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# Journal

Alberta and Northwest Conference United Church of Canada Historical Society

Volume 19 No. 1

May 2006

## CANADIAN MILITARY CHAPLAINS

by Austin Fennell

Fr. Edward F. Purcell, has put together a record (*Unsung Heroes of War*, Cruachan Enterprises Ltd., 1998) of Catholic Chaplains who served out of the Edmonton Archdiocese during World War I and World War II. Some went overseas with troops; some were chaplains on bases in Canada during the wars and during peace time. Some were Archbishops, some Bishops, some Monsignors and some regular priests. Some in Purcell's account were priests when they entered the chaplaincy service; others became priests after military service.

For the most part those whose records he provides served in the Archdiocese at one time or other. A few listed were eastern Canadian chaplains. He casts his net very wide in his selections, but makes the interesting remark that the "Edmonton Archdiocese had the largest number of Chaplains serving in the Second World War according to the ratio of Priests to population." He describes their work as chaplains.

*"The priest- chaplain practise not only the corporal works of mercy, but also and especially the spiritual works of mercy - charitable actions by which we come to the aid of our neighbor in his spiritual and bodily necessities. Instructing, advising, consoling, comforting are spiritual works of mercy, as are forgiving and bearing wrongs patiently. The corporal work consists in feeding the hungry, sheltering the homeless, clothing the naked, visiting the sick and imprisoned, and burying the dead."*

*Many of these are daily activities performed by chaplains. In addition, they celebrate Mass, give Communion and comfort the dying with the Sacraments."*

Among those Purcell regards as deserving special mention was Fr. Roderick Andrew MacDonnell. Before his enlistment in WWI, he had been very active in bringing immigrants from the Hebrides Islands and Ireland to Canada. The British government awarded him the M.B.E. for these efforts. He enlisted as a chaplain in 1915 and was sent to France with the 72nd Canadian Seaforth's. He distinguished himself at the Battle of Vimy Ridge and was awarded the Military Cross. Disturbed by the profanity among the soldiers he formed the Holy Name Society which gave individual troops through the entire Canadian army opportunity to pledge self-control in their speech. After the war, he returned to his work of assisting with immigration. With the outbreak of World War II, his age prevented reappointment as a chaplain; nevertheless, he worked in the office of the chief chaplain in Montreal.

Colonel Fr. Francis Tomczak, also singled out by Purcell, served as a



Padre/Chaplain M. Lebel ministering  
to a wounded soldier during training for Korea

- The Canadian Forces Chaplains Branch

chaplain with the Polish Free Forces with the British 5th Army during World War II. His links with the Polish people and his multilingual capacities were of great help among troops and among immigrants to Alberta not familiar with English.

A number of Catholic Bishops served as chaplains. Bishop Edward Quentin Jennings joined the Canadian Expeditionary Forces in May 1916 which took him as a gunner with the 6th Canadian Siege Battery to Britain, France, Belgium and Germany. He was among those gassed, a condition that affected his breathing for the rest of his life. At the end of the War, he began his training for the priesthood. During World War II he was appointed in 1939 Command Chaplain at the training base in Winnipeg. He was Chancellor in the Edmonton Diocese, and was later appointed a Bishop, his last diocese in Thunder Bay.

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## Sponsorship

The journal is published by the Alberta and Northwest Conference United Church of Canada Historical Society. This issue is made possible by:

- The Royal Canadian Legion #284 Chapelow Branch and #289 Millennium Branch
- The Calgary Presbytery Historic Sites and Archives Committee
- The McDougall Stoney Mission Society
- Yellowhead Presbytery
- Rae and Company and individual members of the Society.

The Editorial Board reports to the Executive Committee of the Society. The content of the articles are the authors' work and not necessarily that of the Board of Directors of the Alberta and Northwest Conference United Church of Canada Historical Society.

## Contact

Please direct all Journal inquiries to:

Austin Fennell  
38 Laval Crescent West, Lethbridge, Alberta T1K 4G3

## Editorial Committee

Jim George, David Ridley and Anne White

## Editor

Mark Wiencki

## From the Editor

2006 has been an interesting and engaging year at the ANWC Historical Society *Journal*. From as early as November 2005 there has been ongoing dialogue and correspondence related to the efficacy of the *Journal* publishing articles that are contentious in nature. This type of debate is much the norm in any publishing enterprise where there is room for considered scholarship and opinion. Specifically, there is varied opinion related to the article which appeared in the 2005 issue of the *Journal* and authored by Ken Cressweller. On the one hand is the public expression of apology and regret made by the United Church of Canada related to its role in Residential Schools provided to First Nations children. On the other is the personal reflections, recollections and opinions of an individual who has had the experience of teaching in such a facility.

While it invites neither spurious nor provocative contributions for their own sake, the *Journal* does promote honest dialogue and debate on matters which are close to the heart of the church in modern society. Letters in response to any contribution published by the *Journal* are invited.



The major piece in this edition of the *Journal* is "A Biography of McDougall United Church, Edmonton". I wish to express the appreciation of the editorial committee to John G. Wright, Archivist at McDougall United Church for his dedication and scholarship in providing this material for publication.

A Call for Submissions is also going out with this edition of the *Journal* for its 2007 edition. I would invite all interested parties to contact the editorial committee at your earliest convenience. Final deadline for submission of articles is generally mid-January of the year of publication.

Thanks to the readership of the *Journal* for your continuing support of this worthy enterprise.

- Mark Wiencki, editor

## Canadian Military Chaplains

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Michael O'Neill delayed entering the priesthood in order to enlist in 1916 as a signal corpsman with the 27th Battery of the of the Royal Canadian Army. He was awarded the Military Medal for heroism. "In the second World War, O'Neill was one of the first chaplains overseas, serving with the Royal Canadian regiments, the first contingent going overseas in December 1939. He soon became a colonel, and by the time the war was over, he was senior Canadian Roman Catholic chaplain overseas. He was responsible for 110 chaplains." (*The Leader Post*, Regina, June 11, 1983 - Purcell p. 50) He was awarded the O.B.E in 1946 from King George VI. For 10 years he was the Rector of St. Joseph's Seminary in Edmonton between the two wars, and Archbishop in Regina for 25 years.

Among the Monsignors named by Purcell is Lieut. Colonel J. A. MacLellan. Enlisting in 1940, he served in the Italian campaign as chaplain with the 49th Regiment. He was also chaplain with the Pictou Highlanders, Halifax Rifles, Princess Patricia's and the Seaforth Highlanders. He was among the Loyal Edmonton Regiment trapped in Sicily, and with the troops until the Battle of the Moro River.

Father G. Leo Green was a physical fitness instructor during World War I with the Royal Navy. He was a chaplain during World War II with the reserves at the H.M.C.S. NON-SUCH, as part of his 35 years with navy reserves. Fr. Ralph Francis Malone was chaplain to an Infantry Division during World War II. Fr. Alexander D. MacDonald, known as "the fearless chaplain", served during World War II with the Cape Breton Highlanders through the Italian, French and Belgian campaigns.

The Chief Chaplain referred to him as "one of the outstanding chaplains of World War II" always near the troops regardless of the danger. Fr. Patrick William McQuaid was with the Canadian army 1941 - 1946. During that time his health was broken. He served through the balance of the war but his health never did return to normal. His shortened life (d. 1949) reminds us of the very real risk that chaplains shared along with others who entered the armed forces during the two World Wars.

Fr. Purcell names 30 clergy from the

Edmonton diocese who either in the First or Second World Wars served as chaplains. There may have been more. They served in all sections of the armed forces: navy, army, air force, overseas and in Canada.

According to Duff Crerar, (*Padres in No Man's Land*, McGill-Queens' University Press, 1995), who has written an excellent and informative book on Canadian chaplains serving during WW I, there were 97 Catholic priests, 26 Baptist pastors, 86 Methodist ministers, 178 Anglican clergy, 2 Orthodox priests, 1 Unitarian minister, 8 officers from the Salvation Army, 1 Lutheran pastor, 2 Congregational ministers and 115 Presbyterian ministers who served as chaplains. Crerar claims his list to be no more than "Nominal" as he does not include Canadians who serviced as chaplains in the British, American or other Armed Forces during WW I.



*Royal Canadian Army Chaplains Corps*

The chaplains who were first enlisted to serve at the outbreak of the war were deeply influenced, Crerar tells us, by a model of one who stayed at the back of the fighting lines, preaching, having private talks, visiting with the troops late at night after lights out, talking with them about their problems, and especially taking full advantage of the church parade though it was well known that very few soldiers could ever hear what the chaplain was saying at these mass events. The choice of the early chaplains often revealed denominational biases, men chosen for their zeal, and connections, as favorites and as patronage appointments, but were unproven and unsuitable. Richard Stacey, an Ottawa clergyman for example, with only one claim to military experience, was chosen as Senior Chaplain. Clergymen with very much more experience from the older Canadian militia, were passed over. Some of these early choices had to be relieved of their positions including Stacey.

Housecleaning was required. John Almond, an Anglican, took Stacey's position as Senior Chaplain half way through the war, and undertook a series of reforms that were to satisfy the chorus of complaints from the churches and various chaplains.

Administrative reforms were undertaken, disreputable chaplains were disciplined, unsuitable and burnt-out chaplains were removed, and the serious shortage of chaplains was addressed by appeals to the churches, and he dealt firmly and justly with every request made of him. He made serious efforts to deal diplomatically with such authorities with which he had to associate. He invited denominational leaders in Canada to visit the troops and the chaplains. Chown, the Methodist General Superintendent, made such a visit and it deeply influenced him, so much so that it won Methodist support of the war effort.

Crerar lists several chaplains as heroes and most decorated for their outstanding work and leadership. Alex Gordon, a Presbyterian, who was for a time minister of Knox Presbyterian church in Lethbridge, was Senior chaplain with the 4th Division. After Passchendaele, when the Canadians withdrew to Vimy, Gordon and his Anglican colleague, Harold McCausland, remained on the battlefield burying the last Canadian dead. The offensive at a standstill, the chaplains led in providing coffee stalls at the front lines, organized concerts and plays, ordered in magazines, showed films and held services. Gordon believed that the chaplains should be up at the front with the fighting men. He was wounded at Amiens. He took part in the enlistment of more chaplains. He was well aware how hard it might be to get the attention of the men for any worship service. With permission was given to gather small numbers of men in a semicircle around the chaplain, Gordon wrote his father, "The only formation suitable for a hearty church service was no formation at all. Tricks might used to get their attention." So when the chaplain had announced his text, *O come let us worship*, he began, "I think I hear you fellows saying, 'Why the blankety blank do we have to turn out for worship? What the dash dash is the use of church parade.' Instantly every man sat up, and for a quarter of an hour, which the chaplain preached, he was given the closest attention." (Crerar, p. 140)

Gordon was one of eleven chaplains to go to France with his Division. He spent his Sundays, reports Alberta in the 20th Century, Vol. IV, *The Great War and its Consequences*, p. 26, "celebrating Communion at the various billets of the bat-

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## Canadian Military Chaplains

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talion to which he was assigned that week. Typical was one he held one evening in a barn.



Royal Canadian Army Chaplain Corps  
Branch Crest

*At one end was a large brazier made of an old tub punched full of holes, and filled with glowing coals. Around it some of the men sat or knelt, like ancient fireworshippers tending the sacred flames. Here and there candles flickered and the form of men loomed up in the semidarkness, reclining on the hay or sitting on benches. Many of them were graduates or students in engineering, men who need, and show, more cool courage than perhaps any other corp in the army. By the light of two candles I read aloud Jesus, Lover of my Soul, before it was sung, offered prayer, read the 46th Psalm, and then attempted a brief exposition of the opening words, "God is our refugee and strength." He goes on to tell a side story that he had acquired a horse all skin and bones from a veterinarian, so thin, that other officers cried, "Where are his crutches?" It was, apparently, an improvement over a borrowed bicycle.*

Gordon returned to Canada at the end of the war with optimism for the future. He had regarded the experience as satisfying on several accounts, spiritually, personally, and with unequaled camaraderie. He wrote his father in 1919, "... the work of an army chaplain is easier than that of an a minister in an ordinary charge.... He has no financial worry, he usually has a horse and a groom; he is sure of his congregation, one made up of strong young men ...; he has no loneliness but any amount of company. He is respon-

sible only to his superiors, and he is never badgered by unreasonable cranks or by old women of either sex. I have never enjoyed any part of my life more than that spent in the army."

Gordon was a chaplain to be at the front of the line with the troops in every way. On return he chose to go with the unionists in 1925 when the United Church was formed. When WWII broke out he enlisted for active service again overseas.

Canon Fredrick G. Scott was another one of the decorated heroes Crerar selects. An Anglican, he joined with Gordon in orienting American chaplains to their role among the troops. Enlisting at the age of 53 his greatest fear was what might happen to his nerves. He wrote years later, "I knew that the ordinary officer on running away under fire would get the sympathy of a large number of people, who would say, "the poor fellow has got shell shock,... but if a chaplain ran away, about 600 hundred men would say at once, 'We have no more use for religion.'" He joined the First Canadian Contingent at Valcartier. At Hill 70, as Senior Chaplain, Scott deployed all his chaplains to regimental aid posts while others visited the gun pits, encountering mustard gas for the first time. When a sniper took off his gas mask in order to fire more accurately, Scott removed his also that he might be recognized better by the troops. He visited 48 gun positions during the first day of the battle. Not all chaplains (Catholics) agreed with Scott's deployment believing that they could be as useful a little further back from the front line at dressing stations. Crerar tells the story that when

the chaplains were no long allowed horses, Scott acquired a motorcycle and side-car from the Motor Machine Gun Brigade, and became a familiar and somewhat comical sight rattling up the St. Po road at 45 km an hour with a box of hymn books and a portable altar strapped on the back. He had his name painted on the fender of the side car to prevent theft. When he broke up gambling among the troops, they took revenge and stole his hymn books.

Scott was of the view that men should be prepared by the chaplains before they were to go into battle. Crerar quotes Scott's attempts to quell the fears of men certain that

they were going to be wounded or worse.

*I asked him what right he had to pray such a prayer [to be delivered from going to the front lines]. He was really asking God to make another do what he would not do himself. The prayer was selfish and wrong, and he could not expect God to answer it. The right prayer was to pray that, if he was called to go over the parapet God would give him the strength to do his duty.... I told him that he had the chance of his life to make himself a man.... I told him to take as his text, 'I can do all things through Christ who strengthens me, and I made him repeat it after me several times. I saw that the young man was pulling himself together.... and he told me he would go up to the line and take his chance with the rest - and he did.' (P. 143.) One of the most difficult tasks of the Chaplain was to prepare a man who was to face the firing squad for desertion, for a serious offence, or cowardice. This decision by senior military authorities was made to maintain discipline and not because of some personal collapse. The padre was to accompany the man for the last 12 hours of his life to prepare him to accept his sentence and look beyond to se if he could be at peace with God. Scott reported that he told the condemned man 'to try to look beyond the present to the great hope which lay before us in another life. I pointed out that he had just one chance left to prove his courage and set himself right with the world. I urged him to go out and meet*

**"I have never enjoyed any part of my life more than that spent in the army."**

*death bravely with senses unclouded, and advised him not to take any brandy' (p.153). Sometimes various rites had to be administered - baptism, communion, a benediction before the blindfold was tied in place.*

Chaplains like Gordon and Scott seem to have lost much of the distinction between themselves and the fighting man. Gordon supported one Chaplain's request to be transferred to an artillery division, "Because I think fighting is quite as much a clergyman's job as preaching. Not once or twice in the Great War have I longed to be a combatant officer with enemy scalps to my credit." (p.155) They had learned new depths of sacrifice, new depths to their religious expe-

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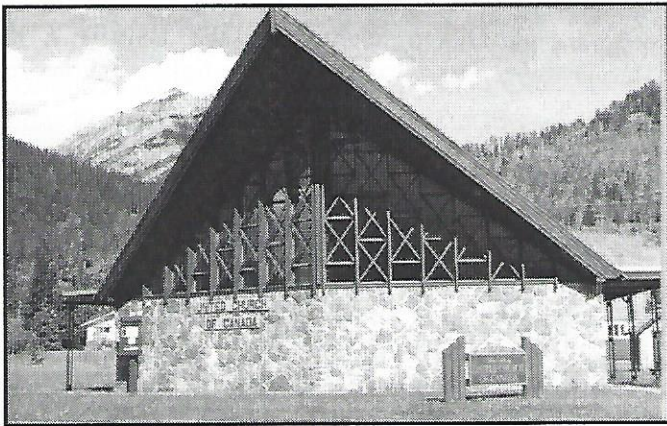
# WATERTON LAKES PARK UNITED CHURCH

by Jim George

## Introduction

Located in the centre of the quiet village of Waterton Park (population 155) is the beautiful United Church. The design depicts the distinguishing feature of the Waterton Lakes National Park, "Where the Mountains Meet the Prairie". The flat roof at the rear soars to a lofty peak housing the cathedral window through which the worshippers can see the splendor of Mt. Vimy. Almost unbidden come the words, "Unto the hills do I lift up my eyes."

The church as it stands today is basically the same as it was in 1961, with the exception of a small utility shed built in 1987.



Rev. Yvonne Jordan, who served Waterton as a summer student minister in 1982 and 1983, describes the church in these words: "Waterton Park United Church is one of a kind, situated in the heart of the village of Waterton Park, Alberta. What makes it special? It is a mission church in an International Peace Park, which borders on Glacier National Park in the United States. It provides ministry to people from many countries in the world, which represent many denominations."

How did it come to be?

The Lethbridge Presbytery arranged the first United Church services in Waterton Park with various ministers on a rotation basis providing leadership during the summer months. This was many years before the United Church was built. Services were held in the Community Hall and later in the All Saints' Anglican Church. The United Church Yearbook of 1933 lists Waterton as a preach-

ing point served from the Macleod Pastoral Charge.

In 1952 the Lethbridge and Medicine Hat Presbyteries amalgamated to form the South Alberta Presbytery. The latter carried out a regular schedule of Sunday evening services during the summer months for the next three years.

In 1955 South Alberta Presbytery set up a committee under the leadership of Rev. R. M. Moriarty (then serving Pincher Creek) to investigate the need for regular church services in Waterton. His report to Presbytery recommended that a church be built to serve both the tourist and the town

population. Presbytery accepted that recommendation and appointed Fred Holberton, Rev. George Young (Taber) and Rev. Bob Elliott (Superintendent of Home Missions) to a committee to follow up on the recommendation. Those men along with F.C. Browning (Superintendent of the Park) selected the site where the church now stands. The lease for the property, held in the name

of the United Church of Canada, was arranged through the Department of Northern Affairs. The site was dedicated on June 17, 1956 with James Patterson and Rev. B. Oaten taking part.

The congregation of Waterton Lakes United Church was constituted June 21, 1959 at a service in the Lion's Hall conducted by Rev. Frances P. MacLellan and the message was given by Dr. H. Frame. In the same year, Waterton was designated a regular student field and was able to obtain the services of Summer Student Supply, placed through the Board of Home Missions. Waterton is listed in the 1960 United Church Yearbook as a pastoral charge with a student minister and 56 people under pastoral care. For the next three years until the new church was built in 1961, services were held in the Lion's Hall.

The decision to build a church came from Presbytery, not from the local community... the locals were working flat out to keep going what they had, their Waterton-based

community was getting smaller, and they could not imagine themselves undertaking a building program. Nevertheless, they were persuaded and the local congregation, with the approval of Presbytery, proceeded with plans to build a new church. A \$5000 grant was obtained from the Church Extension Council of South Alberta Presbytery and a \$5000 loan was arranged from the Board of Home Missions. This, along with local contributions was sufficient for them to proceed. They engaged the architectural firm of Meech, Mitchell, Robins, and Associates of Lethbridge. Mr. George Watson did the actual design work. Plans were made for a sanctuary to seat 100 people, with a social room at the back. This social room was so arranged that it could be used as a summer apartment for the student. The outside construction was to be of stone and cedar shake shingles.

In the spring of 1961, the contract to build the new church was awarded to Messrs. Holte and Nordlund of Lethbridge for \$32,163. On April 8, 1961, the sod turning ceremony was conducted by Mr. Paul Morrow, the chairman of Presbytery. Mrs. Hannah Presley, the oldest member of the congregation, turned the first sod. The new Waterton United Church was dedicated on Sunday October 15, 1961 in a service conducted by Rev. Jim Elliott, Rev. A. B. McMurdo, Dr. H. A. Frame, Rev. W. Dormer, and Rev. Paul Morrow.

From 1959 - 1984 student ministers served Waterton during the summer months. The students were supervised by the Superintendent of Home Missions stationed in Regina and also by a local minister named by Presbytery for that responsibility. The students lived in the tiny apartment at the back of the church, provided leadership for Sunday worship services, did outreach work with the young people employed throughout the Park, and assisted with the activities at Canyon Church Camp. A partial list of those students follows: Malcolm Proffitt, Hugh McLean, Joyce Sasse, Malcolm Bell, Trevor Watt, Bill Briggs, Duncan Barwise, Randy Crozman, Judy Shand, Christopher MacMillan, Aldeen MacKay, Diane Blanchard, Shelagh Parsons, Yvonne Jordan,

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## Canadian Military Chaplains

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rience and new depth of camaraderie. Back in Canada as men who had fought to end war and to end the domination of an unrighteous enemy, various chaplains, still optimistic for the better world, appealed to their congregations to make war now on social and personal sin, and seek a national righteousness.

Crerar ends his fine book on the Chaplains of the First World War, by saying, "The age of Canadian warrior-priests had passed." Gone was the day of the clergyman as representative of "muscular Christianity", the popular term used by the *Lethbridge Herald* of A.H. Denoon when he left with the Lethbridge Highlanders in 1916 as its chaplain.

One of the interesting stories of chaplains is that of Edmund Oliver, who left his position with the University of Saskatchewan and Principal of the fledgling St. Andrew's College in Saskatoon, to go overseas with men who enlisted from the universities of western Canada. Enlisting in 1916, he was chaplain to the 196th Western Battalion. In the controversy over conscription, he gave it strong support. In his Dominion Day sermon, July 17th, he ended with a stanza from John McCrae's poem in which one can see the origins of *In Flanders Fields*,

*Tell them, O Guns, that we have heard the call  
That we have sworn, and will not turn aside,  
That we will onward till we win or fall,  
That we will keep the faith for which they died.*

(Quoted by Jack Croggan, in his essay, A Chaplain's War: Edmund Oliver and the University of Vimy Ridge, 1916-1919, Papers from the University of Sask. from which I have gathered a great deal of the following material.)

Oliver collaborated with President Henry Marshall Troy of the University of Alberta to begin the formation in England and France of a "soldiers' university". They began the Khaki College of Canada offering senior secondary high school courses for those who had been unable to matriculate. In France Oliver won support from the highest commanding officers to establish the University of Vimy Ridge for soldiers right up at the Front, for the sake not only for the men's present needs but for their sake at the end of the war. Attendance at classes would be possible when soldiers were not up at the front lines, in reserve or when being held in sup-

port. With excellent support from commanders, Oliver set out to find instructors, plan courses and lectures, and secure books to be sent to him with a view of creating a university in each of the four battalions. He joked that he was about to become President of four Universities simultaneously. By motorcycle and side car he found sites and transported materials for classes over distance of some thirty miles. He wrote, "In Canada they speak of a professor being appointed to a chair. Here he is assigned to a bicycle."

By February of 1918, 3913 were enrolled with 23 libraries available to the men. There was a university year of four month terms. The scope of the curriculum consisted of five academic divisions: agriculture, commerce, practical science, languages and selected courses, each with a variety of subsections including elementary writing and reading for those who could not write or read. There was a parallel program in England, - the Khaki College. He and Tory

goods. We have got results not because we are University people but because we have walked our legs off, and overcome every obstacle that has presented itself." (Casson p.8) "The University can't wait. For if we don't hurry, our pupils may get shot or killed before they are educated." (Casson p.8)

Oliver felt spurned not to be mentioned in press releases, but highly satisfied with what he had created. By mid January 1919, 15,000 soldiers were registered in classes; 17,000 in February, and 45,000 - 50,000 attending the classes.

With the end of the war, and with demobilization, faculty had to be let go with the departure of troops. Oliver and the other faculty were quite exhausted. Co-ordination of courses from Khaki College and the University of Vimy Ridge with Canadian universities was a boon to the returnees.

Oliver returned to the University of Saskatchewan where he had been professor



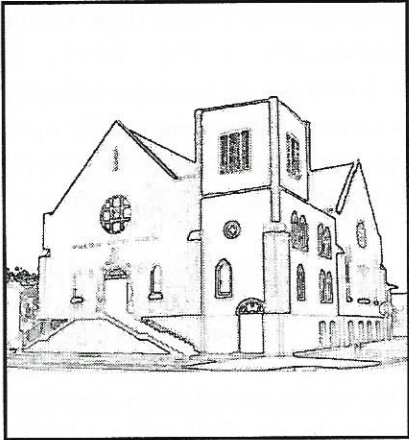
*Canada Mourning - Vimy Ridge  
- The Western Front Association*

came into conflict over administration, organization, and authority regarding the two Universities, Oliver being one-upped on several occasion by Tory. There was little that Oliver could do about being the poor cousin of the two colleges. The offensive often interrupted classes; the London school had firmly established facilities. Oliver had breweries, mines, tents and schoolhouses in which to meet. "The trouble is to chase around and discover a room, steal a chair, find lights, keep cheerful and deliver the

of History, to become head of St. Andrew's College. Later he was President of Saskatchewan Conference of the United Church; and later its Moderator during the depression - and what he did then for the church and prairie people is another great story. This account is a brief part of the story of the Chaplain who created the University of Vimy Ridge in the course of his regular work as a chaplain.

## HONOURING OUR HERITAGE AT WILD ROSE UNITED CHURCH

by Dianne Cleare



Diligent and dedicated hands have gathered significant artifacts and, in so doing, have preserved wonderful memories for us which span nearly a century. All the history and various aspects of our church life are now gathered in The Heritage Room at Wild Rose United located at 1317 First Street NW on the North Hill of Calgary.

Our history can be traced back to the beginnings of the first Protestant church in southern Alberta. On our walls you will find original and reproduction photographs of our various moves and amalgamations. With every move each congregation brought their cherished artifacts and more memories were made. Now they are thoughtfully and lovingly placed on our walls or stored in cupboards and boxes. . . memories that have touched many lives over many generations in our congregation.

Our twelve foot by sixteen foot Heritage Room previously housed the church library which is located next to Centennial Hall. Centennial Hall was this building's original sanctuary before the present sanctuary was constructed in 1929.

Our oldest document is an original Honour Roll from the First World War. Our Archives and History Committee has had it professionally restored and it was presented to the Wild Rose congregation at its Remembrance Day service held on November 6, 2005.

Our walls tell a story of bold and faithful people from a variety of congregations including, the Methodists, the Congregationalists, the Presbyterians, and the local Union churches of western Canada. Services were held in tents, homes, a fire hall and basements. As each object, artifact, book or bulletin appears the stories and our imaginations unfold.

Our story begins with a 1950s photo of a work party from the former Rosedale United Church helping restore McDougall Memorial Church at Morley. This Methodist Mission to the Stoney People is the oldest Protestant church in southern Alberta. Abandoned, animal infested and derelict, it was restored by parents of some of our present members.

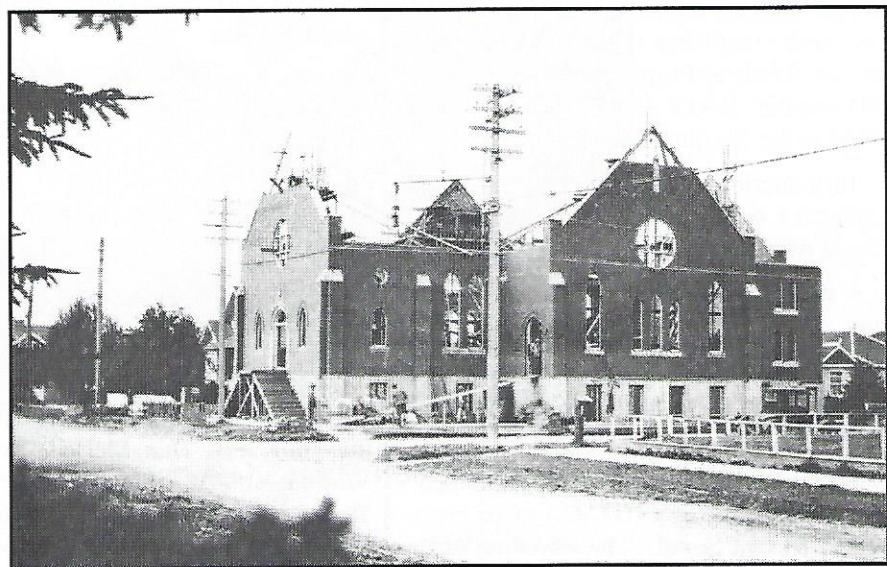
As your eyes move around the room a deliberate attempt is made to give order to our convoluted history. From 1908 to the present, photos of amalgamations, new buildings and artifacts are framed and hung on the wall in chronological order by congregation. The line of serving ministers, some stem, some friendly, are a major element of the collage. What was the theology of their day? Were their sermons boring or inspired? What impact did they have on the people and the life of the church in their day? Today?

We try to imagine the friendships shared, the lessons learned, the reasons why people stand in the choir, attended Bible study or joined scouts, cubs and CGIT. Various donor plaques have been compiled onto one board, providing memories of items well used. On the shelves are interesting artifacts. How was the briefcase, the gavel, rubber stamps, banners used?

A photo of a shovel in the ground, turning sod conjures up the discussions the meetings, the fund raising. A gush of wondering. How did my church community arrive at such difficult decisions?

We have a baptismal font, a beautiful red velvet appendium and communion runner, carved hymn number boards, CGIT uniforms, commemorative spoons and plates as well as a church property survey in our collection. Our room is lined with storage benches which, when flipped open, reveal more photos, artifacts, books and bulletins. Our hands hold a lifetime of treasures.

The Archives and History Committee gathers monthly to honour the hard work of many others before us. Our room exists because of the vision and dreams of ancestors in the faith. We honour them and their legacy. We hold them in our hearts with gratitude and deep respect.



*Wild Rose United Church during construction - 1929  
- Glenbow Archives na-1889-1*

## Alberta Northwest Conference (U.C. C.) Historical Society Report on Victoria Settlement

- Pauline Feniak

Victoria Settlement celebrated the Centennial year with two special programs. The first was a medley of events:

- The McDougall Tea served by the Friends of Victoria Settlement.
- Site tours with site interpreters.
- A special church service with the Rev. Robert Wright.
- Early craft exhibits with crafters present to explain their methods.
- A stage show by volunteer performers.
- The presentation and sale of a newly published brochure, Victoria Trail.
- Historical Walking and Driving Tours
- Closing with anniversary cake followed by the boom of a potato cannon to mark the end of an eventful day.

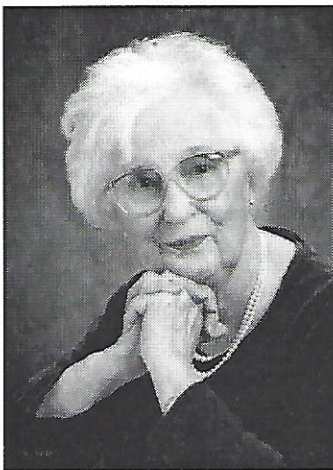
The second highlighted "Fort Day" events:

- Church service with the Rev. Dr. Bruce Miller, M.L.A.
- Costumed Black Powder participants demonstrating their black powder target skills with displays of various memorabilia of the time period.
- Women associates of the Black Powder group served an elegant tea in the Clerk's Quarters.
- Ribbon cutting for the newly constructed add-on kitchen, replica of the original 1874 one, with furnishings of the same time period. Dr. Michael Payne, fur trade historian, and curator Becky Dahl were present to assist in the interpretation.
- Introduction and sale of The Land Underfoot series with Henriette Kelker and David Ridley present.
- A stage show, craft display and silent auction.

For the first time in many years the weather for both events was beautiful.

The Advisory Board to V.S. and its terms of reference are being revised. This is an opportunity for ANWCHS (U.C.C.) to be represented on that Board. The unveiling of the National Designation Plaques is slated for - perhaps next fall is the speculation. However, Yellow head Presbytery with the

consent of the Conference has offered church land, (in that vicinity) to the County as a plaque site for perpetuation of the McDougall legacy.



Pauline Feniak

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### Waterton Lakes Park United Church

*continued from page 5*

and Beth Elaine Gardiner. In those years, a part of every minister's training was a requirement that he/she serve two summers in a mission field. This practical experience for the candidate had to be satisfactory before the student was allowed to continue the next year in College. In later years this solo ministry by students was phased out in favor of being placed in a church where he/she would work along with an experienced minister.

In 1984 Presbytery accepted that Waterton would come directly under Presbytery supervision as a special project thus bringing an end to the Mission Field designation. Clergy were appointed to serve as weekend supply. Home Mission grants approved by Presbytery, along with local offerings provided sufficient operational funds.

From 1984 - 2003 the ministry appointments shifted from the beginner to the retired. A succession of retired ministers including Rev. Don McNeil, Rev. Sidney Vincent, Rev. Alex Lawson, and Rev. Harry Taylor provided worship leadership for the local people as well as the many tourists who visit Waterton Park every summer.

In 2003 South Alberta Presbytery recog-

nized Waterton as a distinct pastoral charge, with a local Advisory Committee acting as a Church Board, and with the ability to pay its own local expenses. The National Church continues to cover the cost of major repairs and insurance.

Since 2003, the Waterton Advisory Committee invited guest ministers for a one or two week period to provide leadership for Sunday morning services as well as an evening devotional.

The congregation has always varied from week to week and the visitors often outnumbered the locals. The regulars were the year round residents, summer cottagers, and a few young people who had obtained summer employment in the Park. The visitors, attracted by the beauty of the mountain park, came from all over North America and even from overseas. It was a mixture of people who knew warmth of welcome and Christian fellowship that had nothing to do with denominational loyalty. The music, the message, and the breath-taking view of Mt. Vimy through the vaulted windows inspired them.

The annual Presbytery picnic, started in 1989 by Rev. Joyce Sasse, is a highlight of the year for many people. The picnic was generally held at the church, although in some years the facilities at Canyon Church Camp were used. Each year the people were entertained with games and activities, satisfied with a sumptuous pot luck dinner, and spiritually enriched with a worship service and an uplifting sermon.

In 2006, as this story is being written, The Waterton United Church Steering Committee for the mini-upgrade has identified the need for addition renovation to the 1961 building. The plans include replacing the flat part of the roof with rafters and a steel roof with a 6 - 1 pitch, a handicapped accessible washroom, a vestibule, and a storage room. Grants are being sought from many sources to supplement the \$11,000 already in the building fund.

Julie Winkler, a long time member and supporter, expresses the hope of all the people who have come to love the Waterton Church in this statement: "It is my hope that the wide outreach of this beautiful church in the mountains may continue for many more years into the future."

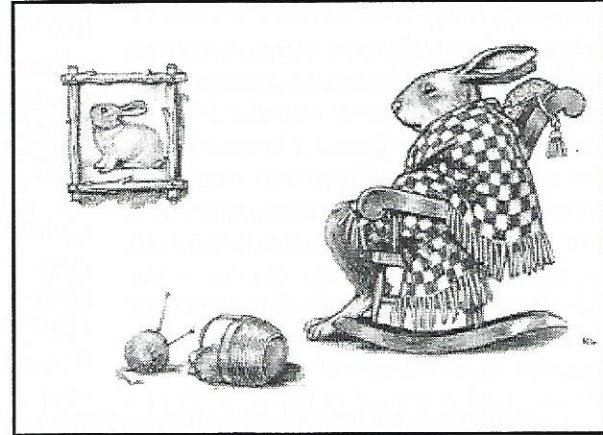
It is assured that Waterton United Church will go forward with the new millennium.

**EARLY UNITED CHURCH SERVICES IN RABBIT HILL, EDMONTON***by Jack Towers*

The Rabbit Hill School located on the corner of 142nd Street and 23rd Avenue in south west Edmonton was the site of United Church services more than seventy years ago. It was then in a totally rural area a few miles outside the city boundaries. In the mid 1930's Rabbit Hill and Forest Heights (later known as St. Stephen's U.C.) in southeast Edmonton, were a two point pastoral charge served by the Reverend Sam Marshall. Ten to fifteen years later Sunday afternoon services at Rabbit Hill school were led by - or under the guidance of - the Reverend Dr. W.T. Young who was minister at Norwood United Church (116 Ave & 95A St.).

Dr. Young often arranged to have members of the Norwood Young People's group lead the service at Rabbit Hill. They took responsibility for music with members playing the piano and singing solos as well as reading scriptures, leading prayers and preaching. In the Norwood Y.P. in the 1945-50 era there were at least three members who were later ordained to the ministry of the United Church. One of these was the Reverend Ralph Marshall, son of the Reverend Sam Marshall.

The Reverend Dr. Jack Towers was another of that group. He recalls his first experiences in preaching were at Rabbit Hill School in the afternoon and in evening worship at Norwood United Church in 1947. Joanne Barnett, now married to Jack, read scripture and led prayers.



Rabbit Hill, with apologies to Robert Lawson 1892-1957

Rabbit Hill School was bull-dozed and removed early in 2005 after being completely surrounded by residential and commercial properties. Riverbend United Church, established in 1980 now serves that area.

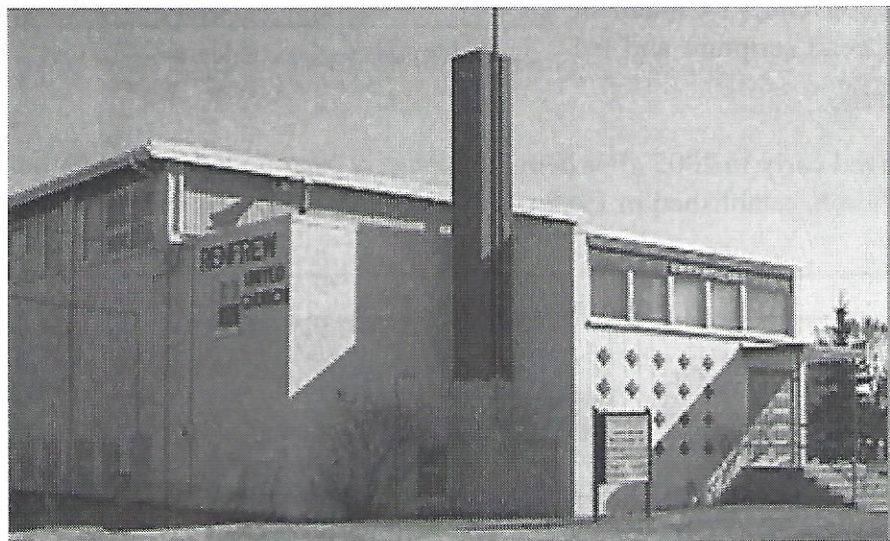


**The Alberta & Northwest Historical Society Board 2006**

In the picture from the left: Austen Fennell, Jim George, Enid Fitzsimonds, Len McDougall, Henriette Kelker, Robert MacDonald, Gayle Simonson.  
Missing: Gerald Hutchinson, Stephen Wilk, Mark Wiencki

## Introduction

After 1945, especially with the discovery of oil at Leduc then Redwater, Pembina, Swan Hills and Judy Creek, Alberta's economic situation changed, with agriculture being replaced by petroleum as the driver. Mechanization and increasing farm size changed the demographic structure. Consequently, Calgary saw remarkable growth increasing from 120,00 to 182,000 in 1961: new suburbs such as Mayland Heights and Mountview appeared. Renfrew as an older community expanded, particularly with the closure of the airbase. The religious face of Calgary changed, with the federal census indicating an increase from 68,000 to 87,900 from 1951 to 1961 as those identified as United Church, though the church listed only 15,767 members. Various churches expanded with new Christian Education gymnasium wings such as North Hill and Crescent Heights, while new congregations emerged in the city such as Northminster. It was in this context that Renfrew was established.



*Renfrew United Church*

## Beginnings

For a number of years, Regal Terrace Sunday School had operated at Stanley Jones School. Begun by Knox Presbyterian and Central Methodist, since 1927 it had been under the oversight of North Hill United Church. Also in 1954, a group of ladies led by Lilian Leckie and Dorothy Bateman organized a Women's Association under the direction of Presbyterian. At Presbytery, there was interest in forming a congregation, and accordingly in 1954 Rev. Ernest Davidge was engaged to survey the

## RENFREW: MIRRORING CALGARY'S CHANGE

*by Dr. Robert MacDonald*

area "with the view of establishing a congregation". The first service was held in the Renfrew School on 9 January 1955 with seventy worshippers, and families in the area were contacted by newsletter. An Interim Board was established and a Sunday School formed, leading to the ultimate discontinuance of the Regal Terrace School. On 21 April 1955, Presbytery designated the new Renfrew Pastoral Charge, and a Charter Service was held in September. The administration was elected, the Official Board obtained credit for supplies, and plans were laid to finance and find a suitable site. Through a professional fund-raising campaign, by March 1956 over \$38,000 had been pledged, and an architect for the first phase, a church hall, was hired. Through a Home Missions Council loan of \$10,000 plus a suitable site donated by the Home

were held until Ebenezer closed in 1962. And the Belfast church existing since the first war, merged with Renfrew. Rev. Davidge left in 1958, succeeded by Rev. George Spady. In 1964, when Spady left on a year's "sabbatical" in Europe, Rev. Robert Gay of Regina was called: a significant aspect was Gay serving part time as chaplain to Spy Hill Gaol.

Music was important. Initially a piano was used with several pianists, but in honour of Mrs. Leckie, a Memorial Fund was set up to buy an organ, and in 1962 a Conn organ was purchased. As early as 1954 a ladies' choir had been formed by Mrs. Bateman and an Easter cantata performed. It was said that she cajoled men to join. Among the cantatas of the choir were "The Crown of Redemption" and "Christ Victorious". A Carols by Candlelight was a feature of the music presentation. From a girls' choir of Explorers emerged junior choirs under Mrs. Bateman, and by 1962 there were three, which provided music monthly and at special occasions including at Crossbow Auxiliary Hospital.

Christian Education also reflected the tenor of life at Renfrew. By 1961, 160 were enrolled, moving, to 189 in 1968. Indeed at one point over 300 were registered with sixteen teachers, thus finding leaders was a challenge. Initially the older children met at 9:45 while the younger ones in the nursery, kindergarten and primary met at 11:00 while worship went on. A big change occurred CGIT. were predominant among the mid-week groups. By 1959, 78 girls were organised into seven Explorer groups, though there was a decline in numbers later. Among the activities were visits to the Glenbow Museum and Christine Meickle School, while the girls studied Korea, India, and Canadian Indians. Crafts, baskets for shut-ins, and variety concerts reflected their work. The CGIT welcomed Explorer graduates in the Mother and Daughter banquets. These older girls, fewer in number, still managed to visit Crossbow Auxiliary Hospital, and attend a Citizens' Court as well as go caroling. They sold candy at the bazaar, made crafts, and deco-

*continued on page 11*

**Renfrew: Mirroring Calgary's Change***continued from page 10*

rated the church. at Thanksgiving. Sunrise Service at Easter and Christmas Vesper services reflected the spiritual life.

Briefly, there was a co-educational teen Hi C group that had skating parties, Bible Study, dances and trips. Traditionally the scouting movement was the boys' group. By 1961, there were two cub packs and a scout troop, reaching almost a hundred by mid-decade. Badges, camp life, dances and the Ice Stampede occupied time, as did the delivery of phone books, a toy sale, and bottle drives' which raised money. For a while a Venturers group for those over fourteen was organized. Leadership remained a challenge. Finally, by 1959 a Young People's group was set up, sponsoring the annual variety concert of drama, dance, and song. However interest in this throughout the country declined during the sixties.

Fundamental to the success of Renfrew have been the women's organisations, starting with the Women's Association which was reorganised nationally into the United Church Women in 1962. Three units emerged. Among the activities were helping keep the manse furnished and in repair as well as making things for the church. A variety of teas and suppers, catering to banquets and weddings or funerals, and a "penny for each light bulb in the house" were ways of raising money. Study of Brazil and Trinidad missions were another part of the programme. In addition, the ladies' collected clothing for the Morley Reserve, for Korea, and for Spy Hill Gaol. Quilts, afghans and baby sweaters were sent to Hong Kong. Pastoral visits to shut ins and those in hospital as well as assisting families where the mother was ill rounded out the activity. Funds went to the Mission and Maintenance Fund and to Renfrew.

**Stability**

Calgary continued to grow in the 1970s and 1980s, though only two United Church congregations were formed and buildings constructed, and membership declined.

At Renfrew membership rose to 324 by 1978 and by 1987 328 were on mailing lists. Church attendance peaked at 120, but generally around a hundred attended services. Finances reflected stability, increasing from \$10,000 in 1969 to \$63,000 by 1982 and at the end of the period \$91,000. This allowed

the congregation to become self-sustaining, and on 13 May 1978, the mortgage was burned with Rev. Jack Collett as guest speaker. The building saw considerable improvements, including repair of the roof (a special fund), dishwasher, cupboards, tiling of the basement, a renovated office, a fire alarm system, and an elevator with a 'cry room' adjacent to the sanctuary. A new sound system was installed, lights for stage presentations, improved chancel, an illuminated window, and new chairs for the sanctuary illustrated the confidence of the congregation. In 1978 a Baldwin organ replaced the Conn organ.

The period reflected the ministry of Rev. Stephen Wilk, called in 1969. Under his leadership, a new administration and planning structure was established, with the concept of a functional model for the Official Board. Annual meetings included planning for the year and setting priorities. Though Rev. Wilk took an active interest in presbytery, conference, and other groups, pastoral care was at the heart of his ministry. In 1976 he officiated at 35 baptisms, 41 weddings, and 15 funerals, as well as visited shut-ins, the hospitalised, and counselled people in crisis. Worship services were carefully planned including a series "Overcoming Barriers" with guests from the Drumheller Institute, or Jesus as a model for peace. The 1987 Presbytery Oversight Report commented on the hard work, the concerned congregation, and the "significant and caring ministry." In the office; Rev. Wilk was supported by various full-time secretaries such as Marg Bothwell and Kathleen Walling who assisted in coordinating the work. The choir was directed by Laura Foote until her illness, and Terry Parsons and Jenny White succeeded her. Among the cantatas were "The Last Supper" "Olivet to Calvary", "Seven Last Words of Jesus", and "Rejoice". There was co-operation with other choirs in a Twelfth Night presentation. The choir continued the variety concerts, with productions such as "Joseph and the Amazing Technicolour Dreamcoat", "Damn Yankees", and "Camelot".

The church school remained central, though numbers dropped from around a hundred to about fifty. Attracting leaders for this special ministry remained a challenge. Along with other churches, Renfrew adopted the Whole People of God curriculum and its intergener-

ational approach. Teachers had a monthly breakfast meeting, while from time to time children had short trips. Additionally, a junior choir participated in services, and presented "100% Chance of Rain", a jazz cantata. But it was difficult to get children to practice after the service. Explorers continued, with sleepovers, making candy apples for the bazaar, bowling, skating, visits to the planetarium and zoo, and mission study.

CGIT was a smaller group, with focus not just on Advent calendars, caroling, making Christmas baskets, and collecting for the United Way, but also study of the Bible and the Caribbean mission. The scouting movement was diminished. The Beavers emerged by 1973, and with Cubs participated in the bottle drives, tours of Christmas lights, camping, and the Ice Stampede. However, numbers declined and eventually the senior Scouts ceased.

A strength remained the UCW, with the myriad of teas and bazaars, next-to-new sales, and preparation of quilts and layettes. A group travelled to Nanton to hear visiting Korean ladies. Money raised increased to about \$14,000 and was expended not only on church maintenance, repair, and additions (such as elevator and chairs replacing the metal ones), but also in outreach such as Mission and Service Fund, Riverside Villa, Discovery House, and the Drop-In Centre. Outreach emerged in other areas. Ten per cent of the funds raised went to the Mission and Service Fund. The Social Action Committee of Renfrew supported the construction and oversight of Gilchrist Manor for seniors. Several groups such as Weight Watchers and Observation Nurseries used the facilities. And the congregation was active helping refugee families including in connection with other congregations.

**Challenges**

With the retirement of Rev. Dr. Wilk in 1988, a new era had begun. One adjustment was the Board valuation. A series of sessions looked at goals, implementation, and job descriptions for staff and committees. The same challenges of the demographic shifts in Calgary's population from the inner city remain, as did the aging of the United Church membership generally. Membership fell by half, and over the years there was a steady decline in attendance. Finances remained around \$100,000 with small

*continued on page 18*

## **A BIOGRAPHY OF McDOUGALL UNITED CHURCH, EDMONTON**

**The First Protestant Church in Alberta**

*by John G. Wright, McDougall Church Archivist*

Although we seldom stop to think of it, the development of Christianity in the Province of Alberta is an outgrowth of the Christian Missionary movements of the 19th Century that spread throughout Asia, Africa, North and South America, and into the Canadian Northwest (Alberta) – primarily with the same intent – ‘to convert the heathen’. Dedicated missionaries became the icons for young Christians of the period who were attracted not only by the faith, but also by the adventure, the hardships, and the sense of community.

The bearded George McDougall, son of Scottish immigrants in central Ontario, was converted in a Methodist tent meeting and became involved with aboriginal missions, eventually being appointed in 1860 as Superintendent of Western Missions for the Methodist Church of Canada, a territory that included the whole of western Canada from Manitoba to the Rocky Mountains. As a result of the first survey of his far flung domain he selected a “veritable Canaan” on the banks of the North Saskatchewan River, south from present day Smoky Lake, as a site for a new Methodist Mission, calling it Victoria in honour of the reigning monarch. He brought his wife and six children there in 1864, and never looked back, even though he lost three daughters and his son John’s first wife to the small pox epidemic that devastated the native communities in 1870.

The driving economy of this early territory was the fur trade, particularly that of the Hudson’s Bay Company, and all early settlements grew around their trading posts, one of which was Fort Edmonton, also on the North Saskatchewan River. A Hudson’s Bay Fort was eventually established at Victoria, but the chief centre was Fort Edmonton, and George McDougall soon realized that the mission enterprise had to be centred there. He moved his remaining family to Fort Edmonton in 1871, building first a mission house, and then a church in 1873. It is significant that he built outside the walls of the Fort, against the advice of the Chief Factor. George felt strongly that he was called to serve the interests of the native Indians, not the interests of the fur trade.

The Wesleyan Mission, as it was called, was built approximately where the Crown Plaza/Chateau Lacombe Hotel presently stands. The church was a solid Hudson’s Bay style log structure with vertical posts, squared-off logs, exposed rafters and trusses, and no ceiling. It was dedicated by the Reverend Doctor Lachlin Taylor, General Secretary of the Methodist Missionary Society who left Toronto in May of 1873, and never got back until the following October. He reported that “of his (McDougall’s) perseverance and success we cannot speak in too strong terms, and he must ever command our highest admiration and praise”. There were 20 members, a congregation of about 60 with two services on the Sabbath and one during the week. The service of dedication was Sunday morning of August 24, with a sermon in Cree in the afternoon by Brother John McDougall (George’s eldest son), while the evening service was led by Brother Campbell from the Victoria Mission.

The following year George was on furlough and on his return joined his son John in establishing the Morely mission to the Stoney Indians. George died in a prairie blizzard in 1876.

The growing Edmonton church ceased to be a mission for the Indians after their removal to reserves in 1876. The building was relocated in 1892 across the street to make way for 101 street right of way, and sold. It was then rented for one year by the Salvation Army as their first meeting place in Edmonton and later to the first German Baptist community. The newly formed Alberta College then acquired it for use as a dormitory and recreation centre, and moved it back behind their property where later it was downgraded into a storage shed. In 1943 it was rescued by members of McDougall Church and Edmonton Presbytery, relocated alongside the Church, completely renovated with new white siding, a front tower and spire, and the circular window moved to the other end of the building. It was re-dedicated as a place of worship in 1946, becoming a popular downtown museum site in 1956. In view of anticipated re-development of the site, it was removed to Fort Edmonton Historical Park as a permanent provincial memorial in 1978.

The first annual meeting of the Wesleyan Mission was celebrated on January 12, 1874. Present were Henry Bird Steinhauer from Whitefish Lake, John McDougall from Woodville (now Rundle’s Mission), Thomas Woolsey from Smoky Lake, and Peter Campbell from Victoria Mission. Also in attendance were George McDougall and his two sons-in-law, Richard Hardisty (Chief Factor of Fort Edmonton who married Eliza), and William Leslie Wood (a prominent fur trader who married Nellie). Two motions at the meeting gave first priority to extending civil and religious privileges of Christianity to the Indian peoples, and the offering of Bible Christianity to uplift them “morally, socially, educationally, and spiritually”.

The first Ladies’ Aid was organized in 1886 with the Minister’s wife, Mrs. Howard, as President, and Mrs. Hardisty as vice-President. The object of the association “shall be the furthering of the interests of the church in any way that will not conflict with the discipline of the Methodist Church of Canada of which this is a branch.” It was open to all ladies willing to contribute in any way along with an annual fee of one dollar. The first projects were the repair of the church windows and the purchase of a reading desk. In 1889 the Ladies’ Aid purchased a Vocation Organ to replace the original melodeon owned by the McDougalls. The Vocation organ was eventually given as a gift to the newly established Grace Methodist Church in 1905.

When it became obvious that a new and larger church was needed, construction began in 1892 on a new building and a new brick parsonage. The new church, officially named McDougall Methodist Church, was dedicated at a cost \$3000; a new seven-room brick parsonage was completed the following year at a cost of \$2000. On Sunday December 4, 1892, the worshippers exceeded the capacity of 300 for both morning and evening services, many being turned away.

In 1899 the Women’s Missionary Society was established under the leadership of Mrs. Thompson Ferrier, the Minister’s wife. It soon became involved with children’s orphanages in China, the Indian Residential School in St. Albert, and the Ruthenian Home for young Ukrainian girls who needed help in learning how to adjust to their new life in Canada. This latter program was associated with the All People’s Mission established to meet the growing immigration from central Europe. The Mission eventually became Bissell

*continued on page 13*

**A Biography of McDougall United Church, Edmonton***continued from page 12*

Church and then Bissell Centre.

An important event in 1903 fulfilled the legacy of George McDougall in the founding of Alberta College with Dr. R. H. Riddell as its first principal. The program offered course credits transferrable to McGill University in Montreal. It met the needs of many young people from surrounding small towns without high schools, and provided numbers of young people to swell the adjacent McDougall's youth group activities.

The church also installed the city's first pipe organ at a cost of \$2,500 in 1905. This was the year Alberta became a Province of Canada, and the Prime Minister, Sir Wilfrid Laurier, visited the city along with the Governor-General, Earl Grey. A special Patriotic service was held in McDougall Church with the Prime Minister and the newly appointed Lieutenant-Governor, George Bulyea, in attendance. In 1906 a Men's Club was formed "to develop the intellectual faculties, to stimulate the spiritual and moral qualities, to encourage intelligent Bible study and Christian service, to develop an organized force for righteousness through democratic government, and to give young men who have a desire for such usefulness the opportunity of attaining the highest level of citizenship." The Club held its own Bible studies, and its later monthly lunches at the McDonald Hotel attracted a large following of downtown business and professional people. A Young Adult group was succeeded by the formation of the Triple M (Miss, Mrs., Mr.) bringing together all the younger people in the church. In 1909 the first of succeeding annual rallies of Sunday school students from all the Methodist churches in the city was held. All told, this was a period of church expansion matching the growth of Edmonton from a town of 700 in 1892 into a city of 8,350 in 1904.

In 1908 a building committee was authorized to plan for a new sanctuary to seat upwards of 2000 worshippers. The new 'cathedral of Methodism' was met with wide acclaim, although the seating was decreased to 1600 to reduce costs. It was supported by a loan of \$50,000 from the Independent Order of Foresters. The cornerstone was laid on April of 1910 by Elizabeth Hardisty with many dignitaries from the city and the province in attendance. The formal opening service was held on December 21 with Herbert Booth, the son of the founder of the Salvation Army as the guest speaker. The building was dedicated by Dr. Chown, the General Superintendent of the Methodist Church in Canada on January 15 of 1911.

A new Karm pipe organ was installed at a cost of \$10,815 and the first pipe organ was sold to the Metropolitan Methodist Church for \$800. There were 357 persons received as members in 1912, raising membership to 1,150 and the Sunday School enrollment reached 625 with G. B. Cooper as Superintendent. There were 1,700 students in attendance at the annual Sunday School Rally on New Year's Day. Member Annie Jackson became the first woman police officer in the city and in the British Empire.

The First World War placed heavy demands on the church, particularly for the Ladies' Aid who shipped thousands of packages to the soldiers, and sewed thousands of garments for the city poor. They also operated a soup kitchen during the great 'flu epidemic when the church was temporarily closed. A special appeal for funds had to be made to recover the lost income during closure. Nellie McClung, a local and national temperance leader was a pulpit guest. Nellie was one of the famous 'Five' Alberta women who challenged the interpretation of 'persons' in the British North America Act.

A car was purchased for the Minister who promptly requested an annual operating allowance of \$150 equal to the amount for keeping a horse! In 1921 a national church Board vote was taken on extending to women equal rights and privileges with men to become probationers and ministers. While western church Boards were in favour, the vote was lost by a narrow overall margin. The McDougall Board also petitioned the Attorney-General of Canada about the benefits of the Lord's Day Act, urging stricter enforcement with regard to commercial encroachment on the Sabbath.

There was general celebration of the formation of the United Church of Canada in 1925 with a special delegation from the Board to visit the local Presbyterian Church. The new governance structure, influenced strongly by the Presbyterians, created a Session of Elders for spiritual supervision, and a Board of Stewards for church management. The Church continued to be the venue for the city's major social and musical events – operas, oratorios, the Alberta Musical festivals, and such celebrated visitors as Dr. Grenfell, John McCormack, Roald Amundsen, Emmaline Pankhurst and Nellie McClung.

In 1929 the indefatigable Ladies' Aid purchased the present art glass windows for the church at a cost of \$1,170, and acquired new china featuring the McDougall Church on its design.

Rev. A. K. McMinn became the minister in 1935, and in addition to offering part of his salary to offset the mounting cost of the debt, he organized a Victory Campaign in 1938. Its goal was to repay the IOF loan which would be cancelled if \$20,000 could be raised. Every church group was assessed an amount to raise, including the children in the Sunday school. Victory Day was celebrated on May 22, 1939 when the mortgage was burned by Mrs. Young, and Mrs. Wood, both daughters of George McDougall – and the choir sang the Hallelujah chorus.

In 1940 the Ladies' Aid became the United Church Women's Association with a membership of 760, one of the largest in Canada, and this group met the challenges of the Second World War by housing a Red Cross Centre for collecting blood plasma. A special Thanksgiving Service was held on V-E Day in May of 1945 with the Stars & Stripes displayed in the sanctuary to honour the many American soldiers stationed in Edmonton during the building of the Alaska Highway who worshipped there during the war – and American thanksgiving was celebrated!

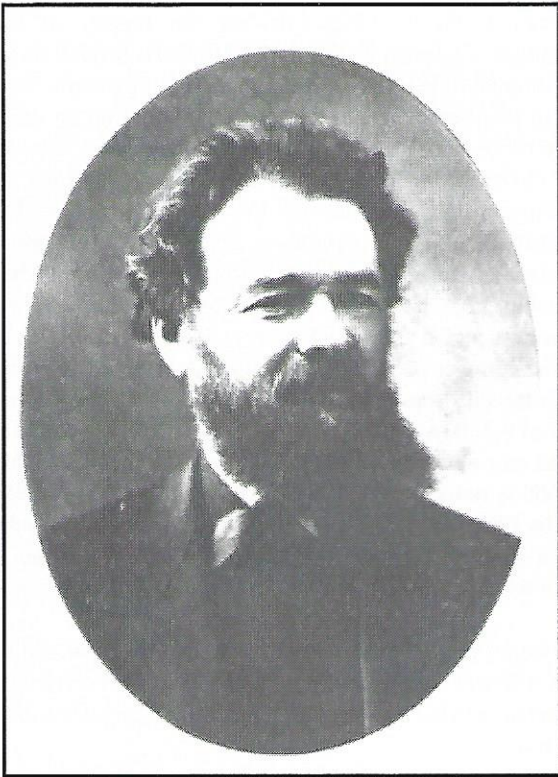
The dynamic Herb Ashford became the Minister in 1952 and his energetic visiting (some of his colleagues called it 'sheep stealing') resulted in membership increasing to 2000. The Wells Organization organized a fund raising campaign in 1954 which resulted in the present two-story annex, a rebuilt pipe organ, and the removal of the front arches outside the church. The projected gymnasium at the back of the building was cancelled because the fund did not reach its objective. McDougall's musical reputation was enhanced by the leadership of William Hendra, an early founder of the Alberta Music Festivals and organist and choir leader from 1922 to 1949. He was later followed by Frank Johnson who served as organist and choir master from 1954 to 1985.

The General Council of the United Church of Canada met in McDougall in 1960, when a special play *The Praying Men*, written by John Harvard, was performed in the city's Jubilee Auditorium. Under the ministry of Donald Bruce McDonald that year, ten candidates were approved for ministry, the largest number from any one church in Canada at that time. Rex Taylor became the

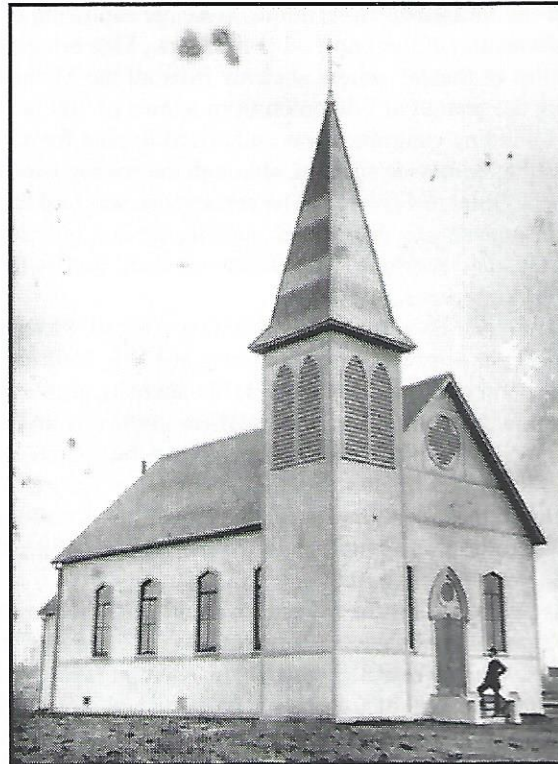
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## A BIOGRAPHY OF McDOUGALL UNITED CHURCH, EDMONTON

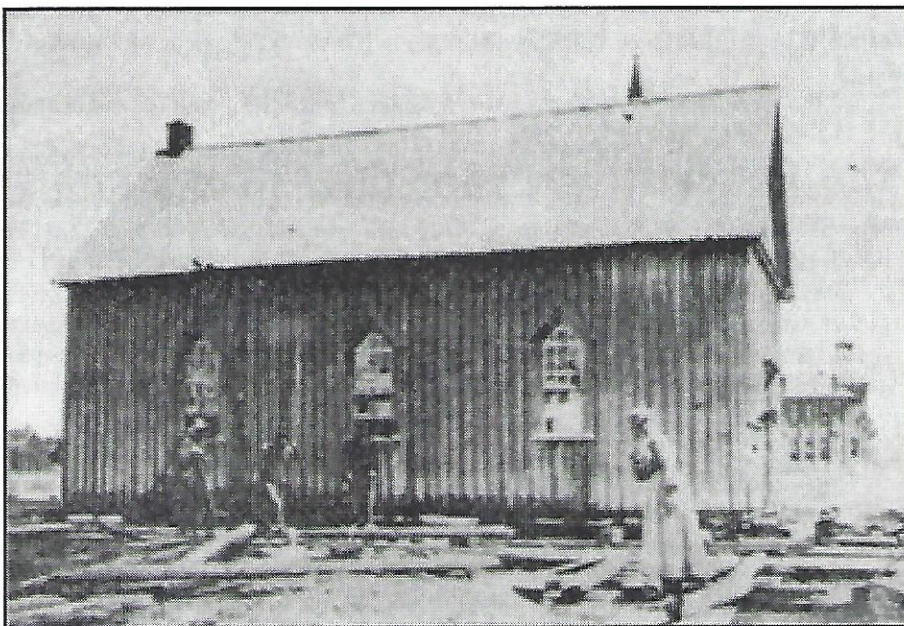
*The First Protestant Church in Alberta*



*George M. McDougall  
Methodist Missionary*



*Renovated  
First Church  
now in Edmonton  
Historical Park*



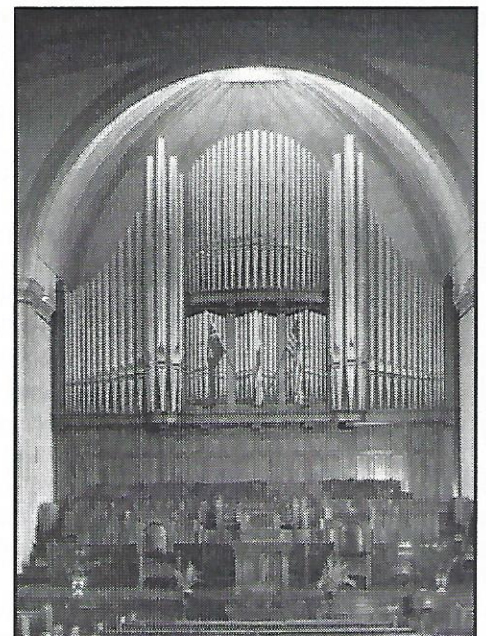
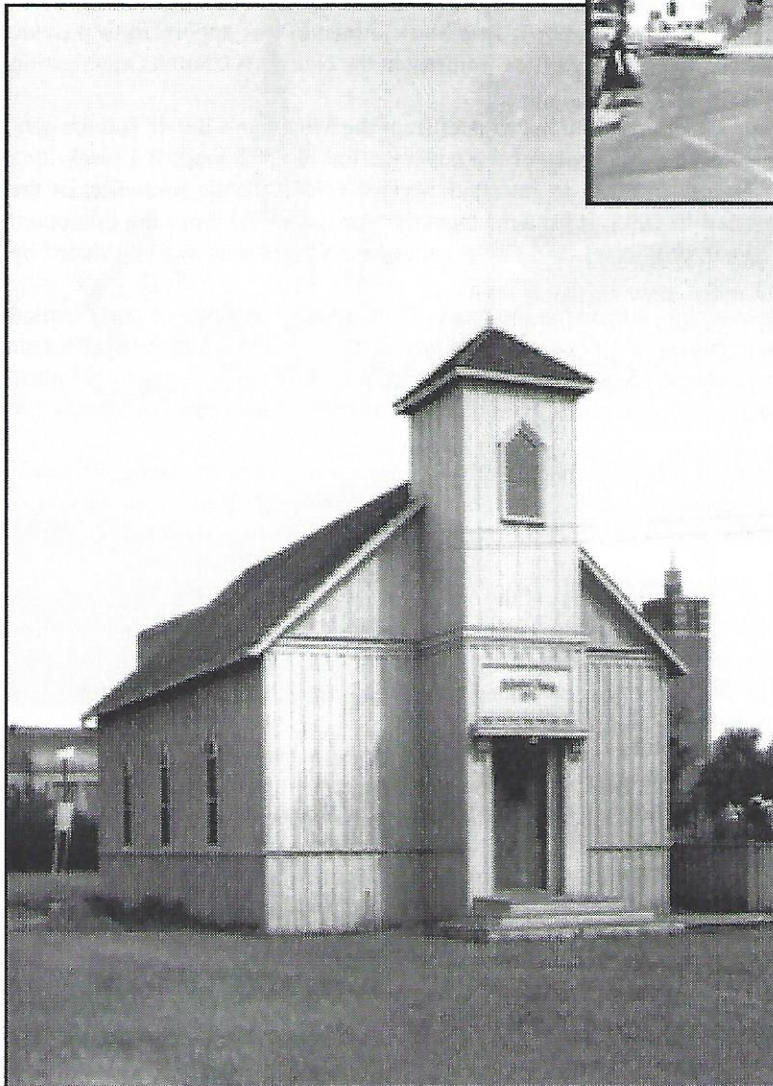
*The First Church 1873  
being moved  
to a new site*

*Photos courtesy of  
John G. Wright,  
McDougall Church Archivist*

*Below,  
The Second Church 1892*



*The "New" Church 1910,  
renovated in 1954*



*Sanctuary, 1945  
with American flag,  
Canadian Red Ensign and Union Jack*

## **A Biography of McDougall United Church, Edmonton** *continued from page 13*

62 transferred out of the church, and membership dropped to 763. The retiring Moderator of the United Church, Dr. Hugh MacLeod, served as interim Minister for the following year.

Harry Meadows became the Minister in 1963. Under his aggressive leadership, the City Centre Church Corporation composed of five downtown churches was organized to take joint action on downtown social problems. It included Augustana Lutheran, All Saints Cathedral (Anglican), First Baptist, McDougall, and eventually the Basilica Church of St. Joseph (Roman Catholic). He also initiated the building of the first seniors' high rise in the city known as Meadowcroft. Harry actively promoted exploring the role of the church in the downtown, a topic that exercised the church over the following years and included several unsuccessful re-development ventures.

As a result of the General Council's 1988 decision to extend equal rights to homosexuals as candidates for ministry, four members of the Board resigned and a number of members transferred or left the congregation. In 1993, the congregation approved leasing its south hall to the Metropolitan Community Church serving the homosexual community, and a Covenanting service for a same-sex couple was performed with the approval of the Church Council, the first such union in Alberta Conference. An active Affirm! McDougall Ministry group is currently at work in the congregation.

In 1995 the Self-Assessment Committee recommended another re-examination of the church's role in the downtown, and an interim Minister, Dr. Garth Mundle, recently retired as President of St. Stephen's College, was appointed for two years. He inspired a thorough review of the life of the church resulting in a New Covenant Statement, and developing an implementation program for radical change. Church Committees became Ministry Function Groups, and the Church Board became a much smaller Church Council. This was also the period when Norwood United Church amalgamated with McDougall.

Consultation with St. Stephen's new President resulted in exploring the formation of a partnership between the College and the Church to become the focus of a city-wide ethics ministry. The concept was offered to the business and professional community with the hopes of significant financial support which failed to materialize. Eventually St. Stephen's withdrew from the venture, and the Church formed the McDougall Place Development Committee exploring a high-rise venture attached to the building. At the request of the Church Council a survey of the congregation's readiness for radical change in programming proved to be inconclusive. Tensions within the congregation resulted in resignations from the Church Council upon which the Edmonton Presbytery appointed an interim supervisory Council. A Listening Panel was formed to receive responses from the congregation. Abiel Khalema, the congregation's first black minister, was appointed to provide preaching and pastoral care while a Needs Assessment Committee undertook the study of future ministry in the church. A Church Organization Review Committee reviewed Church governance.

A call was offered to John Henry Weinlick, recently recognized as a United Church Minister from the Moravian Church, and the congregation settled into a new round of life and activity. The approaching 130th anniversary of the congregation in 2003 sparked a week-long round of celebrations that brought many visitors back to join in the events. In 2005 an interfaith service celebrated the formation of the Province of Alberta with a Patriotic Service patterned after the one offered in 1905. It brought together representatives from the Edmonton Interfaith Council for Education and Action, along with an array of federal, provincial, and city dignitaries, an event that was introduced by aboriginal dancing ceremonies.

Currently McDougall is a congregation in an aging, if historic, building situated in the heart of the city, and now one of thirty United Church pastoral charges in the Edmonton Presbytery. Its Sunday congregations of 150 or more are growing again, and a full choir with four section leaders provides a variety of musical offerings accompanied by the largest Rogers electronic organ in the city and a Bosendorfer grand piano. Recent Discernment Committees have produced two candidates for ministry, one now in active ministry, and the other completing her studies at St. Andrew's College.

A Heritage Corner in the front south-east corner of the sanctuary displays mementos of the congregation's history, and the pipes of the former pipe organ still grace the back of the choir loft. Immediately behind the sanctuary is the Pioneers' Memorial Chapel with the names of pioneer members on the wall panels. And the parking lot shared with the next-door Alberta College (now affiliated with MacEwan College), provides both parking and welcome income.

A full complement of ministry committees engages the members in activities serving the church and the wider community. The church remains a founding member of the Edmonton City Centre Church Corporation, one of the largest non-profit agencies in the city with a wide variety of programs aimed at the inner city, a strong supporter of the Bissell Centre, the largest United Church agency with outreach programs for people in the inner city, and a regular contributor to No Room in the Inn which supports housing for the homeless through Christmas Eve offerings from churches associated with the Edmonton and District Council of Churches.

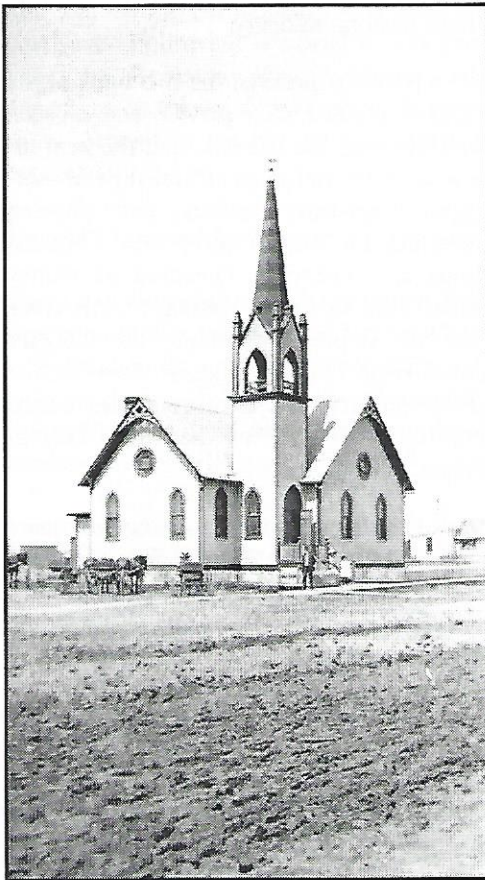
Biographies, as a rule, begin with birth and usually end with death, or at least retirement from active service. This account reflects ups and downs also faced by many other United Churches, and while McDougall may appear to be in a retirement phase, there is a sense of commitment to a continuing life in the downtown that is regenerating the congregation, and points to a continuing United Church witness in the heart of the Edmonton community where it began in 1873.

*N.B. This article is based largely on the 130th anniversary booklet prepared by the Church Archivist. Copies are available from the church office, 10086 Macdonald Drive, Edmonton, AB T5J 2B7 Telephone: (780) 428 - 1818*

## CLARESHOLM UNITED CHURCH 100TH ANNIVERSARY

by Oliver C. Seward

The local anniversary date has been traditionally based on the completion of the first church building. St. Andrews Presbyterian Church was first being dedicated on December 11, 1904 but Bethel Methodist Church came in a close second being opened on February 19, 1905. The two congregations came close to forming a "Union Church" but the sickness (TB) and departure of one of the clergymen, as well as some misgivings by others, brought such talks to an end. The "Union Church School" continued to flourish showing a willingness for a closer fellowship, however.



Presbyterian Church

When the Claresholm Local Press marked this important milestone, they entitled their article "Celebrating 100 years of Christian Witness".

In 1899 the Presbyterians sent out Calvin MacRae, then a student at Knox College, Toronto, to serve during the summer months. He covered the area from High River to Fort

Macleod during the summer months. He preached three times each Sunday, working in the Nanton area one week and in the Claresholm area the next. Mr. Rennie followed him in 1900 and Chas. Whiting in 1901. At this time Claresholm only boasted a railway section house (which also served as the station), a water tank (to supply the thirsty locomotives) and stables for the mail carriers to outlying post offices. Meanwhile, Mr. O.J. Amundson, who had homesteaded on the future town site was traveling to the Dakotas to induce settlers to immigrate here. He was successful and the beginnings of a town soon emerged. In 1902, the Presbyterians divided the district and this part was placed under the charge of a young student, Peter Henderson, from Glasgow College. He returned to Scotland in the fall to complete his theological course and then returned to Claresholm. He was ordained in the then new school house where eleven ministers took part in the simple but impressive service watched by every adult who could crowd into the building. The Rev. Peter Henderson became the most loved of all the Presbyterian ministers serving from 1902-11 (with two short breaks to serve elsewhere). The earliest of these missionaries were often known locally as "Sky Pilots" or "Cowboy Preachers". The special 222 page Anniversary Booklet that was prepared for this occasion contains further details of this story as well as a full page picture of Rev. Burgess on his horse French". Actually two thirds of this document is pictures with nearly everyone identified.

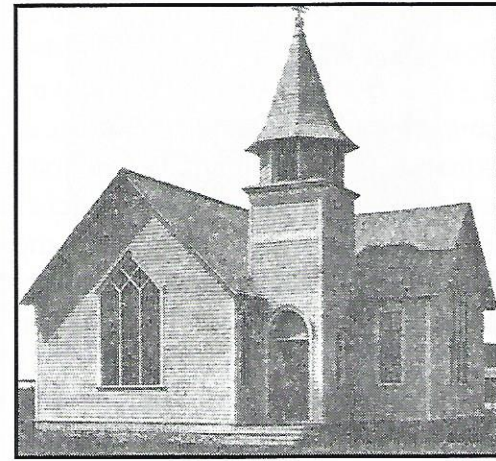
Both congregations continued to thrive being served by the following clergy:

**Presbyterians**

Calvin MacRae	1899
James Rennie	1900
Chas. Whiting	1901
E.H. Burgess	1902-?
Peter Henderson	1902-11
W. McNichol	1911-16
W.S. Kidd	1916-19
A.J. Mitchell	1919-21
Butcher	?
GW. Langille	1925-26

**Methodists**

George Monkman	1903
Edgar W. Frost	1903-4
R.K. Peck	1904-7
A.B. Argue	1907-11
J.M. Harrison	1911-15
W.E. McNiven	1915-18
F.W. Locke	1918-22
G.B. Webber	1922-26



Presbyterian Church

Among the outstanding members of these early days was Louise Crummy McKinney who came to Claresholm, with her husband, in 1903. She is remembered as being part of "The Fearless Five" who from 1902 'till 1930 led the women of Canada in an unceasing fight for women's rights. She was an able lay preacher in the Methodist Church. Besides being a capable speaker she was an able debater and organizer. Louise McKinney and her four distinguished friends, Emily Murphy, Henrietta Edwards, Nellie McClung and Irene Parlby working through the Women's Christian Temperance Union and the United Farm Women of Alberta became powers to be reckoned with. It was through their efforts that women in Alberta received the right to vote, became "persons" in the eyes of the law and established Dowers Rights in a husband's property. She served as the first woman member of the legislature from 1917-21, being the first woman to receive this honor in the British Empire. She was the only western woman to sign the Basis of Union, in Toronto, when the United Church of Canada was established in 1925.

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## CONFERENCE ARCHIVES

by Robert MacDonald

At the November 2005 Annual General Meeting of the Alberta Northwest Conference United Church of Canada Historical Society, Jane Bowe-McCarthy, Conference Archivist, presented her report which included a video entitled "Preaching, Teaching and Healing". The script was written by G. Simonson, and voice-overs were done by two actors from Edmonton. This video detailed the history of the United Church with some attention to its development in Alberta. Among things to celebrate included the work of the teacher Elizabeth Barrett, Steinhauer, the McDougalls, Gaetz and McKillop. Mention was made of the work in social action, including: women's suffrage, assistance to immigrants, partnerships with other agencies, establishing schools (e.g. Alberta College, Mount Royal College and Westminster Ladies College. Also noted were the beginnings of St. Stephen's College, the role of the women, ordination of women, work in hospitals, chaplaincy, and the development of social services like the Bissell Centre, CUPS, Pastoral Institutes, food banks, and Habitat for Humanity. The growth after the Second World War, and the building of churches and Christian Education wings was followed by a period of decline. There seems to be room for hope in that, since 2000, church attendance has grown. Views of the windows at Knox Calgary opened and closed the video presentation.

After the presentation, a panel was conducted made up of Jane-Bowe-McCarthy, Robert MacDonald and Austin Fenell. The discussion relat-

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## Renfrew: Mirroring Calgary's Change

*continued from page 11*

deficits occurring from time to time. Presbytery was increasingly concerned about the geographic concentration of churches in an expanding city. One result was an attempt to "cluster" a series of north hill churches to examine cooperation and the future. A consultant's report favouring amalgamation led a vote on "options", with Renfrew and Northminster rejecting the step of amalgamation. Renfrew remarkably did not see energy and enthusiasm deflated.

A challenge was replacement of Rev. Wilk. Rev. Robert Hunter was called, and spent time meeting people and developing a style of ministry, as well as shepherding the search for goals. In 1997 he went to Manitoba, and Rev. Michael Jones arrived. But around the time of the discussion of amalgamation, he resigned. After interim leaders, Gary Grottenberg came in 2002. In the office, most of this time Marilyn Younger added a sense of continuity.

Worship remained the heart of the mission, including adoption of a lectionary cycle in line with the church generally, and a new hymn book. Rev. Hunter spoke on "A Period of Transformation and Renewal", "Resurrection", Pentecost ("Spirit, Spirit of Gentleness) and the issue of choices. A later sermon topic was "All You Need Is Love." Another service by interim Linda Ervin was "The Mystery of the Mountain." Within the service children's time was important, complete with sitting on the chancel steps, even having props. Though the choir saw the resignation of Jenny White and her successor Valli Stuart, and though numbers declined, nonetheless special music included duets and trios, and anthems such as "My Lord What A Morning". Candles of concern, lit along with prayers for people named by the congregation, also played a major part of the service.

In Sunday School, the Whole People of God was initially used. But slowly attendance declined so that by the turn of the century there were only two classes, and shortly after only one. Nonetheless the children participated in worship and the after service luncheon. Beavers continued for a while with outings to the zoo or a film. The Sparks and Brownies remained, visiting the Science Centre, collecting money for. Brownies in less fortunate areas, and providing choral

music at Christmas. On the other hand, Adult Bible Study continued throughout most of the 1990s, using Vision TV, courses on meditation, and The Whole People of God.

Among the social groups was a Seniors' Group, visiting PaSu Farm and the Kananaskis Pioneer Lodge, and carpet bowling or watching a video. Card games were another activity of this group.

Pastoral care remained significant. In 1993, Rev. Hunter managed 23 baptisms, 12 weddings, and 7 funerals, as well as visits to shut-ins, hospitals, and the Fanning Centre. Counselling comprised an important part of his ministry. The DCW also visited, while the congregation was linked first through a newsletter and later Commun-I-Care, a phone pastoral ministry.

As in previous periods, the two units of the UCW continued their service and mission with the teas, the bazaars, and the next-to-new sales, the fall supper (three then two settings), Christmas baskets, and catering including for funeral receptions. Clothing drops also occurred. Donation of money raised went to Camp Kasota, St. Andrew's and St. Stephen's College, the Calgary Urban Project Society, and Awi Taan Shelter. On a spiritual side, Renfrew ladies hosted Presbyterian as well as the World Day of Prayer.

Outside groups included a Singles Square Dance Club and the District Square Dance Group, Cloggers, the Adult Singles Ministry, and the Regal Park Residents' Association. For a while the Water of Life Ministry used the facilities. As well, Chapelhow Legion held annual Remembrance Day Services there.

Despite the challenges of demographic shifts and greater secularization of Calgary, the congregation endured, with activities such as spiritual retreats at the FCJ Centre, participating in family weekends at Kasota, developing Blue Christmas services, and innovations of a Saturday Coffee Time and Burns Supper. In 1975, the Annual Report asked a series of questions on preaching as central, a person-oriented ministry, use of talents in the ministry of promoting the Gospel. The years since 1955 were an attempt to answer these, to reflect the commitment of the people to the mission and the community.

## A CELEBRATION IN HONOUR OF 50 YEARS OF ORDINATION

Reverend Harold T. Martin

by Mary Laursen

Grace United Church - Lloydminster

Reverend Harold T. Martin celebrated 50 years of ordination June 15, 2005. Harold was presented with a plague during worship Sunday, June 19 2005 from the congregation of Grace United Church - Lloydminster in honour of reaching this milestone. Later celebrations continued with cake cutting and much laughter as Harold regaled us with stories from his years in ministry.

Harold is a serious, experienced minister with a great sense of humour that has served him and all his parishioners well over the past years. Following is a brief history provided by Reverend Harold Martin. His endearing character and sense of humour show through in the bits he has added in brackets.

**Harold Thomas Martin**

Born in a little fishing village called Port Anson on a little island called Sunday Cove Island, Green Bay, Newfoundland. (You can only imagine all the beauty of serenity exemplified in that name. No wonder I became a minister!!)

I was the last child in a family of five - three brothers and two sisters. As a matter of fact, I am not supposed to be here. My mother was supposed to be too old for child-bearing. But her I am! (Another reason why I am so special!)

I took my schooling at Port Anson, from Kindergarten (we called it Primer then) to Grade 12. Our examinations for grades 9-10-11 were called C.H.E. exams (Council of Higher Education). Then they were sent to some university in the Maritimes to be corrected and grade. (Another miracle that I made it through High School).

After school I worked with the Bo-Water Pulp & Paper Company and on the American Air Base where I was eighteen three years in a row.

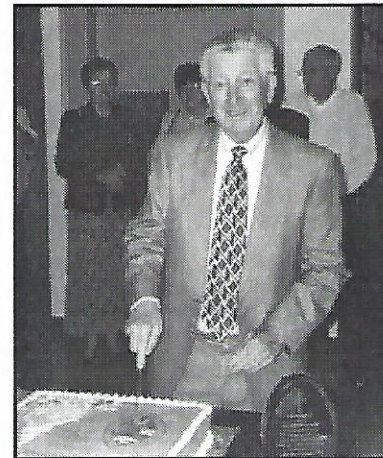
In 1946, after considerable prodding and encouragement by my local Minister, I

offered myself as a teen-age Candidate for the ministry and wonder of wonders was accepted, despite the fact that my Local Session wouldn't recommend me (because they didn't think I was "Saved"). So my Presbytery and Conference accepted me on the recommendation of the Justice of the Peace who happened to be the father of a close friend of mine. (I still have the copy of that recommendation in my possession) I imagine I am the only minister in the United Church of Canada who came in on the Recommendation of a J.P.)

However, this leads me to the beginning of my ministry. We were Methodist before Union and most of our ministers came from England. Therefore the Newfoundland Conference worked mostly under the Methodist system. Part of that system (as I understand it) was: "Any person offering themselves for the Ministry must or should serve two years as a probationer (a Lay Minister) before being recommended to University. The procedure was...the Candidate attended the session of Conference, was interviewed by the Conference Committee and approved or otherwise. On the final day of Conference, the Secretary of Conference read out the names of Candidates and their appointments. No consultation or anything.

I can still hear my name being called... waiting, scared, shaking and then, "Harold Martin - Red Bay, Labrador". This was followed by a ten day crash course on how to prepare sermons, conduct worship, marriages, baptisms, funerals etc. Plus in my case be Chairman of the School Board, with power to hire and fire teachers, write their pay cheques; how to write wills, welfare office and a lot of other things.

Then, on the first week of July 1946, I left St. John's by ship enroute to Red Bay. A pastoral charge consisting of fourteen (14) places. Traveled by boat in summer and by dog team or snowshoe in winter. And you know, I enjoyed every minute of it. I guess, as a young teenager I did not fully realize the



*Rev. Harold Martin cutting a cake baked and decorated by a close friend of his, Sally Matwek*

awesomeness of the responsibility. You just went and did it.

In 1948 I entered Mount Allison University graduating in 1952. Graduating from Pine Hill Divinity Hall (now the Atlantic School of Theology) in 1955. Was ordained at Cochrane Street United Church, ST. John's on June 15, 1955

I have served pastorates in Newfoundland, Ontario, and Alberta, where I retired at Grace United Church.

A couple of side notes that may be of interest:

When I came to Mount Allison in 1946 I came with \$750.00. Needless to say that didn't last long so I had to take week-end supply and do odd jobs around the university. I was told in my junior year I would not be able to continue in my senior year unless I could pay my bills. So I had to go for an interview with the President of the University and get his permission to continue. At Pine Hill same thing of course - so I found a pastoral charge outside of Halifax and used to commute by train every day for two years to finish my academic work there.

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## Claresholm United Church 100th Anniversary

*continued from page 17* The entire year of 2004 was devoted to



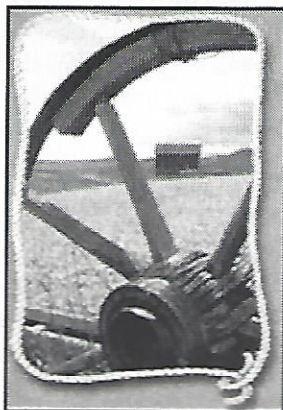
*Claresholm United Church*

Union was recognized as inevitable. Besides amalgamating the congregations and the church boards plus their groups, it was decided to sell St. Andrew's church and hall as well as the Methodist manse. The new manse still stands (a half block west of the present church). Coincidentally the Presbyterian Church and hall are also in use serving as the Westwind Club Room (one block south).

A new church, with full basement, was completed in May, 1954. Incorporated into it was the Methodist hall, known today as Harrison Hall, in honor of this early minister. In the late 60s a new entrance and tower were constructed permitting better access to the building. More recently, an elevator has been installed making the sanctuary and basement fully accessible to all. Very extensive and successful programs and youth groups have been developed over the years.

*Near  
Claresholm,  
Alberta*

*- Sherry and  
Charlie Ewing*



our Anniversary celebrations. A lighted "100" symbol was affixed to the front of the church, a special banner was created; a new photo directory was produced; the float for the Fair Days Parade was awarded first prize; a combined History Book was assembled and a dinner with program was held on Nov. 6 to which former ministers, and/or their families brought greetings as did past members of the congregation.

On November 7, a special worship service was held with the Rev. Michael Ward, of Central United Church, Calgary, as the guest speaker.

The ministers who served Claresholm United Church:

1926 - 43	Rev. R.W. Dalglish
1943 - 48	Rev. W. Jack Collett
1948 - 50	Rev. R.B. Tillman
1950 - 53	Rev. W.G. Dalton
1953 - 59	Rev. W.E. Oldring
1962 - 70	Rev. Oliver C. Seward
1970 - 73	Rev. H. Francis Yardley
1973 - 77	Rev. Sinclair Reikie
1977 - 81	Rev. Wilf Carson
1981 - 82	Rev. George A. Hart (Supply)
1982 - 88	Rev. Wm. A. Wright
1988 - 94	Rev. Norm Radway
1994 - 97	Rev. Blair Whyte
1997 - 99	Rev. Murray Etty
1999 - 2004	Rev. Kimberly Heath

(Lee Spice and Shirley Collard - ministers during Kimberly's maternity leave)

## A Celebration in Honour of 50 Years of Ordination Reverend Harold T. Martin *continued from page 19*

The other interesting note - in '49 and '50 I came west as a summer student at Winter, just east of Neilburg in Saskatchewan. Only to find, that after 40 years, when I came Grace United many of the people who used to be in my congregation at Winter. They had now retired and moved to Lloydminster.

I will always be greatly indebted to the congregations that I have served over these years. None more so than Grace United and the people of Lloydminster. I decided to retire here and they still have the GRACE to put up with me.

Pastoral Charges I have served: Newtown United Church - Newtown, Newfoundland; Memorial United Church - Corner Brook, Newfoundland; Honeywood United Church - Honeywood, Ontario; St. Columbia United Church - Toronto, Ontario; Fenelon Falls United Church - Fenelon Falls, Ontario; St. John's United Church - Georgetown, Ontario; St. Matthew's United Church - Richmond Hill, Ontario; St. Paul's Eastern United Church - Ottawa, Ontario; Grace United Church - Lloydminster, Alberta.



*Lloydminster City Hall  
- Lloydminster Tourism*

## ... A STORY-TELLER, NOT AN HISTORIAN

## A Moderator's Reflections

by The Very Reverend Robert F. Smith

The task seemed a simple one – to reflect on the issues facing the United Church of Canada in the years that I was Moderator. After all, that time in the mid- '80s had been the most intense and challenging time of my life. In two short years I had crossed Canada dozens of times, visiting 174 communities. I had turned sod in cities like St. John's and First Nation communities like Kispiox, presided at a half a hundred meetings, preached in native villages and city cathedrals, prayed at the bedside of dying elders, argued with archbishops, bank presidents and first ministers, lectured at universities and seminaries. I had traveled to 22 countries on five continents, monitoring elections, investigating human rights violations, discussing baptismal and eucharistic theology, supporting – and being taught by – our overseas personnel who were working with partner churches. And all the while I was thus engaged, keeping up the pretense that I was still minister of a large urban congregation in Vancouver.

Alas! it turned out not to be so simple, for it turns out that I am a story-teller, not an historian. William Maxwell has written that "what we refer to confidently as memory...is really a form of story-telling that goes on continually in the mind and often changes in the telling.... In any case, in talking about the past we lie with every breath we draw." (1) As I have pored over my dog-eared journals and files I have been surprised not only by the details I neglected to record but by the ways in which my memory differs from what I wrote at the time. What I have chosen to do, therefore, is a version of Luther's *pecca fortiter*, trusting as he did that if in writing about the past I lie with every word I write I will be forgiven by the Creator, if not by my readers.

One more disclaimer. Among the first entries in my 1984 journal is a reference to an invitation I received to be theme speaker at the annual meeting of one of the conferences. The invitation was not what one would describe as unconditional. "Bring us, please" it read, "a message from Cana, not from the Garden of Gethsemane." As I consider the changes in the church, and in the world since the 30th General Council of the United Church of Canada, and as I consider the changes in my own thinking and living, both Cana's and Gethsemane's messages seem inappropriate. For me the message must

perforce be one from Babylon, for we find ourselves now in a time of exile, of uncertainty and loss while at the same time discovering with new intensity the dream of the time of God's shalom, when the earth and all its creatures shall be made whole.

Now where was I? – oh yes, the issues facing the United Church of Canada when I was Moderator. Leafing through the Records of Proceedings for the 30th and 31st General Councils

turns up a predictable list of institutional concerns – pages of motions, duly moved, seconded and passed authorizing changes to The Manual, amendments, and amendments to the amendments related to the report of SABAB (I had mercifully forgotten how much of my time was spent trying to understand and interpret the work of the Salaries and Benefits Advisory Board!). In addition, though, the records showed the priority of matters of faith – the project called "Confessing our Faith" in that period was a thorough-going and valiant effort to help individuals and congregations to give an account of the faith that they proclaimed. The place of children in the life of the church was given new emphasis and this was signaled *inter alia* by the presence, and active participation of children in the meetings of the General Council itself. Much time was spent on international issues – resolutions calling on the United States to cease its efforts to destabilize the Sandinista regime in Nicaragua and deploring the Soviet invasion of Afghanistan were for the most part eclipsed by the debate over the Programme to Combat Racism of the World Council of Churches and the humanitarian grants which they were making to liberation movements in Southern Africa. (These issues, it turned out, preoccupied me while in office. I twice visited Central America – once as an official observer of the 1984 election in Nicaragua – and saw first hand the devastating consequences of President Reagan's foreign policy there. As well, a

good deal of my time was spent in meetings with Canadian bank officials and corporate representatives to encourage their divestment in South Africa as a way of putting pressure on the government to end apartheid.(2))

*For me the message  
must perforce be one  
of Babylon . . .*

The 30th General Council is not remembered for any of those activities, however. Rather, it takes its place in the series of councils that addressed issues

having to do with

human sexuality which culminated in the historic decision by the 32nd General Council at Victoria to open the door to ordered ministry for gay and lesbian members. The way had been prepared by what was known as the Task Force on Human Sexuality. For most of the previous decade the United Church had been convulsed by the issues which the Task Force had raised, beginning with the first stirrings of feminist critique (3). Questions ranged from settlement policies to the use of inclusive language in worship, and it is hard to say whether folk were more exercised by the abandonment of hymns like "Rise up, O men of God" or by questions about abortion and homosexuality. Suffice it to say that the day after my installation as Moderator I was obliged to preside over a deeply divided council as the members debated a report entitled "Sexual Orientation and Eligibility for the Order of Ministry". For the next two years that issue was the sore tooth to which the tongue of the media invariably returned. Not only the media but, of course, the congregations and courts of the church were thus preoccupied. Though I got to the point where I could answer letters and interviewers on this subject in my sleep my experience paled by comparison with the firestorm endured by my successors, Anne Squire and Sang Chul Lee, as patiently and faithfully they prepared the way for the church's Victoria decision.

continued on page 22

## ... A Story-teller, Not an Historian

*continued from page 21*

All was not *sturm und drang* however. Among the greatest privileges was that of getting to know, and value, the work of the church's personnel. When confronted with a knotty theological problem or when asked for informed comment on a matter of public policy I was able to pick up the phone to the conference office or "85" and receive expert advice. When I met with Christians in distant countries and identified myself as a member of the United Church of Canada I was deeply moved by their response as they associated me with national staff, or one of our overseas personnel (4). For two years I was the recipient of countless gracious acts of hospitality that were, in fact, expressions of the love and loyalty which people had for their church. While they might be unsettled and bewildered by the changes that were taking place all around them, a visit from the Moderator – however inadequate that person might be – was an occasion for them to celebrate that love and loyalty.

At the end of the term was, of course, another General Council. While the sexuality debates remained at the forefront another issue had begun to make an impact on the church's consciousness. In 1979 the Saskatchewan Conference had declared "a year of repentance" for the way in which the United Church had contributed to racism. Throughout that year presbyteries, congregations and individuals had met with Indian and Metis peoples and in the process had begun to be aware of the devastation wrought among native peoples by those who, under the authority of the British monarch and in the name of Jesus had set out to erase Indian language, culture and spirituality from Canadian consciousness. My first awareness of the issue was when Alberta Billy, a member of the General Council executive from British Columbia, said quietly "I think it's about time that the United Church apologized to the First Nations people." Ms. Billy was a member of the Kwakiutl First Nation, and we had learned that though she spoke infrequently her words were weighty and commanded respect. By the time the commissioners to the 31st General Council gathered in Sudbury Ms. Billy's question of apology had acquired priority status.

The story of what has become known as

"the 1986 Apology" is by this time well known (5) and I do not intend to repeat it here. What may not be known, though, is that, having delivered the apology to the elders I came out of the tepee where they were considering their response and addressed the throng who were gathered around the huge blazing bonfires. I read to them the words of the apology. The rapt silence which followed the reading was broken by the stentorian tones of Art Solomon, the respected elder of the Anishinabe, who said, "Now what in the hell are you going to do about it?"

His question set another major direction for the United Church in the years after 1986. The church initiated self-government for aboriginal people through the creation of the All Native Circle Conference. For reasons that are unclear aboriginal people in British Columbia chose not to join the ANCC, creating instead within the British Columbia Conference a Council of Native Ministries. A group in British Columbia raised a million dollars in support of land claims, 50% of which went to the Gitk'san and Wet'suwet'en peoples to help with the court costs of the historic Delgamukw court case.

The Healing Fund was established with a goal of a million dollars to assist native groups in their attempts to recover culture and language and to find new pathways for healing. And as the protracted trials seeking damages from the federal government and the churches wound their way through the courts the church – over the prostrate bodies of the church's lawyers – found ways to acknowledge, and apologize for, our part in the residential school disaster. For all that has been done, however, the task of healing the wounds in the body is barely begun. We have lost our innocence, and we are only beginning now to come to terms with our new situation. As Bonnie Green put it, "we've been in the hands of a very demanding, disciplining God. We're not accustomed to being there. We're accustomed to being the good guys...always out there on the justice issues." (6) And Jim Cruickshank, the courageous Anglican bishop whose Cariboo diocese was forced into

bankruptcy as a result of damages awarded to abused residential school survivors has written that,

*"...in my weak moments I have asked, 'Where is God in all this?' In my good moments I know that God is trusting us...to face whatever future lies ahead in the light of the Cross. Some of the things in the church which we love might have to die. But the empty cross teaches us that in dying we are born to eternal life. We are in the midst of learning the hard lesson of what it means to be an Easter people." (7)*

At the beginning of this reflection I stated my conviction that our time is a time of exile, of uncertainty and loss and that any message which I have will sound as if it comes from Babylon rather than from Cana. The sad history of the churches' relationship with the First peoples of Canada is only one of the factors leading me to that conviction.

There are links between the issues with which we were confronted in the mid-eighties and the situation in which we find ourselves today, and though I was invited to

*"Now what in the hell are you going to do about it?"*

reflect on "then" it seems important that I should conclude with some reflections on "now".

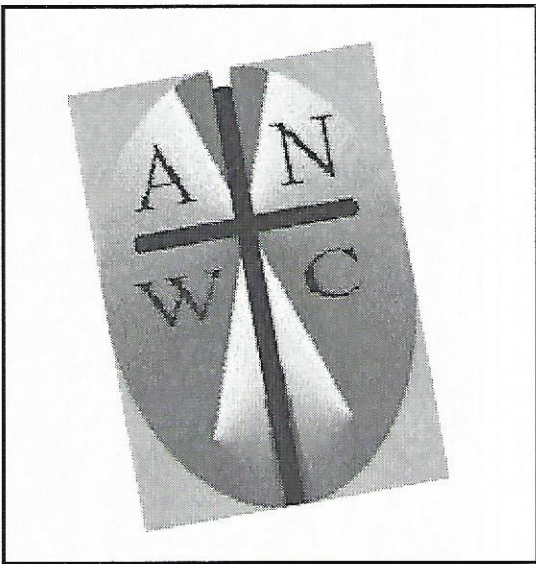
In 1984 the United Church of Canada was described, along with ice hockey as "the quintessential Canadian institution." It was the largest protestant church, with some four million people "under pastoral oversight", and with 940,000 communicant members. In the previous year, the senior officers of the church proudly told me, there had been a 16% increase in the number of adult baptisms. That was then. This is now. The most recent statistics available to me show that at December 31, 2003 the number of communicant members was 608,243. The number of persons "under pastoral oversight" is no longer calculated. Even someone as arithmetically challenged as I am can see that we have lost a third of our membership in less than twenty years.

*continued on page 24*

## GREETINGS FROM THE CONFERENCE PRESIDENT

As president of Alberta and Northwest Conference, I bring greetings from your brothers and sisters in this conference. During my term as president I have had the privilege of attending two services where congregations were celebrating their hundredth anniversary of service in the community. I also represented the conference at the celebration of the 80th anniversary for the United Church of Canada and the 100th Anniversary of the Province of Alberta that was held at McDougall United Church in Edmonton in September. All of these remind us of our heritage in this great province.

In 1900 my great-grandparents were part of the founding members of the Fairview United Church that was located about seven miles north of Lacombe, and was one of the several congregations on the Morningside Pastoral Charge. In later years it became a part of the pastoral charge of St. Andrew's United Church of Lacombe and continued to have services until 1954. One of the ministers to serve this congregation was the Rev. Dwight Powell, who passed away this year. Not only did this church serve the spiritual needs of the community, it also provided for a great deal of social entertainment for the area. Turkey suppers, pancake suppers and Christmas concerts were a part of the work of this church.



Many stories are told of the student ministers and their families who ministered to this congregation. In 1902 a Ladies Aid was formed and their objective was to lend a helping-hand to the church in whatever way they could. In 1950 the name of the Ladies Aid was changed to Women's Association then later became the United Church Women. This group remained active until 2005 when the group was dissolved.

The United Church archives have the history of our congregations but unfortunately we have lost a lot of the stories with the passing of our pioneers. I am fortunate to have had my mother write some of these stories about this congregation.

I think we should all take an interest in capturing and preserving these stories. I commend the work that the Historical Society does in sharing the history of the United Church in this conference.

Blessings,

*Wayne Flewelling*

## ... A Story-teller, Not an Historian *continued from page 22*

There are some folk among us who point to the intense focus on human sexuality in the 1980's and 1990's, as the root cause of the malaise which seems to grip us. What they fail to see is that – to coin a phrase -- “we are not alone.” We live in a secular world, in what Vaclav Havel, the then president of the Czech Republic has described as “the first atheistic civilization.” Wolfhart Pannenberg, the noted theologian of the Evangelical church in Germany, has said that it is quite possible that by early in the next millennium only the Roman Catholic and Orthodox churches, and evangelical Protestantism, will remain as ecclesial communities. “What used to be called the protestant mainline churches,” he says, “are in acute danger of disappearing.”

My assessment is that United Church folk have become comfortable with the radical shifts in thinking and in polity represented by the decision to include lesbian and gay people as full members of the community, equal in every way to heterosexual members. They are “proud to be United”. At the same time, though, they are troubled by their new minority status, and that – combined with the memory of painful dislocation and confrontation in the debates in the 1980s – has led to a turning inward. The church itself has become the focus of their concern. “The world is too much with us” and they turn away from its complexities and agonies, embracing instead a renewed personal piety.

The experiences that were mine when I was Moderator have led me in a different direction. I remember toward the end of my term having lunch with my close friend, a management consultant, who was at that time chair of the congregational board. I was regaling him with stories of some of my adventures and telling him about the world as I had seen it. He professed to be puzzled. “You and I used to see things the same way,” he said, “but now it's as if you are looking through different lenses”. His assessment was accurate: I was at last understanding what Dietrich Bonhoeffer had meant when he wrote of “the view from below”. Later, as chair of the Interchurch Interfaith committee I had participated in the search for a renewed ecumenism and I had been captured by the story-teller who said that “when G-d,

the Holy One gets up in the morning G-d gathers together all the angels in heaven and asks this single question: Where does my creation need mending today?” And then the story-teller, the late, great rabbi Abraham Joshua Heschel would tell his students that “theology consists of worrying about what G-d worries about when G-d gets up in the morning.” I remain convinced that the only reason for the church universal - or the United Church of Canada in particular - to survive is in order that it may witness to “the dream of God” of a world made whole, and in order that it may participate with God in the mending of that world. Colin Winter, missionary bishop of Namibia had captured this new understanding perfectly for me in a prayer, thus:

*“Lord God, remind me when I need to know You did not call me to defend your church but to lay down my life for people.”*

Douglas John Hall has written that

*“...there is a vital role awaiting a church that is ready to face, honestly, its minority status in the world. It could become a prophetic witness to truth in an age of deceit, a friend of the oppressed, a cartographer of the peculiar night into which western civilization has been sinking for generations, a searcher for the Light that shines in the darkness.”*

That, for this Babylonian exile sounds like a word from the Lord, a word of hope.

(1) Quoted by John Irving as the epigraph to his novel Until I Find You.

(2) These activities on the part of Canadian church leaders gave rise to strong opposition by organized groups within the churches, including, most notably, the members of the Confederation of Church and Business People.

(3) At the 20th General Council in 1962 a major debate had taken place on the question of the ordination of married women. It was decided that indeed, married women should be eligible to be ordained but that, unlike men, married women would be obliged to undergo a psychiatric examination! This cleared the way for the ordination of a married woman by the name of Lois Wilson!

(4) We had just begun to use this designation in replacement for the word “missionary”.

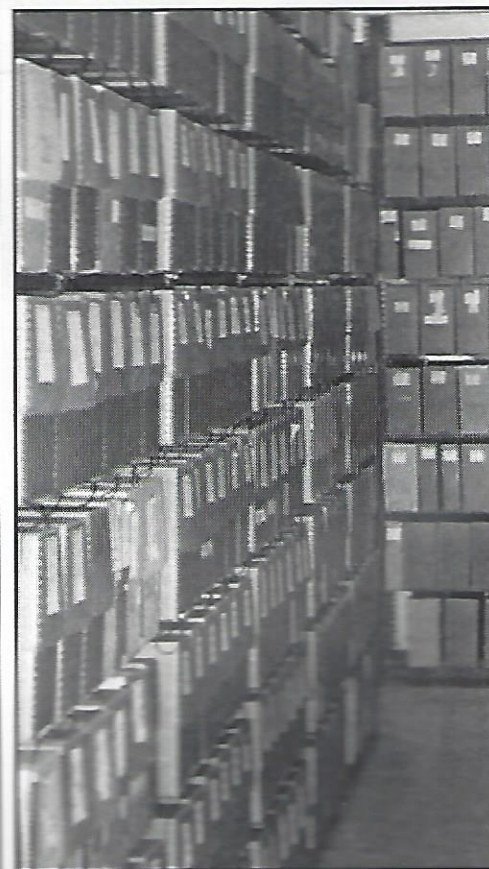
(5) I have written extensively about the Apology, in particular in Fire and Ice, the 75th anniversary commemorative volume edited by Jim Taylor.

(6) Envision, Spring, 2000, p. 12

(7) personal correspondence

## Conference Archives *continued from page 18*

ed to the question of whether the United Church makes a positive contribution to society. Among areas discussed were included social services, the work of individuals like McKillop in Lethbridge, and the support of Japanese Canadians in Southern Alberta during the Second World War. Also mentioned was the importance of the United Church and churches in general in providing recreation in sports and drama up until the time community associations or groups began taking over these functions. [It was not mentioned at the time, but Trinity in Calgary had a gymnasium from the beginning catering to the children of workers at the CPR yards.] It should not be forgotten that it was not just social services that made a positive difference in society, but that the church provided the spiritual nourishment and growth to people.



## PRESERVING THE SACRED, SANCTIFYING THE PAST: The United Church Collections of Alberta

by David J. Goa and A.J. Armstrong

*The following are excerpts of Goa and Armstrong's work on The United Church Artifact Collection Project: A Joint Project of The Provincial Museum of Alberta, the United Church of Canada, and The Alberta and Northwest Conference Historical Society, December 1995. It is provided as a sample of the rich sources of material that exist beyond the doors of the Provincial Museum of Alberta, and which, to some, are more readily accessible.*

### United Church Artifact Collections at Other Institutions

During the course of our work on the United Church Artifact Collection Project, we encountered a number of artifact collections that were housed at other institutions. Please note that this list is not exhaustive, but refers to those major collections which came to our attention during the course of the project. In addition to the collections listed here, many community museums will hold collections of material specific to their local United Church communities, and it is quite common for individual Churches to maintain artifacts important to their heritage and will even frequently have modest displays of those items housed in the Church itself.

**Fort Edmonton Park.** Edmonton, AB. Church with modest display of holdings relating to the old McDougall Church and missionary activities in the Edmonton area. Collections include objects used in worship, objects related to missionary activities in the nineteenth century and a collection of Bibles, Hymnals and pamphlets printed in Cree syllabics and produced for use by missionaries and aboriginal congregants. Photographs of these holdings are held in Provincial Museum of Alberta collections.

**The Glenbow Museum.** The Glenbow-Alberta Institute, Calgary, AB. Extensive holdings on the early mission period, including personal artifacts of Rev. Robert Rundle, Rev. George McDougall, and Rev. John McDougall. Large collection of communion tokens, medals and pins. Some books and liturgical objects related to the United Church and antecedent traditions. Several of these artifacts are now on exhibit in the "Missionaries" permanent gallery. Photographs of some of these artifacts are held in Provincial Museum of Alberta collections.

**McDougall Memorial Church.** Morley, AB. Site is the original mission church of the McDougall mission to the Stoney tribe. Interior of Church decorated with historical and commemorative objects and information. Items of particular note include a piano owned by John McDougall (which was originally located at Victoria Mission), the original church lectern and altar rail, the original stove and stove mount, a "Union Jack" flag found on the site

continued on page 26

**Preserving the Sacred, Sanctifying the Past:  
The United Church Collections of Alberta**  
*continued from page 25*

which may have been associated with the original mission, and the site itself, which includes the church and nearby foundations for other mission buildings. Photographs of several of these artifacts are held in Provincial Museum of Alberta collections.

**Department of Archeology, University of Calgary.** Calgary, AB. Several thousand archeological artifacts discovered at the Morley, AB mission site during an archeological dig are now held at the University of Calgary. The vast majority of collection contents are potsherds and detritus from human habitation. Information on these materials may be obtained by contacting the McDougall Stoney Mission Society or the United Church (Alberta & Northwest Conference) Historical Society.

## United Church Archival Collections

The vast majority of United Church archival collections pertaining to Alberta have been centralized at the Central Archives in Toronto or at the Alberta and Northwest Conference Archives in Edmonton. However, some archival collections which predate the centralization are still held at the originating Churches or local archives. Baptismal and marriage registers are frequently held by municipal archives or the genealogical sections of museum archives of the local community. The collections listed below are not exhaustive, but refer to the major sources of archival materials relating to the United Church, its antecedents, and related organisations.

**The Central Archives of the United Church of Canada.** Held at the Victoria University Archives, Toronto ON. Guide Available: Ruth Dyck Wilson with Peter D. James, *A Record of Service: A Guide to the Holdings of the Central Archives of the United Church of Canada*. Toronto: United Church of Canada, 1992.

**The Archives of the Alberta and Northwest Conference.** Held at the Provincial Archives of Alberta, Edmonton, AB. Guide Available: Lorraine Mychajmow and Keith Stotyn, *A Guide to the Archives of the United Church of Canada, Alberta and Northwest Conference*. Edmonton: United Church of Canada, Alberta and Northwest Conference, 1991.

**The Glenbow Archives.** The Glenbow-Alberta Institute, Calgary, AB. Archive holdings related to the United Church of Canada are primarily those associated with the Calgary area. Major archival collection associated with the Rev. Robert Rundle and the Revs. George and John McDougall, including original journals and correspondence. Other items of note include archives of the Alberta Canadian Girls in Training Association (1918-1985) and the Alberta Conference of the Free Methodist Church (1875-1970).

## McDOUGALL STONEY MISSION SOCIETY

### YOU ARE INVITED

to join the Society for an evening of fun and fellowship in celebrating our heritage and viewing our future plans for the Morleyville site.

Date: Friday, June 9, 2006

Time: 7:30 to 10 pm

Place: Southern Alberta Pioneer  
Association Building  
3611 4th Street S.W.  
(south of Mission Bridge)

Plans for the creation of a Visitor Centre at the Mission site will be presented, with architects' concepts and drawings. You will also hear about plans for fund raising for the project. This is a big step forward and we know we can succeed with your help and enthusiasm.

Another highlight of the evening will be a tribute to the great pioneer Rev. George Millward McDougall.

a handwritten account of his exploratory journey to Southern Alberta and on to Fort Benton, Montana, in 1873 has come to light. Copies of this fascinating diary will be available. Also a commissioned portrait of George, by Jeanette McClelland, will be auctioned. Updated copies of the genealogy of eight generations of McDougalls in Alberta will also be available.

Deadline for tickets: June 2, 2006

For tickets please call Ann McDougall at 282-3044. Tickets are \$20 per person.

#### MEMBERSHIP (Yearly)

\_\_\_ Family \$25.00 \_\_\_ Single \$20.00

All members receive our Newsletter.

DONATIONS (Tax Deductible) - cheques payable to the McDougall Stoney Mission Society, 3707 Utah Drive NW, Calgary AB T2N 4A6

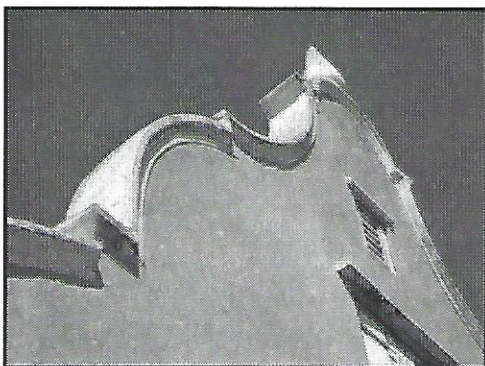
Thank you for your valuable support. We look forward to your company.

## NEVILLE L. SMITH

*A United Church Minister with an interesting legacy in Methodism  
by Neville L. Smith*

Later this year, the Reverend Dr. Neville Smith will have served 36 years as a Minister of the Church. For half of those years he has been a Minister of the United Church of Canada. There are some very significant and interesting historical data concerning this United Church minister.

Neville was born in Dutch St. Maarten, one of the islands of the Netherlands Antilles. He was a candidate for the Methodist Ministry in the Caribbean in 1965 thus becoming the first Methodist Minister born in the Dutch island of St. Maarten in over 100 years. In 1978, after completing a Master's Degree from Emmanuel College in Toronto, Canada, he was appointed to work as a Minister of the United Protestant Church in the Netherlands Antilles. He served in Curacao, thus becoming the second minister born in the Netherlands Antilles to serve that denomination in over 340 years. He later became the Moderator of the United Protestant Church of the Netherlands Antilles (the church is comprised of Reformed, Lutheran, and its English District is comprised of Methodists and others).



Another significant historical event took place when as a United Church minister he was allowed to go to the Netherlands to serve as the first resident minister of the newly created circuit of the Holland Methodist Church. He served there from 1994-1996.

Neville has worked in Stony Plain and Barrhead pastoral charges of the United Church in Alberta. After working at the National Office of the United Church of Canada, Neville is now the Minister of Cooksville United Church in Mississauga, Ontario.

He has written several books and columns.

Neville has been married to Joan, a diaconal minister of Presbyterian background for 35 years and they have two daughters Suzanne and Nichole, both University graduates. They immigrated to Canada in 1988.

Neville served on the Board of Directors of Alberta & Northwest Conference United Church of Canada Historical Society. He was also this Journal's editor for a year.

Neville has recently been nominated to be a Commissioner to General Council to be held in Thunder Bay, Ontario in August 2006. Has also been recently nominated as Chair-Elect of Halton Presbytery for 2007.

*A sample of church architecture in Curacao,  
Netherlands Antilles*

## 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@goto.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 19 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 \_\_\_\_\_ Postal Code \_\_\_\_\_

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

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

Enclosed is a donation of \$ \_\_\_\_\_

*Please send me a receipt.*