

# HISTORIC SITES & ARCHIVES

## JOURNAL

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

Vol 4, No. 1 ALBERTA & NORTHWEST CONFERENCE HISTORICAL SOCIETY May 1991 \$2.00 per copy (plus .75c handling)

## ARTIFACT COLLECTION PROJECT INITIATED

### *A Task Force Summary Progress Report*

Since Vol.3 No.1 Edition of this Journal was published, the Task Force on Historic Sites and Artifacts has continued the efforts in fulfilling its mandate towards developing "a model for the preservation and development of Historic Sites, Buildings, Cairns, Cemeteries and three-dimensional objects (artifacts) within the United Church of Canada . . . with specific reference to the Alberta and Northwest Conference." Fifteen major concerns were identified and it was evident to the Task Force that areas related to Policy, Guidelines, Standards and Resources need to be addressed. It became apparent also that "the access of these materials by scholars and students of Canadian History, Culture and Church History" is an important area and was added as a sixteenth concern. No doubt many other concerns will be identified in future. However, in establishing parameters in which to work, these are the ones which will be addressed.

The Task Force is studying other scenarios where the above concerns are taken seriously and it has already become obvious that interface of Sacred or Religious entities with Secular ongoing concern for Historic Sites and Artifacts is a positive method of approach. It is assumed that where effective work is being done, that creative interface would seek to co-operate and find ways of mutually benefitting from common endeavours.

Consultations with heads of departments and policy makers, became a starting point of development in the creation of a strategy and functional approach in addressing Policy, Guidelines, Standards and Resources. The Task Force has consulted with authorities within the conference and national scene which has helped to define the parameters of the project.

A beginning point for the Task Force to focus the wide-ranging constellation of concerns was to produce *A PROPOSAL* for the development of a United Church of Canada **ARTIFACT COLLECTION PROJECT** as follows:

*Continued on Page 24*



Rev. Thomas Woolsey was a pioneer of the Buffalo Days. Woolsey was a missionary in the Saskatchewan district of the Methodist Church in the 1860's. This photograph, courtesy, the U.C.C. Archives, is reproduced from a large layout of Wesleyan Ministers in Canada, dated 1869.

### THOMAS WOOLSEY, MISSIONARY *By Bruce Peel*

The Reverend Thomas Woolsey was the second Protestant missionary to preach the Gospel to the native people in what is today central Alberta. Woolsey was born in 1819 in Gainsborough, England, of "pious parents who, from my birth, consecrated me to God and His Service". As a young man he lived for ten years in London where he worked as a printer, while also serving as a Methodist preacher. But his ambition was to be a missionary in one of the British colonies, and in 1852 he accepted a call from the Canadian Conference of Methodists.

After he had been nearly three years in rural parishes in Upper Canada, the Conference in 1855 selected Woolsey to go to Fort Edmonton in Hudson's Bay territory. Robert Rundle had served there as a missionary in the 1840s before leaving for health reasons. Now the new mission replacement was accompanied by a native preacher, Henry Bird Steinhauer, who branched off to found a mission at Lac la Biche. Later Woolsey was jointed by Peter

*Continued on Page 3*



Rev. John MacLean, Ph.D., first Archivist of the Methodist Church of Canada. This picture was taken circa 1880 when he was a missionary to the Blood Indians, Ft. MacLeod, Alberta. (U.C.C. Archives).

### EVOLUTION OF ARCHIVES IN THE UNITED CHURCH OF CANADA *By J. Ernest Nix*

The pre-union Congregationalists, Methodists and Presbyterians gathered a considerable amount of archival material, deposited at their colleges in Halifax, Sackville, Kingston, Belleville, Toronto, Winnipeg, Saskatoon, Edmonton and Vancouver. A Canadian Methodist Historical Society was organized at a meeting of the Theological Union of Victoria University in 1899, which existed until 1918. The General Conference of the Methodist Church formed a department of archives that year and appointed the Rev. John Maclean, Ph.D., of Winnipeg, as its first part-time archivist. In 1917 the General Assembly of the Presbyterian Church appointed Col. Alexander Fraser, Archivist of the Province of Ontario, as its first archivist. The terms of Union awarded the archival records of the uniting churches to the United Church of Canada, and John Maclean was again appointed part-time archivist. Although he wished to move to Toronto this was not granted, and Maclean-

*Continued on Page 3*



## 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.

## Photo Credits

All the photos used in this Journal -- acknowledged or not -- have been reproduced with permission of their respective donors.

## Editorial Board and Society's Board of Directors

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

Deadline for next edition: December 1, 1991

## Contents

Artifact Collection Proposed	1
Thomas Woolsey, Missionary	1
Evolution (U.C.C.) Archives	1
Conference Committee Report	2
Society's President's Report	2
Theology, Historic Sites & Artifacts	4
McDougall & Victoria 1864-1871	5
World Methodist Historical Society	6
Knox-Metropolitan Story	7
St. Stephen's College Story (ii)	8
Letters to the Editor	10
Canadian Methodist Society	10
Conference History Book Project	11
McDougall Mission Report	12
McDougall Mission Site Report	13
Rundle's Mission Report	14
Church On Campus	15
Conference Historic Sites	16
Early Missionary Weddings	17
What About Historic Sites?	18
Conference Archives Report	19
Third Annual Meeting	20
Book Reviews & Resources	21
Presbytery Report	22
Founders' Certificates Presented	22
Support & Board of Directors	23
1990-91 Membership Base	24
Membership Application Form	24

## - CONTACT -

Please direct all enquiries to: Historic Sites & Archives Journal, c/o Rev. Herman Miller Box 304, Carstairs, Alberta T0M 0N0 (403) 337-3406 (4th Edition 3,000 copies).

Printed by All Express Printing Ltd.  
#112, 2116, 27th Avenue N.E., Calgary, Alberta T2E 7A6



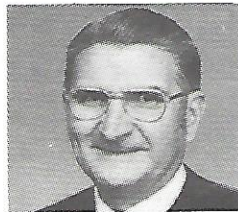
## Historic Sites and Archives Committee, Alberta and N.W. Conference 1990 Annual Report

by Bruce Peel, (Chairman)

The name of the Committee specifies the areas over which it maintains general supervision. As this report shows, the Committee delegates some tasks and investigations to groups and individuals; the Committee acknowledges the contribution these have made to the preserving of our church heritage.

In the calendar year under review, the Committee met twice, once in February, the second time in October. In conjunction with the last meeting the Committee sponsored a seminar on the preservation of records. The seminar, conducted by Keith Stotyn, the Conference Archivist, was attended by 27 persons, mostly from the Edmonton area. The committee hopes to repeat the seminar in other centres in the Province to assist persons with the responsibility for the congregational records of their own churches.

A signal achievement this year was the publication of a guide to the holdings of the United Church records in the Provincial Archives. Thanks to the initiative of Mr. Stotyn, a substantial grant was received from the Humanities and Social Sciences Research Council to prepare and print the guide. Prepared by Lorraine Mychajlunow, under the supervision of Mr Stotyn, the 161-page book is entitled *A Guide To The Archives Of The United Church Of Canada; Alberta And Northwest Conference*.



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

### ANNUAL 1990 REPORT (Summary)

by Stephen Wilk, (President)

Judging by the standards of progress prior to the establishment of the Historical Society in 1988, we have made giant strides within what was a relatively untapped area of our Church's stewardship in "preserving our religious heritage". The strides we have taken with increased membership and wide support have helped us to develop in the following areas:

- (1) The Society issued 85 Founder's Certificates at the 1990 annual meeting, to members providing support to the middle of October. This includes Individual and Corporate membership.
- (2) Our financial base is growing but we need increased support.
- (3) Presbytery involvement by reporting to our Society has increased to four with increased interest in the remaining five.
- (4) Besides our presently ten designated Historic Sites, two more are being considered for designation.
- (5) Three newsletters have been sent to our membership to keep them up-to-date.
- (6) Major steps in the research phase of our Conference History Book Project were taken with Dr. Robert MacDonald coordinating this effort.

The cover features a photograph of the early church building and congregation (Buffalo Lakes); over the entrance archway to the church yard is the appropriate quotation: "Enter His Gates With Praise."

As indicated above, the Committee delegated some of its responsibility; one group, a Conference Historical Society, is now in its fourth year. Its aim is to keep alive the history of the United Church, and of the three bodies which pre-date it, the Methodist, Presbyterian, and Congregational Churches. With this in mind, a historical conference was held in Red Deer October 20 under the auspices of the Society. Further to this objective, a fourth issue of the *Historical Journal* is being issued. During the year, preliminary research continued on the preparation of a history of the Alberta Conference.

Under the Chairmanship of the Rev. Dr. Stephen Wilk, a task force on historic sites and artifacts made a study of the need for a survey of the state of preservation. This task force recommended that a demonstration project be undertaken to ascertain the number of items in the province worthy of preservation, and their present state.

Altogether, the year 1990 has been one of achievement.<sup>28</sup>

- (7) A beginning has been made on (the late) John Brown Occasional Paper by S. Wilk and R. MacDonald.
- (8) The Historic Sites and Artifacts Task Force has defined its task and has developed a Proposal. S. Wilk/B. Peel/David Goa.
- (9) The Board of Directors was expanded to include Rev. Brick Thackery from the Red Deer Presbytery. This brings our total Board members to eight.
- (10) Steps have been taken to associate ourselves with the Presbyterian and Methodist Historical Societies in Canada. Bruce Peel represented us at the Canadian Methodist Historical Society held in 1990.
- (11) Wilk and MacDonald represented our Society at a historical restoration meeting at Carmangay in November, 1990.
- (12) Dr. R. MacDonald gave a presentation to the Symon's Valley U.C.W. on the "Role of Our Society".
- (13) Congregations and Individuals are increasingly consulting our executive on a variety of issues related to our Society.

On behalf of the Society, I want to express our sincerest appreciation for the support and energies in helping to advance the cause of history within our Conference. <sup>29</sup>



## Woolsey

(Continued from page 1)

Erasmus as translator and general handy man.

Woolsey established a nomadic pattern of life: living in Fort Edmonton in the winter, planting a plot of vegetables and grain at Rundle's old mission site on Pigeon Lake in the spring, travelling with Indian bands to the buffalo plains in the summer, then visiting the forest and missions - Rocky Mountain House, Fort Pitt, and Lac la Biche - in the autumn. In 1860 the missionary estimated that he and Steinhauer had visited and influenced 3,000 Indians and Hudson's Bay Company servants. The following year he chose a new mission site near Smoky Lake because the old Pigeon Lake location was considered too close to the fierce Blackfoot for safety.

Never in robust health, Woolsey was physically ill-suited for the hard life of the frontier and for living with the nomadic Indian bands. Increasingly he suffered health problems, but he persevered in his mission to bring the message of Christ to the Indians. In 1864 he left on a year's sabbatical, fully intending to return to Alberta, but he never did. While visiting England he arranged for the publication of two books, a catechism and a hymnary, which he had translated into Cree syllabics for the use of his prairie converts. The remainder of Woolsey's life was spent mostly in parishes in Upper Canada.

### CANADIAN METHODIST HISTORICAL SOCIETY

The Canadian Methodist Historical Society met in Victoria on June 3-6, 1990. Attendance at the presentation of historical papers averaged about thirty, but the first evening in the Metropolitan Church saw many more people present. The evening featured an enjoyable singsong of the old Wesleyan hymns, followed by a paper, given by the Rev. John Webster Grant, on the life of the Rev. Ephraim Evans, who it will be recalled was a brother of the Rev. James Evans of Rossville Mission fame.

The following morning a panel held a vigorous discussion entitled "What has happened to Methodism in the United Church?" This reporter, representing the Historical Society of the Alberta Conference, was somewhat lost amid the niceties of theological points. He enjoyed more the afternoon session's four presentations by women. The first paper was on "Domesticity, Temperance and Canadian Methodist Social Christianity," while the second featured "Women and the Churches in British Columbia, 1840-1940." The third was more local, "Women and Ethnic Missions, the Victoria Oriental Home." A paper on the portraits of Susanna Wesley, mother of John and Charles, was a fascinating bit of historical research; seemingly the portraits of her were painted posthumously. Question: which represents the truest likeness?

At the Society's dinner Prof. Randi Warne, dressed in period clothes, entertained us with an impersonation of the great Alberta writer and reformer, Nellie McClung.

The following day's papers included an excellent presentation by the Rev. Ernest Nix on "Thomas Woolsey a Pioneer of the Buffalo Days". Woolsey was a missionary in the Saskatchewan district in the 1860s. —B.P.

### Evolution of U.C.C. Archives

(Continued from page 1)

continued as best he could in Winnipeg, under a re-named Committee on Archives.

The 12th General Council (1946) appointed Dr. Lorne Pierce, then Book Editor of the Ryerson Press, as chairman of the Committee on Archives. Scattered material was collected from the Wesley Buildings and transferred to the Victoria College library. Additional Presbyterian material, by act of the Ontario legislature, was awarded to the United Church, in 1950. Little Congregational material, apart from a few minute books, some overseas mission correspondence, local church records and their periodical, has survived.

It is sometimes forgotten how comparatively recent is the development of church archives as we know them. The first full-time archivist-historian for the United Church was the Rev. George Boyle, appointed in 1953. The Rev. A.G. Reynolds succeeded him, and from temporary quarters, the archives was relocated in a sub-basement of the new Northrop Frye library building at Victoria College in 1961. Dr. Reynolds continued under very crowded conditions until 1966, when the Rev. Glenn Lucas succeeded him. Funds were raised under the leadership of Mrs. Ralph Mills to provide furnishings and equipment in 1972, and the collection was moved to its present location in the Birge-Carnegie building, which provided much more space and visibility for the first time.

While the Committee on Archives had a nominal supervision of all of the archival materials of the United Church, no funds were provided for the support of the regional archives as distinct from the central archives. The central conferences deposited their records, with those of the national offices, in the archives at Victoria College. The remaining conferences, east and west, organized and supported their own collections as best they could, generally with small budgets and part-time staffing.

Negotiations begun in 1980, transferring the administration of the central Archives to Victoria University, were concluded to take effect in 1985. The United Church continued to provide most of the funding, while the University was to provide personnel and accounting responsibilities. A forward step was taken in 1984 with the appointment of a Task Force by the General Council to devise a national archives system including a records management com-

ponent. Dr. W.I. Smith, former Dominion Archivist, who chaired the Task Force, reported to the General Council in 1986, having visited all of the archives of the church. Following the retirement of C.G. Lucas, Ms. Jean E. Dryden was appointed Archivist-Historian in October, 1986. Discussions are proceeding with the five central Conferences whereby the services of the central archives will be furnished to them on a contract basis. London Conference has been granted funds to provide a records management assistant for a year to develop "records retention schedules" as a model for the church. It is conceded that to date little or no attention is given to the museum and historic sites aspect of the church's heritage. These concerns still rest with the enthusiasm and initiative of local individuals and bodies, with little church policy and funds provided for them.✱

### 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 (1990-91 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 - Charles Armstrong  
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 - Lyla Laqua  
Yellowhead - Rev. Dr. Peter Ream

CONFERENCE OFFICERS  
Executive Secretary of Conference -  
Rev. William F. Phipps  
Real Property Representative -  
Rev. Dr. Robert Morrison-Wright

DEPARTMENT OF CULTURE & MULTICULTURALISM  
Public Planning Coordinator and  
Advisor to our committee -  
Judy Bedford

UNITED CHURCH OF CANADA ARCHIVES  
Victoria College: Toronto  
Jean E. Dryden,  
United Church Archivist



# Theological Rationale for Preserving Historic Sites and Artifacts

By Stephen Wilk

## 1. Theological Basis For Preserving Historic Sites, Cairns and Artifacts.

The purpose of preserving our religious heritage is to make visible and to record the heritage of the Christian Church for present and future generations. There are many Biblically-based foundations within our Judaeo-Christian heritage which provide a sound basis for becoming involved in preserving and making history live. Some Biblical passages assist us in looking at the foundations for preservation. For instance, "do not displace the ancient landmark set by your ancestors," Proverbs 22:28...the Hebrews are instructed to preserve their roots. Then, after the defeat of Amalek at Rephidim (Exodus 17:14) "and the Lord said to Moses, 'write this for a memorial in a book and rehearse it in the ears of Joshua...' And Moses built an altar and called the name of it The Lord -- Nissi." (Four ways of marking the event!) Take also the meaning of the word 'archives' (Oxford Dictionary, it is referred to as the place in which collected public or corporate records are stored; records so kept (af. Greek arkheia); public office. In Hebrew, the meaning of Ark was (1) a chest or coffer to keep things sure and secret; (2) The great vessel in which Noah and his family were preserved during the flood (also Genesis 6:14,15; Hebrews 11:7); And (3) that chest wherein the two tables of the Law, Aaron's rod and the pot of manna were kept (Exodus 37:1 and Hebrews 9:4).

Given the Biblical significance of the Ark of the Covenant which helped the Hebrew people preserve their heritage, the meaning of the term artifact can also be linked to those items which assist in the process of interpreting religious heritage. For instance, the term, 'artifact' as a noun is descriptive of a product of human art or workmanship, (archaeologically, a product of pre-historic or aboriginal art as distinct from similar objects naturally produced but introduced). Furthermore, Theophanies or historical events or providence were frequently marked by rites (for example, the feast of the Passover and the Lord's Supper). Also some of these memorials (Ephods) used religious artifacts to convey their historic messages. At the celebration of feasts they sometimes blew the trumpet. Stone altars were also built as lasting symbols. The question that remains is, how do we mark our historic sites and preserve the artifacts for today and the future?

2. Historically, landmarks and artifacts were frequently demolished or outright destroyed by invading forces who attempted to impose their own values and religious beliefs. A case in point can be seen in Rome where stands the Arch of Triumph, which memorializes the victory of Emperor Titus over the Jews after his victorious armies plundered the temples of Jerusalem. Some

golden artifacts of the temple, together with the menorah are sculpted on the Arch of Triumph for tourists and passersby. From time to time, the various artifacts of the Hebrews were hidden and later exposed. Phylacteries, such as symbols of worship and ecclesiastical office were lost or hidden during persecution.

In most recent history, Hitler's attempt to destroy the Jewish race with its traditions and religious culture and to create a museum of the would-be extinct race is a case in point. He plundered the synagogues for the artifacts and forced Jewish archivists to carefully catalogue and deposit them in a museum in Prague. Recently, 'The Precious Legacy' exhibition taught us a great deal about Jewish History.

Throughout the history of Christian tradition, various symbols pertaining to the Christian faith have been preserved within the catacombs at Rome, as well as other repositories throughout the world in the face of countervailing forces of destruction.

In modern times, incipient forces have sometimes not been conducive to the cause of preservation of historic sites, archives and artifacts. This phenomenon was most cogently expressed in the words of John Lundeen in the Lutheran Historical Conference Newsletter: "Most people in the church, including its leaders, could care less about preserving the church's records or its history. There have been a few significant exceptions. Let this be a cry for more vocal

and monetary support in the future...contrary to much of the general impression, the archives do not primarily consist of 'dead records'. They often are the only place where the vital story of important persons and events in the life of a church body is kept alive...Just as an individual person is impaired or limited by a lack or loss of memory, so a church body, a social unit, is limited or impaired if it forgets its past." (Quoted in Martin E. Marty, *Context*, May 15, 1984, p.3).

The above statement gives us cause to rise up and exercise our stewardship in the preservation of our historic roots. The contribution of our forbears cannot be ig-

nored in the wisdom of laying foundations for the future. And, as pointed out in Vol.1, No.1 of the Alberta and Northwest Conference Historic Sites and Archives Journal (Pg 5):

"As scholars, authors, researchers, and tourists from all parts of the world come to study our culture, it becomes imperative that we tell the story of our faith, tradition and our contribution to Canadian culture in the modern world with integrity."

To add to this, we are a global village, and we can no longer ignore the profound need to interpret and verbally communicate to the world travellers, through visual aids, the record of 'the whole people of God' in our part of the world.

Medieval Church sculpture or Renaissance paintings were used to educate an essentially illiterate population. Likewise, an artifact collection as well as Historic sites, by the manner in which they are preserved, displayed and interpreted, become the means by which our religious heritage and history are transmitted to people who may be essentially religiously illiterate. ✱

*Those who cannot remember  
the past  
are condemned to repeat it*

—George Santayana

## CALENDAR OF EVENTS 1991

Jan	12	- Editorial Meeting, Edmonton
Feb	23	- Journal to Printers, Calgary
Mar	9	- Journal Editorial & Board Meeting, Calgary
Apr	1	- Journal Publication Deadline
Apr	10	- Conference Historic Sites & Archives Committee, Edmonton
May	8, 9 & 10	- Historical Society of Alberta
May	22 - 26	- 67th Annual Conference Meeting, Lethbridge
June	9	- McDougall Stoney Mission Service, 3 p.m.
Sept	8	- Rundle's Mission Annual Service, 3 p.m.
Sept	8	- McDougall Stoney Mission Service 3 p.m.
Oct	2	- Conference Historic Sites & Archives Committee, Edmonton
Nov	2	- 4th Annual General Meeting of the Alberta N.W. Conference Historical Society, 10 a.m. - 4 p.m., Calgary
December		- Historical Society Board of Directors' Meeting (T.B.A.)



# The McDougalls and Victoria

## 1864-1871

By Leslie J. Hurt,  
Chapter 2 continued (Third in Series)  
Occasional Paper No. 7, 1979  
The Victoria Settlement  
Courtesy of  
*Alberta Culture and Multiculturalism,  
Historic Resources and Historic Sites Service.*



The winter of 1968-1869 was an extremely trying one for those who found themselves on the Alberta plains. There was scarcely any snow and consequently the hunters found it difficult to track wild game of any sort. Conditions around Victoria were so severe that George McDougall was forced to vacate the mission. Writing to his superiors on May 1869, he noted that the scarcity of food compelled him to move his family onto the plains and he did not expect to return until at least July. Yet another cause of anxiety for the missionaries was the murder of Maskepetoon, the old Cree Chief. The Chief had been a source of strength and encouragement for those concerned with maintaining the tenuous Indian peace and his death was indeed a bitter loss. George explained the circumstances of his demise:<sup>43</sup>

"The old Chief, who has ever been a peacemaker, started about two weeks ago (mid April) for the Blackfoot camp, hoping to arrange for a peace among the tribes. He was approaching the camp, bearing a white flag with one hand, and carrying his Bible in the other, when a blood-thirsty Blackfoot, called the Swan, rushed upon the old man and shot him, and then the work of death began; seven of our own Crees were literally cut to pieces. The death of our old Chief is regarded by both whites and Indians as a national loss."

The effects of Maskepetoon's death, however, were not restricted to the warring Crees and Blackfoot. Since the missionaries were thought to favour and harbour members of the Cree tribe, the Blackfoot considered them equally dangerous adversaries. They therefore carried their war as far north as Victoria and according to George McDougall "...some of [his] people suffered severely."<sup>44</sup> One such incident nearly proved fatal for a member of his own family. While hauling a boat onto the bank near the mission, John and a Christian Cree was fired upon by a small war party of Blackfoot.<sup>45</sup> Fortunately, neither party were injured, but incidents such as these were not uncommon and life at Victoria was rapidly becoming anything but pleasant.

If the crop failures, the Blackfoot raids, and the general disorder of the times were discouraging for the Victoria missionaries, their must have been lifted when they

learned that they still had many generous and concerned friends in eastern Canada. According to the Wesleyan Missionary Notices, the Victoria missionaries were the recipients of numerous gifts, gifts which were not only costly and hard to get, but also of unesteemable value as far as their work was concerned. Messrs. D. Moore and E. Jackson of Hamilton are reported to have donated a cooking stove to the mission and sixteen dollars was collected by Mrs. W. Christie of Brockville for use at the school. The list of donations sent to the western missions also included some seventy-six dollars in cash, and presumably a part of this sum was made available to George McDougall.<sup>46</sup> A slight change in personnel in the summer of 1869 was also welcomed by those stationed in Victoria. John and his family returned to the mission after their five year sojourn at Woodville (Pigeon Lake). Ostensibly, the change was a means of bettering the service to the Plain Crees (the Edmonton mission was to be closed temporarily and Reverend Campbell to be moved to Woodville), but an additional reason was the expected birth of John and Abigail's third child. It was only natural that the young couple wished to be with their family for such an event.<sup>47</sup>

In order for McDougall and his missionary colleagues to accomplish their original task of converting the natives to Christianity, it was absolutely essential that peace prevail on the plains. Inter-tribal and inter-racial warfare was destructive not only in terms of human lives, but also in terms of "civilizing tendencies" which might have been instilled in a few natives. If progress was to be made, then all efforts must be directed toward bringing the Indians under control. Capable though the missionaries may have been, it was beyond even their abilities to bring this about unassisted. The Indian lands belonged ultimately to the Federal Government and their involvement was unavoidable.<sup>48</sup> A petition from the native peoples of Victoria and Whitefish Lake, addressed to the Governor of Rupert's Land, is illustrative of their anxious concern to arrest the difficulties between Indians and whites:<sup>49</sup>

"Great Chief! We welcome you and your people to the home of our Fathers; we are the friends of the white man, and are anxious that no trouble may ever arise between your children and others. Great Father! We ask that wise men might be

sent to our Councils to tell us what you wish to do with our lands, and how much we are to keep for ourselves and our children. ...

"Also how the Indian must behave towards the white man, and how they white man is to treat the Indian. Let these things be done very soon and a great weight will be lifted from our minds, and we believe the danger of trouble taken away from our country."

McDougall echoed native concern when he too urged upon the Governor the necessity of a speedy and peaceful solution to the land question. "I would advise," he urged, "that no time be lost in meeting them at their councils, treating with them for their lands, and by patient explanation allay the present excitement. ..."<sup>50</sup>

No one, however, neither the Hudson's Bay Company nor the Dominion Government, was particularly concerned with the plight of the Indians. Official information was rarely sent west, and in its place McDougall and his many colleagues had only to deal with rumours, which expectedly bred prolifically. Tensions reached such a high pitch in the winter and spring of 1870 that Reverend George was troubled that the French mixed-bloods in the Victoria area would join the Riel party in sympathy. Fortunately, such was not the case, but McDougall continued to hold a very low opinion of those to whom he ascribed the blame for the troubles. He persistently regarded the Catholic priests and Fenians as subversive elements within Canadian society. While McDougall was extremely chauvinistic in his appraisal of French-speaking Catholics, it should be mentioned in his defence that he was more than willing to defend what he considered to be a righteous cause. He offered to be one of twenty men to attack Fort Garry when it was under the control of Riel and his accomplices.

While political machinations of various sorts continued in the Red River district and in eastern Canada, the pioneers at Victoria had to contend with yet another problem, an outbreak of smallpox among the Indians. The disease had originated in the Sioux country to the south, but in no time the Pieguns, Blackfoot, Stoneys, and finally the Crees found themselves battling the dreaded scourge. The elder McDougall was in the Red River district when the Victoria mission was hit, but John did what he could to prevent the disease from spreading to the entire population. Acting on his father's instructions, he closed the church and encouraged the settlers and natives to scatter and seclude themselves in the neighbouring woods. That the pestilence continued to wreck havoc among the Indian tribes is a proven fact, but the mortality rate at Victoria and other Methodist missions, e.g., Whitefish Lake, was considerably less than the norm. In 1870 Richard Hardisty assessed the losses in the northern regions of this district:<sup>51</sup>



**Table 1. Mortality Figures for the Smallpox Epidemic of 1870.**

Community	Deaths
St. Albert	320
St. Anne	40
Ft. Edmonton	30
Victoria	55
Whitefish Lake	50
Lac la Biche	13
St. Paul	150
Fort Pitt	100
Carlton	100

Source: *Hardisty Papers, Glenbow-Alberta Institute, Calgary.*

For the Methodists, the above figures represent a complete vindication of their policies. Oblate criticism that their behaviour was both heartless and cruel was totally unfounded, as was the contention that the Protestant ministers refused to visit their parishioners.<sup>52</sup> George McDougall, of course, was equally jaundiced in his views of the Oblates. He rarely admitted that so much as their intentions were good, and he was never to concede that their labours were of benefit to even a few natives.

It is a sad reflection on both these branches of Christianity that they never learned to trust and work with one another.

One of the most harrowing aspects of the smallpox epidemic at Victoria was the death of three of George McDougall's children. On October 18, 1870, the youngest daughter, Flora, passed away, and within two and a half weeks, Anna, an adopted Indian daughter, and Georgiana, followed. It was a heartbreaking experience for a very close and loving family. Mrs. McDougall was prostrate with grief and son David admitted that he too found "... it hard to bury your own dead."<sup>53</sup> The family's Christian faith undoubtedly sustained them during this very difficult period, but the tragedy hung over the mission for a long time to come. Colonel Butler wrote of the unhappy Christmas of 1870:<sup>54</sup>

"I spent the evening of Christmas Day in the house of the missionary. Two of his daughters sang very sweetly to the music of a small melodeon. Both song and strain were sad--sadder perhaps than the words or music could make them, for the recollection of the two absent ones whose newly-made graves covered with the first snow lay outside, mingled with the hymn and deepened the melancholy of the music."

The three-fold nature of the McDougall mandate was to Christianize, educate and "civilize" the native people of the west. By 1871, the family had made remarkable advances in all three fields, but their most noted achievements were in the sphere of education. George had always maintained that a mission without a school was an anomaly and that the education of the youth should top priority in any missionary

activity. It has been noted above that Mr. Connor was the first lay teacher at Victoria, but from his early endeavours far greater things were to develop. Once the school-house/church was completed in the spring of 1865, enrollments steadily increased.<sup>55</sup> As newer and better books were added to the library, the quality of education improved as well.<sup>56</sup> When Mr. McKenzie arrived in



Fort Edmonton, North West Territories, in the 1880's (Glenbow Archives)

1870, the school proudly boasted an enrollment of forty-odd students and of the 130 mix-bloods who lived at the mission, most could read the Bible and understand the English language. Notwithstanding the smallpox epidemic which swept through the settlement, the missionaries and teachers were not unmindful of their duties to the remaining Indian youths. As soon as the pestilence was brought under control, classes were resumed. By February 1871 attendance had once again risen to forty or fifty scholars. Neither was the education of the parents neglected in favour of their offspring. Evening classes were held for the adults of the mission. George McDougall reported that six or eight people were called upon each evening to read short pieces of their own selection. "So profitable have been the exercises," he noted, "that we intend to introduce them among the natives, training those who understand the syllabic characters to interest their people with portions of the Bible."<sup>57</sup> The Victoria mission was also favoured by several benefactors who appreciated the worth of a sound education. In addition to the one hundred dollars

collected from the local residents in 1871, Chief-Factor W.J. Christie donated an equal amount for the mission schools at Victoria and Whitefish Lake.<sup>58</sup> Education, it seems was now becoming a commodity to be valued.

The year 1871 marked a watershed in the history of the Victoria mission. In June George and Mrs. McDougall took their leave of the small settlement and moved to Edmonton. It was a transfer long anticipated and in fact badly needed. Edmonton was the capital of the Methodist missionary district and the mercantile depot for a large part of the northwest. At the Methodist district meeting held in March 1871, it was agreed that the rapidly growing community should be served by an able and dedicated minister.

What could the citizens of Edmonton expect from their clergyman? The answer lay in his record at Victoria. From an isolated outpost in 1862, the mission had grown into a sizeable rural community. The population now numbered nearly 150 and they were serviced by a church,<sup>59</sup> a school, and most recently by a hospital.<sup>60</sup> The mixed-bloods who had settled in the area had largely given up the chase as a means of livelihood and were now content to cultivate the land and pursue a more sedentary existence. The McDougall brand of Christianity had also made its imprint on the natives. Inter-tribal warfare no longer characterized Indian life in north-central Alberta. Tolerance and forbearance were becoming increasingly common. Because he believed so strongly in the righteousness of his work, he bequeathed to his successors a moderately prosperous and Christian community.\*

## What is the World Methodist Historical Society?

*The World Methodist Historical Society is an affiliate of the World Methodist Council. The goals of the society are as follows:*

1. To identify and co-ordinate the activities of the historical agencies of all the denominations which have their roots in the Methodist movement of the eighteenth century, including those United or Uniting Churches into which Methodist denominations have been incorporated.
2. To promote the organization of historical agencies in Methodist or Methodist-related denominations.
3. To assemble representatives of the Methodist or Methodist-related bodies who are interested in Methodist history in regional conferences with programs appropriate to the Wesleyan tradition.
4. To disseminate information about the activities of Methodist historical agencies, especially through the **Historical Bulletin**.
5. To encourage and assist in the preservation of books, documents, artifacts, buildings, and sites connected with Methodist history.

President: James Udy, Yaraando Life Centre, 83 Nollands Road, Fiddletown, NSW 2159, Australia

Executive Secretary: Charles Yrigoyen Jr., P.O. Box 127, Madison, NJ 07940, USA

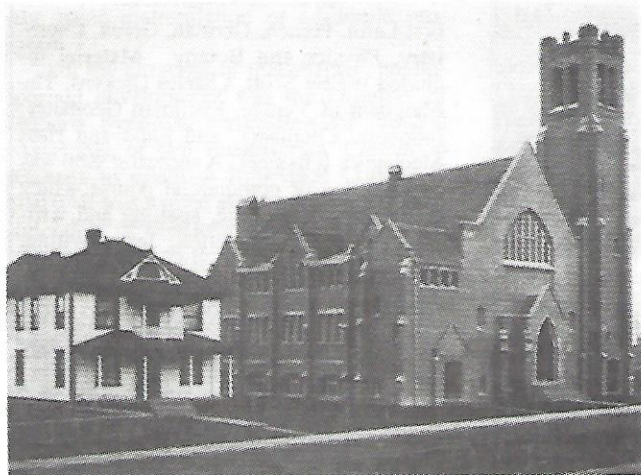
Treasurer: Leon Hynson, 120 North 46th Street, Harrisburg, PA 17111, USA.

Editor: Theodore Agnew, 1216 Lincoln Street, Stillwater, OK 74074, USA

Membership: Subscription \$5 per annum; \$20 per quinquennium



# The Knox Metropolitan Story -- by Ruth Hyndman



*Metropolitan Church and Parsonage, 1907-1942*

During 1992 Knox-Metropolitan United Church located on the north east corner of 83 Avenue and 109 Street Edmonton, Alberta, will celebrate its 100<sup>th</sup> Anniversary. Two pioneer churches Knox (Presbyterian) and Metropolitan (Methodist) co-operated in 1892 in building a small frame church in South Edmonton. Each denomination was to use it for one service each Sunday. This so-called Union Church arrangement lasted for one year. Eighty years later in April 1972 Knox United Church and Metropolitan United Churches again joined forces and will, in 1992, look back on twenty years of fruitful and fulfilling union.

In 1891 the Calgary-Edmonton railway reached the south bank of the North Saskatchewan River at the point where the Northwest Milling Company (at that time Ritchie's Mill) had its business. In June 1892 Mr. John Shields, a Methodist, who had come to South Edmonton a year earlier as yard master for the C and E Railway called a meeting in his home. Together with other worthy pioneers who had dropped in, it was agreed unanimously that a church open to all protestant denominations should be built in the community. The wooden frame building, 30x40 feet, was to cost \$700. On July 26, 1892, a building committee was appointed (including both Methodists and Presbyterians). By September 10, 1892, considerable progress had been made for bills amounting to \$1174 had been presented for payment. Like most church buildings plans proved to be too modest, and in the end of the final figures was double the original one. This new South Edmonton Methodist Church was dedicated on Sunday, September 4, 1892.

By the close of 1892 a committee representing the Methodist and Presbyterian congregations was appointed to manage and regulate all matters pertaining to service held in the Church building. Robert McKernan, John Shields and Frank Wheatley represented the Methodist and

Mr. Durrand, James Cosser and John Fisher, the Presbyterians. The sharing of services lasted one year. During the summer of 1893 the Rev. George Elmitt was appointed to serve the needs of the Methodist Church and to meet the requirements of his rural appointments Sunday services would have to be held in the morning as well as the evening. By year end the Presbyterians were making plans to build a Church of their own. Their first Church was

finished for use in 1895 and cost \$1400. People sat on planks. The evening services were held by the lights of coal lamps. In 1894 Rev. R.A. Munro of the Orkney Islands had come to minister to the Knox Church congregation.

Many events were taking place in the Edmonton area in these last twenty years of the 19th Century. Edmonton, on the north side of the North Saskatchewan River, was incorporated as a town in 1892. In 1900 South Edmonton was incorporated as a town, named after Lord Strathcona. Walter's Ferry situated just west of the 105 Street bridge linked the two settlements. On the north side of the river was the Methodist Church built by Rev. George McDougall in 1870, located on the east side of 101 Street South of Jasper Avenue. The Presbyterians built their first church in Alberta in 1882 on the north west corner of 99 Avenue and 104 Street. The congregations of the small churches built in South Edmonton in 1892 and 1895 benefitted greatly from the support provided by the Wesleyan Methodist Mission and Rev. George McDougall and by the Presbyterian Church in Canada and Rev. David G. McQueen, moderator of the Presbytery of Edmonton.

The church of the Knox-Metropolitan congregation worship in today was built in 1942-43. Underneath the stucco exterior the building is faced with brick. The brick was retrieved from the Metropolitan United Church destroyed by fire in the early hours of New Year's Day, 1942. That church had stood on the north side of 83 Avenue near 104 Street since 1908. A block north on the north east corner of 84 Avenue and 104 Street, another brick church opened in 1907 housed the Knox congregation. These churches were of handsome Gothic design with well appointed interiors. Each could seat well over 800 people. Each had a pipe organ. Knox had beautiful stained glass windows which are still enjoyed by the congregation of the Knox Evangelical Free

Church who now owns the building.

As the years marched by, the population of Strathcona had grown from 1300 in 1901 to 3500 in 1907. In 1904 Edmonton North was incorporated as a city with a population of 7,000. Strathcona was incorporated as a city in 1907. In 1905 the City of Edmonton was chosen to be the Capital of the Province of Alberta, and the new provincial university was to be located in Strathcona.

Over the decades the two congregations knew sorrow and jubilation, crises and celebration. In the two Great Wars, Knox lost 99 men and 1 woman; Metropolitan lost 78 men.

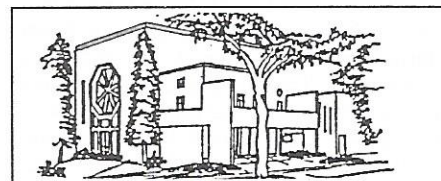
## Fire destroys history

In the 1920s, the Presbyterian, Methodist and Congregational Churches in Canada were preoccupied with the questions of Union. There was much soul-searching and even family splits over loyalties. The Methodist and Congregational Churches voted by delegation at their 1924 General Conferences to come into union as a whole church. A vote had to be taken in every congregation of the Presbyterian Church. Rev. Andrew Reid, Minister at Knox at the time, was chosen as one of the delegates to the General Council of 1925, and thus his name is among the charter subscribers to the union of the three churches.

During the great depression and the "dirty thirties", each church did what it could for their own, as well as offering food and clothing to the many "hobos" who would drop off the C.P.R. trains as they arrived in Old Strathcona.

The forties brought the disaster of the fire to Metropolitan United Church. The first Sunday service after the fire was held in Knox United Church. For fifteen months the Metropolitan congregation worshipped in Garneau School. By March 1943 our present church sanctuary was dedicated.

With the end of the Second World War and return of the veterans, both churches saw an increase in membership. Sunday School attendance soared. Each church built an extension which included a gymnasium where additional Sunday School space



*Architect's drawing of the Knox-Metropolitan United Church, Edmonton, Alberta.*



could be located.

The fifties saw issues such as human rights, social welfare, mission to underdeveloped countries impacting on the church. The care of the aged became an acute problem in our society. Across the country, the United Church was involved in building a new curriculum for the Sunday School.

1961 saw the close of an era. The Women's Missionary Society and Women's Association ceased to exist. In 1962, the United Church Women became the organization concerned with the spiritual life of the women of the church. Their energies were devoted to raising money for the Missionary and Service Fund. They also involved themselves in many local congregational interests in the community.

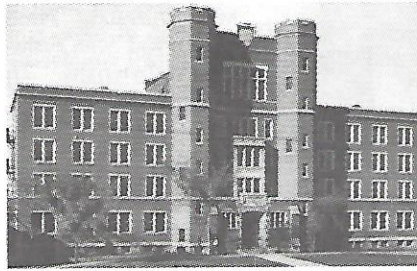
In the year of Canada's centennial, Knox Church celebrated the Diamond Jubilee of its church sanctuary. This was cause for great rejoicing. At the same time, the area around the church was radically changing. Most of the single family dwellings within a radius of four square blocks were coming down for apartment development. Younger families were on the move to newer subdivisions. The city had grandiose plans to change 104 Street into an expressway and part of the highway to Calgary. This would seriously affect churches located on the street as parking would be prohibited. As the decade closed, about 85% of the Knox congregation were reluctantly agreeing some dramatic action was necessary. After many meetings and consultations, it was decided to phase out the activities of Knox congregation in its historical location effective December 31, 1972.

In September 1971, the Knox Official Board received a letter from Metropolitan Church suggesting a full amalgamation of the two congregations. A congregational meeting was held on November 15 and it was recommended that the principle of amalgamation with Metropolitan be accepted. The date of amalgamation would be April 1, 1972. The name finally agreed upon was Knox-Metropolitan United Church. There were approximately 970 households in the congregation. During the seventies renovations were made in the narthex. Wide, gentle stairs were installed, and, by Christmas 1978 a new elevator was carrying persons of all ages to the various levels of the church.

The union of these two old congregations came at a time when careful consideration could be given to the many details involved. There was ample evidence of care and goodwill. The 1980's brought problems such as the United Church of Canada had not faced before. Knox Metropolitan has seen growth in its membership and Church School. There is a determination to address the spiritual needs of the people; to face squarely the controversial issues that confronted the church; to maintain our caring image and always to remain firmly rooted in our faith in all we do. ✽

## The St. Stephen's College Story Part II

By Dr. Robert MacDonald



The previous chapter in the St. Stephen's story focussed on the early buildings and physical development of its predecessors and some of the building's uses after church union until 1970, when the college embarked on a new direction. This chapter will discuss the type of education which the students received in the constituent colleges and the amalgamated college, as well as some of the programs developed.

The Methodist Church had been involved in education from the Maritimes to Manitoba, in keeping with the Christian tradition linking religion and education. It was therefore natural that Methodists in Alberta would direct energies to this end, especially at secondary and post-secondary levels which the public schools of the time tended to minimize. In 1903, the Methodist District of Edmonton, on a motion of Judge H. Taylor and on the initiative of Rev. T. Buchanan of McDougall Church, voted to establish a secondary school to meet the growing needs of the northern part of Alberta. Incorporation on 1904 established a Board of Management under Rev. T. Buchanan who was later succeeded by Judge Taylor. It was the Board's responsibility to find faculty and accommodation, and in 1910 eventually to construct the historic site now occupied by Alberta Culture.

The goal of this new structure, Alberta College, was summed up in 1943 at the fortieth anniversary: "The tradition of the schools, the attitude of the teachers, the cultural atmosphere and accomplishments as well as the opportunity for personal and intimate contacts, all contribute to the building up of character, in a manner that can hardly be achieved in any other way and certainly cannot be overestimated in this day of secularization." Later in 1954 Principal Villett said that it was to produce "men and women who are intellectually, socially and morally prepared for the responsibility of christian citizenship." They were "preservers of the finest intellectual traditions, bulwarks of good manners, and fountains of personal inspiration."

From the start, Alberta College taught a varied program, and curriculum. Preparatory or Academic program was, of course, foremost; with the ultimate objective of preparing students for matriculation examinations, the program included subjects such as English composition, grammar, rhetoric and literature, History, Geography, Alge-

bra, Latin, French, German, Greek, Chemistry, Physics and Botany. Material included Walter Scott, Charles Dickens, The Merchant of Venice, Euclidian Geometry, inorganic Chemistry, and Fluid and Heat Mechanics (Physics). A second stream was the diploma or commercial course which emphasized arithmetic, spelling and writing, English composition, letter-writing, and bookkeeping. As well, already an important Music program developed with courses in theory, piano, violin and singing. There was also interest in post-secondary courses, and in 1909 theology and extension courses were added. When the University of Alberta was established, it was decided to affiliate with the new university, and indeed the first building on the present campus was the new Alberta College South (to distinguish it from the main building downtown, next to McDougall Church). The university took over arts classes, while the College offered matriculation and theology.

By 1911, Alberta College had established a Ladies' College on the university campus, initially within the 1910 structure and later in a separate residential building but under the same administration. It was designed to teach young ladies taking grades ten, eleven and university matriculation, as well as provide a residence for those attending the university. In addition to the academic program available, the college had two basic departments. The Department of Music, originally under Vincent Hunt (a graduate of Toronto and the Royal Conservatory in Leipzig) taught organ, piano and voice; it also gave courses in music theory. A second department under Gertrude Trotter, was the Department of Expression and Physical Culture, whose purpose was "to secure the thorough mastery of mind, body and voice essential to the speaking professions." A three-year course in Expression including matriculation English resulted in a diploma. Physical culture, new to Alberta, used a Swedish method, and was compulsory for ladies in residence.

The ladies' social life was varied, reflecting the broad purpose of education which the church colleges accepted. A YWCA group studied overseas missions while a Current Topics Club discussed current events and literature. Concerts were also given. Tennis tournaments with the theologs or Alberta College North, skating and basketball or gymnasium represented the physical side. Throughout, the ladies were supervised by a matron, originally Nellie Burkholder who had been Principal of Ontario Ladies' College.

In the meantime, there were two other developments occurring. In Calgary, under the initiative of Rev. George Kerby of Central (who was appointed by General Confer-



ence as a member of the Board of Alberta College), the Methodists established Mount Royal College which also developed beyond the basic matriculation or academic program.

For the purposes of this chapter, the important development was the initiative of Alberta Synod in convincing the General Assembly of the Presbyterian Church in Canada to establish Robertson College in 1910. It was named after the pioneer Superintendent of Missions, a painting of whom was presented to the college in 1914. The hope was it would be a "significant organization making for an upright and intelligent Christian community and having a widening influence for good or public life as a whole". A building was constructed, and the initial funding for faculty was divided between Calgary and Edmonton churches.

The courses again reflected a diversity. In matriculation, students could take exams in English Composition and Literature, History, Algebra, Geography, Latin, Greek, French, German, Physics, Chemistry and Agriculture. Theology, under Principal Dyde, was another focus. According to one of the first students to enroll, Dyde carried about him an aura of benignity wherever he went, and was a "scholar of the first water" and had "no inferiority complex, and this gave him a delightful unpretentiousness." J.M. Millar was "so warm, so genial, and so sympathetic and understanding." Later Professor A.T. Barnard who developed the school yell joined the faculty. In addition the college had a wide perspective. The calendars speak of a course in Religious Education, which included study in methods and psychology, and mission education. A interesting feature was a museum established 1913, with some religious objects and items illustrating native religious rites. Extension was also an important feature with Professor Barnard responsible, and a travelling library emerged.

There are reports of early student life. One graduate reminisces about classes with Principal Dyde in which students were to give synopses of the previous day's lecture. "Food Aid" was supplied by the Ladies Aid groups. Camaraderie was characteristic of the Robertson students, with many pranks. Board was \$3.50 a week with two to a room, and residents made their own beds and kept rooms tidy, though a maid did come in. Some were responsible for looking after the furnace. There was student council, and sports such as soccer (losing to Methodists in 1914-5, with gloom in the hall).

An important support for Robertson College was the Ladies Guild, which raised money and supplied some scholarships.

Like the Methodists, the Presbyterians were concerned about education for young ladies. However, they chose to locate the Ladies College in Red Deer.

Within a few years it became obvious to the faculties and boards that there was a possibility of cooperation in theological education. This developed in 1911 and classes

were held in the Alberta College South building. Responsibilities were divided. For example, Dr. Riddell, Principal of Alberta College, taught New Testament Literature and Sociology, while Dr. Dyde taught Systematic Theology. Rev. Bland taught Church History and Pastoral Theology while Professor Millar instructed in the English Bible and Homiletics. Dr. King was Professor of Apologetics and Mission, while Cloy Jackson was Professor of Biblical History.

There were two programs in the combined theological studies. The ordinary course was three years, generally begun after two years of university, one of which likely was matriculation. In the first year among the eight courses were Old Testament History, the English Bible, Study of the Pentateuch, English Literature, Homiletics, and Logic and Psychology which were university courses. The second year included New Testament History, Church History, English Literature, and Ethics at university. The final year saw Greek New Testament, Old Testament Exegesis in Hebrew, Practical Theology, Christian Didactics, Apologetics, and History of Philosophy at university. The B.D. was for students who achieved a B.A. It consisted of three years, with more specific classes in Exegesis, Homiletics, History of Missions, New Testament Theology, Christian Didactics, History of Doctrine, Christian Ethics, and Church Polity. At Robertson College, the B.D. required a major and a minor in Old Testament, New Testament, English Bible, systematic Theology, Church History, Apologetics, and Applied Theology. A major included four papers while a minor involved two.

An interesting aspect of the theological offerings was the extra-mural courses, which relied upon a series of essays based on textbook readings: the essays in 1915-16 were to be ten pages in foolscap in length. Each month an essay was due, depending on the various courses offered, followed by exams. Courses included Systematic and Biblical Theology (3), English Bible (3), Church History (3), Apologetics and Comparative religion (3), English Bible (2), and Religious Education (6). As well there were courses for the B.D.

In 1918, Alberta Conference considered amalgamation of theological colleges, and a committee was struck to investigate the situation. It is not clear whether this referred specifically to Methodist colleges or Robertson and Alberta Colleges. Around the same time, Calgary District was concerned about the quality of education given the new ministers, and passed a resolution indicating the need for more rigorous training.

When church union occurred, the two colleges amalgamated, eventually to be called St. Stephens. However, for a while each had its identity, partly to accommodate those who had begun the course under the auspices of one of the two original colleges. The library, however, was transferred to Al-

berta College South. The issue of the two principals was solved by having Principal J.M. Millar as Academic Principal, and Principal A. Tuttle as Administrative Principal and Bursar, though the two did take alternate years as Principal. Other staff included A.D. Miller, Cloy Jackson, A.T. Barnard, and Professor Laycock from the university. Rev. Alex MacMillan taught Hymnology.

After Church union, Alberta College reverted to its original establishment near downtown Edmonton. It concentrated on secondary training. The three main programs were Academic, Music, and Commerce. By the end of the second world war, some 1750 were in attendance, and prospective students were turned away. The college in 1948 accepted refugees from Europe, and had a varied student body both in class and in residence, and its UN Club was an "example to the world," democracy in action. Later there was work with New Canadians in Learning English. After the war a Department of Religious Studies was established. Along with many schools, the semester system was adopted in the 1950's. The college shared in the vicissitudes of the Alberta economy. In the post-war, Principal McCall looked forward to sharing in the growth of North Western Canada, as Edmonton was seen as one of the most strategic centres in post-war development. To accommodate the numbers, a building program was begun in 1947, to provide an Assembly Hall, a gymnasium, and additional girls' residence. By 1956 new plans were underway for new facilities, and in the fall of 1959 the first of these buildings was dedicated. The college had plans to grow with the city.

Meanwhile, at the theological college, soon to be called St. Stephen's, there were three routes open to students. The preferred route was a B.A., including Greek, followed by three years in Theology. Failing this, three years Arts and three years Theology were recommended. For these two selections, there were compulsory classes as well as options: They were essentially the courses of the pre-union cooperation period. In addition to being librarian, Professor Millar Taught Hebrew and Old Testament Criticism as well as Sociology, while Professor Barnard taught Church History (Reformation and Modern) and Homiletics. Professor Jackson's subjects were New Testament and Church History (Medieval) while students took Religious Education from Principal Millar and Professor Laycock. Millar was also responsible for the English Bible, Systematic Theology, Modern Quests (modern religious movements including Mormonism, Pentecostalism, and Christian Science) and Church Polity. Principal Tuttle dealt with Philosophy of Religion and Systematic Theology. Within each category several courses were offered. The third route involved four years of Arts and Theology mixed. In the two years preaching under the supervision of a Presbytery, courses included English Bible, New Testament in Greek, History of Missions, English Litature



and Practical Training, while the Arts and Theology years included English, Philosophy, Logic, Language, Homiletics, New Testament, Old Testament, Church History, and Christian Ethics and Sociology. One of the differences was there was less Greek and Hebrew. Additionally after three years of ordination, there were courses for the B.D. taken extramurally (with a major of four papers, minor of two and a thesis), and a one year program for Christian workers which involved Old Testament History, Philosophy of Religion, Religious Education including organizing, materials and teacher training, Systematic Theology, Sociology and Church History. As can be seen, the college had a wide-ranging program.

By 1928, there were some changes and reorganization. Though the three routes of study remained, the practical side seemed to be emphasized more in this area, which was the responsibility of Professor Millar was more detailed: Introduction to Theology (for junior students as distinct from middlers or graduates), Homiletics, Pastoral Theology (with visitation, relation to courts, and other organizations, missions), Church Polity including organization of the United Church and early Christian church), Religious Education with methodological principles and psychology of religious development, while Modern Quests became Modern Cults. Rev. Thomas Tait from

Australia lectured on Public Speaking, stressing voice mechanism and management of breath. Extension work included a series of lectures at All Saints (Anglican) and McDougall United in Edmonton. As well there was a series of radio lectures courtesy of University of Alberta radio. The B.D. through the university remained much the same, with some emphasis on church work in city and country, and the legal and prophetic aspects of the Old Testament.

Another important aspect of religious education began in 1925 at Mount Royal College, with the development of the Alberta School of Religion, originally under the direction of Rev. E.M. Horricks and the University registrar, A.E. Ottwell. It was held for ten days in August. In 1929 it was transferred to St. Stephen's. It was designed "to provide for ministers in the active pastorate a holiday, at once pleasant and profitable." The quality of the guest lecturers at the school attest to its importance.

By the 1930s, there were little changes, though by this time some of the practical aspects of theological education were taught by Rev. Mitchell from Robertson United. There were four faculty. According to a graduate of the time, Principal Tuttle was essentially a preacher, who would give a talk on a set theme in theology. Barnard, who was blind, read from his braille notes, and depended on his wife to read assignments. Miller, though without post-graduate work,

was a good scholar who provided sound foundations, while the outstanding person on staff was Clio Jackson whose ability as teacher and scholar could compare with those at Union Seminary in New York. However, while since 1925 the calendars emphasized twelve months practical work in preaching and pastoral work, much occurred on summer field for which many students felt they were ill-prepared in funerals, organizing a service and Sunday School work. Limited funding meant that work by people such as Mitchell covered the basics. Nonetheless given resources, graduates who went on to prestigious places such as Union Theological Seminary of the Chicago School of Divinity felt the grounding was solid.

It should be noted that because of the small number of students and the large faculty responsibilities, students in the short two-year course and the three-year program often took classes together, such as Introduction to New Testament Literature, Church History, Old Testament History or Theology. However the B.D. students were expected to do more work whether longer assignments or more papers.

Changes were emerging. While in the 1920s modern theologians studied included Ritschl, Harnack, Schliermacher and Denney, by the 1930s Barth, Tillich, and Niebuhr were beginning to be studied. One graduate recalled another change which occurred over the issue of ordination of women. At St. Stephen's, Ruth Rodgers had expressed interest in the ministry. ✱

*This article continues in the next volume of the Journal*

#### Of interest to our members...

The General Commission on Archives & History of the United Methodist Church (USA) will hold its second Historical Convocation in Detroit, June 28-July 1, 1991. The theme is, "The Church in Crisis: Then and Now" Information: P.O. Box 127, Madison, NJ 07940, (201) 822-2787

### Canadian Methodist Historical Society 1991 Annual Meeting

will be held in Sydenham Street United Church, Kingston, Ont.

Sunday, June 9th to Wednesday, June 12th

Theme: *Varieties of John Wesley's Legacy in Canada*

(This will include consideration of the Wesleyan heritage in a number of Christian denominations.)

**The Canadian Methodist Historical Society was founded in 1899  
and reorganized in 1975**

I wish to renew/begin my membership in the Canadian Methodist Historical Society for the calendar year 1991.

Name \_\_\_\_\_ Date \_\_\_\_\_

Address \_\_\_\_\_

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

Enclose the annual membership fee of \$20.00 (including *Papers* for 1991)  
Make cheques payable to "Canadian Methodist Historical Society"  
Send to CMHS c/o The United Church Archives, Victoria University,  
73 Queen's Park Crescent East, Toronto, ON M5S 1K7

## LETTERS TO THE EDITOR

I would like to take this opportunity to congratulate the Alberta and Northwest Conference for the truly commendable dedication to the preservation and promotion of United Church History. Since the membership is so actively involved in accomplishing the goals of your organizations, the magnitude of the many accomplishments may at time go unnoticed. Allow me to remind everyone of the achievements of the Conference.

Not only has the collection and storage of archival records been ensured so that researchers may benefit from the wealth of information, but the Conference also actively supports historical research and writing, the project by Dr. Robert MacDonald being one example. The Conference is promoting the preservation of Church artifacts and it is working toward completing a comprehensive inventory of historic sites. While these tasks alone can be seen as a major undertaking, the Conference has done much more. Consider the task force which is developing guidelines for the preservation of artifacts and historic sites. Then there is the publication of the *Journal* which brings



Church history to the public. Finally, projects such as the development of the McDougall Mission as an historic site ensure that the rich history of the Church will be interpreted for future generations.

As your Alberta Culture and Multiculturalism advisor, I must state that your achievements are worthy of the highest praise and can be matched only by the enthusiasm, effort and perseverance of the members of Conference historical organizations, effort and perseverance of the members of Conference historical organizations. It is indeed a great pleasure to be able to work with you!

Yours sincerely,

Judy Bedford,

Public Planning Coordinator

Alberta Culture and Multiculturalism

Historical Resources

Historic Sites Service.



A word from the President of Conference

Uncovering and preserving the church's history in this Conference is eminently

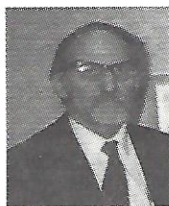
worth doing; on behalf of the Conference Executive I want to convey appreciation for the hours and hours given to this task by dedicated folk on the Historic Sites and Archives Committee. While in our work as a Conference, we plan for faithful response to the gospel in the present and future, someone needs to be around to remind us of the learnings of the past.

For instance, one of the lessons of history is humility. As we read Canadian and Alberta church history, we wonder, in the light of present understandings, how certain objectives could have been held, and actions carried out, in the name of the gospel of Jesus Christ. This serves to remind us that future generations will also question how it was that as a Christian community, we undertook, or failed to undertake, certain challenges in our day.

That knowledge is a helpful corrective to the tendency to self-righteousness and absolutism that seems to go hand in hand with the theology and practices of religion in any age. It helps us to see that our understandings of truth will always be approximate and culture-bound.

I also wish to express appreciation for the initiative taken by this committee toward the recent publication of *A Guide to the Archives of the United Church of Canada, Alberta and Northwest Conference*.

Dorothy Mundle,  
President,  
Alberta and  
Northwest Conference.



## Conference Book Project Report

by Dr. Robert MacDonald

Since the Society agreed to take charge of the Conference History Book Project, preliminary research towards developing a strategy has gone on. The object is not a detailed account (that will be left to the individual writers). Under the direction of Dr. R. MacDonald, records in the Conference Archives at the Provincial Archives have been examined: this has allowed the development of some of the themes which would be explored in the various chapters. Records of Proceedings and Presbytery, Congregational records suggest themes such as changing attitudes toward ethnic groups; native groups, social service such as hospitals and chaplaincy; social action such as gambling, intemperance, alcohol and drugs, delinquency, prostitution, family life and welfare, capital punishment, and pollution; education such as Alberta and Mount Royal Colleges; religious education and youth work such as Sunday School, camping, vacation schools; women's and men's work; and organizational changes. Controversies include Church Union and ordination of women.

One of the significant aspects which is evident is the change which has gone in the organization, direction and issues discussed, as well as the thrust of church work -- boys' and girls' work including sports and recreation which was at one time central to life in communities has yielded in some measure to secular organizations. Social service changed from concentration of intemperance and delinquency (as Mountview in Calgary or Bissell in Edmonton) to larger concerns of social justice and equality as in Social Ministry in Calgary. The role in education (private colleges) and in public schools has changed as well.

Another area of exploration has been

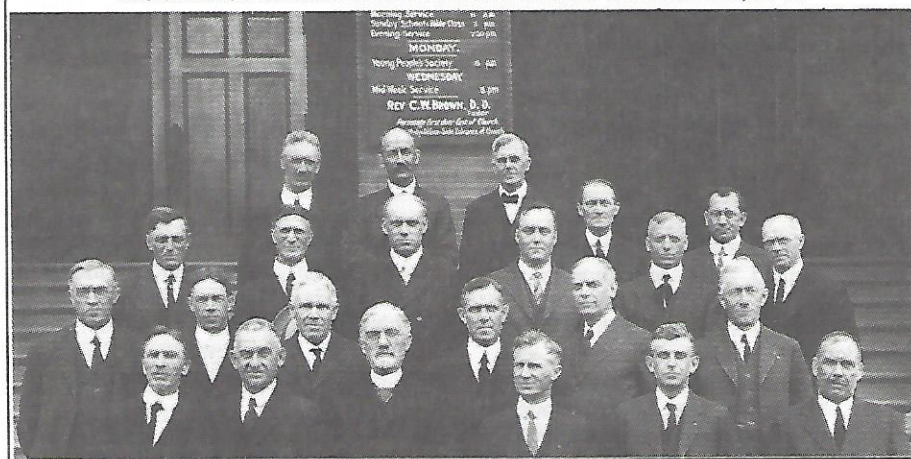
interviews of key players in our history. Many of course, are retired clergy who are active both in Presbytery and Conference. The first of the series of interviews has been started with the Rev. Dr. D. Powell who was for seventeen years Home Missions' Superintendent (until there was a reorganization of the Church at Conference level), and whose father was Home Missions' Superintendent for over 20 years.

Reports have presented both to Conference Committee as well as the Board of Directors and Book Committee. The first report in February 1990, dealt with the rationale for the history, proposals for funding, as well as suggested outline. A second report in the summer of 1990 outlined the possible themes mentioned above, as well as some of the specific sources for the themes. A third report in October continued this specific direction, as a result of the research both in Calgary and in Edmonton, a background research paper on changing attitudes towards ethnic groups including aboriginals was prepared. A summary of this was included in a report to the Board and Book Committee in December.

Two other research reports are being prepared: one deals with the impact of the wars on the Church, from loss of members to the services, Red Cross work, sermons and discussions on war issues, intemperance, to care for soldiers at home and abroad. A second one deals with the church involvement in social issues and social action. These series of research papers can be used as guides for writers as well as help develop a final proposal including applications for the continued funding for research and publication. It is hoped within the next year, this aspect can be firmed up.

Some contacts have been made with other researchers involved in Methodists, Presbyterian and United Church History. ☪

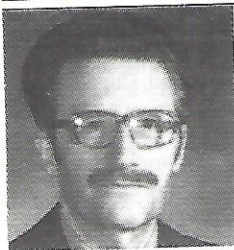
### PIONEERS OF THE FIRST ALBERTA METHODIST CONFERENCE, 1905



Front Row L - R: P.E. Butchart, A. Barner, T.C. Buchanan, Geo. Driver, Joseph Woodsworth, R.T. Harden. 2nd Row L - R: Alfred Lytle, R.W. Dalgleish, C.W. Huestis, Thos. Powell, A.C. Farrell, J.N. Wilkinson. 3rd Row L - R: F.J. Johnson, W.J. Haggith, W.H. Irvin, A.D. Richard, J.B. Francis, J.K. Smith, G.G. Weber, Thos. Coulter. 4th Row L - R: R.E. Finley, L.R. Macdonald, A.S. Tuttle



# McDougall Stoney Mission Society Report



by  
Len McDougall,  
President

In 1875, Reverends John and George McDougall fulfilled a promise to the Stoney Indians by building the historic little church at Morley. In 1990, services celebrated the 115th anniversary of this fact, and the continuation of the witness of the church in this area.

Two annual services were held. On June 19, the chaplain, Rev. Dr. Stephen Wilk opened the spring service with the baptism of Blake Clifford and Patrick Scott, sons of Mr. and Mrs. Corey Davies of Calgary, on behalf of St Thomas United. Dr. Wilk spoke of the contextual nature of the service. After an excellent saxophone selection by Michael Gardiner, Lazarus Wesley as usual led in the Scripture from Deuteronomy and a prayer thanking God, rejoicing in all things, including the birds, the brooks, the rain, and the good winter. Warden Budd gave an oral reminiscence and explanation before singing a beautiful solo. The sermon was given by Rev. Donald Koots of St. Andrew's United in Cochrane: he preached on the family, the importance of Sunday, and the church, including its role as an extended family. Though not perfect, the church reflected the values God has taught, and the dream of the McDougalls' was kept alive in the area. The annual fall service took place on September 9. Led by the President Len McDougall, in the absence of the chaplain who was at a dedication service in Calgary, the service began with an introduction of guests and thanks for all who assisted in the mission's work. A prayer was given for Lazarus Wesley and his wife Lilly who was ill. Kathie Reid, accompanied by Peggy Reid, sang solos which fitted the service well. A highlight was the presentation of a gift to Laura Oakander, in recognition of her work as secretary, phoner, weekend organizer, treasurer, van driver, docent, lecturer, and guide for visitors, school children, and wedding parties. Rev. Dr. John Collett, Minister Emeritus of Riverview United, gave the sermon, saying it was fitting we pay tribute to those who did so much to keep the church alive. He used Victor Hugo's *Les Misérables* as a theme with the optimism there and the promise of hope: he noted John McDougall as a champion of Hugo and of Jeremiah, when he championed the natives. Even though things were sometimes bleak, God has a plan. After the services, the coffee pot was kept full at the little cabin above the lake: one of the fine things which

occurs is the process for good communication and fellowship. This is always a happy time at Morley before those majestic Rockies and on the Bow River and in the open ranchlands. The two services received extensive coverage from local and district newspapers, radio and T.V. stations, including Cochrane's *This Week*, *Calgary Herald* and *Sun*, *Canmore News* and Channel 10 TV.

The church is an active witness. A number of weddings took place over the year: one wedding was complete with horse and carriage; another with a Scottish piper who led the bridal party to the church. Rev. Bruce McIntyre of Ralph Connor Memorial United Church baptized Jocelyn Ing, a great, great grandchild of a former minister who served the Mission Church, Rev. Marchant Ing, 1903-1911. The baptism took place at a family service.

The church was open to the public for 43 days. There were approximately 1700 registered guests -- from 15 countries, 16 states, and 9 provinces; a number more failed to sign the register. The church was visited by a number of groups during the summer. These included tourists from Japan, Germany, Holland, Britain and Chile. A group of Japanese cultural exchange students from Tokyo with their leader Ron Sweet, Outdoors Education Co-ordinator from the Calgary Board of Education came as did Camp Adisea of Bragg Creek. Schools often use the site as an extension of the present-day classrooms and as a source of living history. The site serves as a worshipful retreat.

A Task Force consisting of Stephen Wilk, Len McDougall and Gerald McDougall was set up to research, study and make recommendations concerning the management, ownership and development of the Mission Site since its inception. To this end, a thorough study was done and documents, photos, official correspondence and reports were compiled into a documented, indexed report. This report was suitably duplicated and bound in sufficient quantities for primary policy and decision makers. The society funded this project which also reproduced over 200 photographs for archival purposes donated by the Waddells.

The President attended the Fourth Annual church parade of the 65 Mounted Rifles at Gaetz United in Red Deer, speaking on "Missions Unlimited" -- the church in the early days. Laura Oakander and Len McDougall outlined the history of the church to the newly-formed Kananaskis Village Rotary Club. It was noted that Mt. McDougall, so named in 1884, is in full view of the village.

The annual meeting was held in March 4, 1991, at Riverview United. The year's activities were reviewed, including support

by the Calgary Presbytery and support to the Alberta and Northwest Conference Historical Society. Progress on the development of the site was reported, including the plan and the signage for a self-guided tour.

Members of the Society were saddened to hear of the passing of longtime member Carl O. Nickle. Carl loved to attend the services at the Mission church and even in recent years, although confined to a wheel chair, never missed a service. Carl loved the singing of old, old hymns, and the meeting of friends over lunch after each service. Carl will be fondly remembered by all who knew him. His wife Dianne was elected director of the Society.

The calendar of the Canadian churches featured the Little Church with a quotation from Isaiah 57:7

## Planning Team Accomplishments

- |  |             |   |
|--|-------------|---|
| P<br>A<br>S<br>T<br><br><br>P<br>R<br>E<br>S<br>E<br>N<br>T<br><br>M<br>I<br>S<br>S<br>I<br>O<br>N | Stage I -   | McDougall Stoney Mission Society established  |
|  |             | - Calgary Presbytery Historic Sites & Archives Committee formed   |
|  |             | - Mission Site designated as an Historic Resource   |
|  |             | - Professional Planning Team appointed  |
|  | Stage II -  | Comprehensive Project Proposal developed and distributed to policy makers                                 |
|  | Stage III - | Archeological Research completed; 25,000 artifacts collected.   |
|  |             | - Historic Research with definitive documentation   |
|  |             | - Genealogical study prepared for publication   |
|  |             | - Architectural Condition and Building Analysis suitably documented                                       |
|  |             | - Reports for above items filed   |
|  | Stage IV -  | A Master Plan is being developed for the Site with Interpretative Themes established                      |
|  |             | - A "walk-through" plan (see diagram) is in process of development for public viewing                     |
|  |             | - A Trust Fund is organized for the project   |
|  | Stage V -   | The restoration of the historic church building to be developed for future maintenance and interpretation |



# Mission Site Development Master Plan



*McDougall Stoney Mission & Historic Sites Planning Team Update.*

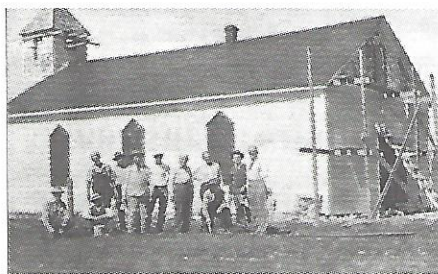
by  
Dr. Gerald McDougall  
Planning Team  
Chairman

Our major accomplishment this past year is the development of the master plan for the walk-through of the Mission Site. It is designed to inform the public on the history of the coming of Methodism to Southern Alberta (1873). Each site will be suitably designed and constructed for permanent display. For example:

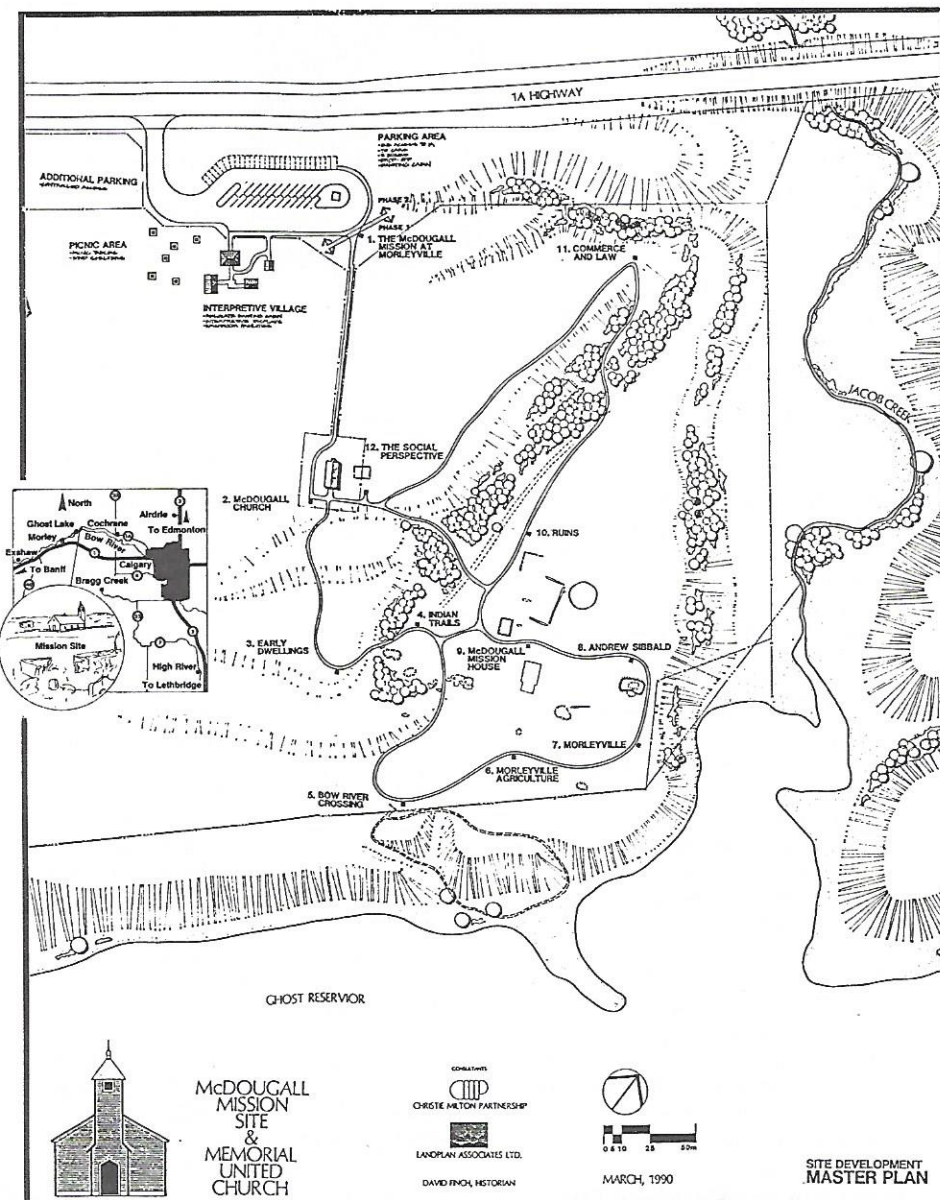
- Site #1 will contain photos and historic notes of the Church, McDougalls and Stoney's  
Will also feature Robert Terril Rundle (1841)  
The McDougall family, the orphanage, development of Morleyville and map of the trails.
- Site #2 McDougall Church as centre of community and restoration
- Site #3 Early dwellings of the Mission, including manse, other living quarters and Andrew Sibbald's cottage.
- Site #4 Indian trails -- ancient highways
- Site #5 Bow River Crossing -- the crossroads for commerce
- Site #6 Morleyville Agriculture -- early farming and ranching
- Site #7 Morleyville -- an early settlement
- Site #8 Andrew Sibbald -- an extraordinary settler
- Site #9 McDougall Mission House -- home of a vision
- Site #10 Ruins -- reminder of a shortlived community
- Site #11 Commerce and Law -- David McDougall and the NWMP
- Site #12 The Social Perspective -- the schools and orphanages

It is our hope that this will be a practical way to animate the history and development of Methodism within the native culture in Southern Alberta.

We wish to thank all those who helped in the past year, and look forward to continued support in the ongoing preservation of our heritage for present and future generations.



*The old church, 1875. (Restoration began 1950)*



## 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.

## The Morley Mission Site Project Trust Fund

- ☐ 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 Rundle's Mission Conference Centre Report

This report is being written the morning following the Annual Meeting of the Board of Directors, now in its 36th year of association. The Society is governed by a Board of twenty to twenty five people, mainly new senior citizens, though many were appointed to the board much earlier. While many have served several years, two or three are added each year to provide memory and long term perspective along with fresh experience, questioning and new ideas.

The publication of the book, *The Meeting Place*, reviewed by Hugh Dempsey in this issue of the *Journal*, received special attention since it is the first such accomplishment for the Board. A special committee worked for several months to produce what Dempsey called "an excellent publication."

The second unique achievement of the year was described by Dr. T.A. Gander, head of the property Committee as follows:

*"Since the formation of Rundle's Mission Inc. in 1956, ensuring the preservation of this historic site is one of our greatest achievements."*

When the Society was formed, the specific site of the Mission based around the strong artesian spring was a part of the property belonging to Hobart and Sarah Dowler. They were deeply involved in the furtherance of the new project but could not be asked to relinquish the actual site so near to their own home. Their son recently agreed to allow the Society to purchase the small area of slightly more than 2 acres, including the spring, the excavations remaining from building sites,



By Rev. Dr. Gerald M. Hutchinson



Provincial Historic Site

the site of the mission house, and extensive burial grounds. The Committee undertook the important and careful procedures of consulting with officials of Cultural Affairs, the Regional Planning Commission, the Land Titles, the Minister of Cultural Affairs and others. The Mission had already established a long and trustworthy record in researching and caring for the site, and consequently received a generous response. The Province of Alberta has taken this specific area under its own Title and will preserve it as a Memorial Park. The Historic Site is immediately adjacent to the property of Rundle's Mission, but it will be administered

separately. The present property and programs of Rundle's Mission will be enhanced and strengthened by the new status of the Historic Site but will not otherwise be affected.

While the Mission at Pigeon Lake was the first to be founded by the Methodists, it was also one of the first to be abandoned with the rapid changes following 1870. The Rocky Mountain Fort was closed, the trade in Fort Edmonton was sharply diminished; white explorers, miners, ranchers and settlers were beginning to appear. The Mission on the Bow River provided a new focus for most of the Stoney Christian people. By 1872 the Agents of the newly formed Government of Canada were drawing up boundaries for Reserves and re-directing the native communities. In 1883 they determined that since Pigeon Lake was not a favourable location for agriculture, the native community should be moved south and east. The Woodville Mission name was kept alive, but no longer at Pigeon Lake.

It is worth realizing that the long term Indian Missions were developed on the Reserves -- Eden Valley, Morley, Hobbema, Saddle Lake, Goodfish Lake, Whitefish Lake, Duffield -- and that Pigeon Lake was forgotten, along with Victoria and any others not based in a Reserve.

Pigeon Lake was first and of central importance in the first quarter century of Methodist work and was the only mission site to be served by all of the appointed missionaries in that period:

Robert Rundle	1847-48
Benjamin Sinclair	1847-51
Thomas Woolsey	1855-59
John McDougall	1865-69, 72-73
George McDougall (Visiting Chairman)	1865-73
Peter Campbell	1869-72
Henry B. Steinhauer	1873

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

### Rundle's mission conference centre incorporated.

Send donations to:

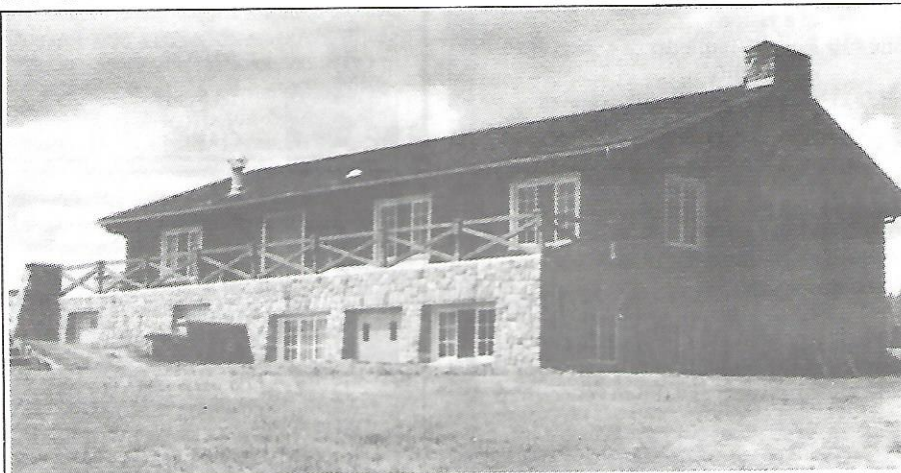
Business Office:  
Mrs. D. Gregg  
9008 - 135 Ave. Edmonton, Alta. T5E 1N4  
(403) 478-7390

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. \_\_\_\_\_



## Rundle's Mission

### 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.





# Alberta and Northwest Conference

## Historical Society

The United Church of Canada

Established  
in October 1988

April 15, 1991

Dear friends,

With the hectic pace of modern living and development occupying our time, we are in danger of failing to secure the materials upon which we can found an accurate picture of our historic past. Stories of people who have been important in developing our church and the church's role on our society must be told while appropriate memories are still vivid. It is these people which put real life into Historic Sites which, though durable, will themselves crumble or be replaced unless action is taken. Matters of historical interest in the future must be preserved now; your support will make a difference.

The Historical Society, through its many efforts, is fully aware of these problems but needs your help. The Society works by preserving and publishing the annuals, publicizing historical occasions, organizing seminars and workshops to foster research and promote the historical enterprise.

**Your personal membership and support is needed!**

You could also encourage your group to become corporate members. All donations are welcome and receipts for income tax purposes will be forwarded promptly.

Yours sincerely

Stephen Wilk, D. Min.  
The Society's President

### When you support...

Alberta & Northwest Conference (The United Church of Canada) Historical Society

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

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

- Working with Conference Archives & Historic Sites Committee in helping congregations, presbyteries and conference in the preservation of materials related to the history of the United Church of Canada and its antecedents.
- Promoting interest in research and writing our history, including encouraging local church history.
- Locating and encouraging the preservation of appropriate sites of historical interest within the presbyteries.
- Providing professional guidance and expertise in the development of historic projects.
- Bringing together persons who have primary interest in "doing history" in seminars, workshops, consultations, conferences, symposia and other informative events.
- Publicizing observances of historical anniversaries and other events of interest.
- Developing a financial base which does not affect the local and outreach budgets of congregations and presbyteries in support of historic projects of the United Church of Canada.
- By assuring the annual publication of a professional "Historic Sites and Archives Journal," which tells the story of our historic roots with accuracy and integrity.

**CUT HERE**

#### MEMBERSHIP APPLICATION FORM

Alberta 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 & Northwest Conference Historical Society c/o Rev. Herman J. Miller Box 304, Carstairs, Alberta T0M 0N0**

- ☐ 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/Church 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 \$.75 handling charges.
- (All donations are duly acknowledged and receipts for income tax purposes are issued under our charitable organization number: 0817130-44.)





## THE CHURCH ON THE UNIVERSITY CAMPUS

By Rev. Dr. Jack Collett

The majority of the early Universities in Canada were started by churches. Victoria University in Toronto was organized by the Methodist Church. McMaster University in Hamilton was established by the Baptist Church as was Acadia in Nova Scotia. Wyclif in Toronto was sponsored by the Anglican Church as was Bishop's in Quebec. St. Michael's in Toronto is a Roman Catholic institution while Laval in Quebec traces its origin to the French regime and Bishop Laval. Queen's had its origin with the Presbyterian Church. Thus in the early days of Canada there was no doubt about the involvement of the church on the campus of the University. Because these institutions were sponsored by the various churches, chapel services were a daily occurrence and the presence of the church was a real influence on campus life.

The Student Christian Movement, an international Christian organization, was welcomed to the Universities and organized groups mainly to study the New Testament and the life of Jesus Christ.

As the years moved along the governments of the day became more and more involved in education, it was natural that their influence would spread to the field of University Education. As the population moved towards the West, the church was unable, financially, to continue its custom of establishing Universities. Wesley College in Winnipeg, later united with the Presbyterian Manitoba College to form United College (now the University of Winnipeg) was the last successful post-secondary institution that the Methodist Church established. Because of the denomination quarrels which had occurred in Ontario and Manitoba, the University of Saskatchewan, the University of Alberta and the University of British Columbia were all commenced by the Governments of those provinces. This did not deter churches from hoping to establish post-secondary institutions, such as Mount Royal College in Calgary which had ambitions to teach university-level courses, something achieved in 1931 with an agreement with the University of Alberta. Nonetheless the Church Universities began to feel the pressure of economic reality and were forced to look to government for financial resources. This secular movement in the field of post-secondary education had an effect on the consciousness of the presence of the church on the campus. One cannot overlook the presence, however, of the theological colleges.

In a University such as Alberta, although the church as a denomination had

little influence, the Student Christian Movement continued to flourish and was the voice of religion there. The Student Christian Movement often employed a part-time secretary to look after the programs of bible study and Sunday worship. In addition the Student Christian Movement had a National Secretary who made occasional visits to all the University Campuses to help with the organizational concerns and to give inspiration.

As the years moved on, the Student Christian Movement became increasingly concerned with the social issues of the day and many felt that the emphasis on the Christian Religion was receiving less attention than it should. The result was that the Fundamentalist Churches organized the Intervarsity Christian Fellowship. It was more aggressive than the Student Christian Movement and, in some Universities, overshadowed it.

Almost coinciding with the outbreak of the Second World War due both to a decline in the interest in religion and also to the increasing financial pressures both of these organizations fell into a decline and for some time there was little, if any, Christian presence on the University Campuses. Even in the Church-sponsored Universities the traditional Chapel Services were very poorly attended and, in some instances, were abandoned entirely. Religious Services on Sundays fell into disuse. The theological colleges which were often located on or adjacent to the campuses did remain a beacon.

The vacuum thus created was filled when the churches, in the mid-1940s, began to appoint Chaplains to the Universities. In some cases the churches cooperated to pay for such appointments and in other cases the Universities paid the salaries of the Chaplains. In a University, like the University of Calgary, there are several Chaplains at the present time both Roman Catholic and Protestant. Their main function is counselling and conducting study groups. The denomination of the Chaplain is quite often not known and, if it is known, has little influence on the services the Chaplain offers. The influence of the University Chaplaincy Service is effective and appreciated both by students and faculty.

Meanwhile in recent years the Intervarsity Christian Fellowship has seen some resurgence on the campus. The Student Christian Movement has had little success in attempting to re-establish itself, though recently a chapter was formed at the University of Calgary, with the encouragement of the Chaplains.

A unique development at the University of Calgary has been the endowment of the Chair of Christian Thought. The Alberta Government agreed to contribute to the financing of this chair by matching the amount of money raised by the community for this purpose. The Churches of Calgary banded together to raise funds and were successful in obtaining enough money when combined with the Government's contribution to bring to Calgary a Christian Scholar to occupy the Chair and to make contact both with the University and the Community. Rev. Dr. Gordon Harland, head of the Department of Religion at the University of Manitoba and a well-respected theologian, was the first occupant of the Chair. After a year he was followed by Dr. Alan Sell, an internationally-known scholar, who came for a five-year period. Both of these men made themselves well known on the University Campus and in the Community. Dr. Sell conducts a series of lectures at the University each year and they have been well attended and enthusiastically received.

The majority of Universities now have Departments of Religious Studies in their Faculties of Arts or Humanities. The University of Calgary has been very fortunate to have on the staff of the Department of Religious Studies such outstanding scholars as the late Dr. Peter Craigie (after whom a distinguished lectureship has been named) and the present head Dr. Harold Coward. Courses in religion are offered regularly and are quite well attended.

At the present time while the various Christian Denominations are not specifically part of the University life, the broad spectrum of the Christian Religion is represented effectively on the campuses of most Universities through their Departments of Religious Studies. At the University of Calgary, the Chair of Christian Thought gives an additional scholarly voice.✠

**University of Alberta**  
(established 1908)

**University of Calgary**  
(established 1966)

**University of  
Lethbridge**  
(established 1967)

**Athabasca University**  
(established 1972)

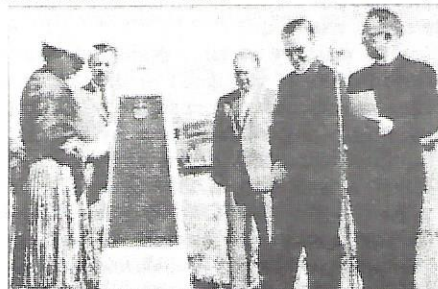


# HISTORIC SITES WITHIN ALBERTA NORTH WEST CONFERENCE

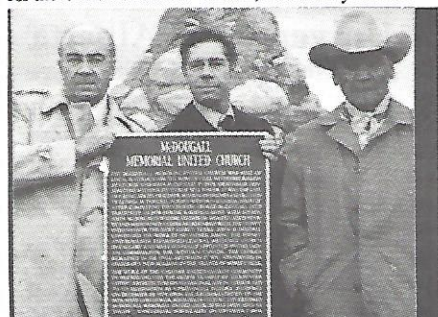
## Mission Sites



Rundle's Mission on Pigeon Lake, Alberta was designated by a memorial monument and as a National Historic Site Monument on September 12, 1965. A bronze plaque unveiled at the site reads: "Erected by Government of Canada...Rundle's Mission...In 1840 the Rev. Robert Terrill Rundle, a Wesleyan Missionary, arrived in this area to establish a mission to the Indians. It was itinerant until 1847 when Rundle erected a mission house on this site. He was followed by a succession of compassionate missionaries who served the Indians of this area until 1906. During the life of this mission and due largely to its efforts, the area was settled peacefully and the agricultural base of the community established." --Historic Sites and Monuments Board of Canada. (Glenbow Museum)

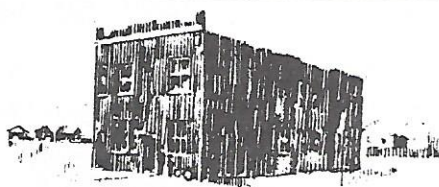


Rev. George McDougall Cairn was designated a Provincial Historic Resource on 76/06/15 to mark the location where George McDougall's body was found (S.W. 1/4, 33, 25, Parcel A, Plan 735 J.K.I. W5), Calgary in the Beddington district, off Centre Street North within the city limits. Presently owned by the Province of Alberta Culture & Multiculturalism. Mrs. Lilian Graham, John McDougall's only surviving daughter is reading the script. Edward S. Bryant, advertising director for the province of Alberta, was present. Arthur Dixon, M.L.A. for Calgary South, gave the invocation and the Rev. J. Ernest Nix spoke on the life of the McDougalls. The Rev. Dwight Powell, Superintendent of Home Missions for the United Church of Canada, Assisted by Mr Nix.

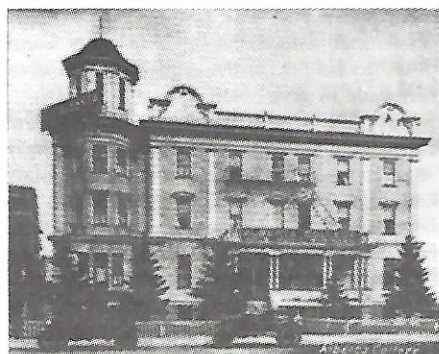


McDougall Memorial United Church Cairn, 1 mile east of Morley, Alberta, off highway 1A, is located on portions of Twp. 25 & 26, Rge. 6 and Twp. 26, Rge. 7, W5M. (Lt. to Rt.) Andy Little, Gerald McDougall and Chief David Crowchild.

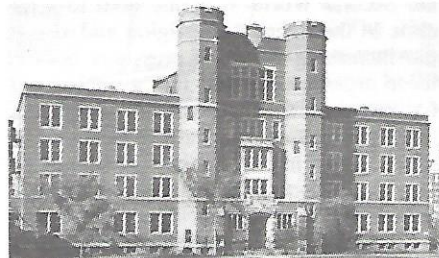
## Theological Colleges



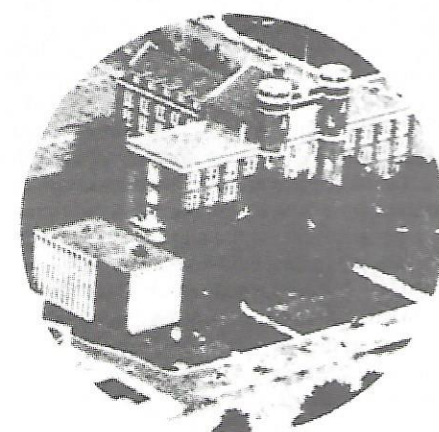
Robertson College on Whyte Avenue west on 110 Street was the first predecessor built on the original McDougall property in 1904. Reproduced from a pencil sketch.



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



Old St. Stephen's College, 8820 - 112 Street, Edmonton, Alberta (lot 2, block 4, plan 792-0335). The Tudor design is modelled after the English colleges, similar to the Trinity College at Cambridge University and St. James Palace in London, England. The T-shaped red brick structure was built in 1910 and was the first completed building at the University of Alberta. The Chapel was built in 1935 and is noted for its stained glass windows. Its red brick facade and twin octagonal turrets and parapets which still stand out. The building was leased to the Child Development Centre in 1972, then was vacant in 1975 until taken over by the Alberta Culture and Multiculturalism. It was designated a Provincial Historic Resource in 83/05/04.



Present day St. Stephen's College complex.

## Designated Churches



Athabasca United Church, 4817 - 48 Street, Athabasca, Alberta, was designated a Provincial Historic Resource (85/05/31). It was built during the settlement period in 1912. It is located on Lot 11-12, Block 7, Plan 86725. Present owner is the United Church of Canada.

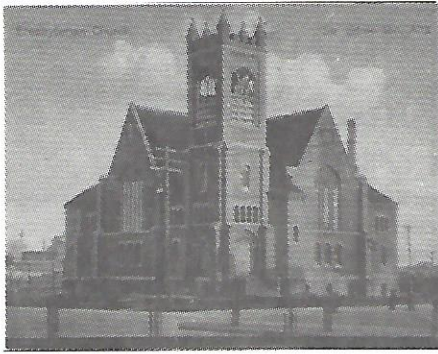


Hillhurst United Church, 277 Bowness Road N.W., Calgary, Alberta was constructed in 1912 as a Presbyterian Church. It is located in the Hillhurst-Sunnyside district. The Gothic Revival style in which it was constructed was the most popular ecclesiastical architectural style across Canada until the end of the 1930's. It was designated a Registered Historic Resource (87/02/18) and is located on lots 102-110, Block 1, Plan 4163P. The congregation is progressing in its restoration in steps and stages as funds become available.

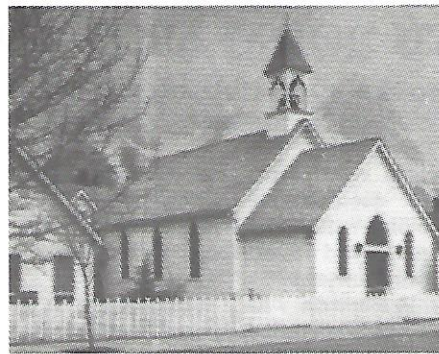


Irricana United Church, near Irricana, Alberta, is located on Part N.E. 1/4 of Sec. 8, Twp. 27, Rge. 27, W4M. The first Irricana Church of the Brethren (West Church) was organized and a small building erected in 1910. In 1912 the present building was constructed. The church became officially united with the United Church of Canada in 1969. The church was registered as a Historical Resource 85/04/19.

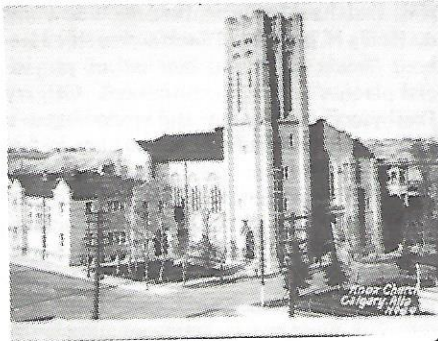




Knox United Church, 403 - 104 Street, Edmonton, Alberta, was established in 1898 as Knox Presbyterian Church and became Knox United Church in 1925 and was later sold to Knox Evangelical Free Church. It is located on lot 3, block 86, plan 3022 H.W. and was designated a Registered Historical Resource (76/07/14).



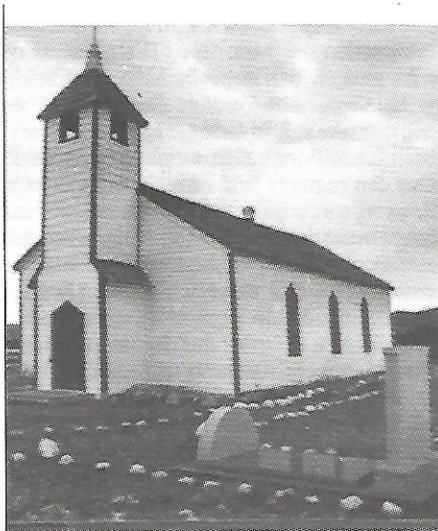
Ralph Connor United Memorial Church, 621 - 8th Street, Canmore, Alberta (portions of lot 15 and all of lot 16, block 71, plan Canmore 1095F). The church was named after Rev. Charles Gordon, author of many novels written under the pseudonym of Ralph Connor. The church was designated Provincial Historic Resource on 83/08/12.



Knox United Church, 506-4th Street S.W., Calgary, Alberta. Knox Presbyterian Congregation began worship in the I.G. Baker Store and the N.W.M.P. Barracks in 1883. The first wooden church was built that year. A second church was built in 1887 at Centre Street and 7th Avenue S.E., the present site of the York Hotel. This church was the first large building to be built in Calgary. The first Knox Church was built in 1905 on the same site. The present church was erected in 1912 and the first service held on September 14, 1913. The church is located on lots 14 & 15, Block 27, Plan C, and was designated a Provincial Historic Resource (80/07/04).

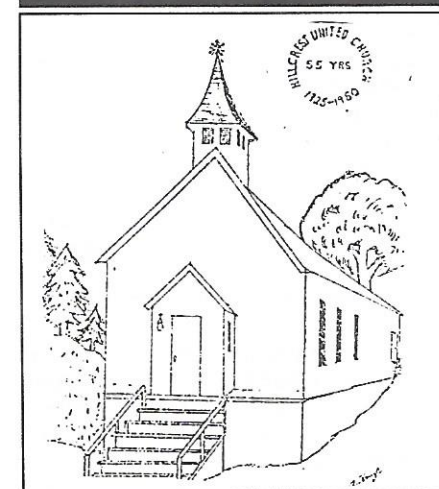


Carmangay United Church was built in 1910 and is situated in the centre of the town. It remains a symbol of early Methodism in the area and is strategically located off highway and has future possibilities for tourism. A community based Historic Committee is managing the restoration and development of this site. It is currently being considered for designation as a Provincial Historic Resource and the process is to be completed by the end of April 1991. Certificates are being sold for \$1 each to ring the bell when the steeple is restored in a steps-and-stages plan of development.



This McDougall Memorial United Church is the second oldest building on its original site in Alberta, the oldest of its type in the province, constructed in 1875. Restoration prior to 1950 was mainly carried out by donations and efforts of the Home Mission Superintendents and their families until the A.O.T.S. Men's Clubs of Central, Knox, North Hill and Hillhurst United Churches began major improvements. It was designated a Provincial Historic Resource on 79/12/20.

## Designation Under Consideration



Hillcrest United Church, 22705 - 7th avenue, Hillcrest, Alberta, is located on the S.W. corner of Hillcrest, one mile from Frank Slide (1902), nestled on the east slopes of Turtle Mountain. Development of the restoration and expansion program has been going on for three years. Presently, the church is being considered for designation as a Provincial Historic Resource.

## Early Missionary Weddings

by Gerald Hutchinson



Robert Rundle and wife Mary

"Thomas Woolsey was Robert Rundle's brother-in-law."

"Robert Rundle was my father's uncle."

These two random and unrelated comments puzzled me, and sparked off an intriguing bit of research.

Rundle was the first Methodist missionary in Alberta, 1840-48, and Thomas Woolsey was his successor, 1855-64. They never met until their return to England, but there had been some remarkably close parallels in their lives. Both were English and Methodist, ordained specifically for western mission work. While in the Hudson's Bay Company Territories, each was single -- Rundle aged 29 to 39 years; Woolsey 37 to 45 years. In 1865 Woolsey returned to England and sought out the man he heard so much about. Rundle had been in England for 17 years, married for 11 years to Mary Wolverson. And better yet, Mary's sister Sarah was there, still single at the age of 27 years. Thomas and Sarah soon decided the Rundle pattern was worth following, and were married in Montreal, in 1866.

Robert Rundle, aged 42 years married Mary, aged 21 years.

Thomas Woolsey, aged 47 years married Sarah, aged 28 years.

There must be something about mature western missionaries.

Last summer, Claud Summers of Bentley told me that his father had visited Banff in 1910, saw a portrait of Rundle, and exclaimed, "that's my uncle!" Claud knew nothing about Woolsey but knew that his grandfather had also married a Wolverson, but did not know names or dates. Some study in the Family Service Centre (Latter Day Saints) revealed the information that William and Ann Wolverson presented their children for baptism in the Cosely Parish Church, near Wolverhampton, including,

Martha, born January 7, 1830 who married Edward Summers

Mary, born June 9, 1833 who married Robert Rundle

Sarah, born February 25, 1838 who married Thomas Woolsey

So now, Claud Summers of Bentley can confidently pose with the portraits of two men who made important and historical contributions to the foundations for the west, Great Uncle Robert and Great Uncle Thomas.



# WHAT IS THE CHURCH DOING ABOUT ITS HISTORIC SITES?

Will some of our valuable sites be lost forever?

By Rev. J. William Lamb

This was the second such workshop attended by the author, the previous one being held in Philadelphia in 1978. The United Methodist Church (U.S.A.) had sponsored them both, and has taken a lead in fostering this aspect of their culture.

The Conference was led by well-qualified and nationally-recognized authorities in the field (all of them Methodists), representing experience in Colonial Williamsburg, Sleep Hollow Restoration (N.Y.), the American Association of State and Local History (AASLH), as well as staff from their Archives & History Commission. Topics covered included the "WHY"? AND "HOW" of historic preservation, Interpretation and Promotion, Preparing Exhibits, Planning History Programs, and Funding. Participants varied from delegates newly-appointed by their Conference to go see what it was all about, to representatives of historic shrines, both urban and rural, volunteer and professionally trained.

## WHY SHOULD THE CHURCH MARK HISTORIC SITES OR RESTORE OLD CHURCHES?

Dr. Larry Tise, Director of AASLH, helped us identifying many answers including: to tell our story; sentimental nostalgia, therapeutic (part of our sense of being or identity); architectural value; unique construction values; cheaper to rehabilitate than to rebuild; investment for tax credit purposes; recreational (tourist) purposes; aesthetic; easier to preserve by making functional; or to pay homage to forebears and pioneers.

## WHO ELSE IS INTERESTED IN PRESERVATION OF HISTORIC BUILDINGS?

In the United States, among groups involved are the Government; Women's Groups; Philanthropists; Developers (for community relations); Successful Businessmen (to preserve their names); Descendants or Originators; Patriotic Organizations; Historical Associations; and Corporate Groups.

As museums were mostly nineteenth century phenomena, historic preservation has emerged mostly in this century. Governments have enacted legislation to designate and help preserve sites. More recently, the concept of "living History" has emerged, to bring the past alive through dramatic monologues, "first-person presentations", historical re-enactments, hands-on artifacts, participation, and reconstructed historic regiments or groups.

## PROCESS AND PLANNING

Much emphasis at the Conference was

placed on research and planning. There were questions such as what makes the building authentic? When does a building, through bad restoration, constant change, lose its integrity?

**Preservation and Maintenance:** It is necessary to know the enemies, such as insects, water, acid rain on copper roofs and marble, or "rising damp" which needs porous mortar to allow evaporation. It was suggested buildings have an annual check list for annual inspection. One can look for wasp nests, mice holes, shingle loss, broken windows.

**Interpretation:** Among the questions addressed could be: Why is this site valuable? What message do you want to give? What do you expect your audience to grasp or remember in twenty minutes? How does your touring audience differ from a church audience or other audiences at large? It was suggested that one provide well researched and written, authentic yet short presentations for guides or docents. Yet they need to be able to tap into details brought up in questions by the audience. Another issue is how do you evaluate what visitors have discovered. Brief questionnaire cards? Mail-back cards? And how does one handle the unhappy excesses of our history? It is with tolerance not judgement. We cannot change history, though every generation will want to interpret it.

## UNITED METHODIST PATTERN FOR MARKING HISTORIC SITES

There are two steps involved. All sites must make formal application, with the supporting documentation including plans, which the Conference can act upon by declaring it a Historic Site. Then only approved sites with value beyond the local or state area with significance for a national event or figure may be declared a Shrine or Landmark. This smaller number is approved at the quadrennial General Conference. A Landmark is a site without a building or visible evidence of the event to be commemorated. The Methodist have in their discipline established procedures and forms. As well, the American Association for State and Local History provides excellent resource materials.

## WHAT IS HAPPENING IN THE CANADIAN SCENE?

Church historic sites have been marked in unplanned fashion, ever since George McDougall froze to death in the Alberta wilderness in 1876. After his body had been removed, the Indians set up a stone cairn over the site of his demise. Later a more permanent marker was put there, and the site was dedicated by the province in

June, 1976.

1908, a great movement within American Methodist led to a twenty-foot monument being erected over the grave of Barbara Heck near Prescott, Ontario, on the shore of the St. Lawrence. In 1910, the General Conference of the Methodist Church authorized the re-purchasing of the old Hay Bay Church, built in 1792 but abandoned in 1860. Thousands of tourists visit it each year. Through the efforts of Calgary Presbytery and local people, the McDougall Stoney Mission Site became a provincial and a church historic site. Other sites that have been marked include Point de Bute, N.B. (Wm. Black's church); Harbour Grace, Nfld; and hundred of provincial plaques dotting the provinces. Calgary Presbytery has begun and encouraged a program of designating historic sites in that area.

There has been vandalism and iconoclasm. McDougall transferred the Indians' "Buffalo Stone", taking it to Victoria University. We are not certain as to its present location. An Ontario minister ordered the demolition of the first frame meeting house of the Evangelical United Brethren, soon after that body had merged with the United Church. He did not even get Presbytery permission for that move! Many more stories could be told. In the Second Annual Meeting of the Alberta and Northwest Conference (The United Church of Canada) Historical Society, it was noted that in the Sacred Rites Gallery of the Provincial Museum, the United Church was conspicuous by its absence.

Not every closed church is worthy of designation as "historic". The question of what to do with a redundant church is being tackled around the world. Some guidelines or literature might help. There are a number of questions. Can a cemetery be sold? One can scarcely find an alternative use for it, except as a park. There are some creative alternative uses being discovered for closed churches. Some comment and assessment of this trend is needed. Is it in good taste to turn a church into a restaurant—with a bar in the former chancel? How can you reconcile a sense of holy ground with practical realities of financial burdens? But what is worthy of saving? How can a relic become an asset in proclaiming the gospel? How can the future learn from the past, and respect it? As well, buildings need not be closed just to qualify, as the Alberta experience testifies. In our church tradition we are not likely to

*Continued on page 22*

*Adapted from a PERSONAL REPORT on the WORKSHOP ON SHRINES AND LANDMARKS (held at Drew University, Madison, N.J., September 21 to 23, 1987)*





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

# Alberta and Northwest Conference Archives -- Annual Report of 1990

By Keith Stotyn

Last year was notable for considerable activity in deposits, processing and use of the Conference Archives. Partly as a consequence of the Conference Guide Project we had a particularly productive and satisfying year. The quantity of records deposited increased by six-fold over the previous year. A major effort was made to process all backlog of deposits and usage showed continued growth (see table). We anticipate continued expansion in all areas, largely due to the impact of the Guide.

The Conference Guide Project was funded with a grant from the Social Sciences and Humanities Research Council of Canada. The project commenced on 1 February 1990, one month later than anticipated. This was due to difficulties in locating a qualified person for the position of project archivist. In January a suitable candidate was obtained in Lorraine Mychajlunow. She is a graduate in Canadian Studies with course work in archives administration and experience in archives and records management. The data entry clerk, Jane Bowe McCarthy, began work on March 1, 1990. She has a Bachelor of Arts degree in History. She has been employed on several student projects at the Provincial Archives of Alberta and is currently a full-time student, qualifying for entry into a Master of Archival Science programme. The project involved the re-numbering and entering of all item descriptions into a computerized data base (there were a total of 12,530 records entered), the writing of a 167-page guide to the Archives, detailing the nature, organization and content of the holdings and the publication, and distribution of the finished work.

Despite the delay in beginning the project, all aspects of the endeavour developed smoothly. Detailed work plans for both employees were developed. Data entry occupied a somewhat larger block of time than anticipated, particularly as the project caught the imagination of the United Church community. It responded by depositing significant quantities of records. The provincial Archives hired one summer student to arrange and list all backlog and current deposits, a task which required four months work. As a result, the file list for the guide is current to the end of September 1990.

Data entry was completed and ready for proof-reading in early November. The Guide proper was completed, ready for proof reading in Mid-November. Both went to production in early December but, due to the Christmas season, were not delivered

until early January. The initial (and most substantial) mailing went out in late January this year.

Generally, the project ran as budgeted. Due to the unanticipated workload noted above, the data entry clerk was engaged for an extra two weeks. Printing and microfilming costs were higher than anticipated, almost entirely due to the application of GST,

United Church of Canada, Alberta Conference Archives Statistics			
		1989	1990
Records	Contacts: Congregations	6	6
	Presbyteries	1	0
Deposits	Congregations	9	60
	Presbyteries	2	8
	Conference	X	
	Ministers	0	4
Extent (Before processing)		2.46m	14.51m.
Total holdings		110.56m	124.00m
Processing Extent		0.0m	21.64m
Research	In person	64	60
	Letter		
	General	13	12
	Baptism	59	71
	Marriage	10	0
	Membership	0	02
	Burial	0	0
	Genealogical	11	02
	Total	93	97
	Retrievals	597	621
	Loans	5	4

which had not been expected at the time of application for the grant. Savings to accommodate these extra costs was obtained through the acquisition of computer and printer services at a lower rate than budgeted, and other incidental savings. In all, the production of the Guide, though it involved a lot of work, was a very satisfying endeavour. Numerous copies were sent, free of charge, to libraries, archives and educational institutions throughout the world. Copies are still available from the Provincial Archives of Alberta for \$15.00. Cheques should be made payable to the Conference. The Provincial Archives will also be sending up-to-date file lists to each Pastoral Charge in the Conference.

Although the Guide dominated the year, there was time for other activities. In particular, I gave a workshop/seminar on the selection and transfer of congregational records to a group of people, mainly from Edmonton churches involved in the keeping of church records. It consisted of a brief introduction to the history, extent and holdings of the Conference Archives, a presentation defining the kinds of records which could be preserved by each congregation in the Archives and a description of their treatment, description and use, once they have been deposited. Further workshops are planned.

## Congregational Records: What and How to Transfer to the Conference Archives

The new Guide to the Archives of the United Church of Canada, Alberta and Northwest Conference includes almost 9,000 items, deposited for over 650 pastoral charges and congregations. Although congregational records constitute a dominant portion of the Archives (more than 2/3 of the total holdings) many congregations, past and present, are represented by only a few annual reports or are not represented at all.

As part of the Work of the Guide Project, congregational records were identified and organized according to a standard arrangement and consideration was given to the archival value of many different kinds of records documenting the numerous activities of a living congregation. The resulting plan of arrangement has therefore become valuable as a checklist for selecting records that should be deposited in the Archives. Although we attempted to be inclusive, some classes of records may have been missed. Many activities may operate under different names but you should be able to recognize similar functions for committees even if your name does not appear on the list.

The following records should be sent in to the Archives:

Church Union	Pastoral Relations
Administration	Committee
Quarterly Official Board	Publicity Committee
Committee (Board)	Ladies' Aid/Woman's
of Stewards	Association
Session	Woman's Missionary
Board of Trustees	Society
Congregational Meetings	United Church Women
Membership Records	Women's Christian
Financial Records	Temperance Union
Long Range Planning	Men's Groups (AOTS,
Committee	etc)
Stewardship Committee	Youth Groups
Finance Committee	Sunday School
Building Committee	Orders of Service/
Property and	Programmes
Development Committee	Newsletters
Visitation Committee	Photographs
Insurance Committee	Celebrations
Housing Committee	Historical Data
Christian Education	Phonotapes
Committee	Maps
Choir and Organ	Books, publications,
Committee	manuscripts, papers,
Workshop Committee	etc

It should be understood that not all of these records are necessarily available for each congregation.

Records should be identified and, at least, roughly organized before being sent for deposit. A quick list of materials being transferred is a great assistance when new deposits are added to the Conference Archives. If you have questions about the value of particular records or other aspects of depositing records in the Archives, you can call Keith Stotyn, Conference Archivist, at 427-1750. The Provincial Government RTE system is available for toll-free long distance calls. Records should normally be sent to the Conference Office.✉



## Report of The Society's Third Annual Meeting October 1990

Though the attendance was smaller than expected, the third annual meeting took place in Red Deer at the Museum on 20 October. It was noted that wherever two or three are gathered, there is the church. The Chairman opened the session by citing H.G. Wells to the effect that movements start with a creative minority. He gave a theological perspective on the preservation of sites and archives, relating it to the Israelites who preserved their holy items in the Ark. In addition, he spoke of guides at museums in Europe, the one in Leningrad pointing out the subject of the religious paintings as essentially one of love, one in Rome noting that art revealed the scriptures to illiterate people. Thus we have an obligation to preserve our artifacts and heritage. The Society is giving leadership in Canada. Rev. Brick Thackery welcomed the group on behalf of Red Deer Presbytery, and related briefly the beginnings of the church in the area, with Robert Rundle, and his own start at Saddle Lake and the influence of the Steinhauers. President of the Conference, Dorothy Mundle, sent her greetings. In the election of Officers, a new Director, Rev. B. Thackery was elected. Others were returned to give continuity to our young society. Reports were given on the History Project including themes isolated for researchers and possible occasion papers. The Task Force on Artifacts reported on a consultation held in Toronto and a proposal for a demonstration project along with the Provincial Museum. Members of Rundle's Mission board spoke about the recently published History of the Mission, including its continuing use: Rev. Dr. Gerald Hutchinson spoke of the title to the original site being secured by the province. At the McDougall Stoney Mission Site, over 2000 people visited the site on weekends including Japanese students, Germans, and Chilean visitors: weddings, baptisms, as well as spring and fall services attest to the continuing mission in this area. It was decided to accept an invitation to host the Methodist History Society Conference in 1994, when they meet along with other academic groups.

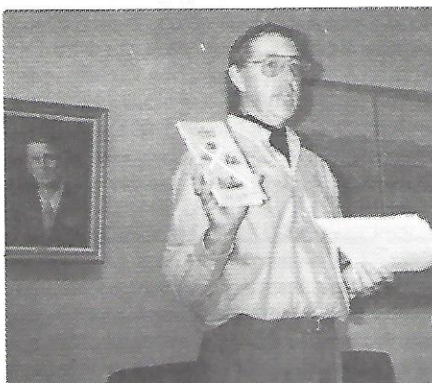
Highlights of the Annual Meeting included a welcome from Red Deer by Maurice Flewwelling of the Red Deer and District Museum. He gave an outline of the community, the role the North West Rebellion played in the early development, and the change in the location as the railway came through. He also mentioned the ethnic diversity of the area, along the east-west line, which characterised the type of settlement. Mr. Flewwelling read a paper prepared by Michael Dawe, on the Saskatchewan Homestead Company, often called the Methodist Land Company because of the large number of Methodists

involved in its formation in 1882. It included Leonard Gaetz whose name is commemorated in a church and an area of the city. Starting from the visit of Rev. A. Sutherland going from Fort Fenton, Montana, to Edmonton, the company amassed 180 square miles of land. However, little settlement occurred, in part because there was cheaper homestead land elsewhere. Though it did hinder the early settlement, it did publicise the agricultural potential. Later the development of the Alberta Central Railway and the pre-World War I land boom, the land was sold. Nonetheless one of the principals, Mr. Moore, was responsible for many firsts in the area, including electricity and telephones, and the provincial crest was designed by an area woman. Later Mr. Flewwelling took the group on a tour of the museum: the travelling exhibit on L.J. Papineau (one of the principals of the 1837 Rebellion) was of interest. Locally the various galleries denoted life at an earlier period: the kitchen or living rooms of homes, school, law office, and material and equipment from Russell the

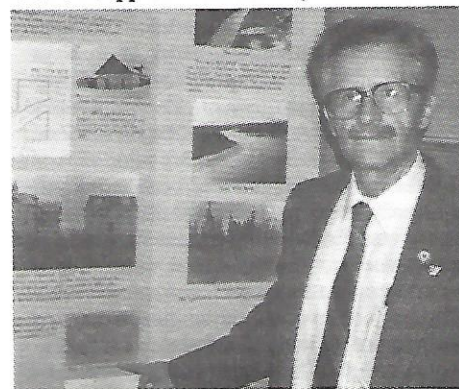
candy manufacturer who developed puffed squares. One of the highlights was the display with costumes depicting the Estonian community of the area. As well, the group was privileged to see a display under construction, one of the aboriginal occupation of the area; the dog days to Metis settlement: its significance, in addition to some unique artifacts such as a bowl, is that it has been prepared with assistance of Cree and Blackfoot, and will be trilingual.

Later, R. MacDonald read a portion from a research paper, stressing the development of the Red Deer Industrial Indian School, situated in a complex of several stone buildings just west of the present site of the city. Run by the Methodists, the school presented both an academic and vocational program for the students, drawn from several reserves in the province. As well as carpentry, farming and household activities, the children also went camping and hunting. Central were the religious observances.

Finally, those present were presented with Founders' Certificates in recognition of their support of the Society. ✽



*Occasional Paper presented by Maurice Flewwelling, Red Deer and District Museum.*



*Len McDougall and members views the displays and artifacts in the Museum.*

### Fourth Annual Meeting of the Society to be held at the Royal Canadian Legion in Calgary, Alberta

ROYAL CANADIAN LEGION



**CHAPELHOW BRANCH #284**  
606, 38 Avenue, N.E.,  
Calgary, Alberta  
(403) 276-1775

- |              |                                   |
|--------------|-----------------------------------|
| <b>Date:</b> | Saturday, November 2, 1991        |
| <b>Time:</b> | 10 a.m. to 4 p.m.                 |
| 10 a.m. --   | Programme Registration            |
| 11 a.m. --   | Plenary Session                   |
| 12 noon --   | Complimentary Dinnner             |
| 1 p.m. --    | Occasional Paper                  |
| 2 p.m. --    | Topic: Should Artifacts be Saved? |
| 3 p.m. --    | Plenary Session and Elections     |
| 4 p.m. --    | Adjournment                       |

N.B. for catering purposes, please RSVP by

October 15, 1991, to  
The Historical Society  
c/o Herman J. Miller, Box 304, Carstairs,  
Alberta T0M 0N0  
Phone (403) 337-3406



# BOOK REVIEWS AND RESOURCES

By Dr. R MacDonald

## **The Meeting Place; Rundle's Mission at Pigeon Lake, Alberta**

By Gerald M. Hutchinson

*Edmonton: Rundle's Mission Conference Centre, 70 pp., illus., \$9.50. Reviewed by Hugh A. Dempsey, Glenbow Museum, Calgary.*

The names of Robert Rundle and Gerald Hutchinson seem almost to be synonymous these days. If there is one man who has brought the work of Rundle to public attention and provided perceptive interpretations of that missionary's contributions, he has been that man. In addition, Hutchinson's work at Pigeon Lake has enshrined Rundle's name there just as firmly as on the mountain that bears his name.

In this book, Hutchinson has gone far beyond the work of Rundle. The familiar names of Steinhauer, Woolsey, Sinclair, Erasmus, and McDougall are sprinkled among the pages of his history, while less familiar people like Campbell, Manning, Nelson, McGhee, and Hordern receive their share of attention.

To Methodist historians, Woodville might seem to be in the mainstream of church mission history, but geographically it was off the beaten path. Once Rocky Mountain House was abandoned in the early 1870s, the main route was between Edmonton and the new Mounted Police post of Fort Calgary. As a result, there was not a steady stream of travellers to describe and discuss the Woodville mission.

This is one reason why Hutchinson's book is so significant. Information about the mission and the men who laboured there is not readily available, either to the layman or the historian. Hutchinson has done an excellent job in tracing the history of the mission and its workers and providing the information in such an engaging and readable form.

But this is really two books in one, the second being the story of the Rundle's Mission Society. This organization held its first meeting in 1956 to construct a memorial building on the Woodville mission site. Leading that project were Hobart Dowler, Paul Moseson, and Gerald Hutchinson. A total of eighteen acres of land was acquired from various owners along the lakeshore. A log and stone memorial lodge was then built and dedicated in 1960; five years later a magnificent monument was unveiled when the area was recognized as a federal historic site.

The success of the modern Rundle's Mission was due to the work and determination of a number of dedicated volunteers. The author has traced the events surrounding the lodge with the same thoroughness and interest as he gave to the original

Woodville mission. The result is an excellent publication.

## **'...and Let There Be Light'**

by Joanne (Enns) Rudrick

*A History of Parkdale United Church, 1912-1989, Parkdale Church, 1989, \$15.00*

The 75th Anniversary of the founding of what is now Parkdale United Church in Calgary served as the springboard for the development of this book. Rather than a series of biographical sketches of congregational families, it is the story of a church, a congregation and a community as they encountered changes in society. The author breaks up the narrative into chronological periods. In putting the story together, she has utilised a variety of sources, recollections of pioneer and early families, church minutes, newspapers, and articles and books on Calgary. In the post-war period, there is great recollection by clergy and groups such as UCW, Brownies and Guides, Happy Gang (seniors), Couples Club, and Square Dancers and Bridge Players. As a result, there is a feeling of community at work and worship. Among some of the developments are the Rally Days in a cold Stampede barn, the days of the week for women's work (Monday as washing, Tuesday as ironing), church suppers and concerts, youth work (CGIT or Kairos) and music. There were challenges, whether the Spanish flu when people wore gauze masks, church union, or the depression (when holding the small congregation together physically and spiritually was the goal) with cuts in grants and needed repairs. There was the war (with the loss of men serving and rationing) as well as the challenge of post-war growth which taxed the capacity of the old church. The revival of youth work including Sunday School led to a campaign for a Sunday School wing, which in turn led to the closing of the old church. Under Sinclair Reikie a new building was opened in 1961. By the 1970s and 1980s there was the challenge of changing to a new situation as church attendance shifted and as the community changed. In the discussion on Sunday School, there was the development of the New Curriculum and emergence of adult Bible Study. Later they adopted the Whole People of God. Along with others they met the challenge of refugees. As the changes around occurred, so did programmes such as the adult fellowship group, Worship Plus endeavours, or older youth work. Members searched for answers. For the most part, written in a style reminiscent of newspapers, this book is the story of a people adjusting to new situations, in an attempt to work out their Christian witness. R.M.

## **BOOK NOTES**

Other recent material related to our history have been published. The Canadian Methodist Historical Society has published the seventh in a series of conference papers, these being papers from the 1989 Conference. The eleven scholarly presentations represent a wide spectrum of Methodist history since the eighteenth century. While some deal with American Methodism, there are some of more immediate interest such as three on John Wesley, one on Methodist boys' work from 1900-1925, a sketch of Victoria University, and an article on WMS missionaries.

Michael Owen of Athabasca University presented a paper at the Church History Society meeting in 1989. Drawing especially from annual reports, he discusses factors influencing missions, such as home missions including expansion of the frontier, urban growth and rural depopulation, and missions to New Canadians including the role of the church in nation building. While it deals with Western Canada, many of the citations refer specifically to developments in Alberta Conference.

Hugh Dempsey of Glenbow has edited the papers of Thomas Woolsey, in *Heaven is Near The Rocky Mountains* (Glenbow, 1989, \$14.95). He introduces Woolsey's career at the beginning, drawing from other sources. The book consists of diverse documents, including material in Methodist journals, some letters, reports of others such as Peter Erasmus, making this the "largest body of Woolsey's writings ever assembled to date." They form an important record not only of the church but Western Canada, giving insight to people at the time. For example, they reveal changes in aboriginal society, such as starvation, decline of buffalo, and alcohol, as well as eagerness to hear the Gospel. He also outlines denominational rivalries, especially in letters such as to the *Christian Guardian*.✱

## **HOW CONGREGATIONS BENEFIT FROM PARTICIPATION**

Expertise in

- Planning
- Organizing
- Resourcing
- Evaluating
- Documenting
- History Writing
- Record Management



## Presbytery Activities

### Calgary

At the spring meeting, in addition to reports from the treasurer and the sub-committees on the McDougall Memorial Site at Morley, the planning team, and the Task Force on its future, the meeting approved the annual report which was presented in June. At the fall meeting, congregations gave reports on endeavours to preserve documents and restore sites; Hillhurst gave us a tour of what they had done. The Secretary inspected congregational records, and the President duplicated Presbytery minutes, and sent the originals to the archives.

### Edmonton:

Dorothy Hodgson has been active meeting with all the congregational representatives who are responsible for archives and history. As a result, many attended the workshop given by the Conference Archivist, which focused on the care and cataloguing of records.

### Red Deer:

The representative promoted the archives at meetings and through a circular letter to congregations. The Presbytery Committee is looking at future projects, including the Indian Industrial School at Red Deer.

### St. Paul's:

The Auburn Mission Field history is being written.

### South Alberta:

Two sites are being considered as Historic Sites and Resources. These are Hillcrest and Carmangay, and there are active committees at each of the locations.

## What about historic sites?

(Continued from page 18)

want to worship buildings or imbue them with miraculous powers, but we may also ignore our rich past and culture--to our own future peril.

I am not aware of much being done in the area of historic sites by other denominations. The Salvation Army has a magnificent new and expensive Heritage Centre in Toronto. The Anglican Church has recently appointed a Museum Task Force made up of the Ontario Archivist, the Anglican Church Archivist, and architect, photographer, native person, and others. The Catholics have sometimes set up their own historical markers. The Mutual Street Area, site of the 1925 Church Union, has been marked by the United Church.

Perhaps the United Church can take a lead in this matter--and **SHOULD**, before some valuable sites are lost forever.

### Useful References:

-The Conservation of Ontario Churches, prepared for the Ministry of Culture and Recreation, by Harold Kalman, 1977.

-Tour Guides of Church Historic Sites, four books by Rev. Glenn Lucas, United Church Archives, Toronto, 1970s.

-Booklets of the American Association for State and Local History, Nashville, Tennessee.

Rev J.W. Lamb is past President of the Canadian Methodist Society and lives in Etobicoke, Ontario. ☼

## Founder's Certificates Mark Milestone



Eva McKittrick awarded certificate by H. Miller



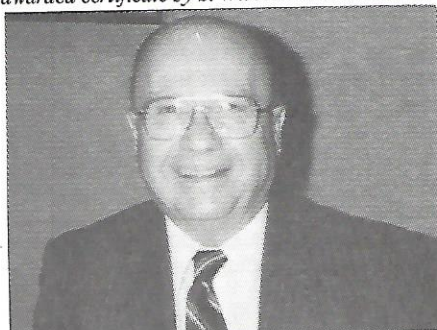
Len McDougall & Laura Oakander awarded McDougall Stoney Mission Society's certificate



Dwight Powell, former Home Mission Supt. awarded certificate by S. Wilk and R. MacDonald.



Knox Metropolitan U.C., Edmonton Certificate awarded to Gordon Sanders and Helen Pierce.



Brick Thackeray, Society's newest Board Member, receives Founder's Certificate.



Gerald Hutchinson accepts Rundle's Mission Certificate from Herman Miller.



Founders' Corporate Member Certificate presented by Miller (far L) & Wilk (far R) to Peter Rotter President, (R) Chapelhow Branch 284 R.C.L. with Bud Blackwell, (L) 1st Vice Pres. Prov. Command.

## How to Write the Society in your Will!

A gift can be arranged in the donor's name, as a memorial, or anonymously. All it requires is the following statement in the Formal Will:

"I give, devise, and bequeath unto Alberta Northwest Conference (United Church of Canada) Historical Society the sum of \$ \_\_\_\_\_ to be used and applied by the Board of Directors at its discretion."

{The Society's legal advisor is Brian Phillips, Calgary, Alberta.}



# 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**

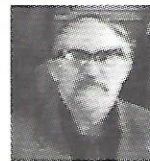
**Each Project and/or**  
**Congregation will**  
**develop its own**  
**funding base:**

## 1990-1991 BOARD OF DIRECTORS



1988-91

**Rev. Dr. Stephen Wilk**  
 - President and Journal Editor  
 - D.Min. (San Francisco Theological Seminary)  
 - Active Ministry (1952-1988)  
 - Task Force on Historic Sites & Artifacts Co-ordinator  
 - Author, Researcher  
 - Pastoral Care Co-ordinator, Calgary Presbytery (half-time)



1988-91

**Dr. Robert MacDonald**  
 - Vice President and Acting Secretary  
 - PhD. (U of C) Historian Associated with U. of C.  
 - Assistant Editor, *Journal*  
 - Research Co-ordinator for the Alberta & N.W. Conference History Book Project  
 - Researcher, Author and Lecturer



1988-91

**Rev. Herman Miller**  
 - Secretary Treasurer and Membership Convenor  
 - Active Ministry (1943-1975)  
 - Treasurer of Red Deer Presbytery  
 - Pastoral Ministry & Church Administration



1988-91

**Bruce Peel**  
 - Chairman of Alberta & N.W. Conference Historic Sites and Archive Committee  
 - Representative & Member of the Board  
 - University of Alberta Librarian Emeritus  
 - Researcher and Author  
 - Task Force Member (Historic Sites & Artifacts)



1988-91

**Rev. Dr. Gerald Hutchinson**  
 - Member of the Board  
 - Active Ministry (1943-1979)  
 - Founder of Rundle's Mission Project  
 - D.D. St. Stephen's College  
 - Author & Researcher



1988-91

**Leonard McDougall**  
 - Member of the Board  
 - President, McDougall Stoney Mission Society  
 - Former Co-ordinator, Board of Education, and Director, Stampede Board, Calgary  
 - Task Force Member (McDougall Mission)



1988-91

**Paul Gibson**  
 - Researcher in Genealogy & History  
 - B.A. (University of Alberta)  
 - Contributor to the Journal  
 - Member-at-large to the Board  
 - Active in the oil industry



1990-91

**Rev. Dr. Brick Thackery**  
 - Most recently appointed Board Member  
 - Active Ministry (1947-1987)  
 - Native Ministry  
 - D.D. from St. Stephen's College

## CONSULTANTS TO THE SOCIETY



**Rev. Ernest Nix**  
 - Long-term clergyman of Alberta Conference  
 - Author, Researcher  
 - Former Associate Archivist United Church of Canada Archives, Victoria University  
 - Active Ministry (1947-88)



**Judy Bedford**  
 - Public Planning Co-ordinator  
 - Department of Culture and Multiculturalism  
 - Advisor to the many projects of the Society

**David Goa**

- Curator, Folk Life Department, Alberta Museum, Edmonton  
 - Member of Task Force on Historic Sites and Artifacts  
 - Lecturer, Researcher, Author

### 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".

## MEMBERSHIP

- Individual
- Corporate
- Tax deductible

## GRANTS

- Granting bodies
- WILLS
- Remembrance
- Sharing in future

## DONATIONS



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

Please  
Affix  
Postage

TO:

## When you support...

### Alberta & Northwest Conference (The United Church of Canada) Historical Society

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

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

- Working with Conference Archives & Historic Sites Committee in helping congregations, presbyteries and conference in the preservation of materials related to the history of the United Church of Canada and its antecedents.
- Promoting interest in research and writing our history, including encouraging local church history.
- Locating and encouraging the preservation of appropriate sites of historical interest within the presbyteries.
- Providing professional guidance and expertise in the development of historic projects.
- Bringing together persons who have primary interest in "doing history" in seminars, workshops, consultations, conferences, symposia and other informative events.
- Publicizing observances of historical anniversaries and other events of interest.
- Developing a financial base which does not affect the local and outreach budgets of congregations and presbyteries in support of historic projects of the United Church of Canada.
- By assuring the annual publication of a professional "Historic Sites and Archives Journal," which tells the story of our historic roots with accuracy and integrity.

CUT HERE

#### MEMBERSHIP APPLICATION FORM Alberta 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 & Northwest Conference Historical Society  
c/o Rev. Herman J. Miller  
Box 304, Carstairs, Alberta T0M 0N0

- ☐ 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/Church 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 \$.75 handling charges.

(All donations are duly acknowledged and receipts for income tax purposes are issued under our charitable organization number: 0817130-44.)

## 1990-1991 Membership (to March 1991)

Andrews, Frank	Summerland, B.C.
Andrews, Heather	Edmonton
Appleton, Paul	Invermere, B.C.
Butcher, Dennis	Edmonton
Butler, George	Edmonton
Coburn, R.	Calgary
Cochrane, Kathryn	Edmonton
Cork, Mrs. Gerry	Edmonton
Currie, Lois	Calgary
Edy, Harry	Edmonton
Folkard, Thelma	Calgary
Ford, Myrtle	Edmonton
Gibson, Paul	Calgary
Glenbow	Calgary
Hamilton, O.	Edmonton
Hodgson, Mrs. E.	Edmonton
Hodgson, E.	Edmonton
Hutchinson G.	Thorsby
Keltie, Mary Bergle	Calgary
MacDonald, R.	Calgary
McDougall, Len	Didsbury
McKittrick, Eva	Edmonton
Merrick, Harold	Calgary
Miller, Amy	Carstairs
Miller, Herman	Carstairs
Moorehouse, A.	Toronto
Mundle, Dorothy	Edmonton
Nix, E.	Toronto
Peel, Bruce	Edmonton
Pierce, Helen	Edmonton
Powell, C.D.	Nanton
Provincial Archives Library	Edmonton
Sanders, Gordon	Edmonton
Searcy, George	Vancouver, B.C.
Switzer, Ethel	Wetaskiwin
Thackeray, B.H.	Red Deer
Thompson, Ken	Calgary
Van Die, Marguerite	Kingston, Ont.
Vogan, Lindsay	Edmonton
Ward, Mrs. George	Edmonton
Ward, George	Edmonton
Ward, Mary	Edmonton
Wilk, Reta	Calgary
Wilk, Stephen	Calgary
Total Renewals:	44

#### Individual Donors

Butcher, D.  
Butler, C.  
Edy, H.  
Folkard, L.  
Gibson, P.  
Hamilton, O.  
MacDonald, R.  
Mundle, D.  
Miller, H.  
Miller, A.  
Powell, D.  
Wilk, S.

Total: 12

#### Corporate Members

Alberta & N.W. Conference\*  
Calgary Presbytery Historical Sites & Archives Committee\*  
Carmangay United Church  
Chapelhow Legion #284\*  
Grace United Church, Edmonton  
McDougall Mission Site project\*  
McDougall Stoney Mission Society\*  
Nakoda Institute  
Ottewell United Church, Edmonton  
Rundle's Mission Society Inc.\*  
St. Stephen's College\*  
Total Corporate: 11

#### Statistical Summary

(To publication deadline)	
Renewals	44
Corporate Memberships	12
Donors (Individual)	11
*Grants	7
Total Support Base	74

## Artifact Collection continued from pg 1

**I. GOALS** for the Artifact Collection Project within the Alberta and Northwest Conference of the United Church.

1. The United Church of Canada and the Provincial Museum of Alberta will establish a collection to be housed with the Folk Life Program of the Provincial Museum.
2. This project will acquire artifacts and documentary materials from various United Church communities for this collection.
3. The program will study the implications of the Provincial Museum mandate as it applies or relates to the United Church of Canada.
4. The project will design a "Demonstration Project" or model under direction and oversight of the Task Force established by the Alberta and Northwest Conference (U.C.C.) Historical Society out of which standards, guidelines, policies and resources will be developed and a handbook produced within the Conference, and the U.C.C.
5. The project will provide assistance to the Church's stewardship responsibilities in historic sites (real properties) and cairns.
6. The Task Force will develop the project on an intensive rather than an extensive basis, with the Conference and the U.C.C.
7. The development of a discreet collection which reflects United Church tradition, historical heritage and its contribution to the U.C.C. and Society in a balanced fashion.

#### II. OBJECTIVES

1. To classify the materials into the following:
  - (a) Artifacts of general use by the United Church, its members and institutions, which reflect the religious tradition(s);
  - (b) Artifacts of historical and cultural significance to the United Church, its leadership, congregations or pastoral charges, work and members;
  - (c) Artifacts of general use with historical and cultural significance to the Presbyterian, Methodist, Congregational and The United Brethren Church (which entered the union after 1925);
  - (d) Artifacts which reflect the United Church, its congregations and institutions, involvement in issues of faith and culture, (such as, Social Gospel Movement, Native land claims, Social Justice and Third World issues);
2. To categorize the artifacts into the following:
  - (a) The Congregation and its organizations
  - (b) Personal devotion
  - (c) National and international organizations
  - (d) Ecumenical involvement
3. Assess and evaluate historic sites and cairns and produce a report to be included within the above handbook.
4. Develop criteria for identifying, collecting and preserving religious artifacts according to established professional principles, and standard museum practices.
5. Provide appropriate documentation and cataloguing of historic sites.
6. Assist the Task Force Committee in planning of training workshops for (possibly five or six) volunteer field researchers.
7. Establish liaison between field researchers and the Task Force Committee.
8. Create a collection plan for future use.
9. Develop plans for animation and public relations for the collection.
10. Assist the Task Force in the development of a national plan (strategy) for preserving artifacts and historic sites.
11. Research of support resources.