my wife... In all my work, both of church and college, Mrs. Kerby has been a great factor."¹⁰ An important leader in building the College, Emily Kerby deserves recognition.

If readers have stories or memories of Emily Spencer Kerby that they would like to share, I would encourage them to contact me at Humanities Department, Mount Royal College. As part of the College's 90 Anniversary, I am also collecting stories of women who taught at the College or attended as students for a future book on "Women's Education at Mount Royal College."

1 "In Memoriam: Mrs. Geo. Kerby," Kerby Papers, Provincial Archives of Alberta (PAA).

2 See Anne White, "Emily Spencer Kerby," Alberta History, Summer 1998, vol 46, no3.

3 Vicki Irvine, "Religion Motivated Emily Spencer Kerby," Unpublished essay submitted for Women's Studies 3341, Mount Royal College, April 1999, p. 18.

4 S. Leonore Walters, "In Memoriam: a Brief History of George William Kerby, B.A., D.D., and Emily Spencer Kerby, Kerby Papers, PAA.

5 Central United Church, Centennial Book Committee, They Gathered at the River 1875-1975. Calgary: Northwest Printing, 1975, 1976.

6 "Women and the Ministry: Constance Lynd Replies to Dr. Ernest Thomas," Outlook, November 2, 1928, and Constance Lynd, "Paul, the Preachers and the Women," Woman's Century, Kerby Papers, Scrapbook, PAA.

7 See Majorie Norris, A Leaven of Ladies: A History of the Calgary Local Council of Women. Calgary: Detselig, 1995.

8 "Council of Women Out for Franchise: Past Year Saw Important Work Done," Morning Albertan, 24 January 1914.

9 Constance Lynd, "Alberta, Shall We Abolish the Senate?" Woman's Century, December 1919.

10 "Mrs. G.W. Kerby Dies, Pioneer Clubwoman," Albertan, 4 October 1938.

Elizabeth Chantler McDougall

By Pauline Feniak



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Elizabeth Chantler McDougall
Wife of Rev. George McDougall

Pages of history resonate with the achievements of heroes who ventured into the West to expand the frontiers of a new nation. However, little is known of the heroines who endured the fears and trepidations of the same wilderness, often alone, while their men followed the call of their determination.

From her childhood years in England, Elizabeth Chantler remembered the Christian teachings of their Society of Friends, a society of Quaker origin. Coming to a strange new land, to Muddy York as it was known then, would command an abiding trust in her Quaker faith. "Just remember," her mother would say, "that in every human heart is a measure of His spirit, and (there is) something sacred in every personality." For the rest of her life, Elizabeth would live out those precepts so imbued into her conscience. But perhaps the more profound maxim and mentor went like this: "If you put your hand upon a plough, you do not turn aside," meaning that once you make a commitment, you never break it.

When she met the young George Millward McDougall, the devout Methodist, she admired his zeal and determination. When he pointed to the brightest star in the northern heavens and said he had hitched his plough to that star, to take the word of God into the vast northern wilderness, Elizabeth knew that his dream would be hers too. When she was asked, "Will you not be afraid, Elizabeth?" her answer was simply, "I will not be afraid."

Thus started Elizabeth McDougall's journey of triumph and loneliness, of joy and tragedy, of fear and love and service. Leaving Toronto, or Muddy York, they spent their first six years at Owen Sound, then Cobourg, where George attended Victoria College, followed by six years at Garden City, three years at Rama, and then Norway House, always challenging new frontiers among strange people. And always she lived out the fundamentals of her faith.

During their posting at Norway House, in 1860, George McDougall was offered charge of all mission work in Rupert's Land (that area extending from Norway House to the rocky Mountains). As always, Elizabeth fully recognized the need for mission work to move westward. She had grown accustomed to packing and moving, to living in teepees and crowded shanties, among the Indians surrounded by deep forests.

But nothing quite prepared her fully for the life to come at Victoria Mission. As they disembarked the York Boat and climbed the slope of the North Saskatchewan, opposite Victoria, the news was gently given to her that the mission house had not been built. A buffalo hide lodge would provide shelter in this part of the North West. At moments like this, the Indian response she had learned

many years earlier came easily: "Ah-ke-am," meaning "Never mind, don't worry." These were constant assurances when the unexpected was a daily occurrence. However, the beauty of the river valley, the veritable Canaan of her son's reference, quite made up for the lack of preparedness.

A single-room log shanty was built for winter lodging. This accommodated thirteen people, but the parson's wife knew well that she must make welcome any natives wishing to visit the missionary. "They must be welcomed," John McDougall writes in *Parsons on the Plains*, "or they would go away with very low estimate of the faith the (the McDougalls) came to propagate."

Elizabeth's joy overflowed when the mission house was complete, a spacious eight-roomed structure with glass windows and two massive stone fireplaces at opposite end of the walls. Her heart also trembled with fright when passing Indians stopped to peer through the windows.

George's absences were long and frequent – to Toronto to leave the older children for continuing education, to Fort Garry for supplies, to Indian encampments to preach the gospel. Most frequent were his absences to join the buffalo hunt, for their larder must be filled. Elizabeth could not turn away the sick of the hungry who came to the mission door. And she could not turn away anyone coming in from the cold. George and John and their faithful helper Peter Erasmus could come at any hour of a cold winter's night. She must always keep the fires burning.

Upon one of George's returns the Blackfoot braves admitted to him that they had watched, scalps dangling at their belts and arrows poised, while Elizabeth and the children weeded the

garden. But the Spirit had stayed their action.

Although hardship characterised Elizabeth McDougall's life, tragedy also seemed too frequent. While they were at Owen Sound here baby Moses died and was buried during his father's absence in the mission field. At Victoria Mission, a smallpox epidemic claimed countless lives. Her daughters Flora and Georgiana succumbed to the dreaded disease, to be followed by the death of adopted Indian daughter Anna and John's young wife Abigail.



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Georgiana McDougall
Daughter of George, died of smallpox, 1870

To feed the hungry, nurse the sick and comfort the dying was how Elizabeth lived out the gospel that her husband preached.

After seven years at Victoria another move was planned, to Fort Edmonton. Elizabeth learned that a builder never remains to enjoy what he has built, but moves to build again. And this time she had to leave four lonely graves – these overlooking the North Saskatchewan River.

The two years at Fort Edmonton were years of triumph; increased work at the church, teaching, women's groups, and the ministry of music on her cherished melodeon. But two years passed swiftly, and again the call to new mission fields beckoned.

This last move would take them to Morley, at the foothills of the Rockies. It was George's lifelong dream to be able to minister to the Stoneys; it would conclude his assignment in superintendency.

But years of difficult and dedicated labor were leaving a mark on his health. When he did not return from a buffalo hunt, and was believed to have lost his way and perished in a blinding snowstorm, Elizabeth's conclusion differed. Her husband would not be lost; he knew so well the position of the star that led him. He had worked too hard, and his time had come; the God he served had called him.

Elizabeth continued her work of service at the Morley Mission for 28 more years. And during these years she would endure yet another tragedy. Her youngest child, George Jr., had set his dreams on ranching in the foothills country. To purchase cattle necessitated a trip into Montana. This could only be done under the guidance of an experienced expedition, for it could be a long and dangerous trek. In the company of skilled and trusted

hands, young George departed. During their return trip, snowstorms in the mountain passes became severe. Travel became impossible; cattle perished. Young George contracted pneumonia and died. Others of their party succumbed too. A small number of the expeditions, in terms of people and cattle, returned safely to the Morley ranches.

From her darkest moments of despair Elizabeth Chantler McDougall was able to rise and serve those in need around her. First white woman in what is Alberta today, she befriended the Indians who came to her door. She fed them and comforted them, she kept them warm when they came in from the cold, and she followed her mother's teaching, "Love them, and all fear will go away."

Elizabeth McDougall died a year before Alberta became a province. A fitting tribute to her came at her funeral as six Stoney Mountain Indian chiefs stepped forward and carried her casket reverently to her final resting place.

Here was a true heroine of the West.

Life of a Pioneer Woman at Morleyville

By Ralphine Locke

Much has been written about the early Protestant missionaries in western Canada, while historians have paid little attention to their wives. Yet these women played important roles in the early work of the church and in the development of community life in the early West.

Such a woman was Elizabeth Boyd McDougall, wife of the pioneer missionary Reverend John McDougall. In 1873, as a young bride, she travelled with her husband to the site selected for the Morleyville Methodist Mission to the Stoneys. Lizzie, as she was known, thus became the first non-native woman to settle in what was to become southern

Alberta.

In her first years in the West, Lizzie faced challenges that would have broken a weaker person. Coming from a settled community in Ontario at the age of eighteen, she found herself thrust into a life of danger, uncertainty and privation. She had left willing the comforts she had known for the promise of a new life of service to the missionary cause.

Lizzie's first home was a rough hut of poplar poles which held little warmth. The floors were of clay, the windows scraped hide, and a simple stone and clay hearth served as her stove. A diet

of dried, or sometimes fresh, meat was the daily fare. When John went hunting or to take his message of Christianity to scattered Indian camps, she was often left alone for days. Lizzie soon learned enough of the Stoney dialect to communicate with her neighbours, and slowly she began to trust and depend on them. The sense of isolation which she had suffered so acutely gradually healed.

Within a few weeks of John and Lizzie's arrival, other members of the McDougall family joined them at the Mission. They were John's brother David with his wife Annie and their small baby Georgina. Later the senior missionary, the Reverend George McDougall, and his wife Elizabeth came south from Ft. Edmonton. Thus began the first settled community south of Ft. Edmonton in what is now Alberta.

It was here that Lizzie's first child was born without benefit of a doctor, the nearest medical help being over 100 miles away. In all, Lizzie had six children, all born at Morleyville. She also raised John's three daughters from his marriage to Abigail Steinhauer, who died in 1871.

As the McDougall's missionary work with the Stoney people began to bear fruit, and the number of conversions to Christianity grew, the need of a proper church became apparent. In 1875 a site was chosen near the Bow River and work was begun on the church that still stands on its original site. Lizzie's concern for the many orphans in Stoney camps spurred the building of an orphanage and school nearby. Soon a village developed around the church as ranchers, teachers, blacksmiths, teamsters and others came to settle. Early travellers who visited Morleyville often commented on the quality of life in the village, under the Christian influence of its founders.

In the 27 years Lizzie and John lived at Morleyville, Lizzie developed

many warm friendships with the Stoney people. From them she learned skills that helped her to cope with frontier life - how to dress and cook meat over an open fire; how to make warm clothing from animal skins; how to use local plants for healing. These skills proved invaluable when supply trains from Ft. Edmonton or Ft. Benton were delayed, sometimes for many months.

Lizzie's reminiscences, on file in the Glenbow Museum archives, shed an intimate light on those early years. Her thoughts on the arrival of the NWMP and the establishment of Ft. Calgary in 1875, and her first sight of a train moving through the Bow valley in 1883 are especially interesting.

Soon after Ft. Calgary was built, Lizzie urged the establishment of a church at the Fort. Logs were floated down the Bow River, and a small building was erected, where Sunday services were held regularly, conducted either by the Rev. John McDougall or visiting clergymen. This was the beginning of Methodism in Calgary and the precursor of the present day Central United Church.

Lizzie and John moved to Calgary in the late '90's. There John passed away in 1917. Lizzie's benevolent work continued in Calgary where she was active in church and community affairs until her passing in 1941 at age 87. When the writer visited her home as a child, one of two of her Stoney friends were often present. Whenever she was asked to speak about her life as a missionary wife, Lizzie spoke of the native people with great affection and pleaded for compassion and justice for them in their struggle to meet the challenges of the changing world in which they found themselves.

Gentle and kind, resolute and resourceful, inspired and sustained by faith, this great pioneer exemplified that "largeness of heart" referred to in the Bible. (1 Kings 5:29)

Hers was truly a life well lived.

A Brief Timeline on the George & John McDougall Families

1821 – George Millward McDougall born at Kingston, Upper Canada (September 9). Married Elizabeth Chantler in 1841.

1842 – John Chantler (son of George) McDougall born at Owen Sound, Upper Canada.

1860 – The George Millward McDougall family move to Norway House, north of Lake Winnipeg.

1862 – Trip to Fort Edmonton. Remained with Rev. T. Woolsey. Founded Victoria Mission.

1865 – John married Abigail Steinhauer, Whitefish Lake. Honeymoon cart to Pigeon Lake. Three daughters born in this marriage.

1871 – Abigail died suddenly at Victoria. John later transferred to Victoria.

1872 – Conference of Western Missionaries, Winnipeg. John ordained. Traveled to Upper Canada. Married Elizabeth Boyd in August.

1873 – Mission opened on Bow River. John and Elizabeth moved to Morley Settlement, Calgary. Six children born from this marriage. John died in 1917.

Alberta and Northwest Conference Archives

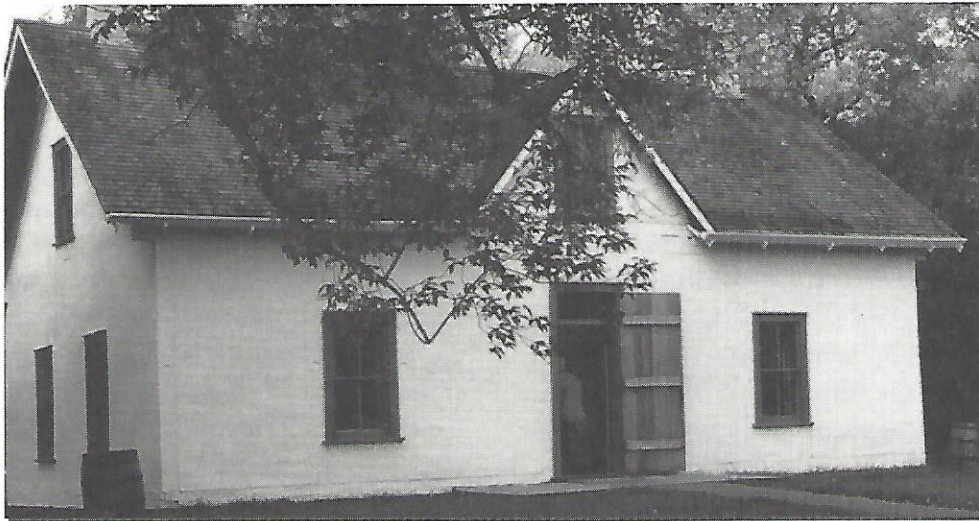
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Historic Victoria

By Pauline Feniak



Private Collection

Still in its original site, the 1864 Clerk's Quarters, built by the Hudson Bay Company / Fur Trader Post

For thousands of years the Aboriginal Nations of North America traversed this land in quest of a livelihood. The central area of what would later become Alberta was particularly rich: lush grazing ground for buffalo, fish in streams and rivers, fur-bearing animals in the forests. The inhabitants of this zone, skirted by the North Saskatchewan River, had access to the Great Plains of the south and the Boreal Forests of the north. The provisions of nature that abounded within provided their sustenance. The struggle for survival and supremacy among the various tribes—the Crees, the Blackfoot, the Peigans, the Stoneys and the Sioux—was the constant drama enacted on these Central Plains.

The resources that sustained the Aboriginal Nations were those that attracted Europeans to this area. Fur traders needed buffalo meat for food and their robes for trade. Fur trading posts were located in areas of strong aboriginal presence. Missionaries chose similar territory in the presence of potential converts. For mission and fur trade to co-exist was not uncommon.

A location with such potential lay in the valley of the North Saskatchewan

River, the *Kis-is-ka-che-wan* of the Crees. At the confluence of trails, criss-crossing in the commerce of daily living, lay the site of a prehistoric encampment and a favorite camping and meeting place of the native Crees; its archaeological remains date back six thousand years. This location, the Hairy Bag, was later to become home to Victoria Mission.

In 1860 the Rev. George Millward McDougall was named chairman of the Wesleyan Methodist Missions in the Northwest of Rupert's Land. Shortly before this the Rev. Thomas Woolsey was sent west from Norway House to establish a mission deeper inland. Woolsey and his helper Peter Erasmus struggled in this task. When George McDougall and his son John visited Woolsey's site on the north shore of Smoking Lake in 1862, they were not impressed with his choice of location, and convinced him to relocate farther south along the North Saskatchewan at the location of the Hairy Bag. This became home to the Victoria Mission, named so in honour of the reigning monarch. Of this location John McDougall wrote, "Steadily we traveled and after days of pitching tents in the wilderness we came to our present Jordan, the glorious Saskatchewan, and

crossed over to what had been to some of us a veritable Canaan."

The mission complex soon grew to include a school (the first Protestant school west of Portage La Prairie, and a building that served for several years as a church and a hospital.)

Two years later, in 1864, the Hudson's Bay Company built a fur trading post nearby, naming it Fort Victoria. This, too, resulted from the lack of satisfaction with an earlier site downstream from Victoria at Fort White Earth or Terre Blanche, near the mouth of the White Earth River.

Mission and fur trade enticed settlers from the Red River, and within a few years Victoria boasted a settlement of 150 Mixed bloods. They brought with them knowledge of basic agriculture; reliance on the buffalo hunt would not be the only means of survival. By 1874 they laid out their preferred style of land allocation. The Victoria and Lobstick Settlements remain as visible reminders of that river lot survey where each parcel of land has direct access to the river.

Independent free traders plied their trade into the upper reaches of the Saskatchewan and Victoria, notwithstanding their irritant influence on the Hudson's Bay Company. David McDougall, son of George McDougall, was one such trader. The most successful of that enterprise, however, was Edward McGillivray. Peter Erasmus wrote this of his dealing with him: "I went to the Hudson's Bay post first... but [the man's] offer for my furs was not good enough so I went to an independent trader... McGillivray. His offer was much better so I sold to him." McGillivray's business acumen and generosity are further illustrated by the fact of his loaning Erasmus his sleigh and harness, to be returned at Erasmus' convenience. McGillivray took up settlement east of the fort. The large house that he built in 1874 stands in its restored form on River Lot 3, recently named a provincial historic resource.

In 1874 a contingent of the North West Mounted Police came through Victoria from Fort Elyce in Manitoba, and continued along the Victoria Trail to Fort Edmonton.

Integral to the history of Victoria Settlement is the signing of Treaty Six. In 1869-1870, as preparations for the transfer of Rupert's Land from the Hudson's Bay Company to the Dominion of Canada began, apprehension confronted the Aboriginals. They petitioned the Governor of Rupert's Land for some assurances concerning their welfare. Treaty Six was to provide that assurance. In general, the Canadian government assumed responsibility for their protection and well-being. As compensation for lands destined for homesteading, reserves were created. Saddle Lake, Whitefish Lake and Goodfish Lake, closest to Victoria, accommodated the Cree of the region. Chief Pakan and his band relocated at Saddle Lake.

The treaties did not erase all apprehension. Sporadic skirmishes of discontent arose in various parts of the Territories. When word of the Frog Lake Massacre (only 90 miles away) reached Victoria, fear gripped its inhabitants. Some fled across the river, others sought refuge in Edmonton. To quell the uprising the Canadian government dispatched the Alberta Field Force to Victoria. Under the command of Major-General Thomas Bland Strange, 700 troops equipped for defense duty and a military hospital floated downstream, only to find Victoria abandoned. The tiny community transformed immediately into a fortress. The troops reinforced the palisade and built a bastion. Feeling secure now, the inhabitants returned. Upon departing, Strange garrisoned the post with a Victoria Home Guard. The Methodist minister, the Rev. James McLachlan, was named Captain of the Guard, while local settlers constituted the recruits. Fortunately, Chief

Pakan counseled his people against entering the conflict. To honour his loyalty, the people of Victoria named their post office and later their school "Pakan."

1899 brought a contingent of Ukrainian settlers from Bukovina. Leaving an oppressive homeland, they too came to the land of promise, their Canada, where free land under the federal government's program of western settlement was theirs.

A peaceful transition was concluded: the days of the buffalo hunt were over, the fur trade nearing its close, and settlement into agriculture virtually certain.

The Adoption of Names

By Gerald Hutchinson

The early Christian Mission records display a feature that has often puzzled subsequent readers. A well-known English name appears in unexpected places, sometimes in an embarrassing way.

The same records, however, reveal a common feature – the bestowing of a prominent English or Biblical name, in the ceremony of baptism of the native person. Sometimes the new name becomes permanent as with Samson whose descendants became the Samson Nation of Hobbema.

The Rev. Robert Rundle began his ministry at Norway House, Manitoba, in 1840. Within 2 months he had given English names to 75 children – he used family names – his brothers John and William, as well as names of favorite people known to him.

Mr. T.C.B. Boon (see *The Anglican Church from the Bay to the Rockies*).

Page 456. "Another of the clergy who had served the diocese for several years, the Reverend William John Rundle James"

Page 22. "A letter from Mr. Thomas Hassal, ...recommending...as a candi-

date, Mr. David Jones..."

Page 20. "Rev. David Jones took under his care...two little Chipweyan boys for school who had come down from Churchill (1820)... In 1840 the Rev. James Evans recruited a Chipweyan named Thomas Hassal, to teach in the Methodist Mission...In 1844, Thomas Hassal, a Chipweyan teacher under James Evans care, was killed in a canoe accident.

Thomas Woolsey was ordained by the Methodist Church of Canada in 1855, appointed to the Edmonton District (following Robert Rundle and preceding George and John McDougall). He retired from western Canada in 1863 and never returned.

George McDougall, August 16, 1870, wrote to the Office in Toronto – (see George McDougall, *Pioneer, Missionary, Patriot*, p. 156) "On Saturday, our most beloved local preacher, Thomas Woolsey, died in great peace."

Beware of Name Confusion

By Stephen Wilk

The following cautions for your definitive work concerning the use of pioneer missionary names in your publications, e-mail, et cetera, to prevent confusion.

Here are some examples of potential confusion:

For example, Natives and Metis used names of missionaries who baptised their children out of respect for them. In the 1993 book *"The Lost Lemon Mine"* by Ron Stewart, reference to John McDougall, a half-breed has a full colour picture (without explanation) of the McDougall 1975 Mission Church as his. Concerning his death "McDougall drank too much rot-gut whiskey and was buried...". From this one, not knowing the above, would make the assumption that this was Rev. John McDougall, who died peacefully in Calgary.

The Duclos Mission

By Henri Edmond Bourgoin

Submitted by his son Maurice Bourgoin

In 1916, a few French-Canadian families decided to embrace the faith of the Presbyterian Church, so they wrote to the Rev. C.R. LaPointe known to them as pastor of a French Presbyterian Church at Namur, Quebec, asking him to come to them as their spiritual leader. Rev. Lapointe was unable to accept their invitation because of his family of young children. However, he was able to refer them to one of his former class mates, the Rev. J.E. Duclos, pastor of Erskine Church in Edmonton.

Rev. Duclos answered the call and came from Edmonton by horse and buggy. He was highly qualified for the work he had chosen to do. He held a B.A. degree from Queen's University; he was a graduate of the Montreal Presbyterian College of Theology. He was a gifted orator and perfectly bilingual. At this time, he was 62 years old. Later, he was to receive a doctorate in Divinity, but he was not a medical doctor.

Here, in Bonnyville, he held several meetings in the homes of the people, and when he was presented with a petition signed by 44 persons requesting the establishment of a Presbyterian Mission in Bonnyville, he proceeded in that direction. Finally, after lengthy negotiations with Church authorities Rev. Duclos resigned his pastoral charge at Erskine Church in Edmonton and he was appointed minister at Bonnyville.

Shortly after his arrival here, as he surveyed the large field of activities awaiting his efforts, he divided his projects into three departments; The Church, The Hospital, The School.

The Church

In the fall of 1916, plans were made for the construction of a Church building. First, a four-acre plot of land was

bought across the road from the present site of the Duclos Hospital for the location of the Church. Then, several men from the congregation were chosen to form a team of woodsmen. During the winter of 1916-17, these men went to the forest to fell trees. They cut them into 300 logs. They hauled these to the sawmill and then hauled the lumber to the chosen site.

In the spring of 1917, the work on the construction began. The men of the congregation dug the foundation and did all the labour possible, but Mr. Arseneault and Mr. David, both from Cold Lake had to be brought in to do the finer work. During that time Rev. Duclos visited and addressed the congregations of several Churches in the province to solicit funds for the Church and the projected hospital.

In 1920, the Church was officially consecrated and it was called l'Eglise St. Jean. The congregation consisted of 14 families, their children and a few single adults, for a total of some 90 members.

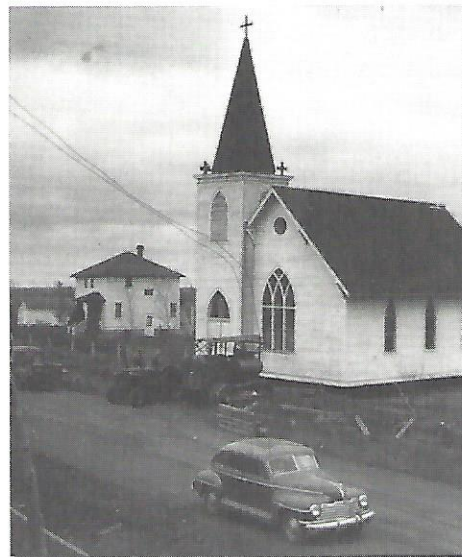
But Rev. Duclos did not restrict his work to the Bonnyville Church. He went out to render his services to the scattered Anglo-Saxons and Scandinavians far and near. Keeping Bonnyville as his headquarters, he planned new Churches, some of them very simple log structures. In time, he had them built at Cold Lake, Rat Lake, Lessard, Ardmore, Iron River, Palm District and St. Paul.

In 1925 the United Church of Canada was instituted with the amalgamation of the Methodists, Congregationalists, some Presbyterians and others. At that time, all the Churches of the Duclos Mission joined the United Church.

With the extension of the C.N. railroad to Bonnyville in 1928, there was an influx of newcomers. Among them were Anglo-Saxons who opened businesses in town. These attended l'Eglise St. Jean and thus, the congregation became bilingual. By the late 1935's some of the original member families had moved to British Columbia and others were following. Rev. H.G. Lester (1932-38) was the last bilingual minister that the congregation was able to secure. After his departure, the use of the French language in the services had to be given up.

As pointed out earlier, the Church originally was built across the road from the present site of the Duclos

Hospital. For some years, the town children were vanned in to Sunday School at 10:00 a.m. By the hospital van, and on their return, the parents were vanned in for the morning service and back again. By 1948, the members residing in town voted to have the Church moved into town; so it was moved to the present location and it is known as St. John's United Church.



Private Collection

The Church in the process of being moved to the Town of Bonnyville, 1948

The Hospital

The hospital was established in 1917 under the auspices of the Women's Missionary Society of the Presbyterian Church of Canada. It was located two miles north of the present Lakeland Hotel on the north-west corner of the

crossroads. It was a small two-storey frame house purchased with the land it stood on, from a homesteader, Arsene Vezeau, and the building still stands. It was called Bonnyville General Hospital, but the name was later changed to Katherine K. Prittie (K.H.P.) Hospital in honour of a generous benefactor.

In 1925 plans were made for a new hospital. This one was to be located at its present site on a parcel of land purchased from Mr. Willie Paquette. The men of the congregation dug the foundations and in 1926 the new two-storey, 20-bed hospital opened its doors. Two of the earliest nurses were Mrs. Stewart and Mrs. McDougall.

In 1932, a two-storey Nurses' Residence was built immediately south of the hospital, on the same parcel of land.

In 1934, after an explosion in the electric plant in the basement, the hospital was razed to the ground by fire. Fortunately, no one was injured.

Plans were immediately made to rebuild. Meanwhile, the Nurses' residence was used as a hospital, the nurses themselves finding refuge with the Rev. H.G. Lester family in the manse.

In 1935, a new hospital, the one presently in existence, was built.

The nurse who gave the longest service was Miss Hilda Canavan; she was with the hospital from 1929 to 1946.

The Matron who served Duclos Hospital for the longest time was Miss Henrietta Shipley as she stayed on from 1918 to 1942.

Dr. J.G. Miller came from Elk Point to Duclos Hospital to perform operations about once a week. That was a distance of about 35 miles one way. He used to come after his day's work.

The first resident doctor for Duclos Hospital was Dr. Hartley Grafton. He had received his training in England. In 1931, he married one of the staff's nurses, Frances Gotslick. He and his

bride left Bonnyville that year and they finally made their home in Kamloops, B.C..

He was followed by Dr. Maxwell T. Macfarland, B.A., M.D., M.C., who established practice in the second storey of Omer Doroche's block on Main Street. He was kept extremely busy as he had charge of both the K.H.P. Hospital in Bonnyville and the John Neil in Cold Lake. In 1935, he married Miss Janet Allan and the couple resided here until the birth of their daughter Frances.

After serving in the Canadian Army Medical Corps in Canada and overseas, Dr. Macfarland became Registrar of the College of Physicians and Surgeons of Manitoba at which post he remained until his retirement in 1972.

Dr. Walter Houghtling, under date of June 1981 from North Bay, Ontario, writes these lines, "We arrived in Bonnyville before Christmas 1936 and spent the five happiest years of our lives with the friendly heart-warming folks of Bonnyville at both the Duclos Mission Hospital and the St. Louis Hospital with Dr. Sabourin."

Dr. Gushue-Taylor came to Bonnyville from China where he had done such remarkable work among the lepers that he had been decorated by the Emperor of Japan. After his retirement to Vancouver Island in 1942, a group of his former patients and friends in China wrote to him and offered to pay his return fare, maintenance, fees, etc., if he would go and spend six months with them. He went, but on the return journey, two days at sea, he went down with appendicitis. He was the only surgeon on board the ship. A wireless message was dispatched and a ship with two surgeons on board was sent to help. However, the ocean was in such turmoil that transfer of the doctors to the other ship by means of the breeches buoy had to be delayed. As a result, help came too late and Dr. Taylor lost his life.

Dr Isabelle McTavish also came from China where she had been a medical

missionary and professor. Like Dr. Taylor, she spoke Chinese fluently and had left China because of the war.

She served the hospital from 1942 to 1946, and after Dr. Sabourin's death, she took charge of medical services at both Duclos and St. Louis Hospitals until a new doctor was found for St. Louis in the person of Dr. Ayotte.

The quarter section of land upon which now stands the Lakeland Hotel, at one time was the property of K.H.P. (Duclos) Hospital. For several years it was farmed by the hospital engineer-caretaker, John Swift, followed by Austin Knapp. The barn, stable and machinery shed were located in the yard of the Boys' Residence, across the road from the Girls' Residence and former Duclos School. That house is now the Edward Mercier family residence. In the early 1920's it was the Empire Hotel.

The Duclos Hospital, since its inception in 1917, has rendered a great many outstanding services to this community and region through the knowledge, skill and devotion of the very highly qualified staff it has been so fortunate to obtain.

The writer, who was once a patient in the humble hospital in 1921, has seen the institution grow and prosper through depression and good times. It has indeed been a wonderful house of recovery; and for all this through all the years, the author really feels in his heart that God in his heaven is greatly pleased.

The School

In his plans, Rev. Dr. Duclos had provided for special attention to the young people in the field of education. In the early years, he and Mrs. Duclos had set up evening classes for young people in the hospital building.

However, a more pressing problem was the fact that most of the children of the congregation resided at long distances from the district school. As a result, during the extremely cold spells

and storms of winter, the children missed many days of school.

In 1920, in order to solve that problem, Rev. Duclos rented two houses in Edmonton as residences, one for the girls and one for the boys. Then, by arrangement with the City Public School system, the children were given the opportunity of having regular schooling each year from September to June.

This arrangement worked very well and lasted until 1928, but it was not a perfect solution. For the children were separated from their parents for ten months of the year and were absent when they were most needed at seed-ing time and at harvest.

Therefore, in 1928, in order to remedy that situation, Rev. Duclos founded Duclos School, located next to, and north of the present Duclos Hospital. It was established under the Provincial Department of Education's administration, supervision and general grants, and it was known as Duclos Protestant Separate School District No. 2.

In connection with the school, two residences were provided for boarding pupils who lived too far from school, or pupils from outlying districts where no schools were in operation, or indeed, for any children in need of a home and school.

The girls' residence, situated immediately north of the present site of Duclos Hospital, was a renovated former general store to which a third storey was added. On the ground floor of that building was the space provided for the one-room, Grades 1 to 8 Duclos School. The large front windows are still to be seen in place.

The boys' residence, situated across the road from the girls' residence that contained the school room, was the renovated former Empire Hotel with a third floor added on.

Needless to say that the fees charged for boarding at the residences were based on the means of the parents, and some were known to be unable to pay.

The Women's Missionary Society (W.M.S.) of the United Church of Canada provided:

1. The funds for the purchase and renovations of the two residences.
2. The finances for the operations of the two residences through the years.
3. An annual grant of \$500 to the Board of Trustees of Duclos School, to pay for the education of the pupils in residence who did not belong to the Duclos School District.

The school proper was opened on January 21, 1929, with Henri Edmond Bourgoin, B.A., as teacher. He was to remain in that position for 20 years.

The first year, there were 35 pupils, 22 of whom belonged to the Duclos School District.

That same year, the school trustees were Messrs. Fabien Vezeau, Lucien Seguin, Jos. Blais, and Jos. Sequin.

In 1948 H.E. Bourgoin resigned his position in order to accept a call to Glendon School.

With the expanding school system in the province and the coming of the school bus, the need of boarding schools came to an end; so Duclos P.S.S.D. #2 amalgamated with the Bonnyville School Division #46. The Divisional Board built a new Duclos School right in town this time.

It was a modern 11 room structure with library, science laboratory, office, staff room and large gymnasium. It was officially opened in February 1960 with a staff of 11 teachers and an enrollment of 230 students.

A new era had opened its doors, offering greater opportunities. Nevertheless, the great good that came out of the old institution will never be told; the sweetness of its atmosphere, the light of its teachings, the lasting warmth of friendships begun are invaluable treasures that can never be calculated in dollars and cents.

Memories of Bonnyville Charge

By Mary I. Ward

My father, the Rev. Thomas Sneddon, came to Duclos (Bonnyville Pastoral Charge) in July of 1942 and served until July of 1948. It was a large charge with a congregation at Le Goff, Lessard, Ardmore and Iron River as well as Duclos and with supervision of the student mission field of Cold Lake. It was wartime and gasoline and tires were hard to get and the roads were often impassible so he drove his horse and buggy (or Cutter) to minister to all parts of the charge.

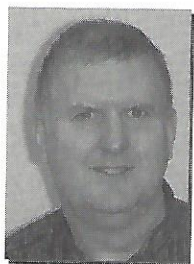
The French families had been promised a bilingual minister and my father unfortunately was not that. The families had shrunk in numbers with many of them moving to the city or to British Columbia. My father had Mr. Bourgoin conduct occasional services in French for the remaining families. They enjoyed singing their familiar hymns in their own tongue and hearing scriptures read in French as well.

The congregation was often quite diversified with worshippers being Anglican, Lutheran, Presbyterian as well as United Church as there was no other Protestant Minister on a regular basis. I remember the singing - especially when a well known hymn would be sung in French, English, Japanese, Chinese and Angolan. Sunday School would often go on for two to three hours while the missionary leaders would recount stories of their work in the foreign fields. We found it fascinating - especially Dr. Taylor's stories which were usually acted out dramatically. My father enjoyed the six years he spent in the Bonnyville pastoral charge. He found the people to be wonderful and the countryside beautiful and he was able to garden successfully.

I think I would like to close with a comment about the missionary workers we encountered in Bonnyville. They were

by and large wonderful dedicated people who gave unselfishly of their time and resources. I believe the Women's Missionary Society (W.M.S.) workers gave an invaluable service to the area and so often what these people did is denigrated and they are dismissed as being old maids with no warmth or sense of humour. This was not my experience of them.

In 1966, the 50th Anniversary of St. John's United Church at Bonnyville was duly celebrated with ceremonies organized with Rev. William Jay.



President's Greetings Alberta & Northwest Conference

By Rev. Stuart Jackson

After seventy-five years, what is The United Church of Canada about? Part of our local anniversary celebrations last year included the recognition that we as a church are not what we used to be. In 1925, local and national newspapers debated the wisdom of Church Union, and provided front-page coverage of the Inaugural Service.

Seventy-five years later, we can't even convince Canada Post to issue a commemorative stamp to mark our anniversary. In spite of the fact that The United Church of Canada is the largest protestant denomination in Canada, with more than 700,000 confirmed and active members, and some 3 million adherents, we are on the sidelines of the social structure.

That is the Exile part of our life today, life in the crucible of waning influence, life in the refining fire. But there is also evidence of God's sustaining grace. In spite of all that we have been through, we are still here. And we still have vitally important ministries to carry out in our communities and in our world.

One of our founding principles is that Christians need to, ought to, and are

called by God to work together with a common purpose. We have the common goal of using our gifts to bring about God's reign on earth.

The image that comes to my mind to describe our denomination is that we don't lock the door. You don't need a key to be welcomed into The United Church. The door is always open. At least in principle, everyone is welcome.

"Now there are varieties of gifts, but the same Spirit; and there are varieties of services, but the same Lord; and there are varieties of activities, but it is the same God who activates all of them in everyone. To each is given the manifestation of the Spirit for the common good."

(First Corinthians 12:47)

In reflecting on this passage, Jim Taylor of Wood Lake Books fame reminds us that there is no such thing as "my" or "your" ministry. There is only Christ's ministry, and each of us has a part in that. God has given each of us varied and various gifts to carry out that ministry. All these contributions together make up our contributions to Christ's ministry.

The transforming power of the Holy Spirit still moves within us and through the structures of our Church, still shapes us for service in our world, still prepares us for our part in Christ's ministry.

Thanks be to God for this wonderful heritage. May God continue to provide the sustaining grace we need for our mission into the future.



Historical Society Alberta & Northwest Conference President's Report

By Kate Reeves

The work of this Society represents the diverse talents of its members.

Our thanks to Neville Smith for taking on our publications responsibility and to Jim George who so ably takes care

of membership and finances.

Our Web page has been launched this year. We owe our thanks to Laurie Reeves for sponsoring this. I hope you will visit the site and send in your contributions!

We should also applaud the work that has been done by Stephen Wilk and Robert MacDonald to record the history of Mount Royal College, an early Methodist institution established in Calgary in 1911. Jim George has contributed "The United Church of Canada: The First 75 Years in South Alberta". An earlier project of the society, a book on Morley teacher, John Niddrie, has seen completion by John C. Chalmers and has been published.

We were pleased to write letters of support this year for our sister societies' projects. These include the Rundle Mission, The Victoria Home Guard, The McDougall Stoney Mission Society and a group concerned with the McDougall Cairn in Calgary.

The proposal to the Luxton Foundation for the continuation of the Museums Project is "in the works". Our thanks to Stephen Wilk of the McDougall Stoney Mission Society and David Goa of the Provincial Museum for working with us on this.

A thank you to those who suggested sites, gave tours, or were participants in our tour of some Edmonton religious historical sites in April. We hope this can be an ongoing event.

We are indebted to the Royal Canadian Legion #284, Chapelhow Branch for their ongoing support and the UCC Heritage Resource Standing Committee Chair, Sheila Johnston, who is our link with Conference.

Looking to the future, I think it is important that we contribute to our province's 2005 Centennial celebrations. I also believe the trend of the Third Millennium will be both ecumenical and multi-faith. Perhaps a book that celebrates the religious heritage of the entire province would be a worthy contribution to this historic occasion.

News from Alberta & Northwest Conference Archives

By Jane Bowe McCarthy, MAS, Conference Archivist

Activities in 2000

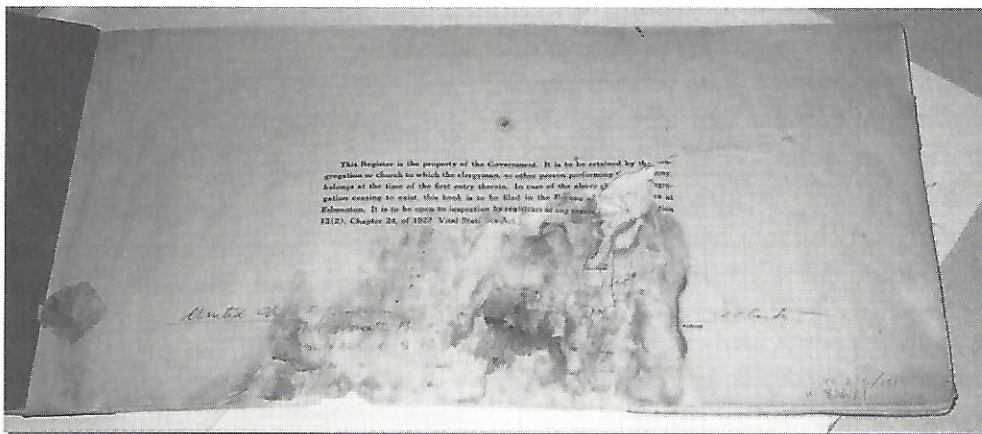
From January to December 2000, the Conference Archives received 276 reference requests from Church members and the general public, and 27 new deposits from congregations, presbyteries and the Conference Office. The Conference Archivist was also busy with the daily tasks of operating the Archives, and representing the Conference Archives at annual meetings of Alberta and Northwest Conference, the Association of Canadian Archivists/Religious Archives Special Interest Section, and the United Church's Committee on Records, Archives and History.

At its meeting in November 2000, the Committee on Records, Archives and History welcomed the newly appointed Central Archivist for the United Church of Canada, Ms. Sharon Larade; and the new chair of the Committee, Mr. Jim Lewis. The two day meeting provided an opportunity

Plans, Goals and Priorities for 2001/2002

In 2000, the Conference Archives was approved as an institutional member of the Archives Society of Alberta and as a result of our membership we were able to apply for a number of grants. In 2001/2002, the Conference Archives will have the benefit of three grants:

- A grant to begin the conversion of our descriptive system to the national archival standard. This project will result in archival descriptions that will be accessible online using the Archives Network of Alberta on the Internet
- A grant for a conservation needs assessment of the archival holdings of the Archives. A trained conservator who will assess the holdings and develop a guide to future conservation work will undertake this work.



A damaged United Church register of baptisms, marriages and burials

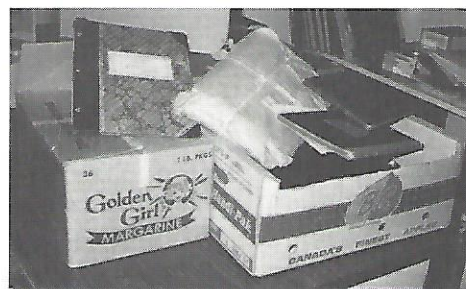
for the archival representatives of the national church, the Central Archives, and the Conferences to discuss the state of the Church's archival network and to plan for future projects and initiatives to assist the Church in records and archives management.

- A grant to assist in the reduction of the backlog of records awaiting arrangement and description.

These projects have been made possible by financial assistance from the federal government through the National Archives of Canada and the Canadian Council of Archives.

Good Stewardship of Records and Archives in the New Millennium

Last year, my article in the Journal ended with the thought that archival records must be properly maintained if they are to survive into the 21st century. Unlike published materials, such as books, archival records are



Private Collection

A new deposit to the Archives

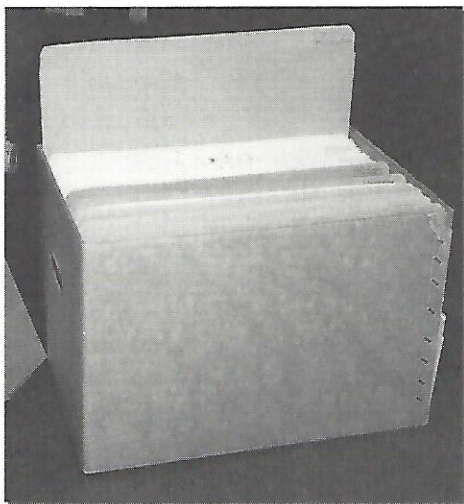
unique and irreplaceable. Once archival records are gone, whether due to negligence (such as loss or destruction) or disaster (such as fire or flood)... they are gone for good.

Records arrive at the Conference Archives in various states of organization and care, ranging from records that have been collected and inventoried according to the archival guidelines distributed to potential depositors... to record and non-record material that has simply been collected into boxes and sent to the Archives.

Once arranged and described, the records are organized into a finding aid so researchers may retrieve the records. The items are housed in acid-free folders and boxes and stored in temperature and humidity controlled storage areas to ensure that they are well preserved.

But what about the records before they come to the Conference Archives? How can people who work with records in their congregations and church offices ensure that the archival records are kept well until they are sent to the Archives?

Record keepers within the United Church, whether they are in congregations, presbyteries, Conference offices, or other Church-related groups can ensure first that archival records are created according to the United Church's guidelines for record keeping. Secondly, they can adopt a good records management system to simplify the volume of paper being created and to ensure that a complete record of the work and life of the United Church is preserved.



Private Collection
Archival-quality storage

Once records are created, they should be properly identified and maintained in their current stage in the front office and their semi-current stage in a near-by storage area. Having a file classification plan can go a long way in making sure that records are properly classified and filed so that they may be retrieved quickly and easily. Taking some time to identify the archival records before they are sent to storage will result in less time and effort from someone to identify and sort through boxes years later when making a deposit to the Conference Archives.

When moving semi-current records from the front office to storage, one should choose a location that is secure and lockable, with shelving to keep the records off the floor (in case of dampness or flooding). The storage area should not be subject to annual

shifts in temperature or humidity (that is, not in an attic or in a furnace area or in other buildings such as barns or sheds), or located near food storage areas or kitchens that may attract mice and insects.

The Conference Archives is always available to assist ministers, church members, secretaries and archivists with their records and archives questions or concerns. Please contact the Conference Archivist to receive an archives information package or to arrange a deposit.

The Conference Archivist is available by telephone on Mondays, or in-person on Wednesday evenings and Fridays at the above address and phone numbers or anytime by e-mail at: Jane.Bowe-McCarthy@gov.ab.ca

Alberta & Northwest Conference - United Church of Canada Heritage Resources Standing Committee

By Sheila Johnston, Chair.

This committee maintains an overview of all aspects of United Church heritage in the Conference, from heritage buildings and historic sites to the Conference archives and archivist.

We also encourage members of the Conference to actively support the maintenance and enjoyment of our historic sites and buildings, and to enhance the archival and artifact collections which make our history interesting, visible and accessible to others in the Conference and to the general public.

Members of the committee keep in contact with the various historic societies which provide support for United Church historic sites, and with this Historical Society, as well.

The Heritage Resources Committee provides support for, and oversight of,

the Conference archives. We are very pleased that our Archivist, Jane Bowe McCarthy has now been assigned a national United Church job classification level, as we requested.

As part of our concern for the church historic sites in the Conference, we have spent considerable time this year on the issues being faced by the Rundle's Mission Society Board. At our February 2001 meeting we recommended to the Conference Executive that a Consultation be held to include all interested and involved parties. If readers wish more information, please feel free to contact any member of the committee.

We have joined the Archives Society of Alberta and have received some grant support from their grant program. According to our policy, we only apply for support from funds that are not derived from lottery proceeds. The grants received will enable us to have an assessment of the conservation and accessioning work that needs to be done. As people become more aware of the work of our archivist, her workload gets heavier. The backlog is gradually getting larger.

I would like to express the Committee's appreciation of the work done by our Archivist. Jane provides us with many volunteer hours, as well as those for which she is paid. Thanks for your concern and dedication, Jane.

Thanks also to the members of the Heritage Resources Committee for their interest and commitment to the heritage of our Church.

The Provincial Archives of Alberta

is open to the public

Tuesdays to Saturdays:

9 am to 4:30 pm (full service)

and

Wednesday evenings 4:30-9 pm

(Reference Room service only/no document retrieval)

Closed to the public on

Sundays and Mondays

Provincial Archives Reference Room staff are available to assist researchers with the Conference Archives holdings during their regular opening hours above.

McDougall Stoney Mission Society President's Report Year 2000

By Stephen Wilk

The following is a summary of activities:

1. Two Commemorative Services were held, celebrating 125 years of the church building. Dr. Donald Smith addressed the theme "Native Leadership and the Future" at the June service. On September 10, 2000 Dr. Pat Roome spoke on "Women of the Morleyville Settlement". Dr. Evelyn Buckley led the service and Shirley Serviss gave excerpts of her poetry. Tina Fox, a Morley Elder, read 1 Corinthians 13.
2. Stephen Wilk presented the "Visions 2000 Program" at both events, outlining the development of a fund to ensure the future of the Mission Site Interpretation.
3. The Society has been a prime mover in development of the Conference Historical Society and its Journal and has helped finance it since its founding in 1988.
4. Kate Reeves, a trained and experienced leader in heritage matters, was engaged to work on the many aspects of the Mission development program.
5. Thirteen Weddings were performed at the site by several United Church Clergy.
6. The text for the signage for an interpretive walk-through on the Mission Site is being created for the architects and public use.
7. A grant was approved by the Alberta Historic Resources Foundation for a professional study and restoration of the foundation of the Church building.
8. Mount Royal College's history is being written by Robert MacDonald and Stephen Wilk to celebrate the College's ninetieth birthday (1910-

2000). Rev. John McDougall D.D. is listed among the original board of governors.

9. A gathering of McDougall descendants was organized by Ralphine Locke to celebrate 125 years of the founding of Southern Alberta's first community by the McDougall family at Morleyville.
10. Arsonists vandalized and attempted to burn down the McDougall Memorial United Church, Alberta's second oldest building still sitting on its original foundation. Because the original logs of the church were damp, they smoldered and passersby were able to extinguish the fire. \$23,000 insurance money was spent to restore the burned out section of the entrance door. The RCMP are still investigating.
11. The society helped sponsor a consultation on the Mission Era. This was a dialogue among the primary stakeholders that endeavored to tell an accurate story of the missionary movement to Western Canada and the role played by the McDougalls. The consultation process is continuing under the leadership of the Community Heritage Foundation.

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

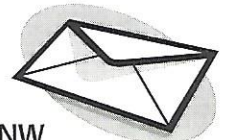


WE'D LIKE TO HEAR FROM YOU!

Drop the 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, AB T2M 3K2



E-mail: kreeves@cadvision.com

Alberta & Northwest Conference Historical Society (The United Church of Canada)

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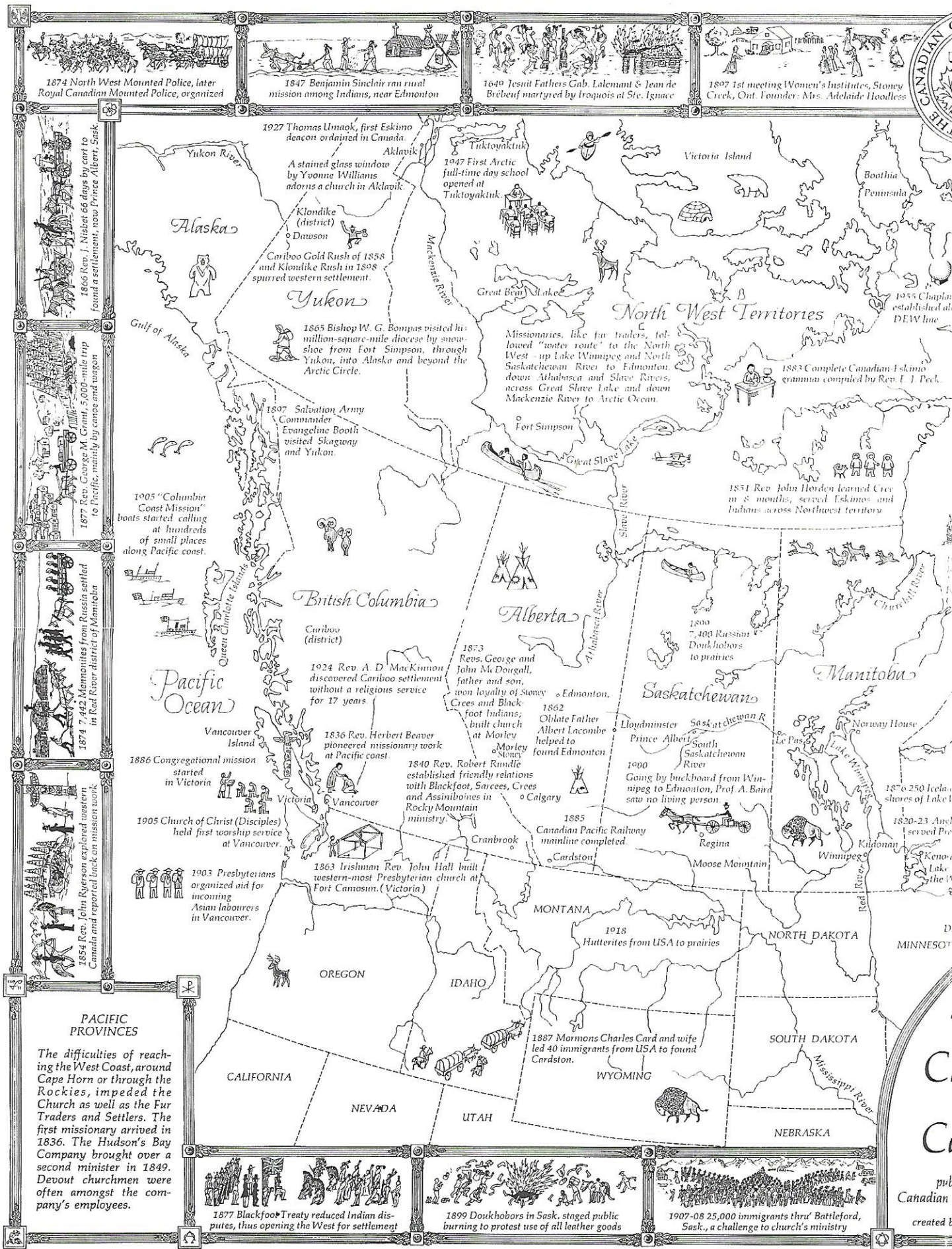
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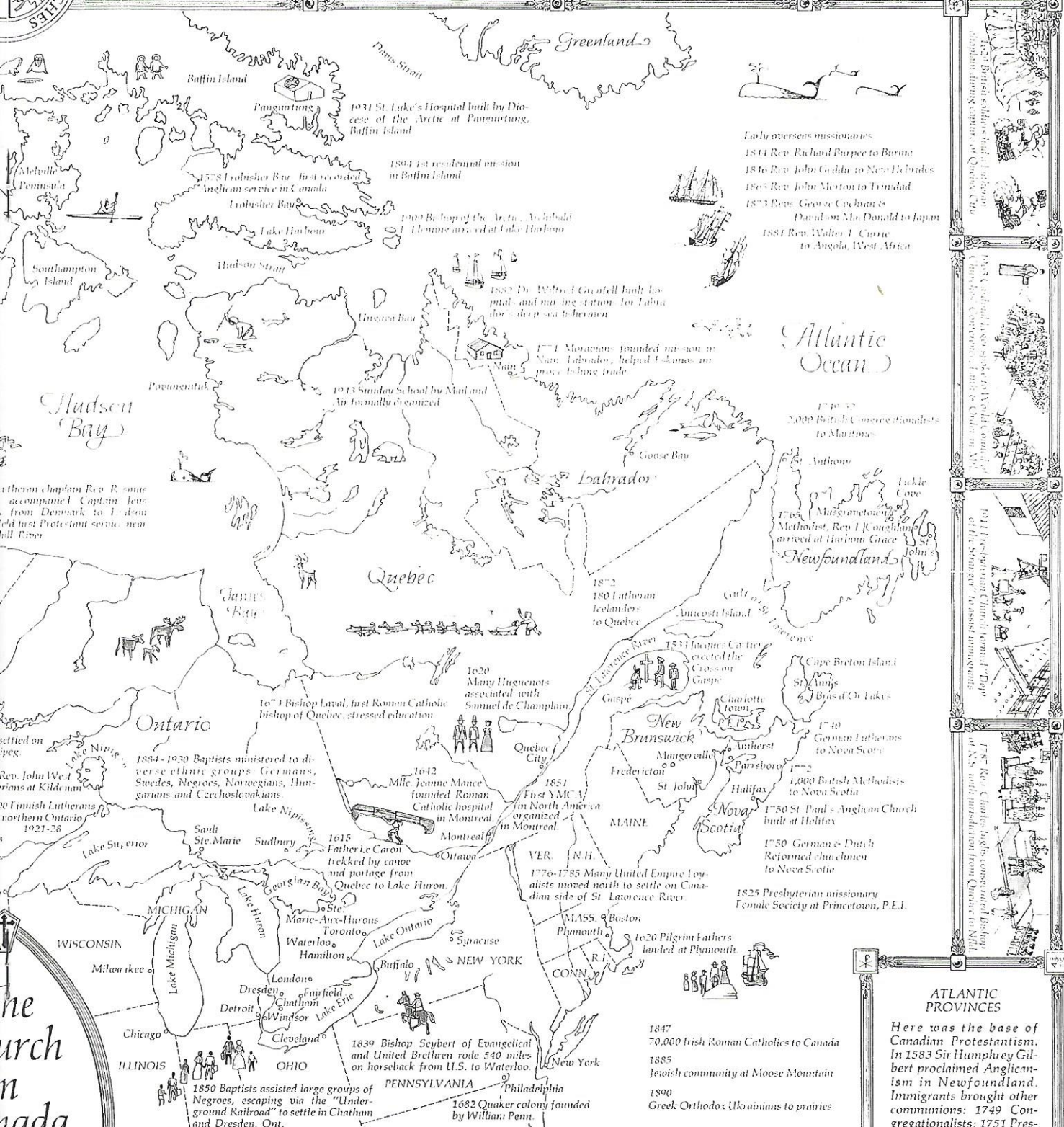
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1610 Father Jessé Héché began work among Indians in Nova Scotia.



Here was the base of Canadian Protestantism. In 1583 Sir Humphrey Gilbert proclaimed Anglicanism in Newfoundland. Immigrants brought other communions: 1749 Congregationalists; 1751 Presbyterians; 1763 Baptists; 1771 Moravians; 1772 Methodists; 1778 The New Light Movement; 1792 the Quakers; 1810 Disciples.

1849-50 Adam Keffer trekked 1000 miles to Ohio to request pastor for Upper Canada

Gilmore/Smith Wedding at McDougall United Church, Morley, AB



Private Collection

L. to R.: Kael Smith, *bestman*; Nancy Dutchik, *cousin of the bride*; Dr. Wilk, *Chaplain*; George Dutchik, *grandfather of the bride and husband of Ruth Dutchik - daughter of David McDougall*; Julie Gilmore, *bride and fifth generation of the McDougall family on the David McDougall side (and brother of John McDougall and son of George McDougall)*; Chad Smith, *groom*; and Virginia Ann Gilmore, *mother of the bride*

Fall Service at Morley



Private Collection

L. to R.: Dr. Patricia Roome, Dr. Evelyn Buckley and Shirley Serviss, *missing is Tina Fox*

Fire at Church



Private Collection

Aftermath of the fire at McDougall Memorial United Church at Morley, AB



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

from the provincial community development department:

Davisburg United Church, DeWinton, AB
 Irricana United Church, Irricana, AB
 Craigmyle United Church, Craigmyle, 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
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 Edmonton, Garry Ward at**

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The McDougall Orphanage

By John J. Chalmers

I remember as a young boy walking through the cemetery on the hill immediately across the road from McDougall Memorial United Church at Morley, Alberta. I was with my grandfather, and we were looking for the grave of his grandmother, Jane Niddrie, who was buried there in 1895. Her son was my great-great-uncle, Rev. John W. Niddrie, who had been hired by Rev. John McDougall in 1890 to come to Morley as school principal. He retired in 1938 at the age of 74, and for the next two years he wrote his memoirs, which provide us with an account of his life as a pioneer educator and missionary in western Canada for half a century.

In the fall of 2000 his memoirs were published by The University of Alberta Press as *Niddrie of the North-West*, which I edited with my late father, John W. Chalmers. One thing that puzzled me while I was working on the book was why the school was called the McDougall Orphanage. I knew that the school served more than orphans, and functioned also as a home for children who still had parents. It was John McDougall's wife, Elizabeth, who explained things for me in her writing:

"For many years after my husband and his father, the Rev. George McDougall, came to this country which now forms the province of Alberta, tribal war was constant, and the Indians were continuously preying upon each other. This condition orphaned a great many children. Then there came in 1870 the terrible smallpox scourge, and this greatly multiplied the number of destitute children. This caused Rev. George McDougall to plan an orphanage, and in 1874 he went east and awakened some interest in this work. Returning in the late autumn of 1875, he came directly to where we were living up on the Bow River, a place now called Morley."

But Rev. George McDougall died in a

snowstorm near Morley in 1876, and plans for the orphanage fell through for the time being. He had been hunting in the area, and did not return with others in the hunting party. It is thought that he likely died of natural causes, and his son John described the discovery of his father's body:

"He was found by one who was not really searching for him, but who accidentally came upon the body where he had lain himself down to die. ...He laid himself out...his eyes closed, his hands folded on his breast...a peaceful calm on his face, and as he had evidently picked a level spot, his whole body was frozen in the position of one for whom kind friends had performed the last act of friendship.

"We took him home. We buried him in the spot selected by himself for the Morleyville burying ground.

"Though the body had lain exposed for days, it was mercifully preserved from any disfigurement by birds or wild animals. Something had gnawed his moccasins and eaten part of the scabbard of his knife, but although his face and hands were bare, they were untouched."

Despite George's death, plans for the orphanage were not forgotten, and John McDougall wrote in a report that "Real work began in the 'McDougall Orphanage' on the 1st of September, 1883, and has continued ever since." Elizabeth McDougall herself wrote:

"In 1883, my husband determined to carry out the desire of his father and start an orphanage, and this time the place was to be at Morley.

Planning for this, he had as early as 1879 secured the sanction of the government to his claiming a tract of land on the north bank of the Bow River below Morley for this purpose. In the autumn of 1883, without any help from any society or aid from the government, he started up this Institution.

"The first mission house in the valley became the orphanage for the time being. A Miss Barker, whom my husband had met in Winnipeg, became the first matron of the institution, and Mr. McDougall drummed up fifteen boys and girls from the Stoney camp, and the work began.... For more than a year Miss Barker was alone with those fifteen pupils, and I must say that she did most excellent work in the management of them, and in the care for them, and it was not until the following year that Mr. McDougall was able to secure an assistant.

"In all this, Mr. McDougall was entirely alone; there were no funds coming from any regular sources. He was responsible in every way. Neither the church nor the Indian Department came to his assistance.

"At the end of two years Miss Barker resigned, and Mr. McDougall secured Mr. and Mrs. Youmans as principal and matron. Mr. McDougall had brought Mr. Youmans as a teacher from Ontario

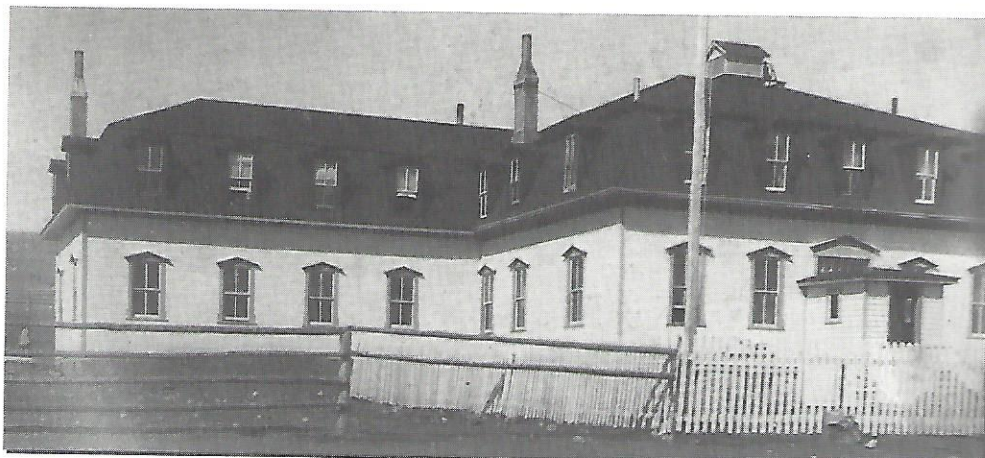
in 1880 and now secured him in the capacity of principal for this young institution at Morley. Shortly after this, my husband erected crude buildings on the Orphanage Claim, as this was called by the people of the country, and in due time moved the Institution from the Mission premises, four miles down the valley, on to its real site.

"Here at those buildings Mr. and Mrs. Youmans did splendid work, though tremendously handicapped. Sometimes they had from 30



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Elizabeth Boyd McDougall
Wife of Rev. John McDougall



Niddrie Family Archive

McDougall Orphanage, ca. 1905

to 40 pupils in small rooms, with crude appliances, and very little furnishing.

"Mr. Youmans was principal and teacher and farmer and stockman and general man of all kinds for work around the institution. Mrs. Youmans was matron and mother, cook and seamstress and laundry woman for the comfort and well being and moral uplift of these children committed to her care."

James Youmans, the first principal and his wife, Sophie, had previously worked at Whitefish Lake, about 125 miles northeast of Edmonton, before coming to Morley in 1885.

Financial means limited the number of children who could attend. However, McDougall reported that the building they occupied would soon accommodate between thirty and forty children, and wrote that, "We have taken up a mile frontage on the north bank of Bow River, three miles east of the Mission, where we have fenced about 600 acres..."

In the late 1800's, at the time of which Mrs. McDougall was writing, a number of schools were being developed by various churches – the Presbyterian, Anglican, Roman Catholic and the Methodist church, represented at Morley, or Morleyville, as it was also known. Alberta at that time was still part of Canada called the North-West Territories, and prior to 1881 nearly all schools in the N.W.T. were church-

operated.

The schools had more than one purpose for their efforts. Canada in the late 19th century was being settled and developed, with the consequent displacement of native people across the country. The church-operated schools wanted to provide not only an education for native children, but also to provide a Christian upbringing for the pupils in the schools. It was not an easy task, and not always a successful one. In addition to providing an education in a Christian context, schools such as the one at Morley also tried to provide students with skills that related to the changes in society that were occurring in Canada as the country became settled.

At Morley, for example, cattle maintained by the school provided meat, gave students the opportunity to learn how to care for them, and supplied milk. Butter was sold in Calgary to help pay the cost of operating the school. Attempts to grow garden vegetables for both food and self-sufficiency were also undertaken. Later, practical instruction was given in sewing for the girls. In 1885, McDougall reported that, "If our work grows we hope to employ tradesmen to instruct our pupils in carpentering, shoemaking, and blacksmithing; the latter would now receive considerable support from the surrounding settlement, as there is no smithy nearer than forty miles."

Such aspirations were consistent with practice regarding church-operated schools of the late 19th century.

However, the school still required financial support to maintain operations. Funding came from the federal government in the form of a per capita grant for students. This practice had both positive and negative effects. As enrolment increased, funding increased, but when enrolment dropped, so did funding, even though fixed costs of operations remained the same. So while funding was provided from the federal government, financial and material support was still needed from the church, which expected that the government was providing enough for operation.

On December 20, 1890, Rev. Dr. Alexander Sutherland, General Secretary of The Methodist Church, wrote to John McDougall and said that, "A communication has just been received from Mr. Youmans, with a request... to the effect that the new Orphanage buildings are about complete, but that the furnishing will have to be done by the Methodist Church, as the Government grant is exhausted.... If the Orphanage is to stand in the same relation to the Church and the Government as do the ordinary Institutes, then the cost of furnishing should be borne by the Government. But if the grant for buildings is to be regarded in the light of a donation, and the property is to belong to the Methodist Church, then it is but reasonable that the cost of furnishing should be borne by us."

Less than 10 years after the establishment of McDougall's school, financial matters appeared to be in a serious state. Sutherland wrote to John McDougall on February 26, 1892, and stated:

"It seems evident that this enterprise has reached a critical stage, and that something must be done as promptly as possible if it is to be kept out of injurious embarrassments. Of course the Government is never anxious to assume financial responsibilities that can possibly be avoided, and hence I do not expect, with any degree of confidence, that they will make the Orphanage a Government Institution. If they will not, it would seem as if the one alternative is

for the Missionary Society to assume control, especially as the Woman's Miss. Society has decided to withhold further aid."

Sutherland went on to ask for more information and details about the school's operation and made some suggestions about examining the finances of the school. He went on to write that,

"One thing is certain that if allowed to drift on as at present, the Orphanage will be crippled for all coming time. I think you told me that the Indian Department has promised to increase the per capita grant: if this is correct, when will the increase begin, and how much?"

If weather factors such as drought resulted in poor vegetable crops, school expenses would rise, and the per capita system and church funds could be inadequate and additional support would be needed. Unexpected events could also place financial burdens upon the operation of a school.

In a letter dated December 28, 1898 to Hon. David Laird, the Indian Commissioner, John W. Niddrie wrote that, "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."

Andrew Sibbald, to whom John Niddrie referred, was a well-known pioneer in the area. He was a carpenter who had lost his left hand in an accident as a young man in Ontario before he moved to Morley. He also taught school for John McDougall, starting in 1875. After teaching for a few years, plying his trade and operating a sawmill, Andrew Sibbald was later involved with the

establishment of the school district and served as a school trustee.

Andrew Sibbald's inexperience as a school trustee showed up when he wrote to Alexander Sutherland at the Methodist Church offices in Toronto. On August 7, 1890, Sibbald wrote, "You are hereby notified that you are assessed on the assessment roll of this district for the following properties: 352 acres of land with buildings and improvements thereon. Assessed value \$5,368.00, the taxes on which at the rate of 8 mils on the dollar accounts to forty-five dollars and 64 cents. If the above is not paid to the undersigned within 30 days of the date of this notice, action to recover, as provided by law will be taken."

But the Methodist Church was understanding, and Rev. Dr. John Shaw of the Church wrote back to John McDougall and said, "From the foregoing I assume that Mr. Sibbald is a new hand at the business. Otherwise he would scarcely accompany his first notification of taxes with a threat of legal proceedings."

The McDougall Institute at Morley operated until about 1908, and was closed by 1910. After teaching also at the No. 1 Stoney School and after 21 years at Morley, John W. Niddrie accepted a posting from the Methodist church as a missionary in northern Manitoba where he spent the rest of his life. He served many remote settlements, and by the time he died in 1940, he had spent some 50 years among native people.

I would like to mention other teachers who taught at Morley. Miss Elizabeth Bartlett, who was highly regarded, spent many years teaching to native children at Whitefish Lake, Pigeon Lake and Fort Macleod before coming to Morley. Miss Bartlett is also buried at Morley. Another woman, Miss Margaret Walsh, was so popular with children and parents at Morley, that she was hired by John Niddrie to return for a second term of two years. She left behind a dozen or so significant photographs which can now be found in the Glenbow Archives, and I have used a few of them in my book.

The staff in schools such as Morley's – people like Miss Barker, Andrew Sibbald, James and Sophie Youmans, John Niddrie, Elizabeth Bartlett and Margaret Walsh – accepted a difficult challenge to deliver an education to their students. Under the leadership of Rev. John McDougall they labored in a frontier school for a government that provided very little in the way of funding and curriculum.

Subjects such as the 3 R's and others such as geography and practical skills were left for the teachers to deliver in a manner appropriate to students whose society was undergoing dramatic change. As one might expect, the fourth R, Religion, was another subject in the church-operated schools.

For 25 years the McDougall school served the native people with a record of accomplishment that is a credit to the Methodist Church. In addition, the church established by George and John McDougall has served as a focal point of the settlement and a place of worship since 1875. Today known as McDougall Memorial United Church, it continues as a working church with a historic record unmatched anywhere in Alberta.

John J. Chalmers is an Edmonton writer and educator. He credits the Glenbow Archives of Calgary and the archives of the Whyte Museum of the Canadian Rockies in Banff for their treasures of information.

For further reading:

Niddrie of the North-West, the memoirs of pioneer educator and missionary, John W. Niddrie, edited by John W. Chalmers and John J. Chalmers, The University of Alberta Press, 2000.

Shingwauk's Vision: A History of Native Residential Schools, an authoritative and well-documented resource by J.R. Miller, University of Toronto Press, 1996.

Big Hill Country, a local history of the Cochrane, Alberta area, published by Cochrane and Area Historical Society, 1977.

Our History - One Story at a Time

By Henriette Kelker



Private Collection

Rev. Dr. Gerald M. Hutchinson reviewing old BBQ sign at South Trew

On June 2nd 2001, Rundle's Mission will open its new interpretative trail. Panels along a boardwalk through the Benjamin and Margaret Sinclair Provincial Historic Site will tell the story of the mission and those who lived there.

Many worked on this project. Research was shaped into story, story into text. The challenges were numerous. Who do we write for? Who do we write on behalf of? What are our assumptions? What message do we want to send? How will this message be received by different people? How does one justly tell the story of people who conducted their lives in the past without the knowledge and insight of today? And how does one tell this story without apology or justification? Below are some of the considerations and thoughts this work led to for me.

The missionary story is no longer denominational church history, but a part of Alberta history. This story cannot be told apart from other stories: those of the First Nations people, the Hudson's Bay Company, Canadian political development, settlement history. We cannot tell all these stories - but we need to place

the missionaries in their context to develop a picture of the mid 1800s. I tried to imagine what Robert Rundle experienced when he arrived in the West.

Have you ever tried to hold a conversation with someone with whom you do not share a spoken language? Likely there was much movement of hands and head, monosyllabic utterances, drawn pictures. Only the basics are dealt with, and most likely the "conversation" soon centered around food. "Drink?" "Eat?" If there was no urgency and the encounter took place in a voluntary, relaxed manner, there was probably laughter, as well as a feeling of powerlessness. Building of the relationship proceeded through common activity rather than the sharing of ideas. Food preparation, eating, music.

The Rev. Robert Terrill Rundle came to Edmonton House as chaplain to the HBC and missionary to the First Nations People. A member of the British Wesleyan Church, he knew nothing of the local language or culture. Within the confines of the fort he met the people on Company terms. The fort was a place where business was done. Outside the palisades, however, a different exchange could

take place. There Rundle built his own relationships and, as his journals indicate, enjoyed the hospitality of the First Nations people. A translator was not always available and often he would find himself in the position described above.

How did the First Nations people regard him? Rundle was a slight man of an entirely different composure than the rough and weathered company employees. He was keenly interested in making the people's acquaintance, and had the time for this. The little man was obviously harmless. He bore no weapon, and carried no muscle to speak of. He showed an interest in the activities of the people - his journals attest to a keen observation. And he seemed to have related well to the children. Were the people he met interested in him? Amused? Entertained? When an interpreter was present he spoke to those gathered of new things. He told stories. He sang. Neither missionary nor Aboriginal anticipated the enormous changes these first encounters would bring in their wake.

Changes did come, and fast. During the decades that followed First Nations people were displaced and de-cultured. Today we look back on these days with a perspective of hindsight. No matter how one regards the events of the past, today there is still pain, there is confrontation, there are troublesome facts to reconcile. We know what happened. Knowledge seldom brings comfort.

These thoughts underlay the texts along the interpretative trail. To present this story without any overt or hidden value judgements, we carefully weighed every adjective. Then I talked with First Nations people. After these conversations I re-read what we had written and discovered how strongly the texts still revealed a western, protestant church perspective. I decided, then, that this is all right. A different one would be unauthentic. It is impossible to be objective.

A Brief History of the Royal Canadian Legion Barrhead Branch No.75

The meeting to organize a Local Branch of the Canadian Legion of the British Empire Service League was held in the Rest Room of the old Barrhead Hotel on November 10, 1928. Provincial President W.J. Hill acted as chairman. Dues were set at \$3.00 per member per year.

In January 1929 the Local Branch of the G.W.V.A. joined the Legion and brought the sum of \$78.25 into the new treasury. The Branch meetings were held at various places in Barrhead, J.C. McCaig's office, Robertson's Hall (rent \$7.50 per month), Phelan's Hotel, Martin's Barbershop. Banquets were held in Phelan's Hotel.

The Church of England offered two acres of land as a Field of Honor which was accepted and is still being used by the Barrhead Legion.

In 1930 H.H. Williams was returned as President. The cemetery was cleared and fenced. A Stag Party was held at the home of Noel Parsons. Invitational Legion suppers and socials were held. The Legion also worked hard to promote better conditions and legislature for Veterans.

In 1934 a lot was purchased for the sum of \$50.00. Later a lean-to was built onto the side of the Town Hall for the use of the Legion as a hall.

Captain Graham was elected President for the term 1938 to 1940. A.E. Goode was President for the terms of 1940 to 1944. G.H. Slaughter was President for term 1944 to 1945.

J. Boyce was elected President for the 1946 to 1947 term. The Legion was organizing to build a Memorial Hall. The Legion again joined the Sports Committee in July 1st celebrations. Carnivals and various other activities were held to help build up a building fund.

In 1947 to 1948, F. Bredo was President of the Legion branch. The Legion sponsored a Boy Scout Troup with George Hertz as Scoutmaster.

H. Booth was President for the years 1948 to 1949. The Town Hall burned down. Meetings were held in the old Fire Hall. A building fund was set up towards the new Hall. A Boxing Tournament was held on November 11, 1948, the bulk of the profits in aid of the Boys Club under Const. Kenny's supervision.

President for term of 1949 to 1951 was J. Slaughter. The main project was the new Legion Hall.

1951 to 1954 saw Nick Miller as President. An Honor Roll for the Branch was to be started. The usual round of activities were held to raise funds. The Zone Rally held on October 12th was Jack Yuill elected as Zone Commander. The Ward Memorial was painted. Poliomyelitis Fund raising was undertaken by the Legion Branch.

O.W. Kendall was the President of the Barrhead Branch 1954 to 1955. Carnivals were being held to raise funds. The Elks Lodge installed a set of Elk Antlers in the Legion Hall. The Legion Branch helped in sponsoring a Red Cross Leadership course. Legion curling bonspiels started in the old rink.

D.W. Horn was President for the term 1955 to 1957.

The term of office of President for 1957 to 1959 was held by Wm. Bredo. The Legion Field of Honour was properly fenced and grave markers were set up. Again our Benevolent Fund furnished help to fire victims in the area. There was continued improvement to the Hall, kitchen, storm windows, plumbing, etc.

Walter Bell held the office of President for the term 1959 to 1961. The front room and hallway were finished.

Hockey sweaters and socks were furnished for the Barrhead Juniors. A Polio Tag Day was held. Baseball uniforms were purchased for the Junior team. July 1st Sports Day was again sponsored by the Legion. Cenotaph posts and cable were installed. Comrade Scott presented the Legion with a picture of Canadian Troops leaving Halifax in 1914. A steak supper was organized. The first "Mortgage Burning" was held the evening of March 29, 1960. A Cup was donated for the Air Cadets. The Hall was burglarized again.

During the term of office as President by Tom Richmond, 1961 to 1962, 25-year pins were presented to P. Hayes and George Staniland. Sports equipment was purchased for athletes requiring same (Marlene Kurt). There were more Hall renovations. Legion crested jackets were presented to the Legion sponsored hockey team. A pony ball team was sponsored. The July 1st Sports Day was dropped, a baseball tournament was considered instead. A trophy for the Marksmanship Award in the Cadet League was purchased. A field gun was procured for the front of the Legion Hall.

Allan Ewart was President for 1962 to 1963. Bingos were started again to raise funds for Legion works. Lights were installed in the basement and a general paint-up for the Hall. Uniforms were purchased for the Junior Ladies softball team.

Presidents for 1964 to 1966 was D. Hobbs. One hundred and twenty-five white spruce trees were planted at the cemetery. The Legion received a 6% Certificate, an award for increase in membership. The Legionettes won the Provincial Softball Title. The first Mothers' Day Breakfast was held. Planning was going ahead for Hall expansion spearheaded by Don Sharp.

Ed Yuill was elected President for 1966

to 1968. During Comrade Yuill's term of office the new expansion was opened. Regular cash bingos were being organized. Comrade R. Watts was presented with a "Life Membership". Carlo Montonati Night was held. The new Cenotaph in front of the Legion Hall was unveiled.

In 1968 to 1970 Don Sharp was President of the Legion. There were many, many fund raising projects during this time to pay for the expansion that Don had instigated four years previously.

Charles Fountain presided as President for the years 1970 to 1972. Certificates of Merit were awarded to Frank Jones for his work with bingo and to Allan Ewart and Frie Bredo in recognition for outstanding work for the Branch. The second mortgage was burned at a special social. The Legion joined the Rotary Club in contributing \$5,000.00 toward the arena floor.

President for 1972 to 1974 was Al Saunders. A heart monitor satellite was presented to the Barrhead Hospital. A lounge was planned for the basement and construction started.

B. Mix was elected President for 1974 to 1975. A new fence was built around the Field of Honor. The lounge was completed and finally the Legion received liquor license. Comrade Ben was Host President to the first Legion District Rally held in Barrhead.

In 1976 Doug Horn was elected as President. Held a special Golden Anniversary Celebration to honor the Canadian Legion's 50 years of service to Veterans, their families, and the public. Fifty-year "Service Medals" were awarded to G. Staniland and E. Stutchbury. A 50th Anniversary Medal was awarded to W. Beales. Certificates of Merit were awarded to several Legion stalwarts for consistent work for the Branch over the years and to outstanding citizens and Service Clubs in Barrhead.

History written in 1976, submitted by Barrhead Branch No. 75, Royal Canadian Legion.

United Church History Seminar

Held at Barrhead United Church

A historical seminar was held at Barrhead United Church during the year 2000. This seminar was co-ordinated by Laurie Lindquist and Rev. Dr. Neville Smith. The seminar dealt with local congregations in the area. Rev. Dr. Gerald Hutchinson and Mrs. Pauline Feniak spoke on Pioneer Missions in Alberta. Following are excerpts of the local congregational histories.

Barrhead United Church

Submitted by Rev. Dr. Neville Smith

The First Barrhead United Church and Manse were built in 1927 by highway 33, at 49A Street and 50 Avenue. Rev. J.B. Howard served as minister from 1927- 1929. During the 1940's a building was bought from Ernie Messmer, moved onto the triangular church grounds and renovated by volunteer labour to serve the Sunday School needs.

The Church was sold to the Christian Reformed Congregation in 1953 and moved. Construction on a new Church began and the dedication service of the new church took place on October 31, 1954.

In early 1956, the Church was completed and a church tower was also added. Carillon chimes were installed in the tower in the early 1960's. The original Church was sold and removed in 1957. A concrete block Church Hall was completed in 1960.

In 1977 the minister's study and secretary's office were built and dedicated. In 1985 a new building committee was formed. The following were members of the committee - Mike Anderson, Chairman; Dale Greig, Vice-chair; Rick Penny, past Vice-chair; Leona Stocking, Secretary; Maureen Greig, Treasurer; Richard Ward, Trustee; John Punko; Audrey Thomas, Ability Bank Coordinator; Donna Miller; Mike Thomas; Don Hawkes; Evelyn Anderson.

Over the years various people participated in the work of the committee, they include Rev. David Pype; Rev. Lynn Maki; Steve Jupe; Edith Tabet; Allan Charles, past Chair; Donna Hand, first year secretary; Muriel Mackenzie, past Treasurer; Frie Bredo; Charles Parsons; John Tiemstra; Sharon Treleaven, past Chair of Stewardship campaign; Judy Bennett; Jeff Toivonen; Art Skirrow; Henry Wierenga; Dave Douglas; Bob Winchell; Jim Ryder; Barry Marshall; George Long; Ervine Wimmer; Harvey Treleaven, past Chair; Harvey Rogers; Candace Long; Howard Lawson; Gord Bredo; Ken Siminiuk and Rita Lyster, Chair of Stewardship Campaign.

On June 11, 1995 the first service was held in the new Church located on 5102 - 60 Street with the dedication service taking place on September 24, 1995. Ten years of planning and work had borne fruit. So many people gave of their time, talent and treasure to make it happen. By January 1999 it was announced that the debt on the Church building had been retired. Also new pews were bought and installed in 2000.

The Barrhead United Church continues to build, in a material sense and in the spirit of Christ, in faith, hope and love to the glory of our gracious God.

Information from Pictorial Directory 1995.

Agnes Memorial Mosside United Church

Submitted by Tracy Meunier

At the turn of the twentieth century settlers started arriving in the area, which was later to become Mosside. They soon felt a need for a district Church. A meeting was held on March 26, 1913 in the office of Mr. James Whittaker, to discuss the need, and the ways and means of building a Church. Mr. A.W. Larter was elected Chairman and Mr. B.B. Beddome, as Secretary with Mr. James Whittaker as Treasurer. Others in attendance were F.O. Hawkey, Mr. & Mrs. Walter Baldwin, J. Storms, A. Cummings, G.E. Granger, F. Adair, C. Horner, and Mr. Maxwell Sr. A decision was reached to build a Church which was to be Presbyterian. Walter Baldwin, J. Storms, C. Horner, Mr. Maxwell and A. Larter were selected to serve on a committee to oversee arrangements. Mr. Cummings was asked to draw up plans for the building.

An application was made to the Presbyterian Church and Manse Board in Toronto for a loan of one hundred and fifty dollars. Approval was granted by the Boards of Home Missions with the terms being that the loan be repaid in five annual installments of thirty dollars each, free of interest if the payments were made on time. A loan of one hundred and fifty dollars from Mrs. Daily was received to help defray expenses. This was repaid, along with other loans she contributed when needed. Records indicate Sunday collection amounts of less than one dollar and seldom over two dollars, depicting the state of the economy.

The building under the supervision of Mr. A. Cummings was erected during the summer of 1913, by volunteer labor. One acre of land was donated by A.W. Larter, providing

for a building site as well as a cemetery.

The Church, named in memory of the late Mrs. Agnes Larter, wife of the man who donated the land, was dedicated in September, 1913 by Rev. Simmons, the Superintendent of Home Missions. Mrs. Omer Fluet, a Roman Catholic responded to an invitation to sing at the service and rendered "The Holy City".

On August 27, 1920, at a communion service the following became the first members of this Church: Mr. Maxwell, Mr. A. Cummings, Mrs. S. Gaines and Mr. F.B. Clauser. In the same year, better seats were needed. A local cast presented a play and the venture netted \$84.25 which was used for the purchase of pews. William Weeks assembled the pews and Alex Cummings did the staining and varnishing.

The first wedding in the Church was that of Harold Skirrow and Alice Eaton on March 29, 1921.

It was not until 1923 that the women were invited to a Church meeting. A ladies group was formed with Mrs. Thomas Senior as President and Miss Julia Gaines as Secretary. From then on, women attended the Church meetings.

In the absence of a permanent minister the area was served by student ministers during the summer months, with all the adjacent districts included as preaching points. Reverend Kelly, an ordained minister stationed at Sion came to administer the sacraments and supervised the work. When neither student nor minister was available, Mr. Tom Richmond conducted funeral services and Mr. Larter conducted a Presbytery prepared, written service. Ecumenicity is not really so new, nearly seventy-five years ago Rev. Hatfield of the Anglican Church

conducted a joint communion service for many faiths.

Following Church union in 1925, the congregation became part of the United Church and in 1930 joined with the Barrhead Pastoral Charge.

Fun, food and fellowship were evident at the annual Church picnics.

On June 24, 1973 the congregation celebrated the sixtieth anniversary of the Church. Soloist for the occasion was Mrs. Rita Johnson, daughter of Mrs. Omer Fluet. Rita sang "The Holy City" accompanied daughter Jeannette.

In June of 1998 the congregation of Agnes Memorial Mosside United Church celebrated the eighty fifth anniversary of the Church. Soloist for the occasion was Lynn Frier who, accompanied by her brother, Bruce, sang a solo, "The Holy City". Lynn & Bruce are the grandchildren of Rita Johnson and great grandchildren of Mrs. Omer Fluet.

Over the years, improvements have been made to the Church and grounds. Bert Strawson donated an additional acre of land for cemetery use. The 1990's saw new siding and windows for the Church along with the clearing for the cemetery expansion.

The life and work of the Church continues as it has for so many, many years, with its small but dedicated congregation. A total of five (5) worship services are held throughout the year. This small rural Church has stood the test of time.

DEADLINE

**FOR
NEXT
JOURNAL**



December 15, 2001

Campsie United Church

Submitted by Phil Hobbs

In 1948 Rev. Ernest Nix found there were several families here who were interested in the United Church, so he began holding services every second week in the Community Hall. Sunday School had been held for several years with Lillian, Dorothy and Granny Adair and Lois Kinnaird all leading it. Lois always had cookies and juice and also gave the children prizes.

Lois Kinnaird played the piano for the services as long as they continued. Archie Evans built a pulpit which he donated.

Jim Nicholas was our first elder. When Jack Towers was the minister he encouraged Jim to study. Jim became a lay minister and served in several charges before retiring in Barrhead as Honorary Associate Minister.

Rev. E. Nix started holding Christmas Eve services also and they were very well attended.

Rev. J. Towers also held membership classes and many of the young people joined the church.

Rev. Jim and Vi Roberts had a very active young people's group and many of our young people joined. Jim also used flannel graphs for the children's story which everyone enjoyed.

Rev. Ed Samuel held services in the homes, followed by discussion and lunch.

By the time Rev. E. Miller came, both Adair families had moved to Barrhead, followed by the Skirrows. The roads were much better so people were able to attend in Barrhead. Services were discontinued in 1974.

The Kinnairds were very good supporters of Camp Mackinicolea and attended the meeting and work parties. Lois cooked there for 25 years consecutively. She loved it and called it her holiday. Phyl Hobbs also was a cook and a leader there for some years.

Eastburg Church

Presented by Enid Nicholson Fitzsimonds

There is more than one definition of a church. There is the building out at the crossroads, and then there is the spirit of the church within the community. We will cover the histories of both "Eastburg Churches". We will also see that the development of the Eastburg Church, both spirit and building, paralleled the development of the community.

About 1906 settlers began to arrive in the area later to be known as "Eastburg". The faithful "circuit riders" (eg. Rev. W. Dallas and Rev. Robert Telfer)—who were these "Men of God"? They were missionaries. In our country they were usually either Anglican or Methodist, though they were welcomed by, and ministered to all denominations. They traveled first on horseback, then horse and buggy, still later by Model T ford as road conditions permitted. They traveled vast distances, holding Divine Services wherever the opportunity presented itself—private homes, schools, wherever they existed. The early sawmills usually had shelters for their men on site—thus the mills provided opportune venues for services. The earliest mill in this locale was owned and operated by A.E. East.

To digress Mr. East is believed to have had the first Post Office, appropriately named "Eastburg". Now we have a name for our community, and eventually the name of the church.

As the community became more stable, so did religious services. In the late teen years of the twentieth century, the Methodist Church requested Mr. Darling, who lived on NW 08-59-01-W5 (just down the road from the eventual church site) to conduct services, probably in the new Cotswold (Eastburg) school. This he did, though irregularly. From 1919 to 1922 the Rev. Tom Bowen conducted the first regular services in

the Cotswold school. By this time roads had improved to the state that the minister could visit his flock, traveling by the ever faithful Model T.

The first log community hall was built in 1921, noticeably bigger than the little school house, a half mile down the road, so regular Sunday services were moved from school to hall. In 1925 another hall, a frame building, still larger and more comfortable, appeared. The first log hall was then converted into a stable to shelter the horses of the people attending the services in the new hall.

Rev. Thomas Reed served in the area in 1923 and 1924.

Rev. W.J. Huston served in 1925 and 1926, shepherding Eastburg Methodist Church through church union, to become Eastburg United Church.

J. 'Mac' MacGregor donated an acre of land in the corner of S.E.17-59-1-W5 on which to build. Henry Terhorst acquired plans (from Banff) currently popular for small country churches. The church was built in 1928.

Before Eastburg Church was built, Rev. Mr. Howard lived in the 'back room' of the Hazel Bluff Church. Or in the cold weather he moved to the Herb Cross home. When Eastburg Church was built, it also had a back room where Mr. Howard lived at times. However we assume he reserved 'house guest' privileges at Cross's or some other hospitable home. For some years the new church remained a shell with bare stud walls and no insulation.

The first Board of Stewards were: W. Wickham, Henry Terhorst, Tom James Sr., W. Curis, and Reg McGinnis.

Of course a Ladies' Aid and a Sunday School were organized. Two of the names that come to mind as Superintendents of the Sunday School are Henry Terhorst and Hal Nicholson. Tom James Sr. donated a pump organ to the church, and then played it for services whenever his health permitted. (He was a semi-invalid from W.W.1). When he was not able, he was relieved by Mrs. Anna Nicholson.

During the lifetime of the church there were four weddings (including a double wedding) and two or three funerals held in Eastburg Church.

The story of Rev. John Graham is a story all on its own. In 1932 Rev. (Capt.) John Graham, with his wife and three young daughters answered the call and took up residence in Barrhead. Capt. Graham (he was still known far and wide as 'Capt', a left-over from his wartime service, traveled as far east as Eastburg, and north and south and west of Barrhead in his little Ford car. He regularly held at least four services on a Sunday. Cap't Graham had been wounded in W.W.1 – shrapnel wounds in his legs. He leaned heavily on a cane and at times on crutches. Along with his heavy preaching and pastoral duties he found himself unable to fight his car through the dirt (mud?) roads. His daughters, each in turn, became his driver. When it was not convenient for Joan,

Anne or Grace to drive, there were one or two men in Barrhead who volunteered for driving duties. As his condition worsened, Capt'n Graham was confined to the 'Old Soldiers' Wing of the University Hospital in Edmonton for extended periods. Several retired ministers stepped up to fill the gap. Two that come to mind are the Rev. R.E. Findlay and Rev. Mr. Hodgins, but there were others. They drove out from Edmonton, brought news of the war effort (by this time W.W.11 was raging in Europe and not all of us had radios) and they preached the gospel.

During the depression and war years I'm sure the Graham's pantry was stocked with the usual sack of potatoes, garden produce, and eggs and meat from local farms. However, SOME money was necessary – the Ladies' Aid would put on an Ice Cream Social some time in June – this would be a family dance – the neighborhood kids would attend with their parent. There would be lots of home-made ice cream. There would be dancing. The money collected at the door (25 cents for the gentlemen, free to the ladies who brought lunch) would be given to the minister. Then consternation arose – was it proper to pay the minister with money raised at a dance? One gentleman was heard to comment that he thought money was money, and

besides, if they didn't give that money to the minister, he didn't know where or when there would be any more forthcoming (Remember, this was in the depths of the depression).

Capt'n Graham retired in 1949, to be succeeded by Rev. Ernie Nix, Rev. Jack Towers, Rev. Jim Roberts, and Rev. Ed Samuels. By 1963 it was obvious that good roads and good cars made the little church on the corner redundant. The congregation was invited to attend church at Hazel Bluff. The building was moved to Hazel Bluff where it became a classroom. The pews were given to Manola United Church, and when Manola closed, the pews went right back to the Eastburg Church building. The organ (the second one donated by the James family) went to Mossdale, where it is still lovingly used on occasion. The pulpit went to the Campsie Church.

Even Camp Mackinicholea (Long Island Lake) had one long root reaching out to Eastburg. Camp Mack, under the leadership of Mrs. Jen MacLean, Mrs. Lois Kinnaird, Hal Nicholson and Dobson Lea grew into a successful camp. The money in the church treasury and the proceeds from the sale of the property were donated to the camp fund. Eastburg Church lives on in the soul of Camp Mack.

Fort Assiniboine United Church

In the late 1920's a mission point was established at Fort Assiniboine by the Edmonton North Presbytery. The Fort congregation remained a Mission Church until 1971.

Services were held in the homes and schools until a very able Student Minister, Mr. Ron Lilly, arrived in the spring of 1948. He went to the Fort with the intention of building a church that summer. Under his leadership,

the congregation, the home mission board and he accomplished that mission. Local contributions and volunteer labour took care of everything else.

In 1950 two rooms were added to the back of the church which were used as a manse. In 1952 the church was painted and improvements were made to the manse. Sunday School and United Church Women (1963) have been and still are functioning within

the church. Youth groups have sprung up from time to time.

In 1971 Mr. James Nicholas, a Lay minister, retired to Barrhead, established a regular service there, on the basis of Worship services twice a month with pastoral care of visiting and performing weddings, funerals and later, dispensing Communion.

In January 1977 the Fort Assiniboine Church Board attended the regular Barrhead Church Board meeting to pre-

sent their request to join the Barrhead Pastoral Charge as an integral part of this Charge. A lengthy discussion followed on both the privileges and the responsibilities involved in such an arrangement.

This was the beginning of negotiations between these church Boards, and between the Barrhead Church Board and Yellowhead Presbytery which resulted that spring in the Fort Assiniboine Church becoming the newest addition to the Barrhead Pastoral Charge.

Mrs. Irene Robinson was appointed by the Fort Assiniboine congregation as their first representative on the Barrhead Pastoral Charge Board.

In the mid 1980's major renovations took place to the old manse which was used for Sunday School rooms and in 1997 a room was added to the church facilities and dedicated on December 7, 1997 to provide more adequate space for Sunday School and other gatherings.

The dedication service was conducted by Rev. Dr. Neville Smith in the presence of representatives of Yellowhead Presbytery, civic officials and many members and friends.

Mellowdale Methodist Church

Submitted by Laurie Lindquist

The first families arriving at Mellowdale after the 1906 survey included James and Jack Neate; Henry and James Fowler; William and Frank Johnston; Mack Murray; George and Hilliard Carter and Alex Birnie. In 1909 these families as well as Harris, Smith, Hood, Sebern, Watson and Honich's held a 'community bee' to build a Methodist Church at Mellowdale. Mr. W.T. Harris had donated land from his homestead on N.W.27-60-3-W.5. The Methodist Church Organization supplied student minister. Mr. George Driver, Mr. Hewson, Mr. Kettle was well as Rev. Dallas, a pioneer Anglican minister.

A letter sent to the Barrhead newspaper

Hazel Bluff United Church

Submitted by Dorothy M. Baker

"The Church on the Hill"

Situated on the brow of a hill, five miles west of Westlock, Hazel Bluff Church was established as a mission charge in 1909. Rev. Robert Telfer chose the site for the church and cemetery behind it. A government grant allowed the purchase of the land – 10 acres. The location is a portion of N.W.33-59-1-W.4. The first minister was Douglas Telfer, son of Robert.

The first Thanksgivings supper was held on October 10, 1909 – two months after the church opening. A chicken supper was held on the following Monday. The first bazaar was held on November 30 and realized \$30 in receipts.

Settlers continued to come into the area and the church grew, necessitating the building of a back room for Sunday School.

In 1925, the Methodist, Presbyterian and Congregational churches united to form the United Church of Canada of which Hazel Bluff has since been a part.

It has always been well supported by its ministers and the congregations.

Facilities were stretched to the limit when the baby boom generation came along. In 1963 the Eastburg Church was relocated on the grounds where it remains.

In 1981 the cemetery was improved by adding more land and fenced with a pair of wrought iron gates set in pillars of stone – a memorial to district old timers.

In the same year, negotiations with Alberta Transportation resulted in the removal of the church from its original foundation to a new on-site location parallel to Highway 18.

Considerable renovation and repair has occurred since. It now has all utilities and a new décor and is a social center after Sunday services.

Tribute must be paid to the ministers and congregations who have supported the Christian endeavors of this church in so many ways over the years. We anticipate our centennial in the year 2009.

by George Driver depicts challenges facing ministry in 1908: "As a Divinity student for the Methodist Church, I was assigned the task of covering the area from Belvedere on the South to Lesser Slave Lake, via Fort Assiniboine on the North, and from Manola on the East to as far West as people were to be found; to hold church services and Sunday schools in people's home, The only method of travel was horseback. Crossing Johnson's ferry at Belvedere, I went North to Paddle River and pitched a small tent, not far from Hugh Critchlow's store, about one and half miles East of the present Barrhead, a name we had not yet heard in the country.

Several services were held at Critchlow's. He and his pleasant wife were a great help to me. I also had services at Mellowdale, in the home of Mr. Watson, a retired Toronto policeman. Also at Mossy Store, and a Fort Assiniboine, at Painter's. Mr. Holmes would not charge a minister for crossing on his ferry."

Mr. Driver would have followed the original 1825 overland HBC route or Klondyke Trail to Fort Assiniboine.

James Neater had been organist at his family's church in Staffordshire, England. Mr. Neate arranged for the purchase of an organ for Mellowdale

and waited for the first snowfall of winter to haul the organ from Edmonton by horse and sleigh.

Elizabeth Neate had been church soprano at her home in England. This combination singing old church hymns would have brought Methodist warmth of Christian fellowship to a pioneer church.

James Neate also kept cemetery records till his passing in 1963. Families of early settlers buried in Mellowdale Methodist Cemetery still organize 'work bees' for grounds maintenance. A cairn was placed at the cemetery to remember early pioneers. There are 83 names taken from cemetery records of 1912 - 1971, each name is inscribed on the cairn.

In 1980, a book, 'Mellowdale Memories' was published by community members. The book contains 240 pages with over 600 photographs and 224 family histories.

Notes

Congratulations to **Gerald M. Hutchinson** (Board member) and **Morris Flewwelling** (Ex Board member) for being recognized by the Historical Society of Alberta at their Annual Awards Banquet in May 2000.

Welcome to new Board members **Enid Nicholson Fitzsimonds** and **Anne White**. **Enid** is a past Secretary, Alberta Historical Society, various posts with the Genealogical Society, Tour Guide and extensive Genealogical Research. **Anne** is a sessional Instructor at U. of C. and Mount Royal College, specializing in the areas of history of religious movements and institutions, women in religion. Research has been published in learned journals and popular history magazines.

Congratulations to **Austin Fennell** on his election as President of Alberta & Northwest Conference of the United Church of Canada.

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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 at the:

The Presbyterian Church Archives

Knox College

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

Membership in the Society at an annual fee of \$15.00 brings notice of annual 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 copies may be purchased from the Archives. The 1975-1985 Papers have also been indexed, with 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

The Church by the River

By J.T. Stephens, *All Peoples' Mission, 1945*

No costly pile of marbled beauty thou:
 No rich magnificence of sculptured art:
 No windows, colourful in cloistered light:
 No hall, with gorgeous trappings set apart.
 No doors of ancient metals, fashioned fair;
 No massive dome, no deep and misty aisles;
 No archways, sweeping up toward the skies;
 No mighty organ that the soul beguiles.

No, just a simple church, beyond the Fort,
 A humble building, yet a holy place,
 Standing with simple lines, above the hill;
 Its portals free to every tribe and race.
 There, with the quiet river at its feet –
 Romantic highway of those early days –
 There, with their simple tools, their sweat, their tears,
 They hewed and sawed, and built, and gave God praise.
 No templed masonry, no work of guild;
 No poem that the centuries might build.

A simple Structure, yet sublimely grand,
 Built by a workman's heart, and willing hand.
 And here, where now a modern city rears,
 Its mighty sky-line for a world to see,
 Still stands, with logs they hauled—those gallant souls—
 And whip-sawn lumber, stands for you and me,
 This dwelling place of God, this precious shrine,
 McDougall's church. What memories are thine!

Historical Society

Dates to Remember in 2001

Saturday, June 9, 2001

Meeting in Red Deer (Archives Museum) at 10 am

Saturday, September 22, 2001

Possible tour of Southern Alberta Historic Sites. Also Board Meeting

Saturday, November 3, 2001

Annual Meeting at Sunnybrook United Church at 10 am

Note

The tour held in April to various Edmonton Historic Sites was a success. Twenty five persons attended and visited Saint Joachim Roman Catholic Church, St. George's Ukrainian Catholic Church, Robertson-Wesley United Church, Christ Church Anglican, St. Joseph Basilica, Mui Kwok Buddhist Temple, First Presbyterian Church, Fort Edmonton and First Baptist Church

Saturday, June 2, 2001

Mount Royal College Home-Coming from 9 am, in celebration of the College's Ninetieth Birthday. Mount Royal College was first a Methodist and later a United Church Institution.

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

The past 14 editions of this Journal will give you some examples of churches that have found creative ways to celebrate

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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.

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

An Institution and its Communities

A History of Mount Royal College ~ 1910-2000

Beginning in 1910-11 as a Methodist school, offering primary, secondary, secretarial and Conservatory courses, Mount Royal College has been an important part of Calgary's development.

Over the years, the programme has expanded, starting in 1931 with the addition of some first year university classes and increasing in the post-war years with engineering, continuing education and business education. After 1966 when Mount Royal became a public community college, this broadening of scope became more pronounced as the College responded to changing socio-economic and political realities.

This response also means some original and later programmes have been cancelled.

While the programmes and administrative/fiscal structure sustaining these are significant, equally important are the communities which the College has served. Students are the *raison d'être* for the College, and the social-athletic-cultural-political life is reflected in the story as are the faculty and support staff. Growth and the move from downtown has altered these communities. As well, without or beyond, the walls, Calgary and region have been served—in the arts, in sports and in the economic and educational development.

The broad history of the College and its communities is like a tapestry, added to and enlarged as new threads and patterns (programmes and events) of various shapes and colours emerge. Some threads and shapes have become less prominent, some have ended, and new ones begun. The image however has retained a focus.

For More Information on:



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FOUNDATION

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