



HISTORIC SITES & ARCHIVES

JOURNAL

Dedicated to preserving our religious heritage and making history live.

Vol. 2, No. 1

ALBERTA & NORTHWEST CONFERENCE HISTORICAL SOCIETY

May, 1989 \$2.00

Featuring The Missionary Heritage of Our Church . . .



Rundle's Mission Monument from National Board of Historic Sites and Monuments.
(Inset) Robert T. Rundle taken from his wedding photo in England - 1854.

Photo credit Glenbow NA - 659-43

The Rundle's Mission Story

By Rev. Dr. Gerald Hutchinson

RUNDLE'S MISSION
CONFERENCE CENTRE,
Pigeon Lake, Alta.

The Rev. Robert T. Rundle became the first missionary of any church in the territory now known as Alberta, when, in 1840 he was appointed as Chaplain to the Hudson's Bay Company and missionary to the Indians. The arrangements were made in London, England by the Company and the British Wesleyan Missionary Society. He lived in Fort Edmonton for eight years except for the extensive travels to other Forts such as Lesser Slave Lake, Rocky Mountain House, Fort Pitt, and Fort Carlton. He met with the native people at each of these Forts but as he became better acquainted, his first interest was found in

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Historic Society Launched . . . History in The Making The First Annual Meeting

On 22 October 1988, at Calgary's Renfrew United Church, the historical society was launched, the first of its kind in the United Church. Sensing the need to harness new energies to preserve and write our religious history, and the example of the American United Methodists, the Conference Historic Sites and Archives Committee took steps to establish the Alberta and Northwest Conference (The United Church of Canada) Historical Society. Spearheaded by Rev. Dr. Stephen Wilk in the spring of 1988 the interim Board of Directors produced the first issue of the Historic Sites and Archives Journal which was distributed to Conference delegates. The Board also took steps to establish bylaws of incorporation both for the province and the church courts. These were approved at the annual meeting and subsequently by Conference Executive.

After officers and a Board of Directors were elected, the meeting approved a request to undertake writing a history of the United Church and its forbearers in the Conference and to continue to produce the Journal.

The highlight of the inaugural meeting were presentations from representatives of the Department of Culture. The talk and slide presentation of Merrily Aubrey of the Provincial Archives is produced elsewhere in this issue. Aart Looye and Judy Bedford of Historic Sites Service gave a two-part presentation. Mr. Looye, through slides discussed the selection and designation process for historic sites. Essential was the need for an organization to be responsible for preservation and maintenance. The buildings sometimes were used for purposes other than the original

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Supported by

The Historic Sites and Archives Journal is published by the Alberta and Northwest Conference, The United Church of Canada, Historical Society. This issue of the Journal is supported by the Conference Committee, McDougall Stoney Mission Society, Rundle's Mission Inc., Calgary Presbytery Historic Sites and Archives Committee, and Private and Corporate donations.

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Editorial Board and Society's Board of Directors

Stephen Wilk - Editor and President
Robert MacDonald - Assistant Editor and Secretary
Herman Miller - Member and Treasurer
Bruce Peel - Member
Paul Gibson - Member
Gerald Hutchinson - Member
Len McDougall - Member

errata

In the first issue of the Journal, the following errors were made:

Page 1, middle column 8 lines from bottom, eliminate repeated line, add (after Mission Design), "is necessary to inform all"

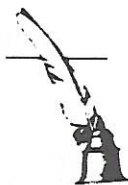
Page 6, the top middle photo should read Rev. R.B. Steinhauer; at the left is Rev. John McDougall. The Rundle photo should read 1840-8

Page 7, the upper left photo should read Rev. George McDougall (1820-1876) pioneer Methodist Missionary. The upper middle photo should read Rev. John McDougall (1842-1917), pioneer Methodist Missionary.

- CONTACT -

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Historical Society Annual report from the editor's desk by Rev. Dr. Stephen Wilk

Friends, we made it! Here is our second edition of The Journal.

Our Historic Society has forged ahead and has taken several bold steps into the future. As you can see we have become duly incorporated into a Society and have taken four major thrusts for which the members of Conference can feel justly proud and can support wholeheartedly. (1) We have taken on the publication of the Journal and formed an editorial board. (2) We have established a book committee to initiate a feasibility study for the preparation and publication of the story of the Alberta and Northwest Conference. (3) We have also established a Trust Fund for the promotion of Historic Sites and Archives Projects to include concern for three-dimensional projects. (4) And we have become an active coordinating body for historical developments within Conference.

The Board of Directors of the Society have been made the Editorial Board.

A great deal of credit is due to Dr. Robert MacDonald in being assistant editor and vice-president of the Society at the same time. He has seen us through early stages of incorporation and the mammoth amount of correspondence required.

Working cooperatively and conjointly with the Conference Committee on Historic Sites and Archives, and its chairman Bruce Peel, has enabled the Society's vision to expand and grow at a very rapid rate.

We are deeply indebted to all the contributors to this edition who so willingly responded in providing us with suitable material.

We would particularly like to thank those who have assisted us through memberships and donations. Our special thanks to the Alberta Historic Resources Foundation for their generous support in assisting in the printing costs of our Journal. ☺

The Journal Policy Statement

Readership

The style and content of the Journal will be aimed at the average United Church member within Alberta and Northwest Conference.

Objectives

The Journal is intended to provide a forum by which the history of the United Church and its antecedents can be told. It is to be designed to make readers aware of the contributions our church has made to the spiritual life and to the social development of the area encompassed by Conference.

Content

Each issue is to contain a variety of articles:

- featuring reports on activities of the Historical Society and the Conference Committee on Historic Sites and Archives;
- highlighting one or more congregational histories (possibly in summary form to be concluded);
- providing biographical sketches of pioneering missionaries, clergy, and lay persons in western Canada;
- including a broader historical article on some aspect of Canadian Church history;
- featuring a section which seeks biographical or historical information with a view to printing any responses to queries;
- promoting human, financial and historic resources in assisting the advancement of the history enterprise; and
- providing information which assists in the practical restoration, compilation and creative history writing.

Letters

A wise person said "You can't tell where you're going unless you know where you've been." The Historical Society are to be congratulated for their service they are rendering to us all.

Our heritage is indeed precious, and we appreciate the work being done to keep the past alive for us.

Best wishes as this second newsletter goes out across Alberta and Northwest conference.

Rev. Dr. Clair Woodbury
President of Conference

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

The Society's Founding Group



(left to right)

Back row; C.D. Powell, H. J. Miller, K. Thompson, B. Peel, G. M. Hutchinson, L. McDougall, R. MacDonald. Middle Row; L. Currie, J. Bedford, A. Looye, M.K. Aubrey, S. Mason, H. MacPherson, S.W. Wilk. Front Row; E.D. Hodgson, E. McKittrick, T. Folkard, L. Oakander.

Credit J.W. Moore

1988 Annual report

By Bruce Peel,
Chair of Conference Committee

In the year under review our Committee, which heretofore had concentrated its attention on the preservation of church records and sites, took steps to publicize the history of our church - a history that goes back 150 years in this province. In early summer an issue of an historical Journal was published, and this endeavour was followed in the autumn by the inaugural meeting of an Historical Society.

The new Journal of 16 pages contained articles on historic perspectives, mission design for doing history, the work of the Provincial Archives in preserving U.C. congregational records, and the McDougall Stoney Mission Society's work in preserving Morley Mission; the Journal included numerous illustrations. Copies were made available in June to delegates attending the annual meetings of the Alberta Conference.

Another written history project is a projected history of the Alberta and Northwest Conference under the direction of Rev. Dr. Stephen Wilk and the

Rev. Ernest Nix. A book committee has been set up under the auspices of the Historical Society, and is at present doing a feasibility study. This history, upon completion, will be significant to our knowledge of the spiritual heritage of our denomination.

Our Committee took steps to found an Historical Society: a constitution was drafted, and later approved by the Conference Executive; application for incorporation was submitted to the Society's Branch of the provincial government; and a pro tem board appointed. This effort reached fruition on October 22, at Renfrew Church in Calgary when the new Society held its inaugural meeting. In the business meeting approval was given to the new constitution, and the Society undertook to publish the Journal. The afternoon session featured speakers from the Provincial Archives and Historical Resources outlining the interest of the Government of Alberta in preserving the cultural heritage of the people of this province.

Our Committee wishes to acknowledge the splendid cooperation received from Mr. Keith Stotyn of the Provincial Archives and Miss Judy Bedford of Historical Resources throughout the year.

During 1988 our Committee and the Sub-Committee (Executive) each held three meetings.

OVERVIEW

The Historic Sites and Archives Journal was initiated by the Alberta and Northwest Conference Committee to provide a means to assist in the preservation of the history of the heritage of the United Church of Canada and to encourage individuals, congregations and presbyteries to carry out their mandate within the United Church Manual, and to bring together human and material resources in the preservation of our religious heritage. The Alberta and Northwest Conference Historical Society has accepted the publication of the Journal as an ongoing project.

MEMBERS OF THE CONFERENCE COMMITTEE (1988-89 Term)

Chairperson

Bruce Peel - Edmonton

Archivist

Keith Stotyn - Edmonton

U.C.W. Representative

Eliza Cook - Edmonton

Members at large

Gerald Hutchinson - Thorsby

Eva McKittrick - Edmonton

Dennis Butcher - Edmonton

C.D. Powell - Nanton

S.W. Wilk - Calgary

Presbytery Conveners:

Calgary - Robert MacDonald

Coronation - Herb Ross

Edmonton - E.D. Hodgson

Foothills - W.A. Wright (deceased)

Peace River - Mae Allen

Red Deer - H.J. Miller

Lois Ross

St. Paul - Olive Frissell

South Alberta - Ken Hern

Yellowhead - Ryerson Christie

CONFERENCE OFFICERS

Executive Secretary of Conference

William F. Phipps

Mission Development & Real Property

Robert Morrison Wright

DEPARTMENT OF CULTURE REPRESENTATIVE

Public Planning Co-ordinator and
Advisor to our committee

Judy Bedford

UNITED CHURCH OF CANADA ARCHIVES

Victoria College: Toronto

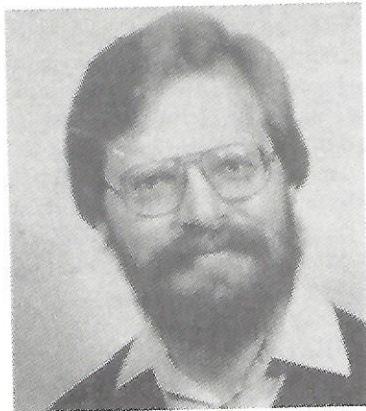
(Ms.) Jean E. Dryden,

United Church Archivist

FROM THE CONFERENCE ARCHIVIST

Alberta and Northwest Conference Archives at the Provincial Archives

by Keith Stotyn



KEITH STOTYN, B.A. (U of C.), M.A. (U. of A.) Alberta Conference Archivist, senior Archivist, Manuscripts, Provincial Archives of Alberta. He represents the Alberta and Northwest conference on the National Committee on Archives and History.

The year 1988 was a good year for the Conference Archives. The Provincial Archives of Alberta now administers 108.1 m. of records from the Conference, its Presbyteries, congregations and affiliated organizations. both deposits and research are up from 1987. Certain activities are on hold but I am hopeful that there will be positive developments in the coming year.

There have been significant improvements in the deposit of records. Provincial Archives received 8.84 m. from Conference, five Presbyteries and twenty-six congregations; an increase in total deposits and in participation from records creators at all levels (for comparisons with 1987, see chart). Contacts were made with sixteen congregations and nine Presbyteries to encourage the deposit of records. Processing of records also improved due to the work of an excellent assistant, Victoria Pawluk, obtained through a government works programme.

Use of the Archives has continued to increase. Letter and phone inquiries rose over 1987. Although the number of researchers working at the Provincial Archives dropped, the number of requests for records rose. The majority of requests continue to be baptisms. The Provincial Archives also provided temporary loan of records back to six congregations.

On behalf of the Archives Committee, the Provincial Archives has undertaken a number of activities. An application was prepared in March to the Social Science & Humanities Research Council of Canada for a Research Tools grant to prepare a guide for the Archives. Unfortunately, the

application was not approved, but we have received an indication that a new application would receive careful consideration. A revised application will be submitted by the end of March this year.

General Council Archives requested assistance on three matters. Provincial Archives responded to questionnaires on access and copying and on security and insurance. We also provided suggestions for a leaflet designed to assist congregations in identifying and transferring records to a Conference Archives.

A proposal to conduct a records survey has once again been presented to the Master of Archival Science Programme at the University of British Columbia. This project is dependent on a student choosing it as a summer practicum, part of requirements for the degree. We will know by the end of March whether the survey can go ahead.

In October last year, Merrily Aubrey represented the Provincial Archives at the first meeting of the Alberta and Northwest Conference (United Church of Canada) Historical Society. She presented a paper on the Provincial Archives of Alberta, its relationship with Conference and procedures for using the Conference Archives. ☞

Edited Text of a Lecture on Archives

By Merrily K. Aubrey

(Edited text of a talk given at the inaugural meeting of the Historical Society of the Alberta and Northwest Conference, United Church of Canada - 22 October 1988, Calgary.)

(1) The Archives' Role

The Provincial Archives of Alberta was established in 1963 with the first provincial archivist appointed in 1965. Our present building was constructed in 1967 as a Centennial project. We are a branch of the Historical Resources Division of Alberta Culture and Multiculturalism.

The goals and objectives of archives are to identify, acquire, preserve, process and make available for research, reference and display, those public and manuscript sources that document the overall history and development of Alberta. These functions are common to virtually all archives no matter what the jurisdiction.

Our holdings are multi-media in nature for we collect anything of a more-or-less two-dimensional nature. This includes traditional paper and textual records, photographs, sound recordings, moving images, microforms and maps.

United Church of Canada, Alberta Conference Archives Statistics

All measurements are in the Metric System

	1988	1987
Records:		
Contacts: Congregations	15	10
Presbyteries	9	0
Deposits: Congregations	26	22
Presbyteries	5	2
Conference	X	X
Ministers	8.84m.	3.77 m.
Extent (Before processing)	108.1 m.	103.5 m.
Total holdings:	108.1 m.	103.5 m.
Processing: Extent	13.94 m.	4.9 m.
Research: In-person	50	73
Letter:		
General	10	
Baptism	68	
Marriage	4	
Membership	1	
Burial	2	
Genealogical	5	
Total	90	72
Retrievals	440	420
Loans	6	4

Records are appraised to determine long term values, which include evidential, historical, research or information worth. Value depends upon whether material is available elsewhere, if it is relevant to the collecting mandate of the institution, if they are originals or not, and if they have potential use for researchers.

Traditionally, archives operate a public reference room where users conduct their research. After registering, the researcher visits the reference archivist on duty, who assists by explaining the finding aids, suggesting other sources of information, and making referrals to relevant collections in other repositories.

The primary statutory responsibility for the provincial Archives of Alberta is to receive non-current provincial government records. The Archives is its official repository and serves as the memory of the government. We have records from depart-

ments, boards and agencies, deputy ministers, some ministers and premiers of the province. Anywhere that government interacts with the public, there should be records of it. Government records represent about 80% of our holdings and 15 linear kilometres or so.

We collect from the private sector as well, and included in this section are records from labour organizations, local governments such as municipal districts and counties, private individuals and associations.

(2) Church Collections in the Archives

One of the larger and important areas of the collections of private sources is that of church and religious organizations.

Since the arrival of Wesleyan and Roman Catholic missionaries in the 1840s, Christian churches have played a significant role in the development of the society of Alberta. At first the missionaries were concerned with the conversion of the native population, but as white and mixed-blood communities grew, and as urban and agricultural settlements expanded church activities increased rapidly to minister to new congregations. The earliest churches were joined by many other denominations, including Anglicans, Presbyterians, Congregationalists, Lutherans, etc.

The records created and kept by these churches contain historical information of value not only to themselves but to the province as a whole. Early missionary records provide important insights into aspects of the fur trade and of white contact with Indian society. In the growth of church activity can be found evidence of the growing and ethnically diverse population of the province.

A community's church records can provide much historical information. Registers of baptisms, confirmations, marriages and burials provide a permanent record of personal information for proof of age enquiries, genealogists, demographers and other researchers. To assist churches in the important work of preserving their archives, the Government of Alberta has entered into a number of agreements with various denominations designating the Provincial Archives of Alberta as the official repository for their records. These agreements provide the churches and other religious bodies with complete archival arrangement and care, while allowing maximum access by the general public.

(3) Archives and the United Church

In July 1975, the Alberta Conference recognized the Provincial Archives of Alberta as its official repository for its

records. Since then it has transferred more material on a periodic basis. This includes the administrative records of the Alberta Conference from 1925 onwards as well as some records of the preceding Presbyterian, Methodist and Congregational Churches. Also included are the records of the various pastoral charges throughout the Province of Alberta and from some points in B.C., Sask., N.W.T. and the Yukon. Among the records of the pastoral charges are the baptism, marriage, and burial registers.

The records have been organized into a number of categories:

a) Administrative - records prior to 1925, when the UC of C came into existence, have been organized according to respective denominations. The Administrative series includes information from General Council; the Alberta Conference Office minutes and proceedings, committees on Christian Education, camp committees and other committees, Young People's Union, church property, executive, etc. We have records from the presbyteries, ministerial associations, but very little from the United Theological, St. Andrew's and Robertson Colleges. Other administrative records include material pertaining to women's groups presbyterials.

b) Pastoral charge - Within each pastoral charge the records, as when found, have included the following types: circuit registers, membership and communion rolls, minutes of various bodies such as boards, trustees, stewards and minutes of other church committees; annual and financial reports, cash books, administrative and correspondence files, architectural plans, records of women's, men's and children's groups, Sunday school records, newsletters, orders of services and programmes and finally, photographs. Unfortunately our records which we hold for preaching points or pastoral charges are not always complete. In many cases there are gaps in the holdings. There are a number of reasons why this might occur. Although it is a bit of a cliché, more than a few times we have heard of the story of the fire that happened forty or fifty years ago at the church. Occasionally, unbeknownst to family or successors, a board member has "temporarily" borrowed or stored the records at home for safe keeping. Eventually these are stored in trunks, upstairs in the attic or basements and are forgotten. They are found years later, dismissed as "old stuff" by the inhabitants and are thrown out. This is our worst nightmare. There are times when records travel with the minister. Or perhaps they have been eaten by mice. For those groups who are trying to track down missing material we suggest that they advertise in

the congregational or pastoral charge newsletter to see if the whereabouts of the documents are known. Sometimes, this yields positive results or at least give an indication of why the records are lost.

The standard procedure for transfer of congregational or pastoral charge records to the Provincial Archives is to send them to the conference Secretary who will send them to us after a few month's accumulation. The official acknowledgement is sent to the Conference office.

As for most large and significant collections, we have an itemized inventory for the U.C. records which reflects the arrangement scheme mentioned earlier. An extensive index by pastoral charge, congregation and mission point has been developed to help both researcher and archivist alike to find records of a particular area.

(4) Uses of holdings

There are many uses for records from religious organizations. The prime use is of vital statistics, i.e. birth, marriage and death registers. People need proof of age for pension, proof of marriage, proof of Indian status, of Canadian birth or citizenship, of baptism, - or, oddly enough, proof of existence. Vital statistics are used for genealogical purposes; tracing names of family members, or to find if certain family members were in a particular area at a given time. Burial registers can give information on place of burial for those who want to visit grave sites, erect memorials, etc. Statistical studies can be done on causes of death, ages, ratio of male and female, urban vs. rural deaths, etc.

Financial records of churches, are used, for the greater part by the individual congregations themselves for housekeeping reasons. These records can also provide information to more "scholarly" endeavors. As an example, if someone was studying the effect of economic trends on the welfare of ecclesiastical organizations as a whole, this could be done by an analysis of the financial records of these groups. many other research topics could be contemplated.

Records of women's groups are good sources of study. The documents provide raw data for the groups themselves if they are writing or researching their history. Because of the lack of research material available in the rest of society on women's history, information about the Women's Auxiliary, Women's Missionary Society, etc., is an invaluable resource for those historians writing about women's history. Social history can gain from the use of these records as well. During times of war and depression, the women's efforts are chronicled in these records. With a little

creative thought, you can probably think of quite a number of research uses for any of the other information you might find in the United Church collection.

The U.C. material we have in our holdings is widely used by all sorts of people with a variety of interests and research requirements. The United Church is indeed fortunate in that its administration is committed to preserving the historical record of its people, and that it is housed in one place. The Provincial Archives is honored that it should be the designated repository.

One of the areas that was suggested for inclusion in this talk was a description of the means of researching archival sources.

There is always more than one way of going about things. If anyone has a single, reasonably straightforward question, the archives is quite willing to undertake research on behalf of the patrons as long as the staff time involved is not excessive. Like many other institutions these days, we are understaffed and we have to split our times between reference and processing work, plus the inevitable "other related duties". If it looks as though research time will be extensive, we will suggest that the researcher visit the archives and take a look at our sources themselves. For the larger search questions, in-person research is better, for it is the researcher herself who knows best what information is being sought. If that is not possible, we can provide the patron with a list of free-lance researchers who will do the work for a fee. One of the questions often asked by patrons is "Can we borrow the documents?" No, the archives is not a lending library. Collections are deposited with us for proper care and safe-keeping. To loan material would break a trust, and destroy any sort of security procedures that were developed for the well-being of the records. As always, there is an exception to the rule, but one which we do not want to happen too often. Where collections have been deposited with us on a permanent loan basis - that is, ownership remains with the donor and physical custody is ours - we are prepared to loan back small amounts of material to the depositor for a short period of time. This is the sort of arrangement we have with the United Church. This can be useful for those congregations who want to do extensive research with their records, and are unable to make the trip to Edmonton to do so. Again, if it is a quick question, we can check the records. If photocopies will suffice, we will provide those. The charge is \$.20 per page. When we do loan back records, it is only to a board member of the depositing church. Foremost cannot borrow the records of Calgary-Renfrew.

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VICTORIA UNIVERSITY

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The Central Archives of the United Church

by Jean E. Dryden



Chief Archivist Jean Dryden.



Reading room at the Central Archives of the United Church.



The Central Archives of the United Church is housed in the Birge-Carnegie Building on the campus of Victoria University in Toronto.

The Central Archives of the United Church was formally established in 1953, although a Committee on Archives has existed since the Church came into being, and the denominations entering union brought a rich documentary heritage with them. The archival records were moved to the campus of Victoria University in the early 1940's and looked after by volunteers and part-time staff. In 1953 the first full-time archivist was appointed. Since then both staff and holdings have increased, and the Archives occupies renovated premises in the former Birge-Carnegie Library. At present the Central Archives fulfills a three-fold mandate: it serves as the archives not just for the national offices of the United Church, but also for Victoria University, and for the Conference Offices, presbyteries and congregations in the five Ontario confer-

In the University of Toronto
UNITED CHURCH ARCHIVES

ences of the Church. There is a full-time staff of ten — five archivists, one librarian, and four para-professional support staff.

The holdings of the Archives provide a rich and extensive record of the United Church and its antecedent denominations. Clearly the holdings are essential to church historians, but they are also valuable to those academics studying the history of various social and international issues, as well as to journalists, local church historians, and genealogists. A major project is underway which will improve access to this rich store.

Although detailed finding aids have been prepared for some of the Archives holdings, much important material has not been described at all and is not accessible to researchers. The archivists are systematically going through the holdings and preparing standardized summary descriptions of the material at the most general level. The result will be a card catalogue giving access to all archival holdings both by the same name(s) of the person or corporate body creating the records and the main subjects covered by the material. New additions to the holdings will be described in a similar way on an ongoing basis. The card catalogue will be very similar to that in a library and will be accessible to researchers and staff alike.

To have an accurate and complete knowledge of the Archives' current holdings is of course an immense benefit to researchers and reference staff. However this knowledge combined with the ability to predict future additions also make easier the identification of material requiring conservation or reprographic work, or special storage needs. Once all the holdings are described at a general level, the staff will begin preparation of detailed finding aids. This involves sorting and arranging the material and describing it by means of lists of in file titles, correspondents, and/or subject indexes. Knowing what the Archives has will enable the staff to identify which accessions should receive priority in processing. In the long-term, successful completion of these projects will provide the necessary knowledge to plan the future directions of the Archives in terms of space and budget requirements and staff priorities. ☞

McDougall Stoney Mission Report

by Len McDougall - Chair of M.S.M. Society

The first issue of the Journal presented a historical background to the McDougall Stoney Mission Society (page 10) "How We Began". This year we present an outline of a very busy year for the Old Memorial Church: "How it Functions". The Olympic year was once again an active year for the McDougall Stoney Mission Society.

Two excellent Church services were held.

The 113th Annual Spring service was held on Sunday, June 12, 1988 at 3:00 p.m. Mr. Len McDougall, chairman of the Society, chaired the program. The service had to be one of the most colorful ever held, with around 200 people in attendance. The Steele's Scouts, resplendent in their uniforms and riding atop their beautiful horses, paraded from the campsite situated across Jacob's Creek to the Church. Their campsite was on the original site of the old fort buildings. A picture of this for (Circa 1885) has been acquired.

After the Church service Major Douglas McRae, the Commanding Officer, accompanied by the Scout's Colonel-in-Chief, Mrs. Mary Dover, invited the McDougall descendants to inspect the troops. The wives and children of the Scouts who were in attendance for the service were dressed in period costumes of the day.

Rev. Martin Lynas of Southminster United Church was the guest speaker. In his message he remarked the Church must return to its fundamental doctrines and get back to the fundamentals of scripture. One way suggested by Rev. Lynas was to use the traditional hymns of John Wesley. The hymns are filled with doctrine and form an important part of our worship. Rev. Lynas informed us he was travelling to England to celebrate with others the New Birth of John Wesley at the actual site.

Guest soloist was Warden Budd of Vulcan, Alberta. The Chairman made an official presentation of a new accordion to Lazarus Wesley on behalf of the society.

The dedication of a Cairn in memory of George McDougall's death in the Airdrie District

Photo from "Pioneers of the Faith" Pg. 11

Mrs. Lillian Graham, John McDougall's only surviving daughter is reading the script. Edward S. Bryant, advertising director for the province of Alberta was present. Arthur J. Dixon, M.L.A. for Calgary South, gave the Invocation and the Rev. J. Ernest Nix spoke on the life of the McDougalls. The Rev. Dwight Powell, Superintendent of Home Missions for the United Church of Canada, assisted by Mr. Nix.



The Fall 113th annual service was held on September 11, 1988 at 3:00 p.m. Dr. Stephen Wilk issued the call to worship. Rev. Hector Rose of Bassano, Alberta gave the message, which included the telling of the historical Presbyterian movement in early Calgary. This sermon was most informative, demonstrating how the Church of his persuasion helped Calgary and from then on many Presbyterian churches had their beginning.

Kevin Baker, a young musical artist from Calgary, was the guest soloist.

Dr. Stephen Wilk baptized three children at the service, one of the children was a McDougall descendant, David Russell McDougall Wiechnik, great, great, great grandson of Rev. George McDougall. Two children from Morley, Julien Fox, a daughter of Rosie Twoyoungman and Leonard Fox, and Jamie Wesley Powderface, and great grandchild of Lazarus and Lilly Wesley. We are pleased to see so many of our friends from Morley at the service.

Thanks are due to the Music director, Mrs. Vernie Budd and her assistant Beverly Flower for arranging the beautiful music; special thanks to Lazarus and Lilly Wesley for their faithful attendance and help with the services; and to Lilly for her inspirational talk at the June service and her remembrance of her childhood as she looked out to the west and saw the assembled horses of the Steele's Scouts.

The two services received extensive coverage from local and district newspapers and radio stations.

In addition to the annual meeting held in February which outlined work preserving and developing the site, a number of executive meetings were held at the home of Laura Oakander who provided noon lunches. One of the meetings was held to lend support to the plans for the setting up of a trust fund to provide a budget for the development of the site, under the oversight of the Mission Site Planning Team. As well the two church services were planned. In

addition members of the executive represented the Society at a number of functions. Len McDougall attended Fort Normandeau Days on May 23 while Laura Oakander attended Calgary Presbytery on June 15 when the Presbytery committee annual report was given. She was also present at the Northwest Mounted Police (NWMP) Commemorative Association Rodeofest in August. Len represented the society at meetings at a number of other organizations. Certificates were presented to essay writers on early history of the Red Deer area from the Red Deer School system.

A documentary was filmed at the Mission site by CFCN TV in February. The documentary was prepared by Gordon Kelly of the station, and Len McDougall. Len gave a short talk on the history of the Church and the McDougall family, pictures of the excavations were shown. The documentary concluded with a visit to the cairn at Beddington dedicated in memory of Rev. George McDougall in 1976. The old church at Morley is a part of the film, The Fourth War. The film crew visited the old church site and took pictures of the church as a part of a plot for the movie being shot in Alberta.

The church was opened to the public for thirty-seven days, thanks to volunteer weekenders. Some twelve hundred guests were registered including some from 19 foreign countries. A number of groups from schools, senior citizens, or from abroad (such as Japanese photographers or a visiting Danish Youth Band here for Stampede) also visited. In addition to baptisms such as at the September service the church is also open for weddings. Our thanks to the Cochrane RCMP for patrolling the property when time permits.

DEVELOPMENT OF PROJECT

We are at stages 4 & 5

⇒ STAGE ONE

- Organization
 - Society
 - Presbytery Committee
 - Designation
 - Planning Team

⇒ STAGE TWO

- Project Proposal

⇒ STAGE THREE

- Archeological, Historical, Genological, Architectural Analysis and Professional Reports.

⇒ STAGE FOUR

- Master Plan and Interpretive Themes, Signage and Walkways.

⇒ STAGE FIVE

- Restoration and ongoing development and Maintenance. A Trust Fund is being developed.

Pioneer Missionaries 1840-1863

By Leslie J. Hurt

Chapter I Occasional Paper The Victoria Settlement

"Some religious prospectors have done good, even amongst the Indians, and no longer do the elite of the different tribes call for missionary roast underdone, or a baby on a half-shell, a Methodist stew, or similar delicacy, but now petition eagerly for a little more rum and a few more missionaries to render the district entirely civilized."³

While Captain "Mac's" cynical remarks may have provided a modicum of comfort for the well intentioned but nevertheless easily intimidated missionary, the fact of the matter was there was very little in the Canadian west to warm the missionary heart besides the scenery. When the Methodists first arrived in the territories in 1840, they found the land rugged and treacherous, the elements trying and at times unbearable and the natives equally inhospitable. The Hudson's Bay Company had only recently made inquiries as to the prospect of converting the native Indians to Christianity and their achievements thus far had been anything but spectacular.⁴ In addition, the first proselytizing Christians had been either Anglican or Roman Catholic. The Methodists regarded the latter as anti-Christian and were tolerant of the former only because they were pro-British in sentiment. For the six Wesleyan ministers who inaugurated the work of the Methodists, then, their work was indeed cut out for them.⁵ The heathen natives must be converted, a civilized and prosperous Canadian west must be built, and if need be, the natives must be lured away from the "man of sin,"⁶ the Roman Catholic priest.

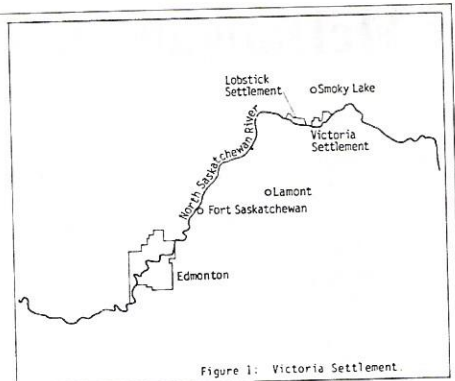
The Methodists were first attracted to the Canadian west because they were convinced that their particular brand of Christianity was ideally suited to a land where individuality, ingenuity and self-determination must, of necessity, prevail. From the inception of their church in the early part of the 18th century, the Methodists had prided themselves on their ability to conform to the popular cultural traits of the day, while at the same time adhering to a Christian philosophy which

stressed universal salvation through faith and the application of humanitarian and practical ethics. The Canadian Methodists were also confirmed nationalists. Therefore, any attempt to convert the native population of western Canada to the word of God, was both the Christian and the patriotic thing to do.

Accordingly, once it had been decided that the far northwest, as opposed to the Catholic Red River district, would be the Methodist field of activity, Reverend James Evans was dispatched to Norway House as chairman of the missionary district. Initially, his staff consisted of three recruits from England, the Reverends Barnley, Mason and Rundle.⁷ The latter, whose intended destination was Fort Edmonton, spent but two months under Evans' careful tutelage. However, the chairman, who is best remembered for his translation of the Bible into Cree, made effective use of the limited time available to him. When Rundle departed for the territory of the North Saskatchewan in August 1840, he had mastered the rudiments of the Cree language.

Robert Terrill Rundle has the distinction of being the first missionary of any Christian denomination to settle permanently on the upper Saskatchewan.⁸ For eight years he laboured among the natives of the territory and of his work both layman and fellow missionary have been rightly appreciative. In fact, ten years after his return to England his efforts were still very much remembered. In 1858, Reverend Enoch Wood of Toronto noted that "The seed of the Word sown by Rundle has been wonderfully preserved and blessed, notwithstanding so long a time has elapsed without its receiving any culture."⁹

After Rundle left the Saskatchewan in July 1848, the sole representative of Methodism west of Norway House was a Swampy half-breed by the name of Benjamin Sinclair. A convert of eight years, Sinclair had been transferred to Edmonton in September 1847, and had assisted Rundle with numerous tasks including the establishment of the Pigeon



Lake mission/settlement. From 1848 to 1850, together with his wife and child, he remained at Pigeon Lake and did his best to propagate the Protestant Gospel. In 1850 intertribal warfare forced the removal of the mission to the more friendly environs of Lac la Biche. It was here that Sinclair remained, alone and overworked, until 1855. On September 9, 1855, he at last welcomed to the west two missionaries sent out by the Ontario Conference of the Methodist Church, Reverend Thomas Woolsey and Reverend Henry Bird Steinhauer. Reverend Woolsey noted Sinclair's reaction upon their arrival:¹⁰

"Language fails to describe the joyous manner in which he received us."

"He said that he had done his best to preserve Rundle's Indians from going over to the Romanists as the priests had done their best to get them to apostatize. Brother Sinclair said that the Indians had been expecting a missionary for seven years, and that some of them had often times sat down and wept when they thought that they might never again hear the herald of the Cross. It is an affecting sight to see a man in tears, and especially so to find him weeping because deprived of that Gospel which so many who are at ease in Zion do not sufficiently value."

Of the names associated with Alberta Methodism, Steinhauer and Woolsey are among the most revered. An Ojibway Indian by birth, Reverend Steinhauer was instrumental in strengthening the Lac la Biche mission, and in establishing the Whitefish Lake mission in 1857. His work at the latter location was unique in at least three aspects. Firstly, the mission was not associated with the fur trade and therefore was not as influenced by the whiteman as were other Christian missions. Secondly, it was the first Protestant mission established by a native Indian. And thirdly, it was the first permanent settlement of Indians in Alberta.¹¹ For almost thirty years Reverend Steinhauer toiled at the Whitefish Lake mission, his only respites being a brief sojourn at Pigeon Lake (1873-1874) and a short trip to

Ontario in 1880. When George and John McDougall arrived at the mission in 1862 it was far in advance of any of its contemporaries. Mission buildings had been erected and the fields surrounding the settlement had been sown and reaped of barley many times. It was an impressive beginning and it was due solely to the judgement, dedication and boundless energy of the Ojibway minister.

An equally impressive tale can be told of Reverend Thomas Woolsey. An Englishman by birth, Woolsey arrived in Canada in 1852 and when sent west three years later was stationed at Fort Edmonton. His stay there, however, was relatively brief, for in 1857 he reoccupied the Pigeon Lake mission left vacant by Benjamin Sinclair in 1850. A variety of factors worked against the success of this particular missionary endeavour. Of primary importance was the mission's location. It was situated in the midst of the warring Stoneys and Blackfoot. Confronted with the hostile environment, Woolsey decided it was best to move further north. In or around 1860 he relocated at Smoky Lake, some twelve miles north of the North Saskatchewan River.

For two years Woolsey attempted to establish a permanent mission at Smokey Lake. A small cabin and a roofless stable were quickly erected and by the summer of 1862 it was reported that an interpreter and two "hired men" were assisting Woolsey at the mission.¹² A complement of three, however, was the most he could attract. The location, as it turned out, was far from ideal; there were few fur-bearing animals and consequently even fewer people. When George McDougall suggested that the mission be moved to Victoria, Woolsey agreed.

When George McDougall was given charge of the northwestern Methodist missions in 1860, the objective of his work was "The welfare of the Indian Tribes within the Honorable (Hudson's Bay) Company territory."¹³ A man of immense energy and with an intense sense of responsibility, Reverend McDougall was not long in implementing his commission. Those who passed by the Rossville mission (Norway House) were plied with questions concerning the conditions in the great northwest, and when he himself ventured west he was inquisitive as to the plight of both Indians and whites. The immediate problem, of course, was the rum trade. The Hudson's Bay Company did not give up trafficking in liquor until 1862, and prior to that date the appalling results of native drunkenness were anything but conducive to Christian conversion. Once this difficulty

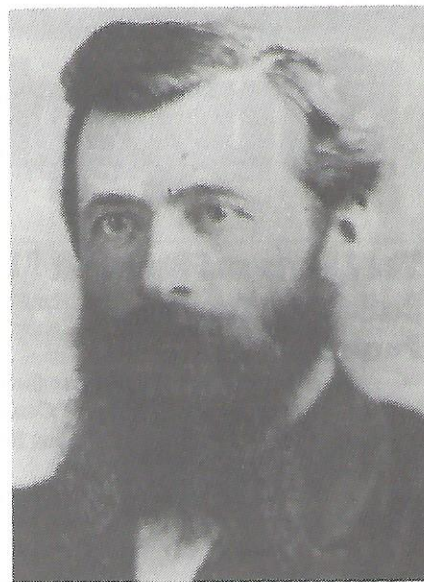
was overcome, Reverend McDougall was confronted with a scarcity of food in the Norway House region. Besides the obvious dilemma of feeding the native population, this particular problem had an additional ramification. If the Indians were forced to move south in search of food, they would more likely come into contact with the Catholic missionaries of the Red River settlement and their mixed-blood converts. Such an occurrence was to be avoided at all costs, for a full stomach and a forsaken soul was not the combination the Methodist Church had established as its standard. As the Methodist clergy not infrequently pointed out, "Their (Catholic) converts have a zeal, but their fervour prompts them to propagate a system, not a saviour."¹⁴ Clearly then, the spiritual as well as the material welfare of the native peoples were the catalysts which prompted McDougall to suggest that Protestant missions be established further south and west of Norway House.



Rev. George McDougall died hunting buffalo in the Airdrie district (45 miles east and slightly north of Morley Mission).

Shortly after the decision had been made to extend the Methodist field of operations to the southwest, George McDougall undertook a tour of the Saskatchewan missionary district. He travelled first by boat to Fort Garry, then by horse as far west as Fort Edmonton. Observing the vast prairie expanses and the Indians who inhabited them, the chairman was overwhelmed. Fortunately he left a vivid account of the experience:¹⁵

"We are now in the country of the dreaded Blackfoot and in the centre of the great prairie. All round us is strange. One seems to be carried back to some remote, long past age. Never before have I felt so



Rev. John McDougall drove the first dairy cattle through the Airdrie district, and stopped several times at the Stevenson Stopping House. He preached to many early ranchers.

forcibly a consciousness of my own insignificance. Hourly expecting an attack from a war-party, living upon the providence of heaven, our covering the vaulted sky, our only refuge God - and blessed be His holy name, we are witnesses of His watchful providence over the wants of helpless man."

This initial, and wholly predictable sense of insignificance, however, did not deter him from implementing his plan, namely, the establishment of new Methodist missions in the northwest. Both he and his young son John seized every opportunity to preach to the native Crees and Blackfoot, and their evangelism carried them over three hundred miles in Alberta alone. At one point the McDougalls were fortunate enough to meet with the former Warrior-Chief of the Crees, Maskepetoon. The elder chief was perhaps the most famous native Methodist convert. He constantly preached in favour of peace and through his exemplary behaviour he was able to render assistance not only to the Methodist cause, but to the Christian cause as a whole.¹⁶ George McDougall was particularly appreciative of his efforts on behalf of Protestantism, for Victoria Mission, located in the heart of Cree territory.

Once the decision had been made to relocate Woolsey's mission at Victoria, young John and Reverend Woolsey were entrusted with the task of constructing suitable buildings for a planned occupation date of the summer of 1863. A slight

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Support The Trust

The Alberta and Northwest Conference Trust Fund

Purpose:

- (a) To provide a funding source for various historic projects within the Conference which is not in conflict with ongoing budgets of the churches.
- (b) To be a funding source in undergirding present and future endeavors in preserving the heritage of the United Church of Canada in Alberta and Northwest Conference.
- (c) To tap into the resources of the community for the preservation of the religious heritage made by the United Church of Canada and its antecedents.
- (d) To be accountable to appropriate authorities.
- (e) to provide Income Tax receipts for charitable donations.

Trust Fund Committee

The board of directors of the Alberta and Northwest Conference Historical Society of the United Church of Canada.

I WISH TO GIVE ASSISTANCE BY:

- ☐ Enclosed please find my contribution to "The Conference Society Trust Fund". Tax deductible receipts will be issued for contributions over Ten Dollars.
- ☐ I wish to contribute, documents, photos or volunteer time or talent to advance the cause of Preserving our Heritage.
- ☐ I would like to receive more information . . .

Name _____

Address _____ Phone _____

Mail your support to:

The Treasurer
Alberta and Northwest
Conference Historical Society
c/o Rev. Herman Miller
Box 340, Carstairs, Alberta T0M 0N0



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Photo Credit: William Moore

Front Row, Left to right: Rev. Herman Miller, Rev. Dr. Stephen Wilk, Dr. Robert MacDonald. Back Row, Left to right: Bruce Peel, Rev. Dr. Gerald Hutchinson, Len McDougall. (Missing) Paul Gibson.

THE MORLEY MISSION SITE PROJECT TRUST FUND

Purpose:

- (a) To provide a budget for the present and ongoing maintenance and oversight of the Mission Site.
- (b) To assist in the funding and completion of the present Mission Site Project.
- (c) To make available the resources of the community for the preservation of our Methodist Heritage on the Morley site.
- (c) To provide an adequate financial base for ongoing management and development of the Mission Project.

A TRUST FUND COMMITTEE has been established by the Morley Mission Society: members are Dr. Gerald McDougall, Rev. Dr. Stephen Wilk, Mr. Morley McDougall and Dr. Robert MacDonald.

- ☐ I wish to become a member of the McDougall Stoney Mission Society (\$5.00)
- ☐ Enclosed, please find my contribution to the Mission Project. Please make all cheques payable to "Morleyville-Mission Site Project".
- ☐ Tax deductible receipts will be issued for all contributions over ten dollars.
- ☐ I wish to contribute documents, photos or volunteer time to the Project.
- ☐ I would like to receive more information.

Name _____

Address: _____ P.C. _____

Mail all correspondence to:

The Secretary/Treasurer
Mrs. Laura Oakander
3612 Charleswood Dr. N.W.
Calgary, Alberta. T2L 2C5



Morley McDougall Mission Site
 (45 miles west of Calgary on Hwy #2A)

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Rundle's Mission Inc.

MISSION'S HERITAGE!

TRUST FUND GOALS

- To generate funds which are not in conflict with the ongoing Mission and Service budgeting requirements.
- To continue to creatively make use of resources which are designated for the purpose of preserving our heritage.
- To search out and access any existing funds within the United Church and all other sources.
- To assist in co-ordinating the work of the General Council Real Property Committee's responsibility within the Alberta and N.W. Conference and to provide professionally developed plans (strategies) for the care, maintenance, preservation and interpretation of United Church of Canada owned Historic Sites and Archives:
- To provide an appropriate accountability structure for the use of the fund.

Each Project and/or Congregation will develop its own funding base:

- A "Trust Fund" is defined as funds that are placed in trust for specified purposes.
- There are a variety of funding sources which do not conflict with ongoing budgets of the local and/or MISSION & SERVICE FUNDS.
- Many congregations have an active memorials program which can generate funds for historic and memorial purposes. (i.e. Renfrew United Church in Calgary is but one example.)
- Groups, societies or congregations contemplating a Historic Sites Project can consult with the Conference committee and Alberta Culture.
- Wide experience and knowledge in developing funds for historic purposes is available.
- Each congregation will have a Fund to preserve its history, historic site and three dimensional objects. It may not necessarily be called a "Trust Fund".

I would like further information on how I can help preserve our church's Mission Heritage.

NAME: _____

Address: _____ P.C. _____

continued from page 9 - Hurt

altercation was the first fruit of this joint endeavour for George had failed to specify why type of building he wanted before departing for Norway House on September 9th. John was of the opinion that long timbers should be faced and a solid block house constructed. Reverend Woolsey, on the other hand, was convinced that a large house built in traditional Hudson's Bay Company style - upright grooved timbers in which tenoned logs fitted in ten-foot spans - would be most appropriate for the new mission.¹⁷ In the end John was either persuaded or overruled by Woolsey and for the remainder of 1862 logs were cut and stockpiled for use early in the new year.

If the McDougalls were expecting to move into comfortable quarters upon their arrival at Victoria in the summer of 1863, they must have been sadly disappointed when they discovered that a buffalo skin tent was to be their abode for the next little while. Reverend Woolsey, despite his many Christian qualities, was not a particularly well organized man, and consequently little headway had been made on the construction of permanent dwellings. The delay, however unavoidable and unintentional it may have been, was a serious setback to the elder McDougall. For one thing, it meant that he had to postpone his missionary journey in search of the Mountain Stoney,¹⁸ and for another, his family would undoubtedly find it a cold and harsh winter if something more suitable were not constructed immediately. To compensate for the time lost, the McDougall clan set to work to erect a temporary dwelling-house and a store house to hold their few priceless belongings.

By September 1863, a crude one-room log cabin had been completed. George McDougall, an able axeman in his own right, supervised the cutting and lumbering of the logs, while a carpenter named Larsen, hired at the Rossville mission, built a roof, floor, windows and other amenities which required a more detailed knowledge of wood working. John McDougall and the female and younger members of the family were also kept busy. John was sent up river to take out logs for a small church while Mrs. McDougall and the children - Georgiana, Nellie, Flora and George - tended the small garden plot and helped put up the hay for the coming winter. At this time, Peter Erasmus, former guide and interpreter with the Palliser expedition, also joined the missionary party as interpreter and general assistant.

When the mission buildings were sufficiently underway to allow Woolsey to supervise their completion, George and John McDougall and Peter Erasmus

departed for the Mountain Stoney territory in what is now south-central Alberta. A potentially fatal accident marred the initial stage of the journey,¹⁹ but when the small group came upon two Stoney Indians their discomfort all but disappeared. The natives were particularly impressive representatives of their proud race and the missionary party was affected not only by their stature and aboriginal bearing, but also by the appreciative manner with which they greeted a proposed visit to their camp. For two days, then, Reverend George preached to the assembled tribe and answered their numerous questions regarding the Almighty. When it came time to leave the camp, the Indians informed him that there was no chance of contacting the Mountain Stoney until the winter. Not to be discouraged, he asked that they convey a message to their brothers: He would visit their camps next summer and they were to look for him during the "Egg Moon."²⁰ To ensure that both branches of the Stoney nation, Wood and Mountain, would be served by a Methodist missionary, Reverend George also considered the possibility that a new mission might be established the following year. Among the sites he thought suitable was Battle River Lake. In addition to its central location, the site had a supplementary attraction. It was close to the spot where Rundle's converts were reported to have been slaughtered in 1850. Association with a previous Methodist endeavour, tragic though it may have been, was thought to strengthen the mission's appeal for recent Indian converts.

Once McDougall had finalized arrangements for his spring '64 journey, the missionary party returned to Victoria. A comfortable and well-deserved respite, however, was not awaiting the weary travellers, for the meat supply at the new mission was running dangerously low. The stock of fish was also in need of replenishing. Whitefish, surprisingly enough, was an extremely important commodity at Victoria. For one thing, it served as food for the dogs during the winter months, and for another, it was a very welcome change from boiled, baked, roasted or dried buffalo meat.

A buffalo hunt in the mid-19th century was an event unprecedented as far as danger and excitement were concerned. The Indians and buffalo hunters were renowned for the number of animals they could kill in a short span of time, and their ability to dispose of the carcass was equally impressive. John McDougall, himself an excellent hunter and marksman, described some of the tactics and seeming confusion which typified most buffalo hunts:²¹

"We charged at the buffalo as they were

running down the slope of a hill towards an opening between two dense thickets of timber. The last I saw of Peter was when two bands of buffalo were meeting in their mad rush for this opening, and old Ki-you-ken-os seemed determined to take the gap before them. Peter had his gun stuck in his belt, had hold of the double reins from the big curb-bit with both hands, and was pulling with all his might, mouth wide open, and eyes bulging out; but the old horse did not seem to heed either Peter or his bit - he was running the buffalo a race for yonder gap. Peter and his horse were on the centre line of three converging forces: two bands of buffalo, perhaps two hundred each, and Peter and his wild horse. I fully expected to see some buffalo killed by the collision, which was inevitable. I was terribly anxious for Peter. In a few moments the two herds came against each other. A moment later the horse and his rider were in the centre of the confused mass, and then all I could see was buffalo stampeding, and old Ki-you-ken-os leaping over and running amongst the wild herd, which was now tightly jamming its way through the narrow prairie lane. Then dust and distance hid the scene from me."

In addition to the thrill of the chase, the 1863 fall hunt was of further significance to the McDougall missionaries. Of the meat obtained, a goodly portion was destined for their mission at Victoria, and the continued success of the mission depended on a fruitful hunt. Fortunately, the buffalo were plentiful that year, and when father and son returned home after the thirteen day hunt, their wagons were well stocked.

Once sufficient food had been procured for the winter months, attention at Victoria was again focused on the mission buildings themselves. John reported that stables and outbuildings were begun and that work continued on the new mission house.²² The spiritual welfare of their native brethren always uppermost on their minds, the missionary group also made a start on a small church. The building was to serve as both the spiritual and educational centre for the mission. Situated, as they were, nearly one thousand miles from a mill or hardware store, it would have been impossible to obtain supplies necessary for the construction of two separate buildings.²³

With the onset of the winter snows, the pace of activity at the Victoria mission decreased slightly. The women busied themselves with mending and preparing odds and ends for the new house they would shortly occupy, while the men occupied their time preaching and occasionally venturing out to obtain some fresh buffalo meat. During the Christmas season, it was

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Is History Bunk?

By Rev. Dr. Allan P.F. Sell

Henry Ford said it was - but then, he also permitted his early customers to choose cars in any color, provided it was black! It is unlikely that many who read these random musings (and that is all they are) would agree with Ford on history; though in days when so much of what passes for theological reflection is of the cheerfully unrooted kind, one can never be sure. It is certainly the case that in some circles those who wish to assert the importance of history have an uphill struggle. They can be accused of lack of deference to the god Relevance; and those who devote themselves to the establishment of a new historical society may find themselves cast as benighted reactionaries. to which one appropriate response is that of Dean Inge: 'The church which marries the spirit of the age in one generation will be a widow in the next.' But more needs to be said.

Let it be granted at the outset that there is a distinction to be drawn between living in the past, and living out of the past. the former is escapism; the latter is inescapable. We cannot entirely opt out of our history, but we must learn to view it in a discriminating way.

Thus, for example, to ransack history in the quest of 'lessons for today', as if lapses of time and changes of circumstance are of no consequence, is plain bad practice. As a motive in Christian ethics the imitation Christi has much life left in it; but we cannot, in our context, do exactly what Jesus did in his. If we seek continuities, we must also be alert to discontinuities.

One of the benefits of discriminating learning from the past is that we shall be able to avoid those insupportable generalizations to which (even!) preachers are prone. Bernard Lord Manning once quoted a distinguished historian as saying, "When I hear a man say, 'All history teaches . . .', I prepare to hear some thundering lie."

The discriminating study of church history will caution us that the church as an institution, and Christians as leaven, have ever been to some extent defined by their relations to, and/or their reactions against the wider society. We should not overlook either the doctrinal or the socio-political factors which have made us what we are. The dangers of tunnel vision are, perhaps, especially real where denominational history is concerned.

Again, a discriminating approach to our history will preserve us from the 'golden age' mentality. Door-to-door evangelists are thor-

oughly familiar with the (normally) unconsciously arrogant protest, "When the Church has set its house in order, I will deign to come along." But the Church has always been an earthen vessel. Anyone who thinks otherwise cannot have paid due attention to the New Testament, much of which would not have been written had Christians been behaving themselves!

Further, those who approach church history in a discriminating way will not be able to agree with Carlyle's aristocratic notion that 'The history of the world is but the biography of great men.' Those in our own time who are urging us to focus upon what they call 'the underside of history' - the oppressed, the little people, those other than kings and rulers- properly appreciate that there is a balance to be redressed, even if they do not always notice that there is a pendulum-swing to be avoided.

If we are to live out of our history in a discriminating way we must ensure that we seek out and preserve those records and artifacts which represent our past to us. Quite by accident I found a long-lost Church Book from the late seventeenth century in somebody's attic. The secretary of a church which had recently closed after a continuous history of more than three hundred years proudly told me that they had retained the first and the last minute books for old time's sake. There are some things which it is kinder not to divulge! I welcome the formation of this new Historical Society not least because of the rescue missions I suspect it will be eager to undertake. Those who, in order to preserve our past, sift through what Augustine Birrell branded 'That great dust heap called history' merit our gratitude and support.

But I have not yet stated what I take to be the Christian's deepest reasons for an interest in history. They are, of course, theological. For example, those who believe that God is the sovereign Lord of history whose providence is over all, might be expected to have some interest in what the 'God of Bethel' has been doing over the centuries. No doubt we are here up against the slippery question of the interpretation of history; but there is no reason why Christians should not offer their interpretations when Marxists and others do little else. Neither need we feel unduly constrained by H.G. Wells, who declared that 'it is on the whole more convenient to keep history and theology apart.' If theology has to a greater or lesser extent had a hand in moulding the history, how could we understand the one without the other? Or

are we simply going to agree with Edward Gibbon that history is 'little more than the register of the crimes, follies and misfortunes of mankind?'

Again, Christians are those who by grace belong to a communion of saints which reaches back into the past and 'beyond' to eternity. Can we easily say that we have no concern at all with our friends of old? Can we easily say that we have nothing to learn from them? Surely we have not succumbed to that highly dubious and unbiblical optimism which chants, "Every day and in every way we're getting better and better?" If these very questions make us squirm a little, we may be saved from that imperialism which makes us believe that, for example, the early missionaries must - one and all - have been miserable imperialists (which by no means all of them were)! Whatever else it may do, the study of history should inculcate sufficient humility to prompt us to wonder in what respects, two hundred years on, our successors will deem us to have been benighted.

The true Christian optimism is not in ourselves, but in God. It is a realistic hope, which does not brush evil under the carpet, but which rejoices over God's conquest of all that could keep us from him. With this allusion to the Cross-resurrection event I come to the supreme reason for the Christian's interest in history: God is committed to it. The Christian religion is not simply one more ethical system, or even a majestic patchwork of sublime ideas. It speaks of a God who, in Christ, graciously enters our history with salvific intent.

Pascal wrote, 'If Cleopatra's nose had been shorter, the whole history of the world would have been different.' Much more significantly, Paul wrote, 'If Christ be not raised, your faith is in vain.' How could we justifiably have no interest in history, the theatre of God's activity?

I hope that what I have written does not sound unduly biased. If it does, I can only hide behind John Betjeman: 'History must not be written with bias, and both sides must be given, even if there is only one side.' If, after all these dissuading reflections, you wish to agree with Henry Ford that 'History is bunk,' I hope that you will at least consider the possibility that it is theological bunk!

Rev. Dr. Alan P.F. Sell is Professor, Chair of Christian Thought, Department of Religious Studies, University of Calgary. Dr. Sell holds the degrees of B.A., B.D., M.A., Ph.D., D.D., and is a Fellow of the Society of Antiquaries of London, and of the Royal Historical Society. He has published nine books, and well over one hundred scholarly and popular articles and reviews.

Distinctive Contribution Of Two Missionary Wives

By Bruce Peel

From the mid-1840s and through the 1850s two missionary wives, both fluent in Cree, aided their husbands in translating gospels, hymns and catechisms into the native language used throughout much of Rupert's Land. Indeed, it is doubtful if the husbands, both not long out from England, could have succeeded in their mission had it not been for their wives. One was Jean Ross, second wife of the Reverend James Hunter stationed at The Pas, the other Sophia Thomas, wife of the Reverend William Mason, successor to James Evans at Rossville Mission. The Hunters were under the auspices of the Church of England, the Masons of the Wesleyan Methodists (though they later transferred to the English church).

Jean Ross, daughter of a H.B.C. factor, had grown up with Indian playmates and was lately back from finishing her education in Scotland, the ideal helpmate for a would-be translator. James Hunter, her husband, plunged into the translation of religious works before being thoroughly conversant with the Cree language. He insisted on using the Roman alphabet, scoffing at the easy-to-read Cree syllabics being developed at Rossville Mission. Several years passed before some of his translations were put into syllabics. His first effort, the Gospel according to Matthew, was printed in England in 1853, but a year earlier his wife's collection of hymns in syllabic characters came off the primitive press at Rossville.

The Hunters spent 1854-55 in England seeing a number of their translations through the press. These included the Gospels of Mark and John, the Book of Common Prayer, and Faith and Duty of a Christian, all attributed to James Hunter; his wife's publications were the First Epistle of John, and a catechism.

Life in the wilderness could be brutal for a delicate white woman. This is exemplified by the story of Hunter's two wives. He had first arrived in Rupert's Land with his English wife in 1844; four years later she and two of the three infants she had borne at The Pas were dead. His second wife, Jean, lost her first two children there also. At her third confinement in the Red River Settlement in 1851, the doctor, John Bunn, gave her chloroform, a bottle of which Miss Anderson, the bishop's sister, had brought from England; this was one of the first uses of the new anesthetic in Western Canada.

Now, in the autumn of 1855, the Hunters, returning from England, left York Factory with the boat brigade heading for Red River. Ten days out, the brigade stopped at a portage for two hours while Jean gave birth. Two weeks later on Lake Winnipeg an autumnal storm capsized one of the boats, causing the drowning of an English girl coming out to join the missionary endeavour; the Hunters' eldest child and Jean's sister narrowly escaped drowning too. For months afterwards Mrs. Hunter suffered from the ordeal of that journey.



Credit: Manitoba Archives Date - circa 1870's
Rev. James Hunter and his wife Jean.
Photo by Edward Shaylor, London.

Ten years later the Hunters returned to England, where at St. Matthew's Church, Baywater, London, he was such a popular preacher that a larger church had to be built to accommodate the growing congregation. Hunter died in 1882, while his wife lived on until 1910. Their tombstone in Highgate Cemetery bears the inscription:

"By their joint labours they gave the Bible and the Prayer Book in their native tongues to the Cree Indians of Northwest America."

In the same years the Hunters were busy with translations at The Pas, further east at Rossville the Masons and their

native assistants were heavily involved in translating religious texts into Cree syllabics, and printing the results. While the translating was largely the work of John Sinclair and Henry B. Steinhauer, Sophia Mason was responsible for the editing, correcting the grammar and insuring consistency throughout.

Sophia was the daughter of the governor of the Northern Department of the H.B.C. territory, Dr. Thomas, and Sarah, a native woman. Sophia had grown up in Red River and had received a sound education at the Red River Academy. She married William Mason in 1843, and accompanied him to Rossville. The Library of the University of Alberta has the copy of Joseph Howse's Grammar of the Cree Language (London, 1844) that once belonged to William Mason. In the margins of the pages are transliterations from the Roman alphabet to the Cree syllabic of words and grammatical phrases; the fine neat penmanship suggests the hand of a woman, Sophia, the editor.

The Masons with their family sailed for England in the autumn of 1858. They carried with them in manuscript draft most of the Bible in syllabic characters. Their purpose was to work on the revision of the text and see it through the press of the British and Foreign Bible Society. The New Testament was printed in 1859, the Old Testament completed in 1861. Just as the last of the Old Testament books, Malachi, came off the press, Mrs. Mason died.

A sorrowing husband wrote a touching tribute to Sophia and the contribution she had made to making the whole of the Bible available to the Cree Indians in a script they could readily learn to read.

"Her perfect command and knowledge of the Indian language was invaluable. She entered most willingly into the grand design of giving them the whole of God's revealed will, especially after seeing and hearing the blessed results which followed the dissemination of St. John's Gospel, the first portion of God's word ever printed in Rupert's Land.

"Most people deem the cares of a family quite enough to employ the time of a female; but the labors of Sophia, notwithstanding her feeble and delicate constitution, were augmented by the Indian day school, visits to the Indian tents, and daily translations, besides having to attend to the wants of a large family. (She was the

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the native encampments, meeting them on their own terms.

He had no intention of founding missions as centres for his work, the Forts were the centres. Nor did he envisage a development of white settlers and settled communities. The native people were undisturbed in the occupation of their own lands and he introduced Christian teaching to them in their traditional setting. The only exception developed as he became aware of widespread hunger since the traditional food sources had been lessened by the fur trade, so seriously indeed that hunger and starvation were becoming more common. He therefore planned for a location of a more settled nature at which he could introduce growing and storage of food, with permanent homes attached. Not until 1847 did he gain the permission of the Hudson's Bay Company and the Wesleyan authorities to proceed with the assistance of a trained native assistant, Ben Sinclair of Norway House, (Manitoba).

The north shore of Pigeon Lake was selected as the site, and the response indicated the influences developed through his years of travel. The Stoney Indians were the most responsive with families from Rocky Mountain House and from Bow River coming to Pigeon Lake for marriage and baptisms, for the first and only Class Meeting according to Methodist tradition, and the beginnings of planting and of building. Unfortunately, Rundle was thrown from a horse, and his arm broken just before Sinclair arrived, and in 1848 Rundle had to return to England. He hoped to return but was unable to do so. The Mission at Pigeon Lake was hence founded by his vision and planning, and the initial stages were under his supervision, but for most of its years the Mission would depend on native leadership.

By 1854 the responsibility for western missions had been transferred from British to Canadian hands, and the first missionary appointments named, Thomas Woolsey and Henry B. Steinhauer. On their first opportunity they, with Peter Erasmus, made their way anxiously to Pigeon Lake. Several old buildings reminded them of a village in the wilderness, with a community of 200 living mainly in tents. However, Woolsey had responsibilities in Edmonton and the entire region of Rundle's concern so could not settle at Pigeon Lake, and Steinhauer settled at Lac la Biche and more permanently at Whitefish.

Ten years later 1865 John McDougall was appointed by his father to re-open the Pigeon Lake site, and for the most of 8 years it was his home though he was

extensively involved in broader travel throughout the region. For a few years, the Rev. Peter Campbell lived at Pigeon Lake. He found the old Stoney connection along the foothills still intact. He met the Bow River people and walked from Pigeon Lake to Rocky Mountain House on occasion to see them. But he also had to walk to Edmonton (100 kms.) every three weeks to provide the service there. In 1868 he reported that he thought Pigeon Lake was too far from the main body of Stoney people, and that a mission should be established on the Bow River.

The first Western Missions Conference, Winnipeg 1872, decided this should be done and asked John McDougall to be ordained at that Conference, and to undertake the Mission on Bow River. So in 1873, he moved his household and his goods from Pigeon Lake to the Mission eventually named Morley. These two old sites have a long and connected history.

The work at Pigeon Lake continued until the end of the century but by that time the Indian peoples had been accommodated in the Reserves, the communities were filling up with settlers who developed their own churches. The Mission was officially closed in 1906. Three years later the Alberta Conference Methodist urged that the Pigeon Lake site be secured by the Church as a permanent historic site but no action was taken.

With the formation of the Province in 1905, the land including the old mission site came under private ownership. It continued to be a centre of interest for some time, an early Post Office, a store with family home. The traditional burial grounds on the hillside behind the Mission House were used until the 1930's. The name Mission Beach became the formal designation for that part of the lakeshore. But the dramatic story of the previous century had been almost entirely lost.

Interest was revived in 1950 as the church people began to make enquiries and to stir memories. The land by that time was under the Title belonging to Hobart and Sarah Dowler. Hobart had visited the site in 1900, and cherished its memory and importance. He warmly encouraged the developing church interest, assisted in its development in identifying building sites, preparing markers, and paths. By 1956 the Rundle's Mission Society was officially founded with a view of developing a Memorial to the Mission founded by Rundle. The mission site, surrounding a strong and much-used spring emptying into the lake, was left undisturbed as a part of the private property of Mr. and Mrs. Dowler. Parcels of land immediately adjoining were purchased, and on these lands the new institution of Rundle's

Mission as a rental facility for small groups was founded and developed. By 1965, the site was granted recognition as a site of National historic importance, and a new monument erected to display the plaque presented by the national Sites and Monuments board. The Mission centre is now housed in three buildings available year round for a great variety of groups, local, regional, national.

At present, changes are being made in the Dowler estate. The land under the original Title has been sub-divided amongst the heirs, and plans are now being revived for more direct recognition of the historic site itself, now within the Title held by Mr. D. Dowler. The hope lies in establishing a Memorial Park which would preserve the site intact in its natural condition except for paths and markers identifying the features of building sites, burial grounds, and significant areas. Biography, The Reverend Dr. Gerald Hutchinson, retired clergyman. ☞

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mother of nine children.)

"The work (translating the bible) had been slowly advancing under her careful superintendence since 1846. The most competent and best-informed Indians had been from time to time consulted: no means within reach were left unemployed. While the husband, the schoolmaster, the interpreter, and others, labored by day, Sophia would perhaps be engaged in her household affairs, or attending to the children, or drawing designs for the Indian females to work upon their muslins, in which she greatly excelled, and in this way conferred upon them considerable temporal benefits, and then at the close of the day all would be revised by her. . . her sanction would decide generally any difficulty with respect to the most correct rendering of the passage into Cree.

"(In England) in 1859 a severe cold at Holloway rendered necessary her removal to a milder part of London (Brompton), where her health improved; and there she labored night and day to finish the final revision of the Old testament, having completed the New in 1859. She would be laboring at the desk until pain in the side compelling her to rise, she would walk up and down the room until it had subsided, and then sit down to her work again."

Sophia Mason was 39 years of age when she died. ☞

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I would like to end my talk with a quote from Arthur Doughty, the Dominion Archivist from 1904 - 1935. "Of all national assets, Archives are the most precious. They are a gift from one generation to another, and the extent of our care of them marks the extent of our civilization." ☞

THE BEGINNINGS OF PRESBYTERIANISM IN ALBERTA

by Rev. E. Sinclair Reike

In the year 1875 the Presbyterian Church of Canada was formed from the union of two bodies of Presbyterianism operation in Canada to that time, the Presbyterian Synod of Canada, and the Church of Scotland. With Confederation and the building of the C.P.R., large numbers of immigrants were moving into the West, and the call for a major presence of the Church on the prairies was becoming an urgent need. In 1881 action was taken through the appointment of the Rev. Dr. James Robertson of Knox Presbyterian Church, Winnipeg, as the first superintendent of Western Missions for the Presbyterian Church of Canada. Records of these early years are few, but two pieces of correspondence from that time gives one a sense of the adventure of what was happening in this new land.

The first is written by Dr. James Robertson from Winnipeg, dated June 21,

"You get a Winnipeg paper of course and know all about our affairs here. I am leaving Knox Church to take the superintendency of all mission operations in the North-west. I may next year go up to Edmonton to see you all."

The second letter is a reply from Mr. McDonald to a letter from Dr. Robertson which had been sent a week later than the above.

"Your esteemed favor of June 28 to hand on Friday. As the mail closes today at 11 A.M. I hasten to reply.

"You ask, could a minister go by steamer from Prince Albert with any degree of certainty, and how late in the fall could he return? I understand that it is the intention of the Hudson's Bay Company, who own the only boat on the river, to have the steamer, 'Lily' winter at Prince Albert. She may take a trip to Edmonton on the spring rise in April. If she does not,

she will have to wait for the June rise, which reaches Prince Albert about the third week in June.

"About the middle of August is the time the 'Lily' makes her trip returning from there. A good deal depends on the depth of the water for the 'Lily' is a deep draught. Winter is the best time for church work here. In summer a good many are absent freighting, etc., while in winter nearly every one is at home and has more time to spare.

"As to the amount that could be raised, that would depend largely on the kind of minister sent. People here have so long been used to having the residium of the Divinity Halls sent to them, that they will take very little stock till they see "the article." (This is rather a rough way of putting it, but it is the way I get it.) From conversations I have had with some of the people I think that from \$300 to \$400 per

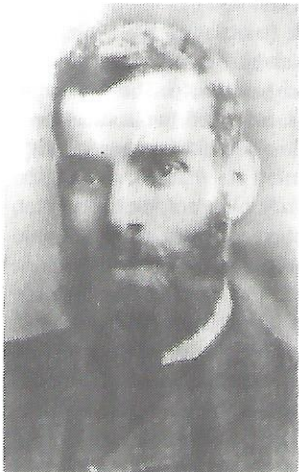


Photo Credit - Glenbow

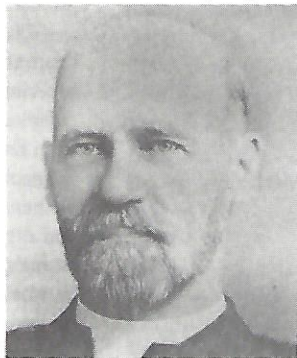


Photo Credit - Glenbow



Photo Credit - Glenbow

Left: Angus Robertson (1883-1885) While residing in Calgary his chief transportation was by horseback. He visited the sparsely settled ranches.

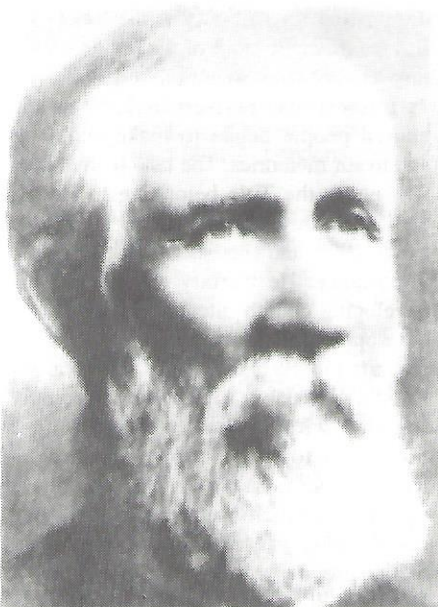
Middle: Rev. J.C. Herdman, D.D. (1885-1902)

Right: A typical squatters sod shack north of Fort Calgary prior to land survey and settlement.

1881, and addressed to a Mr. James McDonald of Edmonton.

"You who are in Edmonton, are no doubt tired of waiting for a missionary. Last fall, as you are aware, we appointed Mr. Duncan to go west to Edmonton, but he took ill and nothing could be done. Last March, Mr. Baird was appointed in Duncan's place. Mr. Baird was away in Germany and hence did not exactly know when he might be expected to go west. I heard lately that he will proceed west at once.

"Mr. Baird is spoken of as a first class man, a good scholar and an excellent preacher. I had in mind what you told me about the wants in Edmonton when I asked his appointment to that field. You can tell all your friends that he is coming and that if they only wait patiently a little while longer, that for three years (D.V.) at least a minister will be among them. I will write to some of the rest of you good people by the next mail.



REV. JAMES ROBERTSON, first Presbyterian Missionary west of the Great Lakes, 1881-1902.

year could be raised if a popular man is sent, and you know no other is of any use. I understand that a good many of the older settlers were brought up in the Free Church of Scotland, so they won't have to be taught to give - and that is something."

Thus we meet Mr. Andrew Browning Baird who is to become the first settled ordained Presbyterian minister in what we know as Alberta. Mr. Baird was a Canadian by birth, and had been educated in Upper Canada College and the University of Toronto, where he graduated with honors in philosophy in 1877. This was followed by three years of theological study in Knox college where the last two years he acted as tutor in Greek. While doing post graduate work in Leipzig, Germany, he wrote to the Home Mission Board offering his services when he arrived in Canada. He was ordained on August 16th of 1881 in Western Ontario, and he at once set out for Winnipeg. Being too late for the lake steamers, he proceeded to buy a horse and buckboard, blankets,

a buffalo robe and provisions, and ventured out upon the prairie trails. Most of the journey he travelled alone, with the exception of two or three days between Fort Ellice and Fort Qu'Appelle where he had the company of the mail carrier, and a similar period between Battleford and the forks of the Fort Pitt Trail where he joined the Rev. H.B. Steinhauer and Philip Whiteford. The time spent on the road was seven weeks, finally arriving at Edmonton. His first service was held in the log Methodist church built by the Rev. George McDougall nine years previous.

In the autumn of 1883, Dr. James Robertson paid his first visit to Edmonton, remaining for some ten days. From this visit came his recommendation that the staff at Edmonton be enlarged, and Mr. John Campbell was sent by the Mission Board early in the summer of 1884.

Dr. Robertson made a second visit in 1884, this time accompanied by the Rev. D.M. Gordon of Knox Church, Winnipeg, on which occasion Mr. Baird in a service conducted September 28th was inducted as the ordained Presbyterian minister at Edmonton - the first settled minister of the Church in what was to become Alberta. His former status had been "ordained missionary."

Dr. Robertson visited Calgary on both his trips of 1883 and 1884. The Presbyterian missionary was Mr. Angus Robertson (no relation of James Robertson) who had been licensed, ordained and inducted as missionary to the Calgary field on May 24th of 1883 by the Presbytery of Manitoba and the North West Territories. He was twenty-six years of age and a recent graduate of Knox Presbyterian College in Toronto. His arrival at Calgary was on June 11th of the same year, having travelled the last 250 miles by horse from the end of steel. His first service was held in the I.G. Baker store. With the arrival of the C.P.R. three months later, the population of the little settlement grew rapidly, so that a stable congregation was soon established. A tent was shared with the Methodists for the first services, but with the approach of winter better quarters were needed. The first wooden church was built (24 ft. x 36 ft.) where the first service was held Sunday, October 21st.

The Rev. Angus Robertson spent much time with the maintenance camps of the C.P.R. established to the West and in 1887 left Calgary to give full time to this work. The Calgary cause was taken up by the Rev. James Chalmers Herdman from New Brunswick, beginning in June of 1885. Mr. Herdman remained in charge of the expanding Presbyterian Church in Calgary until 1902. An esteemed citizen of Calgary, and member of the Presbyterian church, Mr. James Short, K.C., remembered Dr. Herdman as a man of "ripe scholarship, well-balanced judgement, wisdom, and modesty. His views, always modestly and so fittingly expressed, were not

only listened to with respect, but were constantly sought after and frequently adopted. His was a life that did much to mould the character of the West and to bring honour upon the name 'Presbyterian'." ☞

The above Article was taken from the 1986 Annual Report of the Calgary Presbytery Historic Sites and Archives Committee.

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customary for the missionaries to congregate at Fort Edmonton and preach to the assembled Hudson's Bay Company officials. For Reverend Woolsey and John McDougall it was both an honour and a treat to represent Methodism during the 1863 festivities. A visit to the Fort was always an exciting event, but much more so during the holiday season. Of the Christmas cheer (non-alcoholic of course) we can assume they heartily partook, and a good time was undoubtedly had by all. The return journey, however, was marred by several potentially dangerous incidents. Upon leaving Edmonton one member of the returning party was bitten on the hand by a dog. The wound grew steadily worse as the group proceeded to Victoria and it was reported that upon arrival several members of the missionary community had to work day and night to sever his hand. Reverend Woolsey's "unmentionables" were yet another casualty of the return trip. In an effort to warm himself one morning he appears to have ventured just a little too close to the open fire.²⁴

Reverend Woolsey's singing and his eventual deliverance from the flames was a portent of things to come at Victoria. Initially, the new year brought some very bad news for the missionary group, but the hardships were overcome and the mission was put on a firm foundation. The introduction of the Hudson's Bay Company, whose presence at mission outposts in the past had not always been beneficial, was also the beginning of a long and warm relationship. A new chapter was opening in the history of this small community; a chapter marked by consistent population growth, orderly economic development and the unceasing promotion of the Christian, or more specifically, the Methodist code of conduct. ☞

Note: The quotes indicated in the text may be obtained from the Occasional Paper #7.

continued from page 2 - Letters

It gave me great pleasure to attend the first Annual Meeting of the Alberta & Northwest Conference (United Church of Canada) Historical Society held at Renfrew United Church in Calgary. As I indicated to you during the discussions which took place after my presentation, the role that your organization has

assumed will ensure that the religious heritage of the United Church is recorded and preserved. It could also provide guidance to Alberta Culture and Multiculturalism as to which sites the committee feels are important to the church and recommend them for possible protection.

I am confident that your committee, under your able leadership, will play a major role in the development of a model church historical society. I look forward to assisting you and your committee in the years ahead.

Yours truly,

Aart Looye

Designation Liaison Officer

Resource Management Section

Alberta Culture & Multiculturalism

I should like to take this opportunity to congratulate you on the publication of yet another volume of the Historic Sites and Archives Journal. The information presented in the volume is of immense benefit to the Alberta historical community, and I wish you continued good luck with your efforts to bring United Church history to the attention of a wider audience of Albertans and Canadians. It is with considerable pleasure that I authorize you to reprint Chapter One of my work entitled The Victoria Settlement: 1862-1922. As you know, the work was published by the Historic Sites Service of Alberta Culture and Multiculturalism in 1979 as part of its Occasional Paper Series.

Sincerely,

Les Hurt

Assistant Director

Historic Resources

Historic Sites Service

Alberta Culture & Multiculturalism

If you were coming east at any time in the immediate future it would be wonderful to have you meet with us, and we would call the committee together on short notice.

Let us keep in touch. I do appreciate all your help. Your achievements in Alberta are truly inspirational.

Sincerely,

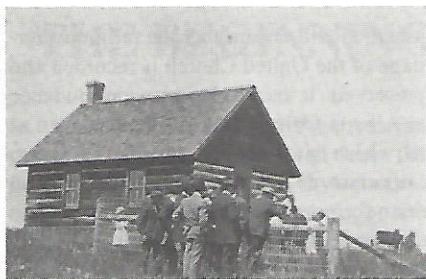
Susan Stanley

Lennoxville, Quebec J1M 1Z7

United Church Archives

Montreal/Ottawa Conference

Editors Note: Letters and comments are very much appreciated in interest of historic development. ☞



Old Goshen Church near Riviere Qui Barre, circa 1910.

GOSHEN CHURCH

*adapted from a manuscript of
Eva McKittrick. This material will be
used for future articles.*

Near Riviere Qui Barre is a site of one of the early Presbyterian Missions in Alberta. The origins of the Goshen congregation date from 1892. At that time services were held for Protestant Indians on the Alexander Reserve west

of Morinville by Austin McKittrick, a native of Orangeville, Ontario answered a call from the Superintendent of Missions, Rev. Dr. James Robertson and had taught first at Whitewood, now in Saskatchewan, and then he was called to Morley by Rev. John McDougall before going to the Alexander Reserve. Three years later, Rev. Alexander Forbes from Fort Saskatchewan held more regular services. As population increased, in 1898 four area families, the Timneys, Ryans, McMillans and McLeods requested funds from the Presbytery to assist in the building of a log church on an acre of land donated by Sam Ryan: Presbytery minutes indicate a grant of \$50 was given. Austin McKittrick's diary indicates the "church was to be opened today (27 August 1899) but it was too wet. Rev. McQueen didn't come out, but I preached in Mr. Ryan's house." McQueen dedicated the log structure in November 1899. The

Presbyterian church was part of the other communities Independence-Goshen charge which served other communities including Stony Plain. Later it was linked to the Morinville charge. Miss Eva McKittrick noted that the church served an area surrounded by five Roman Catholic churches whose members often attended functions such as picnics or the fall suppers. As it served all Protestant families, it was natural that it became part of the United Church in 1925. That year the log structure was moved to the corner of the lot, a kitchen then added, and it served as the hall for the dinners and the residence of the student ministers. In 1925 a wooden frame structure, originally built in 1915, was moved from St. Albert to serve as the new church building. Served by student ministers, the buildings were closed in the fall of 1958, though the tie with St. Albert and the maintenance of the cemetery continued. ☞



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

YOU ARE ESPECIALLY INVITED TO ATTEND THE SECOND ANNUAL GENERAL MEETING

of the Alberta and Northwest Conference (The United Church of
Canada) Historical Society will meet at:

Provincial Museum of Alberta

12845 - 102 Avenue, Edmonton, Alberta T5N 0M6 Canada

DATE & TIME:

from 10:00 a.m. - 4:00 p.m.

Saturday

September 30, 1989

PROGRAM:

10 a.m.	Registration	1 p.m.	Tour Archives
11 a.m.	Plenary Session	2 p.m.	Tour Museum
12 Noon	Lunch available in cafeteria	3 p.m.	Plenary Session
		4 p.m.	Adjournment

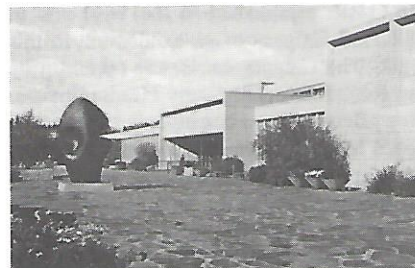
For further information write:

The Historical Society

c/o Herman J. Miller Box 304, Carstairs, Alberta T0M 0N0

continued from page 1 - Annual Meeting
but still retained significance locally or provincially. Restoration costs such as stabilising with steel girders or redoing roofs and windows were illustrated, as were structures where the original facade had been obliterated or weakened by later additions. He outlined the role of Historic Sites in technical assistance or developing the interpretation of the site. Judy Bedford pointed out the need to get an inventory of the building stock, such as done in Calgary Presbytery. Through slides she illustrated a number of church sites such as Athabasca, Ralph Connor Memorial in Canmore, and the McDougall Mission Site at Morley. For projects a Restoration advisory officer was provided, after which an interpretive plan devised and the site promoted. Various financial assistance was noted.

The meeting was closed with a prayer by Rev. Professor Alan Sell, Chair of Christian Thought at the University of Calgary. ☞



The Provincial Museum of Alberta. Location of the second annual meeting of the Society.

Book Review

By Dr. R. MacDonald

In recent years there has been an increased interest in church history. Among the scholarly articles recently written on the subject, two may be mentioned. In *Citymakers: Calgarians After The Frontier*, edited by Max Foran and Sheila Jameson for the Chinook Chapter of the Alberta Historical Society, there are articles by Rev. Jack Collett on Rev. George Kerby and by Rev. Ernest Nix on Rev. Robert Magowan.

The first is more in the form of a personal memoir on Kerby, founder of Mount Royal College, though it is also based on research done for Calgary's Centennial. Collett relates his own experience of the Kerby magic - at a St. Paul's Methodist meeting, at Tuxis Parliament, and at the interview of candidacy for ministry. Throughout, Collett refers to Kerby's "gracious presence and dignified manner". An Ontario farm boy, Kerby was drawn to the Methodist ministry and early distinguished himself as a preacher, evangelist and builder. Despite advice to the contrary, in 1902 he accepted a call to Calgary Methodist Church (now Central), and spearheaded a drive to construct the present building in 1905. He followed this up by helping establish three other Methodist churches in Calgary to accommodate a rapidly growing population. His powerful preaching meant an extension of the normal three-year pastorate. Even when he left the pastorate, he continued to fulfill church offices and guest speaking "with energy and with distinction". Early Kerby developed an intense interest in young people and education, so it was logical he should spearhead the establishment of Mount Royal College. As first principal, he had a paternal interest in the students, as seen in the prospectus. Through his guidance the broad outlines of the academic life were established. Aided by his wife

who was also involved in local educational undertakings, Kerby's influence included Chautauqua, Home and School Associations, Red Cross, and National Council on Education. Military Recruitment and Masons also reflected his interests. In church, education and community life, Kerby was a citymaker.

Nix's article on Magowan represents a more scholarly or academic approach. "Reticence" is the adjective which best describes Magowan. Born near Belfast, as an apprentice clerk in a rope manufacturing firm and later as a student in Manitoba, Magowan demonstrated diligence and aptitude. His ability was easily demonstrated when he accepted a call to Hillhurst Presbyterian Church in 1916. Nix, himself a former minister at Hillhurst, illustrates clearly how the optimism of pre-war Calgary had led to an ambitious building plan only to turn sour during the exigencies of a depression and a war. Only outside help was able to save the congregation. At the nadir of this crisis, supported by Sam Adams, Magowan came and threw his energy into appeals to Calgary, High River and even to General Assembly. Within three years the finances had recovered. In addition, Magowan's role of conciliator came when he brought the congregation into Church Union, and to ease the transition he moved to Medicine Hat. Subsequent pastoral charges in southern Alberta including back in Calgary solidified his reputation. In this well-written article Nix has been able to illuminate the life of this "reticent" man, particularly as Magowan left few personal papers or writing.

The two articles reflect two aspects of historical research and writing - the oral approach through interviews and reminiscences, and the use of church documents in board or presbytery minutes. ☞

Recording Alberta's Pioneering Missionary Story

The story of the pioneer church enterprise in Alberta has been recorded at various times and places. Among the most recent attempts that have been made is that of the Rev. James Ernest Nix who gathered together the story of the McDougall family in his book *Mission Among The Buffalo* published in 1960. Although this story focusses on the pioneering mission efforts of the McDougalls, it brings together many strands of the early missionary experience. Then the late John Brown extensively researched the growth of Methodism up until 1925. With his permission the Rev. Dr. Stephen Wilk was able to include some material from his private papers on Methodist roots in the beginning chapters of a B.D. thesis. The work of Hugh McKellar on Presbyterian Pioneer Missionaries published in 1924 is also helpful in the study of Presbyterian roots in southern Alberta, and the work of Rev. Dr. Brian Brown in his book "The Burning Bush" on early Presbyterianism in the Peace River District.

The publication of *The Rundle Journals (1840-1848)* by the Rev. Dr. Gerald Hutchinson and Hugh A. Dempsey in 1977 brought to light more definitive data on the beginnings of Methodism in Alberta. The Occasional Paper Number 7, *The Victoria Settlement 1862-1922*, published by Alberta Culture Historic Resources Division in 1979, further underlines the pioneer mission in the Victoria Settlement in Northeastern Alberta. The McDougall family history and an occasional paper of the McDougall Mission at Morley are in their final stages of development, through the efforts of the Morley Mission Site Planning Team. The Rev. J. Ernest Nix and Rev. Dr. Stephen Wilk initiated the idea of writing a history of the Alberta and Northwest Conference. To this end they submitted a proposal, and a book committee was set up and is in the feasibility phase. The Alberta and Northwest Conference Historical Society has taken this study on as a major project. ☞

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April 15 -

Historic Society Board of Directors and Editorial Board Meeting.

May 8 -

Journal published. (Vol. 2, No.1)

May 24 - 28 -

Alberta & Northwest Territories conference meeting, Camrose, Alberta.

June 11 & Sept. 10 -

McDougall Stoney Mission, Annual Services, 3 p.m.

August 13 -

Rundle's Mission Annual Memorial Service 2:30 p.m.

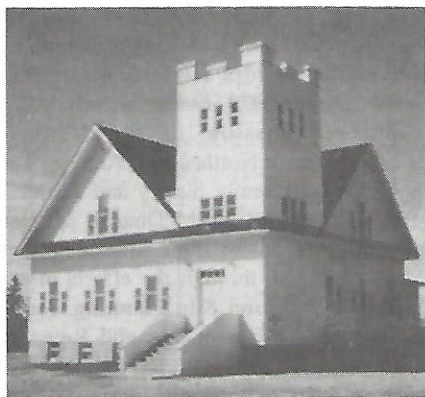
Sept. 30 -

Historic Society's 2nd Annual Meeting, Provincial Museum

News Notes

During this past year, the Calgary Presbytery Historic Sites and Archives Committee has continued its functional approach to conducting its responsibilities. Subcommittees or groups carry on much of the work. Elsewhere in this issue there is a report of the Morley Missions Planning Team on which the executive sits.

Another task has been the continuation of the Inventory Project under Ken Thomson: this involves the updating of the historical sketches. Two meetings of the committee were held. From these meeting steps are being taken to try and develop a policy to cover the recording and preservation of three-dimensional objects and memorials. As well each congregation has been asked to appoint someone responsible for archives and memorials. Updates of developments at congregations were given, such as improvements at Hillhurst, the twentieth anniversary of amalgamation at Rosedale including a history of eighty years of witness, the seventy-fifth anniversary of Trinity and the repair of the organ at Knox. As well the outline of the 1989 annual report was discussed, and the chairman and secretary have been busy producing this.



IRRICANA UNITED CHURCH, Irricana, received \$6,000 from the Alberta Historic Resources Foundation towards the cost of structural repairs to the roof and columns to preserve the structural integrity of the church built in 1919. (Designated Registered Historic Resource: 1985)

The Alberta and N.W. Conference
Historic Sites & Archives
Historical Society
Box 304, Carstairs, Alberta T0M 0N0

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How can I get involved?



Alberta & Northwest Conference

(The United Church of Canada)
Historical Society

c/o Rev. Herman J. Miller

Box 304, Carstairs, Alberta T0M 0N0

"Dedicated to preserving our religious heritage and making history live"

As a member, you will assist in the following ways by:

1. Working with the Alberta and Northwest Conference Committee on Archives and History in the collection and preservation of materials related to the history of The United Church of Canada and its antecedents.
2. Promoting interest in, research and writing of our history, including encouraging local church history.
3. Locating and encouraging the preservation of appropriate sites of historical interest within the Conference.
4. Publicizing observances of historical anniversaries and other events of interest.
5. Developing a financial base for the support of historic projects of the United Church of Canada.

We've been working towards it for some time now.

Will you support us?

---Cut Here---

- ☐ I would like to become a member of the Historical Society and receive the Historic Sites and Archives Journal regularly.
- ☐ Enclosed is my payment of \$5.00 for annual membership to the Society.
- ☐ Enclosed please find \$25.00 for an annual Corporate/Institutional membership to the Society.
- ☐ Enclosed is my donation toward Historic Projects within Conference.
- ☐ I would like additional copies of the Journal \$2.00 per copy
- ☐ Please send me more information.

Make cheques payable to:

The Alberta and N.W. Conference Historic Sites & Archives Historical Society
c/o Rev. Herman J. Miller

Box 304, Carstairs, Alberta T0M 0N0

Registration for Income Tax Purposes is coming.

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