



# HISTORIC SITES & ARCHIVES

## JOURNAL

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

Vol 5 No. 1 ALBERTA & NORTHWEST CONFERENCE HISTORICAL SOCIETY May 1992 \$2.00 per copy (plus .75c handling)

## THE SCANDAL OF THE UNITED CHURCH OF CANADA... NOT PAYING ENOUGH ATTENTION TO ITS HISTORY... How are we responding to the crisis?

1: *The Scandal of Our Forgetfulness* was the topic of paper presented to our fourth annual meeting of the Society, by David Goa, Curator of Folk Life, Historic Sites and Archives Services, November 1991.

Sometime in the 1960's Martin E. Marty, the eminent historian of American religious life, commented on how difficult it was to write an adequate history of mainstream Protestant churches. The problem was simple. No one, least of all the church communities, had taken the time (dare we say, had enough self-regard) to collect and preserve a body of key materials necessary to understand the living religious tradition. Record books of various sorts were preserved so scholars could map the organizational development of denominations. This did little, however, for deepening our understanding of the spiritual life, the life of worship, the shape and form of Christian initiation and formation. For this we have little record because the materials which could assist us were deemed of no importance. Combine this with the reticence of museums, the institutions within our society charged with preserving the artifact materials that embody cultural meaning, to acquire and interpret the religious life of Christian communities and you have a recipe for a scandal of forgetfulness.

It is ironic that, in North America in general, we have taken far more care in acquiring and preserving the materials necessary understanding the experience and actions of Siberian shamans, initiation ritual in Africa, and the marvellous sun dance of the Plains Indian peoples. We have given these marvellous religious forms far more attention in fact than we have given to acquiring and preserving in public collections the core materials which reflect mainstream Protestant traditions. At the same time of course, we must admit that it is these mainstream religious traditions which have been remarkably influential in shaping the sensibilities, the imagination and heart of North American culture and society.

It is with a view to addressing the concern expressed by Martin Marty that the Historical and Archives Committee developed the artifact collection project, Preserving the Sacred, Sanctifying the Past. We want to take the initial step to insure that our great grandchildren a short seventy-five years from today, will be able to understand a bit more deeply how the faithful of the United Church of Canada disciplined

*Continued on page 2*



The above photo appears in the outline of the History of the Ukrainian Evangelical Reformed Movement by Alexander Dombrowsky 1979, Toronto, Ont., Canada. Copyright 1979, by the Ukrainian Evangelical Alliance of North America. 5610 Trowbridge Drive, Dunwoody, Georgia, 30338, U.S.A. Printed by Harmony Printing Limited, 70 Coronet Road, Toronto, Ontario, Canada M5Z 2M1.

The year 1991 marked the One Hundredth Anniversary of the arrival of Ukrainians in Canada (outside of a few individuals). Spurred on by pressures by the Austrian and Russian states and church, prompted by increasing debt, land hunger, and poverty, people heeded the advice of the pioneers, Ivan Pillipiw, Wasyl Eleniak and especially Josef Oleskiw. They came to the Canadian prairies by the thousands, the first of three waves to Canada. Much of their story has focused on their adjustment to the prairies, the economic development, political activities, and cultural traditions. The religious story has been told with respect to the Ukrainian Catholic (or Uniate) Church which prevailed in the western Ukraine, and the smaller Ukrainian Orthodox Church. For these two groups, however, shortages of priests was a constant problem. Less well-known was the "Protestant" or Reform tradition. Indeed census data indicated a small Protestant group had evolved within years of the arrival.

One important chapter in the Ukrainian story is the reaction of the Protestant Churches of Canada to these newcomers. The Methodists through Home Missions and the Women's Missionary Society focused attention near Edmonton through hospitals and schools. But the evangelistic fervour and lack of understanding of Ukrainian culture limited the Methodist success. Equally important and more successful was the Presbyterian Missions to the Ukrainians.

## The Presbyterian Approach to the Ukrainian

John Webster Grant

Among the Ukrainians who came to western Canada in the late 1890s were several young men from Berezhiv in then-Austrian Galicia, among whom Ivan Bodrug was the natural leader. They had had some contact with evangelical missionaries in their homeland and, unlike others, had the advantage of a gymnasium or elite secondary school education. In 1898 they came to the attention of Dr. James Robertson and were soon enrolled in the Presbyterians' Manitoba College.

This apparently casual contact was to have great and in some ways curious repercussions.

By 1902 Bodrug was discussing with Presbyterian Leaders in Winnipeg his dream of an independent church that would be at once evangelical and authentically Ukrainian. In the following year Stefan Ustvolsky, a former monk of Mount Athos in Greece, turned up in Winnipeg calling himself Serafym and claiming to be a bishop. Announcing the formation of the All Russian Patriarchal Orthodox Church, he offered ordination to almost anyone who could pay twenty-five dollars. While recognizing Serafym's limitations, Bodrug and

*(Continued on page 3)*



## Sponsorship

The Historic Sites and Archives Journal is published by the Alberta North West Conference (United Church of Canada) Historical Society.

This issue is made possible by 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

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**Deadline for next edition:**  
**December 1, 1992**

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T0M 0N0 (403) 337-3406

5th Edition

3,000 copies

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

their spiritual life and shaped their imagination and heart in light of the Gospel, and why they responded to the social issues of the day the way they did. How and why did the United Church of Canada play a formative role in the shaping of much of Canadian social policy? When these questions are asked in the future, as most assuredly they will be, we want to see that the materials are available to reflect on them from perspectives richer than those provided by minute books.

For this central part --I dare say the very heart-- of the United Church's story to be told and understood by generations to come it is imperative that we document, collect, and preserve the materials used in worship in church and home, in missions, summer camps, and educational institutions. We are interested in considering the artifact materials, no matter how humble, used in the spiritual and ethical formation of the faithful. Artifacts from the Presbyterian, Methodist, Congregationalist traditions, indeed, those of all the uniting churches are of significance as are the explicitly United Church of Canada materials. We are establishing a core collection, The United Church Collection, with the Historic Sites and Archives Service, to be held at the Provincial Museum of Alberta. It will reflect the various historical periods of the United Church, materials associated with the leadership of the community, and exemplary materials which reflect the Churches' formative role in missions, the shaping of Canadian social policy, and the ecumenical movement.

The value of preserving the materials which reflect the tradition of the past, is to make it possible for the generations to come to understand more deeply the spiritual life, ethical sensibilities, the ultimate concerns of the faithful. "Tradition," as Jaroslav Pelikan has noted, "is the living faith of the dead." It is to preserving the materials which will help those who wish to understand the "living faith, living tradition" of the United Church of Canada in Alberta that we have set our hand.

*-Excerpts from a lecture by David J. Goa, Curator of Folk Life, Historic Sites and Archive Services, given to the annual meeting of the Alberta & Northwest Conference Historical Society.*

## 2. A Major Break-through for the U.C.C. in the areas of Historic Sites and Artifacts

*The following resolution was passed at the May Alberta and Northwest Conference. This Resolution was heard at the September 29, 1991 Annual Meeting of the United Church of Canada Committee on Archives and History.*

Remembering is an integral element of our Judeo-Christian heritage.

"When your children ask, 'Why?...' you shall answer..."

"This do in remembrance of me"

Preservation of historic sites provides us with a sense of the past - both good and bad aspects - and can be used to influence our future directions, learning from both successes and failures.

Physical objects - buildings, artifacts - speak to the whole person, all our senses, in a way which the written word does not. The Word of history becomes Flesh in the memories called up by artifacts of wood, iron and stone.

THEREFORE BE IT RESOLVED that the Alberta & North West Conference of The United Church of Canada

1) Recommend strongly to the General Council that the work of the national Archives Committee be expanded to include providing resources and expertise for preservation of historic sites and artifacts;

2) Offer the resources provided through the Historical Society of this conference to assist and facilitate this process;

3) Support the establishment of a national Historic Sites Preservation endowment which could provide a financial pool to supplement various government and private trusts and foundations from which monies can be accessed for use by those seeking to protect and preserve our heritage from the past.

*The Archives and History Committee passed the following motion in response.*

## "20. Historic Sites

Stephen Wilk spoke to the resolution which had been transmitted by Alberta and Northwest Conference, stressing the importance of artifacts as evidence of the church's heritage. After a brief discussion, it was moved by Bea Webb, seconded by Audrey Brown that the Archives and History Committee of A. & N.W. Conference be asked to establish a sub-committee to draft guidelines for the preservation of historical sites and artifacts, and report to the next meeting of the Committee on Archives and History. Carried."

## 3. Two Major Historical Areas:

It must be clearly understood that the Historic Sites and Artifacts project began with a mandate to work in the two areas, namely Artifacts Collection Project and (2) Historic Sites concerns. To facilitate the Historic Sites aspect a separate committee is being established to work with Historic Sites and Archives Services (dealing with historic resources) in the development of guidelines, standards et al. to inform the policy of the United Church with regards to the establishment of and the development of Historic Sites.

We are currently working with Historic Sites and Archives Services in seeking their advice in this whole area. At present the subject is under review by the Department of Culture and Multiculturalism. A set of guidelines is being developed by them. Our committee will then be able to interface and develop our own strategies based on their in-depth experience in the field.

## 4. Connection Established

Our Society has established membership and connection with the Canadian Methodist Historical Society and the Canadian Society of Presbyterian History. We are benefitting from our co-operative relationships and building on their experiences.

## 5. National and International Recognition of our Societies Leaders

The historic research and writings of the Rev. Ernest J. Nix in connection with his work on the McDougalls' missionary endeavours in the west and the Rev. Dr. Gerald Hutchinson's work on the Rundle's missionary work have been quoted in the International Encyclopedia of Methodism. ■

The biography of the Rev. George McDougall by Nix is found in Vol. X (ten) of D.C.B. Our Conference Committee on Historic Sites and Archives received a Certificate of Recognition from Alan D. Ridge Publications Award from the Alberta Society of Archivists on the completion of "A Guide to the Archives of the United Church of Canada, Alberta and Northwest Conference." by Lorraine Mychajunow and Keith Stotyn (1991).



## Ukrainian (from page 1)

some companions accepted ordination from him as an apparently providential means of securing their hoped-for Ukrainian church. Serafym was, however, a distinct impediment to credibility. When he returned temporarily to Ukraine in 1904, therefore, Bodrug and others negotiated secretly with Winnipeg Presbyterian leaders for their church's sponsorship of what came to be called the Independent Greek Church. Serafym returned that Fall to find that he had been ousted from leadership by a Calvinist coup d'état.

The body thus adopted by Canadian Presbyterians combined an essentially Orthodox liturgy with an evangelical theology and a Presbyterian form of church government. Although the liturgy was carefully purged of references to the Virgin and the saint, readiness to accept it at all was a remarkable concession for a church that a mere thirty years before had been debating the admissibility of organs or of the hymns of Isaac Watts. It was obviously motivated by a persuasion that only thus could the older generation of Ukrainians gradually be weaned from "superstitious" beliefs and practices.

For some time the Independent Greek Church enjoyed great success, mainly because it filled a vacuum. The Ukrainians of Galicia were a deeply religious people who had accepted papal jurisdiction while being allowed to retain their eastern liturgy and a married priesthood. Due to the nervousness of a predominantly Irish hierarchy, however, married clergy were not allowed in North America. The result was that at first the predominantly Greek Catholic Ukrainians of western Canada had few priests of any kind. Some Canadian Oblates sought to remedy the situation by learning Ukrainian, and a few even transferred to the eastern rite, but few Ukrainians were satisfied. By 1908, according to Bodrug, the Independent Greek Church had thirty clergy and forty thousand followers. It also had almost a monopoly of intellectual leadership in the Ukrainian community, and Ranok (dawn), a periodical edited by Bodrug from 1905, was avidly read.

Despite its promise, the bold experiment was soon in trouble. Many later immigrants had been affected before their arrival by a rising sentiment of Ukrainian nationalism. They were quick to condemn the Independent Greek Church as an underhanded agency of assimilation that had as its ultimate goal the destruction of Ukrainian culture and waged a persistent and effective propaganda was against it in *Ukrainskyi Kolos* (Ukrainian Voice). Their criticisms were not altogether wide of the mark, for Canadian Protestant leaders saw the current influx of non-British immigrants as a threat to traditional Victorian values and promoted "Canadianization" as the prime remedy. Even more serious were internal difficulties. While many of these reflected the clashes of personality inherent in any new movement, a more fundamental issue kept surfacing. A number of leaders, emphasizing the evangelical aspect, pressed for the adoption of an unambiguously Protestant form of service. Others, and not least Bodrug, valued the Orthodox elements of liturgy as a safeguard of Ukrainian ownership of the church. Conflict came to a head in December 1907 when Bodrug, sensing that he

had lost the confidence of the Presbyterian authorities, left for New York and took six priests with him. Although he returned to Winnipeg in 1910 and resumed his position of leadership, the basic grounds of dissension remained.

Meanwhile an increasing number of Presbyterians were beginning to grumble out loud about their involvement in the project. Sponsorship of elaborate ritual and ceremonial might make sense to sophisticated Winnipeg ministers when argued by someone as persuasive as Ivan Bodrug, but to many others it seemed decidedly out of character for a church of Calvinist tradition. Since few if any Canadian Presbyterians understood Ukrainian, moreover, who was to know whether what priests in fancy vestments told their people bore any relation to what they told their sponsors? Nor did Presbyterians find it easy to understand why Ukrainians, accustomed at home to the provisions of a state church, would contribute almost nothing to the support of their ministers. Objections became more insistent with time. As immigration swelled, Protestant leaders became increasingly shrill in their calls for conformity to Canadian ways. Presbyteries, irked by Winnipeg domination, demanded jurisdiction over Ukrainian congregations within their bounds. Mission superintendent J.A. Carmichael, the chief sponsor of the Independent Greek Church, died in 1911, and his successors lacked his commitment to it. The last straw was financial. The Presbyterian budget was seriously overextended, and non-paying Ukrainian missions seemed an obvious place to cut.

Time had almost run out for the Independent Greek Church. In early 1912, a special committee acted positively on a request from some twenty of its priests to be received into the Presbyterian ministry. It recommended that each be examined by the presbytery in which he was working, and that all grants to the Independent Greek Church be withdrawn as soon as possible. Bodrug's entirely credible version is that they were given a choice of becoming Presbyterian or losing their salaries. Apparently the presbyteries were amenable, for at the 1913, General Assembly practically all of those priests were received. Hailed at the time as a forward step, this move signalled the collapse of the experiment. The arrival of Nykyta Budka in 1912, as its first resident bishop gave the Greek Catholic Church in Canada its first dynamic leadership, and most Ukrainians sooner or later returned to it. In 1918, some of the more nationalistic Ukrainian-Canadians organized the Ukrainian Orthodox Church, and it proved attractive to many former supporters of the Independent Greek Church.

According to the census of 1931, only 1.6 per cent of Canadians of Ukrainian background professed adherence to the United Church of Canada, which had inherited the bulk of the Ukrainian work. Surprisingly, however, by 1971 the United Church proportion had risen to 13.4 per cent. This was considerably less than its percentage of those of British stock, but little below its share of the total Canadian population. By this time many people of Ukrainian background were actively seeking out a church that seemed to be in the Canadian mainstream, and they no longer had reason to feel that they were being targeted for involuntary assimilation.

According to the outline history of the Ukrainian Evangelical Reform Movement, systematic missionary work led to the establishment

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of the First Ukrainian Presbyterian Congregation in Edmonton on August 20, 1911. Other congregations followed and, on 6-7 July 1915, the First Convention of Ukrainian Presbyterian Churches was held at Vegreville. \*The Convention was one of the signs of an increasing organizational development and co-operation by the Ukrainian Evangelical-Reformed Churches in North America. ■

\*Photographs indicate the presence of women.

## BIOGRAPHICAL SKETCH OF THE

### REV. JOHN WEBSTER GRANT, M.A., D.Phil., D.D.

John Webster Grant was born in Truro, N.S., in 1919. A graduate of Dalhousie University, he was ordained in the United Church of Canada in 1943, and served in the Royal Canadian Navy. A Rhodes Scholar, he received his D.Phil. from Oxford University in 1948. In 1949 Dr. Grant was appointed to teach Church History at Union College, Vancouver. During 1957-58 He was a visiting professor at the United Theological College of South India and Ceylon. He was appointed Editor-in-Chief of the Ryerson Press in 1959, leaving the position to become Professor of Church History at Emmanuel College, Toronto, in 1963 until his retirement in 1984. In 1961, Union College, Vancouver, granted him the D.D. (honoris causa). He continues to pursue an active life of writing and lecturing from his home in Toronto.

Among many important books and articles, he is the author of: *Free Churchmanship in England* (1955); *God's People in India* (1959); *The Ship under the Cross* (1960); *George Pidgeon, A Biography* (1962); *The Canadian Experience of Church Union* (1967); *The Church in the Canadian Era, The First Century of Confederation* (1972); *Moon of Winter Time, Missionaries and the Indians of Canada in Encounter*.



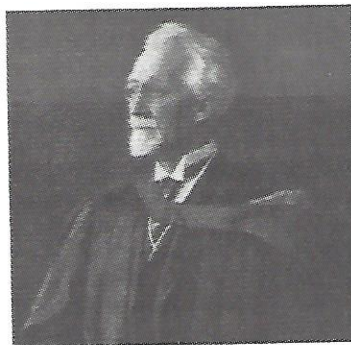
# HISTORY OF MOUNT ROYAL COLLEGE

By Rev. Dr. Jack Collett

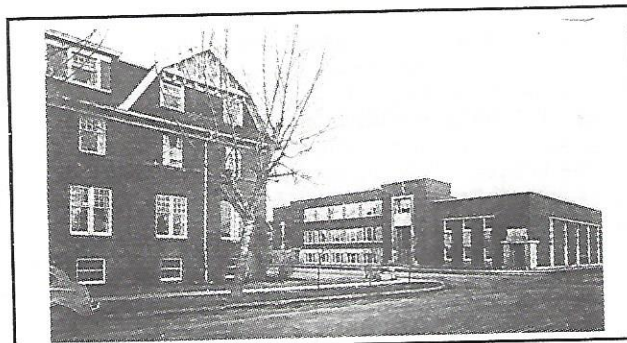
Mount Royal College, as a Secondary School of the Methodist Church in Canada and later of the United Church of Canada, was a part of the history of Calgary from granting of a Provincial Charter of December 16, 1910 until it was sold to the Provincial Government in June 1965. Originally it was located on the North East Corner of Seventh Avenue and Eleventh Street S.W. and expanded to the south side of Seventh Avenue when the Kerby Memorial Building and Dr. G.D. Stanley Gymnasium was opened in September of 1949. When the College was acquired by the Provincial Government, Mount Royal was moved to a new location with expanded buildings in the Lincoln Park area. The Government wished to retain the well known name "Mount Royal College". Accordingly when the transfer was made the Mount Royal College Act was amended and became the "Kerby College Act". The new Mount Royal College Board paid tribute to the history of the College by retaining some of the names long associated with the Church college. The Carillon in named for the College's Founder Dr. George W. Kerby, the Garden Meditation Centre is named for the second principal Dr. John H. Garden and the Faculty Lounge is named for the third principal later to be called president, Dr. W. J. Collett. Other names such as R.H. Jenkins former Chief Justice Clinton J. Ford, Dr. Howard Wright, also have places of honour. The Leacock Theatre bears the name of a long time teacher in the Conservatory of Music and Speech Arts.

Mount Royal College was established by consent of the Board of Colleges and Secondary Schools of the Methodist Church and by an act of the Alberta legislature on December 16, 1910. The private member's bill was introduced by R.B. Bennett M.L.A. who was later to become Prime Minister of Canada and after that Viscount Bennett. Bennett was a loyal supporter of Mount Royal and it was largely due to his generosity that the Kerby Memorial Building was built.

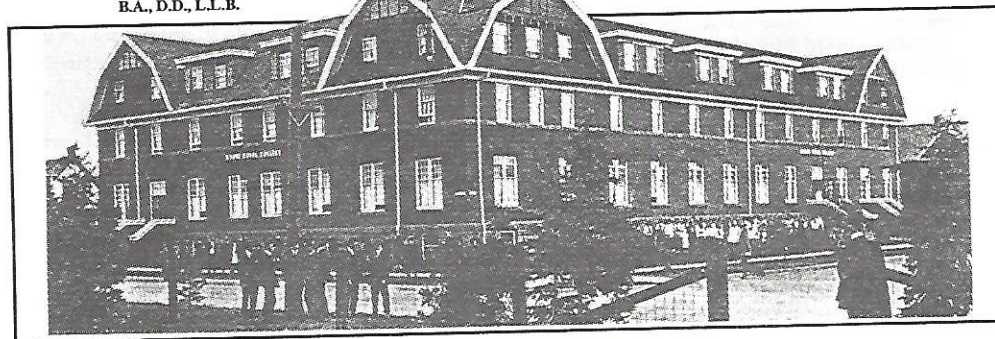
Soon after Rev. George W. Kerby came to Calgary in July 1903, he realized that there was a great need of education facilities and a residence for the sons and daughters of the farmers and ranchers surrounding Calgary who, at that time, had no access to schools. His convictions were echoed by a number of Calgarians who were displeased that the Provincial Government, which had promised to build a university in a city "south of Edmonton" chose the city of Strathcona directly across the North Saskatchewan River rather than Calgary. At that time Dr. R.H. Blow declared that if someone would give the land he would build a university. The land was given by W.J. Tregillus and was located west of the city near the Banff Coach road and south of the Bow River. On November 10, 1910, R.B. Bennett presented a bill in the Alberta Legislature incorporating the University of Calgary. The bill passed despite some opposition. Rather than wait for buildings to be erected the new Board of Governors of the Calgary University decided to commence lectures in the Carnegie Library Building (now the Memorial Park Branch) in October 1912. This activity was frustrated when the Government, on the advice of a commission,



Hon. Lt. Col. Rev. George W. Kerby,  
B.A., D.D., L.L.B.



Down-town campus



Old Mount Royal College, 1912

decided that Alberta should not have more than one degree granting institution.

When Bennett's Bill to incorporate what was to be called "Calgary College" came before the Legislature Premier Sifton telephoned George Kerby to tell him that the name "Calgary College" was unacceptable because it would be confused with "Calgary University". He wanted an immediate change of name since the Legislature was to deal with the bill the next day. Kerby, looking out of his window, saw the new exclusive subdivision being built in the Mount Royal area said, "O well, call it Mount Royal". Thus the new school became Mount Royal College.

The new Board of Governors of Mount Royal College now had to appoint a principal. It decided that Rev. George W. Kerby was the person. Kerby had been minister of Central Methodist Church for eleven years, thus violating the Methodist rule of a three year term for its ministers, decided that he would accept the appointment.

Land was donated for a residence and classroom building at that site with the expectation that a larger campus would be developed on land offered by the Shouldice family near the Shouldice bridge. This expectation never became a reality.

After his appointment as principal Kerby made an extensive journey through Eastern Canada and the United States. He visited some 65 institutions. During that time he developed an educational philosophy which he combined with his Christian evangelical fervour. He declared that the new college would give the young people of Alberta an opportunity for a developing a sense of Christian citizenship in a well conducted residential environment and would train young people to be a service to society, to develop a true patriotism and to experience high ideals of scholarship. Mount Royal College opened on September

8, 1911 with an enrolment of 189 students. In addition the Conservatory of Music and Speech Arts offered cultural advantages to Calgary citizens.

From the beginning the number of students attending the College increased. A secretarial school was soon added to the program of the college. Chapel Services were a daily event and were attended by all the teaching staff as well as the student body. Because of pressure of space the elementary school section was dropped. It had become redundant because the growth of rural schools throughout Alberta.

Many Calgarians, still unhappy because Calgary was denied a University, were delighted when in 1930 Mount Royal College was granted affiliation with the University of Alberta. This meant that Mount Royal could offer courses in the Faculty of Arts that could be transferred to the University of Alberta. The affiliation came about partly because of the influence of The Board of Governors of Mount Royal and also because prospective University students could not afford to live in Edmonton in the midst of the depression. The University of Alberta retained strict control over the appointment of instructors and the setting and marking of examinations. It could not permit any lowering of standards. The institution now became Mount Royal Junior College.

In June, 1942, Dr. George W. Kerby, at the age of 82, presided over his last convocation of Mount Royal College and retired with the designation of Principal Emeritus. He died on February 8, 1944 of a cerebral haemorrhage. His successor was Rev. John H. Garden, who was the first student to register when Mount Royal College opened.

With the end of the Second World War and the arrival of the oil boom Mount Royal was faced with an influx of students both in High



# Society Funding

Funding for the Society comes solely from membership dues and contributions from individuals, churches, and other organizations.

Benefactor	\$ 500 or more
Sponsor	\$ 250
Patron	\$ 100
Friend	\$ 50

The Alberta & Northwest Conference (The United Church of Canada) Historical Society is a registered non profit organization; all contributions are tax-deductible.

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Churches may support the Society through a five-year pledge of \$1,250 (\$250 per year). Such funding assists in preserving and fostering the Alberta & Northwest Conference (The United Church of Canada) Historical Society. Heritage Churches receive cost-free copies of the Society's publications for their libraries. By their support, they affirm the enduring value of the Society projects and a just stewardship of the preservation, interpretation and distribution.

Early Christians were full of hope and enthusiasm, for they had a wonderful story to tell. In contemporary society, we in the United Church of Canada also have an exciting story to tell, of witnesses and the work of the Holy Spirit through our witness. We have a responsibility to tell that story.

We have a story to tell...

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Alberta Northwest  
Conference  
(United Church of Canada)  
Historical Society

Help Us Preserve Our



History and Heritage

The United Church of Canada



## Rationale

Just as our history helps define who we are, it helps give a direction in the present as well as the future. In brief, our history helps us set goals. As we seek to understand our Church history, we are informed of our theology. Congregations, thus, have the task of preserving historic resources. By examining the past, the future may be faced with confidence.

Historic sites have been established in the province and country because of their architectural significance. But the sites reflect and commemorate the work of the people associated with them. And in this commemoration, the integrity of the historic record is maintained.

The Historical Site & Artifacts Project was initiated by the Alberta & Northwest Conference (The United Church of Canada) Historical Society to provide a means to assist in the preservation of the history of the heritage of the United Church, and to bring together human and material resources in the preservation of our religious heritage.

## The Society and You

The Society was established in October 1968. "Dedicated to preserving our religious heritage and making history live."

As we are products of our experiences, whether as individuals or as congregations, we, too, have stories to tell. The Manual lays down responsibility for congregations to keep accurate records. In Section 251 (b), the Official Board is required to keep records and to preserve documents while Section

## The Society and You (continued)

90 deals with the procedures required in the keeping of records by committees and organizations within congregations and presbyteries.

More and more people who are interested primarily in preserving the heritage of our Church are becoming increasingly supportive. This Society encourages every Church member to become a member of the Society; every presbytery and congregation to become a Corporate member. This will ensure the future growth and development of this important aspect of the life and work of Christ's Church in society.

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

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

- ☐ Working with the Church at all levels in preserving its history
- ☐ Promoting interest in research and writing history.
- ☐ Developing historic sites
- ☐ Providing professional guidance and expertise
- ☐ Publicizing observances of historical anniversaries
- ☐ Developing a financial basis to support historic projects
- ☐ Supporting The Historic Sites and Archives Journal

### MEMBERSHIP APPLICATION FORM

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School and in the University Department, particularly in Petroleum Engineering. Being known as a Junior College affiliated with the University of Alberta allowed Mount Royal to become a member of the American Association of Junior Colleges and through this Principal Garden was able to make contact with a number of American Universities willing to transfer courses. The University of Oklahoma, Norman, Oklahoma offered a widely accepted course in Petroleum engineering and an arrangement was worked out with that institution to accept Mount Royal students. The University of Tulsa also agreed. Garden was now faced with problems of accommodation and negotiated to secure the use of some army buildings in Mewata park vacant since the end of the war. Enrolment increased but relationships with the University of Alberta were becoming difficult since there was some suspicion that the original affiliation agreement had been violated when the American Universities recognized courses offered at Mount Royal.

In 1950, with the consent of the Alberta Department of Education, Garden introduced in Mount Royal's High School division a semester system. The College was the first High School in Calgary to adopt the semester plan although a High School in Red Deer had been allowed to experiment with it. The Department of Education required that Mount Royal divide its year into two semesters, September to February and February to June, rather than to use the three six week plan used in Red Deer. The innovation proved popular in Calgary and High School enrolment increased. By this time the Kerby Memorial Building was being used and the buildings in Mewata Park vacated. The pressure of space again presented the Board of Governors with problems both in the residence and for classrooms. Some nearby houses on Seventh Avenue were secured to alleviate the situation.

The hope that Mount Royal might become a degree granting institution met with setbacks when the Calgary Normal School that had been operating in a wing of the Institute of Technology for some years, became the Faculty of Education of the University of Alberta. Later the Faculty of Arts was added. In the 1950's a campus was secured in Northwest Calgary and the university of Alberta, Calgary Branch was opened. Despite this Mount Royal retained its affiliation with the University of Alberta. Finally in 1966 the Government of Alberta authorized the establishment of the University of Calgary some fifty years after Bennett and Blow made their first attempt to have an independent degree granting institution in Calgary. The prospects of Mount Royal College becoming a degree granting institution faded considerably although the institution that now carries the name retains the ambition to be granted that privilege.

When Dr. John H. Garden retired in June 1958, his long time assistant and Dean, Rev. W.J. Collett was appointed Principal. Studies were underway to move Mount Royal College to Lincoln Park and use some of the buildings that had been vacated by the R.C.A.F. following the war. In the meantime Dr. Robert Anderson of the Faculty of Education of the University was commissioned by the Board of Governors to suggest plans for the future. Dr. Anderson recommended a number of administrative changes including the change of the title of

*Continued on page 18*

## HISTORIC SITES & ARCHIVES COMMITTEE Alberta & Northwest Conference of the United Church of Canada

### Annual Report For 1991 by Bruce Peel

This Conference Committee's title is a general description of its function, that is drafting policy and oversight of that policy's execution. It should be noted that since 1988 the Historical Society of the Conference has been at the cutting edge in encouraging United Church members to appreciate and to preserve their religious sites and artifacts. While the Society falls under the general auspices of our Committee, the Society's organization gives it the structures to respond to any particular situation. In 1991 the Committee and Society passed motions addressed to the Northwest Conference Executive for consideration.

At the April 30 meeting Professor David Goa, curator of religious exhibits in the Provincial Museum, urged that a start be made in collection our church's visual history. Later in the summer, with the closing and sale of Rundle Church, Edmonton, Mrs. Dorothy Hodgson, Presbytery representative, saved objects of religious and sentimental significance, e.g. cradel roll; world war honour rolls, etc. From these Professor Goa made a selection for the Museum.

At the same meeting of our Committee a motion was passed approved one passed by the Society setting out the theological rationale for collecting and preserving our artifacts; this motion was subsequently recommended to the Alberta Conference which passed the resolution. A second motion asked the conference to allocate \$10,000 to support an artifacts collection project, the objects to be preserved in the Provincial Museum.

At the October 2 meeting the Committee's most important action related to Rundle Mission. It was noted that while the Provincial Government and the National Historic Sites Board had recognized the historical importance of the Rundle Mission site, neither the Red Deer Presbytery nor the General Council of the United Church had given any recognition. A motion asked the Alberta & Northwest Conference to give recognition, and further that the General Council do so also.

A second motion asked the Alberta Conference to provide, through funds coming from any unusual or unexpected sources, assistance to Rundle Mission to complete the purchase of the original site. ■

### Society's Annual Report by Stephen Wilk

Our fourth Annual Meeting of the Society, formed in 1988 marks a broad sweep of advancement in the development of the history enterprise in the Alberta and Northwest Conference and beyond. We are building on the solid foundations of the Mission Design developed by the Conference Committee on Historic Sites and Archives. We based our perspectives on achievable, well defined Goals and Objectives based on management by objectives. Instead of attempting to work on an unmanageable spectrum of issues, our committee in its wisdom, selected a few areas of focus and attempted to address these with the limited resources available to us. To be successful, it must follow at least four basic principles. The project, if it is to be relevant to busy executives and academics, must have the following characteristics:

- 1) The project must be well defined
- 2) It has to be future oriented
- 3) It must be short lived
- 4) It must be adequately financed

To a large extent our Board of Directors has attempted to follow these principles in maximizing the potential of limited human and financial resources. The success of our society to date can be attributed to the fact that we have attempted to interface the ecclesiastical needs of the church with that of the secular interests which are highly organized and are far ahead of the church in the development of the historical matters.

We have made significant advances and breakthroughs in the following five projects undertaken by our society as their reports will reveal.

- A) Journal Publication
- B) History Book Research & Bibliography
- C) Historic Sites & Artifacts Task Force (new project)
- D) Occasional Papers
- E) Displays and Public Relations

On behalf of the Society we express our sincere appreciation for the efforts and energies of all those who have contributed to the success of this past year

November 2, 1991 ■

### 1992 CALENDAR OF EVENTS

Jan 2-15	Editorial Board meeting (Sub committee)	June 14	117th Anniversary, McDougall Stoney Mission Service (Morley)
Jan 13	Membership Committee (Calgary)	Aug (TBA)	Board meeting of Society
Jan 23	Artifacts Committee (Edmonton)	Sept 6	Rundle's Mission Annual Service (Pigeon Lake)
Feb. 4	Membership & Funding Committee (Calgary)	Sept 13	117th Anniversary, McDougall Stoney Mission Service (Morley)
Feb. 13	Historic Sites Committee (Edmonton)	Oct 7	Society Board & Conference Historic Sites Archives Committee (Edmonton)
Mar 26	Board Meeting - Historical Society (Edmonton)	Nov 7	5th Annual General Meeting of the Society Provincial Museum (Edmonton)
April 8	Conference Historic Sites & Archives Committee (Edmonton)	Dec 1	Vol 6 No1 Journal deadline
May 27-31	68th Annual Conference Meeting (Red Deer)	Dec (TBA)	Society Board Meeting
June 6	Historical Society of Alberta (Edmonton Inn)		



# LATER METHODIST MISSIONARIES 1871-1898

by Les Hurt

For the period 1871 to 1900, there is a dearth of written material dealing with the Victoria mission. The passing of the McDougall era has to be lamented, if only because the family, or more specifically John, was a prolific writer, and left us innumerable sketches of life at the secluded settlement. From those who followed, unfortunately, the urge to recount their adventures was not as pronounced. Whether or not they considered their work of insufficient import to justify the time and effort required to produce a monograph, is not known, but suffice it to say their efforts have gone largely unnoticed and their contributions to the community's development either ignored or underestimated.

It is the contention of many that the importance of the Victoria mission declined following the McDougalls' departure. With the exception of the first two years of Reverend Campbell's pastorate, such indeed was the case. When Peter Campbell arrived at Victoria in 1871, he continued the proselytizing work begun by his predecessors, and initially his record was quite impressive. When Sandford Fleming visited the mission in August 1872, he noted that the church was filled with selves in a most devout manner.<sup>61</sup> So moved was he by their comportment that he commented further:<sup>62</sup>

"The children led the singing, and though there was a lack of bass-voices on account of the absence of the principal members of the choir, it was singularly sweet and correct. Some of us were moved more than we cared to show, when the first cree hymn was sung."

While the figures noted by Sandford Fleming represent approximately fifty percent of Victoria's permanent population, the average attendance at the church was much higher.<sup>63</sup> Sunday services attracted in the neighbourhood of 120 people, while Sunday schools were attended by eighty to ninety, including the teachers.<sup>64</sup> The staples of a sound Christian education, namely, Bibles and related Christian books, were also becoming more plentiful. According to Reverend Campbell, as of January 1873, the library contained fifty-four volumes.<sup>65</sup>

What particularly impressed both Fleming and others who passed through the settlement during these formative years, was the dedication and determination of the mission staff, missionaries and teachers alike. Reverend and Mrs. Campbell had hardly received the upbringing which would have prepared them for life on the Canadian prairies, but somehow they managed to cope. Bands of natives and Metis who were eager to test the competence of the new minister were usually more than satisfied with Reverend Peter's performance. And of Mrs. Campbell, she not only tended house and garden but also added a touch of grace which was often times missing from small western communities.

Considering the materials with which they had to work, the teaching staff at Victoria could boast of some remarkable results as well. Both Mr. McKenzie and Mr. Ira Snyder<sup>66</sup> were swamped with students, most of whom could soon read English more or less fluently and with considerable understanding. In 1872 Fleming noted that sixty names appeared on the school role.<sup>67</sup> By 1873 it had risen to seventy.<sup>68</sup> The teachers also took pride in the fact that many of their charges joined the Methodist Church and remained devout members until the end of their lives. Admittedly, the numbers were not large, but if 1873

can be taken as a typical year, then approximately settlement must have been a distressing experience. Years of work appeared to have been wasted and the prospects for the future were equally dismal. When he himself left the mission in April 1874, it took a full six months before a replacement, Mr. Edwards, arrived from the east; and for four years thereafter the turnover in incumbents continued at an unprecedented rate. In the spring of 1875 Reverend Edwards was replaced by Reverend Lewis Warner, who in turn was succeeded by Reverend John Walton in September 1876. In 1878 the pastorate was left vacant, but not, it should be noted, for lack of a candidate. On October 18, 1878, Reverend Skinner, a twenty-three year old unmarried minister from Toronto, was accidentally shot while on his way to the mission.<sup>74</sup>

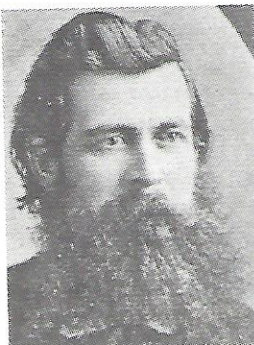
If dedication to the missionary cause was typical of most prairie clergy, so too was a resolve to resist any untoward actions on the part of the natives. A new and relatively young minister was thought to be easy prey by the more adventurous elements of the Indian population, but in Reverend Campbell even the most aggressive met their match. An example will serve to illustrate this point. Shortly after the Campbell family arrived at Victoria, Reverend Peter noticed that his precious vegetables, especially his turnips, were mysteriously disappearing from the fenced garden. It was a well-known fact that the Indians disliked fences of any kind cluttering up their free prairie, so it was obvious to the minister who had committed the crimes. To ensure that such thievery did not continue, Reverend Campbell devised a scheme whereby he disguised himself as a spirit and lay in wait for the thieves in the middle of the garden. When the intruders entered, he arose with a hearty "Ha, Ha!", and literally scared them half to death. The following day the Indians returned to collect the blankets they had inadvertently left behind in the ruckus. Reverend Campbell eventually acquiesced, but not before he gave them a lecture on the evils of stealing.<sup>70</sup>

Unfortunate from the point of view of preserving Indian Culture were the changing patterns of life on the prairies in the mid-1870s. The buffalo were receding rapidly to the south and more and more whitemen were coming into the territories. Consequently, the natives were forced to change their traditional habits in favour of the more sedentary existence of the newcomers. In the Victoria area this change was not brought about overnight. Successive failures in the summer hunts initially resulted in the removal of several families from the mission site. In 1873, Reverend Campbell reported that fourteen families left for the southern plains.<sup>71</sup> Figures for 1874 and 1876 show that this tendency continued unabated. In January 1876 there were but 203 Indians living near the Victoria settlement.<sup>72</sup> Two years later, church attendance figures indicate that the total native population was probably much lower.<sup>73</sup>

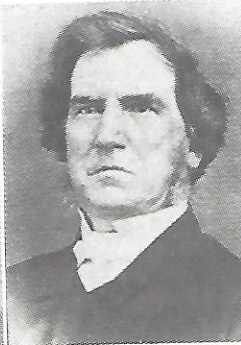
For Reverend Campbell, the sight of his parishioners departing permanently from the

If the situation was gloomy, it was certainly not viewed as hopeless by those directly concerned. While A. Sutherland, General Secretary of the Methodist Missionary Society, may have had some doubts as to the mission's viability,<sup>75</sup> Reverend Walton was gratified with the number of converts or reclaimed souls attending services and Robert Sinclair, teacher at Victoria, shared his enthusiasm. According to the latter, "... affairs generally are looking more hopeful, the faithful are edified, backsliders are recalled, and many of the careless are crying out of account of their sins."<sup>76</sup> In numbers the mission may have been slightly reduced, but in spirit and determination it was as strong as it had been in 1864. As Reverend H.M. Manning noted during the slump on 1876, "... it was still an important and desirable station. ..."<sup>77</sup>

The February 10, 1879 edition of the *Saskatchewan Herald* contained an editorial which predicted a bright and prosperous future for the community at Victoria. The fertility of the soil, the abundance of timber, and the rich deposits of gold on the sand-bars of the North Saskatchewan River were said to be advantages the immigrant population would not long ignore.<sup>78</sup> The land boom and its effects on the Victoria settlement will be dealt with in a later chapter, but it should be noted here that the stabilization of population affected the operations of both the mission and the school. By 1878 most of the river lots east of the mission had been settled and we can assume that many of these settlers had children of school age. Although statistics for this period are scarce, the occasional reference in the *Edmonton Bulletin* indicates that average school attendance, at least in the early 1880s, was twenty-five to thirty students.<sup>79</sup> Enrolments must have increased, how-



Rev. Peter Campbell



Rev. Lewis Warner



Rev. John Walton



Rev W.A. Adamson



ever, for towards the end of the decade a new school was reported to have been opened at the settlement.<sup>80</sup>

Improved facilities and students who attended classes on a regular basis also tended to attract teachers with rather impressive credentials. Richard Secord, later of the Edmonton Firm of McDougall and Secord, and Peter Erasmus were two of the many people who devoted a goodly portion of their lives to the education of the Victoria youth. And if the students were unappreciative of their instructors' efforts, not so the Territorial Government. When Reverend Baird, Government Inspector of Schools, visited the settlement in February 1887, he was well satisfied with the progress of the young scholars. His only complaint was that he found the school underequipped and slightly less than comfortable.<sup>81</sup>

For the Methodists at Victoria, the twenty years prior to the turn of the century was a period of slow yet steady growth. As the racial mix of the community gradually shifted in favour of the whites, it was naturally found necessary to moderate the "missionary" component of their work and defer more to the "religious". Under the ministrations of the Reverends James A. McLachlan, W.W. Adamson, John Scott, etc., the religious tone of the community steadily improved, as did attendance at the Sunday services. By 1900, membership in the Methodist congregation totalled sixty-two.<sup>82</sup> Notwithstanding the disturbances of the second Riel Rebellion, the community as a whole also continued to prosper. In fact, during the height of the Rebellion in March 1885, Reverend A. Sutherland spoke of the need of new mission buildings at Victoria.<sup>83</sup> By 1887, community expansion was so pronounced that his concern had materialized into a new church. According to the General Secretary, the new structure measured twenty-six feet by eighteen feet, and was built entirely with local labour.<sup>84</sup> It was located in the upper settlement, approximately two miles west of the old mission site on the river lot ten.<sup>85</sup> In 1890, yet another building was added to the mission premises. On May 2 Reverend Sutherland authorized the expenditure of seventy-five dollars for lumber and hardware for a kitchen extension, and twenty dollars for a well Reverend McLachlan proposed to dig.<sup>86</sup>

While district land surveys for the 1880s and 1890s confirm that the population of the Victoria settlement was steadily increasing, the importance of the mission as a centre of Indian and Metis conversion was obviously on the wane. No longer did the natives congregate on the shores of the North Saskatchewan intent on listening to the preaching of the Methodist ministers. Most now resided on a reserve at Saddle Lake, and while they made frequent trips to Victoria, these were undertaken for the purposes of trade or medical aid, not for spiritual guidance. The move away from Victoria was also prompted by the fact that the settlement was attracting more and more white people. Middle class values such as respectability and the desire for clear social divisions were, by and large, alien to the native mind.

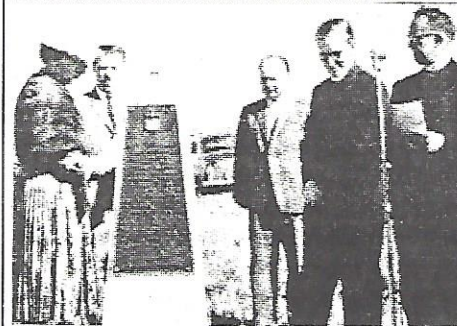
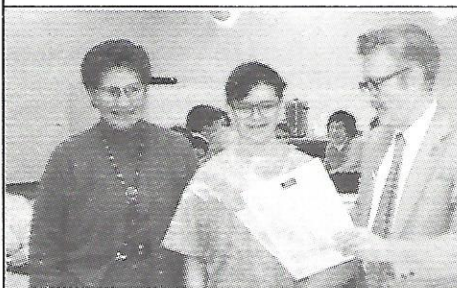
The changes that were taking place in the Victoria area did not go unnoticed by the Methodist hierarchy. In September 1893, Reverend Sutherland commented that "Victoria is no longer an Indian mission in the proper sense of that term . . ." <sup>87</sup> and in June 1897, it was further noted that

a saving of four hundred dollars annually would accrue to the Methodist Church if Victoria were to be classed as a Home Mission, and not as an Indian Mission.<sup>88</sup> By the end of 1897, members of the General Board had become convinced that such a change would indeed be advantageous for their church's work in western Canada. Accordingly, Victoria became a Domestic Home Mission under the Edmonton district,<sup>89</sup> and for the next twenty-four years, the religious needs of the Anglo-Saxon and Metis populations were administered by a host of different ministers. While there is nothing unique about their work, and in fact little or no information, it should be kept in mind that it was always separate from that of Dr. Lawford, whose labours at the settlement will be dealt with shortly. From 1901 until 1921, there were in fact two Methodist church operations at Victo-

ria: the Victoria mission proper, and the Pakan mission to the Austrians or Ukrainians.

If the Methodist missionaries at Victoria were ultimately unsuccessful in their bid to convert and "civilize" the bulk of the native population in north-eastern Alberta, it was only symptomatic of their Church's record as a whole. In the final analysis, Methodism had very little to offer the Indians. Unlike Roman Catholicism, it had a relatively short history, and was as yet unaccustomed to making compromises in order to bring the Christian message to the natives. Methodism was strictly an 18th century creation and its chief characteristic was "... its almost perfect adaptation to the chief popular cultural currents of its own day."<sup>90</sup> This distinction was almost certainly beneficial in the cities of eastern Canada, but on the western prairies it was of very little worth. Until the turn of the century, Victorian middle class values were largely antithetical to life in western Canada. ■

## New Church Development Emphasize Historic Roots



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.1, W5), Calgary, in the Beddington district, off Centre Street North, within the city limits.

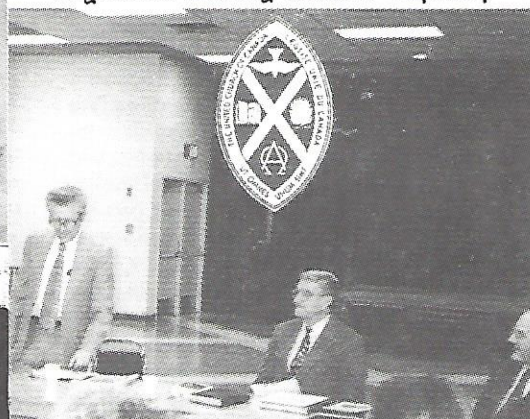
Symons Valley United Church, under the creative leadership of the Rev. Mary Thomas is one of Calgary's new church developments. The 10th Annual meeting was the scene of enthusiastic participation in the review of plans to build the new church facility in 1992 and the presentation of a historic review of the church's context, the concept of focusing the building on the Heritage of the U.C.C., of early missionaries to the west.

Plans are underway to dedicate a heritage room to the animation of the historical pioneers who helped forge the church in western Canada and Southern Alberta in particular.

The upper photo shows Len McDougall, a great grandson of the pioneer missionary. He is presenting copies of this Journal to Rev. Mary Thomas to be included as part of the Church Heritage library.

George McDougall's monument stands a few kilometres north of the church site. Rev. George McDougall died hunting buffalo where the Indians first marked his place of death.

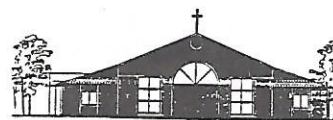
### Symons Valley United Church



### Remembering our HERITAGE

#### 1991 ANNUAL REPORT

Three major historical societies presented the historic roots of the Church and community. A detailed map of the history of the community was presented by Redvers Perry on behalf of Nose Creek Historical Society (top right). Len McDougall, President of McDougall Stoney Mission Society, a descendant of George McDougall, presented journals telling the McDougall story (top left). The Rev. Dr. Stephen Wilk (above center), President of Alberta and Northwest Conference (U.C.C.) Historical Society and historian of the area, gave an overview of Symons Valley history. The Rev. Mary Thomas (top left) organized the 10th annual meeting theme.



SYMONS VALLEY UNITED CHURCH

The United Church of Canada  
Dedicated to preserving our religious  
heritage and making history live.



# The St. Stephen's College Story

Part III

(Continued from Vol.4 No. 1)

by Dr. Robert MacDonald

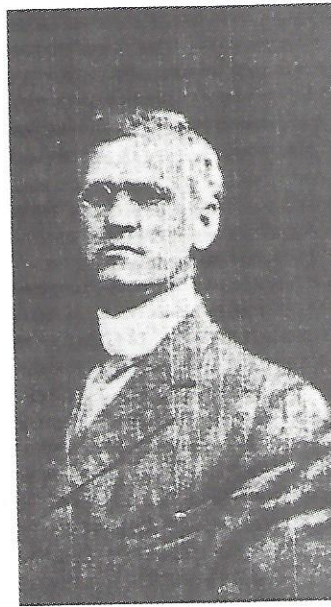
One aspect of life at St. Stephen's besides the academic requirements, concerned extracurricular life including the residences. At a formal level, the students council was formed with the Principal as Honorary President. One of the integral parts of this organisation were the representatives from the SCM on campus, which held a series of study groups for U. of A. students. Another post was Athletics. On the top floor of St. Stephen's was a small gym, and the residents participated in house leagues in activities such as volleyball and badminton. As well there was the 'Theolog Club' made up of candidates, though it encouraged students of other denominations who intended to take theological training. At the monthly meetings, guest speakers such as local clergy or visitors to Edmonton gave talks. In addition, theologs were expected to provide one morning chapel service a week, with the staff providing the others. Theological students as well as other residents also attended services at one of the nearby United Churches, and usually were drawn into the Young Peoples Society of those churches.

There was another tradition at St. Stephen's and the university at this time. This involved the Sunday afternoon teas at the professors' homes. Select students were invited to come to tea, and to chat informally with the professor and family. For residents it created a problem, for Sunday supper was generally earlier and it was difficult to get back from tea on time. Often they had a hamburger at a nearby cafe.

Residence was sparse. According to the brochure, it was designed to provide a "homelike and Christian atmosphere". The students were a good cross-section of the university population. Single rooms were available but most were double at \$32 a month for room and board. Furniture was 'bare bones', with iron beds and a thin mattress. While bedding was provided, residents were responsible for their towels and for laundry. Interestingly in the 1930s, girls made the beds and cleaned the rooms. In the dining hall, the girls also served: students were assigned specific tables for a period of time, and senior students were permanent table heads. The meals were rather standard, and one could expect regular menus, such as meatloaf on Tuesdays, and fish on Fridays. At this time the south wing was occupied by student nurses at the university hospital, but it functioned independently. For entertainment, students had to look outside the college--dances at the churches or colleges were unthinkable. On weekends students crossed High Level bridge to go to a show.

The residence was more than just a home. In a period of tight budgets, which continued until well into the 1950s, the church had little money to spend on the theological schools. Some students had small scholarships such as provided by the women's guild, the alumni association, scholarships provided by churches such as Knox in Lethbridge or named after people such as Leonard Gaetz, A.T. Cushing, or Annie Harrison. However the amount of aid was small. In 1950 Principal Edmond Thompson reported that the residence saved the church money, as it largely financed the theological studies.

During the war, St. Stephen's was affected by



S.W. Dyde D.Sc., LL.D.



Robertson College (temporary building).



J.M. Millar, M.A., B.D.

the number of young men volunteering or being called up for the services. Recruiting for ministry was difficult. Conference was concerned about the war's impact on the students. As well, one wing was taken over by Number Two Army Training Corps. Aubrey Tuttle who was elected Moderator in 1944 later retired, and was replaced by A.D. Miller who himself retired in 1946.

After the war, a number of changes occurred. Among the faculty, new members included Principal E.J. Thompson (in Philosophy of Religion and Theology), George Caird (Old Testament), P.J. Ellson (Dean), Lawrence Toombs (who replaced Caird in Old Testament), G.L. Vogan (Old Testament) and Johnston. By this time there were essentially two types of courses, the three-year program and the shorter two year one in which many did not take Hebrew or Greek. In 1951, on recommendation of the Council and a national committee on colleges, staff was increased by one. In addition to the classes, there were special lectures. For example, in 1947 Dr. George Christie gave the James Robertson memorial Lecture while in 1954 John Decker of the International Missionary Council gave the Rev. R.P. MacKay Memorial Lecture. In 1955 several lecturers including Dr. Kenneth Prior of Africa, Rev. Sir George Macleod of Iona, and Rev. Masih of the United Church of North India visited the college. Faculty also had other responsibilities. The School of Religion continued to absorb much time: when Professor Caird came, he gave lectures at the School as did Principal Thompson and G.L. Vogan. Radio was still an important medium. Starting in 1946, Dr. Thompson gave broadcasts on Christian Faith over CJCA from 9:00-9:30 on Sunday, and indicated "excellent reports come in on the value of this". Professors Ellson and Johnston were on CKUA. Dr. Thompson was elected Conference president in 1949, and Professor Johnston acted as Recruiting Officer for Conference (arranging teams of professors and students to visit various churches).

The increasing demands led to dreams of

expansion. There were increased numbers of young people entering university. In 1947, the nurses' wing was returned back to the students. The kitchen and dining room were re-equipped and rooms improved, all of which took staff time to plan. 130 called the residence home, though rising costs of food and supplies made it difficult to maintain, especially as the building aged and repairs became more frequent. By 1951 a Building Fund Campaign was started, with an objective of \$175,000 for new facilities. Within a short time \$135,000 had been pledged. In the fall of 1952, the first classrooms were ready to be used, and on 25 February 1953 the structure was dedicated: worship was by Dr. Villett, Principal of Alberta College and Conference President, Dean Ellson read letters of congratulations, Principal Thompson gave a history, and Dr. Douglas Telfer gave the address. Present were nine chairs of Presbyteries, the University Chancellor E.P. Scarlett, and President Andrew Stewart. By 1956 the new St. Stephen's was paid for, including repairs and renovations for the old building. When the new building was constructed, accommodation increased to 155. An interesting aspect was that chapel attendance was so great the service had to be moved to a classroom for more space.

Enrolment increased, initially as men returned from the services. Many were not United Church but included Swiss Reform, Baptist, Presbyterian, Church of Christ, and Lutheran. In 1955 it was reported that classes were larger than at any time since World War Two, though the need for ordained clergy was described as 'appalling', with congregations grateful to have someone give the bare necessities of Christian leadership. In 1957, the largest first year enrolment of twelve was reported, including three Baptists.

By the 1960s, the ministry was looking to new directions. In a previous article, Principal Tuttle outlined some of these. ■

(To be continued)



# Our Presbyterian Roots...the story of Robertson College

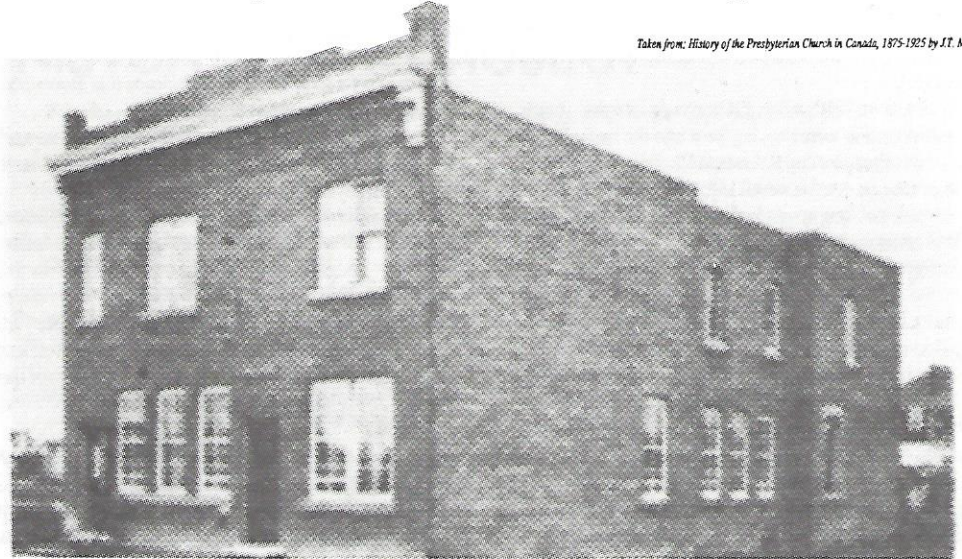
By Ernest Nix

No formal history of Robertson College, the theological college of the Presbyterian Church in Edmonton, 1910-1925, seems yet to have been written.

When the Synod of Alberta met at First Presbyterian Church in Edmonton in the Spring of 1910, they took time out of their sessions to visit the adjoining City of Strathcona, where they were met by President Tory of the new University of Alberta, "and driven out by the City Council and Board of Trade to the University grounds..." Grounds was the proper foundations only, where the new Methodist College was being built, and the first of the University residences, Athabasca Hall, also in its foundations. Duly impressed, the Synod then enjoyed a banquet in Knox Church, Strathcona, and heard a "capital address" by Dr. Tory on "The relation of the University to the Church" Returning to their deliberations, the Synod next day "with enthusiasm" passed an overture to be forwarded to the next General Assembly asking its sanction for the establishment of an institution 'in connection with the Provincial University' which would be both a residence for Presbyterian students, and a Hall "in which regular theological instruction may be imparted to young men desiring to equip themselves for the ministry." Mindful that such a development would be costly, the Synod also passed a resolution asking congregations who profited in the various land sales and sites transactions going on "to set aside a fair percentage of their large profits for the purpose of endowing and properly supporting the Theological College."

When the overture reached the General Assembly meeting in Halifax in June, 1910, it met with some dissent from some commissioners who maintained that what the Church needed was not more colleges, but more students. A large committee was appointed to study the matter. The recommendation of the Committee was that the overture be granted. When a Saskatchewan commissioner objected that another college would "become a burden on the Church," the fiery D.G. MacQueen of Edmonton assured the Assembly that it would never become a burden on the whole Church, and that three men in his congregation had each promised \$10,000 towards the Building Fund. Proposals for amendment or delay were lost and the original motion carried "by a large majority." The new College was underway.

Back in Edmonton a new Board of Management was soon appointed, and by October the Principalship was being offered to Samuel Walters Dyde, professor of Moral Philosophy at Queen's University, Kingston. With his acceptance for the following year, the winter of 1910-11 was spent on preparations for the opening of the College in the Fall of 1911. Even before its work began there was a proposal to have "a travelling theological library" that the "new Divinity Hall should be a people's institution". One of the most encouraging signs of future success was the receipt of a letter from Knox Church, Calgary, undertaking to be responsible for the salary of a professor for the College, "commencing at \$2,500, and rising \$100 yearly until it reaches \$3,000- to take effect July 1st, 1911." The letter was signed by twenty-two members of Knox, including the



The first Robertson College Building, Edmonton, Alberta

minister, John A. Clark, James Short (sometime mayor of Calgary) and other prominent citizens. This offer was soon joined by another from First Church, Edmonton, taking responsibility for the salary of the principal. Finally a third was received from Knox Church, Strathcona, offering half the salary of a staff member.

No time was lost following the appointment of Principal Dyde in October, 1910. A ballot was circulated among the members of the Board and Senate and the name of the College became officially "Robertson College" after James Robertson, the great pioneer superintendent of western missions. The Presbyterians in the major cities of the province for financial support. Premises were obviously needed, so a large ten-roomed house on 76th Avenue (described as "at the south end of Duggan street, near Skelton's store") was bought. It would provide classroom space and living quarters for ten students for the first year. The staff at the outset was two. Principal Dyde teaching Systematic Theology and Greek, and Professor John M. Millar, called from Knox Church, Strathcona, teaching the English Bible, Practical Training and "classes in some elementary work". (Many students would present themselves with deficiencies to be made up in their matriculation.)

The College proved to have many friends. A number of scholarships were provided from the first. The nucleus of a library was a generous gift of \$500 by the Hon. A.C. Rutherford, and numerous book gifts from ministers and friends. Within ten days the ladies of Edmonton and Strathcona formed a College Guild and collected \$1,100 in cash and goods: blankets, pillows, linen, kitchen utensils, vegetables, fruit, coal and cash. The College, after much manual labour by staff and students officially opened its doors on October 18, 1911. There were eleven students registered in theology; in the second term nine in theology and another twenty enrolled in correspondence courses in the field.

Already the first house was too small, and a second was built the summer of 1912 on the lot adjoining the first, thus doubling the capacity. Now it was hoped that a permanent building could be built on the University campus to be ready by September, 1913. A public meeting was called by Mr. John A. McDougall (not to be

confused with the Methodist Rev. John C. McDougall) the Chairman of the Board, to see what financial support could be expected. When the General Assembly met in Edmonton in June, 1912, Principal Dyde reported for the College, and the report was adopted with congratulations on their beginning. Two more professors were added to the staff that fall, with occasional lecturers for shorter periods.

That finances continued to be a problem is likely indicated by the appointment in April, 1914 of the Rev. A. W. R. Whiteman, of Cochrane, Alberta as financial agent for the College. Plans were being made for the erection of a building not to exceed \$125,000 in cost on land set aside for it on the University campus immediately west of the Methodist college. Assistant professor A.T. Barnard was confirmed in his position as director of the extra-mural department, with students in four provinces. The library had grown to twenty-one hundred volumes, and it was planned to establish an extension library to serve extra-mural students, missionaries and woman's missionary societies throughout the province.

October 1st, 1914, was a high day in the history of Robertson College, when the faculty was officially installed and inducted: Dr. Dyde as principal and professor of systematic theology; Dr. John M. Millar as professor of English Bible, pastoral theology and homiletics; and Rev. Arthur T. Barnard as assistant professor in the extra-mural department. A third house had been erected to house the College. An important new feature was that all classes were now held at the Methodist college (Alberta College-- South) and a fully co-operative teaching program had been worked out. The joint staff for 1914 was: *New Testament and Sociology*, Princ. Riddell (Alberta Coll.)

*Systematic Theology*, Princ. Dyde (Robertson Coll.)  
*English Bible and Pastoral Theol.*, Rev. J.M. Millar (Rob.)

*Hebrew and Old Testament*, Dr. D.E. Thomas (Alberta Coll.)

*Apologetics and Missions*, Dr. R.A. King (Rob.)

*Biblical History*, Rev. C.W. Jackson (Alberta Coll.)

Matriculation classes were divided among the two staffs. A sad fact was that two very substantial blows had fallen: the country was in

Continued on Page 23



# The ROBERTSON WESLEY HISTORY

by Don Laing

Even the first Robertson Presbyterian Church edifice made an elegant statement of its commitment to God and community.

That was in 1910, when Edmonton's citizens, streets and transportation were moving west into the bush. Jasper Avenue was the spine and Robertson Church was just north of the avenue on what is now 116th Street.

Beneath the deeply-pitched roof, its gothic windows made clear its purpose.

Eighty-three years later and seven city blocks farther west, the second Robertson Church still makes that statement. Despite an encircling forest of high-rise buildings, its gothic-inspired architecture and its spire proclaim at a distance and from many angles—a spiritual welcome to all.

In January 1909, a committee of Edmonton's First Presbyterian reported there was enthusiasm, backed by promised funding, for a west end church.

Funding reached the point where three lots were purchased and Presbytery approved the site and the contract for a 400-seat church was let. Cost: \$5,200

The church's name remembers a giant in the development of the Presbyterian presence in the early Canadian West, James Robertson, the Great Superintendent.

His mission territory, when he arrived in 1881, stretched from Red River, in Manitoba, to the Pacific Coast and north to the Arctic Ocean. In six years he increased the number of mission stations to 389 from 129.

Robertson Presbyterian's first pastor was Rev. Dr. J.E. Duclos of Erskine Presbyterian as interim moderator.

When the second congregational meeting was held, less than a month after the church doors opened February 20, 1910, a call went to Rev. Rupert G. Stewart of Kenton, Manitoba. He was minister of the Robertson Church until 1919. By 1912, the congregation, perhaps emboldened by the city's economic good times, embarked on an expansion program, to take place at the present 123 Street, with plans to accommodate over 1,000 worshippers.

That has been Robertson's home site for the past 78 years, presided over by Rev. Stewart and his 25 successors.

Rev. Stewart laid the cornerstone for the new church July 1, 1913, only weeks before Edmonton's rose quit blooming, money markets plummeted and banks had no money for construction. But the costs of building rose and the board of management debated whether or not to continue.

That was part of life at Robertson and as its 16th minister, Aubrey G.S. Edworthy noted in his review of 1980 for the annual report:

"Robertson-Wesley congregation continues to be one of great diversity and pluralism; the ministers feel an overriding sense of loyalty and good will among the members of the church family.

And so, it was that Robertson forged ahead with and scaled-down plans to open in January 1914. It was an edifice described by the daily Edmonton Bulletin as "one of the finest in the city. The new church is ornately beautiful..."

That year, which began with tentative joy at the opening of the new Robertson, also was laced with the gloom of the First World War what with members going to the war, financial burdens and a search for solutions.

Through the war, the church's financial picture worsened to the point where Robertson incorporated the idea of floating a bond issue, a step which Amy Peyton, writer of a history of Robertson Church to 1975, could find no evidence.

Relief at the end of the war was tempered by nearly \$70,000 worth of church debts.

Mrs Peyton wrote: "The roof already needed repairs and a cheque for the church's missionary payment to Toronto was returned by the bank N.S.F." In 1919, Rev. Stewart, who carried a large burden for nearly 10 years, attending nearly all meetings on financial affairs as well as his pastoral

work during the war, left for temporary work at First Presbyterian, Victoria.

He had set a tone of social conscience that Robertson congregation continues to build on.

He had sermonized on evil-doing in high places and was taken to court by Joe Clark, city councilor and later mayor. Mrs. Peyton reported:

"A special meeting of the Robertson Session and Board of Management on November 7, 1917, passed a resolution expressing 'sympathy with the Rev. Mr. Stewart in the situation in which he feel himself placed by the verdict rendered against him in the recent action of Clark v/s Stewart which, in effect, only declared that in his fearless condemnation of the maladministration of the affairs of the City, he overstepped the bounds of strict technical justification..."

The resolution assured Rev. Stewart of the continued esteem of Robertson boards and congregation.

Later congregations have involved themselves deeply in the social concerns of Edmonton and the world with study, financial help and hands-on work. Among its targets have been the inner city's Bissel Center, the sponsorship of Third World immigration and the rights of First Nations peoples.

Robertson was one of three churches ministering to the Oliver Community in those early days. The others were Wesley Methodist and Christ Church Anglican.

Many activities and services were held jointly. Today, there are joint services in summer alternating between Robertson-Wesley and Christ Church.

However, it was 45 years after Robertson and Wesley churches voted strongly for creation of the United Church of Canada, that the Wesley Congregation opted for amalgamation and Robertson Wesley United Church entered the roll of Edmonton churches.

Amalgamation meant a multiple ministry, as all staff, including office personnel, joined the board committees were jointly chaired.

By the time the two churches joined, Robertson had expanded the 1914 building. It was decided in 1945 that more space was needed for the many purposes and it would be a memorial to the fallen of the two world wars.

Memorial Hall was officially opened in September 1951, with tours of Sunday school rooms, meeting rooms, offices, the auditorium-gymnasium and beautiful Memorials Chapel.

The Chapel contains some of the inspirational and educational stained-glass windows that Robertson-Wesley is noted for.

So many of the furnishings of the church are donations of grateful members, some brought from Wesley at union, it makes a list as long as the Bible's "begats."

Among the stained-glass is the west window of the chapel, dedicated to a beloved Robertson minister, Rev. James Gorton Brown, chaplain in the Second World War

who was killed in action in 1944. The window price was raised in the congregation.

Music was always a major part of worship, an organ having part of the 1914 building. It was refurbished in 1955-56 but by 1977, its deterioration became a major discussion for Robertson-Wesley.

The majority of the congregation wanted a new organ and by the end of the 1977, the organ fund reached 75% of its goal.

Installation was in 1979 for a total cost of \$256,100, not counting the volunteer labour that went into dismantling the old instrument and preparing the Sanctuary for the new one. It was an indication of how important the congregation felt music was to worship.

The organists and music directors, usually the same, took an active part in the city's community, beginning with Herbert Wild, organist from 1913 to 1926 as did his successor, Henry Attack.

G. Alexander Kevan arrived in 1935 and started the Christmas Eve candlelight service, which continues today. It was broadcast on radio for many years and taped for television.

G. Douglas Millson was music director for 22 years from October 1952 and Bill Hutton bridged the gap until the appointment, in 1975 of Bruce Wheatcroft, who was succeeded in 1988 by Robin King.

Robertson-Wesley depends on the women of the church for much of its life and liveliness. Various groups of various names carry on today, raising money, catering to church functions and studying perpetuating the church's spiritual life.

Robertson once was a church in the wildwood. It was surrounded by families who lived within walking distance.

Dr. Clifford A.S. Elliot, Robertson minister for seven years, told Mrs Peyton that when he arrived in 1959, Robertson had 800 Sunday School children taught by 100 teachers.

The once-stately homes have been replaced by walk-ups, high-rises and commercial establishment.

Dr. Edworthy noted that the congregation comes from all over the city.

In the past decade, younger couples have become more evident in the pews and, with them, more children in Church school.

In 1964, Dr. Edworthy retired, having served 16 years at Robertson, the longest term of any of his predecessors.

He was succeeded by Dr. Donald W. Laing who, like Dr. Edworthy, had served in Saskatchewan immediately before answering Robertson's call.

## Bibliography

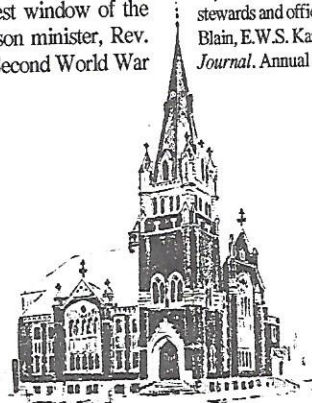
*One Body In Christ*, a history of Robertson Church to 1975 by Amy Peyton, who, in turn drew on the minutes of the boards of management, stewards and official boards, annual reports and earlier histories by A.Y. Blain, E.W.S. Kane and reports in the *Edmonton Bulletin* and *Edmonton Journal*. Annual reports of Robertson Wesley from 1975 to 1990. ■



First Wesley Methodist Church



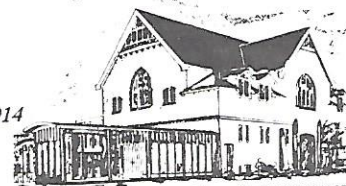
First Robertson Presbyterian Church



Robertson Presbyterian Church 1914



Wesley's tent: July - November, 1907



Wesley United Church 1907-1967



## Editorial

### White man can learn from native culture

by Gerald Hutchinson

The legend of the "Hatzic Rock" at Mission, B.C., does not tell us much about the origin of the massive rock. We would regard it as an erratic, moved by glacial ice, and stranded by the melting of the ice. But the legend tells us clearly and strongly about the responsibility of chiefs to their people.

The chiefs had failed their people in a matter of such importance that they were not only turfed out of office, but removed from human form! So, present chiefs - Presidents of the Church Courts, Principals of Colleges, Executive Officers and Teachers - beware!

Lot's wife was turned into salt because she looked back. You may be petrified if you do not look back, since the Chiefs were rejected because they failed to ensure their people they were kept in touch with their past. Without knowing their past, they were unsure of their present identity and could not plan for the future. They needed the long perspective.

Who is teaching now that the roots of the Protestant church in this Conference are solely amongst native people and that for 30 years, there was a vigorous movement of Native Christians? And that the white settlers first attended the "Indian Church", then built their own but the Indian could not share the new culture church? And that the growing white man's church used Native establishments as staging grounds for the expansion of whites-only churches?

Who is teaching now the experience of Rundle as Chaplain in the headquarters of the monopoly company that was exploiting the resources while at the same time, he was minister to the people whose resources were being depleted? Like living in the Diashowa Plant and ministering to the Lubicon community.

Who is teaching now transformation of the native churches under the leadership of white men, Rundle and Woolsey, but independent, self-governing communities, to Indian Missions entirely dominated by the white man's church, with its main purpose being the training of native people in assimilation? And how come, having such a long, strong Methodist start with native Christians, we have become entirely segregated?

Come on, Chiefs!

Reference: Canadian Geographic, Dec. 1991 edition and Equinox Jan./Feb. edition

## Letter To The Editor

Dear Editor

Would you please convey my warmest personal greetings and that of the United Churches throughout our Conference to your fourth Annual Meeting in Calgary on November 2, 1991. As our present and future depends on lessons learned from the past, the Conference appreciates the tremendous amount of work being done in our constituency on Archives, Historic Sites and Artifacts. We recognize also the leadership your committee is giving the national Church in the recognition of Historic Sites and the preservation of archival material and artifacts.

As a Conference, we are grateful for your diligent and careful work and want to support and encourage you as you meet to review the work of the past year and make plans for the coming year.

With every good wish for an interesting and productive meeting,

Shalom.

Helen Stover Scott

President, AB & N.W. Conference

# BACKGROUND OF THE HISTORY BOOK PROJECT

The idea of a conference History grew out of conversation between Rev. D. Stephen Wilk and Rev. Ernest Nix. The proposal was presented to the Conference Committee on Historic Sites and Archives: it included a phased plan of researching, inventory, indexing and writing a Conference History indication developments at all levels of the Church.

The Conference Committee decided to establish a Book Committee, and requested the Historical Society to undertake the project. The Book Committee members, Rev. Dr. Gerald Hutchinson, Rev. Dr. Stephen Wilk, Dr. Robert MacDonald, Rev. Dennis Butcher, and Rev. Dr. Dwight Powell have met formally to discuss the scope and nature of the project, as well as informally to discuss the various developments as research and organization have proceeded.

The Strategy to develop the book was partly based on suggestions from the United Methodist Church (USA): these included;

- A strong committee essential for the project
- Authorship, either an individual or a team, but with someone in charge
- Bibliographic search to determine strengths and weaknesses in other Conference or Church histories
- A writing style that is readable and popular but which does not compromise scholarship
- Use of the tenets of academic scholarship including verifiability of material and footnoting of sources, as the book will be a tool for other researchers.
- The need for a printer with whom one can work

In the fall of 1989, the strategy was discussed, indicating stages of development prior to the actual writing with specific assignments to appropriate authors. Initial research was made available through a grant, and Dr. Robert MacDonald, an historian by profession, agreed to do basic research. It was the Presbyterian and Methodist Historical Societies in Canada. The research was begun in the fall of 1989.

## RESEARCH DEVELOPMENTS

Throughout 1990 research in the Provincial Archives continued. In July 1990 a report was given to the book committee and the Historical Society. Among the suggestions were a number of themes which researchers and writers could pursue. The themes included Native Missions, Ethnic Relations, Social Services, Social Action, Education, Youth Work, Broadcasting, Women's Work, Church Union, and Conference Organisation. Along with the themes, and subthemes, were suggestions of archival sources which had material relevant to the themes.

Further research was done, including interviews with some of the older members of Conference. As well some bibliographic work was done. For the 1990 Annual Meeting, it was suggested Dr. MacDonald prepare a paper on ethnic ministries. This was done in the event that the guest speaker, Michael Dawes, could not deliver his paper because of a conflict. A portion of the occasional paper was read at the meeting. A summary of the paper was submitted to the Book Committee. After further research, another report was made

suggesting further papers in social service and action, and education.

Because of professional obligations, in 1991 the research has not been as extensive. In August, the co-editors, Stephen Wilk and Ernest Nix, met with Robert MacDonald and explored the project to date. Initially the proposal had been to develop a history with chapters covering chronological periods. Some of these were:

*The First Missionaries*

*Beginnings of the Organisational Church*

*Beginnings of Settlement*

*Organisation of Province and Conference*

*World War One and Union Negotiations*

*Union and the Depression*

*World War Two and Post-War Expansion*

*The Recent Years*

Later it was suggested within the chapters some themes could be developed. However, in August, it was suggested a series of themes forming the chapters. These were explored, with suggested authors. Many of the themes were those which have been outlined above. An addition was the development of and changes in worship patterns. The project benefitted by the insight provided David Goa of the Artifact Project, when he met with the Book Editorial Committee. This new arrangement, which will be presented to the Book Committee, involved the need for the editors to control the chapters so that there is an overall unity to the project. It would also involve initial and concluding chapters to assist in the overall unity.

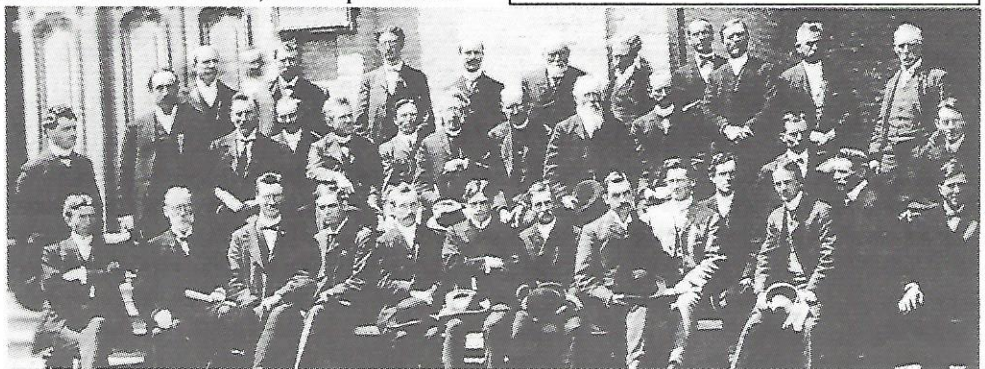
It was also suggested that a bibliographic essay be developed. Work has begun on this.

For the Annual Meeting, with the location at Chapel how Branch of the Royal Canadian Legion, it was agreed that Robert MacDonald present a paper dealing with the church and war. This also entailed some photographs of churches and war memorials. Other photographs of churches have been taken.

Contact has been made with other researchers and writers who have an interest in United Church History. Copies of some papers on the topic have been received, while steps have been taken to obtain some photographs. As well, some of those contracted may participate in the writing of some chapters on in the editing.

## DEVELOPMENT PLANS

- Phase I Feasibility Study and Development of Concept COMPLETED 1988-90
- Phase II Archival and Other Research to Explore Possible Themes and Sources BEGUN 1989
- Phase III Development of Conceptual Framework ("Thesis") BEGUN 1989
- Phase IV Writing Assignments FORECAST 1992
- Phase V Editing and Publishing FORECAST 1993



First meeting of the Alberta Conference, June 1904 (Methodist)



# McDougall Stoney Mission Society Report

Leonard McDougall and Laura Oakander

Throughout 1991, the world witnessed many significant developments, starting with the war in the desert and ending in the search for peace in the Middle East begun with the Madrid conference. Canada herself experienced crises. Throughout, the Little White Church stands honouring the missionaries—past, present, and future. A constant theme for the Society is that a nation must respect its predecessors, their lives their works and its traditions; and historic sites must be maintained in their historical integrity.

In research on the work of the pioneer missionaries, the Methodist Missionary Bulletin begun in 1903 is a valuable source of information, including letters from the missionaries. According to the editor, the letters allowed people "not only to review his work, his triumphs and his trials" but also to know the spirit and devotion of the missionaries. Letter writing, it is noted has a history going back to the apostles such as Paul or James. One of the writers in the first issue of the Bulletin was Rev. R.B. Steinhauer, (son of the native Methodist missionary, Rev. H.B. Steinhauer) then stationed at Morleyville. In his meeting with people in Orangeville, Ontario, Steinhauer gave a summary of the mission's history, noting the work was characterised by "faithful, patient, constant and persistent effort". He spoke of the background of the Stoney, a branch of the Sioux, and of the pioneering mission work of Reverends R. Rundle, H.B. Steinhauer, George McDougall and Peter Campbell, whose journeys and work sowed seeds which took root deeply. He noted John McDougall's work, including anxious perilous moments, and the need for precautions. The Stonies protected the mission from the Blackfeet. Steinhauer suggests "much (possibly the roughest part) of the work (building the mission) was done by native help" which was calculated to educate as well as inculcate self-reliance on their part. The church and school established were still used for worship and to teach and train young people. Mission supporters in the Epworth League paid for a commodious and comfortable mission house.

The society held two annual services, the 116th year since the structure of which Rev. R.B. Steinhauer spoke was built. On June 9 the service was conducted by Rev. Geoff Carr, who walked through his family background, causing us all to ponder the gifts of our families. Music by the Budd family and prayers including for Morley and scripture by Lazarus and Lily Wesley were also featured. The second service was held on September 8. Music was by Kathy Reid and Diana Kleinloog, accompanied by their daughters. Rev. Christopher White of Springbank spoke on the theme of looking at the value of History. At the coffee breaks following the services, folks talked and shared family experiences and the importance of the opportunity of gathering together to share stories, friendships and religious faith at Morley.

The two services received extensive coverage from local and district newspapers, radio, T.V. stations, including the Cochrane "This Week" with pictures, the Calgary Sun and Calgary Herald, Media in Airdrie, Sundre, Banff, Canmore, the CBC Eye-opener, and Channel 10 TV.

The picture chosen for the Annual Church Service calendar in 1991 was of the McDougall Memorial United Church.

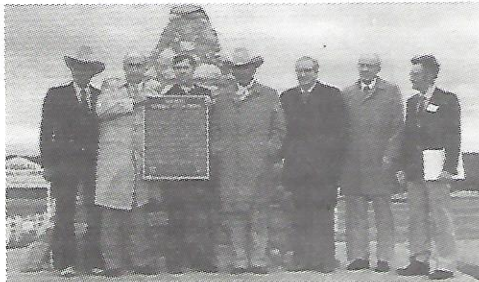
A number of beautiful weddings took place over the year, including one bride from Atlanta, Georgia, another married by her uncle the Moravian Bishop and one coming in a surrey with a fringe on top.

The church was open for 55 days. There were 1300 registered guests from 23 foreign countries, 15 stated, and 10 provinces. Among the groups were tours from Germany, Holland, Oklahoma, Swiss cyclists, and 90 pupils from Springbank. Visitors remarked on the en-

joyment of their visit, a place for reflection, relaxation and beauty.

The annual General Meeting of the Stoney Mission Society took place on March 4. The chairman's annual report was circulated, including a citation from a speech given by Chief Dan George, "My Very Good Dear Friends". Other reports included financial and week-end reports. Gerald McDougall, Chairman of the Morleyville Mission Site Planning Committee outlined the accomplishments emphasising the development of the master plan for a walk through designed to inform the public of the history of the coming of the Methodists to southern Alberta. Each stop will by suitably designed and constructed for permanent display. Rev. Dr. Stephen Wilk, President of Alberta and Northwest Conference Historical Society, commended the mission society on its support of work carried on to keep "history" alive. The Society supports the Journal for reasons similar to those stated by Rev. Steinhauer.

The executive decided to call for tenders to repair the cabin veranda. This was done by Tom Legg. The society is fortunate in having folks who donate their time and labour. Verna Budd and Beverly Flower for arranging music, Lazarus and Lily Wesley for their faithful devotion and assistance with the services, and special thanks



September 7, 1980: Dedication of the Plaque commemorating the official designation (Dec. 20, '79) of the church site as an Alberta Historic Resource.

Boyd Waddell picture



April 13, 1980: Unveiling Historic Site Sign (Lt.-Rt.) Rev. Frank McPhee, John Gilpin, Designation Co-ordinator, Historic Sites Service, Alberta Culture; Leonard Gaetz (unveiling sign); Dr Ford Holberton

Boyd Waddell picture



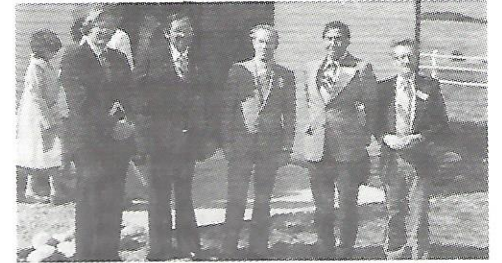
The old Bow Fort (1885). Mission site is in the background.

to the RCMP Cochrane for stopping by when time permits and sending a representative to church services.

With respect to the Stoney Land Claims, a number of meetings were held over the summer and fall. Richard Chambers of the United Church, Toronto, and John Thompson of All Native Circle, Winnipeg, met with Presbytery executive and the society executive. In August Rev. Dr. George Rodgers, who replaced Rev. R. Morrison - Wright as Conference Home Missions staff person met with several people to bring him up to date on the Land Claims Issue. In the fall several meetings have been held with a committee of Bob Liddle, chair of Presbytery, Dr. Gerald McDougall, representing the Society, and Rev. Dr. Stephen Wilk.

The Society has been represented at a number of functions, including dedication of Battalion Park, a plaque unveiling at Mewata, Fort Normandeau Days, and Chinook Chapter of the Alberta Historical Society. The chairman was presented with a Certificate of Appreciation for his contribution to promoting Alberta history by 65 Mount Royal Rifles of the 1885 Commemorative Rifle Regiment of the Alberta Field Force.

As we move into 1992, we rededicate ourselves to the service that the little church has stood for like a beacon at the entrance to the Rocky Mountains. ■



104th Anniversary Service, June 10, 1979

(Lt - Rt.) Rev. Wm. Twing, Rev. Dr. Chief John Snow, Ernest Nix, Lazarus Wesley, Len McDougall, President of the McDougall Stoney Mission Society

Boyd Waddell picture



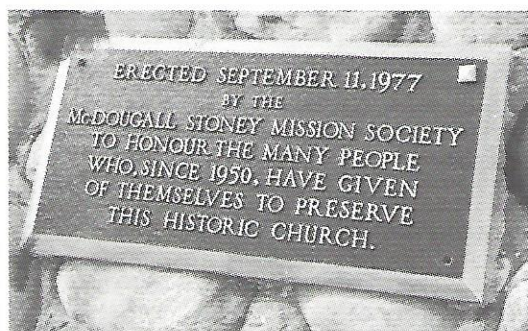
Unveiling at the 102nd Anniversary service of the plaque.

(Lt.- Rt.) Len McDougall, Chief John Robinson Twoyoungman, Johnnie Powerface, Lazarus Wesley

Boyd Waddell picture



# Historic Sketch of the McDougall Mission Property



The following article was prepared by Dr. Robert MacDonald, Dr. Gerald McDougall and Dr. Stephen Wilk as a background document to the understanding of the significance of the McDougall Mission at Morley.

## THE MISSION IN CONTEXT

The Morleyville Mission which the present site commemorates flourished from 1873-1921, when it was abandoned in favour of the town site. The issues to be addressed are those of the times and context when this site was occupied on the plains and foothills of Alberta.

When missionaries came to this area as products of Victorian and Edwardian Canada, they brought with them the attitudes, values and faith of their society. While there may have been mistakes, misjudgments and/or shortcomings which we can see in hindsight, nonetheless, these men and women made positive contributions to the lives of the people they came to minister to in a variety of ways.

The missionaries came to a spiritual people who were prepared to hear and accept the message which the newcomers brought, which was a message of faith, hope and concern about change. The breadth of concern included education, health, agriculture, law. As Susan Jackel writes:

"That Gospel Christianity was the native peoples' ultimate safeguard, the elder missionary never doubted. Convinced, however, that God looked with special favour on initiative and self-helpfulness, George McDougall set about meeting the Indians' more worldly wants: lessons in fishing and agriculture to reduce their dependence on traders and on the diminishing supply of wild animals; the elements of literacy by means of James Evans's syllabic script; the beginnings of a political consciousness, through explanation of the meaning of parliamentary government, the rule of law, and the Indians' rights under treaty; and ever and always, lectures buttressed by strict personal example on the blessings of total abstinence from alcohol."

## A BRIEF CHRONOLOGY OF DEVELOPMENTS

- 1) In the 1840's the first Christian Missionary Rev. Robert Rundle met the Stoney Indians and promised to establish a mission in the Bow Valley.
- 2) As a result of a small pox epidemic, a health council was established by Captain Butler (which included Rev. John McDougall, Father Leduc, Bishop Grandin and Richard Hardisty) in Fort Edmonton which established the principles of dealing with contagious diseases.
- 3) In 1873, Rev.s George and John McDougall fulfilled Rundle's promise. In August 1872, after discussing the suffering experienced by his people, Chief Bears paw appealed for a mission, stating 'Friends of the lost put us on the right track'.
- 4) Before the N.W.M.P. were formed as a result of the Cypress Hills massacre in 1873, George McDougall petitioned the Lt. Governor to stop the whiskey trade.
- 5) In 1874 the McDougalls established the Morleyville Mission, which became part of a settlement of between 60 and 100 white people amongst the Native Stoney Indians.
- 6) In 1875 the present church was built by the Rev. George and John McDougall and Andrew Sibbald. Rev. John McDougall, in 1877, wrote: "More or less Indians have been coming and going all the time, and outside of our meetings...we have had to counsel, conciliate, doctor and, in short, be all things to all men."
- 7) It was during this time that the first school was built

beside the church and Andrew Sibbald was the first teacher.

- 8) In 1877 John McDougall encouraged the process and was present at the signing of Treaty #7, which was the basis for the establishment of the Reserve.
  - 9) Over many years when the Blackfoot threatened, the Stoney provided a body guard to the McDougall family, as described by Elizabeth Chantler McDougall in "Incidents of Mission Life." (Alberta History).
  - 10) In 1883 John McDougall wrote, "When the white man is ready to fulfill the trust which has been reposed on him by the providential events and history," progress would be made.
  - 11) In 1885 the Stoney with John McDougall, served as scouts for the troops of Major Strange on their way to Edmonton to re-establish peace and order during the Rebellion.
  - 12) In 1888, Walking Buffalo (George MacLean, who was "adopted" by Rev. John MacLean) returned from school in Winnipeg, preferring to serve his people as an intermediary rather than train to be a medical doctor.
  - 13) In 1898-99, Rev. R.B. Steinhauer, son of the famed Ojibway Missionary Henry Bird Steinhauer, served at Morley and returned from time to time.
  - 14) In 1898, during a dispute with the Indian agent over cutting wood, Rev. J. Niddrie stated about the Stoney John Abraham "That he (Niddrie) had never known him to say an untruth nor is given to making extravagant statements." Rev. John Niddrie spoke highly of the character, faithfulness and support of people like Chief Bears paw, Chief Chiniquay, Paul Ryder, Peter Wesley and Moses House.
  - 15) In 1907, it was reported that the Stoney were self supporting, delivering wood to the railway and lime kilns and raising and selling cattle and horses. (Rev. Egerton Young earlier indicated concerns about developing too great a dependency on the part of the natives).
  - 16) The Residential School, with 37 pupils learning the 3 R's and a variety of skills including agriculture, was closed in 1908 and the day school opened in 1909.
- "John McDougall was named chairman of the Saskatchewan district of Methodist missions in 1876; in 1906, by way of special tribute, the Wesleyan Methodist Church in Canada convened its full annual meeting in Edmonton's McDougall Church and elected John McDougall President of Conference. At the end of that year, he retired from the ministry, but he kept active in a variety of services to Alberta's Indians, and to the Canadian public, right up to his death in Calgary in 1917, aged seventy four. By then he was securely established as a major figure, a patriarch almost, of Canadian Methodism; his portrait hangs in the halls of the United Church Archives in Toronto, and church annals document his offices and influence."

## MISSION LAND TIME LINE

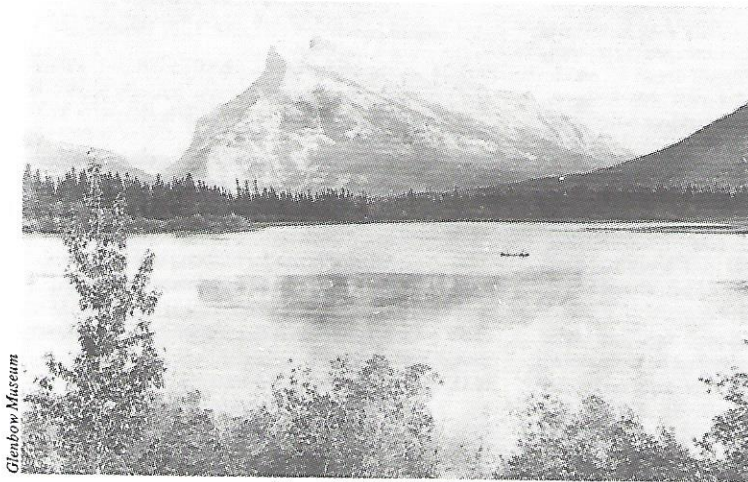
- 1840's - Robert Rundle first contacted Stoney Indians
- 1873 - The first temporary Mission established by John McDougall six miles northwest of present site.
- 1875 - The Mission Church built by George and John McDougall and Andrew Sibbald. Mission site larger than Calgary.
- 1876 - George McDougall died north of Calgary while hunting.
- 1877 - Treaty #7 signed: "one square mile of land for every five persons."
- 1879 - An early survey of Treaty lands and Mission site by A.P. Patrick excluded Mission land south of the Bow River from the Reserve, and included land adjacent to Jacob's Creek being excluded from the reserve boundaries. The Mission lands were titled to the Crown (Department of the Interior)
- 1905/8 - An exchange of Mission lands occurred from the south side of the Bow River (150 acres) for

a parcel on the north side of the Bow River (138 acres) and a small pie on the north side of the 1A highway.

- 1909/24 - The Methodist Church Mission Board for some inexplicable reason never formally petitioned for the Mission lands to be registered in its name.
  - 1924 - Rev. C.E. Manning of the Methodist Church offered to give 190 acres of the 320-acre site to the Department of Indian Affairs, but wished to retain ownership of the old Church and Mission house for historic purposes.
  - 1925 - The Methodist Church joined the United Church of Canada
  - 1929 - Mission Land title passed to the United Church of Canada
  - 1931 - A parcel of 105.6 acres sold to Calgary Power. The mineral rights were retained by the Church
  - 1939 - Mrs. Elizabeth Boyd McDougall wrote to the United Church in Toronto requesting to operate and maintain the site as the Church had fallen into disrepair
  - 1950/51 - The Church was restored and maintained by A.O.T.S. clubs from Calgary and Edmonton; many members are still active in the ongoing care of the Mission site.
  - 1960's - The McDougall Camp Society, a group not related to Church restoration, was set up for "camping on Church properties" ie: Sylvan Lake and Morleyville. The Church and Mission title was transferred from Toronto to this group. As a fund-raising group, they explored commercial exploitation and selling portions of the lands. Modern time concerns regarding the land both for Stoney and interested United Church members date from these times. Land claim issues or disagreements with restoration A.O.T.S. groups were not present beforehand.
  - 1971 - The McDougall Memorial United Church Restoration and Maintenance Society was incorporated to protect the integrity of the Mission lands
  - 1976 - After considerable negotiation with all parties, including the Stoney tribe, an agreement to give the Stonies land (170 acres) and mineral rights (including under the flood plain land) adjacent to the Church and Mission site were reached. These "Final" negotiations retained 43.9 acres for an Historical Site, which consists of the Church and Mission site area.
  - 1977 - The United Church of Canada declared the Mission property and Church an Historic Site, recognizing the national and international significance of the development of Methodism in Western Canada in the context of the Stoney Indian community
  - 1979 - The Church was declared a Provincial Historic Resource (Section 18 of the Alberta Historical Resource Act).
  - 1981 - A planning committee was established as a sub-committee of the Historic Sites and Archives Committee of Calgary Presbytery, to develop a site master plan agreed upon by all concerned, having wide membership and representation.
  - 1991 - A comprehensive site interpretive plan proposal completed
- Notes: 1. The mission Lands have a long and complex history of which the above is only a brief summary.  
2. The land indefeasibly belongs to the United Church of Canada, with Calgary Presbytery as trustees  
3. Both the Methodist Church in early years and the United Church of Canada in later years have been somewhat reluctant stewards  
4. The project team believe that a workable solution with the site development can be attained, that is acceptable to all. ■



# The Recognition of Historic Sites by Gerald Hutchinson



Glenbow Museum

Mount Rundle, Banff, Alberta

A few decades ago the gathering and preserving of archives became an obsession for people with special interests. Busy church people paid scant attention as old documents and records began to be stored in abandoned vaults, basement rooms, and odd corners. It has now become a growth industry so that the few boxes R.E. Finlay kept in the St. Steve's old vault have now become 114 metres of boxes, containing records fully indexed, stored under special conditions and open for public use. And alongside of the United Church collection, are the records of many other churches, open to all who search for information and insight.

The recognition of historic sites of importance to the churches follows naturally. In the Alberta Conference there has been a long history of involvement with Native peoples including the missions on Reserves, the Residential schools, the Industrial School. Today with the dramatic emergence of the First Nations as responsible participants in the social and political life of Canada, the church is profoundly involved and troubled by the awareness that we were there when the domination of the empire of white and English speaking people, so completely displaced the centuries old inhabitants.

We now have the records to inform us in re-tracing and re-assessing influence of the church people in the agonizing transition called "the opening of the West, the rising star of empire". We cannot imagine the West without the White man's civilization and development, but nor can we accept the humiliation and impoverishment of the displaced people.

The Alberta to Manitoba story is unusual in that the Christian Mission preceded the "white man's invasion" by 30 years.

The N. Saskatchewan and Saskatchewan River was a critical dividing line. North of it were dense forests so the fur-trade was concentrated along the river, and throughout the north. The North West Company, composed

of Scots and French brought numerous French voyageurs who settled into communities north of the river. No missionaries were allowed into the region until in 1840 the Hudson's Bay Co. introduced four British Methodists as chaplains. When the Roman Catholic clergy arrived 2 years later, their first efforts were confined to the north recovering the French and native

communities. Methodist Rundle went to all forts including the French communities, but lost them when the priests arrived. He then concentrated his work south of the Saskatchewan amongst the native peoples who occupied and controlled the plains and mountain region. All of the tribes paid periodic visits to the HBC forts at Rocky Mountain House and Fort Edmonton House, where Rundle met them, and then followed them to their encampments. The records of Rundle's travels, his ministry and experience, his records of Marriages and of Baptism have now been recovered and are published as *The Rundle Journal* 1840 to 1848.

Second stage - still HBC control in British North America, but the missionary appointments were made by the Canada Conference of the Methodist Church, Thomas Woolsey and H.B. Steinhauer. In anticipation of the "Opening of the West" to settlement, the Methodists appointed George McDougall as Chairman of the Saskatchewan District (the entire Alberta-Manitoba region) 1860.

## Third Stage

- 1867 Confederation of Canada
- 1869 HBC sold rights to Government of Canada, now North West Territories of Canada
- 1873 John McDougall moved to Bow River Valley, the first white man's institution beyond HBC control.

## Fourth Stage

- Steady increase of control by Government of Canada, of miners, explorers, settlers
- 1876 First Church of England...Canon Newton
- 1881 First Presbyterian...A.B. Baird

The abundant archives now gathered for our use enables our generation to recover all of these ministries, to experience the sense of purpose and dedication (and humanity) of each of them and the response of the people amongst whom they worked and lived.

## In Alberta our first sites were:

1. Hudson Bay's and British appointment Ministry of Rundle and Benjamin Sinclair. All forts, encampments from Lesser Slave Lake to American border, east into Saskatchewan, culminating in the mission at Pigeon Lake - first organized location.
2. Hudson Bay and Canadian appointments Ministry of Thomas Woolsey and Henry B. Steinhauer. Whitefish Lake with H.B. Steinhauer and Benjamin Sinclair. Pigeon Lake, Ft. Edmonton encampments with Thomas Woolsey Ministry of George and John McDougall, Peter Campbell Victoria Mission, Edmonton, Pigeon Lake
3. Northwest Territories and Canadian appointments. Ministry of George and John McDougall, H.B. Steinhauer Bow River Mission, later named Morleyville. Ministry of Canon Newton, Church of England, 1875. Ministry of Dr. A.B. Baird, Presbyterian, 1881

The Alberta and N.W. Conference is taking a strong lead in recognizing and using historic sites with the Rundle's Mission Conference Centre, and the McDougall Mission Society combined in the Conference Historical Society.

## Rundle's Mission

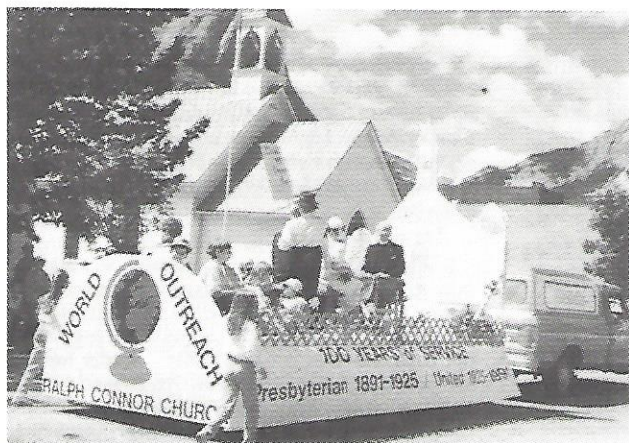
### Rundle Mission Conference Centre awaits you!

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



# RALPH CONNOR MEMORIAL CHURCH

## 100TH ANNIVERSARY



*Ralph Connor Memorial United Church float passes the church in the Canmore Canada Day parade*

During 1991 Ralph Connor Memorial United Church in Canmore has been celebrating 100 years of worship in the same sanctuary. A Presbyterian Church, it was the first church built in Canmore, during the early ministry of Rev. Charles W. Gordon who later became widely known under his pen name, Ralph Connor. Construction was started in the fall of 1890 and the first service held on January 25, 1891 even though the interior was not all finished. Earlier services had been held in members' homes or in the school.

Two services were held January 27, 1991 to begin the year of celebration. Special music included a Sunday School choir, a ladies' a cappella group, a solo, several organ numbers and the singing of the anniversary hymn composed by two of the congregation. An anniversary poem was read and the printed program included greetings and good wishes from the Gordon family and a thoughtful essay, all written by Charles Gordon of Ottawa, a grandson of Rev. C.W. Gordon. There followed a re-enactment of a Board of Managers meeting held just prior to the first service. This was purely imaginary as Board records for the first twenty years have not yet been located, but the men and women taking part built some of their characters around people described in Connor's first book, "Black Rock", which was based on his experiences in the Canmore-Banff area. Others, whose families have been in Canmore for several generations, drew upon family stories to lend authenticity to the play. Played extemporaneously, it seemed very real with both serious matters and touches of humour. A congregational dinner of baked beans, stew, rolls and boiled raisin or prune cake was served after the morning service. Although a nasty storm blew in that day, both services were well attended.

Knowing that weather could be a deterrent to people wishing to travel in January, the Anniversary Committee also arranged a Homecoming Weekend for June 29th and 30th. Well over 300 people signed the visitors' book for those two days. On Saturday there was an old-fashioned garden party with a strawberry tea, hot dogs and ice cream for the children, and games, clowns and balloons. Visiting and reminiscing were the order of the day, with old friendships renewed and wonderful stories told. The church photo albums and scrapbooks were very popular.

The church and hall (equipped for video broadcast) were full to overflowing on Sunday to hear

Right Rev. Dr. Walter H. Farquharson, Moderator, give his warm and thoughtful message. Others taking part in the service included Rev. Helen Stover-Scott, President of Alberta and Northwest Conference, three former ministers, Rev. Thomas B. Jones, Rev. Florence G. Wilkinson and Rev. William C. Thwing, Mrs. Lois Birnie, Candidate for the Ministry from our congregation, along with our present minister, Rev. M. Bruce McIntyre. Again there was special music, including a piper to escort the platform party. At the end of the service all moved outdoors where the memorial bricks in the

courtyard were dedicated.

Most of the platform party took part in the evening communion service with a fourth former minister, Rev. John R. Sheane, assisting in serving the elements.

A float depicting some of the church history took part in the Canmore Canada Day Parade the next day.

Several other projects have been carried on throughout the year. Prints of a watercolour painting of the church by Donna Jo Massie were sold and the original purchased and donated to the

church. The memorial bricks, mentioned previously (similar to those in Olympic Plaza, Calgary) were sold and laid, and lapel pins given to all children of the congregation. Adults were able to purchase pins, too. The flagpole which was first erected when the church was made a memorial chapel after WWII, had to be taken down during reconstruction in 1984, but was replaced this year. Video tapes were made of both anniversary services and are available for purchase. An anniversary banner was made and hung.

At the end of the year all monies remaining in the anniversary fund will be donated to worthy causes.

On Anniversary Sunday in January 1992 a time capsule will be suspended from the ceiling of the narthex (not buried because of the high-water-table problem in Canmore) to be opened in 2041. It will contain a record of the year's celebrations, along with lists of present church members and adherents, Sunday School children, youth groups, baptisms, marriages, funerals, confirmations, letters from the present Explorers group to the Explorers of 2041 and other interesting items. Fifty years was chosen for opening in the hope that some of the children and young people taking part in activities this year will still be here then.

### A SHORT HISTORY OF THE CHURCH

The original building, consisting of the sanctuary and small addition with three rooms at the back in which the minister lived whenever he was in Canmore, cost less than \$1200 and opened debt-free on January 25, 1891. The use of the building was offered to other congregations when it was not needed by the Presbyterians. It also became the centre for many community activities such as musical and literary clubs and a temperance organization. This spirit of sharing and leadership has continued.

It was often considered to be a union church during WWI and in the early Twenties so, when church union was being seriously planned, the congregation easily followed their former minister, Rev. Gordon, by then Moderator of the Presbyterian Church in Canada, when he encouraged union with the Congregational, Methodist and other Presbyterian Churches to form the United Church of Canada in 1925.

During the 1930's the church had many financial difficulties because the coal mines, Canmore's primary employers, often operated only one day per week. These difficulties culminated with the near loss of the property on which the church stood, for lack of \$22.95 or the original purchase price of \$34.95. (The reason for the need to purchase the lot is a long involved story.) However the money was found and the property saved.

In 1942 the name of the church was changed from Canmore United Church to Ralph Connor Memorial United Church, in honour of Rev. Charles Gordon who had passed away in 1937 after illustrious service to the Church, Canada and the world through the League of Nations.

When WWII was over, the building was

refurbished and was made a memorial chapel. The Honour Roll lists most of the men and women from Canmore, not just United Church members, who enlisted. Many of the new furnishings, the stained glass windows and smaller items were donated as memorials or in thanksgiving for the safe return of family members.

Throughout its history, this church had been receiving assistance from the Home Mission Board. One attempt in 1964-1965 to become self-sustaining did not succeed but in 1979 the move was made again and was successful. Major renovations have since been carried out.

In 1979 the old manse and 75 feet of property on which it stood were sold and a new manse built in Larch subdivision. Following negotiations with the Province of Alberta, the original sanctuary was named a Provincial Historic Site in 1983. Assisted by grants available for the preservation of such sites, a major reconstruction was undertaken. The sanctuary was moved onto a new foundation, steel supporting bands were put into the walls to keep them in line, and a new hall, kitchen, office and Sunday School complex was completed by June 1984. A new organ, paid for by donations, was dedicated on January 25, 1987, the 96th anniversary of the first service held in the church. A Mortgage burning, marking repayment of loans from the United Church of Canada to complete reconstruction, was held on January 24, 1988. Then in February 1990 the interior of the sanctuary was refinished to resemble its original appearance. Thus the church was ready to celebrate its 100th Anniversary in 1991.

**Mary M. Smith**  
Historian, Ralph Connor Memorial  
United Church



# Carmangay United Church Designated a Historic Resource

by Dorothy and Ernest Hodgson



(On May 2, 1991, the Carmangay United Church, built in 1910 as a Methodist Church, was officially designated as a "Registered Historic Resource" by the Hon. D. Main, Minister of Culture and Multiculturalism).

Before 1914 the federal government and the railways advertised widely about the Canadian West, and consequently thousands from Britain, Europe and the northern United States took up land in Alberta. Mrs. C.W. Folk, writing in 1935 about the development of the Carmangay Ladies' Aid of the Methodist (later United) Church said of the influx of settlers before 1910, "a common sight was to see settlers' effects piled along the railway track waiting to be hauled out 10 or 20 miles to a farmstead..." With the promise of a CPR line from Lethbridge north to Vulcan then Aldersyde, a number of immigrants settled in a line now better known as Highway 23 towns.

The settlers brought their religions. Thus in Carmangay there were Catholics, Baptists, Methodists, Presbyterians and Anglicans.

By 1910, with Methodist and Anglican Churches already present in Carmangay, Presbyterians were certain there would not be sufficient support for another in the same small village of 286. The situation was typical of those in which the Presbyterian and Methodist Churches tried to cooperate. It was a clear example of the Presbyterian Church's policy of "non-intrusion" with the Methodist Church. These nonintrusion policies avoided overlapping of facilities and, hence resulted in a substantial saving of mission funds. In practice it meant that in some places such as Granum, southwest of Carmangay, the Methodists were asked to give their interest and support to the local Presbyterian church, and in other localities such as Carmangay the Presbyterians were urged to join and support Methodist congregations. This type of cooperation ultimately led to the creation of the United Church in 1925.

Seeing the need, the Rev. R.K. Peck, Methodist District Superintendent, helped organize the first Methodist church service at Carmangay. One of the first clergymen recorded as holding services here was a probationer by the name of Turner. Turner, as well as Peck, thus began the Methodist tradition at Carmangay.

In January 1910 the Methodists organized formally with the election of an official board which was instructed under congregational motion to erect a church. The Official Board accepted a tender for the building for \$3650, and the building was opened in November 1910, dedicated by the Rev. George Kerby. The Rev. A.B. Argue from Claresholm also assisted as supervising minister of this enterprising mission

church. The church was only one of the institutions people established to recreate cultural structures they had known.

The new building was an example of a Carpenters' Gothic Church imitating in wood the Gothic forms which had previously been constructed exclusively of brick and stone. Its Carpenters' Gothic Style is particularly evident in the arches used in the doors and windows. This type of churches were erected by local builders with community help. Most Alberta churches before World War Two followed this pattern, with Carmangay Methodist Church showing a variation on conventional rectangle plans by being L-shaped.

The cornerstone was laid in July 1910; this great accomplishment was celebrated by the usual prairie event, a church dinner. A shower of rain at noon was no deterrent to the groups of people constantly filling the four long tables. Also, as usual, the dinner was served by the Ladies' Aid who raised \$250 through their efforts.

The Ladies' Aid continued to raise funds in a major way through fowl suppers. In 1912, for instance, by charging the extraordinary price of \$1.00 each, the women, in the course of two evenings, made over \$500 in support of a newly-erected manse and the furnishings. First members included Mrs. C.W. Folk, Mrs. B.D. Hummon, Mrs. J.F. Snyder, Mrs. T.E. Rudd, and Mrs. P.H. Neville.

Equally important to church life was the church school. During church construction Mrs. Folk and Mrs. Snyder surveyed the possible population for a Sunday School, and classes began in what was called the Yellow Schoolhouse. B.D. Hummon was superintendent, with 100 pupils on the roll and 80-90 in attendance periodically.

By 1916-29 under the Rev. Douglas Telfer, Carmangay church ceased to be a "mission church" and for a short while became self supporting. However, by the mid-1920s declining membership, poor crops, and low prices resulted in the need for Carmangay to receive financial assistance from the Home Missions Board of the United Church. To stabilize the situation at two adjacent charges, Carmangay and Champion, High River Presbytery combined the two into one charge in 1942, and that combination has existed ever since.

From 1942-63, a period of great change in Canada and great financial challenge to the Carmangay-Champion charge, the Rev. Peter Dawson offered special service. As Wallace Miller wrote in 1968:

*'Mr. Dawson came to Champion in 1929 and was elected M.L.A. for the Little Bow Constituency in 1935 in the Social Credit landslide. He represented this constituency until his death.'*

*'It is noteworthy that from 1937-63 Mr. Dawson was Speaker of the Alberta Legislative Assembly. He died in March 1963. Thus for twenty-one years during the sittings of the Assembly, 1942-63, Peter Dawson travelled each week from Edmonton to southern Alberta to meet his clerical responsibilities.'*

It was early in Mr. Dawson's ministry at Carmangay that it became evident that the 1910 building needed substantial maintenance. Wallace Miller wrote:

*'In 1945 there were signs that the foundation of the church would need attention. The furnace room had softened the sandstone in the foundation and the earth walls in the coal bin began to crumble. This placed too much strain on supports which in turn bowed the floor. In 1950 it was evident that something had to be done immediately.'*

He went on to indicate that:

*'Mr. Henry Frank, a local contractor, was asked to inspect the building and offer suggestions on a course of action. He found the building to be sound, but in need of immediate support along the east wall. He suggested a full basement with concrete walls. A later meeting accepted these recommendations. The Ladies' Aid purchased 600 bags of cement on "off car basis".'*

Mr. C.W. Burke, a local building mover, was asked to raise the building about three feet and leave the timbers under the building for two to three weeks while the walls set and the forms could be removed. This he agreed to do for \$200.

In June 1950 volunteer work prepared a new foundation with the church being raised while the old foundation removed and a new one poured in a single day. Services and two funerals were held while the church was blocked up.

*'The original cornerstone had cracked before the foundation was poured but it was thought it could be repaired and a new face could be cast on the west side to show that in 1950 it was a United Church. Mrs. Hilda Lyckman drew the stencil and some of the high school boys made the letters for the mold.'* A brief history of the church was added.

From 1950-60 there were many things to do. The basement was finished for use as Sunday School. The ladies got a kitchen-sewing area. When a new school burned down, the basement served as schoolroom in the week, church school on Sunday.

*'With the work on the basement completed, attention turned to the auditorium. The ceiling walls were stained and broken in places so it was decided to lower the ceiling and apply stone board to the walls.'*

The little congregation was able to offer to the community the use of the spaces created by the efforts noted above.

Although the village population remained stable, post-war growth of farms meant fewer people in the district to maintain the congregation. Increasingly they were older.

The 75th Anniversary of Carmangay Church was a milestone. The service filled the church and brought back many who had been raised in the community. Old and new hymns were sung; memories of their young years in Carmangay were told by Lester Snyder and Mary Mercer. The event, suggested by the exchange minister Philip Kalloway from Australia, was a real success.

Renewed interest in the church brought inquiries as to the needed repairs of the roof, the tower, and the basement. The Alberta Historical Resources Foundation was contacted. The Foundation quickly became aware that this church erected in 1910 embodies the architecture, history and spirit of prairie mission church cooperation which helped generate a new Canadian church.

An Historical Restoration Committee, involving community members as well as church members, has worked actively toward the goal.

*Continued on page 18*



# Alberta and Northwest Annual Archives Report of 1990

By Keith Stotyn

The big news for 1991 was, of course, the completion of the Guide to the Archives of the United Church of Canada, Alberta and Northwest Conference. Although most of the work was carried out in 1990 and reported in last year's report, printing and distribution occurred last year, which also provided opportunities for follow-up contacts with depositors.

The production run was 500 copies, of which approximately 300 were distributed to libraries, archives, research centres and United Church facilities free of charge. Approximately 150 copies are still available for sale, at \$15.00 per copy from the Provincial Archives of Alberta (cheques payable to Alberta and Northwest Conference). The Guide received the "Alan D. Ridge Publication Award of Merit" from the Alberta Society of Archivists in April 1991.

As a direct consequence of the Guide Project, I arranged for all congregations having records in the Conference Archives to receive a list of their records, complete to the end of September 1990. With that mailing all Church Secretaries also received a copy of the Guide's plan of arrangement for congregational record, which details the kinds of records which should be deposited in the future. The mailing produced a welcome response, both in terms of deposits received (down from the previous year but still admirable) and inquiries about caring for, organizing and depositing archival records. I have had the opportunity to give a workshop on the conference archives to the Church Secretaries' Association of Edmonton Presbytery and several UCW groups who are assisting in the transferring their congregational records. I have also met with several groups to provide direct advice on the preparations for transfer.

The Guide Project provided another benefit, as well. With accumulated interest from the Project's grant, Conference was able to purchase a new, more sophisticated data base management system for use in maintaining the Conference Archives data base. It is called Advanced Revelation and work is underway to convert the existing records to the new system.

Last year I participated in the General Council's Committee on Archives and History meeting in Toronto. Discussions included developments in a number of areas of importance to Alberta Conference or, generally, to United Church Archives.

## 1. Records management

Central Archives has developed, in co-operation with London Conference, an office file plan. Several other conference offices are adopting the plan for use on their records. The plan constitutes an early step in the development of church-wide records management procedures. The next logical step, though not yet a committed project, is to use the plan to develop a records schedule for the systematic disposal, to the Archives or rubbish tip, of conference records. These central initiatives can only benefit individual Conferences if they become adopted practices in the offices.

## 2. Style Guide

This has been in development for some

time, co-ordinated by Maritime Conference. It proposes to offer assistance to recording secretaries and Presbytery inspectors on the preparation of official records of the church, primarily minutes. It is expected to be mailed out shortly. To ensure that it does not simply disappear in file drawers or bottom shelves it may be appropriate for the Conference Committee to use its release for some publicity. For example, the Committee might send a circular letter to all church secretaries, commenting on the arrival of the guide and the importance to the Conference Archives of properly kept records. We will be notified when the Guide is released.

## 3. Relocation of Central Archives

This was the big item of discussion. Two issues were identified, though they were not clearly separated in the debate. The first concerned whether or not the Committee should have been formally consulted before the decision was made by General Council Executive. This question led logically to the recurring problem of the role of the Committee, generally (see below). The second issue was whether or not it was a good decision to move the Archives to the proposed General Council offices in the vicinity of Kitchener-Waterloo. Little consensus appeared on either point. The Committee did vote to support the appeal to the Judicial Committee about the exclusion of the Committee from the consultative process. The Committee split almost evenly on whether the move was a good decision. The move is presently in review and may be for some time, given current real estate conditions in Toronto. No plans for developing a Committee position on this issue was agreed.

## 4. Personnel Records

A draft policy manual on the control of, transfer of and access to personnel records was presented. It is being reviewed by all of the agencies responsible for handling personnel records.

## 5. Microfilming by Mormons

Central Archives is considering a request by the Mormons to microfilm church registers housed at the Central Archives. It has received an opinion from General Council Secretaries that there is no theological or church policy impediment to accepting their proposal. Central Ar-

chives must still consider a number of practical problems, space, workload, cut-off dates, etc. It will keep the conferences informed of its deliberations and decisions. Any approaches to Conference Archives for similar work will be decided by each Conference, but may benefit from Central Archives' review.

## 6. Role of the Committee

Following from the discussion of the relocation, a general discussion occurred about how the Committee should fulfil its mandate. There are differences between those who are primarily concerned with the archival functions and those who want more attention paid to the "History" part of the Committee's name. Committee Executive is to put together a group of people to develop position papers from various perspectives (including history, archives, conference concerns) on how to fulfil the Committee's role. This work may lead to the preparation of a single discussion document for next year's meeting.

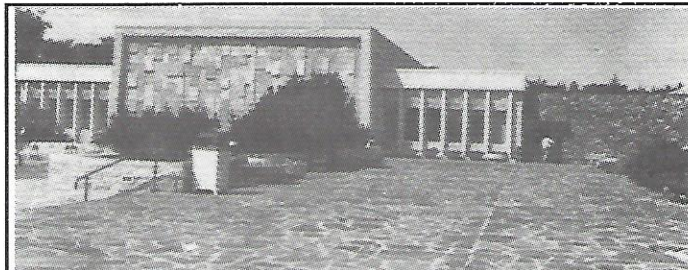
Many of these issues suggest a busy year ahead for the Conference Archives. ■

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

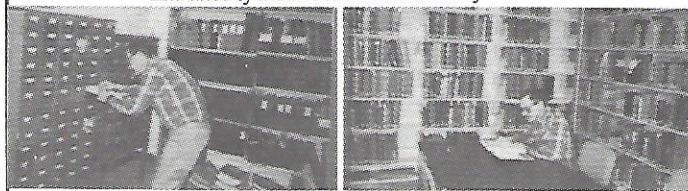
		1990	1991
<b>Records:</b>			
Contacts:	Congregations	6	233
	Presbyteries	0	0
Deposits:	Congregations	60	24
	Presbyteries	8	4
	Conference	X	X
	Ministers	4	1
	Extent Before processing	14.51 m.	8.02 m.
Total holdings:		124.00 m.	132.02 m.
Processing:	Extent	21.64 m.	.42 m.
Research:	In-person	60	82
	Letter:		
	General	12	10
	Baptism	71	40
	Marriage	10	2
	Membership	2	2
	Burial	0	2
	Genealogical	2	5
	Total	97	61
Retrievals		621	964
Loans		4	1



Keith Stotyn, B.A. (U of C), M.A. (U of A), represents the Alberta and Northwest Conference on the National Committee on Archives and History. He is the Alberta Conference Archivist, and Senior Archivist, Manuscripts, Provincial Archives of Alberta.



Entrance of the Provincial Archives of Alberta



Researchers at work in the Archives



# Remembering our Methodist Roots

## THE WORLD METHODIST HISTORICAL SOCIETY (An affiliate of the World Methodist Council)

### PURPOSE

1. To identify and coordinate the activities of the historical agencies of all the denominations which have their roots in the Methodist movement of the 18th century, including those United or Uniting churches in which Methodist denominations have been incorporated.
2. To promote the organization of historical agencies in Methodist or Methodist-related bodies who are interested in Methodist history.
3. To assemble in regional conferences representatives of Methodist and Methodist-related bodies who are interested in Methodist history.
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.

### ACTIVITIES

- The Society holds a quinquennial meeting at the site of the World Methodist Conference.
- Regional meetings and special gatherings are held regularly in various parts of the world. Notices of these meetings are published in the *Historical Bulletin* which is mailed to all members of the Society.
- The Society sponsors an important research project, the *Catalogue of Methodist Archival and Manuscript*

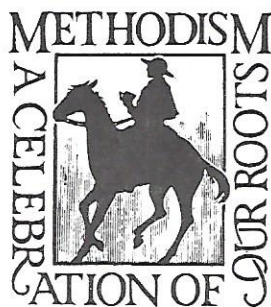
*Collections*. This project will ultimately provide a listing of all the important Methodist manuscript collections around the world. These catalogs are available for sale by the editor.

- Sponsorship of the Albert C. Outler Research Fund, an endowment in memory of Professor Outler, devoted to the advancement of research and publication in matters dealing with Wesleyan and Methodist heritage.

For more information, write to

### General Secretary

World Methodist Historical Society  
P.O. Box 127, Madison, NJ 07940  
U.S.A.



1991 marks the 200th anniversary of John Wesley's death. The story of his life and witness could serve as an example to all of us.

John Wesley, founder of Methodism, died 200 years ago on March 2, 1791. He

left a legacy of social activism, a part of our United Church heritage. While he was alive, he spoke out against the evils and abuses entrenched in his society. He protested both the slave trade and colonialism. He challenged the privileges of the rich and the oppression of the poor, and he took steps to eliminate violence against women in his Methodist societies. Wesley not only opposed suffering and injustice, but he also set up social service facilities to care for and empower the poor and the marginalized.

## Ralph Connor Memorial Church 100th Anniversary



Ralph Connor Memorial United Church platform party, June 30, 1991. L. to R.: Rev. W.C. Thwing, Rev. H. Stover-Scott, Right Rev. Dr. W. Farquharson, Rev. F.G. Wilkinson, Mrs. Lois Birnie, Rev T.B. Jones, Rev M. Bruce McIntyre

## History of Mount Royal

From page 5

Principal to that of President thus recognizing the diversity of the College's program. Adjustments to the College organization and programs were also contained in the report. At the same time the Government of Alberta instituted a Department of Advanced Education which was concerned with the establishment of post-secondary colleges in Alberta. Red Deer, Lethbridge, Medicine Hat and Edmonton were designated for the location of these Colleges. To establish another College in Calgary with Mount Royal already in operation seemed to be a needless duplication. The Board of Governors and the United Church of Canada, Board of Colleges and Secondary Schools agreed to sell Mount Royal to the Province and the Province agreed to establish a new and adequate campus. The agreement was reached in June 1965 and later a new building was erected in Lincoln Park.

The name Mount Royal College was retained by the Government because of the institution's long and meaningful history. The United Church agreed that its interests would be served by a Board of Governors of an institution called Kerby College. It was agreed that Kerby College Board would not offer courses of study but would hold the finances accrued from the sale in trust to be dispersed as the new Board determined.

The United Church's presence in an educational institution in Calgary now came to an end after some 55 years.

### Acknowledgements-

*Calgary Cavalcade* by Grant MacEwan, The Institute of Applied Art, Ltd., Edmonton 1958

*Dr. George W. Kerby* - an article written by Dr. Baden Powell c. 1950

*George W. Kerby* - a paper prepared by Dr. Michael Owen for presentation the International Society of Educational Biography, Chicago, April 27, 1990. Files now held by the Glenbow Museum, Calgary on Dr. Kerby and Mount Royal College. ■

## Carmangay United Church

From page 16

There have been concerts, work parties, and a unique project which in its short title is called "Ring the Bell". Any person who contributes one dollar toward the restoration fund for Carmangay church is entitled to ring the church bell upon completion of the restored bell tower. The printed tickets simply assert, "Please present certificate on bell ringing day."

### Sources, Beyond the Years, 1968

*United Church Archives Including a History of the Ladies' Aid* by Mrs. C.W. Folk and a brief church history by Mrs. Ruth Craig

Documents of Alberta Culture, Historic Sites Service

Dominion Bureau of Statistics, Alberta Bureau of Statistics, Department of Municipal Affairs

*Note:* All of Dorothy Hodgson's grandparents settled in the Carmangay-Barons area, and two of the sources, Mrs. Folk and Mrs. Craig are a grandmother and an aunt respectively. Mrs. Hodgson found it most interesting to see archival material in such familiar handwriting. ■



# Remembering Our Presbyterian Roots



**John Calvin**  
1509-1564

*Originator of the seventeenth century polity, discipline and worship at the time of the Reformation when the Reformed and Presbyterian churches came into being, John Calvin was born in Picardy, France in 1509. He was an outstanding scholar and student with particular interest in Law and Religion. As the result of an experience of "Instant conversion" he joined the small group of Anti-Papist Reformers and devoted the rest of his life developing his own doctrine of Calvinism which had a tremendous impact throughout the years until today. He spent most of the second half of his life in Geneva, Switzerland and died there in 1564.*

The late Rev. Dr. Frank S. Morley wrote a book on "why a Presbyterian Church?", in which he summarized the history of Presbyterianism. He points out that "the first form of government known in the Christian Church was by presbyters or elders. The Reformation with its new learnings, new science, new politics, new society and new faith was led by "men who dared to die".

There were such men as John Hus who was burned at the stake in 1415, whose influence spread to Hungary and Czechoslovakia; Martin

Luther who issued his 95 arguments against indulgences in 1517; Zwingli a great Swiss Reformer who was killed by the sword in 1531 with the words "They may kill the body, but the soul they can not kill"... John Calvin who from 1533 saved Europe in bringing about Christian social reform and social construction; and John Knox who brought teaching and preaching to England and Scotland and reformed the church, placing the Bible in every church, establishing family worship, founding schools, ministering to the poor, sick and needy. In 1553 "Bloody Mary" forced Knox to flee.

As a result of these pioneers, Presbyterianism swept through Europe and around the world. It, for instance, created Puritanism in England and as F. Morley says, "Without Calvin, Knox and Presbyterianism there could be no United States" and according to the 19th century skeptic Taine "These men are the true heroes of England. They founded England. They founded Scotland; they founded the United States."

The Canadian Society of Presbyterian History Annual Meeting September 28, 1991 was held in the Lounge of the Centre for Religious Studies, Roberts Library, U. of T., Stephen Wilk was present and represented our Society.

Occasional papers consisted of the main items of the agenda.

Professor Douglas Campbell, Erindale College, "Presbyterians and the Canadian Church Union: A Study in Social Stratification"

Professor John Webster Grant, Emmanuel College, "Brands from Blazing Heather: Canadian Religious Revival in the Scottish Tradition"

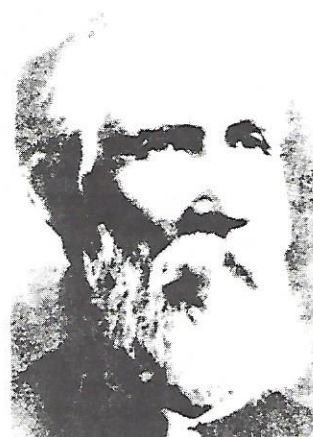
The Reverend Brian Prideaux, North York, a paper on D.R. Drummond's Contribution to the 1925 Church Union Debate.

Dr. John A. Vissers, Newmarket, "Interpreting the Stuff of History: the Theology and Practice of Canadian Presbyterian Historiography."



**John Knox**  
1505-1572

*Minister, Reformer and Historian of the Church of Scotland*



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

## THE CANADIAN SOCIETY OF PRESBYTERIAN HISTORY

Founded about twenty years ago, with the aim of preserving and documenting Presbyterian history and encouraging the development of younger scholars, the Society meets annually in Toronto. The next meeting will be October 3rd, 1992, at a place to be announced.

Membership in the Society at an annual fee of \$10.00 brings notice of the meeting and the full text of the papers read to the Society each year (usually four papers).

The secretary-treasurer is the Rev. J. Ernest Nix,  
4112 Pheasant Run,  
Mississauga, Ont. L5L 2C1

### PRELIMINARY NOTICE OF MEETING

The Annual Meeting of the Society will be held:

Saturday, October 3rd,

Registration 9:30 a.m.

Presentation of Papers 10:00 a.m. to 4 p.m.

Place: Knox College, University of Toronto

*Please mark your calendars for this important event. A more detailed notice will be sent at a later time.*

The CANADIAN METHODIST HISTORICAL SOCIETY was organized in 1899 and reorganized in 1975. Its aim is to promote the study of Methodism in its origin and transmission, and in its Canadian development not only in the Methodist Church of Canada but also in other groups which lay claim to a Wesleyan heritage.

The Society meets each year, normally in June, meeting in Toronto every second or third year, and holding the other conferences elsewhere in Ontario and across the nation. Papers covering a wide range of historical and theological topics are presented at each meeting which also includes a tour of nearby historic churches and other sites. The membership fee of \$20 per calendar year includes the cost of the printed papers from the annual conference.

The 1992 meeting will be held June 14 through 16 at Islington United Church in Etobicoke, Ontario, the western suburban borough of metropolitan Toronto.

For information or membership write to:

**THE CANADIAN METHODIST  
HISTORICAL SOCIETY**

c/o The United Church Archives, Victoria University  
73 Queen's Park Crescent  
Toronto, Ontario M5S 1K7



# The Fourth Annual Meeting of the Alberta & N.W. Conference Historical Society

held at the Royal Canadian Legion, Chapelhow Branch #284, Calgary

Although the numbers were small, perhaps because of the weather, those at the Annual Meeting again demonstrated continuing interest in our work. The setting was the Chapelhow Branch of the Legion, selected in part to commemorate the freedoms which we enjoy: it was in the McKnight Room which honours a Calgary airman whose portrait was recently unveiled. The board was expanded by one member, with specific responsibility in the area of membership. Other officers were returned, to provide some continuity in the early years of the organisation. Reports of the various projects are covered elsewhere in this edition. Rev. Mary Thomas of Simons Valley United Church in Calgary spoke about how the new building will incorporate an historic dimension with an interpretive centre for the Methodist roots in the area. Two members of the Society, Rev. Dr. Gerald Hutchinson and Rev. Ernest Nix have had articles published in the Encyclopedia of Methodism. After a delicious lunch provided by the Legion, two papers were presented.

Dr. Robert MacDonald gave a paper on the impact of World War Two on the church. Accompanying it was a small display of church bulletins and some memorials reflecting the war. It was noted that people were conscious of the influence of the church in World War One and sought to duplicate that. As well, there were theological concerns about war, as in Isaiah 2:4. There were perhaps five themes which reflect the relationship of the church and war. The first was loyalty and patriotism. This manifested itself not only in expressions of loyalty to the crown but in the enlistments in the forces which affected leadership including clerical. Later congregations near bases grew. Conscription was also raised as an issue. And committees were established to keep in contact with those serving. Secondly the church as a whole was concerned with the spiritual welfare of those in uniform. As a result many clergy became chaplains including on the Alaska Highway;

in addition the congregations and Presbyteries were involved in establishing recreational facilities for troops stationed at nearby camps.

The United Church was truly part of the Home Front. A number of sermons, panel discussions or talks at men's clubs reflected continued interest in the moral and geopolitical aspects of the war. On the other hand, women knitted and sewed their way to victory by providing clothing and ditty bags to the troops including those hospitalised: a number of congregations had Red Cross

United Church. The proceeds were to enable the church to pay off the massive debt arising from the Depression. The campaign was successful.

Finally the church demonstrated its social conscience, and the long tradition of trying to create a better world. Though there were mixed signals coming from church members, civil rights were an issue. Concern was expressed over property of Ukrainian leftists being seized, means to break down prejudice, or the sweeping nature of the War Measures Act. Of particular concern was the

treatment given to Japanese Canadians, reiterating that they were British subjects. Secondly moral and social breakdown was a focus. Issues such as gambling and especially drinking alcohol were seen as root causes of breakdown. As in World War One churchmen and women sought to limit or eliminate these vices by outlawing the practices. Alcohol was seen as a waste of money, of resources better used for the war effort, and of human talents. Various strategies were employed to try to influence governments. Keeping the Sabbath was seen as a way to uphold the Christian social order. Mission and church work overseas was seen in raising money for churches damaged or care of refugees. Rehabilitation of Europe became a high priority, as was the need to eliminate conditions which led to war, the need for a new social order based on The Sermon on the Mount. This included the issue of a Jewish homeland.

The enduring legacy of the war can be seen in the various memorials congregations have set up, ranging from plaques, memorial windows, organs, even buildings. As well just as important victories or battles were focus of prayers and special services, annual celebration of Remembrance Day reminds people of this important development in the church's pilgrimage in Alberta.

The second paper was given by Professor David Goa concerning the Artifact Project and the need to preserve our material history. His views are expressed elsewhere. ■



*Peter Rotter, President of the Branch welcomes the Annual Meeting held in the recently-named McKnight Hall*



*Padre Wilk thanks Virgil Rose of Legion #284 for continued support of the society*



*The 4th Annual Meeting head table. (L.R.) Herman Miller (Treasurer), Stephen Wilk (President), Robert MacDonald (Vice President & Acting Secretary).*

Committees. Rationing and price controls affected the teas and socials as well as the travel of clergy. Financially the church aided the war effort through support of the various fund-raising schemes. They fully supported the Victory Loan Campaigns and many members served on the committees. Some groups purchased the savings stamps. Saving Certificates illustrated an interesting aspect of the war effort: under Rev. A.K. McMinn of McDougall in Edmonton, a Conference Committee was established to promote a scheme whereby congregations would purchase certificates in the name of the



# BOOK REVIEWS AND RESOURCES

By Dr. R. MacDonald

## BEYOND THE SOCIAL GOSPEL: Church Protest on the Prairies.

Author Benjamin G. Smillie, United Church Publishing House: Toronto and Fifth House Publishers: Saskatoon, 1991. 170 pages. Author's personal and archival photos, political cartoons, included. \$15.95.

Ben Smillie has gestated extensively in the anticipation, preparation and ultimate birthing of the book, *Beyond the Social Gospel*. Its message has long 'simmered' and matured in his psyche. Its themes have coursed through his lectures and writings for decades. It represents a lifetime of political and theological dialectic and struggle. It reflects a measure of matured synthesis in both the mind and the experience of a creatively energetic individual. The resulting product is certainly worth attention.

Hinterland Theology is the name Smillie accords the results of his lifetime of full-throttle engagement with the political implications of the Gospel in the experience of the church on the Canadian prairies. He seeks here, and by implication, to apply its thesis to the nation and church as a whole. *Hinterland Theology* presents a literal who's who of insight to the issue of alienation and protest - from classical Calvin and Niebuhr through the prairie traditionalists such as Riel, Woodsworth and McClung to the more current contributions of such people as Alberta Aboriginal Harold Cardinal and Saskatchewan Lutheran justice advocate William Hordem. Smillie reflects the influence of liberationist, feminist and traditional aboriginal spirituality. He sees these themes and currently inter-related.

The author believes the church in prairie Canada has hammered on the anvil of its own unique experience a reason for being and a message worthy of proclamation to the church universal and the world as a whole. Prairie Christian identity, he claims, is rooted in western protest over the interests and imposed injustices of the Canadian political-economic centre (primarily located in Ontario) exploiting the western hinterland.

*Hinterland Theology* is the Good News of a people 'of equal opportunity but not of equal access to economic power' who have reclaimed their 'blown away history' and have resurrected to Gospel in terms they know intimately to be true. It speaks to the traditional blindness of the church in this land - its naivete of the demonic realities of institutionalized evil and the resulting destructive impact on individuals and communities alike. It suggests that the human situation is understandable and transformable since 'something good can indeed come out of Nazareth' (Nazareth represents the forgotten place of the Christian narrative where Jesus developed and emerged as a prophetic witness to the reign of God and divine advocate of justice for all humankind).

This reviewer found the work to be biblically responsible (though of necessity textually selective), prophetically congruent, ecclesiastically integrated in terms of radical political engagement with the larger society, and ecumenically articulate. While improving in tactfulness from some earlier endeavours, it continues to risk the hesitant skepticism of those among whom it seems most desirous of securing a sympathetic hearing - those directly responsible for authentic prairie protest within and beyond the vast Canadian expanse between the foothills and the lakehead. ■

-Dr. Wayne A. Holst, Research Associate,  
Arctic Institute, University of Calgary.

## Memorial United Church 1891-1981

by Mary M. Smith,  
Canmore Historical Committee  
Ralph Connor Memorial United Church 1982.

When the CPR crossed the continental divide and coal mines opened in the Banff corridor, Presbyterian and Methodist missions followed to serve the growing population. A hundred years ago, Rev. Charles Gordon urged the small congregation at Canmore to demonstrate faith and build a church. The church would serve the community of Canmore from that time on. The fruits of the sacrifice made by these pioneers have multiplied through the years. This book reflects the sacrifice, dedication and faith of the people of Canmore and District.

Central to the early years was Charles Gordon, better known as Ralph Connor whose history is briefly told. The first decades tell of the growth of Canmore and other communities which involved several preaching points like Anthracite or Exshaw. Improved finances led to a new manse built in 1920. By 1921 it was clear that the church was becoming a Union Church, and unlike Presbyterian tradition there were frequent ministerial changes. This continued after Church Union in 1925. During the Depression, the town suffered while coal demand decreased. Not surprisingly church finances were affected and salary and other expenditures were reduced. On the other hand the Ladies Aid and girls' groups demonstrated vitality. When Banff's boundaries were redrawn westward in 1930, the lot on which the church was built was purchased though not without bureaucratic and financial difficulties. The war led to the dedication of the church to Ralph Connor with plaques, honour rolls and other memorials in place. Membership and finances improved. In the post-war under Rev. R.H. McKinnon's leadership the congregation experienced growth and prosperity. The book notes continued improvements. During the sixties the people sought to become self-supporting succeeding in 1979, though finances became difficult when the coal mines closed. The faith of the people however, can be demonstrated by the fact that in the 1980s they were successful in getting the church designated an historic resource.

The book illustrates a number of aspects of church history writing. As early records are missing, the author and research committee looked at other sources such as newspaper records, letters or reminiscences. Later extensive use of church records can be seen in the many references to money raised by the Ladies' Aid or the many officers of organisations. This demonstrates the health of the congregation. A picture can be seen in the great detail of improvements. A different perspective is shown in the activities of groups. For example in the 1930s the ladies began the practice of delivering cookies to shut-ins at Christmas, while at Labour Day in 1920 the ladies had a booth. The book also has a number of photographs which demonstrate the physical changes inside and outside. Equally revealing are the pictures of activities such as picnics, choir and parade floats. ■

## Edmonton Presbyterian United Church:

Women Called to Respond 1962-1987,

Edmonton, United Church Women Presbyterian,  
1987, 205pp, \$11.00.

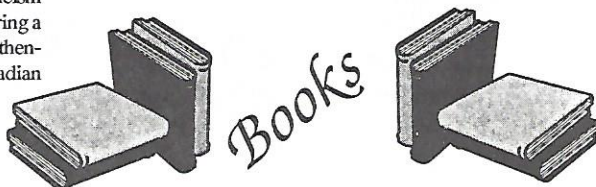
Church histories often focus on bricks and mortar or wood and nails. Often overlooked has been the important role of women's organisations in fulfilling the mission and vision of the United Church. Helping to fill this gap is this volume on the work of the Edmonton Presbyterian of the United Church Women, on the occasion of the twenty-fifth anniversary of the UCW, a worthy successor to the Women's Missionary Society and the Women's Association. As with the church's structural organisation, the Edmonton Presbyterian has seen a number of changes. With the inaugural service conducted by Rev. R. Smith, the ladies were responsible for a wide geographic area. Initially there were seven Vice Presidents who helped unify and coordinate the work of the Various units; at this time activities ranged from overseas work such as sending material of studying missions to local efforts as assisting the Native Friendship Centre. The historical sense was evident when they successfully lobbied for the recognition of the McDougall legacy when the Chateau Lacombe was built. In 1966 the Presbytery was split into three, requiring division of money and assets. Edmonton South continued interest in things such as Abortion, Divorce, prisoner rehabilitation, low rental housing and nuclear testing. Edmonton North demonstrated its social conscience with Meals on Wheels and studying Human Rights, South Africa and battered children. Missionaries on leave were a source of inspiration. During the six years Edmonton Centre was active as in 1970 on the issue of growing pornography and drug abuse. Reorganisation occurred in 1972 when the Presbytery was reduced to the city boundaries. Since that time the ladies have focused on fellowship (ably stated in a poem "We Come"), raising money through teas for bursaries or colleges and M and S., and social action such as media violence or aid to girls having difficulties coping. Among the outreach programmes have been making shawls in solidarity with Korean women and boycott of Nestle because of third world policies.

About half the book describes the activities of individual congregational UCWs, and in this respect the book is a compendium of activities. It is difficult to capture the variety of things individual congregations are involved in. In this activity the women lived up to the book title, "Called to Respond".

Characteristic of the twenty-five years has been change. The strong emphasis on mission was retained though the focus has switched. In addition the authors note the changing role of women in the workforce has affected the makeup of the UCW.

There are a number of photographs illustrating the work - some of presidents or officers, some of rummage sales, quilting, Christmas dinners, others of bulletins such as inauguration, invitations, or newspaper clippings.

The book contains much information on the activities of the Edmonton Presbyterian. Researchers would find it a useful reference from which they could extract themes ranging from social action to social events, to study. ■





## History In The Making

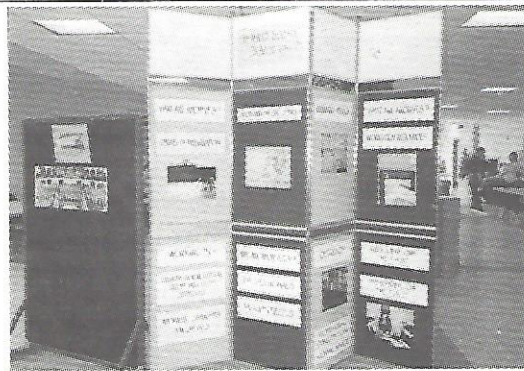
*"If we don't  
know our  
history, we  
don't know  
who we are"*

-Clifford Elson,  
St Stephen's College

# Chinese United Church Celebrate 90th Anniversary 1901-1991



*The Chinese Mission at Knox Presbyterian Outreach program, 1901, Calgary.*



*1991 Conference Archives & Historic display, Lethbridge*

The Chinese United Church in Calgary began in 1901 as an outreach mission from Knox Presbyterian Church (now Knox United Church) with several denominations taking part. The photo above represents the English class teachers and public. By 1903, 256 Chinese had attended. James Henderson was prime mover of the mission. The mission was under the authority of Knox Session in 1906. Paul Dofoorecords the following account of the 90th Anniversary celebrations (1901-1991).

In our ninety year history, there has never been an occasion where we have had three Chinese United Church ministers, past and present conducting the worship and communion service. But November 3rd 1991 was a very special day as it marked our ninety years of ministry and service to our community.

Rev. A. L. Day now of Scarboro, Ontario was minister soon after our present church was built in 1954. He was invited to deliver the sermon. Rev. David Wen has sufficiently recovered from his immobility and was able to partake in the communion service. Later he also climbed our stairs to meet his friends at our fellowship tea. Along with Rev. Paul Chan, these three have dedicated thirty five years of service to our church.

A special part of the music for the morning service was the rendering of the "Anniversary Hymn" with words by Rev. Paul Chan and music by Simon Chu. The music was further enhanced by the artistry of Simon on the new electronic keyboard which was loaned for the special day along with the Clavinova for the banquet.

There were close to four hundred people who attended the banquet at the Golden Nugget, including members of Presbytery and friends of the Chinese United Church. Dr. Paul Kwok acted ably as M.C. along with assistance from Simon Chu to a varied program which featured Yunn Au-Yeung selection from popular musicals, the Sunday School Choir, Chinese Choir and several informal performances by Choir members and friends.

Much of the planning and preparatory work must be credited to Wing Wong and his anniversary committee, including Wing Lew, Paul Kwok, Bing Wong and Susan Keeley-Sugiyama.

For the crew that hooked up the organ, built the choir's seating arrangement, illuminated the cross, brought refreshments, donated the special cake and many other details that we have forgotten we say THANK YOU - you did your part well.

Our 90th Anniversary agenda included, structural change to a Unified Board, monthly sermon and quarterly seminar on "Discipleship", and anniversary gift - a grand piano - from the congregation to the church, anniversary banquet and an historical booklet. ■



*John Webster Grant presents Occasional Paper to the Presbyterian Society, Toronto.*

Our Society has established membership and contacts with the Canadian Society of Presbyterian History. We are benefitting from our co-operative efforts by learning from their experience. The above photographs were taken at their annual meeting where four occasional papers were presented September 28, 1991 in the lounge of the Centre of Religious Studies, Roberts Library, University of Toronto.



*Historic Sites & Artifacts Toronto meeting: (L-R) Bea Webb, Manitou Conference; Bill Lamb, Toronto; Susan Stanley, Montreal-Ottawa Conference; Stephen Wilk, Alberta N.W. Conference plan for preservation of history.*



*Board of Directors and Editorial Board: (L-R) R. Macdonald, L. McDougall, H. Miller, G. Hutchinson, S. Wilk, B. Peel, and P. Gibson.*



*Redvers Perry, of the Nose Creek Historical Society presents a historic area map to Gwen Martin of Symons Valley United Church, Calgary.*



*Consultation on 'doing history': (L-R) R. Macdonald, Ernest Nix, and Stephen Wilk.*



# Robertson College...

From page 9

a serious financial depression, and the World War had broken out. The College board congratulated itself that it was not committed to any large building scheme and resigned itself to providing a fourth frame house to take care of its needs for the next fall. The convocation of April 8, 1914, was notable in sending forth its first graduate in theology, Norman G. Campbell, B.A., who had taken part of his course in Halifax. Various prizes were awarded and it was reported that there were 37 students in all departments.

In March, 1916, it was reported that there were 48 students registered that session, of whom 34 were candidates for the ministry. Not all had been able to find space in the college's residences, which was regarded as a loss. An important development was that eleven of the student body were Ruthenians, three of them being candidates for the ministry. The college regretted that it could do little for them because of lack of equipment.

At the end of its sixth session, on April 4, 1917, at convocation in First Presbyterian Church, seven students received their testamurs. Three had received calls and were about to be inducted. For the first time the College awarded its honorary degree of Doctor of Divinity to two: the Rev. Matthew White, who had served the church in Lacombe for about twenty years; and Professor C.E. Bland "scholar and inspiring Christian teacher" of Alberta College--South. By this time 34 who had been Robertson students had enlisted for military service, and three had died. An important step forward was the negotiations were now complete whereby the University would bestow the Bachelor of Divinity degree, the courses to be given by the affiliated colleges, but approved by the University. A Robertson student received his B.D. at the Spring convocation in 1917.

In April, 1918, again seven men were graduated by Robertson College. It was thought that all of them would fill pulpits in the west. It was

noted that the five years of co-operation in teaching between the Presbyterian and Methodist Colleges in Edmonton had "reduced the expense of theological education in Alberta to the minimum for both churches." The honorary D.D. was conferred on the Rev. Alex. Forbes, who had laboured for many years at Fort Saskatchewan and in the Peace River country. At this convocation one of the speakers, Dr. Thomas of Alberta College, forecast the formation of a Union Theological Seminary on the Alberta campus, in which the leading denominations would have part. By this time Robertson had 50 men on its war-time honour roll. Four were especially remembered as having paid the supreme sacrifice. A former student was Lieut. J.B. McKean, of Edmonton. Enlisting as a private with the 51st Regiment in Edmonton, he had received the Military Medal in 1915, was wounded in 1916, received his commission in 1917, and on June 29, 1918 was awarded the Victoria Cross for great bravery in action.

In 1918 Principal Dyde resigned his work at Robertson College, to return to Queen's in Kingston. His mantle fell upon his colleague, Professor J.M. Millar. In 1919 two graduates received their testamurs, the reduced numbers being due to the many wartime enlistments. Honourary D.D. degrees were awarded to the Rev. Hugh McKellar, and to the Rev. William Shearer, the retiring superintendent of missions for central Alberta. Robertson College seemed to be lagging somewhat in its finances, and increased its indebtedness from \$4,198 to \$7,368 in 1919, while receiving \$10,000 from central funds, an amount regarded as a "temporary advance" to be repaid by the end of the year. The problem must have been exacerbated because in 1919 there were only eleven students in residence in the College, although a rapid influx was expected again with the return from the military. If the numbers seem small, let it be remembered that the total registration at the University was only

465 at this time, a figure regarded as only half or less than could have been expected had it not been for the War. Principal Millar made the following statement about the co-operative arrangement with Alberta College--South:

"Without it neither College could pretend to give a proper theological course, so essential have these two Colleges become to each other on account of the reduction in the staffs of both. There is no overlapping. It would not be possible to carry co-operation a step further so far as teaching is concerned, and also impossible to invent a more rigorous policy of economy so far as expenditure for staff and buildings is concerned.

The plan of co-operation, successful from the first-- we are now in the sixth session of the arrangement-- has become inevitable. The ultra-denominational viewpoint is being steadily superseded everywhere... This does not mean destruction of denominational loyalty, but it does mean the quickening that comes of a wider consciousness, and the strength and joy that belong to wider fellowship."

At the ninth convocation in April, 1920, four men received testamurs. It was noted that four veterans had returned from military service. A beautiful Honour Roll was displayed, on which the names of forty-six Robertson men were inscribed, and of these nine had fallen.

In 1922 the College moved into a larger business building located on Whyte Avenue. Principal J.M. Millar continued in office, and with him Professor Arthur T. Barnard, who lectured in Church History, as well as conducting the extra-mural department.

By 1924 Robertson College had graduated fifty-two students in Theology in its thirteen year history. Church Union in 1925 came relatively painlessly to Robertson, as staff and students amalgamated with Alberta College--South. In 1927 when the two College boards were united, a new name for the College was considered, and on the motion of Dr. J.M. MacEacran of the University, the name St. Stephen's College was chosen, and a new era began. ■

CUT HERE

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- ☐ 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.
- ☐ I would like additional copies of the Journal: \$2.00 per copy plus \$.75 handling charges.
- ☐ Enclosed is my donation to the Society.
- (All donations are duly acknowledged and receipts for income tax purposes are issued under our charitable organization number.)



To:

# Alberta and Northwest Conference

(The United Church of Canada)

## Historical Society

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McDougall Stoney Mission Society	1988-91
Rundle's Mission Inc.	1988-91
St. Stephen's College, Edmonton	1990-91

## Statistical Summary

(To publication deadline)

Membership '88-'92	102
Corporate Memberships	22
Donor (Individual)	21
Grants	8
Total support base	153

## A Message from YOUR Membership Committee



As convenor of this very important committee your support and input is vital. For us to bolster the Societies membership your active involvement is a MUST! It is the membership dues that make it possible for the Societies on-going business to be carried out. I ask you

to check the spelling of your name and if your city is not listed please write to me sending your correct spelling. If your address has changed or will be changed let us know as soon as possible. If your name is not listed WRITE me. It is not intentional. Communicating with you is one of our prime functions. Your input on the matters such as proposed dues increases and membership recruitment would be greatly appreciated. If you are interested in being a Presbytery Representative for the Society and organize membership recruitment in your presbytery write to me for more information.

It is with and due to YOU the MEMBER that we will be able to preserve the history of Gods work in our Conference. So if your membership has lapsed or you know of someone who would like to become a member please act upon it.

In Christs' Work,  
R.P. (Bob) Coburn, Membership Director  
2216-15A Street, S.E. Calgary, Alberta T2G 3N1