



# HISTORIC SITES & ARCHIVES

## JOURNAL

*Dedicated to preserving our religious heritage and making history live.*

Vol. 3, No. 1 ALBERTA & NORTHWEST CONFERENCE HISTORICAL SOCIETY May, 1990 \$2.00 per copy (plus .50¢ handling)

## Historic Enterprise Makes Major Strides Into The 90's

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

### Historical Society Annual Report

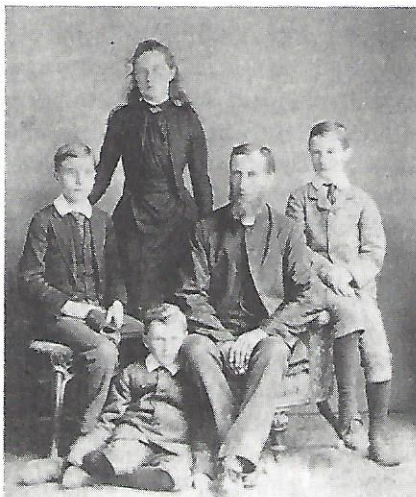
By Stephen Wilk (President)

"The history enterprise makes major strides into the 90's..." is a slogan worthy of the endeavors of the Society.

Since the inception of the Alberta & Northwest Conference (The United Church of Canada) Historical Society established in 1988, a great deal has been accomplished for the church as a whole. The 90's can be faced with confidence in the development of many aspects of the history enterprise.

Not only has the Society been legally incorporated under the Societies Act of the Province of Alberta and in compliance with appendix IV, pages 212 and 213 of the United Church Manual, revised edition 1987, but we are proceeding to take seriously the Goals and Objectives as laid out in our 1988 Mission Design. (see Vol. 1. No. 1 of the Journal) The Society has actively been involved at all judicatory levels of our church.

(1) The Society, at the General Council level, has assisted the Conference Committee to delineate eight major areas of concern within the mandate of the General Council Committee on Archives and History and a proposal was forwarded to the General Council Committee requesting that a task force be established to  
*Continued on page 2*



Bishop Richard Young and family. L-R: Arthur, Juliet, Frank, Bishop Young and Walter c. 1890's.

PHOTO CREDIT - GLENBOW ARCHIVES NA-2502-3



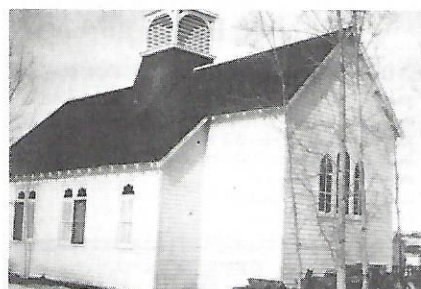
Rev. (later Bishop) and Mrs. George Holmes, c. 1890.

PHOTO CREDIT - GLENBOW ARCHIVES NA-1028



Father Grouard's early mission press.

PHOTO CREDIT - ST. ALBERT R.C. MUSEUM



Anglican church at Athabasca Landing, Alberta.

PHOTO CREDIT - GLENBOW ARCHIVES NA-2974-4

## Early Mission Presses in Alberta

by Bruce Peel

The facility with which the Cree Indians learned the syllabic script invented for them by the Rev. James Evans in the early 1840's encouraged other missionaries to translate religious works into various dialects, and some missionaries to set up their own presses.

The first Cree translation made in what today Alberta was by a fur trader, Chief Factor Harriott of Rocky Mountain House and Fort Edmonton, for his friend the Rev. Robert Rundle, Alberta's first Protestant missionary. Harriott's translation of The Sunday  
*Continued on page 4*



## Contents

Report from the Society's President	1
Early Mission Presses	1
Conference Committee Report	3
Third Annual Meeting	4
300 Years of Toleration	6
80 Years of Service	6
The McDougall and Stoney Mission Report	7
McDougalls and Victoria 1864-1867	8
Comment on Robert Rundle	10
High River United Church	11
The Cree Syllabics	12
The Ontario Connection	14
The Rundle's Mission	16
Planning Team Report	17
Letters to the Editor	17
The St. Stephen's College Story	18
From the Conference Archivist	20
Book Reviews	21
Report from Calgary Presbytery	21
Nix-Society's Consultant	22
How Support can be given	23
Membership	24

### Sponsorship

The Historic Sites and Archives Journal is published by the Alberta and Northwest Conference (United Church of Canada) Historical Society. This issue is made possible by the Conference Committee, the McDougall Stoney Mission Society, the Calgary Presbytery Historic Sites and Archives Committee, Rundle's Mission, St. Stephen's College, Royal Canadian Legion, #284 Chapelhow Branch and private donors.

### Editorial Board and Society's Board of Directors

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

### errata

In the last issue of the Journal, the following errors were made:  
Page 18 - second column, line 1  
It should read:  
"Austin McKittrick. A native of Orangeville, Ontario, he answered a call. . ."  
Page 18 - third column, line 2  
It should read:  
"part of the Independence - Goshen charge which served. . ."  
(eliminate line 2 "other communities")

### - CONTACT -

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*Continued from page 1*

address the following concerns and that policy, guidelines, standards and support at all levels of the church be addressed in the following;

(a) The Inventory or indexing of historic church buildings, sites and cemeteries.

(b) The classification, prioritizing, designation, development, care and maintenance for the preservation and interpretation of historic properties (including real properties), historic sites and artifacts.

(c) The development of organizational structures at all levels for the coordination, management, maintenance and development and accountability of historic sites, real properties and artifacts. (These to interface with private, corporate, community and government programs).

(d) The care and management, accession, interpretation and ownership of historic sites and artifacts.

(e) The development of resources, funding principles, methods and implications for continuing support in the face of economic restraints.

(f) The enabling and support of Historical Societies in the promotion of the history enterprise.

(g) Assistance to congregations, Presbyteries et. al. in the celebration and preservation of historic roots.

(h) The enabling and deepening of understanding, by encouraging self-supporting conferences, symposia, consultation, workshops, presentation of occasional papers and publications in the preserving of history within the church.

However, due to the budgetary restraints and lack of human resources, it was determined that such a proposal would not be practical or feasible at this time. Therefore, a strategy was accepted to have our Conference develop a model to suit our Conference needs, and that this model be worked on collaboratively with other Conferences and all others concerned. To this end, the Conference Committee referred this project to the Society to execute. To date the executive of the Society moved to set up a task force with power to add and that a consultative process be developed in addressing the above items of concern. Stephen

Wilk, Bruce Peel and David Goa were asked to initiate the process (with power to add). The first meeting was held Feb. 21, 1990. A funding base was established by a grant from the Royal Canadian Legion, Chapelhow Branch #284 to assist the process. A development strategy will be presented to the third annual meeting in Red Deer on October 27, 1990.

(2) At the Conference level our Society continues to make progress in many areas. For example, another grant from the above source, has assisted our Society to employ Dr. Robert MacDonald (History Professor) to begin a research project to facilitate the writing of the history of the impact of W.W. I and W.W. II on the church for the story of the Alberta Conference. Robert has begun a process of researching materials with a view to suggest themes for the book, and evaluating present and future materials for the publication of occasional papers. This is part of the larger history project of the church.

The development of a guide to Conference Archives will also greatly facilitate the work of our Society's research and writing projects.

It is gratifying to see the Journal's publication support base growing. This year's funding from memberships, projects, Societies and grant assistance from the Legion will assure the Vol. 3 No. 1, 1990 edition to be distributed to Conference and others.

(3) The Presbyteries of our Conference are also beginning to develop enthusiasm and involvement in our Society. The Calgary Presbytery has provided funds each year for the first three editions of the Journal. The Edmonton, Yellowhead and Foothills Presbyteries have also begun to encourage the work of Historic Sites and Archives. It is hoped that other Presbyteries will inform us of their interest and participation.

(4) At the Congregational level we are happy to report that many of our Congregations are becoming Corporate members (\$25.00 fee) in support of the Society. Many written histories have been submitted to us for which we are grateful, i.e. Gaetz Memorial, Red Deer, High River,  
*Continued on page 5*





# **Annual Report for 1989 Historical Sites and Archives Committee Alberta and N.W. Conference**

*by Bruce Peel*

The Committee continues to strive to carry out its mission which is to preserve and publicize the history of the United Church of Canada, Alberta and Northwest Conference.

Most congregations continue to forward non-active church records for deposit in the Provincial Archives for safety and preservation. Congregations are reminded that old records retained can be endangered by catastrophes as humidity, fire, or lack of security. During the year the Edmonton Presbytery representative, Mrs. Dorothy Hodgson, through the Presbytery contacted 27 churches to inform officials of procedures respecting the retention and the transfer of records. A useful guide on the preservation of records may be obtained from the Provincial Archives.

Mr. Keith Stotyn, Conference Archivist, was successful in an application to the Social Sciences & Humanities Research Council of Canada for a grant of \$59,175 to prepare a printed guide of Alberta Conference records held in the Provincial Archives. This project, to be launched and completed in 1990, will greatly facilitate knowledge of and access to our records.

Our Committee has noted that the United Church has no mandated procedure for keeping records of cemeteries and three dimensional objects (artifacts).

The Conference Historical Society, which is under the general aegis of our Committee, was into its second year. A successful annual meeting was held in Edmonton on September 30. The Society formally undertook to be responsible for three projects which had formerly rested with our Committee; publication of the Historical Journal, and supervision of the preparation of a history of the Alberta Conference, and the establishment of a task force for the development of guidelines for the preservation of historic sites and three dimensional objects (artifacts).

With respect to the Historical Journal, an income tax number as a charity organization was obtained. More important a second issue (V.2, No. 1) of the Historical Journal was published in May, 1989, and at least one issue is to appear in 1990. The Historical Society and its Journal are worthy of your support.

Our Committee met three times during what may be adjudged a successful year. ■

## **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

### *Conference Archivist*

Keith Stotyn - Edmonton

### *U.C.W. Representative*

Mrs. Myrtle Ford - Edmonton

### *Members at large*

Rev. Dr. G.M. Hutchinson - Thorsby

Miss Eva McKittrick - Edmonton

Rev. Dennis Butcher - Sherwood Park

Rev. Dr. Stephen Wilk - Calgary

## **Presbytery Conveners:**

Calgary - Dr. Robert MacDonald

Coronation - Herb Ross

Edmonton - Dorothy Hodgson

Foothills - Rev. Dr. Dwight Powell

Peace River - Ms. Mary Sones

Red Deer - Rev. Herman J. Miller

St. Paul - Olive Frissell

South Alberta - Ken Hern

Yellowhead - Ryerson Christie

## **CONFERENCE OFFICERS**

Executive Secretary of Conference -

Rev. William F. Phipps

Mission Development & Real Property -

Rev. Dr. 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

Jean E. Dryden,

United Church Archivist

## **C A L E N D A R O F E V E N T S**

<b>Jan. 13</b>	Historical Society Board of Directors- Rosedale U.C. Calgary
<b>Feb. 21</b>	Conference Historic Sites & Archives Committee- Provincial Museum
<b>Mar. 24</b>	Historical Society Editorial Board & Executive Calgary
<b>Apr. 6</b>	Journal Publication Deadline (Vol.3, No.1)
<b>April 25</b>	Historic Sites & Archives Task Force Workshop - Provincial Museum
<b>May 25 - 27</b>	66th Annual Conference Meeting - High River
<b>June 10</b>	McDougall Stoney Mission Service - 3:00 p.m.
<b>Aug. 12</b>	Rundle's Mission Annual Memorial Service - 2:30 p.m.
<b>Sept. 9</b>	McDougall Stoney Mission Service - 3:00 p.m.
<b>Oct. 3</b>	Presbytery Conveners Workshop - 10 am. - noon - Provincial Museum
<b>Oct. 20</b>	3rd Annual General Meeting & Historical Society - Red Deer & District Museum
<b>Nov.</b>	Historical Society Board of Directors (to be announced)

**1990**

The 65th year  
of  
Church Union



*Continued from page 1*

service of the Wesleyan Methodists, a 17-page booklet, was printed on the Rossville Mission presses by Evans' successor the Rev. William Mason.

Nearly two decades later another Methodist missionary, the Rev. Thomas Woolsey, stationed at Victoria Mission northeast of Edmonton, published hymns and paraphrases, translated into the language of the Cree Indians, for the use of Methodist congregations in the Hudson's Bay Territory. The translator acknowledged extensive assistance from the Rev. H.B. Steinhauer, who had earlier been engaged as a translator at Rossville Mission, but who by this date was living at Whitefish Lake. This substantial compilation of over 200 pages was published in London.

#### **Lac la Biche Press**

The first press in Alberta was brought to Lac la Biche by the Rev. E.J.B.M. Grouard, a member of the Oblate Order. While on a visit to his native France, for the sake of his health, this missionary learned the art of printing. He had syllabic type specially designed for him in Bruxelles, and returned to Western Canada with press and type in 1877. Father Grouard was stationed at Lac la Biche from 1876 to 1888, with the exception of the year in France and three years at Dunvegan. During this period the Lac la Biche press printed books in five languages, namely, Cree, Beaver, Chipewyan, Loucheux, and Hare. These were the tribes living between the North Saskatchewan River and the mouth of the Mackenzie. Translation was relatively easy from one tongue to another because they were all of the Athapaskan language group. The first volume off the Lac la Biche press was a new edition of Bishop Faraud's selections from the Bible in the Chipewyan language entitled Histoire Sainte en montagnais. As one of his apprentice printers the clerical director of the press had no less a person than the bishop-translator; he was also assisted by Father Blanchet. This 1878 translation was Alberta's first imprint.

The same year a 120-page prayer book in Cree was run off. Enlarged

editions were printed in 1881, 1883, and 1887; the last of these, of 250 pages, had the title Livre de prières, catéchisme, cantiques en cri. A Loucheux prayer book appeared in 1879, one in Chipewyan in 1886.

The last translation printed at Lac la Biche was a similar collection of prayers, hymns, and the catechism "en la langue des Indiens castors". Father Grouard translated the collection into the Beaver tongue while stationed at Dunvegan. He was aided by an Indian youth who conversed fluently in both Cree and Beaver.

In 1888 Father Grouard was sent to Fort Chipewyan on the western end of Lake Athabasca. He took his press with him to his new post, transporting it by dog team over some three hundred miles of frozen wilderness. In 1890 Grouard became Bishop of Ibara and Vicar-Apostolic of Athabasca, but he continued to operate Alberta's most northern press. In 1897 Inspector

Jarvis, leading the first patrol of the North West Mounted Police to reach this northern lake, reported that the bishop still had his press in operation, and that on it he had printed books in six Indian languages.

After this distinguished record of service Grouard's small hand press today reposes in the museum church in Saint Albert.

#### **Blackfoot Reserve Press**

Meantime, in what is now southern Alberta, the Rev. John W. Tims of the Church Missionary Society took up mission work on the Blackfoot Reserve. He soon became active in translating. By 1888 he had a small press, for in that year he is reported to have printed in Blackfoot an 8-page collection containing the Lord's Prayer, the Creed of the Church of England, the Ten Commandments, and morning and evening prayers.

The following is a bibliographical



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

### **YOU ARE ESPECIALLY INVITED TO ATTEND THE THIRD ANNUAL GENERAL MEETING**

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

**Red Deer and District Museum**  
**4525 - 47A Ave., Red Deer, Alberta T4N 5H2**  
(follow the Museum signs)

**Date & Time**  
**from 10:00 a.m. - 4:00 p.m.**  
**Saturday, October 20, 1990**

#### **Program:**

10 a.m.	Registration	2 p.m.	Tour Museum
11 a.m.	Plenary Session	3 p.m.	Plenary Session &
12 Noon	Lunch available		Elections
1 p.m.	Presentation	4 p.m.	Adjournment

For further information write  
The Historical Society  
c/o Herman J. Miller Box 304, Carstairs, Alberta T0M 0N0



description of what was probably the second publication of this press:

A Manual of religious instruction for the use of missionaries and teachers amongst the Blackfoot Indians. Part second. Blackfoot Reserve, Printed at the Church Missionary Society's Mission Press, 1889. Cover-title, 11p. 18cm.

The text was in Blackfoot, with English headings, printed in Roman type. The statement on the title-page that it is part two of a work substantiates the publication of an earlier collection.

This missionary's more ambitious translation, The Gospel according to St. Matthew, was printed in England in 1890. However, a 6-page report on Indian missions which Mr. Tims prepared in 1891 may have been printed on the mission press; the report is without an imprint.

#### Athabasca Landing Press

The next mission press was located at Athabasca Landing in the home of the Rev. Richard Young, the Anglican bishop of Athabasca. Since it was placed in the bishop's 12' x 6' study there could not have been much space left for the bishop. The press was probably obtained in England, and probably reached the Landing in 1892. The type was large pica syllabic "large enough for the Indians to read by the flickering light of a camp fire". The title-page of books from this press had as a printer's device an outline drawing of St. Matthew's Mission at the Landing.

In the work of translating, Bishop Young was assisted by the Rev. George Holmes (who also became a bishop). Of Holmes it was said that he was so fluent in Cree that he could think in the language.

The first imprint of the Athabasca Landing press appeared in 1893, a circular letter by the bishop describing a mission journey he had taken through the Athabasca-Peace River country. The 13-page publication bears no imprint, but a copy in the National Archives of Canada attributes it to the mission press at Athabasca Landing.

The year 1896 was one of great industry, for no less than four publications were run off the press.

"Much of the printing was done by Gordon Weston, a young Englishman who came out to help with various duties of the Mission. Same was done by Miss Eva Young, the Bishop's sister, who came in 1896 also to help; she had been a CMS missionary in Ceylon."

The first booklet seems to have been the manual of instructions containing passages of Scripture, prayers and hymns. By February the Indians at Wabiscaw were said to be using it. Later in the year another edition of more than a hundred pages was printed with the title Instructions in the syllabic characters for the use of the Cree Indians in the Diocese of Athabasca.

The primacy of the Instructions as first off the press in 1896 has been challenged by the claim for Cree hymns and prayers. A manuscript note in a photostat copy of this rare book in the New York Public Library reads:

"A copy of the first book printed in the province of Athabasca, Canada. Printed in phonetic characters designed to reproduce the sounds of the Cree (Indian ) language. [Signed] S.W."

A larger edition in the syllabic characters was printed in 1901, and also an edition in the Roman alphabet. This time the printer was Eirene Young described as a 17-year-old teacher at the mission. The Gospels of St. Mark and St. John were printed at this press in 1896 and 1897 respectively.

#### St. Dunstan's Industrial School Press

A mission press was operated at St. Dunstan's Indian Industrial School in Calgary between 1905 and 1908. The imprint of the press read "Printed at the Diocesan Press by the Indian pupils of St. Dunstan's Industrial School". The following were printed on this press:

The Gospel according to St. John, chapters 13, 14, 15, 16, 17. Translated into the Blackfoot language and printed in the syllabic characters.

Cover-title, 14p. 23c cm.

Atsimoiikanists ki ninniksists. Prayers and hymns (Blackfoot).

Cover-title, 23p., 17 leaves. 23 cm.

The services of morning and evening prayer. Printed in the Blackfoot syllabic characters. Cover-title, 11p. 20 cm.

On the Sarcee Reserve in 1910 a four page leaflet, Selections from St. Matthew's Gospel in Blackfoot Syllabics, was printed. It states that it was done on the "Diocesan Press". This was probably the St. Dunstan's press

At a later period the Catholic Church maintained an active native press at Hobbema which published a newspaper and a number of religious books in Cree.

Where could copies of the booklets printed on the early mission presses of Alberta be found today? Certainly not all of these scarce publications are to found in a single repository, but scattered in such collections as the National Archives of Canada, the Church Missionary Society in London, the New York Public Library, and the Newberry Library in Chicago. ■

*The above is an expanded version of an article first published in the Alberta Library Association Bulletin, November 1963.*

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*Continued from page 2*

Trinity and Parkdale in Calgary. We congratulate these congregations on their labor of love. More and more we are being consulted on a variety of issues related to our mandate.

The accountability of our Society is to the Provincial Societies Act and Revenue Canada, as well as to General Council Committee on Archives and History, through the Conference Historic Sites and Archives Committee, who sets policy for this important area of the church's work.

These are the first of many steps yet to be fulfilled within the church in preserving our religious heritage and making history live.

May God continue to guide and direct our part in this pattern of His work in the world. ■





## Alan Sell looks back at 300 years of toleration

Religious liberty is not to be taken for granted. It is just over 300 years since freedom to worship and order church life in accordance with conscience was officially granted to the English Dissenters.

The road to toleration was long and hard. Those who sought even limited religious liberty were frequently regarded as a dangerous minority. The security of the land was deemed by those in power to require religious conformity, and the successive monarchs from Elizabeth I went to great lengths to secure this.

In the reign of James I some were exiled to Holland. From there came many of the Pilgrims to the New World in 1620. Sadly, having secured their freedom, our forebears were not always eager to allow liberty to others. Thus, for example, when Roger Williams embraced Baptist views the New England Puritans banished him to Rhode Island.

Meanwhile, back in England, the Separatists suffered much. They met in secret; some were thrown into prison; some died there.

During the Cromwellian period Dissenters had an easier time, but with the Restoration of the monarchy in 1660 the clamps came down once more. A series of punitive measures was enacted against them, of which the best known are the Act of Uniformity of 1662 (some 2,000 ministers were ejected from their livings between 1660 and 1662), the Conventicle Act of 1664 (directed against religious meetings), and the Five Mile Act of 1665 (designed to separate ministers from their former flocks).

With brief remissions in 1672 and 1687, the years to 1689 were marked by hardship for many Dissenters (though the repressive measures were not applied consistently across the land; not all informers were competent; some gaolers were kinder than others). At long last it became clear that attempts to secure religious uni-

formity or comprehension by legislation were doomed to failure. The way of toleration only remained to be explored.

In 1688 William of Orange sailed for England, and James II fled. In the following year the so-called Toleration Act came into effect - 'so-called' because the word 'toleration' appears neither in the title nor the text.

It was not perfect. There was no toleration of Roman Catholics, Socinians (Sozzini was an Italian unitarian) or Jews. But those Protestants who were able to subscribe to the 39 Articles of the Church of England (suitably modified to accommodate the Baptist position on baptism) were given freedom to worship, to build meeting-houses, to prosecute their mission. For the first time nonconformists were officially recognised under the law, and the disturbance of their worship was now an indictable offence.

### To set the clock back

For the next two centuries, however, Dissenters were kept socially subservient, and on more than one occasion in the 18th century attempts were made to set the clock back. Today, almost all of the social and civil impediments have been removed. It would therefore seem that the way is now clear for a rational discussion of the nature of the Church and its relations to the state between members of the Church of England and the heirs of Dissent. There appears to be little enthusiasm for this on either side - something which should give pause to those who admit to a concern for the crown rights of the Redeemer within his Church.

Religious freedom is a tender plant. If it is tragic to see it denied by hostile powers, it is in some ways sadder to see it abused by those who enjoy it. Yet our history provides many examples of those who have turned the gospel of the free grace of God into new sectarian legalisms by the addition of doctrinal 'small print', or the

prescribing of detailed behaviour patterns. At the opposite pole have been those who have tumbled from liberty into licence: 'In our church we are free to do and/or believe as we please.'

As we remember the tercentenary of toleration, let us pray for those who to this day do not enjoy religious liberty; let us witness to the implications for the Church of gospel freedom; and let us never forget that we are to be free in and for - but not from - the gospel of God's grace. ■

*Rev. Dr. Alan P F Sell holds the Chair of Christian Thought in the University of Calgary, Canada.*

*This article first appeared in Reform, the magazine of the United Reformed*

## TIME-LINE OF EARLY PRESBYTERIANISM IN THE WEST

### 1875

- The two divisions of Presbyterianism in Canada unite to form The Presbyterian Church of Canada.

### 1881

(March) - Mr. A. B. Baird appointed missionary at Edmonton.

(August) - Mr. A.B. Baird ordained in Ontario and leaves for Edmonton.

(June 21) - Rev. Dr. James Robertson of Winnipeg appointed Superintendent of Missions in the Canadian North-West.

### 1883

(May) - Mr. Angus Robertson (no relation of James) is ordained and inducted as missionary to Calgary.

(June) - Angus Robertson arrives in Calgary.

- Dr. James Robertson visits Edmonton and Calgary.

### 1884

- Second visit of Dr. Robertson to Edmonton and Calgary.

(Summer) Rev. John Campbell arrives at Edmonton to assist Mr. Baird.

(September) - The Rev. A.B. Baird inducted as the first settled minister at Edmonton.

### 1885

(June) - Arrival of the Rev. J.C. Herdman.





# McDougall Stoney Mission Report

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

Two Annual Services were celebrated on the plain before the majestic Rockies at Morley, Alberta. The annual Spring Service was held on June 11 at 3:00. The hymns indicated our strong faith in the Tradition of the Faith; "This is My Father's World: Make Me a Captive, Lord; and O Worship the King." The Indian Psalm 23 was read, "The great Father above is a Shepherd Chief." Call to Worship was issued by Rev. Dr. Stephen Wilk. The piano and organ were attended by Beverly Flower and Vernie Budd. Flute selections were by Grace Patterson and Scripture and prayer given by Lazarus Wesley. The sermon message was presented by Dr. Allan Sell. The outline took us through the history of the church in England, with particular emphasis on why we of the "Faith" must take a firm stand on our historic roots. We the people lose when we are not prepared to take a stand on our tradition and the roots by which we have developed. Mrs. Karen Sell presented two solos.

The annual Fall Service was held on September 10 at 3:00 p.m. An organ and piano prelude was played by Sylvia Budd and Vernie Budd. Welcome was given by Leonard McDougall, acting as chairman of the service. Hymns were "We Plough the Fields; For the Beauty of the Earth; and Lead on, O King Eternal". Robert Budd played the guitar and produced a rich western flavour. Lazarus Wesley read the Scripture and prayed to God about our rich attachment to the earth and ranching. Vocal solos were presented by Kathie Reid, accompanied by Peggy Reid. Rev. Robert Slocombe of High River United Church challenged us to remember "Our So Great a Heritage". He baptized two children from the Morley Reserve: they were great grandchildren of Lazarus and Lilly Wesley. Tamara Powderface, daughter of Lori Wesley and Murphy Powderface and Theoren Beaver, son of Trudy Pische and Scotty Beaver.

Comments overheard at the coffee time after the service include "I love to come and sing and hear the old music in this historic setting." From a rancher, it was "Please keep the society going, we

love to come here, it is like a family gathering".

Boyd Waddell chose a picture for the calendars of the David McDougall trading post and fort (circa 1885) situated east of Jacob's Creek. The photo was obtained from the Glenbow Museum and is included in the Canadian Pacific Railway Collection. Boyd also is the official photographer, and helps set up the P.A. systems at the services.

The two services received extensive coverage from local and district newspapers and radio stations which is most appreciated by the society. Royal Trust Company chose a picture of the church for their 1989 calendars, and the February picture in the United Church calendar is of the church.

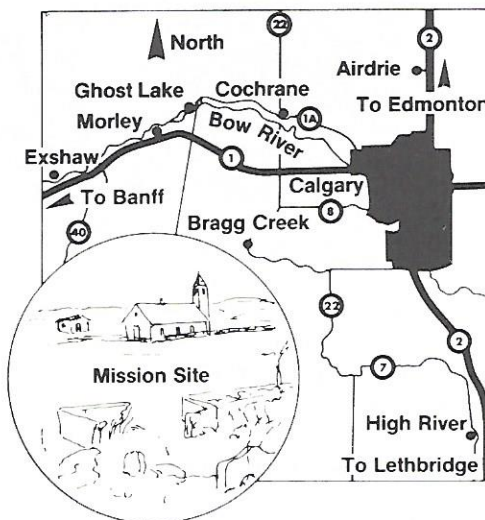
In addition, the church was used for a number of weddings. The church was open to the public for 42 days. There were approximately 1550 guests registered—from 19 foreign countries, 7 provinces, and ten states, and a number more who did not sign the register. The church was visited by a number of groups and McDougall descendants over the summer. Among those groups were the Central Alberta Retired Teachers' Association, two summer camp groups from Camp Jubilee and Amicus, American Youth Hostel Association, 21 exchange students from Japan Midway Community School, and Central Elementary Red Deer.

In addition the Society was involved in the presentation of a number of unique heritage events and displays put on by the Calgary Heritage Network and the Alberta Historical Resources Foundation office. Events and displays were carried out through June and Stampede Week. The Society had a large selection of pictures, new clip-pings, and church service calendars on display. The members of the executive represented the society and the mission church at different functions during 1989. A group was in attendance in Lethbridge at the Alberta Historical Resources Foundation and Historical Society of Alberta annual meeting. The society was represented at the second annual meeting of the Conference

Historical Society held in Edmonton. Descendants and members attended the ceremonies held at the newly restored McDougall Centre.

*Continued on page 17*

*With \Planning Team Report*



## 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**



# The McDougalls and Victoria 1864-1867



By Leslie J. Hurt

Chapter 2 (Second in Series)  
Occasional Paper No. 7, 1979  
The Victoria Settlement

*Courtesy of Alberta Culture  
and Multiculturalism, Historic Resources  
and Historic Sites Service*

In some ways it would be possible to exaggerate the importance of the McDougall family. They themselves admitted that their success at converting the heathen natives to Christianity was due in large part to the innate qualities of kindness and generosity shown by their subjects. Yet few people devoted more time and effort to the native cause than did this Scottish-Canadian family. Despite innumerable difficulties, they persisted in their missionary work. Fortunately, their persistence was rewarded. As long as the family resided at Victoria, it remained a moderately successful Methodist mission, one which could serve as a healthy example for all Christian denominations.

With the beginning of the new year (1864) one would have expected the spirit of optimism to prevail at Victoria. Initially, such was the case. Enough food has been stored for the remaining winter months, and thus far the snowfall had been heavy, which bode well for the summer crops. However, the news that the Hudson's Bay Company would no longer transport missionary goods into the country, meant for the McDougalls that at least one of their party must make a four and a half month return trip to Fort Garry to purchase the goods necessary for the mission's survival. The onus fell on John. In early April, accompanied by a French half-blood by the name of Baptiste and three men from Whitefish Lake, he departed for the Red River settlement. The journey took approximately eight weeks, the party travelling an average of fifteen miles per day. Once at the Fort, John set to work to

obtain transport for the return trip. The supplies had been requisitioned earlier in the year, but carts could be purchased only on the spot and a good deal of haggling went on before the requisite number were secured. The oxen averaged £7 apiece (\$35), while four milch cows cost anywhere from £3 (\$15) to £3 10s (\$18). A promising three-year-old colt, a descendant of the H.B.C. stallion "Fire Away", was an extravagant £14 (\$70). In addition, John purchased ten sacks of flour at £1 14s (\$8.75) each. These were to be shared with Steinhauer mission at Whitefish Lake.<sup>25</sup>

While John was away, the remaining members of the McDougall clan busied themselves with the mission buildings and the small garden plots. Unfortunately, a significant portion of the logs scheduled for use on the house had to be recut for a prairie fire burnt the original stockpile.<sup>26</sup> Nevertheless, by August the structure was completed and Mrs. McDougall could luxuriate in a pretentious residence of eight rooms; kitchen, living-room, dining-room, and bedroom on the ground floor, and four additional bedrooms on the upper level. Lumber for the residence was all "whip-sawed", the missionary party having to "straighten and plane and groove and tongue and bead, all by hand."<sup>27</sup> Glass windows, opulence in the extreme, let in the light while two open fireplaces heated the structure.<sup>28</sup> When first occupied there was neither furniture nor stove but as John noted at the time "Larsen was hard to work at the former, and time and money would eventually bring the latter."<sup>29</sup> A wooden

palisade was also constructed around the mission house. According to John, it was to "...command respect from the lawless around home, and be a great help from enemies who might come from a distance."<sup>30</sup>

Mrs. McDougall laboured endlessly over the garden plots. The seeds, which had been brought from Lac la Biche, Edmonton and Whitefish Lake the previous winter, were dispensed in a niggardly fashion—a thimble full at a time to the neighbouring natives—and their growth and flowering overseen with the utmost of care. A bountiful garden crop was a distinct possibility in the summer of 1864 and the prospects for the barley harvest were equally encouraging. Surprising indeed was the productivity of these small plots, especially when one considers that a few hoes and but one plough were all the implements the community had with which to work.

When McDougall undertook his missionary duties to the west in 1860, his primary objective was to provide the natives with a sound Christian education. At Victoria this process was begun immediately upon arrival, but was retarded somewhat by the lack of adequate facilities, namely, a school. In the autumn of 1864 this deficiency was remedied. The log shanty which had been hastily built in 1863 as the McDougall family residence was converted into a school. Once both teacher and pupils moved into their new quarters, the educational component of the Victoria mission was firmly established. Mr. Connor, who with his son James returned with John from Fort Garry during the summer, proved to be an excellent instructor and the pupils eager and willing to learn. At the outset his class consisted of nine students; Mr. Steinhauer's children from Whitefish Lake, the McDougall children and one orphan Indian child. This small contingent was soon enlarged and it was not long before John reported that councils of instruction were being held "night after night" and "Sabbath after Sabbath."<sup>31</sup> It is interesting to note that one of the first pupils to attend the newly founded school, Abigail Steinhauer, went on to devote her life to missionary work as the wife of Reverend John McDougall.

Of more significance, at least as far as native education was concerned, were the regular visits paid to the



Indian camp by McDougall and his associates. One such trek was undertaken in the summer of 1864 when Reverend George, Peter Erasmus and Henry Steinhauer visited the Mountain Stoney. The natives had been expecting the visit for well over one year and when the missionaries finally arrived at the upper crossing of the Battle River they were accorded a warm welcome. The sight of three hundred natives camped on the banks of the river, however, was insufficient reason for McDougall to terminate his trip there. He had hopes of finding even greater numbers of the Stoney and consequently the party continued farther south. Some forty miles north of Morley they encountered the rest of the tribe. George McDougall was so taken with the Stoney, their appearance and demeanor, as well as with the country, that he promised then and there to "...do what he could to urge upon the Mission Board the need of establishing a mission..." in their midst.<sup>32</sup> While returning to Victoria he insisted that his party make a detour to the north shore of Pigeon Lake. He wanted to see the old Rundle-Sinclair settlement, the site he hoped would soon become the centre of missionary activity to the Stoney people.

Although the McDougall men were away from Victoria a good deal during 1864, work at the mission proceeded much as usual. When necessary Mrs. McDougall supervised the haying and harvesting activities and the children were equally adept at assisting their parents with farm related duties. When winter finally overtook the mission everything was in order. The pantry was as full as could be expected and a recent buffalo hunt had ensured that the company would not run low on meat. To the delight of all concerned the Christmas season was greeted with a spirit of thanksgiving and optimism. Things had gone exceedingly well for the mission during the past year and there was every indication that the good luck would continue into the next.

Of the many Indian tribes that inhabited the Canadian west it was the Stoney that George McDougall was particularly attracted to. His disappointment at not having encountered them in 1862 was markedly visible in his correspondence and his enthusiasm at the initial meeting in the summer of 1863



**The John McDougall Family 1900**

L-R: David, Morley, Lillian, Mrs. Elizabeth McDougall, Douglas, Rev. John McDougall, John, George.

was equally emotional. It is little wonder then that he had precise and immediate plans for establishing the Pigeon Lake mission in 1865. A good deal of his time was devoted to this endeavour, and he even went so far as to detail his son John to oversee the new mission's operation. Surprisingly, however, the amount of time and energy expended on Pigeon Lake did not detract from the Victoria operation. The local Indian population was still the recipient of the McDougall sermons and if called upon the family also rendered medical and agricultural advice. More often than not it was the former which was eagerly sought. The Indians were inordinately susceptible to the whiteman's diseases and unfortunately their traditional remedies, whether of a medicinal or spiritual nature, were totally ineffective in combating any new virus. In the spring of 1865 the McDougall missionaries were called upon to help fight the epidemic of measles and scarlet fever which had rapidly spread among the native population. There is no record as to how many were decimated by the disease in the Victoria area, although it can safely be assumed that the death rate was minimal. In September 1864, well before the pestilence reached epidemic proportions, George McDougall requested "vaccine matter" from Fort Edmonton.<sup>33</sup>

Since by 1865 the Hudson's Bay Company had still not slackened its regulations with regard to supplying the missionary outpost, it was once again necessary that a member of the McDougall family undertake the trip to Fort Garry. John being busy at the Pigeon Lake mission the unpleasant duty devolved onto George. Strenuous though the journey would undoubtedly be, he embarked with marked anticipation. If the much needed supplies were not sufficient incentive, two of his children, David and Elizabeth, who had been attending school in the east, were to accompany him back to Victoria. Happily, they were not the only additions to the community. A small colony of English speaking half-breeds, estimated to be in the neighbourhood of twenty-five to thirty families, emigrated from the Red River country and settled to the east of the mission.<sup>34</sup>

With the entire McDougall family together for the first time in five years, Christmas in 1865 was an especially joyous occasion. Abigail McDougall (nee Steinhauer) was warmly welcomed into the fold, and the two young arrivals revelled in their newfound surroundings. Hundreds of miles from the nearest civilization, all agreed that Christmas has not lost its old meaning. Elizabeth McDougall admitted that their Christmas may have seemed strange to some:<sup>35</sup>



"No Christmas tree, for there was nothing to put on it; no Christmas gifts, for there were none to buy, and nothing to make them of. Even the Christmas turkey was missing. Indeed it was difficult to get up a dinner one thousand miles away from the nearest town, no butcher, no baker, no grocer, all the people depended upon coming from St. Paul, Minnesota, or London, England. A bag of flour cost thirty dollars, and we had only two for that year, all the missionary could buy at Fort Garry the previous summer. White flour, indeed, was a luxury, kept for sickness, holidays, or Sundays, barley flour being used in its stead.

Buffalo meat, turnips, potatoes, plum pudding and barley cake - a novel Christmas dinner!"

However, necessity is the mother of both invention and improvisation and of the thirteen guests present at the Christmas celebration, none complained about the meal's quality or originality.<sup>36</sup> The antics following the dinner were of a similar sort. A run in a dog-drawn cariole took the place of the traditional Christmas sleigh ride, and a single harmonium substituted for the small accompanying band or an organ. To be sure, the luxuries usually associated with life in the mid-19th century were absent from Victoria, but the spirit of "Peace on Earth, Goodwill to Men" was ever present.

During the year and a half from January 1866 to the summer of 1867, the McDougall missionaries continued their work with little or no interruption in the season routine. The usual preparations were made for the summer harvests and the fall buffalo hunts, and once again John was entrusted with the task of obtaining the yearly supplies, only this time from Fort Carlton. The 1866 stock of provisions was supplemented by the addition of three chickens which John managed to obtain from the Roman Catholic mission at St. Albert. Despite the exorbitant cost of the birds, two dollars each,<sup>38</sup> Mrs. McDougall was overjoyed at the purchase. At last her menus would consist of meat other than buffalo. An exciting diversion in an otherwise uneventful year was the marriage of Elizabeth McDougall to Richard Hardisty, then in charge of the Hudson's Bay Company outpost at Rocky Mountain House. The wedding ceremony, presumably per-

formed by the bride's father, took place at Victoria on September 21, 1866, and the couple are reported to have spent their honeymoon at Fort Edmonton.<sup>39</sup>

In the early autumn of 1867 the normally tranquil life of the Victoria mission was interrupted when George McDougall and three of this younger daughters departed for eastern Canada. The trip was undertaken partly in response to the educational needs of the children, but the primary purpose was to arouse the people of eastern Canada as to the possibilities of the northwest and the need of both men and money to carry on the Methodist work. George spent nearly one year in Upper Canada and before he left he had collected well over one hundred dollars in donations and secured the appointment of three new ministers and two new teachers. Reverend George Young was appointed to the Red River district, Reverend Egerton R. Young to Norway House, and Reverend Peter Campbell and the two Snyder brothers accompanied George back to Victoria.<sup>40</sup>

Once the administrative details regarding the new appointments were dispensed with (Reverend Peter Campbell was to open a Methodist mission at Fort Edmonton and one of the Snyder brothers was to accompany him as a teacher), Reverend McDougall resumed his normal duties at Victoria. Shortly after his return he visited his son at Pigeon Lake and preached to his beloved Stoneys. According to John, many of the natives desired a Christian marriage and Christian baptism for their children.<sup>41</sup> No sooner had he accomplished this mission than he was forced to turn his attention to another matter which had plagued Victoria for the past few years, namely miners from the Cariboo wintering at the outpost. Since 1866 these men had been a source of both comfort and consternation for the missionary family. They delighted at their conversion to Christianity, but were abhorred by the violence which seemed to characterize the lives of many of them. In his annual missionary report for 1866-1867, George noted that one of their number had been killed by the Blackfoot and he fully expected the miners to exact retribution.<sup>42</sup> By 1869 the incidents of violence had abated considerably and the provision of adequate medical and spiritual services became the missionaries' major concern. ■

## Comment on Leslie J. Hurt's Article - Vol. 2, No. 1 Journal

*By Gerald Hutchinson*

*Historical update -  
courtesy Robert Rundle.*

The surprise discovery of Rundle's extensive records in 1965, and the publication of the Rundle Journals in 1977 has become a watershed for many aspects of early western history since he provides first hand experience and acquaintance of people and dates and places not otherwise available.

For example, Historic Sites & Archives Journal Vol. 2 No. 1, page 8, second column "Pioneer Missionaries". From Rundle and other sources we now know that Rundle arrived in Norway House on June 5 and established his ministry for seven weeks before meeting Evans who arrived July 26. Evans left for York Factory on August 1, returned September 5, and Rundle left Norway House September 7. Neither of them knew the Cree language and the syllabic system had not yet been devised. Evans had worked extensively with the Ojibway, and had the basics of the Syllabic system in mind for use with the Ojibway language. They had less than a week together in separated periods, so not much language training could be accomplished.

The significant training period came in Fort Edmonton in November of 1841. Evans had been explaining the syllabic system by letter but Rundle had trouble getting started. When they met and talked, he learned the syllabic quickly. He did not understand either the Cree or the Stoney languages though he worked at them over the years. But when Harriott or others translated texts, prayers, and hymns into Cree, Rundle could write the Cree sounds into the syllabic form which could be read and understood by the Indian people.

Three papers written before the Rundle Journals refer to Tommy Lock, an influential half-breed employed as an interpreter for Rundle. This unusual name apparently comes from a misunderstanding of HBC correspondence in which handwriting is often difficult. The capital "j" is quite easily mistaken for a "T". The name is really Jimmie Jock, a nick name for the well-known James Bird, frequently maligned in HBC records but a most interesting person throughout Rundle's eight years. ■





# High River United Church

by Ruth Frey

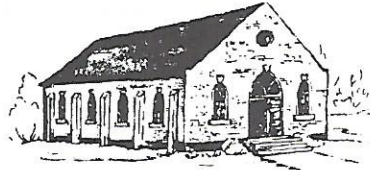
"Spitzee country, home of nomadic Blackfoot Indians, herds of roving buffalo, and packs of predatory wolves, is not only beautiful but has a bountiful supply of water, fish, game and grass." This sums up what met the eyes of the first white men who ventured into the area. Spitzee, a simplified form of "ispitsi" translated as "high" and including the tall cottonwoods that grace both banks of the capricious glacier-fed stream that descends from the mountains, twists around the foothills, and winds through the prairie until it reaches the Bow River. Whiskey traders from south of the border found this region ideal for their operations so Spitzee Fort was established at the site of the Medicine Tree which grew a few miles north of "The Crossing" on Spitzee River, now Highwood River. The Medicine Tree was an unusual union of two separate trees joined by one branch, a natural graft. The Blackfoot people considered the tree sacred, home of the Great Spirit, so chose it as a gathering place for worship rituals which included cross-shaped symbols. To this spot they brought their ailing and injured for healing.

The Crossing was the ideal spot for a "Stopping Place" which Buck Smith built on the south bank of the river. This convenience was popular with the North West Mounted Police, land-seekers, circuit riders and adventurous itinerants. Rev. John Maclean, "Buckskin Shorty", a popular Methodist spent Friday nights at the Stopping Place en route to Fort Macleod, and conducted worship services for settlers, lonely cowboys, and transients, successfully competing with gambling tables and dancing held in the same building.

But in 1885, a Presbyterian missionary, Rev. Angus Robertson, organized



Presbyterian 1891



Chalmers Presbyterian 1910  
United 1925-50

the first congregation of 23 members representing 21 families. Services were held in the homes or other available space. Being the first religious group established in the area the Dominion Government gave them a grant of forty acres of land to be used for religious and/or educational purposes. Reserving one acre the remaining land was sold to the Agricultural Society who used it for an oval race track, a popular pastime in this frontier community. The reserved plot, "God's Little Acre" (later enlarged to ten acres) was utilized as a burial ground. Until 1914, when it was taken over by the town of High River, it was administered by the Presbyterians who extended burial privileges to those of other denominations.

By 1891 these astute Presbyterians were ready to build a church and manse at 3 Street West on Macleod Trail. In less than twenty years their numbers had increased so they chose a new location on Macleod Trail and erected a handsome brick structure on the site of the former Stopping Place.

In 1901, an Easterner, Dr. G.D. Stanley, a professed Methodist, Tory, and teetotaler, arrived in High River by train in an unseasonal August snow storm. In a few short weeks he had organized all those of Methodist inclination and inspired them with such zeal that early in the next year their impressive house of worship, complete with bell tower, was erected east of the railway. An attractive roomy manse, which is still in use was located a few blocks away.

As early as 1910 matters of Union were under discussion. Both congregations were flourishing and other denominations were being established: Anglican, Roman Catholic, Salvation

Army, Baptist. Mid week groups were active: the Presbyterian Ladies Aid was the first women's organization in the community. In addition there was a strong Missionary Society, a W.C.T.U., a Moral and Temperance Society, and an Epworth League. By 1925 the year of Union, like the Medicine Tree, there were two sturdy trunks (Presbyterian and Methodist) nourished by the same spiritual source through firmly anchored roots, producing fruits.



High River United Church 1950

Although there were some dissenting Presbyterians, acceptable compromises and adjustments were made and the Union was consummated. The Presbyterian brick edifice became Chalmers United (later High River United) and Rev. Mr. McNichol (Presbyterian) was retained as minister. The Methodist Church was used as a Hall and Sunday School. After World War Two it was sold to the Church of the Nazarene. The first Presbyterian structure was purchased by the Full Gospel congregation and is now D. Arnold's law office. Sturdy roots indeed.

The depression years and World War Two made special demands. High River became a two-point charge, serving Tongue Creek as well. The late Rev. J.W. Bainbridge served as chaplain at the #5 Elementary Flying Training School. By 1950 more worship space was needed. The accepted plans called for an 80 foot by 40 foot floor space, a 53 foot tower, full basement, vaulted ceiling, gallery, stained glass windows, choir loft and vestry, and a ladies' parlour. In 1966 adjoining property was purchased (including a towering pine-tree, the oldest one in town) to provide space for an Education wing which provided an auditorium and four classrooms.

*Continued on page 13*



# The Cree Syllabics

by Gerald M. Hutchinson

Until recently the syllabic system seemed to be an important but quaint invention that enabled missionaries to further the education of native peoples, almost entirely as a means of facilitating the assimilation of the native people into the society of the people doing the teaching.

Just weeks ago, the Royal Canadian Mint issued a new gold coin featuring an Inuit mother teaching her child to read and write the syllabic characters, a literacy program designed to strengthen the native culture. Others are regaining the understanding of the syllabics as a means of interpreting their early encounters with the European culture.

There is a revival of the belief that the syllabics were known and used by native people before the dramatic introduction of printed Syllabics by the Rev. James Evans at Norway House in 1840. The writing of this article was interrupted by a very welcome visit.

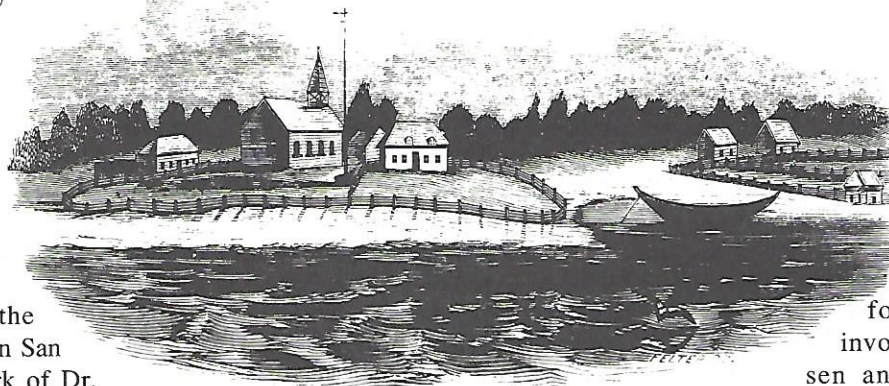
A Cree researcher from Hobbema, deeply involved in his own family heritage and the Cree culture, was entirely convinced of this and believed that proofs could be assembled to support the claim.

Publications of the Epigraphic Society in San Diego, and the work of Dr. Barry Fell in his books *America B.C.*, and the *Bronze Age America* present a real challenge to conventional wisdom. I am quite out of depth in attempting to assess the implications of his work in the fields of archaeology and of language but I certainly must pay attention when he writes:

"Petroglyphs show that the syllabary was formerly in use in parts of Alberta once occupied by the Blackfoot tribe . . . and in northern parts of Alberta. . . It is unnecessary here to pay any further attention to the

absurd story that the syllabary was an "invention" of a Wesleyan missionary, John Evans, in 1844. The existence of the script for two thousand years before Evans has already been abundantly documented in ESOP and in *Bronze Age America*."

My research into the work of James Evans, and specifically of the origin if the Syllabics does not deny or preclude this information. Following his early death and the confusing circumstances of his departure from Canada, his supporters, particularly in the Methodist church, firmly and uniformly used the phrase that "he invented the syllabics". I have not found any such claim or interpretation by Evans. Nowhere does he describe his choice of the symbols used.



Wesleyan mission premises, Rossville, Man.  
PHOTO CREDIT - GLENBOW ARCHIVES NA 3421-11

His own work with native language was not Cree, but Ojibway, a related language which later enabled him to use the Cree quite readily. Certainly he learned from the Indians, and attempted to find means of expressing what he had learned. Certainly he learned the syllables of their language, and if they had any visible way of writing those syllables, he would have learned them too. The most direct and

informative explanation by Evans is provided in the preface to a small book entitled the *Speller and Interpreter*. This book may be found in the Evans Collection, E.J. Pratt Library, Victoria University, Toronto, and along with it samples of the original drafts of what may be called the Ojibway Syllabic. Evans had hoped that this form of writing would be used by the Bible Society in its publications of scriptures for use by the missionaries but it was rejected.

However Evans and his chief collaborator the Rev. Thomas Hurlburt continued to develop and use the 'Indian writing', as they called it. Consequently, when Evans was hastily summoned to become the Superintendent of the British Wesleyan Missions in the Hudson's Bay Territory, he took a well-prepared system with him, requiring only minor adjustments for the Cree language.

Two aspects of this new venture have always caused amazement: the very early introduction of the Syllabics, and the immediate response within the native communities.

The original plan for the mission involved three men chosen and ordained by the Methodist church and appointed in association with the Hudson's Bay Company to widely separated locations. The plans of the Mission Society were approved by the church only on condition that a superintendent should accompany them, so Evans, situated in Guelph, Upper Canada, was chosen and informed just a month before the men arrived. Travel plans were bungled so he missed the spring brigade leaving Montreal and had to make his own way to Norway House by canoe, send-



ing his trunks by ship to London and from there to York Factory on the Bay. So he arrived at Norway House on July 26, left his wife and daughter there while he went on to York factory to collect the luggage.

He arrived back in Norway House on September 6. By September 28 he recorded in his journal:

"For a fortnight I have been endeavoring to cast type to print the Cree language, but every attempt hitherto has failed . . . I hope to begin printing the Cree language in a few weeks or months at the furthest."

And on October 15 he shares his jubilation:

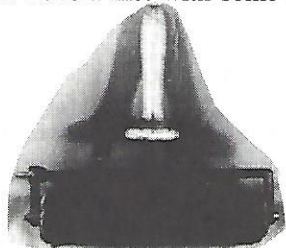
"Last night I finished the alphabet plate, and today printed a few sheets. Several of the boys know all the letters, having written the alphabet for each; and they are much pleased with their new books, but not much more than I am myself."

There are many examples of surprise at the ease with which native people made use of this new printing venture. The Rev. George Barnley had been appointed to the mission at Moose Factory working up the east side of Hudson's Bay. He met Evans only once and that very briefly while en route to their posts. Evans corresponded with Barnley introducing the syllabic alphabet, but Barnley was not at ease with it and experimented with various devices of his own until 1843.

However in the meantime, copies of Evans' printing were being spread amongst the native communities. One hymn referred to the Light, and another to Jesus the Saviour. Two men adopted these two hymns and identified themselves as the Light, and as Jesus creating a highly emotional and widespread wave of response which disturbed both the Hudson's Bay officials and Barnley.

The Rev. William Mason reported a surprising encounter:

"In 1848 I met with some Indians



Ink roller for press

PHOTO CREDIT - ST. ALBERTA (R.C.) MUSEUM X971 • 189 • and X971 • 189, 3-4

from (Churchill). They earnestly solicited me to baptize them . . . thought it best to defer. I shall never forget however their last interview with me, when they knew they must return to their dark abode with the solemn rite not being administered to them.

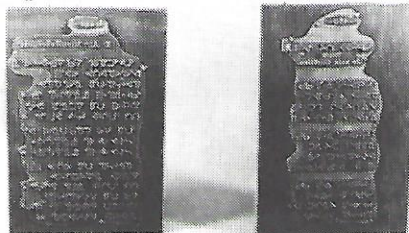
'Why, you cannot read, you have never been taught'

'Yes, we can read', said one of them pulling out of his breast a small parcel in which he had carefully wrapped, between two pieces of bark, his small library consisting of them, to my great astonishment, he read fluently. I asked him how he had learned to read. He replied,

'We teach each other.'

It may be inappropriate to say that Evans 'invented the syllabics' for it may be well be that he learned them from the Indian people in the same way he learned their language. But his ingenuity in learning and understanding the language, and bringing them to a simple focus suitable for printing and distribution certainly produced profound results of long lasting value. If it can be demonstrated that the syllabic characters have been in use for two thousand years, there will no doubt be benefits in the understanding of much earlier cultures.

I had intended to include in this statement a demonstration of how readily the Syllabic system can be understood and used but will leave that for another time or for a more qualified person. Suffice it is to say, it does not translate Cree into English or vice versa - it simply provides a written form of the Cree Syllables - a drawing of a sound as it were. There are nine consonants to be learned, the four vowels are expressed simply by changing the position of the consonant. For example, the triangle may stand on its base, on its tip, or pointing left, or pointing right. Each position expresses a different vowel, and con-



Printing plates with syllabics

sequently, a different syllable. But perhaps it is more important now to realize that the Cree Syllabic may much more important in understanding the developing cultures of people than we had imagined. ■

*Continued from page 11*

In 1985 the congregation under the leadership of Rev. Lloyd Bouey and his wife Ann, celebrated 100 years of worship in Spitzee country. A History Book, "The Cross at the Crossing", was compiled and an interesting program of monthly events was carried out. Physical changes continue, e.g. installation of a lift for the stair wells, an improved front entrance, and a completely renovated kitchen.

Spiritually results are not always visible. We are thankful to mention a few. For 14 years Clare and Irene Findlay served in Korea as Agricultural Missionaries. Rev. Randy Naylor, Editor of Mandate, was a candidate for ministry from this congregation. Andy Scollen was a lay minister and Margaret Kinzell, a trained lay minister, initiated the very effective Pastoral Care Committee. Sunday School, C.G.I.T., Explorers, Mission Band, Tuxis Boys, Trail Rangers, Hi-C, Couples' Club, Women's Fellowship Circle and the UCW have all contributed lustre and spirit to our service to the Glory of God. The choir under the directorship of talented leaders has been an enriching and inspiring part of all worship. Ten years ago this congregation with other denominations sponsored several Vietnamese families—one family still resides here. Currently we are involved in the Nicaragua conflict.

In early April of this year we host the U.C.W. Conference. In late May the Alberta and Northwest Conference will convene here. Rev. R. Slocombe is the current minister.

May all who worship here experience reconciliation and peace at The Cross at the Crossing in the healing atmosphere of the Medicine Tree and may God's grace bring you comfort and strength and joy in His Service. ■

*Rev. Leonard Ling chose the title for the book The Cross at the Crossing. Richard Ellum designed the cover. Evelyn Pickersgill, artist, did sketches.*





# The Ontario Connection: Methodist Missionaries from Prince Edward County

by Paul M. Gibson

The Methodist work in the Canadian Northwest among the Cree Indians attracted eager recruits from Loyalist Ontario. Both clergymen and lay persons answered the call to battle by such prominent Methodists as Egerton Ryerson Young and John McDougall. Two of these Eastern Canadian volunteers, James Youmans and Orrin German, dedicated many years to the mission field in Alberta.

Prince Edward County, Ontario is situated on the northeastern shore of Lake Ontario and is almost entirely surrounded by water, only saved from being defined an island by a narrow strip of land at Carrying Place near Trenton. The sheltered Bay of Quinte runs an erratic course between the north side of the County and mainland Ontario.

United Empire Loyalists and disbanded troops settled in Prince Edward County in the wake of the American War of Independence. The initial land survey carried out by the British referenced the present day County as the fifth township of Marysburgh, the sixth township of Sophiasburgh and seventh township of Ameliasburgh. In 1792 Prince Edward County became a distinct entity for electoral purposes. The county was named after the son of George III and father of Queen Victoria.

The first Methodist place of worship was Conger Chapel built three kilometers east of Picton, the county seat, in 1809. William Losee, a circuit rider from New York, was appointed a full-time missionary for the Bay of Quinte area in 1790. The English Wesleyans were the predominant Methodists in the County but there were many adherents to the Methodist Episcopal, New Connexion, Primitive Methodists and Bible Christian congregations during the 1800's.

Two Alberta missionaries, James Youmans and Orrin German were born in Prince Edward County. Youmans became a mission teacher and German an ordained minister and teacher. Although the two were school friends with similar ambitions they arrived in the West by different circumstances.

James Arthur Youmans was born April 2, 1844 in Athol Township, the son of a farmer. The Youmans were devout Methodists. An aunt by marriage, Letitia

Youmans, was a well-known temperance organizer in Canada. James trained as a teacher and in late 1863 was admitted to the county teachers' association. In 1870, he married Mary Jane Nutting, daughter of Dr. and Mrs. W.H. Nutting of Brooklin near Whitby, Ontario.

The year 1870 also marked a turning point in the life of Orrin German. Like his friend James Youmans, Orrin turned to the teaching profession and in 1869, at age 25, was employed at the school in Hillier 30 kilometers west of Picton. Orrin joined the Methodist Church in 1870 and after three years was ordained at the London Conference. Another Prince Edward County lad, John Ruttan was ordained at the same 1873 Conference. A bachelor, German, and Ruttan with his bride Ellen Beddome, left Toronto August 5, 1873 for the Hudson's Bay Company post, Norway House on the Nelson River near the north end of Lake Winnipeg. They arrived September 5 having travelled by way of Sarnia, Duluth and Winnipeg. The Ruttans stayed at Norway House while German went further northeast to Oxford House. In 1877 German married Clementina Batty, a school teacher from Meaford, Ontario who volunteered for mission work in 1875 and was sent to Norway House to assist the Ruttans. In 1883 Orrin, now at Norway House, returned to Ontario with his growing family.

Meanwhile the Youmans were considering their future. In 1880 they answered

John McDougall's call for teachers and missionaries. The Whitefish Lake Mission northeast of Edmonton would be the Youmans' first mission station. To reach it required a 130 kilometer journey down the North Saskatchewan to Victoria Mission and then striking overland in a northeasterly direction for another 70 to 80 kilometers. For five years Mr. and Mrs. Youmans laboured at Whitefish and were in fact caught up in the Rebellion of 1885. Later on that year, James and Mary Jane Youmans transferred to the Morley Mission. However, Whitefish Lake would soon see another Prince Edward County boy.

By 1885 Orrin German was ready to return to the West. Since leaving Norway House in 1883 the German family had lived at Meaford and then Rama, east of Orillia, where Orrin ministered to the Ojibways for one year. At Meaford he produced a Cree hymnal later published by the Methodist Mission Rooms. By the fall of 1885 Orrin German and his family had arrived at Whitefish Lake to replace H.B. Steinhauer who had died December 30, 1884. It is likely the school chums from Prince Edward County met for the first time in twelve years that fall of 1885 as they took up their new assignments.

At Morley the Youmans took charge of the McDougall Orphanage and Training Institution. The Missionary Outlook during the years 1887 and 1888 documents some of their work at Morley in published letters written by Mr. and Mrs. Youmans. While the letters are optimistic in tone there are constant references to lack of funding and government oversight, ("I wonder if our Ontario friends are urging our claims ... As much as they should") Also reminders to those ladies' groups sending clothing such as the "Busy Bees", to keep in mind that "our girls have natural waists, not having learned the art of lacing"; And weather reports, "but there is no snow, for the Chinook takes it right off again." However, after five and one-half years of strenuous effort, the Youmans took a six month respite from the mission field. The Bear's Hill Mission near Hobbema was their next station.

At Whitefish Lake Orrin German suffered a personal tragedy in 1890. His wife Clementina died in San Francisco after



Rev. Orrin German

PHOTO CREDIT - U.C. ARCHIVES, TORONTO



seeking medical help for a debilitating disease. Shortly thereafter, Orrin transferred to Saddle Lake Mission and in 1892 to Battle River north of Ponoka and near Bear's Hill Mission. He married Mary Elizabeth Dean, August 1, 1894, sister of George Walter Dean, a Methodist clergyman from Hamilton, Ontario who moved to Banff in 1889. John McDougall performed the ceremony.

The two old friends remained in central Alberta taking a active part in Methodist affairs. Both men contributed to the development of Ponoka Methodist Church. A history of that congregation gives the following account:

"The Methodist Congregation, after meeting on Sundays in the Presbyterian Church until 1898, moved to a newly erected log schoolhouse on land east of the present site of Wedin's store. Mr. James Youmans, the first teacher, took a great interest in the work of the Methodist Church. In 1900, he and Reverend German acquired the assistance of lay supply in the persons of first, Mr. W.J. Haggith, and then Mr. Charles Bailey."

Then again according to the history of Gaetz memorial United Church (1887-1987) "A Journey In Faith" Red Deer Alberta. James A. Youmans, due to failing health, began farming in the Clearview district in 1902 and during the later part of 1903 in the Red Deer district. He spent many years on the session and official board of Gaetz Methodist Church and served as secretary of the Canadian Bible Society. His wife Mary Jane was active in both Ladies Aid and the Women's Missionary Society of the Methodist



The James Youman's family - 1902: Mary Jane, Mary Alice, James Arthur  
PHOTO CREDIT - GLENBOW ARCHIVES NA-3483

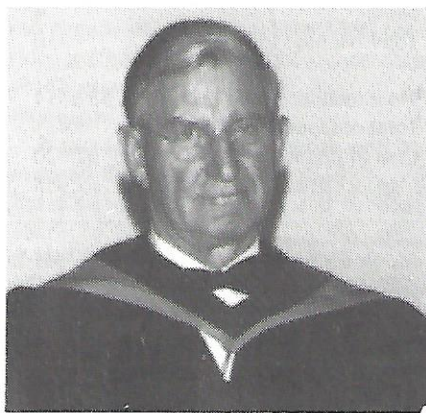
Church and in the Women's Christian Temperance Association. Her home was always open to the friendless and the stranger in addition to the wide circle of friends. The local W.M.S. made her a life member in 1911. Their daughter Mrs. C.N. Hamilton (nee Mary Alice Youmans) was also active as church organist in 1922.

The impetus for the "go west" movement in Ontario is not difficult to pinpoint. There was the general enthusiasm for settlement in the West caused by the transfer of the Hudson Bay Company to the Dominion. Government in 1869. The Methodists, however, were particularly influenced by the speaking and writing tours of the McDougalls, Egerton Ryerson

Young and missionary superintendents Lachlan Taylor and Alexander Sutherland. Prince Edward County itself contributed an eloquent spokesman to the cause in the person of George Young who was sent to Manitoba in 1868 to supervise mission work. He also established Grace and Zion churches in Winnipeg. Young's vigorous presentation on missionary work at the London Conference in 1873 quite likely persuaded Orrin German to go west. His friend, James Youmans followed John McDougall. Both men were part of the vital Ontario connection which provided people and resources for Methodist missionary work in the West. ■

## The Society salutes 80 years of service

On February 27, Rev. Herman Miller celebrated his eightieth birthday. Born on a farm near Nenustadt, Ontario, he received his education at Mount Forest, Queen's and St. Stephen's College. Ordained in March 1943, his previous work helping on the farm and caring for younger children established the foundation of humanitarianism and a desire to help others. With his wife Amy, Herman has served congregations at Hythe, Sexsmith, Olds, Fairview, Three Hills, Vegreville and Carstairs where he officially retired in 1975. Through this time he served Presbyteries and Conference in a number of capacities including as Secretary of Presbytery, Secretary of the Home Missions

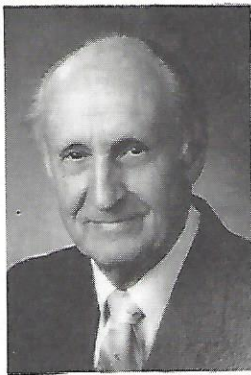


Rev. Herman J. Miller

Committee, Statistical Secretary, Secretary of Conference, and Chairman of the Finance Committee.

Involvement with the Royal Canadian Legion for which he was awarded a Meritorious Life Membership, and with the Masons for which he was given Honorary Life Memberships, indicates another side of his activity. His understanding and generosity has helped many. Though he retired in 1975, he continues to be active in church bodies and in preaching. He has been a member of the Conference Committee on Historic Sites and Archives and was one of the founders of the Historical Society, continuing to be of service as a Director and as Secretary Treasurer. In a real sense, the recent celebration at Carstairs represented eighty years of service to God and to his fellow citizens. ■





Rev. Dr. Gerald M. Hutchinson

Photo by G.M.H. 1990

Most events are related in some way to the United Church. Several congregations have special retreats; committees and youth groups are frequent renters; some Presbyteries have met at the mission; UCW groups hold regular retreats; the committees and divisions within the Alberta & Northwest Conference make the mission a rallying place.

Many other churches have found it helpful also. Roman Catholic, Anglican, Lutheran, Baptist, Presbyterian, Alliance, Coptic Orthodox, Mennonite, Salvation Army, Pentecostal, and Metropolitan Community church have made themselves at home.

The Ponoka Hospital rents the entire site a few times each year to hold training sessions for their staff. Some schools and government agencies have also found it useful.

The extended family groups have found here the accommodation needed for their special events. Frequently weddings are planned on the site, sometimes an outdoor wedding at the monument; sometimes a full day event including reception; and occasionally a full weekend with wedding guests arriving Friday evening, becoming acquainted at common meals, service and reception later in the day, and a service of worship on the Sunday morning.

The family reunion has become a very common feature. There were nine of them in eight weeks in 1989. The reunion may require only one house with room for campers and RV's, or it may require the entire campsite. Whatever the size, the reunion draws relatives from across the western provinces and adjacent states. Sometimes they have planned for years for this event, and when finally they come from all directions, and meet, the joy is intense and infectious.

The churches of new Canadians have also found this place. Their churches in the cities must draw their membership from many different areas, and often they feel that they are in someone else's territory. But when the group rents the entire campsite, they become a whole community, entirely in charge of their own program.

## Rundle's Mission Conference Centre awaits you!

Rundle's Mission at Pigeon Lake is a United Church facility for conferences, retreats, study groups and family reunions. It offers overnight accommodation for 60 persons and catering if needed. Camping space is also provided. Special mid-week rates are available for seniors, as well as reduced rates for families seeking a lakeside summer vacation. For more information, call the booking office at Pilgrim United Church in Edmonton, (403) 478-7390.

# The Rundle's Mission . . . "A hive of activity"

Comments on the evaluation sheets include the following:

"What a beautiful setting! How clean the facilities are! How neat the yard is kept! I have always found the facilities very adequate and the care-taker Bud Galloway, very co-operative. Even after long meetings involving much work, there is something about Rundle's Mission that always gives me a sense of peace. Thank you to your hard working committee."

"We have been privileged to have the weekend use of the facilities at Rundle on two separate occasions over the past six years for purposes of a family reunion. Overnight sleeping and camping facilities were ideal for our needs. Your caretakers are helpful and courteous at all times and obviously take great pride in the facilities."

### SUMMARY 1988 BOOKINGS

United Church	31
Family groups	19
Other churches	13
Cultural Groups	5
Youth (Church)	9
Meditation Groups	7
Youth (other)	13
Professional	9
Others	4
Total Number of Bookings	110

Total income from rental	\$32,314
Total of Donation	3,421
Cost of maintenance etc	32,020
Cost of Office, advertising	2,948

A look at the summer schedule for 1989 illustrates the "aliveness" of the Mission. It draws vitality from the dynamic groups who utilize it, and from the love and care of those who maintain it.

June 30-July 3:	The Giebelhaus reunion
July 7-9:	The Johnson reunion
July 10-14:	The Ismailia Cultural Society
July 14-16:	The Murdock family reunion
July 14-16:	AGT Chinese Fellowship
July 16-20:	The Arsenault family reunion

July 18-21:	The Korean Presbyterian Church
July 27-30:	St. Mary's Coptic Orthodox Church
Aug 4-7:	The Alliance Chinese
Aug 12-13:	Adam-Anderson family reunion
Aug 12-13:	Memorial weekend
Aug 18-21:	The Kurtenbach family reunion
Aug 14-18:	Fisher family
Aug 22-28:	The Howard family reunion
Sept 1-4:	The Metropolitan Community Church.

The Board of Directors of Rundle's Mission Conference Centre do the planning and providing of the place. The caretakers are present in the midst of every event answering questions, hauling garbage, cleaning, repairing, facilitating.

But imagine the contribution of the countless people who know why they want to meet together, who attract so many people from such wide spread areas, and bring it all together for a few days in this place, sometimes called simply, 'the meeting place.'

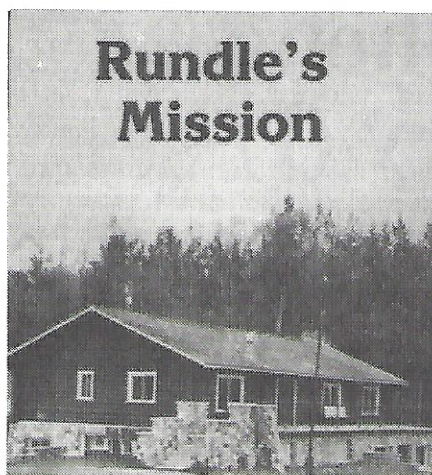
There must always be an awareness of future changes. There is ever indication that people will continue to want and use the meeting place. The most obvious and exciting prospect immediately before us is that the actual historic site may soon be secured under the title of the Rundle's Mission. The artesian spring, the building sites around it, and the extensive burial grounds have the date been protected under the title held by the Dowler family.

The addition of this property would not change the present program of rental accommodation, but would add a Memorial park with walks and historic markers in the wooded area to the east of the Lodge.

The future of the Rundle's Mission Conference Centre will continue to be shaped by the people who respond to its historic importance, and the people who find it useful for their purposes.

An excerpt from a book "The Meeting Place" written by G.M.H. to be printed soon.

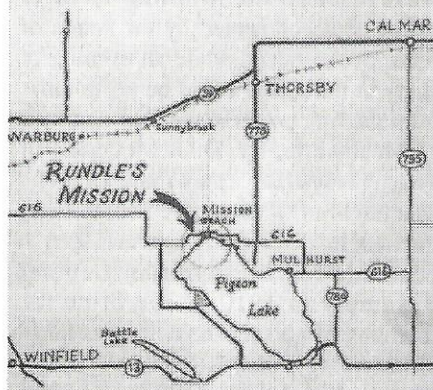




## Rundle's Mission

### HOW TO GET THERE:

Rundle's Mission is located approximately 100 km south west of Edmonton, at Mission Beach on the North shore of Pigeon Lake. It is accessible from all directions by all-weather roads.



*Taken from a RUNDLE'S MISSION Pamphlet indicating the oversight by the Conference Centr. (Established as a National Historic Site in 1965.)*

### Rundle's Mission Inc. Trust Fund (est. 1956)

#### Rundle's mission conference centre incorporated.

Send donations to:

Business Office:  
Mrs. D. Gregg  
9008 - 135 Ave. Edmonton, Alta. T5E 1N4  
(403) 478-7390

Treasurer: David Milner  
13904 - 119 Ave.  
Edmonton Alta. T5L 2N8

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

Name \_\_\_\_\_

Address \_\_\_\_\_ P.C. \_\_\_\_\_

Continued from page 7

### McDougall Stoney Mission, & Historic Sites Planning Team Update.



**Dr. Gerald McDougall**

**Planning Team Chairman**

### Interpretive Master Plan in Site

The developmental work of the Mission Planning Team is reaching the point where tangible results should be on the historic site property at Morleyville by this summer.

During the year 1989, a compilation of the research documents culminated in a document being prepared that outlined the themes which could be interpreted on the site. By the end of the year, the Planning Team was ready to approach various contractors to provide a development proposal using the themes that had been developed.

This development proposal was put to tender in the Fall of 1989 with the following requirements: 1) to prepare an overall concept plan for interpretive site development, 2) to provide detailed design of walkways, interpretive signs, parking and public servicing with the specific contract plans and specifications, 3) to prepare the interpretive texts based on the theme selection, and historical research completed by the Planning Team, and 4) to provide capital cost estimates for each design unit.

This approach, looking at the interpretive site development for the Morleyville mission site, is a culmination of many years work by the Planning Team. The examination of historical, archeological, and church structural conditions has provided a considerable body of information which now is reaching the stage of an interpretive Master Plan.

It is expected that this work will be prepared during the winter of 1990, and that a completed proposal and funding prospectus will be developed by the spring of the year. Actual construction of the walking trails and signs on the site depends upon available funding in the summer of 1990.

The project is reaching a stage now in which visible results are being achieved. The mission site and church restabilization projects will facilitate the interpretation of our heritage to increasing volume of visitors who visit the site from around the world. In this way we are doing our part in preserving our heritage and making history live.

## Letters to the Editor

### Preserving our history

As I have travelled throughout the Conference in the last year, a topic that has come up in a number of locations has been the designation of churches as historic sites. I applaud the recognition of the important role that the church has played in the history of Western Canada and within the bounds of our Conference. I am pleased that efforts are being undertaken to preserve this heritage.

I am, however, dismayed by what I perceive in several instances to be the motivation behind seeking the designation as an historical site. If it was primarily to see that history is preserved, and our heritage cherished, it would be commendable, but much of the discussion centers around the government grants for which a church might qualify. Much debate centers around the trade off between the money a congregation receives for maintenance and upkeep, and the freedom of decision making that is given up. That focus disturbs me!

I have always believed and will continue to believe that as a whole church we should be able to support ourselves and not rely on government funding. If a congregation or presbytery believes in preserving history, special appeals "within the family" ought to be conducted to ensure ownership and celebration of our historic sites.

I do not believe that the people who struggled to build these churches in the first place looked for the easy path and for us to do that today, I feel, denies the dedication and commitment that was theirs and ought to be ours. The whole church needs to find the means of preserving our rich heritage by sharing the cost together, either at the Presbytery or Conference level.

Rev. R. Brian Hunter.  
President of Alberta &  
N.W. Conference (1989 - 1990)

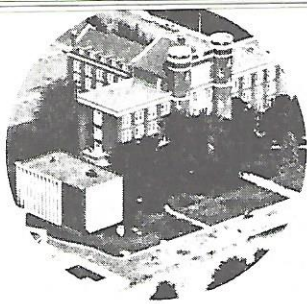
### Continuing Support

The Historic Sites Service of Alberta Culture and Multiculturalism is again delighted to offer our best wishes and continued support to the Alberta North West Conference Historical Society. It has been our pleasure to work with you over the past several years on the Morley Mission project, and to provide some United Church related research material for inclusion in your historical journal.

Your society's interest in and commitment to the concepts of historical resource preservation and interpretation are greatly appreciated. Needless to say, your enthusiasm and dedication in these areas are critical to the successful implementation of a province-wide heritage programme.

Frits Pannekoek  
Director, Alberta Culture &  
Multiculturalism  
Historic Sites Services  
Historical Resources





# The St. Stephen's College Story (I)

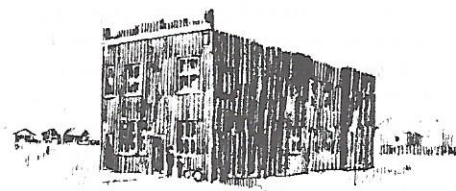
*Adapted from the 1970 Prospectus by Dr. George M. Tuttle.*

Who can identify a beginning? Perhaps for me it was the great pioneer missionary George McDougall. He was apparently the first resident of Fort Edmonton to move outside the walls to establish his family home above the bank of the North Saskatchewan River. He later bequeathed his homestead to the Methodist Church "for educational and missionary purposes." Within a few years one of his successors in the McDougall pastorage, the Reverend T.C. Buchanan, contemplated the primary need for higher education in a pioneer society. He shared his thoughts with some members of the congregation, and early in 1903 the Edmonton District of the Methodist Church acted to establish a college on a motion of Judge H.C. Taylor, the preamble of which said in part: "...this north-western part of our Dominion is very rapidly settling up, and...conditions are such in many parts of these western territories that educational advantages either do not exist at all, as in the case of isolated ranchers, or only to a limited extent in many other instances. . . ." By October 5 of that year, a little group meeting above the old Johnstone Walker store on Jasper Avenue brought a college into being. It had no name, no staff, no buildings, no endowment; but there was a Principal, the Reverend J.H. Riddell, and a handful of people who believed in the new institution. Classes were to be held there above the store, and later in the Masonic Hall, before a permanent home was found.

Principal Riddell waited patiently for the students he was sure would come. By the year's end fifteen had enrolled in Arts through an affiliation with McGill University, guided from McGill by Henry Marshall Tory, who became the first President of The University of Alberta. There were also thirty-five students in business courses and twenty-three in music and speech. The first department of theology was established by 1909.

Clearly the College had been founded to meet the needs of that day. Fittingly, it adopted the name of the area it served, becoming Alberta College.

The first predecessor as a building



*Robertson College on Whyte Avenue west of 110 Street.*

went up on the original McDougall property in 1904, under a board that reads like a Who's Who of the Territories; but an expansion of the program and the prospects of a new University across the river set the Methodists to thinking again. Their minutes of 1908 spelled out the next step:

"The establishment of the Provincial University in the city of Strathcona will mark a new era in the progress of higher

education in Alberta. It is the purpose of the Board to seek the closest possible affiliation with the University and to co-operate in every way with the Government to build up a thorough educational system in the Province.

Within months Principal Riddell made his way through the woods beyond the south bank of the river to supervise the clearing of timber on this spot where the college was to be. By 1911 it was finished and occupied as Alberta College South. It was a somewhat rural scene. Morning lectures might be accompanied by the sound of cattle in the fields, while an evening of study in the spring could be set to tunes from the frog ponds in the bush nearby.

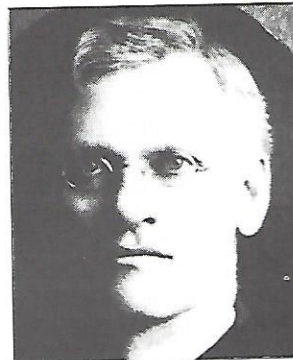
Meanwhile, Dr. D.G. McQueen of First Presbyterian Church and Dr. John MacEachran, Philosophy Professor at the fledgling University, had managed to persuade the Presbyterian General Assembly in 1910 to authorize the founding of another theological college. It was to be called Robertson College, after the Reverend James Robertson, the pioneer Presbyterian churchman of the West. Dr. S.W. Dyde was brought from Queen's University to be the first Principal. Robertson College then occupied two houses which still stand on 76 Avenue between 105A and 106 Streets. A substantial brick building went up later on Whyte Avenue, although its use by Robertson College was cut short by early and close co-operation with the Methodists under the roof at Alberta College South. The two were formally



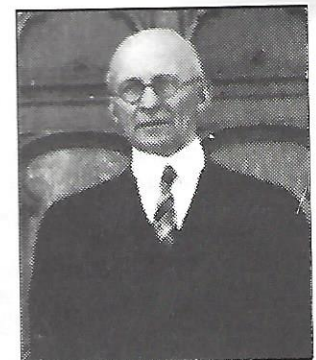
**J. H. RIDDELL**  
Principal, Alberta College South  
1910-16



**H.M. TORY**  
First president of the  
University of Alberta  
1908 - 1928



**S.W. DYDE**  
Principal, Robertson College  
1911-18



**A.D. MILLER**  
Principal, St. Stephen's  
1943-45



combined soon after Church Union in 1925, receiving the name St. Stephen's College, and working under two co-principals, one from each tradition.

Over the years, the building was used in more ways than one can easily remember. For the first decade young men and women in the Matriculation Department occupied some floors. They studied Math and English just down the hall from a more senior group of men developing their specialty in theology. Both were inevitably aware of a flourishing Music Department which later was transferred back to Alberta College North where it continues today.

From 1917 to 1920 the facilities were on loan to the government as a convalescent hospital for veterans (that was when the spiral fire escapes were added for the bed-ridden patients).

A bronze plaque in the rotunda bears silent witness to those students who never returned. The college had a similar venture during World War II when the north wing housed the Number 2 Army Training Corps. In the thirties and forties the University Hospital took over the south wing as a Nurses Residence, a circumstance which explains an increase in the number of United Church manses in Alberta presided over by women with nurses' training. In recent years again it has been filled by students of a burgeoning University. They go out as "Stevites" into every profession in all parts of the world. One can see it has quite an existence, filled with change and excitement.

St. Stephen's College lays claim to the "theolog alumni" of the earlier Alberta and Robertson Colleges. These men and women have served communities in every corner of Alberta and beyond. Many have distinguished themselves in rural ministry, academic appointments, national offices, and in



*Alberta College North as it looked in 1910. The College occupied this building on 101 Street beside McDougall United Church for half a century.*

world councils of the Church.

The quality of the faculty at St. Stephen's has been recognized far and wide:

Samuel Laycock taught Philosophy and Christian Education here before moving on to a distinguished career as one of Canada's foremost educators.

John M. Millar, as the second Principal of Robertson College, is remembered for the warmth and skill with which he piloted institutional changes.

Edmund J. Thompson, now the Principal Emeritus, is widely known as a churchman, builder and leader in the community.

For some alumni the faculty focal point must be a threesome known affectionately as "The Triumvirate" who were colleagues for twenty years or more:

Clyo Jackson, a truly great teacher

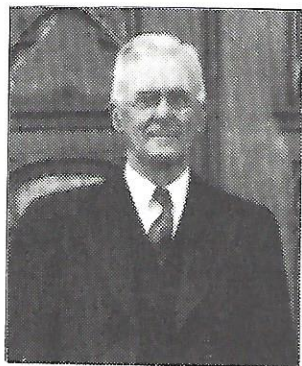
who remained to the end of his days in spite of many tempting invitations to more spectacular fields.

A.D. Miller, a careful biblical scholar whose similar thoroughness in hobbies led to recognition as a Canadian authority on mushrooms of the West.

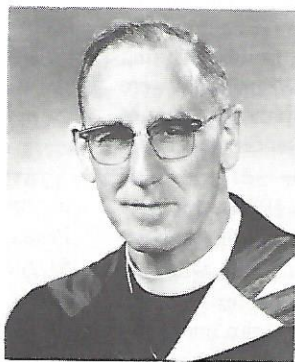
Aubrey S. Tuttle, who applied himself with passion to teaching and administration alike and was elected Moderator of the United Church of Canada in 1940.

Each of these men would rather have pointed to someone else in a long list of able people.

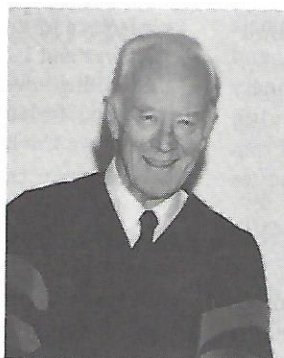
There is a saying that "new occasions teach new duties." Well, the college is certainly confronted by the new occasions. The pace of social change has been so accelerated lately that men and women educated for one kind of world find themselves almost immediately confronted by another. This is true for



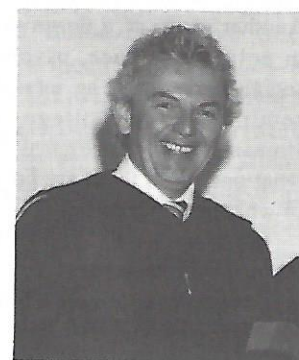
**AUBREY S. TUTTLE**  
Principal, Alberta College South  
1919-26



**EDMUND J. THOMPSON**  
Principal, St. Stephen's  
1945-66



**GEORGE M. TUTTLE**  
Principal, St. Stephen's College  
1966-79



**GARTH I. MUNDLE**  
Principal, St. Stephen's  
1979-Present



all the professions these days, whether in medicine, law, or architecture. All share a similar need for constant renewal and up-dating if they are to function adequately in this generation. So also for ministers. Sometimes, indeed, a complete re-tooling is required in favour of specialized ministries in counselling and chaplaincies, or in the art of being a change-agent amidst the complicated structures of society. Education for ministry, then, can no longer be thought completed at college. It must be a life-time process.

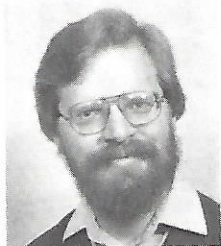
When the General Council of the United Church of Canada met in 1968 its Commission on "Ministry in the Twentieth Century" reported on the changing patterns of ministry in our time and the consequent need for new styles of training.

The Commission also emphasized the vast need for continuing education for the professional ministry together with theological upbuilding of the laity. St. Stephen's has been designated as one of the centres which should move to meet this new need for the new day.

The situation calls for a variety of opportunities in continuing education - taking theological seminars beyond the College into the communities of Alberta; fostering research into new ways of ministry; on-the-spot involvement and reflection at focal points of social change; assisting ministers to work out their own programs for professional involvement.

In the sister building next door a beginning has been made already. From the Peace River district and from the south a few ministers have been returning to complete further degree work. From one town the Anglican, Roman Catholic, and United Church clergymen came as a team to learn more about counselling practices because they are already working together at home. Another group of a dozen professionals in political science, psychology, and social work set up an inter-disciplinary seminar at the College on "Being Human in a Technological Age." From what one hears these are only foretastes of what must happen.

For years the building looked beyond Garneau homes to the city centre, and was a landmark seen from the other side. That view soon will be hidden by the new structures of a massive University. The energy and excitement of this University is something the col-



Alberta and N.W. Conference Archivist, senior Archivist, Manuscripts, Provincial Archives of Alberta. He represents the Alberta and Northwest Conference on the National Committee on Archives and History.

and accessibility of its holdings. While contacts and deposits fell short of the 1988 levels (partly due to the timing of transferring records accumulated at the Conference Office) use continues to rise (details can be seen in the attached table). Developments in 1990 should produce marked changes in the awareness of both depositors and researchers about the role and importance of the Archives.

The most important news about the Conference Archives concerns the application for a grant from the Social Sciences and Humanities Research Council of Canada for the preparation of a guide to the Archives. That proposal was approved last October, providing almost \$60,000.00. The grant permits the hiring of two people, Lorraine Mychajlunow as project archivist and Jane Bowe McCarthy as data entry clerk, to prepare information about the organization and nature of the records held by the Archives, and a copy of our file list which can be distributed with the guide on microfiche. The completed work will make the Archives much more accessible to researchers. It is particularly important work at a time when plans are being developed for the writing of a Conference history. As part of the guide project, Provincial Archives staff will endeavour to process all recently deposited records, so that the distributed file lists will be up-to-date.

The Conference Archivist attended the conference of the National Committee on Archives and History in October. During the meeting, several important issues were discussed, including the recent creation of All Native Circle Conference, which now

lege always shared. In 1970, precisely what will happen to the building has yet to be decided. "After all, one who has seen so much change, and thrills to its possibilities, will hardly claim immunity to change. But anyone who believes that the purposes for which the college was established sixty years ago will continue

## UNITED CHURCH OF CANADA ALBERTA AND NORTHWEST CONFERENCE ARCHIVES

BY KEITH STOTYN

In 1989 the Conference Archives had a year of continued growth and of preparations for major developments in the control and

represents several congregations for which the Archives presently holds records; developments in records management, including preparation of a Conference file classification system and preparation of schedules; the preparation of a Style Guide for minutes of Church Courts for which comments were requested; and the discussion of policies for administering personnel records and church registers. All these matters will have long-term implications for the Conference Archives.

### United Church of Canada, Alberta Conference Archives Statistics

All measurements are in the metric System

	1988	1989
<b>Records:</b>		
Contacts: Congregations	15	6
Presbyteries	9	1
<b>Deposits:</b>		
Congregations	26	9
Presbyteries	5	2
Conference	X	
Ministers	1	
Extent (Before processings)	8.84 m.	2.46 m.
<b>Total holdings:</b>	<b>108.1 m.</b>	<b>110.56 m.</b>
<b>Processing: Extent</b>	<b>13.94 m.</b>	<b>0.0 m.</b>
<b>Research: In-person</b>	<b>50</b>	<b>64</b>
<b>Letter:</b>		
General	10	13
Baptism	68	59
Marriage	4	10
Membership	1	0
Burial	2	0
Genealogical	5	11
<b>Total</b>	<b>90</b>	<b>93</b>
<b>Retrievals</b>	<b>440</b>	<b>597</b>
<b>Loans</b>	<b>6</b>	<b>5</b>

to find expression on this spot of land. Principal Riddell and his associates built St. Stephen's College in response to the needs of their day. Succeeding generations have acted likewise to devise styles of theological education to match their times". (First in a series) ■



# Book Review

By. Dr. R. MacDonald

## Gaetz Memorial

## United Church

## A Journey in Faith

Red Deer: 1987, 169pp

## Trinity United Church

## Through the Rose Window

Calgary, 1989, 196pp

In recent years, as important anniversaries approach, a number of congregational histories have been produced. Like most local histories, they have been published with local congregations in mind. As well the design and writing was done under the aegis of an editorial committee, and consequently reflects the conception of that committee. Two recent books have been noted. The story of Gaetz Memorial United Church in Red Deer, *A Journey in Faith*, typically outlines the general history of the congregation, and then deals with the history of different components as music, Sunday School, and women's work. The early history, at least to the 1920s, reflects a keen attention to sources including newspaper accounts. Considerable detail is given on things such as expansion and finding a proper site. Later events such as the burning of the mortgage and later the fire are dealt with though not in as much detail. This earlier section can serve as a model for other congregations on some of the sources one can examine. In the section on the Sunday School, some figures are given as well as some indication of what was taught. In the part dealing with adult organizations, much attention is paid to the ladies' work, with specific indication of the Ladies Aid: excerpts are given on the war work. Other groups including the Men's Club and Young Couples are mentioned. Two interesting sections deal with outreach, illustrating the church reaching out to the needy. The book is filled with many photographs of buildings, ministers, church workers, and events. Often there are quotations from newspapers.

From a discussion on Calgary's and Methodism's background, the main historical section of Trinity's book, *Through the Rose Window*, is organized according to its ministers, and major developments of building, finance and growth are told in this context. As well background and outlook and work of the ministers are given. Starting in a home, after a couple of moves, the story of dedication, struggles with the mortgage, and church union, the history is told with citations from church records, letters and reminiscences. The depression and the second world war created new challenges and problems, but in the end a stronger debt-free congregation resulted. A new organ meant renovations. Anniversaries were marked. Other sections of church life are discussed in chapters such as music, Sunday School and vacation Bible School, women's work including the WCTU, youth work such as scouts and CGIT, and drama. From the beginning, the book notes concern about alcohol, and outreach comes full circle with the establishment of Trinity Industries for Alcoholics. As well as using church records, the book contains reproductions of records and events, and excerpts from newspaper accounts. In this way the book provides a good example of using the variety of historical resources. ■

## Report from Calgary Presbytery

After a hectic 1988 in which the Calgary Presbytery Historic Sites and Archives Committee took a leading role in the establishment of the Historical Society, Calgary's activities have not been as intense. In keeping with practice, the committee meets twice a year, once in the fall and once in the spring. Updates of developments at various congregations are given, as well as the report on the progress of the development and inter-

pretation of the McDougall Mission Site. As indicated elsewhere, the McDougall Planning team has commissioned a report on an interpretative plan as well as discussed the possibilities of publishing some of the background research reports. In 1989, the Committee produced an annual report to Presbytery, with a theme essay on ecumenical and church union work in Calgary to 1925. A theme for this year will be the social outreach of the church, from concern over the issue of alcohol and the situation of young women in difficulty to programmes for senior citizens and counselling. Suggestions are given for preserving records and history, and the writing of local histories. One of the exciting developments was the publication of Trinity United Church's history book, reviewed elsewhere. The secretary also examined the records of congregations, as required by the Manual: comments were given on means to improve the records. R.M. ■

## The Year in Review

After a successful inaugural meeting in 1988 (discussed in Volume 2), the Board of Directors continued to provide leadership for the Society. They have met once at Rundle Mission, once in Edmonton, and three times in Calgary, up to January 1990, with a further meeting planned for Calgary in March. In addition, the Executive have met to plan the 1989 annual meeting, and telephone conferences have been held. In early 1989, the Society received the charitable number from Revenue Canada, and as indicated at the annual meeting, a number of donations have been received. The meeting in March of the year is devoted to the final approval of the Journal, before it is printed. Copies are given to delegates attending Conference as well as those organizations contributing to its finances. As some of the funds for its publication were obtained from the Alberta Historical Resources Foundation, the President and Vice President attended the annual meeting of the Foundation and the Alberta Historical Society at



at Lethbridge in the spring of 1989. Copies of the Journal were given and important contacts were made as we introduced ourselves. Write ups of the Society have appeared in Cornerstone, a publication of the Foundation, and In Contact, the supplement to The Observer. The highlight of our fall's activity was the annual meeting held at the Provincial Archives in September. A favourable report on finances and membership was given, and it was noted that membership has increased.

In the afternoon of the meeting, members were given a tour of the Archives by the Conference Archivist, Keith Stotyn. In addition to discussing the work of the Archives in preserving government documents (80% of the holdings) and criteria of selecting which documents would be preserved, Mr. Stotyn showed the variety of material—tapes from the Legislature, cabinet ministers' papers (generally restricted access), and administrative papers. Members were also shown the United Church holdings as examples of private papers. A growing collection of film material was also pointed out. He also discussed problems of preservation (important for our acid-based paper), and safety concerns such as fire prevention and constant humidity and temperatures. He noted a grant had been received to publish a guide to the United Church files. After, the members were taken on a tour of the Sacred Rites Gallery of the Museum by its curator David Goa. Time only permitted an in-depth view of three of the displays. First the overall concept was explained in reference to the various rites of passage which Alberta's religious traditions promote. Then there was a discussion of the Jewish tradition, with specific reference to the importance of the Torah, as the work of God, and its covering: the concepts made more clear the New Testament references to the armour of God. Then Mr. Goa spoke of the Islamic tradition, pointing out the oldest mosque in Canada was built in Edmonton. The significance and the meaning of prayer was noted in this context.

The Executive authorised the application for grants of money to do research on the Conference History. One was successful, and money

obtained to do research on the themes which could be used in developing the history, a study of available documents, and possible publication. Research on the impact of the wars on

the church is being done by Dr. Robert MacDonald.

*The Board authorized Bruce Peel to attend the Canadian Methodist Historic Society Meeting in Victoria B.C., June 3-6, 1990* ■



**Rev. J. Ernest Nix**

While serving the Lamont Charge in the Edmonton Presbytery in the early 1950s I visited the McDougall graves at Pakan. I began to realize how deficient I was in knowing about the history of my own denomination in the Canadian West. Little attention was given to the subject in our schools. When I began the exploration of the available records I soon found rich resources which had been forgotten or neglected. Since that time, especially with the 1967 celebrations of Canada's centennial, there has been a widespread chain reaction of interest in local, regional and national history.

I am continuing my personal interest by acting as consultant to the Historic Sites and Archives Committee of the Alberta and N.W. Conference and the Historical Society. I am also continuing my work on a new biography of the Rev. John McDougall, and on the Alberta and N.W. Conference history project. Much more research and organization remains to be done at all levels. Congratulations to the Conference Historical Society and Officers for their initiative and enthusiasm, leading the way in preserving and making our history live.

James Ernest Nix  
4112 Pheasant Run  
Mississauga, Ont. L5L 2C1

## CONSULTANT TO THE SOCIETY



## When you support . . . 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:

- 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.
- Promoting interest in research and writing of our history, including encouraging local church history.
- Locating and encouraging the preservation of appropriate sites of historical interest within the Conference.
- Publicizing observances of historical anniversaries and other events of interest.
- 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?***



# How support can be given...

## 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.

## The Alberta and Northwest Conference Trust Fund Purpose

- to provide a funding source for various historic projects within the Conference which is not in conflict with ongoing budgets of the churches.
- 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.
- 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.
- To be accountable to appropriate authorities.
- 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 304, Carstairs, Alberta T0M 0N0**

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

## MEMBERSHIP

- Individual
- Corporate

## DONATIONS

- Tax deductible

## GRANTS

- Granting bodies

## WILLS

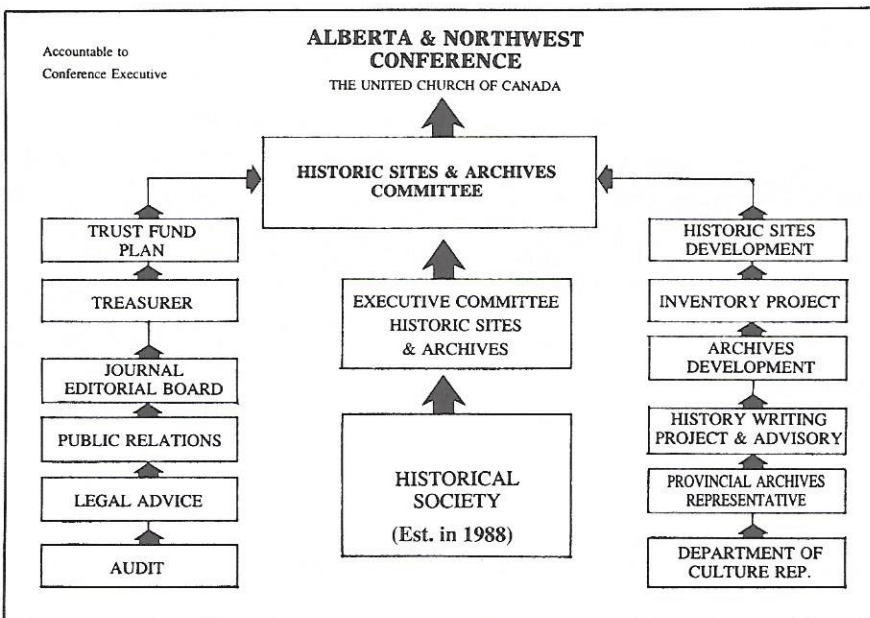
- Remembrance
- Sharing in future



### Board of Directors

Front Row, Left to right: Rev. Herman Miller - Secretary Treasurer, Rev. Dr. Stephen Wilk - President, Dr. Robert MacDonald - Vice-President. Back Row, Left to right: Bruce Peel - Conference Rep., Rev. Dr. Gerald Hutchinson, Len McDougall, Paul Gibson - (upper right)

Photo Credit: William Moore



### Definition of "A Trust Fund"

- 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".



# Alberta and Northwest Conference

(The United Church of Canada)  
Historical Society

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

Please  
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## Members of Society for 1988-89

Robert Morrison Wright, Edmonton  
Stephen Wilk, Calgary  
Bruce Peel, Edmonton  
Robert MacDonald, Calgary  
H.J. Miller, Carstairs  
J.R. Bursay, Lloydminster  
John E. Griffith, Calgary  
Bruce Miller, Edmonton  
Harold Merrick, Calgary  
Alex MacLellan, Camrose  
Tom McLaughlin, Lamont  
C.D. Powell, Nanton  
Miss Eva McKittrick, Edmonton  
Mrs. E.D. Hodgson, Edmonton  
Lois Currie, Calgary  
G.M. Hutchinson, Thorsby  
Laura Oakander, Calgary  
Len McDougall, Didsbury  
Sharon Mason, Calgary  
Alan P.F. Sell, Calgary  
Thelma Folkard, Calgary  
R.P. Coburn, Calgary  
Paul Gibson, Calgary  
T.A. Gander, Edmonton  
Lethbridge Public Museum, Lethbridge  
Glenbow Museum, Calgary  
Heather Andrews, Edmonton  
Mrs. Ethel Switzer, Wetaskiwin  
Anson Moorehouse, Mississauga, Ont.  
Mrs. Myrtle Ford, Edmonton  
Dennis L. Butcher, Sherwood Park  
R.B. Christie, Edson  
Mrs. Lois Ross, Olds  
Mrs. Mary Mercer, Strathmore

Mrs. Ruth Hyndman, Edmonton  
Robert Wray, Edmonton  
Sharon Costall, Edmonton  
Mary Sones, Dawson Creek, B.C.  
Charles Ross, Calgary  
Mrs. Francis Nelson, Calgary  
Michael Dawe, Red Deer  
Mrs. Edith Hislop, Edmonton  
Mrs. George Hislop, Edmonton  
Mrs. Olive Hamilton, Edmonton  
Ernest Hodgson, Edmonton  
C.Y. White, Calgary  
Bob Shore, Lethbridge  
George Butler, Edmonton  
Enid Fitzsimonds, Edmonton  
John Fitzsimonds, Edmonton  
Ann Nicholson, Westlock  
Mary Ward, Edmonton  
Jerry Zambatus, Edmonton  
Harry Edy, Edmonton  
Michael Owen, Athabasca  
Vicky Drysdale, Red Deer  
Belva Piercy, Edmonton  
Marion R. Allison, Edmonton  
Helen Pierce, Edmonton  
Gordon Sanders, Edmonton  
Tom Webb, Edmonton  
John A. Cunningham, Edmonton  
Reta E. Wilk, Calgary

Total 63 Members (To March 1990)

## Corporate Members 1989

Renfrew United Church, Calgary  
Northminster United Church, Calgary  
Knox United Church, Calgary  
Riverview United Church, Calgary  
Rundle Mission Inc., Edmonton  
St. Stephens College, Edmonton  
Robertson-Wesley United Church, Edmonton  
Nakoda Institute, Morley, Alberta  
McDougall Stoney Mission Society, Calgary  
Alberta Historic Resources Foundation, Calgary  
St. David's United Church, Calgary  
Glenbow Alberta Institute, Calgary  
Calgary Presbytery Historic Sites  
McDougall United Church, Calgary  
Trinity United Church, Calgary

15 Corporate Members

## Donors

John E. Griffith, Calgary  
Paul Gibson, Calgary  
Stephen Wilk, Calgary  
T.A. Gander, Edmonton  
Robert C. Wray, Edmonton  
St. Stephens College, Edmonton  
Robert MacDonald, Calgary  
Mary Mercer, Strathmore, Alberta  
Dorothy Hodgson, Edmonton  
H.J. Miller, Carstairs  
Enid Fitzsimonds, Edmonton  
John Fitzsimonds, Edmonton

Ann Nicholson, Westlock  
Tom McLaughlin, Lamont

14 Donors

## Grants

Alberta & N.W. Conference Historic Sites  
Archives Committee  
Alberta Historic Resources Foundation  
McDougall Stoney Mission Society  
Calgary Presbytery Historic Sites and  
Archives Committee  
Royal Canadian Legion, Chapelhow Branch  
284, Calgary  
Rundle's Mission Inc.

6 Grants

*Renewals of Memberships and donations are very much appreciated and will be appropriately acknowledged.*

## Statistical Summary

(Support Base)	
Memberships	63
Corporate Memberships	15
Donors	14
Grants	6
Sources of Support	98

CUT HERE

## New or Gift Membership Only

### MEMBERSHIP APPLICATION FORM

ALBERTA AND NORTHWEST CONFERENCE (THE UNITED CHURCH OF CANADA)  
HISTORICAL SOCIETY  
Box 304, Carstairs, Alberta T0M 0N0

Name (Please Print) \_\_\_\_\_ Annual Fee \$5.00 \$ \_\_\_\_\_

Address \_\_\_\_\_ Donation \_\_\_\_\_

(Tax Deductible) \$ \_\_\_\_\_

Postal Code \_\_\_\_\_ Telephone \_\_\_\_\_ Sub Total \$ \_\_\_\_\_

### GIFT MEMBERSHIP FOR:

Name (Please Print) \_\_\_\_\_ Gift Membership \_\_\_\_\_

Address \_\_\_\_\_ \$5.00 \$ \_\_\_\_\_

Postal Code \_\_\_\_\_ Telephone \_\_\_\_\_

Make cheque payable to: Alberta & North West Conference Historical Society.  
c/o Rev. Herman J. Miller  
Box 304, Carstairs, Alberta T0M 0N0

**FOUNDERS MEMBERSHIPS** will be acknowledged from May 1988 to October Annual Meeting 1990. A Founders Certificate will be issued. We will also issue Corporate Membership Certificates and Donors Certificates. Your membership renewal and donations are greatly appreciated.

☐ 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 plus \$.50 handling charges.