



HISTORIC SITES & ARCHIVES

JOURNAL

Dedicated to preserving our religious heritage and making history live.

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The Future Of The McDougall Mission Site Being Re-examined

The Calgary Presbytery has direct oversight of the McDougall Mission Site, through its Historical Sites and Archives Committee, as established by Presbytery action.

In 1976 the Presbytery passed motions which included retaining the historical site (approximately 43.9 acres, including the mineral rights); transferring the remainder of the property at Morley (approximately 157.9 acres) and the mineral rights thereunder to the Stoney Band Council; accepting responsibility for the historic site "on behalf of all members of the United Church of Canada" setting up a 'continuing committee' which was entrusted with oversight of the properties; and establishing an 'operations committee' to be in charge of actual on-going maintenance and oversight.

The McDougall Memorial United Church Restoration and Maintenance Society (which became the McDougall Stoney Mission Society in 1971) was invited to act as the "Operations Committee" with direct responsibility to the continuing Calgary Presbytery Committee on Historic Sites and Archives, which was given oversight of all Historic Sites within the bounds of Presbytery.

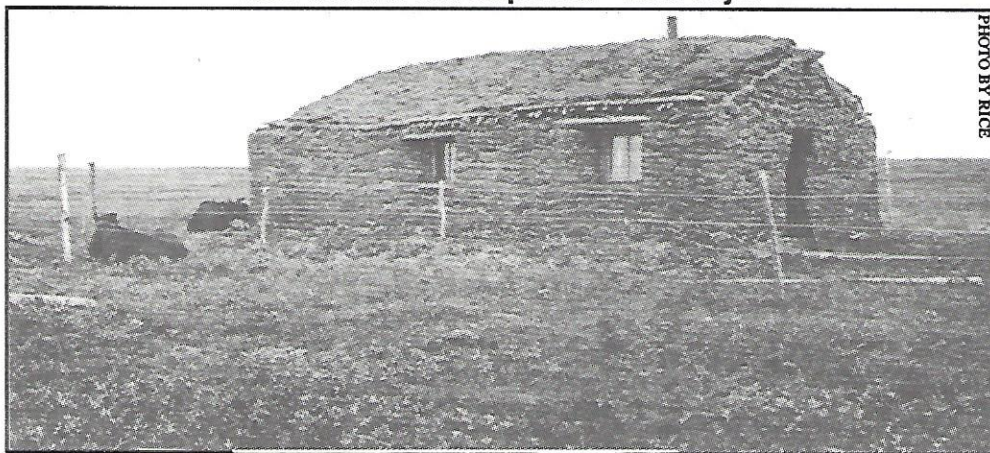
A project planning team was established to develop the Site along professional and government guidelines. Dr. Gerald McDougall is chairman of the team of professionals assigned the task of developing the Mission Site.

McDougall Stoney Mission Society

The McDougall Stoney Mission Society has taken on responsibility for the site for many years now, and has gathered together a very dedicated group of people who have achieved a number of goals, including ongoing maintenance of the property. The Society initiated and the United Church processed and had the site designated an historical site by Alberta Culture under the Historical Resources Act. Together with the Calgary Presbytery Historic Sites & Archives Committee, the Society has made major strides in the development of making this site one of Canada's significant interpretive centres of Methodism in the West.

The Stoney Tribal Council through the

New Church Development - 1909 Style



Union Church (Sod) Western Canada, 1907 to 1909.

This view of the Union Church at Castor, Alberta, was taken by the famous prairie photographer Lewis Rice. The new town of Castor was just beginning. The Castor Post Office was not opened until January 1st, 1910. This postcard was mailed on the Winnipeg and Edmonton Railway Post Office on August 4, 1909, addressed to Mrs. H.W. Risebrough, Newton Brook, Ont. The message:

"This is a sod church! It is at Castor, one of the new towns on the Moose Jaw Lacombe line. The town site was sold last week and there will be a very different church from that by fall."
(From J.E. Nix postcard collection)

Early in the Twentieth Century, Alberta and the Castor area experienced an influx of settlers and development. The history of the church reports that before there was a town of Castor or even a railroad, in 1907 a little sod church was built in a pasture on the east side of a coulee near where the railway bridge was to cross Beaver Dam Creek. "It was an interdenominational church, a result of a 'bee' held by the young men of the district... Sodds were cut and laid over a poplar-framework, to form this Sod Church. Later the ladies attempted to beautify the interior by lining it with blue building paper, held in place by long nails with large tin discs under the heads."

Young student ministers such as Revs. Goddard and Shaw served the mission by

All Tribes Presbytery and All Native Circle Conference has issued a land claim on the mission site. This is being negotiated by a planning team established by the Calgary Presbytery Committee on Historic Sites & Archives. ■

travelling on horseback from one point or charge to another, conducting services including in homes during cold weather. Meanwhile Rev. Brown on behalf of the Red Deer Presbytery visited the area and after meetings including in the neighbourhood of the Sod Church, the Presbyterians opted not to form another church but to leave the area to the Methodists until Castor was of sufficient size. An agreement in Alberta between the Methodist and Presbyterian churches had by 1911 ensured some co-operation in mission fields to prevent overlap. When the town of Castor was established in 1907, the Sod Church was abandoned. Services were initially held in or above hardware stores and a saddlery. In the summer of 1907 the Presbytery authorized building a church and manse. Contracts were awarded to Dennis and Kinney for \$1,500.00 and \$4,000.00 for the manse and church respectively. The carpentry was done by Henry Dunington with chimneys and plaster by Jack Campbell. Rev.

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Sponsorship

This Historic Sites and Archives Journal is published by the Alberta and Northwest Conference (United Church of Canada) Historical Society. This issue is made possible by the Conference Committee, the McDougall Stoney Mission Society, the Calgary Presbytery Historic Sites and Archives Committee, Rundle's Mission, St. Stephen's College, Royal Canadian Legion, #284 Chapelhow Branch and private donors. All photographs used in this journal — acknowledged or not — have been reproduced with permission

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Errata

In the last issue of the Journal the following errors were made:

Clifford Elson should have been Clifton and his nick name is "Clif" the short for Clifton. Page 22: *History in the Making*.

On page 17 the Alberta and N.W. Annual Archives report was for 1991 and not 1990.

Page 12 Photo of Mission site was not "The old Bow Fort", but should have been "Store, Centre" as indicated in the photo source (Canadian Railway Museum, St. Constant Quebec) Glenbow Museum NA 4967-59. The photographer was O.B. Buell. It was taken 1885.

Page 21 centre column/heading should read Ralph Connor Memorial United Church.

Contact

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A.D. Archibald began his ministry and the dedication was held 4 December with Rev. Reid, Superintendent of Missions for Alberta Synod presiding. Other congregations in the area attended as well.

The building was a landmark at the time. Entrance was originally from the South and West through wide double doors at the base of the bell tower. The bell itself was a gift of Hugh Smith, the first mayor of Castor and a real estate agent. A later description of the building indicates the platform was at the North end of the sanctuary, centred by a pulpit with a small harmonium to the West and the choir opposite. The platform was bounded by a railing of red velour ruffle. The congregation and choir sat on plain wooden chairs. The interior walls and ceiling were constructed of varnished V-joint lumber. The building was heated by coal heaters, and stove pipes were strung to the chimney at the North end of the sanctuary and, while unsightly but not uncommon in churches or schools, did provide extra heat radiation.

Methodists who were instrumental in the Sod Church continued to be active. They also established a church in Castor and continued to be active in the mission fields. In 1914, the Castor Presbytery asked that the 1911 agreement of co-operation be reconsidered to make it more equitable. In 1919 there was an exchange of mission fields between the two denominations.

Growth of settlement in the area led to the decision of the Presbyterian Synod and the General Assembly to establish the Presbytery in July 1913. At the time much work in the district was handled by Rev. George Shearer of Home Missions, and the winter supply to the various congregations was to be a problem. Nonetheless support was extended by both the Anglicans and Methodists. In 1915 Castor petitioned Presbytery for a supply minister west of town, and later embarked on a financial appeal.

After much debate in 1925, like other congregations in the Presbytery and unlike only 40 congregations or one tenth of the Presbyterian congregations in Alberta, Knox Presbyterian members voted to join the new United Church under Rev. A. Stewart. The

Methodists' church building was sold to the Lutherans. But the Methodist tradition remained through the work of R.M. Spratt in the Sunday School who donated a large pulpit Bible.

Eventually the rickety chairs were replaced by wooden pews. An addition to the North end necessitated moving the pulpit and choir to the South end, and as a consequence the entrance shifted to the West side. Below the addition, during the Second World War and under the pastorate of Rev. R. McLaren, a workshop was added. To commemorate the war service of many church members, stained glass windows were donated by various families: a large central memorial window in the South wall was skilfully fitted by Jimmie Polluck.

The role of the church in the community was well summed up in a book on Castor compiled for the coronation of George VI. "The ministers devotedly gave of their time and energy to the benefit of Castor and community, helping the youth of this district, to mould themselves into fine men and women, fitting them to make their place in society, and carry on the good work of giving care to the sick and needy, aiding the community in general, not just for the present but for the future." At this time the minister was Rev. Frank Harback. Later Harback went to Crescent Heights in Calgary and then joined the RCAF as chaplain. His wife who had taken some theological training often took the pulpit as a supply minister for some congregations.

Castor also played a role in the life of the presbytery especially the area of youth work. In 1932 it held the presbytery Sunday school rally, a rally of Sunday school students to mark the beginning of the church school year: this was repeated in 1940. Vacation Bible Schools were held, and in 1939 45 attended.

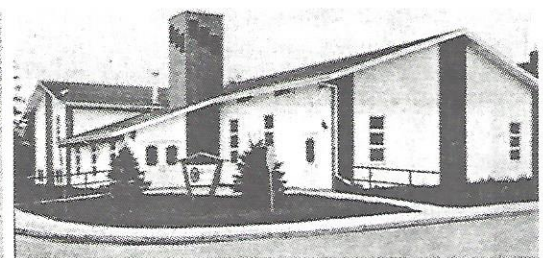
During the war Castor was second to Stettler in the Presbytery in sending money to the Missionary and Maintenance fund and to pay off the United Church debt. During the 1950's and 60's, along with many other congregations, Knox United experienced growth. As well as the building itself required

Continued on page 3

Knox United Church, Castor



1909-1979



1979-Present

Historic Sites & Archives

maintenance. Under Rev. Stan Dowling's pastorate, Tom Embree and others raised the building on jacks and a full basement was excavated and built. A few years later Rev. Bill Beckstead moved into a new manse, and during the 1960's the entrance was enlarged.

The life of the congregation can be glimpsed in some of the statistics of the time. In the late 1940's there were 211 families and 762 people in pastoral oversight, though only 234 were members. In 1954 there were 214 members and by 1958 206. Four years later there were 254 members, with 784 under pastoral oversight. At the end of the decade records suggest 308 members and almost 1,200 under the pastoral care of the minister. Youth work was important in the life of Knox. Again statistics reveal something of this. In 1948 154 scholars were registered on Sunday while 54 were at the church during the week. Total numbers in 1955 were 255. Four years later it was noted that 228 were in Sunday school while nine mid-week groups occupied the time of 188. Midway through the next decade there were 211 and 100 respectively. However, the demographic realities of rural Alberta were reflected in the 1970's as the figures declined, and in 1975 135 attended classes on Sundays and 82 were enrolled in mid-week programmes.

The work of the congregation can be measured in other areas. Monies raised by the supporters increased steadily. In 1948 it was a little over \$3,300.00. By 1955 this had more than doubled. It had almost doubled again by 1962. During the later 1960's the amount had begun to slip, but began to increase during the 1970's, and by the end of the decade the amount was ten times that of the early 1960's. Of course inflation and increasing costs of things explain part of the increases. Especially gratifying to the ministers and the congregation was the increasing amounts spent for M and S. However, during the 1970's there was little capital improvement: there was some often under a thousand dollars. By the end of the decade the two hundred or so members plus the many adherents could be satisfied with what they and the pioneers had accomplished.

However, on 27 April 1978 an event took place which showed the faith of the present generation was as strong as those pioneers who built the sod structure or the 1910 building. At 4:15 that day the fire alarm sounded. Two hours later the fire department had the fire out, after breaking several doors and the south basement window, the area where the fire was greatest. A constant guard was kept on the church during the night. Despite the set back, church services, Sunday

Society's Annual Report, 1992

by Stephen Wilk

Preserving our religious heritage: that's what our Society is about. And during the first five years of our growth a small group of dedicated leaders have been able to muster enough energy to develop our organization on solid foundations. We have expanded in many areas.

1. Organizationally we have become incorporated as a non-profit organization with an active Board of Directors and fully accountable and relating to the United Church of Canada structures. We also qualify for a Federal Taxation Charitable number.
2. Management by Objectives has helped us through the development of a mission design to develop our mission goals and objectives and to keep focused on achievable goals.
3. Publication of the first five Historical Sites and Archives Journals has helped us begin the process of publishing definitive articles on the life and development of the churches' past and to become nationally and internationally known.
4. Development of Projects has been assigned by the Conference Committee on Historic Sites and Archives.
 - A) The undertaking of the research and development of a substantive history of the Conference is well under way.
 - B) Occasional papers are being developed for publication on an ongoing basis.
 - C) Guidelines for the preservation of Historic Sites within the conference is being developed in partnership with the Department of Culture and Multiculturalism of the Government of Alberta.
 - D) An active program of preserving Artifacts (three dimensional objects) is well underway in concert with the Alberta Provincial Museum under the direction of its curator of Religion and Folk Life. With the financial support of our Society and the Alberta Historical Resources Foundation we have been able to retain an active researcher on an ongoing basis. The last two projects will be a demonstration project for all the Conferences in Canada.
 - E) An active membership and promotion program is getting underway.

It is with this last part we want you to share our excitement by supporting this work, by keeping your membership up, by encouraging new members to join, and by promoting corporate memberships; above all we need your financial donations to keep up this very vital work. ■

The Society was established in October 1988

Annual report of the Historic Sites and Archives Committee by Chair pro tem, Gerald Hutchinson

The question is - how do churches respond to their times?

1840 Robert Rundle faced HBC Forts, and long established tribes. He went to them, depended on their hospitality, learned the Cree Syllabic writing form so that texts, hymns, and prayers could be read and taught in their own language and in their own communities. Result - a strong worshipping native church.

1860 George McDougall was appointed to prepare native people for the anticipated white settlement and government. He established mission stations, maintained native worship and visited them all in preparation for assimilation.

1880 John McDougall faced extensive changes as police, military, Government agents, surveyors entered the region. He maintained the native missions and became officially involved as government scout, interpreter and good will agent. Believing that assimilation was the only hope for survival, he initiated orphanages, residential and Industrial schools.

1900 Rapid development of farms, towns, churches, with native people mainly confined to Reserves. National churches developed policies and programs for Missions to both Indians and the new Canadian settlers.

1960 Resurgence of native culture and origin, control of education, land claims. Increasing tension between dominant white communities and native communities. Decline of traditional missions and schools.

Two reasons for maintaining archives and using them-

A. to trace the changes bringing us to the present, and to recognize and honour the dedication of many people.

B. to employ the gift of hindsight in the light of subsequent developments, to acknowledge mistakes and failures, to identify positive results, and to shape future policies, using the longer perspectives available to us.

We already have 140 metres of shelf space in Provincial Archives; McDougall Mission Society, Rundle Mission Society, Historical Society of Conference; many designated historic churches and sites, and a strong place in the National Archives Committee.

This Committee, responsible for Conference policy and promotion, needs the memory and experience of older people, and the energy and insights of trained historians and policymakers. Our plea to Presbyteries - send us representatives ready to work. And to Conference: give us a place in the agenda. ■

Continued on page 4

School and mid-week work and activities continued thanks to the generous offers of Our Lady of Grace, St. John's Lutheran, and the Anglican and Evangelical churches respectively. Moreover, after several congregational meetings, it was decided to rebuild on the same site. Through the years the value of the church had increased from \$9,500.00 in 1948 to \$40,000.00 in 1958, \$66,000.00 in 1968 and \$115,000.00 in 1978. The trustees and finance committee had kept pace by increasing the insurance so that by 1978 it was \$117,500. This amount helped the congregation to rebuild.

The Hutterian Bethren completed the demolition of the remains in June, and after filling and packing the basement, in September a new building was started with Francis Hall as the general contractor. The design incorporated improvements and additional facilities, but the old ties were visibly kept by the bell and stained glass windows carefully restored from the old church. Work proceeded quickly, and the \$165,000.00 building rose. The first official function in the new building was the annual meeting held on 11 February 1979. On 25 March services began, a month short of a year after the fire.

The ministers at Knox also served other points in the charge. These included Fleet where a store then high school (complete with organ in the girls' cloakroom) and finally a church held services: Lauderdale where the school was used; Bulwark until 1961 when building and furnishings were sold; Rosetta (originally a Methodist mission before 1915) and Hopefield. Over the years, the congregation of Knox was enlarged and enriched by members of these surrounding district congregations, especially as demographics and the farm economy changed and decreasing numbers led to the reluctant closure of these worship facilities. Many continued their church life by becoming part of Knox United.

The congregation through its work has demonstrated its vitality beyond the simple revival of the building. Equally important are the church organisations. Central has been the role of women. In the early years there were two organisations, the Ladies Aid and the Women's Missionary Society. The latter was concerned with raising money for the various missions, home and foreign, of the United Church while the ladies also tried to raise the understanding of the congregation about mission needs. The Ladies Aid held teas and bazaars to raise money for various church and local needs. In 1948 the WMS consisted of 54 women while the LA had 50 members: many belonged to both. About a thousand

dollars was raised that year. Through the 1950's the WMS declined in numbers, to the point that only six members were noted in the annual report for 1960. On the other hand the LA continued to flourish. In 1960 there were 91 members in five groups. They were able to raise over three thousand dollars. Just as the United Church women's groups reorganized in 1962 to form the United Church Women, so too did those at Knox. That year there were 96 members in five groups. Through the 1960's however there was a slow decrease in numbers, a trend which continued during the period before the 1978 fire. Nonetheless the women were able to raise over two thousand dollars. During the 1980's there seemed to be an upturn: in 1984 they sent \$800.00 to M and S. Even when the smaller churches closed, the idea of women's groups did not end: the Lauderdale Ladies Aid contributed to improvements at Knox.

Another organisation, at least for while, was the Men's Club. In the late 1950's there were 24 men involved. But by 1964 the annual report ceases to list the group.

Worship is another feature of church life, and at Knox it remained important as a visible sign of one's faith. The tradition can be demonstrated with the senior choir. This choir under the capable direction of people such as Bert Gathercole (to 1946), Margaret Jackson, and Guy Tomlinson more recently has added to the worship services. As well the junior choir under people such as Jacob Theissen, Sandra White, Cathy Webber, Wendy Dunkle and Pat Campbell has also given flavour to the Sunday services. The number of church organists also attests to this feature of church life.

The modern building at Castor is a fitting tribute to the pioneers of the faith in the area and the continuing witness in this area of Alberta. ■

Historic Sites & Archives Committee 1992-93

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Victoria College, Toronto, Jean E. Dryden,
United Church Archivist

1993 CALENDAR OF EVENTS

January 2-30	Editorial Sub-Committee (Calgary)
January 18-19	Membership & Promotion Committee (Calgary)
February 18	Historic Sites Meeting (Edmonton)
February 19	Board of Directors Meeting (10 a.m.)
February 19	Conference Historic Sites & Archives Committee (1:00 p.m. Edmonton)
March 26	Editorial Board & Board Meeting (Edmonton)
April 7	Artifacts & Historic Sites Project Meeting (Edmonton)
May 13-16	69th Annual Meeting Conference (Edmonton)
May 28-29	Historical Society of Alberta (Lac La Biche)
June 13	118th Anniversary Service McDougall Mission Site (Morley) 3 p.m.
August (T.B.A.)	Board of Directors Meeting
September 12	Rundle's Mission Annual Service (Pigeon Lake)
September 12	118th Anniversary Service McDougall Mission Site (Morley) 3 p.m.
November 3	Society Board & Conference Committee, (Edmonton)
November 6	6th Annual Meeting of the Society (Calgary)
December 1	Journal Deadline Vol. 7 No. 1
December (T.B.A.)	Board of Directors Meeting

The Presbyterians Move West (1887 to 1925)

"A Sketch of Early Presbyterianism in Alberta"

by Robert MacDonald

When the Presbyterian Church in Canada had finally been unified in 1875, it set the stage for rapid expansion in the west, especially in Alberta. As the CPR slowly crossed the prairies, the church quickly followed to minister to the many settlers coming west. In 1881 the General Assembly appointed Rev. James Robertson as Superintendent of Missions, a position he would hold until his death in 1902. In this position with singular powers of mind and energy, this "Great Superintendent" helped to organise the church. According to Edmund Oliver, Robertson was "a statesman with a genius for achievement who cared supremely for things of the spirit, but cared also for visibility and permanence. Faith and optimism, courage and statesmanship, reason and faithfulness characterised him. His monument became the Presbyterian Church in Western Canada." During his tenure 393 churches and 82 manses were built. For example in 1895 a church at Wetaskiwin was built for \$850.00, while South Edmonton cost \$1,200.00 and Fort Saskatchewan \$800.00. Often Robertson circumvented normal channels and took decisions on his own, as he recognised consultation was often too slow for the circumstances.

The first clergyman was Rev. A.B. Baird who travelled by buckboard to Edmonton in October 1881; and in early November a congregation was established and the following year a church was built. According to a reminiscence of Rev. David McQueen, Edmonton was a small community of 350, consisting of a few shops, four churches, two schools, four hotels, with smaller settlements around. Trails wandered in and out of the community. In 1893 under Rev. Angus Robertson Knox Church was established in Calgary. When the first Presbytery was established in 1887, the limits included much of the western half of Saskatchewan, all of Alberta, much of Eastern British Columbia, and north of 60. When Presbytery met for the first time on 19 July 1887, congregations and missions had been established at Medicine Hat, Lethbridge, Fort Macleod, High River, Calgary, Cochrane, Banff, Anthracite, Edmonton, Fort Saskatchewan, Pine Creek and Canmore. A symbol of success was the dedication of Knox Calgary in 1887, the cornerstone having been laid by Lady Macdonald. Over the next few years more and more congregations were established and churches built, in the words of James Robertson, "giving visibility to their faith." In Edmonton, Baird planted and McQueen watered.

In the early years, many of the mission fields were served by student ministers. This allowed experience for the students during the

summer but limited the year-round ministry. Robertson pressed for compulsory one-year Home Mission service after graduation for all those entering the ministry. A constant problem was trying to find clergy for the rapidly expanding population of the west. This was particularly acute during the period from 1896 to 1913 when people flooded into the plains. Calgary Presbytery experienced the difficulties in the early settlement years. The structure demanded periodic meetings of clergy and laity to deal with business such as authorising or recognising new congregations, accepting building plans, Sunday School enrollment reporting, and approving request for loans. Rev. Rex Brown noted that one of the responsibilities of Presbytery was the examination of the students and recommending them to their various colleges and presbyteries. Among those who submitted to the scrutiny of Calgary Presbytery were Charles Gordon (Ralph Connor) and C.A. Meyers of Grace Church. The final examination was for ordination. This could be by the entire presbytery: translations in Biblical Greek and Hebrew, Theology and Church History were subjects involved. Ordination also included discourses on passages from Scripture. Minutes reported that the candidate was "credible on his powers of exposition and homiletical skill."

The business of Presbytery meant that clergy were especially busy. Weather and distance played their role as members travelled often by horse. A quorum for a meeting could be in jeopardy. At one, the meeting was adjourned so that the minister could perform a wedding, otherwise business could not be conducted. At another weather prevented all but the moderator from attending an induction, so he took it upon himself to take all the parts.

As well individual clergy worked hard in a variety of capacities. For example, at Sturgeon Rev. Baird helped to get the logs used to build the church, and in the summer helped to plough the fields growing potatoes for consumption and mission. Many of the founders of Western Canada College were Presbyterians. Rev. McQueen in Edmonton demonstrated civic responsibility. When a school district was established, he was appointed school inspector in 1887. This entailed travelling to places like Red Deer, Clover Bar, Stony Plain, Belmont, Paken or Smoky Lake to inspect schools. This gave him a unique insight into the lives of people. Later during the First World War, he along with many others served as chaplain. Many clergy were intimately involved in the Temperance Movement, and Presbyterians played key roles in the development of what was to become the social gospel movement which looked to moral and social reform.

The church also extended its mission to include the non-English: these included Scandinavians around Gladys and Lethbridge, Red Deer's Icelanders and Welsh, the Ukrainians as J.W. Grant discussed in Vol. 5, and especially the Chinese. Among those involved were Rev. McQueen, Charles Gordon, and Paton. Chinese workers were hired, and soon about 350 Chinese were regularly visited. In 1907 in Calgary the Chinese were put under the care of the Session at Knox.

Statistics suggest growth: in Sunday School for example, in 1897 there were 14 Sunday Schools with 535 scholars including 145 who learned lessons at home. The children raised \$329.00. Overall, from 1875 to 1923 Presbyterians in Sunday School tripled, most of the increase being in the west.

The success of the Presbyterian Church can be measured by the fact that successively Calgary Presbytery was divided: in 1896 Edmonton Presbytery was created while in 1904 and 1906 Macleod and then Medicine Hat were established. In 1906 the Synod of Alberta was established. By 1920 a Presbytery was established in the Peace River. In 1912, recognition of the importance of the area came when the General Assembly met in Edmonton with McQueen as Moderator (he had been first moderator of the Synod). The meeting was held at the newly constructed First Presbyterian, a fitting place to hold the Assembly.

Church Union had been discussed with the Methodists, but the Assembly in 1912 decided to postpone union. However, as early as 1911 the Presbyterians and Methodists had agreed to apportion the mission fields to avoid duplication. Edmund Oliver suggests that one of the results of the 1912 meeting was an impetus for the establishment of union churches. Grace Methodist and St. Andrew's Presbyterian in Lacombe in their discussions of union characterised the impetus of which Oliver spoke.

However, church union was in the wind. Some such as Rev. R. Brown from Red Deer campaigned hard against the concept. Presbyterians and congregations were assisted by the so-called Barrier Act which required voting by congregations and presbyteries before any changes, thus preventing union being determined by the leadership. Most Presbyterians in the west accepted the terms of union. The last meeting of Calgary Presbytery was held 15 June under Dr. Dickson as Moderator and Rev. Rex Brown with F.J. Hartley as Clerk. Items such as Mountview Home and Woods Christian Homes were passed over to the new United Church. Captain Mulcaster led the prayer for continued guidance of the Holy Spirit as a new era began. ■

The Story of McMurray

by Douglas Craig McTavish

A tale of heroism, sacrifice, and devotion on the Northern frontier of our Dominion.

Editor's Comment: The following article was written by the pioneer Presbyterian missionary, Douglas Craig McTavish. It reflects his recollections of the early mission endeavour in the Ft. McMurray area, and was compiled some years ago.

In the spring of 1912 the late Reverend Dr. D.G. McQueen, at that time, convener of the Home Mission Committee of Edmonton Presbytery sent Mr. D.C. McTavish as a lay Missionary of the Presbyterian Church in Canada, to the District of Ft. McMurray in Northern Alberta. Mr. McTavish was a graduate of the University of Toronto in Political Science with a diploma in Law from the Law Society of Upper Canada, the Law School of Toronto. He had studied for a year at Union Theological Seminary, New York, and had written his Master Thesis, for Columbia University of that city.

When Mr. McTavish arrived in McMurray he saw it much as the famous John Franklin had seen it 100 years before. The Roman Catholics had a little chapel in which religious services were held by the resident clergyman, an Oblate Father from the city of Lyons, France. Other buildings were the Hudson's Bay store, and residence, the home of a local dealer which was the post office at the time. One of the first circumstances to come under Mr. McTavish's observation, on his arrival in his new field of labour, was that there were no public school facilities in the district, and upon finding that there was a sufficient number of children in the district to entitle it to be erected into a school district, he immediately took steps to have this done. The first Board of Trustees was elected — Mr. Wm. Gordon, Mr. Wm. Biggs and Mr. D.S. McKenzie. These gentlemen engaged Mr. McTavish who had been a builder in his early life in his native Province of Ontario, and who, on coming to Edmonton, had taken with him \$5 worth of carpenter's tools to build the first Public School House in McMurray. This building was begun about the first of September and completed about the end of the year, with seven double seats, in preparation for the prospective opening of the school in the coming summer.

In the years between 1907 and 1911, Mr. McTavish had served as an instructor on the staff on the Sheldon Jackson Training School at Sitka, Alaska. While

there he met a lady, Miss Cassia Patton, born in Pennsylvania, and an Honor Graduate of Allegheny College in her native state, who was in Sitka, teaching under the auspices of the American Board of Education, at Washington, D.C. Mr. McTavish and Miss Patton became engaged, and when Miss Patton's father died in 1912, Miss Patton came to Calgary, Alberta, and they were married by the Rev. Alex Essler, in Grace Church of that city. After a short stay at Edmonton and Athabasca, they took the first flotilla for the north, and reached McMurray about the middle of June. After a few days relaxation, Mrs. McTavish opened the school with 13 children in attendance.

But the situation was a forlorn hope of the most desperate character. A few years before I went to McMurray, the late Hon. Frank Oliver, had ousted the Northern Exploration Co. from the townsite of McMurray, but shortly prior to my arrival in McMurray, the entire townsite had fallen into the hands of three or four Real Estate Syndicates in Edmonton. In connection with the first assessment which had been made of the townsite by Mr. McTavish in 1914, these syndicates were paying no taxes. Mr. McTavish in the meantime supported his household, supplementing his remittance of \$90 a quarter from the Home Mission Board at Toronto, by engaging in building operations as opportunity presented. Some idea of the cost of living at this time, and under these circumstances, may be gathered from the fact that Mrs. McTavish paid thirty cents for three eggs, with other kitchen necessities in like proportion. In the course of a couple of years, when the number of children in the district had increased to 40 or 50, an additional school building was erected, in which I taught, until the end of the episode in January 1923.

Both these schools were kept in operation, during the entire period of our residence in McMurray, without interruption, except during the time of the flu epidemic in 1918, until the above-mentioned date. After some further lapse of time under the aforesaid conditions, with no efforts on the part of the School Board in the direction of improving the financial status of the district, I looked around for some one to take the official position of Treasurer of the District, the school act at that time giving authority to

such official to act in such an emergency. After some delay I found a French gentleman, Mr. Zephyr Martin, who had a large family to educate, who was willing to take this position. "I will take this position," said he to me, "if you will do the work." A bargain was made.

And as the situation was such, as to make the demand for summary action, of the most drastic kind, imperative, such action was immediately taken. Every owner of land in the McMurray townsite, whose taxes were five years in arrears, was notified that unless these arrears were paid in full within sixty days, these lands would be posted for sale. Of course the syndicate, blustered and swaggered, and threatened. They had held lands all over the west, without paying taxes, and they refused with disdain the payment of all taxes which had been levied by the McMurray School District but they over-shot their mark. Their bluff was called, and on the first of May, 1919 A.D., a red letter day in the annals of Northern Alberta, a tax sale was put on, at which, of the approximately 4,000 lots in the townsite, nearly 3,000 changed hands in the course of the day, and the McMurray School District was rescued from the bottomless pit of bankruptcy into which it had fallen.

Now this happy and auspicious consummation must be attributed, under a favouring Providence, to the courage and constancy of this most heroic American Lady and to her, who had taught for five years without remuneration, and under conditions otherwise distressful at the time, who has recently celebrated her ninetieth birthday, and is still wonderfully intact in mind and body.

Reverting to our tale, upon the expiry of the year of redemption, the ousted syndicates took out an injunction in the Appellate Division of the Supreme Court of Alberta, against the confirmation of the tax sale, which delayed matters for a year. In the course of time, this obstacle was overcome, the successful Attorney and Solicitor for the McMurray School District being Mr. James A. Ross, Junior Member of the law firm of Lavell and Ross in the city of Edmonton.

In 1916 the Presbyterians erected the first church building in McMurray. This building was subsequently purchased by the Anglican Church, and while the Anglicans are to be commended for their

enterprise at the juncture, as the Roman Catholics likewise, for their foresight in building a finely equipped \$35,000 hospital at this point, the relinquishment of this Northern Post—by the other church bodies must be regarded as a faux pas on their part, as their governing boards from their headquarters at Toronto, have been equally oblivious of the strategic significance and importance of this far-flung salient of our Canadian civilization, not merely with respect to our own Canadian West, but also with reference to the larger possibilities of our America of the present day.

In 1916, when resident in McMurray, and while waiting at the end of steel, one morning, my wife and I entertained at breakfast, sitting round on grocery boxes, Prof. Dr. John Allan, head of the Geological Department of the University of Alberta, who with his young men was exploring in the McMurray region at the time. Our distinguished guest informed us, that at that moment we were sitting on the top of one of the largest deposits of oil in the world.

During the period of time, within which the legal battle was being waged over the confirmation of the tax sale, and this matter was a "Lis Pendens" in the Supreme Court of Alberta, an attempt was made in McMurray, at the instance of a subscription fiend, Medico, who had been haunting the district for some time, together with other disaffected individuals, of doubtful repute, to secure the election to the School Board, of a financial promoter living in McMurray at the time, for the avowed purpose of counteracting, or annulling the financial enlargement which had been affected in connection with the tax sale of May 1, 1919. An immense crowd of the riff-raff of the district was collected at the district headquarters on the occasion of its annual meeting, with the aforesaid object in view.■

Biographical Sketch

Rev. Douglas Craig McTavish
(info. from Biographical File, U.C. Archives, Toronto)

Ordained by Presbytery of Edmonton, 1923

(therefore, former Presbyterian - J.E.N.)

Served at Sangudo, AB, 1923-36

Telfordville, AB 1936-49

Retired 1949

Died May 26, 1954, aged 92.

No photograph

No mention of service at Ft. McMurray.

His obituary should be in AB Conf. Minutes for 1954.

Methodist Missions 1889 - 1912 (Part V)

by Les Hurt

In Vol. 5 of the Journal, there is an article on the Presbyterian Missions to the Ukrainians, written by Dr. John Webster Grant. The following article from Les Hurt's study of the Victoria Mission (Pakan) represents the Methodist missionary work among the Ukrainians: it nicely complements the article by Grant.

The Ukrainian Immigrants and the Methodist Church

If, at Victoria, the "sense of Mission" diminished somewhat following the departure of the McDougalls, it was vigorously renewed at the turn of the century with influx of immigrants from east-central Europe. Methodism in general was awakened to the so-called "European problem" as early as 1898 when twelve thousand Austrians arrived in western Canada.⁹¹ The church's initial reaction was to oppose the entrance of this foreign element into Canadian society on the grounds that is represented merely the vanguard of a great influx of Europeans which was anti-British and anti-Protestant in sentiment.⁹² The Church was forced to change its tactics, however, when the Canadian Government made it clear that immigration of this sort would continue. The Church now accepted, albeit reluctantly, the Galician presence in the west, and concentrated all efforts on keeping their numbers from filling the ranks of Roman Catholicism. In 1898 the General Board of Missions noted that:⁹³

This field should receive the immediate attention of the Missionary Society, there being about six thousand Galicians and Bookevanians {sic} who are without a priest or missionary. The Galicians are not in every respect favourable to becoming Roman Catholics but will become such if no other denomination will provide them with the gospel. The Bookevanians belong to the Greek Orthodox Catholic. These people are in our midst to stay and it would be a good investment to place a man among them who could minister to them the gospel of Christ in its simplicity.

By 1901, apprehension concerning the Austrian presence had reached such a pitch that a committee was appointed with the express purpose of initiating work among the foreigners of Manitoba and the Northwest Territories.⁹⁴ In the same year Reverend Charles H. Lawford, M.D., was appointed missionary to the Austrians at Pakan.

Before proceeding with an analysis of

Methodist work among the Ruthenians at Pakan, it is perhaps appropriate that the conditions which prompted the large scale emigration from the Ukrainian speaking areas of east-central Europe be outlined. An examination of the social, political, and economic pressures under which the peasants laboured in their homeland, will hopefully lead to a better understanding of their settlement patterns in the west and what their exact contribution was to the post-1900 Canadian Cultural scene.

Ukraine has had a long often sad history. Since its founding by Varenagian dukes in the ninth century, it was Christianized a century later, and after a brief independence suffered invasions by the Tartars, the Polish, the Russian and then Soviet states. At the turn of the twentieth century, Ukrainian agriculture was in a dismal situation. Despite the end of serfdom, the peasants paid onerous redemption payments to former landlords. Moreover the mir (village or community) organization discouraged capital investment and retarded agricultural improvements. As well heavy taxes, high prices for land and consumer goods, land shortages for an expanding rural population, and market competition of cheaper goods in the industrial west and an agricultural North America led to further deterioration of the peasant life. It stands to reason, then, that under such circumstances the Ukrainian peasant was attracted by the prospect of free land in Canada.

The exact nature of the Ukrainian immigration into the Pakan area, namely, village origin, numbers and time of arrival, will be dealt with later. For the purposes of the topic now under consideration, it is sufficient to note that by 1906 the Ukrainian community numbered some 250 families, most of whom were followers of either the Greek Orthodox or Greek Catholic faiths.⁹⁵

For Reverend Doctor Lawford, the arrival in the Pakan area of a large number of European immigrants constituted primarily a religious problem. He was neither impressed by nor conscious of their material progress, nor was he overly concerned with their "foreign" conduct, provided of course, it did not overstep the bounds of decency. He considered his newfound charges as children still ignorant in the ways of the Lord, and ostensibly his sole mission in life was to give the foreigners the "true religion" and guide them on the path to salvation.

While proselytizing was not considered

Continues on page 27

Historic Sites and Artifacts Program

by David Goa & A.J. Armstrong

What is the United Church? Superficially, the question seems to be trivially simple. One is referred to the Basis of Union, to Articles of Doctrine, to certain key historical events. Yet the documents which reflect these things, while allowing an understanding of the structure and mandate of the Church, offer little of the community, of how the church is manifest in the world. The United Church of Canada is not, nor has it ever been, a barren collection of documents; it is a living community of believers who share certain ultimate concerns. How, then, do we go about ensuring that the Church is properly and completely reflected in the historical record?

The Church as community cannot be completely reflected in its basic documents any more than an individual can be understood from baptismal and marriage certificates. Obviously, such an account is no more complete than any account would be without them. If our concern is to preserve a record of the United Church in its fullness, as it must be, then we must take care to document the experience of its members. It has been said that "the sole end of history is to comprehend clearly what is and what has been". (G.W.F. Hegel, Introduction The Philosophy of History) As the church is, and has ever been, a Community, our task as historians must be to understand the way in which the members of the Church have shaped, and been shaped by it. Ultimately, the questions concerning the nature of the United Church must return to its communal nature - to the "one people of God".

This is our concern with the Artifact Collection Project - that we preserve and interpret the artifacts of the United Church tradition, that we ensure that the tapestry of experience that defines her members is available to future generations. It is inappropriate to conceive of an artifact solely as an object associated with the Church, for no artifact can be more than a mere object unless placed in a context, unless it is related to the community and the manner and meaning for its use is ascertained. The Artifact Collection Project's mandate thus includes not only the identification and acquisition of objects, but the interpretive effort of coming to understand the meaning of that object to its users in the community, and essentially, of coming to understand the community.

An artifact may take many forms, from objects as such, to photographs, to interviews, to the interpretive efforts of scholars. What fundamentally characterizes an artifact is that it, in itself, reflects some aspect of the United Church as living community during a particular historical moment. By extension, what fundamentally characterizes an artifact collection (at least a good one) is that it documents

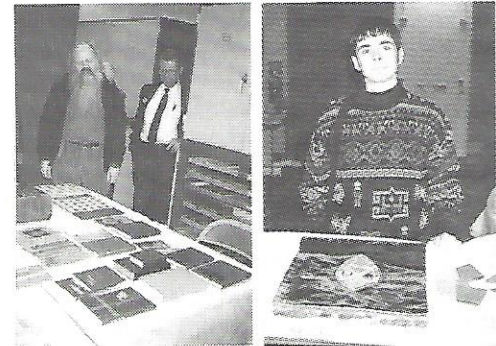
the myriad facets of a present and vital community and its historical development.

A simple example may be found in our recent acquisition of a large body of materials associated with the musical heritage of the United Church. What has become increasingly apparent is that, despite the number of official hymnal publications, none has been systematically or authoritatively applied. Individual congregations have ever been free (even implicitly encouraged) to adapt, augment, or ignore these materials within their own services. This, although we have collected the official publications, we must recognize that they are not necessarily reflective of the music as it would be experienced in the sanctuary. These items are augmented by music materials from a variety of specific congregations and historical periods, by musical instruments, by interviews with those knowledgeable about the musical history of the Church, by interviews with elders of the community who remember the way music has been, by photographs of the production of the music during worship. Without such attention to the interpretive process, we are acquiring a library rather than an artifact collection.

The nature of the United Church occasionally makes this difficult. The very nature of its inception ensures a significant regard for the independence of individual congregations, and indicates that great care must be taken in ensuring that the collection accurately reflects the Church as a whole, rather than only a portion of it. However, the fact that the Church does maintain a structure and institutions indicates that a unifying whole does exist - that there is a broad community to the Church that we can document. In the end, it may be that the most unifying single characteristic of the Church is this diversity - the Church's capacity to accept a variety of communities within the greater people. If so, it is this that the collection must reflect.

The Artifact Collection Project has been successfully initiated. Initial funding has been graciously provided by the Society, the Alberta Historical Resources Foundation, and The Jackman Foundation. We have acquired some one hundred artifacts and have begun the process of interpreting them and placing them in their contexts. As we do this, gaps in the collection become apparent and the aspects of Church life we need to document are illuminated. Throughout the spring and summer of this year, collection staff will be visiting the various presbyteries of the Conference to identify artifacts, interview members of the community and ensure that the collection adequately

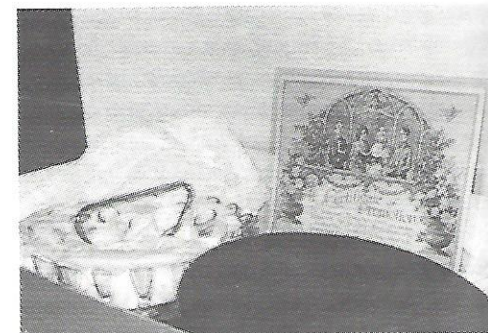
represents each presbytery. Over the next year, the collection will be the source for a variety of interpretive projects. We will also publish a guide to the collection which will ease access by the community to this record of their heritage. In the end, the historical record of the United Church will be enriched by a collection of materials reflective of the communal experience of the Church throughout its history. ■



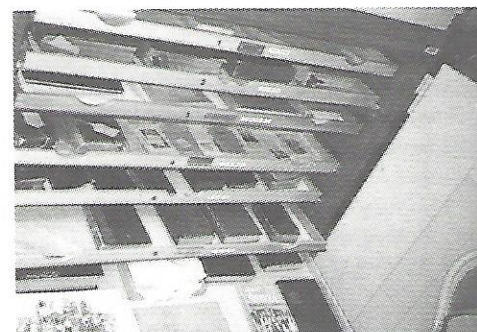
(R) A.J. Armstrong, Project Researcher and Historic Pulpit drape. (L) David Goa, Curator of Folk Life, showing a collection of textual artifacts to Dr. Wayne Holst.



Society members tour the museum collection November 7, 1992.



Historic Communion Set and a certificate of promotion



Storage of artifacts at the Provincial Museum.
Historic Sites & Archives

Presbyterian Society

The Canadian Society of Presbyterian History

Founded in 1975 with the aim of preserving and documenting Presbyterian history and theology and encouraging the development of younger scholars, the Society meets annually in Toronto. The next meeting will be held at Knox College, University of Toronto, on September 25th, 1993.

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 (four papers). The Papers for 1975-1986 have been microfilmed, and a copy may be purchased from:

The Presbyterian Church Archives,
Knox College,
59 St. George Street,
Toronto, Ont. M4S 2E6

The 1975-1985 Papers have also been indexed, the index being published in the 1985 volume.

The secretary-treasurer of CSPH is
Rev. J. Ernest Nix,
4112 Pheasant Run,
Mississauga, Ont.
L5L 2C1 (tel. (416) 820-2068)

Preliminary Notice Of Meeting

The Annual Meeting of the Society will be held:
Saturday, September 25, 1993

Registration 9:30 a.m.

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

Place: Knox College, University of Toronto

The 1992 Annual Meeting of the Society featured the following papers:

1. "The West River, 1848-1858" by R. Sheldon MacKenzie
R. Sheldon MacKenzie teaches in the Department of Religious Studies at Memorial University of Newfoundland
2. "Canadian Archival Thefts 1977-1984, and the Connection between Social and Postal History" by Michael Millar
Michael Millar, life-long philatelist and acknowledged authority on the Postal History of Great Britain, retired from Canada Post and is now a Court Registrar of the Ontario Ministry of the Attorney General
3. "Christian Darwinism at Knox College, 1880-1900" by Nina Reid-Maroney
Nina Reid-Maroney holds a Ph.D. in History from the University of Toronto and teaches American history at the University of Windsor
4. "To Fertilize the Wilderness": Problems and Progress of the Synod of Nova Scotia in its first Quarter-Century" by John S. Moir.

John S. Moir is a retired Professor of History from the University of Toronto and President of the Canadian Society of Presbyterian History. ■

Historic Sites & Archives

Methodist Society

The Canadian Society of Methodist History

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.

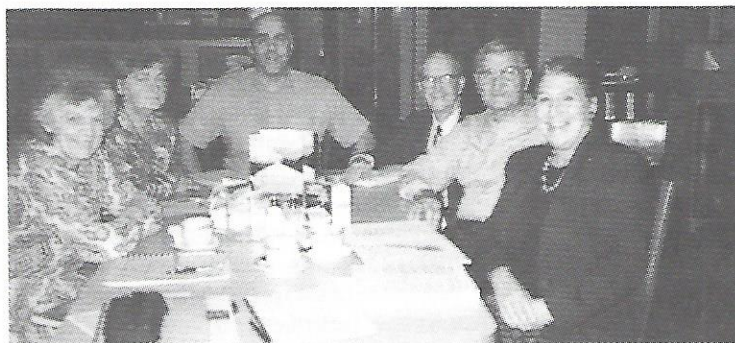
The Society meets each year, normally in June, meeting in Toronto every second or third year, and holding the other conferences elsewhere in Ontario and across the nation. Papers covering a wide range of historical and theological topics are presented at each meeting which also includes a tour of nearby 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 1993 meeting will be held June 20 through 22 at St. Paul Street United Church in St. Catharines, Ontario.

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 ■



John S. Moir, President, and J. Ernest Nix, Secretary of the Canadian Society of Presbyterian History.



L-R: Carolyn Earl (Maritimes), Bea Webb (Manitou Conference), Edward Jackman (Toronto), Charles F. Johnston (Saskatchewan Conference), Stephen Wilk (Alberta Conference), and Susan Stanley (Montreal-Ottawa Conference) [Ernest Nix took this photo], meet to discuss the Alberta Artifacts project, October 2, 1992.

Canadian Methodist Historical Society

1992 Conference Papers

1. March Steinacher, "A Synopsis of 'The Homogenization of Methodism. An Examination of the Convergence of Aspects of Policy and Revivalist Practice in Upper-Canadian Methodism, 1824-1884'"
2. Cora Krommenhoek, "The Wesleyan Tradition and Women's Liberation in Canada"
3. Kate Galea, "Anchored Behind the Veil: Mystical Vision as a possible Source of Authority for Phoebe Palmer"
4. Mary Anne MacFarlane, "Educating and Consecrating Motherhood: The Development of the Cradle Roll in the Methodist Church"
5. William Lamb, "Prelude and First Act and the Bicentennial Overture of the Hay Bay Church Drama"
6. Richard Ruggle, "Methodist Tales for Esquing Woods"
7. John Shearman, "Builders of the Trafalgar Methodist Episcopal Church - Lawrence Hager and Anson Buck"

Papers to be given at the CMHS Conference June 1993.

1. Harold Brox, "The Beginnings of the Evangelical United Brethren in Upper Canada"
2. John Moir, "'The Only Decent Newspaper in the Two Canadas'. The Christian Guardian and Upper Canada Politics"
3. Arthur Kewley, "George Ferguson: Loyal to King and Conscience, 1809-1816"
4. John Thomas, "The Methodist Education Society, 1885-1925"
5. Patricia Dirks, "Serving Church and Nation: Methodist Sunday Schools in 'Modern' Canada, 1900-1925"
6. Penny Bedal & Ross Bartlett, "The Women Do Not Speak: The Methodist Ladies' Aid Societies in Response to W.W.I"
7. Gloria Bennett, "A History of St. Paul Street United Church, St. Catharines" ■



Nena Reid-Maroney delivering a paper, 1992 ➤

Canadian Society of Church History

Material provided by Charles Johnston

The Canadian Society of Church History was founded in 1960 to serve as a gathering place for all Canadian scholars and archivists interested in the history of Christian Churches, primarily, but not exclusively, of those in Canada. This bilingual society brings together scholars from all of Canada's provinces, and from most Christian traditions, be they Protestant, Catholic, Orthodox, or other. The society is a non-denominational organization, and the only criterion of membership is scholarly interest in the history of Christianity.

Indeed, the phrase "religious history" would best characterize this society's purpose which, at the time of the society's founding thirty years ago, was more accurately described by the phrase "Church history". While some members work from a range of more traditional historical methods, others explore newer social-scientific and cultural approaches to the study of Canada's religious heritage.

The Canadian Society of Church History holds an annual two-day meeting in one of Canada's cities, under the auspices of the Learned Societies of Canada. In addition, members receive a subscription to the quarterly journal *Studies in Religion/Sciences religieuses*, annual Papers or proceedings of the annual meeting, and the camaraderie and professional companionship of more than one hundred Canadian historians of religion.

The Canadian Society of Church History maintains ongoing contact with the Société Canadienne d'histoire de l'Eglise catholique, the Canadian Catholic Historical Association, the American Society of Church History, the Canadian Historical Association and the Canadian Society for the Study of Religion. It is a member of the Canadian Corporation for the Study of Religion, which reflects the wide range and diversity of scholarly interests of the members of the Canadian Society of Church History. The latter frequently holds joint or coordinated meetings with several of the above societies.

At the 1992 meeting of the society held at the University of Prince Edward Island in Charlottetown June 8-9 the following topics and papers were given.

Evangelicalism & Fundamentalism

Chair: Randi Warne

Jack Stackhouse

"Twentieth-Century Canadian Evangelicalism In Trans-Atlantic Context"

David R. Elliott

"The Feminist Impulse in Fundamentalism" Maritime Religion/Religion and Nationalism I

Chair: Marilyn Whiteley

Robert S. Wilson

"From William Carey to Richard Burpee: Maritime Baptists and Foreign Missions"

Norman Cornett

"Lionel Groulx's Synthesis of the 'Universal' and the Particular"

Women's Religious Culture

Chair: Brian Clarke

Sharon Anne Cook

"Temperance, Evangelicalism and Local Women's Culture"

H. Miriam Ross

"Women's Strategies for Mission: Hannah Maria Norris Blazes the Trail in 1870"

Religion and Nationalism II

Chair: Maureen Korp

Tom Hamilton

"Spiritual and Patriotic Duty: Understanding Why Anglican Clergy Enlisted As Chaplains in World War II"

Beth Profit

"A Vision of Empire"

CSCH/CTS/CSSR Joint Panel

Chair: Brian Clarke

"How Ought Church Historians Do Church History?"

Panel: Tom Sinclair-Faulkner (CSCH), Walter Principe (CTS), Martin Rumscheidt (CSSR)

Religious Autobiography

Chair: Maureen Korp

Philip Griffin-Allwood

"The Suckness of the Baptist Denomination in New Brunswick: The Structure of Baptist Triumphalism"

Marilyn Whiteley

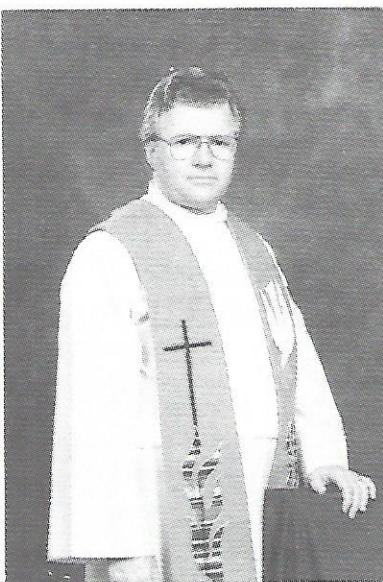
"My Highest Motive in Writing": Evangelical Empowerment in the Autobiography of Annie Leske Tuttle"

Ongoing Questions

Marguerite Van Die, President

"Recovering Religious Experience: Some Reflections on Methodology"

Of note is the fact that Randi Warne who chaired the session on Evangelicalism and Fundamentalism recently put on a presentation on the Nellie McClung and Marilyn Whiteley is currently President of the Canadian Methodist Historical Society. ■



Conference President's Comment

Collecting our "Bunk"

by Paul Mullen, President of Alberta and N.W. Conference

History, as the forward thinking Henry Ford pronounced, is bunk — at least as far as it is helpful in predicting the future. I find myself wondering if Henry F. ever tried remembering the past? If he did he would have had a great deal of trouble doing so without delving into some of that famous bunk. History, with all its records and relics, artifacts and archives, is our collective memory bank. It may never be able to tell us what will happen in the future, but it will tell us what we were like before. And it will help our great-grandchildren know what we were like way back now! Only history helps us

to appreciate why we are involved in the struggles and challenges of the day and be grateful for the efforts so many others have made in the past, giving us our present and our future. Without our collective memory we would have no values and no meaning and be left wandering through a pointless present into a terrifying tomorrow.

We would have no history, however, if it were not for the efforts of caring people who give of their present to ensure us a memory for tomorrow. Since not everyone has the interest, organizational ability or persistence to be a historian, we owe a real debt of gratitude to those who do. In Alberta and Northwest Conference it is our Historic Sites and Archives Committee who labour on our behalf to ensure a healthy balance in our memory bank for future generations to draw upon. The members of this committee are listed on page 8 of your congregation's copy of the Record of Proceedings of the 1992 Annual Meeting of our Conference. On that same page you will find information about gathering and storing archival material and using the current archives. I urge you to take the small amount of time needed to locate and review this page.

I find it sadly ironic that the church, a people whose main motivator is memory, does such a hit and miss job of submitting historical materials to the Archives, thus ensuring they are properly catalogued and maintained, or of checking with the Historic Site and Archives Committee before "old and useless" property is disposed of or sold. Often it is our own ignorance of the past, or our own lack of esteem for our church and its endeavours, which causes us to undervalue what may be seen in the future as a very rich legacy. Without some effort on our part it may well be a forgotten heritage.

February 20, 1993 ■

Update On Historic Site Designation

By Stephen Wilk

1. Within the St. Paul Presbytery is the Rosedale United Church near Wainwright, Alberta.



Historical Interest Summary:

This church was constructed in 1933 as a co-operative project of area parishioners. Previously church services had been held in private residences and a local hall. The historical significance of this church lies in its typicality. The development of this parish parallels that of many pioneer communities. The church itself also served as a community centre and a focal point of social activities. One interesting feature of the furnishings of the church is a chair donated by Prime Minister R.B. Bennett at the request of a local parishioner.

The church building retains most of its original features and it serves as a good example of vernacular architecture of the period. Its windows, doors, and woodwork reflect commonly available materials of the time and as such, the building is also an example of the kinds of building products and techniques commonly in use in rural Alberta in the early 1930s.

2. Within the Coronation Presbytery in the Delia Pastoral Charge is the Craigmyle United Church within the town of Craigmyle.



Historical Significance:

Methodist church services were first held in the Craigmyle area in 1909. These were held wherever space would permit. At this time the Methodist Church was directing a major missionary effort towards the western

settlers. Between 1901 and 1913, the number of Methodist circuits in western Canada increased from 25 to 225. In 1914 the village of Craigmyle was designated a 'mission field' in its own right, a development which prompted the construction of a parsonage. In 1915 the parsonage was removed to a new site to allow construction of the church to proceed. Construction began in 1915 and the church was dedicated in 1918. Methodist participation in the United Church of Canada formed in 1925, did not immediately affect the viability of the Craigmyle church. Construction of new churches in outlying districts during the years of settlement growth, followed by depressed economic conditions in the 1930s did force the closure of the parsonage in 1937. Clergymen have since been supplied from the neighbouring community of Delia. It was a church purely of the pioneer settlement period, an aspect of early institutional development on the prairies.

Architectural Significance:

As was the usual practice for 'non-conformist' churches, the Craigmyle United Church is a non-cruciform structure. It is utilitarian and is only particularly recognizable as a church by its combination of size and limited window openings. The roof pitches are uninterrupted and covered in wooden shingles. The gable ends are prominent and each feature a large Palladian style window. The siding is ship-lap milled wood. The original vestibule was placed at the intersection of the two wings. It has since been added to but the original vestibule walls rise above the eave line common to the rest of the structure to form a small 'tower'. There is no steeple. In short, the building is quite representative of non-conformist churches constructed in many small prairie centres in the first quarter of the century.

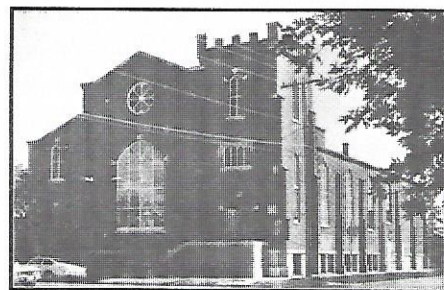
3. Within the Calgary Presbytery, Trinity United Church is currently being evaluated for designation as a historic resource.

The following summary of its history is from "United Church in Calgary" by W.J. Collett, Century Calgary Publications 1975 (Used with permission).

In the early years of the 20th century, Calgary became a divisional point for the Canadian Pacific Railway and it was necessary to establish service facilities for the trains. East Calgary was chosen and, almost immediately, the railroad men began to establish homes near their place of employment.

A thriving community developed and, in the absence of a church, they began to worship

in the home of Mr. and Mrs. R. Legge. Out of these beginnings there grew, with the assistance of Rev. George W. Kerby, the Third Methodist Church, Calgary East. With some contributions and a loan of \$1,000.00 at 6 per cent interest, the first Church on 10th Ave. S.E. near 14th St. was built. The church that was known as Third Methodist and the Green Church chose as its permanent name, in 1907, Trinity Methodist. Before long the Green Church was overcrowded and a new site was chosen just a half block west of the original building.



The members contributed \$3,850.00 and the Ladies Aid pledged \$1,000.00. An organ and pews were purchased for \$5,000.00 from Knox Presbyterian Church. When the edifice was completed, it had cost a total of \$60,000.00 and the mortgage was large. So difficult was the financing that Trinity was never able to pay Cushing Brothers Lumber Company \$1,300.00 for the stained glass window. Hon. W.H. Cushing finally contributed \$1,000.00 towards the debt and the lumber company cancelled the remainder of the bill.

Financial problems and a large mortgage continually plagued the church causing, at times, much unhappiness in the congregation. The railroad personnel was constantly changing and frequently the men were laid off. The mission fund of the national church was a source of frequent support. The church often came to the point where closure appeared to be the next move. It struggled through the years and came into the union in 1925.

Because of its location and the uncertain economic life of its members, Trinity has always had a strong sense of social commitment. Rev. George Whitford, who was the minister from 1964 to 1969, was instrumental in opening a used clothing store and later established a sheltered workshop for individuals experiencing social problems and especially for alcoholics. In 1968 Trinity Industries was organized and this organization later became a part of Mutchmor Place. Out of Trinity's conscience also came Riverside Villa.

Continued on page 22

McDougall Stoney Mission Annual Report

Len McDougall and Laura Oakander

For many people 1992 focused on Christopher Columbus, Hero or Villain?

Opinions varied even within denominations. The issue allowed people to think about the question of the European impact on the native societies. The controversy was important but it is important to underline that the McDougall Stoney Mission Society continues to promote an understanding of the Methodist Mission to the natives of Southern Alberta and a continuing relationship between the two groups.

The central activities of the Society focus around the two annual services which demonstrate the continuation of the mission begun by Revs. George and John McDougall in 1875. Despite the less than ideal weather conditions, the services were well attended. At the 117th Annual Spring Service on 14 June 1992, Rev. Franklin Lough was the guest speaker. His sermon topic dealt with Time and Space, the time and space in which we serve Christ. In these troubling times, the question of our place in history and religion comes up. Rev. Lough led the congregation carefully through the process of thinking our way through these matters. His insights on the division of civil law and God's law were appreciated, especially as differences between the two often become blurred as society becomes more confused. After the service, coffee and doughnuts were served in the church, and good fellowship was enjoyed. The Annual Fall Service took place 13 September with the Rev. Dr. Stephen Wilk leading the worship. His theme was Dynamic Remembering of our heritage, especially today when our roots can be easily lost. The reason for the Morley Mission, the aims of the missionaries to bring Christ to the natives of the plains and the foothills, must be held, and the relevance for today shown. In addition other religions such as Buddhism, Islam and the native American Spirituality provide insight and must be heard and understood, just as we celebrate the birth of Christ and Pentecost. We tend to remember the difficult events such as war and the Holocaust or death, but we must remember the positive things accomplished by our predecessors and such as the events of the Bible as those in which God pulls us heavenward. Quoting Robert Schuller, he said, "We must turn our scars into stars". A warm welcome was extended to Mr. A.J. Armstrong and Mr. David Goa who attended the service. A large number of pictures were taken by Mr. Goa in preparation for the research Mr. Armstrong is carrying out for the United Church Artifact Project for the Provincial

Museum which includes material on the Mission Church. Again the congregation enjoyed refreshments and fellowship in the church. Pictures chosen for the 1992 bulletins were photos of Rev. Robert Terrill Rundle, Rev. George and John McDougall, and the present Mission Church. The theme was "A Celebration of Our Methodist Roots". The church services as always received extensive coverage from local and district newspapers and radio, which the Society appreciates.

In addition, the Society promotes the Methodist roots in Alberta. The site was open for 50 days with approximately 1400 registered guests from 21 countries, 7 American states and 7 provinces. As well there were others who did not register. Among the interesting groups or people who visited were a German woman who wrote a poem in German on her experience, a couple of kilted Scottish soldiers, a minister on a mission to bring Bibles to Russia, a group from Rome, and Eric Rogers from Hampshire bringing greetings from his United Reform congregation. Thanks to the Cochrane RCMP detachment for assisting in security, to Laura Oakander for looking after the weekend openings, to Vernie Budd, Beverly Flower and the other musicians, to Lazarus and Lily Wesley for their faithful devotion and assistance at the services. We also

congratulated Lazarus and Lily on the occasion of their fiftieth wedding anniversary.

Seven beautiful weddings took place during the year. It appears that more young people are turning to the historical and religious significance of the Mission Site for their wedding ceremony - countless pictures are taken at the weddings. Guests from across the country stand in disbelief at the beauty of the area. Due to the heavy rainfall in the spring the wildflowers were in profusion.

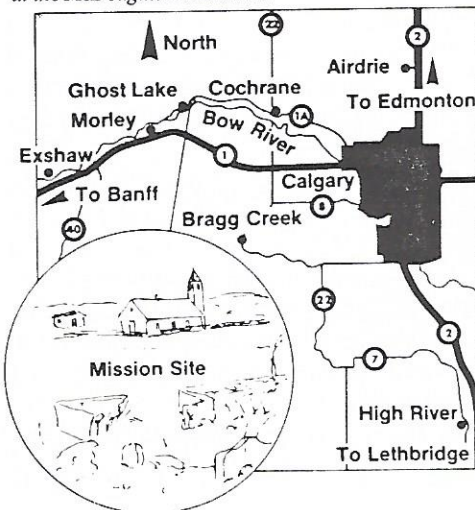
The church is in the background of a television advertisement made for Alberta Government Telephones. These activities reflect the McDougall Memorial Church as an active, living church body. The Morleyville Mission Site Planning Team continues to function to develop the site, though work has been limited by the Stoney Land Claim negotiations.

The Society also participates in a number of events and activities which help to promote the understanding of the historic heritage of Southern Alberta. It supports the Alberta and Northwest Conference Historical Society and contributes to the Journal, copies of which are circulated among visitors to the site. In addition, the McDougall Stoney Mission Society has supported the Artifact Project. As well, the President, Len McDougall and the chaplain Rev. Dr. Stephen Wilk met with the Symons Valley United Church congregation in the Beddington area of Calgary, and gave outlines on the early church in the area including the location where Rev. George McDougall perished. Historical pictures, books, journals and photos of the annual services were on display. Len. McDougall spoke at the Fort Normandeau Victoria Day ceremonies, on the theme of peace: he also reviewed the troops. Laura Oakander was present at the annual meeting of the Alberta Historical Society and at Grant MacEwan's 90th birthday. The executive was present at the dedication of the Banff Museum as an historic site. The Society assisted two researchers, R. Chevalier and S. Swenson who are writing on Elizabeth Barrett a teacher and witness to Treaty 7, and Elizabeth Boyd McDougall respectively.

The Annual Meeting took place 20 January 1992. Rev. Dr. Stephen Wilk, Dr. Gerald McDougall and Dr. Robert MacDonald have been busy working on the land claim, with a view to working collaboratively, to turn scars into stars. In this way the Society will continue to work to show the public the history of the mission, the story of the Stoney people, and the relationship between the two groups. ■



Laura Oakander pictured standing beside historic cairn at the McDougall Mission Site.



Further Report On the McDougall Mission Site

by Gerald McDougall

A past edition of this Historic Sites and Archives Journal (Vol 5 No. 1: May 1992), presented a brief historic sketch of the McDougall Mission Site at Morleyville, Alberta. This report indicates the continuing support by Calgary Presbytery, United Church of Canada, to the historic integrity of the Mission Site since the early 1970's. We also reported on recent developments regarding the property. The following steps have been taken with regard to the management and ownership of the McDougall Mission Site:

Step I

The minutes from Calgary Presbytery of January 16, 1973 report the support of Church Extension Council to the McDougall Memorial United Church Restoration and Maintenance Society as follows:

McDougall Memorial United Church Restoration & Maintenance Society

1. That Presbytery commend this Society for its perseverance, its actions, and record our appreciation for the services for these many years.
2. That the Calgary Presbytery Church Extension and Property Council review the objects of this Society.
3. That this Society become the Committee of Presbytery, under and through the Church Extension and Property Council, responsible for maintenance of the historical site at Morley.
4. That this Society invite members from the Stoney Bands into its membership.
5. That 2 members of the Presbytery Church Extension and Property Council be members of the McDougall Memorial United Church Restoration and Maintenance Society.
6. That the Restoration and Maintenance Society be asked to submit for approval, detailed plans or drawings, including estimated costs and times of future capital developments and also submit for approval an annual financial statement with budget to the Presbytery Church Extension and Property Council.
7. That the Presbytery Church Extension and Property Council (via its 2 members in the Restoration and Maintenance Society) keep in constant touch with the Calgary Regional Planning Commission, and the Dept. of Highways, etc., concerning future development of highway etc. near the site.
8. That the United Church through McDougall Camps Society, retain title to enough land surrounding the historic site to ensure that the Restoration and

Maintenance Society may be able to achieve its objectives.

9. That Presbytery begin consideration of Centennial events:
1973 - arrival of Rev. George McDougall
1975 - building of present historic Sanctuary.
10. That Presbytery consider ways and means of assisting this Society.

Step II

Further actions, in 1973 and 1975, resulted in the following recommendations being made to Calgary Presbytery:

1. That the United Church of Canada retain, as an historical site, the approximately 36 acre parcel of land, including the mineral rights, surrounding the "old church", as outlined in the Presbytery minutes. Motion P73-74-46, Nov. 20, 1973.
2. That the United Church of Canada transfer to the Stoney Band Council (for \$1 and other considerations) the remainder of our property at Morley (Titles 139T112 and 139T111; approx. 165 acres), and the minerals thereunder. A mutual restrictive covenant to accompany said transfers, restricting commercial development by either party without prior consultation. Along with this to go a request for an "easement for access" to the cemetery.
3. The Calgary Presbytery recognize that it will be responsible for this Historic Site on behalf of all members of the United Church of Canada.
4. That there be established a continuing committee of Calgary Presbytery, to be entrusted with oversight of historical properties, and having direct responsibility for the Morley and other historic sites. That this continuing committee will be responsible for the policy decisions related to the restoration of present or former buildings, the construction of new buildings and/or facilities, together with a full archaeological survey and investigation of the site. In addition, the continuing committee will be responsible for the setting out of policy on maintenance and capital expenditures, campaigns for funds, and the setting up of a budget in conjunction with the operations committee.
5. That actual on-going maintenance and oversight of the Historic Site at Morley be in the hands of an "Operations Committee" appointed by the Presbytery, on the recommendation of the Continuing Committee, and directly responsible to it (see Rec. #4 above). Terms of Reference for Operating Committee to be set by the

Continuing Committee.

6. That we retain the mineral rights under the land previously sold to Calgary Power.

Step III

These recommendations, as explained in the recent historical sketch of this Journal, resulted in the "final" negotiations between the Church and Stoney peoples to retain 43.9 acres for a Historic Site which consisted of the church building and Mission site area. Subsequently, the United Church and Alberta Provincial Government declared the site a Provincial Historic Resource by 1979.

Step IV

Requests for change however were not over, and in early 1991 a proposal was received from All Tribes Presbytery of the All Native Circle Conference (United Church), regarding the Mission Lands as follows:

The All Native Circle Conference believes land is held as a sacred trust for the benefit of all God's creation:

1. And whereas the United Church of Canada holds property known as the McDougall United Church near Morley, Alberta,
2. And whereas the McDougall Memorial United Church is no longer needed for the mission purpose for which it was originally intended,
3. And whereas other lands (including mineral rights) used for mission and education purposes (the orphanage property) have already been returned,
4. And whereas Morley United Church and All Tribes Presbytery have reviewed the future mission needs of the local congregation and have requested that the McDougall Memorial United Church land and mineral rights be returned to the Stoney Indian Band;

Therefore be it resolved:

1. The General Council offices of the United Church of Canada return all lands, including mines and mineral rights, associated with the McDougall Memorial United Church to the Stoney Indian Reserve at no cost to the Stoney people by June, 1992.
2. It is further suggested that subject to the approval of the Stoney Tribal Council, the church building and a few acres (including access) be managed under a long term lease by a joint board of the Stoney Tribal Council and Local Historical Society in recognition of the historical significance of the Methodist Mission site and for the benefit of the Stoney people.

Step V

A task force under the Chairman of the Historic Sites and Archives Committee of Calgary Presbytery, Dr. Stephen Wilk, was formed to respond and negotiate regarding

Rundle's Mission:

Historic Site - Popular Meeting Place

by Art & Dorris Rowe

Our first acquaintance with Rundle's Mission was in the mid-1960's, during the years when our children were enjoying nearby Camp Maskepetoon. A short walk to Rundle's was always part of the trip on Visitors' Day at the Youth Camp. In the mid-1980's our church congregation began an annual camp-out, trying several locations at first, and finally "discovering" Rundle's to be by far the best all-round gathering place. Now of course on completion of their weekend there, in early June of each year an immediate booking is made for the "same time next year"!

How did Rundle's Mission & Conference Centre operate? Who did all the work necessary to keep things going? We had never given it much thought. Probably "They" do it! An innocent invitation to attend the Board's Annual Meeting a few years ago, followed by an approach to serve on the Board of Directors, by dedicated friends in our congregation already on the Board, led to a decision by ourselves to see whether we could give assistance in some small way to this group of hard-working individuals. The result? In no time at all we found ourselves on the Rental Committee, concerned with the usage of the accommodations at the Mission site.

The fine facilities at the Mission site, plus the excellent surroundings, make it a desirable destination for any type of gathering, whether it be a church retreat, a family reunion, a school outing, or a special-interest or conference group. Summer weekend bookings are of course at a premium, although mid-week space is more easily available at that time of year. However, the easy accessibility to the all-weather facilities serve to make the site a place worth considering in any season.

There is overnight accommodation for 50 persons (30 in dormitory-style, and 20 in fully modern bedrooms with private bathroom). In addition parking is available for motorhomes and campers, and tenting is permitted in conjunction with building rentals. Special rental rates have been designed for Seniors, and a Family Vacation rate applies to summer mid-week use. An efficient booking office operation is located in Pilgrim United Church in Edmonton, and all rental information complete with rate schedules, information sheets, brochures, etc. is available by calling (403) 478-7390.

A Popular Meeting Place

It is of some interest to look back on the rental activities of the past year, for example, and examine the wide range of groups who

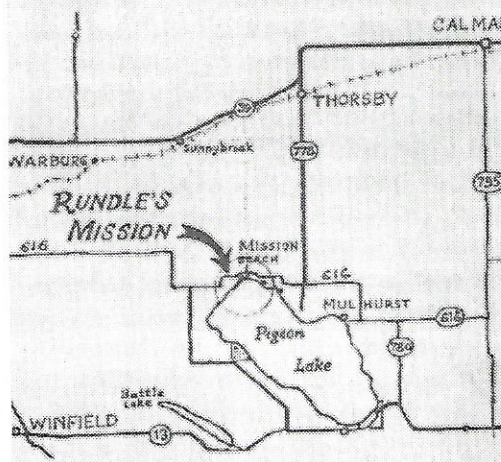
have used the Mission - 96 in all during 1992. Of those, nearly half were church groups (many and varied denominations), another quarter were family-reunion type gatherings, and the balance was made up of school and special interest gatherings - hikers, bird watchers, and so on. 52 of the renting groups numbered 20 or fewer persons. 27 had between 20 and 50 in attendance, and the balance comprised over 50 persons at each event. Expressing these figures in another fashion, we reported a total of slightly more than 4,800 People-Days in 1992 - A Truly Popular Meeting Place!

The Board Members of Rundle's Mission & Conference Centre find it very satisfying to see the continued use of our facilities in the proportion mentioned above, and to see the many by word-of-mouth, and to know that we are helping many people from this area of our province to become more aware of the tremendous wealth of history that surrounds Rundle's Mission.



HOW TO GET THERE:

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



The Historic Sites and Archives Committee

The Alberta and N.W. Conference has a dramatic historical background starting with the British Wesleyans in partnership with the Hudson's Bay Company in 1840, 30 years with natives only, then, gradual transition to white man domination including numerous missions to native people. John McDougall was chairman of a District of native missions for 40 years but eventually the white sponsored native churches withered. Now, full cycle, the All Circles Conference is promoting native ministry within native communities.

Indigenous people in almost all nations are striving to gain fresh recognition of their culture and their rights, so the nation and the churches must become aware of changes that have taken place, to review and re-assess the role of the churches in the 'Opening of the West', the spread of Empire, the displacement of the original peoples. The nation and every community is now tense with the awareness of native peoples, and of other races, cultures and religions that have become the new Canada.

Can a white-only, English-only church serve this nation now?

We have made great progress in recognizing our history -

- Archives... 140 metres of shelf space in United Church records.
- United Church Artifact Display in the Provincial Museum.
- Historical Society is soundly established with programs:
The McDougall Mission Society, Morley;
The Rundle's Mission Conference Centre, Pigeon Lake;
The Historical Society of the A. & N.W. Conference.
- Provincial recognition of many Historic churches and sites.
- Strong participation in the United Church National Archives.

These achievements enable us to honour the dedicated labours of many people who spent their lives giving the best they knew for the good of others. These records also provide us with the valued perspectives of hindsight, and of changed conditions, and of understanding some of the mistakes, unpredictable outcomes, and mixed blessings. These records help us to chart the course.

The Historic Sites and Archives Committee, responsible for policy, co-ordination and promotion on all of these matters needs the memory and experience of older people, and it also needs the insights of historians, and policy makers, and researchers.

We now request a stronger presence in Conference agenda, and the appointment of Presbytery representatives, old or young, who are prepared for the work. ■

Historic Sites & Archives

The Red Deer Industrial School, 1893-1919

by Uta H. Fox

The Red Deer Industrial School, established in 1893 by the Methodist missionaries in what is present day Red Deer, Alberta remained in operation until 1919. It closed in Red Deer and relocated to Edmonton, Alberta in 1923 as a residential school. Gideon Blackburn, an American Presbyterian missionary working with the Cherokee Indians, established the first Indian Industrial School in 1804. Stressing equal time for work and study, his goal was to make natives self-sufficient through manual labour.¹ In Canada, the federal government appointed lawyer/journalist Nicholas Flood Davin to visit similar institutions in the United States in 1879. Davin advocated that the federal government adopt self-supporting schools² and capitalize on the experience and facilities that the missionaries had acquired.

Both the government and the churches realized that the Indians' future to become self-sufficient had to be addressed. From the middle of the nineteenth century onward their means of continuing a traditional livelihood was threatened by the decline of the buffalo and by white settlement. One of the ways to assist the transition was through an educational policy directed at children. The dominant Anglo-Canadian society regarded education as panacea and both government and church officials used it as an instrument of assimilation in an effort to Christianize, Canadianize, and civilize the Indians.

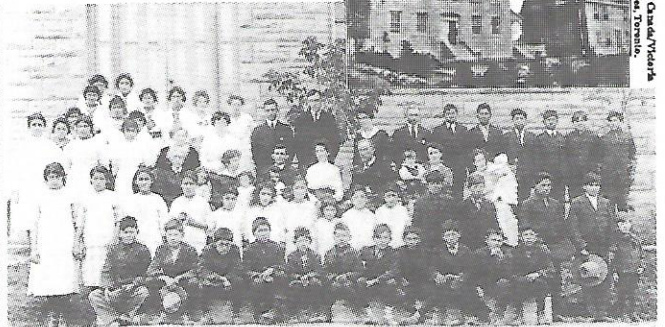
While both day and boarding schools existed, government personnel considered industrial schools as the best suited for acculturation: they were situated off reserves and near urban centres which separated the children from their parents, their tribal and ancestral influences, and their native culture.³ The Red Deer institution was no exception, located approximately three miles west of the town of Red Deer, the nearest reserve forty miles to the north. Children from reserves at Hobbema, Whitefish Lake, Saddle Lake, Good Fish Lake, White Whale Lake, and Morley attended the Red Deer Industrial School.

Students followed the half day curriculum — they spent half of the school day in the classroom on academic studies and the other half acquiring skills. Girls received instruction in maintaining households, laundry, cooking, and sewing while the boys were taught agriculture, carpentry, blacksmithing, and shoemaking. In 1894, shortly after the school opened, Reverend John Nelson, the first principal at the Red Deer Industrial School, was delighted with the progress that students made and wrote that four students and the farm instructor using only oxen, had put up

Historic Sites & Archives



Staff: Top, left to Right, T.H. Lockhart, Vice Principal; Arthur Barner, Principal; W.B. Shaw, School Teacher; Chas. McBride, Carpenter. 2nd row: Miss A. Culham, Laundress; Miss S. Slack, Seamstress; Miss F. Olford, Cook. 3rd row: L.G. Willcocks, Ass't Farmer; Miss A. Hives, Matron; T.A. McMahon, Farmer.



Indian Industrial Institute, Red Deer, Alberta: Students and Staff.



Group of Indian pupils from Saddle Lake, Alberta, en route to Red Deer Industrial School.

sixty tons of hay in two weeks; and the girls learned to bake bread and sew their own clothing.⁴

Ideally, once the students completed their industrial education they would not return to the reserve but, as Hayter Reed, Indian Commissioner for the North-West Territories envisioned in 1889, they would be "amalgamated with the white population".⁵ Some graduates did obtain employment in urban centres. One boy worked in a store at Exshaw and was becoming a "voluntary missionary to white men."⁶ Another boy excelled at blacksmithing and was apprenticed to a blacksmith firm in Red Deer.⁷ Girls entered into the service of white families⁸ and in some cases were hired at the school to assist the teachers. And if funds were available, and students demonstrated abilities and interest, they were encouraged to attend Alberta College in Edmonton, which at one time offered preparatory, theological, art, and business programmes. The majority of students however returned to their reserves.

Inadequate funding helps to explain the shortcomings of industrial school structure. The federal government imposed a fixed per capita grant of \$130.00 per student on the Red Deer School. This pressured school administrators to maintain maximum student enrolment. The grants were inadequate and any shortages had to come from the Methodist Church. Reverend Alexander Sutherland, General Secretary of the Missionary Society of the Methodist Church, wrote to the Superintendent General of Indian Affairs in 1897 that the Methodist Church was spending "over \$40,000.00 annually on its Indian missions over and above the grants from the government in aid of the schools."⁸

Insufficient financial support also interfered with obtaining qualified educators. Teachers in the industrial program usually received half the wages as public teachers. Principal C.E. Somerset wrote to the Department in 1904 that "one of the great difficulties...is to obtain the services of persons whose interest is greater than the wage they receive...".⁹ As well, these schools depended on their agricultural output to sustain them, and yet any year hail, drought, floods, or early frost could wreak havoc with their operation.

Maintaining enrolment at capacity posed a further dilemma. Initially Red Deer had room for 50 students and it soon expanded to 90 but never achieved its student limit. Parents resisted sending their children preferring instead to have them closer to home at boarding schools.¹¹ Diseases such as tuberculosis, small pox, measles, and scarlet fever swept through periodically with devastating results. And since the maximum enrolment was required for both grants and labour, school officials were continually recruiting for new students. Indeed, religious denominations competed with each other and with the day and boarding schools in an effort to obtain students.

Yet to dismiss the industrial schools as a complete failure is unfair. Some of their means and methods might have been faulty, but the government and churches did assume a proactive role in addressing the Native's future and many students acquired the necessary skills essential for new livelihoods.

The author is currently completing her Master's degree in Canadian History at the University of Calgary. The subject of her thesis is the Red Deer Industrial School. In addition to her studies she is also the newsletter Editor for the Historical Society of Alberta.

The Witness and Legacy of Congregationalism

by Alan P.F. Sell

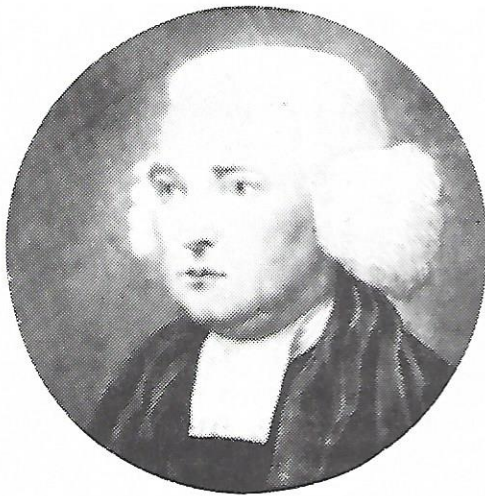
Editors Note: Dr Alan P.P. Sell has contributed articles to the Journal in the past, and is a founding member of the society

Part I

If, apart from the General Council of Local Union Churches, the Congregationalists were the smallest founding partner of the United Church of Canada (1925) - fewer than 11,000 members as against 288,000 Presbyterians and 294,000 Methodists - they had the distinction of being the senior partner. Whereas Presbyterians came to the Maritimes and Central Canada in the late eighteenth century, and Wesley's follower, Laurence Coughlan, arrived in Newfoundland in 1765, there was a fleeting Congregational presence in Newfoundland in the seventeenth century, as is shown by the fact that the first graduate of Harvard, George Downing, was called to be pastor in St. John's in 1645. Congregational churches were gathered among settler in Nova Scotia from 1751 onwards. By 1770 there were seven Congregational ministers there, though with the American Revolution the flow northwards of New England Congregationalists largely ceased.

In 1801, in response to a request from some soldiers stationed in Quebec, the London Missionary Society (LMS) set out two ministers, and a Congregational church was formed. The first suggestion that a mission be established specifically for the colonies came from Canada in 1811, and the Colonial (from 1957, Commonwealth) Missionary Society (CMS) was founded in 1836. This body gave financial and other support to Canadian Congregationalism and the infant United Church for almost a century. Inland missionary bodies were established, as were the Congregational Unions of Upper (1837) and Lower (1838) Canada. These latter united in 1853 to form the Quebec and Ontario Congregational Union which, in 1906, was appropriately renamed the Congregational Union of Canada.

The first agent for the CMS was Henry Wilkes, who did notable work among immigrants. Among others who gave outstanding service was Dr. Adam Lillie, who had been with the LMS in India. He established a theological college in Toronto in 1840, it removed to Montreal in 1864, and by the time of union its alumni numbered more than two hundred. The Pool's Cove district of Newfoundland was particularly indebted to Hugh MacDermott, who ministered there for thirty years from 1904. Using boats supplied by the CMS he acted as pastor, teacher and



In the year 1765 Laurence Coughlan established at Harbour Grace the first Methodist Mission in British North America. Born in Ireland, Coughlan was a preacher for ten years in England before he settled in Newfoundland. There he laboured about eight years and introduced a religious movement that continues to flourish. —Ed.

business adviser, even tending the sick in his home and boats. With the opening up the West following the completion of the Canadian Pacific Railway in 1885 the Congregationalists did what they could with slender human resources to reach out with the Gospel. By the end of the nineteenth century, however, they had incurred debts in excess of 40,000 pounds. The CMS offered to clear 10% of the debt if the Canadian churches would raise the remainder, and by 1903 the task was done.

In 1893 conversations with a view to possible union began with the Presbyterians, and from that time a number of local union churches were formed. When union finally came in 1925 the vast majority of Congregational churches entered into it.

Part II

As those with the slightest acquaintance with church history will be aware, and as the fact that the Church is an earthen vessel comprised of sinners would lead us to expect, every ecclesiastical polity - episcopal, presbyterial/consistorial, congregational - is open to abuse by those who espouse it. Hence inadequate bishops, autocratic sessions, and recalcitrant - even isolationist - church meetings. Moreover, standing as we do on our side of modern biblical criticism, we cannot have the confidence of some of our forebears that the Bible legislates for one polity (namely ours) only. This is not to deny, however, that each polity can find some support in the biblical witness. For their part Congregationalists were not mistaken in believing that the ideas that the Church comprises saints gathered by grace into a covenant relationship with God and with each

other, and that all are to be priests together under the one Lord, have clear biblical roots.

As expressed within the Congregational tradition at its most constructive these insights have yielded the following claims among others:

1. To be a member of the local church is to be a member of the Church catholic. Indeed, there is no other way of belonging to the latter: one cannot be a "Christian in general." To be a Christian is to be of the people of God in a particular place; it is to be an earthed saint. But to be so earthed is necessarily to be related to all others who are similarly of the body of Christ. In view of this catholic emphasis it is not surprising that a number of Congregationalists were among the pioneers of the modern ecumenical movement (A.E. Garvie, Norman Goodall, Leslie Cooke, Douglas Horton...), or that the Congregational witness has by now flowed into some sixteen transconfessionally united churches around the world. Congregationalists should be the last people to fall for the heresy that their polity means that every church is a law unto itself and can do as it pleases. On occasion they have been tempted in that direction - hence the adage, "Congregationalism may be the polity of heaven, but on earth the saints sometimes deserve Presbyterianism!"

2. The saints are required regularly to meet both in worship and in church meeting. In the term "church meeting" the emphasis is upon the first word: it is the gathering of the church. In this connection the heresy is to be believe that Congregationalism is democratic. We may, perhaps, say that Congregationalism should at least be democratic, but it should be much more than this. The objective in church meeting is not "one person, one vote, and rule by the majority." The objectives are the mind of Christ and unanimity in him - much more challenging! The church meeting gathers under the Word (and hence it is chaired by the one called to minister the Word and sacraments), and it normally follows closely upon the Lord's Supper. Far from being a "boring business meeting," it is the place where those who have sat under the Word and received the bread and wine meet to do their contextual theology, addressing the question, "What would God have us do with the Gospel we have freely received? Above all (and this should be remembered by any who may think that Congregationalism is necessarily doctrinally sloppy), church meeting is a corporate credal affirmation of the Lordship of Christ over the entire worship and witness

Continued on page 19

Report of the Conference Archivist for 1992

by Keith Stotyn, Conference Archivist

In 1992 the Conference Archives showed increased activity in both deposits and use, but no improvement in processing.

Deposits

The Archives has had a large increase in records deposited. It is probably still benefitting from the awareness generated by the Guide and the distribution of information in 1991. Notable among the deposits have been those made by congregations disbanding or merging; it is particularly important that attention be paid to the need to preserve such records. Increasingly, I have seen a greater involvement on the part of Presbytery Archives Convenors in arranging the transfer of congregational records. Much of the increase in deposits is due to activity in three Presbyteries. With the exception of Calgary Presbytery, however, no Presbyteries are active in depositing their own records. More activity at the Presbytery and Conference levels of the UCW would also be appropriate.

Processing

Staff reductions and increasing workloads at the Provincial Archives has made it impossible to process the growing deposits. As of the end of 1992, the Archives holds 68 accessions, amounting to 34.1 meters of records, needing arrangement, file lists and entry into the Archives database. Efforts to obtain project or contract employees to clear some or all of the backlog have, so far, been unsuccessful. Without this processing, records are less accessible to researchers than the records already in the guide, though we continue to annotate the existing file list to ensure that new material is not missed.

Planning

The Conference Committee responsible for the Archives began a process of rethinking its role and revitalizing its purpose in 1992. As part of that process, it is appropriate to re-evaluate the relationship between the Conference and the Provincial Archives of Alberta. Under an agreement, the Provincial Archives of Alberta has offered archival services to the Conference since 1975. It has never attempted to provide all the services which are required to run a full archival programme. It has primarily appraised and selected records, accepted deposits, arranged and listed material (including the development of overall control systems), provided storage and made records available to depositors and other researchers through its in-person, telephone and letter reference services.

Help Wanted!

What has been missing from this package of services includes records management planning and implementation (for example, implementation of the Conference file plan developed by Central Archives and London Conference). Deposits to the Archives would be more systematic if Conference, Presbyteries, congregations and other bodies had regular filing systems and retention schedules. (These records management tools would also improve office operations.) There has been no regular communication with depositing bodies, to ensure that all archival material and only archival material is identified and transferred; contacts, advice and assistance has occurred only on an ad hoc basis and has tended to be limited

geographically to the Edmonton area. There has been no education of responsible records officers concerning the importance, operations, procedures and services of the Conference Archives programme.

All these activities need to be considered and strategies for accomplishing them developed. It may be appropriate to name someone to be the Conference Archivist other than the archivist responsible for the Conference Archives at the Provincial Archives. The Provincial Archives has always been willing to assist the Conference in developing and maintaining an Archives which is already excellent, but could be even better. I hope that new life can be injected into the Committee and that the Conference will support a more active, involved Archives mandate.

Church-wide activities

The Conference is not the only group re-examining its role in relation to its Archives. The General Council Committee on Archives and History is also working to renew its mandate, structure and role. The following priorities were identified for the Committee:

- developing tools to improve communications within the church-wide archives and historical community (e.g., acquisitions, funding sources),
- developing church-wide policies and procedures (e.g. records scheduling systems, access, research charges, historic sites guidelines, funding proposals),
- developing mechanisms to support the implementation of Committee-developed tools (e.g., Conference file system, personnel records policy, Style Guide, etc.),
- encouraging consistency in Conference committee structures, including review of Manual requirements.

Other issues which have church-wide and Conference implications include:

- determining the location and access to records of native residential schools. It was suggested that the Royal Commission currently working in this area be approached to see if money is available to locate, process and release such records.
- preservation of the permanent records of church courts on acid-free paper. Supplies of acid-free stock are increasingly easy to obtain. In a related point, church courts should be warned away from recycled paper for permanent records because of its poor quality and chemical residues.
- search fees for genealogical inquiries. The question of user fees is being raised for the Provincial Archives of Alberta, which will have implications for the Conference Archives.
- repatriating congregational records from local archives and museums. There is some concern in this Conference, but it is a delicate issue, even though the legal position is clear.
- microfilming of registers by the Genealogical Society of Utah (LDS). The Mormon procedure is to move in a camera and crew, retain the master negative and supply a free copy to the holder originals.

Provincial Archives has been approached by the Mormons, in general terms, about microfilming. A Conference position on this issue should be considered.

- access to registers. This matter is directly related to the preceding issue, but broader in scope. The issue is over whether registers are to be treated as public records of public acts or as personal information requiring access restrictions. Manitoba and Northwestern Ontario Conference is particularly concerned with moral issues surrounding use of registers by parent-finders; the potential exists for register information leading to painful encounters with parents still members of the Church. Montreal and Ottawa Conference offered to examine the issue and develop a draft policy for the Committee's consideration.
- lottery funding. This issue was raised by Manitoba and Northwestern Ontario, which encountered a problem raising funds outside the lottery-backed, government-sponsored cultural grants, because they were not using the available grants. The General Council Executive is to receive a resolution asking it to consider the dilemma facing our archives. ■



Taken at the 1992 Annual Meeting of the United Church of Canada General Council's Committee on Archives and History, Toronto. L-R Molly O'Reilly, Secretary; Jean Dryden, Head Archivist; Marilyn Whiteley, Chair & President of the Canadian Methodist Historical Society.

United Church of Canada, Alberta and Northwest Conference Archives Statistics

		1991	1992
Records:			
Contacts:	Congregations	233	7
	Presbyteries	0	4
Deposits:	Congregations	24	60
	Presbyteries	4	6
	Conference	X	X
	Ministers	1	2
	Extent (before processing)	8.02	19.6
Total holdings:	132.02	151.62	
Processing:	Extent	.42m.	
Research:	In-person	82	79
	Letter:	10	9
	General		
	Baptism	40	68
	Marriage	2	12
	Membership	2	5
	Burial	2	2
	Genealogical	5	6
	Total	61	102
Retrievals	964	751	
Loans		1	3

In the Methodist Tradition of Community Concern

Fifth Avenue United Church, Medicine Hat

By J. Hugh G. MacGregor

There was no church in Medicine Hat in 1883. That was no real surprise. There was not much of anything in that tiny village of shacks that housed the labourers and surveyors of the Canadian Pacific Railway.

Despite the absence of this and many other amenities of the late nineteenth century, the urge to worship was strong in the early ranchers, shopkeepers, and railroaders of the area. When the Rev. Wellington Bridgeman set foot in town in July of that year, he found a group of people waiting for the right person to form them into a worshipping community.

From that July until September, while their church was being built, this fledgling Methodist congregation made its home in the C.P.R. depot, which itself was still under construction. Amidst equipment and building supplies the worshippers gathered for song and prayer nailing planks to the tops of nail kegs for their pews.

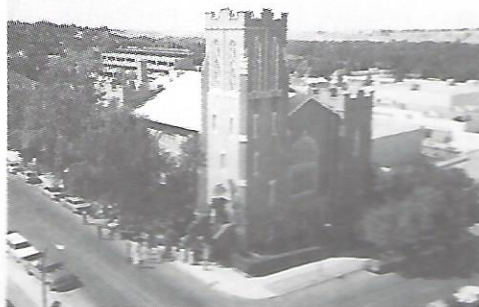
September of 1883 saw the congregation move into First Methodist Church, a small frame structure at the corner of Third Street and Sixth Avenue.

The Methodist congregation grew swiftly and by 1889, with their present building straining at the seams, the decision was made to proceed with the construction of a new building. The original frame church was moved to the back of the lot to be used as a men's club and a brick church was erected. It was dedicated as Century Methodist Church on July 24, 1900. But the Congregation would outgrow even this substantial structure.

On June 26, 1912 the cornerstone was laid for the third building in the congregation's history. This was to be a great edifice, again constructed of local red brick, at the corner of Fifth Avenue and Fourth Street. A manse, built of matching brick, was situated across the street. The name Century, for some unrecorded reason, had outlived its value and Fifth Avenue Methodist Church came into being (with the appropriate name change being made in 1925).

Despite the aftermath of the Great War and the growing depressing, the finance committee managed to pay off the mortgage. In June of 1931 the traditional burning of the mortgage was held. This was followed a short month later by the burning of the church. The fire, starting from a short in the pipe organ, consumed the interior of the building, destroying the balconies and the tower. The pews were saved, and today, with scars and burn marks still showing through years of

varnish, they are a constant reminder of Fifth Avenue's past. Fortunately, the structural steel and the outside walls were relatively undamaged by the blaze and the stained glass windows which had been commissioned from artisans in Quebec, remain intact to the present. The congregation persevered through this disaster and less than five months later, the rebuilding—minus the side balconies—was complete.



Present Church building.

Placed as it was on the side of the hill overlooking downtown, Fifth Avenue was the most imposing piece of architecture in the city for many years. Even with the construction of the A.G.T. Building behind the former manse and a seniors' high-rise across the corner from it, the church continues to hold its prominent place on the city's skyline.

The combination of Fifth Avenue's roots planted deeply in the early days of Medicine Hat, its physical site at the edge of downtown, and its Methodist heritage of social concern has contributed to its ethos as the community church. Historically, this ministry to the community developed in a variety of ways. Before the construction of the newer theatres, its sanctuary was the popular meeting place of the city. It was in great demand as a concern hall for touring artists as well as many home-grown musicians. The Casavant pipe organ has accompanied many award winning Fifth Avenue choirs over the years.

While the ministry at Fifth Avenue demanded consistently high standards of preaching and music for its worship, community outreach was always at the fore of the congregation's mission. The first recorded social outreach was a meal programme for militia stationed in the town during World War One. With the Second World War and the opening of the Allied Service Flying Training School at the local airport, friendship clubs were established to bring together the wives of servicemen.

In the 1960's the vision of mission extended beyond national boundaries with the

congregation supporting several projects in Asia. A coffee house for teens was set up in the church basement and a senior citizens outreach was begun. The late '70's the work turned to refugee sponsorship which continued to the end of the next decade. From 1983 to 1991 the work of the Pueblito organization in Central America was a special congregational project.

In 1985 the Fifth Avenue Food Bank was set up to meet the growing need of people in the city. The demand for this assistance has grown to such a degree that the Food bank has now outgrown its home in the church. In 1992 it officially became the Community Food Bank and is currently looking for a new location from which to run its operations.

Fifth Avenue's location in the downtown core of a city the size of Medicine Hat situated on the Trans Canada Highway has made the church a natural stopping point for many folks needing assistance on their journey across the prairies. Help with hotel accommodation, gas, bus fare, and meals has been a priority for outreach for many years.

Besides social outreach, Fifth Avenue has always maintained an open door policy to the community. The beauty of the sanctuary and the magnificence of the pipe organ results in the church being the setting for many community weddings as well as larger funerals.

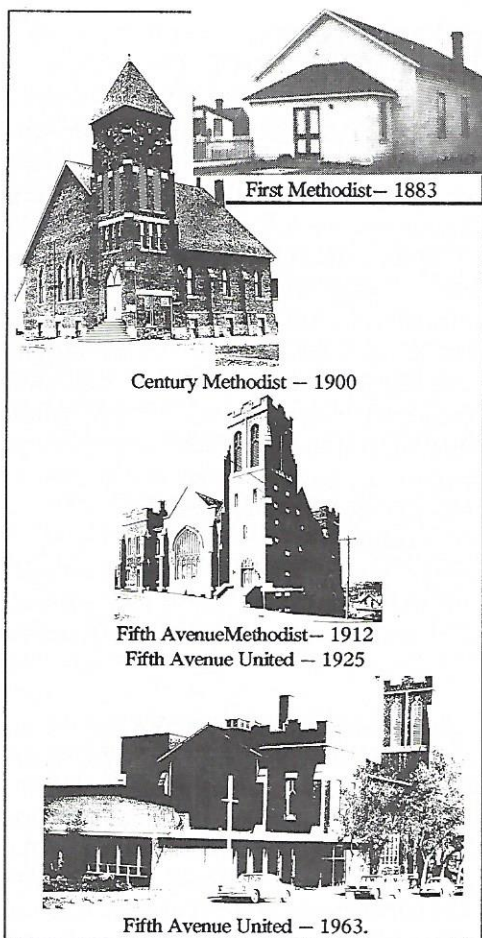
The building itself continues to be upgraded. Following the national United Church pattern, 1957 saw a two story Christian Education building erected next to the original structure. The C.E. complex houses the offices, gymnasium, kitchens, nursery and meeting rooms. The U.C.W. graciously gave up their lounge to be refurbished into two large offices when the latest Pastoral Relations Committee decided that the congregational size warranted moving to two order-of-ministry people on staff. A recent renovation of the Sunday School rooms beneath the sanctuary was completed in 1992. This was needed to continue to house the 125 to 150 children in church school classes.

Medicine Hat continues its pattern of slow growth and the social realities of the city constantly change. As the congregation of Fifth Avenue looks to the future, the Methodist legacy of community concern and outreach remains at the core of its ministry and mission.

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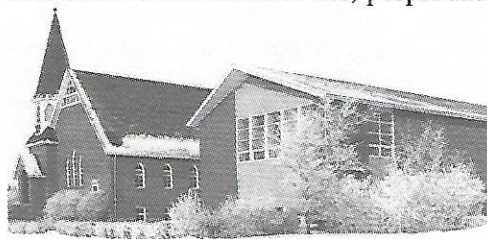


Letter To The Editor

July 27, 1992

Dear Editor:

I have only skimmed the material contained in these issues but I found one paragraph to which I would record dissent. The concluding paragraph of the article on pages 6-7 of Vol 5:1 says "In the final analysis, Methodism had very little to offer the Indians." Was not this comment not equally applicable to all of the imported religions? I would suggest that the Methodists offered far more to the native than the Presbyterians, building Indian Missions, Schools and Hospitals of which at least one has survived to the present day (Morley, Alberta). Can the same be said for the Presbyterians? There is no denying that Methodism lacked the venerable age of some of the other faiths but the devotion of its missionaries took second place to none. That it failed to survive was, in my opinion, at least partially due to its expending of an inordinate amount of its limited resources, people and



St Andrew's United Church, Lacombe: celebrating its 100th Anniversary

Historic Sites & Archives

money, on altruistic things like hospitals, schools and colleges to the detriment of its efforts to capture the minds and hearts of the vast flow of immigrants to Western Canada. The faith should not be disparaged because their vision and will outstripped their resources. I have taken the liberty of asking our Church board to provide for your archives a complementary copy of the history of St. Andrew's United Church titled "A Century of Faith" and bearing the sub-title "A history of

St. Andrew's United Church, Lacombe, Alberta and of its founding congregations", which were Grace Methodist and St. Andrew's Presbyterian.

Sincerely,

Howard Fredeen

Box 1810, Lacombe, Alberta

T0C 1S0

Editor's Note: All such letters are greatly appreciated. The Lacombe Book is reviewed within this issue.

The Legacy of Congregationalism

From page 16

of the local church. It declares that by that Spirit through the Word, and on the ground of the Son's redeeming work, the Father makes his will known and his power available to his people now. It is a trinitarian assembly.

3. Since the local church is an outcrop of the Church catholic, the church meeting cannot but relate to the wider institutions of churchly life. Since both the wider foci (do not say "levels") of churchly life and local church are under the same lordship of Christ, they should exercise mutual episcopate. The practical point of this is clear: if all that exists locally is a collection of boards and interest groups, and if there is not a strong expression of church as church, it is not surprising if stresses and strains develop between local and wider churchly units, for the latter will not have a churchly body to relate to or to be challenged by, but only a more or less representative oligarchy. And the local saints will be denied the exercise of their responsibilities in ministry - which task, we tell others, belongs to the whole people of God. An annual congregational meeting for the election of elders, the receiving of reports, and the approval of budget is a poor substitute for the ongoing involvement of the whole membership in regular reflection upon, and planning, of the ministry and witness of the local church.

Part III

Although in the pre-1925 union discussions the Congregationalists urged the importance of the autonomy of the local church (perhaps on occasion at the expense of its catholicity?), and although they repudiated the idea of subscription by ministers to doctrinal formulae (and we may hope that they did not thereby give the impression that Congregationalists are free to believe as they please!), I suspect that the church meeting was not a universally virile feature of Congregational church life at the time. Yet there is much of value in the concept, and it may gently be suggested that Presbyterians, Methodists and even Anglicans (many of whose churches are de facto gathered

churches), might care to reflect upon the possible introduction of church meeting as a normal feature of local churchly life which enables the ministry and mission of the whole body, and demonstrates the credal affirmation "Jesus Christ is Lord." It may be suggested, somewhat more strongly, to those who have church meeting in their heritage that they make its rediscovery a matter of urgency.

Author's note: For the material in the first section of the above article I am much indebted to the works of Ralph Calder, below.

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The Origin of the Rev. Henry Steinhauer

by Gerald Hutchinson

1817 *born an Ojibway, family and name unknown.*

1829 *given the foster name..Henry Steinhauer*

1840 *inserted native name ..Henry Bird Steinhauer*

A. THE NATIVE ORIGIN OF THE OJIBWAY LAD.

Henry Steinhauer recounts that "he was wandering about with his parents, hungry and cold..about 1828 or 1829..a stranger told the tribe of a great god above". He entered the Credit Mission, was later known in the Holland Landing Mission, then Grape Island.

In March 1829 he was included in a tour of American cities. In Philadelphia, a donor provided funds for his education and the new name 'Henry Steinhauer'. Who was he before the name change?

The only sustained search for his origin of which I am aware was made by Krystyna Sieciechowicz, University of Toronto in 1973. She studied all known references to his birth, and all available records of baptisms at Holland Landing but found none that clearly identified the lad of eleven or twelve years. She did conclude that there was no verification for the date of birth in 1820, and that "he was probably born in 1818, or even in 1816".

Having learned that his Cree name was Sowengisik (Southern Skies) she explored Cree and Ojibway linguistics and concluded that

"he may have been given the Christian first name George and surname Kachenooting, the eldest son of Bigwind and Mary Kachenooting". So in the Dictionary of Canadian Biography.

I had conferred with Ms. Sieciechowicz, had learned a great deal from her study and thought this might be as close as we could get. I was disappointed however that her name study was based on the Cree name Sowengisik, rather than the Ojibway. Shawahnekezhik which I thought would lead more directly into cultural background. Compare the following Ojibway names, and remember that English spelling is an inexact attempt to identify syllables of sound.

Na-wah-ne-ghe-zhik-wabe. .Name of Chief Joseph Sawyer.

Shah-wah-ne-ghe-zhik Man at Sault, b.1798, baptized 1833.

Shah-wah-ne-ghe-zhik Henry Steinhauer.

So-we -n -gi-s ik Cree version of Steinhauer name.

New clues began to surface.

1. In 1937, snapshots were taken of the Rev.

Robert Steinhauer with his father's relatives. Mrs. Ruby Erasmus, Vilna, AB. kept them.

2. The Rev. Robert Brooking, Wes. Miss Soc. 1862-3, p.xv11 -

"..died..Mrs. Hannah Bird, mother of the Rev. H.B. Steinhauer."

3. Realized that Elder Case wrote-(Case & his Contemporaries) p.218 "he was a thorough Indian of the Credit Band, and one of the first little boys in the Mission School at that place."



Rev. H.B. Steinhauer and Chiefs

So my research shifted from Lake Simcoe to the Credit Band. American Elder William Case, Father of Methodist native missions, and the Rev. Peter Jones, first ordained Ojibway, provide the bedrock information for Upper Canada in 1820's.

The Journal of the Rev. Peter Jones, Feb. 17, 1828, p.112

"Elder Case baptized a few native converts from the River Thames and Lake Simcoe, eight adults and six children."

The Register shows -(baptized at the Credit Feb. 17, 1828.)

"Ingersol Olds, brother of Peter Olds, was born 1793 and Hannah, wife of Ingersol Olds was born 1795

James, son of Ingersol Olds and Hannah his wife born 1817

Peter,...1819

Mary, daughter...1823

This document became my jewel — in it, the Credit and Lake Simcoe people are identified, the mother is Hannah, and the first son was born 1817.!

The lists of persons in the Credit band includes Old Peter, (baptized as Peter Olds), Ingersol Olds (brother of Peter, 17 years younger), Sawyers, and Hubbards.

In 1979 I took the two snapshots of Steinhauer relatives to Rama, and asked for identification. Finally Joe Yellowhead said, "Why that is Sam Snake and Liz, and the picture was taken right there." The second

picture included several children who were then identified as the family of Lorne Ingersol and Catherine Snake with friends, Hubbard, Sawyer and Snake families.

So the Snake family of Lake Simcoe, and the Ingersols, Sawyers, and Hubbards of the Credit band are known relatives or friends of Steinhauer. I assumed now that Hannah, the wife of Ingersol Olds, was Hannah Snake, who eventually became known as Mrs. Hannah Bird, and that when by 1840 Henry Steinhauer inserted the name Bird into his signature, he was identifying the relationship.

Questions:

1. *Is there any support for the assumption that Hannah, the wife of Ingersol Olds, could be Mrs. Hannah Bird? Would she continue to be "wife of Ingersol" Mrs. Olds?*

Jones says (Journal p.152) "We had to give each person an English Christian name, retaining their Indian names for surnames." So Old Peter was baptized as Peter Olds, and retained that name until his death in 1869, but Ingersol was known only as Peter's brother. The Olds name was not his, and he may well have decided instead to choose an English name for his Indian identity. Peter Jones prepared a hand-written account of his name as

"Sacred Waving Feathers..plucked from the Sacred _____"

Someone then wrote in the name "Bird".

Presumably Ingersol, also Eagle totem, became Bird.

Joe Yellowhead at Rama said that the wife might use either the husband's name or her family name, whichever was more prominent so that when she returned to her people at Rama, Hannah Snake might be commonly used. The Rev. Alvin Torry Autobiography p.316, states

"Henry Steinhauer..with the consent of his widowed mother, we took to Grape Island". If this scenario is correct Ingersol Olds died sometime between February and June 1828. In this event-it would be all the more probable that she would have been identified in her home community as Hannah Snake, even if she had begun to think of herself as Hannah Bird.

2. *What about the baptism as Henry Steinhauer remembers it?*

He is quoted in the Christian Guardian, Nov. 26, 1854,

"When the missionary (Elder Wm. Case) returned, he baptized the whole tribe 200 in a day." Presumably including him. This major event, June 17, 1828, was a Love Feast at

Historic Sites & Archives

Holland Landing estimated at 132, 130, 133, or, as above, 200. There are two references indicating that the baptisms were of adults only. The only known Register for the day lists Indian families, 37 people in all, with no discernible reference to the Ojibway lad and his family.

The Journal of Peter Jones reports a series of baptisms amongst the same group of people -Feb.3.28; Feb.17.28; June 1.28; with the Love Feast June 17 as a culmination. It seems probable now that the baptism occurred with the small group Feb.17.28, and that the widow and her family shared in the Love Feast with the whole tribe.

If this proposed scenario is correct, Ingersol Olds and his wife Hannah chose the surname Bird for themselves, and would give their children the surname Bird - hence James Bird, Peter Bird, and Mary Bird. This was all quite hypothetical, since I had not seen anywhere the names of James Bird etc..

So now the scene shifts to Grape Island. I thought I had somewhere read that the whole family of Hannah and the three children were involved but I cannot verify it now. So I began searching for Grape Island information. The issues of the Christian Guardian, New York, carried extensive reports from Francis Hall who visited the Canadian Missions. He included the lists of names in their respective classes. In 1827, the Credit Mission included the names of Peter Olds and Nancy Olds, of Ingersol Olds and Hannah Olds, though not of their children.

Then in October 1828 he reported on his visit to Grape Island. I was still browsing, scanning the horizon for any information. Hall again listed the class names, when suddenly, there was the hypothetical name - JAMES BIRD! and Hannah Snake and Peter Crow (two other Peters), and Polly Bird.

There are too many complications between Indian names, Methodist names given to Indians, and Indian versions of English names to feel sure of identification but James Bird was all that I needed, and it seems unquestionable. If the others are the rest of the family, so much the better. The name James Bird would be used for only a year from baptism Feb.1828 to foster name March 1829, and I have not found any further reference to James Bird.

Admittedly there are some open assumptions in this account which I can only expose to further study and challenge. If anyone can find a reference to the death of Ingersol Olds, or of his life beyond June 1828 .. if anyone can provide an alternative identity for the James Bird whose name appears in the Hall letter .. if the claim I am making in thesis is faulty in any way please let me know before this paper is more broadly distributed.

B. THE ORIGIN OF THE NAME STEINHAUER.

This too has been buried in unresolved speculation. And again, much of the search has been in a wrong direction. In 1901 the Methodist church published a small book entitled Messengers of the Churches, written by J.E. Sanderson. On page 136 he writes,

"Elder Case was desired by a gentleman named Steinhauer, who had lost his son, to select an Indian boy, give him his (sic) name, and have him educated at his expense."

Consequently the search has been directed to finding a Steinhauer family who had lost a son named Henry. The best find comes from the work of the late Bertha Moore, Whitecourt, Alberta, a descendant of German Steinhauer families. The family of Adam Steinhauer was found in the records of St. John's Lutheran Church, Philadelphia. His son Michael died August 1821, 11 years of age, and his wife Abigail, died January 5, 1828. This seems to have some connection, but does not quite match. No Henry here.

There are several instances of interested donors or societies providing funds for such a foster name to be given, but none of these completes the picture either.

Professor Donald Smith, U. of Calgary, found a letter from Elder Case to the Union Female Missionary Society, Philadelphia Nov. 6, 1829, 6 months after the foster name was given, referring to

"the address of the late Rev. Henry Steinhauer to the Juvenile Society of your city."

Look again at Case and his Contemporaries, page 218,

"On condition of assuming his name, Henry Steinhauer, a gentleman in the United States, had defrayed the expenses of his education for a number of years."

The most plausible sequence now seems to be as follows:

1. The memory of Case who was responsible for the foster agreement must be given precedence and I accept his statement that the name and gift came from the same man, and I am prepared to make the assumption that the donor was the Rev. Henry Steinhauer who was in Philadelphia near the time, and had a known interest. However, since this man was dead within 6 months, he could not have continued the responsibility 'for a number of years' as Case reported from memory, "If I mistake not."

2. The memory of Steinhauer was based on his experience. He could not be expected to understand or remember what the Methodist Elder was doing that night in Philadelphia. He did know that his name was now Henry

Steinhauer, and that several things happened to him.

- a) He sat for a portrait to be painted by one of the most famous of his time - John Neagle whose portrait of Washington hangs in the Independence Hall. He was much in demand, and accustomed to high professional fees. Why would such unusual attention be paid to a 12-year old Ojibway lad? And who would have the influence and the means to arrange it? The portrait was discovered in an art gallery, purchased and is now located in the Glenbow-Alta Museum.

- b) He shared with his family and friends the memory of a friendly family who cared for him. His descendants thought he had been fully adopted. The records indicate his time was spent mainly in mission schools. But the memory was there.

My speculation is that following the death of the donor, Henry Steinhauer, Adam Steinhauer and his family assumed the responsibility. Michael died at age 11 in 1821, so the 12-year old Henry would be much as they remembered him. This may well be the basis of the lost son tradition.

- c) Adam's wife Abigail died in 1828. the first daughter of Henry and Jessie Steinhauer was named Abigail. There may have been some other source for the name, but Adam's family had cared for Henry, this would be an understandable response.

I have no information that establishes Adam and Henry as either friends or relations, but it seems probable. In any case, someone certainly provided unusual care for the young Henry.

I feel some gratification in having these two proposed solutions to long standing uncertainties. If they are in the right direction, there can be considerable further work in consolidating and amplifying the early days of this truly remarkable man and his family.

Native Identity of Henry Bird Steinhauer.

In March 1829, in Philadelphia a 12-year old Ojibway lad named Shahwahnegezhik, was given the foster name of Henry Steinhauer. He used the new name exclusively, and with great distinction. So much so that the native identity became unknown, foiling all research.

Recently fresh clues have produced dramatic results.

1. Elder William Case, American Methodist, Father of native missions in Upper Canada, states "he was a thorough Indian of the Credit Band and one of the first little boys in the Mission school at that place". But Henry Steinhauer had always been identified with Lake Simcoe, Rama Reserve. Look to the Credit for the native boy.

2. The Rev. R. Brooking reported 1862-63 . "Mrs. Hannah Bird, the mother of the Rev. H.B. Steinhauer..died"

3. The Rev. Robert Steinhauer visited Rama in 1937 to find his father's relatives. Two snapshots show him with them. No names.

So I searched the Credit Mission records for any baptism in which the mother was named Hannah. There were two, but one named Ingersol was especially interesting. Then I took 42-year old snaps to Rama asking, "Who are these people?" The grandparents were Sam Snake and Liz, the grandchildren were the Ingersol family.

I learned that the Mississauga bands were identified by totems such as Turtle, Crane, Eagle. Members of the Eagle totem were especially responsive to the Methodists. A respected member was known as Old Peter though his native name was known. In his baptism he was named Peter Olds. He had a brother, 17 years younger, no native name given, but in his baptism, he was identified as 'Ingersol Olds, the brother of Peter Olds.' At the same time the Indians were selecting English names to relate to their Indian names, so Peter Jones, Eagle totem, introduced the name Bird. Ingersol, also Eagle totem, presumably did the same so that his wife Hannah became known as Mrs. Hannah Bird. If this were so, the children named James, Peter and Mary would be James Bird, etc.. But I had never seen that name mentioned.

In June 1828, a young widow at Lake Simcoe agreed to have her son taken to the Methodist Mission at Grape Island. And on the class records there I found the name - James Bird! also Hannah Snake, and Polly Bird. The name is not used again, but the young lad from Lake Simcoe soon established a reputation for himself, and was taken on tour to Philadelphia.

There is much more research behind this story, and more still to be done but I am now confident in saying that the person we have known as H.B. Steinhauer, was born in 1817, the son of Ingersol Olds of Eagle Totem, the Credit Mission and Hannah Snake of the Simcoe Mission, combining two strong traditions. ■

Gerald M. Hutchinson, RR 1, Thorshy, AB. T0C 2P0
December 21, 1992.

McDougall Mission From page 13
these proposals. Extensive meetings and negotiations resulted in the following recommendations being accepted by Calgary Presbytery and Alberta and Northwest Conference, June 16, 1992.

Whereas The United Church of Canada is the registered owner of those lands described as (legal description) and known as the McDougall Mission Historic Site; and
Whereas the 1875 church building and

the mission site have major historical significance for The United Church of Canada and the Native Peoples of Alberta, and it is in the best interests of both that a portion of the lands be preserved for future generations as an historic site;

Therefore be it resolved that Calgary Presbytery recommends the transfer to the Stoney Tribe of the McDougall Mission Historic Site lands, including all mines and minerals in connection therewith, without compensation.

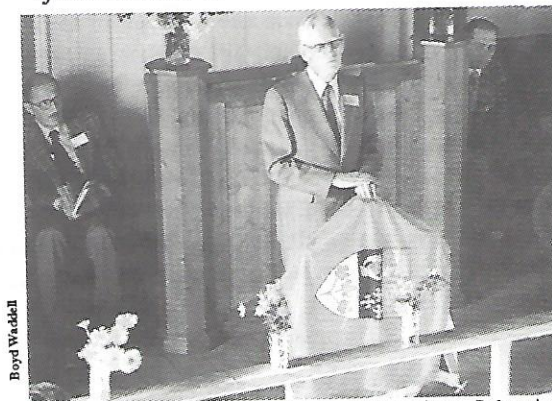
Be it further resolved that Calgary Presbytery recommend to The United Church of Canada to enter into an arrangement with a new non-profit organization before transfer of the lands occurs, to preserve a portion of the site (including the church building) in perpetuity. The purpose of the non-profit organization will be to preserve and develop those lands as an historic site to portray the history of the Native Peoples of Alberta, the history of the Morleyville Mission, and their relationship to each other;

Be it further resolved that the Board of Directors of the non-profit organization shall consist of an equal number of members from The United Church of Canada and the Stoney Tribal Council who shall manage the lands and the improvements thereon according to the terms of a management agreement to be entered into by the Stoney Tribe, The United Church of Canada, and the non-profit organization;

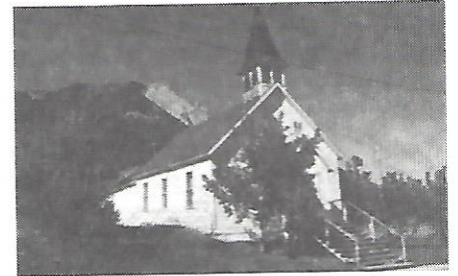
Be it further resolved that Calgary Presbytery recommends to The United Church of Canada that The United Church of Canada will pay over to the Stoney Tribe all royalties from the mines and minerals rights under the lands, together with any accrued interest, which the church now holds in trust for the Stoney Tribe

Step VI

The negotiating committee of Presbytery continues to meet to arrange for the legal structures to accomplish the tasks set forward by these recommendations. Our efforts will be reported in future editions of the Journal. ■



Unveiling the historic plaque. L-R: Arthur Gregg (Alta. Culture), Dick Gaetz (Historian), Morley McDougall, a McDougall descendant. [Dick Gaetz passed away January 1993. He is descended from Leonard Gaetz of Red Deer and District.]

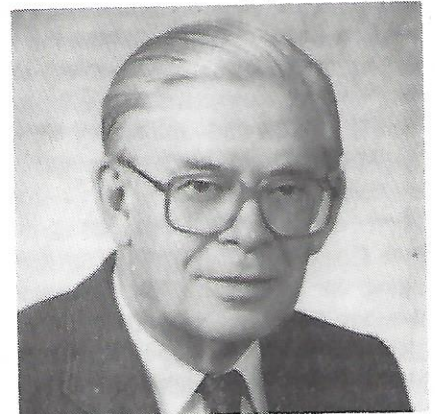


Hillcrest United Church (1913)

4. Hillcrest United Church within the South Alberta Presbytery is currently waiting for a technical evaluation prior to designation as a Historic Resource. It is located at the Hillcrest Mines and has received \$10,000.00 towards foundation costs, structural upgrading and restoration of the exterior of the chapel by the Historical Resources Foundation. The church is located on the S.W. corner of Hillcrest (22705 - 7th Avenue, Hillcrest, Alberta) one mile from the historic Frank Slide Site (1902) and is nestled on the east slopes of Turtle Mountain.

Photo Credits: Historic Sites Service, Alberta Culture and Multiculturalism

Bruce Peel Appreciated



Dr. Bruce Peel has retired from the Board of Directors of the Alberta N.W. Conference Historical Society. We have deeply appreciated his loyal and faithful contributions of his time and talent. He not only helped in the formation of the Society and its many projects but he also made a distinct contribution to the cause of preserving our religious heritage



October 14, 1989: Daniel McPhee married Kimberley Kelley at McDougall Memorial United Church (in background)..

Fifth Annual Meeting

The fifth annual meeting of the Historical Society was held on Saturday, November 7, 1992 at the Provincial Museum. After a devotional based on Psalm 90 and a theme of God teaching us to remember our days, the meeting first dealt with business. It was noted by the President that much of the history of the church in this Conference has been written or developed as the result of initiatives by individuals. A feature of this year's meeting was the written reports circulated in a package to all who attended. In addition to progress reports on the book and occasional papers, it was noted that the Rundle's Mission had succeeded in consolidating the property including burial grounds which revealed information, and it was hoped eventually a training centre might be developed. Negotiations with the Stoney tribe regarding the mission site property continues. The Conference Committee is reexamining its mandate and role in historic sites and archives, given that others are involved in projects or some of the work. Through the executive, liaison with other historical societies and the provincial government continues. Membership fees were increased to \$15 for individuals and \$50 for corporate members: the rationale was that existing fees covered only the cost of mailing newsletters and the Journal, and left no money for promotion of the society or any projects or work including assisting individuals or congregations. Two resignations from the Board were accepted with regret, Bruce Peel and Brick Thackery. Two new members are Ruth Hyndman and Lindsay Vogan. The present officers were elected for another year as were the Journal editors and the editorial board.

The programme remains the highlight of the annual meeting, helping those attending to get a visual appreciation of the projects the Society has initiated as well as understanding the detective work in research and writing history, and a framework to understand some of that history. In the morning the Artifact Project was featured, with David Goa and A.J. Armstrong initially discussing how the collection is being gathered, through help of individual Society members and others especially when amalgamations and closures take place, gathering written material such as song books or Bible study which are not normally found in archival collections, and seeking sources. In addition the funding including the generous support of the Alberta Historic Resources Foundation was discussed including future needs not just to continue the collection but also to plan for a major

Historic Sites & Archives

exhibition. The purpose is two-fold, for the general public including United Church members to get an appreciation of the rich and various religious and cultural heritage of the United Church and relations to the rest of our society, and to allow future researchers to explore and publish about this heritage. Then the two took those in attendance into the sub basement of the Museum to where collections are stored for cataloguing, presentation and study when the material is not on display. Among the artifacts were communion plates and sets, collection plates, hymnaries and song books, Bibles, Sunday School texts and material, promotion certificates, a portable organ, pulpit regalia, stoles, a pulpit and chair, and the beginnings of a photo collection. After lunch we were treated to two papers. The first was a detective story by Gerald Hutchinson. It involved determining the origins of Henry Bird Steinhauer, especially the origin and meaning of the name 'Bird'. Disbelief with traditional explanations, he met the daughter of Robert Steinhauer. Although she had pictures there were no names attached. However Gerald visited Rama where the McDougalls had been on a mission, and people there were able to recognise faces and put names to them. It was determined they were from Port Credit not Rama, as had been thought. An examination of baptismal records showed Peter Jones (Sacred Feathers) had baptised people, and there were clans or totemic groups which took the names of birds or animals. Among those baptised and sent to school was a member of the Eagle group, but as it was a holy or sacred name and should not be written, another name, Bird, was chosen. Tracing the name of H.B. Steinhauer's mother who had later gone to Philadelphia, Hutchinson indicated the origin of Bird. Gerald also spoke of tracing the background of Rundle after he left Canada. The search started through realisation that the Rundle Methodist (United) Church in Edmonton was started when there was no collective memory of Rundle in Alberta until 1940 and his centenary. Some papers relative to Rundle written by his daughter were in the Provincial Library but largely forgotten. By tracing Rundle's moves in England and noting names and origins of people who founded Rundle Methodist, Hutchinson concluded these people brought the memory because their families were influenced by Rundle in England.

The second talk of the afternoon was by Rev. Dr. Wayne Holst, who has been researching native spirituality and missions to the aboriginals. In a talk entitled Paternalism to

Partnership, he illustrated the relationship of the church to the natives especially as seen in the issue of the residential school about which much is being written and reported. He spoke of writing the history of these schools using a four-part model illustrating the evolving interpretation of the past. The first stage involves history as written by the victor, in this case the perspective of the missionaries who established the missions and schools: the bias reflects the times and the interpretation is often a romantic picture of a superior culture. A second stage involves the perspective of the aboriginals but as recorded and interpreted by a non-aboriginal. Things revealed are often difficult to deal with, especially the idea of spirituality of the natives and the cultural bias of the missionaries. A third stage emerges when the aboriginals write their own history, drawing from the rich oral tradition. The revelations often suggest a need to apologise for the hurt caused. Finally the more objective stage emerges when material in the previous stages can be reconciled and bias minimised. Citing recent books which analysed or gave recollections of time in schools, Dr. Holst suggested that the evidence is not always clear cut. At present there is a time of healing and reconciliation between the church and aboriginals, and in this healing involving aboriginal leaders, people must be open to traditions and spirituality and ask what God is saying to them, what we can learn, and how the spirit can assist the healing. In this way the journey is a partnership.

The meeting was dismissed with a prayer by Lindsay Vogan. ■

Eva McKitrick Honoured



Eva McKitrick

The Historical Society honors Eva McKitrick who is a daughter of a pioneer school teacher and lay missionary, Austin McKitrick. Miss McKitrick is a founding member of the Historical Society and has faithfully supported the Historic Sites and Archives activities of the Alberta and Northwest Conference, especially with her work with the Conference Historic Sites and Archives Committee. An article based on her manuscript appeared in Vol.2 No. 1 of The Journal.

Book Reviews And Resources

By Dr. R. MacDonald

Howard Fredeen, *A Century of Faith 1892-1992: A History of St. Andrew's United Church Lacombe, Alberta and of its Founding Congregations*, Lacombe: 1992, pp. iv-viii, 1-274 plus index.

As settlement in Alberta inched along the developing Calgary-Edmonton line in the 1890s, Methodist and Presbyterian churches were active among the newcomers in the area which was to become Lacombe. Indeed the first minister in the area, Rev. John Nelson, had links to Rundle's Mission in the north. The early services were some-what non-denominational. Shortly the Presbyterians under a student minister were on the scene. In the developing community each built and enlarged their facilities, the Methodists by building an extension to the 1894 structure in 1907, the Presbyterians in 1908 a new building for \$8,225.00. This latter was called by one of the women as the church that was built on pies and cakes. Fredeen discusses each congregation including groups, organization, and funding issues (with advances, personal loans). Ladies contributed to this success: in 1893 a tea made a profit of \$30.30 while in 1906 it was just under \$200.00. One of the unique features of the church life was not only the denominational co-operation but the fact that from 1915-17 and 1922, the two negotiated a union. Because of this the congregation not the United Church uniquely has jurisdiction over the building. When the United Church was born it was felt unnecessary to vote. After 1925 the congregation continued to grow, especially after the Second World War. More room was needed, especially for Sunday School. Consequently beginning in 1951 the congregation sought new Christian Education facilities, finally achieved after a considerable financial campaign. The book discusses various aspects of congregational life. Music played a role, shown in the fact in 1919 Professor A.M. Touche was hired: his career underlined the relationship of St. Andrew's music to the rest of the Lacombe community. Fredeen also writes of youth and young adult work including church camp. An important feature deals with the Presbyterian Kitchen, for a long time the old Grace Methodist Hall. Of course, women (the Presbyterian Ladies Guild, the Ladies Auxiliary, later Women's Auxiliary and Women's Missionary Society, and finally United Church Women) are also highlighted. Finally Fredeen has chapters on clergy such as Thomas Powell, later Home Missions Superintendent, or Arthur Barner who with Nelson was involved with the Indian

Industrial Schools. The organizational structure and changes and memorials are other features of the book.

This book represents use of a variety of sources. In addition to congregational and conference records, the author and other researchers have used photographs and newspaper accounts. Because the long centenary of St. Andrew's involves people with long service and involvement including the author, the book includes these reminiscences over time. A useful addition is an index and list of sources, thus making this book a good reference for historians.

Prophets, Pastors and Public Choices:

Canadian Churches and the Mackenzie Valley Pipeline Debate

Roger Hutchinson, CCSR/Comparative Ethics Series, Wilfrid

Laurier Press, Waterloo ON, 1992.

Reviewed by: Rev. Dr. Wayne Holst, research associate, Arctic Institute, University of Calgary, (February, 1993)

Roger Hutchinson, United Church theologian (and former engineer), takes on a major challenge as he attempts to present a study with the dual but integrated purpose of telling a Canadian story and assessing its moral implications.

He recounts the history of the 1970's Mackenzie Valley Pipeline debate and pays particular attention to the role played by Canadian churches in helping the nation discern and define oft-conflicting ethical and value implications of that historic phenomenon. The 'PLURA churches' (as they described themselves) focused most of their engagement in relation to this issue through a collaborative, network/advocacy agency then known as Project North. (PN is now the Aboriginal Rights Coalition, functioning with a broader, more mature mandate on behalf of the churches but with a more modified political voice.)

He also attempts a case study in comparative ethics and describes how a number of articulate and progressive church spokespersons from various Canadian denominations 'sought to move public debates beyond the level of dogmatically asserted scientific findings and uncritically affirmed ideological stances to reflectively defended moral and political choices' (136).

It is no small challenge to adequately

describe how an ecumenically defined ethic became dramatically engaged in the shaping of Canadian public policy. This is indeed a very important development in the history of church/state relations in our nation. It took on dimensions and dynamics heretofore unprecedented in our country's narrative.

The most helpful part of the study for this reviewer was the author's attempt: (a) to demonstrate how a classical approach to ethical decision-making (through the philosophical process known as casuistry) was meshed with (b) a current 'praxis methodology' (contextual and people-focused) that has as its source a liberationist theological approach emerging from the Latin American engagement of faith and politics (c) to produce a uniquely Canadian blend.

Hutchinson also attempts to suggest how the churches sought to engage scripture and apply it to a major set of social issues. This was done - not by taking a strident (some would say prophetic) 'thus says the Lord' approach (which when attempted by some church persons did nothing but divide the Christian witness and cause both severe reaction from the politicians and confusion among the population) - but by placing scripture at the disposal of the debate and allowing it to provide a 'scaffolding' so that through listening to people's stories, dialogue and appeal to human reason and humanitarian values the general public could become more aware of the issues at stake.

All of this did not occur smoothly. It could hardly be expected that the contending concerns of the native people, southern Canadian values, corporate interests, judicial involvements and governmental decision-making would fit into neatly related resolutions.

What did occur, according to the author, was that the Canadian churches found a way to address national issues of consequence through a method biblically/theologically defensible and respectably effective in the pluralistic social milieu that is Canada.

The reviewer's difficulty with the book stems from the fact that there are really three distinct studies undertaken within these 142 pages of compact prose. Perhaps a trilogy, or a much more expanded volume might be more appropriate. The pipeline historical/political debate; the evolution of the role of the churches and learnings to guide future interactivity of church and state are all inherent, but not fully or adequately developed here.

After completing this study a reader may be overwhelmed by the task that the author set out to accomplish. If nothing else is advanced (and much has been achieved) the text and its ample notation provides the basis for many future studies related to the witness challenge confronting Christian people of God in the larger Canada they share with many others. We also have an example to share with the world. ■

Alberta Northwest

Conference

(United Church of Canada)

Historical Society

Help Us Preserve Our



History and Heritage

The United Church of Canada

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.

"Heritage Church" Giving

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 Historical Society (The United Church of Canada). 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 (The United Church of Canada) Historical Society
Box 304, Carstairs, Alberta T0M 0N0

Name (Please print) _____ Address _____ Postal Code _____

GIFT MEMBERSHIP FOR: _____ Telephone _____

Name (Please print) _____ Address _____ Postal Code _____

Sub Total \$ _____

Annual Fee \$5.00 \$ _____

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

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Renewal date for membership
October 31st. of each year

☐ I would like to become a member of the Historical Society and receive the Historic Sites and Archives Journal membership to the Society.
☐ Enclosed please find \$50.00 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.)

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

GIFTS

Please detach, check box and enclose in an envelope with your contribution

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☐ Enclosed is \$ _____ as my gift to Alberta & Northwest Conference (United Church of Canada) Historical Society.

☐ Enroll the above church as a "Heritage Church" for five years beginning: _____ (Date)

(for "Heritage Churches": Signature of Pastor or other designated official)



preserve documents while Section 90 deals with the procedures required in the keeping of records and to preserve documents while Section 90 deals with the procedures required in the keeping of records by committees and organizations within congregations and presbytery.

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 member 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 *Historic Sites and Archives Journal*

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 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 1988. "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 to

fashionable at the turn of the century, the circumstances at Pakan did not permit a strictly evangelical approach to the religious question. The majority of immigrants were solidly Orthodox in their beliefs, and tradition dictated that salvation was attainable only through the sacraments as administered by a priest. Therefore, only by competing for their denominational affections could Lawford hope to bring about a change. Initially, this tact brought little in the way of results. The Sunday services were well attended, but never did the immigrants come forth to request admission to the Methodist Church. Increasing the frequency of religious house calls was also unproductive. The Ukrainians were hospitable and appeared to be receptive to the message the Doctor was preaching, but their ultimate loyalty still lay with the traditional churches.⁹⁷

The turning point in the mission's fortunes came in 1908 when Orthodox and Catholic priests began ministering in the Pakan area. Lawford held a very low opinion of both clerical groups and he was determined that the immigrant population would not reassert their old church allegiances, a bondage be considered "... worse than any African slavery."⁹⁸ In the *Missionary Bulletin* he explained further why proselytism must continue:⁹⁹

"Our religious work has been leading us up to the point where questions bearing on the difference in our systems of religion have to be met . . . now it seems to be our duty to declare the whole counsel of God, and thus set forth as clearly as possible the Gospel teaching, even where it opposes custom and doctrine, by many thought so essential to salvation."

In 1909, the Doctor's rejuvenated campaign against Orthodoxy bore fruit. Metro Ponich, a twenty-one year old immigrant who had previously served Lawford as an interpreter, was received into the Methodist Church.

His eighteen year old companion, Tarrant Hanocho, was given the same privilege.¹⁰⁰ Both were eventually licensed as local preachers and in June 1915 Ponich was ordained as a Minister in the Methodist Church. His first tour of duty took him to Andrew, Alberta, where he ministered to the predominantly Ukrainian community.¹⁰¹

By 1910, twenty-five people of Ukrainian origin had entered the Methodist Church at Pakan. Ponich and Hanocho were officially credited with the conversions, although it has been argued that Lawford probably won an equal number of adherents.¹⁰² By the end of the year, an ardent convert, one Nikolai Goligun, had also fitted up half of his house as a place for divine worship. Members of the community contributed lamps, coal oil, etc., and Sunday attendance was reportedly in the

neighbourhood of twenty-five to thirty people.¹⁰³ In 1911, another Ukrainian farmer donated four acres of land northeast of Pakan for Ukrainian Methodist Church and cemetery.¹⁰⁴ Building materials and labour were subsequently subscribed by other Methodist adherents, and in 1912 the church was opened for public worship. It was to serve the Ukrainian community in Pakan for several years to come. ■



Dr. and Mrs. C.H. Lawford.

Celebrating 200 Years of Methodism

The United Methodist Church U.S.A. designated its first Canadian Historic Site at Hay Bay, Ontario. A Bicentennial service of thanksgiving was celebrated on the site of the first Methodist Church in upper and lower Canada August 3, 1992. The church is considered "the cradle of Methodism in Upper Canada. Some earlier churches were built in the maritimes and no longer exist.

Lawrence Coughlin, however, established the first Methodist mission in British North America in 1765 at Harbour Grace, Newfoundland. He introduced a religious movement which continues to flourish.

It was the style of Methodist saddleback missionaries who fought the elements and the devil to bring 'the light of a preached gospel' to Hay Bay in the late 1700's.

The Methodists, unlike other denominations, did not wait for a congregation to gather and then call a preacher, rather they sent a preacher on the way. On February 3, 1792, 22 persons subscribed 108 pounds sterling and built a Methodist meeting house on the shores of Hay Bay.

Directions - From Highway 401, turn south at Napanee (Hwy 41); Go directly south through Napanee (Hwy 41 becomes County Road 8); Follow County Road 8, turning right (west) at the sign "South Shore Hay Bay"; Follow the "Historic Site" signs. It is about 32 Km. from Napanee to the Church.

From Picton, follow Hwy 33 to Glenora; Take the ferry (runs every 15 minutes, with long waiting lines on Sundays) to Adolphustown and follow "Historic Site" signs north to the church. Approx. 10 Km. from the ferry wharf to the church. ■

NEW BOARD MEMBERS



Ruth Hyndman, Native Edmontonian

Graduated in 1942 University of Alberta B.A.

Retired from Via Rail as Sales Manager for Alberta

1. Active volunteer at Bissell Centre and member of Bissell Board of Governors.
2. In charge church library and archives at Knox Metropolitan United Church in Edmonton.
3. Member of Nominating Committee Edmonton Presbytery.
4. Representative of United Church on the Edmonton Council of Churches.
5. A director of the Winspear Foundation.

Ruth enjoys good conversation and good friends, travelling, reading, gardening, play reading among other interests. ■



Rev. Dr. Lindsay G. Vogan,

D.F.C., M.A., M.Div.,
S.T.M., D.D.

Dr. Vogan has been appointed to the Board of Directors of the Historical

Society. Has had wide experience in banking, and was in the army and airforce as an officer during World War II. He has studied at Queens and Cambridge Universities. His mission field experiences were in Quebec, Ontario and New York state. He also worked for the Salvation Army at Collins Bay Ontario. After ordination at London in 1950, he served on two pastoral charges in Ontario. His teaching career has also been extensive - as Chair of Old Testament Language and Literature at St. Stephen's College from 1953-71, he taught one year at North American Baptist College and twenty years at Newman Theological College in St. Albert, while serving at Westminster United Church, until retirement in 1983. Presently he is a teaching consultant with the Assemblies of God and Biblical Theologian. As U.C. hospital chaplain he served the Charles Campsall Hospital. Lindsay enjoys family life with his wife Carol, four children Phillip, Sandra, Stephen and Andrew. ■

"Without libraries and Archives, what do we have? We have no past or future?"

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

We Need Your Support

By Bob Coburn

As a member you will assist in the following ways:

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

Where The Money Goes

At the 1992 Annual General Meeting, annual membership fees were raised so that the costs of services to members could be more fairly covered. Membership fees cover only a small portion of the expenditures of the Society. We have relied, in addition, on donations and grants from organizations and individuals to cover costs of printing the Journal, expenses of the Artifact Project, Book Project, and administrative expenses including telephone and postage.

Membership costs are \$500.00 a year. It cost (excluding G.S.T.) over \$100.00 to mail

out the Journal to each member (printing is covered by donations); membership cards mailed out add another \$100.00 and \$125.00 for each of the two newsletters including the costs of printing. As well, there are other expenditures such as correspondence and telephone calls with members - whether to remind people of renewals or to answer questions about the Society's work and how it can serve the members.

The Newsletter

Members will have noticed a new format to the Newsletter - expanded and with graphics. The newsletter is designed to increase lines of communication between members and the Board of Directors, and between members. It provides information to members on activities of the Society - such as the Projects, Meetings, or decisions of interest. As well, it endeavours to provide information about history, archives, and historic sites which will be a practical use to the individual members and congregations. Moreover, it provides a forum for comment from members.

If people have suggestions on topics or have short articles which could be used in the newsletter, they are encouraged to submit them to the Newsletter Sub-committee. This is your opportunity for input. ■

Next issue of the newsletter: September 1993

Have You renewed your membership?

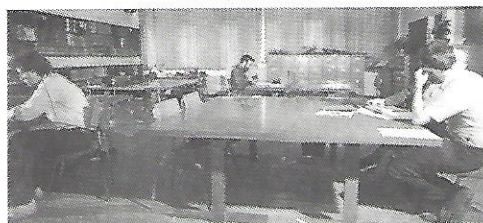
It is greatly needed

RENEWAL DATE: OCTOBER 31 OF EACH YEAR

History In Action



Archaeological dig on the McDougall Mission site, Morley, Alberta.



Researchers at work at the Alberta Provincial Archives, Edmonton, Alberta



David McDougall's trading store and farm, (1885). Mission site is in the background. (Photo is a Glenbow original at Canadian Railway Museum, St. Constant, Quebec) NB the building is NOT the Old Bow Fort as was indicated in Vol.5, page 12.



Len McDougall, left, and Dr. Grant MacEwan unveiling the 100th Anniversary plaque of the McDougall Mission site, 1975.

SIXTH ANNUAL MEETING
ALBERTA AND NORTHWEST CONFERENCE HISTORICAL SOCIETY
WILL MEET ON SATURDAY November 6th, 1993 10:00 A.M. to 4:00 P.M.
at Renfrew United Church

956 Radnor Ave. N.E. Calgary Alberta T2E 5H5 (Phone 277-1571)

Program

10:00 A.M. Registration
10:30 A.M. Plenary Session
12:00 Noon (Catered Lunch)
1:00 P.M. Presentations
3:00 P.M. Plenary Session & Elections
4:00 P.M. Adjourn

For further information contact:
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