

Dedicated to preserving our religious heritage

Journal

Alberta and Northwest Conference United Church of Canada Historical Society

Volume 15 No. 1

Welcome.to/UCCHisSoc

May 2002

The *Journal* Recognizes and Thanks its Founding Managing Editor, Rev. Dr. Stephen Wilk

— Sheila Johnston

The history of this Historical Society JOURNAL is also the story of the interest and dedication of one man: Stephen Wilk. Beginning in 1988, and throughout its first 13 years, Stephen was either editor or managing editor of this Journal. During the last two or three of those years, he and the Society looked in vain for an editor to replace Stephen. When Neville Smith joined the Society and exhibited an interest in the Journal, he was recruited to become the new editor for the 2001 issue, freeing Stephen to spend more time on his many other historical pursuits. Unfortunately for our Conference, Neville's talents were recognized elsewhere in the United Church, and Neville is now a national staff person in Toronto. In order to get the fifteenth annual issue out, Stephen graciously agreed to step back into the editor's shoes for 2002. However, recent ill health has made this very difficult for him and has reminded members of the Society of the immense contribution that Stephen has made to the Society, and most especially to the Journal, over these past fifteen years.

So we are taking this opportunity to express our thanks and appreciation to Stephen for his many years of service and hard work by providing the following history of some of his many contributions to the preservation of Alberta, and United Church, history:

Stephen William Wilk was born in rural Saskatchewan, the second youngest child in a family of eight. His parents had immigrated to Canada from Eastern Europe. He began his education in rural schools, and has never forgotten his experiences as a child of immigrants, subject to the prevailing stereotypes of the day. At home he gained fluency in the Ukrainian and French languages, and a working knowledge of Russian, Polish and German.

After high school, Stephen enrolled at the University of Manitoba where he majored in Agriculture, along with taking military training. His university career was interrupted during World War II by service in the Canadian Navy's Medical Corps. Following the war he returned to his studies, graduating in 1949 from the University of Saskatchewan with the degree of Bachelor of Science in

Agriculture (B.S.A.). However, he has retained his military connections, acting as a navy chaplain, and, in later years as the chaplain of the Chapelhow Legion Branch in Calgary.

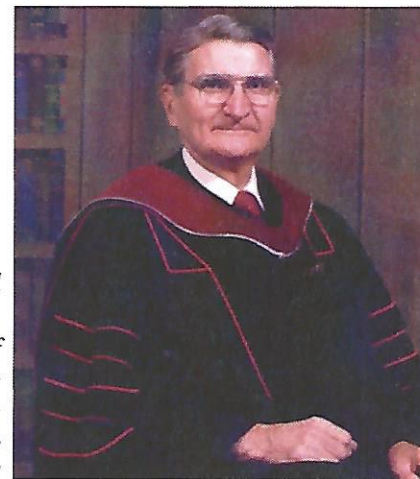
During his studies, his interest in theology, sociology, history and psychology led him to pursue courses in these areas. Stephen graduated in Theology from St. Andrew's College in Saskatoon, Saskatchewan in 1952, and was ordained by Saskatchewan Conference that year. The year 2002 thus marks the fiftieth anniversary of Stephen's ordination. Congratulations, Stephen.

After ordination, Stephen served in rural Saskatchewan, then moved to Alberta Conference to serve a number of new church development congregations, and other emerging congregations, finally serving Renfrew congregation in Calgary

from 1969 to his official retirement in 1988.

Stephen's love of learning (and history) is evident in his pursuit of a variety of educational opportunities during these years: in 1966 he obtained a Bachelor of Divinity degree from Union College of B.C., with a thesis in the area of Sociology and History. His interest in pastoral counselling led him to take advanced training in this area, and further university studies led to his being awarded a Doctor of Ministry degree from San Francisco Theological Seminary in 1978.

Running through all of Stephen's activities and writing is his love of history, especially church history and, most especially, the history of the United Church of Canada and its founding denominations. Along with his own love of that history is his passion for passing it on, working to excite and encourage and



Rev. Dr. Stephen Wilk

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Sponsorship

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Thank you

Our appreciation to Peter Pachecos and Kate Reeves for their assistance to the editor for this issue.

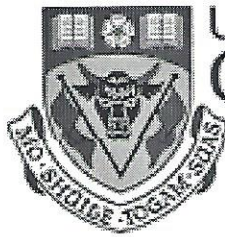
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To Whom It May Concern:

This is just a short note to state how useful over the year I have found the Historic Sites and Archives *Journal*. The articles are written for both the general reader as well as the specialist. These volumes give valuable information about Alberta Methodist and United Church history. The fact that the articles are footnoted makes them invaluable for an academic audience. I would like to add that Reverend Stephen Wilk, the editor, has always made himself available for consultation with any of my students working in the field of Alberta United Church history. I am most grateful to him for his assistance. Many many thanks are owed to him for his work in advancing the history of the United Church in Alberta.

Donald Smith

Donald Smith
Professor of History

Certificate of Appreciation

is hereby presented to

Stephen Wilk

for outstanding commitment and contribution to

Ad Hoc Committee

for the Reopening of the Western Heritage Centre
2001 - 2002

(Paul Clark, Doug Balsden, Lydia Graham, John Forsyth, Nora Schmidt, Dale Cook,
John Morley, Larry Koper, Margaret Buckley, Shirley Edge, Stephen Wilk, Jeff Genung)



"To engage the community in a unique venture that serves both the local community needs and the public at large by providing a western experience."

Paul Clark
Paul Clark, Chairman

Doug Balsden
Doug Balsden, Facilitator

educate others to take up the study and commemoration of our church's heritage.

In 1988, along with fellow church historians such as Rev. Ernie Nix, Bruce Peel and Dr. Robert MacDonald, Stephen was a founder of the Alberta and Northwest Conference Historical Society. This Society, as distinct from the Conference Historic Sites and Archives Committee, was formed in order to bring "new energy, resources, and enthusiasm" to the preservation of the United Church's heritage within the Conference. Stephen Wilk served as President of the Interim Board of Directors and as President for many years thereafter.

The constitution and by-laws of the new Society were set out in the first annual issue of the *HISTORIC SITES & ARCHIVES JOURNAL*, Spring/Summer, 1988.

Among its purposes were those of working with the Conference committee on collection and preservation of materials related to United Church history, promoting research, writing and publication in the field, locating and encouraging the preservation of heritage sites, publicizing heritage anniversaries and other events, and developing financial and human resources for the support of historic projects of the United Church of Canada.

This latter hope (developing resources, especially financial ones) was a very strong one. The Conference Historic Sites and Archives Committee was limited in its activities by the outline of its duties in the Manual, and by the budget it obtained from the Conference. The new Society, on the other hand, would, they hoped, be able to raise substantial funds from outside direct United Church sources, to support a variety of history projects. Over the years, considerable Society activity and energy has been expended in this area.

In 1991, the Society raised the necessary funds to embark on their Artifact Collection Project, in co-

operation with the Provincial Museum of Alberta (PMA). A Project researcher was hired, and the collection was then housed in the Provincial Museum, under Dr. David Goa, the Curator of Folk Life. The purpose of this major program was to: "preserve and interpret the artifacts of the United Church tradition...[to] ensure that the tapestry of experience that defines her members is available to future generations." The Society received the generous support of many congregations and members of the United Church within the Conference in the gathering of this collection. Through Stephen's efforts, Phase Two of this project has recently received a substantial grant from the Eleanor Luxton Foundation to create a

Stoney Mission Society, and of the McDougall Church at Morley. He has acted as Chaplain there, and conducted weddings for interested couples, as well as many of the bi-annual church services in June and September of each year.

In 1958, Stephen married school teacher, Reta Speers. Reta and Stephen have been very supportive of each other's creative interests, and together they have enjoyed the opportunity to enjoy their mutual love of travel by hosting many Rostad Travel tours; so far they have visited more than 100 different countries.

Many of us involved in heritage preservation in Alberta and Northwest Conference owe a great deal to the energy and zeal with which Stephen has worked,

not only at preserving our history, but transmitting it as well, to other members of our church and to the general public.

Stephen experienced ill health some years ago, and bounced back; so we all sincerely hope that, by the time this Journal is published, Stephen will once again be hard at work on his historical pursuits, and/or, off on another trip with

Reta, to some exotic part of the world.

The Alberta and Northwest Conference Historical Society wishes to express our profound appreciation for Stephen's dedicated efforts over the years in preserving and recognizing the written and cultural history of our United Church, as well as his unfailing attempts to help the rest of us share his enthusiasm.



Stephen and Reta Wilk, 2001

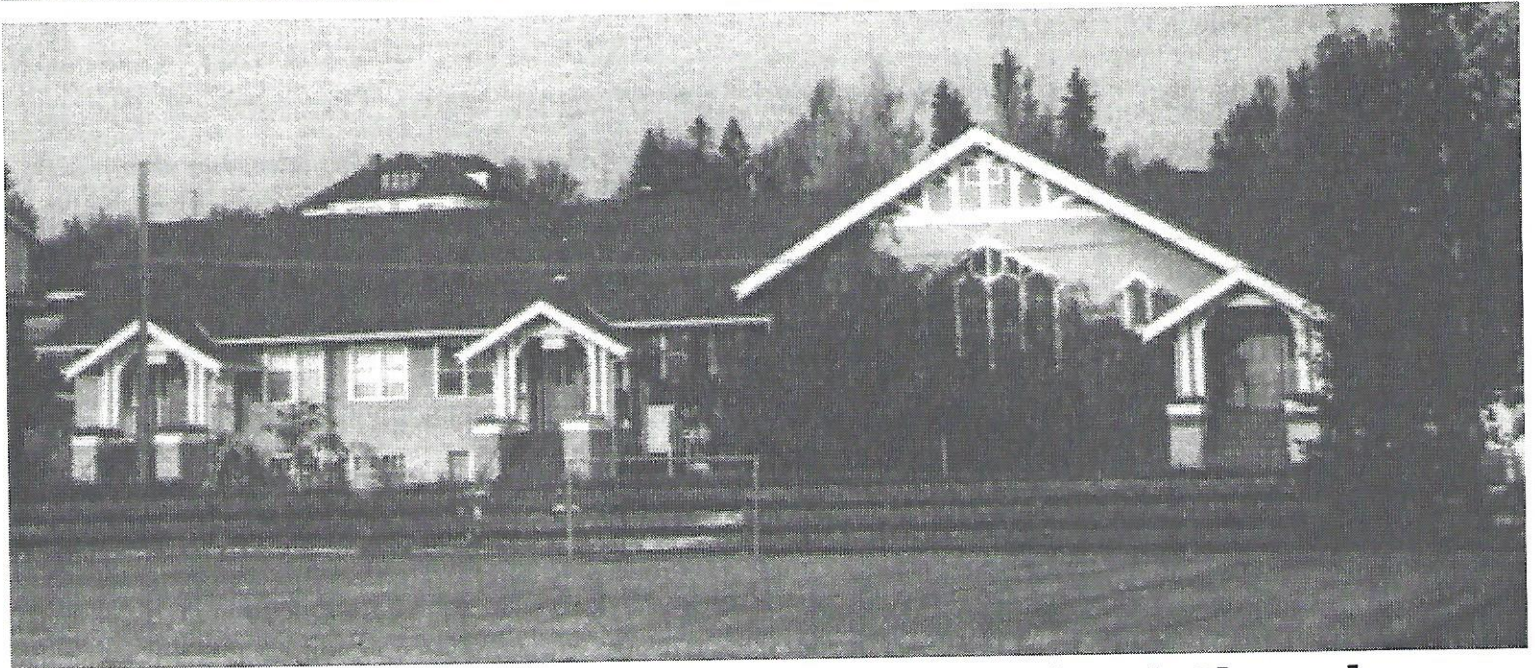
web site which will feature various aspects of western Canadian Methodist mission activity from 'Rundle to McDougall.'

When the new Conference Heritage Resources Standing Committee was formed in 1996, Stephen became the member responsible for reporting on all areas relating to the artifact collection.

Along with his contributions to the Society and the Journal editorship (as well as the authorship of many of its articles), Stephen is the author or editor of several books and other publications related to the history of the area just north of Calgary, as well as the early United Church. These include: *One Hundred Years of Nose Creek Valley History*, *One Day's Journey*, *Pioneers of the Faith* as well as many brochures related to specific people or places important in our early church history.

Throughout the years, Stephen has been a prime supporter of the McDougall

**Thank You,
Stephen!**



The Story Of Pincher Creek United Church

The first church built as a United Church

—Jim George

1880-1889

In the early 1880s Pincher Creek was a small village, originally a Northwest Mounted police Outpost, in the great foothills ranching country. Village life was quite primitive. There were no sidewalks, no electricity, or municipal utilities. Water, for domestic use, at 25 cents per barrel, was delivered in a two wheeled cart and drawn by one horse. At this time, Roman Catholic and Anglican churches had been established, but it was not until 1884 that a non-denominational, two class Sunday School was organized. They met in an old log school house. Some church services, during the summer, were conducted by Methodist or Presbyterian ministers. The congregation also consisted of Baptists and other denominations. This inter-denominational cooperation continued when a new church was built in 1886. The building plans were drafted under Methodist leadership, the building site was donated by a Presbyterian, the building construction was supervised by a Baptist, and the lumber was obtained, cost free, from the saw mill at Mountain Mill. Everybody, regardless of denomination, pitched in and gave freely of their time and labor. The church was opened, free of debt, that same year.

1890-1899

The Methodists built a one room parsonage in 1893, and it was enlarged later in that decade to provide suitable accommodation for the minister and his family.

Because Presbyterian residents were generous in helping build the Methodist Church, they were given the use of the building for their services at no charge. As time went on, they were charged rent and decided to build a church of their own. The site of the present United Church was chosen, and the Presbyterian Church was built complete with a belfry, and dedicated in 1892. A concerted effort by the congregation paid off the debt in six years.

Now, it was the Presbyterians turn to build a manse, which they did in 1898, and had it paid for in four years, mainly due to fund raising by the Ladies Aid.

1900-1909

In 1902 the congregation went off the Augmentation list (today we call it Mission Support), and became self sustaining. During this time the Presbyterian minister from Pincher Creek conducted regular services at Cowley, Mountain Mill and Fishburn. No doubt, the traveling was by horse and buggy.

1910-1919

Even though each of the Methodists

and Presbyterians had their own church building and manse, there existed a nostalgia for the fine Christian fellowship that had built the first church. The desirability of uniting the two congregations was advocated and discussed over and over again. Problems of church properties, finance, and ritual were eventually settled, the parent churches gave their blessing, and in 1917, according to local history books, the two churches combined to become the first United Church of Canada.

1920-1929

By 1924, the seven year old United Church building was no longer adequate for the numbers, and on May 2, 1925, a decision was made to build a new church on the same site. Work got under way quickly, the old church was removed, and on October 4, 1925, the newly completed edifice was dedicated. The total cost of the building was \$10,950. History buffs will recall that the United Church of Canada officially came into being on June 10, 1925. Congregations in other communities had taken over Methodist or Presbyterian places of worship when union occurred, but Pincher Creek was the first one built as a United Church.

1930-1939

Rev. Norman Whitmore and Rev. Robert McGowan were ministers during

the depression years of the 1930s. In common with all churches across the country, Pincher Creek had a real struggle to keep the church open and to pay the minister.

1940-1949

Rev. Erskine Pow and Rev. John Goddard led the congregation through the stress of the war years. Prosperity gradually returned.

1950-1959

Following the war, the church took on a fresh impetus and an evangelical urge. Under the leadership of Rev. Robert Moriarty, new endeavors were undertaken, Sunday School and Young People's work prospered, the congregation grew, and once again the church was crowded for space and accommodation. An addition to the south end of the church consisting of ten Sunday School classrooms, an office, rest rooms, and a church parlor were dedicated on October 4, 1953. A Men's group As One That Serves (AOTS) was organized in 1953 and continued for many years.

1960-1969

The early 1960s were the heyday years of the United Church of Canada. Pincher Creek followed that pattern and church membership boomed. At the peak there were 475 children enrolled in Sunday School with a staff of 40.

1970-1979

The basement was renovated in 1973 to provide a very adequate church hall. In 1978, under the ministry of Jim Henning, the interior arrangement of the church was completely reversed with the altar and choir loft at the north end. This change provided for entry into the back of the sanctuary from the additions which had been built at the south end of the church.

1980-1989

The Aquila's and Priscilla's Thrift Shop was opened in 1981 and continues to the present (2001) to be a thriving business, an opportunity for volunteer stewardship in cleaning, mending, and selling donated used clothing. Margaret Henning coordinated this project until 1988 when Donna Elliott took over. In 1985, the gross revenues peaked at \$32,821.

While revenue never climbed that high again, the Thrift Shop continues to raise incredible amounts of money. Regular contributions are made to the Church Board, to the Mission and Service Fund, to World Development and Relief, to other approved United Church projects, as well as assistance to other denominations and community projects.

1990-1999

In the early 1990s improvements were made to the sidewalks, to the landscaping, and in 1997 an electric chair lift was attached to the front entry steps.

2000- ?

A men's breakfast club was organized to replace the long defunct AOTS. Three UCW units and the Thrift Shop provide opportunities for service and stewardship for the ladies. In addition to those, three choirs, various board committees and many social activities keep the Pincher Creek United Church busy and active.

CONCLUSION

Through the years, Pincher Creek United Church and the community have provided some noteworthy examples of ecumenical cooperation and uniting the various denominations in a common effort. Pincher Creek United Church has a history of providing strong leadership in music, of initiating an annual "Cowboy Christmas Service," a founding member of the NAPI Friendship Association, continual work on cross cultural activities with the Peigan Nation, formation of a model Thrift Shop as a fund raiser, and overseeing the work of the church in Waterton until it became a project of Presbytery in the 1970s.

Long may their traditions prosper!



The Saskatchewan Land and Homestead Company

—Michael Dawes

Most histories of churches in Western Canada deal with such topics as pioneer missionary activity, the establishment and growth of congregations, and charitable initiatives such as the operation of schools and hospitals. What is often overlooked is the churches' involvement in business enterprises.

One such venture, which was connected with the Methodist Church, was the Saskatchewan Land and Homestead Company. This colonization and land company at one time owned one hundred and eighty square miles of land around what is now the City of Red Deer. It had a profound impact on the development of Central Alberta.

The origins of the Saskatchewan Land and Homestead Company go back to 1880

when Rev. Alexander Sutherland, secretary of the Methodist Missionary Society, made a trip from Fort Benton, Montana to Edmonton. Rev. Sutherland was greatly impressed by the country he saw. He proposed that the Methodist Church should actively promote the settlement of Ontario and British Methodists in Western Canada.

Reverend Sutherland did not limit his efforts to merely writing a book. He approached several Ontario Methodist businessmen about the possibility of creating a land and colonization company to help settle Methodists in the West. Another goal however was to take advantage of the land investment opportunities created by the construction of the C.P.R.

Early in 1882, application was made to the Dominion Government for incorporation of the Saskatchewan Land and Homestead Company. On May 11, 1882, letters of patent were granted. The company hired John Thomas Moore, a Toronto chartered accountant to be the managing director.

The newly-formed company applied to the government for more than 200,000 acres of land in three large blocks across the prairies. Two of these blocks were located in Saskatchewan. The third block, consisting of 115,000 acres, was in Central Alberta.

During the summer of 1882, an exploration party, under the leadership of John T. Moore, made a trip to Western Canada to inspect the lands for which

application had been made. Towards the end of the summer, the party camped alongside the confluence of Piper and Waskasoo Creeks, in what is now the City of Red Deer. Mr. Moore rode up to the top of Piper's Mountain, a clay hillock which gave an excellent view of the Red Deer River valley. Moore was greatly impressed by the beauty and fertility of the surrounding area and became convinced that the Company had made the right decision in its choice of lands.

The decision to sell the Company such a huge amount of land, proved to be very unpopular with the settlers in the area. Some people had squatted on land and made improvements, only to discover that they were on Company land. Numerous battles to secure title to their homes followed.

Matters generally proceeded very poorly for the Company. It advertised the region in such publications as *The Settlers' Pocket Guide to Homesteads in The Canadian North West*. However, the rush of new settlers to Western Canada did not match expectations. With poor land sales, the company soon found itself in financial distress.

One company action did result in a lasting and profound benefit to the Red Deer area. In the fall of 1883, John T. Moore approached one of the company's directors, Rev. Leonard Gaetz about the possibility of settling in the Red Deer tract. Gaetz who had been suffering from ill health, but still faced the formidable challenge of supporting his wife and ten (soon to be eleven) children jumped at the chance. He chose as his farm the fertile flat in what is now downtown Red Deer.

Gaetz not only proved to be an excellent farmer. He was an outstanding orator and gifted writer. He quickly became an effective promoter of the Red Deer area. Gaetz became the agent for the Saskatchewan Land and Homestead

Company as well as the local Dominion Lands agent.

Despite Gaetz's efforts, more disasters followed for the company. The Riel Rebellion cause the influx of new settlers to almost completely dry up. New investors became very hard to find. In 1886, the Saskatchewan Land and Homestead Company was reincorporated as a commercial land company rather than

continued, Edward Leadley, a Toronto grain merchant and company shareholder, lent it a large sum of money in exchange for a mortgage on the Company's lands. Unfortunately, Mr. Leadley died in 1903 and the heirs began foreclosure proceedings. The legal battles dragged on for years.

In 1907, J.E. Cunningham of Kingston Ontario bought up the shareholders' interests and after more prolonged legal wrangling, eventually secured title to the Company's lands. An exceptional land boom, which accompanied the construction of the Alberta Central and Canadian Northern Railways through the area between 1909 and 1912 finally ensured brisk and profitable sales for the Company.

In retrospect, the Saskatchewan

Land and Homestead Company Company did much more harm to the Red Deer area's development than good. It delayed settlement, caused difficulties for legitimate settlers and caused a great deal of hard feelings in the community. Its ties to the Methodist Church caused some negative publicity for that institution. Overall, the Company's record is one of the least admirable aspects of the history of Central Alberta.



**Deadline for
Journal 2003
is
December 15,
2002**

STEPHEN WILK PHOTO



Red Deer Museum, 2001: Michael Dawes delivering the keynote address at the Society's Annual Meeting.

a quasi-religious colonization company.

Nothing about the new arrangements made the company any more popular with the local settlers. In 1887, a petition signed by over two dozen settlers was sent to Ottawa asking that the company's land rights north of the Red Deer River be cancelled. The government did not reply until 1894 when it claimed that it could no longer do anything.

The company struggled on for the next few years, trying to sell its lands for \$5 to \$10 per acre. There was a brief boost in 1890-91 when the Calgary-Edmonton Railway Company built a line through Central Alberta and Leonard Gaetz provided half of his farm for a new townsite of Red Deer. However, a nationwide economic depression soon broke the boomlet. There was a new settlement boom after the turn of the century. Nevertheless, the Saskatchewan Land and Homestead Company still had problems selling land when there was abundant quality homestead land available elsewhere.

As the Company's financial troubles

Waskatenau United Church Women 1912-2002

—Grace Flaska

The first half of this article was written by the late Margaret Forbes and appears in the history of Waskatenau and districts, *By River and Trail*, published in 1988.

It is believed that the first branch of the Ladies Aid was organized in the spring of 1912 with Mrs. Robert Phillips, Sr. as President. Mrs. Phillips' youngest daughter Line (Mrs. Fred Cockroft) remembers preparing noon dinner for the group in her parents' house on the homestead. There is no written record of those first meetings but one can picture the ladies arriving by farm wagon or sleigh, with the man of the house driving, prepared to make a social afternoon of it. Mrs. Phillips passed away in November 1913.

During the 1914-18 war, the women organized a Red Cross Society. There were about a dozen members and they became again a Ladies Aid when the church was built in 1920. The custom of holding a May 24 picnic was already established and the Ladies Aid used proceeds from it to purchase an organ for the church. A concert in the R.M. Walker store also contributed to the organ fund. Mrs. Bugler, Miss Lily Procter and others sang solos that were popular at the time and Francis Fry with his lovely boy's soprano, sang *La Mareillaise*.

The oldest record of a Ladies Aid meeting is dated January 1928 at Mrs. Bugler's home with twelve members present. Mrs. A. Warr was President and Mrs. A. Wolf was Secretary. The group was planning to present a play in the hall with a tea following in the church basement. Items on the tea table would include salad, sandwiches, cake, tarts, tea, coffee and milk. Prices were not quoted for the play or tea but the play brought in \$70.00 (hall rental of \$14.00) and the tea made \$27.45. The next page details where the money went—it was to help with the church debt.

In April began the planning for the May 24 picnic: \$25.00 for one baseball game or \$35.00 for two games, \$3.00 for boys' baseball and \$3.00 for girls'

basketball. Smaller amounts were for a variety of races for the children. Gate admission was 25c for adults, none for children, and receipts amounted to \$91.00, which indicates a large attendance.

The custom of setting aside a "flower fund" was already established in 1928. A "silver tea" on the afternoon of December

were happy, relaxing social affairs. At the July meeting 1933, one can believe that the business part did not last long. It took place on the Gallant farm at Sprucefield. It was planned as a picnic with everyone interested in church and Sunday school also invited.

It is interesting to read that in 1934 Mrs. Newton was President with Vice President, Mrs. Canning, and Treasurer, Mrs. Richardson, Secretary was Mrs. Bugler, Flower Committee, Mrs. Edie and Mrs. Gallant. The Manse Committee included Mrs. Fetterly, Mrs. Edie, Mrs. Kidney and Mrs. G. Fowler. There was a membership of thirty-one. Besides the aforementioned they were: Mesdames Wolf, Patterson Sr., Fosher, C. Van

Manen, Vance Sr., Rogers Sr., Clark, Murphy, Langford, Hegi, Ev. Vance, Jim Woodward, Little, Smith, Fowler Sr., Lawrence, R. Fowler, Simpson, F. Fowler, H. Smith, Williams and H. Van Manen.

The above is an interesting list containing many names of the homesteading families of the area.

On a clear winter afternoon in January 1940, Mrs. Henry Van Manen, captain of the losing side in the group's yearly penny collection contest, invited the members to her home on the farm one and a half miles southeast of Waskatenau. The members gathered at the Co-op store where Mr. Van Manen was waiting with team and sleigh. The sleigh ride was a delight and so was the afternoon with tea and entertainment.

The debts on church and manse were slowly but surely being paid off. In 1962 the title of Ladies Aid was changed to United Church Women. In 1981 an electric organ replaced the one which had done such good service since 1920. The community picnic went out of fashion with the coming of the automobile. Families moved away and membership decreased. However, there is still an enthusiastic and active group of about a



Waskatenau United Church women, 1962

15th, 1929 was in support of the fund and Miss Margaret Aiton had added a gift of \$10.00.

At a meeting in May 1930, with twenty members and five visitors present, it was moved to charge no admission to the picnic. The majority must have concluded that the idea was too daring and the motion was defeated.

Several notebooks with carefully written minutes are in existence but the set is not quite complete. In 1932 there were 31 members and much imagination was exercised in collecting funds. There was the bazaar, sale of aprons, the "galloping tea", a birthday box, talent money, sale of Christmas cards, catering, and the yearly Easter Tea and the Chicken Supper. They practised for hours to prepare interesting plays, giving repeat performances at home and in neighboring villages. They patched and finished several quilts, not to sell but to give away when needed.

However, it was not completely all work and no play. The monthly meetings

dozen members who enjoy maintaining the local church and who look beyond the bounds of their own small pastoral church, doing what they can to make life better for others.

The foregoing part of this article covers information, which Mrs. Forbes recalled from memory but most of which she gleaned from books of minutes dated from 1928 to 1984. Mrs. Forbes passed away in 1989 at age 96.

Almost twenty years have elapsed since this was written and the members of the group may have changed somewhat but are no less enthusiastic. The number of people is about the same but the participation of the group has reached outward and upward in the various levels of United Church Women. Two members, Pauline Feniak and the late Irma Lunn have held executive positions on various levels of UCW, provincially and nationally, keeping the local organization informed of recent changes and events.

The group continues, as it has done for many years, to pay dues to the Yellowhead Presbyterial. Waskatenau always has representation at the annual presbyterial meeting held in Edmonton every spring.

Local monthly meetings are held in members' homes, enjoyable and pleasant events. There are now only two annual fundraising events: the Easter Tea and Bake Sale support the Flower Fund, and the Harvest Supper helps to meet other commitments. The Flower Fund is viewed

with much appreciation throughout the whole community. Regardless of church denomination, the lonely, shut-in, ill or bereaved are remembered with card, gift, flowers or fruit baskets. Also recognized are new babies and those celebrating significant birthdays or anniversaries. The attendance at the Tea and Supper has risen over the years until it has now reached the hundreds. This is enhanced by the harmonious ecumenism present in the community.

The proceeds of the Harvest Supper, aside from the gift to the local church, are used as follows: a contribution of more than one third of the church's pledge to Mission and Service, support to several church approved organizations outside of the community; a yearly contribution to a small contingency fund. The group has membership in the United Church of Canada, Alberta and Northwest Conference Historical Society where Pauline Feniak is presently serving as president.

Since its inception the local church has held two homecomings, on its fiftieth and seventy-fifth anniversaries in 1970 and 1995, respectively. Both were highlights in the life of the church and of course the women played a large part in helping to make them the successful celebrations they were.

This year, 2002, fourteen members are enrolled. They are: Vivian Balan, Martha Bielish, Irene Carefoot, Elizabeth Coswan

(Vice President), Victoria Dodd (Flower Fund Convener), Pauline Feniak (President), Grace Flaska (Sec/Treas.), Diana Hryniw, Gwen Irvine, Evelyn Keller, Agnes Littlechilds, Olga Scott (Social Convener), Darlene Wagstaff and Norma Torguson. Of this group, six are over eighty years of age. Five members were honored with life membership pins: Irene Carefoot, Pauline Feniak, Grace Flaska, Agnes Littlechilds and Olga Scott.

However, when it is time for the Easter Tea or Harvest Supper, it's a case of "all hands to the pump" and helpers of all ages and both sexes are there to do whatever is required to make the event a success.

In the 2001 United Church of Canada manual Section 290 states: *Women's groups in the United Church are collectively referred to as Women of the United Church of Canada (WUCC).*

Section 293 states: *Women's groups within the Pastoral Charge or Congregation are free to determine their own purposes, which may include personal support, friendship, spiritual nurture and growth, mission education, service, exploring faith in Jesus, outreach, fundraising, fun, prayer, healing or education for life.*

Ladies Aid, UCW, and now WUCC. Will there be much difference?



The Abigail Room

Rundle's Mission on Pigeon Lake is now operating a Retreat/Hostel. One of their houses has an "Abigail Room". The following description is found on the wall.

In memory of Abigail Steinhauer who was married to John McDougall at Whitefish Lake, near Lac la Biche, in March 1865 by their two missionary fathers, the Rev. George McDougall and the Rev. Henry B. Steinhauer. Abigail had been born at Norway House in June 1848. Her older brother William died in infancy, so that when the family moved from Norway House to Lac la Biche following the ordination of Mr. Steinhauer in 1855, she was the eldest of four children. She was not quite 17 years of age when she married. John was 22 years of age and was already experienced as an assistant to his father, so the young couple were

appointed to re-open the Mission at Pigeon Lake initiated 18 years earlier by Robert Rundle. Their epic spring trip by cart from Whitefish Lake to Pigeon Lake is re-counted in "Path-Finding on Plain and Prairie" by John McDougall. Since John was involved in frequent travels, the young couple were separated often. Sometimes she remained here in her Pigeon Lake Home, sometimes she stayed with her grandparents, sometimes she went with him. Three daughters were born to them—Flora in 1866, Ruth in 1867 and Augusta in 1869. During the winter of 1869-70, John was much in demand by the Missions and the Government in advising the various encampments of Indian peoples on the encroaching settlements of white people. When he returned from one such trip, he learned



Abigail's grave at Victoria Settlement.

that his young wife had died April 11, 1871, aged 23 years, 10 months, at Victoria—present day Pakan, east of Edmonton on the Saskatchewan River.

Methodist Missionaries in Alberta

—Virtual Exhibit Project

—David Ridley

Methodist missionaries in Alberta? A virtual exhibit? The Alberta and Northwest Conference United Church Historical Society, along with the support of the Eleanor Luxton Historical Foundation and the Heritage Community Foundation are making the story of the McDougall's, Rundle and others available through the worldwide web.

The Heritage Community Foundation is a charitable trust with education objects the mandate of which is to link people with heritage through discovery and learning, established in 1999. The Foundation's activities include creating websites about Alberta's heritage and making these resources accessible for youth and teachers. The Foundation also supports research and interpretation into challenging aspects of our history. The Foundation has provided leadership direction for organizations interested in

mission history through its *Interpreting the Mission Past* initiative and this current

information about the Foundation's activities can be found at www.albertasource.ca.



Source: McDougall Stoney Mission Society

The virtual exhibit will be created draw on the initial exhibit document *In Their Own Voices: Methodist Missionaries in Alberta*, as developed with Dr. Stephen Wilk and David Goa, Curator of Folk Life at the Provincial Museum of Alberta through the United Church Artifact Collection project. The virtual project will develop the text, images and media required for a site to help others learn about this chapter of

present-day Alberta's history, its people, events and places.

UCHS stalwart Morris Flewwelling is the current and founding President of the Foundation. Adriana Davies, formerly of the Alberta Museums Association is the Executive Director of the Heritage Community Foundation. More

It is anticipated that the project will be complete by September 2002.



Margaret Sinclair

The Benjamin and Margaret Sinclair Historic Site is at Rundle's Mission at Pigeon Lake.

The following is the wording on a plaque entitled Margaret's Life located on the new board walk. The plaques were researched and written by David Ridley and Henriette Kelker.

The Hudson's Bay Company Post at Norway House was built in 1799 to trade with the Swampy Cree, Catholic and Protestant Churches both wanted to enter the region. It was not until 1840 that the Company invited the Wesleyan (Methodist) Missionary Society in London, England to appoint missionaries.

Margaret Sinclair was 17 years old when she traveled with her husband Benjamin and her two year old son, Ephram, to Pigeon Lake in October 1847. Margaret and Benjamin Sinclair were a long way from home. The aspen parkland around Pigeon Lake was new to the Swampy Cree couple. They came from the boreal forests of the north, where the languages and the food were different. Back home, there was peace among the tribes, there were no buffalo and horses were almost unknown. These new surroundings were strange and some times frightening.

The few records that mention

Margaret Sinclair indicate that she was unhappy here. One can imagine her isolation at the Mission. Benjamin was often away, leaving Margaret to raise three sons, two of them born here. A return trip to Edmonton took six days. Margaret's life improved after she met the Rev. Henry Bird Steinhauer and his wife Jessie Mananuwartum. Jessie was also Swampy Cree. Both families moved to Whitefish Lake in 1855. After Benjamin's death in 1884, Margaret changed her name and the birth dates of her sons. Did she wish to erase the memory of her life there? No one knows for certain.



A Brief History of The Pincher Creek Pastoral Charge

— Jim George

The centre of the Pastoral Charge has historically been in the Pincher Creek United Church, whose history by decades is outlined below, but it has always included several of the surrounding communities. In 1975, the Pincher Creek Pastoral Charge (including Cowley, Fishburn-Marr, and Mountain Mill) listed 1725 people under pastoral care. A brief history of each of those churches follows:

Church In Cowley

Cowley is a little village, approximately eight miles north west of Pincher Creek, on Highway #3, where a

served by ministers and deaconesses of that church. At the present time (2001), services are held three Sundays per month.

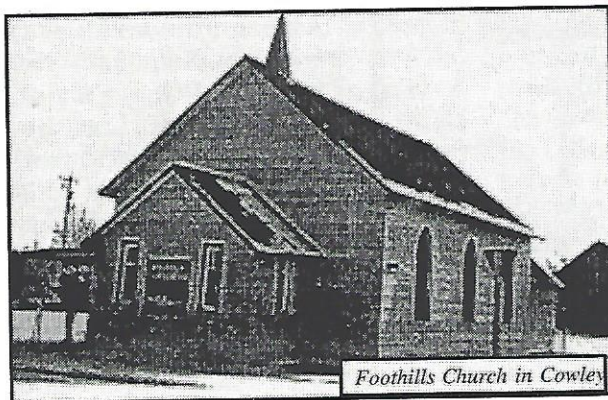
To commemorate their 90th anniversary Jim George compiled the history of this beautiful little church, still unspoiled by electricity and running water.

Mountain Mill United Church

In 1902, services were begun in the recreation hall of the lumber mill on Mill Creek. In 1906, a Presbyterian Church was built. Today, that building still stands, essentially as it was first built, and has been kept in good repair by the twenty-five or so families that make it their church home. Apart from being closed from 1949-1951,

Fishburn-Marr United Church

Prior to 1900, Methodist, Presbyterian, and Baptist services were held in various homes in the Fishburn district and in the original Fishburn school house. In 1904, the three denominations cooperated in building the Fishburn Church, truly a United Church twenty-one years before union. By 1926, Fishburn had two additional preaching points - Springridge and Marr, and later Halifax Lake. In 1962 with solid congregations in both Fishburn and Marr, the two combined to form the Fishburn-Marr United Church Mission Field. However, 1979 marked the last year a student minister was assigned there. The Marr Church (the renovated school house) was closed in 1981. In 1987, largely due to a decline in rural population, Fishburn-Marr closed. Since then, as an independent pastoral charge, special services are conducted five or six times a year by the minister at Pincher Creek.



Foothills Church in Cowley

Presbyterian Church was built in 1904. In 1925 it became the Foothills United Church and was served by summer student ministers at that time. Between 1935 and 1954 Cowley was associated with Bellevue in the Crowsnest Pass. Since 1954, it has been part of the Pincher Creek Pastoral Charge and has been

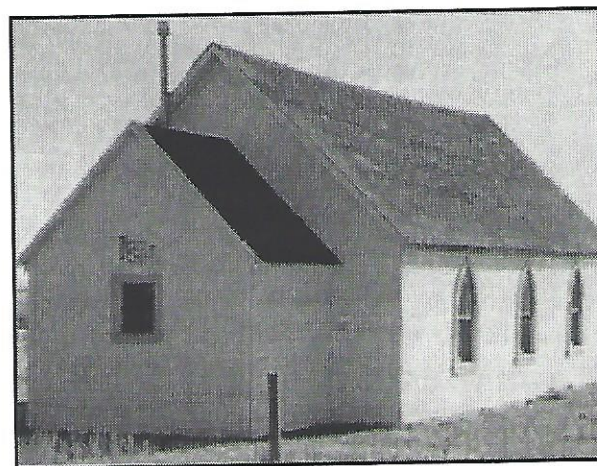
About the Author

Jim George was born in 1927 at Climax, Saskatchewan and spent most of his thirty-five year career in public education as a school administrator—principal and superintendent. After retiring he served for six years as a counselor to congregations in South Alberta Presbytery of the United Church of Canada. He co-authored a history of Consort and area entitled *The Great Lone Land* and is the author of *There's a Church in the Valley*, *The Brady Bunch* (a family history) and *Unto One of the Least of These: The Life and Work of Robert William Kenneth Elliott* as well as a history of South Alberta Presbytery.



Mountain Mill Church

Mountain Mill has had regular services (sometimes monthly) through the dedicated work of deaconesses, summer students, as well as ministers. At one time, Burmis was included as a preaching point. In 1989, Mountain Mill officially became a satellite congregation of Pincher Creek.



Fishburn Church

The Mission's Contribution to Western Heritage

Address given by Rev. Dr. Stephen Wilk

September 9, 2001

At the Fall Commemorative Service
McDougall Memorial United Church, Morley

When John Wesley was asked; "Where is your parish?" He replied, "The world is my parish." We here are at the same place. The world is coming to us to learn about the roots of the United Church and Methodism (especially) in the formation and history of Western Canada.

St. Paul addressing the Phillipeans (Chapter 4:8ff) encouraged his listeners to "emphasize the positive and eliminate the negative." He said, "finally, brethren, whatsoever things are true, whatsoever things are just, whatsoever things are pure, whatsoever things are of good report; if there be any virtue, if there be any praise, think on these things and the God of Peace shall be with you." Also, in Romans 12 he suggests we should be "transformed inwardly by the complete change of your mind." He urges his listeners to look for the good in others to experience the peace of God.

We have been hearing so many negative things about the development of culture, particularly here in the West (according to the gospel of the media). It is about time that we begin to turn our perceptions around, so that the next generation will begin to see and hear and discover the positive values we have all inherited from our forefathers.

What I am promoting is that we must acknowledge the negative influences but not get stuck there, but look at both sides of the issues that each generation has had to face. That is, to end up with a balanced view of those issues which have helped shape our Western Heritage we have inherited, and sometimes take for granted. It is in this context I would like to comment on the many firsts in Southern Alberta represented by this triptych unveiled before you today. You may obtain a miniature coloured copy for your own use in telling the mission story to others. Send your orders to Laura Oakander, 3612 Charleswood Drive NEW, Calgary, AB T2L 2C5 (phone 403-284-0135).

It is important to note that the missionaries were brought out by the Hudson's Bay Company as Chaplains to minister to the trading post communities and to educate their children and minister to the native families. Roman Catholics, Anglicans, Presbyterians and Methodists—we cannot assess the ecumenical attitudes of the pioneering churches towards one another by today's cooperative and learning attitudes towards each other. We must see the missionaries' contributions reflecting on the positive influences of each mission. Let us be abundantly clear that the missionaries had the highest of motivation and intent as they preached the Gospel of Jesus Christ to the unchurched.

Context

One snapshot of conditions into which the missionaries came can be illustrated by John McDougall around Edmonton in 1868, when he said "there were usually half a hundred Indians camped around the mission, a motley crew, a strange history of men, gamblers and warriors, skillful hunters and settlers." A strong contrast to such men was Samson, who was making a strong effort in the transition from the old ways to new. There are others such as Maskapetoon, after whom the "Hills of Peace" or Wetaskawin was named.

The missionaries were intent on turning these negatives around by their preaching and influence. Thus, religion played a significant role in laying the foundation of peaceful settlement of the west. In John McDougall's assessment, he said "I claim that the missionary and the Gospel of Jesus Christ had more to do with the peaceful occupation of this immense land than any other man."

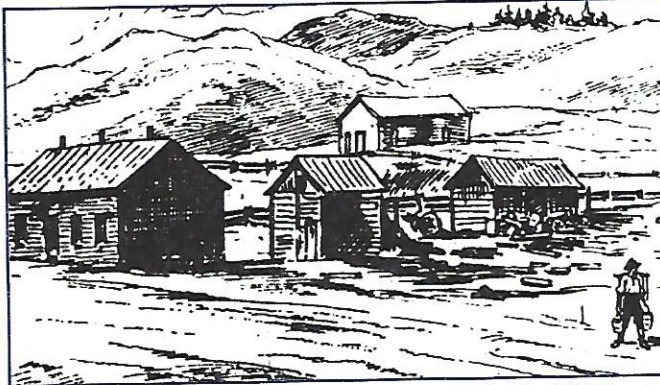
First Church and First School

The Mission brought the Christian message of love and compassion. Education and religion were inseparable in John Wesley's concept of the Methodist tradition. Wherever the missionaries

went they built a church and a school alongside. Due to epidemics of diseases, many children became orphans, and the McDougalls always extended their home to these orphans, hence, the Methodist term school and orphanage were interchangeable. The model of schooling was built on the British style of caring and discipline. Let's not get carried away with the pioneering forms of discipline as being all together negative. One example, in my own pioneering family, the strap and the rod were common means of discipline. I recall my first day at school. Because I spoke four of my parents' seven languages brought over from central Europe, I couldn't speak English and the teacher sent me out to cut a switch. She embarrassed me in front of some 40 school children by cracking my knuckles with the switch, and said that "nothing but English will be spoken in this school". Although it took me 40 years to overcome that experience I began to see the positive values that came from it. So, what did we do with that experience? Because we were considered inferior because of language deficiency we compensated by hard work and diligent application. Many became leaders in today's Western society. I don't think I need to say more in interpreting the efforts of the early native experiences. We were able to turn our "scars into stars", as have many ethnics in our society today. (I would like to see a study commissioned as to why so many ethnics, including natives, were so successful.)

So here on this location is Southern Alberta's first church and first school. Hence, a legacy and foundation of Western Heritage. Dr. George Verey was the mission's first teacher and one of South Alberta's first physicians. Andrew Sibbald was the first permanent teacher in southern Alberta. Having only the use of one hand, he helped construct the church building in 1875 and many other buildings.

THE FIRST Pioneer Women MISSIONARIES



Elizabeth (Chantler) McDougall was married to Rev. George Millward McDougall and was one of the first non-aboriginal woman to settle in Southern Alberta.

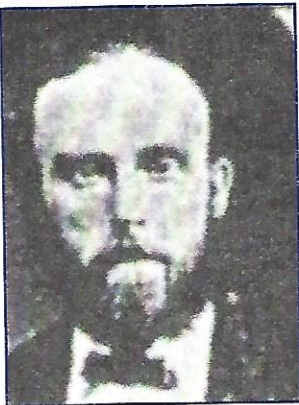
Elizabeth (Boyd) McDougall married John Chantler McDougall and was the first non-aboriginal woman to settle in Southern Alberta.

The Methodist Mission at Morley (Bow River), as sketched by N.W. Mount Police Surgeon, Richard B. Nevitt in 1875. Source: Public Archives of Canada and Glenbow-Alberta Institute.

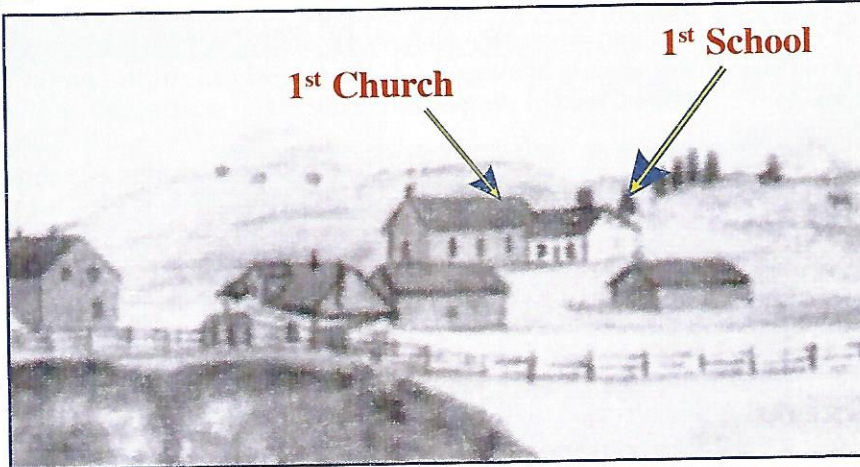
Annie (McKenzie) was married to David McDougall and arrived in Southern Alberta shortly after her sister-in-law.

THE FIRST TEACHER

Education was central to Methodist Missions.

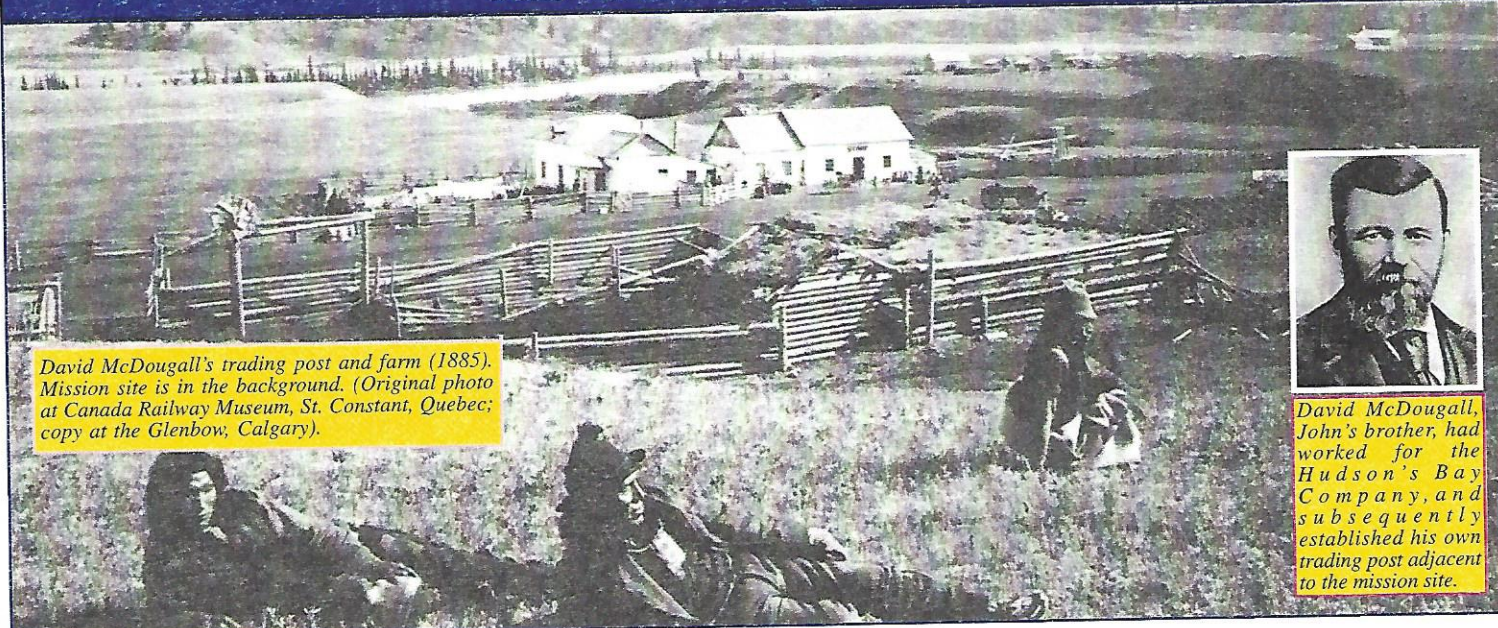


Dr. George Verey was the Mission's first teacher (1873-1874), and one of the first physicians in Southern Alberta. Source: Photo display Early Medicine in Alberta, Heber C. Jamieson, Douglas Printing Ltd., 1947.



Andrew Sibbald, Morley Mission School Teacher. Arrived in Morley June 1875 and served until 1896. Source: McDougall Stoney Mission Society Collection, Morley, Alberta.

THE FIRST FREE TRADER



David McDougall's trading post and farm (1885). Mission site is in the background. (Original photo at Canada Railway Museum, St. Constant, Quebec; copy at the Glenbow, Calgary).



David McDougall, John's brother, had worked for the Hudson's Bay Company, and subsequently established his own trading post adjacent to the mission site.

THE FIRST LAW & ORDER

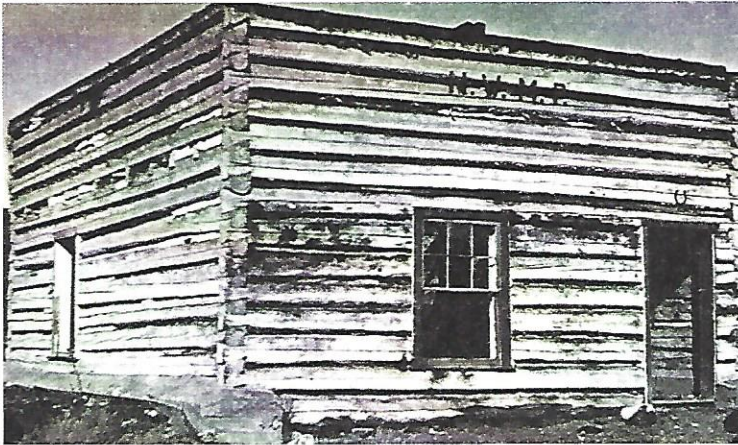


The McDougalls were prime movers in the peaceful settlement of the West

The North West Mounted Police symbolized law and order in the West



The McDougalls supported the Canadian Government's effort to create a North Western Mounted Police unit (1873-1875) to curb the whiskey trade and protect early settlers.



The Morleyville North West Mounted Police Detachment was first opened in 1883. (John McDougall was Chaplain to the militia during the Riel Rebellion 1885).



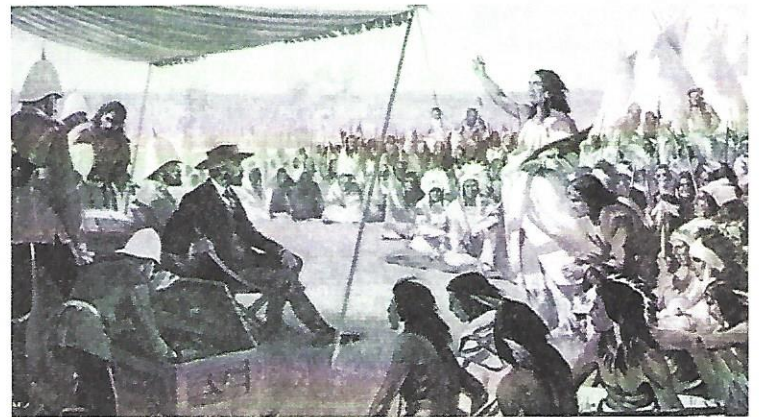
*Above: As construction of CP Rail progressed West, a detachment of North West Mounted Police was stationed in Banff to protect construction workers. Photo, circa 1887. Source: John Peter Turner's *North-West Mounted Police*.*



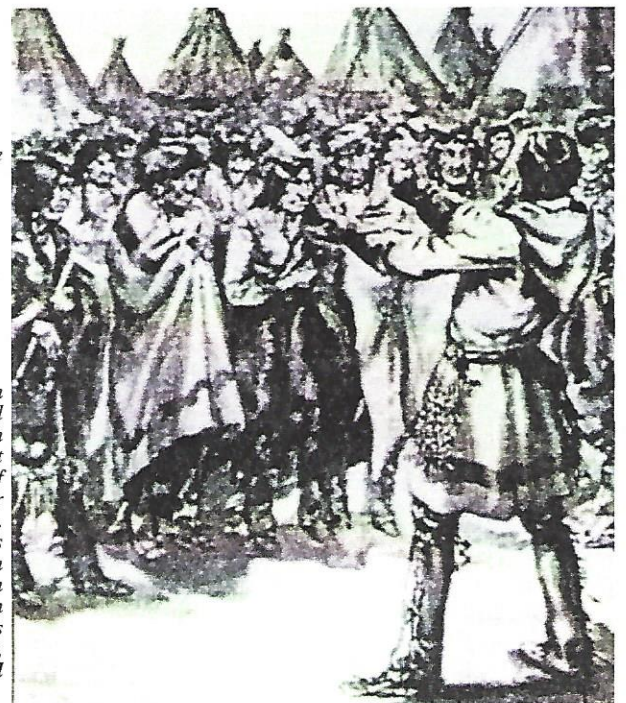
Right: at the 1912 Stampede parade. John McDougall (far right) was instrumental in the inclusion of the native people in Calgary's Stampede traditions. Source: Ernest Nix Collection.

THE FIRST TREATIES

Peace Treaties ensured peaceful relations between native and non-native thus making orderly government possible—in contrast to the American frontier experience.



The signing of Treaty #7 at Blackfoot Crossing in 1877. John McDougall served as advisor to the First Nations. He was also an official interpreter for Treaty #6 and #7.



*John McDougall pleading with the Indians at the time of the Red River rebellion. This illustration appeared in John Maclean's book, *McDougall**

First Settlement in Southern Alberta

As the McDougalls moved west to Fort Victoria (90 miles east of Edmonton on the North Saskatchewan River) in 1863, they built a church. Another church was built outside Fort Edmonton in 1873. However, prior to the church, Rundle's Chapel was built for protection inside the Fort. A replica of that building is now located in Edmonton's Heritage Park. Then one was built at Pigeon Lake at Rundle's Mission the same year as moving to Morleyville, in 1873. It was mind-blowing for me to learn that the mission site was the first Southern Alberta settlement developed into approximately 1000 white and native residents, during which time Calgary was evolving from a tent town. As a result it was larger than Calgary for many years. The settlement plan was similar to the St. Lawrence Quebec River lot system, and was used at Fort Victoria and Fort Edmonton prior to Alberta's Land Survey. As people today drive through the lovely setting, present generations don't get this historic aspect of Southern Alberta's settlement.

First Agriculture and Ranching Practices in Southern Alberta

The missionaries and settlers brought with them the agricultural skills they learned in their homeland. As the buffalo were disappearing adaptation to the ecology and environment meant they had to find survival skills to replace hunting, trapping and fishing by introducing milk and meat and horticultural and cereal products. The first ranch in Southern Alberta was established at Morleyville in 1873. The cattle were herded down from Fort Edmonton. Hence, animal, horticulture and field crop husbandry were practiced and taught to the natives, without too much success. The Cochrane Ranch was established in 1881, several years later.

Missionary Wives

They played a significant role in the establishment of the mission to the West. Theirs was a stabilizing role in maintaining family life and they were of inestimable value to their husbands, with their extensive travel in the line of duty. Elizabeth (Chantler) McDougall, George's wife, was one of the first non-aboriginal woman to settle in Alberta. Elizabeth (Boyd) McDougall was the first

non-aboriginal woman to settle in Southern Alberta. David McDougall's wife, Annie (McKenzie) also played a significant role. It is only fair to say that these women contributed to the development of Western Heritage. John McDougall's wife tells of her trip across the open prairies, some 1000 miles from Fort Garry (now Winnipeg), in a Red River Cart. This was her honeymoon trip to Fort Victoria which took 2½ months to arrive. She tells of the many hardships endured then and at the mission.

At the many weddings we have at this church with people from around the world, I tell the audience and the bride of today that we expect them to travel 1000 miles to do their shopping for staples, as did the pioneer women. (Thousands of tourists have come here over the years from around the world and take home the story of the significance of the mission.)

Trade and Commerce

The missionaries, having experience in the economies of Europe, were able to teach the natives by providing staples and supplies to them and the early settlers, through David's trading post. The post was just across from and east of the Church and school and Jacob's Creek. Because the missionaries had intimate knowledge of the native people, the Hudson's Bay Company relied on them to interpret company and government policy.

Law and Order

The first symbol on the triptych "The First Law & Order," is the descending dove of Methodism on the United Church Crest. The McDougalls were prime movers in the peaceful settlement of the west. The NWMP Crest symbolizes law and order in the west. As well as the peaceful settlement of the West, the missionaries, seeing the unethical trading practices of the whiskey traders in the use of alcohol as a trading tool prior to trading furs, encouraged the Government of Canada to create of the North West Mounted Police, to help protect the settlers and eliminate the whiskey trade. They introduced law and order to the West and assisted in the orderly establishment of civilized government. The McDougalls were relied upon to interpret the intent of Treaties #6 and #7. This was due to the confidence the natives had in them, and that they were able to speak Cree. It is fair to say the peaceful settlement of the

West through the missionary efforts helped the Canadian settlement to not become the experience across the USA border. The idea there was to get rid of the natives to possess the land.

In conclusion, our present and future generations owe a great debt to the influence of the missionaries, in providing us with the positive values of Education, Religion, Culture, Agriculture, Law and Order in the building of the foundations of Western Heritage.

Exploring Our Western Heritage

The McDougalls were prime movers in the settlement of the "Great West" in the following areas:

1. Education: Established Southern Alberta's first school and orphanage at Morleyville.
2. Settlement: Encouraged settlers from the east to come west and established Southern Alberta's first settlement at Morleyville.
3. Agriculture—Ranching: Established the first ranch in Southern Alberta to provide meat and milk for the Morleyville settlement and natives and introduced horticulture and field cultivation.
4. Law and Order: Encouraged the Canadian Government to send out the North West Mounted Police to quell the whiskey trade and protect the early settlers.
5. Treaties: Were official interpreters for Treaties #6 and #7.
6. Commerce: David McDougall established a trading post adjacent to the mission site to provide goods to natives and non-natives.
7. Medicine: Brought Dr. George Verey from Fort Edmonton as one of the first physicians and teachers in Southern Alberta.
8. Religion: Along with other denominations, brought the Christian message of love and compassion for others to Western Canada.
9. Peace: Encouraged peaceful relations with the natives and settlers as opposed to the American frontier experience and helped establish orderly government.
10. The Role of Women: Missionary wives played a fundamental role helping to establish the Missions in the West.

National Designation Achieved At Victoria Settlement

— Pauline Feniak

Smoky Lake County is now home to the largest historic site, namely, Victoria Settlement National Historic Site of Canada. This includes the McDougall Mission of 1863. Covering approximately 36 square kilometres, the site encompasses four distinct areas:

- Victoria Settlement Provincial Historic Site, situated on river lot six. It is home to remnants of the fur trade and the mission.
 - Victoria Settlement comprised of 27 river lots.
 - Lobstick Settlement of 18 river lots, upstream from Victoria Settlement.
 - The Ukrainian Settlement consisting of 14 quarter sections.
- Defining characteristics for the designation were:
- Archaeological remains of Cree encampments dating back over 6000 years;
 - The Victoria Mission, 1863, built by the McDougalls;
 - Fort Victoria, the fur trading post built by the Hudson Bay Company;
 - River lot surveys, brought by the Metis settlers from the Red River in Manitoba, and;
 - The Ukrainian block settlement pattern, 1899, of Ukrainian settlers from Bukovina.

Many structures remain today, testament to an earlier era:

- The clerk's quarters, oldest building, in situ, in Alberta and the Pakan Methodist Church, 1906, are central to the provincial historic site.
- Many cemeteries from pre 1900 times are located within the area. These bear burial sites of McDougall descendants, members

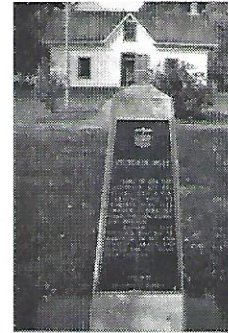
of the Methodist clergy, fur trade employees, a North West Mounted Police officer and the first settlers.

- Many homes built on the Red River log style and of the Hudson Bay post and sill style construction. Among these are the Free Trader's house of 1874, recently named a provincial historic resource and the clerk's quarters (post and sill) of the Hudson Bay Company (national heritage building).
- Outstanding Ukrainian structures built of logs in the tradition of the homeland.
- Many other reminders, buildings other than dwelling places, and old fences dot the landscape.
- Probably the most compelling visual evidence of this unique settlement is the river lot demarcation, long narrow ribbon like stretches of land from the river frontage northward. At their base runs the Victoria Trail (previously awarded national historic designation) following the contour of the North Saskatchewan River.

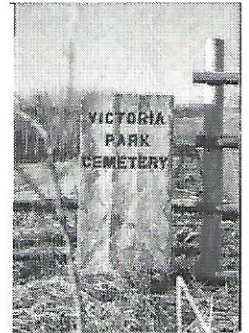
Although the historic and geographic components were integral to the designation, it was the dynamics of historic, geographic and cultural interaction that was pivotal as a determining factor in the designation. The veritable Canaan of John McDougall's reference to Victoria will remain to be that to countless generations to follow.



Victoria Trail.



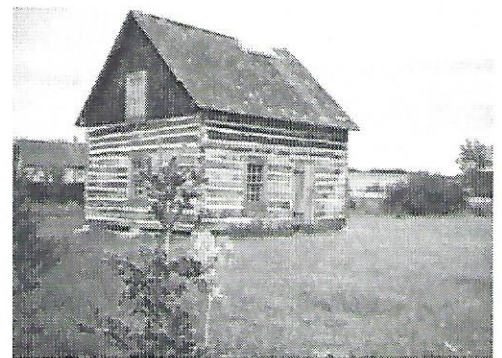
Left: The clerk's quarters in the background, 1864.



Pakan Methodist Church, 1906



Ukrainian home and millhouse, 1910.



Free trader's house, 1874.



Ukrainian dwelling, 1910.

The Royal Canadian Legion Supports the Historical Journal

—Stephen Wilk
Since the 1988 founding of the Alberta Northwest Conference (UCC) Historical Society, the founders of #284 Chapelow Barnch of the Royal Canadian Legion have given generous support to preserving Legion history and the heritage of our communities.

As Padre to the Legion #284, I am deeply honoured by the esteem in which the projects that I have been involved in, have been supported. Little is known of the many community activities that have and do receive annual contributions by the Legion. Too often the fellowship side is stressed at the peril of a balanced view of Legions across our provincial command area.

The fact that Legion #284 consider Renfrew United Church their chapel for November 11th Services illustrates the close connection between the church and the Legion. Many congregations honour those fallen in previous World Wars. They do this by installing Memorial Windows and/or "Rolls of Honour" lists of those who went to war to protect the values for which they gave their lives. For their part, projects supported by the Legion in churches include elevators for the handicapped, schools and community groups as well as the cadet program.

In honour of the 15th edition of the Journal the board of directors wish to express our sincere thanks for their financial support of this Journal. It is our hope that the Legion will continue its support.



Remembering the Fallen Canadian Peace Keepers

The Museum of the Regiments in Calgary was the scene of Alberta's first memorial service commemorating the 109 Peace Keepers who have paid the supreme sacrifice protecting the values our nations hold dear. Rev. Dr. Stephen Wilk, Padre to the Legion #284, was selected to conduct this service.

A Soldier's War Experience

—Don Blanding

What did you see, soldier?

What did you see at the war?

I saw such glory and horrors as I've never seen before; I saw men's hearts burned naked in red crucibles of pain; I saw such God-like courage as I'll never see again.

What did you hear, soldier?

What did you hear at war?

I heard the prayers on lips of men who had never prayed before;
I heard the men utter thoughts they will never think again;
I heard the sacred things they will not speak again.

What did you eat, soldier?

What did you eat at war?

I ate sour bread of fear, the acrid salt of gore, my lips burned with wine of hate, the scalding drink of Cain. My tongue has known a bitter taste I would not taste again.

What did you think, soldier?

What did you think at war?

I thought, how strange we have not learned from wars that waged before, except new ways for killing, new multiples of pain. Is all the blood that men have shed but blood shed in vain?

What did you learn soldier?

What did you learn at war?

I learned we must learn sometime what was not learned before; that victories won on battlefields are victories won in vain. Unless in peace we kill the germs that breed new wars again.

What did you pray, soldier?

What did you pray at war?

I prayed that we might do the thing we have not done before; that we might mobilize for peace—nor mobilize in vain lest Christ and man be forced to climb stark Calvary again.

—Boys' Book of Verse: Anthology compiled by Helen Dean Fish, Copyright 1951, Lippincott, Philadelphia, USA. Second edition, One Day's Journey, by Stephen Wilk, 2001 (Also Vol. 1 of Alberta History North of Fort Calgary)

Lest We Forget ...

Honouring Our Past

Canadians have long served their country by participating in numerous wars and conflicts. Over the years, individual citizens, veterans organizations and service clubs have raised thousands of memorials across the country to honour those sailors, soldiers and airmen and women who made great sacrifices towards the restoration of world peace and served their country so well.

Memorials across Canada

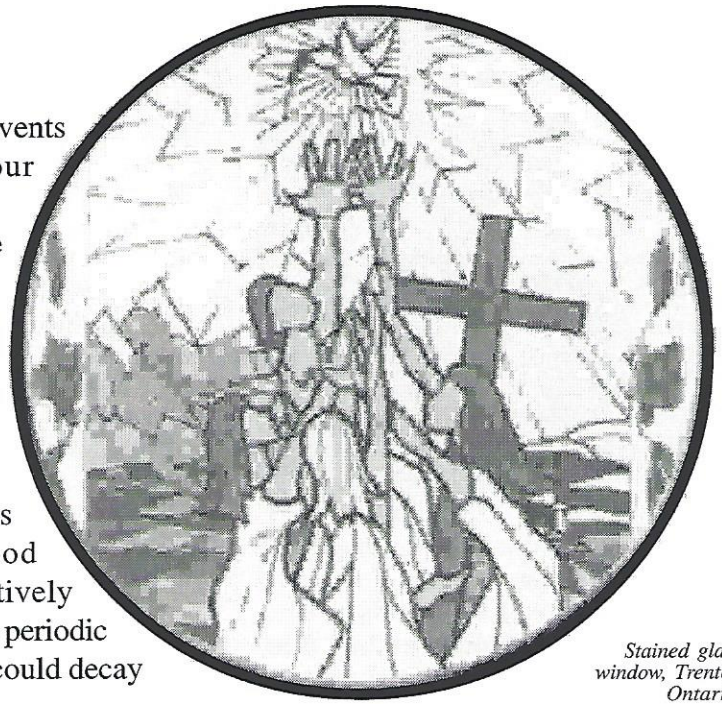
In keeping with our proud military heritage, Canadians erected cenotaphs in municipal centres, raised monuments in parks, cemeteries and public areas. Church members have mounted plaques and stained glass windows as memorials, and cairns and fountains have been constructed as important landmarks marking various military involvements. All of this is done to mark the service of family, friends and comrades, and to ensure that these important and not so well

known battles and events form part of our communal memory.

Remembering the Sacrifice

Some of the military memorials are old, beginning to decay, and are in need of refurbishing. Others are still in good condition—or relatively new—and need only periodic care. But they, too, could decay if we do nothing.

Canadians have a vested interest in ensuring that no memorial lies forgotten and neglected. This is one of the main principles behind this project. Another is the desire to connect veterans, those who will not forget fallen comrades, with youth, who should always remember the sacrifices that have been made to ensure that Canada is such a



Stained glass window, Trenton Ontario.

magnificent country.

Millennium Project — Partnership

Recording all military memorials across Canada is a formidable task. It was realized at the very outset that no single organization could undertake such a project on its own. Hence, a partnership was formed whereby the Directorate of History and Heritage (DHH) and the Organization of Military Museum of Canada, Inc. (OMMC) joined forces to research, record and maintain a comprehensive inventory of all military memorials found across Canada. With the assistance of OMMC, provincial coordination centres were set-up to initiate the project. Other contributors such as the Royal Canadian Legion and other federal departments also assisted with the development of this national memorial inventory.

Currently, there are nearly 2,200 memorials posted on OMMC's web site. Everyday, they continue to receive information on Canadian military memorials. If there is a memorial within your community that isn't listed on their web site yet, please contact them at www.ommc.ca.



Honour Roll, Rosedale United Church, Calgary, Alberta

McDougall Stoney Mission Society

—Stephen Wilk

The year 2001 can be considered a “break-through year” because there have been many developments that have given a great deal of support to the development and promotion of our Historic Site. Here is a thumbnail sketch.

1. Our Society has taken an active part on an Ad Hoc Committee for the Reopening of the Western Heritage Centre in Cochrane. I was presented with a Certificate of Appreciation for our efforts to educate others on the significance of the McDougall Mission to the peaceful settlement of Western Canada.
2. Our Historic Site has become a partner in the project entitled “The Land Underfoot” with the Regional Museum Network. This project links the Aboriginal People, Fur Trade and Mission sites in Alberta. Henriette Kelker has been appointed Coordinator of the project.
3. A triptych was produced (see the

centre fold), interpreting the mission’s contribution to Western Heritage in the area of Education, Law and Order, Peace, Treaties, Religion Medicine, Agriculture Settlement and Commerce and the Role of Pioneer Women. There is a wide interest in replicas by museums of Alberta. (see text of speech)

4. Our Historic Site experienced seven marriage ceremonies and two biannual commemorative services. The June 10 service featured the theme “Education on the Frontier” with guest speaker, John Chalmers, an Alberta writer and educator. The September service featured the unveiling of the triptych.
5. We continue to support the United Church Historical Society Journal as it is our main communication link with the world.
6. Kate Reeves, our Volunteer Coordinator, continued our

interpretive program at the site, which was begun the year before.

The Board of Directors wishes to thank our many volunteers who assisted in moving the development of our historic site ahead.

Summer Docents Required at Historical Site

Volunteer docents are required for the summer months at the McDougall Mission site near Morley. This is an opportunity to spend some time at the 40-acre historical site on the Bow River. While there is no electricity or running water, there are lots of wild flowers and plenty of history. Training is provided.

If you are interested, contact

Kate Reeves
1615 7A Street NW
Calgary, Alberta T2M 3K2
(403) 282-8753
kreeves@cadvision.com

Heritage Resources Standing Committee 2001-2002

—Sheila Johnston

The Heritage Resources standing committee’s work during this past Conference year has dealt with a number of aspects of our church’s heritage and recorded history.

Considerable time was spent on issues around our Conference archives. These included further reviews of our new agreement with the Provincial Archives of Alberta (PAA), which we expect to be signed shortly. Our archivist, Jane Bowe-McCarthy is also working with the PAA on the upcoming transfers to the new PAA building, although the move date is still uncertain.

The committee would like to congratulate our archivist, Jane, her husband Michael and big sister Mary on the birth of Michael Darragh in January. Jane has now returned from

her maternity leave, and is available for consultation at the Provincial Archives. Two major concerns around our archival collection continue to be those of conservation of many items in the collection, and attempting to deal with the backlog of accessioning, sorting and preparing finding aids for deposits. Since our archivist works part-time, such a backlog seems inevitable. We also recognize that, as Jane and her work become better known throughout the Conference, congregations are more willing to consult and to update their archival deposits.

The Heritage Resources committee, beginning in 2001, placed in our budget, provision for a small amount of conservation and backlog depletion funding. The support of Conference

through these two items has enabled Jane to apply for matching grants available through the Archives Society of Alberta. (These grants come from federal funds, not provincial lottery funds). As Jane has no doubt mentioned, these grants enabled us to have an assessment of conservation requirements within the collection, indicating the need for ongoing work in this area. In many cases, the grants are available to us because we can match them with our budget allocations, or the time and supervision of the Archivist.

The backlog reduction funds have enabled Jane and a contract staff person to deal with the 1996 deposits from 37 congregations.

Continued on page 19

A Message from the 2002 President of Conference, Rev. Dr. Austin B. Fennell

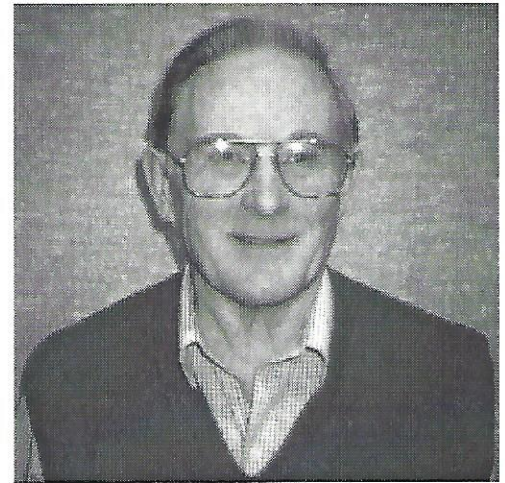
I want to commend the editor, contributors and the Historical Society who make this *Journal* possible. It is such a worthwhile effort to gather stories, articles and pictures relating to the history of the United Church in this Conference, not only the present United Church (post 1925), but the preceding denominations that were eventually to make up the United Church. Thank you for the work you do in making the contents available.

What happens with such a publication is that the past is better known to us and more likely to be appreciated. If the day comes when the *Journal* has to be discontinued, the telling of the stories will come to a stop at least until some people in the future take up its purpose. That will not be easy if there is a long delay. It takes time to gather together people who not only have the desire to preserve our

history but who themselves have become acquainted with it.

This means that the Historical Society needs interested people to join its group, and it needs financial contributors to sustain the Society and to finance this magazine. Both are in need of a transfusion of interest and support. Make no mistake, the interest in personal and financial support is at a crisis. No one should assume that the effort is presently guaranteed. The Society needs new members and more contributions.

Some of the members of the Society have not only a commitment and a richness of knowledge of our church's past, but also a depth of appreciation of the treasures they have unearthed. There is a good deal of material ready almost to the point of publication and one hopes that



Rev. Dr. Austin B. Fennell

health and long-life will allow that to happen. There is a difference between those people who work at such an undertaking as collecting the stories and literature of the past who are still within the United Church, and those who might undertake such work who are outside the church. The shift in perspective and commitment will bring quite different results, and which may very well be only of academic interest. This publication comes from those who love their church and its heritage. This *Journal* is quite a unique undertaking.

Heritage Resources Continued from page 18

In 2001 we spent considerable time reviewing the situation at Rundle's Mission. We are glad to see that the Board has now engaged a consultant to assist with a consultation of all interested and concerned parties, taking place prior to the Rundle Annual General meeting on April 14th, 2002. We will look forward to hearing the results of this consultation.

We also note with appreciation the formation of the Regional Museum Network for Aboriginal Peoples, Fur Trade and Missions. This network includes Rundle's Mission, McDougall Stoney Mission, and Victoria Settlement Sites. Congratulations also to Victoria Settlement on its designation as a national historic site.

The committee acknowledges, with deep appreciation, the many volunteer hours expended by Historical Society,

congregational, historic site, and other committee members in preserving and interpreting the many aspects of the United Church's heritage in ANW Conference.

In 2002, the committee will also focus on expanding its database of congregational historical information, and the issue of provincial or federal

designation of historic church buildings.

My thanks to the members of the committee, with special thanks to Dorothy Hodgson who resigned during the year, and to George Rodgers for his strong support for the work of this committee.

Summer Tours of Historical Churches

The United Church of Canada Historical Society invites you to join them on tours of historical churches in Banff, Canmore and Morley on June 8th and 9th, 2002.

Tours will include St. Paul's Presbyterian Church, Rundle Memorial United Church, St. George's in the Pines (Anglican) and St. Mary's Catholic Church in Banff. We will also visit St. Michael's Anglican Church and Ralph Connor Memorial United Church in Canmore and Morely United Church and McDougall Memorial United Church near Morley. Cost is \$25. Transportation leaving from Calgary is available for \$15. (Accommodation at varying rates available at the Banff International Hostel at 1-866-762-4122.)

Please register for tours by May 25th with

Kate Reeves

1615 7A Street NW Calgary, T2M 3K2
(403) 282-8753 or kreeves@cadvision.com

Rundle's Mission in Review

A year of activity, change, and considering the future at Rundle's Mission. Highlights include:

Opening of the interpretive trail

Volunteers sawed and hammered, baked cookies and poured lemonade. The interpretive trail and wheelchair accessible boardwalk were completed in June and have since attracted many new visitors – and Rundle's Mission has met many new friends.

Mega Flood exhibit

The travelling exhibition Mega Flood was hosted at the lodge, engaging visitors in the story of the geological formation of Central Alberta. The display is available from the Kerry Wood Nature Centre in Red Deer, phone: (403) 346-2010.

50th Rundle anniversary service

When the Rev. Gerald Hutchinson arrived in 1949 the members of the Telfordville pastoral charge had little idea that their new minister's passion for research and history would lead to the

uncovering of the story and the re-establishment of Rundle's Mission. Two years later, in August 1951, the first annual Rundle Memorial Service was held. In August 2001 we celebrated 50 years' work by many dedicated families and we reflected on the life of the Wesleys, whose passion inspired some Methodists to come to Canada.

Restoring the logs of the lodge

Following the re-establishment of Rundle's Mission in 1951, Hobart Dowler, resident of Mission Beach and Alberta's best known log builder at the time, designed and built the rustic lodge overlooking the lake. This past year the logs of the lodge have been restored and re-stained and the lodge has a new lease on life.

Life Commitment Award for Gerald Hutchinson

On September 29, 2001, the Rev. Dr. Gerald Hutchinson received the Life Commitment Award from Museums Alberta. Gerald began his acceptance speech with the words "I have found my

family". Recognition of Gerald's work in the museum community has enabled Rundle's Mission find access to a wider audience.

Hostel accommodation

Rundle's Mission is a favourite rental facility for groups. The Board of Rundle's Mission is exploring ways to make the facility more accessible to smaller groups and individuals. This would enable people to come, alone or with a few, to enjoy the lake, the historic site and the forested trails around the Mission.

For more information, call: (780) 389-2422 or e-mail: dunrovin@telusplanet.net

Consultation

and master plan

As is the case with any organisation, Rundle's Mission requires periodic review of its purpose and vision. In October 2001, a call for proposals was put to tender to those able to facilitate and produce a master plan to guide future use and development of the site. A contract is pending with Equus Consulting Group of Edmonton. An open house to review the plans will be held in August 2002.

The Land Underfoot Regional Museums Network: Aboriginal Peoples, Fur Trade and Missions in Alberta

Through the era of contact, trade and settlement in present-day Alberta, the lives of Aboriginal people, Hudson Bay Company employees and Christian missionaries became increasingly entwined. The story is both remarkable and troubled and knowledge of this story fosters understanding of contemporary society. Indeed, the past is context for today and is thus very present in contemporary issues related to Aboriginal peoples and Métis, the trading companies and the presence of Christian missionaries.

In the summer of 2001 a network was established which links Aboriginal cultural institutions, historic trading posts and mission sites to collaborate in presenting and articulating this story. The growing group of partners includes:

- * Buffalo Nations Luxton Museum
- * Father Lacombe Chapel Provincial Historic Site

- * Fort Edmonton Park
- * Fort George Buckingham House Provincial Historic Site
- * Grouard Native Cultural Arts Museum
- * McDougall Stoney Mission Provincial Historic Site
- * Rocky Mountain House National Historic Site
- * Rundle's Mission National Historic Site
- * Victoria Settlement Provincial and National Historic Site

The three historic Methodist Missions— Rundle's Mission, Victoria Mission and the McDougall Stoney Mission— are among the sites and museums which will work together to relate their particular stories to each other and to the larger Alberta story.

Henriette Kelker, who has been hired as co-ordinator of the network, will give

shape to the joint work through establishing themes of common interest to be explored through research, program and publication. Education is a major focus of the network activities. A web site will link the partner sites and will give access to resources relevant to this extraordinary chapter of our history.

The first activity will be a joint interpreters tour as part of the training that site interpreters receive each season. This tour will enable the summer staff to visit partner sites, attend lectures and conversations with historians, and get to know their colleagues at other locations.

In the end, the goal of the network is to help give shape to a composite picture of Alberta, in which the people from the past share the land in which we dwell today. For more information, contact Henriette Kelker at (780) 435-2027 or kelker@ualberta.ca



Alberta and Northwest Conference Archives

—Jane Bowe McCarthy, MAS, Conference Archivist

Once again, the Conference Archives is pleased to contribute an article to the annual *Historic Sites and Archives Journal* and we congratulate the Alberta and Northwest Conference Historical Society on a job well done in spreading the word about the Church's heritage in this, its fifteenth volume of *The Journal*.

This year, I would like to focus on the research aspect of the Conference Archives. The Archives contributes to the Conference goals of healthy congregations, effective ministry, and strong public witness by preserving the recorded memory of the work and life of the Church and its people. The archival records held in the Conference Archives document the actions, activities and accountability of the congregations, presbyteries, and Conference and provide evidence of the mission and service of the United Church of Canada. In addition to church records, the Conference Archives acquires the personal papers of clergy and church workers that bear witness to the personal contribution of individuals within the Church.

Each year the Conference Archives assists a variety of researchers in their archival research. Internal users include order of ministry and lay personnel and members of congregations, presbyteries, and Conference who wish to access minutes of Church courts and committees, annual reports, correspondence, photographs, video and audio tapes, building plans and blueprints, financial records, and baptismal, marriage,

burial or membership records. Members of the public also use the Conference Archives primarily for historical and genealogical purposes.

Here are some tips on how to maximize one's time when doing archival research:

- Come prepared to spend some time. Archival research often will take you longer than you think it will because records or information in one area may lead you to something else.
- The key to good archival research is in understanding the creator of the records. For personal papers that includes understanding the person and their ministry and the inter-relationships of the person's work in congregations and other levels within the church. For church records that includes understanding the organizational structure, functions and activities of the church courts and committees at the Conference, presbytery and pastoral charge levels.
- If researching baptism, marriage or burial records you must know the location of the congregation in which the event occurred.
- Bring pencil and paper to make notes on the material that you are researching. Some items such as the church registers are not available for photocopying.
- Remember to make note of the accession number and item number of the file(s) or item(s) that you are researching. It makes it easier to find the item(s) again if you need to consult it a second

time or if you need to cite the source later in your work.

- Remember to check out the copyright status if you are planning to use any of the archival material in books, articles, videos, cd-ROMS, websites, etc.
- Feel free to consult the published reference material in the United Church section of the library in the Provincial Archives building. There you will find the United Church of Canada *Yearbooks* and versions of *The Manual*, as well as a variety of published works on the Methodist, Presbyterian and Congregational Churches in Alberta and various congregational histories. These reference books will often accentuate the information that you take from the records themselves.

The United Church Archives

needs your help

in bringing the archives to your computer screen:
<http://vicu.utoronto.ca/archives/archives.htm>.

Your tax creditable gift to the Research Services Fund will help sustain and enhance this service.

Send your cheque to:

The United Church Archives
 73 Queen's Park Crescent
 East Toronto, Ontario
 M5S 1K7

The Conference Archives Online

Researchers are now able to view descriptions of various Conference Archives' holdings on the Archives Network of Alberta located on the Archives Society of Alberta website. This online access is due to various grants that the Conference Archives received in 2001. 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.

A New Location for the Conference Archives

Finally, the Conference Archives anxiously awaits its new home in the Provincial Archives of Alberta (PAA) when it moves to its new location in southeast Edmonton in 2003.

The new Provincial Archives of Alberta building will feature ten separate vaults for records storage and will have better environmental and storage conditions than has been the case in the existing building. The new building will also have cool and cold storage for audiovisual media and a conservation lab to treat damaged records. It will also have more space for staff offices, meeting rooms, and a new and improved reference room.

Researchers should plan for the Conference Archives to be closed for approximately six to eight weeks in 2003 in order to prepare the boxes for transport and to allow time for setting up in the new location. Anyone planning to do research in early 2003 should contact the Conference Archives for more information on the exact dates that it will be closed to the public.

Canadian Methodist Historical Society Organized 1899—Reorganized 1975

Meets October 26, 2002

at the Zion United Church, Kitchener, Ontario

The 30th Anniversary of the Birth of John Wesley will occur in June of 2003.

This is an occasion worth celebrating and an opportunity to hold up once again the Methodist heritage and especially the name of John Wesley. The CMHS executive has begun to make plans to celebrate this event and to encourage awareness within the United Church of Canada, the Free Methodist Church and other groups. Watch for announcements as our plans develop.

We welcome your ideas!

Canadian Methodist Historical Society
Marilyn Fardig Whiteley

226 Exhibition Street Guelph, Ontario N1H 4R5

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 young scholars, the Society meets annually in Toronto at:

The Presbyterian Church Archives
Knox College

59 St George Street, Toronto, Ontario M4S 2E6

Membership in the Society at an annual fee of \$15 brings notice of annual meeting and the full text of the papers read to the Society each year (four papers).

Correspondence to

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

Alberta and Northwest Conference Archives

are deposited at
The Provincial Archives of
Alberta

12845 - 102 Avenue
Edmonton, AB T5N 0M6
Ph. (780) 427-1750
Fax. (780) 427-4646

Please note: to call the Provincial
Archives
using the toll-free RITE line
dial 310-0000 and then the Archives
number

The Conference Archivist may be
contacted at the Provincial Archives by
phone or fax at the numbers above
or by e-mail at:
Jane.Bowe-McCarthy@gov.ab.ca

The Provincial Archives of Alberta
is open to the public:
Tuesdays to Saturdays:
9:00 am to 4:30 pm (full service) and
Wednesday evenings 4:30-9:00 pm
(Reference Room service only/
no document retrieval)

Sundays and Mondays:
Closed to the Public

Provincial Archives Reference Staff
are available to assist researchers
with the Conference Archives during
regular opening hours.

**Please note that the
Provincial Archives of
Alberta will be moving to a
new location in southeast
Edmonton in 2003. Please
call the Conference
Archivist for further details.**

United Church Historical Society Page

Did you know that the Alberta and Northwest Conference has an active Historical Society?

It was incorporated in 1988 and is governed by a Board of Directors of 12 people who meet approximately five times per year. Currently there are 54 individual members and 13 corporate members. The Society maintains a communication link with the Alberta and Northwest Conference through the Heritage Resources Committee. The Historical Society has representation from the sister Societies of Rundle Mission, McDougall Stoney Mission, and the Victoria Home Guard.

The main activity of the Historical Society is the publication of the *Journal*, whose purpose is the preservation of the history and heritage of the United Church of Canada. The *Journal* has been published annually for 14 years and during that time it has doubled in size. Over the years, articles have been published outlining:

- The growth and development of the Society
- The contribution made by many individuals in the church
- The histories of many congregations
- The work of the pioneer missionaries
- The progress made in bringing together an incredible collection of church artifacts and histories in the Provincial Archives
- The guidelines for recognizing church buildings as registered historic sites

- The work and successes of the historic missions in the Conference
- The contributions made in the early history of Alberta by other denominations

Other projects supported by the Historical Society are:

- A history of Mount Royal College
- Niddrie of the Northwest (the story of a pioneer missionary)
- A history of South Alberta Presbytery
- A history of the Alberta and NW Conference (still in the making)
- Many occasional research papers

If you are interested in joining the Historical Society and thus supporting the work of recording and preserving church history, please contact Jim George, treasurer at 320-0714. Annual individual membership dues are \$25. Donations to the Society are income tax deductible.



Calendar of Events

Everyone welcome

April 13, 2002

Board Meeting at Rundle's Mission

June 7, 2002

Board Meeting at Rosedale United Church, Calgary

June 8 – 9, 2002

Field Trip to Historic Churches in Banff, Canmore and Morley

September 14, 2002

Board Meeting at Fort Edmonton, Edmonton

November 9, 2002

AGM at the Red Deer Museum and Archives in Red Deer

United Church of Canada ANWC Historical Society

Membership Fee \$25.00

Corporate Membership \$50.00

Name:

Address:

City: Province: PC:

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

Enclosed is \$ for my membership fee

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

Please send gifts and memberships to:

Jim George, Treasurer

79 Tudor Crescent, Lethbridge, AB. T1K 5C7

Board of Directors

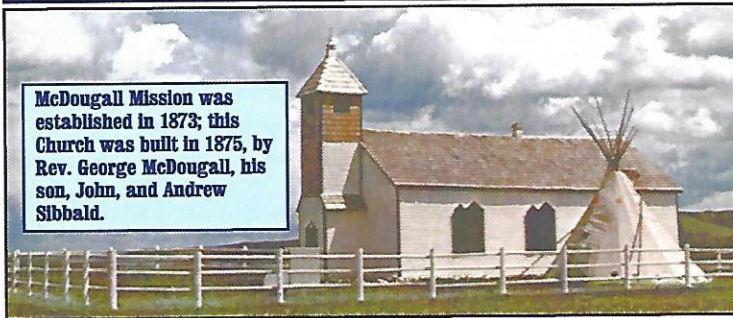
United Church of Canada
ANWC Historical Society

Pauline Feniak, President
Anne White, Vice President
Robert MacDonald, Secretary
Jim George, Treasurer
Kate Reeves, Past President
Stephen Wilk, Editor
Gerald Hutchinson
Austin Fennell
Len McDougall
Enid Fitzsimonds



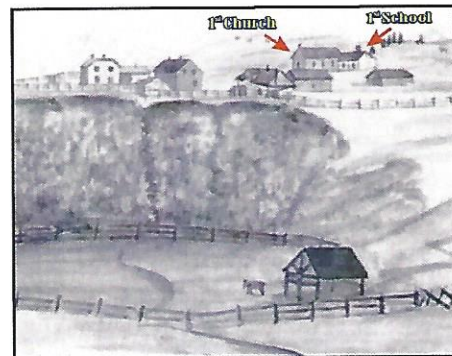
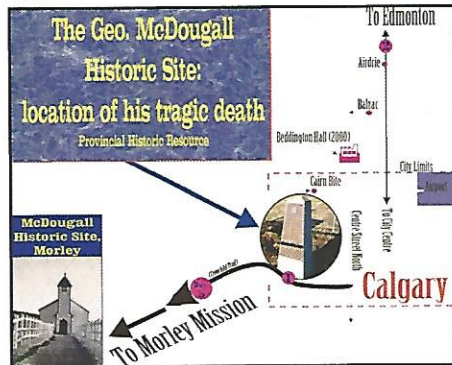
Southern Alberta

THE FIRST CHURCH



McDougall Mission was established in 1873; this Church was built in 1875, by Rev. George McDougall, his son, John, and Andrew Sibbald.

The McDougall Church was built by Reverend George McDougall and his son, John, in 1875. This was the first Church in Southern Alberta. Used until 1921, it was restored in the early 1950s and designated a provincial historic resource in 1979.



This painting of the Methodist Mission, west of Calgary, was executed by Rev. E.F. Wilson, 1887.



THE McDUGALL FAMILY (CIRCA 1900): Back row, Morley McDougall, Elizabeth McDougall (wife of Rev. John McDougall), George McDougall; Centre, seated, David McDougall, Lillian McDougall, Rev. John McDougall, John McDougall; seated child in foreground, Douglas McDougall. Source: Glenbow Institute Library, Calgary NA-2456-1

Map (left) indicates the location of the monument dedicated to George McDougall, one of the first missionaries to Southern Alberta. George was hunting buffalo at the time. The memorial (inset) marks the spot where his body was discovered—well within the limits of present-day Calgary.



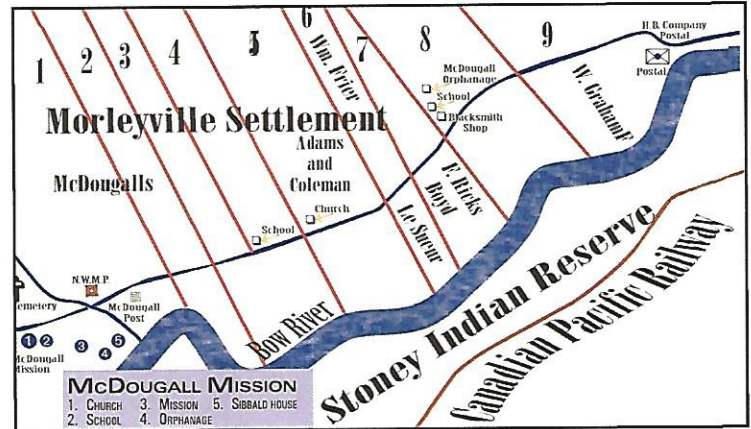
Rev. George McDougall, (above) and Rev. John McDougall (right)

The first ranch in Southern Alberta was established in Morleyville to provide meat and milk to the settlement and to introduce horticulture and field cultivation to the native people.

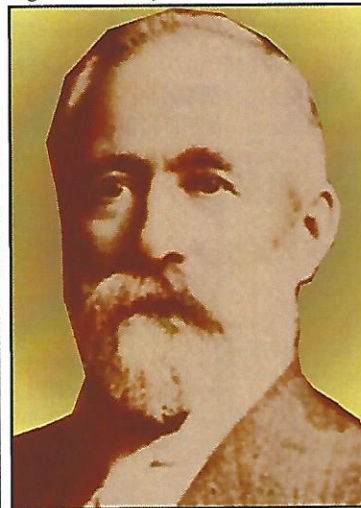
Along with other denominations, the McDougalls brought the Christian message of love and compassion to Western Canada.

THE FIRST SETTLEMENT

The Morleyville Settlement, the first in Southern Alberta, was established to prepare native people for immigrants from the East who were coming to settle The West.



Morley was divided into ten river-front lots. Map from the book on Cochrane, Big Hill Country.



"Coat and waistcoat off, up to his eyes in work, from morning until night; this was the daily experience of father at these times. Farming, doctoring, law making, teaching, preaching; truly, his duties were legion."
—Rev. John McDougall in George Millward McDougall

The First Ranch

