



HISTORIC SITES & ARCHIVES JOURNAL

Dedicated to preserving our religious heritage and making history live.

VOL. 8 NO.1 ALBERTA & NORTHWEST CONFERENCE (U.C.C.) HISTORICAL SOCIETY MAY 1995 \$2.00 per copy (plus \$1.00 handling)

Alberta Helps Lead the Way to Church Union in 1925

The Meaning of the Crest



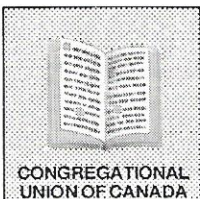
The dove is emblematic of the Holy Spirit (Mark 1:10) whose transforming power has been a distinctive mark of Methodism. Here

our heritage is one of evangelical zeal, concern for human redemption, warmth of Christian fellowship, the testimony of Spiritual experience and the ministry of sacred song.



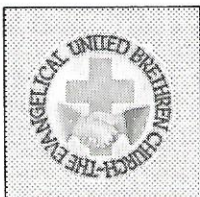
The burning bush is the symbol of Presbyterianism. It refers to the bush that burned and was not consumed (Exodus 3:2), and

symbolizes the indestructibility of the Church. From Presbyterianism we have received a heritage of high regard for dignity in worship, the education of all people, the authority of scripture and the church as the body of Christ.



The open Bible represents the Congregational Churches with their emphasis on upon God's truth that makes people free.

From this communion we have a heritage of liberty in prophesying, love of spiritual freedom, awareness of the creative power of the Holy Spirit and clear witness for civic justice.



The Latin words "ut omnes unum sint" meaning "That all may be one" are a reminder that we are both a "united"

and a "uniting" church.
(Continued on Page 2)

We Celebrate 70 years of Church Progress

By J. Ernest Nix

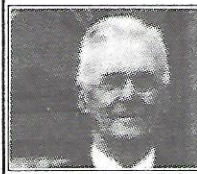
The Canadian Church Union of 1925 grew out of a system of co-operation, chiefly in Western Canada, and mostly between the Methodists and Presbyterians. During the first quarter of the twentieth century the population of the western provinces was growing at an exponential rate due to immigration. The Alberta totals for 1901 through 1921 follow:

Alberta Population

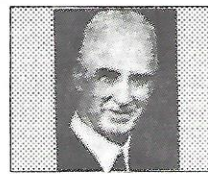
1901	1906	1911	1916	1921
73,022	85,412	374,205	496,525	588,454

(Continued on Page 2)

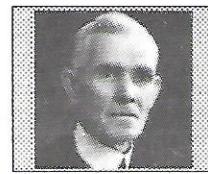
SOME ALBERTA LEADERS WHO SIGNED UNION DOCUMENTS



Rev. Dr. Aubrey Tuttle, Principal, St. Stephen's College.



Rev. R.E. Finlay, President of Conference.



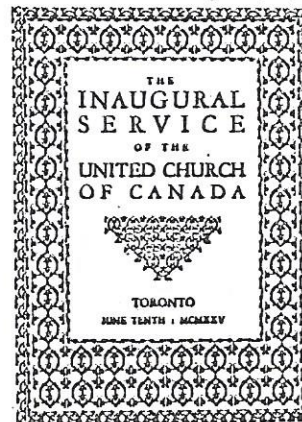
Rev. Dr. Thomas Powell, Superintendent (M) Missions & Conf. Pres. (1913)



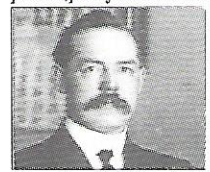
Hon. W.H. Cushing, Calgary Businessman, Civic leader, Prov. politician, pillar of Central Church.



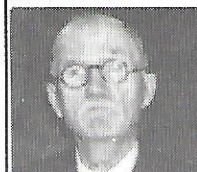
W. H. Goodwin, Central Methodist, Calgary.



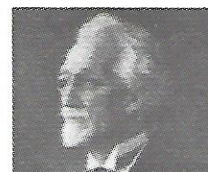
Rev. G.D. Armstrong, D.D., Red Deer & Coronation



Dr. A. Melville Scott, Superintendent of Schools.



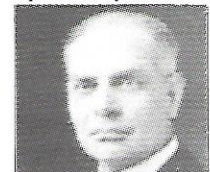
Rev. T.C. Buchanan, (1894-96), was Secretary & President of Conference and Superintendent of Missions.



Rev. Dr. George Kerby, Joint Union Committee, 1924, Calgary.



Louise C. McKinney, first woman legislator in the British Empire; prohibitionist.



Rev. (Capt.) A.C. Farrell, Chaplain during W.W.I.



W.G. Hunt, Central Methodist, Calgary.

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Sponsorship

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Errata

Tour Guide, Page 2, Vol. 7 of the Journal, (see Letter to the Editor, Page 20, Vol. 8)

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Celebrating (From Page 1)

The Canada Conference of the Evangelical United Brethren Church became part of the United Church of Canada on Jan. 1, 1968.

The Church Crest is the official signature of the Church, placed on legal documents, ordination parchments and licences to perform the sacraments. It was designed by Dr. V.T. Mooney, former Treasurer of the Church. For our church members, this insignia is a spiritual and historic reminder. Its oval shape is derived from the outline of a fish which was used as a symbol of identity by early Christians. The initials of the words "Jesus Christ, Son of God, Saviour" spells the Greek word for fish.

The "X" at the centre is the first letter in the Greek word for Christ, and is the traditional symbol for Christ.

The symbols Alpha and Omega in the lower quarter are the first and last letters of the Greek alphabet. They symbolize the eternal living God, in the fullness of creation. (Revelation 1:8)

Our crest is a beautiful and historic reminder of our Church, the United Church of Canada.

Distinctive Contributions

Methodists valued the ministry of the laity; an educated ministry; universal education of all classes of people; a belief in social righteousness and change for the betterment of humanity.

Presbyterians valued high standards of ministerial training; a congregation-centred and conciliar church government; the democratic election of elders and presbyters; training men and women in pastoral and teaching ministries to meet societal changes.

Congregationalists valued high standards for church membership; the freedom of individual faith and belief to be shared but not imposed on others; a spirit of catholicity and ecumenism which respected people of all faiths.

Evangelical United Brethren brought with them a rich heritage of evangelism, high ethical standards, social conscience and a strong commitment to personal and financial stewardship. They advocated peace, equal rights, social welfare, moral reform and justice for all. ■

Union (From Page 1)

There was a 57-per-cent increase from 1911 to 1921, beating all other Canadian provinces.¹

If a sparsely-settled locality or settlement in the West wished to have religious services, they commonly began with, simply, all those who wished to come, regardless of their denominational affiliation back home. For example, when the High River Presbytery of the Presbyterians appointed the Rev. W.M. Reid as a missionary to open up the work at Tongue Creek, the people were determined on having a Union church from the beginning: "On his arrival Mr. Reid at once began to get the people together, and organized a canvass for subscriptions from all denominations in the community — Anglicans and Baptists as well as Methodists and Presbyterians." ²

It was very evident that even with the help of the theological students on summer fields, and, in the case of the Methodists, lay preachers who helped with the circuit work on a volunteer basis, it was impossible to keep the ever-growing field serviced regularly. Co-operation, therefore, began in 1899 with an agreement between the Presbyterian and Methodist Home Mission bodies not to send an additional missionary into any area where either church was already at work.

At the same time the idea for a new denominational union was taking root, initiated by several leading Presbyterian ministers, particularly in the Winnipeg area. ³ At the invitation of the Presbyterian General Assembly a Joint Committee on Church Union with officially appointed representatives from the Presbyterian, Methodist and Congregational Churches met three times in 1902 and 1903. Early findings asked ministers and home mission superintendents to "co-operate in all practical ways" to avoid all unnecessary competition; to meet occasionally for consultation respecting new fields or possible readjustment of fields on the principle of "non-intrusion."

Meanwhile the Joint Committee on Church Union continued meeting, and in 1911 a new Joint Committee on Co-operation in Home Mission work, including the same three denominations was formally organized. The Committee agreed:

1) On the adjustment of overlapping in existing fields.

(Continued on Page 3)

2) On the arranging of work in entirely new districts.

3) The work to be done amongst people of foreign nationalities.

It is interesting to note that the Rev. Samuel D. Chown, later to become the last General Superintendent of the Methodist Church, was for six years the chairman of the above committee in Alberta Conference, and cited the success it achieved in co-operation: during this period in Alberta "duplication was eliminated within the Province except in fifteen charges, where it was held that the population was sufficient that duplication did not involve competition." 4

The plan for co-operation was basically a simple one, however difficult it may have been in particular cases. In January, 1911 an organizing meeting of appointed Presbyterians and Methodists for the Home Mission work met in Knox Church, Calgary, and a constitution was drawn up dividing Alberta into nine districts. Committees were appointed for each district to have charge of co-operation within them, subject to the approval of the provincial committee. The district committees reported annually to the presbyteries/districts affected, and to the conference stationing committee.

The factors considered by the district committees were: priority occupation of the field; the relative strength of the congregations; the readiness of the denominations to supply the field promptly. The problems to be solved by these district committees are illustrated by a report from the Castor Presbytery:

"Attention was also called to the division between the Methodists and Presbyterians in this presbytery. The Federation Committee made use of the block system and gave an equal land division, but in the block allocated to the Presbyterians there are between thirty and forty Methodist preaching places in the block which the Methodists hold there are only six Presbyterian preaching points. A petition regarding the matter was sent to the Federation Committee." 5

In Alberta the provincial committee made a notable step when it agreed that in as yet unoccupied territory the Presbyterians would work along the C.P.R. lines and the Methodists along the C.N.R. lines. There does not appear to have been a completely uniform practice. In 1917

the Edmonton Presbytery

"approved of a scheme of co-operation north of the city. The Presbyterians take charge of the territory south of the Sturgeon River, with Namao as centre, while the Methodists take over the field to the north with Bon Accord as centre . . . The Church of Northern Alberta will watch with interest in trying out this scheme of co-operation which will test the strength of interdenominational brotherhood." 6

The Local Union Churches

It seems beyond question to the present writer that the formation of a very large number of local union congregations which preceded the formal Union of 1925 was among the strongest elements bringing the formal union into being. Unfortunately there is to this day no consensus among church historians as to how many local union churches there actually were.

7 Estimates vary from a low of 54 in the three prairie provinces (by Dr. George Dorey, who said he was quoting C.E. Silcox's figures) 8, to C.E. Silcox who stated: "The independent local churches connected by a General Council were seventy in number in 1921 . . . Had the denominational leaders been more indulgent with these independent churches, there would undoubtedly have been several hundred of them in existence in 1925 instead of only seventy." 9 Outlining several different forms of local unions, S.D. Chown concluded, "By the various methods described in this chapter three thousand local Union congregations were formed prior to the complete union in June, 1925." 10 The Presbyterian historian J.T. McNeil, while not giving detailed attention to the matter stated: "The policy of co-operation with Methodist and Congregational Churches had by the end of 1923 resulted in the formation within the four Western synods of union congregations at 1,015 places, 148 of which were in Manitoba, 431 in Saskatchewan, 297 in Alberta and 139 in British Columbia." 11 A recent writer, Neil Semple, reflects the difficulty of precision in this matter and says "The statistics concerning union are further clouded by the emergence by 1924 of about 1,200 co-operative pastoral charges which combined Methodist, Congregational and Presbyterian elements in anticipation of the final amalgamation of the parent denominations." 12

Obviously much further research is needed on identifying the congregations in Alberta which had adopted some form of local union before 1925. The following churches I have found to belong to this group, giving where known the date when the place adopted this form, and the denominational affiliation:

All Presbyterian congregations from St. Paul to Cold Lake, 1917; Blairmore, Central Union Church, 1906-07; Bow Island, 1914; Castor, Delia, 1920; Empress, 1917, Methodist affiliation; Jasper, Lacombe; Leduce, Namao, 1921; Nanton, 1912; Okotoks, 1918; Peace River, 1917; Sedgewick, 1919, Presbyterian affiliation; Tongue Creek, 1917, Presbyterian affiliation; Bellevue, Calgary, South; Crossfield, Methodist and Presbyterian affiliations; Lethbridge, First Church Pincher Creek, 1917, Methodist affiliation; Ponoka, 1916; Provost; Sturgeon and Vermilion.¹³ Banff and Youngstown.¹⁴

Professor Campbell notes that the growth of the local union churches between 1908 and 1921 became both an encouragement and a threat to the national and regional unionists: "... unions were taking place. On the other hand they were a threat: the movement was anti-denominational and if left unchecked could possibly result in a new church competing with the old denominations." 15 This groundswell movement exerted pressures which the parent churches could not control. When Jesse H. Arnup as a Secretary of Home Missions for the Methodist Church made a tour of the West in 1920, he was reported as saying "Unless the prospects of the early organic union can soon be revived, it would seem as if nothing can prevent the formation of a new denomination in the West." 16 Principal Edmund H. Oliver of the Presbyterian College, Saskatoon, a Unionist leader, stressed the urgency of consummating the union in many public addresses: "The West takes it for granted that there is going to be church union; the West needs union, the West wants it, and the West already possesses it to an extent that there cannot possibly be any turning back, and no matter what I or some other church worker may say, the West is bound to consummate it." 17

Conclusion

Important aspects of the movement toward the Church Union of 1925 in Alberta have not
(Continued on Page 18)

President's Annual Report

The Society "had another successful year"

By Rev. Dr. Stephen Wilk

As our Historical Society's fiscal year has come to an end Oct. 1, 1994, it is amazing how much we have accomplished during this past year. This has been our seventh year of achievement since our founding meeting in October 1988. Here are some of our accomplishments during this past year:

1. The Journal

The publication of the seventh edition of the "Historic Sites and Archives Journal" has been well received by a wide constituency of people interested in the historic roots of the United Church of Canada in the West, especially Alberta. We are being supported by a wide range of donations each year. Your Board of Directors was happy to learn of the continued and increased budgetary support of Conference at its annual meeting. We hope that this will be of interest to you. The deadline for articles is December 1 each year. Please send articles to Dr. Robert MacDonald, 613 25 Avenue N.W. Calgary, Alta. T2M 2B1, or phone 282-1014. We have saved a few back copies of Vol 1 to 6 for those who are collecting these.

2. Artifacts Project

During this past year our Society's "Artifact Project" in conjunction with the Alberta Provincial Museum absorbed considerable energy, physical and financial. The final phase of this project will culminate in publication of guidelines and papers by the year end. However, development of the collection will continue in the future and have far-reaching educational and public relations effects. Please consult the centrefold in this edition for guidelines to the project. For further information contact Dave Goa, Curator of Folklife, Provincial Museum of Alberta, 12845-102 Avenue, Edmonton T5N 0M6, or telephone (403) 454-6629.

3. Historic Sites Guidelines

Work on our "Historic Sites Guidelines" for Conference has been temporarily held up for health reasons but work commenced in November. We hope the centrefold in this edition will offer assistance to any churches or persons interested in the historic designation and preservation of church sites.

4. The Canadian Methodist Historical Society

Considerable of our Society's

energies were directed to hosting the "Canadian Methodist Historical Society" annual meeting held this past June in conjunction with the Canadian Universities' Learned Societies. Nine occasional papers were presented by historians with special interests in Methodism in Western Canada and especially Alberta.

5. History Book Project

The writing of the story of the development of the United Church of Canada in Alberta and North West Conference took another giant leap forward as the editors Rev. J. Ernest Nix, Rev. Dr. Stephen Wilk and Dr. Robert MacDonald attended a co-ordinating and strategy meeting in Red Deer on September 30, 1994. A report on our future plans and continued research and writing phases of this project was given at our 7th annual meeting of the Society held at Rundle's Mission, Pigeon Lake, November 5, 1994.

6. Occasional Papers

Several occasional papers have been written and presented on a variety of topics—this type of research helps to record the history of our church life and becomes a basis for further study and research. We encourage anyone interested in assisting to contact us as soon as possible.

7. Calgary's 100th Anniversary as a City

As your president, I took part in the pageantry of the event and was asked to represent Protestant missionaries to the West in 1874. I was dressed in vintage costume with appropriate beard and top hat. John McDougall, great-great grandson of the Rev. John McDougall, represented the McDougall family. The crossing of the Bow River by the North West Mounted Police was re-enacted by Calgary's Sam Steele Scouts Aug. 28, 1994. (See the section in this edition on making history live).

8. Economic Base of Our Society Needs Strengthening

The prayers and support of many persons and organisations are needed to keep the creative work of our Society going. You are our best promoters and supporters;



Platform Party celebrating Calgary's 100th Anniversary and a re-enactment of the crossing of the Bow River by the R.N.W.M.P.

August 28, 1994.

please do your part in helping us by becoming a member of our Society and by making a donation to the future of our society and encouraging others to do the same.

9. Special Recognitions

Recognition certificates have been presented to Mrs. Dianne Nickle and Amy Miller for outstanding support. As your president, I also was able to present a Benefactor's Certificate to the Legion branch to which I am chaplain. The occasion was the Honours and Awards celebrations at #284 Chapelhow branch. Vice-president Jerry Pitts and Gifts and Donations Committee Chair Eastman Dundas received a framed certificate in recognition of continued support.

10. Archives Backlog to be Assisted

Our Board of Directors was happy to learn of the Conference support of a half-time assistant to help with filing and preserving of a huge backlog of Conference Archives material at the Provincial Archives. The work of the Provincial Archives and its head Keith Stotyn is greatly appreciated by our Society.

Get well wishes are extended to Rev. Tom McLaughlin, one of our new board members, on his recent illness. We wish him a speedy recovery. We look forward to a successful and productive year. A special thanks to all who assisted the Society in all its endeavours this past year. ■

Conference Historic Sites & Archives Committee Report

By Rev. Dr. Gerald Hutchinson

At the Seventh Annual Meeting of the "Historical Society" held at Rundle's Mission Conference Centre, November 5, 1994, a general discussion and evaluation of purpose and functioning of the Conference Historical Society in relation to the Conference's Standing Committee took place. It was recognized that the Conference Committee had a central function of evaluating and setting policy in relation to its mandate. However, due to the low priority of Presbytery support and the extensive geographic nature of the Conference, the Committee has not been able, over the years, to become pro-active. A two-hour annual or semi-annual meeting gives limited time and energy to fulfill its mandate. One example of the limited energy can be seen in that the makeup of the Committee constitutes mainly of retired clergy and laity. Then again, the Conference Nominating Committee has been unable to find a chairperson to replace current resignations. At regular meetings of the Committee, seldom, if ever, have all nine Presbyteries been represented. Also, the Presbytery appointees to Conference Committee have found it difficult to promote the mandate of preserving the church's heritage for whatever the mitigating factors. Of interest is the fact that this same phenomenon was experienced by the Methodist Church, U.S.A. . . . the U.S. Methodist Church developed a "Historical Society" to be more functional in nature and to provide the necessary dynamics, energy, and expertise to pro-actively develop a program to preserve the church's heritage. Hence a parallel organization with a functional agenda was created to develop the preservation of the church's history. Using the American experience, a

group of interested persons within our Conference developed a Historical Society in 1988. Like the U.S. model, our Society became the functionally oriented group who were given various projects to carry out for Conference, i.e. History Book writing; Historic Sites concerns; Artifacts collection and preservation; Occasional papers; Journal publication; the development of funds from a variety of sources, and the general support of Archives enterprise. Looking back at our past seven years of functioning on behalf of Conference, our experience paralleled that of the Methodist U.S.A., that is, the leadership and energy for both the Society and that of the Committee comes from largely the same persons. Therefore, it was felt that because of the difficulty of the Nominating Committee in getting replacements for the office of Chair for the past two years, that an evaluation session should be held to develop effective strategies for future functioning.

Questions to be addressed:

- (a) How can the two above groups function more economically and effectively in fulfilling Conference's mandate?
- (b) How can Presbyteries in the area of historical concerns be served more effectively by Conference?
- (c) How can churches be more involved in giving leadership to the Conference historic enterprise?
- (d) How can duplication of efforts in both church and secular historical communities be avoided in the promotion and development of preserving our religious heritage?
- (e) What organizational structures can best serve Conference?
- (f) What should be the future strategy for more effective functioning of all the above concerns?

To address these concerns a proposal was developed and referred to Conference Executive to assist this division in planning for future effective functioning. ■

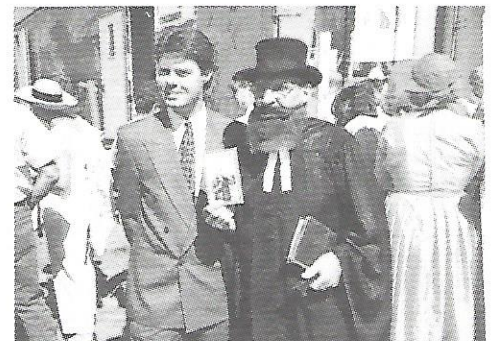
History In Action



Standing in front of Memorial Cairn at the McDougall Mission site, off Hwy. 1A. (Lt-Rt) Dr. Marilyn Whiteley, Rev. Bryan Ewin, Mary Erwin, Dr. Robert MacDonald, Len McDougall, Margaret Stephenson. June 1994.



American Methodist Conference Retreat visit McDougall Memorial Historic Site. Sylvia Jones, (front row, 2nd from left) was the co-ordinator. June 1994.



(Lt) John McDougall, great-great-great grandson of Rev. Geo. McDougall and (Rt.) Dr. Stephen Wilk (holding photo of John Wesley) dressed in period costume to represent early Protestant missionaries. June 1994.



Re-enactment of the N.W.M.P. Bow River Crossing 1875 when F-Troop first set eyes on what became Fort Calgary. Pageant was put on by North West Mounted Police Commemorative Association's Steele Scouts, and others. August 28, 1994.



Three generations of the McDougall lineage are represented here: (Lt. to Rt.), John McDougall, Stephen Wilk, Irene McDougall, Len McDougall, Gerald McDougall, and Reta Wilk. June 1994.

The Expansion of the Methodist Church in Southern Alberta (I)

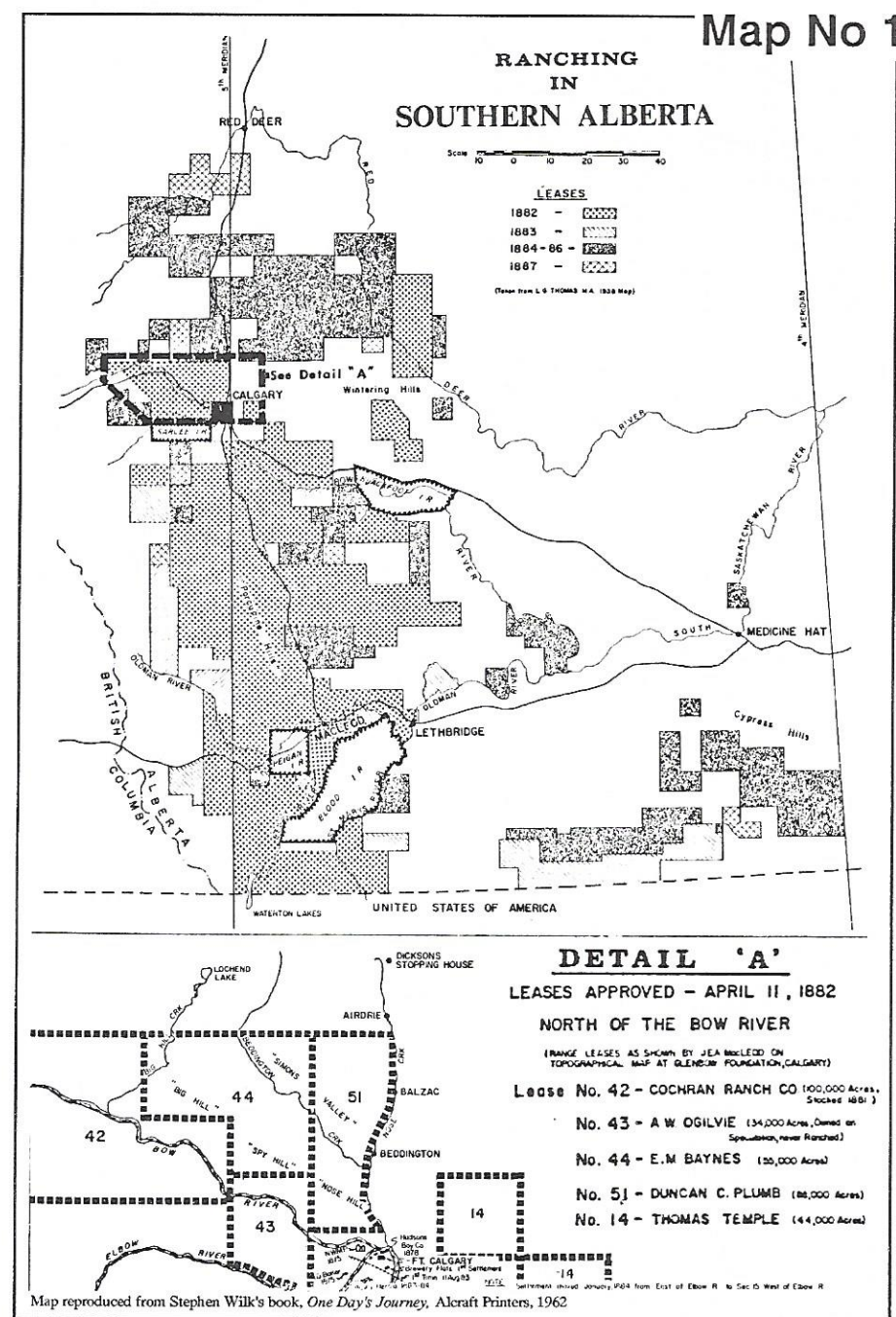
By Stephen Wilk

The establishment of Methodism in Southern Alberta was part of the total Christian movement to the west as the new frontier was opening up to investment, exploration and the enterprise of eastern Canadian and European interests. Generally speaking, the missionaries followed in the wake of the Hudson's Bay Company which had absorbed its chief rival, the Northwest Fur Company, in 1821. They were sent out from Britain as chaplains serving primarily the company's outposts and gradually ministering to the natives. For instance, the Anglican, Rev. John West, arrived in the Red River settlement and held his first services in 1820. His ministry not only provided a chaplaincy to the whites, but he also began to teach the local native children. It was in the interest of the Hudson's Bay Company to help finance the Anglican and Roman Catholic missionaries in the Northwest.

In southern Alberta, Archdeacon Tims was the first to minister to the Blackfoot bands and is considered the father of Anglicanism in Alberta. The Roman Catholics were the second church to minister to the area and were best represented by Father Albert Lacombe who founded the St. Albert Mission just north of Edmonton in 1852. By 1897, the church had established an industrial school at the confluence of the Bow and Highwood Rivers in southern Alberta.

Methodism first appeared in southern Alberta in the person of Robert Terrill Rundle who was sent out from England by the Wesleyan Methodist Missionary Society early in 1840 and arrived at Fort Edmonton in October.¹ His missionary work took him from Fort Edmonton to Rocky Mountain House and as far south as the Banff corridor and the Pincher Creek area in the Crow's Nest Pass ministering to both Crees and Stonies. He was part of the missionary contingent which included James Evans, William Mason, George Barnley and the native preacher Peter Jacobs. In 1854, the Canadian Wesleyan Methodist Church assumed jurisdiction over the British Wesleyan operations throughout the Northwest and appointed Henry Bird Steinhauer as missionary to the northern Cree in 1855. He joined Thomas Woolsey, Benjamin Sinclair and Peter Erasmus in laying a solid foundation for future Methodist work in the region.²

The most important Methodist missionaries, however,



were George McDougall and his son John who came to Alberta in the early 1860s. Arriving at Norway House in Manitoba in 1862, they moved to the Victoria Mission about 40 miles northeast of Fort Edmonton the following summer. From there, they began to rebuild the mission at Pigeon Lake where the Rundle Mission now stands as one of the landmarks of Methodism in western Canada. It is located approximately 60 miles southwest of Edmonton on the north shore of Pigeon Lake and is marked by a log structure and a historic plaque

honouring the site of the 1847 mission opened by Rundle and his native assistant, Benjamin Sinclair. There, they attempted to teach agricultural practices to the Crees and Mountain Stonies. Parts of the ruins of the early buildings can still be seen. Henry Steinhauer and Thomas Woolsey occupied the mission briefly and John McDougall finished re-opening it in 1865.

George McDougall and his family moved from Victoria Mission to settle at Edmonton in 1871, but soon moved to establish the Morleyville Mission in southern Alberta. Their

(Continued on Page 7)

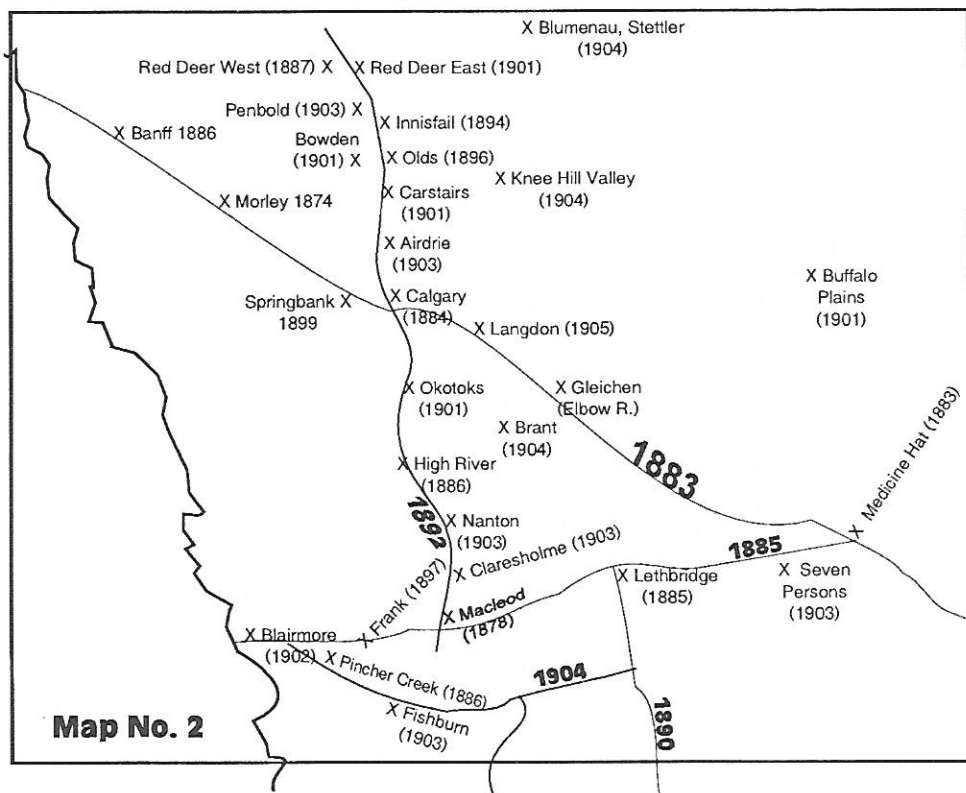
Methodists (From Page 6)

first cabin was built at the junction of the Ghost and Bow Rivers and it became the first Methodist parsonage in the district. The first local Methodist church was built three miles north of Morleyville and it housed the first Methodist church service in southern Alberta on May 7, 1876. While the Methodist church was developing its missions to the natives in Alberta, the Presbyterian church concentrated its early work in Saskatchewan and did not really enter the district until the period of white settlement.

With roots in John Wesley's desire to educate the general population, the Methodists in Western Canada were passionately committed to providing schools for the region. 3. Robert Rundle, throughout his missionary travels, attempted to teach the bands the Cree Syllabics so that they could understand the Methodist hymns and prayers. After establishing the Morleyville Mission school, John McDougall followed the common Methodist practice and hired a teacher, Dr. Verey, who taught during the winter of 1874-1875. He was succeeded the following year by Andrew Sibbald. By 1883, the mission had a school, an orphanage and a training farm known as the Morley Industrial Institute. However, by 1893 the principal educational work in the region had shifted to the Red Deer Industrial Institute originally opened in 1891. This school remained in operation only until 1918 and its property was sold the following year to the federal government. Beginning in 1920, Joseph F. Woodsworth, a son of the former Superintendent of Western Missions for the Methodist Church, organized a new school on the Winterburn Reserve near Edmonton, and it finally opened in 1923. This school was too far away from Morley for its children to attend. Although the Methodist Church attempted to educate and assimilate the native population into the dominant white culture, it met with only limited success.

According to Robert Rundle, Methodism in the region was faced with a hostile Roman Catholicism during the early days of settlement. The Catholic missionaries constantly attempted to take over the Methodist native converts, claiming that "neither the Gov. nor Queen had any right to send Miss. here, the power belonged to the Pope."⁴

This was but one example of the antipathy of Father Thibault when he maintained that "all the Metis and Indians with whom I have met have abandoned the Methodist minister to embrace truth."⁵

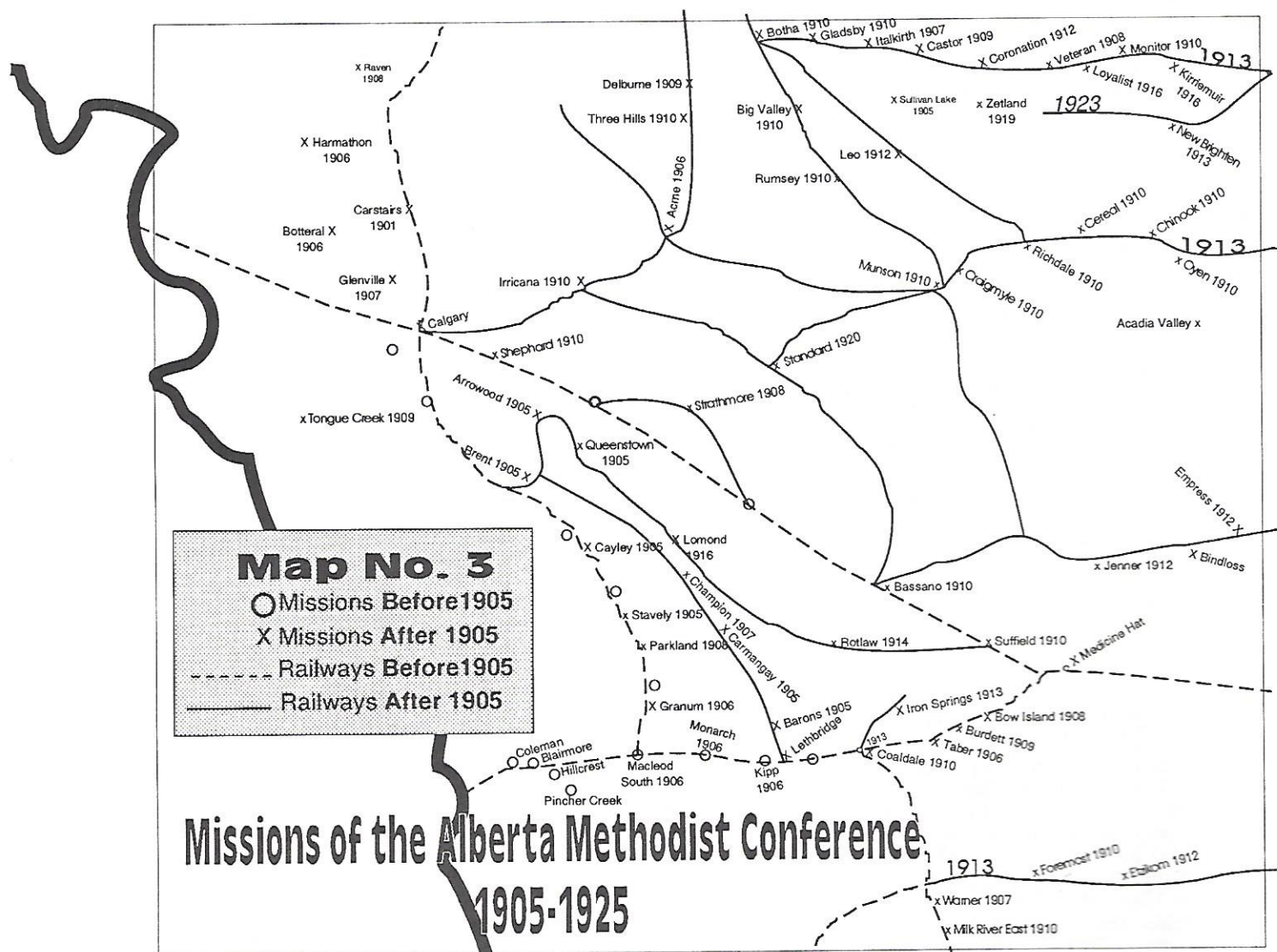


Map No. 2
Methodist Congregations of Manitoba & NW Conference, 1884-1904

However, the McDougalls were effective bringing peace to the warring Blackfoot, Crees, Sarcees, and Stonies. John McDougall, acting as a commissioner for the Canadian government as well as a representative of the Methodist Church and Hudson's Bay Company, was also able to maintain peaceful relations between the native and white populations when he met the natives at the Hand Hills over the desperate winter of 1871.⁶ Later, he acted as an agent for both the Stoney and Blackfoot tribes, and, in 1877, was the second to sign Treaty Number Seven at Blackfoot Crossing, about 60 miles east of Calgary. This treaty covered "The Blackfoot Confederacy as well as the Mountain Assiniboine, or Stonies, and such fragment of tribes as occupied the country between the Red Deer River and the U.S. border."⁷ This treaty marked the peaceful settlement of the tribes of the southern Alberta plains on reserves and gave control of the region to the Canadian government. Along with the other white peace-makers, John McDougall made it possible for the flow of settlers into this new land without fear of war. With the arrival of the white settlers, the Methodist church gradually shifted its emphasis from native to "European" missions.

Before this happened, however, the Methodist church, led

by the McDougalls, had a strong influence in bringing law and order to southern Alberta and were particularly influential in quelling the whisky trade that had had such a debilitating influence on the native bands. The McDougalls witnessed first hand the pervasive influence of the whisky traders in southern Alberta, and, in 1869, John sent a petition to the new Governor of the Northwest Territories asking that liquor be kept out of the area. Although the Hudson's Bay Company had abandoned the practice, the Free Traders, mostly from the United States, continued to debauch the natives to get their furs.⁸ McDougall claimed that the whole native and half-breed population, as well as most of the whites in the northern area, had signed the petition. In defiance of the ensuing legislation by the governor, the whisky traders established a series of forts near the American border to continue to trade liquor for furs. The result was continued disorder and death. The situation grew so critical that in 1871 a petition, backed by the Methodist missionaries, was sent to Ottawa asking for regulation of hunting and the establishment of a military post on the Bow River to protect the natives. The Methodists then looked forward to the arrival of the North West Mounted Police to help protect their
(Continued on Page 8)



parishioners. Hence, the Methodists played a significant role in improving the living conditions of the region. 9 The Methodists later also played an important part in preventing the spread of unrest among the local bands during the Northwest Rebellion.

II

By the early 1870s, the Methodist missions were becoming increasingly involved with evangelizing the new settlers in the Northwest. From 1869, when the Hudson's Bay Company ended its administrative control of the whole region, the church had to arrange for its own supplies and support, and thus missionaries generally travelled through Winnipeg on their way to their frontier missions. With their significant knowledge of southern Alberta, the missionaries were in a good position to deal with the settlers who began to arrive to take advantage of the land grants under

the Dominion Land Act of 1872. Settlement usually began with squatters, then large-scale ranchers and eventually by settlers who had received 160 acres of land to farm.

In southern Alberta, John McDougall suggested the organization of a typical Methodist circuit with appointments at Morley, Calgary and Fort Macleod, but this proposal was not accepted and Morley continued as a mission although the three sites were administered by a district conference. Methodist circuits were first established at Fort Macleod in 1878, Calgary, 1882, Medicine Hat, 1883, High River, 1885, Red Deer, 1887 and Carstairs in 1901. These dates coincide generally with the influx of significant ranching operations moving north from the United States border to the Red Deer area. 10 Although the Dominion Land Act of 1872 offered favourable terms to settlers, real growth in the area did not occur

until the arrival of the Canadian Pacific Railway during the middle of the 1880s.

Soon after the arrival of the C.P.R. in Calgary, Gleichen, just east of the city was organized as another circuit. The church attempted to serve the ranchers and railway men at the same time. Services were held in the section houses along the railway right of way and in the ranch houses in the district. The completion of the railway to Fort Macleod in 1892 proved vital for serving that area. By 1888, High River had reported Methodist membership, but Pine Creek being the larger of the two points became the head of circuit for a time. The further influx of settlers in the High River-Okotoks area led to the creation of a High River circuit in 1902 and it was soon divided into two circuits. Other prairie circuits appeared after the turn of the century, first close to railway lines, then farther back as farmers located on their quarter sections. 11

(Continued on Page 18)

Canadian Methodist and Presbyterian Societies

1994 Methodist Society Conference Held in Calgary

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

The Society meets each year, normally in June, meeting in Toronto every second or third year, and holding the other conferences elsewhere in Ontario and across the nation. Papers covering a wide range of historical and theological topics are presented at each meeting which also includes a tour of nearby historic churches and other sites. The 1994 annual meeting in Calgary June 19-22 included a tour of the Morleyville McDougall Mission site west of Calgary.

At the annual meeting the following papers were delivered:

Henriette Kelker — *"Early Methodist Missions in Alberta as Formative of Current Relations Between Native and Non-native People in the United Church of Canada."*
 Uta Fox — *"The Rev. Arthur Barner and the Red Deer Industrial School."*
 Dr. Michael Owen — *"Do Women Really Count?"*
 Emily Spence-Kerby — *Early Twentieth Century Alberta Feminist.*
 Dr. Robert MacDonald — *"The Methodist Church in Alberta During the First World War."*
 Rev. Dr. Stephen Wilk — *"The Expansion of the Methodist Church in Southern Alberta."*
 Major Stephen French — *"The Question Songs of Charles Wesley in the Salvation Army Song Book."*
 David Goa and A.J. Armstrong — *"The Methodist Resonances in the United Church Worship."*
 Dr. Gerald McDougall — *"Developing the McDougall Mission Site."*

Methodist Piety to be the Theme of 1995 Canadian Methodist Historical Society Conference

Victoria University, Toronto, Ont,
 June 18-29 1995

Sandra Beardsall "Public Witnessing in Newfoundland Methodism"
 Major Stephen French "Christian Piety Expressed in Salvation Army Songs"
 Eldon Hay "A Covenanters' Critique of Maritime Methodism"
 Nathan Mair "Maritime Reaction to the Social Gospel"
 Donald A. McKenzie "Near Death Experiences in 19th Century Obituaries"
 Daniel Rupwate "Methodist Piety and Social Morality"
 Marilyn Whiteley "The Holiness Movement"
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 Back issues of the CMHS PAPERS are also available

Canadian Society of Presbyterian History

The 1994 annual meeting of the Canadian Society of Presbyterian History was held Friday and Saturday September 23-24, 1994 at the Presbyterian College, 3495 University Street, Montreal, Que.

The program included a complimentary dinner hosted by the College and a keynote paper by Professor E.J. Furcha: "Reform through Separation of State and Church: Some Radical Sixteenth Century Views on How Christendom Might be Reformed."

Papers were presented as follows:
 Geoffrey Johnson: "Happy Childhood: An Examination of Chinese Christian Literature for Children" K. Richard Lougheed: "A Major Stimulus for both Quebec Ultramontanism and World-wide Anti-Catholicism: the Legacy of Charles Chiniquy" Francis Neufeld: "Calvinism, Moderatism and the Scottish Enlightenment" Daniel Shute: "Daniel Coussirat: Apostle to French Roman Catholics or Closet Liberal?"

Congregationalism was part of the Canadian Society of Presbyterian History meetings.

Douglas Walkington Memorial Lectures on Congregational History were presented on Sun. Sept. 25 in Montreal, Quebec and were sponsored by Montreal-Ottawa Conference Archives Committee, Heritage Trust Fund.

The first program on Congregationalism in Canada was held at Erskine and American United Church, 3407 Ave. du Musée. The topics included:

Marguerite Van Die, Queen's University, "Revivalism, Gender and Community in 19th Century Ontario Congregationalism."
 Jack Little, Simon Fraser University, "Serving the Northeast Corner of Creation: the Life and Times of a Pioneer Congregational Minister in the Eastern Townships of Quebec."

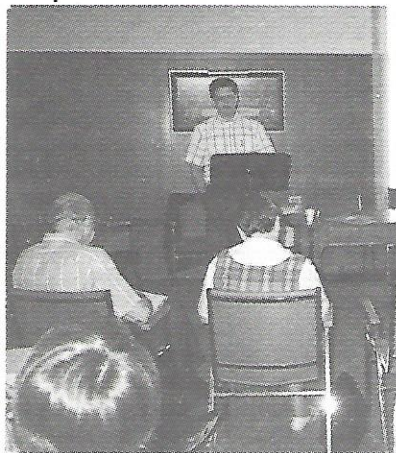
During the service Janis Zubalik, Concordia University presented a paper on the architect, Alexander Hutchison, and the building of Erskine and American Church.

A worship service was held at the Salvation Army Citadel, 2085 Drummond Street, Montreal. John Shearman gave a paper on the Role of Hugh Pedley in Congregationalism and Church Union. During the service, papers were presented by Susan Stanley and Bill Titcombe on the Architecture and History of the Salvation Army Citadel (formerly Emmanuel Congregational).

1995 Annual Meeting

The Canadian Society of Presbyterian History will hold its annual meeting Saturday, Sept. 30 at Knox College, Toronto, Registration at 9:30 a.m. Presentation of Papers: 10 a.m. - 4 p.m.

The annual membership dues, in view of increasing costs, will be \$15 annually. Membership for 1994-95 (including the published papers given above) become due at the annual meeting.



Michael Owen presenting a paper at the Canadian Methodist Historical Society, June 20, 1994 at Wesley U.C. Calgary.

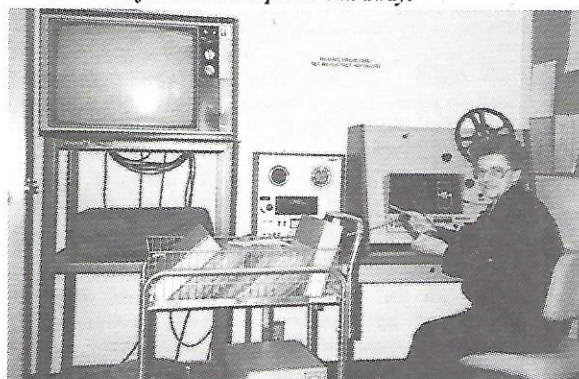


Group attending the CMHS Annual meeting, Wesley U.C., Calgary. 1994.

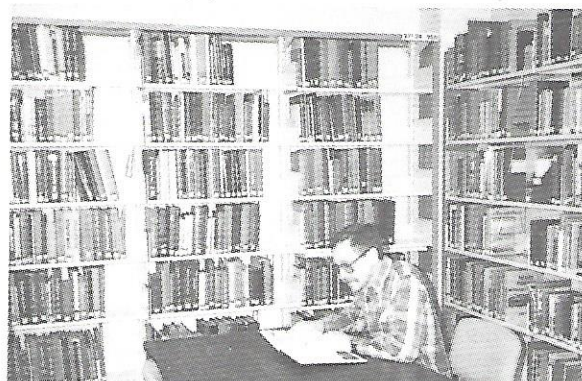
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Keith Stotyn, B.A. (U of C), M.A. (U of A), Alberta Conference Archivist, Senior Archivist, Manuscripts, Provincial Archives of Alberta. He represents the Alberta and Northwest Conference on the National Committee on Archives and History

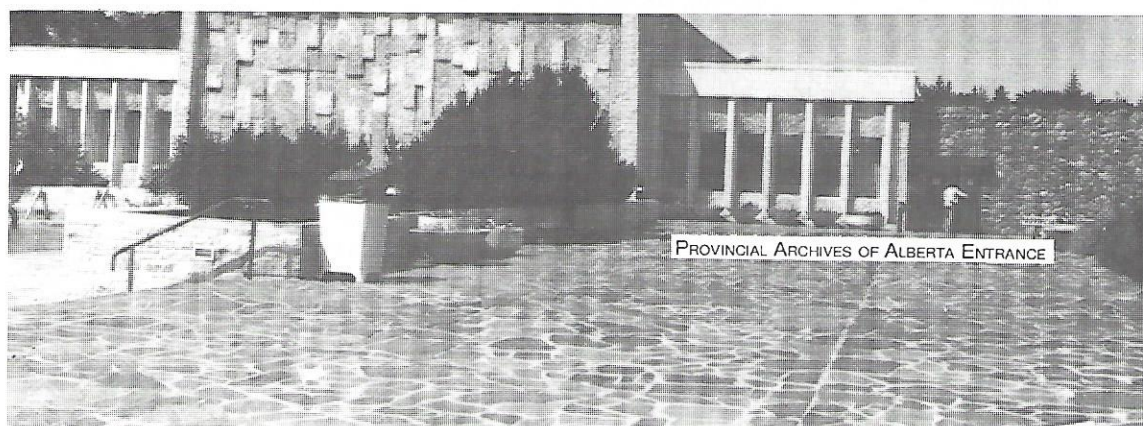
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Artifact Collection Project Report

By A.J. Armstrong,
Project Researcher

As planned, we began to wind down our collection and fieldwork activities in order to develop *The Guide to the United Church Collections* and the exhibit, *In Their Own Voices: The Methodist Mission Movement in Alberta*. Both of these documents will be completed and available in March, 1995, marking the completion of the Artifact Collection Project. The Provincial Museum of Alberta will continue to add to the collections as valuable materials become available.

Recently, we were pleased to receive a number of the objects used in worship and a delightful turn of the century communion table from Central United Church in Edmonton. Their minister, Rev. "Curly" Doan, also donated two historic preaching robes to the collection. We have also acquired, from First Millwoods United, a unique portable lectern and facade that was originally used by that congregation when they worshipped in an auditorium. Our readers will realize how useful such an object is in illustrating the experience of young congregations as they work to get established in a permanent church building.

We have also begun a series of recorded conversations with the Rev. Dr. Gerald Hutchinson in order to ensure that his wonderful insight into the lives and experiences of the early missionaries finds its rightful place in the United Church Collections of the Provincial Museum of Alberta.

The forthcoming *Guide to the United Church Collections* in Alberta is a lengthy manuscript describing the artifact and research collections and the photographic and audio materials gathered over the three-year life of the project. The guide to the collections is accompanied by a rich set of essays by our colleagues on the history, tradition and experience of the United Church. The essays provide the contextual framework in which the collections have their meaning. Along with two essays I wrote with David Goa, *From Here to Modernity: Identity in the United Church of Canada* (September 1993) and *Praise and the Prophetic: Methodist Resonances in United Church Worship* (June 1994), the essays in the *Guide* are the first scholarly use of these resources.

The Guide to the United Church Collections will provide a solid foundation and starting point for all those interested in the study of the United Church of Canada in Alberta, its role in the history of our nation, and the experience and lives of its members.

Essays in the *Guide* will include:

The History and Culture of the United Church — A.J. Armstrong and David Goa
Missions and Native Contact — Gerald Hutchinson
The Alberta Experience of Union — Ernest Nix
The Role of the Church in Alberta's History — Robert MacDonald
Worship and Sacrament — Frank Henderson
Hymody and Music — Bruce Wheatcroft
Interfaith and Ecumenism — Bruce Miller
Ministry, Leadership and Authority — Clair Woodbury
Women and the Church — Dorothy Mundle
The Church at the end of the Millennium — A.J. Armstrong and David Goa
The Development of the Church in Today's Society — Stephen Wilk

The second publication is the exhibit text with artifacts and graphics for *In Their Own Voices: Methodist Missionaries in Alberta*. This text prepares the foundation for a travelling exhibit the Society plans to launch. The exhibition will be shown at museums and at places such as the Morley and Pigeon Lake mission sites. This exhibit uses the primary documents such as the journals and letters of the early missionaries to help us understand their relationship to the aboriginal people, sense of vocation, vision of church and their singular contribution to Western Canada. The importance of the first generation of missionaries to Canadian history is obvious. They not only laid the foundation for the establishment of the Christian church in the West, they were among the first Europeans to work with aboriginal communities and struggle with the challenging issues that have led to modern Western Canada. The Alberta and Northwest Conference as well as the Rundle's Mission Society, Gerald Hutchinson, the McDougall Stoney Missionary Society and the McDougall family have supported the work to prepare this exhibit text.

As the project comes to a formal close, we hasten to point out that the United Church Collections of the Provincial Museum of Alberta will continue to grow as interested colleagues from throughout the province add to it and use it. Collections are never completed. What we have done through this project is establish a fine base upon which to build. We have materials that all of us can draw upon for exhibitions, publications and educational tools.

The partnership of the Provincial Museum of Alberta and the United Church Historic Sites and Archives Committee has made it possible to establish a collection which can help us all to develop our knowledge and understanding of the United Church and our capacity to study its place in the history and culture of Alberta.

We wish to extend our thanks to those who provided funding and support for the project— the Society's members, the Alberta Historic Resources Foundation, the Jackman Foundation, the McLean Foundation, the Alberta and Northwest Conference of the United Church, and the McDougall Stoney Mission Society. We would also like to thank those who made our work possible: the Historic Sites and Archives Committee, especially Stephen Wilk and Robert MacDonald, Ernie Nix, Gerald Hutchinson, Gerald McDougall, Len McDougall, Dorothy Hodgson and Laura Oakander. ■

Appreciation

On behalf of the Board of Directors of the Society and the supervisory committee, we wish to express our sincerest appreciation to A.J. Armstrong for his diligent and creative work done on our behalf in making this project a successful venture. We also acknowledge the many hours of dedicated volunteer time and energy he has put into this project. We wish him every success in his future endeavours and will cherish our continued good relationships.

Our church is grateful to David Goa and the Alberta Provincial Museum Department of Folk Life for the preservation of the valuable religious heritage of our province.

McDougall Stoney Mission Society Annual Report

By Len McDougall
and Laura Oskander

As we think of the historical perspectives of the past year, we pause to think of the list of events, some rewritten to make them more palatable to the present generation. Events as diverse as the struggles in Africa to Calgary's 100th anniversary as a city come to mind. Often Albertans fail to identify themselves with their past not in a dispassionate objectivity but in total ignorance and indifference to the past. Just as there are dangers in jingoism, so too are there dangers in rootlessness based on ignorance about the past.

For much of the nineteenth century, the McDougall family shared the joys and hardships of the Cree and Assiniboine. George McDougall recognised that with the dislocations, the people were "ripe for the gospel." The McDougall story is well known, from the early work in Ontario, Norway House on the Nelson River where he met the Ojibwa missionary, Henry Bird Steinhauer, the transfer to the North Saskatchewan in 1862, the reopening of the Pigeon Lake mission, the death of George, and the partnership of John and Elizabeth McDougall. Fittingly John wrote: "We accompanied them in sorrow and in joy, in fasting and feasting, in peace and in war . . . we found out men, and these in turn saw us and read us as a book . . . they saw we believed in them, and . . . they grew most heartily to believe in us."

Two anniversary services were sponsored by the Society. On 12 June, David Goa, Curator of Folk Life at the Provincial Museum, spoke on the theme of Faith: By Faith in God and His promise people such as Abraham and Sarah, Enoch, even Paul after the road to Damascus walked in faith. As Old Testament people walked in faith, so too do contemporary people. As well he spoke of faith in the Kingdom of God. Our past demonstrates our faithfulness. The Christian story of revelation, incarnation, passion, and grace was examined. The challenge for contemporary people was to walk in faith, demonstrate faith in our lives. Baptism of Elizabeth Emily Adamvich, daughter of Dawn and Colin Donoghue was celebrated during the service.

In September, the guest speaker was Rev. James Strachan, chaplain at Foothills Hospital. The topic was "We Have Found Water." He noted the importance of water



A group from China enjoying the historical site. The Church is open weekends from May to October each year and tourists from around the world visit in the thousands.

(wells, springs) in the Bible and spoke of holy places associated with water. Just as water nourishes people, flocks, crops, our spirit must be nourished. Nor can we deny resources to others, including resources to feed the soul and give life, including resources of the past. The gift of God is not our creation, we have no right to claim it as our own, there is enough for all and it is for all. Lazarus spoke of the gifts from God, the season, health, vision of Christ.

A number of visitors attended the services. These included W.L. Kent from Langley, B.C. whose parents were married by Rev. Robert Steinhauer in 1902, Mrs. Mary Mercer from Strathmore celebrating her 88th birthday, and Rev. and Mrs. Brian Ewin of Cleveland, Lancashire, England who gave the closing prayer at the June service.

A number of beautiful weddings took place. Bagpipes were played at two, a New Zealand flag at one, and the field below the church provided the backdrop for an outdoor wedding on a perfect day.

The church was open for 60 days. Approximately 1,300 persons registered from 18 countries, 13 states and seven provinces as well as others not registering. Among the interesting guests were a group of Chinese gentlemen, a group from the Toronto School of Karate and a group of American Methodist missionaries, in retreat nearby, who came and had a service and communion.

The annual meeting was held on 9 March, 1994. Reports included the financial report, the weekend attendance, the auditor's report, and upcoming services. A special guest was Gordon Groot, chair of Calgary Presbytery, whose work on the negotiating team was appreciated. G. McDougall reviewed and updated the preservation of the property, the plans involved in



Fabian Calvin Ear and Mary Holloway of Morley Reserve were married by Dr. Wilk, Chaplain of the McDougall Memorial United Church. Weddings are common here because of the historical and beautiful nature of the site.

Oct 21, 1993 negotiating for a non-profit corporation, and work to be done. A concern was expressed for the long-term preservation of the building and the various contents and collection within.

The Society and the mission site were represented in a number of functions. The Society is registered with the Calgary Heritage Network directory, an informal group of history and heritage related groups in the Calgary area. Members attended the Canadian Methodist Historical Society annual meeting where G. McDougall presented a paper on Developing the Mission Site and hosted a tour of the site. Rev. Dr. Stephen Wilk, the chaplain, participated in costume in a ceremony re-enacting the crossing of the Bow River by the NWMP in 1874. L. McDougall represented the Society at the annual Fort Normandeau services and gave a talk, stressing the importance of history.

A miniseries for television and a series on culinary habits used the site for filming. Lazarus Wesley was interviewed by The Herald.

The Society participates in the work of the Historical Society and gives support to The Journal and to the Artifact Project with which it is associated. This included meetings with the director, David Goa.

Special thanks are due to a number: Vernie Budd, our musical director, and her assistant, Beverley Flower; the chaplain, Rev. Dr. Stephen Wilk; to the Cochrane RCMP for surveillance; to Lazarus and Lily Wesley for their faithful devotion and assistance; to Gerald McDougall for work on the negotiations, and to our members and donors who enable us to carry on with the programmes. We regret the passing of Mrs. Emily Duncan, Scovill Murray and Kurt Wallaschek.

The little church is small in size as it stands witness to the Lord in Southern Alberta. ■

Proposed Guidelines for Designation of historic Sites and the Collection and Preservation of Artifacts

THIS INSERT IS PART OF ALBERTA AND NORTHWEST CONFERENCE HISTORICAL SOCIETY'S JOURNAL

1995 Vol 8 No.1

1. Historic Background

Prior to the establishment of the Alberta and North West Conference (U.C.C.) Historical Society the main concern of conference historic activity was mainly focused on the archival activity. Conference records the beginning of appointing an archivist in 1937. At that time a convener of a history concerns was named to head up a committee called "Historic Committee." It was not until 1954 that this committee was renamed "Archives Committee." With considerable foresight the conference was convinced again to rename the committee to deal with issues of Archives and Historic Sites. Thus, the present "Historic Sites and Archives Committee" came into being.

In its wisdom Conference Historic Sites and Archives Committee began to see the need to have the Provincial Archives in Edmonton take over the function of preserving and storing United Church documents from St. Stephen's College. This agreement was completed in 1975.

The enormous collection of archival materials has stimulated the use of archives in the recovery of the history of the church. With the establishment of the Historical Society and its many activities it readily became apparent that two other areas of historic concerns besides Archives was the need for preserving Historic Sites and its associated artifacts.

2. Mandate and Definition

The Conference Committee mandated the Historical Society to establish two separate committees to develop guidelines for (1) The designation of Historic Sites and (2) the collection of artifacts. Both of these committees have worked closely with the Alberta Department of Community Development which has a primary interest in the processing and designation of significant historic sites and the collection of religious artifacts as part of preserving and animating Alberta's heritage.

Project Planning Team (1) Historic Sites Project Committee

Rev. Dr. Stephen Wilk and Rev. Dr. Gerald Hutchinson—Conveners with Les Hurt and Gerry Ward as consultants to the project.

(2) Artifact Collection Project

Dr. Bruce Peel, David Goa, Rev. Dr. Stephen Wilk and Rev. Dr. Gerald Hutchinson — project supervisors.

Theoretical Dichotomy

Archives
(Resource Base for identification and interpretation of historical data)

Artifacts / Historic Sites
Movable Resources Insitu*Resources

*From the Latin "in its original place"

3. Policy Guidelines

The proposed policy guidelines are based on the following principles:

- (1) That there be an appropriate competent committee of Conference to enable, support and co-ordinate the historic efforts for heritage focused projects. In Alberta and North West Conference this committee is in place.
- (2) That a distinctly United Church of Canada oriented framework be developed, complimentary to the Provincial framework. For example, Alberta and Northwest Conference adopted the criteria already developed by the province for the designation of heritage resources as follows:

- (a) Historical Significance
- (b) Architectural Significance
- (c) Thematic Framework Assessment
- (d) Planning and Related Issues

- (3) That the designation program for historic sites be followed.

- (4) That an inventory of United Church of Canada heritage sites be developed in order to make informed decisions on the preservation and interpretation of significant sites that the United Church deems appropriate. The provincial inventory of potential historic sites, which contains information on church-related buildings and sites, will be made available to the United Church of Canada.

- (5) That a list of artifacts which are representative of the material culture and tradition of the United Church of Canada and its antecedents be developed. And, that a plan for the acquisition of artifacts for conservation

and preservation within the collection be done according to a "collection policy." (The present U.C.C. artifacts project is being run in co-operation with the Provincial Museum of Alberta and the local Alberta museum community with funding assistance provided by the Alberta Historical Resources Foundation and the Alberta and Northwest Conference (U.C.C.) Historical Society and foundations.

From a national perspective, the Alberta collection, together with other provincial collections, form a basis for national co-ordination of the preservation, interpretation and celebration of the material aspects of the United Church's culture.

4. Guidelines for the designation of United Church of Canada Historical Resources Within Alberta and Northwest Conference

(a) PURPOSE:

The purpose of designation of United Church of Canada related historical resources is to commemorate and protect resources of significance within the context of the evolution of the United Church of Canada within the Alberta and Northwest Conference.

(b) DEFINITION:

(1) An "Historic Resource" is defined as a site, structure or object, associated with major events, persons and works of art or architecture which are associated with the development of the church's history.

(2) An "Historical Object" means any historical resource of a movable nature including any artifact, document or work of art.

(3) An "Historic Site" means any site which includes or is comprised of an historical resource of an immovable nature and cannot be disassociated from the context without destroying some or all of its value as a historical resource.

(c) THEMATIC FRAMEWORK:

The framework for the designation of historical resources within the United Church of Canada in the Alberta and Northwest Conference was developed to provide a guide for the preservation, commemoration and interpretation of historic resources related to the religious heritage of the United

(Continued on Page II)

Church of Canada and its ante-cedents. The framework was developed on the premise that those areas of activity that were significant in the church's historical development could be identified.

(d) HOW THE UNITED CHURCH OF CANADA THEMES RELATE TO IDENTIFIED PROVINCIAL THEMES:

The United Church of Canada, in developing its historic sites in the Conference, interacts with the provincial themes in essentially two main foci. Primarily church sites are related to social changes and developments, and intellectual developments. The first involves things such as missions, the reaction to settlement, the reaction to urbanisation, and the reaction to social stresses brought on by an increasingly complex society. The second involves the church's role in promoting ideas included in education, in the social gospel movement, in civil rights and justice issues, and the arts (location of performances, church architecture).

However, this does not include sites related to economic and political developments. For example, with the building of the CPR, congregations were quickly formed in Medicine Hat, Calgary; churches followed oil and gas developments in the north such as Swan Hills. As well, churches and church people have been involved in women's suffrage (Nellie McClung) or social service (Medicine Hat Fifth Avenue and the Food Bank, Calgary's Trinity United Church Trinity Industries, the Pastoral Institute and Bissell Centre in Edmonton). Some churches are associated with politicians (Carmangay and speaker Peter Dawson, Central in Calgary and A. Cushing and R.B. Bennett).

The United Church thus interacts with the provincial themes in the following ways:

1. Mission Period
- Native White Relations
2. Settlement Period
- Ethnic Relations
3. Agriculture Development
- Early Ranching
4. Resource Development
- Development of Communities
5. Social Development
- Social Gospel
- Social mission/urbanisation
- Chaplaincy
6. Administrative Development
- (a) Changes in relation to political restructuring in Canada. (i.e. Saskatchewan, Alberta, Yukon Territory and N.W. Territories)
- (b) Changes in internal Conference and Presbytery structures.

5. Basic Assumptions for a Designation Program of Historic Sites within the Alberta and Northwest Conference of the United Church

(a) Pre-condition for Designation

i. That there is a body of interest in preserving the religious heritage of the United Church of Canada.

ii. That there be a sufficient sociological and religious definition of the historic context in which the historic site was credited.

iii. That there is sufficient political will to mark the historic site suitably.

iv. That sufficient human resources exist with a capacity to mark, develop and sustain an ongoing interest in the historic site.

(b) Procedural Assumptions

i. That a prerequisite overall mission design be developed for the Conference designation program. This to include: (1) theological mission statement (2) statement of achievable goals (3) well defined objectives (4) a strategy or procedure to attain this goal. (5) a time-line and (6) budget based on adequate research of potential for financial and human resources.

ii. That all requests for designation begin with church authorities prior to involvement of secular institutions.

iii. That a system of co-ordinating the review and evaluation of all requests for designation be in place.

iv. That to avoid duplication, co-operation and collaboration with existing organizations be developed.

v. That guidelines * for designation be developed adaptable to a variety of Canadian contexts.

vi. That criteria ** for the evaluation of the significance of church and/or mission sites be developed in relation to their historical contexts.

vii. That adequate publicity be given to events related to the designation of historical sites.

viii. That adequate financial planning be in place prior to requesting designation.

ix. That financial planning include short and long term goals for the project under consideration.

x. That prior to applying for public grants a proper research procedure be developed to determine the potential of funding sources to be explored.

xi. That the availability of grants varies from time to time,

therefore, it cannot be assumed that grants are always available.

* Guidelines refer to basis on which a proposed site can be designated.

** Criteria for evaluations refers to differing types of designation.

6. Classification

(a) Types: The United Church of Canada should designate and mark appropriately two types of historic sites:

(i) National historic sites: These buildings or places which have general significance for the history of the church or its impact on Canadian society.

(ii) Local and regional historic sites: Those buildings or places which have been associated with the history and work of a specific conference or region.

(b) Criteria for inclusion:

(i) Sites pertaining to the histories of the four uniting churches should be recognized.

(ii) A building or place should have one or more of the following characteristics:

— It should be the location of a major institutional event such as the establishment of an independent Conference or the consummation of a union.

— It should be the location at which the first regular services were held in a region or a province.

— It should be the original building or location of a church-related educational or social services building.

— It should be the site of a mission for Indians or other minority groups.

— It should be a place or a building associated with people who have made outstanding contributions to the life of the church in Canada and community.

— It should have distinctive architectural merit.

NOTE: All the above criteria need not be required.

7. Procedure for Recognition and Marking:

(a) *National Historic Sites* . . . application for inclusion of a site in this category may be made by an individual, a congregation, a Presbytery or a Conference. Action may be initiated also by the Committee on Archives.

(b) *Local and regional historic sites* . . . application for inclusion of a site in this category may be made by (Continued on Page III)

an individual, a congregation, a Presbytery, or a Conference. Action may be initiated also by the Committee on Archives.

All above applications are to be screened by a Conference committee which shall make recommendations to the appropriate court within Conference

8. Guideposts

(a) A mission design for the site project is to be developed.

(b) Church authorities are to be consulted prior to secular sources.

(c) That upon application, lines of co-operation and collaboration with existing organizations are to be established.

(d) Guidelines established by Conference and General Council are to be strictly adhered to.

(e) The historic site must fit the criteria for evaluation of its historic significance.

(f) That adequate publicity be given to events surrounding the designation of the historic site.

(g) That a financial plan be in place prior to application for designation. This to include research of potential financial and human resources.

(h) There is to be a group able to supervise the maintenance of the project.

(i) It must not be assumed that grants are readily available at all times from religious or secular sources unless they are already in place.

Historic Sites Committee

*The Rev. Dr. Gerald Hutchinson—
Interim chair of Alberta & N.W.
Conference Historic Sites and Archives
Committee*

*The Rev. Dr. Stephen Wilk — President
of the Alta. & N.W. Conference (U.C.C.)
Historical Society*

Consultants

*Mr. Les Hurt — Department of
Community Development, Alberta
Government,*

*Mr. Gerry Ward —Department of
Community Development*

*Rev. Bill Lamb— Past Chairman of the
General Council's Committee on Archives
& History*

*Rev. J. Ernest Nix— Former Deputy
Archivist for the United Church of Canada*

*Dr. Robert MacDonald — Historian,
University of Calgary;*

*Rev. Father Ed Jackman— Roman
Catholic historian*

United Church Artifact Collection Project

1. Introduction

The United Church Artifact Collection Project arose out of the conversations between the Historical Society executive, as represented by the Rev. Dr. Stephen Wilk, and David Goa, Curator of Folk Life at the Provincial Museum of Alberta. What grew out of those meetings was a recognition of the fact that the Church and museum communities could, in co-operation, develop a comprehensive collection of artifacts associated with the tradition and culture of the United Church in Alberta. Modern scholarship has paid scant attention to the artifact heritage of mainstream Protestant communions and Rev. Dr. Wilk and Mr. Goa recognized that it is imperative that every effort be made to rectify this situation with regard to the heritage of the United Church of Canada.

It was recognized early on that neither the museum nor the Church had the resources to pursue this task alone. In an era when there is little or no public funding available for collection, acquisition and interpretation, the museum was unable to maintain the collection and research staff necessary for a dedicated project on the United Church. Furthermore, the Church did not have the resources to house and properly curate such a collection. What was recognized was that it would be possible for the two institutions, working co-operatively, to design and implement a major collection project. The museum could contribute the storage, conservation, and professional curating of the collection; while the Church was able to provide a pool of volunteer workers, people with expertise in the culture and history of the United Church, and modest funding toward engaging a research assistant.

Out of these conclusions was born the United Church of Canada (Alberta and Northwest Conference) Artifact Collection Project, a joint project between the Folk Life division of the Provincial Museum of Alberta and the Conference Historical Society. The goal of the project was, over a two-year period, to identify, collect, preserve and interpret the key elements of the material culture of the United Church within the Conference. This collection of research and artifact materials would then serve as a resource for scholarly investigations into the cultural memory and living tradition of the United Church, as a repository

repository for its heritage, and as the basis for a major travelling exhibit.

2. Policy Guidelines

The policy guidelines for the Artifact Collection Projects were framed as a series of goals and objectives to which any such project should attain:

Goals

- 1) The establishment of a significant and well documented artifact collection to be housed within the Folk Life Collections at the Provincial Museum of Alberta.
- 2) The acquisition of artifacts from all significant communities within the Alberta and Northwest Conference of the United Church of Canada.
- 3) To study the mandate of the Provincial Museum of Alberta and other public institutions as they apply to the United Church of Canada.
- 4) To design and implement a demonstration project for the establishment of said artifact collection through the co-operation of the United Church of Canada and the Provincial Museum of Alberta.
- 5) To provide assistantship for the Church's stewardship responsibilities with regard to archival and historic site resources.
- 6) To develop a discrete collection of artifacts which will illustrate the utility of such a co-operative approach and establish a resource for the preservation, study and display of the United Church's heritage.

Objectives

- 1) To classify artifact materials into appropriate categories of specific historic or cultural import.
- 2) To assess the manner in which the concern for the preservation of artifacts resonates with the Church's other concerns with regard to archives and historic sites.
- 3) The development of criteria for the assessment of individual artifacts with regard to their import as a bearer of meaning within the cultural domain of the United Church.
- 4) The development of a program for the training of United Church members as volunteer field researchers for the Project.
- 5) To establish a system of liaison between the Project committee, member institutions, and researchers.
- 6) To provide a guide, with interpretive essays, for the collected artifact materials.
- 7) To establish plans for an interpretive exhibition based on the materials.

(Continued on Page IV)

8) To ensure that there is an appropriate framework for the future development of the collection at the conclusion of the Project.

9) To assist the Historical Society in developing guidelines for a national strategy for the preservation of the Church's artifact heritage.

3. Findings

The Artifact Collection Project has been fully developed.

Our experience has indicated that the following conclusions (with loose reference to the numbering in Objectives, above) are warranted:

1) Artifact collections have been acquired in the ten following categories:

a) Artifacts reflecting the history and traditions of the uniting churches in Alberta prior to Union.

b) Artifacts commemorating or relating to the union event which formed the church in 1925.

c) Artifacts illustrating the forms and understandings of worship and devotion in the Church.

d) Artifacts associated with ministry (lay and ordained).

e) Artifacts associated with lay organizations of the Church, their members and activities.

f) Artifacts associated with the faith dimension of home and family life.

g) Artifacts which illustrate the Church's involvement in secular and religious education.

h) Artifacts which illustrate the mission, community outreach, and social justice activities of the church.

i) Artifacts which illustrate the polity, administration, and authority of the Church.

j) Artifacts which are related to persons or events of historic import to the Church.

2) Because of the fact that the public institutions with which we desire to engender co-operation are divided between the three areas of archives (documentary resources), historic sites (geographic resources), and artifacts (collectible resources), it is felt that the Church should similarly treat these concerns as distinct. This is not to say that it is not wholly appropriate that one body be concerned with all three, but rather that specific efforts be directed towards all three aspects of the Church's heritage, individually.

3) It was discovered that the best resource for the determination of the individual import of particular artifacts was to be found in the person of professional curators at the Museum. They are capable of determining the manner in which an artifact represents (or fails to represent) the tradition and culture of the Church. As curatorial

resources are available from the Museum, it was found that it is imperative that they be engaged to ensure that artifact preservation is carried out in a systematic and professional manner.

4) It was found that the most efficient approach to attracting and training volunteers for the project was through regional museum networks. It is possible for trained personnel to visit local museums within each Presbytery, inviting members of the community to a workshop on the identification and collection of key artifacts. Such a community visit has a threefold benefit: it permits Project personnel to make field visits throughout the Conference, it serves as a means to attract and train volunteers and it introduces the project to the local museums, the value of whose aid is inestimable. As a final note, it was found that it was very important that projects of this sort establish a small volunteer base and visibility within the Church communities at the outset, so that work may proceed as more volunteers are being attracted.

5) It was discovered that liaison and information flow was not a difficulty, provided that projects of this sort are well-conceived and organized with regard to the co-operation between the Church and the Museum from their inception.

6) Publication of the (*Guide to the Collection*) and development of an exhibition plan was completed in February 1995.

The United Church of Canada (Alberta and Northwest Conference) Artifact Collection Project has benefited from the co-operative efforts of the Church and the Provincial Museum of Alberta. As a result we have established the first public collection in Canada of artifact material, photographic material, recorded interviews on the Church's living traditions and cultural heritage. The funding for this Project has come from the Alberta and N.W. Conference of the United Church, the Conference Historical Society, the

Alberta Historical Resources Foundation, the Jackman Foundation, the McLean Foundation, and private donations. We have already amassed a significant collection and begun the interpretive work which will ensure that this collection stands as a significant resource for decades to come. •

For further information contact:

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CALGARY, Alta. T2M 2B1
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Canadian Methodist Historical Society's Plaque Policy

Rationale: As a society dedicated to the history of Methodism in Canada, the Canadian Methodist Historical Society has a special interest in remembering those who played a significant role in the Methodist cause, marking with appropriate plaques places where pioneers of the faith met for worship in times past or now rest from their labours in the Master's vineyard.

It is essential to research thoroughly the background of any plaque proposed for designation as a Methodist Historical Site. Thus any site so designated will have justifiable claim to its fame and the general public will have authoritative evidence of its place in Canadian history. There are many examples where further research needs to be done to verify the historical evidence before a site can be designated and a suitable notation placed on a plaque marking the site. (Refer for an example to the CMHS 1994 Fall newsletter).

Procedure : The procedure leading to the designation and marking of any place as a Methodist historical site will follow these guidelines:

1) Proposals will be accepted from any member or group of members of the Canadian Methodist Historical Society.

2) When a proposal is received, a special committee of three will be struck, including a representative of the member(s) making the proposal, another member at large and one member of the executive.

3) A decision will be made on recommendation by the special committee to the annual meeting unless that meeting empowers the executive to act.

4) The recommendation will include supporting historical data, permission(s) necessary, appropriate wording, a cost quotation from a reputable firm experienced in producing such plaques and the means of funding.

5) Erection and planning for the unveiling of the plaque, when approved, will be undertaken by the special committee. •

Artifact Collection Project Committee

Dr. Bruce Peel — Past Chair of the Conference Committee on Historic Sites & Archives

Rev. Dr. Stephen Wilk — President of the Historical Society

Mr. David Goa — Curator of Folk Life, Provincial Museum of Alberta

Rev. Dr. Gerald Hutchinson — Interim Chair of the Conference Historic Sites & Archives Committee

Consultants

Rev. J. Ernest Nix — Historian and Archivist

Dr. Robert MacDonald — Historian

Mr. A.J. Armstrong, — Researcher

Rev. Bill Lamb — Historian

Rev. Fr. Ed Jackman — Historian

McDougall Mission Site a Tourist Attraction

By Dr. Gerald McDougall

The Mission Purpose of the McDougall Memorial United Church

It is the assumption of the McDougall Stoney Mission Society together with the Historic Sites and Archives Committee of Calgary Presbytery that the United Church of Canada takes seriously the Mission that brought the denomination into being. That it honors its pioneers of the faith and its antecedents and remains faithful to the purposes for which the church was established.

(1) The historic sites serves as a focal point for reflection on the foundations laid by its early pioneer missionaries. It is a symbol of our rich Methodist heritage which brought with it educational, spiritual, social, cultural and religious foundations from which both natives and non-natives jointly have been enriched.

(2) Worship services are held in the Mission Church twice a year. These services are sponsored by the McDougall Stoney Mission Society and are arranged and conducted with assistance of the appointed chaplain and/or his appointee. A wide variety of United Church and inter-faith clergy are engaged in conducting the services.

(3) The Mission Site (centre) serves a wide variety of spiritual needs. The congregation comes from a wide spectrum of participants from the 33 United Churches of the Calgary Presbytery and many other congregations from Southern Alberta. Interested persons come from a variety of faith orientations and feel entirely welcome and comfortable in worship through the years.

(4) As a bridge builder the Mission Site bridges a cultural gap. The native Stoney have always been welcomed and have assisted in the services of worship through the years.

(5) The church serves as a wedding chapel in that there is an increasing number of weddings conducted by the Chaplain throughout the year. These are arranged in consultation with the custodian. When the chaplain is not available, other clergy of the district or presbytery are engaged. When the bride and groom have their own clergyman, permission is still

Historic Sites & Archives



*The Susan Anderson & Jonathan McDade wedding: Family members from as far away as New Zealand and other parts of the world gather for a group picture.
July 16, 1994*

necessary for the use of the facilities. The mission church retains a Marriage Register in accordance with the Alberta Marriage Act.

(6) The Sacrament of Baptism is sometimes conducted by the chaplain or the clergyman of the parents' choice. Every baptism request is followed up by attempting to link the family with their chosen church (or the church in their locality). This is done in co-operation with the Clergy of that congregation. The mission church retains a Baptismal Register according to the laws of Alberta. However, every attempt is made to have the families carry out their Baptismal vows in the church of their choice.

(7) Funerals and/or Memorial Services are arranged upon request with the protocol.

(8) The Historic site serves as a worshipful retreat for tourists visiting the site. i.e. a Muslim woman from Calgary was so impressed by the "worshipful location" as she described it, that she felt moved to give a \$100 donation towards the maintenance of the site.

(9) The church has always been perceived as an integral part of the native Stoney community. Its special purposes and functions are not in competition with the ongoing Morley United Church and its mission.

(10) A mutuality of benefits for both Stoney and Albertans continue to flow from the McDougalls contribution to both cultures. The site serves to interpret these contributions to the present and future generations of the values for which the mission stands.

(11) The Mission Site is owned,

developed and maintained as a valuable basis for continued positive, creative dialogue between our two cultures and religious heritage.

(12) In keeping with the theological basis of Methodism, education plays an important role in society. The Mission has in the past been faithful to this role and will for future generations.

(13) Modern media has found the Mission Site a source of living history. Television, film productions, printed media et. al. are using the site as an international historic resource.

(14) The site has a growing interest for academics, researchers, archaeologists, and museums and is a source of further studies at the university level. ■

Planning Team Progress Report

The Morley native land claim negotiations are in progress. The committee anticipates an amicable conclusion to several years of negotiations. In the meantime, the mission site is fulfilling a variety of functions as indicated in the above mission purpose outline.

We wish to thank all those who gave so much of their volunteer time and energy to assist in the negotiations. In the meantime, the planning team is anxious to continue with this important historic project.

Rundle's Mission Conference Centre

By Gerald Hutchinson

Did you know?

1. RMCC is a property of the United Church of Canada, owned and operated by an incorporated society, reporting to the Alberta and Northwest Conference but its statistics are not in church records.

A board of 15-20 volunteers has recorded minutes for 267 meetings plus innumerable committee and work meetings over a period of 39 years — without any expense accounts.

2. The project has been funded by direct donations gathered at special suppers, direct appeal to individuals, one Conference-wide appeal, UCW donations and one grant for land purchase.

COSTS		
Land		
1966-65	17.6 acres for	\$9,600
1993	4.99 acres for	\$110,000
PRESENT VALUE		\$500,000
Lodge with contents		
Cost		\$60,000
PRESENT VALUE		\$447,460
Houses (with contents)		
Cost		\$160,000
PRESENT VALUE		\$242,325
TOTAL PRES. VALUE		\$1,189,785

The entire property is debt free.

3. **Rental Program.** The entire property has been open for use every week, all year round, for 35 years. Rental rates are intended to cover full maintenance costs; major improvements and developments require special funding.

It is a small group, low-cost, self-care haven in an extraordinarily beautiful location. An exciting variety of people have found it — congregations, clubs, societies, families, schools. Native Canadians, Coptic Egyptians, Chinese, Korean, East Indian, Muslims from Kenya now in Canada plus European white immigrants!

4. **Historic insight and impact** ... this is the real treasure.

Searching for the purpose and meaning of Robert Rundle has led into and opened up entirely new perspectives in Canadian history, particularly between the Bay and the Rockies.

The Hudson's Bay Company had complete control of the Territory west of Hudson's Bay, responsible to Britain. The British Wesleyans ordained Rundle and two others as chaplains to the HBC and missionaries to the Indians — 27 years before the Confederation of Canada. All records of the British Mission were sent to London and were not shared with the

Canadian Methodists so this work been almost entirely unknown in Canada.

Rundle led us into them (the Rockies) and the mountain draped with his majesty proclaims the importance of his eight-year ministry here.

We now know why the mountain was named and how the Syllabic Alphabet was first taught and used so that good news of God was given directly to the native peoples in their own language and in their own communities. No missions, no residential schools, no loss of culture. The result was a vigorous movement of Christian Indians that grew for 30 years, particularly among the Indian peoples south of Edmonton. Father Lacombe is said to have lamented: "Rundle got there first and baptized them all."

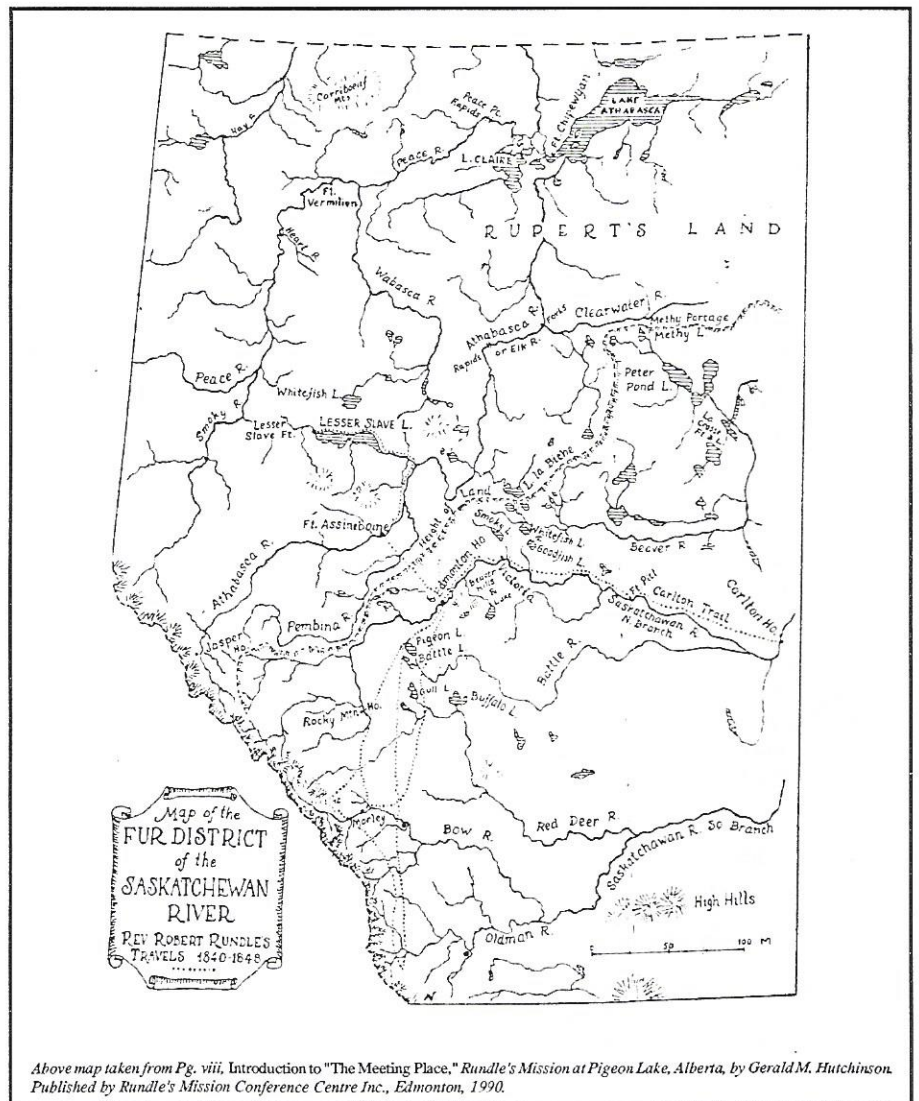
1867... Confederation of Canada
1869.....HBC sold its rights to the Government of Canada.

1870.....Area became North West Territories of Canada.

Canadians then began to occupy their Promised Land, displacing all who were there before them. The Canadian Methodists were a prominent part of that occupying force, and at the same time missionaries to the Indians. But their work was to prepare the Indian peoples for amalgamation, learning English, farming, and worship in organized churches.

Rundle's Mission and the documents gathered in discovering his work, including the Wesleyan reports to London, enables us to retrace the entire pattern, to see the native life as it was, and then to see the Canadian occupation in a fresh light.

The Church and individual donors got, and will get, their money's worth by investing in this place — imagine the potential!! •



Above map taken from Pg. viii, Introduction to "The Meeting Place," Rundle's Mission at Pigeon Lake, Alberta, by Gerald M. Hutchinson. Published by Rundle's Mission Conference Centre Inc., Edmonton, 1990.

The Covenanters in Alberta (1910-1940)

By Eldon Hay

The founding Reformed Presbyterians (RPs) or Covenanters in Content /Delburne were the Ulster-born Campbell brothers, David (1832-1913), James (1841-1919) and Clark (1850-1917)¹ and their wives — though only one of the brothers, Clark and his wife Margaret (1865-1939), were to have children.² All three brothers previously had been in the United States. Clark Campbell urged other RPs to come to Content: "Covenanters ought to give this country a visit . . . Government land cannot be bought; it has to be homesteaded."³ Unfortunately, there is no evidence of any difficulty in taking an oath when becoming a homesteader; though the matter was later raised by the Regina session.⁴

The American RP Central Board of Missions asked Rev. Thomas Melville Slater (1869-1951) to briefly visit the area in 1906.⁵ Later, "Rev. William McFarland (1844-1938) was the first (settled) minister . . . He (assisted) in the erection of the building which was to serve as a school house and church."⁶ The Wood Lake School continued to be the worship venue of the Covenanters in the community.⁷ In 1994, it is a community centre.

Attempts to persuade Covenanters to come to Content met with some success. The Brodie family came from Lochiel, Glengarry County, Ontario⁸ and the Waddells — Robert (1871-1971) and Mary (1877-1933) — from the Ramsay, Lanark County, Ont. congregation.⁹ Other families came from the United States.

Rev. Byron Melancthon Sharp (1847-1930), a missionary under the direction of the Colorado presbytery, came in November 1909; and early the next year "the Content RP Mission was organized into a congregation."¹⁰ "The (Presbytery) . . . received certificates of members from other congregations. So the number of 20 were placed on the roll. By a unanimous vote, taken standing, all those who had taken part in the Provincial elections expressed their regret and promised that hereafter they will adhere to the established law of the Ref. Pres. Church."¹¹ Sharp remained as missionary until May 1910, announcing that "the Grand Trunk Railroad . . . is coming much nearer."¹² It was the coming of the railroad and the establishment of the new town of Delburne in 1911, which led, a decade later, to a name change of the congregation from Content to

Delburne Reformed Presbyterian.¹³ The new town also had a "Methodist parsonage,"¹⁴ so Covenanters were no longer the only Christian group in the area.

Covenanter piety was expressed in typical ways. The session "approved of a Fast Day being kept the first Thursday in October" in 1917.¹⁵ The "Communion Season"¹⁶ was marked in the traditional manner: "the usual days of preparation (were) observed."¹⁷ Then, "Rev. D.H. Elliott preached on Saturday morning . . . and delivered the Table address at Woodlake school house (on the Sabbath). He preached (again) . . . on Monday morning."¹⁸ Discipline was imposed, on at least one occasion: "The session asked Mr. McConaughy to speak to that member who had attempted to vote at the last Dominion election; remind him of his promise, and warn him not to do it again."¹⁹ The congregation recommended the formation of a Ladies' Missionary Society.²⁰ The Sabbath School was very important its annual picnic was faithfully reported in the church paper.²¹

Covenanters were ideologically critical of government, yet three members joined Second World War armed forces — Andrew Brodie, Lester and Lloyd Taylor.²² Again, there is no word of any difficulties in taking an oath of allegiance; although that situation arose when a Winnipeg Covenanter was conscripted.²³ In 1917, a new presbytery of Central Canada was established — to include congregations in Winnipeg, Regina and Lake Reno (Minnesota), as well as Content/Delburne. The presbytery did not materially affect the Content congregation in its most serious problem—lack of members. Newcomers barely kept up with the attrition brought about by those leaving and dying, including those of the foundation Campbell family.²⁴ Small numbers precluded the congregation ever calling a minister. The relative isolation constituted a drain on the Central Board of Missions—the congregation was consistently aid-receiving.²⁵

The sole clergyman who had a longer stint was Rev. Howard George McConaughy (1882-1951) who served from 1916 to 1919 and again from 1927 to 1936.²⁶ A widower when he first came, he married "Nancy Campbell, a school teacher, oldest daughter of Clark and Margaret Campbell."²⁷

Despite these relatively longer periods with a full-time minister, the Delburne congregation did not grow.

The problems besetting the Delburne Covenanter community also

were experienced by the Central Canada Presbytery; in 1934 it was dissolved because of "fewness of numbers . . . and aid-receiving congregations."²⁸ Delburne was placed under the care of the Pacific Coast Presbytery.²⁹ In 1936, McConaughy retired and returned to Iowa. Rev. Earnest McLeod Elsey (1875-1944) served for "three months at Delburne for two summers," presumably in 1936 and 1937, while there writing a brief history of the congregation.³⁰ He was the last minister of which we have any record. Local historian Ken Waddell noted that "the congregation continued until close to 1940 when it was dissolved for lack of members."³¹ ■

Eldon Hay, M.A., B.D., Ph.D., is a professor in the Department of Religious Studies at Mount Allison University in Sackville, N.B. A minister of the United Church, the Rev. Dr. Hay is researching the Covenanters in Canada.

Footnotes

1. Dates of laypersons are taken from *Through the Years: A Sociological History of Ardley, Delburne and Lousana Districts*, Ed. Diane Lewis and John Pengelly (Lousana-Delburne, 1980), page 208.
 2. Alice (Kitchen) Campbell, "Campbell, Clark and Margaret," *Through the Years*, page 1073.
 3. C(lark) Campbell, "Penhold, Alberta," *Christian Nation*, 29 March 1905, page 13.
 4. See *Minutes of the Synod Reformed Presbyterian Church of North America* (Pittsburgh, 1914) page 167 (*Synod Minutes RPCNA*): "A memorial from the Regina session asking for a deliverance on the question, 'Can a Covenanter who is not a British subject, take up and perform the required duties of a homesteader in Canada without disregard of his church vows?'"
 5. "Central Board of Missions Report," *Synod Minutes RPCNA* (Pittsburgh, 1907), page 40.
 6. E.M. Elsey, "The Covenanters of the Red Deer Country (Delburne)," *Christian Witness*, 16 March 1938, page 174.
 7. Ken Waddell, "The Reformed Presbyterian Church," *Through the Years*, page 203: "The congregation held worship services in the Wood Lake School because they did not have a building of their own."
 8. "Brodie, Andrew and Alice," *Through the Years*, page 90.
 9. Waddell, Robert and Mary, *Through the Years*, page 958.
 10. "New Covenanter Congregation," *Christian Nation*, 13 April 1910, page 11.
 11. "Session Minutes," 22 March 1910.
 12. *Ibid.*
 13. change in the name of the congregation was officially made in 1922 ("Central Canada Presbytery Minutes," 19 May 1922.)
 14. "Content, Canada," *Christian Nation*, 25 October 1911, page 11.
 15. "Session Minutes," 1 November 1917.
 16. So named in the "Session Minutes" 27 April 1924.
 17. "Session Minutes," 16 April 1924.
- (Continued on Page 20)

Springbank United Celebrates Centenary

By Evelyn Buckley

Three years after the Canadian Pacific Railway had made its dramatic arrival at the sprawling North West Mounted Police outpost called Calgary, James and William Young arrived to look for homestead. They located west of the tiny town and built log houses filling the cracks between the logs with plaster. Having a place to live they now returned East to bring their wives and children, and arrived back to the homesteads in November of 1886.

These were the days of the great missionaries, but the glory of the work of the Christian Church in the Springbank district does not lie with any of them, but rests solely in the dedication of the homesteaders of that community. Its faith and vision was that of the people which is always the true source of greatness. It had a great sense of independence and purpose.

The Youngs and their fellow homesteaders wanted a church and in 1886 they met in the homes of James Young and Wheeler Mickle. Laymen, and some ministers came out from Calgary for these early services and the children gathered together each Sunday for Sunday School.

After the log school was built in 1887, the church was able to move from the Young homestead to this building. The Springbank Union Church was built in 1894 in much the same manner as the school had been built, by the combined efforts of the settlers. Rev. Frank Langford from Central Methodist Church in Calgary and Dr. Herman of the Presbyterian Church officiated at the dedication and opening. It was a small miracle it was built with so many differing opinions.

We cannot even mention the name of Springbank Church without the name of Mrs. James (Lily) Young. She was certainly the push behind the building of the church, she played the organ, organized the first Sunday School and was superintendent for many years. She is credited with delivering more than 100 babies and being the nurse for the community.

In 1900 it became necessary to build an addition on to the log church to accommodate the Sunday School. The addition also included a kitchen which is a tribute to the women and their constant contribution to the spirit and the finances of the church. The Ladies Aid and the Women's Missionary Society never faltered in their determination to keep the Springbank Church the centre of the



Official Centenary Dedication of newly-renovated Springbank United Church (top), December 4, 1994. Platform Party with choir in the background. (L-R) Evelyn Buckley (Chairperson, Building Comm.), Al Savage (Project Manager); Don Koots (Chairman, Foothills Presbytery); Tom Stable (Construction company); Doug Gillman and Dale Taylor (Architects).

community. When the Board was pressed to find money for the church, it was the women who had the little extra that was needed.

It was inevitable and yet quite sad that denominational differences would invade the community. An official Board was organized by the Canadian Methodist Church in 1909. Two miles north of the Union Church, the Methodists erected a church which was opened and dedicated on June 10, 1910.

However, it was neither spiritually nor economically viable that a community the size of Springbank maintain two churches for a long period of time. Nor was this division in harmony with the historic unity displayed by the people. As a result, the Board of Deacons of the Presbyterian Church passed a motion that the two congregations of Springbank unite into one body, having one congregation, one church building and one minister, inviting the Methodist body to take the necessary steps to consummate such a union. Two years passed before it was

accomplished. On June 14, 1918, a motion was passed that "Services and Sunday School be held in the two churches on alternate Sundays, for one year, always providing that there shall be an English Church Service in the Union Church on the first Sunday of each month." It was church union seven years before the formation of the United Church of Canada.

During the tough times following the First World War, Springbank was joined with West Calgary Pastoral Charge. They existed together in harmony and struggled for financial survival during the severe depression in the late twenties and early thirties. In 1936, Rev. Dr. Powell, Superintendent of Home Missions, suggested that Springbank give up its association with West Calgary and join Cochrane. The pioneer congregation was in no way disposed to give up its historic sense of independence and agreed to the change only if the following conditions were met: The minister must reside in Springbank, (Continued on Page 17)

Springbank (From Page 16)

Cochrane make an annual contribution of \$500 per year for pastoral support and each congregation retain its own church board.

The union did not get off to a very auspicious start. Springbank wanted to maintain its minister, Cochrane wanted another. Calgary Presbytery stepped into the fray and declared the joint charge vacant. A minister was appointed and Springbank refused to acknowledge that ministers are appointed by action of Presbytery. Despite these misgivings, the change proved to be a wise one. Cochrane and Springbank remained a joint charge for the next 30 years.

Services in the Union Church became quite impractical by the winter of 1944 and on Oct. 30, the Board decided to worship only in the North Church during the remainder of the winter. It was the beginning of the end for the first and historic church building. It was a concern of the congregation that the furnishings of the South Church be treated with proper respect. The piano was moved to the home of F.E. Young and the pulpit was donated to Balzac. The Young family purchased the building and moved it from the site. The money was placed in a special account so that a cairn might be erected on the site. It was dedicated at a service held June 7, 1959.

In 1954 a new manse was built and in June 1962 it was decided to build a Christian Education Unit on the north of the church. For the first time in its long history, finances were not a problem. The U.C.W. flourished, the Sunday School was overflowing and the debt was paid back. The faith of the homesteaders was growing to fruition.

In July 1967 the inevitable separation of Cochrane and Springbank took place. Cochrane wanted a full-time minister supported by Home Missions. Springbank chose once again to be independent and decided to go it alone with just Sunday supply if necessary. This marked the first time since 1912 that there had not been a full-time minister resident at Springbank.

Springbank again grew, finances became less of a problem and they went to half-time and eventually with the Chamberlains moving into the manse Springbank again had full-time resident ministry. With the influx of acreages and the decline of farming in the area, the congregation changed but its pioneer spirit seemed to be maintained. An overhaul refurbishing was done in the late 1980s but by the fall of 1991 more was needed.

A strategic planning committee looked at the needs of the community and the church and recommended to the Board that a major renovation and building program be undertaken. It did not approach the larger church for money again but the congregation pledged the amount and a small loan was taken out. The renovation began in May of 1994 and by the end of November the congregation moved back into a wonderful renovated space. They had volunteer labour. They also had their controversy and they still are as independent as ever, 100 years after that first building was completed. On Dec. 4, 1994 a rededication service was held.

The story of Springbank United Church does not rest in the catalogue of ministers who came, made their individual contributions and moved on. It lies in the staunch and devoted lives of the men and women who have brought up their

families in this community, from Mrs. Young and the horse and buggy to the van-driving acreage owners. In the years of its history it has never been willing to surrender its right to independent decisions and actions. At times this attitude has brought it into conflict with the church establishment. Yet it has never been willing to compromise and the result has been a strong and vital life during the most trying times and a secure place in the community when rural churches have been on the decline. Children, grandchildren and great-grandchildren remain faithful to the cause their ancestors loved so dearly and have been joined by another generation of pioneers. ■

Note: Excerpts have been taken from the Springbank History Book "Chaps and Chinooks," and an article written by Rev. Dr. W.J. Collett.

Our congratulations to Mrs. Evelyn Buckley on receiving the Doctor of Divinity degree (Honoris Causa) from St. Andrew's College, Saskatoon.

McKillop Celebrates 40 years

By Jim George

The past forty years of rapid growth, stabilization, new directions and a record of service to the community were recognized on May 7 and 8, the anniversary date of the beginning of McKillop congregation. About a year prior to the event, an anniversary committee was appointed by the Church Council. The committee under the direction of Ken Mills met regularly, planning the events of the recognition of forty years. Ken commented: "It's quite an accomplishment for a church to have come from a small number of people and grown to include over eighteen hundred members and adherents in a forty-year period."

The evening program of music, poetry and reminiscing on May 7 included music by the junior choir, the senior choir, the handbell choir, and a double quartet known as the Concordia Singers. Rev. Terry Shillington, photo centre, surprised everyone by appearing in an old time clerical costume representing the Rev. Charles McKillop. Mrs. Mary Shillington, left, joined him at the pulpit dressed as Mrs. Charles McKillop. Mrs. Dorothy Boulton, right, grand-daughter of Rev. McKillop was present for the program.

A bulletin board display prepared for the anniversary celebrations had newspaper clippings of the formative years of the McKillop congregation. Many of the charter members enjoyed sharing recollections of those events. An anniversary quilt was made as a fundraiser by Maureen Hephner and Jan Wood. The quilt has blocks representing the various groups, activities, and functions of the church as well as small blocks with members' names. The quilt will be displayed in a prominent place in the church. Ernie Porkka and Joyce Temple wrote original and entertaining poems which they read at the program. The sermon at the anniversary service was delivered by Rev. Garth Mundle, principal of St. Stephen's College. ■



Photo taken May 7, 1994

Please send us your anniversary celebration write-ups before December 1st each year for inclusion in the Journal

been addressed in this short overview: early co-operation between the Methodists and the Presbyterians in missions to the non-Anglo-Saxon immigrants; the early Congregational work among German-speaking immigrants; long-standing co-operation between the faculties of the two theological colleges, Robertson and Alberta College (South) in Edmonton.

Outstanding Leaders

Two outstanding Alberta leaders in the anti-union movement were both in the Red Deer Presbytery, namely Walter G. Brown of Knox church, Red Deer, and James Sinclair Shortt of the Presbyterian church in Olds. Brown remained for eighteen years at Red Deer and for much of that time was convener of Home Missions for the Presbytery. An opponent of organic union from 1910, he urged some form of federation or co-operation while maintaining denominational identity. He became nationally known as "Brown of Red Deer" and made extensive speaking tours until 1925 when he accepted a call to Saskatoon to serve the continuing Presbyterian church. In 1931 he was elected moderator of the General Assembly. Shortt served Presbyterian congregations in Alberta at Davisburg, Knox, Calgary, Innisfail and Olds. He also served on the national Joint Church Union Committee 1917-23, and then moved to Barrie, Ontario, for a long pastorate at St. Andrew's church until 1944. He also was elected moderator of the General Assembly in 1934. The famous David George McQueen, minister at First Presbyterian Church, Edmonton from 1887 until his death in 1930, was moderator of the landmark General Assembly of 1912, which met in his new sanctuary on 104th Street. Although the Congregationalists and Methodists had agreed by then on a prepared Basis of Union, that General Assembly requested more time to secure more agreement among the Presbyterians, forwarding the conflict which escalated until June, 1925.

Leaders in Alberta on the pro-Union side among the Presbyterians were Principal S.W. Dyde and later Principal J. M. Millar, both of Robertson College, Edmonton, both of whom wrote and spoke effectively for union, Millar moving a petition for Union to the General Assembly in 1923, supported by R. Dickie, minister of Robertson Church. In Calgary, William Shearer, district superintendent of Home Missions for the Presbyterians for the presbyteries of Calgary, Red Deer and Lacombe, was a strong proponent for Union, after his

retirement becoming an associate at Knox United, Calgary. W.H. Cushing, one of the prominent Methodist lay workers and supporters in Calgary, and a commissioner to the first General Council of the United Church will be remembered. Dr. George W. Kerby, principal of Mount Royal College, wrote about 1925 his pamphlet "Milestones of Methodism in Calgary," the final milestone he believed to be the Union of 1925, an "altar" on which Canadian Methodism would place its all "with courage and confidence and unswerving faith, and with a widening vision of the future."¹⁸

Some glimpse of the personal courage and faith required of both ministers and laity in making the venture of organic union may be had in a little account of a presbytery meeting held in July, 1925:

"The last regular meeting of the Calgary Presbytery of the Presbyterians who are entering the United Church was held on July 13 . . . A Committee was appointed to revise the roll, and the following ministers on account of identifying themselves with the foundation of a new religious denomination had their names removed from the roll: Rev. A.W.R. Whiteman, Rev. Dr. McKellar, Rev. Dr. Robt Johnston, Mr. Peter McNabb, S.B. Hillocks.¹⁹

It was a poignant moment. Of 10 Presbyterian churches in Calgary before 1925, seven entered the United Church of Canada: Bankview, Hillhurst, Knox, North Hill, Ogden, South Calgary (Union) and St. Paul while three refused to go into the Union: Grace, Pleasant Heights and St. Andrew's. A milestone had indeed been passed.■

Endnotes

- 1 Canada Ready Reference, Toronto: 1924, p. 45.
- 2 Presbyterian & Westminster, March 22, 1917, p. 342.
- 3 There are many more references to this but see Chown, S.D.: The Story of Church Union in Canada, Toronto: ch. 2; McNeil, J.T.: The Presbyterian Church in Canada, Toronto: p. 51.
- 4 Chown, p. 51.
- 5 Presbyterian, September 10, 1914, p. 235.
- 6 Presbyterian & Westminster, September 27, 1917, p. 310.
- 7 A strong argument for the importance of church archives is here. Full details of the life of the Synod of the United Church will never be known because the records were lost or destroyed.
- 8 Professor Douglas F. Campbell, unpublished Working Paper "The Local Union Churches," p. 224.
- 9 Silcox, Claris Edwin, "Church Union in Canada, New York: pp. 224-225.
- 10 Chown, p. 60.
- 11 McNeil, p. 243. Note that McNeil does not report numbers of Union churches in Northern Ontario or elsewhere in Canada.
- 12 Semple, Neil: pamphlet "The United Church of Canada, The First Sixty Years," Toronto, 1985, p. 1.
- 13 The Methodist Year Book, Toronto: 1924, pp. 390-395.
- 14 Cited by Campbell, *op. cit.*, p. 261.
- 15 *Ibid.*, p. 240.
- 16 Brandon Sun, November 29, 1920.
- 17 Pamphlet issued by the Presbyterian Church Union Movement Committee: "Address by Rev. E.H. Oliver, Jan. 9, 1923," Toronto, p. 8 (United Church Archives).
- 18 Pamphlet by Rev. George W. Kerby: "Milestones of Methodism in Calgary" n.p. n.d. p. 13 (Provincial Archives of Alberta).
- 19 The New Outlook, Toronto, August 5, 1925.

James Woodsworth described the conditions in Alberta:

"In the summer of 1889 Rev. John McDougall and the writer made a tour among the missions, Indian and white, north of Calgary. At that time there was no railway north of Calgary in the territory of Alberta. The round trip involved 800 miles of travel. We drove over hundreds of miles of prairie without a sign of habitation, sleeping in the open when night overtook us. There was one small settlement between Calgary and Edmonton. This was at the crossing of the Red Deer River, where Rev. Leo Gaetz and a few others were making a commencement in what was literally a great lone land, a hundred miles from the railway, and an equal distance from Edmonton.¹²

The Methodist church at that time had only two domestic missions in Alberta north of Calgary — Red Deer and Edmonton with a combined membership of 45. Nevertheless, the church attempted to introduce the practice of holding missionary meetings to raise subscriptions to advance the work. Although initially small, the habit of giving would ensure that much larger sums would be donated. During the 1880s, the major Methodist developments occurred in the prairie districts, while during the 1890s the parkland was evangelized as settlement expanded there. During the early twentieth century, the church consolidated its hold on these sections and opened missions in the mountain regions as mining and tourism opened them up.

A brief look at the establishment of the individual Methodist missions and circuits in the district will help clarify the church's history. Rev. Leonard Gaetz, who had served several large churches in Ontario, moved to the Red Deer area as a farmer and fur trader partially to help restore his health. However, he continued as a local preacher to provide church services in the area from Calgary to Edmonton and was assisted by student ministers including W.A. Vrooman in 1887. Originally, services were held in private homes, at the fort, and later in the local school. In 1891, Gaetz oversaw the construction of the first church in Red Deer and then returned to the ministry in Manitoba. The church, (Continued on Page 19)

built near the river on First Street North was dedicated by Rev. George Dean and served by student ministers for several years. Some years later, it was sold and transformed into a grist mill.¹³

In the country south of Red Deer, Innisfail soon developed a Methodist congregation. In 1893, a supply was arranged, and the following year Charles L. Sing was stationed there. When he departed in 1896, he left a growing congregation and a new brick church. In the same year, Olds was separated off as a distinct circuit, and in 1901 Bowden had also developed to the point where it could stand alone. Between 1903 and 1905, Red Deer East, Coal Banks, Medicine River and Eagle Hill all became circuits and the Methodist church consolidated its hold in the area. In 1903, Red Deer District was organized to provide greater local supervision.

The development of Methodism in Calgary began as an outpost of the Morley Mission and served by the McDougalls. They held services in the I.G. Baker Company store. This firm, which imported goods from Montana, closed every Sunday to allow the church services. Soon, logs were floated down the Bow River from Morley to construct the first church building. A new frame building opened in 1883, east of the Elbow River. As the town shifted westward in 1884, the church was also moved. With the expansion of the Methodist population caused by the arrival of the railway, a larger frame building was erected on the corner of Seventh Avenue and First Street East. A new brick building on Sixth Avenue at Second Street, which accommodated 450, appeared in 1899 and in February, 1905, a larger sandstone building opened for worship.¹⁴

Lethbridge, on the eastern side of the Fort Macleod circuit, developed slowly as a Methodist centre. During the 1880s, Rev. J.W. Bridgeman opened services in the town, John Maclean visited occasionally and Alfred Andrews lived in the community in 1886. Although opening a small church in 1887 on land donated by the British coal company headed by William Lethbridge, basically, the Methodists left the area for the Presbyterians to develop. Rev. Charles McKillop of the Presbyterian Church provided strong local leadership for the growing coal-mining community and the town that developed to service the industry. There was no noticeable increase in Methodist membership until the construction of the Crows Nest Pass

Railway. Over the following decade, with the influx of settlers, Wesley Church became self-supporting, and a companion mission known as Lethbridge Second Methodist Church was opened.

The Medicine Hat circuit began when, in 1883, J.W. Bridgeman visited the tent city erected there. He shovelled the debris out of the partially completed railway station on Saturday evening in order to hold services the following day and immediately organized an official board and Board of Stewards to look after the organization of class meetings and the purchase of property. Following the railway, Bridgeman organized a circuit from Stair to Dunmore and reached out to Lethbridge in 1885.¹⁵ After 1892, the Medicine Hat circuit flourished and became self-supporting in 1890. In the same year, it opened the brick Century Methodist Church to replace the original small white frame church. The name Century was selected because the church was built at the turn of the century. ■

(Continues in Volume 9)

NOTES

1. Hugh A. Dempsey (ed.), *The Rundle Journals, 1840-1848* (Calgary: Alberta Historical Society, 1977), p. 43.
2. Michael Owen, "Nurseries of the Church of God: British Wesleyan Missions in Rupert's Land, 1840-1854," *Canadian Methodist Historical Society, Papers, III* (1983).
3. Maldwyn Edwards, *John Wesley and the Eighteenth Century* (London: 1933), p. 145.
4. *The Rundle Journals*, p. 116.
5. A.G. Morice, *History of the Catholic Church in Western Canada*, 2 v. (Toronto: Missionary, 1910), II, p. 169.
6. Wesleyan Church, *Missionary Notices*, 1879, p. 126.
7. John Peter Turner, *The North West Mounted Police, 1873-1893* (Ottawa: King's Printer, 1950), I, p. 344.
8. John C. McDougall, *In the Days of the Red River Rebellion* (Toronto: Wm. Briggs, 1903), pp. 111-114.
9. Samuel Rose, *The Genius of Methodism* (Toronto: Ryerson Press, 1923), p. 13.
10. Stephen Wilk, *One Day's Journey* (Calgary: 1963), p. 59.
11. See, *Methodist Church, Minutes of Alberta Conference, 1900-1905*.
12. Stephen Wilk, "An Historical and Sociological Analysis of the United Church of Canada in the Airdrie District" (B.D. Univ. of British Columbia, 1962), p. 63.
13. A.L. Gaetz, *The Park Country* (Vancouver, Wrigley Printing, 1948), pp. 36, 105-106.
14. L. Bussard, "The Early History of Calgary" (B.A., Univ. of Alberta, 1935), p. 145.
15. A.S. Morton, *History of Prairie Settlement* (Toronto: Macmillan Press, 1983), 93; J.W. Bridgeman, *Breaking Prairie Sod* (Toronto: Methodist Missionary Society, 1920).

Note: Maps 2 & 3 are adapted from the late John Brown's papers when he pursued his M.A. at the University of Alberta. His private papers, *The Methodist Church in Southern Alberta* are in the process of being published as an Occasional Paper by the Alberta Northwest Conference (United Church of Canada) Historical Society and have been helpful in preparing this article presented to the Canadian Methodist Historical Society's 1994 annual meeting held at Wesley United Church, Calgary

In conversation with natives following Rundle's Mission Annual Memorial Service, September 11, 1994 at the Rundle's Mission Conference Center, Pigeon Lake, Alberta



Mr John Samson (Native elder) at Hobbema Pastoral charge, reflecting on past history



The Rev. Sandy Scott, native minister, Hobbema Pastoral Charge participates in the memorial service.



Mrs Dorothy Hodgson exchanging ideas with Mrs. John Samson (wife of Elder John Samson).



(Lt.) Mrs. Charles Hickman conversing with Mrs Gerald Hutchinson at reception.

The Inheritance of Congregationalism

Sermon preached on a Sunday morning May 2nd, 1965 in Rundle Memorial United Church, Banff, Alberta by the Rev. Astor R. Schrag, pioneer Congregational minister in Alberta, on the occasion of the 61st anniversary of his ministry and the unveiling of the stained glass window depicting him.

Lesson: St. John 17, verses 1,2, 6, 17-23.

Text: Isaiah Chapter 15, verse 1:

"Hearken unto me ye that follow righteousness. Ye that seek Jehovah: Look ye to the rock from which ye were hewn, and to the quarry pit from which ye were digged."

It is the appeal of the prophet to his remnant from captivity. In their zeal for rebuilding a new social order they must not forget the tried and true principles that sustained their forbears and made them glorious.

This morning this text speaks to us of the Inheritance of Congregationalism. We are to take a fresh look at the teaching and the conduct that was passed down to us as a heritage worthy of example as well as of praise.

The yeast ferment of post-Reformation in England and Wales raised the question of Authority between Church and State. Who is to be obeyed in matters spiritual as authority? The Pope? The King? The Moderator? The answer of the Congregationalist is not any one person. Not any denomination be it papacy or Presbytery. Certainly not the King or Parliament.

That group of Christians called from worldliness to be together in worship and fellowship and service to God — that group is all — a Church, a priesthood of believers who may function without external authority in all things spiritual. They may ordain one of their own as pastor and teacher, and several others to be Deacons with him in the affairs of the Church. They are conscious of the presence of Christ and find themselves guided by the Holy Spirit in the study of the Scriptures and in the decisions made together. It is such a congregation of consecrated men and women that holds the authority.

True these individual churches joined together in a mutual organization for the furtherance of their witness and work but they were not a denomination but simply a Union not to rule but to co-operate. Thus these Congregational Churches were often called Independent or Separatists.

In a struggle for a free church life these Congregationalists proclaimed three distinct principles. The first was the liberty of prophecy. The preacher in the pulpit stands in

Christ's stead and under the inspiration of the Holy Spirit speaks to the condition of his people and his community. If he makes one uncomfortable in his pew, then he must not silence the preacher. The hearer may desert his pew at the peril of his soul but he must not persecute him. This demand for a free pulpit awakened a demand for a free press and a free Parliament.

The second principle is spiritual freedom. The Church's thought and life must not be bound by the past. Creeds crumble, customs of old become uncouth. New occasions call for new duties. Fresh knowledge in the sciences call for new textbooks. So also the Church of the Congregationalists said Amen to Pastor John Robinson. Search the Scriptures for God has more to be brought out of his word. So they reviewed their statement of faith, and changed their customs to meet the new world order. They justified themselves with this word of Christ:

"I have yet more to say unto you but yet are not able now to bear it."

The third principle in the Inheritance is the enforcement of Civic Justice. The members of the Congregation were not to sit idly by and let wickedness go unchecked. They must carry their protest to the Town Council, the Legislature, yes even to the Federal Parliament. They must give heed and they did to St. Paul's stinging word:

"Know ye not that the saints shall judge the world."

Thus John Milton and Oliver Cromwell became leaders to reform abuses and enforce justice — in Christ's Name. The Churches sought to purify public life.

Yes, these Congregational Churches suffered for conscience's sake — pilloried, imprisoned, and some even killed. Nevertheless, there was a victory won so that one historian said: "On the whole these non-conformists gave England the cleanest government they ever had."

In all this movement of Christ for the world there was a counterpart in other Protestant Churches — especially as these Churches came to Canada. They understood that the time had come to pool their resources and so fulfil the prayer of Christ that "in Him they were all to be One." And so in forming the United Church of Canada — the Presbyterians looked to the rock from which he was hewn, such as the Kirk and the Covenant. The Methodist remembered Aldersgate and the Holy Spirit's assurance of sins forgiven and the power to cleanse the

soul. The Congregationalist looked to the Open Bible with an open mind quickened by the Holy Spirit. We are not one big denomination. We are a Uniting Church. The Door to Others is wide open. And the Christ still says to each one of us — If you really mean to be my disciples then learn to love another, thus you will persuade the world to believe that I am truly your Lord and Saviour.

Reference: Page 229 and 230 Appendix 1 of Stephen Wilk's B.D. (unpublished) Thesis The United Church of Canada in the Airdrie District, Alberta (an historical and sociological study), Union College of British Columbia, Aug. 1965.

Letter to the Editor

You may or may not know I did a preliminary history of the Brooks and High River congregations in the 1970s. Both did their own histories and kindly gave me some credits. Hence when I saw the errors in the "Tour Guide," I couldn't resist commenting to you. Methodist ministers Joshua Dyke and John MacLean both conducted services at "The Crossing" very near the present church site in the early 1880s and therefore should be credited as the first active denomination 17 years earlier than the 1902 stated on Page 2 of the tour guide! Both Presbyterian and Methodist records list High River by 1886. The first church building — Presbyterian in 1891 — is now a lawyer's office. The Methodist building information is correct.

Leonard Ling

Covenanters (From Page 15)

18 *Ibid.*, 27 April 1924.

19 *Ibid.*, 27 December 1917.

20 See "Delburne," *Covenanter Witness*, 26 December 1934, page 415.

21 "Content, Alberta," *Christian Nation*, 11 December 1907, page 11

22 John W. Pritchard, *Soldiers of the Church* (New York: Christian Nation Publishing Co., 1919), pages 34, 49 and 50.

23 "An Appeal by the Winnipeg Session to have the Oath of Allegiance Changed," *Christian Nation*, 29 May 1918 page 10.

24 David Campbell died in 1913, Clark in 1917 and James in 1919.

25 Requests for aid were taken to the Central Canada Presbytery; such requests are sprinkled through the minutes of that court.

26 Annual meeting, 30 January 1934, "(United) Church Records: Minutes of Board — 1911 to 1958": "Greetings from the Covenanter Church were brought by Rev. McConaughie." (Courtesy of Rev. Dr. W.W. Beach, Edmonton).

27 "McConaughy-Campbell," *Christian Nation*, 4 June 1919, page 16.

28 Central Canada Presbytery Minutes, page 62.

29 Synod Minutes RPCNA (Pittsburgh: 1934), page 40.

30 "The Covenanters of the Red Deer Country," *Christian Witness*, 16 March 1938, pages 174-75.

31 "The Reformed Presbyterian Church," page 203.

Book Reviews and Resources by Dr. Robert MacDonald

Candace Savage (ed.), Our Nell: A Scrapbook Biography of Nellie L. McClung. Saskatoon: Western Producer Prairie Books, 1979

This collection draws upon the writings, speeches, letters, newspaper accounts, and views of Nellie and her contemporaries. In portraying this well-known temperance worker, suffragette and social reformer, the editor has produced essays and paragraphs to draw together the various sources into a more comprehensible view. Through this means, the editor hopes to give voice to Nellie McClung as well as some sense of her position. It is designed to "combine the immediacy of Nellie's own writings with the detachment of more distant observers." It is clear the editor has not produced a book of sterile admiration but one of affection and respect. From her upbringing in Ontario and then near Portage La Prairie, her schooling and her career as a teacher, her marriage, and social and political activity, the Christian faith burned deep. Seldom at a loss for words, Nellie McClung demonstrated the social gospel (reinforced by her father-in-law) in the temperance movement which led to a colourful and, at times, dramatic (as the confrontation with the Manitoba Premier Redmond Roblin illustrated) involvement in the suffrage movement. The struggle over the First World War and its many ramifications is reflected in this book, as is her career as an Edmonton M.L.A. The overriding concern was a social vision — in church concerns and ordination of women, in her novels (often unread now), and her reminiscences. After her relocation to Victoria from Calgary, she began to slow down. A strength of this book is the many photographs of the reformer and her times: as well the editor has provided not only footnotes but also a bibliography which can be of great use for understanding the woman and her times.

Donald B. Smith, Sacred Feathers: The Reverend Peter Jones (Kahkewaquonaby) and the Mississauga Indians. Toronto: University of Toronto Press, 1987

The author, a history professor at the University of Calgary, has produced an excellent biography of Peter Jones, one of a handful of Indian leaders who converted to Christianity and became a Methodist minister in the early 19th century Upper Canada. Bilingual and bicultural, Peter Jones

(son of a Welsh surveyor and Mississauga (Ojibway) mother), served as a cultural intermediary between his own people and the growing colonial society around them. Drawing on early lessons related to the land surrender of the eastern end of Lake Ontario, Jones spent much of his subsequent career defending and promoting the welfare of his people. His work ranged from the conversion of his people, the model agricultural settlement on the Credit River, the conflicts with the colonial government, with non-Christian Indians, fund-raising tours (in the United States and Europe) for the mission, his petition in 1838 to the British government and the Queen for a land base for his people, the promotion of education in the 1840s and continuing pleas for land. Though much of his work flagged after his death, nonetheless he helped prepare his people for the new reality. There is a parallel in this with the story of H.B. Steinhauer. What is important for students of Methodism in the West is that Peter Jones' life illustrates the circumstances in which the Canadian Methodist Conference developed its Indian policies. This Conference took over Western missions in the 1850s and set the framework for the work of people such as the McDougalls. Moreover, the book illustrates the evolution, albeit often slow, of government Indian policy in the 1800s. Again this creates the framework for the work of the McDougalls or Steinhauer. Well documented, well written and illustrated with paintings, photographs and representations of printed material, the book illuminates an important chapter of the Methodist mission to the Indians.

David B. Marshall, Secularizing the Faith: Canadian Protestant Clergy and the Crisis of Belief 1850-1940. Toronto: University of Toronto Press, 1992

Based on his doctoral dissertation, this book of Dr. Marshall suggests that "the dominant trend in Canadian Protestant history from some time during the Victorian era has been the accommodation of the clergy and churches to a society growing more secular, not a march of progress to the Kingdom of God." He further suggests that clergymen unwittingly contributed to the process of secularisation in their quest to make religion conform to the

needs and demands of the world. The primary focus is the Methodist, Presbyterian and United Church clergy. By drawing on their writings, the author indicates that secularisation was not a new phenomenon, nor was the crisis born of the late Victorian urbanisation or the challenges of World War I. And in the process the central role of the church in Canadian life began to end. Although the book draws heavily from Central Canada, especially the work of such church luminaries as Chown, Pidgeon, T.A. Moore, Richard Roberts, Creighton (of the *Christian Guardian*), J.G. Shearer, there are some western influences useful for the church history in the West: these include a discussion of missions including the role of people such as Robertson and Alexander Sutherland, the interpretive work of Edmund Oliver at St. Andrews in Saskatoon, as well as some Conference reports and resolutions. It also tries to focus on the events such as the Lord's Day Alliance or the results of evangelistic campaigns at the end of the period as the church clearly struggled with secularism. Much of church history has dealt with the central bodies, and with a centralised church which the United Church has become to a certain extent, this study allows a framework for understanding the theological and social vicissitudes of the Church in Alberta over the early decades. Whether or not this struggle and trend to a sort of consumerism was a departure from seeking the Kingdom of God is another matter. But the book does clearly show that in the struggle the church was not the central focus Canadian society that we often like to think it was. ■



(L) Lazarus Wesley, Stoney Band Elder at Morley and Laura Oakander (R) of the McDougall Stoney Mission Society just after the 119th Fall Service, September 1994. Members of the congregation in the background.

1994 Annual Meeting

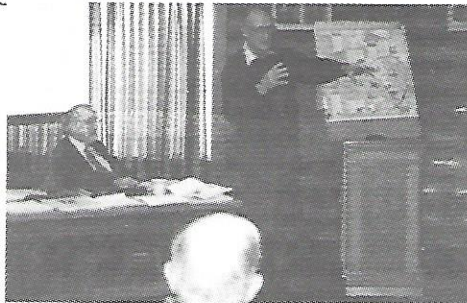
The seventh annual meeting was held 5 November 1994 at Rundle's Mission at Pigeon Lake. Although the numbers attending were smaller than usual, a great deal was accomplished. Rev. Dr. Gerald Hutchinson opened the meeting with a devotional drawing on drawing on Robert Rundle's journal to illustrate the many times in his daily life this pioneer missionary gave a prayer to God, praising God for faithfulness, His reassurance, presence and calmness, often speaking of his (Rundle's) frailty. Among the business conducted, the Treasurer noted that there had been a drawing down of previous savings, as expenditures exceeded receipts, largely because of the Artifact Project. The Book Committee had a very fruitful editorial meeting with Ernest Nix and some have been assigned articles. The Artifact Project was on schedule and generally on budget: it is hoped that a guide will be produced and the design for an exhibit 1840-90 will be set. The Historic Sites committee spoke of the need for a plan to recognise historic churches: liaison with the province continues. The issue of membership was discussed including ways to increase these and to get people to renew membership. Rundle's mission reported on developments at both the historic site and conference facilities while the McDougall Society indicated the developments regarding the land: it was stressed that the Stoneys need to have their past recognised. The meeting of the Canadian Methodist Historical Society was outlined in the fall newsletter.

After a delicious lunch prepared by the members of Rundle's Mission, Gerald Hutchinson took people on a tour of the historic site; the houses, the graves, the spring. Afterwards, A.J. Armstrong gave an illustrated presentation about the Artifact Project, the nature of documents collected and a bit on the history of these, the recording and the projected guide book and essays. As well the proposed exhibit was outlined; the artifacts and the written material of the missionaries and natives were used.

Gerald Hutchinson spoke about the two traditions of the church after coming into the area, the northern one which included Steinhauer at Whitefish Lake and the southern one of the McDougalls at Morleyville, with Pigeon Lake in the middle, a meeting place. There was considerable discussion about the role

of the Conference Committee on Historic Sites and Archives and the relation of the Historical Society to this. As well there was discussion of the linkages between Rundle Mission and the McDougall Stoney Mission. Unfortunately, due to unforeseen circumstances, the presenters on the Camp History were unable to be there although a copy of the proposed talk was deposited with the Society.

Elections followed with the present Board and Officers being re-elected.



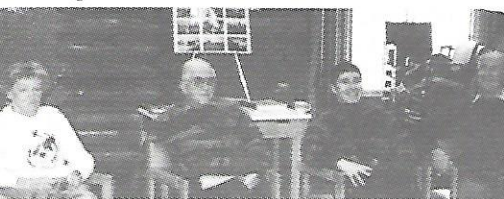
Rev. Dr. Gerald Hutchinson presenting a paper on early missionary routes to the West at the Annual Meeting, Rundle's Mission, 1994.



Rev. Dr. Gerald Hutchinson in conversation following the annual 1994 Service of Worship at Rundle's Mission.



(L-R) Ian A.L. Getty (Historian), Rev. Dr. Lindsay G. Vogan (Board Member), and Jim George (Board Member) attending the Society's 1994 Annual Meeting at Rundle's Mission.



(L-R) Myrtle Ford (Conference U.C.W. Rep.); Rev. Dr. Charles B. Hickmann (Rundle's Mission Board Past Chairman); A.J. Armstrong (Artifact Project Researcher); and Rev. Dr. Gerald Hutchinson (Host of the Society's Annual Meeting).

President's Message



Sharing our faith by faith stories is extremely important to the life of church communities. It is by telling the biblical story and our own faith stories to one another that we grow in faith and are able to discern the mission of the church in the future.

Recently some questions arose in our congregation which were answered by referring to our church history. Reading the history of the church was fascinating and I was thankful to the people, now deceased, who had taken the time to record this story. Often we have only oral history which can be lost when people die or move.

Have you written your congregation's story and sent it to the archives? Or have you contacted the archives to see if your church history is there? Special anniversaries are a good time for these activities.

In a recent letter to the Minister of Health, the story of the United Church involvement in health care, especially with the Lamont Hospital, provided support for the action we were requesting.

History-knowledge dealing with past events— assists us in living in the present and forming visions for the future. Thanks are due to the people in Historic Sites and Archives who dedicate countless hours and much energy to ensuring that the lessons of history are recorded for future generations.

**Karen Roppel, Conference Pres.
Box 88, Rockyford ToJ 2R0**



Rev. Dr. Gerald Hutchinson indicates to the group the location of the original McDougall House now overgrown with trees.

Help Preserve Our History and Heritage

By Bob Coburn, Membership & Promotion

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

When we preserve our History we help define who we are and give direction in the present as well as in the future. In brief, our history helps us set goals. As we seek to understand our Church history, we are informed of our theological roots. Thus we all have a task in preserving our historical 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 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 & 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 assisting the Alberta & Northwest Conference (The United Church of Canada) Historical Society. Heritage churches receive 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.

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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| <input type="checkbox"/> | Benefactor | \$ 500.00 or more |
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| <input type="checkbox"/> | "Heritage Church" | \$1,250.00 (\$250/yr. for 5yrs.) |
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(Individual, Church or Organisation)

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☐ Enclosed is \$ _____ as my gift and please send me a tax receipt.

☐ Enclosed is \$ _____ for my membership fee.

☐ Enclosed is \$ _____ for a gift membership fee for the name enclosed.

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

for "Heritage Churches" signature of Minister or designated Official _____

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

TO:

Affix
Postage
Here



Legion #284 Chapelhow Branch receives Benefactors Certificate on Honours and Awards Night. (L) Chaplain Rev. Dr. Stephen Wilk; (C) Eastman Dundas, Gifts Chairman; (R) President Jerry Pitts. In appreciation of long-term support of the Alberta and North West Conference Historical Society.

Thanks to Everyone Who Has Given to the Society Since 1988 (the Founding Date)

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Alberta & Northwest Conference, Alberta Historic Resources Foundation, Calgary Presbytery Historic Sites & Archives Committee, Calgary Public Library, Canesco-Calgary, Carmangay United Church, Chapelhow Legion #284, Gaetz United Church, Glenbow Alberta Institute, Grace United Church, Edmonton, Jackman Foundation, Knox United Church, Calgary, Lethbridge Public Library, McDougall Mission Site Project, McDougall U.C. Calgary, McDougall U.C. Edmonton, McDougall Stoney Mission Society, McDougall Historic Sites Committee, McLean Foundation, Nakoda Institute, Northminster United Church, Calgary, Ottewell United Church, Edmonton, Provincial Archives of Alberta, Renfrew United Church, Calgary, Riverview United Church, Calgary, Robertson-Wesley United Church, Edmonton, Rosedale United Church, Calgary, Rundle's Mission Inc., St. Andrew's United Church (Edmonton), St. David's United Church, Calgary, St. James U.C. Edmonton, St. Andrew's College, Sundre U.C., St. Stephen's College, Westlock United Church, SMS Canada (Journals), London, Ont., Trinity U.C., Calgary.

Grants

Alberta & Northwest Conference Historic Sites and Archives Committee, Alberta Historic Resources Foundation, Calgary Presbytery Historic Sites and Archives Committee, Chapelhow Legion #284, Calgary, McDougall Stoney Mission Site Project, McDougall Stoney Mission Society, Rundle's Mission Inc., St. Stephen's College, Jackman Foundation, McLean Foundation, Dianna Nickel. (If you have any corrections to the above list, please contact us).

Calendar of Events for 1995

- Jan. 9** — Executive Committee — Provincial Archives, Edmonton
- Feb. 8-9** — Conference Exec., Calgary
- Feb. 18** — Board of Directors — Rosedale U.C., Calgary
- March 23** — Special Workshop, Future Strategies, St. Andrew's U.C. Edmonton.
- April 29** — Board of Directors — McKillop U.C., Lethbridge
- May 14** — Historical Society of Alberta — Edmonton
- May 25-28** — 71st annual Conference Meeting — Calgary
- June 11** — McDougall Mission Site, Morley, 3 p.m., 120th anniversary service
- June 18-20** — Canadian Methodist Historical Society — Victoria University, Toronto
- August TBA** — Society Board Meeting
- Sept. 10** — McDougall Mission Site, Morley, 3 p.m. 120th anniversary service.
- Sept. 10** — Rundle's Mission, annual service — Pigeon Lake
- Sept. 30** — Can.Soc. of Presbyterian History — Knox College, Toronto.
- Nov. 4** — Society's 8th annual meeting, Trinity U.C., Calgary
- Dec. 1, 1995** — Journal deadline for Vol. 9 #1
- Dec. TBA** — Directors meeting

We need your continued prayers and support . . .

Membership Renewal

Have you renewed your membership yet?
If not, now is the time to ensure that you will receive all future publications.
Consider the Society when writing your will
The Society's legal advisor is Brian Phillips, Calgary, Alta.

8th Annual General Meeting

Alberta and Northwest Conference (United Church of Canada) Historical Society will meet on Saturday, Nov. 4, 1995 from 10 a.m. to 4 p.m. at historical Trinity United Church, 1401 10 Ave. S.E., Calgary.

Programme

10 a.m.	Registration
10:30 a.m.	Plenary Session
12 Noon	(Catered Lunch)
1 p.m.	Presentations
3 p.m.	Plenary Sessions/Elections
4 p.m.	Adjourn

For further information contact:

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613-25 Ave. N.W.
CALGARY, Alberta, T2M 2B1
Phone 282-1014