



HISTORIC SITES & ARCHIVES JOURNAL

Dedicated to preserving our religious heritage and making history live.

Vol. 7 No. 1 ALBERTA & NORTHWEST TERRITORIES CONFERENCE HISTORICAL SOCIETY MAY 1994 \$2.00 per copy (plus \$0.75 handling)

Pioneer Missionaries Vie for the Loyalty of the West

The missionary enterprise ventured into what is now known as Western Canada, a context of a land which was occupied by aboriginal people with pre-historic cultures stretching over centuries.¹ The archaeological record shows a succession of cultures emerging, and anthropology notes a variation of customs of the peoples living in the west at the time of contact. The territory was first reached by fur traders seeking to take advantage of the resources in this new found land. European interests, both French and British, vied for the lucrative resources which were vulnerable to exploitation.

THE PERIOD OF EXPLOITATION AND FUR TRADE

As early as 1670 (the establishment of Hudson's Bay Company, a beginning of the period of exploitation) the Hudson's Bay, its waterways and trails through the west became the trade routes of both English and French entrepreneurs.² As J. Ernest Nix points out, the Hudson's Bay Company struggled for supremacy "due to opposition from the French during their regime in Canada, and later to the commercial rivalry of the Canadian North-West Company, until in 1821 the two companies finally combined into one."³ The Hudson's Bay Company, known by 1869 as "The Company," surrendered its deed in the Western territory to the Government of Canada for the sum of £300,000 and some land grants for areas surrounding their outposts and in areas later settled. In interests of expansion the British and Canadian governments commissioned explorers such as Captain John Palliser, S.J. Dawson and H.Y. Hind to determine the suitability of the prairies for settlement.⁴ They declared much of the plains unsuitable for settlement; they identified the triangle of drought but also the fertility of valleys and parkland.

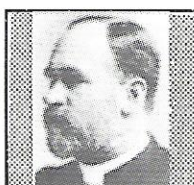
THE PERIOD OF TRANSITION

Then the period of transition (1840-1870) came when the buffalo, big game and many of the important fur-bearing animals had nearly

Continued on Page 2



John West (1819)
First Anglican to
come to the West



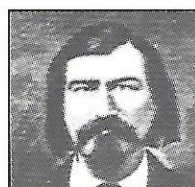
J.W. Tims (1858-1945)
Father of Anglican
Church in Alberta



A. Lacombe R.C. (1852)
Followed J.B. Thibault
(1842) to Edm. area



R.T. Rundle (1840)
First Wesleyan Meth.
to come to Alberta



Benjamin Sinclair (M)
(1847). Mixed blood lay
assistant evangelist



Thomas Woolsey (M)
Edmonton region
(1855-64)



H.B. Steinhauer (M)
(1855) Posted to Lac
La Biche area



Peter Erasmus (M)
(1856) Worked with
Sinclair as missionary



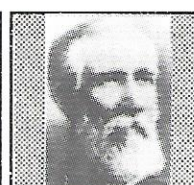
Geo. McDougall (M)
Appt'd 1862. Moved
to Edmonton 1871.



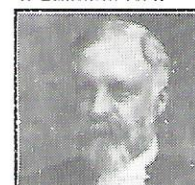
John, son of George,
McDougall: Edmonton
and Morleyville, 1871



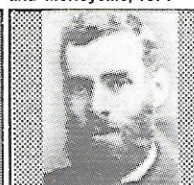
James Nesbitt (M)
Prince Albert, Sask.
(1866)



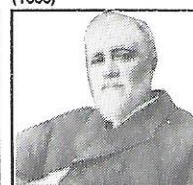
James Robertson
1st Presby'n Supt. of
Missions (1881-1902)



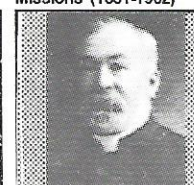
Andrew Baird (1881-87)
Presbyterian — Edm.



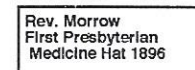
Angus Robertson 1883-85
1885 Presby'n Calgary



Leonard Gaetz (1884)
First Meth. Red Deer



Charles McKillop 1886
1st Presby'n Lethbridge



Rev. Morrow
First Presbyterian
Medicine Hat 1896

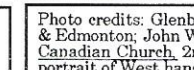
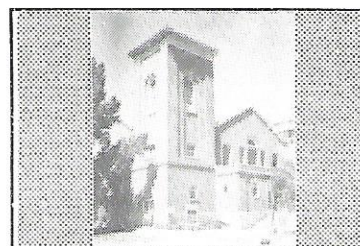


Photo credits: Glenbow Foundation, Calgary; U.C.C. Archives, Toronto
& Edmonton; John West portrait from the frontispiece of *Leaders of the
Canadian Church*, 2nd Series, Musson Book Co. Ltd., Toronto, 1920. A
portrait of West hangs in Bishop's Court, Winnipeg, Manitoba.

The Canadian Methodist Historical Society To Be Hosted by Alberta & N.W. Conf. Society

Wesley United Church, 1311 7th St. S.W., Calgary, Alta. will be the scene of the annual meeting of the Canadian Methodist Historical Society June 19-22, 1994. This year's theme will be "Methodism in the West." The conference is in conjunction with the Learned Societies of Canada meeting in Calgary.



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Sponsorship

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Errata

In the photo on Page 20, Vol. 6 of the Journal, Rev. H. B. Steinhauer and the chiefs are pictured with John McDougall on a tour of Ontario to give thanks for Methodist support of Treaty 7.

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been exterminated. As well, the European fur market had declined. The west experienced starvation, disease, together with the influx of settlers. The zealous missionaries with a burning passion for souls followed the fur traders, explorers and adventurers.⁵ It was on the invitation of "The Company" that chaplains to the employees first were sent out from England.

THE ANGLICAN MISSIONS WERE THE FIRST TO BE ESTABLISHED

In 1819 an Anglican, Rev. John West, came west to the Red River Settlement on an invitation "for the purpose of affording religious instruction and consultation to the company's retired servants and other inhabitants of the settlement" (now within Manitoba bounds). He held the first service of worship in 1820. However, because most of the newcomers to the territory were Presbyterians he was not entirely welcomed.⁶ Besides conducting services, he began educating Indian children hence the missionary movement had its foundation. By 1825 Revs. David Jones and William Cochrane were sent in. The Roman Catholic population at that time consisted of one-half French-Canadians and as these Roman Catholics were largely in Red River settlement, it was in the interests of the Company to encourage Roman Catholic missions as well as the Anglican by helping to finance both of them.⁷

A new church was built by 1832 and Mr. John Pritchard was employed as a teacher by the Anglicans. Building on these foundations the Anglican Diocese of Rupert's Land was established by 1849 which took in all the western territory except British Columbia⁸ with Rev. David Anderson as its first Bishop. Later the Venerable Archdeacon John W. Tims (1858-1945) who was in southern Alberta among the Blackfoot Indians, was considered Father of the Anglican Church in Alberta. He prepared a written language for the Blackfoot and translated hymns and scriptures into their language. He wrote the Blackfoot grammar, dictionary and Prayer Book.

ROMAN CATHOLIC MISSIONS IN ALBERTA

The first two Roman Catholics to cross the area now known as Alberta in 1838 were Revs. Francis Blanchet and Modeste Damers. They were enroute to defend the area around the Columbia River (in Oregon-Washington) from the pressure of Americans and made a short stop at Fort Edmonton. By 1844 the earliest Roman Catholic Mission in Alberta was established at Lac Ste. Anne by the Rev. Jean-Baptiste Thibault who was sent out in 1842 by Bishop Joseph-Norbert Provencher, from the Red River, to serve the French mixed-bloods camped around Fort Edmonton.⁹

The Oblate missionaries were often accompanied by Indians and Metis on buffalo hunts and suffered many hardships as they carried on their pioneer work in the West. The Oblates were established in France in the early 19th Century by Mazenod. By the 1840s they decided their mission field would be Canada, especially the frontier and northern areas.

In 1852, Father Albert Lacombe succeeded Father Thibault and in 1861 he founded the St. Albert Mission ten miles north of Edmonton, and ten years later it became the Episcopal See under Bishop Grandin.¹⁰ It was only with the later influx of English-speaking settlers that other Catholic orders finally expanded upon the work begun by the Oblates in Alberta. One of their early printing presses can be seen at the Glenbow Foundation in Calgary. The press was used from 1897 to 1907 by the Calgary Indian Industrial School, located at the confluence of the Highwood and Bow Rivers.

THE FIRST METHODIST MISSIONS IN ALBERTA

During the transition period the first Methodist missionaries were sent out to Fort Edmonton in 1840 by the Wesleyan Methodist Church in

Continued on Page 3

England. At the request of the H.B.C. and Committee, missionaries Revs. Robert Terrill Rundle, G. Barnley and W. Mason were commissioned by the Wesleyan Church and appointed to begin missionary activities among the settlers and the native tribes.¹¹ Rundle's travels put him in contact with both Cree and Stonies, establishing a positive impression among the natives, which later missionaries drew on.

A conflict, however, took place during the next decades in that the Canadian Methodist Church also appointed Revs. James Evans, T. Hurlburt and P. Jacobs (a native). The former two were linguists and translated into native tongues.¹² Thus there were an equal number of Canadian and English Methodist missionaries. In 1855, the jurisdiction for the area was turned over entirely to the Canadian Conference of the Methodist Church, independent of the Hudson's Bay Company.

For the next forty years men like Thomas Woolsey,¹³ who was a Methodist missionary and chaplain in the Edmonton region from 1855 to 1864, Benjamin Sinclair, and Peter Erasmus laid a solid foundation for the efforts of George and John McDougall, who dominated the Methodist scene from 1862. As well, in 1855 Rev. Henry Bird Steinhauer, who had matured as a missionary at Norway House, was appointed to the Lac La Biche area where he established the Methodist presence among the northern Cree.

The McDougalls arrived from Norway House in 1862 to find Steinhauer's flourishing mission at White Fish Lake then moved to the Victoria mission near Edmonton in 1863. From there they began to rebuild the mission at Pigeon Lake. George McDougall and his family then moved to Edmonton in 1871 before moving to establish the Morleyville mission in Southern Alberta.

George and John, not yet ordained, made two trips into the valley of the Bow to choose the site for mission buildings. In 1872, going out as a missionary to the congregation established by Rundle, the Rev. John McDougall built a

cabin at the junction of the Ghost and Bow Rivers. This was the first parsonage of the Methodist Church in the district. During the summer of 1873 fortified log buildings were raised some three miles north of the town of Morleyville. Hand nails, window sashes and door frames were brought in from Fort Benton and on May 7, 1876, the first Methodist Church Service in Southern Alberta was held.

THE FIRST PRESBYTERIAN MISSIONARIES IN ALBERTA

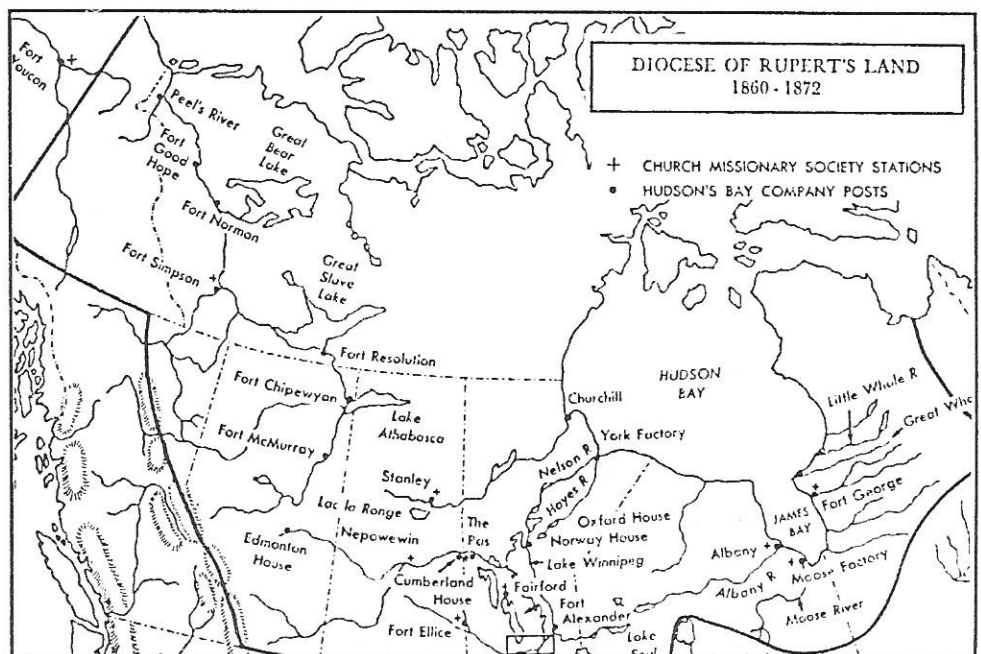
The Presbyterian Mission to the West began in Kildonan Manitoba in 1851 by the Rev. John Black from Montreal who was described as "the pioneer of the Church in the West." The first Presbyterian Indian Mission was established by Rev. James Nesbit at Prince Albert, Saskatchewan in 1866 and Rev. Professor Andrew Browning Baird was settled as missionary in Edmonton on October 31, 1881, driving the whole distance of one thousand miles from Winnipeg.¹⁴ However, Rev. James Robertson (1881-1902) was considered the first Presbyterian missionary west of the Great Lakes and later as Superintendent of Home Missions took action in sending Rev. J. Angus Robertson to Calgary where the first service was preached in 1883. Other notable pioneers were Rev. Mr. Morrow who conducted the

first service in Medicine Hat in 1896 and Rev. Charles McKillop who conducted the first service in Lethbridge in 1886.

"MAKING THEM LIKE US"

Vanguards of European Civilization, missionaries began arriving in the west early in the 19th Century. As products of their environment, from the beginning their objective was to convert the natives to Christianity, to introduce the ethics, codes and practices of European culture, and to protect them from the worst excesses of traders and settlers. No matter whether Anglican, Catholic, Methodist or Presbyterian, most missionaries sought to take Indians away from their own religion and culture. One aim was to remove every trace of what the missionaries saw as savagery, believing the natives would find equality with the white man, both on earth and in the world to come. Many of the missionaries devoted their lives to the Western missions. The proselytizing efforts in the west "tried to prepare the natives for the inevitable invasion of white settlers who eventually ushered the west into the period of Settlement and the Golden Age of Ranching (1870-1900) and to the present."¹⁵ ■

Footnotes continued on Page 21



Map adapted from T.C.B. Boon "The Anglican Church From the Bay to the Rockies"

Society's Annual Report

By Rev. Dr. Stephen Wilk,
President

The wisdom behind the growth and development of the Alberta and Northwest Conference (United Church of Canada) Historical Society, came from the 1987 collaboration of the Conference's Mission Development Committee and the Committee on Historic Sites and Archives. These two groups provided a basis for the development of Guidelines and a Mission Design for the historical enterprise within the conference. The eight reasons given for the development of a mission design were:

(i) To Clarify the reason for preserving the history of our missionary enterprise in Canada and particularly in the West.

(ii) To Justify the need for and the support of the McDougall Mission as one of Canada's most significant roots of Methodism in the West.

(iii) To Assist in the development of adequate guidelines for policy making.

(iv) To Continue to develop the foundations for on-going support and stewardship of our heritage.

(v) To Provide accurate and scientific research and to develop information for tourists from all parts of the world, through interpretation of the heritage of the United Church of Canada.

(vi) To Preserve and Document, archaeological historical data pertaining to our religious roots that have contributed to the uniqueness of the United Church in Canada.

(vii) To Preserve and Restore buildings and sites where appropriate.

(viii) To Develop a Model for the creation and maintenance of Historic Sites and Archives in Alberta and elsewhere in Canada.

From the forgoing basis a Mission Design was developed which included sound theological, historical purpose for preserving our heritage for future generations. The design stressed that congregations are encouraged to preserve their history and help this development of our archives, "so that the record of the Whole People of God may be preserved."

It also suggested strategies to develop resources, human and financial, in carrying out the stewardship of the committee. As a result various projects were proposed such as:

1) History Writing.

2) Historical Resources Inventory

3) Support of the Archives enterprise contracted between Northwest Conference and the Alberta Department of Culture, July 2, 1975

4) Publicity for the Committee's work. At this point the basis of a Journal was envisioned to generate interest and hopefully funds.

5) Funding to meet achievable goals based on sound planning and budgeting process.

(6) Training workshops for presbytery representatives and those interested in the history of our church.

It was determined that the Conference Committee on Historic Sites and Archives Committee meeting (twice a year) was valuable for the purpose of developing policies, hearing reports, and enabling and overseeing its mandate outlined in the United Church Manual. However, because of the wide range of projects that needed more human and financial energy than the Conference Committee could provide, it was determined, by studying the United Methodist Church, U.S.A. model, that a Society be organised to develop at least six projects, namely:

1) Publication of a Journal,

2) The writing of the Alberta and Northwest Conference history,

3) The development of guidelines for designating and development of Historic Sites in co-operation with the Alberta Department of Culture and Multiculturalism,

4) The collection and curating of an Artifact Project in co-operation with the Alberta Provincial Museum,

5) The encouragement of history writing and occasional papers to be published,

6) Development of funds for the above projects.

It should be noted that the Society has a far wider range of resources than that of the Church's Committee. The Society's reports reflect the growth and development of all these projects.

Our deepest condolence is expressed to the Miller family in the passing of Herman, our beloved treasurer, who worked so faithfully and diligently in the development of the Society. May he rest in peace in God's presence. He will be deeply missed.

On behalf of the Board of Directors I express our gratitude for the countless hours of energy that has assisted the Society's life and work. ■

Historic Sites and Archives Committee

By Rev. G. M. Hutchinson,
Interim Chair

The Committee has not yet been able to assume the work of servicing the Archives which have been assembled in the Provincial Archives. They are stored, and are safe, but much work must be done in filing, cataloguing, and answering enquiries.

The Committee meeting November 3, 1993, honoured the memory of the Rev. Herman Miller, recently deceased, and expressed their gratitude for his years of faithful attendance and work. The committee also received the resignation of Miss Eva McKittrick who joined the Committee in 1986 and attended faithfully ever since. We must now announce the death of Eva McKittrick on December 8.

Eva brought us a remarkable presence and memory. She was born at Saddle Lake in 1895, a daughter of the Manse, University graduate in 1922 followed by an active life of teaching and church work. Imagine what has happened in her life span.

Her parents worked in the native communities of the former Hudson's Bay Territories along the North Saskatchewan and into the north, with Fort Edmonton as the centre of the West. But change in the south was well advanced with white occupation and domination well-established, and the new centre of Calgary known as: "the leading town of the District of Alberta . . . it has churches, public schools, several chartered banks, an opera house, several mills . . . population nearly 4,000 . . . growing." — Atlas printed in 1891.

The same Atlas reports:

"Edmonton . . . one of the principal shipping points on the North Saskatchewan River, and does a large trade in the shipping of cereals . . . best known for a popular brand of flour that is made there. Population 1,300 . . . growing."

James Woodsworth visited Alberta District in 1892:

"The trip from Calgary to Edmonton, 200 miles, is now made in eleven hours, whereas a few months since, five days were consumed in covering the ground."

Eva lived from then until now; she was our history. ■

Methodist Missions 1904-1914 (Part VI)

By Les Hurt

The following article from Les Hurt's study of the Victoria Mission (Pakan) represented the Methodist missionary work among the Ukrainians:

The Ukrainian Immigrants and the Methodist Church

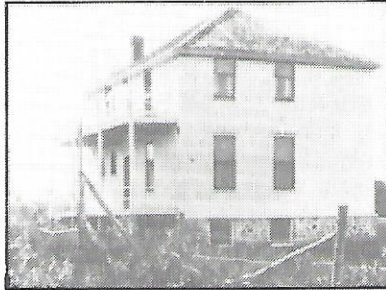
It is impossible to assess Lawford's missionary record at Pakan without reference to his medical career. Several, if not most, of the Ukrainian settlers only became acquainted with Methodism because they frequented the Doctor's hospital, or were visited in their homes by either Lawford or one of his Methodist medical missionaries. It is certainly fair to say that had Lawford not been a Doctor, but merely a well-intentioned missionary, his accomplishments would have been far less noteworthy.

In 1904, Rev. Dr. Lawford noted that medical work was "... the one thing used of God to prevent us from being defeated in our efforts to gain entrance to the people." He was well aware that the east-European immigrants were set in their religious ways and that conversions could not be expected without constant exposure to Methodism. Therefore, when he attended to the ill at Pakan, medical care was usually supplemented by rather generous doses of religion. He visited and/or preached to his patients regularly, and more often than not provided them with copies of the Scriptures written in their own language. If they were illiterate, he instructed one of his assistants to read to them. According to the Doctor, the work of saving lives was not to be differentiated from that of saving souls.

In 1906, Rev. Dr. Lawford began petitioning the General Mission Board of the Methodist Church for a new hospital and house. The present accommodation, the old McDougall residence, he argued was inadequate, whereas new facilities would also evoke a positive response from the Ukrainian immigrants. An additional reason for constructing the hospital, although it was not articu-



Rev. D.M. Ponich and family
Photo Credit: U.C.C. Archives (Toronto)



George McDougall Hospital
Photo Credit: William Antonluk, Smoky Lake, Alta.



Pakan Ukrainian Methodist Church circa 1912,
Photo Credit: Glenbow Alberta Institute



Pakan Methodist Church and property, circa 1920
Photo Credit: Harold T. Mitchell, Smoky Lake, Alta. rta

ated by Lawford himself, was the Catholic monopoly of hospital construction in northern Alberta. Dr. Harry R. Smith, an Edmonton layman and loyal supporter of Lawford's proposal, commented on this point in a letter to Rev. James Allen in Toronto. He warned of their monopoly and argued that:

... through this agency they win a great many Protestant children and young adults to their faith and I think our church is very slow and far behind the times in this practical branch of Christian work. I do not know what the men in the east need but I do know that out here a little practical Christ-ianity as far as could be demon-strated in a hospital ward has far more weight than all the preaching than all the ministers combined can do.

Eventually the powers that be within the Methodist Church

were convinced of Lawford's need and in April 1907 plans for the four thousand dollar "George McDougall Hospital" were approved. From beginning to end, construction of Pakan's second hospital was under the direction of Dr. Lawford. Lumber for the framework was secured "at a very moderate price" from Edmonton and a local settler, one Henry Nelson, built the stone foundation. The work was completed by the end of November 1907, and the following month the hospital was opened to the public. When it was officially opened in February 1908, it was reported to be staffed by Dr. Lawford and three nurses, two from the Public Hospital in Edmonton, and one from the Women's Missionary Society. The following is a brief description of the building extracted from the Twenty-seventh Annual Report of the Women's Missionary Society of the Methodist Church:

Its structure is fine, the balconies at the back overlooking the river. The hospital is a square white building, heated by steam and with modern conveniences including a force pump and a lift. The floors are oiled and the basement floors are painted.

Once the George McDougall Hospital became operational, Lawford made it the centre of his medical and religious work. The construction of new facilities by no means lightened his work load, but at the same time he was thrilled at the prospect of attracting more and more Ukrainians. By 1910, he was able to argue, with some conviction, that the actual number of foreign patients he had put through the hospital more than justified the initial expenditure. "Thus through our hospital," he reported, "we reach about three times the number of people we could by our Sabbath services alone."

With the religious objectives of hospital work in mind, Lawford explained further the value of his labours at Pakan: *Our hospital work is not alone a work of saving life and lessening suffering and deformity, our constant aim is to provide for the souls of these people. To this end we furnish all patients who can read*
Continued on Page 6

with a copy of the Scriptures in their language; this the foreigners never fail to use.

My assistant, Metro Ponich, has had many opportunities of reading the Scriptures to those who cannot read for themselves, and of speaking with much acceptance the truths which point out man's need and God's salvation. On Sabbath evenings a short service is held in the hospital when the conditions of the patients and other circumstances will permit.

The personal factor is perhaps the greatest factor for good in our hospital work. Patients come in, say, for a week; morning and evening I visit them. Christian nurses are in constant touch with them and when they return to their homes, they carry with them the feelings of friendship and regard which go far toward opening the door for future work.

That Dr. Lawford's hospital campaign yielded a few Ukrainian converts to Methodism is an accepted fact. Beyond this, however, little is known for sure. It would appear that he was not regarded by all as a competent surgeon, and presumably doubts of this nature affected his missionary work. It also is conceivable that the Ukrainian immigrants looked askance at a man who tried to promote an alien religion under the guise of providing medical services.

For all but the most convinced and loyal Methodists, then, Dr. Lawford's achievements at Pakan were in no way unique. He was merely one of many medical missionaries who attempted to bring medical science and a particular brand of Christianity to the immigrants of the Canadian west.

A second contributing factor to the Doctor's moderate success at Pakan was his familiarity with Canadian ways. During the course of an ordinary day he frequently was called upon to render advice on practical matters such as the assembly of farm machinery, the payment of bills, the formation of school districts, etc. The Ukrainian immigrant may have been reluctant in receiving his Protestant religion, but when it came to the problems involved in running their homesteads his counsel was both respected and eagerly sought.

Obviously, Lawford's secular activities were extremely burdensome, and it is of course questionable whether or not such work furthered his missionary ends. The point to be made, however, is that only by gaining the confidence of immigrants in temporal matters could he hope to influence them in the spiritual field.

What, then, can we conclude from this analysis of Doctor Lawford's work among the Ukrainians? Was it a success or have the patrons of Methodism merely inflated his record in an attempt to justify the time and effort devoted to the "foreign" cause? The truth, it seems, lies somewhere in-between. In terms of absolute numbers, Lawford and his Church gained very little from the continental European immigration into Pakan. However, if Canadianization was viewed as a byproduct of the Methodist presence in the West, then the Doctor's efforts were at least moderately successful. By the 1920s, many Ukrainian settlers at Pakan had been partially assimilated into Canadian society and the prospects for the future were equally as bright.

Lawford's record, of course, is not blemish-free. His rather condescending attitude toward the Ukrainians, and his refusal to learn the language, seriously hindered his work. The former can be viewed as an outgrowth of his dislike for the Orthodox clergy. Upon first encountering these churchmen, he seriously doubted their ability to save souls and was even more critical of their moral character. In an article which appeared in the Missionary Bulletin in 1910, he cited the case of a drunken priest and concluded that:

It is certainly a case of the blind leading the blind. Think of the absurdity of a man, in the name of religion, conducting a so-called religious service, the wind-up which is the drinking of two gallons of whiskey by the priest and the people. The priest became so intoxicated that he could scarcely remain on his feet and pleaded with his parishioners to help him home.

That Lawford was outraged at the sight of a drunken priest is

understandable, but to assume that an entire community was similarly devoid of dignity was a gross exaggeration. The Doctor was also prone to criticize the clergy's habit of soliciting funds from their parishioners. In response to a question regarding St. Peter's obligations to the fold, Lawford sarcastically commented that "Yes, Christ told Peter to feed the sheep, but He never said to fleece the sheep." It only stands to reason that behaviour of this sort would not endear him to his Ukrainian charges.

Perhaps the most difficult problem Lawford had to cope with, however, was the Methodist religious culture itself. His was a faith characterized by simplicity of worship, adherence to a strict code of conduct, and an ardent desire to Canadianize—elements which initially held no appeal for the European immigrants. The tradition-bound Ukrainians disliked the Protestant service because it differed so dramatically from the ritualism and formalism of the Orthodox mass, and as far as conduct was concerned, their lifestyle in eastern Europe was hardly in keeping with that outlined in the Methodist Discipline. Not only did the latter forbid brawling and "gaudy" dress, but it also banned "dancing, playing at games of chance, encouraging lotteries, attending theatres, horseraces, circuses, dancing parties, patronizing dancing schools ... and taking such other amusements which are obviously of a questionable or misleading moral tendency." Considering that dancing and playing games of chance had been an integral part of Ukrainian life for centuries, it was unlikely that they would give up such pleasures simply because the Methodists believed "... they bring you into undesirable associations, make dangerous acquaintances, stir up evil passions and lead to sinful and dissipated habits." Continuous pressure to Canadianize the immigrants also boomeranged to the detriment of the Methodists. Most Ukrainians were perfectly willing to learn the English language, but few looked with favour on the Church's

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effort to completely assimilate their community. Yielding entirely to Canadianization was viewed as being unpatriotic to the mother race and religion, and few immigrants were willing to risk losing caste with their own countrymen. As one Ukrainian United Church minister noted, the Methodist religious program was far more social than spiritual: "... They ...offered more Canadianism than Christ."

In addition to his Church's ideological difficulties, Lawford also had to cope with the rampant materialism which accompanied Alberta's economic boom. Many immigrants came to the province, not for educational advantages or religious privileges, but merely to make money. Selfishness invariably accompanied this rush for dollars and acres, and for Lawford such examples of religious indifference were as repellent as the immigrants' professed Orthodox faith. Unfortunately, the material side of life was far too attractive for some and the Doctor was unable to interest them in "other and higher things."

Ironically, for all of Lawford's civilizing intentions and the grim and primitive conditions under which he imagined he laboured, it was the modern railroad which eventually determined the fate of the Pakan mission. When the Canadian Northern Railway completed the line to Smoky Lake in 1918, both the settlement and the Victoria and Pakan missions became isolated. It was but a few short years before the inevitable decay set in. In 1921 Victoria and Pakan were removed from the Methodist list of missions, and in 1922, the George McDougall hospital and residence were moved to Smoky Lake. Dr. Lawford also opened a drugstore and medical office there, remaining until 1944 before retiring to Edmonton.

At Pakan, little formal Methodist/United Church activity is seen today. Apart from the 1906 church, in which an annual service is still held, and the graves of the McDougall children, the mission's identity has completely disappeared.■

The above is the sixth in a series of excerpts from Occasional Paper No. 7, 1979, The Victoria Settlement: Courtesy of Alberta Culture, Historic Resources and Historic Sites Service.

Lamont United Church Celebrated its 100th year of progress in 1993

By David Edwards

The people of Lamont United Church celebrated the 100th anniversary of the congregation with a homecoming weekend in June 1993. Guest speaker at the anniversary church service was Rev. J. Ernest Nix who had served the pastoral charge from 1951 to 1956.

The story goes back to 1892 when the first settlers came to the area from the Sunridge district of Parry Sound, Ont. Church services and a Sunday School were held in the farm home of Walter and Anne Hackett. The congregation dates its beginning from the first recorded service, held on June 9, 1893 when two babies were baptized by Rev. George Hanna of McDougall Methodist Church in Edmonton. A student minister, Fred Battrick, held services throughout that summer.

In 1906 the Canadian National Railway came through and a town began to take shape on the present site of Lamont. People in the district made plans to erect a single church building to serve both Methodist and Presbyterian congregations. They alternated service times and in 1912 built a parsonage and a manse side by side a few blocks from the church.

Rev. Philip K. MacRae was the last Presbyterian minister to serve at Lamont. His death in 1922 came at the same time as the departure of the Methodist incumbent, Rev. E. J. Hodgins. When the Methodist church appointed Rev. S.H. Irving to the circuit, the Lamont congregations came together as a Union church.

On a Sunday morning in February 1936, the Union Church was destroyed by fire. A history written by Rev. James Shortt says: "Because the calamity occurred in a time of depression, it was decided to build a fieldstone church since much of

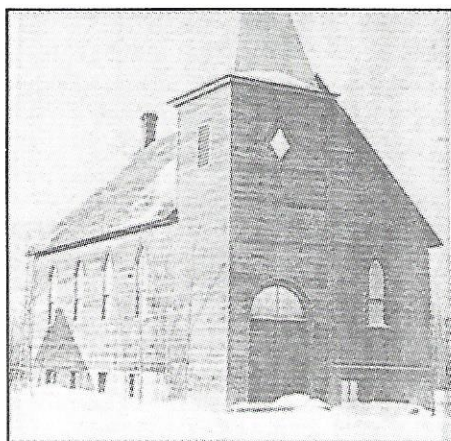
the material for this purpose was at hand. The present building was completed late that fall and dedicated on Dec. 13, 1936 with Rev. Aubrey S. Tuttle of St. Stephen's College officiating.

"The building stands as one of the finest examples of co-operation to be found. Over half the labour was provided by people of every faith and nationality who lived in the surrounding area. The Rev. Norman McLeod was minister at the time and did much of the overseeing of volunteer labour."

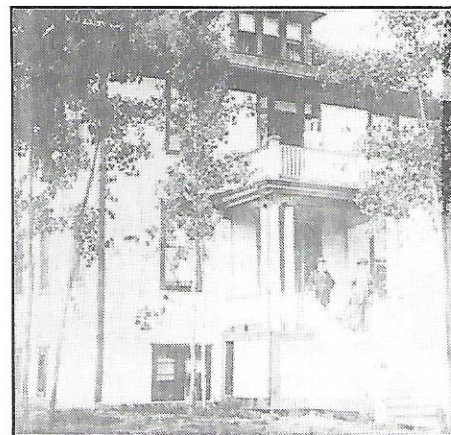
There are members of the church today who remember gathering rocks from the fields to be used in the building. The stone mason, Frank Rupchuk, being a devout Roman Catholic, came to a place in the construction where he asked "Where will the cross go?" He had difficulty understanding the Protestant mentality which had not included any cross in the design. So he added a small, discreet but unmistakable cross in the stone work near the top of the bell tower.

Members of the congregation were staunch supporters of a summer camp for children and youth, Camp Agape, which operated from 1938 to 1970 at nearby Elk Island National Park.

The first hospital building at Lamont was built in 1912 and the church had a close connection with it from the beginning. It was named the Archer Memorial Hospital in 1950 in tribute to the pioneer physician and surgeon Dr. Albert E. Archer. It is still owned by the United Church of Canada as the Lamont Health Care Centre, incorporating a nursing home and auxiliary hospital as well as the acute care wing. A School of Nursing operated in conjunction with the hospital from 1927 to 1972, graduating 595 diploma-prepared nurses in that time. ■



First Lamont Church, 1906.



Original hospital, 1912 Drs. Rush and Archer on main steps

Alberta Tuxis to Mark its 75th Session

By Fred G. Holberton

In December 1994, the Alberta Tuxis Parliament will celebrate its 75th Session — the only Canadian Youth Parliament to have an unbroken record of 75 years.

Taylor Statten, a Toronto Y.M.C.A. secretary, is considered the founder of the movement — the first distinctly Canadian movement to be created by Canadians for Canadians. However, since Statten first presented the idea, there have been many men who have made valuable contributions to the growth and development of this movement and to whom great credit is due.

The Tuxis Movement (Training for Service, Christ in the Centre, you and I on either side and no one but Christ between us) was arrived at by the process of experimentation with many types of existing movements by the Y.M.C.A. and the churches under the inspiration and guidance of Statten and others. The Tuxis Movement evolved gradually, making much use of the trial and error method, and making use of many ideas that were obtained from other boys' programs. However, because of its Canadian roots it occupied a special place among the programs for the Canadian boy.

Statten, working with another Toronto Y.M.C.A. secretary, Wallace Forgie, developed a program of "Efficiency Tests" for boys, based on a study of nature, and learning in the great outdoors as a best training for citizenship. While working on this "Efficiency Tests" program, Forgie got the idea of tying them into a four-fold scale: Intellectual, Physical, Spiritual and Social. The basis to be used was the verse of scripture describing the youth of Jesus of Nazareth, "And Jesus increased in wisdom and stature, and in favour with God and man." (Luke 2:52).

In October, 1918 two programs under the covering name of "Canadian Standard Efficiency Training" were offered to Canadian boys. The Trail Ranger program, with its own emblems, crests, ceremonies and badges, was for boys 12 to 14. The Tuxis program was for boys from 15 to 17.

In 1920, the National Boys' Work Board of the Religious Education Council of Canada was established. Each province had its Provincial Boys' Work Board affiliated with the national body. Ten years later the C.E.S.T. program had approximately 2,500 groups registered in 1,000 Canadian cities with nearly 30,000 boys. The designation C.E.S.T. was dropped in 1932 and the word Tuxis was adopted as the covering name for the entire program.

In 1919, Wallace Forgie became Alberta's first Boys' Work Secretary. He remained with the Boys' Work Board in Alberta during the formation years until 1925 when another Y.M.C.A. leader, C.E. "Chuck" Hendry assumed the position.

Taylor Statten believed that the boys involved in a program of training should be able to determine what that program should be and that adult advisors should not impose their opinion and ideas on the young people. Only if the boys were given this responsibility would they really develop qualities of leadership. Out of this basic philosophy the conception of Older Boys' Parliaments was born.

The Older Boys' Parliaments were not to be "mock parliaments" in any sense of the term. Only as a by-product would the members learn parliamentary procedure, public speaking and debate. These parliaments were to be genuinely endowed with the authority to legislate for the C.E.S.T. program and to become the vehicle of government and planning. Parliament was to be a direct means for the practical working out of the ideas and suggestions of the boys who were the leaders in the C.E.S.T. program.

In 1917, Ontario held its first Older Boys' Parliament. A Lieutenant-Governor opened the sessions and a duly elected Speaker presided. There was a clerk of the House and a Sergeant-at-Arms. A Premier and a Leader of the Opposition led the two-party house.

The first session of the Alberta Older Boys' Parliament was held in the Legislative Chamber of the Provincial Government in

Edmonton, December 28-30, 1920. The first Premier was Edward Hunter Gowan. Armour Ford was elected as the first Speaker. Leader of the Opposition was James Robin Davidson. Mayor J.H. Duggan acted as Lieutenant-Governor.

The purpose of Parliament should be to encourage young people to seek out and face the challenge of Christian living, by bringing together representative members from the Province of Alberta; to train its members in the logical thought and self-expression and to educate its members through participation in the process of Parliament and the responsibility of citizenship. Through a related program of activities throughout the year, young people were trained and developed as Christian leaders.

Older Boys' Parliaments were formed across the country and the Alberta one will celebrate its 75th Session in December 1994. The Alberta Parliament continued during World War II and thus became the only Youth Parliament in Canada to have an unbroken record of 75 years.

The Alberta Parliament operated under the name Alberta Older Boys' Parliament until 1932 when the word TUXIS was introduced into the name. The word TUXIS still remains with the name, but with the admittance of girls into the Parliament in 1981 the words "Older Boys" was deleted and it became known as the Tuxis Parliament of Alberta.

It is a rare community in Alberta that has not felt the impact of leadership given by a member of the Tuxis Parliament. All levels of government have within them former members of the Parliaments. Certainly the professions list among their memberships those who in former days benefited greatly from the training and inspiration of this body. This is not surprising when one realizes that over the past 74 years more than 4,000 young men and women have signed the traditional Oath of Allegiance upon becoming a member of the Tuxis Parliament.

The first Premier, Edward Hunter Gowan, was born in 1902
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Tuxis

From Page 8

and earned a Ph.D. at the University of Alberta. He was a Rhodes Scholar and became a professor of physics at the University of Alberta.

The first leader of the Opposition, James Robin Davidson, was born in 1902. He became Premier of the 2nd Session in 1921.

Armour Ford, the first Speaker, became a partner in the law firm of Newton, Lindsay, Emery and Ford in Edmonton.

William. H. Swift, Ph.D., born in 1904, attended the First Session and continued to represent Tofield for the first seven years. He was Premier of the 6th Session, Speaker of the 7th and 8th, and in later years was Lieutenant-Governor of the 27th, 29th, 33rd, 43rd, 47th and 60th Sessions. Dr. Swift, retired and living in Edmonton, was a teacher, principal, inspector of schools, deputy minister of education and chairman of the Universities Commission. He holds honorary degrees from each of the Universities of Alberta, Calgary and Lethbridge.

A. Russell Patrick was a member of the 7th and 8th Sessions representing Stettler. He introduced the legislation that brought the word TUXIS into the name at the 7th Session in 1926. Mr. Patrick, who has a B.Ed., was a school principal and became a member of the Alberta legislature. He was a cabinet minister for 19 years.

The Premier of the 25th Session was Dr. Bruce Hatfield who represented Calgary at the Parliament. He is a retired

physician now living in Calgary.

The leader of the Opposition that year was Jack Cunningham who represented Cold Lake. The Speaker was H. Sandy Gilchrist representing Edmonton.

The Premier of the 50th Session, held in Edmonton, was Brian Coutts, who represented Southminster United, Lethbridge. Brian is teaching at a university in Kentucky.

His leader of the Opposition was Hugh Johnson, also a member from Southminster in Lethbridge. Hugh is a chartered accountant in Calgary.

Speaker for the 50th Session was Ron Prokosch from Gaetz United Church, Red Deer. He is head of the Prokosch Group in Calgary.

The 75th Session will be held in Edmonton, Dec. 26-31, 1994. David King, a former member of the Tuxis Parliament and a former Alberta cabinet minister, will chair the planning committee. Plans are underway to hold a reunion of former members of the Parliament that week. ■

The Tuxis Parliament Alumni Society, the sponsoring body of the Parliament, is seeking former members. Should you have been a member of this Parliament in the past, or know of someone who was a member, please contact Fred Holberton in Calgary at 289-9093.

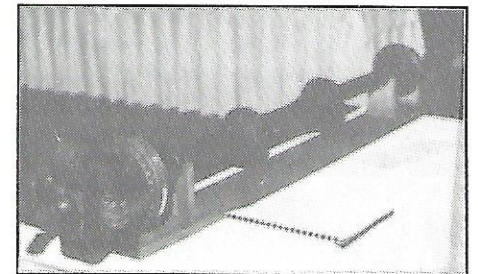
Some material for this article comes from the 50th year history written by W.J. Collett in 1969 and from the Mentor's Manual of 1948, published by the Tuxis Committee of the Canadian Council of Churches.



The above three attended the 20th session of Tuxis Parliament in 1939. Left to right: Dr. Fred Holberton, Retired Chief Justice of Alberta, J.H. Laycraft, and Keith Cumming, a professional engineer.



Andy Scallon, a member of the 11th Parliament, a retired pharmacist.



The mace was handcrafted by Eric Marshall of Daysland a 1938 member of Parliament. The mace is now part of the United Church of Canada's artifact collection in the Provincial Museum, Edmonton.



The 74th Session of the Tuxis Parliament of Alberta meeting in Calgary in 1993. Photos: (left) The Government with Premier Shawn Keown of Calgary speaking on "The Speech From the Throne." (middle) Lt. Governor of this Parliament, Justice Terrance McMahon of Calgary with Guard of Honour at the opening ceremonies. (right) The Leader of the Opposition, Natalie Prybysh of Fairview replying to the speech from the Throne and Members of the Opposition.

McKillop United Church, Lethbridge

By Doug Card

The history of this congregation is directly drawn from the earliest settlements of the Oldman River valley.



Rev. Chas. McKillop

Coal was found in the river banks about the time settlers were showing an interest in coming west. In 1882 Elliott Galt investigated the find on behalf of his father, an entrepreneur in Montreal. Alexander Galt convinced friends in Britain to invest in the venture. In 1885 Elliot came as manager of the newly created Northwest Coal and Navigation and an instant industry was born. Mining supervisors came from the Maritimes, miners from everywhere, railroad builders and operators, shopkeepers, lawyers, doctors, dentists, druggists. By 1885 a post office was applied for and granted. That involved an official name, not one used anywhere else in Canada and the name Lethbridge came from the chairman of the board of investors in England, William Lethbridge.

The clergy had arrived also. The company donated land for the buildings and Rev. Charles McKillop was the first to accept the appointment for St. Andrews Presbyterian Church in 1886. The Roman Catholic St. Patricks was built in the same year, the Methodist Wesley and Anglican St. Augustines in 1887. Instant religion! It was reported there were more than 60 buildings in the town including six stores, five saloons, four billiard rooms, two barber shops, one hotel and a livery stable. In that year Rev. McKillop established himself as a feisty preacher, ready and willing to stand up and fight for his convictions. The career of McKillop is revealed in the following letter of Mrs. McKillop printed originally in the Lethbridge News.

"Everyone remembers the year 1885, the year of the Riel Rebellion. Before that year Lethbridge was not much to boast about. At that time there was no church building to give 'visibility' to

the church in Lethbridge but the Presbyterian Church was already at work, the first to hold services in the new town. The congregation then worshipped in the old Alfonse Hall. Sunday School was held in the Winnett furniture shop. In the autumn of 1885, the building of the present Knox church was begun. It was opened for service on the 17th of February.

"In the summer of 1886, the 4th of July, Mr. McKillop, one of the church's pioneers in Alberta, and one to whom this town owes more than can be told, began his work in Lethbridge.

"The great Superintendent of Missions, Dr. James Robertson, first saw the capacity of the young minister and recommended him for this post. His home presbytery refused to release him for six months after the appointment was made, and for months he was the only resident clergyman. His first communion service was held soon after he was placed, to ten members. The minister of Knox church represented true Christianity, strong and muscular, always fearless and outspoken. By virtue of his prowess and thorough knowledge, he became a true leader of the town. If the saloons were particularly noisy, the question was asked, 'what is McKillop doing'. He effectually handled the 'red light' district, and by him were rowdiness and drunkenness kept within bounds. He thought Sunday work in the post office was not needed. The law took this view; but was set aside. Petitions had no effect, nor the General Assembly.

"Then Mr. McKillop prepared a letter to the Canadian public, setting forth the facts of the case and sent a copy of the letter to the Postmaster General. The result was a noteworthy interview between Inspector and Minister which settled the case once and for all. He was spared to see Lethbridge transformed from a typical frontier town into one of the most prosperous, progressive, up-to-date towns of western Canada, and it is not too much to say that in the moulding of the character of the town, Mr. McKillop had no small nor unworthy part.

"He was sent to a hard place, but he proved to be the man for the place, and in the fine condition of Lethbridge his memory will be lovingly cherished by all who knew him.

"Mr. McKillop came to Lethbridge July 2nd, 1886. and was pastor for eighteen years. He preached his first sermon July 4th.

"The Presbyterian church was the first erected in Lethbridge and was used by Methodists and Baptists. Mr. McKillop took charge of Roman Catholic funerals, as well as Protestants of all denominations — Roman Catholic and Protestant worshipped side by side at his services. Mr. McKillop died on the 20th of August, 1907.

"Mr. McKillop resigned his charge, 1905, because of ill health and took charge of the work at Raymond for two years, resigning because of continued ill health."

In 1886 Mormon settlers from Utah came to the area to participate in building the irrigation system to aid in the settling of the Coal Company lands.

Lethbridge grew and established itself as the third-largest city in Alberta. Then came the period following the Second World War. From 1945 industry began to strengthen. Service people returned to jobs or took more education and went into newer jobs. Lethbridge had many small industries and the federal government research station, and was surrounded by prime farming country and growing small towns. The south-east section of the city contained irrigation ditches, a few sloughs and a series of 10-acre farm plots until about 1949. Then the demand for houses brought growth never before seen. Whole new residential districts appeared.

In 1952 the Session of Southminster United Church had this situation brought to their attention. In the fall of 1953 the Couples Club volunteered to conduct a house-to-house survey. This revealed that 75 families with 105 children were willing to co-operate in establishing a new congregation to provide a United

Continued on Page 11

Church witness in this area. In October 1953 Presbytery instructed Donovan Jones of Picture Butte Church to form an Extension Committee consisting of United Church ministers in Lethbridge and representatives of Session of First and Southminster congregations.

The Extension Committee met in January 1954 and called a meeting of all interested to meet in the Presbyterian Hall February 14, 1954. There were 50 people, representing 31 families, in attendance. It was agreed to form a congregation and a steering committee was appointed.

The steering committee and Presbytery met in the boardroom of Southminster Church and appointed D.J. Card as chairman and I.L. Nonnecke as secretary. This committee met weekly in each other's homes and arranged a Sunday afternoon worship service in the Presbyterian hall at 3 p.m. every other Sunday. This progressed to arrangements being made to use the auditorium of Allan Watson school, with some services being conducted by one of the area ministers.

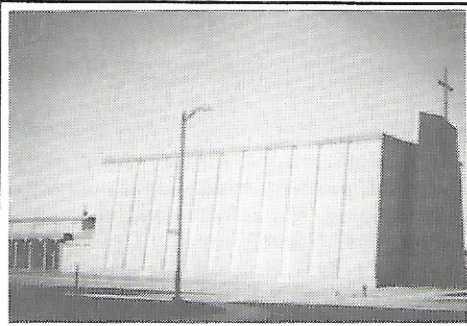
Cliff Forry was building homes in the area and donated two lots for the future church.

One meeting was devoted to discussing possible names for the church. The usual Saints and Ministers came up but someone thought there must be a person of note in the United Church history that would be appropriate. When the name of the first Protestant minister in Lethbridge, Rev. Charles McKillop, was proposed it was unanimously accepted at a meeting on April 15, 1954. At this same time a call was sent to Rev. Leonard Harbour, then in Foremost, to become the first McKillop Church minister.

At a meeting April 25 Rev. Harbour's letter of acceptance was received. At this meeting the Session, stewards and trustees were elected.

Cliff Forry already had organized a volunteer crew to work under his direction to build a manse, a fund drive for operating expenses was started and plans were laid for the Constitutional Service in Allan Watson School for May 2, 1954. All that from October to May — an instant congregation.

In 1954 the United Church was establishing new congregations at the rate of one every 10 days. McKillop was one of these. The historic feature was the speed with



Top: McKillop Church, 1993, Main sanctuary, right, entrance to the original hall, left, built in 1958 and used as a hall and sanctuary for four years.

Middle: The Hall, showing the chancel, used until 1962. The chancel could be curtained off, and the hall could then be used for youth groups, meetings and suppers.

Bottom: The interior of the Sanctuary, opened in 1962.

which this congregation grew. This is partially explained by the fact that most people had been active members in other churches and were leaders and willing workers. After the survey was taken it was evident that there was a large population in the new area and many United Church people. The survey also showed that other denominations were developing in the area and it

was essential that the United Church provide a witness of service.

From the first meeting of the Steering Committee the enthusiasm showed that a fully operating congregation was going to develop. In very short order there was a Session, a Committee of Stewards, a Sunday School superintendent and teachers, a music director and choir, a Women's Association, an AOTS men's group, a manse building committee, a fund-raising committee, interim ministers for the weekly Sunday services, and a committee to help plan the Constitutional Service.

The first meeting of the McKillop Session was held in Southminster Church May 5, 1954. Rev. A.T. King was chairman. I.L. Nonnecke was elected Clerk of the Session. Anna Kunst was asked to be choir leader. John Dutton was asked to be Sunday School superintendent. It was agreed that a Communion Service would be included in the next Sunday service, May 16 with Rev. Nelson Mercer being asked to preside.

At the Constitutional Service on May 2, 1954, 80 charter member families were registered. At the end of 1954 members in full communion totalled 156. In the first six months of the church's work, McKillop raised \$19,727. The manse was built at a cost of \$8,800. (A memo later shows that in 1967 the minister's salary was raised sufficient for him to provide his own home and the manse was sold for \$14,220.)

Within three months groups were operating in full swing. The WA started immediately, mainly because most women had been active at Southminster. Newcomers to the city quickly joined McKillop in 1954 and all groups were strong from the first.

A men's club, known as AOTS, had been formed at Southminster in 1951. In 1954 those who moved to McKillop were active in the Session and Stewards and youth groups but in February 1955 a meeting decided to form an AOTS Club. At the March meeting it was approved to have a monthly supper meeting. Southminster offered the use of their kitchen and hall. The McKillop WA agreed to provide the supper. Don Wilson was elected the first president.

(In 1993, McKillop and Milk River clubs were the only two still operating in Southern Alberta.) ■

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.

Membership in the Society at an annual fee of \$10 brings notice of the meeting and the full text of the papers read to the Society each year (four papers).

Membership in the Society for 1993-94 is now due. A copy of the papers has been printed for all members and will be sent upon receipt of the \$10 annual dues. The papers in this issue are:
Eldon Hay: "Samuel Crothers Murray — Work and Witness in the West."

Heather Jones: "The Presbyterian Church and Theology in L.M. Montgomery's 'Anne' series."
Robert John Gordon: "The Attitude of the Clergy to Highland Settlers in Upper Canada."

A.J. Armstrong and David J. Goa: "From Here to Modernity: Identity in the United Church of Canada."
Cheques should be made payable to the Canadian Society of Presbyterian History and sent to:
J. Ernest Nix,
4112 Pheasant Run,
Mississauga, Ont.
L5L 2C1 (tel. (416) 820-2068)
The Papers for 1975-86 have been microfilmed and a copy may now be purchased from:

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

The 1975-86 Papers have also been indexed, the index being published in the 1985 volume.

Preliminary Notice of Meeting

The 1994 meeting of the Canadian Society of Presbyterian History will be held on Sept. 24-26 at the Presbyterian College, Montreal, Que. The event will open with a dinner at the College and a paper to follow on the Friday evening, and continue on Saturday.

An additional, although completely separate event will be a conference on Canadian Congregational church history on the Sunday. The Presbyterian College will arrange overnight accommodation at the College or nearby, and meals at a very reasonable rate.

Canadian Methodist Historical Society

The Society was organized in 1899 and reorganized in 1975. It 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. For information of membership write to: The Canadian Methodist Historical Society, c/o The United Church Archives, Victoria University 73 Queen's Park Crescent Toronto, Ont. M5S 1K7.

Alberta & Northwest Conference Historical Society is pleased to host

Canadian Methodist Historical Society ANNUAL MEETING

Wesley United Church,
1315 7th St. S.W., Calgary
June 19-22, 1994

Theme: Methodism in the West

Registration \$30.

Includes Sunday evening service June 19, papers, tour of McDougall Memorial Church. For further information, contact Dr. R.J. MacDonald, 613-25th Ave. N.W. Calgary, T2M 2B1. If you can provide a billet for visiting members, please contact him.

The Early Years: Wesley U.C., Calgary

By Rev. C. Tom McLaughlin

"Where there is no vision, the people perish" — These words of Solomon — and, indeed, the text of the first sermon preached by one of Wesley's most dedicated ministers to his new congregation — suggest something of the source of the vitality which has permeated the life of Wesley Church. The vision was first caught by that grand old Apostle of Methodism, Rev. George W. Kirby — caught from the challenge of a city's rapid westward and southward growth, caught from the need for a family church, caught from a fervent desire to extend the work of the Christian Church in the community. This then was the basic vision which led to the establishment of Wesley Church.

In 1906 the congregation called its first minister, Rev. Charles W. Bishop, and met in a new church property on 13th Avenue S.W., just behind and to the west of the present building. Due to dramatic growth in the first few years, it was soon decided that a larger facility was required and the cornerstone for the new church was laid on July 24, 1911 with the dedication held Dec. 17th that year. This came about because in 1908, three lots had been purchased by a farsighted and courageous board, and the momentous decision to spend \$65,000 was taken to erect the building that we worship in today.

The history of Wesley Church from its dedication through the First Great War under the ministries of Rev. A.C. Farrell who left to serve as Chaplain in the forces and of Dr. Chas. E. Bland, was one of regular steady progress — increased membership, revenue and services to this community and to the missions of the church. Then came church union and Wesley became a United

Church with little or no disruption in its life. The Rev. R.E. McNiven served the congregation through the transition period and when he left was succeeded by Rev. T.T. Faichney in 1929. At this point Wesley Church made another major step forward. The Official Board found that increased seating accommodation was imperative for the expanding membership. They, therefore, decided to investigate the practicability of adding galleries to the church and thus increase by fifty per cent the available seating. While the investigation was proceeding, a generous offer came from one of the pioneers in the congregation, Mr. Lachlin McKinnon who volunteered \$10,000 to provide galleries and such other improvements to the building as might be considered necessary. Thus, another milestone in the history of Wesley was observed on Mother's Day, 1930 when, in the presence of the Southern Alberta Old Timers' Association, the galleries were dedicated to the memory of the pioneer mothers of Southern Alberta — "a Memorial to their courage and faithfulness in helping to lay the foundations of the present church and similar churches throughout the West."

In 1956 a Christian Education addition was made to Wesley. However, it is people who make up the Church and while our numbers have declined, it is because of our past and our calling that we continue to worship and work in this part of God's world. Thanks be to God. ■

Tour Guide to United Church of Canada Alberta & Northwest Conference Historic Sites

This special edition is sponsored by the Alta. & N.W. Conference Historical Society's Journal

Vol .7 No. 1

1994

Introduction

The British Wesleyan Conference, on the invitation of the Governor and Committee of the Hudson's Bay Company in London appointed three missionaries to the Hudson's Bay Company Territories in 1840: the Rev. George Barnley (Moose Factory), the Rev. William Mason (Lac La Pluie, now Fort Frances), and the Rev. Robert T. Rundle (Edmonton House). The parent Wesleyan Conference requested the assistance of the Wesleyan Methodists of Canada with appointment of the Rev. James Evans (Norway House) as superintendent of missions.

Rundle remained in Alberta until 1848 when he returned to England because of ill health. He made his headquarters at Edmonton House, serving as an itinerant missionary as far south as Pincher, north to Athabasca and east to Fort Carlton. Benjamin Sinclair, a mixed blood from the Norway House mission, joined him in 1847 to be his lay assistant, interpreter and agriculture teacher. Sinclair was the sole representative of Methodism in the province from 1848 until 1855.

The first Roman Catholic missionary in Alberta was the Rev. Albert Thibault, who arrived at Edmonton in 1842, returning to Red River later the same year. He returned in 1844 and established his own mission parish at Lac Ste. Anne, about forty-five miles northwest of Fort Edmonton. Father Thibault was succeeded in 1852 by the Rev. Albert Lacombe, the latter serving until his death in 1916. Father Lacombe relocated his mission to St. Albert in 1861.

The Rev. William Newton was the first clergyman of the Church of England to be stationed in Alberta, coming to Edmonton in 1875. The first Presbyterian missionary was the Rev. Andrew Baird, who drove a buckboard to Edmonton in 1881.

Following the departure of Rundle from Edmonton House, Ben Sinclair, carried on the mission. Then in 1855, Thomas Woolsey was appointed to Edmonton and Pigeon Lake and Henry B. Steinhauer was appointed to Lac La Biche where Sinclair awaited him.

In 1862, the Rev. George McDougall and his son John made a

missionary tour from their residence at Norway House to the Wesleyan missions at Edmonton House and Whitefish Lake. George McDougall then decided to remove his family from Norway House to Victoria (Pakan). The move was made with the permission of the Missionary Society in 1863. From then, until the death of George in 1876 and John in 1917, father and son carried on work amongst the native people of Alberta.

With the coming of the railways, there was a great influx of white settlers from Eastern Canada, the United States, the British Isles and Europe. The Methodist Church, already established in the province, expanded its work amongst the newcomers very rapidly. The Presbyterians, other Protestant communions, and the Roman Catholics followed.

Several Presbyterian congregations remained outside the new body after church union in 1925 and still continue under the name "Presbyterian Church in Canada." Among these is the original Presbyterian congregation in the province, First Church, Edmonton.

Trans-Canada Highway, West to East

BANFF - RUNDLE MEMORIAL CHURCH — Banff has been associated with Robert Rundle, first resident missionary in present Alberta, since Mount Rundle was named by Dr. Hector of Palliser's expedition in 1859. It is thought that Rundle climbed one of the mountains in the area of one of his trips with the Mountain Stonies. The present Rundle Memorial Church replaces an earlier Methodist church, and contains several interesting features. A series of stained glass windows depict the Wesleys, Calvin and Knox, and the English Congregationalists Watts and Bunyon. Pioneer ministers Rundle and James Robertson are also depicted in stained glass, and the J.W. L. Forster portrait of Rundle hangs in the church. The attractive ST. PAUL'S PRESBYTERIAN CHURCH, Banff was built in 1930. The first Presbyterian services in Banff were held in 1887, and in the following year a church was built. In 1930, the old building, moved by

Lynx and Bear Streets, was joined to the rear of the new building and is now used as a Church Hall.

CANMORE — RALPH CONNOR MEMORIAL CHURCH — On the Trans-Canada Highway east of Banff at Canmore is a memorial cairn to the Rev. C.W. Gordon at the location where he served as a Presbyterian missionary from 1890 to 1893. Dr. Gordon wrote many novels under the pen-name "Ralph Connor," among The Sky Pilot, Glengarry School Days and The Man from Glengarry. He also wrote The Life of James Robertson and was one of the leading proponents of church union in the Presbyterian Church. The church was designated Aug. 14, 1983.

MORLEY — East of Banff off the Trans-Canada Highway is the MORLEYVILLE MISSION, named in honour of the celebrated 19th century British Wesleyan clergyman, the Rev. Dr. Morley Punshon, who served as president of the Wesleyan Methodist Church in Canada from 1868 until

1872. This mission to the Stoney Indians was founded in 1871 by the Rev. John McDougall. The church, erected in 1875, still stands and has been restored. It was designated on December 20, 1979. There is a museum and a large stone cairn to commemorate the work of the McDougalls. The Rev. George McDougall, frozen in a blizzard, was buried here February 10, 1876. The gravesite is in the cemetery north of the church. Others include his wife and Elizabeth Barrett, pioneer missionary teacher. During the summer months the church is often open for visitors and semi-annual services are held. It was during the construction of this church in January of 1876, that George McDougall was apparently struck down by a heart attack while hunting buffalo on the plains north of Calgary. The present United Church is located in the village of Morley in the river valley, about three miles from the old church. A cairn marking George McDougall's death site has been situated off Centre Street North in Calgary's Beddington district.

Continued on Page 2

CALGARY — The first Methodist congregation in Calgary was organized by the Rev. John McDougall, who assisted by Andrew Sibbald, school teacher from Morley, built a small Methodist chapel. It was primarily for native people. The successors to this early congregation built the present CENTRAL CHURCH, at 1st Street and 7th Avenue S.W. This limestone building was completed in 1905, severely damaged by fire in 1917, and enlarged in 1948. The beautiful KNOX UNITED CHURCH at 6th Avenue and 4th Street S.W., was dedicated in 1913. The Presbyterian congregation in Calgary was organized by the Rev. Angus Robertson in 1883, and a modest frame church was built in that year. A second church was built and opened in 1887. A plaque memorializes Mr. Robertson who was a victim of typhoid fever in 1890. The stained glass windows and the pipe organ are especially fine in this cathedral-like Neo-Gothic sandstone church and was designated July 4, 1980. GRACE PRESBYTERIAN CHURCH (9th Street and 15th Avenue S.W.) was dedicated in 1913 and since enlarged. This is one of Western Canada's largest Presbyterian congregations. The congregation dates from 1905. Outstanding choirs have contributed greatly to the spiritual outreach of Grace in the city of Calgary. MOUNT ROYAL COLLEGE was founded by the Methodists in 1910 as a secondary school with elementary grades and continued a very active existence until 1964 at a downtown location. To obtain government funding it was necessary to name recipients of the funds. George W. Kerby College was established in 1964. As a result, Mount Royal College became a government institution. HILLHURST UNITED CHURCH (277 Bowness Road N.W.) built in 1912 and designated Feb. 18, 1987. The Gothic Revival style in which it was constructed was the most popular ecclesiastical architectural style across Canada until the end of the 1930s. TRINITY UNITED CHURCH in Old Calgary (Railway Centre), 10th Avenue S.E. near 14th Street S.E. Built in 1906, it is being considered for designation. The third Methodist church in Calgary. MEDICINE HAT— FIFTH AVENUE UNITED CHURCH, Medicine Hat was opened as a Methodist Church in 1913, the first church (3rd Avenue and 6th Street) being erected in 1883. The Rev. Wellington Bridgman was the first minister. ST. JOHN'S PRESBYTERIAN CHURCH (2nd Street and 5th Avenue S.E.) The first Presbyterian service in Medicine Hat was held on June 3, 1883, the same year in which the town was formed. It was then a tent town of some 250

people. This first service was held about one month prior to the coming of the C.P.R. and was the beginning of regular services which issue in the formation of St. John's later that year. The present brick building built in 1902 is the oldest church in the city of Medicine Hat and stands on the same site as the original frame building built in 1884. In 1954 a large Christian Education Centre and auditorium was added and in 1965 an extensive addition to the entrance and narthex of the Church.

South of Calgary

HIGH RIVER — THE UNITED CHURCH, High River, dates from 1888 when Presbyterian summer students began services. The Methodist congregation started there in 1902. The present church was dedicated in 1951. The original Methodist building is now the local Church of the Nazarene. In 1888, the Presbyterian summer students conducted services. CLARESHOLM UNITED CHURCH was organized in 1905.

CARMANGAY UNITED CHURCH was built in 1910 and was designated as a historic resource in 1991.

FORT MACLEOD — TRINITY UNITED CHURCH was started in 1878 by the Methodist minister, the Rev. Henry Manning, the first Protestant missionary in the district. The church and parsonage were built on the lower bank of the river and the church was moved to its present site in 1885. The church was enlarged in 1889. The Marquis of Lorne attended service while Governor-General of Canada. ST. ANDREW'S PRESBYTERIAN CHURCH — With a growing population it soon became apparent that there were sufficient families of Presbyterian background in Fort Macleod for a church. The first Presbyterian church on 23rd Street between 2nd and 3rd Avenues was opened in 1890. This church served for close to 50 years and is now used by a Lutheran congregation. The present St. Andrew's Presbyterian Church was dedicated in 1944.

PINCHER CREEK — The first Methodist Church at Pincher Creek was built in 1887. The first Presbyterian services were held in 1884. The Methodist church still stands and is used as a hall. The congregations united in 1917 and the present church was dedicated Oct. 4, 1925.

HILLCREST UNITED CHURCH — One mile from Frank Slide (1902) nestled on the east slope of Turtle Mountain. Designation under consideration.

LETHBRIDGE — The large Italianate SOUTHMINSTER CHURCH was built as Wesley Methodist 1913-14. KNOX UNITED CHURCH (1908) merged with Wesley in 1935 to form SOUTHMINSTER CHURCH. Methodism commenced here in 1880, Presbyterianism in 1885. Following church union in 1925, about 100 members withdrew to continue as Presbyterian. They organized as St. ANDREW'S CHURCH. Services were held in the Lutheran Church and then in the Masonic Hall, until a new building was opened in January, 1929. By 1957, the enlarged congregation built a church hall, which was used for all purposes until 1961, when the Sanctuary and Educational wing were completed. This beautiful structure serves many uses. A hand-bell choir is one of the unique groups in this Church.

CARDSTON — In Cardston, the attractive United Church was erected by the Presbyterians in 1902. Services commenced in 1895. Cardston has Canada's only Mormon Temple, which was started in 1913 and completed 10 years later.

North from Calgary

IRRICANA — The First Church of the Brethren united with the United Church of Canada and was designated April 19, 1985. It is west of Irricana on the Beiseker-Drumheller road.

INNISFAIL — The first Methodist services were held at Innisfail in 1892 and the first church built in 1896. The present church was built on the same site in 1914 and expanded in 1948.

RED DEER — The GAETZ MEMORIAL UNITED CHURCH, formally organized in 1887, is named in honour of the Rev. Leonard Gaetz, first Methodist minister there, and was completed in 1910. It was destroyed by fire in 1955 and a new church was completed in 1956. The congregation of KNOX PRESBYTERIAN CHURCH had its beginnings when "saddle bag" ministers preached in the homes of Presbyterians located at Red Deer river crossing. When the railroad went through in 1890, the settlement was moved to Red Deer Village where the first Presbyterian service was held in the C.P.R. depot. It was not until July, 1898 that the first Knox church building was dedicated on 49th Avenue. A major addition was made in 1915. Under the ministry of Rev. W.G. Brown, Knox voted against Union in 1925. During the ministry of Rev. W.R. Bell, who came in 1947, the congregation trebled in size, and the new Sanctuary was built. *Continued on Page 3*

LACOMBE — ST. ANDREW'S UNITED CHURCH began as a mission in 1892. The Methodist and Presbyterian congregations there were united in 1922. Michener House is the former Methodist parsonage.

PONOKA— The first Methodist services were held in 1879. The present church dates from 1955.

WETASKIWIN — There is a monument to two great pioneer missionaries of Alberta, the Rev. Father Albert Lacombe and the Rev. John McDougall. Both served as peacemakers amongst the Indians, John McDougall being commissioned by the Federal Government in 1874 to explain the coming of the NorthWest Mounted Police to the Blackfeet, Bloods and Peigans of Southern Alberta.

PIGEON LAKE— RUNDLE'S MISSION — On Mission Beach road on the north-west shore of Pigeon Lake stands a fine modern log structure called Rundle's Mission together with a National Historic Sites and Monument Board plaque and monument marking the site of an 1847 mission established by the Rev. Robert Rundle and his lay assistant Benjamin Sinclair. Here there were early attempts to teach agriculture to the Crees and Mountain Stonies. Cellars of the early buildings can still be seen. Henry Steinhauer and Thomas Woolsey occupied the location briefly, and John McDougall reopened it in 1865. It continued as a mission until 1906. The present centre, operated by Rundle's Mission Inc., was dedicated by the United Church Moderator during the General Council of 1960. On Sept. 12, 1965 this site was designated by a monument as a national historic site.

LEDUC — ST. DAVID'S UNITED CHURCH literally combines the former Methodist and Presbyterian churches, the nave of the church being the former Methodist building and the transepts the former Presbyterian.

EDMONTON — The Hudson's Bay Company's Fort Edmonton provided the accommodation for the first resident Christian missionary (when the Rev. Robert Terrill Rundle arrived on Oct. 18, 1840. Rundle (1811-1896), a native of Cornwall, England, was appointed to Edmonton House by the Missionary Committee of the Methodist Conference in England, as a result of representations made to the Committee by the Governors of the Hudson's Bay Company. Rundle had a chapel within the Fort and from there

travelled to the Athabasca river, Rocky Mountain House, to the plains and as far as the present Banff, serving the Indians. Rundle remained until 1848 when he returned to England to take up regular parish work. After a gap of seven years, the mission at Edmonton was taken up by the Rev. Thomas Woolsey, a native of Lincolnshire, who had been ordained by the Canadian Methodist Church in 1855. Like Rundle, he built no mission premises, but travelled out of the Hudson's Bay Fort. He was attempting to establish a mission near present Smoky Lake when he was visited by his chairman, the Rev. George McDougall, who persuaded him it should be built further south, at present Pakan, on the North Saskatchewan River. Woolsey began building at this new station and was replaced by the McDougalls who arrived to take up residence in 1863. In 1871 the Rev. George McDougall moved his family from their Victoria station at Pakan to Edmonton. With the transfer of Hudson's Bay Territory to the Dominion of Canada, McDougall believed that Edmonton would become a place of importance. Ahead of the land surveys he located his new mission where McDougall United Church now stands on 101st Street. Of the original buildings, the log church was built outside of Fort Edmonton and was opened in 1872. For over a century it remained the centre of Edmonton religious life but was moved several times. The building was moved in the 1960s and now resides in Fort Edmonton Park near the North Saskatchewan River. Of the 68 acres which comprised the original mission property in the heart of Edmonton, three lots remained, including the church and parsonage, and following the intention of George McDougall, in 1903 the Manitoba and North-West Conference endorsed the request of the Edmonton District to establish a college at this location. In 1904 Alberta College was incorporated and still continues as a church-related institution of learning. MCDUGALL UNITED CHURCH — The red brick neo-Romanesque McDougall United Church (College Avenue and 1st Street) was built in 1910 and is the third church edifice to stand on this site. It seats about 1,700 persons and for years was used for many public events — University of Alberta convocations; district music festivals, celebrity conferences and in 1960 the 19th Council of the United Church of Canada. The nearby FIRST PRESBYTERIAN CHURCH was completed in 1912 and is the third church occupied by the congregation since its formation by the Rev. A.B. Baird in 1881. ALBERTA COLLEGE..

founded by the Methodist Church in 1903, is adjacent to McDougall Church.

Other Edmonton churches include:

KNOX UNITED CHURCH (403 104 Street) — Established 1898 as Knox Presbyterian and became Knox United in 1925 and was designated July 14, 1976. ROBERTSON UNITED CHURCH was completed in 1914 and was named after the great superintendent of Home Missions for the Presbyterian Church, the Rev. James Robertson. The Wesley Church congregation merged with Robertson in 1971 under the name ROBERTSTON-WESLEY CHURCH. ST. STEPHEN'S COLLEGE on the University of Alberta campus was built in 1910 as Alberta College, South. This was the theological college of the Methodist Church for the province of Alberta and was designated May 4, 1987. ROBERTSON COLLEGE was established in 1910 by the General Assembly of the Presbyterian Church in Canada. A permanent building was never erected, the college operating in two dwelling houses and a former store throughout its existence. In 1927 the Alberta Legislature passed a bill of incorporation for St. Stephen's College. The new college was housed in the former Methodist building.

VEGREVILLE— The UNITED CHURCH at Vegreville was originally four miles south of the town and was moved when the railway came. Built by the Methodists, it became a union church in 1914.

JASPER — The UNITED CHURCH was originally Methodist and the cornerstone was laid in 1914. Mount Robson, a few miles west, is named after the Rev. Ebenezer Robson and is the highest peak in the Canadian Rockies. Mount Chown in the Yellowhead Pass is named after the Rev. S.D. Chown, last General Superintendent of the Methodist Church, Canada, Newfoundland, Bermuda.

HAZEL BLUFF — The UNITED CHURCH was begun in 1905 by the Rev. Robert Telfer, a Methodist minister. The first person to be buried in this cemetery by the church, he was succeeded by his son. The church stands on Highway 5, 5 1/2 miles west of Westlock and continues as a vigorous congregation.

BERWYN — The attractive BISSELL MEMORIAL UNITED CHURCH was erected in 1936. The first services were held in 1917.

LAMONT — The fine fieldstone church built in 1936 is the successor of a union church built jointly by the Presbyterians and Methodists in 1906 when the village was established with the coming of the railway. The Archer Memorial Hospital is a United Church institution named to honour Dr. Albert Ernest Archer (1878-

Continued on Page 4

1949), a pioneer Methodist physician who practised medicine there from 1903 until his death. Due to his leadership, the Methodist Church approved the building of a hospital in Lamont in 1912, originally known as the Lamont Public Hospital. It was a pioneer in public health services in Canada. The hospital was renamed to honour the pioneer doctor in 1951, and stained glass windows in the hospital and in the church also honour his memory.

GOODFISH LAKE INDIAN RESERVE

— On this reserve, north of VILNA, the cellars and graveyard of the Wesleyan Mission established in 1860 are visible.

WHITE FISH LAKE — On the Indian reserve north of St. Paul stands an Alberta Government cairn marking the mission site of the Rev. Henry Bird Steinhauer. A log church built as a memorial by a grandson, the late Mr. Jim Steinhauer, and the grave of the early missionary are also there. Henry Steinhauer was a full-blooded Ojibway Indian born at Credit Mission in 1817. Converted and educated under the influence of the Rev. William Case, he taught in Indian mission schools, served as assistant to William Mason and James Evans and was one of the major translators of the Bible into Cree. He was ordained by the Wesleyan Methodist church in 1855 and accompanied Thomas Woolsey into present-day Alberta. First at Lac La Biche, in 1857 he located here and conducted one of the most successful Indian missions in the northwest until his death in 1884.

PAKAN — (Victoria Mission) — South of Smoky Lake on the North Saskatchewan River at Pakan is a cairn erected jointly by the Edmonton Presbytery and the former Board of Home Missions of the United Church to mark the Victoria Mission of the Methodist Church. Here in 1863 the Rev. George McDougall, his wife and family came to continue the work of Thomas Woolsey and to serve the Woods and Plains Crees. They were the first white family to take up residence in present Alberta. Here they also built a school and one of Alberta's first hospitals. By 1870 at least 100 children were attending classes. A settlement grew up with many families coming from the Red River. The Hudson's Bay Company opened a trading post and one of the original Hudson's Bay Company building still stands, marked by the provincial government. In what was once the garden of the mission house, are the graves of two of the McDougall's daughters, victims of the last great smallpox epidemic of 1870 and that of Abigail, first wife of John McDougall.

AUBURNDALE UNITED CHURCH near WAINWRIGHT, was dedicated June 10, 1925, sharing this honour with Clute, Ontario and First United, Cornerbrook, Newfoundland.

ATHABASCA UNITED CHURCH — Built in 1912 during the settlement period, it was designated May 31, 1985.

THE YUKON

Introduction

The American Presbyterian minister of Alaska fame, the Rev. Hall Young, founded the work of that denomination in the Yukon in 1897. Ironically, about the same time, a Canadian Presbyterian minister, the Rev. Robert M. Dickey, founded the first Presbyterian church in Skagway. In 1898 the Canadian Presbyterian Church undertook extensive mission work in the Yukon. Amongst the notable names associated with this work are Dr. Andrew S. Grant, Dr. John Pringle, Dr. George Pringle, Rev. J. J. Wright, Rev. R.M. Dickey and Rev. A.J. Sinclair.

The principal centre of the mission was Dawson, where a large church, hospital and manse were built. Churches were also built at Lake Bennett, Bonanza and Atlin (B.C.).

The Missionary Society of the Methodist Church was very dubious about starting work in the Yukon and had only one congregation, the First Methodist Church, Dawson. The congregation was organized by the B.C. veteran, Rev. James Turner and the Rev. A.E. Hetherington in 1898 and continued until 1913 when it amalgamated with the Presbyterian Church. The records of both congregations contain the names of many notable figures during the Gold Rush and indicate the great amount of social service work the members carried out amongst the unfortunate victims of "gold fever."

DAWSON — ST. ANDREW'S CHURCH, MANSE — Abandoned in 1932, this large church and the ten-room manse adjacent still stand, but the former in a ruinous state. Both church and manse were built in 1901 and were imposing structures. The church was capable of seating 700 people and had a large pipe organ. The manse was complete with all the amenities of a quality house of the day. The Methodist congregation in Dawson disbanded in 1913, the members transferring to the Presbyterian church. In 1925 St. Andrew's became part of the United Church of Canada. By 1932 the congregation had dwindled to about sixty-five active members and adherents and a large expenditure was necessary to repair damage to the church by permafrost. The church was closed and most of the members then attended St. Paul's Anglican Church. When Dawson City became a historic site, the federal authorities restored the manse. THE GOOD SAMARITAN HOSPITAL (Presbyterian) adjacent to St. Andrew's Church was founded by Dr. A. S. Grant (who was a medical doctor as well as a Presbyterian minister) when he came to Dawson in 1898 as pastor of St. Andrew's Church. Closed in 1918, Good Samaritan,

along with St. Mary's Roman Catholic Hospital, filled a great need in the community at the time. Part of the building still stands.

SKAGWAY, ALASKA — The First Presbyterian Church, Skagway was founded in 1897 by a Canadian Presbyterian Church minister, the Rev. Robert Dickey. The following year he was succeeded by the Rev. J.A. Sinclair who conducted the funeral of the famous Soapy Smith.

LAKE BENNETT — The old log Presbyterian church here, erected but not completed in 1899 during the ministry of the Rev. Sinclair still stands and was a landmark on the railway line from Skagway to Whitehorse before the line was closed. The church is still visited by hikers on the Chilkoot Trail.

WHITEHORSE — A Presbyterian congregation was established here in 1898 and a church built in 1901. This church, closed for a time, was reopened in 1926 as a United Church and continued until 1930 when the congregation was disbanded. In 1954 work was reorganized and the present WHITEHORSE UNITED CHURCH came into existence. The UNITED CHURCH located on Main Street at 6th Avenue, was dedicated in 1958, designed to reflect the military/canteen chapels. Unfortunately, it burned down in August, 1992. The FIRST PRESBYTERIAN CHURCH, Whitehorse was organized in late 1952. This church has pews from St. Andrew's, Dawson.

ATLIN, BRITISH COLUMBIA — Presbyterian work began here in 1899 with the arrival of two nurses sent by the mission board. A Presbyterian hospital was started which continued (after 1925 under the United Church) until the Great Depression. A church was built in 1901 but no work continues here today. ■

Acknowledgements

This tour guide is an update of the Alberta & Northwest Conference portion of a tour guide of historic sites in Western Canada previously developed by the archives of General Council. Comments would be appreciated.

For more information contact:
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Calgary, Alta. T2M 2B1
Phone: 282-1014

Artifact Collection Project

The United Church Artifact Collection Project has recently completed its first year of active collection. As a result of this work, we presently have over 150 artifacts, 30 discrete photograph collections, and some 15 hours of recorded conversations. In addition, we have amassed several shelf-feet of research materials, documents, and interpretive work. The project staff have recently published a major paper on cultural memory, living tradition, and identity in the United Church of Canada, and are developing a second paper on the traditions of worship and ritual in the Church.

The photograph collections range from photographs of Church exteriors and interiors, documentation of specific events, and photographs of communal activities and worship. These collections will be augmented by more extensive photographs of Church events and activities to ensure that the full range of communal experience is represented.

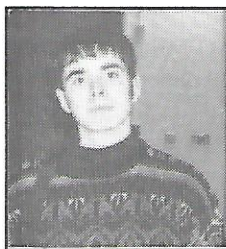
Our audio recordings include individual life histories, conversations with scholars in particular areas of study, communal events and worship. We have identified a number of individuals in the community whose experience or expertise mark them as primary sources for the oral history component of the collection, and will be interviewing them and others over the coming year.

The research materials we have compiled are a key resource for interpreting and assessing the collection. We have collected a broad range of research documents, including publications, scholarly studies, handbills, Church histories, instructional materials, and biographies. These materials allow us to place the collected items in context and serve as a resource for future publications and interpretive endeavours.

Our year's work has been productive and encouraging. As we marshal our resources for the coming year, we look forward to the completion of the collection and its use as a foundation for a deeper understanding and celebration of the Church and its role in society. Over the coming year, we will broaden our connections with individual Presbytery organizations and enlist their aid in ensuring that our collection is complete and of premier value for the Church and its students. ■



David J. Goa, Curator,
Provincial Museum.



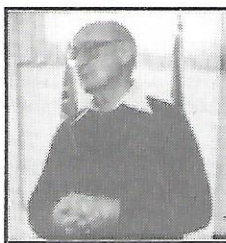
A.J. Armstrong,
Project Researcher.

Those interested in the Artifacts Project are encouraged to contact:

David J. Goa
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Tel: (403) 453-9184
Provincial Museum of Alberta
Fax: (403) 454-6629
12845-102 Ave.
Edmonton, AB T5N 0M6



Uta Fox presenting a paper.



Gerald Hutchinson lecturing.

THE CONTRIBUTION OF PRESBYTERIANISM TO ATLANTIC CANADA



You are invited to attend a conference to be held at
Mount Allison University, Sackville, NB
18-20 November, 1994

Keynote Speakers: Principal William J. Klempa
Dr. John S. Moir

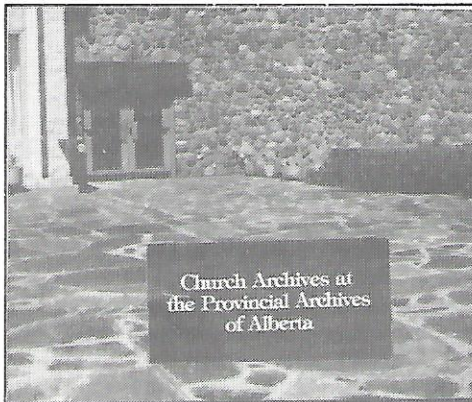
Participants will include: George Rawlyk, John Webster
Grant, Douglas F. Campbell, Gwendolyn Davies, Barbara Murison,
Mary Rubio, Laurie Stanley-Blackwell, Stewart D. Gill (Melbourne,
Australia)

Associated events:

Presentation on "Music in the Presbyterian Tradition"
Organ Recital - Presbyterian Worship Service
Mount Allison University Archives Display

For further information contact:

COPAC, c/o Department of Religious Studies
Mount Allison University, Sackville, NB, E0A 3C0
Phone: (506) 364-2556



Church Archives at
the Provincial Archives
of Alberta

BRITISH NORTH AMERICA. HBC TERRITORY

1820 Roman Catholic.
Church of England at
Red River.

1838 Two R.C. priests
en route to Oregon

1840 . . . HBC Territory
4 British Wesleyans
appointed Chaplains.

RESIDENT IN ALBERTA REGION

1840 Robert Rundle, Edmonton
1842 (R.C.) Thibeault, visit
1844 (R.C.) Thibeault, Bourassa at
Lac Ste. Anne, etc.

1847 Benjamin Sinclair, Asst. Pigeon
Lake, Lac La Biche, Whitefish
until 1884

1852 (RC) Lacombe until 1916

1855 Canadian Methodist appts,
Thomas Woolsey until 1863
H.B. Steinhauer until 1884

1860 George McDougall until 1876
1865 John McDougall until 1917

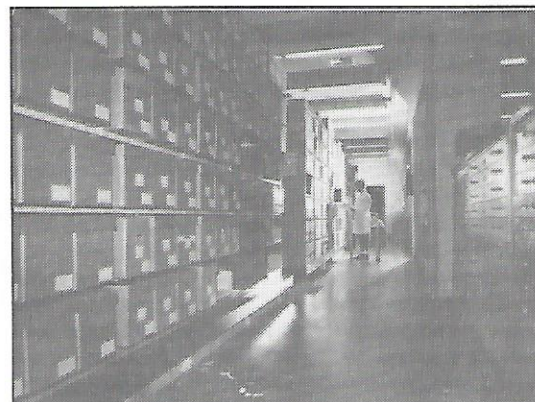
1870 NORTHWEST TERRITORIES,
CANADA
Canadian Presbyterians form
Presbytery of Manitoba

1875 Canon William Newton,
Anglican, Edmonton

1881 Dr. A.B. Baird
Presbyterian, Edmonton

1882 DISTRICT OF ALBERTA,
N.W.T.,
Methodist Church of Canada
Manitoba and N.W. Conference

By this time, the entire
western region was being settled, and
since each settler brought different
beliefs and loyalties, a variety of
churches developed, as of today.



Archives material in storage at the Provincial Archives

Alberta & Northwest Conference Archives Historical Sketch (1937-94)

St. Stephen's College became the Pioneer Centre for Storage of U. C. Archives

By Stephen Wilk and Gerald Hutchinson

Dr. G.W. Kerby was named convener of the "Historical Committee" according to Conference records in 1937. The St. Stephen's College librarian was also on the committee as well as the Secretary of Conference. From 1938 onward the committee was called the "Historical Committee" until 1954 when it became known as the "Archives Committee." In 1985 the name of the committee was changed to "Historic Sites and Archives Committee."

Those giving leadership as conveners were:

Dr. G.W. Kerby — 1937-1939; Rev. J.P. Berry — 1940-1944; Rev. R.E. Finlay, 1945-1952; Rev. Gerald Hutchinson — 1952-1959; 1959-1967, Rev. J. Ernest Nix; — 1959-1967; Rev. Dr. C.F. Johnston; 1967-1970; Rev. Dr. D.J.C. Elson 1970-1977; Rev. Herman Miller— 1977-81; Rev. Dr. Gerald Hutchinson— 1981-84; Dr. Bruce Peel, 1984-1991; Rev. Gerald Hutchinson (Acting Chair) — 1991-1994.

Archivists were affirmed by Conference beginning with Rev. R.E. Finlay who was Custodian of Records according to the 1957 Committee Report, and his continued service as Archivist in 1958. The 1959 report indicated that Finlay "founded and organized our Conference Archives." The report went on to say that "Our Archives were recently described by the best of all the Conference Archives." Due to advanced age and uncertain health, Rev. Dr. Finlay found it necessary to resign. Of interest is the fact that he was recruited by Rev. John McDougall on a visit to Ontario.

The Conference Archives by 1959 were accommodated within the vault at St. Stephen's College and Mrs. Florence Scofield, B.A., B.D., M.Ed., of Edmonton was employed as part-time Conference Archivist from 1961 and worked faithfully until her resignation in 1974 at which time her place was taken by Mrs. Ruth Schrag.

The same year as her resignation, a proposal was studied

to lodge Conference Archives with the Provincial Archives along with other main-line denominations.

In 1976 Conference reported that at a subcommittee meeting September 17, 1975 that "Conference Archival materials have been transferred to the Provincial Archives from St. Stephen's College and are entered under "Accession No. 75.387."

Mrs. Schrag was assisted in the transfer by Mrs. Phyllis MacLeod in 1975 and subsequently by Mrs. Dorothy Hodgson, Mrs. Mary Ward and Carol Doucette. After taking a short course in archives given by Alan Ridge, the Provincial Archivist, they assisted in processing the documents. Because of ill health, Alan Ridge was replaced by Keith Stotyn in 1975.

Dr. D.J.C. Elson, reporting on the Archives progress at the 1978 Conference "thanking everyone who has been and is involved in the committee and at the college, as well as the Provincial Government for storing our archives in temperatures and humidity controlled rooms." He also thanked those who are writing historical material. He felt that we were rediscovering our roots, that we have a beginning and an end in God. "God calls us to be the preserver of His records and the keeper of the flame. If you don't do it, no one will."

The Conference Committee on Historic Sites & Archives took seriously the reported need for providing assistance in processing the backlog of United Church Archival materials by our Archivist Keith Stotyn. The matter was referred to the Historical Society to develop a proposal for a "Backlog Reduction Program." The board of directors appointed Rev. Dr. Stephen Wilk (President) to explore this matter with Keith Stotyn.

PROJECT DESCRIPTION

The project includes:

- final selection and appraisal, arrangement and preparation of file lists for sixty-two accessions of records from Conference office, Presbyteries, Congregations and affiliated organizations and institutions.
- coding item descriptions and entry into computerized data base.
- printing of the file list reports for additions to master list.
- subject indexing.

The project involves the processing of approximately 20 per cent of the total holdings of Conference records, having a total extent of 160 m. The remainder have been completely listed.

THE SIGNIFICANCE AND SCOPE OF THE PROJECT

Project Title: Alberta and Northwest Conference, United Church of Canada.

The Conference Archives constitutes one of the major holdings in the Provincial Archives, a substantial and growing part of the Archives' church records collection. It documents the history of Presbyterian, Methodist, Congregational and United Church activity in Alberta, Northeastern British Columbia, the Yukon and Northwest Territories since 1863. It is a valuable source for research and is used by genealogists, local historians, religious studies, heritage preservation and museological research.

Funding is required to provide a competent Archivist on a half-time basis to assist the Provincial Archives to complete processing of United Church of Canada materials.

Our Conference has been eminently served by Keith Stotyn B.A. M.A. Chief Archivist, who also represents the Alberta and Northwest Conference on the General Council's Committee on Archives and History. Our deepest appreciation is expressed for his able leadership and faithful service. Let us as a Conference do our part in supporting the Provincial Archives which provides us with a modern scientifically-controlled environment for our Archival materials, as well as, professionally oriented service to the churches within our Conference. ■

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



Discoveries and Happenings at the Rundle's Mission

By Gerald Hutchinson

The Rundle's Mission is a living memorial to the ministry of the Rev. Robert Rundle, and specifically of the mission he initiated on the north shore of Pigeon Lake in October 1847.

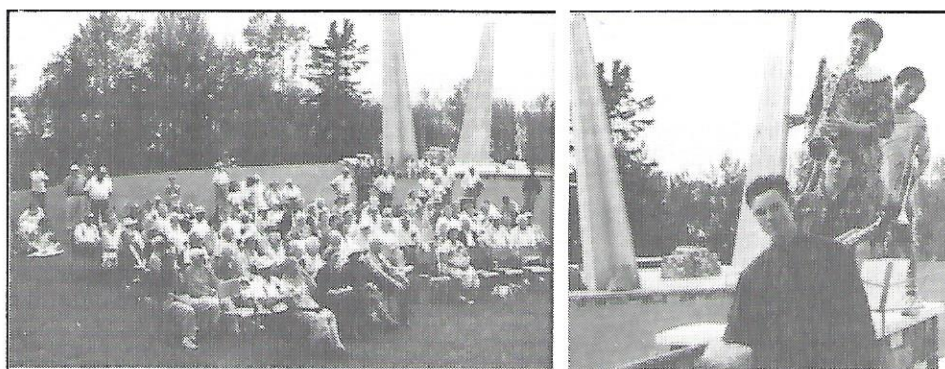
The Provincial Historic Site contains the remains of the important mission, the artesian spring providing fresh water year round; several excavations marking the various building sites— when Thomas Woolsey first visited the site in 1856 he remarked that it could be regarded as a village in the woods.

The adjacent site, also a part of the original development, includes three buildings which are available by rental for small groups on a short-term basis. Consequently, an amazing variety of people have come to share in its quiet and inspiring beauty, sometimes aware of the historic background, sometimes simply giving full attention the concerns of the day. A large monument tops a grassy ridge overlooking the lake, a visual story of the mission depicting the symbols of Church, brought to the native peoples, and introducing the Sower and the Reaper, with the altar proclaiming, 'The arms outstretched to receive the Word of God.'

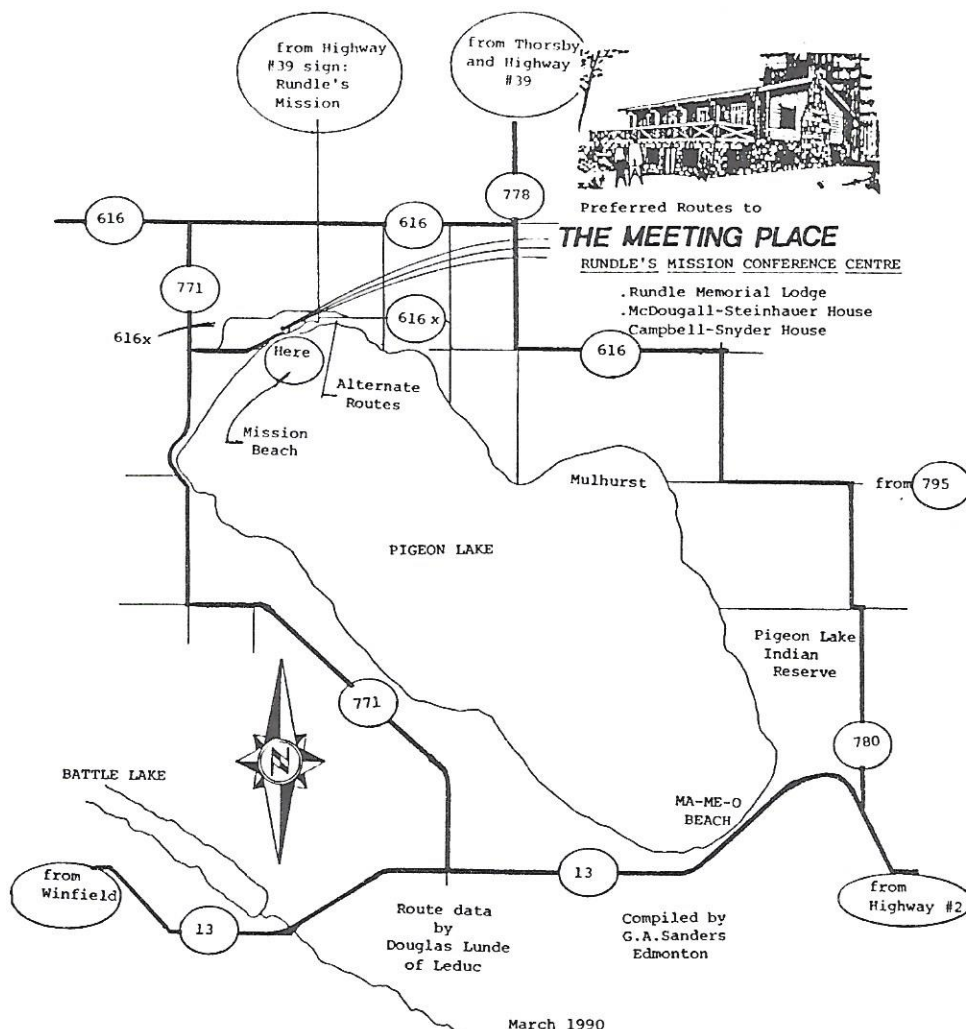
A public barbecue attracts 500 people to load their plates with pit-roasted beef, salads, pies etc., and visit with friends all over the hill. Family reunions are drawn to it almost every week of the summer months, and special family events. A wedding at the monument draws a crowd, and so, too, does a Golden Wedding.

Through the fall and winter, working committees, church councils, school groups, Senior Citizen Trekkers, and meditation groups add their special qualities to the place.

Then, surprises come to the place for so many people have some meaningful root in the history of the place. For example, meet Sally Swenson. Some years ago a woman living in Ottawa had completed her work assignments and decided that she would take some time to discover her birth mother, since she had been placed for adoption as an infant. The search led to a Wheatley family in Winnipeg — her mother's name was Margaret, her grandmother's name was Ruth — and eventually discovered that Ruth was the second daughter of John McDougall and his first wife Abigail. And that Ruth had been born at the Pigeon Lake Mission. She also learned that she had a sister, who also had been placed



Left: The balcony on the Rundle Memorial Lodge becomes an elevated stage as crowds gather — sometimes dozens, sometimes hundreds. Right: The Golden Wedding Anniversary of Gerald and Mim Hutchinson becomes an occasion for the grandchildren to (above) to help celebrate.



for adoption, and she found her also, living in British Columbia.

So, in 1992, the annual Memorial Service at the mission was excited and deeply moved to have Sally and Rosemary visiting the place of their grandmother's birth and the source of their relationship to the extensive families of Steinhauers and McDougalls. As Sally now reports,

"Her ancestors were unknown until she was sixty . . . came alive in the Ojibway, English, Quaker, Irish,

Swampy Cree, and Scots highland heritage."

One of the Mission Houses is named the McDougall-Steinhauer House, in which the Common Room is dedicated to Abigail, the lovely young daughter of the Steinhauers, the wife of John McDougall who died at the age of 23 years, leaving three young daughters including Ruth.

Their historical visit was an inspiration for all of us. ■

McDougall Stoney Mission Society Annual Report

By Len McDougall, President

The Society salutes Calgary on its 100th anniversary as a city. As we pause to reflect on this event and the people involved, we recall the story of the McDougalls and their pioneering efforts, as indicated by John's recollections.

The highlights during the year were the annual services. In the spring, the 118th spring service was held June 13 at 3 p.m. The sermon topic was 'Doing Mission in the Present Age.' As secular change surrounds us, what is the new style of mission today? Rev. George Rodgers, responsible for Home Mission and Stewardship Education for Alberta and Northwest Conference of the United Church of Canada, presented the sermon. Dr. Rodgers began with the challenge of beliefs of our forefathers. He spoke of the history of missions, and the property and surroundings of the little church on 1A Highway. The challenge was to keep missioning fresh and alive, in society, in presbytery, and in historic sites. What was the Bible's call for the church to mission? One way is church services. The resources we have in our gifts and the parameters of Scripture which is the good news proclaiming the reign of Christ are on the basis. He closed with the idea that we are all brothers and sisters in the cause of Christ. Coffee and doughnuts were served at the cabin and excellent fellowship followed. The fall service took place Sept. 12 at 3 p.m. with Rev. Thomas McLaughlin of Wesley United Church in Calgary. The topic was 'How Firm a Foundation.' He spoke of the new language: for example a bathroom plunger was a hydro force blast cup, civilian deaths in war were collateral damage. Rev. McLaughlin's question was why do we cover up? Death is caused by sin. Truth is too painful to look at. Jesus spoke in parables to his disciples the truth of the time. He strengthens us in the storms of life. The speaker talked of building on rock or on sand. People at Morley built upon a rock, not the folly of man's efforts but on Christ's foundation. The Christian faith grows as we understand our heritage from generation to generation. Waves come such as the new age doctrines or material but the house stands on Jesus Christ our saviour. Inspiration was given by Bryn Theison, cowboy poet and musician, introduced by Warren Budd. Congratulations were extended to Mary Mercer of Strathmore celebrating 87 years and Lily Wesley who received the 'Woman of Distinction Award' at a dinner in Canmore.

The society continues to support the Journal, whose sixth edition featured an article on the future of the site. Copies were circulated to



Lt-Rt: Lazarus Wesley, (Elder, Wesley Band); Andy Little (MLA); Dr. Gerald McDougall (Mission Site Co-ordinator); David Crowchild; Chief, Sarcee Band; Carl Nickle (Pioneer Preserver of Alberta Heritage); Rev. Fred Cline (Minister); Len McDougall, (President, McDougall Stoney Mission Society) at the dedication service September 7, 1980. Photo Credit: Boyd Waddell



Carl Nickle presenting the John McDougall personal letters to Dr. Gerald McDougall at the dedication ceremony commemorating the Official Designation December 20, 1979. Photo Credit: Boyd Waddell

those at services and visitors. The church services received extensive coverage in a number of local and district papers and radio. We appreciate this work. As well, Rev. Stephen Wilk wrote an article for Landmark, a communication vehicle for Calgary United churches outlining the history of the mission church and the continuation of the tradition through the services.

The church was open for 60 days. There were approximately 1,800 registered guests from 17 foreign countries, nine states and seven provinces and the Northwest Territories. A number of interesting people stopped by: a father and son from Vienna bicycling through the Rockies, a group of Japanese students with their Japanese tour guide, Brewster buses with visitors from Poland, Germany, and Holland, and two ladies from Iowa who stopped for gas in Cochrane and were delighted to be told by the lad at the pumps to stop at the church. Visitors at the services included people from England, the U.S. and Zimbabwe, and were given a warm welcome by the congregation. Special thanks are in order to a number of people: to Staff Sgt. R. Pennoyer from the RCMP detachment, Cochrane for sending representatives to the services and to the RCMP for security checks, to Vernie Budd, the music director for arranging the music, her assistant Beverly Flower, to the chaplain Rev. Stephen Wilk for co-ordinating the services and the many hours spent on the different committees, to Lazarus and Lily Wesley for their faithful devotion and assistance with the service. Thanks to Jim Jordon for the memorabilia belonging to our long-time historian and secretary Mabel Jordon.

The executive and members of the Society continued to be busy. The Mission Site Planning Committee under Gerald McDougall participated in the lengthy negotiations on the future of the site. The executive was continually informed of the progress of the negotiations and concerns about the building and responsibility for its upkeep, ownership of present artifacts,

services and weddings were raised. The Society through its chairman has participated in the Calgary Heritage Network Directory which gathers related organisations and sites in Calgary to promote programs, funding, and general concerns and to share the task of promoting our heritage. It is hoped an increased number of directories can be printed. The Society was present at the opening of the new addition to the Whyte Museum and Archives in Banff: it met with the executive of the Northwest Mounted Police Commemorative Association which viewed a film on John McDougall. A.J. Armstrong of the Artifact Project along with Len McDougall and Laura Oakander interviewed Lazarus Wesley on his life and recollections of the mission church. Len McDougall represented the Society at the Fort Normandeau celebrations on Victoria Day and gave a talk on John McDougall. Rev. Dr. Gerald Hutchinson of Rundle's Mission gave the sermon. Fort Normandeau celebrated Lt. Joseph Normandeau at a gathering of his descendants July 17. A descendant from the U.S. was presented with a red cowboy hat from the City of Red Deer and a regimental Union Jack.

The McDougall descendants had a gathering Oct. 13 at the Southern Alberta Old Timers building. Len McDougall gave a short talk on the early pioneers. Eleanor Luxton spoke briefly on old times. Family members, including McKenzie, Hall, McDougall and Copithorne families, came from a variety of places.

The Society wishes to remember and give regrets at the passing of a number of its members and supporters: Mrs. Eva McDougall, Mrs. Mabel Jordon, Mr. Les Rowland, Mr. L.L. Dick Gaetz, Mr. Ray Henry of Sundre, and Mr. Jack Peach who wrote a beautiful article titled 'Abused by passersby, the Old Church seemed beyond hope,' the story of the restoration. ■

McDougall Mission Site Project Report

"The McDougall Family Played a Significant Role in Early Education in Alberta"

By Stephen Wilk

The earliest beginnings of Protestant education in the West were introduced to the Red River settlement by the Anglican missionary Rev. John West in 1820. This followed soon after the Roman Catholics in 1818 and by Presbyterians.¹

When settlers moved west later in the century, they brought with them ideas of public education, including the religious foundations underlying education. Hence, the foundations of the public school system may be attributed to both Protestant and Roman Catholics.

As J. Ernest Nix points out, for the evangelizing of the natives a school as well as a church was a strict necessity for "A mission without a school was an anomaly."²

When Rev. James Evans, who was a school teacher before ordination, arrived at the Methodist mission station at Norway House July 26, 1846 he immediately began reducing the spoken Cree language to a written form by producing a system of syllabics. Hence, it was natural that Evans tutored Robert Rundle prior to his wanderings through the territory now known as Alberta. Teaching was part of Rundle's mission, though no formal school was established.

When George and John McDougall arrived at Norway House in 1862, they found that Henry Steinhauer's flourishing mission at White Fish Lake was needing a full-time teacher³ and that Thomas Woolsey also had a school.⁴ In 1863, the McDougalls established a small school at the Victoria Mission. The first school was housed in a temporary log dwelling put up by the McDougalls. The first pupils were the McDougall and Steinhauer children from White Fish Lake and a few orphan Indian children.⁵ There were nine pupils in all. A Mr. Connor, the first lay school teacher at Victoria, "proved to be an excellent instructor and the pupils were eager to learn."⁶ He taught from 1864-1870. The schoolhouse/church was completed in the spring of 1865.

By 1868, Rev. Peter Campbell and a teacher (his brother-in-law) were sent from Eastern Canada as reinforcements to Saskatchewan. As a result a great deal of adult education was started and by 1869 Peter Campbell and John McDougall had left for Fort Edmonton to do a great deal of open air teaching. John McDougall acted as interpreter into Cree of addresses given at Fort Edmonton.

In 1870 George McDougall

reported that "most of the hundred and thirty English mixed-bloods and the Cree who lived in the Cree settlement could read the English Bible and understand the language."⁷ When George McDougall and his family moved to Edmonton in 1871, Mrs. Elizabeth Chantler McDougall and one of their daughters taught school.

Hence, the McDougall family helped lay the foundations of education in Alberta. For example, George McDougall when prospecting for education envisioned higher education for Alberta and the mission site in Edmonton later became the site of Alberta College. Hence his vision became the foundation of higher education when the college was built in 1907.

Earlier in 1875, a grant of \$500 was made for John McDougall to start a new school at the Morleyville Mission and Dr. George Verey was engaged as the first school teacher. He stayed at Morley for one year before returning to Edmonton. Verey and McDougall reported that "In three or four days we had the first school in this country south of Edmonton in fair running order." According to John McDougall the school was a success. Verey's teaching appointment at Morleyville was affirmed in the Edmonton Bulletin November. 26, 1881, which contained his obituary. It stated that "Verey was a member of the Royal College of Surgeons, England. In 1873 he was employed as clerk in H.B.C. Fort Edmonton; then went to Morley for a year as teacher. Returning to Edmonton, he married, taught school, farmed, was Justice of the Peace for the Territories and Clerk of the Edmonton sitting of the Saskatchewan District Court as well as continuing to practice medicine."⁹

Miss Elizabeth Anne Barrett left her home in Oran, Ont. in 1875 to cross the plains with Rev. L. Warner as a teacher to White Fish Lake. She taught there for two and a half years, working with Henry Bird Steinhauer before being transferred to the Morley Mission in 1877. She was teaching at Morley prior to her death February 8, 1888.

In June 1875, Andrew Sibbald with wife and family left their home at Stroud, Ontario and travelled west with George McDougall who engaged him to follow

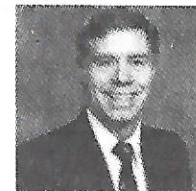
Dr. Verey as school teacher at the Morley Mission. He taught there until 1896 and received many honours for his contribution made "in laying the foundations of Christian civilization in Alberta" as quoted in a tribute on his 100th birthday by the Old Timers Association, Cochrane, Alberta. He died July 13, 1934.

As can be seen, the foundations of education in Alberta, and especially Southern Alberta, were developed by the missionaries and led in part to the basis of the school system present in Alberta today. ■

Footnotes

- 1 W.L., Morton, Manitoba: A History, Toronto, University of Toronto Press, 1957, pp 70-3.
- 2 J.E. Nix, Mission Among the Buffalo, Toronto: Ryerson Press, page 45
- 3 Ibid, page 46
- 4 Hugh A Dempsey, (ed) , Heaven is Near the Rocky Mountains, Glenbow Alberta Institute, 1989, page 67
- 5 Nix, Mission Among the Buffalo, page 46
- 6 John McDougall, George Millward McDougall, page 123
- 7 Nix, op. cit, page 48
- 8 Ibid, page 49
- 9 Ibid, page 51

McDougall Stoney Mission & Historic Sites Planning Team Update



Dr. Gerald
McDougall

Planning Team
Co-ordinator

While awaiting the Stoney Land Claim settlement, the mission site project is in progress as follows:

■ Historical research is being done on the significance of the site to Alberta Heritage.

■ Under the direction of the Alberta and Northwest Conference Historical Society's Artifacts project; interviews, cataloguing of historical materials, collecting and cataloguing of artifacts, etc. is being done in conjunction with the Alberta Provincial Museum.

In Memoriam

Rev. Herman John Miller (1910-93)

It was with a great deal of sadness that we learned of the death of the Rev. Herman Miller on Aug. 31, 1993. Since his ordination Herman had demonstrated faithful service to his church for over fifty years.

Born on an Ontario farm on February 27, 1910, Herman was the eldest of four children. His education was interrupted not only by distance and poor roads but also by the early death of his mother. Plans for secondary school were delayed by the illness of his father and the need to work to support the family. The determination and faith that Herman showed throughout his career is evidenced by the distance he would walk to school, the combining of school work and chores both at home and for a neighbour, and later when he was farming, walking several miles to church, to teach Sunday school and to participate in Young Peoples. His faith and loyalty drew the attention of a retiring minister and an elder who suggested he become a minister (something another had mentioned some years before). This led to a reexamination of his vocation, after eight years out of school. He completed his high school in two years and then went to Queen's University and Theological College. His autobiographical sketch relates how the need to work to finance his studies led to low marks, but the principal Dr. Kent encouraged him, and he was able to secure weekend supply work as well as summer positions. Later, he was pleased to send money to Queen's to assist worthy students in the future.

After being ordained by Hamilton Conference in March 1943, he transferred to Alberta Conference and was married soon after to Amy, a nurse. He served at a number of charges. At Hythe from 1943-47, he took over a dispirited congregation and helped it to complete the building and retire the debt. At Sexsmith from 1947-51, he again put his carpentry skills to work and helped in rebuilding. In 1951 when he went to Olds he was



Herman Miller and his wife, Amy, on their 40th wedding anniversary

also in charge of a lay supply minister at Sundre and helped supervise a student field. From 1957-64 he served at Fairview where again he helped rebuilding churches. Similarly at Three Hills (1964-68) and Vegreville (1968-70), new churches were part of his ministry. At his final charge before retirement in 1975, he saw Carstairs retire its debt. In all of the congregations he served, he left behind a strong foundation for the future worship. At Presbytery and Conference level, Herman also served faithfully. He was chair of Presbytery five times and secretary twenty-two times. For over twenty years he was active in Red Deer Presbytery. He also served on many committees and divisions. One of his most rewarding was Home Missions. He took an interest in students and to strengthen their work kept student points open in winter by monthly services there in addition to his own congregational duties. Conference also benefited from his talents and wisdom: he was assistant treasurer and treasurer as well as chair of finance, assistant secretary then secretary (when these were unpaid positions), statistics secretary, and chair of Publications and Archives.

Concern for people was a hallmark. At his funeral, it was noted that he gave a lot to enrich the lives of others, and never looked for anything in return. His daughter noted that he provided meaningful services for marriage, baptism or funerals with the utmost respect of a person's church going or religious convictions. While at Fairview he helped a Greek Orthodox church and memorized Christmas scriptures in Ukrainian. For student supervision, he took special courses so he could perform the job better. Whether this was part of

Continued on Page 19

Eva Annie McKittrick (1894-1993)

The Alberta and Northwest Conference Historical Society had its 5th annual meeting in November 1992 at the Provincial Museum in Edmonton.



Eva McKittrick

During that meeting time was set aside to honour Eva Annie McKittrick, a founding member of the Society. Eva was 97 years young at that time and maintained her interest in things historical, especially her work with the Conference Historic Sites and Archives Committee.

Miss McKittrick died peacefully on December 8, 1993. She was the daughter of Austin G. and Jenny McKittrick. She was born on Christmas Eve 1894 on the Saddle Lake Reserve where her father was a Methodist missionary teacher and lay preacher to the native people.

The family came to Edmonton in 1908 and Eva attended four schools there — Alex Taylor, McKay Avenue, Queens Avenue and Victoria High School. She graduated in 1913 when teachers were in short supply. She instructed in Tofield and Blindman Valley during the school term 1913-14. In September 1914 she enrolled at the Camrose Normal School and was a member of the first graduating class. Until the fall of 1918 Eva taught in and around Edmonton. At the urging of her mother, Eva enrolled at the University of Alberta in 1918. She graduated in 1922 with a B.Sc. in Arts, majoring in mathematics and biology. From 1922 until her retirement in 1960, Miss McKittrick taught classes in high school; satisfied her interest in business by working for Marshall-Wells as bookkeeper-accountant; taught at Llanarthney (private) School for Girls in Edmonton; did war work

Continued on Page 19

the job or not, one former student minister recalled Herman calling on the young man to get him over to help repair a church.

In later years he helped seniors with their income tax forms. At the other end of the age spectrum, he was interested in youth. From the Masons in which he was active, he received the prestigious Gold Honour Award which reflected his involvement with Scouts and Guides, cadets (as chaplain), school sports, and the 4-H. He delighted in presenting awards from the Legion to the pupils.

Like many clergy, the uniform, for the fact of being a clergyman kept him very busy. Yet this busy professional life did not cause him to neglect his family, as his daughter testified. While the house was open, he still found time to discuss their school work, to help with some math homework, and to tease and have fun with the children. He left them with some endearing values. His love for Amy is illustrated in many stories, best illustrated in the means by which he broke to her the death of her brother.

For those in the Society, his deep appreciation of church history and his personal knowledge were significant. His distinguished service on the Conference Historic Sites and Archives committee made it natural that he be asked to be an interim director and secretary-treasurer of the Historical Society. He was confirmed at these posts at all annual meetings and contributed generously of his time and ideas to the varied work of the Society.

The Society sends its deepest expressions of sympathy to his family and especially to his wife Amy who assisted him not only in his ministry but also in the work of the Historical Society.

When young Bill Miller was polishing his father's shoes, he would put his feet in them and wonder how anyone could fill the shoes. Indeed, the question remains how does one fill Herman's shoes? ■

A Certificate of appreciation was presented to Amy and her late husband for their dedicated and loyal service to the Society from its inception.

supervising the inspection of electrical parts for anti-aircraft guns from 1941-46 in Eastern Canada. She returned to Edmonton in 1947 to join the staff of the Alberta Correspondence School.

Two keen interests were very important to Eva in retirement — her church and historical records. She became a member of Metropolitan United Church in 1913. She taught Sunday School and in 1918 became very interested in a mid-week program for girls. She was a member of the committee which inaugurated the Canadian Girls in Training Program in Alberta in 1918. Eva led C.G.I.T. groups in the local church and served on national, provincial and municipal boards. In 1988, her work was recognized when she received a Marjorie Stelak Memorial Award.

In 1970 Miss McKitrick was Secretary of the Session at Metropolitan United Church. She continued to take minutes during the negotiations between Metropolitan and Knox United Church which culminated in the uniting of the two congregations on April 2, 1972. These minutes are valuable as historical archives. She was an honorary life member of the Knox-Metropolitan Official Board.

Knox-Metropolitan celebrated its centenary in 1992 — and Eva was a member of the centennial committee. Her marvellous memory and seemingly bottomless collection of clippings and archival material was a great help.

In 1986 the Alberta & Northwest Conference honoured Miss McKitrick as a "Treasure of the Church." The award was established to honour church members who have given devoted service to their church through the years with little recognition. "Eva seemed to prefer to work in the background, humbly avoiding positions that would give her prominence or put her in the limelight."

Miss McKitrick made a valuable contribution to the Edmonton City Archives when she turned over edited diaries and letters of her father's work on Indian mission fields between 1890 and 1907. She held a life membership in the Northern Alberta Pioneers and Old Timers Association. Her records of membership of old time members and their progeny are a benchmark in their archives. She represented the Association on the Edmonton Historical Board and brought her inside knowledge and

experience to the work of the Board. She was a charter member of both the Historical Society of Alberta and the Edmonton and District Historical Society.

I had the pleasure of accompanying Eva to the 1992 University of Alberta Homecoming. She was the only 70-year graduate present and was recognized and honoured by all those present.

Miss McKitrick was a very private person in many ways. She knew how to listen and she also knew the restfulness of a quiet and thoughtful approach to others. She was an understanding and loyal friend. She will be truly missed. ■

By Ruth Hyndman

President's Message

By Bernice Luce
President of Alberta and
Northwest Conference

It is to our peril that we ignore our history. Conversely, an interest in and a knowledge of our historical origins brings depth and dimension to who we are as people and as a Church.



Let us acknowledge, celebrate and support the work that is being done on our behalf by the Historic Sites and Archives Committee. This group of dedicated women and men are not only ensuring the preservation of history, but are bringing it alive in all its facets. Aldous Huxley has said that people "do not learn very well from the lessons of history is the most important of all the lessons that history has to teach."

We are indebted to those persons who help us to understand our present and to anticipate our future by engaging us in our past.

Women preachers forgotten in history of Primitive Methodism

Crowds flocked to hear her

By Elizabeth Muir

Jane Woodhill Wilson (1824-93) was one of the most popular itinerant Primitive Methodist preachers in Upper Canada, later known as Ontario. She thought nothing of riding her horse thirty miles on Sunday to preach two or three sermons, and whenever she preached, crowds flocked to hear her. She was listed on preaching plans in circuits around Toronto and likely received the stipulated salary for women preachers of £10 a year. Yet few United Church members have heard her name.

Jane was only one of the dozens of Methodist women who preached and led worship services in the early 1800s throughout Canada, but who have largely been forgotten. Like their male co-workers, they rode or walked through fields and forests, held services in barns, taverns or schoolhouses in areas where there were no churches, and endured the



JANE WOODHILL WILSON

hardships of their new land. Some, like Jane, raised a family at the same time as they undertook their ministry. Most of their names, however, are missing from our history books and official records.

As we celebrate the life and work of our United Church with our prayers and gifts, let us honour the monumental contribution and dedicated lives of these forgotten women. They gave their time and talent to build up our church and offered a message of salvation which brought hope and courage to our ancestors.

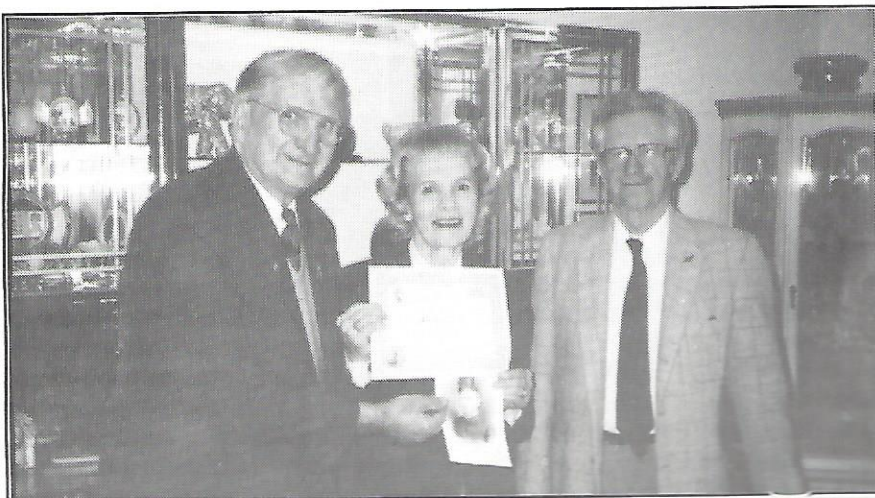
Photo: Courtesy of Betty Ward; United Church of Canada Archives

Book Review

Mrs. R.P. Hopper, Old Time Primitive Methodism in Canada, Toronto: William Briggs, 1904, 333 pages.

For most people, church union refers to events leading up to the union of 1925. However, both Presbyterians (in 1875) and Methodists (in 1884) experienced unions equally fraught with debates and concerns. An interesting insight into Methodist developments is this book of Mrs. Hopper, written twenty years after the union. Based on the memories of the author and other adherents of Primitive Methodism (founded in 1829), reproduction of hymns, songs and poems, journal entries, sermons and addresses, Conference records and obituaries, and citations from the Primitive Methodist Magazine, this book gives a glimpse into an oft-forgotten strand of Canadian Methodism. The book reflects on the development of Primitive Methodism out of the Wesley tradition, the missionary church from England, and the various Primitive Methodist Conferences from 1854-84. Notable are the sketches of early leaders and adherents. Music, camp and revival meetings, Bible study classes, and Indian missions give some indication of the atmosphere surrounding the movement. In addition, the book gives some indication of the organisation—the circuits including frequency of the moves, the districts and stations within, and Conference including some of the resolutions to come out of the meetings. Some attention is given to the role of the movement in terms of the development of Ontario history such as migrations, the quarantines, and homesteading, development of railways, growth of Toronto, the school question of the 1860s and 1870s, the liquor issue, and the economic downturns and the inevitable financial struggles. A further strength of the book is the author's memories not just of individuals and preachers, but especially of what it was like to grow up in a Primitive Methodist home whether with childhood memories, stories told, or traditions to keep the faith. These latter can give a greater sense of the impact of the beliefs in the lives of individuals. Finally, the author discusses from her vantage the debates over church union including arguments in pamphlets and in meetings.

While the book deals with a movement in Ontario, Primitive Methodism was not without some influence in the west in that a large number of Ontarians moved west to homestead. This more conservative trend within the Wesleyan tradition continued after 1884, and indeed, after 1904. Despite the age of the book, it still provides important insights to the researcher. ■



Left to Right: Stephen Wilk (President), Dianna Nickle (Benefactor), Len McDougall (vice-president). Stephen and Len are presenting Dianna with a Certificate of Recognition as Benefactor of the Historical Society. This page is dedicated to her special interest in preserving Methodist heritage, especially "Primitive Methodism."

Mary Hallett and Marilyn Davis, Firing the Heather: The Life and Times of Nellie McClung. Saskatoon, Fifth House, 1993, 336 pages, \$26.95.

One of the traditions which the United Church and its antecedents have brought to Canadian society has been the social gospel and the fight for equality. Representative of this tradition might be Nellie McClung who combined the gospel and politics in an attempt to bring a better society for the West. This book spans the varied career of this early feminist whose influence spans three provinces (Manitoba, Alberta and British Columbia) and three decades. McClung, daughter of a Manitoba pioneer farmer, was a school teacher, wife and mother, temperance advocate and suffragette, and novelist who has enjoyed a resurgence in recent years. As did many temperance advocates, she saw the achievement of the vote for women as a means to begin the social reform of society. From her humour and parody of the Conservative Premier Sir Rodmond Roblin of Manitoba in the cause of women's vote to her role in the Persons' Case to determine the right of women to become senators, McClung played an important role in the early women's movement. Moreover, in the 1920s particularly she sought the right of women to work outside the home, equal pay for women, factory safety legislation, and ordination of women.

An important feature of her upbringing was the Methodist Church, something described in her autobiography, Clearing in the West, and also reflected in this biography. Indeed, part of her international reputation lay in international church relations. During her lifetime, McClung wrote a number of novels including Sowing Seeds in Danny and The Stream Runs Fast. Popular at the time, these fell out of favour later. This book devotes a chapter to her literary abilities suggesting she had been unfavourably treated by more recent Canadian literary critics and analysts.

While this biography, begun by Mary Hallett and completed after her early death by Marilyn Davis,

illustrates the present feminist fascination with McClung and the political public figure, much less attention is drawn to her relationship with her family. A better understanding could be given on how she combined her public career and family life, especially as she espoused a traditional family life in spite of her feminism.

OTHER REFERENCES

Canadian Methodist Historical Society Papers, edited by Neil Semple. Papers given at the annual meetings of the Society are published for wider distribution. Among the papers given at the 1991 meeting in Kingston were The Legacy of John Wesley in the Church of the Nazarene in Canada, Hugh Wesley Dobson, Regenerator of Society (Social Gospel), Ernest Thomas and the Methodist Social Gospel, and the Covenant Theology of John Wesley. The following year, papers included The Church Should Have Championed the Women's Cause: Women's Liberation and the Methodist Church in Canada, 1874-1925, Educating, Sanctifying and Regulating Motherhood: The Cradle Roll Department in Methodist Sunday Schools, and a Synopsis of "The Homogenization of Methodism, An Examination of the convergence of aspects of polity and revivalist practice in Upper Canadian Methodism, 1824-1884."

Uta H. Fox, "The Failure of the Red Deer Industrial School," unpublished M.A. Thesis, University of Calgary, 1993. The thesis details the background which led to the development of this particular type of residential school, the early struggles and hopes of the promoters, the lack of money which led to inadequate staff, the subordination of the agricultural output to the education which was to have taken place, the failure to Canadianise the native to enable the people to adjust to the new "civilisation," and the opposition of parents. There is an excellent bibliography which provides additional sources from articles, books, government reports, and theses on this aspect of Canadian and Church Indian policy.

Isaac K. Mabindisa, "The Praying Man: The Life and Times of Henry Bird Steinhauer," unpublished Ph.D. thesis, University of Alberta, 1984. This study indicates the native background both of Steinhauer's upbringing and the native society which was being converted in the early nineteenth century, his formal education after conversion, his entry into the mission field, the critical years as translator at Rossville during which he witnessed the tribulations of James Evans, his baptism of fire at Oxford House, and his successful mission at Whitefish Lake. Clear from this treatment is that Steinhauer was not simply an agent of the Christian subjugation of the Indian, but rather he sought to prepare the native to the changes he felt inevitable, to defend their rights as in the Treaty Six negotiations, and to retain that part of the native culture which was not in conflict with Christianity as he saw it. ■

Footnotes (Continued from Page 3)

- 1 Howard Palmer and Tamara Palmer, Alberta, A New History, Edmonton: Hurtig, 1990, 3-8
- 2 R.D. Bird, Ecology of the Aspen Parkland of Western Canada, 1961 pp 34-37
- 3 J. Ernest Nix, Mission Among the Buffalo, Toronto: Ryerson Press, 1960, page 6
- 4 Ted Regehr, Remembering Saskatchewan, University of Saskatchewan, 1979
- 5 Nix, op. cit. page 6
- 6 T.C. Boon, The Anglican Church from the Bay to the Rockies, Toronto: The Ryerson Press page 21
- 7 Nix, op. cit. page 8
- 8 Boon, op. cit. page 84
- 9 Nix, op. cit. page 11
- 10 Ibid
- 11 Ibid, Page 9 and see also The Rundle Journals (1840-1848), Glenbow Alberta Institute, 1977 vol. 1
- 12 Nix, op. cit. page 10
- 13 Hugh A. Dempsey, (ed), Heaven is Near the Rocky Mountains, Journal and Letters of Thomas Woolsey (1855-1869), Glenbow Alberta Institute 1969
- 14 Rev. Hugh McKellar, Presbyterian Pioneer Ministers, Toronto: Murray Printing Co. Ltd., 1924, page 22
- 15 Stephen Wilk, One Day's Journey, Calgary, Alcraft Printing Ltd. 1963. pp. 72-75

The sixth annual meeting took place on Nov. 6 at Renfrew United Church in Calgary, the site of the founding of the Society. Of particular encouragement was the presence of members who were attending for the first time. The first part of the meeting was taken up with business. This included the adoption of a budget for 1993-94 which included substantial sums which we hope to raise for the Artifact Project. Committee and Society reports were also dealt with. Following a practice developed at the fifth meeting, reports where possible were duplicated for a package to those attending. Some progress was reported on the book project.

A highlight was a report on the developments on the Artifact Project: a modest collection and research had been established, with hopes of expanding the contacts to various presbyteries. More time will be needed in Toronto for contact and research purposes. Presentations will be made to presbyteries for consultations and workshops to identify key pastoral changes, key people, significant events, and artifacts. Ahead lies the development of an exhibition including the interpretive work that would accompany it. Along with Conference Committee and Historic Sites and Services of Alberta Culture, the Society under Rev. G. M. Hutchinson is developing criteria for sites to be recognized, as well as a matrix linking church events to significant changes in other areas of provincial life. The Membership Director appealed for assistance in expanding the membership and getting members' ideas for promotion and for the newsletter. Rundle's Mission has consolidated its property, McDougall had a busy year, and Conference Committee is focusing on the need to provide assistance to the archivist.

Following the decision of Paul Gibson not to seek re-election, elections resulted in two new directors, Rev. Tom McLaughlin of Calgary, and Jim George of Lethbridge. As well, Dr. R. MacDonald was named Secretary-Treasurer to replace the late Rev. Herman Miller, and Len McDougall

was elected vice-president. At noon a luncheon was served by the Renfrew U.C.W.

The highlights of the meeting were the papers. David Goa, who is director of the Artifact Project, spoke on the Cultural Memory, Living Tradition and the Identity of the United Church. The essence of the church since 1925 is that it is distinctly Canadian. The founding traditions and experiences of the three churches combined led to an assumption as the voice for the national conscience. The union was the first to cross denominational lines, and there was concern about giving up that tradition in favour of an administrative union. The matrix was not so much a theological but an administrative union. Traditions continued, resulting in some tension. Tension is part of the structure of the church between the levels of courts. Vaguer was the doctrinal unity which allowed Congregationalists to enter: this was part of the genius of the United Church. It was not loosely affiliated congregations but resonances of the three traditions which pervaded the structure. Over the years there has been a shift in the manner in which the church expresses itself and reflects society. While the structure is largely unchanged, and policy clearly so, there has been a change at the spiritual level. Goa spoke of responsibilities of the various levels and how identity was expressed. Above all, the national character remains and reflects tensions in the country.

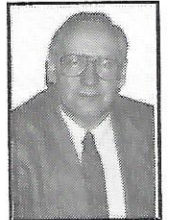
Gerald Hutchinson spoke of the impact of marriage on the first four Methodist missionaries in the West — Rundle, Barnley, Mason and Evans. Their stories also reflect the role of women in a fur trading missionary society. Barnley's story shows the boredom and difficulties of a woman in such a society, leading to eventual withdrawal, while Rundle represents success in part because of bachelorhood until after his return to England. Evans' difficulties were due to his nature and his marital status in a close-knit society. Mason's country-bred wife helped bring success to the mission.

Uta Fox then followed with a discussion of the Red Deer Industrial School which represented the third

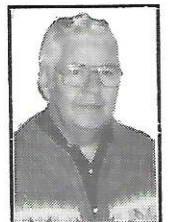
wave of missionary activity. She related its origins to Methodist involvement in settling Central Alberta and discussed its operations including the difficult issue of funding highlighting inequity in government grants. Nonetheless, several buildings and a farm were established though problems of an adequate water and risk of fire continued. Much of the paper dealt with the principalship of Rev. John Nelson and the problems he encountered, both with the staff and with enrollment. It was noted that parental opposition and disease remained concerns. Finally, Dr. R. MacDonald gave an illustrated talk on church buildings of various periods to demonstrate periods of church development.

New Board Members

Tom McLaughlin has had wide experience as a layman prior to ordination. His first mission field was at Kemano, B.C. Then he moved to Hay River, N.W.T., where he was lay supply minister. He studied theology at St. Stephen's and St. Andrew's Colleges and was ordained in Alberta and Northwest Conference in 1982. As an ordained minister, Tom served the Woodland and Lamont pastoral charges. At Lamont, he became chaplain at Archer Memorial Hospital. He was then called to Wesley United Church in Calgary in 1991.



Jim George grew up on a farm near Climax, southern Saskatchewan. After graduating from high school, he attended Moose Jaw Normal School for two years in Saskatchewan and then several places in Alberta, including Consort, Taber, and Medicine Hat. During his thirty five years of service in public education, he worked mostly in administrative positions as high school principal and as superintendent of schools. Since retirement, and for the past six years, he has been employed by Southern Alberta Presbytery as a counsellor to congregations.



The Rundle's Mission Historic Site will be the scene of the seventh annual meeting of the Society. Occasional historical papers will be presented: Nov. 5, 1994 from 10 a.m. to 4 p.m. Plan to attend.

How You Can Help Preserve Our History and Heritage

by Bob Coburn - Membership & Promotions Director

OVERVIEW

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 a task in preserving historic resources. Examination of the past enables us to face the future with confidence.

**As a member you support the
Alberta & Northwest Conference
(The United Church of Canada)
Historical Society**

and you will assist in the following ways by:

- 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 of our history, including the encouragement of recording of local church history.
- Locating and encouraging the preservation of appropriate sites of historical interest within the presbyteries.
- Providing professional guidance and expertise in the development of historic projects.
- Bringing together persons who have primary interest in "doing history" in seminars, workshops, consultations, conferences, symposia and other informative events.

- Publicizing observances of historical anniversaries and other events of interest.
- Developing a financial basis which does not affect the local and outreach budgets of congregations and presbyteries in the support of historic projects of the United Church of Canada.
- Assuring the annual publication of the professional "Historic Sites and Archives Journal", which tells the story of our historic roots with accuracy and integrity.
- Including the collection and preservation of artifacts through the Artifacts Project.

"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 (The United Church of Canada) Historical Society. Heritage Churches receive cost-free copies of the Society's publications for their libraries. By this support they affirm the enduring value of the Society's work and their just stewardship of the preservation, interpretation, and distribution of our heritage.

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 witness and the work of the Holy Spirit through our witness. We have a responsibility to tell that story.

Membership

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

613-25 Avenue N.W. CALGARY, Alberta T2M 2B1

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

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- ☐ Please enroll the above church as a "heritage Church" for 5 years beginning: _____ (Date)

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From:
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(United Church of Canada)
Historical Society
613-25 Avenue N. W.
CALGARY, Alberta
T2M 2B1

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*Alberta & Northwest Conference Historic Sites and Archives Committee
at its January meeting at the Provincial Archives, in Edmonton*

How to Write the Society in your Will!

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

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

(The Society's legal advisor is
Brian Phillips, Calgary, Alberta).

Membership Renewal

Have you renewed your membership yet?
If not,
now is the time to insure that you will
receive all future publications.

Renewal Date: October 31 each year

7th Annual General Meeting

Alberta and Northwest Conference (United Church of Canada) Historical Society
will meet on November 5, 1994 at 10:00 A.M. to 4:00 P.M.
at Rundle's Mission Site, Pigeon Lake Alberta

Programme

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 Sessions and Elections
4:00 P.M.	Adjourn

CALENDAR OF EVENTS FOR 1994

March 16-Edmonton
Historic Sites Committee

March 17-Edmonton
Artifacts Supervisory Committee

April 9-Calgary
Board of Directors Meeting

May 25-29-Irma
70th Annual Conference Meeting

June 3, 4 & 5-Lethbridge
Historical Society of Alberta

June 12-McDougall Mission Site,
Morley 3pm
119th Anniversary Service

June 19-22-Calgary
Canadian Methodist Historical Society

August-TBA - Society Board Meeting

September 11- McDougall Mission Site,
Morley 3pm
119th Anniversary Service

September 11-Pigeon Lake
Rundle's Mission Annual Service

November 5-Pigeon Lake
Society's 7th Annual General Meeting

December 1, 1994 Journal Deadline
for Volume 8, #1

December TBA
Board of Directors' Meeting

**More information and updates see the
Membership Newsletters**

For further information contact:
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