



HISTORIC SITES & ARCHIVES JOURNAL

Dedicated to preserving our religious heritage and making history live.

VOL.9 NO.1 ALBERTA & NORTHWEST CONFERENCE (U.C.C.) HISTORICAL SOCIETY MAY 1996 \$2.00 per copy (plus \$1.00 handling)

Cree Chief Maskepetoon Meets the Missionaries: "Hills of Peace"

- by Gerald Hutchinson

Near Wetaskiwin, there stands a monument to the part played by the McDougall's in keeping the peace between the fierce Blackfeet and Cree tribes.

The name "Wetaskiwin" according to Eric J. Holmgren in "Place Names of Alberta" is derived from the Cree meaning "Hills (or place) of peace". Nearby are the Peace Hills, where a peace treaty was made between the Blackfoot and the Cree in 1867. The Cree Chief Maskepetoon was converted to Christianity and was trying to bring peace to the Blackfoot when he was murdered in the attempt. According to Ernest J. Nix book, "Mission among the Buffalo", George M. Dougall reported to his superiors that "the Old Chief (Maskepetoon) was a peace-maker" was murdered on his way to arrange peace among the Blackfoot. He was bearing a white flag in one hand and a Bible in

the other when he was murdered.

Over the years there has been confusion about the name Maskepetoon, for example.

Two early writers on Maskepetoon, J. P. Berry in Maskepetoon, Alberta's First Martyr to Peace (1945), and Kerry Wood, The Great Chief (1967), had references to Maskepetoon in Rundle's papers in Banff, the comments of Paul Kane, and writings of John McDougall as sources. Both Berry and Wood quoted Maximillian who reported Maskepetoon as receiving a medal from President Jackson in Washington.

Later research determined that there

Continues on page 3

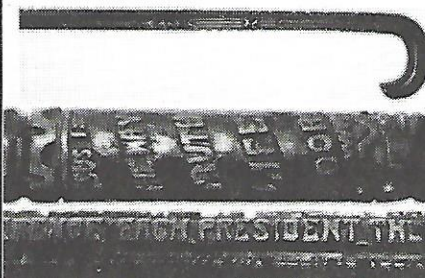
THE SYMBOLS OF CONFERENCE

THE GAVEL: 1½" x 3" and 12 inches in length; lathe turned.



The gavel was simply a purchase by Conference, to have as a symbol of office or to use in the conduct of Conference meetings. When I was Secretary (1944-1948 and 1950-1955) the gavel was simply there. I kept it in the "Conference Trunk", which was literally a trunk in which all the secretarial items were kept and transported between meetings of Conference. I put the gavel there at the end of Conference meeting and produced it at the beginning of the next, for the President's table.
—C. Dwight Powell

THE CANE:



36 inches in height and hand carved raised lettering as below:

- The handle top surface FAITH
- The handle side HOPE
- The handle other side CHARITY

Top of Shaft

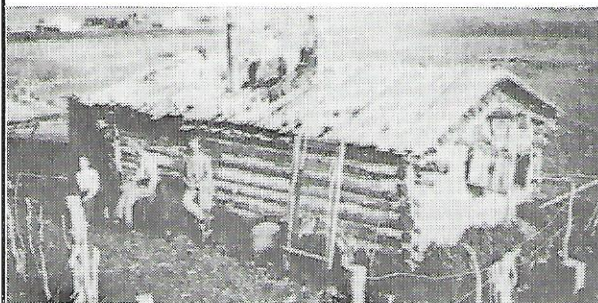
This official cane was carved by Rev. L. W. Hill, B.A., of Parkhill ON, and presented to each Alberta Conference President, the Custodian, during his term of office.

Mission to the Ranchers/Settlers—1800's

Readers may remember that The Historic Sites & Archives Journal for May 1993 carried a view of the Union Church at Castor, Alberta, which served the congregation there in 1907, when the

town of Castor was established. Two cows were at rest near the structure. Now a second view of the Castor sod church has been found (as shown) "First Church

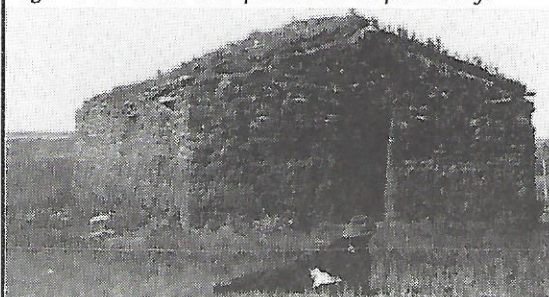
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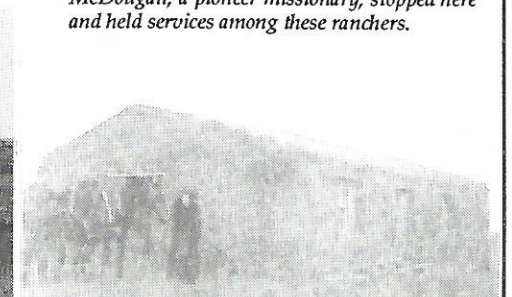
A typical "squatter's" ranch home west of Airdrie. A common sight to the "saddle-back" preachers in the pioneer days



Many Ministers, among them Rev. John McDougall, a pioneer missionary, stopped here and held services among these ranchers.



Castor, Alta: First church with the minister going over his sermon.



White Shore Lake Church, Saskatchewan.

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Sponsorship

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Errata: Page 1, Vol 8, 1995 edition.

Photo on bottom left was incorrectly captioned. The person in the picture was Nels Victor Buchanan and not Rev. T. C. Buchanan as indicated in the Central U.C. book, *They Gathered at the River*, pg 369.

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Symbols of Conference (from page 1)

- Circling the bottom half of the shaft like a vine are the words:
Come unto me all ye that labour and are heavy laden and I will give you rest-JESUS.
- Carved near the bottom in a minor fashion is: Rev. A. Rannie, BA. 1931
- Centre of Shaft

(Front)	(Back)
GOD IS	JESUS IS
SPIRIT	THE WAY
LIGHT	TRUTH
LOVE	LIFE
FATHER	DOOR

THE STOLE



Stole: Crests of the Provinces and Territories and the Church on a purple background trimmed with Gold fringe and a plaid slash. Written on the back are the words: "1975"

Presented by Banff Men's Conference to Alberta Conference for use by presidents during term of office.

THE BANNER

*Banner: In the fashion of the Stole:
The President's Banner to be hung in the Home church of the President of the Alberta Conference during his or her term of office. Written on the back are the words:*

1977

**Made and presented by
the Banner Group,
Highland United Church,
Edmonton, Alberta.**

Continued on page 4

Conference President's Message



The Gavel and Cane, Symbols of the Office of the Alberta Northwest Conference President are resting on the desk in front of me. The stole when not in use hangs in the office and the banner at the front of the sanctuary. Together they are a reminder to me and others of the responsibility that is ours. It is the cane that most captures my attention. It was carved at a time when the province of Alberta, the United Church of Canada and this Conference were all still young. It was carved not without a sense of history; but principally with the vision of, and wisdom for, a long journey ahead. The words "Faith Hope and Charity" are carved into the handle so that the letters can be felt in the palm of the hand. Entwining the shaft is the verse "Come unto me all ye that labour and are heavy laden and I will give you rest."

I was first introduced to the "Conference Cane" several years ago at the dedication service of a new church building. It struck me then as a mysterious object that connected us all to the visionaries of the past. As I looked upon it I heard a comment, in jest I thought, that perhaps one day I might be its custodian. I passed it back quickly. When that prophetic word came to be at the Seventy-First Annual Meeting and the symbols I revered were placed in my hands I waited for them to respond in the manner of Elijah's cloak. I brought them home and placed them in their prepared places—but nothing happened. It was some time later, while lost in reflective thought, that I picked up the cane and it spoke.

It spoke of common beginnings in the hands of everyday people. It spoke of knocking on doors to awaken the dreams and hopes of ordinary people. Ours is a proud heritage, richly nurtured and with a fruitful future. The cane speaks of the power of the Spirit that guided the hand of its maker, and of the Maker that guides our spirit. I set the cane down with a renewed hope of what is and what can be—I guess that is the role of historic articles.

Paul Reed, President, 1995-96
Historic Sites & Archives

was a second man of the same name, living on the Missouri. So we no longer look for a medal on our famous person. Paul Kane visiting Fort Edmonton in 1847 quotes Maskepetoon as saying that the missionaries would not be very successful amongst his people, that Mr. Hunter and Mr. Thebo (Thibeault) and Rundle each preached the same thing to him saying that the other two were wrong, and that until they all agreed, he would wait. The Rev. James Hunter, an Anglican Priest, arrived at the Pas in 1844 and never travelled in this region so was never near Maskepetoon, nor is there any record of Maskepetoon being attracted to Thibeault. Both George and John McDougall were intimately acquainted in the last years of Maskepetoon.

In any case, all previous references must be tested against the first hand references as Rundle and Woolsey knew him. Quotations are taken from the Rundle Journal, (Woolsey letters) Heaven is Near the Rocky Mountains, and John McDougall's books.

Rev. George McDougall baptized Maskepetoon aged 58, in 1865. Born in 1807, he would be

4 years older than Robert Rundle,
12 years older than Thomas Woolsey
14 years older than George McDougall
35 years older than John McDougall.

Rundle arrived in Edmonton October 1840, first visit in January.

1841

April - embarked on his first visit to Rocky Mountain House to meet the several tribes who gathered there. The Cree and Assiniboine tribes invited him to spend Easter weekend with them. He received a boisterous welcome,

April - "they can now sing "Come to Jesus" very well . . . the most striking part is when they all join in the chorus, Hallelujah Amen!

April 12 - High day in camp ... the number of children presented for baptism .. 49 in all."

Rundle did not identify Maskepetoon in his Journal but the Register of Baptisms records that Maskepetoon presented Joseph, the son of Sus-Cee-Wisk, and Peter, the son of Matanowacap, each of them 1 year old. Later three other sons of Maskepetoon and Susceewisk were baptized - John and Joshua in 1843, and Benjamin in 1844. Their ages are not given but all were older children.

1843

Aug. 12 - The first Journal reference - "Reached Cree camp, found a good leather tent for my reception prepared by my old friend, Maskepetoon." The name was written in the syllabic characters, the first in the Journal.

Sept. 1 - Rundle returned to the Cree camp - "again stayed with my old friend Maskepetoon who at all times displays the greatest kindness to me."

1844

Jan. 6 - Rundle reported to Superintendent James Evans - "I have an Indian boy with me, the son of Maskepetoon, a kind of chief amongst the RM Crees."

Dec. 4 - Rundle received a letter from Maskepetoon written in the Syllabic Characters, in which he states, "My son Benjamin I would like to be able to read English."

1845

Mar. 14 - A day of fasting and I may say of prayer in "commemoration of my ordination ... Maskepetoon with perhaps near 20 men and one woman arrived."

Mar. 15 - "Maskepetoon and I made a map of the place about Bow River for a station."

1846

Jan. 11 - Morning and evening services for 10 weeks. Perfect attendance twice per Sunday is recorded for the boys under his care - William Rowland, Benjamin Maskepetoon, and George Makokis. No doubt there would be other teaching occasions but the services would be required instruction periods as well as religious observances.

The anticipated furlough for Rundle had been delayed twice, but seemed a certainty in 1846.

June 23 - "Went across to speak with the Indians, Maskepetoon interpreted."

Plans were made to leave Fort Edmonton July 20, and again Maskepetoon was present.

July 16 - "No one but Maskepetoon came from tents to prayers in the morning."

July 21 - Disturbing news was carried from the Red River 'heard news about Mr. E (Evans)' but July 21, he left for Fort Carlton taking William and Benjamin with him. There he received a letter from Superintendent James Evans informing him that once again the furlough was delayed since Evans had been summoned to London. Rundle returned Edmonton by the end of September and was fearful that his Indian friends might have turned to the Priest during his absence, so he hastened to Rocky Mountain House.

He was delighted to find a warm welcome from many who were surprised to see him. The news spread from tribe to tribe.

Oct. 28 - "What a joyful arrival for the poor Ass. Crees arrive at Fort. Maskepetoon, .. Piche's sons."

1847 - Rundle began the year in the Fort writing reports and letters, services, and sharing the news with visitors.

Jan. 13 - "sent tobacco to Maskepetoon & letter."

Feb. 14 - "Learnt death of Maskepetoon's little child"

Mar. 7 - "gave letter for Broken Arm"

Apr. 24 - "Maskepetoon pitched off (from Fort Edmonton)

May 15 - "Proceeded towards Maskepetoon's place"

Apparently, Maskepetoon and Rundle had developed a plan for a major tour of Indian camps from Gull Lake to the border. The plans may have been initiated in the fall at Rocky Mountain House, and finalized in the correspondence as indicated above.

May 17 - "arrived at Maskepetoon's, pitched open place. Young men there (the principal place of the Rocky Mountain Crees)."

May 18 - "Pitched off with Maskepetoon."

May 19 - "Saw poor little Benjamin for last time. Left Maskepetoon's tent. Gave Ben one or two little things - tea, sugar, potatoes. Maskepetoon left kind Indian to remain with Benjamin.."

The Journal entries of this trip are filled with Syllabic names for places and rivers and people. It seems apparent that Maskepetoon in effect took Rundle on a promotional tour. Rundle had travelled in much of this country on his own initiative, but the native responsibility for his work provided a new and deeper foundation.

May 25 - "Reached Bow River .. I nearly fell into the river in crossing with horse .. Maskepetoon took trouble in crossing my things ... This was my first crossing of the Bow River."

May 29 - "Maskepetoon and son went to hunt."

Rundle was now amongst many of the people he had met on previous occasions - James Bird, Munro, and the numerous people he had met on the Bow river in previous trips. Maskepetoon does not seem to have accompanied the party south to the Oldman River but kept in touch while south of the Bow River.

July 24 - On his return he visited Bear's Hill Lake - "Near this place in pines wife of Maskepetoon is lying."

Rundle does not seem to have introduced the Christian burial for his registers record only baptisms and marriages. There are several references to burials but no place recognized as a burial ground. His strong relationship to Maskepetoon and family is demonstrated in his awareness of the deaths in his family - the son who was killed, the death of a little child, the death of his wife, and the death of Benjamin. No other family has attracted the same attention.

1848

Jan. 11 - "heard Maskepetoon intended coming in spring."

Feb. 19 - "send note Maskepetoon."

"received two notes from Maskepetoon."

Rundle left Edmonton July 4, bateau to Norway House, canoe to York Factory, and HBC ship to England, never to return. He does report however that for years he received letters from his old friends though none of these notes have been discovered.

The British Wesleyans had decided to transfer the missions in the HBC Territories to the Canada Conference of the

Methodist Church. No appointments could be made until this complicated transfer had taken place. The mission at Pigeon Lake was maintained by Benjamin Sinclair and other native leaders but few documents of this period are available. In 1855, the Canadian Methodists ordained Thomas Woolsey and Henry B. Steinhauer in London, and appointed them to resume the work of Rundle.

Native names were unfamiliar to Woolsey for some time so his records seldom identify the people he met. But the first distinct reference to Maskepetoon picks up the cordial contact with the missionary seven years after the departure of Rundle -

1856

Dec. 8 - "Received a note from Maskepetoon, a Chief, presenting his compliments and requesting me to be diligent in praying for him. He says he is endeavouring to instruct his band to be earnest for what is good. He concludes thus, 'Nothing more. It is I'."

Dec. 9 - "The above named Chief employed the Syllabic characters in writing me. I have caused the compliment to be returned in a brief epistle on the things belonging to his eternal good."

1858

Feb. 8 - "Received a letter from my colleague (Steinhauer) who had visited two camps of Crees. He observes - 'I have read and expounded part of the Gospel of Mark and catechised the children. The old Chief Maskepetoon gave me a hearty welcome.'"

Mar. 27 - "The baptism of Maskepetoon's mother has proved a very interesting service."

1862 - 69 - The Rev. George McDougall and his 19 year-old son John visited the region for the first time, and in 1863 moved into the region for the rest of their lives. Their close association with Maskepetoon is well known, recorded in their writings up to and including the tragic death.

It is abundantly clear that far from standing aloof as Paul Kane claimed, Maskepetoon maintained a close relationship with each of the Methodists in succession and participated directly in the mission services. It is true that he and his wife did not accept baptism until 1868, one year before his death.

1869 - "Early in April there came the dire news of the Killing of Maskepetoon and his sons by the Blackfeet. This was a sad blow to our mission as the grand old man had always been staunch friend of the white man." (In the Days of the Red River Rebellion, McDougall, p. 50)

1869

July 23 - Woolsey wrote his final tribute, providing further testimony to the remarkable old chief -

"I can assure you that the mournful intelligence we have received, respecting my old friend, the Cree Chief (Maskepetoon) and his family, has been perused with unutterable grief. I had the

honour of being most intimately acquainted with the aged chieftain during my lengthened sojourn in the Saskatchewan Valley. We have frequently traversed those plains together, amidst vicissitudes too strange for ordinary language to portray. Occasionally, being somewhat acquainted with the vernacular of the Blackfoot nation, he has acted as my interpreter to that people, and I believe my predecessor, the Rev. R.T. Rundle, was occasionally indebted to him for like services rendered.

Our understanding of Chief Maskepetoon will be further enhanced when the native researchers are ready to reveal his life amongst his own people. ■

The President's Scarf

by Bettie Holberton

The History of the SCARF

The Banff Men's Conference Society had expressed appreciation for the support from the United Church Conferences in B.C., Alberta and Saskatchewan. They offered to present something tangible for 20th Anniversary and asked Bettie Holberton to prepare Stoles, or Scarves for the three Conferences. B.C. advised that they had one of their own. So she made one for Saskatchewan and Alberta and a further one for the Executive Secretary of Alberta Conference.

The first pattern included the tartan of Alberta, a cross and the crests of each B.C., Alberta and Saskatchewan.

From the Record of Proceedings of the 51st Conference held in Olds, May 29, 1975 appears this -

"Dr. Fred Holberton, on behalf of the Banff Men's Conference, presented the President and the Executive Secretary each with a scarf in the Alberta tartan, to be worn at official functions. The President, Dr. Nelson Mercer, expressed gratitude to the Banff Men's Conference."

A picture of the Alberta Scarf appears in the Record of Proceedings of the 55th Alberta Conference. In 1991 Rev. Helen Stover-Scott, President at that time, asked that the United Church Crest be attached to the scarf.

The Cane

by C. Dwight Powell

This cane was one of a whole set of canes hand-carved by a retired minister of The United Church, who was living in Parkhill, Ontario, I believe. His name and some detail about the preparation of these canes appears on the cane itself. He produced one for each Conference and one for the Moderator of General Council. They are intricate carvings with a great deal of carving, and I feel that they were a tremendous work of love on his part.

More On Sod Churches

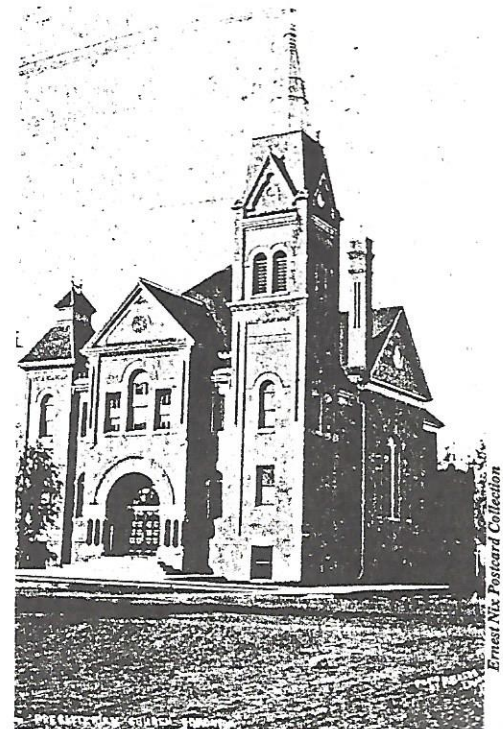
From page 1

tor." A well-dressed unidentified gentleman is shown reclining in the foreground, apparently reading a paper. Who is this man? The minister, looking over his sermon notes? The first worshipper to arrive? He evidently chose to be outside rather than inside. Sod structures were notoriously damp and smelly; after a heavy rain the sod roof might drip for three days.

We have recently found another sod church, illustrated in *The Canadian Congregationalist* for February 24, 1910. This structure was the White Shore Lake Church appointment on the Landis, Saskatchewan charge, served by the Rev. George S. Gervan, and his wife, pictured here with their team beside the church.

Do you know of any another unusual structures used as churches or parsonages/manses in earlier times? We would be very pleased to hear from you for later issues of *The Journal*. ■

Pioneer Edmonton Churches



This Presbyterian Church later became known as First Presbyterian, Edmonton. The fine brick building shown was their second place of worship. It stood on the S.W. corner of Jasper Avenue and 103rd Street, and served the congregation until the present edifice was opened in 1912.

We owe this fine view to one of Edmonton's first photographers, Charles Wesley Mathers, who operated a photography business in Edmonton from 1897-1905, and who published views like this as postcards.

See page 9

Historic Sites & Archives

Do Our Church Leaders 'Care Less' About Preserving Church History?

President's Report

from Stephen Wilk

This year can be marked as one in which there has been renewed interest by the Alberta and Northwest Conference in the work of our Historical Society. The work of the Conference Task Group has focused on the mandate of the Conference Committee's responsibilities as laid down in the United Church of Canada Manual. This restructuring and supervision will be of inestimable value in the ongoing work and life of our society.

Jointly, we can learn from the experience of the Methodist Church U.S.A. in that they not only provide a manual for their conferences, but also legislate that each conference meeting must provide a one-hour segment of time to focusing on their historic roots. On behalf of our society, I would like to express our appreciation for the support and interest conference has shown over the past eight years of our existence. I feel confident that we can look forward to further support and interest in telling our story and preserving the heritage of our church.

In this report, I would like to comment on the state of the historic enterprise in our church generally. (Quoted in Martin E. Marty, *Context*, May 15, 1984, p.3) the following statement was made by John Lundeen, in "Lutheran Historical Conference Newsletter," He says:

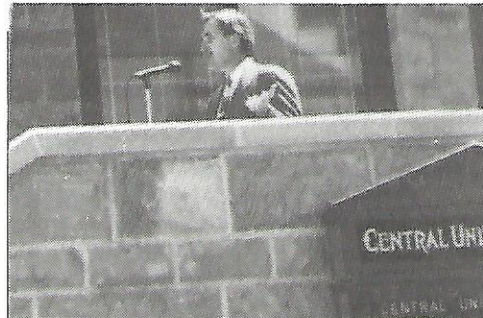
"Most people in the church, including its leaders, could care less about preserving the church's records or its history. There have been . . . a few significant exceptions . . . Let this be a cry for more vocal and monetary support in the future . . . Contrary to much of the general impression, the archives do not primarily consist of 'dead records'. They often are the only place where the vital story of the important persons and events in the life of a church body is kept alive . . . Just as an individual person is impaired or limited by a lack or loss of memory, so a church body, a social unit, is limited or impaired if it forgets its past."

There are two responses I would like to make to the above statement, one on the negative side and one on the positive. Firstly, I do not feel that the church leaders "could care less about preserving the church's historic records". It is my experience and contention that in to-days's complex and technological society church leaders' attention and energies are absorbed in survival strategies to keep the church alive. Therefore, preserving church history assumes a low priority on to-day's over-worked, over-stressed church agenda. Secondly, if we accept this hypothesis we have to face the realities of the context in which our society has to do its work.

Experience of those with primary interest in the field of history find that it is those with a primary interest in the field that give leadership. The creative minority doing history then must look for ways of interesting the modern generation in new ways of telling our story, and making history live.

The next step for our society is to work positively, co-operatively, creatively and collaboratively with the Conference Committee in assisting them to carry out their mandate.

On behalf of the Board of Directors I wish to express our gratitude for all the support and energy of all those who assisted us in the publication of the Journals, the advancement of the publication of the John Brown papers, the work done on the book project (*The Story of Conference*), the publishing of the society's newsletter, the



Rev. Michael Ward, Minister of Central United Church, addressing an outdoor audience following regular worship service.



Ribbon Cutting marks the official opening of the Central United Church's upgraded facade.



President of the Historical Society, Stephen Wilk, outlines Central's roots

artifact/museum project, the historic sites project, the support of the archives part time assistance, and the much needed financial and spiritual support.

May God continue to give energy, courage and wisdom to continue to do the work of His kingdom. ■

Central United Church Dedicates New Facade (90 Years After the Dedication of the Present Building)

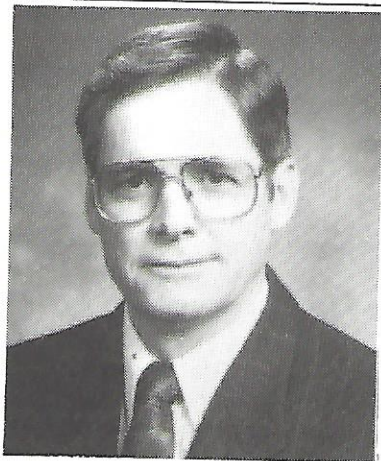
On June 4, 1995 Central United Church, Calgary officially cut the ribbon on an upgrading of the church's facade. Thus the church took on its original look with the corner stone featuring its Methodist roots. Following the regular morning worship service an historic ribbon cutting ceremony was held on the steps of the Church entrance. The Rev. Dr. Stephen Wilk President of the Alberta and Northwest conference Historical Society brought greetings from the wider church and Conference. He reminded the small outdoor gathering of the 70th year of Church union and the significant role of the clergy and lay leaders of Central in bringing about the 1925 union of the Presbyterian, Methodist and Congregationalist churches.

He also made the following comments:

- * Symbolically as we look across from the steps of Central we see the towering Hudson's Bay company reminding us of the fact that the H.B.C. historically supported the early missionaries who came to this region as chaplains to the H.B.C. Staff, early settlers and natives.
- * Central's roots go back to the Rev. John McDougall of the Morley Mission who conducted the first church service to ever beheld in Calgary in 1975, in the N.W.M.P. barracks, later I.G. Baker store, and built the first Methodist Church opened in 1877. He also preached at Fort Macleod. The church was located at 6th Ave. & 6th St. S.E. and was served by him until 1883. (See the Book *They Gathered At The River* for details of other church buildings and moves).
- * Central Church spawned many other churches in Calgary, as well as Mount Royal College.
- * Central Church has produced many leading lay leaders and legislators, has historically been known as a preaching and teaching church, and has served the community in many ways. It conducted a radio ministry for many years.
- * The book "They Gathered At The River" is available at the John Brown Memorial Library housed in the church and tells the existing history of Central. ■

Conference Committee Makes Bold New Beginnings

Alberta and Northwest Conference Historic Sites and Archives Task Group report



Submitted by:
Rev. Dr. George H. Rodgers (Above)
Executive Secretary, Alberta and Northwest Conference

The 1995 Annual Meeting of Alberta and Northwest Conference established the Historic Sites and Archives Task Group to review and carry forward the work of the former Historic Sites and Archives Committee.

Members named were: Morris Flewwelling, Red Deer; Dorothy Hodgson, Edmonton; Ruth Hyndman, Edmonton; and Sheila Johnston, Calgary. Lenora Carter, Ponoka, was also named but had to resign for health reasons. George Rodgers, Executive Secretary of the Conference, was named as Staff Resource.

Continuing members of the previous committee included Gerald Hutchinson, Thorsby; Stephen Wilk, Calgary; and Myrtle Ford, UCW representative. Some presbyteries have also named convenors for work in this area. All of the above have been invited to the Task Group meetings, as has Keith Stotyn, United Church Conference Archivist and representative to the General Council Committee on Archives and History.

The mandate for the Task Group is:

- * To review The Manual Section 460 (1995 edition) regarding the duties of Conference Archives Committee and assess how such matters are currently being handled in Alberta and Northwest Conference;
- * To make recommendations regarding the gathering of church archives, their preservation, and the church's use of them - including the Conference's relationship with, support of, and accessibility to its archives in the Alberta Provincial Archives;
- * To be in contact with the various Historical and Historical Site Societies in the Conference regarding their work and the Conference's relationship to these societies;
- * To explore ways of supporting and relating to church displays and collections in the Provincial and regional museums;
- * To make recommendations regarding how the church can monitor and maintain its historic sites and properties; and

* To make recommendations to Alberta and Northwest Conference regarding an ongoing structure to maintain and advance this work beyond the Task Group's mandate.

The Task Group had and hosted its first meeting on October 25, 1995 at the Alberta Provincial Museum, Edmonton. Eight "regulars" were present as well as guests Bonnie Motyka, on contract with the Conference to catalogue submissions to the Provincial Archives; Claude Roberto, Provincial Archives Staff; and David Goa, Provincial Museum.

Considerable attention was given to the Conference's archives. The Provincial Archives of Alberta will continue to receive and store submissions and deposits from Alberta and Northwest Conference, its committees and congregations. The cataloguing and indexing of this material must now be done by United Church people, as the Archives staff can no longer do it. Bonnie Motyka has been on contract through 1995 and into 1996 to deal with material that had accumulated in recent years. The conference will need to make ongoing provision to ensure that its archives are kept current.

Representatives of the several historical societies that have links with the Conference are being invited to the March, 1996 Task Group meeting. These include the Conference Historical Society, Rundle's Mission Society, McDougall Mission Society, and Victoria Trail Mission Society.

David Goa provided an update of the Provincial Museum/United Church artifact project. Numerous items have been collected and a guide has been prepared that lists and describes them. The guide also contains articles on significant aspects of United Church history, worship, and outreach. The Task Group was encouraged to think of ways exhibitions relating to the church's history can be mounted and supported in the various

museums within the Conference's bounds.

There is considerable energy in the Conference Task Group for the various ways the United Church's history and historic sites can be preserved and promoted. Persons interested in associating with them are invited to speak to any of the Task Group's members. ■

HISTORIC SITES AND ARCHIVES COMMITTEE

Past Chair	Gerald M. Hutchinson Thorsby
Archivist	Keith Stotyn Edmonton
Member	Stephen Wilk Calgary
Task Group	Sheila Johnston Calgary Lenora Carter Ponoka Morris Flewwelling Red Deer Dorothy Hodgson Edmonton Ruth Hyndman Edmonton
UCW Representative	Myrtle Ford Edmonton
Presbytery Conveners:	
Calgary	Gordon Groot Calgary
Coronation	Milton Skippon Daysland
Edmonton	Dorothy Hodgson Edmonton
Foothills	C. Dwight Powell Nanton
Northern Lights	Mary Sones Dawson Creek, BC
Red Deer	Olive Frissell Wainwright
St. Paul	
South Alberta	
Yellowhead	
Conference Staff	George Rodgers Edmonton
Corresp. Member	Judy Bedford Calgary

Conference Historic Sites and Archives Task Group at Work



(l-r) Myrtle Ford, Ruth Hyndman, Gerald Hutchinson, and Sherman Hirsch.



Stephen Wilk and Keith Stotyn.



Conference Committee Planning for the future: (l-r) Keith Stotyn, Robert MacDonald, Bonnie Motyka, George Rodgers, Sheila Johnston and Dorothy Hodgson

The Expansion of Methodist Church in Southern Alberta - Part II

by Stephen Wilk

From a single outpost mission at Morley, the Methodist operations in southern Alberta by 1904 had evolved into 4 self-supporting circuits, 32 aid receiving circuits, 151 preaching appointments and 2351 members in 3 districts. In 1904, in anticipation of the creation of Provinces of Alberta and Saskatchewan, these two areas were set off from the Manitoba and North-West Conference as separate Annual Conferences. In looking at the expansion of Methodist operations in this region from 1904 until the creation of the United Church, it is only possible to provide a very brief overview. Beginning at the end of the nineteenth century, a great tide of immigration flooded the west and multiplied the population of southern Alberta. These new settlers came from eastern Canada, the United States, Britain and continental Europe. With the exception of most of the Europeans, many of the settlers who came to the region, especially after 1905, were familiar with the ideals and practices

of Methodism. This helped the establishment of missions and circuits. The following Tables provide a general overview of Methodist growth in southern Alberta.

Key circuits were already in existence by 1905 in and around Medicine Hat, Lethbridge, Pincher Creek, Olds, Red Deer, Calgary and Stettler. Soon secondary circuits were established in Carstairs and Airdrie, Carlstadt, Castor and Meridian (Oyen). From this later group there developed a tertiary series of Methodist circuits in the prewar and early war years.¹⁶ Under the supervision of ordained itinerants, local preachers and student ministers expanded the work out from the major centres. From Medicine Hat, the Methodists reached out across the Red Deer River into what was called the Buffalo Plains circuit. Lethbridge, hemmed in by the Mormon block and the Blood Reserve, cultivated the area from Monarch and Barons to Iron Springs and Taber. Pincher Creek served as a springboard for the development of the

Crows Nest Pass circuits. Claresholm and Okotoks helped open up the rest of Alberta south of the Bow River and developed the Carmangay and Ridgeview (Blackie) circuits.

Airdrie, Castairs and Olds were responsible for congregations lying west to Glenview and Eagle Hill and east to Tapscott (Acme) and Three Hills. Red Deer and Innisfail looked after the creation of congregations west toward Markerville and east to Delburn and along the Kneehill Valley. Stettler affords perhaps the best illustration of an anchor point for circuit formation. Originally a mission station called Blumenau, by 1906, it assumed the name Stettler and was supporting an ordained minister.¹⁷ Its outpost station, Sullivan Lake, reached to the Saskatchewan border and south to the Red Deer River. By 1908, Stettler was the head of district and its minister had assumed charge of Gough and Long Lakes, subdivisions of the previous mission, which were now large enough to become circuits.

The C.P.R. built a new line east from Stettler and in 1909 it had reached Castor.

Table I - Southern Alberta Membership

Circuit	Year								
	1884	1885	1886	1887	1888	1889	1890	1891	1892
Calgary	14	31	51	80*	95	104	137	145	251
Macleod	6	6	7	12	19	28	38	41	40
Lethbridge						3	4	26	18
Medicine Hat		20	23	27	23	27	34	37	58
High River				10	8	8	6	5	
Pine Creek							15	19	24
Elbow River								9	21
Gleichen					7	10	12	1	5
Banff					12	16	2	12	12
Red Deer					18	24	31	47	65
Circuit	Year								
	1893	1894	1895	1896	1897	1898	1899	1900	1901
Calgary	225	219	303	188	180	172	178	200	215
Macleod	21	21	21	28	24	28	36	38	36
Pincher Creek	17	21	22	33	33	34	36	39	56
Lethbridge	23	24	20	36	47	70	70	70	65
Medicine Hat	60	53	50	58	64	75	89*	80	105
Pine Creek	24								
Elbow River	17	16	36	47	36	33	30	31	34
Gleichen	11	11	15	**					
Bow River							**		
Banff					5	15	22	15	17
Red Deer	85	98	100	97	86	96	108	117*	121
Innisfail		15	55	72	69	61	75	72	88
Olds			43	70	69	60	65	78	78
Bowden									28

Continues on page 8

	1902	1903	1904	1905
Calgary	260	300	453	622
Macleod	25	38	61	67
Pincher Creek	68	71	79	89
Lethbridge	50	69	85	100
Medicine Hat	126	142	180	191
High River	56	32	37	55
Okotoks		43	65	76
Bow River	33	22	37	32
Banff	16	10	10	12
Red Deer	128	170	253	268
Innisfail	83	61	53	51
Olds	95	*119	108	128
Bowden	24	24	32	39
Fishburn		13	14	19
Blairmore		13	14	20
Langdon		16	21	31
Red Deer East		49	49	
Carstairs		65	57	69
Coal Banks		27	37	57
Horn Hill		54	54	57
Gros Ventres		10	17	18
Claresholm			41	85
Summerview			7	10
Bear Creek		8	13	
Nanton		20	30	70
Lineham			9	17
Medicine River			38	39
Eagle Hill			11	19
Airdrie			48	48
Godron				10
Leavings				13
Markerville				39

*Self-supporting

**Merged with Elbow River

This village became the head of a new Methodist circuit which stretched to the Saskatchewan border and south to the Red Deer River. It was served by student ministers. Stettler still administered the territory through Big Valley, Fox Valley (Rumsey) and River Valley (Munson) all the way to Hand Hills with students riding over the vast prairie distances. The following year, Badsby-Botha was carved out of the Stettler circuit and Castor circuit expanded to encompass Meridian (Oyen), Haneyville (Monitor), and Brownsfield. These missions became separate circuits in 1912 in the new district of Castor. Coronation, on the C.P.R., became the new divisional point, and its minister assumed charge of Veteran, Monitor and Whilhelmina (Compeer) along the railway line to the east, as well as Ensleigh to the south.¹⁸ Meanwhile, the forerunners of the Canadian National Railways had been building eastward from Drumheller to Saskatoon along the Goose Lake line. In 1910, Meridian and Chinook were established as circuits along this route. They also took charge of the area south to and including the old Buffalo Plains (Spring Valley), thus closing the circle of village and rural circuits begun in southern Alberta in 1905.

Turning now to the Methodist urban expansion, Calgary also worked from its established base to form outposts which later became circuits and the basis of further expansion. Central Methodist in Calgary, through the dynamic leadership of Rev. George Kerby and the dedication of its laity, aided the formation of Wesley and Trinity in 1905, Crescent Heights, St. Paul's (Hillhurst), and South Calgary (Victoria), in 1908, and Riverside (Zion) and Calgary West (Bankview) in 1909.¹⁹ These churches in turn sponsored new operations. Trinity assumed supervision of Shepard in 1911, in 1912, Victoria formed Stanley Park, Banview helped a second Calgary West and a new Calgary South, St. Paul's formed Parkdale; and Crescent Heights founded Tuxedo Park.²⁰

The number of Methodist circuits expanded from 48 in 1905 to 124 in 1912, and membership increased from 2521 to 7485 during the same period. In 1911, with 26% of the population, the Methodists had 13 more missions than the Presbyterians who represented 29% of the population. While Methodist membership had increased three fold, the number of circuits had expanded two and a half times, expansion still seemed possible. The following charts outline the consolidation of Methodist operations and compares Methodist and Presbyterian growth in the region.

To serve the expanding Methodist operations, the church relied heavily on student ministers from the east. When they arrived, they were met by their superintendent who took them to the scene of their labours. From then on, they were generally left alone to complete their arduous work. Obtaining a horse, they were forced to ride

Table II
Membership by District in Southern Alberta

District	1905	1906	1907	1908	1910	1910	1911	1912
Calgary	1290	1635	1823	2249	2375	2707	2694	2977
Medicine Hat		955	933	588	687	798	468	558
Red Deer		736	773	776	784	870	656	730
High River			601	687	659	745	558	509
Stettler			55	170	455	368	541	373
Lethbridge				568	749	935	608	689
MacLeod							558	605
Olds							612	605
Castor								439
Totals	2531	3326	4185	5039	5709	6423	6648	7485
	1913	1914	1915	1916	1917	1918	1919	1920
Calgary	3339	3667	3367	3559	3467	3458	3387	3578
Med. Hat	552	836	935	934	1009	1102	1095	1097
Red Deer	666	640	649	1107	1076	1109	1122	1080
High River	559	546	568					
Stettler	366	270	341	405	433	422	436	617
Lethbridge	666	684	817	843	854	908	1055	1119
MacLeod	675	673	693					
Olds	603	614	607					
Castor	559	355	410	397	462	433	448	382
Youngstown		261	313	333	331	334	342	425
Totals	7985	8546	8700	8905	8821	8842	8956	9363
	1921	1922	1923	1924	1925			
Calgary	3752	3875	3746	3787	3431			
Medicine Hat	1111	1111	1010	902	845			
Red Deer	1056	1014	1064	1034	1074			
Stettler	482	530	482	470	472			
Lethbridge	1495	1347	1428	1226	1242			
Castor	378	306	325	326	340			
Youngstown	462	456	448	444	439			
Totals	9454	9255	9259	8925	8534			

Statistics from *Minutes of Alberta Conference, 1905-1925*.

over the vast distances to visit the lonely homesteads although some were able to take the train to the main preaching appointments. Services were held wherever Methodists gathered, often in private homes or schools. Nevertheless, the goal was always to organize the local community to erect a church. To that end, as the work progressed, a board of trustees was selected and money collected to promote church construction and to finance the other church operations. Class meetings, Sunday schools and church auxiliaries such as the Ladies' Aid, the Missionary and Society and the Woman's Missionary Society were also quickly organized.

The construction of church buildings normally occurred within a few years of organizing church services. The area east of the Calgary-MacLeod line of C.P.R. tended to build its churches around 1910-1911, while the area north and east of the Red Deer River built during the early war years. A number of larger and more expensive churches generally replaced smaller, earlier structures in the congregations that

had originally been part of the Manitoba and North-West Conference. These included Calgary Central, Wesley Methodist in Lethbridge, Gaetz Memorial in Red Deer, Wesley and Crescent Heights in Calgary.

While membership came mainly from British, Canadian or American settlers, the Methodist church did try to convert other ethnic groups. From 1904 to 1906, it had a Scandinavian preacher, Rev. Hillerud, at Claresholm, and Mr. Knut Kjosrvik served in the Harmatten, Mound and Bergen districts in 1909 and 1910. A mission to the Japanese in the Strathmore area was begun in 1908 when irrigation farming was introduced there, although no missionary was ever appointed. A mission to the Austrians (Ruthenians) was also attempted at Wesley and Central Methodist in Calgary in 1914. Mr. Taranty Hanocho and Rev. Popel tried to help people whose national origin rendered them suspect during the war years. Other central Europeans were ministered to in the Crows Nest Pass district, and a Ukrainian Methodist Church opened in

Table III**Church Affiliation in Southern Alberta**

Year	Anglican	Methodist	Presbyterian	Roman Catholic
1885	741	846	972	938*
1891	3745	1931	3173	2905
1901	5482	4399	5907	3040
1911	30381	32475	35239	23100
1916	47445	46327	55217	31914
1921	57158	52407	71728	39267

Statistics from Census of Canada and Census of the Prairie Provinces, 1916.

*Includes all the District of Alberta.

TABLE IV

Year	Self-Sufficient	New Missions	Revisions	Struck Off
1905	6	10		
1906	8	11		
1907	11	7		
1908	12	10		
1909	13	10		1
1910	17	26		1
1911	20	11	2	9
1912	26	17	2	
1913	27	7	1	4
1914	26		1	4
1915	19		2	3
1916	20		4	6
1917	22			4
1918	33		2	1
1919	43			
1920	42		3	3
1921	41		7	2
1922	35			3
1923	25		10	2
1924	30			
1925	33			1

Lethbridge in 1922.

However, only the Crows Nest Pass mission had any long-lasting success. Rev. W.T. Young and his assistants kept the work alive among the miners at Frank and Bellevue in the Crows Nest Pass, but this work went beyond the purely Methodist operations.²¹

(Con't Vol. 10 No.1)

Footnotes

16. *Lethbridge Herald*, December 11, 1947;

Methodist Church, Minutes of Alberta Conference, 1905, 14-17.

17. *Methodist Church, Minutes of Alberta Conference, 1906, 12.*

18. *Ibid.*, 1909, 66; *Ibid.*, 1910, 91; *Ibid.*, 1911, 92.

19. *Ibid.*, 1906, 19; *Ibid.*, 1909, 62.

20. *Ibid.*, 1913, 179.

21. *Ibid.*, 1922, 397-407. Part III

Organized 1899, Reorganized 1975

Table V

Drawn from the Methodist Church, *Minutes of Alberta Conference*.

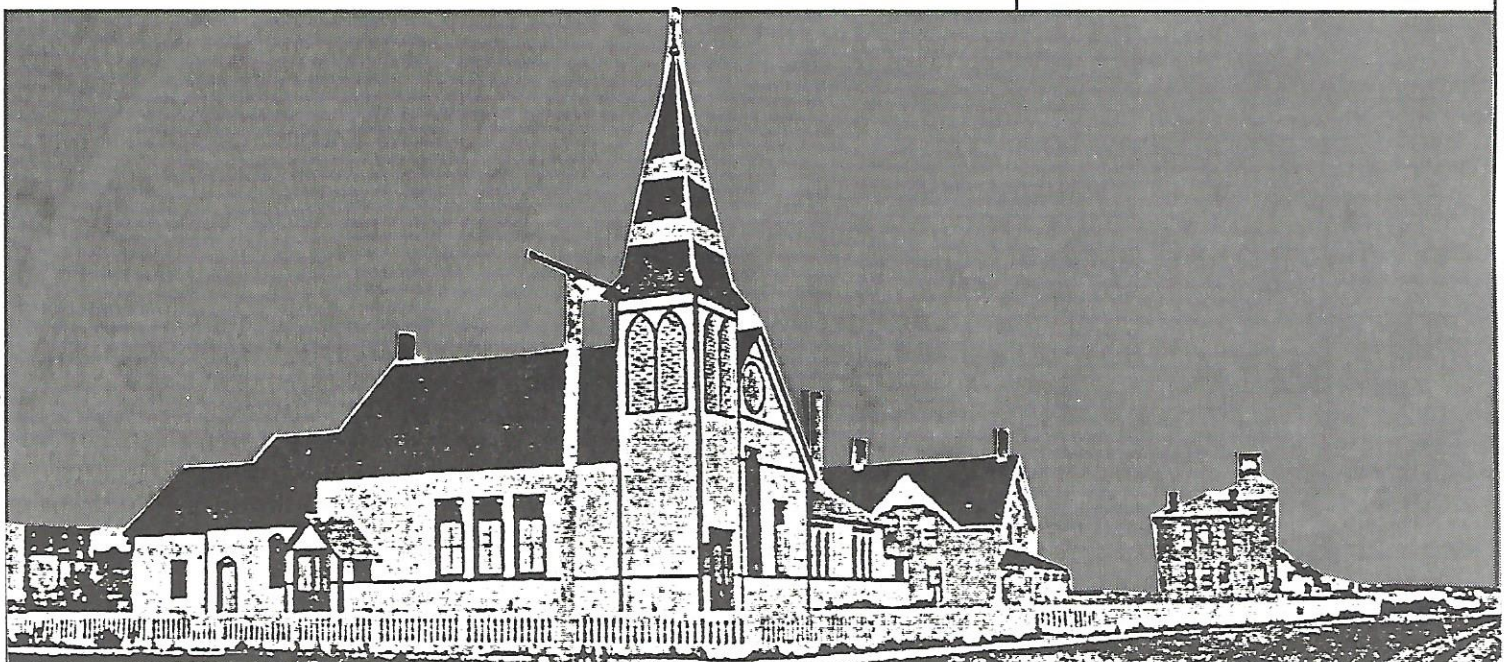
Year	Methodist Missions	Presbyterian Missions
1905	48	33
1906	60	54
1907	67	73
1908	78	70
1909	87	69
1910	111	87
1911	112	99
1912	124	113
1913	117	120
1914	118	121
1915	123	125

Drawn from the Methodist Church, *Minutes of Alberta Conference* and the Presbyterian church in Canada, *Acts and Proceedings*.

Pioneer Methodist Church

"Methodist Church, Edmonton" was also the second edifice built by the congregation, later to become McDougall United. This frame building stood on the same site as the present McDougall Church, except that it faced south toward the Saskatchewan River. With several extensions, it served the congregation until the present edifice was completed in 1910. The brick parsonage is seen to the right of the church, a historic residence which served as the manse until demolished in the 1952-54 era. Further east can be seen Edmonton's first high school.

We owe the photos on page 4 and below to one Edmonton's first photographers, Charles Wesley Mathers, who operated a photography business in Edmonton from 1897 - 1905, and who published these views as postcards.



CANADIAN METHODIST HISTORICAL SOCIETY

Organized in 1899;
reorganized in 1975

MEMBERSHIP RENEWAL FORM

I wish to renew my membership in the *Canadian Methodist Historical Society* for the calendar year of 1996.

Name.....

Date.....

Address

Please enclose your annual membership donation of \$20.00. Make your cheque payable to **Canadian Methodist Historical Society**.

The semi-annual CMHS Newsletter and the biennial Papers will be sent to members as published.

Please return to:

Nathan H. Mair

One Prince Street, Townhouse 6

Dartmouth, N.S.

Canada B2Y 4L3

JUST OUT!

a book which should
be in every Methodist
home!

So proclaims an 1891 flyer advertising a then-new Methodist history, *Centennial of Canadian Methodism*.

A century later, a new Canadian Methodist history, by one of our own members, has finally arrived.

The Lord's Dominion: The History of Canadian Methodism by Neil Semple
—a review by Glenn Lucas

Dr. Neil Semple's massive history of Canadian Methodism has now been published by McGill-Queen's University Press and I consider it a great pleasure and honor to review it here.

According to Dr. Glenn Lucas, "This book should be required reading for all Canadian Church history courses, as well as many courses in Canadian social history. It is an outstanding contribution to Canadian historiography."

Dr. Glenn Lucas was Archivist Historian of the United Church of Canada from 1966 to 1986 and President of the World Methodist Historical Society 1981 - 1986. He is a founding member of CMHS).

**1996 Canadian Methodist
Historical Society Conference**
"Methodism and Mission in
Grey County, Ontario"
Native People, Black Refugees,
Irish Immigrants
16 - 19 June 1996
at Markdale, Ontario,
in the heart of Grey County.

All-day bus tour of Grey and Bruce Counties. Subsidized transportation from Toronto and return. Accommodation at \$20 a day. Reasonably-priced meals provided by local church groups.

Conference fee: \$30

Contact: Glenn and Phyllis Lucas
Box 501
Markdale, ON N0C 1H0

WMHS/Wesley Historical Society

Regional Conference
9 - 12 April 1996

Manchester, England

"GOD'S EXTRAORDINARY
MESSENGERS: PREACHERS AND PREACHING"

Contact: Colin A. Smith
38 Raphael Road
East Sussex BN3 5QQ
Great Britain

World Methodist Historical Society

Quinquennial Meeting

"OUR WESLEYAN HERITAGE AND
THE HOLINESS/PENTECOSTAL
MOVEMENT"

8 - 9 August 1996

Rio de Janeiro, Brazil

Contact: Charles Yrigoyen, Jr.
P.O. Box 127
Madison NJ 07940

Second WMHS Asian Conference

Seoul, Korea

"WESLEYAN SPIRITUAL FORMATION
ON ASIAN SOIL"

Contact: Ke Joon Lee
134 Shinchon-dong,
Sudaemoon Ku
Seoul, Korea

United Methodist European Historical Commission Conference

"METHODISM AND PIETISM"

July 1997

Strasbourg, France

Contact: Michel Weyer
Bellinostrasse 35, D-7410
Reutlingen, Germany

10th Oxford Institute of Methodist Theological Studies

12 - 22 August 1997

Oxford University, England

Contact: Brian E. Beck
1 Central Bldgs
Westminster, London

CANADIAN SOCIETY OF PRESBYTERIAN HISTORY

THE 25TH ANNUAL MEETING

The 25th Annual Meeting of the Society was held on Saturday, September 30th, in Classroom 04, at Knox College, 59 St. George Street, University of Toronto.

THE DAY'S PROGRAMME included the following papers presented:

- Dr. T.M. Bailey, "The Honorable Isaac Buchanan, Free Church Layman."
- Professors R.C. Mathewson, Iain Nicol, and Rev. Dr. John A. Vissers, "A Working Group on Characteristics of the Reform Position."
- Professor John Moir, "'The Stool of Repentance': the disciplinary role of Presbyterian Courts of Session in Victorian Canada."
- Carey Nieuwhof, On Social Concerns in the period following 1890 in Canada.

Field trip was conducted to St. Andrew's Church, Eversley (King County), a pioneer Presbyterian church, in process of restoration, with a local guide on hand. Transportation to Eversley and return to Knox College was provided.

Annual Meeting of the Canadian Society of Presbyterian History

will be held on Saturday,
September 28, 1996,

9AM—4PM

at Knox College University
of Toronto campus

Speakers so far confirmed are:

- ▼Michael Millar, FRPSC: "We, Ministers and Elders...hereby dissent" (on the Presbyterian Union of 1875)
- ▼Prof. Douglas Campbell: "The Preachers' Kids in Canada, with focus on the Presbyterians."
- ▼Prof. Eldon Hay (On the Covenanters in Quebec Province)

The annual membership fee of \$15.00, payable to CSPH, and sent to Rev. E. Nix, 4112 Pheasant Run, Mississauga, Ont., L5L 2C1, entitles one to notices and the published Papers each year.

J. Ernest Nix,
4112 Pheasant Run
Mississauga, ON L5L 2C1
Tel: (416) 820-2068

*The Conference wishes to
express gratitude and
appreciation for the work of
Keith Stotyn over the years*

1995 Annual Report: Alberta and N.W. Conference Archives

by Keith Stotyn, Conference Archivist

Report of the Conference Archivist for 1995

The year 1995 has been one of transition for the Conference Archives. It began with a new initiative to process the backlog of deposited records and ends with prospects of a renewed commitment by the Conference to it Archives. It is coincidental, but in some ways premonitory, that this also marks my last year as Conference Archivist.

Deposits

Deposits in 1995 rose again to average levels. The deposits came from fewer congregations, but substantial deposits were made by several churches. Several Presbyteries, conference Office and the UCW were also represented in deposits.

Preliminary appraisal and control was undertaken, on a voluntary basis, by Bonnie Motyka, the contract processor. She also participated in a workshop organized by Dorothy Hodgson for Edmonton Presbytery. The workshop was designed to assist church staff and volunteers to prepare their records for transfer to the Archives.

Processing

I have little to say about the details of processing in 1995, which is covered in a separate report. With the processing of over four years of archival deposits, and prospects of staying current for the near future, I am optimistic about the state of intellectual control for the archives.

The future for maintaining the archives involves more than just keeping the file list current. The Conference Archives needs to work closely with the Provincial Archives in the latter's plans to upgrade and automate descriptive practices. The existing database, while useful in maintaining the existing file-level records, needs to be replaced. The Provincial Archives hopes to acquire a collections management system, to control records from all its depositors, public and private.

The Conference Archives may, as part of its renewal and re-organization, be able to assist the PAA and itself in attracting funding to such a project. Federal and provincial grant programmes will increasingly favour descriptive projects, which accommodate accepted standards of description and promote access by researchers.

Research

Archives use showed increases in all areas. At the end of the year replies to written inquiries became subject to a research fee. It is too soon to say how that will affect the way the Conference Archives is used, but personal use of the Archives continues to grow. We saw the highest number of in-

Historic Sites & Archives

person users since the Archives began keeping statistics as well as the highest number of requests for records. The Conference Archives continues to be one of the most heavily used collections at the Provincial Archives.

Issues from the General Council Committee on Archives and History

At its annual meeting a number of issues were discussed which concern the Church at large and the Conference Archives.

Many conference Archives reported experiences worth noting. B.C. Conference has suggested that a standard thesaurus of subject headings relevant to church archives be developed.

Hamilton Conference has set up archival workshops conducted with the Congregational Secretaries Association. Manitoba and NW Ontario Conference has organized "Purge Days" to get records in offices identified for transfer to the Archives.

Maritime conference, which is raising funds for a new/renovated Archives, has become a beneficiary of a portion of the funds realized from disbanded congregations.

A motion establishing a policy of access to registers was amended and passed.

Guidelines to Record Keeping is being revised.

There was extensive discussion about the need to create a guide to aboriginal information in conference Archives. It would be an important source for All Native Circle Conference and for general Church requirements.

Proposals for handling the records of shared ministries were discussed.

Envoi

In October last year, I was temporarily transferred to another part of Alberta community Development to assist Senior Benefits in completing a significant project. A major re-organization of the Senior Benefits programme included my permanent transfer from the Archives. Because I will no longer be the Provincial Archives liaison to the Conference Archives, I have resigned as Conference Archivist.

I have been your archivist for over ten years; years which have seen tremendous changes in the relationship between the two Archives. In that time the Conference Archives ended its independent existence by transferring its church registers from St. Stephen's College. The long-term project of listing the Archives was substantially completed. The high point of producing the Guide has come and gone. With government

retrenchment, the Provincial Archives has had to reduce some of its services and the Conference has begun to think about how the fill the gap.

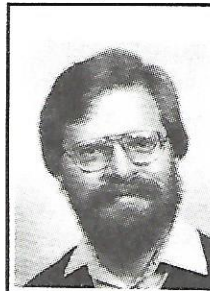
Many challenges lie ahead. I think that the Conference Archives is in a strong position to meet those challenges. It is with regret that I will not be part of your future. I wish you good luck. ■

United Church of Canada, Alberta and Northwest Conference Archives Statistics

	1994	1995
Records:		
Contacts:		
Congregations		
Presbyteries		
Deposits:		
Congregations	53	22
Presbyteries		3
Conference	x	x
Ministers	0	0
Extent (before processing):		
	5.55m	9.44m
	166.59m	176.03m
Processing (extent):	0.0m	46.59m
Research:		
In-person	100	114
Letter:		
General	11	2
Baptism	54	62
Marriage	8	10
Membership		2
Burial	6	7
Genealogical	5	11
Total	84	94
Retrievals	552	988
Loans	1	2

Information on Archives within Alberta & Northwest Conference 1995

1. Gathering and Storing Archival Material:
All registers, minute books, annual reports, and background correspondence should be sent to the Provincial Archives as as as they are beyond immediate use by the congregation and Presbytery
2. Getting information out of the Archives:
Apply directly to the Provincial Archives, either by letter to:
Provincial Archives
12845 - 102 Ave., Edmonton T5N 0M6
or phone Edmonton: (403) 427-1750



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

Making History an Entertaining Experience

1. HOW TO WRITE A CHURCH HISTORY

2. HOW TO TRACE FAMILY GENEALOGY

3. RETURNING TO A CHURCH'S PAST WITH PRESENT-DAY ACTION CAMERAS

4. HOW TO MAKE HISTORY ENTERTAINING

1 How to Write a Church History

by Jim George

Why do a church history?

Early Christian missionaries in Western Canada such as McDougall and Rundle and others kept detailed diaries as to the travels and their work. They were full of hope and enthusiasm, for they had a story to tell.

In contemporary society, we in the United Church also have an exciting story to tell. And we have a responsibility to record that story for future generations. Because we are the product of our past experiences, we have a story to tell. By researching our history, we will know who we have been, who we are now, and to what future we can anticipate.

Guidelines in Writing a Church History

1. Some significant event in the life of the congregation such as an anniversary, a building addition, etc. can be the impetus to get started on a written history. But do it NOW, because history writing that gets postponed is seldom written at all.
2. A small committee of three or four people should prepare an initial draft plan, list the various aspects of the church's history, get input from as many people as possible, revise the draft plan, and then present it to your church board for approval.
3. Make a decision on who will do the work. Basically, there are two choices:
 - a) Hire an individual to do the research and writing under the direction of a committee or the board, or
 - b) Bring together a committee of volunteers each of whom will have responsibility for a specific task. The committee can be as numerous as the tasks to be undertaken. To ensure uniformity of approach, style, and layout etc., it is necessary to have one person designated as editor.
4. Decide on what approach the book will take. There are several possibilities:
 - a) family biographies, similar to the many community history books that have been published.
 - b) a narrative, year by year, or decade by decade.
 - c) a subject narrative, whereby themes and issues are traced through the years.Whatever approach is chosen, make certain that there is enough human interest to carry the story beyond bare chronology.
5. Decide on a time line for manuscripts to be

submitted, a date for publication, etc.

6. Individuals or sub-committees could be assigned to the various tasks, such as: research, interview, finance and publishing, cover and art work, different groups or clubs, unique programs, important events, etc.
7. Make a list of possible sources of information, such as:
 - a) congregational records, board minute books, women's and men's groups, Sunday school, unique programs, youth groups, music, annual reports, church yearbooks.
 - b) Provincial archives
 - c) Local histories
 - d) Daily newspapers
 - e) Reminiscences of former ministers and church leaders
 - f) Photographs
8. The story should include at least:
 - when and how the congregation started
 - how and where services were held before the building was constructed
 - what is architecturally noteworthy about the building and furnishings
 - the evolving mission of the congregation
 - church organizations and activities
 - church government
 - relationship to the community around and to the denomination
 - reaction to significant developments and controversies
 - special unique programs
 - milestones in the church's history
9. Make a decision on publication, design, size, cost, cover, binding, number of copies, selling price.
10. Consult with others who have already published a history.
11. Prepare an index so that the book can be used as a reference.
12. Indicate the sources for the information.

2 Starting to "do" Your Family's Genealogy

by Sheila Moore Johnston

What are the Questions?

What did your grandfather do in the war? (which war??)

What country did your mother's family come from?

Does anyone still remember the story great-aunt Martha used to tell about the boat trip from Europe as a twelve-year-old?

As you begin to ask questions like these,

you are embarking on a very addictive hobby.. family history, or to use the more specific term, genealogy. What follows here are some suggestions on getting started on this fascinating 'life-long' quest.

Have a Purpose or Goal

It is important to be as clear as you can about what your purpose or intent is in starting this task. Hopefully, it is to acquire as much accurate information as possible on the history of your ancestral families, and to organize and record it in such a way that it will be accessible to others, especially other family members, in future years.

Beginning the Process

With this goal, how do you begin the process?

Start with what you know. Take stock of your own current resources. What information do you already have at hand? This would include marriage, birth and death dates for your immediate ancestors, as far back as you can. Go and talk to any members of your family of previous generations who may be able to help (preferably with a tape recorder), and record all the information they can remember (you will get to verify this later). What else is available to you? Did someone in your family (not necessarily in your direct line, perhaps a cousin) write about the family, perhaps for a reunion or a local history book? Does someone have a scrapbook, newspaper clippings, an ancestor's diary, letters, or family Bible with entries of births, marriages, etc? Who has copies of "vital records" such as birth or baptismal certificates, land and other legal records? Get the word out to your family that you are looking for any and all information they may have. This is where the photocopier becomes one of your greatest resources. Make copies of everything you possibly can, for your files, as they may help answer questions later on. Most people don't mind loaning an item for copying if you return it immediately (Be sure to do this, as a matter of courtesy. Also, this source may find other records you can access later on). What about family photographs and even special possessions such as quilts, samplers, baby books, postcards? They may have a story to tell. Please don't forget to record your own life history (with sources). Remember that your biggest hurdle will probably be the temptation to procrastinate.

Start your Research

You are beginning with what you know

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and seeking answers to the questions about what you do not (yet) know. This is the point at which you need to read a good basic book on genealogical research. Books by authors such as Angus Baxter suggest resources for general research and specific areas you may focus upon. Check the genealogy section of your local book store. Suggestions for other resources follow.

Getting Organized

Having done your inventory of all currently available information, I suggest you begin to organize this material. This can be a relatively simple process (at least at first!). A filing box and a file for each person or couple, clearly marked, will provide accessible storage. I divided my "boxes" (file drawers) into four groups, one for each of my grandparent's lines.

The other part of the organizing is to make a record in a research book or log, each time you search a record or attempt to find information (whether or not you found anything helpful). This will save you from doing it again next year because you have no record of that search.

Much more help with organizing is available through the sources mentioned below, as well as through continuing education courses which may be available in your own, or a neighbouring community.

Some Sources of Help

At this point, I suggest that you seek out four possible sources of help and direction:

(1) Your local or provincial genealogical society or group. In Alberta, we have two very active major genealogical organizations:

The Alberta Genealogical Society (AGS), (address: P.O. Box 12015, Edmonton, AB, T5J 3L2) has branches in eight Alberta centres, not including Calgary. The Alberta Family Histories Society (AFHS) (address: P.O. Box 30270, Station "B", Calgary, AB, T2M 4P1. Phone (403) 686-4280) is an active group centred in Calgary.

The AFHS and most of the AGS branches meet regularly, usually monthly, throughout the winter season, and these meetings often include sessions especially for beginners. These meetings allow for help and exchange of information that is truly valuable. Both AGS and AFHS also sponsor an annual weekend conference or seminar, publish journals and undertake community research, such as recording local cemeteries.

(2) In several major communities in Alberta, you will find a Family History Centre sponsored by the Mormon (Church of Jesus Christ of Latter Day Saints or LDS) Church. Because their faith requires them to research four generations of their ancestry, they have a great many resources available (and open) to those involved in a similar task. They have undertaken a massive

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microfilming of records of all kinds, all over the world, and most of them are accessible through their centres. Films or resources not available in the local centre can be ordered for a small fee from the main Family History Library in Salt Lake City, and viewed at the local centre. Volunteers and staff in these centres are very helpful, and they will also be able to point you at suitable charts and filing helps, and in some cases you can purchase blank charts such as family group sheets, pedigree charts, etc. there.

(3) Your local public library as well as university and college libraries will also be a great resource for books on how to get started, how to research records, as well as atlases, local histories, directories and so on.

(4) Local and provincial archives have major collections of genealogical materials, as well as vital records, homesteading, land, church and other records. In Alberta, we have two major archives, that of Glenbow Museum in Calgary and the Provincial Archives of Alberta, attached to the Provincial Museum in Edmonton. By agreement, the Provincial Archives holds all United Church archives for the Conference, and hopefully individual congregations have deposited their records there. These records can be researched for information about events such as marriages, baptisms, funerals, etc. Information on the national United Church archives in Toronto, can be obtained through your local congregational office.

Computers as a Basic Genealogical Tool

How would we manage without such a wonderful "records assistant"? If you are considering using a computer, and I hope that you will, my suggestion is to make numerous inquiries, try out various programs, see if there is a computer genealogy group meeting near you where members can dispense advice (we're usually pretty good at offering ideas and suggestions!). One approach is to begin with a simple program, moving later to a more complex one as your needs increase. However, whatever your simple program is, make sure it has GEDCOM (information transfer) capabilities.

Basic Things to Remember in doing Family History

In the last analysis, we are seeking information from records which will verify, through several sources, the information we record about our ancestors.

We need to remember that genealogy involves:

1. investigating the existence of records,
2. learning about the availability of the record, and where it is,
3. learning the history of the record (in order to evaluate its accuracy), why it was created and by whom,
4. searching the record.

I would add: and double checking for

accuracy (has it been copied and entered correctly into your records?).

A Personal Comment

Perhaps the most important thing to remember is to not be shy or afraid to **ASK FOR HELP!!!**

You will recall my warning that this is an addictive activity. One of the pleasures is being able to share our successes (that's because there are sometimes long dry spells without):

"Did I tell you about finding my third great grandfather's grave in a Quaker cemetery in Indiana....."

GOOD LUCK! ■

—Sheila M. Johnston

With thanks to:

Dr. Stephen Wilk

Alberta Families History Society
Education Committee

Sheila Moore Johnston received an M.A. in Western Canadian History from the University of Calgary in 1988. She is a former chair of Alberta Conference Division of Christian Development and a past President of Conference UCW.

Currently she is a Board Member of the AFHS and a member of the Alberta and Northwest Conference Task Group on Historic Sites and Archives.

3 Returning to a Church's Past with Present-day Action Cameras

This past 150 years witnessed the emergence of photographic lens and film-graphic aid to capturing significant moments of history. The last decade has contributed the video camera with its power to record action pictures with minimum light. When considered, the use of a video camera for historical purposes, four factors are brought into play: 1. What resources in still pictures artifacts, buildings, persons are available? 2. What parts of the history lend themselves to action stories? 3. What story order will sharpen the sequence of Beginnings, Key events, and Current Missions? 4. What time frame is most practical for the length of the edited and finished video production?

A life experience will help in illustration of the above. Whilst serving a New Development in West Lethbridge and teaching New Testament Studies at the University of Lethbridge I was called to return for a 30th Anniversary to my first charge in what was then Port Arthur. I was asked to bring any 30 mm. film transparencies I might have of the development. Fortunately, I had in my keeping some 80 transparencies of stages of the development of the Current River Church River Church which I was happy to bring.

Plans had been made through the co-operation of MacLean-Hunter TV North Monitor service to have a videographer present. I was asked to prepare a story script outline and be prepared to speak from it as well as be available for interviews on camera.

The plan was to prepare a 20 minute video story suitable for TV release, under Community Service programming, and which would also serve the archives of the congregation and the Conference Home Mission Division.

Sequence 1 was made at the Main Entrance of the church edifice where I stood beside a birch tree - only a sapling when I had arrived in the community as a senior student from Queen's Theological College. Like the birch, the congregation had grown from small beginnings. I traced the beginnings from U.C.W. unit meeting in a home to engaging the auditorium of Claude Garten school - a summer field in which 66 adults committed themselves to be Charter Members and a service of constitution in which these 66 were received by the Presbytery involving 32 baptisms of adults and children.

Sequence 2 Involved an Interview with a Senior elder in whose home the U.C.W. Unit had first met and who had become the first treasurer. His wife was deceased and he attended church in a wheel chair.

Sequence 3 Involved an Interview with long term Elder and Chief Greeter who was in the earliest pictures and whose wife had been among the earliest lay visitors. He had been part of the volunteer team who nailed the shingles on the first roof. (In his early eighties, he had been involved in re-shingling the roof).

Sequence 4 Involved an Interview with the Associate minister and myself who questioned me about the overall development plan, Home Mission's Aid, Building design, fund Raising and Context for mission as viewed from the beginning. This interview showed Designer's Drawings, Volunteer Labour Lists, U.C.W. Activity and children's ministry in the first Lower Level Unit which was build during the first year of congregational life, Prayer Pledge Cards, Stewardship Pledge Cards, Construction Pictures and the Laying of the Cornerstone by the Moderator, Dr. C.M. Nicholson.

Sequence 5 rounded out the video with sound and picture of the closing hymn of the Anniversary Service. While the hymn progressed the camera focused on the bright 5 metre long stained glass window which graces the worship centre above the apse. The story was related concerning the dedication of the window in remembrance of Marilyn the first child funeral of the church along with her mother who died the same year consequent to a freak accident. The video is named "Out of Our Hearts". It has been aired several times over the N.W. Ontario C.B.C. Network. I have two copies available for review.

Respectfully submitted,
(Rev. Dr.) Glenn Wilms, October 1995
Tel: 284-4331

4 History Can Be Entertaining (Crossfield Experience)

Crossfield United Church celebrated its 90th anniversary of the building of the 'little brown church on the corner'. November 5th 1995, proved to be inspirational, educational and a lesson on "how to" introduce humour into the church and community context. The tone of Sunday's celebration was set with a packed 'house' at the morning worship led by Rev. Gordon Churchill. Dr. Evelyn Buckley, from Springbank U.C., delivered an inspirational sermon on "who is my neighbour". Her message covered a wide spectrum of beliefs, values and human problems over the past nine decades. Following the Crossfield Community Center was the scene of a roast beef dinner. An outstanding program of joyful music and hilarious skits portrayed the many years of church growth and development. When asked how did you make this exciting and fun entertainment happen?, the director of music (Mrs.) Ben Sturgeon wrote in reply...

"The Official Board appointed a convenor for the anniversary, and she in turn called on me and 5 or 6 others to help. Two of these took on the job of archives, and set up a 3 table display on our history. They arranged to borrow a quantity of archival material from Edmonton. My job was the program which meant basically everything that happened at the hall i.e.: the reception table, name tags, flowers, and everything that happened after lunch. I published a handout which outlined the schedule for the afternoon, listed the names of the anniversary committee, and, for the sake of interest and promoting conversation, a list of all the past ministers since the emergence of a congregation in the area. Val Longeway was in charge of the lunch. She had received a donation of \$1000.00 toward the cost of the lunch - this did not cover the cost, but it certainly helped. Our approach for financial help in this area was quite low-key - perhaps we needed to be more aggressive - but we had made a conscious decision not to do this. We felt that it would send a bad message to our guests. I guess you can't have it both ways! She arranged for a local service group to cater hot roast beef, mashed potatoes, gravy, corn. We as a church, provided the buns, pickles, tossed salad, tea, coffee, and juice, and dessert - all of these were donated.

Some comments re: the skit

Casting: I attempted to involve as many of the congregation as possible - 62 different parts were cast. I aimed at every age group, and at all the different facets of our congregation i.e.: the regularly attending families, the retired couples who only come in the winter, the little old ladies who sit in the back, the SS teachers who most often

miss the worship service, the new people, who had not yet found their niche in our church life, etc.

Careful casting did, in fact, pay off. Given their heads, most people took their parts very seriously, and devised some wonderful dialogue. Many did some research into our history so as to make their part more authentic. In some cases, costuming WAS authentic period. We had one lady who wore a dress that was 125 years old.

This whole production was not over-directed. I made some basic suggestions at each rehearsal to help the cast understand what their mood and reactions should be in the scene, and helped with staging difficulties, but otherwise left the playing of the scene in their hands. And while there were some glitches in the actual performance, the idea was nevertheless transmitted successfully to the audience. And in the end, it didn't matter anyway!

Part of our success lies in the fact that we know each other, and thus were more comfortable and less intimidated by our own dramatic skills, or lack thereof! The whole process turned out to be just good fun, and quite entertaining - which was of course our primary goal. I didn't want a dry (for dry read boring) afternoon. The musical selections were chosen for their mood entertainment value. We stayed right away from speeches, and limited any speakers to just a few moments. (The MC did take the time to read telegrams, and letters of congratulation from past ministers and others not able to attend.) Our crowd ranged in age from the very old to the very young. We had to have a program that catered to that. For the same reason, we limited the program to just one hour. The result of this was that the people could have just as much time as they wanted or needed for visiting, and catching up with old friends.

All in all, it was a great day! I don't know WHAT we will do for the hundredth - but I'm sure something will manifest itself!

Sample Recruitment Letter

Dear Paul,

I am asking you to take part in our 90th Anniversary Celebrations, slated to take place Sunday Nov. 5, 1995 at the Community Centre. While there are a large number of people being asked to participate, we are asking each of you not to talk about your part with anyone outside of your group, because it would be much more fun to have everyone surprised about something! PLEASE DON'T TELL! We have planned a skit which will take the following format. We will deal with that part of our history which runs from the days of the circuit-riding preachers right up to that Easter Sunday when the new building was dedicated. We have divided that history into 7 scenes, which will be shown intermittently throughout the program (which begins at 2:00 pm). These scenes will involve the following highlights of that period: The circuit-riding preacher, the services in the boxcar, the services in McCool's Store, the organizational

meeting to decide whether or not to build a new church, the fundraising meeting, the construction phase, and the dedication of the new building on Easter morning. We are strongly encouraging everyone to dress in the period - circa 1905. Ladies - long dresses where possible, long hair worn up, gloves and a hat are a must - ladies simply did not go out without their hats! Props are minimal, and sets are non-existent! Except for the major characters, most parts have minimal or no dialogue. If you have a speaking part, **PLEASE** be sure to speak plainly and clearly into the microphone. We don't want one word of the dialogue lost to the audience. There will only one rehearsal for each of the 7 scenes.

You are being asked to take part in scene #2 services in the boxcar.

You play a character who is a circuit riding preacher presiding over a Sunday service being held in a boxcar parked near the railway tracks in Crossfield around the turn of the century.

You have some lines to say: yes no

Your largely ad lib script will flow from the following: "Welcome to their service being held this morning in Crossfield..." and any other opening remarks you can think of..."Let us pray..." and a few more words until the sound of the train drowns you out. Gradually let your voice volume drop to the point where you are merely moving your mouth - hands gestures will add to the drama - you must make the audience believe that you are fervently and piously praying, despite the distractions. As the sound of the train dies down and disappears, your voice will gradually become audible just in time for the congregation and the audience to hear you say "...Amen. Thank you for coming to worship, and I'll see you all next week." or something along those lines.

Attached find a scene breakdown.

Any special costuming or props required:

- a preaching platform which might have been endemic to a boxcar.

- a supply of papers and/or books which you might have brought for the service.

- as close as you can come to period vestments - see Gord - you can probably use some of the things he is using in scene 1.

The people in your scene are:

the preacher and 4 members of the congregation.

Your rehearsal date: Sunday, Oct 22 11:15 after church place: sanctuary

If you have unsolvable problem with the rehearsal date, try to find an alternate and let me know.

Many thanks.

SCENE #1 THE CIRCUIT-RIDING PREACHER

location: open bald prairie, out in the middle of the country side, somewhere in the vicinity of Crossfield; characters: the preacher; Props required: a hobby horse, a battered briefcase or saddle bags, a well-worn map; scene: preacher enters stage left

on his hobby horse; picks up mike from Claus, moves centre stage appears lost and puzzled, pulls out the map, and recites aloud the directions written there - things like: "go 'til the road don't go no further; turn where Stober's outhouse used to be; turn at the big tree; go about 10 minutes, etc." and other extremely helpful suggestions as occur. He decides on a course of action, returns the mike to Claus, and exits stage right.

SCENE #2 SERVICES IN THE BOXCAR

location: inside a boxcar, parked very near the railway tracks; props required: a small table or a box to act as a podium; characters: the preacher, 3 chairs and a plank to sit on, four people in the congregation, sound effects of a train; scene: people enter, chatting and visiting, carrying their own props and setting them in place; people sit centre stage facing stage right. Preacher picks up mike from Claus, proceeds to position stage right, all quiet, starts the service, but is interrupted when the train approaches, getting louder and louder. He continues to speak, by merely moving his mouth, while the people bounce up and down in their seats because of the vibration caused by the train passing by. The noise of the train overrides the scene, but as it gets farther away again, the preacher's words once again become audible, as he finishes the service. He issues a farewell, and everyone exits stage left, carrying their props as they go and talking and visiting much as they do today. It was just another ordinary service!

SCENE #3 SERVICE AT McCOOL'S STORE

location: inside the store; characters: the preacher; props required: a large box or a table to act as the store counter top, 8 people in the congregation, 8 chairs or barrels or boxes to sit on, customer voice off-stage, scale and/or old cash register to set on counter; scene: people enter, chatting and visiting, carrying their own props and setting them in place; people sit centre stage facing stage right. Preacher picks up mike from Claus, proceeds to position stage right, all quiet, starts the service, but is interrupted when a store customer bangs on the door asking for admittance to pick up some supplies. When told that the store is closed, customer insists on leaving the grocery list for the store owner to fill. Preacher leaves the podium, unlocks the door, takes the list from the customer, closes the door, and resumes his position behind the counter. The list will of course, become all mixed up with the papers he has spread all over the counter. As he begins the prayer, he will accidentally pick up the wrong paper, and the prayer will get messed up. Preacher becomes agitated and finally blurts out in anger and frustration, that he is praying for a new building to hold his services, and a

proper pulpit for his papers. Everyone in the congregation in complete agreement, shouts a vibrant and heartfelt Ay-MEN! Everyone exits stage left, carrying their props as they go and talking and visiting much as they do today.

SCENE #4 ORGANIZATIONAL MEETING TO DECIDE TO BUILD

location: centre stage; characters: the chairman; props required: 11 pieces of paper of varying appearance, size, etc., 11 ladies representing all the points in the charge.

scene: 11 ladies enter, chatting and visiting, each lady carrying a piece of paper; facing upstage. Chairman enters, picks up mike from Claus, and proceeds upstage right. He asks each lady in turn (with the mike) which point in the charge she is representing, and takes from her with thanks, the paper she has brought. These papers represent the amount of money that each point can contribute to the cause. after he has collected all the papers, he announces the total collected as \$93.15. While the audience will be appalled at how little money there is, the chairman will, with great confidence, pronounce "I think that's enough to start!" All immediately share his enthusiasm, and exit excitedly stage left.

SCENE #5 FUND-RAISING MEETING

location: centre stage; characters: 3 ladies —1 older, 1 middle age, 1 nondescript, 2 men— one a well-dressed town business man, the other a young farmer dressed in overalls; props required: none; scene: all enter together to centre stage, (town man picks up mike,) all talking at once, appearing very busy, excited and enthusiastic. Town business man assumes the leadership and asks the group how it thinks they should proceed with their fund-raising. Each person represents a different resource that they can tap - each in turn takes the mike and explains what they will do— town man will look after all the businessmen, farmer will talk to the rural community, older lady will solicit help from her peers on sewing projects, middle lady will plan turkey suppers, ham suppers, bake sales, etc., Non-descript woman we're not sure! Much excitement and optimism as they all exit stage left.

(non-descript woman—This is actually a man dressed as a woman. She has appeared before in our congregation and I felt that she should be included for additional comic value. She told us she was going to be making dollies—this was very funny.)

SCENE #6 CONSTRUCTION PHASE

location: full stage; characters: 8 men; props required: all dressed as carpenters, masons, construction workers of any kind; we might get away with modern apparel, hard hats, vests etc.; some would be dressed as farmers as well; all are carrying hand tools of every description, plans, trowels, buckets, ladders (the longer the better!);

scene: each enters at his own time from all directions, there is much motion and frantic activity, there is much noise both on stage and off, confusion, things being dropped, orders being called out in all directions, questions being asked, no one should be quiet or still, maybe there is an opportunity for a little slapstick action with the ladder. This scene is completely ad lib, and when it has gone on long enough, gradually the activity and the noise subside as the workers disappear each to his own exit.

SCENE#7 DEDICATION SERVICE

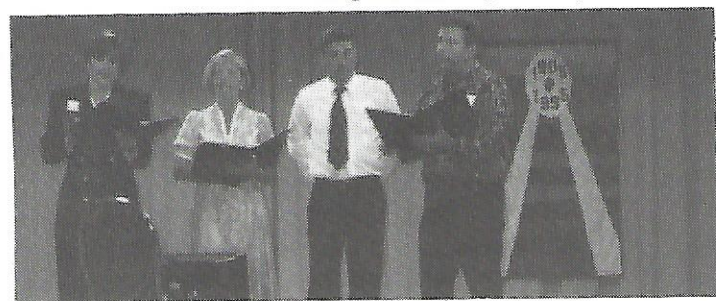
location: inside the new church building;
characters: preacher, choir, older couple, young couple, no children, couple with family, elderly woman, alone, young single woman, alone, young single man. The entire cast form anywhere in the skit; **props required:** proper pulpit; scene: Everyone is dressed in their absolute bib and tucker - this is the biggest day this town has seen. This

scene will be played out in happy but dignified manner. Older couple enter left, pick up mike, walk slowly around as if admiring the new church interior, make appreciative and specific comments about what they see, hand the mike back to Claus, then make their way to the invisible front row pew centre stage, which faces stage right. After they have taken their places, the young couple enters stage left and does the same. Couple with family, elderly woman, single young man, all follow suit. This procedure must not be hurried. Each group is representing a different facet of the congregation, and each one must be allowed to react to and appreciate the new building in its own way. When this is completed, the rest of the cast makes its way quickly onto the stage, and falls in behind the others. Everyone c a n collectively m a k e appropriate

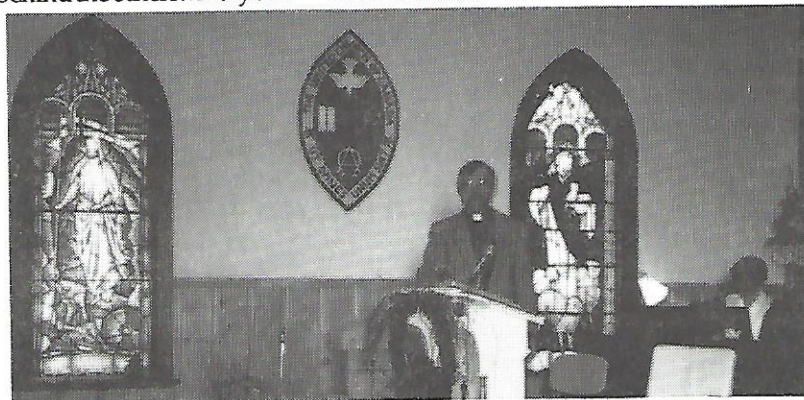
10:00 AM	Regular church service Evelyn Buckley	
11:00 AM	everyone moves to hall	
11:30 - 12:30	open mike time for visitors	
12:30 PM	lunch - gord churchill to ask the blessing	
1:50 PM	the audience moves their chairs	
2:00 PM	program: length about 1 hour.	
Please report to backstage at the beginning of the number ahead of your scene		
1)	mc opening remarks	
2)	Claus & Paule Jeske	song
3)	scene 1 - circuit riding prchr	mc set the scene for the audience
4)	senior choir	Cast all your Cares
5)	scene 2 - boxcar	mc set the scene
6)	junior choir	song
7)	scene 3 - McCool's	mc set the scene
8)	Perry & Barb Wirachowsky	song
9)	scene 4 - deciding meeting	mc set the scene
10)	youth choir	song
11)	scene 5 - fund-raising mtg	mc set the scene
12)	quartet -	Good ole gospel singin'
13)	scene 6 - construction	mc set the scene
14)	senior choir	Then He Said 'Sing'
15)	scene 7 - dedication	mc set the scene (ending with Claus')



Local musical talent give outstanding leadership..



Quartette in action.



Outstanding symbolism: stained glass windows, Rev. Gordon Churchill in the pulpit.



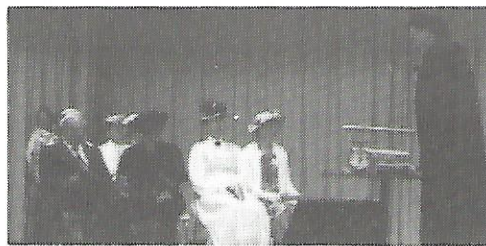
Crossfield U.C. choir leads congregational singing



Youth choir enjoying the singing of praise to God.



Songs to celebrate 90 years of tradition.



Service in the boxcar.



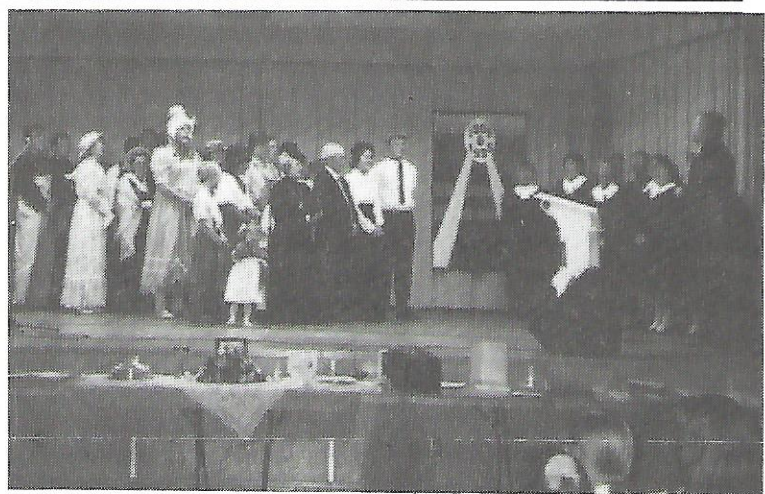
Fund-raising meeting



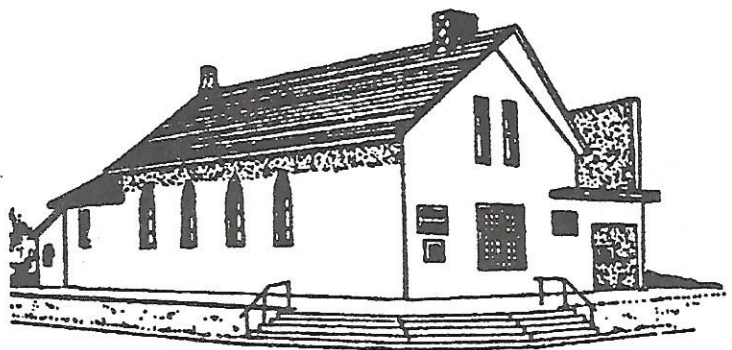
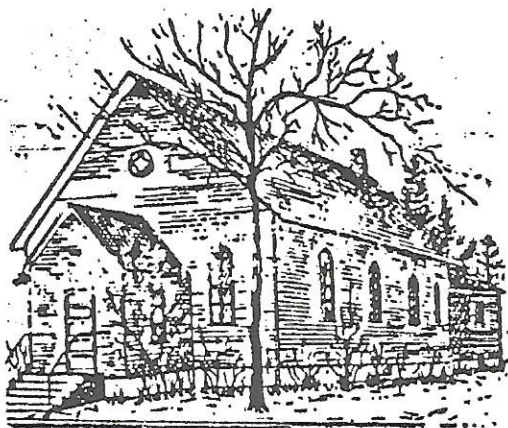
Construction phase.



Service at McCool's store



Dedication Service



Crossfield United Church: Picture on the left shows the original Church after the addition of the parlor in 1939. The same church, renovated in 1961, as we see it today (right).

United Church Archives Project



Bonnie Motyka at work.

In 1995, the Alberta and Northwest Conference of the United Church of Canada funded a project to update its backlogged archival holdings at the Provincial Archives of Alberta. The project was a follow-up to the 1990-91 "Guide to the Archives of the United Church of Canada: Alberta and Northwest Conference" by Lorraine Mychajlunow and Keith Stotyn. Over the past four years records have continued to be deposited, but the United Church inventory database had not been updated. The Provincial Archives had attempted to get funds for processing the records through grant programs, but without success. The Alberta and

Northwest Conference decided in 1994 to request funds for a backlog processing project for records deposited up to the end of 1994.

Last January, I was appointed contract archivist by the Historic Sites and Archives Committee. I had previous experience with the Conference Archives, as a member of the team which produced the Guide. As well, I have been a reference archivist and accessions controller for the Provincial Archives until the end of 1994. I have been working half-time with the United Church Archives since February 1995.

The backlog project consisted of arranging and describing the records deposited by Congregations, the Conference and Presbyteries since the fall of 1990. The records were then entered into the existing database and a new, updated filelist produced. Working with the records was interesting and provided an insight into the United Church and its history. The United Church Archives database now consists of over 16,000 items, an addition of more than 5,000 records since the 1990 Guide was produced.

The Conference Historic Sites and Archives Committee has allocated funds to continue to process records which were deposited in 1995 and collections which will come in during 1996. The projects are part of the Church's decision to take a more active role in maintaining its archives. ■

Submitted by Bonnie Motyka, Contract Archivist, Alberta and Northwest Conference, United Church of Canada

The First Major United Church Collection in a Public Museum: Artifact Collection Report

A number of years ago the Reverend Doctor Stephen Wilk asked David Goa, Curator of Folklife at the Provincial Museum of Alberta, to escort members of the Alberta and Northwest Conference Historical Society through the *Spiritual Life/Sacred Ritual* gallery at the Museum. This gallery explored the shape and meaning of worship and initiation ritual in a number of religious communities that make Alberta their home: Hindu, Buddhist and Sikh; Jewish, Muslim and several Christian communities. As is often the case with the faithful of the United Church of Canada, they were interested in the spiritual meaning of worship for all the people represented in the gallery. Such interest is a singular gift of the United Church.

Towards the end of their conversation, the subject of the United Church of Canada was broached and David was asked why, in gallery grounded in the religious life of Alberta, he had not considered the experience of the United Church. After all it was among the largest religious communities in Canada and, as David pointed out, one of the most influential in the shaping of Canadian public life. They discussed the

type of research and materials that are necessary for making such an exhibition. Since no such materials existed in any Canadian museum, it was proposed that they join forces and research, document and gather together the necessary photographic, audio and artifact materials for the first major United Church Collection in a public museum.

A joint project of the Provincial Museum of Alberta and the United Church of Canada, Alberta and Northwest Conference Historical Society was launched as a result of that initial conversation. We now have a core collection of research materials, historic and ethnographic photographs, audio recordings of worship, ceremony and interviews, and artifacts which reflect the church's life. The Guide to the United Church Collections marshals our work and takes note of other collections in the province which reflect the United Church and the uniting churches. It also gathers together, in the form of a series of essays, the recent work of a number of scholars on the United Church we have been privileged to work with in the course of the project. This document has been published with a modest

circulation and is currently under review for a wider distribution.

We have also prepared the initial text for an exhibit on early Methodist Missionaries in Alberta and their formative role in shaping not only the Protestant experience in Alberta, but the Province itself. This exhibit, entitled *In Their Own Voices: Methodist Missionaries from Rundle to McDougall*, draws from the journals, correspondence, and publications of these remarkable figures to allow their own words to describe themselves and their experiences.

Together we have taken the initial steps in establishing a fine public collection on the cultural memory, living tradition and experience of church life and the remarkable contribution the United Church has made to Canadian life. We trust that our work together provides the foundation for this collection to grow throughout the next decade and into the third millennium of the Christian era. ■

David J. Goa, Curator
A.J. Armstrong, Researcher
February 1996

A Historic Sketch of Crossfield United Church (1902 - 1995)

Before 1902, Circuit Riding Clergy served Crossfield and district, holding worship services in private homes and outlying schools.

In November 1902, Crossfield was added to the Carstairs Mission under the care of a Methodist preacher stationed at Carstairs. Crossfield's first place of worship was the station - a boxcar without wheels. After McCool's new store was finished, services were held there, with the minister using the counter for his pulpit. Following this, the first school, located in the southwest part of town, was used.

When the congregation overflowed the school house, a church became necessary. In 1905, work commenced on the Methodist Church at the site of the present United Church (lot 18, block 2, plan 4504-1). At the same time land was secured and the foundation for the Presbyterian Church on what is now the Violet Hurt property, but this church was never built. The Presbyterians continued to hold their services in schools, and eventually in the new Methodist Church.

The Official Board of the Methodist Church planned to build a shell structure (that could be completed later) at a cost not

exceeding \$1,200. The committee's faith has to be commended as not only was this the first year as a separate mission, but their bank balance was less than \$100. The first recorded minutes, November 10, 1905, show a financial balance of \$92.15, which was a total from all preaching points: Crossfield, Beaver Dam, Jackson's Home, Rosebud, Stoney Creek, Tan-y-Bryn, Sunshine, Elba, Rodney, Inverlea, and Bottrel.

The Homesteaders who were arriving had very little money, so volunteer labour had to be used as much as possible. The stone for the foundation was quarried and hauled from jutting rock some three miles north of the village. A Master Carpenter and a Master Mason were hired, and the foundation completed before freeze-up. This was indeed fortunate, as the winter of 1905-06 was extremely bad. One oldtimer, Stuart Walker Sr., who arrived in Crossfield during that period, described March as one long, continuous blizzard. He was often heard saying, "The lamb must have gotten frozen to death as March came in like a lion and went out like one too, that year."

In spite of the bad weather that winter,

the interior of the church was completed, including an attractive plaster finish, making this the first plastered building in the community. Cash and pledges totalled \$2,000, providing enough money for an organ and pulpit, but no pews.

The new Church was dedicated on Easter Sunday, April 15, 1906. The congregation included adherents from several denominations, making the Crossfield Methodist Church a Co-operative Charge. In 1916, a local Union Church was formed, later becoming the Crossfield United.

Since 1925, there have been changes and additions to the original structure, made necessary by the growth of our Church Family. Some of these changes and additions include the balcony, the front entry, the kitchen/parlour, the front of the sanctuary, and the hall. Our hall was originally the Inverlea School, which was moved to Crossfield, and in 1957, put on its present foundation. The Memorial Carillon was dedicated in 1969, and the room behind the balcony was finished in 1970. Chairs replaced the pews in 1976. ■

McDougall Stoney Mission Society Report

by Len McDougall & Laura Oakander

A recent visitor from Russia spoke of a society which forgot its religious roots. The story of the McDougall Mission site needs to be passed on to the next generation to symbolize our religious roots.

Two annual services were held. In June, the highlight was a sermon dialogue with Lazarus and Lily Wesley, with Stephen Wilk as moderator. The personal experiences willingly shared with the congregation were evidence of the faithful witness to Christ. In September, Rev. Martyn Thomas of the Canadian Bible Society revealed not only the coming to the west of Robert Rundle but also stressed the task of translating Scripture into Indian languages beginning with several Cree Service bulletins included a profile of Rev. John McDougall and a native Psalm 23.

The church services received extensive coverage in local papers including Cochrane's This Week, Banff Cragg and Canyon, and Canmore Leader. Visitors included Const. Mary Clancy of Cochrane RCMP. Special thanks to Vernie Budd and Beverley Flower for music, trumpeter Peter Pickersgill, singers Kathy and Peggy Reid and the Chaplain, Rev. Dr. Stephen Wilk for coordinating the services.

A number of beautiful weddings took place. One couple arrived by horse and carriage while one couple from Armed

Forces Base Moose Jaw chose the church for a wedding. Because of the number of weddings, a brochure in the form of guidelines is being produced.

The church was open for sixty days. There were approximately 1500 registered guests from several provinces, states and sixteen other countries: visitors ranged from a honeymoon couple from Barcelona, cyclists from Atlanta, and a Dutch couple cycling to a rendezvous with veterans of VE day. Special thanks to RCMP Cochrane for surveillance.

The annual meeting took place 2nd March 1995, and the directors and officers confirmed, and the auditor's report accepted. A number of members passed away this year: expressions of condolences were conveyed to the families.

The society was represented at a number of functions, such as the memorial service for Eleanor Luxton at Banff, Rotary Club regional meeting, and the dedication of the facade at Central United in Calgary.

The McDougall Stoney Mission Society continues to support the Historic Sites and Archives Journal as a means to place before people in Alberta, Canada and around the world the heritage of the church: reports of the Society and the Planning Team are included. Rev. Ernest Nix is updating the souvenir booklet.

The Little Church of the Foothills continues to be a witness to pioneers and to the present. ■



Cyclists from Atlanta, Georgia, visit the Mission Site, August 1995



After the service: (l-r) Constable Mary Clancy, Lazarus & Lily Wesley, Dr. Stephen Wilk.



Sharon Adams & David John Hall arrive.



Fall September 1995 Service: (l-r) Lazarus Wesley, Laura Oakander, Stephen Wilk & Martyn Thomas.



Two youngmen wedding, September 29, 1995



German tourists learn about Methodist roots in Western Canada



Shawna Gurke and Richard Commidge wedding, July 22, 1995

The McDougall Mission Site at Morleyville, Alberta

The History of The Mission Site Development by Dr. Gerald McDougall

- ✱ As early as 1939 Mrs. Elizabeth Boyd McDougall requested from the General Council of the United Church of Canada that the Mission Church (built in 1875) which had fallen into disrepair be restored and maintained.
- ✱ In the early 1950's the A.O.T.S. (As One That Serves) men's clubs and other interested laymen undertook the restoration and maintenance of the Mission Site.
- ✱ During the 1960's the A.O.T.S. groups undertook the task of restoration of property which evolved into the formation and incorporation of the McDougall Memorial United Church Restoration and Maintenance Society. Then by 1974 the name was changed and became the McDougall Stoney Mission Society which continues to this day.
- ✱ Recognizing the value of the Mission Site as a significant Methodist root in Western Canada, the United Church of Canada in 1977 declared the Mission property and site a "Historic Site". In 1979 the provincial Government of Alberta designated the church and site a "Historic Resource" under Section 18 of the provincial Historic Resources Act.
- ✱ An "Operations" Committee of the Calgary Presbytery was set up in 1979 to have oversight of the historic sites within the Calgary Presbytery and especially the McDougall Memorial United Church site at Morleyville. The official name of this committee is the Historic Sites and Archives Committee accountable to the Calgary Presbytery and presenting a report of its work annually. Under this committee a "planning team" was established consisting of members of the presbytery, selected Professionals, members of the McDougall Stoney Mission Society and of the provincial Department of Culture responsible for and expertise in the development and maintenance of Historic Sites. By 1988 this planning team had developed a comprehensive Mission Site interpretive proposal.

Development Steps Taken To Date (With the advice and council of the Provincial Department of Culture)

- 1) **Historic Research:** Definitive historic research of early documents was undertaken under the guidance and direction of Ian Getty (Project Historian) and Dr. Gerald McDougall (Chairman of the Planning Team). Summer students were engaged to research and index documents and a McDougall Archives

set up at Presbytery office (3818-14A Street S.W. Calgary). This process is ongoing and plans are under way to provide a systematic Mission Design to initiate and supervise further research at academic and professional levels, in order to preserve the integrity of the mission's history.

- 2) **Public Relations Materials:** Previous historical publications are currently being corrected and updated for public consumption in the light of more recent studies. The Rev. Ernest Nix is presently updating the Stoney Mission Souvenir Booklet and is writing a definitive profile of Rev. Dr. John McDougall in book form. The Rev. Dr. Gerald Hutchinson is also updating and correcting histories written on the Mission of the McDougalls to the Western Canada. He is also preparing a publication booklet containing a lecture given by John McDougall at the turn of the century. The story of pioneer missionary wives will be included.
- 3) **An "As Found Conditions Analysis"** (Architectural evaluation of the church building, called an "As Found Study") was completed in December 1985. Two separate reports were prepared for the United Church of Canada... (1) A 136 page building Analysis Report was prepared by Chris Prichard, B. Arch., Urban and Regional Research Lab, Faculty of Environmental Design, University of Calgary. And (2) A 72 page Condition Analysis was prepared by Gordon Menzies, B.E.S. by the above department. Both studies were under the supervision of the Planning Team and the Provincial Dept. of Culture.
- 4) **An Archaeological Analysis** of the Mission Site and settlement on the property was conducted in 1989-90 by Margaret Kennedy of the Archaeology Department of the U of C. Some 25,000 artifacts are currently stored at the U of C. These still have to be indexed for further study. An interim report of the Topographical features of the site and settlement has been prepared.
- 5) **An Interpretive Walk Through Master Plan** of the Mission Site was developed in 1990 (See Vol.4 pg. 13 of the Journal). This will enable the countless tourists and students from around the world to have the accurate history of the sites. The landscape plan include walking trails and interpretive signage to explore to development and context of the church and mission site.

Present Activities

Current projects under way are as follows:

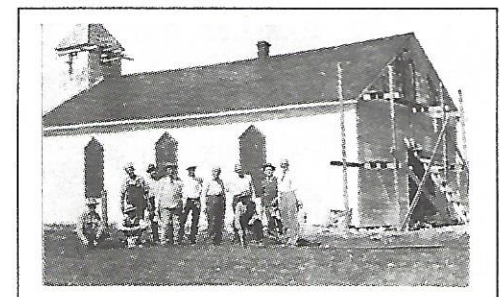
- a) A "Plaque Policy" is being developed to meet established standards.
- b) "Artifacts" are being researched and catalogued by the joints "Artifacts Project" of the U.C.C Historical Society and the Alberta Provincial Museum Folklife Department.
- c) "Pamphlets and Brochure" handouts are being produced and a suitable dispensary stand is being created.
- d) A "Video History" is being commissioned to tell the story of the Mission to tourists and enquirers.
- e) The "Restoration and Preservation" of the present buildings is being re-evaluated and the necessary steps taken in collaboration with the Alberta Provincial Government.

The Future

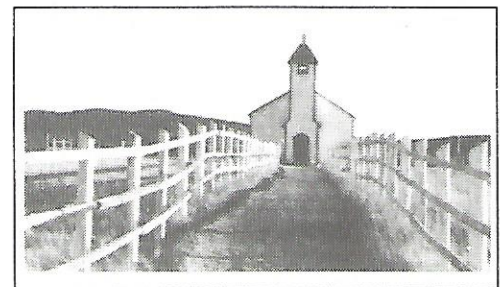
The Goal for the future is to preserve the integrity of the mission site and the story it has to tell the generations to come. ■



The original Mission Church.

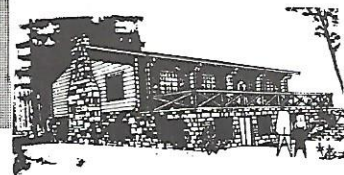


The old church, 1875. (Restoration began 1950)



Morley McDougall Mission Site, (45 miles west of Calgary on Hwy #2A)

The Rundle's Mission Conference Centre awaits you!



Rundle's Mission at Pigeon Lake is a United Church facility for conferences, retreats, study groups and family reunions. It offers overnight accommodation for 60 persons and catering if needed. Camping space is also provided. Special mid-week rates are available for seniors, as well as reduced rates for families seeking a lakeside summer vacation. For more information, call the booking office at Pilgrim United Church in Edmonton, (403) 478-7390.

Admire the lake ... visit the spring ... climb the amphitheatre ... meet in the buildings. Many are attracted to the Fisherton Community Cemetery on our north boundary - a quiet, beautifully kept community of the dead whose names on the headstones stir deep memories.

Hidden from view, covered by a century of timber, underbrush, and leaf-mould, is another extensive burial ground, primarily of native peoples attracted to the Mission centred about the spring. The graves of Simon and Sophia Fraser are marked with headstones but beyond these there are remembered places someone lies buried, and a few sunken sites might be graves.

But recently in developing a path to climb the hill from the spring to the site of the old church, a line of single stones was uncovered. Simple lake stones without any sign of identification were placed singly in a straight line at measured intervals. Parallel to that line of stones, another line of single stones. With this awesome discovery, and the realization of what was yet to be discovered, a pause for consultation.

The Elders of Crees at Hobbema and Stonies at Morley were notified and will be involved in future recognition and care. Chief Wayne Roan of the Smallboy Band, and the Ermineskin researcher Buff Parry have visited and made preliminary plans.

The search for documents, records, and family memories has been started with increasing awareness. Native burial practices before the introduction of Christian burial must be understood. It is significant that Robert Rundle kept meticulous records of baptisms and weddings - but none of deaths and burials. The traditional ceremonies, unrelated to the clergy, were maintained.

In 1867, John McDougall witnessed a traditional burial conducted by Indians who had been closely identified as Christian since their acquaintance with Rundle -

(quote: Path-finding on Plain and Prairie, p. 191)

A little to one side, at the edge of a bluff of timber, a small group of men were engaged in burying one of their number. We were just in time to help in the last rites.

Old Maskepetoon was there. "You come like a ray of sunshine to comfort us, John,"

whispered the old Chief, as he warmly gripped my hand. The work of interment went on in silence. I knew the deceased - son-in-law to old "Great One," one of my particular friends—a great strong man cut off suddenly in his prime.

Sadly I watched the removing of the soil. The snow having been cleared away, the dried leaves and twigs were carefully placed in a hide and put aside. The earth, too, as it was loosened up, was placed in hides. Then the body was laid in the shallow grave, and the earth put back in and trampled down until level with the original surface, after which the leaves and twigs were scattered over the place, making it look as if it had not been disturbed. The unused earth was carried away and scattered so as not to appear. All this was done that the enemy might not discover the grave and desecrate the person of the dead.

At the same time, the death of a Christian Indian, Joseph, resulted in a difficult and dedicated trip to the Mission.

(quote: PPP, p. 192-5.)

Here I was sorry to hear that old Joseph was in another lodge close to us, and in a dying condition. I went in to see our "old standby," and found him very weak, and yet glad to press my hand. "Ah, John," said he, "I am still a poor weak sinner, for I have longed to be released from this frail body. I have even asked the Lord to take me home. I feel I have done wrong. I should bide the Lord's own time." "My dear Joseph," I answered, "I am sure the good God well understands your case, and His big heart thoroughly sympathizes with you. He will not misjudge you. Do not worry about these matters. You have been a faithful servant, and your reward is near." "I am glad to hear you say so, John; it comforts me to see you once more. Give my warmest greetings to your father and mother and all our people at the Mission." Thus spoke my old friend and travelling companion. Many a long weary mile we had struggled over together, many a cold camp we had shared. A brave, true, hardy, consistent Christian man he was, and now here he lay dying of hunger and cold and disease. I would have delighted in helping him, but except a hymn and prayer, and a few visits during the two or three days we spent in the camp, I could not do much for him. It seemed hard to let him die in such straits, but we had neither medicine nor the food he needed.

Few days later. . .

Sleep, no rest; steadily all night long we fought the storm and cold. To make matters more dismal, if possible, about an hour after midnight we heard parties approaching our camp, and when these came up, found that they were bringing poor Joseph's frozen body to take it to the Mission for burial.

It was all of one hundred and fifty miles

to the Mission.

There was no road, the snow was unusually deep and the weather intensely cold; yet here were two Indians with a dog-sled upon which was stretched the inert body of their friend, and they were willing in the face of great difficulty to undertake this long journey, just because their friend had signified a wish to be interred beside the Mission. Who will say after this that these people have no sentiment?

The friends did not expect the missionary to conduct the burial of Joseph. It was a family and friend responsibility. It seems apparent now that burials were not confined to a specific area - individual graves are found over a wide range of the hillside near the Mission site.

John McDougall writes in the following autumn, "death of Jacob, our first interment", and then the death of Mark's father.

(quote: PPP, p. 239-242.)

That autumn one of our best young men, Jacob by name, was killed by the Flatheads. His friends sent me word that they were bringing the body into the Mission. We dug our first grave on the hill, and there in the quiet of this "God's acre" we laid to rest the remains of the brave young fellow who had died in defence of his people. This was our first interment, in the fall of 1867, and we came here in the spring of 1865. This was significant of the migratory character of the people, as also of the healthfulness of the highland country.

Young Jacob came of a large and plucky family, and it was hard work to restrain these from going on a retaliatory expedition, but the leaven of Christianity was working sufficiently to keep them in check. Of this we had ample evidence some six weeks later, when the same camp of Stonies was attacked by a large war party of Crees, who said that they mistook them for Blackfeet. But this could hardly be possible, for the Stonies were having evening worship at the time and were singing and praying. Mark said this accounted for the small mortality of their fusillade on the camp, as most of them were low down on their knees and the balls passed over their heads, which the holes in their lodges plainly showed.

The Stonies repulsed their foes, and heard them shouting back, "This was a mistake; we thought you were Blackfeet, our common enemies." It was only when the Stonies returned to camp they discovered that their aged patriarch, Mark's father, "The-man-without-a-hole-in-his-ear," was killed. The old man was on his knees praying when the ball went right through his vitals. Evidently he had died without a struggle. Mark said that if they had known this at the time they

Continued on page 24

1949, 1950, and 1951. Records indicate that Warren Bruleigh, a summer student minister, followed by Ian Gilchrist, brought renewed hope and activity to Mountain Mill.

For the next eleven years, Mountain Mill was served by four deaconesses, whose work as assistant to the Pincher Creek minister included conducting worship services most Sundays at Mountain Mill. The deaconesses were Margaret Brown, Marion Hodgins, Eileen Graham, and Colleen Erb. Mountain Mill prospered under the leadership of the deaconesses and it was with a great deal of disappointment and sadness that the program was discontinued in 1963.

A newspaper clipping, submitted by Rev. W. Dormer, is of sufficient historical interest to include it in this summary:

On Wednesday, January 18, 1963, Robert Keith, the infant son of Mr. and Mrs. Myron Lang, was baptized at Mountain Mill in the church his grandfathers were instrumental in founding. It was the baby's great-great-grandfather Gladstone who donated the land for the United Church at Mountain Mill; and his great grandfather Lang - who was present at the ceremony - helped with the construction. His great grandmother Tourond and his great grandmother Nix were also present at the ceremony, along with other grandparents and relatives.

The Rev. Wellington Dormer conducted the service, and received into church membership the parents, Mr. and Mrs. Myron Land, preaching upon the meaning of the vows they had taken.

At the close of the service a lunch was served in honor of Mr. Robert Lang who was celebrating his 93rd birthday."

The ministers that followed in the years 1964 - 1989, Rev. Larry Edwards, Rev. Ken Jordan, Peter Pace (summer student), Rev. Bob Putnam, and Rev. Jim Henning, conducted services at Mountain Mill as time permitted and a pattern of four services per year developed - Easter, Anniversary, Thanksgiving, and Christmas. The current (1995) minister, Rev. Joyce Sasse, now conducts one service per month at Mountain Mill.

Work of the Ladies

As with many congregations, the chief financial support and the pillar of strength was provided by the ladies. The names of the ladies' organization changed from Ladies' Aid (discontinued during the first World War in favour of the Red Cross) to Women's Auxiliary Society, to Ladies' Auxiliary, and finally to United Church Women. The minutes of the Ladies' Groups indicate they not only worked to raise funds for the operation of the church, but they also made arrangements for the regular church services and the special events.

Quilt making, needlework, bake sales and bazaars, catering, and a whole host of other activities were organized as fund raisers. Several notations in the minute books during the 1920's show that the ladies provided whatever money the Church managers i.e. the board, lacked to pay the minister's salary.

A full course dinner after the Christmas church service became an annual tradition. The dedication and commitment of the ladies is even more remarkable when one realizes that all the dinners were served, and are still being served, without the convenience of running water or electricity. The ladies also took on the responsibility of providing transportation for the ministers, which in the 1920's was a saddle horse. The last available record of this provision appears in the Ladies' Aid minutes of 1926 when it "was moved that we sell the Ladies' Aid saddle horse for \$15 or more, and if we can't sell it before the picnic, we will sell tickets on the horse on picnic day."

The Church Building

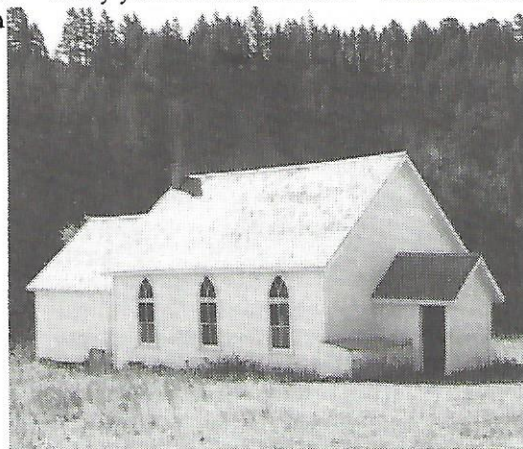
One might question how this small wooden frame building, erected in 1906, has withstood the ravages of time, when so many other buildings have been torn down or replaced. The little church survives because it was dearly loved by the people who built and used it. For ninety years this little church has met the requirements of worship and a centre for the community.

A succession of dedicated volunteers has maintained the building through the years. All the cleaning and minor repairs have been done by unpaid volunteers. For example, in the Ladies' Aid minutes of May 1931, "It was decided by the meeting that we have a bee after the 12th of July picnic, for the men to paint the outside of the church, and the ladies to clean the inside and to varnish the chairs." Cleaning the church and lighting the wood and coal stove for Sunday services was done by assigning families in rotation order. Thus the expense of caretakers was avoided. Without electricity or running water, the utility bills were kept to a minimum. The only recurring cost to the congregation to maintain the building is that of insurance.

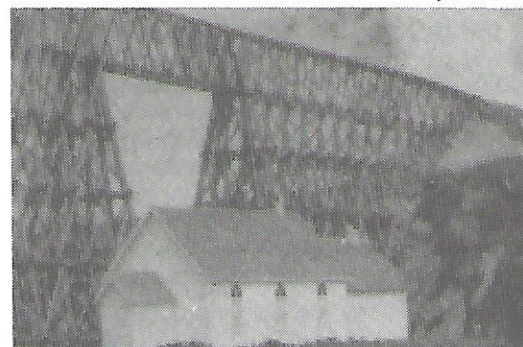
In 1983, after the building was declared an historic site, government grants were made available for restoration and preservation of the little church. The entire roof was replaced, the exterior was painted, the interior sandblasted and oiled, the property was fenced, and other repairs made. The government grants were supplemented by much volunteer labour and the ladies as usual supported the workers by supplying meals, lunches, and

coffee. Since that time, the broken windows have been repaired, new steps installed at the back door, storage cupboards have been built, and the organ repaired.

So, in 1995, as this story is being written, the Mountain Mill congregation look back with pride at the restoration, and look forward with confidence to worshipping for many years to come in their "Church in the



Mountain Mill Church, May 1995. Note wood box at front door.



Mountain Mill Church (circa 1914). The trestle bridge in background was part of the Alberta & Kootenay Railway line, which ran the Pincher Station and Beaver Mines route.



The original organ (circa 1906) has been kept in good condition and is still in use today for monthly services.

valley". Ninety years after it was built, this little church provides sanctuary for some twenty five people who still gather once a month for worship. How long this pattern will last is only speculation. However, with the past history of faithful contributions of time and money, one can safely predict that Mountain Mill will be alive and active for many years to come. ■

History Points the Way Forward

... says Christopher Levan, Principal St. Stephen's College

We all have heard the wise tale that those who do not know history are forced to repeat it. It is also true that those who are unaware of their roots will be left without hope and vision. In this sense, history is not just a neat record which corrects current inconsistencies, it also becomes the source of our dreams for the future.

It is with this visionary appreciation of history that our brothers and sisters in Quebec display "Je me souviens" (I remember) on their bumper stickers. Such slogan is much more than a reminder of past injustices. It is the rallying cry to build a new society in the spirit of their forbearers.

I am keenly aware of the future orientation of history when I recall a story related to me by George Tuttle soon after I arrived to be the principal of St. Stephen's College.

Just after the turn of the century, when Rutherford House and pieces of Strathcona were about all there was on the south side of the river, a dream began to form. A university! Why not create a western centre of scholarship able to prepare students for the great world that was unfolding. The legislature of the newly founded province became the locus of the cantankerous debate. Where to locate this new centre of learning? A strong contingent from Calgary, spearheaded by a law firm (the partners of which would later become

prime ministers and premiers) lobbied strenuously for the university to be based in the south. Calgary was the obvious choice. Premier Rutherford was the champion for Edmonton. He looked out across the farm fields on the south side of the North Saskatchewan river and saw a great institution rising there.

While it was quite visible to him, there wasn't much over there but a few streets, some scrub brush and lots and prairie grass. Then, unasked, some Methodists with a similar dream bought a parcel of land near Rutherford House. They came from the community of folk who had built Alberta College, and before the great debate over a university site was even near conclusion, these visionaries cut their way back from the river bank and dug a hole in the ground. Then they announced to anyone who would listen that they were going to build a residence for 100 theology students—housing for an incredible number in that day and age!

There it sat for awhile, an empty hole in the ground. Some thought the Methodists had finally overstepped their common sense, others quietly laughed up their sleeves—silly for people to be so rash. Rutherford, on the other hand, was declaring to all and sundry that the south side of the river near Strathcona was the most obvious location for university. "After all," he said, "the Methodists were

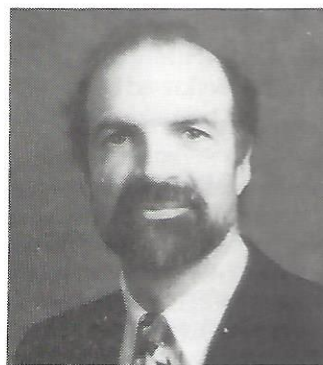
building a residence there—it would be perfect for housing university students."

And so it was. The university was located on its present site in large part due to some wild-eyed disciples of John Wesley who took a chance a dug a hole in the ground because of a vision they shared. A wonderfully true story. My apologies for any slight inaccuracies, but I don't let the details of history get in the way of good story.

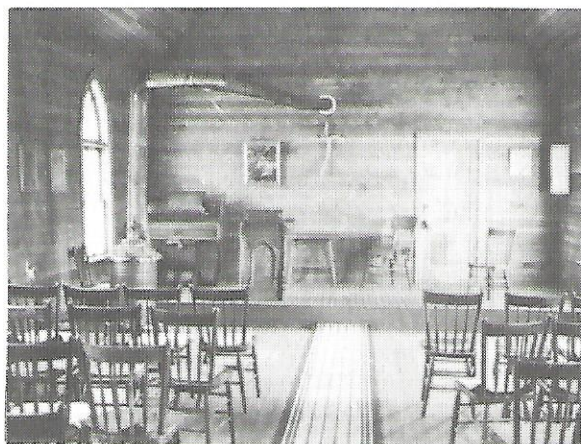
What this tale calls to mind is the need to risk for a dream—to step outside the bounds of the predictable pathways to establish new institutions and ministries.

As the college moves to meet the spiritual and ethical needs of the people beyond the boundaries of "church," I have a sense that we are following the directions of our founders. It is their example that continues to inspire St. Stephen's College—in its move to open a Calgary office, in its programming for the corporate community, in its new M.A. in Spirituality and Liturgy, in its teleconferencing bible study...

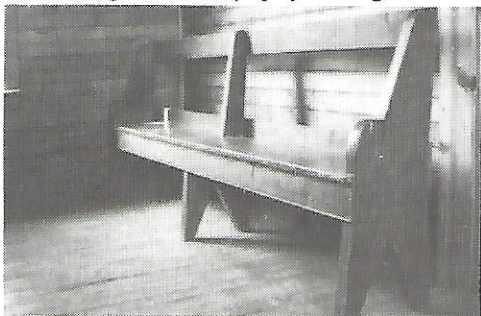
Thank goodness for history. ■



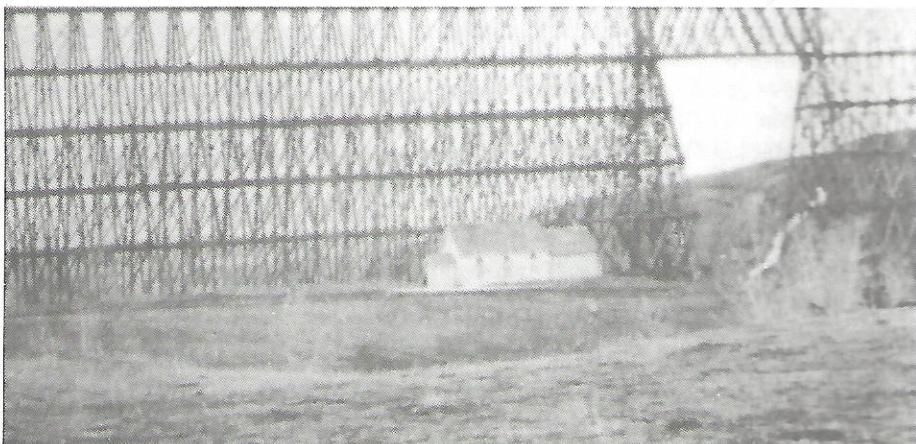
Rev. Dr. Christopher Levan



The interior of the Mountain Mill Church, taken May 1995. The original boards were refinished with Swedish Oil in 1988. The stove in the corner is the original coal or wood-burning stove, still employed for heating the church.



The only remaining hand-made pew from the early years of the church.



Rundle's Mission

From page 21

could not have spared the Crees, but coming back to camp and finding that their father had died on his knees while in the act of prayer, they felt that they must respect his act and faith and not take revenge. Surely this was strong evidence of great change in the feelings of the Indians, bred as they had been to retaliation and deep hatred of their foes.

So, we know now that Joseph, the old patriarch from Rundle's time, brave young Jacob, and Mark's praying father are buried here somewhere.

Perhaps we have the identification of another. A District Nurse in the vicinity of Pendryl, southwest of Pigeon Lake, assisted at the birth of Indian child, daughter of Joshua and Jennie. They named her May. A few months later she witnessed a solemn procession of these same Indian people on their way to an old burial ground somewhere up in the hills.

A tiny grave overgrown with moss and lichen has been found in a fringe of timber. Perhaps.

In any case, the Rundle's Mission area has been sanctified by the long procession of people who have found inspiration and comfort in being here - a spiritual place. ■

Aids to Writing a Congregational History

by Dr. Robert MacDonald

"Remember the days of old, think of the generations long ago; ask your ancestors to recount it and your elders to tell you the tale."
Deuteronomy 32:7

Ralph Milton suggests that churches, whether log, wood frame, brick or stone, overflowing, half empty or abandoned, sites as "churches" or other places such as schools, all have one thing in common. Each has a story behind it, a story of people and their faith, stories of hope, courage, love, even disappointment. Just as a doctor or a veterinarian asks a patient's case history, so too in the church we look to history to tell us where we are now. History and faith are part of the same fabric: the Bible records God acting in the lives of people. A congregational history equally can tell of how God has acted in the lives of people, and it goes beyond and shows how the congregation has acted in the life of the community.

In writing a congregational history, there are a number of aids which can assist in the organization, research, writing, publication and promotion.

A useful little book is the manual *How to Write and Publish Your Church History* by Ralph Milton, published by Wood Lake Books. This publication grew out of the experience of the publishers, and was intended to give succinate advice on how to produce a congregational history from start to finish. The first step is to get people involved: few in congregations are professional historians, fewer still have the time and expertise to do alone the research, interviewing (properly done), development of a costing process, copyright clearance, negotiation with a printer, and a distribution system. These tasks, especially the latter ones can be shared by a committee. In the actual research, there are a number of sources: the book suggests community records, archives, interviews, photographs and newspapers. The information has to be cleared for accuracy. The next step involves developing a central theme or organizing idea, and beginning the process of writing (including use of computers and word processors for ease of revision and perhaps for the printer/publisher). Another aspect of the book touches on the promotion, often a prerequisite before one can approach a funding agency or printer/publisher. As well there must be a plan to put the product in as many hands and eyes as possible, a sales plan. Finally, the author gives hints about estimating costs including price per

copy depending on copies made, design and format, payment schedules for printing, labelling charts and photographs accurately. A number of appendices give further information and aids.

There are other publications which can be consulted during the planning and production.

SUGGESTED READINGS

Acherman, Dan et al, *Involving the Community in Your Museum*, Alberta Museums Review, 1(1), March 1974.

Brown, James W. et al, *A V Instruction: Technology, Media and Methods*, 4ed. Toronto: McGraw-Hill, 1973.

Clay, Roberta, *Promotion In Print*, New Jersey: A.S. Barnes and Company, 1970.

Duncan, Dorothy, *The Artifact: What Can It Tell Us About the Past?* Toronto: The Ontario Historical Society, 1981, reprinted 1990.

Galt, George, *Heritage and Tourism*, Heritage Canada, 2(2), spring 1976.

Hale, Richard W., Jr., *Methods of Research for the Amateur Historian*, Nashville: American Association for State and Local History, Technical Leaflet.

Hitch, Celia and Norris, Jay, *Conducting an Oral History Interview*, Toronto: The Ontario Historical Society, 1988.

McClusky, Colleen, *Presenting The Past As It*

Really Was, Conservation Canada, 2(4), winter 1976.

Scott, Ian, *Discover Your Neighbourhood Heritage*, Toronto: Learnx Press, 1976.

Smith, Arthur L., *Producing a Slide Show for Your Historical Society*, Nashville: American Association for State and Local History, Technical Leaflet.

Styran, Roberta M. and Taylor, Robert R., *How to Produce Your Own Audio-Visual Show*, Toronto: The Ontario Historical Society, 1983. ■

Letters to the Editor

It seems impossible to obtain membership by the church so will pay as an individual to keep in contact.

Anonymous

Dear Dr. Wilk,
Thanks for the May Journal. I regret that the earlier copy didn't reach me. I thank you for publishing my article.

I am very impressed with the quality of the work you and your colleagues are doing!

Best wishes,

Eldon Hay

Mount Allison University
Sackville, NB E0A 3C0
Canada

Congregationalism

(continues from Journal Vol. 8)



(Left) Rev. H.G. McConarey. Mrs. Margaret (Clark) Campbell (circa 1930)



Wood Lake School, 1942



EXECUTIVE MEETING AT ROSEDALE (1996): Len McDougall, Tom McLaughlin, Robert MacDonald, Gerald Hutchinson, Jin George, & Stephen Wilk

Society's Eighth Annual Meeting

by Dr. Robert MacDonald

Eighth Annual Meeting Report

The Eighth Annual Meeting of the Historical Society took place on Saturday 4th November at Trinity United Church in Calgary, an historic resource celebrating the ninetieth anniversary of the congregation. Rev. Hal Sambel gave a devotional reading from Deuteronomy 26, and reflected on the past and the links of the past to the present, reflecting on the gifts of God: the stories of people, from patriarchs and matriarchs of the Bible to our own indicating guardians of history to preserve its meaning for the future. The President brought the meeting to order and reflected on the work done since the leap of faith eight years ago. The Treasurer's report was approved and the budget set for 1995-1996. A concern was the number of memberships which appear to have lapsed. The Journal was discussed including the need to promote it and distribute it: presbyteries were given copies to sell or distribute but some had not done so. There was a suggestion of making connections between the history and the present, to make history alive. The History Book has progressed with some planning for 1996, and work on occasional papers has been good. The Artifact Project has been completed as far as the Society is involved directly, though the collection will continue and some costs for the guide will be incurred. Promotion of the exhibit was discussed. Officers and directors were confirmed.

After a lunch provided by the ladies from Trinity, the meeting continued with report from Rundle's and McDougall Societies and from Conference. The main part of the programme continued with the presentation of papers. Rev. Dr. Gerald Hutchinson read from a letter of Mrs. John McDougall about 1900 in which she reflected on twenty-seven years of work with the Indians, noting they did not kill nor take anything: she indicated they had paid a thousand times for all that was done for them. She stressed stewardship. Assuming the role of John McDougall, Rev. Hutchinson read from a talk given on The Future of Indians. He spoke of the pre-contact history and the attitude towards the land. The talk dealt with the diversity and the impact of Europeans on the Indians. An interesting aspect was the sympathetic view

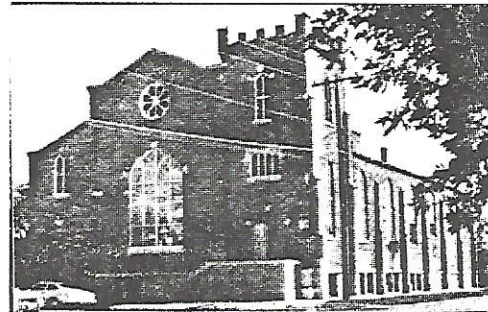
of the aborigines and their culture including spirituality with some comments on the limitations on their lifestyle put by authorities and the Treaties. The natives had given up a lot yet the budget was inadequate. Schools were addressed. Again McDougall reflected on the responsibility given him and the need to be generous.

A second paper dealt with the church in the North, specifically the role of the Presbyterian church during the Klondike, reflecting the rise and fall of the gold rush boom and the eventual closure of the church during the depression. As well, the talk by Dr. Robert MacDonald summarised the expansion into Northern Alberta during the early land booms before the depression, the work of the chaplains during the wartime construction especially of the Alaska Highway, and the post-war period along the Alaska Highway and into the Northwest Territories. Slides helped to illustrate the churches.

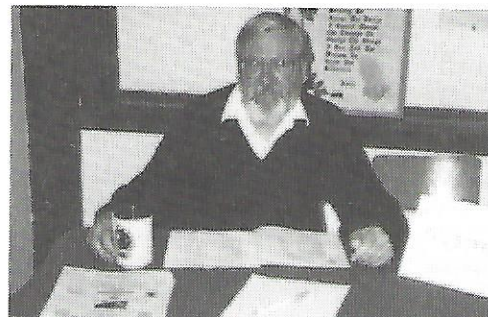
Rev. Hal Sambel discussed the history of Trinity, begun in a Methodist home in 1905, and construction of the first church, the "green" church to the east before the present structure was built. The church reflected East Calgary and the CPR yards, and after the boom of the pre-world war one period, the congregation struggled as the area strove to keep its identity and its economy. The working class background of members was mirrored in numbers and finances. Yet it was a church for the area: a gym was incorporated to provide for the Boys' Brigade in the area. The rose window and stained glass was done at the nearby Cushing factory; housing was provided people during the second world war housing shortage, and the congregation helped to establish facilities for recovering alcoholics. A variety of groups use the facilities. The church is an ongoing part of the history of the community and is faithful to its mission to the community. Despite the odds (fire, finances, neglect) it has survived in an area bounded by the rivers and the railway. There was a tour of the sanctuary, the sloping floor, the high pulpit which emphasise the Methodist chapel tradition, and the excellent acoustics which underline the musical tradition. ■



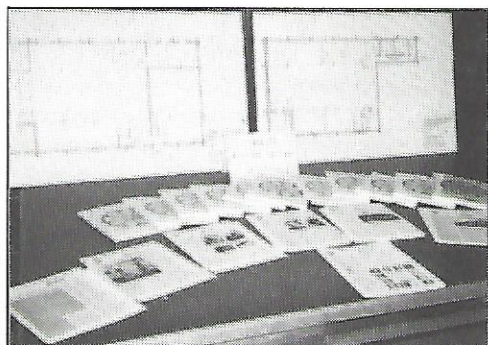
Alberta Historic Resources Coat of Arms



Trinity United Church, Calgary.



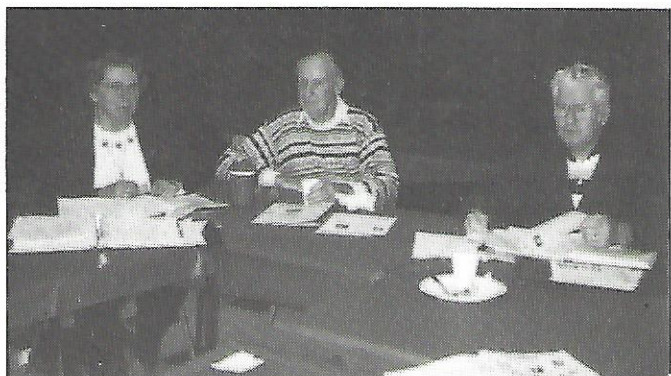
Rev. Hal Sambel, Minister at Trinity U.C.



Trinity Historic display.



(l to r) Robert MacDonald, Lindsay Vogan, and Hal Sambel



(l to r) Sheila Johnston, Gerald Hutchinson, and Jim George

Experience Your Past With The Province

Resources for Heritage Development

You want others to recognize the history of your Church, its people, its activities, and its many years of service in your community. You have a project in mind and you would like to get started, but are uncertain about how to proceed. Or perhaps you have already begun your project and made some progress, but now it seems that nothing is happening. Your enthusiasm is waning and you are running out of ideas. Don't panic; help is actually only a phone call away. Have you heard of Community Heritage Services? It is the section in the Historic Sites Service of Alberta community Development with staff who can provide the advice and assistance you need.

From projects of historical research to the preservation and restoration of historic sites, from interpretive planning to the presentation of heritage resources, staff members of Community Heritage Services have the expertise to help. Advice on heritage resource management training, employment programs, and potential funding sources is also available. All you need do is call your RITE operator at 310-0000 and ask to be put through to 431-2341, the number of Mr. Les Hurt, Manager of Community Heritage Services. Mr. Hurt will put you in contact with the staff member(s) most able to assist in your efforts to "experience your past".

If a lack of financial resources seems to be the major setback to successful completion of your heritage resource project, you might choose instead to phone Monika McNabb, the Community Resources Officer of the Alberta Historical Resources Foundation, at 431-2305. Ms. McNabb can also be reached through the RITE operator. She will provide you with information and advice on how to apply to the Foundation's Heritage Preservation Partnership Program.

Through its Partnership Program, the Alberta Historical Resources Foundation, established in 1976 as a Crown agency of the Province, is able to contribute funds to successful applicants for a wide variety of heritage preservation and interpretation initiatives. Projects promoting awareness of Alberta's history, fall under the Heritage Awareness category. Heritage awareness projects are concerned with the education of young Albertans and spreading knowledge about Alberta's history; the production and installation of interpretive plaques, monuments and signs; and individual development in the field of heritage resource management. Project dealing with historical research, oral

histories, and historic site inventories fit within the Research category of the Partnership Program.

If the production of historical brochures, pamphlets or books is part of your project, the Partnership Program's Publications category may prove very beneficial. If your project involves the preservation or restoration of historic buildings or cemeteries, Ms. McNabb will advise you about the different types of possible contributions available under the Historic Resource Preservation category. If it appears that your project does not fit neatly into any of these categories, Ms. McNabb is the person who will know exactly where it can fit. And because the Partnership Program operates with two application deadlines per year, it is advisable to call Ms. McNabb as soon as possible to ensure that your project qualifies and that you have sufficient time to prepare a complete application.

The Historic Sites Service and the Alberta Historical Resources Foundation can be considered as potential partners willing to invest in your heritage project. The Trinity United Church restoration, the McDougall Mission development, and the Calgary Presbytery inventory are but three examples of United Church heritage projects collaborating with the Province. Remember your history, plan a project, and make a phone call. You too can "experience your past"! ■

Judy Bedford, Planning Advisor
Historic Sites Service

The advice and counsel Judy has rendered to this society over the years is greatly appreciated—Editor

CALENDAR OF EVENTS FOR 1996

Jan. 9	Conference Hist. Sites & Archives Committee by Conference telephone.
Feb. 24	P.R. & Promotion Committee - Calgary.
Mar. 9	Board of Directors - Rosedale U.C. - Calgary.
Mar. 11	Conference Task Force & Committee Provincial Museum - Edmonton.
Mar. 13	Rundle's Mission Annual Meeting - St. Albert U.C. - Edmonton.
Mar. 27	McDougall Stoney Mission Society Annual Meeting - Riverview U.C. - Calgary.
May 30 - June 2	72nd Annual Conference - Meeting Stettler Recreational Centre.
June 9	121st Memorial Service - McDougall Mission Site, 3:00 p.m. Morley.
June 12	Board of Directors, 10 a.m., Trinity U.C. - Calgary.
Aug. 11	Rundle's Mission Annual Memorial Service, Pigeon Lake, 2:30 p.m.
Sept. 8	Fall Anniversary Service McDougall Mission Site, 3:00 p.m., Morley.
Sept.	Board of Directors' Meeting - T.B.A.
Nov. 9th	Annual Meeting of Alta. & N.W. Conference Historical Society, 10 a.m. - 4 p.m., Grace United Church, 6215 - 104 Avenue, Edmonton.
Dec.	Board of Directors' Meeting - T.B.A.

MEMBERSHIP RENEWAL

Have you renewed your membership yet?

If not, now is the time to ensure that you will receive all future publications.

Renewal Date: October 31 each year.

An Idea For your Presbytery Archives Committee

Shown (actual size) is a black-and-white pin on badge used by the Niagara Presbytery Archives Committee during their bicentennial celebrations in 1995. Tours of historic sites and buildings were arranged, and sketch maps for each tour were provided. The pins may be sold or used as hand-outs, with the maps, to help mark a significant year in this area's history.



The Alberta and N.W. Conference
Historic Sites & Archives
Historical Society
613-25 Ave. N.W.
Calgary, Alberta T2M 2B1
Phone 282-1014

TO:

PLEASE REMEMBER TO RENEW YOUR MEMBERSHIP

Membership Registration Form

Renewal Date: October 31, 1996

Name (please print)

Annual Fee \$15.00 \$

Address

Donation
(Tax deductible) \$

Postal Code

Telephone

Total \$

Gift Membership for:

Name (please print)

Address

Postal Code

Telephone

Make cheques payable to: Alberta Northwest Conference Historical Society
613-25 Avenue N.W., Calgary, Alberta T2M 2B1

Alberta & Northwest Conference Historical Society

(The United Church of Canada)

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

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

Benefactor	\$ 500.00 or more	Patron	\$ 100.00
Sponsor	\$ 250.00	Friend	\$ 50.00
Heritage Church	\$ 1,250.00 (250/yr. for 5 yrs.)	Donor	up to \$ 49.00
Corporate Membership \$	50.00	Membership Fee	\$ 15.00

Name: _____

(Individual, Church, or Organization—please print)

Address _____

City _____ Prov. _____ PC _____

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 Church" signature of Minister or designated official _____

REGISTERED & DESIGNATED HISTORIC SITES WITHIN ALBERTA & N.W. CONFERENCE

(Researched March 11th, 1996)

1. Rev. George McDougall Cairn - Calgary P.H.R. - June 16, 1976 P.H.R.
2. Knox United Church - Edmonton (Evangel. Free Ch.) July 14, 1976 R.H.R.
3. McDougall Memorial Mission Site - Morley December 12, 1976 P.H.R.
4. Knox United Church - Calgary July 04, 1980 P.H.R.
5. Ralph Connor Memorial Church U.C. - Canmore August 12, 1983 P.H.R.
6. Irricana United Church - Irricana April 19, 1985 R.H.R.
7. Athabasca United Church - Athabasca May 31, 1985 P.H.R.
8. Hillhurst United Church - Calgary February 18, 1987 R.H.R.
9. Knox Presbyterian Church - Carstairs January 19, 1988 R.H.R.
10. Carmangay United Church - Carmangay May 1991 R.H.R.
11. Craigmyle United Church - Craigmyle June 11, 1993 R.H.R.
12. Rosedale United Church - Wainwright June 11, 1993 R.H.R.
13. Trinity United Church - Calgary March 16, 1995 R.H.R.
14. Hillcrest United Church - Under Consideration.
15. Rundle's Mission - Provincially under consideration (Already nationally designated)

Code: Provincial Historic Resource (P.H.R.)
Registered Historic Resource (R.H.R.)

We have a story to tell...

Wills!!!

How to Write the Society in your Will!

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

"I give, devise and bequeath unto The Alberta NW Conference Historical Society the sum of \$ _____ to be used and applied by the Board of Directors at its discretion."

(Contact your personal legal advisor to assist you.)

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

9th Annual General Meeting

Alberta and Northwest Conference (United Church of Canada) Historical Society will meet Saturday November 2, 1996 from 10 a.m. to 4 p.m. at **Grace United Church**, 6215 - 104 Ave, Edmonton

Programme

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

For further information contact:

Dr. Robert MacDonald
613-25 Ave. N.W.
Calgary, Alberta T2M 2B1
Phone 282-1014