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Journal

Alberta and Northwest Conference United Church of Canada Historical Society

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Celebrating 100 Years of Alberta History



A commemorative medallion will be created to mark Alberta's Centennial. The front of the medallion illustrates Alberta's natural beauty, its people, its heritage, and its many gifts. The graphics convey a sense of movement, signifying a province in motion. The back of the medallion features Alberta's coat of arms. Both sides are encircled by a "100-point star" - a ring that represents the province's Centennial. The medallion will be made of bronze-plated steel, and will be distributed to Alberta's approximately 600,000 K-12 students in 2005. A deluxe, 14-karat gold version of the medallion will be created for the estimated 600 Albertans who will be 100 years of age or older in the Centennial year. The medallion was designed by Artsmith Communications of Edmonton, following a competition (reverse of medallion on page 35).

GRACE UNITED CHURCH 100th ANNIVERSARY

Celebrating the Past – Embracing the Present – Anticipating the Future

by Margaret Dumochel and Lloyd Manning

In the Beginning

In 2004 Lloydminster's Grace United Church celebrated its 100th birthday. Being sandwiched between the 100th Anniversary of the City of Lloydminster, which occurred in 2003, and the coming 100th Anniversary of the Provinces of Saskatchewan and Alberta in 2005, did in no way dampen the enthusiasm of the congregation. If anything, it may have added a special flavour to the proceedings. The same people were, or are, involved in the organization and administration of all three celebrations.

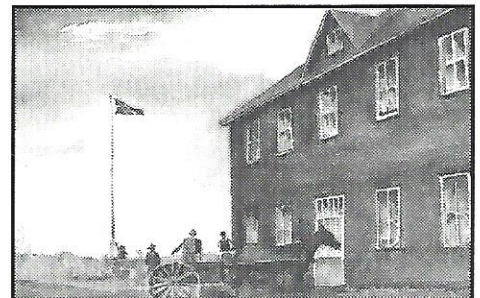
In 1903 the Barr Colonists, a group of persons of varying backgrounds, talents, and goals arrived in what became the Lloydminster district, some settling in the future Alberta and others on the Saskatchewan side of the border. All were eager to make a new life for themselves and their families, a fundamental part of which was to gather together for the worship of God. From the beginning, the church has played a significant role in the life and growth of this community. This is a devotion that continues to the present day. Over the past century members of Grace United were instrumental in breaking the fertile soil that surrounds the city and developing a rich agricultural-economic base. Others risked their capital starting many of the businesses that exist to this day. Still others became involved in government, community services, and the heavy oil industry, which is one of the district's principal economic generators. Hardy souls they were; hardy souls they remain.

Over the years, the rural members of the congregation have contributed substantially to the life and work of Grace United. Many now

reside inside the boundaries of the city. Their dedication, and all members and adherents, remind us of the tremendous challenges this church faced as it reached out seeking to serve this versatile community and surrounding agricultural district. Tribute is paid to all those that served, and continue to serve, the city residents, the rural residents, and the many who just pass through.

The Places of Worship

Commencing in 1904, those of the Methodist, Anglican, Presbyterian and Baptist faith, met in what was called Immigration Hall. This building was constructed by the Barr Colonists but paid for by the Dominion Government. Its principal purpose was to house those immigrants arriving in Lloydminster who had no other accommodation. Records show that two laymen, James Whitehead and James Everett conducted services. (We were not informed if this was for all denominations, some, or only the Methodists) As were the Methodists, during this same time period, these other faiths were busy developing their own programs and building their congregations. In 1905, the Reverend Charles Wilson, the first ordained



Immigration Hall prior to 1905 - image by Michelle Lake

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From the Editor

2005 is an auspicious year in the history of the United Church in Western Canada. It coincides with the centenary celebrations of the Provinces of Alberta and Saskatchewan; the 80th anniversary of the formation of the United Church of Canada; as well as the celebration of a century (or near to) of the existence of numerous congregations about the province. The lead article in the *Journal* celebrates 100 years of the existence of Grace United Church in Lloydminster, "sandwiched between the 100th Anniversary of the City of Lloydminster, which occurred in 2003, and the coming 100th Anniversary of the Provinces of Saskatchewan and Alberta in 2005".

Readers will find in the 2005 *Seventeenth Edition* of the *Journal* of the Alberta and Northwest Conference United Church of Canada Historical Society an expansion of the publication from the previous two years. We have had more contributions than we are able to publish (this only serves, however, as a great stepping stone to future publications).

Some fortuitous linkages appear in this issue of the *Journal*. In particular, I would point out the autobiographical article authored by the Reverend George Tuttle - "A Broadly Pastoral Ministry", and the article "Fishburn United Church - A History" (where Rev Tuttle spent the summers of 1935 and 1936 as a student minister).

I wish to extend special thanks and appreciation to all of the contributors to this edition of the *Journal*, to the members of the Board of the Society, and to the editorial committee for their assistance in bringing about this year's publication.

Regardless of the number of times that, as editor, that I reviewed its contents, I am able to discover shortcomings in 2004 edition of the *Journal*. My apologies to Dr Anne White for neglecting to attribute her authorship of the lead article, "The Controversial John Knox" (although such attribution appeared in the Table of Contents). To Pauline Feniak, my apologies for the incorrect photo appearing on page 12 of the *Journal* (see page 9 for the correct photo).

Now I invite readers to sit back and enjoy a reflection of some of the history of the United Church in this part of the world!

A Letter from a Reader

Dear Pauline!

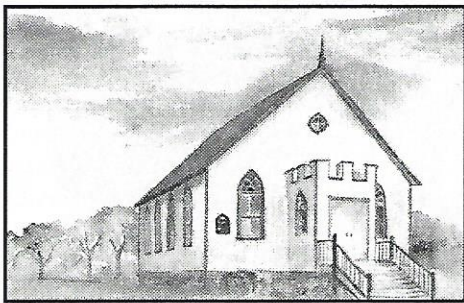
I want to compliment and thank you for your marvellous publication the "Journal", which was sent to me by a "ministerial friend" in Calgary. He forwarded it to me because of the historical piece you did on the Auburndale United Church and particularly the role played by my father, Dr. Bruce Gray when he was a student minister. The only thing I would like to draw your attention to, for your research files and future reference, is that my father died in 1972 - and the photograph identified as a recent photo was taken about 10 years earlier - about 1962

Sincerely
Don Gray

Grace United Church-100th Anniversary *continued from page 1*

Methodist minister arrived.

In 1906, following the recommendation of the official board and trustees construction of the first Methodist Church in Lloydminster commenced. With a seating capacity of 120, when completed, the "little white church" as it was affectionately called, was of unique construction in that it had a sloping floor and finished plaster walls, both unusual at the time. By that year the membership had increased by sixteen and now stood at 42. A press release, dated August 4, 1906, read "Reverend I.B. Taylor and his congregation, along with the builders, deserve congratulation on the character of their place of worship." And, so it was. When completed and dedicated the congregation worshiped and served from its first building. On the occasion of the first anniversary, October 13-1907, E.A. Davis conducted the service, which was followed by a supper and concert. Total cost, 40 cents for the supper, 25 cents for the concert. How things change!



*The "Little White Church"
the first building opened in 1906 - image by Lake*

The following years were active ones. Regular services were held; bible classes met, choir practices began, and youth groups organized. Sunday Church School became important. Children's cantatas and other musical performances were produced; special missionary services with guest speakers were conducted. Many weddings and funerals were held. Each activity in its own way spoke of the love of God and the devotion of these followers.

In 1920 the congregation changed its name to "Grace Methodist Church." After the formation of the United Church of Canada in 1925 it became "Grace United Church," which it is to this day.

With the continuing growth of the population of Lloydminster and district, and the increasing congregation of Grace United, it became obvious that a much larger sanctuary was required. In February of 1947, after much soul searching and deliberation, the congregation voted to construct a new church building. Subsequent to this several meetings were held to decide on size, style, and type of construction. It was stipulated that total cost was not to exceed \$20,000. This was one of

the few projects that came in under budget. Due to the extreme difficulty in raising money in this post World War II era, the project was shut down several times. The shortage of volunteer labour made it necessary to pay workers. Owing to the necessity of selling the original church building, and moving it off the site, the basement of the new, under construction, church building was used for some time for worship and Sunday School. Were it possible to carry through the project according to plan, that is with adequate finances, this would have been unnecessary. Eventually, with a sanctuary seating capacity of 120, plus a full basement, the new church building was completed, and on March 26 - 1950, 1,145 days after it's beginning, dedicated. Having since been replaced by a still larger structure, it no longer serves as a sanctuary. However, the building still stands, is in reasonable condition, and is still used for church school, gatherings, meetings, cultural, church and community social activities.

Although few churches would consider it a problem, by 1957 it became apparent that the congregation had outgrown this building. A program to build a far larger structure was undertaken. On October 22 - 1961, at a cost of \$140,000, the new addition-church sanctuary with a seating capacity of 350 on the main floor and balcony, plus offices, meeting room and narthex, was dedicated. Renovations were made to the original building, the balcony removed and turned into a baby fold, and a kitchen built into the rear of what is now referred to as "the upper hall." In 1981 the narthex in the new structure was doubled in size, an additional office added, and a two-storey structure addition made to the southwest corner to house the choir room and a large Sunday School room. Because of moisture problems, in 1995 the canopy roofline over east and part of the south side of the building was changed. This is the building as it presently stands. Interestingly, at the present rate of growth of the city and district, probably in ten or twelve years, it too will be too small.

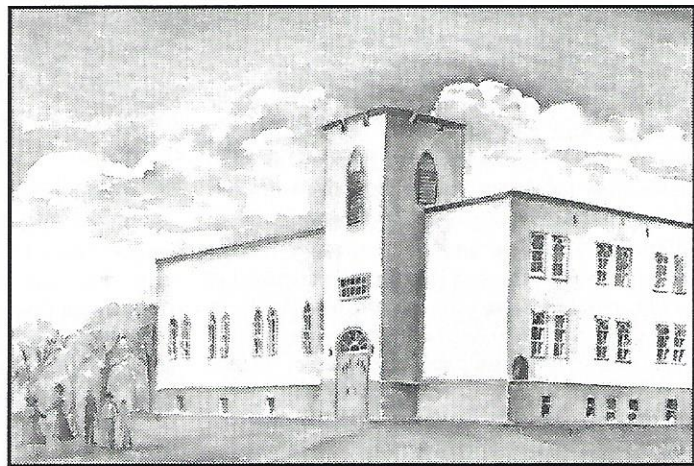
The Women of Grace

No church, Grace Methodist-United among them, would ever survive were it not for the caring, compassionate voice, and never-ending achievements of its women. The women's work in the church was not officially recorded until 1904 when the Methodist congregation began to meet on a regular basis, but it was in 1903 when they actually started by assisting the arriving settlers. By the time the Lloydminster Times began pub-

lishing in April 1905 the Methodist Church happenings were quite well documented.

As early as 1906 the Methodist ladies are listed as providing refreshments at the Show Grounds. In October of that year they turned over to the church building fund a tidy profit of \$50.00, provided the new Dominion Church organ and carpeted the platform. Over the years that \$50 has grown to be many thousands, their supporting and help-out projects too numerous to mention. These hard working ladies have been a continuing source of inspiration and money. Bible study and prayer meetings are listed as weekly occurrences.

In 1962 the Women's Association and Women's Missionary Society amalgamated to form the United Church Women (UCW). Although a national merger, each congregation organized their ladies groups as they saw fit. In Grace United ten separate units, each named after an active missionary, were formed, nine coming from a different section of Lloydminster and the tenth, the Willa Kernan unit, known as the "young unit," drew from all sections of the city. Over the passing years many changes came about. New units were formed; some name changes made because of missionaries returning to Canada, and others amalgamated. Subsequent units were Audrey McKim, Margaret Savage, Kay Metherell, Rev. Allan Darby, Dr. Doug Phillips, Rev. Barry Pridham, Dr. Jean Whittier-Eagan, Elizabeth Gilchrist, and Elda Struthers.



*The Second Church Building opened in 1950
- image by MichelleLake*

Lloydminster has always been most fortunate to have dozens of far-sighted, dedicated ladies who were, and still are, involved in the formation, continuation, and active duties of the United Church Women of Grace United. They manage bazaars, have bake sales, run flea markets, operate the Colonial Days food services restaurant, and volunteer for just about everything. The list goes on. It is our ladies who are the continuing archetype of devotion.

continued on page 4

Grace United Church-100th Anniversary *continued from page 3*

Christian Development

Since the very beginning Christian Development and Education has played a vital part in the growth and the mission of the church. The old records indicate that in 1907 there were 40 children and eight registered teachers in the Sunday School. The February 1908 record states, "All children of the members and adherents are in attendance." That's an enviable accomplishment.

Over the past 100 years, consistently, classes have been held with attendance varying. At one time a bus made rounds picking up the children, this probably contributing to the highest percent attendance ever recorded. At one time CGIT was an active mid-week group. A Father and Son banquet was held in February of 1926. Tuxis and later Tyros groups were organized.

There are many reports of the activities, rallies, leadership sessions, etc. covering the church's history. Camp Whitney, located on Whitney Lake near Heinsburg, has traditionally been a summer favourite of the children of Grace United, to which this church is a major contributor in both personnel and money.

The Ministry of Music

Over the past 100 years Grace United has been blessed with excellent choirs, dedicated choir leaders, organists, pianists, and musicians of all stripes. A 1906 communiqué on the official opening of the first church building reads "Special music was well rendered by the choir, Miss Pearl Miller acting as organist." The 1910 Easter Cantata music was played on a borrowed piano, and in 1924 permission was granted for Mrs. Cornish to install her pipe organ, with an option to buy. In 1944 an organ was purchased for \$440. The Ladies Aid paid for it. Subsequent to this the church benefited from a Hammond, purchased in 1950, a Baldwin, and the present day Wurlitzer acquired in 1993. The congregation was overly generous in providing sufficient money to pay for this high quality instrument. The grand piano is on a perpetual no charge loan from the Lloydminster School Board.

Early church records state that commencing in 1906 the *Methodist Hymn Book* will be used at services. Over the years this has been replaced with new publications as available and now *Voices United* is considered as the standard.

Since 1972, 32 years and still counting, the music program of Grace United, aided by numerous other capable musicians, has been under the capable direction of Gladys Jack. Jean Weeks has been pianist for over 20 consecutive years. Past and present musical groups include the larger choir itself, two ladies bell choirs, the Joy Singers, Junior Choir, Junior Bells, Singing

Angels, Play and Sing Group, and many other instrumental and vocal groups. Each year there is a Christmas Cantata, a major undertaking, and a hosting of various visiting musical groups and performers.

Stewardship

It goes without saying that all churches in Western Canada can report having humble beginnings, which when stated in modern vernacular translates into having no money. Such is the case at hand. Initially Grace United was an aid receiving charge. In 1905 it received a mission grant of \$48.85. By 1911 this had increased to \$559 but by 1920 had dropped back to \$200. There is no record of when the grants ceased altogether, just that in 1916 there was a failed attempt to terminate this benevolence. In 1906 the budget was \$398.85 plus a \$350.00 Mission Support Grant. In 2004 that same budget was in excess of \$250,000 plus an additional \$33,000 earmarked for the M & S Fund.

In 1906 the minister's annual salary was increased to \$600 plus \$100 for keeping his horse and \$10 more for moving expenses. By 1912 this was increased to the gargantuan sum of \$929, but for some unexplained reason the horse was forgotten. By 1932 it was up to \$1,500. By 2004 personnel salaries and benefits had increased over ten thousand percent.

Throughout the years the congregation has changed in many ways. Its needs have changed, and its resources have changed. The ever-capable and dedicated Finance Committee and the Stewardship Committee have managed to keep on top of all of these, responding when and where required.

The Celebration

Preceded by several smaller special events, on the evening of October 23, 2004, attended by 350 people, Grace United held its gala 100th anniversary banquet in Lloydminster's Stockade Convention Centre. Souvenirs such as the historical book, anniversary pins, spoons, paintings, and cards, highlighting the past 100 years were available. Guest speaker was Ralph Milton who, in a most entertaining way, provided special glimpses of life and times. Other features and entertainment were the choir presentation, and a 15-act play that provided a humorous, and at times serious, look at the history of Grace United.

The Sunday morning church service again featured Ralph Milton as guest speaker-preacher, who provided a rib-tickling look at assorted biblical characters and us. The church was packed, standing room only. There were over 100 persons in the choir loft including 50 former Joy Singers and several instrumentalists.

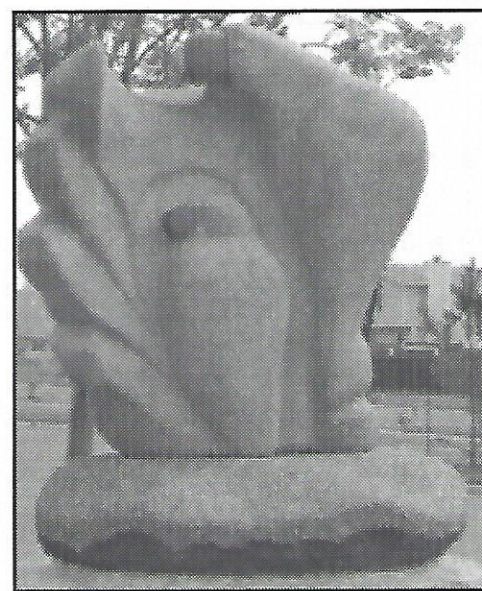
The 100th Anniversary celebrations exceeded all expectations in fun and fellowship.

The Last Words

At the time of the formation of the United Church of Canada, the Lloydminster congregation, previously Methodist, was reminded of its fortunate position, economically, spiritually, and geographically. The rich heritage that is ours was stressed, along with the challenges that will face future congregations. Today, other perplexities, some far greater than those historically overcome, frustrate all churches, ourselves included, and will in the future present still greater crises. May we ever be true of our God, our faith, our heritage and that challenge!

A Note of Appreciation

It has been said that if a writer steals from one other it is plagiarism, if from many it is research. To all those who were researched, to all who over the past 100 years have left behind a record or their challenges and achievements, to the many who contributed to this short history, and to the good ladies who edited our musings, the authors thank you. ΔΔ



This sculpture, entitled "Thunderbird Eagle" sits in front of Southminster-Steinhauer United Church in Edmonton, a donation from Margaret Steinhauer, a long-time member of the congregation before her death in 2004. It honours the memory of Ojibway missionary Henry Bird Steinhauer (c1818-1884) who arrived in the area that is now Alberta 150 years ago, in 1855, to establish a Methodist mission. After a brief stay at Lac la Biche, he moved to Whitefish Lake where descendants still remain in the area. The sculpture was created by his great-grandson Stewart Steinhauer, an artist who resides on the Saddle Lake Reserve.

A BROADLY PASTORAL MINISTRY

by Reverend George M. Tuttle

When Rev. George M. Tuttle finished his term as Moderator of the United Church of Canada (1980) his successor described his role as having been primarily "pastor at large" in the church; and the Observer Editorial commented that "he had always been with people". Here follows his own account of how a pastoral style had indeed informed his ministry from the beginning - in rural congregations, in thirty years as a College teacher and principal, and in administration at every level of the church courts.

George Tuttle was born in 1915 and raised in Edmonton, Alberta. His father had struggled for an education towards ministry and served several Alberta churches before becoming Principal of St Stephen's College at the University of Alberta. His mother had taught at Mt. Allison ladies College before marriage, and presided over a highly cultured home, with George as the fourth child. Across town at historic MacDougall United Church he belonged to Sunday School, mid-week youth groups and went on to the Alberta Older Boys Parliament as member, Premier and Speaker.

When rather too young as a candidate for ministry, a shortage of supply for summer mission fields led him prematurely into serving seven successive summers in rural and small town communities:- preaching, pastoral visiting and directing youth camps.

Meanwhile he shared in a variety of sports and student societies at the University, including the Student Christian Movement which led to two winters as S.C.M. Secretary at Queen's University in Kingston.

It appeared for a time that George was drifting into ministry without a clear sense of "call" to service, risking ultimate failure in the profession. But he did become fortified for the future by a deeply moving spiritual experience in a Kingston hospital. Having emerged from surgery feeling utterly alone, weak and fearful, he was visited by a minister acquaintance whose awkward manner got on his nerves. Then another who insisted on talking tedious church business. Finally, a total stranger appeared. He spoke softly in a few unremembered words, placed some daf-

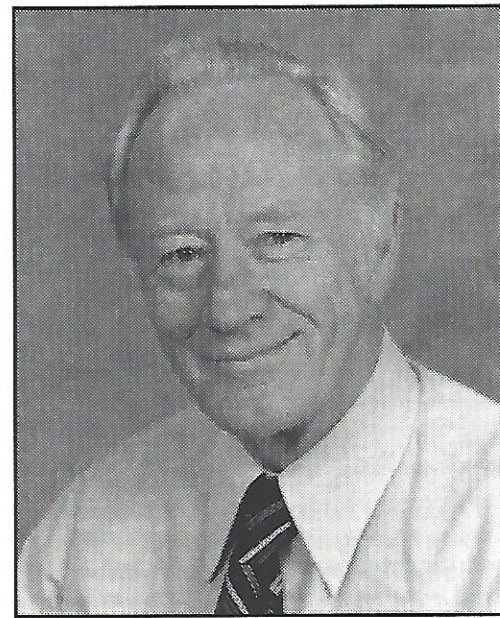
fodils on the bedside table and quietly left. George gazed into the very center of one flower and it seemed from that little golden goblet there flowed messages of grace, faith and peace as never heard before,

In the year of his ordination (1941) the Church faced another situation of personnel shortage when looking for a National Youth Secretary. The obvious candidates were occupied in the military services of World War II. Hence his appointment to the Toronto office.

From this office he was granted leave to be Associate Director of the Canadian Youth Commission studying the prospective role of Canadian young people after World War II. He was to travel from coast to coast gathering hundreds of briefs expressing youth opinions on a variety of issues: Labour, Education, Recreation and Religion.

During this period George met and married Helen Mitchell of Windsor, Ontario, whose clear preference for congregational ministry supported his own desire to return to a pastorate in rural Alberta. He was assigned to the Sangudo charge north-west of Edmonton,.... a marvelous place in which to serve, learn and share a wonderful family life. There were five little congregations meeting in churches, rural schools and one farm home. So here was a "down-to-earth" experience.

Within three years a respected matriarch of the community confronted George with a surprise question, "Why don't you teach? - in a theological school, I mean." This parishioner knew the difference between preaching and teaching, each having its own special values. It was her conviction that he would develop better as a teacher of theology than as a preacher of the gospel. And her caring critique confirmed in George a notion he had sometimes entertained about taking graduate study and possibly moving into a college role. So he registered at Emmanuel College, Toronto, for doctoral studies and was awarded a Teaching Fellowship by way of financial support. One duty was to teach a course in Christian Doctrine for women in training for the Deaconess Order. Another



Reverend George Tuttle

related him to a Scottish professor of Christian Education at Emmanuel who clearly welcomed better orientation to the Canadian scene. This double responsibility at Emmanuel somehow suggested an appointment to the faculty of Union College, Vancouver (now V.S.T.) as Professor of Christian education and Christian Theology (1951), with also perhaps some teaching in other aspects of "practical theology".

Viewed externally George appeared to be following his father's footsteps through several congregations into seminary teaching and administration. But George was already recognizing a different style for himself in his maternal grandfather, a rural and small-town pastor who never held major offices and even felt obliged to decline an honorary doctorate as not suited to his manner. George remembered how as a youngster he had met his grandpa stepping off the train from Calgary behind a woman who turned to say, "Mr Johnson, I don't know how to thank you for all you have done for me." As they walked away, George was curiously asking, "Grandpa, what did you do for that lady?" "Oh, not very much son... I just listened." In adult years in spite of his own tendency to be a talker, George strove to fashion a manner of listening in pastoral practice whereby to get next to others, to sense another person's space - to hear where he or she was coming from. Indeed his rural pastoral experience had offered considerable practice in this way of being with people.

continued on page 6

A Broadly Pastoral Ministry *continued from page 5*



George says good-bye to his parents and drives his '27 Model T Ford from Edmonton to Fishburn-Marr and Halifax School (he paid \$45.00 for the Ford). He carried a bicycle strapped to the side of his car for local travel, although sometimes he went on horseback. The article immediately following this is a history of Fishburn-Marr United Church.

One sample:

When George introduced himself to a farm woman in her vegetable garden she responded bluntly, "I'm pleased to meet you but you needn't expect me to come to the church." He replied, knowing that rural hospitality was a given in those parts, "I won't expect you there; but I often cycle by here still several miles from my digs, so you can expect me to drop in for a meal some day soon." In fact there would be several meals that summer with this Scottish war-bride of 1919 still trying to adjust to the rigours of Alberta bush-country. The connection lasted for years by mail with her move to the West Coast where George shared in a memorial service at her very satisfying church home. While considering the professorship in Vancouver, George had been warned that trying to teach in two or three disciplines might condemn him to the proverbial role of "Jack of all trades and master of none". But his many years around theological schools had already convinced him of the need to overcome the traditional differentials of respect for the Biblical, Doctrinal and Historical subjects as against the lesser courses in so-called "practical theology" - Preaching, Pastoral Care, Christian Education, et al. and, in the life of the church, he had already seen how bright theologians can be somewhat inept in leading people-programs, while Christian educators might flourish for a time yet "peter out" unless supported by sound doctrinal bases. So George made the move with eyes wide open to the problems, and with enthusiasm for the possibilities.

As it turned out, one of George's ablest students in systematic theology, who read more widely than himself, got into difficulty in the course on Pastoral Care. It took a heavy three-hour "group oral" with his peers (attended also by lay people from a nearby congregation) to help this student recognize his weak performance with people. He agreed to supplement the course by taking on additional practical assignments supplied by the group.

The policy of having a student relate to the same professor for two very different subjects tended to diminish the possibility of either person writing off the other. Student and professor thus enjoyed a mutual learning relationship.

Another advantage accrued from George's administrative responsibility for student field work placements in congregations traditionally regarded as a source of experience and financial aid for the student, and of auxiliary leadership in the congregation. Yet so-called practical experience may not amount to good training. All the better, therefore, to supervise it to make it so. But highly successful ministers are not necessarily apt in supervisory skills. So it seemed wise at the outset to place students under ministers who themselves had already experienced supervision or were ready themselves to be supervised as part of the process. Thus began a program of supervision which later became an accepted feature of theological education elsewhere across the country.

Meanwhile a group of recently ordained clergy in central Canada were expressing criticism of theological schools for their inadequate training in congregational pastoral care, and also for almost totally neglecting institutional chaplaincies in hospitals, prisons and the military. They were organizing to fill that gap in theological education. A few faculty members (e.g., at Acadia University, McMaster and Union College) felt these critics should be heard and cooperated with. All sides would be losers if they failed to work together. Moreover, several new agencies of pastoral counseling (e.g., Calgary and Edmonton) should also be drawn in. So George worked his way into the early consultations, attended a founding conference for a Canadian Association of Pastoral Education, and accepted a role writing the initial constitution. C.A.P.E., as it

was then named, would be independent and ecumenical, yet work closely with theological schools and Counseling Centres.

The Association went on from strength to strength, building various programs of professional pastoral care, bound by solid principles for practitioners, along with acceptable standards for the employing institutions to maintain.

St Stephen's College, Edmonton



By 1966 George was invited back as Principal of St. Stephen's College. Once again he was being warned, not this time on the question of accepting a multiple teaching role (which would indeed continue), but on the very uncertain future of the College itself. Questions were being raised in the national church about re-aligning the three seminaries in the prairie region whether by amalgamation or even demise. George concluded that if changes must come for St. Stephen's, then surely they could happen with better grace and acceptance if someone of long-standing relations with the place and undoubted loyalty could guide the process. Hence his ready acceptance of the task.

Institutional change is always a difficult business, but George had already experienced much of that within the church when congregations had been forced to face amalgamation, and through the Vancouver Social Planning Council, when strong social agencies happened to need restructuring. He would begin at St. Stephen's by connecting with former members of the Board and Senate (some now in nursing homes) to bring them on side with current members to prepare for the options.

Within the faculty they needed to develop more equality of status, and financial parity, regardless of academic degrees or seniority

continued on page 7

A Broadly Pastoral Ministry *continued from page 6*

of service, so as to be a loyal team of equals who would at least try to accept the notion of individual dispensability if serious disruptions should happen.

Over a period of three years, all three centers were involved in heavy discussion guided by a Commission appointed by the National Division of Ministry Personnel and Education. In the end it was agreed that St. Andrew's in Saskatoon would continue the traditional seminary style of training candidates for ordination, while Winnipeg and Edmonton would shift to give continuing education for ministry - all three in co-operation.

For St Stephen's College there were heavy prices to pay as several faculty had to leave the sphere of theological education, but once having reluctantly given up the traditional role as a seminary, it gratefully discovered a great new opportunity as a College of continuing theological education for both clergy and laity, informal, non-credit courses and graduate degrees. Technically it remained denominational, yet fully ecumenical as to governance, faculty and students from near and far.

To undergird this ambitious project the College cultivated an unusually large circle of adjunct faculty personnel, through several Alberta universities and beyond. Many volunteered their expertise to assist a small core faculty on campus. Everyone seemed to be picking up a pivotal role. George's own special project was to develop an Edmonton Ecumenical Committee on Theological Education for envisioning a Doctor of Ministry degree, pilot it through to reluctant approval by national authorities as "an experiment", to a point well beyond his own ability to "put it on wheels". Hence, the engagement of Dr. Bill Close, whose combination of superior theological scholarship and practical skills brought international recognition to the program.

The College's affiliation with the University of Alberta proved most helpful. George had chaired a commission of the University Senate charged with recommending changes in constitution under its Provincial charter. This relation opened many doors for St. Stephen's to University departments for

graduate courses as well as support for Provincial legislation allowing St. Stephen's to grant a series of degrees. So began a new era for the College.

Moderator United Church of Canada

The United Church General Council in Calgary, 1977, elected George as Moderator for the normal two-year term, extended later to a third year. The Moderator presides over the meetings of General Council and its Executive, a process requiring a sort of pastoral attitude: watching for pockets of discontent, a frustrated minority group or individuals needing to be drawn into the debate - anything to achieve a true sense of the meeting. The Moderator visits the church widely across the nation and represents the church at major events and public ceremonies such as the opening of the Federal Parliament and other occasions of State. In addition to those tasks each one does his or her own special thing relative to the National Church. Some have been outstanding in public utterance interpreting the Church to the community at large; some have been activists relating to major social issues of the day; still others traveled widely as ambassadors in the ecumenical world; even connecting with leaders of other faiths. George tended to focus on the internal life of the church, and that by a pastoral style of concern for persons whether as individuals or as groups.

By Constitution, the Moderator has a place in all standing committees of General Council, but George regularly absented himself from the committee responsible for naming people to senior officer positions, partly to avoid any appearance of undue influence, but more because unsuccessful candidates often need someone with whom to work through their sense of failure and begin to reconsider further options.

Sometimes there were tensions between departments at Church headquarters, and even serious conflict situations where the Moderator as an "outsider" to the permanent scene would be called on for helpful intervention.

When visiting a local congregation he was, of course, interested to see the sanctuary, but also the space used for children's programs. He was happy to meet with the Board or Council, and counted it a big plus to have

some time also with the custodian.

When invited to address a Presbytery Women's event, Youth Conference, or a First Nations' Assembly, he was uncomfortable being parachuted into the middle of an agenda and out again to some other event. It seemed better to get there for the opening and remain for closing exercises so as to share meaningfully in the whole event.

Many years previously, as President of B.C. Conference, he had often visited First Nations people on the West Coast. This happened for George as Moderator more in Northern Manitoba and Ontario, sometimes inviting himself there on weekends off. When the Anglican Primate arranged for conversations on land claims between First Nations Chiefs and Ottawa, he invited George to co-sponsor the event.

His one occasion of world travel as moderator amounted to pastoral visits with United Church personnel assigned to work with partner churches in Japan and Korea, plus an invitation to sit with the Executive of the Uniting Church of Australia as they reviewed their first four years of union.

Retirement in Sidney, B.C. (1980)

In retirement George became an active member of St Paul's United Church in Sidney for many years until granted the status of Minister Emeritus - unusual for one who had never served as their minister.

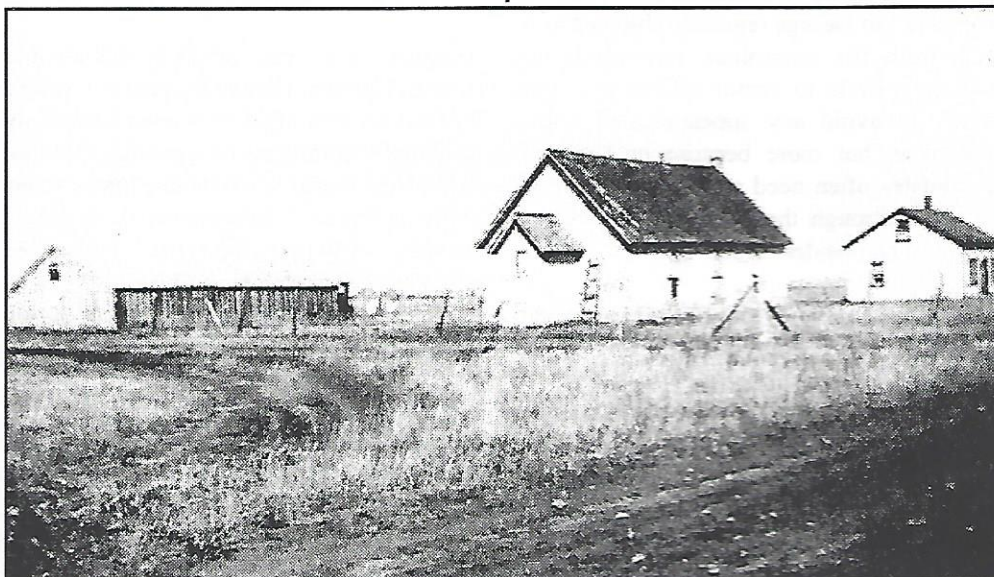
Assigned to a table group at yet another General Council, George listened as a youthful First Nations member offered beautifully meaningful comments on a possible addition to the New Creed whereby to express a currently acceptable environmental theology: "to walk softly upon the earth." He needed only George's coaching on how to phrase a formal amendment, and the group's strong support sending him towards mike number 2 to speak his piece. While Council finally adopted the reading: "to live with respect in creation", it was this young man who could live henceforth as having really set the tone for a change in the stated creed of his Church.

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A Broadly Pastoral Ministry *continued from page 7*



For George a special moment of opportunity came towards the end rather than at the beginning of his time, and with a different Church. Having long ago accepted a multiple academic appointment, he knew that he could never become a single-minded scholar. Yet he continued to hope that some day he might produce at least one scholarly piece. That seemed to happen providentially when he was invited to Edinburgh in 1986 to publish a work on an important phase in Scottish theology, entitled *So Rich A Soil*, favourably reviewed in theological journals and publicly acknowledged at the National Assembly of the Church of Scotland. That was privilege enough for one who had developed his basic role as a Broadly Pastoral Minister. ΔΔ



Fishburn-Marr, where George served during his days as a student minister during the summers of 1935 and 1936.

FISHBURN UNITED CHURCH - A HISTORY

by Jim George

Introduction

On August 1, 2004, Fishburn-Marr United Church Congregation celebrated its one hundredth birthday. Fishburn is a beautiful little country church, eighteen miles south-east of Pincher Creek, and approximately thirty miles southwest of Fort Macleod. It stands, where it was built in 1904, at the intersection of rural road allowances, as a testimony to the faith of its builders and their descendants. With the exception of the three-roomed manse in the corner of the churchyard, there are no other inhabited houses visible. The church, with its gleaming white walls and bright red roof, stands like a monument on the prairie landscape.

The historic origin of the name "Fishburn" goes back to the 1880's. Mr. Arthur Walter Fish, from New Hampshire, U.S.A., was one of the earliest homesteaders. He filed on and proved up a homestead very close to the Dry Fork (now known as Foothills Creek) of the Kootenay River (now known as the Waterton River). In Scottish and old English a "burn" was a small stream, in this case the Dry Fork or Foothills Creek. And so the area became known as Fishburn. In 1894, Mr. Fish and others were instrumental in establishing the Fishburn School District No. 311 on a parcel of land adjacent to the Fish homestead.

Three quotations from "100 Years of Memories of the Fishburn-Marr Church" are quoted here to illustrate the degree of love and fondness that the local people have for their church:

First, Sandra Kastelic (Blackburn) writes, "Fishburn United Church was and is an integral part of who I am, of who our family is. It is interwoven in the fabric of the Blackburn family as it is also interwoven with other families, both from years ago and from the present. Its familiar white structure, the manse, the cemetery, all reverberates with memories and nostalgia. The Sundays where we would all meet in expectation of a memorable sermon or an exciting Sunday school lesson were based on the neighbourly love and acceptance of the entire congregation."

Jean Parker (McAuley) writes, "The Fishburn United Church will always remain in our McAuley family memories. Here in this quiet, peaceful, sometimes windblown place, the majestic Rocky Mountains stand over our parents' final resting-place. We love this land and all the memories which have come from it."

Leonard Simpson writes, "Trails of dust drifting away from the little white prairie church signaled worship was over for that week but somehow as it faded out of sight I made a promise to myself to return, if not in person, at least in my memories, to that special place."

The history

The district of Fishburn, Northwest Territories, was one of the earliest settled rural areas in the territory, which later became known as southern Alberta. With settlement came schools, churches, and other institutions. Prior to 1900, Methodist, Presbyterian, and Baptist church services were held at various homes in the community and in the Fishburn School house, which was located two miles north of the church. Rev. Adamson rode by horse from Fort Macleod to hold Methodist services in the log home of Mr. Sam Varley; Rev. J.P. Grant held Presbyterian services at the home of Mr. J. P. Marcellus, while Rev. MacIntyre

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Fishburn United Church History

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conducted Baptist services. The first summer student on the "Kootenai Mission" was a Methodist, Mr. Bert Young, in 1901. Shortly thereafter the Presbyterian Church sent a student, Mr. William Tait, to the Fishburn district.

A spirit of cooperation among the three denominations, together with a desire to have a permanent place of worship, led to a decision to build a church. Mr. E.W. Varley donated the land, and Presbyterians, Methodists, and Baptist cooperated to build the church in 1904. The men donated their labor and the ladies cooked and served meals as the work went on. After numerous work bees the church was completed with dimensions of 20 X 36 feet with an 8 X 12 porch on the west end. Through the years there has been much loving care and maintenance, but the building is essentially the same as it was 100 years ago.

During the inaugural service, on Sunday, August 28, 1904, the congregation appropriately sang the hymn, "The Church's One Foundation", while the minister chose as his text "They built a house unto the Lord". Following its construction, Methodist and Presbyterian services were held in the new church on alternate Sundays with the same congregation in attendance at every service. However, it was not long before the Presbyterian Church withdrew in order that the field might have a uniform service and so that it might be possible for the field to support their minister. Many have said that Fishburn Church was truly a United Church twenty-one years before Union.

Bessie Halton (Thomas) recalls that her grandfather, Charles George Thomas was one of the people involved in building the church in 1904. The Thomas family has been part of the Fishburn Church throughout its 100-year history. Over the years, many volunteers organized work parties for improvements and maintenance to the building. A few of those are painting, shingling,

new pews, a place for the choir, installation of electricity, and eventually a new furnace. Many remember the annual spring-cleaning bee when cupboards were cleaned, mouse traps set, and walls scrubbed in the church and in the manse.

In his sermon at the anniversary service, Rev. Dr. John Hoffman told this bit of church history, *"This kind of interdenominational cooperation was common across western Canada and by 1912 such pre-union unions had banded together in the General Council of Local Union Churches and by 1921 were taking part in the Joint Union Committee with the Methodists, Presbyterians, and Congregationalists. What began here in Fishburn in 1904,*

Fishburn became known as one of the best mission fields in Canada and student ministers, assigned by head office in Toronto, provided pastoral care and worship leadership every summer from 1925 to 1979.

reaching its full expression in 1925, we celebrate as the Holy Spirit beginning the great work of healing the divisions in Christ's church."

The first two decades in the life of Fishburn Church were years of growth as the community filled up with homesteaders and other settlers. The 1926 United Church Yearbook lists Fishburn with two additional preaching points, Springridge (a rural school immediately northeast of the Fishburn District) and Marr (another rural school approximately ten miles south of the Fishburn Church), and 360 people under pastoral care. The manse was built in 1927. Rev. Howley James, an ordained minister, spent that summer and the following winter living on the field and in the new manse. Since that time Fishburn has basically been limited to summer time ministry.

Also in 1927 the Women's Missionary Society was formed at Marr, and the next

year the Fishburn Ladies Aid was organized. In the 1930's and 40's Halifax (a rural school immediately northwest of the Fishburn District) was often another preaching point. Fishburn became known as one of the best mission fields in Canada and student ministers, assigned by head office in Toronto, provided pastoral care and worship leadership every summer from 1925 to 1979.

It is quite possible that many of the readers of this story do not know many details of the Summer Student Minister Program or the conditions under which these people worked. Therefore, Rev. Dr. Austin Fennell was asked to provide some background to that historic period in our church's history. This is what he wrote:

"In the years following church union, the congregation that wanted a student minister for the summer months was required to apply to the presbytery in whose bounds the church lay. On the other hand, candidates for the ministry applied to the Board of Home Missions for an opportunity to be appointed as a student minister to an approved location anywhere in Canada. Every candidate for the ministry was required to accept a minimum of two appointments during the course of his or her theological studies in one of the United Church Colleges. The student needed the opportunity to gain some practical experience, and churches that held services only during the summer months needed a student minister even though they were still preparing for full time work in the church.

The church had to pay the student a predetermined salary, provide housing and transportation and an advisory committee to assist the student during his or her stay. The presbytery was required to provide a supervisor, and the Superintendent of Home Missions usually provided some supervision as well. In later years, fewer and fewer students were sent to solo situations but were placed in a church where he or she would work along with an existing minister together with a trained supervisor. The experience and performance of the student minister had to be satisfactory before the student was allowed to continue the next year in College. It was usually an experience that confirmed for the student

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Fishburn United Church History *continued from page 9*

that he or she had indeed been "called" to ministry, but for a few the opposite was true, and the student and church knew that some other direction in life would be better. For the vast majority of student ministers the experience was rewarding often leaving a trail of friendships for both student and congregation."

Fishburn United Church certainly flourished between the end of World War II and the late 1970's. The farm population had peaked, transportation and roads had improved, large families were the norm, and Christian Education was an important part of life. In 1962 with solid congregations both at Fishburn and at Marr (Marr congregation met in the Marr School), the two joined to form the Fishburn-Marr United Church Mission Field. Junior and Senior Sunday Schools, Young People's Groups (including Hi-C), Vacation Bible Schools, junior and senior choirs, and U.C.W. were all enthusiastically supported. However, all good things seem to come to and end and 1979 was the last year that a student minister was assigned to Fishburn-Marr. From 1980 to 1986 regular summer services continued and the field continued to operate with ministers-in-training, lay ministers, and a retired minister. Marr Church closed in 1981 and by 1987 the congregation of Fishburn-Marr could no longer support a regular minister. Because it is a country church, the decline of Fishburn-Marr was largely due to an ever-dwindling rural population.

In the winter of 1986-87, the local Church Board met with representatives of South Alberta Presbytery to discuss the future of Fishburn-Marr. It was decided that it would become an independent pastoral charge, would hold five or six special services each year, and that the local Board would be responsible for obtaining a minister for each service. With its rich history and rural setting, it is hoped that Fishburn-Marr United Church will remain a viable entity for many years to come.

The Church Board members as of 2004 are: Don Taylor, president; Cecil R. Blackburn, secretary-treasurer; Sherry Gross; Donna Smith (Metzler); and Margo MacLean. It is interesting to note that the first four persons

named on the Board are descendants of the people who built the church.

One outstanding key person in the history of Fishburn Church is Dorothy Blackburn, mother of Cecil R. Blackburn. She was born Dorothy Golling and grew up on a farm southeast of Gull Lake, Saskatchewan. She first came to Fishburn area to visit her sister, Pauline who, at the time was working for Mrs. Blackburn on the Blackburn farm. It was here that Dorothy met her future husband, Cecil (father of Cecil R. Blackburn). They were married in 1943 and farmed together for fifty years. Dorothy became a Church Board member in the early 1950's and was secretary-treasurer for 27 years. She was also a long time Sunday School teacher and Sunday School Superintendent. Dorothy also served terms as both President and Secretary-treasurer of the U.C.W. For many, many years she was a delegate to Presbytery from Fishburn. Over the course of some sixty years, it can only be imagined how many hours and days of volunteer work that Dorothy has contributed to her church.

Some of the history is preserved in the headstones in the churchyard cemetery. The oldest grave is that of a hired man at the Duffield's farm, who died of scarlet fever. The epidemic must have been very severe because there is a multiple headstone for four Duffield children who died within a period of two weeks. Another child's headstone is in the shape of a lamb. The grandparents of many of the current residents are also buried in this little country cemetery.

The Anniversary Celebrations

The people of the Fishburn District know that they are a part of a very unique history. Significant dates do not go unnoticed. In 1954 a large crowd gathered to celebrate the fiftieth anniversary and a similar celebration was held in 1979 to recognize the seventy fifth anniversary.

The Board chose August 1, 2004 as the date to celebrate the 100 years that the Fishburn Church has been used as a worship centre by the people of that district. The actual anniversary date was August 28. Invitations were sent out to many people including some of the former student ministers. The response was great and over 190 people attended to celebrate that anniversary. As an example of volunteer contributions to make

the anniversary a success, Don Taylor, emcee for the anniversary and president of the Church Board, harvested early an acre or so of his crop to provide a parking lot.

The day started with a worship service led by Rev. Dr. John Hoffman, who had served at Fishburn as a student minister in the summer of 1957. Lack of space prohibits reproducing his entire sermon here, but it was so fitting for the occasion that this story would not be complete without some summary and quotes. Dr. Hoffman challenged the people to be faithful to the rich heritage of the men and women who are our forefathers and mothers. The faith of those here today has been nurtured by the witness of those good folk who gathered here Sunday by Sunday through the past 100 years. They are also challenged to maintain the heritage of the uniting spirit, the inclusiveness, and the courage of the United Church of Canada, of which they are a part. A direct quote from his sermon follows:

"Turn now to that other cloud of witness, to the folk that have gathered here for 100 years to worship God. For some of you that lived experience has lasted half a century. My own time with this community was limited to little more than four months, one summer, 47 years ago. But I know that even in that brief time my faith was strengthened by the love I received from folk at Fishburn and Marr, many of whom are now gone but I am happy to say some were still here to greet me. When I arrived at the little manse next to the church it was my first time to live in a place with less than one million inhabitants. If a car drove by I would rush to the window to see real live people. The kindness, the gentleness, the humour and the quiet faith of so many transformed that "wilderness" into my community so that coming again now made me feel in a sense that I had come home. For you that nurturing has gone on much longer, in some cases 50 plus years. In a way, it may be harder for you to appreciate the power of its impact, to be aware of how much the fellowship of Fishburn has shaped you. It has been your world, the air you breathe, the familiar you can easily fail to recognize. In so many ways you have been subtly nurtured and shaped by

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the witness in the life of people in this church community: SS teachers, folks who stood by you in grief or genuinely rejoice in your successes, men and women who at cost to themselves came to the aid of a neighbour in distress. Moreover, it is important to realize that influence, that witness is not limited to those who passed this way during your lifetime. You had no direct contact with those pioneers of 1904 but the truth is that the impact of a human life outlives the earthly pilgrimage of the individual.

But what of the future? God alone knows whether there will be a fellowship of good folk gathering as Fishburn United in another 100 years. What is our role in relation to that future? The writer of the letter to the Hebrews puts it succinctly, "Therefore, since we are surrounded by so great a cloud of witnesses, let us lay aside every weight, and sin which clings so closely, and let us run with perseverance the race that is set before us, looking to Jesus the pioneer and perfecter of our faith..."

The greatest hope we can have is not that the Fishburn United Church will be reborn with vigour or that it will evangelize the whole of southern Alberta. The greatest hope we have is the assurance that God will be with us come what may. The psalmist did not say, "I shall never die. No evil shall befall me." But rather, 'Though I walk through the valley of the shadow of death, I shall fear no evil, for thou art with me.' Hope is hearing the melody of God's future. Faith is dancing to the melody now. May that be God's message to this congregation surrounded by such a glorious crowd of witnesses."

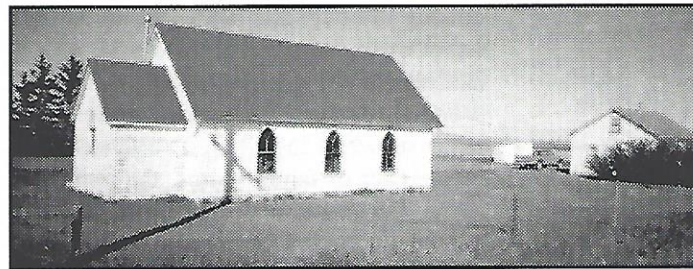
One of the hymns sung at the service was "The Church's One Foundation", which was also sung at the dedication service on August 28, 1904.

Following the anniversary service, a sumptuous meal was served in one of the two tents, one of which had been loaned by the Petro-Canada bulk agent in Pincher Creek and the other by Graham and Shannon Scherger of Pincher Creek. The dinner, as only country ladies can prepare, consisted of

roast beef, ham, fried chicken, turkey, many kinds of salads and a variety of cakes and squares for dessert. Huge 100th anniversary cakes were made by the Pincher Creek Co-op Bakery. After the dinner the people reassembled in the church for a program of music and remembrances. Six of the former student ministers were present: Rev. Gerry Hutchinson - 1940 and 1941, Rev. Rod MacAulay - 1949, Rev. Dr. John Hoffman - 1957, Rev. Bob Settle - 1966, Rev. Robert Lepage - 1971, and Rev. Paul Davis - 1974. Each of these ministers shared their memories of their experiences in Fishburn-Marr as they began their career in the United Church.

David Coutts, MLA for the Livingstone-Macleod constituency and Minister of Government Services, presented Fishburn-Marr with a framed scroll with a message of congratulations and best wishes to the congregation.

One of the projects organized for the 100th anniversary service was a booklet of memo-



Fishburn-Marr United Church today

ries in which 28 families as well as 9 former ministers wrote what this little country church has meant to them. Only a smattering of those memories has been included in this story.

The student ministers

Many people recall the annual anticipation with which they prepared to meet the new minister. Many of these ministers had grown up in eastern Canada, and coming out west to meet their small new congregation of western farmers and ranchers must have been a whole new world for them. Some have described it as "culture shock". The members had an enjoyable time helping the new minister to adjust and to learn such things as how to light a kerosene lamp, how to drive a car and to change a flat tire, how to help occasionally with some of the farm work, how to ride a horse, and that an invitation to dinner normally meant the noon

meal and not the evening meal. One minister arrived five hours late because of a misunderstanding of "dinner time". The ministers worked hard with two church services every Sunday, one at Fishburn Church and the second at Marr School and in the earlier years a third service at Halifax School. They soon learned to appreciate good farm meals, the assistance of the Froese family in repairing a broken down car, the loyal support of the people, and many of them became a confidante and an advisor to individuals. Many friendships that were developed on the Mission Field lasted for years and years and were kept active by frequent contacts.

Sunday Worship Services

For many years worship services were held every Sunday, May through August, and each family had its own special pew. The Blackburns - front pew on the left side; The Simpsons - beside the middle window on the right; The Poettckers - second from the front on the right; The Turnbells - second pew from the back on the left; The Beckers - back pew on the left.

A favorite memory is that of Faye Duffield playing his straight back saw for special occasions. The saw was held between his legs and played with a violin bow.

For a special winter service, when a deaconess came from Pincher Creek, the people huddled around the oil heater waiting for the church to warm up.

At Easter services, the children admired the new "creations" that adorned some ladies' heads, and were in awe at those beautiful home made hats, dresses and sweaters.

To a young child, the choir sounded like angels. They often practiced in various homes, followed by a sumptuous lunch prepared by the hostess. Some of the pump organ players were: Jean Cleland (Thomas), Mrs. John McFarland, Mabel Duffield, Kathleen Packham, Dora Thomas, Annie Turnbull, Alice Turnbull, Sandra Blackburn.

Once a year, the church service was held down at the river, on Fitzpatrick's farm, on

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land now flooded since the Waterton Dam was built. They transported the pews, the organ, and the books. After the church service there would be swimming in the river, or playing in the sand and rocks, games, and then a potluck dinner. More frequently, the after church conversation included this suggestion: "Let's meet at the river for a picnic!"

Fishburn Sunday School classes were held in the manse during the sermon time. Bible stories were illustrated on the flannel board using materials ordered from Calgary. Marr Sunday School classes met in the coal shed, behind the school, on a blanket on the ground beside the school, or if the weather was bad, in a car. Many children passed through all three classes (nine years) of Sunday School.

Baptisms were a frequent occurrence. It is impossible to list all of them, but it is worth noting that four generations of the Vance family and five generations of the Marr family had children baptized at Fishburn Church.

Vacation Bible School

The annual one week of Vacation Bible School was the social event of the summer for many children. They walked or rode horses to the church. The horses were sheltered in the barn where the "big kids" liked to hang out. In the 1950's the families were all United Church, but eventually the Vacation Bible School became ecumenical and included the children from Catholic families. The five days were filled with Bible stories, music, crafts and games. One person remembers the prize at one of the treasure hunts being hard pink cinnamon candy with chocolate centres. Another remembers a paint fight between Alvin Truitt and Ester Blackburn. One year the week was called the Blackburn Vacation School because more than half of the children were Blackburns. The lunches were kept cool in a small cellar on the north side of the manse. At the end of the week, all the parents came to a Friday evening service and the children showed off the treasures they had made.

Youth groups

Part of the responsibilities of the summer student minister was to provide leadership for various youth groups. The groups were mostly ecumenical attracting young people from many denominations. They met weekly on Sundays at the river, or at the manse, for an evening of games and songs.

The CGIT met all year. Miss Elva Ballantyne, a teacher at Fishburn School was for a while one of the leaders. The girls loved the uniforms and the year end party at the river. One CGIT group staying at Waterton remembers watching a bear eating their meat which they had hung in a tree.

Conclusion

There was a time in western Canadian history when country churches were almost as numerous as country schools. It is impossible to predict how long Fishburn church will continue to serve as a community worship centre. It is one of the very few small country churches that has withstood the rigors of one hundred years of regular use. It has seen the cousin institutions, the rural schools, succumb to consolidation and move to urban locations. The decrease in the number of family farms, the improved roads, and the ease of modern transportation are all factors that make centralization almost inevitable. And yet, the heritage of faithful contributors of time and money, the loyalty and love that people have for their church and the knowledge that God is in this place, could give it the necessary sustenance to serve future generations for many years to come.

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5. The sermon delivered by Rev. Dr. John Hoffman at the 100th Anniversary August 1, 2004. ΔΔ

Alberta and Northwest Conference Archives

Jane Bowe McCarthy, Conference Archivist

To celebrate the 80th anniversary of The United Church of Canada and the 100th anniversary of the Province of Alberta, Alberta and Northwest Conference has been working on a project to create a virtual online archival resource to assist our users in their research.

While it is well beyond our resources to digitize our holdings we hope that researchers will use our virtual archives to determine which records may be of interest prior to visiting or calling the Conference Archives with their research request.

By year-end online researchers will be able to connect with the Conference Archives through its own website. The website will have general information about our operation and holdings and various links to the online resources and tools that The United Church of Canada provides to church members involved in records and archives management, and implementation of the new privacy legislation.

Researchers will be able to connect to The Archives Network of Alberta database to locate summary descriptions and brief administrative histories of the various record creators in our holdings, including: congregations, pastoral charges, presbyteries, conference, and including the records of our Methodist, Presbyterian and Congregational predecessors. Researchers will then connect to online inventories of the records. This will assist users in conducting their preliminary research to know what records of interest are here.

We also plan to create a number of virtual displays online that will place the records into context and assist researchers who are unfamiliar with The United Church of Canada and its predecessors in understanding our origins in the three uniting denominations, the union movement, and the creation and development of The United Church of Canada in this conference over the past century. We also hope to digitize a selection of images and documents to add to Alberta InSight and Alberta InWord, two archival databases available on The Archives Society of Alberta's website.

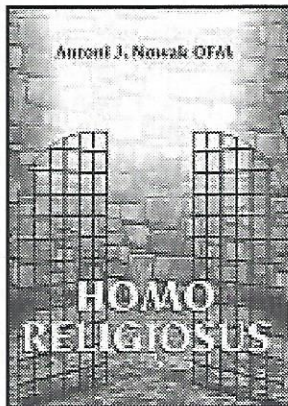
The virtual Conference Archives will connect us better to The United Church community that we serve, both within this Conference and nation-wide, and convey the wealth of memory that resides here in the Archives. The virtual archives will also assist members of the public in understanding the contribution that our church has made to the development of the province as we celebrate the centennial. ΔΔ

WHY STUDY HISTORY? WHY STUDY RELIGION?

by Dr Anne White

Religion in history, as part of the human experience, has made its impact upon our species from our earliest examples of archaeological and recorded history. In fact, one of our earlier ancestors, the *Neanderthals*, who lived around 150,000 b.c.e., is believed to have not only buried their dead with ritual and care, but also to have placed flowers, plants and simple tools into the graves.

From the perspective of validating history and religion together, it is a win win endeavour. History, in its many fields, presents an extensive overview of how humans reacted to causes and events that were either induced by themselves or placed upon them by others. In addition, religion, also in its many fields or traditions and developments, provides a vast spiritual and historical blueprint of *homo sapiens'* development.



From a religious and anthropological perspective, our species is aptly referred to as *homo religiosus*. Broadly translated, the term means *man who makes religion and religious meaning*. One of the major

traits within our species is that historically we have a continuous body of evidence that demonstrates our species has systematically created religion. We do this because we need to find some sort of meaning for existence. Further to this, we construct answers to the basic questions of purpose by developing identity within community. Consequently, each religion systematically builds cultures and codes of conduct.

This is where history provides an invaluable contribution to any religious system. From a historical vantage point, one may look not only at dates and places, but also issues, development of arguments, ideologies, political wrangling, and also intrigue. It is a recognizable fact that in the study of religion, history always plays a part.

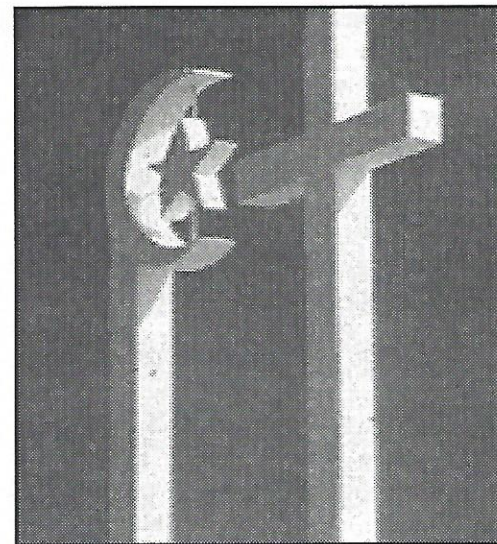
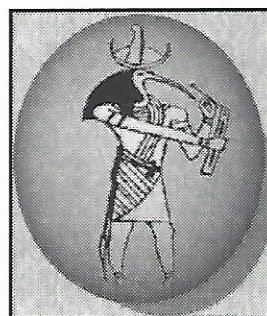
So, in answer to the first part of the question "why study history?" the answer is simple. Methodologically, we are able to return in some way to the past, and through whatever records exist, often discover new facts concerning an event or even an ideology. From a philosophical perspective, it has often been observed that recorded history is written by the conquerors and that history is only a set party line, which is acceptable to the dominant social grouping. These are very valid points, and have often been the case. However, modern historical methodology will ask more of the data as it strives to be as impartial as possible in the analysis of documentation.

Realistically, however, one must be cognizant of the fact that there is no such thing as pristine impartiality; every researcher will have a bias. The modern historical approach strives to be an impartial observer, but each researcher will, to one degree of another, have a bias or interest in one particular area, and will record their research according to their own predilections. There is no problem with this, just as long as one accepts the nature of bias.

In the context of bias, much has been written in recent times to the detriment of religion and to missionary endeavours. This reflects a bias against religion and although valid as a form of research, must be acknowledged to have limitations. All fields of research will have limitations.

The mandate of the Alberta and Northwest Conference United Church of Canada Historical Society (ANWCUCCHS) is very clear. The mandate is to preserve a special religio-historical expression of our ancestors as they contributed to the building of Alberta. The Society, therefore, also has a particular bias.

Within that bias, the researcher will read through archival papers and find many historical threads. One of the major themes will be the inter-



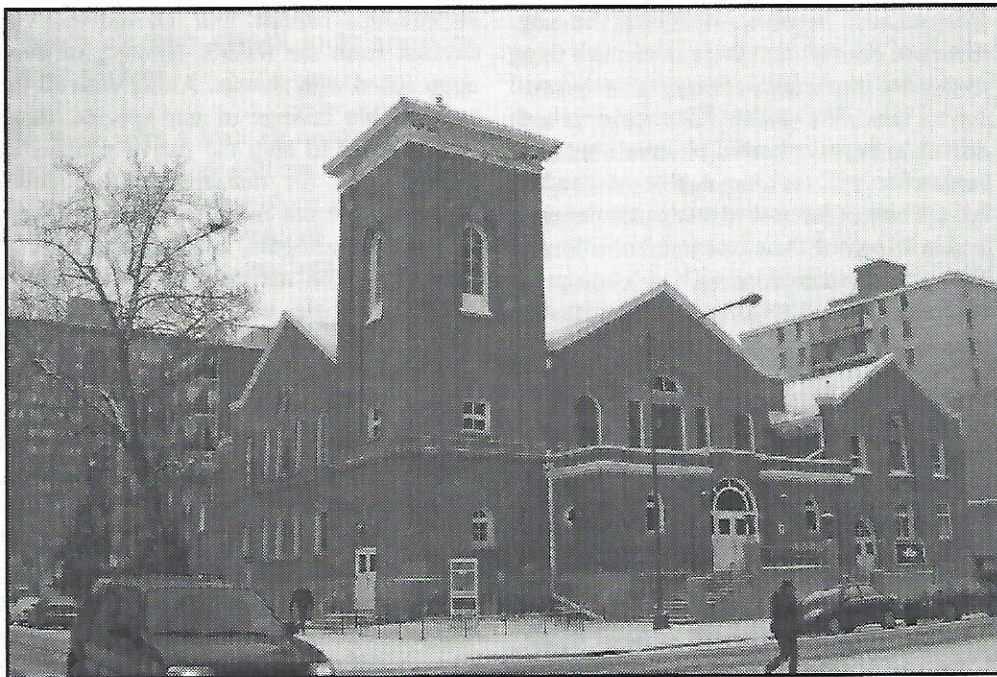
action of the McDougall Mission and all the missionaries (be they white and native) with the indigenous peoples. The Christians' endeavours cannot and should not be excised from the record, ignored, or even approached with shame. Along with all the unavoidable failings of our species, those who worked to help the native peoples of Alberta, and for that matter, throughout Canada, were not monsters – neither were the majority arrogant, ethnocentric, cruel or heartless. The majority of workers were dedicated people, who both succeeded and failed. That is what history records, bias and all. One thing is certain within the records of the ANWCUCCHS, the missions connected to the McDougalls and most of their colleagues, were there to protect, help, encourage, empower, and bring peace to the native peoples. History will attest to the fact that some tribes were very warlike and cruel, and that raids, wars, and killing occurred on a regular basis. As casualties of war, there were horrific hardships that many native people had to endure. Further, whatever perspective one might have to the settlement of the whites, the facts state the reality that many of the missionaries sought to protect and help the natives in respect to coping with aggressors of both aboriginal and white variety.

So, in conclusion, why should we study history and religion? Well, referring back to my opening comments. These expressions of the human record are the same thing. In the context of ANWCUCCHS, both are relevant and intertwined. History and religion together can provide us with the "who, what, when, where and why" – with slightly different perspectives. ΔΔ

WESLEY UNITED CHURCH (1906-2003)

by Dr Robert MacDonald

In the United Church tradition, seldom are churches named after individuals (Robert McClure being an exception), as preference goes to scriptural saints, to geographical location including street names, and occasionally a significant celebration (Centennial). In the Presbyterian legacy, John Knox and James Robertson have been honoured, while the Methodists overwhelmingly chose John Wesley for a number of churches and a college. Wesley United Church in Calgary reflected this experience during its ninety-seven year life. The following is but a sketch of the significant history of this congregation.



A Methodist tradition was the sponsoring of a new congregation by an older one, a "mother church" as one author has suggested. As a result of Calgary's rapid expansion in the first decade of the twentieth century, increasing about tenfold due to prosperity and immigration, Central Methodist Church members encouraged the organisation of a number of new churches including Trinity (1906), Crescent Heights (1908) and Calgary West (Bankview in 1909). These in turn helped newly developing congregations elsewhere. Thus in 1906 a few interested people met at West Ward School (later Central Collegiate) - and under the leadership of Rev. George Kerby of Central, Chair

of the District, a board of trustees was named, plans set to establish a congregation, and eventually three lots purchased on Thirteenth Avenue between Seventh and Eighth Streets S.W. S.J. Turner was awarded a contract of \$2250 to build a wooden frame building that was opened 2 September, less than two months later, with Rev. Charles Bishop as the first minister. The building, however, had a mortgage of \$2000. In November that year, the name Wesley was chosen by the congregation. Quickly a Sunday School was organised as well as the Ladies Aid and Epworth League were formed. However, even this small

structure was proving inadequate in a growing city, especially as a Women's Missionary Society had been formed in 1909. As early as 1908, the Quarterly Official Board purchased three lots on the corner of Thirteenth Avenue and Seventh Street S.W., and under the leadership of Rev. A. Tuttle, church officials decided to erect a building on this site for \$65,000 with a \$40,000 mortgage and debt of almost \$50,000 with other expenses. On July 14, a year later, the cornerstone was laid by Hon. W.H. Cushing, a long standing Methodist lay leader in Calgary, and Dr. Samuel Chown, General Superintendent of Methodist Church in Western Canada delivered a formal address. The dedication of the

new building was held on 17 December 1911 with an impressive ceremony at which Dr. G. Sifton of Moose Jaw was guest speaker: he suggested that the building was constructed so the minister could assist people to answer the cry of Job, of finding God in any department of life. Also present were Rev. Kerby and Rev. John McDougall. The red brick building with arched windows, sandstone lintels, with a cupola roof in the sanctuary and tower would remain a distinctive landmark in the Connaught area. The congregation thrived. Further growth is evidenced by the establishment of a Bible class in 1912., and a Good Cheer Club in 1913.

As with other churches, Wesley was affected by World War One. Rev. A.C. Farrell, who succeeded Rev. A. Tuttle who went to become principal of Alberta College South in Edmonton, left in 1916 to serve as a chaplain in the Canadian Expeditionary Force. His successor was Rev. Charles Bland, brother of Rev. Salem Bland, a leader in the Social Gospel movement in Canada well known to Calgarians as he had spoken in the city several times. Despite the war, in 1916 (seen as a test year formally), the annual meeting reported things in a healthful condition, "surprisingly successful", whether in contributions from the Ladies Aid or work of the Sunday School, or work in the community. A more specific impact was the establishment of a Red Cross Unit that would raise money, provide, knit or sew socks and other garments for the war effort. In 1919 two plaques were dedicated, one "In Memory of Those Who Gave Their Lives for Humanity in the Great War 1914-1918" and one, from the Sunday School, "In Memory of Our Men Who Gave Their Lives 1914-1918."

After the war, there was an adjustment. Nonetheless by 1920 the Mission Circle, Mission Band and Junior Mission Circle were all active, the Sunday School flourished, and in 1923, at the annual city-wide rally, it won a certificate of efficiency with 98 per cent attendance. In 1919 a Young People's group was formed and performed plays such as "The Minister's Bride." Wesley was also participating in the newly-formed Tuxis. By 1920 much of the organ debt was paid. The 1921 annual report indicated financial health in all departments. Finances enabled a new parsonage to be purchased in 1924. There were special occasions. The

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Wesley United Church - A Sketch

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optimism was reflected in a sermon by Rev. Bland, "For a New Day". For several years Rev. Arthur Cragg gave an annual sermon: at age 94 in 1923, his theme was more emphasis on eternal things, and the appeal of the temporal (the senses) versus eternal (a never failing guide that just does not end with life). Remarkable was the "clarity of voice." Music also played an important role in the life of the church, and in 1920 under P.L. Newcombe and J.F. Hodgson, associated with Mount Royal College, the choir and choruses won several prizes at the Calgary Music Festival in 1925, under the leadership of Rev. W.E. McNiven, Wesley entered Church Union, with little dislocation in life.

By 1927, improvements were being made including an enclosed railing and paneling of the choir loft. Stained-glass was purchased by the Ladies Aid. The annual meeting reported increased members and a budget of about \$16,000 including payments on the mortgage and to Missions and Maintenance. The Sunday School had 78 per cent attendance, and an active Young Peoples of over 100 and mid-week groups of over 80 were reported. Sunday receipts were taken to the safe of a nearby member to be deposited when the banks opened on Monday. When Rev. McNiven left for a call to Regina, the parsonage was refurnished. Growth created problems, and the Official Board investigated possibilities of additional accommodation including a gallery. Through the \$10,000 donation of Lachlan McKinnon (who was a pioneer rancher S.E. of Calgary and who had expanded his few original acres to one of the biggest, L.K. Ranches and who had moved into Calgary as the family began to take over), galleries were added to the south and east sides, and on 10 May 1930, with the Southern Alberta Old Timers' Association in attendance, the galleries were dedicated "To The Memory of Pioneer Mothers of Southern Alberta," a "memorial to their courage and faithfulness in helping to lay the foundations of the present church and similar churches throughout the west."

Nonetheless this optimism was cut short by the Depression. This was particularly true in Western Canada in which the agricultural base of the economy was devastated by the drought though Calgary was partly sustained

by the petroleum successes in Turner Valley. A heavy burden fell to the Board of Stewards, especially as Mission and Maintenance assessments were high as Wesley was considered "prosperous" by the day's standard: this occurred despite the heavy mortgage. By 1937 this latter was down to \$16,000, and there was clear title to the parsonage. However, with careful administration and periodical "nudging" of the congregation, it had been possible to meet obligations. The depression did bring financial, mental and spiritual distress. Attendance decreased and revenues decreased alarmingly. Salaries were cut: mortgage principal payments ceased. The faithfulness of the Wesley community was illustrated by the fact that in 1933 there were 135 girls in CGIT and 601 pupils in Sunday School which included an orchestra. Though the Mission Circle was dissolved in 1937 and the finances remained stretched, there were positive signs of the faithfulness. In May 1933, Rev. T. Faichney spoke of hope, of new light in church work, while in 1935 Rev. D. Telfer spoke that "in the midst of all, one gave thanks." The following year he spoke of the dawn of a new day. More celebratory were the establishment of a Men's Club in January 1936 and a Young Worshippers League (ages 11 to 14). In 1939 the Good Cheer Club sponsored a Cent a Meal donation. The Fifty-Fifty Club was formed in 1938 while the Good Cheer Club published a book of poems. The choir purchased new anthems. In 1936 the Thirtieth Anniversary was held with guests Rev. M. Aitkin from Central and Rev. Kerby who spoke to the Sunday School with participation of the Junior Choir. Special music included Tchaikovsky's *Cherubim* and Lee Williams *Thou Will Keep Him Perfect Peace*; a duet of Winnifred Elson and Ralph Peacock was featured. Aitkin spoke on Christianity in Action. The following Monday an anniversary dinner was held. One year later the guest was Rev. W. Donnelly from Young, a well-known broadcaster, "Voice of Inspiration" in Winnipeg. In May 1938 the congregation celebrated the two hundredth anniversary of Wesley's "conversion" at Aldergate, London, and the role of the Moravian church. During the 1930s, Wesley with many other churches in Canada was influenced by the Oxford Movement.

After the excitement of the Royal Visit to Canada in the spring of 1939, the Second

World War presented a new challenge. The congregation had been aware of events as earlier there had been sermons on the China Mission, and indeed, a former minister, Rev. Faichney, and his family were in Asia as missionaries and through letters to the congregation had detailed their escape from the Japanese advance. As expected, many from Wesley joined the services: in 1942 a list of 101 members and adherents in uniform was made, and at the end of the war a plaque was unveiled to honour those who volunteered. The departure of young people, however, led to the disbanding of the Young People's Society. Rev. J. Ralph Morden, became chaplain to HMCS Tecumseh. Another direct impact of the war was occurred in 1943 when the Good Cheer Club published a "Wartime Cookbook", with 10,000 copies sold at a net \$2695.40. At the annual congregational dinner (adults 50 cents, children 25 cents), people were asked to bring their own butter and sugar that, of course, had been rationed. In addition a Wesley War Services Unit was organized to provide 7000 articles for the Red Cross. Moreover members fully participated in the Victory Loan campaigns, with Rev. Morden preaching on it in 1943. A military band was hosted in early 1942.

The congregation thrived. The mortgage was burned in 1943. A nursery class for three year olds was started, while an Explorers' group was set up in 1942. Three years later a couples club was formed with 34 couples. As well plans were made to rebuild and electrify the organs.

1945 saw the end of the war and an adjustment. It also saw a continued growth of the congregation, not unlike other congregations in the city. Initially there was a period of uncertainty as Rev. Morden resigned and Rev. George Peacock retired to B.C., thus requiring an interim minister, Murdock McKinnon. However, in 1947 Andrew Mowatt was called until he left to become a naval chaplain, to be replaced by Rev. Lynden Lawson. Optimism reigned as plans were made for an addition to house the parlour, kitchen, storeroom and small dining room at a cost of \$47,000. In October 1956 the new rooms were dedicated as part of a special 50th anniversary services, at which former ministers Rev. D. Telfer, Rev. T. Faichney and Rev. R. Morden preached). Two years later the WMS celebrated fifty

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Wesley United Church - A Sketch *continued from page 15*

years with a special tea. By 1950 the organ had been refurnished. In addition, new organisations had emerged. In January 1946 the Men's Association was revived and in 1958 it became the AOTS Club. That year also a Vacation Bible School was started. In 1949 the 21st Calgary Scout (and Cub Pack) were chartered, and five years later a Co-Ed Club for young people 16 to 17 was begun, eventually becoming the HiC (with breakfast meetings before the service), while the Young People's Union, different from the Young Adults, emerged. Also during this time, a second minister was hired and in 1960 Rev. Mayne became a full time Youth Worker and Assistant Minister.

The 1960s to 1980s saw dramatic changes at Wesley, especially as the Connaught area became increasingly a high-rise area. As with other inner city churches, membership and attendance began to decline. In 1963 the Couples Club folded and the following year the Young People's Union ceased to exist due to small attendance. By 1967 there were no leaders and too few girls to form an Explorers' group. Shortly the Junior Choir, Youth Choir and Glee Club disbanded, though a Venturers group for boys 14-17 was started in 1969 and the Couples Club revived in 1971. Nonetheless the congregation began to look seriously at the future. An attempt to establish an apartment ministry with lay people met with limited success with suites often empty when calls were made. Every member visitations were held in an attempt to rejuvenate the membership while a planning process was set in motion to examine the church's role in the area and to establish goals. In 1979 Calgary Presbytery's Regional Development office, which occupied space at the site, conducted an analysis of Wesley--its budget, committees, community surveys, and a congregational meeting in the fall of 1979. The morning service was changed to 10:30 to accommodate coffee after the service, and some services for singles started. In an effort to bring additional funds, the Board authorised the use of the building by other groups. For example, in 1973 these included a Model Railroad Club (perhaps due to the influence of the minister Leighton Streight), a Yoga group, Alcoholics Anonymous, Organic Gardening Club and Philipps Crusade. The Regional Development Office rented space

upstairs, while the Max Solbrekken Evangelistic Association. used the sanctuary and the Church of the Living Word rented the parlour one night a week. For a while a Modern Creative Arts Centre was present.

As early as 1969 there was discussion of amalgamation with another downtown church.

Despite the challenges, upgrading of facilities such as the Social Room at the west end, cleaning and protection of the stained glass windows, new carpets, painting and roof shingles (through "shingles for sale campaign"), new furniture purchased, repairing the heating system and in 1982 it was reported "The Church Building is in good repair--no encumbrances on the property and insurance has been upgraded to keep it in line with economic conditions." As well there was evidence of vitality. For example, in 1979 the Sunday School White Gift monies assisted the sponsorship of a "Boat Family", while the UCW assisted at teas at Central Park Lodge. During the 1980s, Operation Eyesight Universal, the Baker Centre and the Food Bank were recipients of assistance. Many of the drivers of Meals on Wheels were Wesley members, and Kasota and the Welcome Centre received aid. When Calgary Presbytery set up the Ventures in Faith to raise money for new church development, over \$30,000 was raised, and Wesley was one of the few congregations to meet its goal. Later the congregation supported the national Ventures in Mission. In 1984 it was the seventh largest donor to the Mission and Service Fund in the city. Groups included scouts, the couples club, the young adults, Stampede breakfast, while there were discussions on issues such as Sunday retailing, Christian initiation, the new Curriculum and a new service book. Special music by the choir included Gilbert and Sullivan, a Cantata by Maunder, as well as music festival selections.

In 1981, the congregation celebrated the seventy-fifth anniversary. Throughout the year, display panels depicting the history were made, while the HiC had a reunion and the Couples Club held an barbeque reunion. In October a special service was held each Sunday, while the anniversary dinner held at the University had 300 in attendance including many former members who traveled a considerable distance. A couple of years

later the anniversary of Methodism allowed the congregation to celebrate its Methodist roots, including a visit from a circuit rider. The 77th anniversary had as its guest speaker, the grandson of Arthur Cragg who had played an important role in the early years. Through the 1960s to 1980s, much of the success of the congregation lay not just with the commitment of the members but also the stabilising influence of the long ministries of J.D. McKenzie (1956-1971) and C. Leighton Streight (1971-1986).

However, by the end of the 1980s through to 2000, it was clear that the United Church in Calgary in the inner city and Wesley in particular, were having difficulties with declining members and finances. The Social Ministry downtown under Kaz Iwassa signified one response and Wesley participated in this venture. Already by the 1990s operating income was insufficient and as result the Board paid bills by drawing from funds amassed during the former years, but this legacy would diminish quickly. The ability to maintain the building began to deteriorate as repairs to the roof and heating system would take considerable monies. While in 1994, Wesley hosted the Canadian Methodist Historical Association meeting and a booklet prepared for this, and in the decade it became an Historic Resource for the province that enabled some funds for upkeep, the situation continued to worsen. There was an attempt by Rev. T. McLaughlin to appeal to the apartment dwellers through Sunday Evening Services. On the other hand, the ending of the five-year national funding of the Adult Singles Ministry of Presbytery meant that successful ministry no longer drew that group to the site. Concern for Wesley's future as well as visions by some in Calgary Presbytery on the future of the church in Calgary led to various proposals for redevelopment, from apartments on the site with some preservation of the historic fabric to outright sale or demolition. Through rental to the Jubilee Christian Centre it was hoped the United Church connection would remain viable. Though the process in Presbytery was full of proposals, counter proposals, meetings and recriminations, in the end in 2003, ironically the three-hundredth anniversary of Wesley's birth, Wesley United Church ceased to exist: the congregation held a farewell dinner to honour the ninety-seven years of ministry and stewardship in the Connaught area. ΔΔ

LOUISE CRUMMY McKINNEY(1868-1931)

Preacher, Social Activist, Politician

by Dr Anne White



Louise McKinney was an influential social activist, popular preacher, and Alberta's first female MLA. From her published and private writings it is clear that McKinney found meaning and expression for her life in commitment to God and community. This community was not limited to Alberta but was as she interpreted community, one that stretched throughout Canada and the world. Her commitment was enduring and something which she held dear to even just a few days before her death at the age of 63. In one of her last letters addressed to an unidentified friend, Louise McKinney expressed her gratitude for a productive and fulfilling life. On Alberta Woman's Christian Temperance Union letterhead, which bore the motto, "In the Name of our God we will Set Up Our Banners", Louise McKinney spoke briefly of her illness and frailty. At the conclusion of the letter, written in the hand of her secretary, Louise stated that she was waiting patiently for the outcome, "whatever it may be," and that she trusted in God for his guidance, "rejoicing that so many years of effective service have been possible".

The story of Louise McKinney is a remarkable account of religious dedication, personal drive, and ethical success. McKinney's life demonstrates the power of a personal belief system and the empowerment it engendered within one woman who lived through a time of rapid social change in Canada during the first three decades of the twentieth century.

During her lifetime, the Canadian born Louise

McKinney participated in many important causes. As a young woman she had been a travelling evangelist for the Young Woman's Christian Temperance Union (YWCTU) in North Dakota and appears to have witnessed, or participated to some degree, in a religious revival in the region. Later, when she homesteaded with her husband James, in Alberta, Louise was also instrumental in establishing a branch of the Dominion WCTU in Claresholm. She became President of the WCTU in Alberta and Saskatchewan, Vice President of the Dominion WCTU, and shortly before her death in 1931, was appointed first Vice President of the World WCTU. In 1917 McKinney made history by becoming the first female elected to the Alberta Provincial Legislature and the first female MLA to be sworn in the British Empire. Louise McKinney was also one of the Famous Five Alberta women in the Persons Case. These leading female social activists achieved legal recognition for women as full persons under Canadian law.

In the area of her religious life and work Louise McKinney was also an influential member of the Methodist Church and the wider Christian community. Further, she was an accredited Methodist Local Preacher who preached not only in Alberta but also in Ontario. She was a Sunday School superintendent in Claresholm, a church organizer, Bible class leader, and a champion of women's ordination. In addition to all this she was a delegate to the final Methodist General Conference in 1925, and later that same year was one of only four women chosen to sign the Basis of Union for the United Church of Canada alongside 327 male counterparts.

Biographical Details

Louise Crummy was born in Frankville, Ontario, in 1868, to an Irish Methodist couple named Esther Empey and Richard Crummy. Louise was the sixth in a family of ten children, and the second of three daughters. From an early age she was noted to possess a good Irish sense of humour, an unusual talent in debate, and strong leadership qualities. After graduating from Athens High School, Louise Crummy had ambitions to become a doctor but these were not to be realized. In the later words of her son Willard, this was because "too many obstacles were placed in the way of women taking the medical course at that time". The late historian Grant MacEwan wrote about Louise Crummy's disappointment and anger over the discriminatory practices that had existed to bar women from

medical training in Canada. MacEwan observed that Louise resented this deeply and this assessment would appear to find corroboration with McKinney herself who stated that even as a child she "recognized and resented the disabilities laid upon women". Louise Crummy went on to train as a teacher and taught public school in Ontario from 1886-1893. In 1893, she moved to North Dakota to live with a married sister and began to teach there. Shortly after her move to North Dakota, Louise Crummy joined the Young Woman's Christian Temperance Union and served as President. In 1894 she was elected as State Evangelist for the North Dakota WCTU. From 1894 until approximately 1896, she preached throughout North Dakota for the cause of Christ, the necessity of a Christian life, and a Christ-centred temperance union in order to combat the abuses and violence associated with alcohol consumption. During this time she wrote several letters to her close friend and later sister-in-law, Jennie McKinney. In these letters she expressed her strong religious orientation and exhilaration over the call to service. In a letter to Jennie, dated 23rd January 1895, she wrote,

"I find the work hard but pleasant in many ways. One finds so many sleepy, worldly Christians and careless sinners that it is appalling, and we wonder how they can act and live as they do. I can't understand how a follower of Christ can be so careless about the salvation of others."

In 1886 Louise Crummy married James McKinney. James McKinney was also from the Irish Methodist tradition and had been born in Ontario. Like many Canadians during the late 1800s, James McKinney had moved to the United States in order to acquire farmland. Louise and James farmed or ranched in North Dakota until 1903 when they relocated to ranch in Claresholm, Alberta, which was then part of the Northwest Territories. Prior to the relocation in 1903, Louise McKinney had been elected as District President of the Woman's Christian Temperance Union in North Dakota in 1899 and held the position until the move to Claresholm. Shortly after the move Louise Crummy McKinney established a branch of the WCTU in her new community.

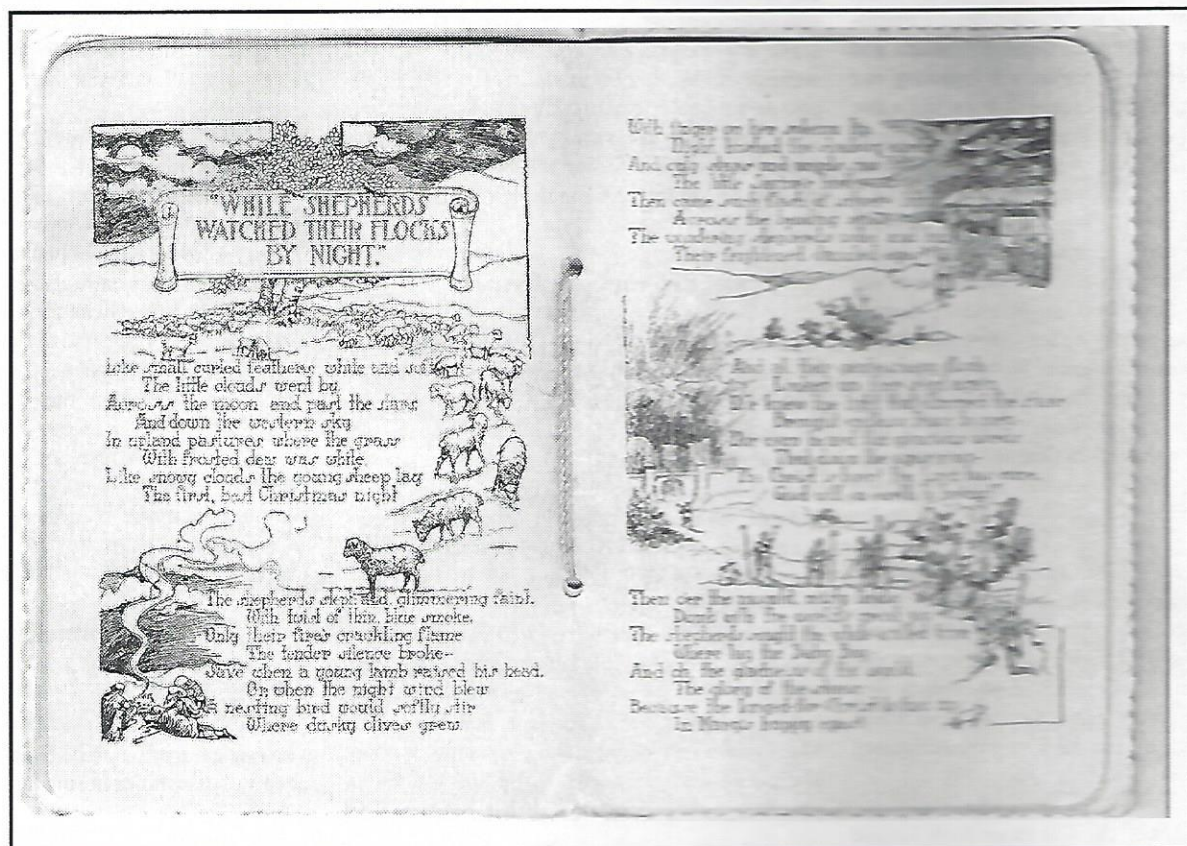
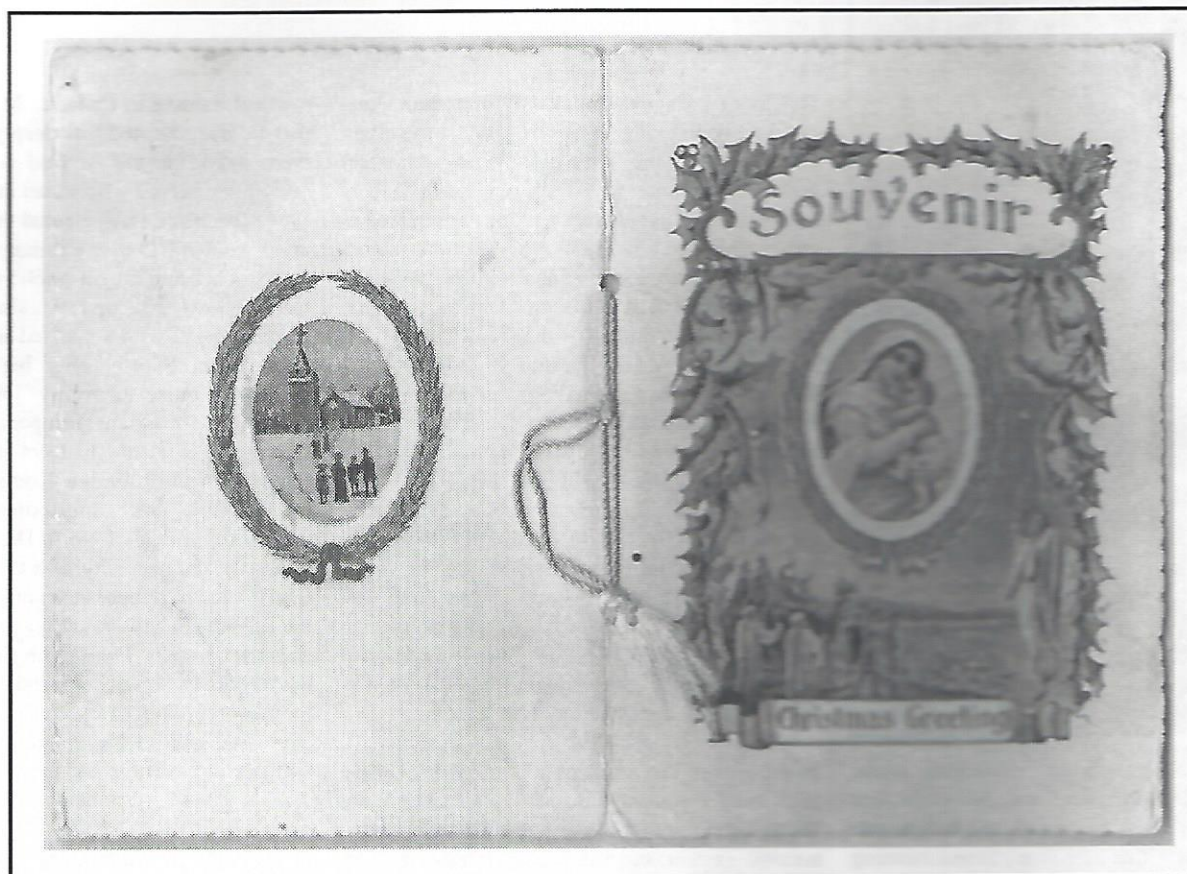
Claresholm, Church, Preaching and Service

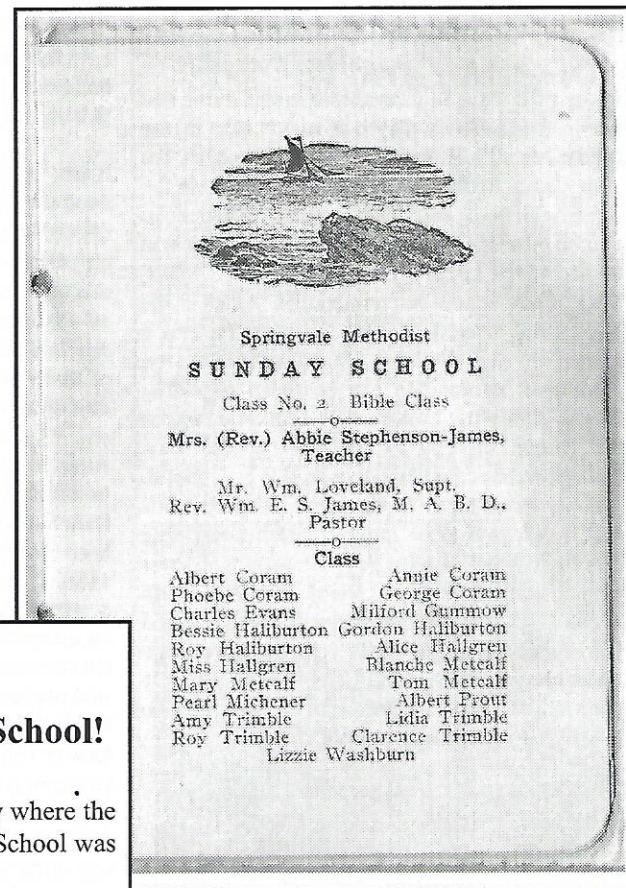
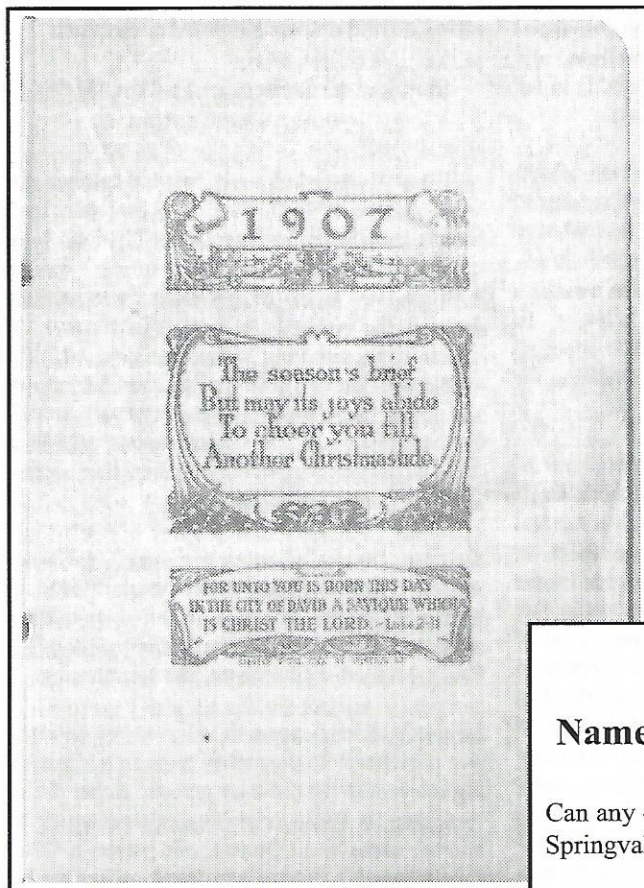
The McKinneys were one of twenty-six families who made the move from North Dakota to homestead in Claresholm during 1903. It is clear that

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Christmas Greetings

Reprinted from the 1907 Springvale Methodist Sunday School

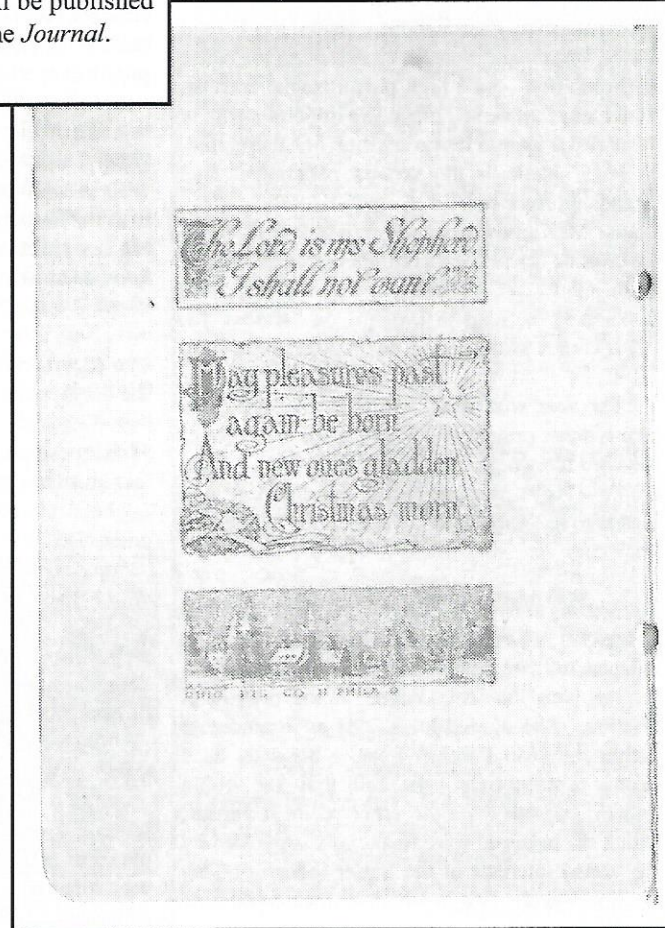
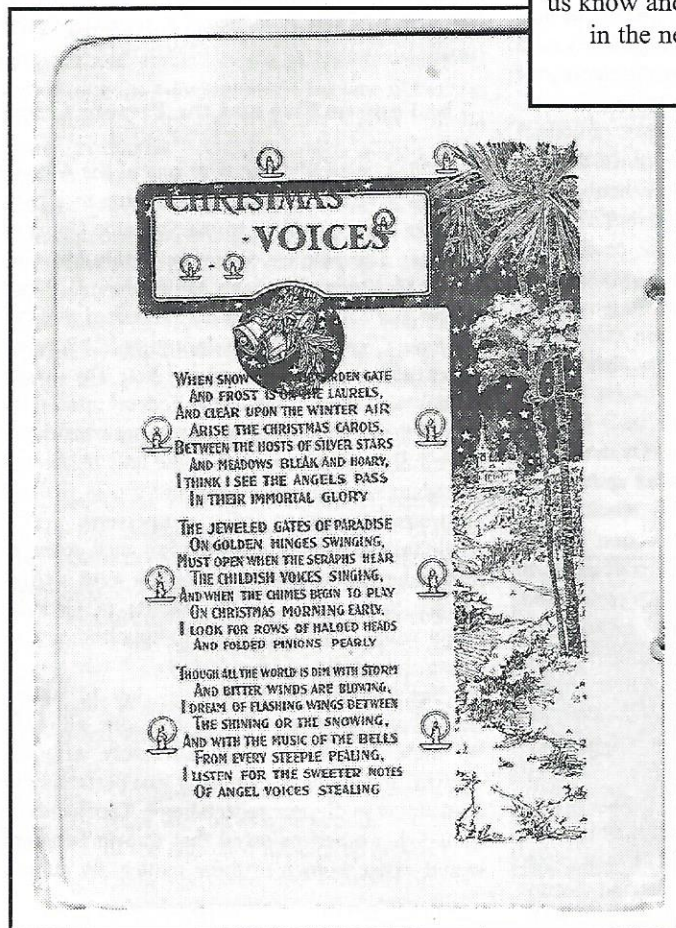




Name that Sunday School!

Can any of our readers identify where the Springvale Methodist Sunday School was located?

Can you identify any of the members of the Sunday School class? Let us know and the results will be published in the next edition of the *Journal*.



Louise Crummy McKinney *continued from page 17*

in the early days in Claresholm both Louise and her husband James played a major role in the establishment of the Methodist church in the area. James McKinney taught a Bible class in the Sunday School and was actively engaged in church business. Louise Crummy McKinney was an accredited Local Preacher within the Circuit, the Primary School Superintendent, leader in the Ladies Aid Society, a Bible class leader, and a leader in the Women's Missionary Society. Additional information can be found regarding Louise Crummy McKinney's influence within the church through examination of the Rev. George Webber's eulogy delivered at her funeral. Webber stated that, "In the pulpit her deep spiritual insight, her keen intellect, and her inspiring fervour combined to make her preaching ever welcome and fruitful". Webber also praised McKinney's compassion, sympathy, and practical Christian love. He observed that she possessed a "deeply sympathetic heart", was a "very wise counsellor" and "an open-minded listener" who helped many sorrowing people.

The WCTU, the franchise for women, and work as an MLA

Louise McKinney was, however, involved in many other far reaching campaigns outside of her church. She achieved wide fame through her work with the WCTU and in this capacity travelled extensively throughout Canada, the United States, Britain and Europe, representing the cause of prohibition. As a high profile social activist, McKinney had herself played an important role in the early campaign for prohibition in Alberta that, in 1915, made it the second officially "dry" Canadian province.

Louise McKinney was also a prominent figure in the crusade for women's enfranchisement. At the ninth annual WCTU convention in Alberta and Saskatchewan, held in Calgary on October 13, 1911, Louise McKinney is on record to have said,

"The vote is coming. . . . Woman's franchise means home protection. In this age it is no longer possible for women to protect their homes from within. They must go outside and the best way for her to accomplish this protection is by the ballot."

Women in Alberta gained the franchise in 1916 and in 1917, Louise was persuaded to run as an independent candidate on a prohibition platform for the Non Partisan League in the provincial election. She agreed to do this as a candidate within the Non Partisan League because, as a strong prohibitionist, she felt that she could remain separate from the other political parties, which she believed were financially supported by the vested interests of the liquor industry. This election was the first in which women could vote

in Alberta and run for office in the Provincial Legislature. Louise McKinney was elected and became the first female MLA (1917-1921) in the British Empire.

It was during her term of office that she developed the reputation as a strong debater, a forceful opponent of the liquor industry, and an authority on parliamentary procedure. It was also during this time that she established a name for herself as an advocate for the needy and the helpless. In this role she was prominent in the later adoption of many social welfare measures in Alberta for immigrants and widows.

As an MLA, McKinney was instrumental in reintroducing Dower protection into Provincial legislation in 1917 as the older British Dower Act had been revoked by the Dominion Government in 1886. The new Alberta Dower Act afforded some property rights to widowed, married women, and separated wives, who before implementation of the Act, had possessed no legal rights to matrimonial property. Louise McKinney is on record as saying that she regarded the achievement of Dower legislation as one of her greatest accomplishments. In order to achieve this she campaigned aggressively and it becomes evident from the records that she employed logic, debating skills, and witty sarcasm to rally public support for her cause. An example of this is to be found in a newspaper report concerning a public forum surrounding Dower legislation. One man, strongly opposed to these ideas stated, "The husband is the earner, the wife earns nothing, is not a producer at all, but is supported by the earnings of her husband." MLA McKinney replied,

"May I ask the gentleman if he thinks that the wife in addition to labouring more hours a day than the husband, in addition to bearing and rearing his children, should pay board; or does the gentleman think that she earns her board and keep? Would he go as far as that?"

The report indicates that McKinney clearly won the debate.

McKinney was also very concerned with the protection of the mentally handicapped and indeed, in her inaugural parliamentary speech, she addressed the interests and protection of this group. This appears to have been a cause to which she remained strongly committed. Unfortunately, it is not clear from the available archival records whether McKinney, in her defence and protection of the mentally handicapped, favoured compulsory sterilization and perhaps accepted some of the arguments surrounding eugenics as a reason for that procedure.

Despite Louise McKinney's commitment to the platform that she felt she had been elected on she was defeated in 1921 during her second election campaign. After this she retired from public

office and did not campaign for re-election.

Speaker, preacher, and advocate for women's ordination

McKinney continued as a popular speaker and leader of the WCTU. She also preached from pulpits and championed female ordination. In an untitled, undated newspaper article written between 1922 and 1925, news of her recent attendance at the General Conference in Toronto and subsequent arrival in Ottawa was covered. The article went on to furnish information concerning her upcoming preaching engagement on the following Sunday. What is interesting to note from this article is its concluding comment demonstrating her popular appeal. It stated,

"At the General Conference Mrs. McKinney made a strong plea that women be admitted to the Methodist pulpit. She was defeated in this yet nevertheless she will occupy the pulpit of St. Paul's Methodist Church on Sunday morning."

Louise McKinney appears to have been an effective preacher with the ability to make her preaching relevant to the ordinary person. Either during that same St. Paul's preaching engagement or on another occasion in Ottawa, one person took the time to write a note to her, thanking her for her message and the practical help it had given him. The writer said that it was the clearest and most helpful advice he had heard "in a very long time". The note was simply signed, "A travelling salesman".

The Famous Five and the Persons Case

In 1928, Louise McKinney as one of the Alberta Famous Five women, added her name to a petition that was submitted to the Supreme Court of Canada. The petition, signed by Emily Murphy, Nellie McClung, Henrietta Muir-Edwards, Irene Parlby and Louise McKinney, requested that the Supreme Court clarify the definition of "Person" under the British North America Act. The reason for this was simple; under the Federal interpretation of the BNA Act women were not considered to be full legal persons under the law. Although Canadian women could vote and run in Federal elections, they were still non-persons. This meant that they did not possess full legal designation under the Act and as such they were ineligible for appointment to the Senate of Canada. Many women wanted access to appointments as Senators in order to change laws. It was within the Senate that final authority lay to adopt, rescind or amend laws. These decisions, all made by male Senators, often adversely affected women, and this was especially true pertaining to final assent in divorce proceedings. Thousands of Canadian women believed that female Senators would assist women in these matters by adding

continued on page 21

Louise Crummy McKinney*continued from page 20*

sympathetic representation.

The petition went before the Supreme Court of Canada and the question posed within it was simple. It requested clarification as to whether or not the word "person" under the BNA Act included women. The Supreme Court returned the judgment that in fact women were not persons under the Act. This ruling caused an uproar from women within the Federated Women's Institutes, the National Council of Women, and the WCTU. The ruling was consequently appealed by the Famous Five, and the appeal was heard in 1929 before the British Privy Council, which was the highest court in the British Empire. On October 18, 1929, the Privy Council rendered the judgment that women were in fact persons under the law alongside men. For her contribution towards the recognition of women as full legal entities through the Persons Case, Louise McKinney was made a World Vice-President of the Imperial Order of the Daughters of the Empire, which was a prestigious and widespread organization throughout the British Empire.

The death of Louise Crummy McKinney

In June 1931, Louise McKinney officiated as WCTU Dominion President and Canadian hostess to 1,500 delegates from 54 countries, at the Toronto WCTU convention. During this function McKinney received high commendation for her abilities and organizational skills. It was noted that during the convention she became ill but was still able to continue with her duties without many problems. Unfortunately, shortly after returning to Claresholm after the convention she became gravely ill but then appeared to improve considerably. Suddenly, on July 10, 1931, she died. It is evident throughout the many messages of sympathy that the news of her death was a great shock to everyone. One year later James McKinney also died suddenly and the couple are buried side by side in Claresholm Cemetery.

Character testimonial

In a memorial address given on September 6, 1931, the prominent United Church minister Hugh Dobson commented on Louise McKinney's invaluable contribution to society. Dobson stated that, "Her life and leadership in these movements was the gift of God to Alberta, to Canada, and to humanity." Dobson further acknowledged that McKinney possessed the ability to balance evangelism and social service. He stated,

"... she recognized more clearly than some that service lacked the dynamic of the church if the church lacked a clear, aggressive and winsome, evangelical message that gripped the con-

science and converted the character, and gave constantly new direction to the lives of those who came within the church's influence."

Louise McKinney's existing letters and writings corroborate Dobson's assessment. Summing up her ideals in her own words, she stated in an article published by the Canadian Home Journal in August 1919,

"... father, mother and children all need to cultivate the spiritual and to identify themselves with the church of God, as the recognized agency for developing high ideals and fostering a love for and a vital interest in our fellow men, both of which find their highest expression in service."

After her death, McKinney's powerful personality and leadership qualities were commented on by some of the most powerful female social activists in Canada at the time. Two moving testimonials came from Emily Murphy and Nellie McClung. Emily Murphy observed that among other honourable qualities, Louise possessed great force of character yet was wise and gentle. Nellie McClung wrote that Louise was an astute and gracious woman who was truthful and straightforward, yet sincerely loved and respected others.

It was this ability to care for people, yet be a strong and aggressive woman, that formed part of Louise McKinney's legacy. She was an achiever, driven by a passion for social justice that was fuelled by a resilient faith. The reforms she was successful in achieving helped many people throughout Canada, and Canadians today, especially Alberta women, are still the beneficiaries of her legacy. Fortunately, at the beginning of the twenty-first century, her enormous contribution is now being officially acknowledged. On October 18th, 2000, and then on October 18th, 2001, two sets of monuments were unveiled in Calgary and Ottawa respectively, to commemorate the 1929 Persons Case decision. The monuments depict the Famous Five Alberta women, and Louise C. McKinney, seated with hands clasped in joy, is one of them. ΔΔ



Famous Five statues near Parliament in Ottawa

McDougall STONEY MISSION SOCIETY

by Evelyn Buckley

The society was established in 1971 by the Calgary Presbytery of the United Church of Canada with the mandate to be stewards of the site on the Presbytery's behalf. It discharges this responsibility by overseeing the restoration, preservation and interpretation of 49.3 acres of land east of Morley Alberta. The site was the center of the Morleyville Settlement and includes the first Protestant church in Southern Alberta and which is designated as a Provincial Historic Resource.



On 11 June 2004 a group representing the Board of the Society, volunteers and government officials met to create a new Strategic Plan. Until this time a small group of dedicated individuals were responsible for the bulk of the work. The need to upgrade the building, install running water on the site, and extend its program to fulfill its mandate was identified.

As a direct result, our ability to respond to our own assessment of priority needs is limited. The community has expressed interest in supporting the work of the society. The strategy will guide our efforts to rekindle these connections and develop a philanthropic pride. It will also propose new initiatives concerning fund raising and developing new relationships.

The Fund Development Strategy will complement our continued efforts to prove that our work is deserving of continued support by government and foundations.

Reflections - Vision statement

"Celebrating the pioneer Mission heritage of Western Canada"

Mission statement

"To preserve, maintain and interpret the historic McDougall Church and Mission Sites for the benefit of generations of Albertans and visitors worldwide"

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McDougall Stoney Mission Society *continued from page 21*

When Reverend John McDougall came to the area in 1873, a 'fort' was built a few miles north of the current mission location. In 1874 the mission was moved to its location on the Bow River and the church was built in 1875. The church is the only building, which remains from the original Morleyville Mission. The site is significant as a mission to the Stoney and the first European settlement in what was to become Southern Alberta.

"From a very high Foot Hill we gazed on this prospect with admiration and wonder. Within three miles stood the grand old mountain, the wild goat and sheep sporting on its highest summit. At the foot of the hill, and in perfect ignorance of our presence, a band of buffalo were feeding on the richest pasture. To the right of us, and on the north bank of the river, lay the location which we have selected for our new mission."

*(From a letter by
Reverend George McDougall
dated May 28, 1873)*

The dream of preserving this historic site, interpreting this history to coming generations and rekindling the enthusiasm The Reverend George McDougall had for the area, is the passion of the Society. Our commitment to serve is refreshed, and continues to build this cherished legacy.

Our Need

The McDougall Stoney Mission Society has embarked on an exciting adventure of renewal and expanded commitment to the community. We have identified Critical Success Factors and Strategic Priorities. The three priorities are synergistic to the future of this Society. The one addressed by this report is creating a sustainable funding plan to ensure the long-term viability of the Society. We have identified the need to develop sources and access to grants, increasing membership, sponsor options, donor programs specific education program supports.

Programs and Services

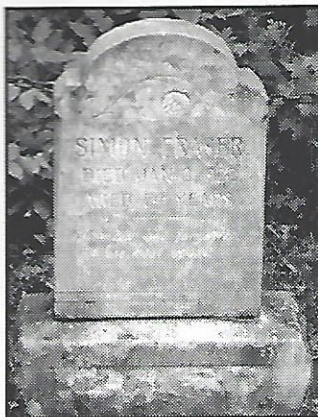
- Construct functional pathways, signage, gates offer natural history tours on west and fences for the Mission site side of property
- Construct visitor facilities (water and power)
- Plan interpretive programs, literature
- Include a shelter and washroom resources
- Restoration of the church
- Offer public and school programs
- Research and offer historical information to the public $\Delta\Delta$

Rundle's Mission Society Report United Church Historical Society

by David Ridley, April 2005

One of the challenges of being stewards of a historic site along with a substantial facility to maintain and operate is keeping an eye on both aspects in complementary fashion, rather than competing with each other.

It has been nearly five years since the interpretive boardwalk and signage were installed on the old mission site. It is clear that this project has been enormously successful in helping guests enter into the world and times of Robert Rundle and his colleagues in mission. Within the next two years, it will be time to do some renewal work on the signage, including installing interpretive signage on the Fraser gravesites, through the assistance of the Fraser's descendants, who recently visited the site.



Simon Fraser gravesite at Rundle's Mission

After the community consultation and site development report of December 2002, the Board of Rundle's Mission Society (RMS) has continued to work with the recommendations, namely in the area of improving guest services, such as providing linen service and improving the efficiency of booking through an on-site office and Society Coordinator.

In the past year, these activities and developments are key to the work of the Society:

1. Board priorities

Through a series of priority setting workshops through the summer of 2004, the Board is concentrating on membership development and board building, as well as facility improvement and site development, drawing on the December 2002 Site Development Report and Recommendations. As well, the Board has submitted an application for seed funding to establish an Executive Director's position for RMS.

2. Programming

The most significant initiative in historical interpretive this past year is the near completion of a

Museums Alberta supported video project. This production draws on a series of conversations between Gerald Hutchinson and a group of United Church ministers, including Bill Phipps, Carolyn Pogue, George Rogers, Keith Gross and others, held in 1992 at Rundle's Mission.

The original conversations noted above were videotaped and the project is producing a series of video vignettes on the Mission's history using this tape, narration and still images. While the final video vignettes are not yet produced, results so far include a complete transcription titled *In Conversation with Rev. Dr. Gerald Hutchinson: The Church, Mission and Change* (available for purchase through Rundle's Mission Society) and a script for 5 video vignettes.

These video vignettes include an overview of the Mission's history, and feature pieces on Rundle, Sinclair and Steinhauer, the McDougall's and John Nelson. A sixth vignette will also be produced on Gerald Hutchinson and his work and legacy in relation to the United Church and RMS.

3. The Society's charitable work

The Society is reviewing its objects as a society and charitable enterprise. This is proving to be a dynamic exercise in looking at the organization's objectives and how these can serve the community in more proactive ways.

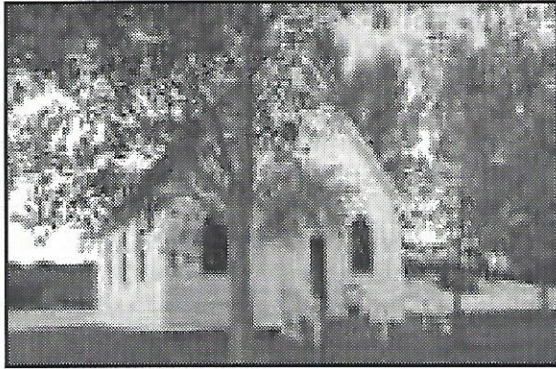
For example, we have a great deal of mid-week facility vacancy which can be put to useful social purposes without reducing our service and availability to guests who use the site on weekends and during vacation and holiday periods. This opportunity for RMS to review its charitable role may lead to a renewal of those objects and a program which directly serves people who would benefit from the peaceful and refreshing setting along the shores of Pigeon Lake.

Finally, RMS continues to be an active part of the Land Underfoot Museums Network (LUN). A LUN sponsored symposium scheduled for October 2nd at Fort Edmonton was regrettably cancelled. The symposium, "The Fur Trade and the Making of Edmonton" was to look at Edmonton's first 100 years and the roles of the fur trade, missions and First Nations people in the formation of the settlement. LUN continues with its interpreter training initiatives and an Aboriginal Heritage Project which piloted community based projects with teachers and their classes. After its initial three years of work, the direction of LUN in the future is being reviewed with its partners and members. $\Delta\Delta$

Victoria Settlement

By Pauline Feniak

Victoria Settlement is poised for a celebratory 2005 season... to celebrate Alberta's Centennial at the Provincial Historic Site and to celebrate its status as a National Historic Site.



At the Provincial Historic Site two special programs are planned... the Jamboree, July 10th and Field and Fort Day, August 21st. The first event will be culturally focused featuring the cultural diversity of Victoria Settlement. A driving tour guide for the Victoria Trail will also be launched and a McDougall tea will highlight afternoon activities.

The second event will continue the centennial celebrations. The field event will feature the potato, a symbol of early agriculture. Throughout the season from May 15th to September 5th costumed interpreters will walk visitors through historic landmarks and take them through the passages of history since the time of the McDougall's arrival, 1862, till the coming of the railway, 1918 and the creation of Smoky Lake, the post-settlement of Pakan.

The official celebration of the Victoria District National Historic Site is projected to take place in September. In the meantime Smoky Lake County and the Canada Park's Agency have entered into an agreement to manage the historic integrity of the National Historic Site. The county has established a Victoria District Task Force with the intent of developing a management framework to include concerned participants in a long-term projection of site stewardship.

Of specific interest is the addition of a fifth language plaque, that of Michis, official language of the Métis. **ΔΔ**

Alberta and Northwest Conference Historical Society

*President's Report
by Pauline Feniak*

Within the framework of the Society's objectives is the preservation of its religious heritage: by promoting research, recording it and publicizing it. The vehicle by which this purpose was to be achieved was to be the 'Journal'. Since its founding in 1988 the ANWC Historical Society has maintained this as its primary purpose.

The 'Journal', an annual publication, has brought information on church histories, on congregational involvements and the effects of religious movements at large. Notable church leaders were profiled and book reviews offered. Included, also, are historical perspectives on the early Methodist missions and their founders. These, antecedents of the United Church of Canada, include the McDougall Stoney Mission, Rundle's Mission and Victoria Settlement.

Much research has been committed towards this accomplishment and I commend, Mark Wiencki – editor, members of the editorial board and all contributors. We receive encouraging reports from readers, some of whom are from distant locations in Canada, stating their satisfaction in the 'Journal' articles.

We applaud the work of Rev. Dr. Stephen Wilk and Rev. Dr. Gerald Hutchinson. Their contributions to the Society, in terms of research and writing, have been most extensive. The Society honored them with Honorary Life Memberships. As founders of this institution they have established a lasting legacy.

Dr. Robert Macdonald continues the onerous task of researching and writing the history of Alberta and Northwest Conference.

Calgary Presbytery, McDougall Stoney Mission and the Royal Canadian Legion with individual donors have enabled us to fulfill our mandates through monetary donations.

In closing, I extend deep appreciation for the dedication of the Board members, a warm welcome to two new Board members: Henriette Kelker and Gayle Simonson, and thanks to Rev. Ken Crassweller for sharing his experiences in the Indian Residential Schools with us. **ΔΔ**



The Rev. Wellington Bridgman

Early Methodist minister in Southern Alberta

1853 - 1889



Wellington Bridgman 1885

Wellington Bridgman was one of the first Methodist missionaries sent to minister in Southern Alberta. He was born on July 12, 1853, in Nelson, Ontario, entered the ministry as a probationer in 1875, and "traveled" to four churches. His studies took him to Victoria College, Toronto. He was ordained in 1880 and sent to Emerson, Manitoba. He and Ann Jane Hoag were married in 1883 and after a brief ministry in Brandon, Manitoba, and among the new communities along what is now Highway No.1 in Saskatchewan, he was sent by the Manitoba Methodist Conference to Medicine Hat, arriving there on July 4, 1883. He remained there for two years. In an article in the *Free Press Evening Bulletin* (based on an address he gave in Grace Church Winnipeg - "A Founder's Day Message" - of December 21, 1918, he described it "as a town of tents situated at the C.P.R. crossing of the South Saskatchewan river. The only wooden building was the Lansdowne hotel ...[with] track laid 50 miles to the west." For his first service he cleaned the floor of the railway station depot which was under construction, placed nail kegs for supports and lay eighteen-foot planks for seats. A few attended the morning service, but in the evening, the place was full. He formed an Official Board, a Trustee Board, started a "subscription", secured a site for a church building and a contract was let in September for building the first Methodist church. He hired a contractor for ten days at \$2.50 per day. In October, Grace Methodist Church was dedicated. He wrote in the *Bulletin*, "The highest gratification in all Christian missionary work finds its sublime culmination in the

by Austin Fennell

turning of the first sod - working ground that had never been worked before - laying the first foundation." (If there was a distinguishing mark of Bridgman's missionary work it was the founding of several such churches in Southern Alberta.)

"Then there is the inspiration in the thought that one man is the shepherd of all the sheep. Every man, woman and child was my parishioner. All the people attended my church, and all the children old enough attended Sunday School. They saw nothing but visions of progress." (He is referring to the expansion of settlement and growth of communities in the area.) "A committee was appointed to collect two dollars a month from every family; a teacher was employed and the first public school was held in the Methodist church." He and his wife, a nurse, did their best to care for the sick and dying. "The first year I visited 77 cases of fever and attended 11 funerals."

He wrote in the *Bulletin*, "The 'special services' are just the same as I was converted in. We had a 'penitent bench' and invited sinners 'forward.' John McIvor, was a slow Scotchman slow to talk and slow to act, but he was 'forward' every night. One evening in the middle of season of prayer, John stood up and began to speak.... Never a good talker at any time, he tried in English, the switched over to Gaelic, then to a mixture of both...., but everyone who saw his beaming face read the expression of joy no mortal tongue can tell." Fifth Avenue Memorial United Church Medicine Hat, today (2004), has a room in the church named after Bridgman.

He went on to begin services among the miners at Stair, a walk of 16 miles, and later at Dunmore and on one occasion took the Methodist superintendent, Dr. John A. Williams, with him. He returned on request to Maple Creek to baptize some children and conduct a service. Rev. C. Teeter was subsequently appointed to that field and later took a hand beside Bridgman in building churches further west.

Riddle spoke of Bridgman as "the young and vigorous pastor of Medicine Hat." (Riddle, *Methodism in the Middle West*, p.127) As soon as the railway was completed to Lethbridge "free passes" were made available to clergymen, and Bridgman took full advantage of such transport and traveled to Lethbridge to conduct services in the young town. John D. Higinbotham, who began the first Sunday School in Lethbridge in 1885, tells in his memoirs, "When the West Was Young," about the services of Rev. Wellington Bridgman: "While the building of the narrow gauge railroad was in progress, Rev. Wellington Bridgman, the Methodist minister of Medicine Hat, traveled up and down the road on the construction train preaching to the men in the camps."

Bridgman, in his book, *Breaking Prairie Sod*, and in the article in the *Bulletin*, described Lethbridge on his arrival: "... I saw Lethbridge for the first time. It was a mixture of tents and houses. Lumber and other materials could not be obtained fast enough to build the place. The Lethbridge Hotel was being built. We slept on mattresses on the floor, and tallow candles were used to light the place. On Sunday I preached down at the mines in the morning ..., and in the evening in the large billiard room of the Lethbridge Hotel, using the corner of a billiard table for a pulpit. You never get greater reverence shown the Word of God or closer attention than from the people of western towns. The singing and the service were hearty, and the collection I think was \$20.00. This was the first service held by any denomination in the city of Lethbridge." (An inaccurate statement, for John MacLean and a Presbyterian minister had preceded him.) "Announcement was that day made for monthly services in that place.... The Methodist Church did not pay large salaries in those days, though living expenses were high. During the six years I was in Medicine Hat and McLeod my lowest salary for any one year was \$399.00 and my highest was \$715." During those six years, opportunities to go to churches in Calgary and Winnipeg never materialized. Instead he tells that the Superintendent found him \$50, loaned him a further \$50 and the people in Medicine Hat gave him \$100, and with these funds he moved to Fort Macleod, 108 miles by rail to Lethbridge on the Galt Railway, "then two

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Wellington Bridgman

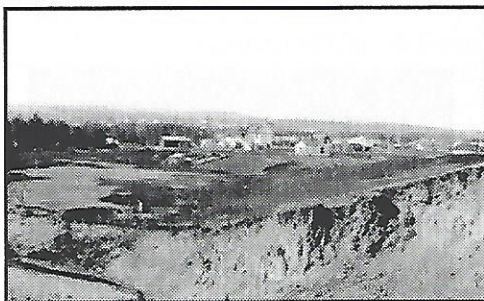
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teams hitched to a covered Concord coach, took us 30 miles to McLeod..." (*Breaking Prairie Sod*, pp.13-15, 1920.) The *Lethbridge News* in July 1886 reported that Bridgman and his family passed through Lethbridge on their way to Fort Macleod, which is most likely the case, even though Riddle (p.137) says that the move was in June of 1886.

A United Church congregational history from Pincher Creek (1884 - 2000) reports that Wellington Bridgman came to that pioneer town to conduct a service in 1884, meeting in the old school house, and two years later (1886) took part in the building of the Methodist church. In his little book, mentioned above, and which is to be found in the Galt Museum, Lethbridge, Bridgman tells that he went to eastern Canada to raise money. Contributions came, he said, from four Methodist Conferences (Niagara, Guelph, London and Toronto), Superintendents and almost 400 Sunday schools. In the *Bulletin* he described his journey and appeal: "The scheme I thought the Lord proposed was to go to old Ontario and break up some 'new ground' by asking the ministers to pledge me one collection from every Sunday School on their circuits to help build three churches under the 'shadow of the Rocky Mountains'." He returned to the west with some \$3000 for the building of the churches.

During the building of the church in Pincher Creek evangelistic services were held each evening in the schoolhouse with "Brother Teeter" - Rev. A Teeter - preaching at the services. The church was built in 1886, and in the 1884 - 1954 Pincher Creek church history/anniversary book, it is reported that the lot was donated by a Presbyterian, Charles Kettle, on the condition that the Presbyterians could use the church also. The lumber came from the Mountain Mill lumber operation, and years later, the building was sold to the Lutherans.

"We went next to Lethbridge, where we had secured a beautiful church site near the city square. We were able to pay cash for all the material, and employed a competent foreman in the person of Mr. C. Craig. Brother Teeter and I both worked on this church. It



Pincher Creek c. 1910

was not as easy to obtain volunteer labor as at other places. Nevertheless the work was well pushed, and in due time we opened with becoming ceremony and attractive church 24 x 40 with a cheerful auditorium, provided with an organ and seated with one hundred chairs ." (*Sod*, p.20)

He wrote in the *Bulletin*, "In Macleod we built the church in front of the little long structure and just beside the parsonage that was erected the year before." He says that there were no lack of workers for the task. He described the church in Fort Macleod, where he was the minister for two years, 1886-1888, the site which had been secured by MacLean: "... a trim little log church about 18 x 24. There were two windows on each side, comfortable seats, an aisle in the centre, a pulpit, and the floor was made of whip sawed lumber. Our first congregation numbered seven, of whom two were children. Sunday school and prayer meeting followed." (*Sod* p.17) There was a parsonage beside the church which Bridgman led in construction (*Sod*, pp. 15-17). He wrote in the *Bulletin*: "Then the opening day came. Rev. John MacLean of the Blackfoot mission near by was the preacher that day. The congregation was receptive.... Always strong, sympathetic and helpful, the doctor was tender that day and gave us the old Gospel in a message full of pathos and power.

"A little Scotch-Canadian baby boy was to be baptised and a little Irish Canadian boy was to receive the same rite. Dr. Maclean was the father of one and I was the father of the other. Our wives decided we were to swap babies for the baptismal services. Those baby boys were very dear to their parents, but through the ravages of time and the exigencies of war, both these dear boys are now in glory, promoted and honored to the highest there is, and kingly crowns they wear."

Bridgman had been assigned to the care of the three churches: Pincher Creek, Fort Macleod and Lethbridge. (Maclean was the Methodist missionary to the natives on the Blood reserve.) Bridgman provides a story representative of his strong missionary and evangelical bent. "One Wednesday night [in Fort Macleod] we asked for anyone who wanted to know Christ to stand, and a young girl rose. The next prayer meeting she testified to having found Christ to the joy of her life. She proved to be the maid in the N.W.M.Police doctor's family. Her fare from Ontario and \$20 a month were the terms of her agreement, and all the work in the doctor's family was the maximum limit of her contract. She only had all the work in the household to do, and what mattered if she started her washing at four o'clock in the morning, through a eleven. She had the afternoon for rest and Christian work. She was an artist in her own way and the light in the church on Friday evening was to allow her to place the Sunday School lesson on the blackboard for the next Sunday afternoon. She taught in the Sunday School and prayed and testified in public meeting whenever opportunity afforded. A revival followed, and she became an active Christian worker.... A quarterly Board was formed, and she was made envelope stewardess and ever after paid the pastor's salary weekly....[If anyone asked her] who she was, she always said, "I am Rose Green, Mrs. Kennedy's servant." I do not think that any human calculation can ever estimate the real worth of that quiet Christian life, life that everyone knew and everyone wanted to be like." (*Sod*, pp. 15, 16)

Bridgman took pride in the fact that he had attracted some of the "boys" from the NWMP to attend his services and even to take some part. An officer attended one of the gatherings and Bridgman describes the occasion. "... the last one among many who were touched by preaching was a young policeman born in British India. Then came Major Lake, second in command at the Police barracks. He said: "I wish to testify too, not in the spirit of those you have heard, but in another spirit. I can testify to the demeanor and changed conduct in barracks life of the boys who attend these meetings.

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Wellington Bridgman

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While I wish I was a better man, I rejoice in the manifest good others have received." I used to see red-coated N.W.M. Policemen taking up the offering with their side-arms on." (*Sod*, pp. 77-78)

Bridgman faced familiar criticism from those who scorned the Methodists with a feisty reply: "A Campbellite preacher said to me, 'You Methodists are like a nest of young robins. The old mother bird comes along, and the young ones open their mouths and take it down, bug or cherry.' 'Thanks,' I said, 'I'll take that, but let me ask, did you ever see a nest of young robins that were not fat? Can you name a better example of the eternal fitness of things than the relations between the mother robin and her nest of young fledglings. Let me belong to that succession whose skill and prudence in feeding a flock keeps pace with the maternal care and caution of that mother robin.'" (*Sod*, p.137) Bridgman left MacLeod in 1888-89 to go to Morden and other Manitoba churches. For a time he was Superintendent of the Boys' Reformatory in Brandon, President of Manitoba Conference in 1907, a chaplain with a Battalion during World War. During that war he lost a son who is memorialized at Flanders Fields; another son was badly injured. The bitterness generated by war events is reflected in his book. He wrote at the end of his article in the *Bulletin*: "In some ways I am a strong man still, though immeasurably broken by the war, and sometimes in the mid-night hour when sleep won't come I institute a panorama in the darkness, all my own, and throw on the screen struggles and battles, efforts and activities, achievements and triumphs, persons and places, reaching back 37, 35 and 31 years. Oh such company...! their spirit and steadfastness, as memory portrays them will remain a joy and inspiration." About his own work as a missionary, he wrote, "The sublime charm of consecrated activity in the church of Jesus Christ in the formative years has no parallel."

John Maclean in a tribute/obituary in *The Christian Guardian* for Bridgman, July 14, 1922, spoke of him with great affection and admiration, "Comrade of the years when the west was new. Farewell! Beyond the blizzard and the turbulent river...., we shall meet, and be content. Farewell." ΔΔ

Alberta & Northwest Conference President's Message

by Cecile Fausak



Cecile Fausak, Conference President

In this year of my presidency so far, I have had the pleasure of attending three one hundredth anniversaries of congregations, and there were others. I am encouraging the development of a "Century Club" list in our conference. I celebrated with the Saddle Lake United Church when they dedicated their new church building in December 2004. I was also privileged to be the United Church representative at the first hearing in our conference for a residential schools claim under the new formal Alternative Dispute Resolution process. These events have served to heighten my sensitivity as to how history is told or recorded, lamented and celebrated, especially in the year 2005 when we celebrate 80 years as the United Church of Canada, and 100 years as provinces of Alberta and Saskatchewan.

Boori (Monty) Pryor, an Australian aboriginal educator and storyteller, in his autobiography "Maybe Tomorrow", says "I think the most important thing is for Aboriginal and non-Aboriginal people to realise that it is a simple thing to do, to make things better... Start with the basics. Look at the Aboriginal history from your own area and then you can go on and flow out into the bigger picture.." He tells grade 12 graduates "...it's pretty tough out there. What you have to do before you get out there is find out about where your live. That's how you're going to be strong." Monty has a teacher-friend who endorses David Suzuki's perspective on history: 'A successful culture is one that can sustain itself for a long time. One that can keep going.' Monty speaks of going back home, to learn from his elders, asking them things he was afraid to ask them before. He knows that "the strength of the past is the healing water."

Thank you to the Historical Society for helping us to look at our history right where we live, and find strength and healing in it to be a successful culture.

In peace,
Cecile Fausak

The Alberta & Northwest Conference United Church Historical Society *Journal* announces the availability of an index to all articles published since the inception of the *Journal* with its Spring/Summer edition in 1988. This index is an update to that published in 1997 in the 10th Anniversary of the *Journal* and is complete and includes the current edition of the 2005 *Journal*. A copy of this index is available with the purchase of a boxed set of the *Journal* advertised on page 36. For those who have been collecting their own set of the *Journal* over the years, please contact the Treasurer, Jim George at 79 Tudor Crescent, Lethbridge, Alberta T1K 5C7 for a copy of the index.

SAMUEL DWIGHT CHOWN

Architect of Church Union

by Austin Fennell

Chown was born in Kingston, Ontario, in 1853 to Samuel and Sarah (Gardiner) Chown. His grandparents, Roger and Sarah (Anglicans), had come to Canada from England in 1832 aboard the "General Wolfe". Chown's parents fell under the influence of James Caughey, a Methodist evangelist, and from that time forward the family was Methodist. His father and mother were powerful examples to their son. Their home church was Sydenham Methodist church in Kingston which had passed through four church union movements from 1811 onward. Samuel helped build the church in 1853 and was its Sunday School Superintendent for many years. Samuel and Sarah were deeply influenced by one of its ministers, Samuel Dwight Rice, a prominent Methodist unionist, after whom they named their second son, Samuel Dwight. His mother held high the virtues of personal integrity, purity and temperance. When he decided to apply to enter the ministry his mother described him thus: "Dwight was always a thoughtful lad."

Their son grew to a height of six feet three inches, a powerfully built man. He attended Kingston Grammar School, and at 15, he entered the "Old Military College" (Royal Military College) during the period when the "Fenian Raids" were of high concern. He was placed in a rifleman's battalion, the "Prince of Wales", and was discharged in 1870.

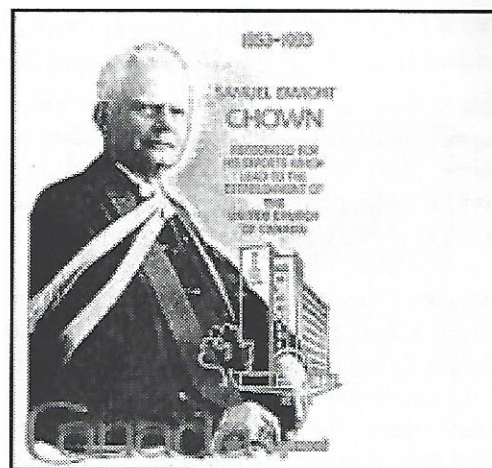
Chown was reluctant as a young man to attend the "Class Meetings", Methodism's local church groups for the training of the Christian in knowledge, character and purpose. He fell under the influence of a "Friend" (perhaps, Salem Bland) who encouraged him to make the Christian commitment, and 1874 he offered himself for ministry. He declared a life purpose from which he did not waver during his ministry: "to spread the gospel."

His probationary period of four years began immediately with "travelling", as the probationary period was called, to Melbourne, Ontario (1874) and then to North Gower. He enlarged the North Gower circuit from

four to nine preaching points, increased the number of members from 370 to 470, and met Susannah who was later to become his wife. It was also the appointment in which he was pastor to my great grandparents, William and Margaret Fennell, and to my grandfather, Austin Eber Fennell (age 11). His probationary period was a time also for study assignments, and to attend Victoria College, 1876-77. There he fell under the long and lasting influence of Nathaniel Burwash. He was ordained and received into "full connexion" in 1879. Before moving to Toronto in 1894, he was minister in ten churches including those of the probationary years (1874 to 1893); in Toronto he was associated with three different congregations.. It was during his pastoral career that he undertook a great variety of offices in the courts of the church.

The period of his pastoral career was also one in which church unions (along with various "Basis of Union" plans) were in progress, especially after the 1881 Ecumenical Methodist Conference in London, England, which inspired the Methodist reunions in 1883. It was also a period when Methodist educational institutional development was taking place, when the church had a powerful sense of mission to Canadians especially toward the immigrants, and when concern for social issues was expanding, especially around the temperance movement. His pastoral years were devoted in a major way to the temperance movement. His research and messages about the consequences of alcohol consumption raised considerable opposition. His life was threatened in Kemptville, the manse was burned down when he left, as was the church two years later (1887). Many times he was active in various temperance committees and organizations. It was this period, also, when he was elected President of Conference and was most active in district and conference business. In 1898 Victoria University honored him with a Doctor of Divinity (Honorary). The emphasis in his

addresses during this period was on missions, social reform and the distinctive qualities of Methodism.



This is one of two stamps issued in 1975 to honour Church Leaders of Canada. Samuel Dwight Chown (1853-1933) is best remembered for his merger of the Methodists, Congregationalists and some Presbyterians to form the United Church of Canada in 1925. Chown was an advocate of church union and was General Superintendent of the Methodist Church, 1914-1925.

On August 26, 1879 he married Susannah Hammond, daughter of Mary Bellows, a prominent temperance advocate. This marriage brought a significant link with John Wesley, who had been a visitor to the Bellows' home in Yorkshire. Chown often quoted Wesley in his preaching, right up to the very day of his address at the inauguration of the United Church in 1925. "His spirit prevails today."

Chown was an evangelical Protestant. Among his perspectives, he defended Methodism as a legitimate part of the Church of Jesus Christ. Spiritual laxity is a challenge to the Christian's life. There is real danger with improper amusements, and false pretense of holiness. No matter the denomination, "by your fruits you will be known." Sin and Sanctification are realities for the Christians. God's love is the fuel of Christian life. The "Class" is essential for strengthening Christian life. - the place for education, fellowship, and nurture. The Church is motivated by Divine love and is not based on any hierarchical or ritual structures. In one of his messages he spelled out the qualities necessary to be a minister: know the teaching of Jesus, witness to the resurrection, have intelligence, be a big-sided man, exercise every talent given to you, be a man of character, give service outside the class meeting, practise unselfishness, have a personal interest in people. At the end of his pastoral career, and under the influence of Alex Sutherland, the scope of

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Samuel Dwight Chown

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his interest in social reform now included agricultural and labor interests, industrial issues, honesty in the market place and class reform. The purpose of the church was to Christianize Canadian society.

In 1902 Chown was elected to head up the Department of Temperance, Prohibition and Moral Reform. Schwarz claims that this was "the most creative work of his career." In the eight years, the budget grew from \$545 to \$54,016. Representatives of the Department in every Conference of the church were accountable to him. Horse racing, the immoral stage and saloons were added as issues of concern. Chown became a very public figure. He aided in the development of a national Council on Social and Moral Reform. Colleges were persuaded to include these matters in their curriculums. His other Conference activities included applications of sociology, policies governing itinerancy, and the development of Colleges.

When a Joint Committee on Church Union of Presbyterians, Methodists and Congregationalists was established in 1904, Chown was chosen to be on the working committee for Administration (agencies, missions, publications, law, property, colleges). A "Basis of Union" was readied by 1909. Chown was vigorous in advocating that "mission" must be a foundational purpose of the Union, even when the "religious" character of such mission was not always agreed upon. Further, he advocated that the Church must be at work to meet the "social needs of the people." Resistance to union within the Presbyterian church began to grow. He consistently did his best to refrain from saying things that would give opponents further cause to withdraw from the effort towards union. For some 16 years Chown was much caught up in Union matters, maintaining the distinctive character and contributions of Methodism, and keeping bright the hope of Union among the Methodists.

In 1901 when the General Conference met, it had the task of electing two General Superintendents. The function of the General Superintendent was "to preside over all Sessions of the General Conference and over all stranding committees." (Shades of John Wesley's role in early Methodist

conferences!!!!) This strange anomaly was a consequence of an earlier Methodist union in which two of the churches were each represented by a superintendent. A. Carman had been the sole General Superintendent, however, since 1894, partly because the church could not afford two. By 1910, Carman was regarded as belonging to the "old school" of Methodism, more the champion of distinctive Methodism, and less inclined toward union. Carman was elected for a four year term and Chown for eight years. In 1914, Chown was elected for an 8 year term and Carman as "General Superintendent Emeritus" (d. in 1917). Chown was re-elected in 1922 for a 4 year term, but he did not fulfill it as the 1925 Union preempted the position. It was a position of considerable importance and power.

There were frequent attacks that the Methodist church was not theologically, socially, culturally, and politically sound. A. Carman, Chown's predecessor, had declared that Genesis was historical and scientific, dictated by God. He declared in a 1911 speech at the Ecumenical Methodist Conference, "I read... against... evolution." Chown, a champion of academic freedom, declared that the Methodist church was quite orthodox but not caught in the rigidity of those who drove G.C. Workman out of Victoria University and Wesley College (Montreal) in a 1907 trial over his commitment to Higher Criticism.

Chown traveled widely during his term as General Secretary. He visited Wesley Methodist church in Lethbridge in 1914 to be the guest preacher the opening of the new church, and again in 1924 to discuss the financial crisis in the church. It had debts in excess of \$77,000. He moved to Winnipeg and Vancouver during his term, and was invited to become the head of Ryerson College in Vancouver, a joint effort between the Methodists and Presbyterians. He declined the offer, believing that his duties as General Secretary had priority. Nevertheless, he led in the raising of three to four million dollars to help establish the College, and to allow the architecture to represent the founding churches.

The Methodists were criticized during WWI for not doing enough to support the war effort. In a 1914 statement in the *Guardian*, Chown answered that it was the Methodist's duty to support the British Empire in its

opposition to Prussian despotism. "To do so," he said again in 1915, "would enhance character, set us in a larger place, ... kill selfishness, and correct our thought of duty." The next year, the Methodists recruited a battalion, the 203rd "No.1 Hard". Because temperance was a standing order, it came to be known as the "Hard and Dry Battalion". Chown was their Honorary Colonel. In 1917, he visited the troops in Europe, experiencing direct attacks. He commented on return that troop conditions were detrimental to men's moral character. A later letter to him from his cousin, Alice Chown, who was a member of the women's arm of the League of Nations, appears to have had considerable influence on the man who had shown such a nationalistic and militant side, and he turned on the concept of war. It was contrary to scripture.

Many times Chown spoke up as a champion of Church Union. He urged restraint among those impatient with the progress towards union. There were dominant themes in his advocacy. It would be a sign of brotherhood; it would avoid waste of money. It would enhance the influence of the church. There were many on the street who disliked the disunity of the church. Ministry would not be wasted. There would be theological gain and the church would be nearer the teaching of Jesus. In a later speech, 1921, he added that union would be in the spirit of Wesley; it would set a world-wide example, an expression of love, and "promote the national consciousness of our Dominion." His moderate tone was a source of encouragement to the unionists among the Presbyterians who in General Assembly regularly reaffirmed willingness to enter union.

During the post war period his social concern did not abate. The Methodist church had seventeen institutions by 1925. Mission now included support for medical work (e.g. the Hafford hospital in Saskatchewan which served the Ukrainian people) and cooperation with the mission work of the WMS. He advocated democracy in business, profit sharing and old age security, criticized profiteering, and pointed out systemic injustices. It was a high time for the Methodist church. Membership had grown from 197,479 in 1886 to 414,047 in 1925; and the number of ministers from 1610 to

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Samuel Dwight Chown*continued from page 28*

2065; and the number of churches from 2,943 churches to 4,797.

At the Service inaugurating the United Church of Canada, Chown was one of the four leaders at the Service; the others from the other churches. It was Chown who read the declaration to which the three denominations put their signatures. Chown then addressed the assembly with a decision made, he said, "of his own free will." No one pressured him to do otherwise. "I ask that no ballots be cast for my election as Moderator." "I will do as the General Council asks of me" after this meeting. The unity we have found to today, is the because "the spirit of John Wesley prevails." "A Presbyterian had better be selected as Moderator of the United Church." He thanked the Methodists for their support of him over the years, "My welcome does not seem to be worn out." "Decrease of self... is essential to the right life.... The cross is the instrument by which this is done."

Chown, knowing only too well that the anti-unionists who were meeting at the same time and in the same city were ready enough to find further fault with him and the Presbyterian unionists, and fearing that party spirit might creep into the assembly gathered for the consummation, moved that George Pidgeon be elected Moderator. Chown had sacrificed an opportunity to become Moderator. The General Council heaped praise on Chown that day. He continued on various committees, especially on the new Executive Committee. In 1930, he wrote a book on the motives for Union, *The Story of Church Union in Canada*. He passed away on January 30, 1933 after a short illness.

Sydenham United Church in Kingston erected a plaque in his honor that says, "The Rev. Samuel Dwight Chown, Distinguished Son of the Church, 1853 - 1933, Methodist Minister 1874 - 1902, Secretary Temperance Board 1902-1910, General Superintendent 1910-1925, Christian Patriot, Evangelist, Administrator, Servant of God, Well Done."

INDEED !!!

author's note - I want to acknowledge the helpful resource of E.R. Schwartz, *Samuel Dwight Chown*. Victoria University Press.

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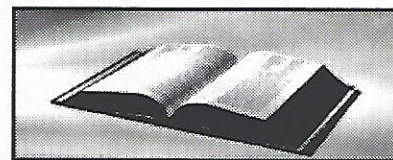
Donna Sinclair

Crossing Worlds: The Story of the Women's Missionary Society of The United Church of Canada

Toronto: United Church Publishing House, 1992

Although this book was published a decade ago, it presents insights into this important chapter in the United Church history that ended forty years ago. Too often discussion of missionaries tends to disparage the work and motives of these people, not only abroad but in Canada (including in the current debate over residential schools). Based on letters of missionaries' and interviews of former missionaries, this book is in a sense the story of "a powerful fearless group of missionaries." It analyses the work and conditions of that work, the motives, and the legacy of these women and their supporters (involved in the letters home). The author suggests the WMS was the quintessential women's organisation and family, offering a place to care and do things unattainable individually, a place to develop leadership skills, to enter the idealism and sense of service as a way of showing the power of Christianity. This involved the novel concept of acting as partners. They helped, it is suggested, to develop a more flexible model on how people could live and work together, and a new model of being the servant church, being women, and listening together. Abroad, this sense of service empowered local women. The support at home enabled women from abroad to study in Canada on scholarship. The challenge, even at home, was to balance the view of cultural imperialist and criticism of western powers.

Probably most in the United Church had a parent, grandparent or relative who belonged to the WMS: the regular letters to home, the reports in the Missionary Monthly enabled these women to live vicariously the lives of the missionaries. Remarkably, ninety three percent of the funds raised by the WMS came from members in teas, bazaars and donations. The support in CGIT, Explorers and Mission Band nurtured not only the work of the missionaries but the development of girls through realisation of the spirit of God within. The camps, whispering at night, singing, games created a sense of caring

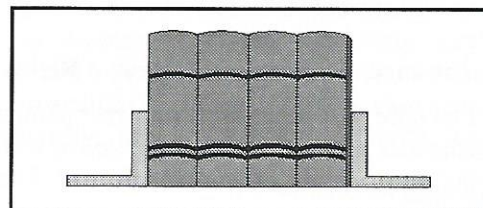
BOOK REVIEW*reviewed by Dr. Robert McDonald*

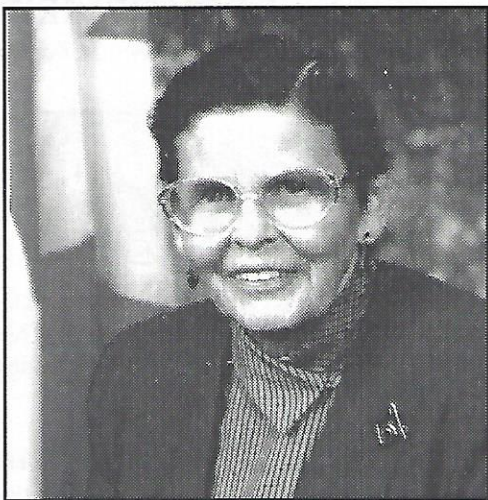
and nurture. It was through various curriculum guides and development of creative teachers that these girls developed values and greater possibilities.

While much of the study deals with overseas missions, there are references to the mission in Canada. This included the work of Hedwig Bartling in Lethbridge, who was outraged at the treatment of Japanese Canadians and organised forums, taught religion and education, and as a result of her work Japanese students were successful in her getting an honorary degree from the University of Lethbridge. With respect to residential schools, the study notes that Lucy Affleck was dismissed in 1929 as disloyal after she reported illness, beatings including the strap for dancing, problems of sanitation, and lack of love. Katherine Hockin noted that while there was blindness to the native culture, the school principal did care. The author indicates that the insensitivity was part of the Canadian ethos at that time. It should be noted that Training School girls did not staff the schools and hence the more liberal attitudes were more prevalent overseas.

Another facet of the work in Canada and abroad was speaking out in support of native women who had moved to the city and all its attendant uncertainties and powerlessness.

Ultimately the author concludes the WMS left a vision of global awareness, of listening, of standing with aboriginals or minorities, of solidarity with women, of the importance of Christian Education, of partnership and sharing, and models of mission. The book offers a more positive view of this chapter of church history than usually presented in recent years. △△





The day after I was elected Moderator on August 16, 1980, I was asked by a Catholic reporter, "Have you celebrated yet?" I assured him that the night of my election we had had a great celebrative party featuring Manitobans. I realized he meant, "Have you celebrated Communion yet?" The answer to that would have been no—and the only time I was asked to preside at Communion was at the following General Council when I retired in 1982. Many congregations were far from observing monthly Communion, and the common cup was just entering into general usage. The sacramental life of the United Church was apparently not a high priority at that time.

Ecclesiastical style

Nor was the installation of a new Moderator. I was "installed" mid-morning one day, in my ministerial Geneva gown I had luckily brought to Halifax, bedecked in my red D.D. hood from Victoria University, and a white stole of office passed to me by Moderator Tuttle in which I had to take a tuck of seven inches. There was however, no laying on of hands, no kneeling, no albs, no lectionary readings as there are now. Yet even without all those bells and whistles I felt the grace of God was present. After the children-at-Council presented me with a symbolic foot-washing basin I was offered the right hand of Christian fellowship, and after the fifteen-minute ceremony and prayer, we went to lunch. Ecclesiastical style has changed greatly over a quarter of a century.

International partners & Human Rights

I traveled to three continents to visit partner churches, and was amazed and thrilled with the wide variety of partners we had. Our

THEN....AND NOW

by Lois Wilson

church partnered with Asian churches oppressed by dictatorships, Latin American repressed by even more ruthless dictatorships, and African churches opposing apartheid, all of which viewed mission as doing justice, a theme that continues today. Long term missionaries were still in vogue, and laying their lives on the line by hiding pro-democracy nationals in their attics, (South Korea) smuggling money to banned trade unions (South Africa), supporting the Mothers of May Square who struggled to identify their kidnapped children "adopted out" by the military (Argentina), or facilitating refugees from Thailand and Laos to come to Canada. Our church's commitment to human rights continues in hot spots like the Sudan or the Middle East, as human rights are germane to the gospel, and not just an add-on. Our historical stance is sometimes vindicated by the fact, for example, that General Pinochet of Chile, who created havoc by murdering a generation of pro-democracy students when I was Moderator, is going to have to stand trial in Chile twenty-five years later.

Additional Issues in Mission

In 1982 the China Christian Council was initiating "A New Beginning" with Canadian churches after years of enforced silence and was modeling a post denominational church. The Church of North India was still in the throes of cementing its comprehensive union that included Anglicans.

While on the one hand I appreciated the wide variety of faith communities we worked with, I was disappointed and appalled that very few members of those churches viewed the United Church of Canada as their "home" when they immigrated to Canada. The Methodists who came immediately sought out any church labeled "Methodist" and the Presbyterians joined the Presbyterian Church in Canada—not ours. There was a huge breakdown in communication and a loss to our church of strong Christians from abroad.

Practice of Mission

In 1980 the tide was just beginning to turn in popular understanding of mission from "we are here to teach you" to "what can we learn

from you?" as indigenous churches found their own identity. We learned the need for continuing solidarity with partners on some long standing issues, such as the plight of the comfort women of Korea. We learned that countries insisting on authorizing only one official language usually erupt in conflict (Sri Lanka or India.) Despite this, the United Church, which in 1980 was fully committed to the use of French in its liturgies, has long since abandoned any notion of reflecting the bilingual character of this country in its courts. We learned that an ongoing partnership commitment is needed to dismantle repressive regimes that control stable economic environments that will enhance Canadian trade, but too often at the expense of human rights. We learned that the Great Commission "Go you into all the world and make disciples" is viewed by our partners as inferior to the Great Commandment "that you love one another as I have loved you." Having said that, our church has not yet come to terms with the need for evangelism in a style consistent with our theology. We learned that the ecumenical community most fully expresses the faithfulness of the church, even though commitment to ecumenism currently is at very low ebb. This includes a greatly diminished role for the World Council of Churches of which we were a founding member.

Currently, long-term personnel have been generally supplanted by short-term workers and by our reception of personnel from former "mission fields."

Leadership of Women

I was the first female Moderator of the United Church, and one of the very few women worldwide in such a position. The feminist movement's critique of church structures and theology was becoming known. Over the years, this resulted in many more women occupying positions of church leadership and bringing a feminist analysis to the current issues. I am glad to be part of that creative movement in church history.

Although the numbers of ordained women has skyrocketed, that may be only part of the change. We need to look at the problems ordained women continue to face in settlement, the call system, living alone, and other issues. How many women has our church as teaching faculty in theological schools? How many courses in feminist theology exist and how many men take them seriously?

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ly? How engaged is our church with the situation of poor women in our society?

Soon we must raise the cry "Where have all the men gone? Why are men not entering ministry in the same numbers as previously?" To have women in the majority in ministry may not be any healthier than when men predominated.

Human Sexuality

At the Halifax General Council of 1980 the main buzz was around the report on "Human Sexuality". A number of Commissioners recorded their names as being opposed to the report, because they thought it would lead to recognition of the validity of homosexuality. In the course of a luncheon for ecumenical guests that I was hosting at that General Council, I was called out temporarily to speak with a man with a very red nose who had obviously been into his cups. He had two questions for me: "I'm not a homosexual," he said. "But don't you think the church should recognize people for who they are? For what has happened to them?" Eight years later the church wrestled with this issue and finally took its decision on homosexuality at the fractious Victoria Council. In 2003, the General Council of the United Church built on that previous decision and understanding and passed in some forty minutes a recommendation favoring same sex civil marriage, representing twenty three years of development and continuity. Nor is this issue removed from local congregations. The way is open for congregations to declare themselves Affirming congregations, welcoming lesbians, gay men and their families in all aspects of church life. This is one of the most innovative and hopeful aspects of ministry today, as our church seeks to fulfill the vision of God's community, which is inclusive of all persons.

Poverty

The other question that man posed was "Do you think Christians should be taking the bread at the sacrament when so many people are hungry and starving?" The commitment of the United Church to proclaim good news to the poor may not be quite as evident, given the number of churches that spend lots of money to re-design their buildings to make them aesthetically more attractive, or

the emphasis given to charity (such as food banks and "Out of the Cold") but never address the hard political question as to why food banks are a necessary stop-gap measure to assist the poor. Nevertheless, at some levels our church DOES try to go beyond charity to justice, and there is a growing theological understanding of the text of the Magnificat "He has filled the hungry with good things, and the rich he has sent empty, away" to parallel that of the Good Samaritan. And certainly our work with overseas partners DOES usually try to focus on good news to the poor.

Debate or Consensus

The well-nuanced report on Abortion was also a hotly debated topic in 1980 and has served us well since that time because it was set in the larger context of human sexuality and responsibility of people to each other. But it WAS hotly debated and the pro and con positions were clearly and publicly articulated. Today most church courts do not plan for debate, but rather go for consensus through tepid table discussion groups, that run the danger of coming to conclusions proposed by the most dominating persuasive person at the table. I learned a great deal about the subject at hand from those open debates in the church courts.

Inter-Faith Engagement

My own faith has been deepened and expanded by encounters with those of other living faiths—never diminished. The most lively group I belonged to was an all women's inter faith group that discussed what our particular faith community had taught us about menstruation, intercourse, pregnancy, birth, lactation and menopause. We met in each other's homes and none of us would miss a meeting because we were so intrigued as to what the "other" faiths taught women! We agreed that it is more important to know a Buddhist than to know about Buddhism.

The Commission on World Mission of the United Church had articulated inter-faith policy in 1966 and asserted that "God is creatively and redemptively at work in the religions of humankind" but a quarter of a century ago inter faith matters were of interest mainly to a small select group of folk. Since then, the multi religious nature of Canada has become a reality and has been recog-

nized by our church. Our relationships AS CHURCH with our Jewish and Muslim neighbors have been clarified through the study of two splendid documents: "Bearing Faithful Witness" on United Church-Jewish Relations, and "That We May Know Each Other"-United Church-Muslim Relations Today. More and more congregations are initiating relationships with neighbors they meet in the grocery lineup who may also attend local synagogues or mosques. Mutual understandings are imperative in the kind of tension filled world we live in, and hopefully will be a priority into the future for any who wish to fully appreciate Christian faith and its admonition to "love your neighbor."

Aboriginal Peoples

The question of our church's complicity in residential schools for aboriginal people was not even on the horizon in 1980 for church members. But the native community was beginning to stir itself. I attended one of the first efforts of the United Church aboriginal community to define its own life and set its own course within our fellowship. It was held at P.C.T.C., and although I was Moderator, I was asked to simply listen, and not speak. Gradually there emerged the All Native Circle Conference that enabled the aboriginal community to make its own decisions and to become the equivalent of the church's traditional Conferences. In the years following, the church issued an "Apology to Native Congregations" and established the Healing Fund to contribute to the healing of profound hurt within First Nations communities stemming from past experiences of residential schools. There are still "miles to go before we sleep" but the situation now is more on track than it was in the days of the 1980 General Council in Halifax.

Church-State Relations

What about State-Church relations? When I was elected Moderator, I remember a former Moderator telling me that in the protocol of Ottawa in the 1960's, the Moderator came just after the judges of the Supreme Court of Canada. Not now, although when I was appointed to the Senate it was insisted that my ecclesiastical title "The Very Rev" should come BEFORE my secular title "The Honorable." Back then (1980) we had a reasonably friendly relationship with and

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access to Ottawa, evidenced by the annual three day Church Persons Seminar of the Canadian Council of Churches, when Cabinet ministers would spend a morning dialoguing with ecumenical church leaders about controversial policies.

Now, that relationship is much more tenuous, and the visits of church leaders to see the Prime Minister are more photo ops for him rather than serious discussion. My Senate experience was that some in the churches tended to view Government as the enemy. Fuelled by suspicion and practicing confrontation tactics, too often they became ineffective contributors to the debates. Nor was there much recognition or plan to support Christian legislators of United Church persuasion or any other Christian persuasion except evangelicals within the political system. The United Church has much to commend itself through its social policies, as does the ecumenical community, but needs to re-think the strategy it uses to get a serious hearing.

Children and Youth

Internally, children and youth in the United Church still enjoyed nurture twenty-five years ago through participation in church sponsored weekday activities and groups, although children were barred from receiving communion. This situation is now reversed, so that currently children receive and assist with administering communion, but weekday groups have all but disappeared. Children at Council and the Youth Forum (which was instituted in my time as an experiment, and initially NOT intended to become institutionalized) fill some of that gap for a small number of young people. But nurture of the next generations should be a top priority for the United Church. Children's time in church is no panacea—particularly when so many children's stories I have heard in church are all about animals or morality or good advice, but hardly ever even the bare bones of the gospel. In a Victoria, B.C. church it is reported that it took a year before some few children were able to say the Lord's Prayer without reading it! In Kingston, Ontario, when a kindergarten class was questioned as to why Jesus was killed, only one youngster ventured to answer, and this was her answer, "Because

he ate the poisoned apple?" The good thing is that there is apparently a blank slate out there. A word to the wise is sufficient.

Identity Crisis

Twenty-five years ago the United Church of Canada enjoyed its status as the largest Protestant church in Canada. It was the culturally established church of Canada. Media paid attention, and Government received its interventions seriously. It was looked to for progressive social statements. Some of that continues. Certainly when I was appointed to the Senate, peopled by those of my generation, it was expected of me to speak for the ecumenical community on issues affecting Canadians publicly. But in my community work I meet young people who have never heard of the United Church of Canada. It has now moved out of the mainstream, and is quickly being overtaken even in numbers by the evangelicals. This has moved it into a survival mentality.

Minority Status

Currently we are struggling to accept the loss of our several Jerusalems and our diminished status and our marginal role as church in this country. We know that the only possible reason we come together is our common commitment to Jesus Christ. Yet we take comfort in nostalgia; we continue to blame our leaders; we hug each other to bolster courage. There is a long way to go before local congregations accept minority status, and stop talking about how important it is "to keep the doors open." Perhaps with the acceptance of a minority role as being "in the world but not of it", we can then move ahead to take up our calling to equip each other for the ministry of raising the dead from despair and profound darkness to hope and light.

Spirituality of Engagement

As the church accepts minority status, more and more it is able to resist the accepted cultural norms of our time. It can practice the spirituality of engagement with the powers that threaten to engulf and diminish human life and authentic community—whether military, economic, ecclesiastical political, or personal. Church members know increasingly that a spirituality of withdrawal is inappropriate, and that we must strengthen our individual and corporate engagement with Biblical illiteracy, with other faiths,

with the management of the household in the body politic, and with the culture of death so pervasive in our world. May God bless us in that path.

The Very Rev the Hon Lois M Wilson, CC

Lois Wilson, a native of Manitoba, was educated and married in Winnipeg. Mother of four children and 12 grandchildren, she was ordained a minister in 1965 and served in team ministry with her husband Rev Dr Roy Wilson for the next fifteen years. She was elected President of the Canadian Council of Churches in 1976, Moderator of the United Church of Canada in 1980, and President of the World Council of Churches in 1983. Appointed as an Independent Senator in 1998, she led a delegation of the Canadian Government to China concerning religious freedom; was Canada's Special Envoy to the Sudan 1999-2002; and led the first Canadian government delegation to North Korea to prepare for establishment of diplomatic relationships. She was made a Companion of the Order of Canada in 2003, the highest civilian honour Canada offers.

AA

Central United Church Centennial Celebrations

On May 15, 2005 a time capsule buried within the church's cornerstone will be unveiled after a special morning worship service. The Loughheed family will be in attendance to assist.

In December a volunteer appreciation night will be held at Fort Calgary where the congregation, which eventually led to Central United held their first worship service in December 1875.



*Street Scene, Calgary
showing Central United at the top right.*

History shapes the future. So there is a need to continue to take an interest in First Canadians' issues, in particular, residential schools.

This offers an alternative view to a well publicized negative view. It does not deny that abuse in Indian residential schools did happen, any more than it denies that abuse in families also happened and still does, and that it is grotesque and wrong!

Still, given that anyone-sided view of an important issue is wrong, a more balanced view is necessary to help stop the continual demeaning of the majority of former student residents, to counter the vilifying of the majority of those who worked in Indian residential schools, and to dampen the use of native education as a tool for political exploitation, and the rush to judgment using emotionally charged words and rhetoric.

There is the story of the blind men who tried to understand the nature of the beast, each touching one particular part of an elephant, and, having become convinced that's how it appeared, debated adamantly the rightness of his view.

Using the word "All" to describe for judgment purposes phenomena as right or wrong, is questionable. Making gross generalizations is like dipping into the list of dishonest debating tactics, leading to bizarre distortions and false premises.

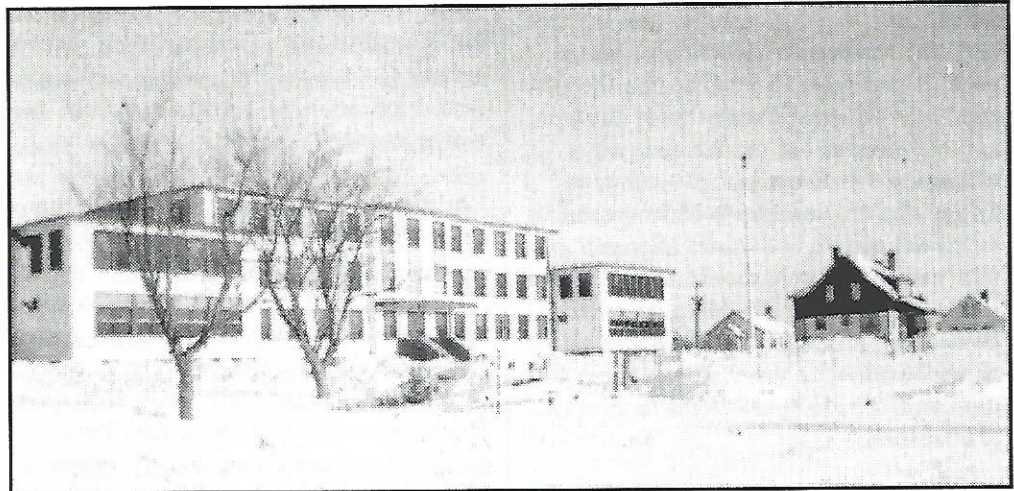
To say that residential schools were hotbeds of injustice historically is to say that everything is either black or white, that there should be no greys in our thinking and that there is a moral static right beyond which all is measured against to determine if it is to be judged right or wrong, that there is no room for situation ethics

In its development, western thought became dependent on a dialectic black and white approach to viewing all things. This thought trend unjustly lays waste the positive that occurred in a least one residential school, and surely there must be others. One, for example, was the Norway House Residential School in the mid fifties and sixties located in Rossville, Manitoba.

To suggest that this education and care centre was a hotbed of abuse is wrong.

An Alternative View of Indian Residential Schools

By Ken Crassweller 2004



Residential School at Norway House, Principal's residence at right

Measures were taken to ensure that abuse did not happen. Vigilant eyes and ears were open. Actions and activities were highly visible with anyone having access to the children to hear and see how they were doing. Male and female staff mingled in an Open, healthy family like environment. There were no secrets.

A merit-demerit incentive system encouraged good behaviour. It forbade the use of physical or mental abuse to control children. The system awarded them for good behaviour, and cut them off privileges for bad. Regimentation sounds terrible today. But then, without such a system, children herded together in inadequate facilities would have created a climate of their own where the fittest would survive and the weakest lose out. The system adopted seemed the lesser of two evils.

To say that residential schools were wrong or even evil is to say that traditional boarding or "Public Schools" have no place in the education of children and youth, and leaders, like many native leaders, products of residential schools, came about merely by chance. Not so.

Clearly, teachers and leaders of Indian ancestry working at Norway House, The Rt. Rev. Stan McKay and Verna Kirkness were, among others, fine role models. They led the way in setting a healthy tone of respect and professionalism.

To say that native indigenous educators and other teachers who were involved in residential schools were ignorant and subject to gross manipulation by more intelligent persons, and were duped and naive contributors to a divisive, underhanded government plot to perpetrate cultural genocide, is to suggest that their personal education was inadequate, or that they lacked either moral fibre or intelligence.

To say that our society and political system can even create a climate for such to occur, is to assume we lived under a dictatorial hierarchical system where what was dictated at the top resulted in subservient response and action at the bottom.

To say that the government tore the children from the arms of their parents and placed them in residential schools against the parents' will, is to assume that fishers and trapper parents or care givers must have wanted to take children with them to the fish camps or trap lines, or else stay home on reserves, rather than give them a chance through "Whiteman" education to compete and not be duped, victims of unscrupulous self servers.

On one reserve trapping was still important to some families. Two boys who had attended the Norway House residential school returned home to attend the local day school. When they were away, their father and

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mother went trapping. When the two came home, their parents chose to stay home, rather than trap seriously. It seemed that both day and residential schools had a purpose. It depended to what degree the parents wanted to educate their children, and/or -engage in traditional ways of enhancing their incomes.

To say that only reserve day schools should be the vehicle for native education is to say that native children should not have the right to the same quality education that children "down south" get. Some non-native parents working in the north sent their children south beyond grade eight for a "quality education."

To say that consolidated, regional district schools (like residential schools) and busing found anywhere, are bad, is to say that, though practical cost-benefit wise, they are abusive, detrimental to children's health, rob them of time they should spend with their parents, and remove them from their comfort zone.

At the Brandon Residential school, most children were bussed from the residence to schools in Brandon, done according to the Indian Affairs plan to integrate them into the regular school system. The intent was to give the native children equal opportunities enjoyed by all Canadians regardless of ethnic origin.

Had the students and our efforts paid off? One among many succeeded. A teenager came into the Norway House school from Island Lake with little formal education. Towering above the heads of others in the lower grades he showed great intelligence, and since he was highly motivated, did several grades in one year. He became a store manager on his home reserve.

To say that native leaders and professionals should not have gone to school off the reserves, is to say that they should not have had equal opportunity to make their way successfully in the world beyond the reserve, to compete and contribute regardless of their ethnic background.

Many outsiders have criticized residential schools, claiming they have contributed to the loss of native languages.

To say that knowledge was denied, skills not developed, and attitudes shaped to devalue self worth among residents is to deny, for example, that at the Norway House school and residence children were not punished for speaking their native tongue. To the contrary, many non-native staff tried learning some Cree from the native teachers.

Children from the different northern reserves clustered in groups, depending on what Cree or Saulteux dialect they spoke. Yes, English was encouraged as the common language between the various native languages and dialects. However, no staff member handed out punishment at Norway House when children spoke their own language. Rigid adherence to any policy to force them to speak English outside the classroom would be dreaming. No one could possibly enforce an "English only" policy when the children were out on the playgrounds, or even in the playrooms.

Neither was there any way for the school, and its internal workings and goings-on, to remain isolated from the Rossville community, where the native languages were spoken freely. The local HBC and other gathering spots gave many opportunities for the Cree language to be spoken.

So, too, did that happen in residence. One evening a supervisor tried to comfort a crying 6 year old. Finally, thinking the girl's own language would comfort her, she asked an older girl to find out why the youngster was crying. The teenager came over, put her arm around the child, and in clear English asked, "What's wrong?"

To say that most or all children were much better off to remain on the reserves is to forget that there were children with medical or emotional or other needs for which help was not available on reserves, who might have their ailments go untreated.

Many children in the north did not always get nutritious food at home. Fresh food cost a fortune and was often flown in. Air freight costs made it impossible to ensure a balanced diet.

The well-being of the children on first arrival at the residential school varied. Some came spotlessly clean. Others arrived

with lice, nits, and hair tangled up in open weeping sores. Some children arrived in new jeans and flannel shirts, hats and jackets. Others came wearing poor clothing including several layers of socks, the inner layers torn and thickly soiled.

Throughout the school year children in residence had their cuts, bruises and other hurts attended to. Youngsters would hold up their hands and say, "Chapped, Chapped!" In the winter months many of the kids' wrists and the tops of their hands, and sometimes faces, exposed to the abrasive wind and cold, needed frequent attention. For awhile their feet didn't fare much better. The school seamstress, did her best to keep a supply of moccasins for the children to wear inside their rubbers. That footwear became very stiff, producing abrasions, and offered little protection against the cold. Staff eventually managed to purchase more adequate clothing. Still it was a challenge to keep children warm, well clothed, well fed, on a limited budget.

To suggest that residential students had their names taken away and were treated only as numbers assumes that the native teachers and staff would let that occur. It didn't happen. At Norway House, only clothing was numbered and used as laundry marks.

To say that the school split up families, also not so! Classes consisted of boys and girls, both from the residences, and from the local community. Sisters and brothers sometimes found themselves in the same classroom. Often, they met in the halls to and from classes and at events - dances or family visits.

To say that the federal government, church, or other institution successfully engaged in Indian cultural genocide is to assume that traditional native ideal way of life and beliefs remained intact and unblemished until the residential schools came along. But that erosion and final stolen identity took place long before, at the beginning of the injection of "white man commerce."

The corporate view that colours the water may stem from that image of the noble savage portrayed by Rousseau. Such a view dismissed the progressive historical change

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the people went through from hunters and gatherers, to serfs of the two prominent fur trade companies, to "reserve Indians," to recipients of missionaries and their schools, to where they are now. It appears easy to forget that, before other ethnic groups' encroachment into the Indian way of life, native life was far from Utopian. Such times were fraught with starvation, violence between tribes and more misery. "The good old days?"

In the historical context of Canada's growth and development, should the church feel that it missed completely our Creator's intent and calling to work with the people of Indian ancestry- should it take on the role as moral leper to be shunned in the future? No! A rush to judgment about residential schools may put Indian youth in a position where they have to choose how that institutional phenomena, along with other actions by non-Indians, will shape their future. If nothing else comes out of the controversies rooted in Indian education, and in particular the history of residential schools, that can be labelled beneficial, it will be clarifying options Indian youth have, forcing them to decide. For it has been said, no decision is a decision.

The 3 possible responses:

Taking into account that people encounter painful situations in their effort to make a life:

1. Intentionally make an effort to integrate as a way to find a place in the white man's world, while still accepting one's visible minority state among other ethnic groups. Note: It may just be that, as in the history of mankind, people of different ethnic groups eventually blended together to form new identities. Perhaps the philosopher's idea of thesis, antithesis, and new thesis speaks to what the human race can expect in time.
2. Give up, give in, turn to alcohol or drugs or both, and internalize pain, and remain a victim.
3. Seek out native identity as an eclectic native and try to integrate that identity into one's psyche, passing on that pride to be a First Canadian to his or her children, while

dealing with demons of alcohol and drugs.

Conclusion:

An alternative view, of residential schools should be given as much weight as the conventional press-driven one. Though we human creatures tend for survival to hive off into our own groups, and close ranks, we would do well to fight that primeval instinct, and accept that we are much alike. Accept also the inevitable as history has shown us. It may just be that we and the original peoples of North America need to accept the tragic reality, harsh as it may seem, that over time we will blend together to form a new people, stronger through intermarriage, and integration through education.

"We cannot live isolated; we are all bound together for mutual good or else for mutual misery, as living nerves in the same body."

(author unknown)

Ken Crassweller, a native of Regina Saskatchewan, is a retired United Church minister, currently living in Lethbridge. While a young man, various employment opportunities took him across northern Canada from Fort Chimo, Quebec to Frobisher Bay and Yellowknife before he accepted the inner urgings and enrolled in St. Andrew's College in Saskatoon. He served pastorates in all four western provinces as well as principal of an Indian Band-run school near LaRonge, Sask. It is from this experience that he has written this article on Indian Residential Schools. He and his life long married partner, Lesley, are blessed with three adult children. In his retirement, Ken has written three books. ΔΔ



*Reverse of Alberta Centennial
Comorative Medallion
(from Page 1)*

Canadian Methodist Historical Society

(Established 1899 Reorganized 1975)

Objectives

1. The promotion in Canada of the study of the history of Methodism, its relations with other denominations and its place in the history of Canada.
2. The preparation of papers on Methodism, and more particularly, of Methodism in Canada, and so far as possible, the publication of these.
3. Collection and preservation of historical documents and important artifacts relating to Methodism in Canada and deposit of these in suitable repositories.
4. Promotion, preservation and interpretation of important Methodist historic sites in Canada, in cooperation with Methodist-related religious denominations.
5. Establishment and maintenance of fraternal relations with Methodist historical societies in other countries, and more particularly, with the World Methodist Historical Society
(The Canadian Methodist Historical Society Constitution, revised 1996)

The annual membership fee is \$20 per year (payable to the Canadian Methodist Historical Society). Members receive the CMHS Papers for the current year when available. The Canadian Methodist Historical Society is a non-profit organization, and welcomes contributions; an income tax receipt will be forwarded. Please address mail to:

Canadian Methodist Historical Society
c/o Marilyn Fardig Whiteley
226 Exhibition Street
Guelph, Ontario N1H 4R5
phone and fax: (519) 824-9345
mwhitelev@go.net

THE ALBERTA & NORTHWEST CONFERENCE HISTORICAL SOCIETY

The Society was incorporated in 1988 and is governed by a Board of Directors of 10 people who meet approximately five times per year. All members are invited to attend the annual meeting in November. Currently, there are 92 individual members and 21 corporate members. The Society maintains a communication link with the Alberta & NW Conference through the Heritage Resources Committee. The 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 is distributed free of charge to:

- a) all individual and corporate members
- b) every pastoral charge in the Conference
- c) the Provincial Archives and the Calgary Public Library
- d) each person who writes an article
- e) each church whose history appears in that issue.

Boxed sets of all 18 issues of the Journal are available from the Treasurer @ \$25.00

If you are interested in joining the Historical Society and thus supporting the work of recording and preserving church history, please complete the form below and send to:

Jim George, Treasurer, 79 Tudor Crescent Lethbridge, T1K 5C7.

ALBERTA AND NW CONFERENCE HISTORICAL SOCIETY

United Church of Canada
79 Tudor Crescent Lethbridge, AB. T1K 5C7

Name.....

Address.....

City.....Prov.....P.C.....

Enclosed is \$25 individual membership fee.....

Enclosed is \$50 corporate membership fee.....

Enclosed is a donation of \$.....

Please send me a receipt.

ALBERTA AND NORTHWEST CONFERENCE, UNITED CHURCH OF CANADA HERITAGE RESOURCES STANDING COMMITTEE

Sheila Johnston



The Heritage Resources Committee is the committee responsible for carrying out Section 460 of the Manual. We report to the Conference through the Conference Executive. We have named three of our long-time members as Elders of our committee: Dorothy Hodgson, Stephen Wilk and Gerry Hutchinson, to enable them to come and give us their expertise whenever they can do so. We are currently looking for some new members, as well. We appreciate the work that the Historical Society is doing in helping to preserve our United Church history and heritage, and extend our best wishes for your future work.

The Archives continue to be a major focus of the Committee's energies. We are deeply indebted to our Archivist, Jane Bowe-McCarthy for the enthusiasm, energy and expertise which she shares with us. Under her leadership, we have received some grants to assist us with conservation and backlog reduction. Our Conference budget also includes some funds for these purposes, so we are able to continue work in these areas.

At our request the December Conference Executive meeting agreed to set aside funds from proceeds of the sale of property after congregational closures or amalgamations. Two percent of such proceeds will now go to the Archives, for the processing of such records, thus ensuring that those records will not be added to our current backlog.

A preliminary meeting has been held with Linda Tzang, the new Provincial Museum staff person with responsibility for the United Church artifact collection. We will be working closely with her in the next months to review the collection and its records.

Currently, we are engaged in preparing an historical anniversary presentation for the May meeting of Conference, honouring both the Centennial of Alberta and the 80th Anniversary of the United Church of Canada.

I would like to thank the members of the Committee for their commitment and dedication to our Heritage: Metro Topolnisky, Oliver Seward, Donna Krucik, Dorothy Hodgson, Stephen Wilk, Gerry Hutchinson. Archivist Jane Bowe-McCarthy and Conference Executive Secretary Lynn Maki provide much appreciated staff support. Archives volunteers Gayle Simonson and Phyllis Verhaar have also acted as resources to our committee. Thanks also go to former members of our committee Don Koots and Morris Flewwelling.