



**RALPH CONNOR
MEMORIAL
UNITED CHURCH
1891 to 1981**

Lorna Callaghy

RALPH CONNOR MEMORIAL UNITED CHURCH

1891 to 1981

DEDICATION

This history is dedicated to all the ministers and lay persons who have served this church, and to all the congregations who have made their work worthwhile.

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The Historical Committee
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TOL OMO



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FOREWORD

It was in May of 1979 that a group of us first gathered around Mary Smith's dining room table to seriously plan for the writing of a history of the Ralph Connor Memorial United Church. Perhaps it was because of her natural interest in history or her long-cultivated photographic skills or the quiet confidence which comes after years of teaching school, but to everyone sitting around the table, it was obvious that the job of chairing the committee and co-ordinating the historical project belonged to one person - Mary. It was a wise choice!

Since that day, the project has moved ahead steadily. Interviews were conducted; letters went to former members and ministers; photographs were collected and copied; days and weeks were spent at various archives digging up old minute books, newspaper articles and church records; ambiguous land titles were researched. Slowly a mosaic of 90 years of church life began to take form. Behind all of this, the driving force and principal actor was Mary Smith. No stones were left unturned; no details were considered too trivial.

Finally, when the flow of information began to subside, the task of "putting it all together" was delegated exclusively to Mary. The results of her efforts you now hold in your hands - a very thorough and professional effort indeed. Although many church members have participated in this historical project over the intervening years, the real author in fact, if not in name, is Mary Smith. We owe her a great vote of thanks for her efforts on our behalf.

William C. Thwing
Pastor

December, 1982

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INTRODUCTION

Some may feel that there is little report of spiritual things here and much emphasis on the material. This is because it is usually the material progression which has been recorded. However, the countless workers over the years would not have bothered taking care of buildings, providing supplies, paying ministers' salaries and doing the innumerable other jobs they undertook, if the church had not been the source of the spiritual sustenance that each one sought.

In presenting this history, we realize that it is not complete. Probably it is impossible to ever really finish such a story, but we do feel that more could be added to this one. For instance, there are the church bells. We know that the first one was replaced about 1960 because it was cracked, but we have been unable to verify any of the stories we have heard about either bell, so there is little mention of them here.

We look upon this as an interim project. If, after reading this booklet, you feel that someone or something has been missed, please contact our committee or the minister. We will record your information and hope that an enlarged edition of the history may be printed for the 100th anniversary of the building of the church, in 1991.

(Mrs.) Mary M. Smith

Co-ordinator, History Committee

THE HISTORY OF THE
CITY OF NEW YORK

From the first settlement of the Dutch in 1614 to the present time. By John Smith, Esq. of the City of New York. In two volumes. The first volume contains the history from 1614 to 1789. The second volume contains the history from 1789 to the present time. The first volume is divided into three parts. The first part contains the history from 1614 to 1674. The second part contains the history from 1674 to 1789. The third part contains the history from 1789 to the present time. The second volume is divided into two parts. The first part contains the history from 1789 to the present time. The second part contains the history from the present time to the future.

THE HISTORY OF THE
CITY OF NEW YORK

ACKNOWLEDGEMENTS

Thanks go to several people who earlier began researching the history of the church, particularly the late Rev. G. A. Kettlys, the late Rev. J. C. Hill, Rev. T. B. Jones and Rev. F. G. Wilkinson. The accumulated information which they had left at the church gave our committee the impetus it needed to undertake this project.

We are grateful to Donald Patterson for sending us a copy of the reminiscences of his mother, Minnie Fulton, about her time in Canmore as a school teacher during Rev. Charles Gordon's ministry. Mrs. Harriet Hartley Thomas has given us some interesting stories of her father's ministry, and Mrs. Cathie Kettlys Pringle loaned us a letter written to her father by Rev. Gordon.

Invaluable help was given by Rev. J. Ernest Nix, Assistant Archivist at the Archives of the United Church in Toronto, and much useful information was obtained from the Provincial Archives of Alberta in Edmonton, Glenbow-Alberta Institute in Calgary, Archives of the Canadian Rockies in Banff and the Archives of the Presbyterian Church in Canada in Toronto.

References have been made to the following books:

1. The Life of James Robertson
by Charles W. Gordon
Pub.: The Westminster Company Ltd., Toronto; 1908
2. Thirty Years in the Canadian North-West
by Rev. James Woodsworth, D.D.
Pub.: McClelland, Goodchild and Stewart, Toronto; 1917
3. Postscript to Adventure - The Autobiography of Ralph Connor
by Charles W. Gordon
Pub.: Farrar and Rinehart Inc., New York; 1938
4. Canmore: The Story of an Era
by Mrs. Edna Appleby
Pub.: Edna Appleby, Box 133, Canmore; 1975

As noted on the title page, support was given by the Alberta 75th Anniversary Commission (Canmore Section) in the form of financial assistance.

I personally wish to thank:

- the members of our committee, Mrs. Arlene Langford, Mrs. Ev Wignall, the late Mrs. Doris Halverson, Miss Cheryl Langford, Mrs. Doris Lyster and John Hubbard.
- our minister, Rev. W. C. Thwing, for his help and unfailing encouragement.

Acknowledgements (cont'd.)

- the local people who have shared their memories and answered countless questions, and those from a distance who took time to write
- everyone who loaned photographs
- typists Mrs. Vicky Connoy, Mrs. Karen Weimer, Mrs. Millie Fisher and Miss Ulla Prenzel
- all who will be helping to print, assemble and bind the booklets, Mr. Gerry Connoy, Mrs. Karen Weimer, Mrs. Joan Kelter and Mrs. Pat Lawrence
- Mr. Ed Fisher for loaning us his electric Gestetner

Mary M. Smith

ERRORS AND OMISSIONS

1. Missing from the above list of people who have helped with the book are my proofreaders, Mrs. Maggie Dougan and my husband, Robert N. Smith.
2. The names which did not print clearly on Page 97 should read "John Greenhough" and "John and Beulah Greenhough".
3. On Page 108, "Public Archives of Alberta" should read "Provincial Archives of Alberta".

M.M.S.

CHAPTER I

BEGINNINGS

Canmore was established in 1883 as a divisional point on the Canadian Pacific Railway because of the coal which had been found there. An item in the Calgary Herald of November 28 that year states that the railway had been completed almost to the Great Divide when construction for the season had to cease because of the weather.

The Methodist mission at Morley, begun by Rev. George and Rev. John McDougall, was well established by this time as they had come in 1873 and soon built a church. John considered Calgary a preaching point from his base at Morley, holding services in the N.W.M.P. barracks there after the arrival of the Police in 1875. Therefore it is quite likely that he would hold services for the railway workers and miners in the area when he had time, but we have found no written records of such services.

Rev. Joshua Dyke was sent to Calgary in the summer of 1884, to be the first resident Methodist missionary there, according to his reminiscences in the April 1927 issue of The United Church Record and Missionary Review.

"The president of his Ladies Aid, whose husband was in Banff, suggested that he should go there to hold a service, and he did so. The track-layers had recently gone beyond Canmore and Banff, so he was able to reach those two points. At Canmore a teacher in the day school, a Miss McCallum, gathered her children together, to the number of twelve, in a Sunday school, and after the Sunday school was over Mr. Dyke preached to about twenty-five children and adults.

"In the afternoon two railway men took the preacher in a hand-car, fifteen miles to Banff. They were met at the station and walked down a street just chopped out of the bush. There were a few log shanties on each side of the street, and in one of these the service was held. Mr. Dyke had brought hymn books with him, and these were distributed to about twenty people."

Mr. Dyke said that this was the first Methodist service held in Banff, and the first Presbyterian service was held two weeks later.

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We read in the (Presbyterian) Home Mission Pioneer (Vol.1, No. 8, July-Aug. 1904):

"The late Angus Robertson arrived in Calgary in 1883. He came by rail as far as Maple Creek, then drove on to Calgary, which was then on the east side of the Elbow River. In the fall of that year the congregation was organized, a membership roll was drawn up, and elders appointed.

"This field comprised also Pine Creek, Sheep Creek, and High River. Mr. Robertson went from place to place on horseback, which was very laborious work; often very dangerous too, when he had to ford the swollen streams.

"He did a great deal of pioneer work, including work in the mountains, among gangs of men when the railway was being built.

"His kindly, genial manner won a welcome, even among the roughest, and his steadfastness of purpose secured a lasting influence among those for whom he laboured."

In June, 1885, Rev. J. C. Herdman was sent to Calgary by the Home Mission Board of the Presbyterian Church, with his field of labour to include the country south to High River, east to Gleichen, and west to Canmore. Rev. Robertson then received a new appointment as Rev. A. J. McLeod, writing for the Presbyterian Record of July, 1890, tells us:

"Presbyterian work in the Rocky Mountains dates from 1885, when Rev. Angus Robertson was appointed missionary from Calgary west to the end of C.P.R. construction. Occasional services were held at Canmore, the present townsite of Banff being then entirely unoccupied."

It is interesting that these various reports do not agree as to dates, probably because none was written until some years later. McLeod's statement that 'the present townsite of Banff being then entirely unoccupied' was true enough because the survey of the present townsite was not done until 1886, and the Banff visited by Rev. Dyke and others in 1884 was at the site of Siding 29, nearer to the foot of Cascade Mountain.

Continuing his July, 1890, article Rev. McLeod goes on:

"Mr. D. C. Cameron, a student from the Presbyterian College, Montreal, was appointed missionary from June to October 1886. In November Rev. A. H. Cameron was appointed to Banff and Donald. Fortnightly services were held till April of the

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following year, when Mr. Cameron settled in Donald, where a church was subsequently erected. The next missionary, Rev. A. McKay, began work in June. At this time Anthracite assumed considerable importance, owing to the development of coal and mines, and it was associated with Banff as a mission station." (There was even discussion of building a church and manse at Anthracite.) "Mr. Joseph Elliot of Knox College next undertook the work, from November 1887 to April 1888. In the following May, the writer" (A. J. McLeod) "received the appointment for two years.

"The field at present (1890) embraces Banff, Anthracite and Canmore, which lies fifteen miles to the east of Banff, and receives evening service at least once in three weeks, the other evenings being devoted to services at Anthracite."

From this report we can deduce that some of these early missionaries found it very difficult to serve such scattered congregations, even though the C.P.R. granted free passes or half-fare permits to clergymen, which were of great help in covering their large mission fields. Perhaps the C.P.R. realized that they had created the need for missionaries because, as C. W. Gordon wrote in the Presbyterian Missions in the Canadian North West, 1893:

"The whole country from Superior to the Pacific is ONE GREAT MISSION FIELD.

"In 1885 the Canadian Pacific Railway suddenly CREATED this mission field by opening up the whole country for settlement. By hundreds and by thousands the immigrants poured into the West from Eastern Canada, from Great Britain, from almost every country in Europe, and from the United States. Settlement was not, as in other countries, a gradual extension from sea-coast or river-bank, or from a few great centres. It was SIMULTANEOUS all over the country. Every one of the 133 stations that marked the two thousand miles of railway from Superior to the Pacific became a distributing point for settlement."

That report was illustrated with a fine engraving of Three Sisters Mountain, titled Canmore, Alberta, N.W.T.

Rev. A. J. McLeod was ordained on May 30, 1888, and took up his duties in Banff that month, holding services first in a store and afterwards in a railway section house. Work on building a church in Banff probably had been started before his arrival, because the formal opening of a brick-veneer

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church, 28 ft. by 45 ft., with a seating capacity of 225, was held on August 26, 1888, just three months after he came. This event brought Rev. Dr. James Robertson, Superintendent of Presbyterian Missions in Western Canada, from Winnipeg and Rev. J. C. Herdman from Calgary to speak at the opening services with Rev. McLeod. Rev. Clement Williams, pastor of the Banff Methodist Church, 'in a spirit of true brotherly feeling omitted the regular services in his own church', so that he and members of his congregation could attend the opening.

In this year of 1888, Canmore was recorded as having four Presbyterian families and six single people, and having paid \$18.00 toward the minister's (W. G. Deeks, B.A.) salary of \$627.00. In 1889 it is listed with points served by W. G. Deeks, B.A., along the C.P.R. from Dunmore (near Medicine Hat) to Canmore. It is probable that Rev. McLeod would come to hold services when he could, although he was serving both Banff and Anthracite, where the mines were operating. Apparently the early services in Canmore were held in the log school or in people's homes.

Medicine Hat sent a call to the popular young Rev. McLeod in the spring of 1890, which he accepted. He was followed at Banff and Canmore by Rev. Charles W. Gordon, later to be known far and wide by his pen name, Ralph Connor, after whom our church is named.

As soon as he arrived in July 1890, the small Canmore congregation and Charles Gordon must have decided that they should build a church because a request was made at the Calgary Presbytery meeting in September that year for \$200.00 to assist in the building. The request was granted, a local canvass for funds was made, and construction began.

When he wrote to Rev. G. A. Kettys in 1934, Gordon had this to say about the construction:

"It was a great and notable event. The congregation consisted of only a very few members and a large number of adherents. However the whole community turned in and gladly helped. The people of Banff helped, too. From my personal friends in the East we had help as well, and from those friends, too, the organ was secured. That organ was a great thing for us - it figured not only in our church services but in concerts, in Literary Society events in which miners and R.R. (railroad) boys took part. The church became a centre of social life for all classes in the community, and especially became the means of drawing the miners into fellowship. They contributed splendidly to the building and came to the services, too."

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W. H. Sheppherd built the church, with much volunteer help. William McCardell is quoted by Mrs. Edna Appleby, in her book, Canmore, The Story of an Era, from an interview about 1935:

"I hauled all the lumber and material and gave \$5.00 towards the construction, but when it was completed Gordon made it a hard shell Presbyterian Church, and not a union one as he told me it would be."

These differences of opinion may have arisen because one man was speaking of actual church services, while the other was referring to the many extra services of the church to the community.

At any rate, an item in the Calgary Herald for January 19, 1891, tells of plans for the official opening of the new church.

The Church Opening at Canmore

"The opening of the new Presbyterian Church at Canmore is finally fixed for Sunday, January 25. There will on that day be services at 11:00 a.m. and 8:30 p.m. These will be conducted by Rev. A. J. McLeod of Medicine Hat. There will be a children's service the same day at 3:00 p.m., when addresses will be delivered by prominent Sunday school workers. There will be special music for the occasion, and collections in aid of the building fund will be taken up at all the services. On the following evening, Monday, January 26, there will be an "Opening Social" consisting of supper, which will be served from 6:30 p.m. to 7:30 p.m., followed by music, recitations, addresses, etc., in which the following gentlemen are expected to take part: Rev. J. C. Herdman, Rev. A. J. McLeod, Hon. Dr. Brett, M.L.A., J. Niblock, Esq., Supt. C.P.R. and others. The musical section will be in charge of Mr. D. D. Galletly. A special train is expected to call at Laggan (later Lake Louise), Banff, and Anthracite that afternoon. Price of admission 50¢, children half-price. We hope the affair will turn out well for the funds of the church."

Then on January 29, 1891, a report, with a mistake in the headline reading The Church Opening in Banff (instead of Canmore), tells of the opening services and the social held the next day.

The Church Opening in Banff

"Sabbath, the 25th, was a red-letter day in the history of Canmore, in that it saw the opening and dedication to the worship of God of the first church in that town. After much toil and self-denial on the part of the Canmore Presbyterians they have the glad feeling that their labors have

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been crowned with success. The opening services both morning and evening were conducted by the Rev. A. J. McLeod, B.A., of Medicine Hat, formerly of Banff and Canmore. Mr. McLeod was welcomed by large audiences whose earnest attention evidenced their sincere appreciation of the thoughtful and loving words of their former pastor. The choir, under Mr. Galletly's leadership, added much to the success and enjoyment of the services.

"On the evening of the Monday following, the opening social was held. The pastor, Rev. C. W. Gordon, B.A., presided. Supper was served from 19 to 20 o'clock in a style worthy of the Presbyterian ladies of Canmore. After supper a programme of music and addresses was rendered that would have done credit to a town of much greater pretensions. Regrets were read from Dr. Brett, M.L.A., and from J. Niblock, Esq., Supt. C.P.R. The speakers were Rev. A. J. McLeod, B.A., and Rev. J. C. Herdman, whose addresses were of their usual superior order - entertaining without being frivolous and instructive without being dull. Every number in the musical part of the programme was a distinct success. Without formal voice of thanks the pastor made grateful mention of the many in the congregation who had given assistance in the labors which had resulted in such happy success, but votes of thanks were unanimously passed to the officials of the C.P.R. for their kindly courtesy in the granting of rebates and in prompt transmission of an organ from Toronto; to William Robertson, Esq., and Mrs. Robertson of Calgary for the gift of a beautiful sofa; and to Dr. Gilbert Gordon and friends in Toronto who had united in presenting an organ to this congregation. The pastor in a few words expressed his deep sense of the goodness of God in enabling them thus to erect a place for His worship and the hope that this might be the means of great blessing not simply to the Presbyterians of Canmore, but to the whole community. In the name of the committee and of the congregation he had great pleasure in offering the church to the other denominations when not in use by the Presbyterians. Prayer and the benediction by Rev. J. C. Herdman brought to a close a most enjoyable and profitable evening.

"The proceeds of the opening services and social amounted to over \$100. The church is a neat frame building, 24 ft. x 36 ft., lighted by Gothic windows, built at a cost of \$1,100, and it is gratifying to know that it was opened free of debt."

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The Anglican congregation accepted the offer of use of the church, holding services there until they could build their own church in 1895. Rental was \$1.00 per year.

Continuing in his 1934 letter to Rev. Kettlys, Charles Gordon wrote:

"In our fight for a sober and clean town the church led the forces of the R.R. men and miners alike. Though supposed to be a Prohibition country, the Permit System was a means of demoralization of our social life. Black Rock tells the story of our fight, and it was a gallant fight. Those were great days - plenty of hard work, long rides winter and summer, heat and cold and rain and snow, wolves on the trail, and the Devil all around. But good, sound men and loyal-hearted women, in whose hearts God put courage and patience and faith, then as now brought victory to the cause of the Kingdom of God."

And so, the first church in Canmore was built and put to good use even though, as Mr. Sheppherd recalled in 1934, the interior was not completely finished until the fall of 1891 or 1892.

Statistics for the year ending on December 31, 1890, showed Canmore as having "150 sittings" made up of 14 families and 10 single persons, with 13 communicants added to the roll - 8 on profession of faith and 5 by certificate. There were 3 baptisms during the year. Four teachers and officers handled 14 members in Sunday School and Bible Class, and Canmore paid \$52.00 toward the minister's stipend that year.

As yet, we have been unable to learn who served on the first Board of Managers or who the Elders were, but perhaps we may find that information somewhere.

CHAPTER II

CHARLES WILLIAM GORDON, D.D., L.L.D., F.R.C.S.

(RALPH CONNOR)

Charles Gordon's father, Daniel Gordon, was a Highland Scot from the misty glen of the Garry River, who came to Canada to be a missionary among the Scottish immigrants settled at Lingwick in the Lake Megantic district of Quebec. His mother, Mary Robertson, whose father was also a Scottish Presbyterian missionary, came from a cultured family of Sherbrooke, Quebec. Graduating from Sherbrooke Ladies' Academy, she went on to distinguish herself at Mount Holyoke Ladies' Seminary, the most famous ladies' college of the day in the U.S.A. The year following her graduation she was asked to become Principal of Mount Holyoke because Mary Lyon, former Principal, had died, but she did not accept the position. Instead she married her young Scottish missionary and spent the rest of her life working by his side as the minister's wife, and inspiring not only her own family of six sons and a daughter, but everyone with whom she came in contact. Many times in later years Charles Gordon met people across the breadth of Canada who had known or heard of his mother and were the better for it.

The first two years of her marriage were spent at Lingwick, and the next eighteen at Glengarry, at the Indian Lands Presbyterian manse on a little wilderness farm twenty-five miles from the nearest railway. It was here that Charles Gordon was born September 13, 1860. He learned early the pleasures of life in the backwoods of Ontario, enjoying the beauty of the land and forest around them and the freedom of play among the six brothers. He also learned the demands of life there, the dangers of wild animals, and the need of hard work in order to survive. As a boy he was especially impressed by the hard-working, hard-living lumbermen, whom he later immortalized in some of his books.

With his brothers he began his schooling in the little log schoolhouse described in Glengarry School Days. Then when Charles (his family called him Charlie) was ten years old, his father received a call to Zorra in Western Ontario. There the boys felt they had lost much of the excitement of living because the place was too civilized. However, the schools were better, and they were able to study for their high school entrance. That

C. W. Gordon

attained, they then had to go to St. Mary's, ten miles away, driving in on Monday mornings and home again Friday evenings. The weekends at home helped them keep loyal to the high standards set by their parents. To help pay the costs of their high school, Charles and his brother, Gilbert, hired out to local farmers for the summers, quickly gaining a good reputation as hard workers. Following graduation they taught in rural schools for a year in order to finance their university studies, which they began at University of Toronto in 1880.

They worked hard in their classes, Gilbert in the sciences, as he had chosen to go into Medicine, and Charles in Classics and English, for he had already decided to go into the ministry. However, they did not limit themselves to studying, but became actively involved in sports (especially rugby), music (The University Glee Club), and student activities at St. James Square Presbyterian Church. Developing from their Glee Club associations, Charles and Gilbert, with Dick Tubb, Mac Hamilton and Bob Haddow formed the Toronto University Student Quintet. This singing group became well-known and much in demand around the university and in the city.

Having completed their basic degrees at U. of T., Charles and Gilbert once more had to spend a year teaching in order to finance their post-graduate professional courses. Charles went to Chatham High School, while Gilbert managed to get on at Upper Canada College in Toronto, where he was able to begin his medical studies even though teaching full-time. Charles then undertook his theological studies at Knox College, Toronto, and spent the summer of 1885 on a student mission field in southern Manitoba. He returned to college enthused with the West and the need for workers there.

In 1887, when all five of the Quintet had completed their studies in Toronto, they embarked on a long-planned-for-dream...together they went to the University of Edinburgh for a final year of study. Study they did, hard and well, but also the Canadian Quintet soon became very popular, both for its serious music and for its comedy turns led by Bob Haddow, and the five young men were invited to many places and homes that they might not have seen otherwise. For the two Gordon brothers, the year in Scotland afforded them the opportunity of meeting many relatives and visiting places of which they had heard stories all their lives, and they returned to Canada with a deeper feeling for their Highland heritage.

Before their return to Canada though, the five set off on a tour of the Continent, travelling through the Netherlands, Germany, Switzerland and France on some of the very first safety bicycles, theirs being the first

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crossing of the Alps by bicycle, as far as they could find out.

Returning to Canada, they finally went their separate ways. Gilbert began his medical practice in Toronto, and Charles returned home to help his father, whose health was failing. He also helped his mother in the many duties expected of the minister's wife and her work for the Women's Foreign Missionary Society. He later spoke of those months at home as among the happiest of his life.

His mother's sudden death in the spring of 1890 left him devastated, for there had been a special bond between them. Into this void stepped his old friend and mentor, Rev. Dr. James Robertson, Superintendent of Missions for the Presbyterian Church in Western Canada, with word of a mission field with rather special needs, centred around Banff, the tourist town; but including two mining villages, Anthracite and Canmore; two or three railway stations and several lumber camps, which needed a missionary.

The challenge was what Charles Gordon needed; he accepted it and was in Calgary by July 11, 1890, when he was ordained at a meeting of Calgary Presbytery. This was then the largest presbytery in the world, stretching from about Maple Creek (Sask.) in the east to Revelstoke (B.C.) on the west, and the International Boundary on the south to the Arctic Sea on the north. In all this vast area of thirteen fields, there were nine ordained ministers, and nine or ten student missionaries during the summer months. As he listened to the reports of these men, detailing their trials and triumphs, Charles Gordon realized the tremendous opportunity he had accepted for service to God and his fellow men and women, and he went out to Banff with a high heart. He found himself in charge of Banff, Anthracite and Canmore, which was a railway divisional point as well as a coal-mining village, all the lumber camps in the district, and the railway points as far west as Field, about 55 miles away. He had, indeed, accepted a challenge.

Back and forth through his charge he travelled, sometimes by train, but more often on horseback, both summer and winter. He found the church in Banff had been built two years before in 1888, but as there was no manse, he boarded with Mrs. Saunders. He not only preached at the various points and led Sunday Schools and Bible Classes, but he organized musical activities and concerts, drawing on his experience in the University Glee Club and the Quintet, and set up Literary Societies. In short, he did all he could to make the churches the centres of activities for his congregations.

C. W. Gordon

Almost as soon as he arrived, the people in Canmore decided to build a church. (See the chapter "Beginnings" for details of that story.) His brother, Gilbert, and friends in Toronto sent an organ to the new church - a little pump organ which served the congregation for years.

Because Banff was becoming known far and wide as a beautiful resort area, more and more people came during the summers. Sometimes a visiting minister would offer to take the service in the little church there, allowing Gordon to visit one of his outlying points for a special Sunday Service. Quite often friends from Eastern Canada or from Scotland would be among the visitors, and this kept the young missionary in touch with former friends. On one occasion a visiting English minister took two consecutive Sunday services, which enabled Charles Gordon to make a trip which Superintendent Robertson had asked him to undertake. Travelling on horseback in glorious autumn weather, he rode south through the foothills about one hundred and fifty miles, as far as Pincher Creek, finding eleven families and seventeen bachelors living in their lonely shacks on their homesteads along his route. In some places he could gather a group together in a local schoolhouse for a service, while in others he would simply talk and pray with whomever was at the shack. As was the case when he spoke of the hardships of life in rural Quebec or the backwoods of Ontario, here too his sympathy went out to the women in their loneliness and isolation. He did not deny that the men worked hard and were lonely too, but remembering his mother and her work, he knew the terrible strain the pioneer life placed on the women.

It is felt that his mother was often the model of the heroines in his books, but he also paid tribute to other gallant women whom he had met.

When he had been only a year and a half at Banff, he received a call to an established church in Winnipeg, but, after discussing it with his superintendent, turned it down. He was too enthused with this developing area which he served, loving the mountains and the people who lived there. There was constant change as some mines and lumber camps closed, but others opened. He enjoyed being part of this growth and development.

Besides all his duties in his charge, he also served as clerk of the Calgary Presbytery of the Presbyterian Church from March 27, 1891, to September 8, 1892.

Two years later, another call came from Winnipeg, this time from a new mission being organized on the western outskirts of the growing city. One of the moving spirits behind this mission was his old minister and

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friend from university days in Toronto, Dr. J. M. King, now principal of Manitoba College. Even so, he was tempted to stay in his beloved mountains, but Superintendent Robertson this time said, "Come". So reluctantly he said farewell to friends and work in his mountain charge and went east. Later he wrote for a pamphlet published on the occasion of the Silver Jubilee of St. Stephen's Church, Winnipeg:

"The day I left the mountains was a sad day for me. For the mountains pine-clad and snow-peaked had got me by the heart, and to leave them and their people with their fight was not easy.

"A call had come from a mission in the city. I would have said "No", but my old chief, the great Missionary Hero of Western Canada, said "Yes". So twenty-five years ago I came. I have never had a shadow of regret for my coming."

He had asked for and received permission to take a year for further study and to catch up on his reading, which had been somewhat neglected during his busy years in the mountains. He returned to Edinburgh and, while there, was named a deputy of the Presbyterian Church in Canada with authority to present the cause of missions in Western Canada to the Presbyterians in Scotland. His enthusiasm for the work he had been doing, and his first-hand knowledge of the needs of the widespread missions made it easy for him to speak about it, so that when he returned to Canada at the end of the year he brought both financial support and the promise of men to join the ministry. Then he settled into his new work in Winnipeg.

He was the first minister to the little mission which became St. Stephen's Church. In the first twenty years membership grew from 14 to 1,000, and the church had to be expanded seven times. It was a young congregation in a growing city, and it had a young minister. There were just enough older people, including Dr. King, to lend experience. The social service work of the church was expanding rapidly in those years, and St. Stephen's tried many new organizations, successfully.

On his first vacation in 1896, Gordon travelled with Superintendent Robertson on a tour of some of the western missions, going down through the Kootenays and back out through the Crow's Nest Pass into the foothills. As they travelled, they found each mission struggling

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with its own problems, but doing their best to carry on. Robertson commended, cajoled, or sympathized as each situation required, and Gordon was once again impressed by 'the right man in the right place at the right time'.

Immediately after this, Charles Gordon was sent to Toronto to represent the Western Home Mission Committee at the General Assembly's Committee in Toronto. There the feeling was one of gloom. The money sent from Scotland had been spent on expansion, so funds were low again. The Toronto committee talked of halting, or worse, retrenchment. In vain did James Robertson and Charles Gordon plead the cause of western missions.

After the meeting Gordon went to see an old college friend, Rev. J. A. MacDonald, then editor of the church paper, the Westminster Magazine, and in his office let himself go, expressing colorfully his indignation at the decision. Then he demanded that MacDonald write something for his magazine to stir up interest in missions again. Finally MacDonald broke in, saying, "You write something!", and before he left Gordon had promised to try. The first manuscript he sent, titled Christmas Eve in a Lumber Camp, was too long for a single article, so MacDonald returned it, asking him to rewrite it into three parts. This he did, and the resulting story was the beginning of his book, Black Rock, based on his experiences at Canmore. When MacDonald received the manuscript, he telegraphed, "What name shall I sign?". In those days it was not considered proper for a minister to write frivolous things like novels, so Charles Gordon tried to think of a pen name. Lying on his desk was some notepaper which he used as secretary of the British Canadian Northwest Mission, which was abbreviated into Brit. Can. Nor. West Mission. He ran his pencil around the two in the middle and had 'Can.Nor.' which suited him, and he wired back, "Sign article Cannor". The telegraph operator, not recognizing that name, transmitted it as "Connor". MacDonald felt that there should be a first name so he added "Ralph", and that is how Charles Gordon's career as the author, Ralph Connor, began. It was quite some time later, after several of his books became enthusiastically received by both the public and the clergy, that it became generally known who Ralph Connor really was.

This gives us the picture of the dedicated and enthusiastic young minister who served our congregation when our church was built, and for whom it is now named. However, it really covers only the beginning of his life of service. He married Helen King, daughter of his old friend, Rev. J. M. King. Their family of a son and six daughters gave them much joy, and their home was constantly crowded with young people.

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Among some of his many other accomplishments were:

- writing about thirty-five books and pamphlets, including a biography of Rev. Dr. James Robertson, and his own autobiography, Postscript to Adventure.
- leading the Temperance forces in Manitoba in a bitter struggle to ban liquor.
- going overseas as chaplain with the 43rd Cameron Highlanders of Winnipeg, many of whom were from his own congregation, and seeing much of the regiment wiped out in battle.
- losing the fortune made from the sale of his books through financial mismanagement by a trusted friend, but never allowing the subject to be spoken of in his home.
- returning to Canada in 1917 at government invitation to go on a speaking tour to build up sagging support for the war effort, and then being sent to the United States to work for their support of the Allied cause.
- in 1920 becoming chairman of the Manitoba Council of Industry, an arbitration board set up after the Winnipeg General Strike in 1919. During the four years he was chairman the Board settled over one hundred labour disputes.
- being named Moderator of the Presbyterian General Assembly in Canada and guiding it carefully through negotiations with the Methodist Church and Congregational Church toward church union in 1925. With Dr. James Endicott of the Methodist Church, he toured Canada, speaking eloquently in favour of union.
- being asked to preach the sermon at the opening ceremony of the 1932 session of the League of Nations. While there he broached the subject of a League of the Great Christian Churches to support the League of Nations, which was beginning to show the flaws in its structure. His idea met with much interest but little action.

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Through all of this he always considered himself primarily a Presbyterian minister, serving his congregation at St. Stephen's Church, even though he often had to leave most of his regular work to an assistant while he was away. After his retirement from pastoral service at St. Stephen's, he embarked on extensive preaching and speaking tours across Canada and the United States, and in New Zealand and Australia.

In the late twenties and early thirties he returned regularly to Banff and his beloved mountains, to take part in the Banff Highland Gatherings. The highlight for him was always the outdoor church service Sunday morning, held either at Sundance Canyon or at the Devil's Cauldron, the water hazard on the Banff Springs Golf Course. Here he preached the sermon and joined with the large crowds seated on the slopes of the natural amphitheatre in singing the old Scottish Covenantor hymns.

On October 31, 1937, Charles Gordon (Ralph Connor) himself made the journey through Gwen's Canyon, the canyon where the flowers were made more beautiful through suffering, and went to meet his Maker.

THE PUBLISHED WORKS OF RALPH CONNOR
(Rev. Charles W. Gordon)

The following list is complete as far as we can ascertain, but we would appreciate hearing of any other books, should anyone know of them. The names of publishers and dates are given where known. For this list publishers have been abbreviated as follows:

Westminster Co. Ltd., Toronto	W. Co. Ltd.
McClelland and Stewart Ltd., Toronto	M. & S. Ltd.
Fleming H. Revell Co. (Toronto, etc.)	F. H. R. Co.
George H. Doran Co., New York	G. H. D. Co.
Hodder and Stoughton Ltd., London	H. & S. Ltd.

- *1. The Angel and the Star - W. Co. Ltd., 1908
(24 pages, scarce)
- *2. The Arm of Gold - M. & S. Ltd., 1932
- *3. Beyond the Marshes - F. H. R. Co., 1900 (19 pages, scarce)
- *4. Black Rock (A Tale of the Selkirks) - W. Co. Ltd., 1898 (based on his experiences at Canmore)
- 5. Breaking the Record - 1904 (31 pages, scarce)
- 6. Christian Hope - 1912 (31 pages, very scarce)
- *7. Corporal Cameron of the Northwest Mounted Police - W. Co. Ltd., 1912
- 8. The Dawn By Galilee - 1909 (scarce)
- *9. The Doctor (A Tale of the Rockies) - W. Co. Ltd., 1906
- 10. A Fight for Freedom - 1917 (13 pages, rare)
- *11. The Foreigner (A Tale of Saskatchewan) - W. Co. Ltd., 1909
- 12. The Friendly Four and Other Stories - 1926 (scarce)
- *13. The Gaspards of Pinecroft (A Romance of Windermere, B.C.) - M. & S. Ltd., 1923
- *14. The Gay Crusader (A Romance of Quebec) - 1936
- *15. The Girl from Glengarry - M. & S. Ltd., 1933
- *16. Glengarry School Days - W. Co. Ltd., 1902
- 17. Gwen, An Idyll of the Canyon - 1904 (scarce)
(Although this is scarce, it is actually a reprinting of Chapters 9-13 of The Sky Pilot.)
- 18. Gwen's Canyon - 1898 (30 pages, scarce)
- 19. He Dwelt Among Us - 1936 (scarce)

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- *20. The Major - G. H. D. Co., 1917
- *21. The Man from Glengarry - W. Co. Ltd., 1901
- 22. Michael McGrath, Postmaster - 1900 (42 pages, scarce)
- 23. Ould Michael - publisher and date unknown (possibly another title for, or excerpt from, Michael McGrath, Postmaster)
- *24. The Patrol of the Sundance Trail - G. H. D. Co., 1914
- 25. The Pilot at Swan Creek and Other Stories - 1905 (scarce)
- *26. The Prospector (A Tale of the Crow's Nest Pass) - W. Co. Ltd., 1904
- *27. The Rebel Loyalist - M. & S. Ltd., 1935
- *28. The Recall of Love - W. Co. Ltd., 1910 (23 pages, scarce)
- *29. The Rock and the River (A Romance of Quebec) - M. & S. Ltd., 1931
- *30. The Runner (A Romance of the Niagara) - H. & S. Ltd., 1929
- *31. The Sky Pilot (A Tale of the Foothills) - H. & S. Ltd., 1899
- *32. The Sky Pilot in No Man's Land - G. H. D. Co., 1919
- 33. The Swan Creek Blizzard - 1904 (29 pages, scarce)
- *34. To Him That Hath (A Novel of the West Today) - G. H. D. Co., 1921
- *35. Torches Through the Bush - M. & S. Ltd., 1934
- *36. Treading the Winepress - G. H. D. Co., 1925

Biography by Charles W. Gordon (Ralph Connor)

- *1. The Life of James Robertson (Presbyterian Missionary Superintendent in Western Canada) - W. Co. Ltd., 1908
- *2. Postscript to Adventure (The Autobiography of Ralph Connor) - Farrar and Rinehart Inc., New York, 1938

*The books and pamphlets marked with an asterisk are presently (1981) in the library of Ralph Connor Memorial United Church, Canmore. (Information on where to obtain any of the others would be much appreciated.)

CHAPTER III

MISS MINNIE FULTON'S REMINISCENCES

When Rev. Charles Gordon was missionary at Banff and Canmore, the young school teacher in Canmore, Minnie Fulton, was also a Sunday School teacher and took a great part in other church and community activities. In his letter to Rev. Kettyls in 1934, Rev. Gordon said of her:

"She was a young girl come to teach in Canmore and was a great power for good in the town and in the church - a lovely girl, bright, cheery, brave, loved by all, and a great worker in the cause of Righteousness."

Later she returned to her home province of Nova Scotia, where she married and raised her family. We are indebted to her son, Donald R. Patterson, for sending us a copy of the following paper which she wrote.

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I have been asked to write a paper on any phase of the missionary life that appealed to me the most strongly while in the Northwest during "Ralph Connor's" sojourn there. It is now over eight years since I left the West, and I lead such a busy life and live so much in the present that, at first, I doubted if I could write anything that would be of much interest. (SIC...as my letters and papers of that period are all locked up in trunks miles from here and are not easy of access.) But I find as I sit down with my pencil and cast a backward glance or two that old memories come crowding thick and fast, and the difficulty will be to choose what will be of interest to you. To me it is all of interest, but to think of it as it was, and to tell it as it might be told are two different things, and my pencil is not a gifted one.

Before telling you anything of the mountains, or the men and the women whom I knew there, I want to first say that I was not a missionary and did no work that would be dignified by the name of missionary work. I was only a public school teacher. I didn't even deserve any credit for being there. The call came to me first to go to Banff, in which place I had a sister spending the summer with her children; but I didn't want to go so,

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Jonah like, I took ship and went, not to Tarshish but to Chautauqua, where I stayed some weeks. While there a second call came in the shape of a telegram one night, and the next morning early the steamer left the pier carrying my very homesick, disconsolate self. And thus it was at daybreak one Sunday morning I found myself taking my first view of the Rockies as our train left Calgary. I dare not take time to describe the mountains to you. Some of you have, doubtless, seen them for yourselves. But their beauty and their grandeur and their glory impressed me then very differently from what they did when I learned to know them better and to love them well. At first it was only their terrible awfullness that appealed to me. They made one feel so ignominiously small and insignificant. They were frowning monsters that seemed to ask what right one had to encumber the earth.

Our train was strictly on time, a thing that was then seldom reckoned for, and there was no one to meet me. The town was a mile away from the station, so I took my place in a hotel bus and had just got seated when I saw a carriage-load of people dashing up to the station and recognized my sister. I speedily dismounted and was introduced to the Rev. C. W. Gordon and the Rev. J. A. MacDonald (now editor of the Toronto Globe), who boarded the train and were taken to Field, some fifty miles farther west, from which place they were to tramp some miles, paddle across a lake on a raft, tramp some more miles and preach to a camp of lumbermen, returning to Banff at ten o'clock in the evening. This camp was usually visited by Mr. Gordon during the week. On Sundays for two or three years a young businessman of Banff went regularly on the morning train and spent the day at this camp preaching to the men. He did this entirely at his own expense and without any remuneration, except what comes from the satisfaction of doing good work for the welfare of others. On this particular Sunday, this young man took Mr. Gordon's services in the Banff church, and Mr. Gordon and his friend went to the lumbermen. Another gentleman of the party also deserves mention; the Rev. Neil Gilmour, who has spent many years in the west, at first as a teacher and then as a missionary to the Indians.

I remained in Banff all that week and was given my choice of two schools; one at Anthracite, which had the advantage of being only five miles from Banff, and the other at Canmore, which was fifteen miles distant, but as it scored higher than Anthracite in the scale of civilization, I decided in favor of Canmore. On Saturday

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Mr. Gilmour drove me to Canmore to spy out the land and seek a boarding place. There seemed to me to be many places of extreme peril all along that fifteen mile trail, but it was only from a tenderfoot's point of view. Before many weeks it lost all its terrors. To give you an idea of a Western mining town, I attempt some description of Canmore. It was then the end of a railway division; the round-house and all the workshops were there. These have since been moved to Calgary. A mile distant, on the other side of the Bow River, were two coal mines. One of anthracite coal (mined by an English syndicate, managed by a dissipated English ignoramus) is said to have sunk over a million dollars in a short time and eventually had to be abandoned. The other mine was of soft coal; it was owned by an American company and is still in prosperous condition.

Canmore is a glen with mountains on every side. One wonders how they ever got in and almost doubts that they can ever get out. From the foothills on one side to the foothills on the other, it is almost as flat as the palm of one's hand. It had on one side of its main street a long line of stores and shacks and hotels, all frame buildings and mostly unpainted; at either end there were log and frame dwelling houses. Parallel with the street at some distance were several lines of railway, then the station, workshops, etc., then more lines of railway, then a row of freight cars taken off the wheels for the railway employees to serve as dwelling places; beyond this a row of log cabins or shacks, the largest of which was the schoolhouse (the others were occupied mostly by bachelors, men working in the mines or on the railway). Some of them did their own housekeeping, others took their meals at the hotels or boarding houses.

Beyond this again were the Mounted Police Barracks, then the Bow River, and on the other side the mining town with its rows of miners' cottages and cabins, and its large boarding houses. Two or three of the foreign families lived in "dug-outs", which were excavations made in the side of the mountain, the front boarded in and a window and door cut in it.

Between these two towns, near the Mounted Police Barracks, were three churches; the Roman Catholic, the Church of England, and the Presbyterian, built by Mr. Gordon's efforts, and the only church in the place when it was first erected. It had two rooms annexed for the use of the missionary during his residence in the town. Banff was the headquarters usually of the missionary, but Anthracite and Canmore got their full share of him.

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When we speak of miners in this country, we think of people of the uneducated classes, but in the West it was different. Graduates of English and Scottish universities came up out of the pit when the day's work was over and gathered in the boarding houses with the common herd. Sometimes they were known by the names they had borne at home, oftener not. There were sons of the Aristocracy, so numerous at one time that a manager humourously said that one could "scarcely throw a stone around his mine without hitting the son of a lord or duke". Many of these men had been reduced through drink. One ex-medical student, who lived alone in a shack near my school, was said to have been disappointed in love affairs and had sought solitude and forgetfulness in the wilds of the west.

To return to that hot August Saturday which first saw me in Canmore...we drove to the 'least worst' hotel in the place. It was kept by the runaway wife of a prominent man in a small Ontario town. I learned her history a year or two later when she knew that her days on earth were numbered. It was tragedy all the way through. She looked me over as she showed me to a room and said, "You'll never be able to manage these boys; there are none worse between the Atlantic and the Pacific." This was discouraging, but I thought it would not be expedient to show how frightened I felt, so I made no comment. Then she told me she did not believe I would be able to get a boarding place, and before the day was over, I began to think she was right in that surmise, for nobody seemed to have any place to put me; they were all so cramped for room. Finally, a young Scotch lassie told her mother she would give me her room and sleep on a lounge elsewhere, and she did. It was the east end of a railway car; it held me and my trunk and the necessary furnishings, but a lean-to closet had to be built on for my clothes. It was painted very nicely and had a fair-sized window. It was easily kept warm in winter, and for eight months of the three and a half years that Canmore was my home, I lived very comfortably in it. Then I moved to roomier quarters. I have written this to give you some idea of the conditions of life in the mining towns of the West.

On one Sunday the services were held in the Presbyterian Church by the Presbyterian clergyman, on the next Sunday in the Church of England by their own clergyman. Previous to the building of this church, both services were held on alternate Sundays in the Presbyterian Church. Mr. Gordon, or as he is better-known to the world, Ralph Connor, was stationed there one year previous to my going

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west, and was there the year following, leaving then for the Old Country to give addresses re Home Mission Work in Canada, which were productive of great things for Presbyterianism in the West.

No Sunday services have ever been so impressive to me as have been many of those that I attended in the mountains. In the mornings the congregations were usually small. I have on more than one occasion been the only one of my sex present, and perhaps a dozen or more men. There really were not very many women in town. I can only remember four women who could have been over forty years of age. The others were mostly young married women with little children, and in most cases no servants, so they could not get out very often. There were a few young girls in the town who usually attended. But in the evenings, what a change! The church would be packed to the doors; nearly all men, perhaps fifteen or twenty women; men of all sorts and conditions, men of all grades of society and of many different countries, and men of all ages. I sat in the choir on the platform and often I fancied I could read a whole life story on the faces as they listened to Mr. Gordon preaching. His lessons were from the Psalms or the New Testament, I think I am safe in saying with rarely an exception. To me the 121st Psalm was written in an unknown tongue until I heard Ralph Connor read it for the first time in that little church in the mountains. The old story of the Gospels lost its remoteness and became a living, genuine fact, as the men heard it from his lips. No one else had the secret of reaching their hearts as had he. I have seen tears in the eyes and on the cheeks of rough, hardened-looking men as he spoke to them of home and loved ones far away, or referred in the most sympathetic, brotherly manner to their temptations and discouragements, and to their battles lost or won. Every man and woman in the town respected him, and before he left they all loved him. He had enemies at first; he would have been of little worth had he not; but they became in time, many of them, his warmest friends. He had such sound common-sense and such perfect self-control. A very volcano might be in course of eruption inside when something more aggravatingly wicked than usual occurred, but the exterior was calm and untroubled. He talked of religious things as naturally as he talked of the weather. There was no forced effort, and his people were led to unburden themselves to him, often I am sure to their own amazement.

I wish you could have heard those men sing some of the old familiar hymns at the Sunday night services,

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"What a Friend We Have in Jesus", "Rock of Ages", "Nearer, My God, to Thee", and "God Loved the World of Sinners Lost". The last was a special favorite. I can shut my eyes and hear them now:

"Oh, 'twas love, 'twas wondrous love,
The love of God to me,
It brought my Saviour from above
To die on Calvary."

It seemed as though they sang it from their hearts, and I am sure it helped them through the week to keep a little truer to the better things of life. I know for myself that I felt nearer Heaven in some of those services than I have ever felt since, or may ever again, till, by God's grace, I get there.

We had a very impressive service one Sunday night in Banff. Lord and Lady Aberdeen were at the C.P.R. Hotel; also Dr. Barber and his wife, of Edinburgh. They had been at church in the morning, and Mr. Gordon arranged for a service (something out of the ordinary) for the evening. Lord Aberdeen was to give an address and Dr. Barber another. The choir was to sing several selections, in addition to the hymns from the congregation. I remember, at Lord Aberdeen's suggestion, we learned and sang, "I do not ask for earthly store beyond a day's supply". Both addresses were listened to with intense interest. At the close, Lord Aberdeen, to whom I had been presented in the morning, asked me to introduce him to the other members of the choir, which quite won our hearts; he was so pleasant and kind. Lady Aberdeen had in the afternoon given an address to the Women's Foreign Mission Society (W.F.M.S.), for even the little churches of Banff and Canmore had their W.F.M. Societies. The membership was small. Neither could boast of more than ten or a dozen members, but they were all interested, and there was rarely an absentee from the monthly meetings. Nearly every member took some part in the meetings, and to the Banff society was due the honor of having paid the highest average amount per member of any society in Canada, thus proving that a long roll-call is not essential to a successful W.F.M.S.

At a Sunday evening service about this time, we had an address from J. Hudson Taylor of the China Inland Mission, who, with his wife, was spending a few days at Banff on their way back to China. I do not remember now very much of what he told us, but I do remember his silvery hair and his beaming face, and that, as we listened to him, we too were kindled with his enthusiasm. I could tell you of other interesting people we heard, but time forbids.

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Mr. Gordon had the happy faculty of drawing into the services people whom he met. It might be to fill the pulpit or the pew. Both were welcome. Had Queen Victoria been then stopping at the C.P.R. Hotel, I think he would have asked her to give an address to his people, and she would have done it and felt grateful to him for the opportunity. He took it for granted that people were just waiting for a chance to do some useful thing in life, and it was astonishing how few refusals he met with.

We had a Sunday school at Canmore. On alternate Sundays the missionary was present, and we had two teachers. On the Sundays he was in Banff we had but one. There were usually twenty-five or more pupils. We could manage very well with them in two classes, but the days they were together it was more difficult, as there was variety of age and attainments. In addition to the usual boys and girls, we frequently had a number of Chinamen, and on occasions when they happened to be in town, half a dozen or more Indians. However, we did the best we could, not always with the most satisfactory results, as the following incident will prove. One Sunday our lesson was about Elijah. I told the story as simply as I could and pictured to them poor old Elijah down by a brook, alone and homesick and hungry, and the ravens sent by God to carry food to him. At the close I asked some review questions of the younger pupils. One was, "And whom did God send to feed Elijah?" No one responded. Finally, a light broke over the face of one little girl, and she fairly jumped off her seat as she said, "a Mounted Policeman". For a minute I felt puzzled, but I soon saw the connection. We had a Mounted Policeman in the town whose surname was Raven, hence her reply. I explained that a bird like a crow had been the purveyor; she looked incredulous, and perhaps, after all, if our translation is wrong, as some have it, she was nearer right than I.

I must not stop to tell you of the Chinamen and the Indians, although there were things worth telling of them both.

During the winter months, Mr. Gordon organized a Social and Literary Club in Banff and also one in Canmore. The membership was large at both places, chiefly men, of course. Mr. Gordon was present at most of the weekly meetings of both clubs, as they met on different nights. The men were very much interested, and we had good programmes. It required considerable tact, at times, to keep the entertainment up to a sufficiently high standard. In such a cosmopolitan crowd it was not to be wondered at that all did not have cultured tastes. Occasionally

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we were treated to a solo from some member which, though within the bounds of decency and morality, was not of a classical nature by any means. We sometimes had debates. One on "Women's Right of Suffrage" is best remembered. There were not half a dozen of us in the club, but owing to the courtesy and chivalry of the sterner sex, we won by an overwhelming majority. This club was a grand thing for the men, as it kept them away from temptation one evening in the week and made them stronger for the others. Mr. Gordon felt that more might be done if a Temperance Society were organized. It might not be so popular, but it was worth trying. In the Autumn, just before he left for the Old Country, this society was organized. It began with a respectable number of charter members, two of whom were ladies, myself and another girl who had lately come to the town, and who was worth her weight in gold, so willing was she to help where help was needed. For a year and a half we continued to be the entire female portion of the club. We missed Mr. Gordon very much; the men all missed him; everybody missed him. Things seemed almost at a standstill for a time. Another missionary took his place, who was a very earnest, faithful man, but there was only one Mr. Gordon.

Our Temperance Club was a source of strength to many of the men members. It averaged probably forty members. There were frequently violations of the pledge by members, but we went to their boarding houses and their shacks and hunted them up and encouraged them to make another try. One man told me that previous to his joining, his average monthly bill at the bar was over fifty dollars. Another member was a young Scotchman engaged in the Railway shops. He spent always several days in debauch after every payday. We got him into the Club. He remained faithful for months. In a time of temptation he fell. We went to see him and got him back again. He was thoroughly in earnest in his efforts to reform. He made a third failure just before I left the West. I wrote to him and I wish I had his reply to quote from. Such a pitiful, helpless, hopeless letter! He seemed to have no heart to try again. One could only point him to the Great Helper. Most people thought him only a worthless, dissipated wretch, but we, who had learned his history and his temptations and knew of the noble fight he had put up, could only think of him with tender pity. And he was only one of many.

We had, also, a young Englishman whose father was a general in the army and whose grandfather had been field-marshal under the Duke of Wellington. He, too, had been dissipated. He was then in the Mounted Police

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Force, and our Club helped him. Another member was a young professional man who was popular with everyone. Unfortunately, the only enemy he had was himself. He was one of our best members for a time, but he too fell. We went to see him and found him full of remorse, and after some persuasion, willing to try again. He had called to see a lady. She offered him wine. He refused, explaining that he was a pledged abstainer. She insisted as it was her birthday. It resulted in a permanent dissipation on his part. Within two years he took an overdose of morphine, whether by accident or design will never be known, and died.

Then we had a miner from Nova Scotia, whose name, though not Nixon, as Ralph Connor calls him in Black Rock, was perilously near it. The story of his going to bed on Saturday afternoon to be out of the way of temptation, and of his companions coming in and taking him out of bed and pouring whiskey down his throat is true, every word of it. I could tell you of very many other instances, but my paper is growing alarmingly long.

I had the good fortune to board for a year and a half with a lady who came to the West from Cape Breton. She did a great deal for the young men of the town in the way of extending to them the hospitality of her home. Her cups of coffee and her sandwiches and cake were much appreciated by those who frequently came to spend an evening. A little bit of home life does much for a man who spends his days in, or about, a coal mine or a railway, and his evenings in his own comfortless shack, or worse still, in the men's sitting room of a boarding house (which is usually the barroom as well). Is it any wonder that he drifts away? There are so few influences to help and so many to hinder. Is it any wonder that the late Dr. Robertson, whose name I scarcely dare write down, so strong is the temptation to add a paragraph or two regarding what I have seen of his influence and work in the West as Superintendent of Presbyterian Missions in the West, was so interested in the work there? No one ever met him there without being the better for the sunshine of his brief stay. He never forgot anyone whom he met, and he was never too tired or too busy to show that he was interested in their welfare. He, along with Ralph Connor and our missionaries, have been and are so concerned with outreach there. We are interested in the natives of China, India, Korea and Africa, and it is right that we should be; but what are they in comparison to the young men of our own country? Whatever else the women of Canada do, they must be true to this duty that lies nearer and work for the betterment of the men of

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the West. But there is a duty that lies nearer still. I am interested in the young men of the West; I have reason to be. I knew many of them well, and I can never forget their unbounded kindness to me. But I am even more interested in the boys and young men of our own provinces. They are the men who will soon be in the West, many of them. If only we can do something towards building up character in them that shall be a safeguard to themselves and a stronghold perhaps for many another weaker brother, what a work we shall have done! They are all about us; in our day schools, in our Sunday schools, on our streets, and they are all, or nearly all, so willing to be helped, or at least, willing to let us try to help them. There is so much bad in many of them that it seems discouraging work, but there is so much good in all of them that we thank God and take heart again, believing that

"The grandest times are before us,
And the world is yet to see
The noblest worth of this old earth
In the men that are to be."

My paper is disjointed and disconnected. I have given just a touch here and a touch there. I could have gone more into detail and perhaps been more interesting, but if what I have written shall waken deeper sympathy in the heart of anyone who hears it for the work of Home Missions in the Northwest, this paper, faulty as I know it to be, shall not have been written in vain.

I cannot close better than by quoting from the preface of one of Ralph Connor's works:

"The men of the book are still there in the mines and in the lumber camps of the mountains, fighting out that eternal fight for manhood, strong, clean, God-conquered. Because a man's life is all that he has, and because the only hope of the brave young West lies in its men, this story is told. It may be that the tragic pity of a broken life may lead some to pray and that the divine power there is in a single brave heart to summon forth hope and courage may move some to fight. If so, the tale is not told in vain."

CHAPTER IV

THE FIRST TWENTY YEARS

The minute books of the Board of Managers up to 1911 are missing, so we must depend on Mission Station Statistics, reports of the Home Mission Committee, reports to the General Assembly of the Presbyterian Church, and other such sources to give us the following information.

In 1891 we learn that "Banff, under Mr. Gordon, is developing strength. It is expected that mining operations will be resumed at Anthracite this summer. In that case, Banff and Anthracite will tax one man's energies, and the railway line will require a missionary of their own."

There is also a report of the Sunday Schools of Orangeville (Ontario) Presbytery having sent a donation of \$150 to Canmore.

J. Maxwell, a catechist (apparently like a present-day lay reader or lay minister) is listed as assisting C. W. Gordon at Banff and Canmore in 1891, but Rev. D. Spear, B.A., who was ordained May 30, 1892, is shown to be serving Canmore in 1892. Rev. Gordon tendered his resignation at Banff on September 30, 1892, and left later that year. In his letter to Rev. Kettyls, 1934, he stated, "1890 to 1893 was my term of service there", but his family has a beautifully written 'address' presented to him, which reads as follows:

"Address"

"To the Rev. C. W. Gordon, B.A., on the occasion of his leaving Banff, Alta., presented by the members of his congregation of St. Paul's, Banff, and by the Banff Young People's Christian Endeavour Society, undenominational.

To Rev. C. W. Gordon

Rev'd. Sir and dearest Friend:

Whilst hoping that you need no assurance that we deeply regret your approaching departure from our midst, we take this opportunity of expressing that regret. We would also acknowledge with heartfelt gratitude your unwearied efforts, not only to promote the best interests of your own congregation, but to advance whatever you

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considered the cause of truth and righteousness, which is also the cause of the Master.

Socially you will be remembered as a kind friend and genial companion, always ready to lose sight of self in furthering the comfort or enjoyment of others.

By those who have sorrowed or suffered during your ministry here, your ready, helpful sympathy must ever be held in grateful remembrance.

Much, however, as it may grieve us to part with one whom we regard with the trust and affection due to a faithful friend and pastor and a zealous servant of the Master, we know there must be some wise and good reason why it should be so. And we trust that wherever your lot be cast, Life's best blessing may be yours, and that God will abundantly honour and bless your labors in his cause.

We request your acceptance of the accompanying purse, with the assurance that with it go the warmest and most affectionate regards, and the sincerest prayers for your future happiness and welfare.

We would subscribe ourselves, some of us members of your sorrowing congregation; the others of us holding membership in an unsectarian society in which you ever showed the liveliest interest, and all of us your sincere and deeply attached friends and well-wishers in Christ.

Banff,
Oct. 24th, '92

Signed: Jessie S. MacIntyre
John J. Ferguson
P. Murray Ross

Judging from this, it seems probable that the popular young minister left Banff before the end of the year 1892.

The fluctuating population at Anthracite is also mentioned by Rev. James Woodsworth, D.D., Superintendent of North-West Missions of the Methodist Church, in his book, Thirty Years in the Canadian North-West. Telling of a trip he made in 1892, he writes:

"Upwards of 7,000 tourists registered at the hotels in Banff during the year ending October 1, 1891, being an increase of 2,000 over the number of visitors during the twelve months preceding. The Methodist missionary stationed at Banff visits Anthracite and Canmore - mining towns, five and twelve miles distant, respectively.

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"This Mission has its peculiarities and discouraging characteristics. During the summer the population of Banff is inflated by the advent of tourists. These, however, are coming and going every day, affording no material for the building up of a permanent church. Still, where there are so many thousands of tourists Methodism ought to be represented. Anthracite and Canmore have characteristics peculiar to themselves, yet very distinct from those for which Banff is noted. Only two or three years ago, Anthracite was a very hive of industry. Several hundreds of men and many families constituted the population. After that the mines were shut down and the place well-nigh deserted. Business operations have been renewed, and some 300 men, women and children are again upon the scene. Canmore has not experienced these fluctuations in the same degree, yet the population is ever changing. Any missionary whose lot it is to be placed in charge here needs gifts and graces in preeminent degree if his ministry be made to yield satisfactory fruit."

In 1891-1892 we find in the Report of the Presbyterian Home Mission Committee that:

"Canmore is growing. Ordained missionary petitioned for and appointed." (Rev. D. Spear)
"Field not strong, but spiritual and liberal."

It is shown to have an average attendance of 50, with 11 families, 29 singles, and 10 communicants. Services were held on 47 Sabbaths, and \$87 paid toward the minister's stipend.

Then in 1892-1893 we read:

"Banff and Canmore -

The population of Banff has declined. Anthracite mines are languishing, and hence it was deemed wise to unite both fields for the summer."

Rev. J. A. Jaffray, B.A., who had been ordained July 14, 1885, came from Richmond Presbyterian Church, Marpole, B.C., to work with Rev. Gordon in Banff in the fall, and then to take full charge after Mr. Gordon left. When Rev. Spear left Canmore, Mr. Jaffray undertook to serve both places, beginning April 1, 1893, and continued to do so through 1895, living in Banff and travelling to Canmore and Anthracite, as C. W. Gordon had done.

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Rev. William Black, B.A., who was ordained in May, 1893, served both Banff and Canmore in 1896. When he left, James McIntosh took over in Banff, while a catechist, Hugh Hamilton, assumed responsibility for Canmore. Hamilton also worked in Banff the early part of 1898.

S. H. Gray, B.A., was ordained in June 1898, and then came to serve both Banff and Canmore for about a year.

Statistics for the year ending December 31, 1899, report Rev. G. S. Scott in charge of Banff and Canmore, with a total in the two charges of 35 families and 27 singles, making up 200 'sittings' (that is, 200 persons under pastoral care).

In 1900 H. P. Luttrell is shown to be in charge of Banff, Canmore and Cochrane, and stationed at Canmore. Banff-Canmore had 30 households, while Cochrane had 40. This is the only time we find Cochrane included with this area, and it must have been very difficult to serve those three widely scattered towns, with the railway or horses being the only transportation available.

Hector Fraser, a licentiate, was inducted at Banff in 1901, to serve the mission at Banff with three preaching places; likely Banff, Anthracite and Canmore.

T. Wardlaw Taylor, M.A., Ph.D., was ordained and inducted in 1902, and stayed two years. He lived in Canmore in the Winter, where the mine and railroad workers and their families formed the population, and the story is told that he, his young wife and their child lived in the vestry of the church for a time, there being no house available for them. He moved to Banff in the summer to be able to serve the many visitors who came there. In his later years, Mr. Taylor became Principal Clerk of the General Assembly of the Presbyterian Church.

The year 1904 saw some changes in the field, Banff and Big Bow being united with Canmore for winter services, but then Canmore services were discontinued in August. Bankhead and Lagan (later Lake Louise) were also included, and all the work carried on by John Wood.

J. Menzies, a Catechist, came to Canmore in 1905, where he found no manse and not even a rented house arranged for him. There were '100 sittings' at the church, and \$267 was paid toward his stipend. This same year F. S. Coffin, B.A., was inducted in October in Banff.

In 1935 some of the oldtimers recalled Dr. Vance as being at Canmore in 1905 or 1906, but the church archives show no record of this. Perhaps he was just visiting.

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Mr. Menzies probably left in the Spring of 1906, and a student minister from Glasgow, Scotland, John Mains, served for six months. Fred Kerr, another student, also apparently was here sometime during that period.

Mission Station Statistics report that Canmore had two preaching places (not named) in 1906, a manse (it must have been rented), thirty families connected with the church, and that the congregation raised \$575 toward the minister's stipend that year.

T. R. Forbes, B.A., who had been ordained in 1880, was inducted in July 1907, to be in charge of Canmore, Gap and Exshaw. These last two were comparatively new communities which had developed around the quarry (at Gap) and the cement plant (at Exshaw, opened in 1906 by the Western Canada Cement and Coal Co.).

Arthur Court recalls Mr. Forbes as a remarkable old gentleman of about 70 years. In good weather he would walk from Canmore to Exshaw once a month to hold services. The Court family then lived at the Gap, where Arthur's father operated a steam boiler and air compressor for drilling in the quarry, and his mother had a boarding house. Arthur remembers that Mr. Forbes would arrive about 10 a.m. on a Sunday morning, have a cup of tea, and then Mr. Court would shave him. Following the noon meal, Mr. Forbes would hold a short service and then walk on to Exshaw for the service there.

He also tells an amusing story about one of those days. While his family were not drinkers, they did on occasion enjoy a bit of gin in their tea (an Old Country custom). Just as they prepared to have their tea one Sunday, Mr. Forbes arrived, earlier than usual. They poured him a cup of plain tea, for he was very much against the use of alcohol, but (no one ever knew how) the cups got mixed. One of the family members realized what had happened as soon as she tasted her tea - she had the plain one! Nothing was said until Mr. Forbes finished his and asked for another cupful, saying that that was the nicest tea he had tasted in years! What a dilemma! If they gave him plain tea, he would know it was different, but if they put gin in it again, wouldn't that be wrong? However they decided to add the gin, slipping into the pantry to do so, and Mr. Forbes enjoyed his second cup as well as the first, remarking that it was the most invigorating tea he had had in years.

Mr. Forbes was well-liked, and the congregation was pleased that he stayed until 1910, when Andrew Walker, B.A., ordained in 1903, was inducted to have charge of Banff, Canmore and Exshaw.

CHAPTER V

1911 to 1925 (CHURCH UNION)

In 1911 there was a movement throughout Southern Alberta (and probably elsewhere) to divide up the area into districts, having alternate ones served by the Methodist Church and the others by the Presbyterian Church. It was a sensible idea, cutting costs in half for both churches, and also reducing by half the number of ministers needed. The latter was of real value because the sudden expansion of settlement all over the west had stretched the supply of trained men to the breaking point. As there was already discussion of union of the churches, there seems not to have been too much dissension among those of one church who found themselves arbitrarily being served by the other.

The arrangement in Banff was different, though with the same general idea in mind. There it was agreed that the churches would alternate, with a Methodist minister serving for three years, followed by a Presbyterian for three. However, in order to accommodate the large numbers of summer visitors, the church that did not presently have a minister would send one for the summer months so that both churches would be open. This arrangement began in 1911 with a Methodist minister, Rev. John H. Johnston, M.A., B.D. Then the Presbyterian minister, Rev. A. D. Archibald, B.A., moved into the Methodist parsonage three years later and carried on.

In Canmore at that time the ministers appear to have been Presbyterian throughout. Rev. Andrew Walker remained into the late autumn of 1911, but left when the Board of Managers could not meet his salary payments - this in spite of the fact that the "Lady Collectors" were out each month. They visited the homes of all those connected with the church, soliciting donations over and above the Sunday collections. They would report monthly donations such as \$49.75, \$36.50, or \$41.50, always including \$10.00 from the Ladies' Aid. Each group of ladies was expected to serve for three months on this job and at the Board meetings would receive 'the usual round of applause in thanks'.

At the Annual Meeting in March, 1911, the retiring managers were W. F. Smith, R. Hunter and William Musgrove. The ones newly elected were S. Stirton, Hy W. Evans and

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William Musgrove, and other continuing members were () Walker, F. Knott, A. J. McKinnon, and W. H. Evans. It was moved "that we should establish a position of choir master", and Mr. Knott was elected. Miss E. Evans was declared elected as organist. Eight Presbyterian Books of Praise, "cloth binding with red edges", had just previously been ordered from the T. Eaton Co., Winnipeg, at a cost of 60¢ each.

The Sunday School reported 55 on the roll, with collections of \$78.65 and expenditures of \$76.00.

Mr. Mike Fuzak was granted permission to hold divine service in the church on July 6, 1911, with the Secretary "to write a social letter to Mr. Fuzak expressing sympathy with the Mission". From this we gather that other groups or denominations were still allowed to use the church, though we don't know what this mission was.

One piece of business reported in the minutes of September 8, 1911, is "that the item re donation from Dr. Gordon be tabled until such time as the church can afford the \$25.00 mentioned in the letter". It is never mentioned again, and we are left wondering to what it referred.

Later that year we read "that the matter of leases for both church lots be left in the hands of Mr. Stirton". The reason that leases are mentioned is that Canmore was within the boundaries of Rocky Mountains National Park (later Banff National Park) at that time, so property in Canmore was leased as it still is in Banff. It was not until 1930 that the park boundary was moved west from near Kananaskis to its present location. Somehow in the changeover at that time, confusion arose about the church leases, which caused considerable difficulty in the mid-thirties.

Through the winter, supply ministers took the services in Canmore, but in March, 1912, a call was extended to Rev. W. M. Chalmers. With a new minister coming, it was decided that a house must be obtained, so arrangements were made to rent one. A Mrs. Richardson agreed to rent her house for \$9.00 per month, on the understanding that the church do any minor repairs necessary. This house was where Tatranka Lodge now stands, on the east side of Policeman's Creek, and was on C.P.R. property. A request by the church the next year to lease the property was turned down as the C.P.R. did not lease land. The house was apparently not in very good repair, as the minute books record a continuing hassle between Mrs. Richardson and the Board over necessary repairs, and whether they were minor (to be paid by the Board) or major (to be paid by Mrs. Richardson). At one time the

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Board was holding back five months rent, until the repairs were completed, although this may have been partly through lack of finances, because the minister's salary was not paid up-to-date at that time, either.

In the spring of 1913 the lease papers belonging to the church lots were presented for signing, and rent of \$2.55 was paid.

Rev. Chalmers was granted four weeks leave of absence in June that year to attend the Presbyterian Conference in Toronto. When the Board of Managers did not have quite enough money to pay his salary of \$65.00, plus the rent on the manse, S. Stirton, a Board member, loaned the necessary balance.

In February, 1914, Bob Hunter, Superintendent of the Sunday School, requested and was given permission to remove a partition in the vestry to give more room for the children. The need is understandable because there were 89 children on the roll, with an average attendance of 50 and, as Miss Ada Wright recalls, there were then three small rooms at the back of the church. The Treasurer's Report that year showed income of \$1,027.45 and expenditures of \$950.02. Mr. H. Richards was choir master, Miss Eva Richards the organist, and the choir was given \$6.00 "to subscribe to a music journal to help out in the way of special music".

A committee of three was appointed "to look into the matter of church attendance".

Rev. Chalmers reported that the people of Exshaw requested two evening services per month instead of one, and they would pay \$5 more per month toward the minister's stipend. It was agreed to try that arrangement for four months.

When Mr. Chalmers tendered his resignation in the fall of 1914, a call was sent to Rev. F. J. Hartley, with the combined congregations of Canmore, Georgetown, Kananaskis and Exshaw guaranteeing the sum of \$1,000 toward the minister's salary, and an application to be made to the Augmentation Fund for the sum of \$200 per year if necessary.

Exshaw was to continue to have two evening services per month as long as it was satisfactory to both congregations.

At the annual meeting in March 1915, Rev. Hartley was chairman and W. A. MacCrimmon secretary, with other managers being H. Evans, William Musgrove, H. Richards, S. Stirton, W. Evans, and F. Hartman. At that meeting it was decided to order 50 hymnals.

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Hattie Hartley (Mrs. J.) Thomas has given us the following interesting reminiscence of her father's time in Canmore:

"Rev. F. J. Hartley, B.A., B.D., went to Canmore in 1915 and lived in a manse situated on the present site of Tatranka Lodge. There were no other buildings near except the railway station on the other side of the C.P.R. tracks, and a few houses north of there. The Mounted Police had their log barracks across the bridge on the west side of Policeman's Creek. They crossed the little bridge every morning and provided some amusement for the Hartley girls by exercising their horses on the wide plain in front of the manse. Water for the house was drawn from a spring in Policeman's Creek, and it was not unusual to find a little fish swimming in the pail. The two daughters of the manse were of school age, and Ella took her Grade 8 in Canmore, while Hattie was still attending school in Castor. In the fall Mrs. Hartley rented a suite in Calgary so the girls could continue their education there, because there was no High School in Canmore at that time.

"Mr. Hartley found work in the little mining town quite different from that on the prairie, as he had several languages and customs with which to cope. He taught a number of Chinese boys to speak English and to understand Canadian customs. One of these was a young man 15 or 16 years old, called Harry Lee, who afterwards ran a grocery store in Calgary. He used to play and sing wailing Chinese minors on the piano, but never if he thought the girls were within earshot.

"On one occasion when Mr. Hartley was called on to perform a baptism, neither mother nor father could speak English and an interpreter had to be used, with the result that it took nearly all afternoon to perform the ceremony. Some of the people had a different custom for conducting the baptism. Each visitor was expected to bring a roll of clothing for the baby, made up of three colours. From the top of the roll a little candle protruded, and when the ceremony began all the people knelt and lit their candles. The baby was then passed from hand to hand until it arrived again in the arms of the parents. As the child was given to the next person the candle was blown out. Each

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"witness was a godfather or godmother and at the end of the ceremony crossed the minister's hands with silver. As soon as this was done the drinking commenced, and the minister was quietly invited to some other engagement. Sometimes the celebration lasted three days.

"One Sunday morning some of the young people of the town made up their minds to climb a mountain instead of going to church, so they started out at 4:00 a.m., taking a car to the foot of Grotto mountain. They picked up their lunches and started to climb. About 11 o'clock they arrived within a short distance of the peak and decided to leave their lunches there, climb to the top, make a stone cairn and return for lunch. The distance, however, was deceiving, and it was after 2 p.m. when they arrived at the peak. They were tired and hungry, and one young lady became hysterical. Another fainted. They had no food or water. All was at the camp below. Finally they managed to get back to their lunches, too weary to travel further without a good, long rest.

"It was after dark before they finally arrived at the foot of the mountain. One of the men from the village had a telescope and followed their progress all day long until night hid them from view. Then searchers with lanterns went out to meet them and welcome them back from their long trip. Some of the young people decided that once back home, they would not climb any more high mountains on Sunday!

"Mr. Hartley had a team of horses which he hitched to a buggy every Sunday and held services at The Gap and Exshaw. There were only a few houses then near the cement plant, but they had two churches and a good hotel. The manager of the cement works showed great hospitality to the minister, and often he was entertained there for the night. The service was at 3 o'clock in the afternoon, and the minister had many experiences getting back to Canmore. At times he even walked the 11 miles.

"His team of horses, used to Prairie roads and plenty to room, did not take kindly to meeting motor vehicles on the narrow winding road and frequently went straight up the rocks, dragging the buggy along and dumping the minister out along the way. On one occasion he was unable to hold

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"them, the reins were jerked out of his hands and the buggy upset when the traces broke. The minister got up philosophically and walked the remainder of the distance to church, and the service went on as usual. Afterwards the horses were found hung up in the graveyard by the trailing reins. This episode resulted in horseback-riding for the minister. Services went on and a Sunday School was introduced. Even a week-night service transpired.

"Not far away was Kananaskis where lime was manufactured. The manager of the plant offered his home for a service, and he and his wife with six employees made up the congregation. The offering consisted of one dollar, put on the plate by the manager, and other small silver coins. Unfortunately for the minister, the manager and he disagreed on Prohibition. He wondered if he should stir up the matter, but he was not a coward and decided he should stand by his convictions, so he preached a sermon entitled, "Why I Will Vote for Prohibition". At the close of the service the usual dollar was omitted as well as the usual invitation to dinner. The manager's remark was, "I think possibly we'd better discontinue services under the circumstances". It seemed, as Mr. Hartley found out later, that the manager had large interests in a hotel in Calgary. However, when his anger had simmered down, he met the minister on the road one day and stopped to talk.

"How is it you don't come our way anymore?" said the manager.

"I'll be there next Sunday", the minister promised, and once again services continued.

Because no high school was available in Canmore at the time, Mr. Hartley resigned in July, 1916, and went into Calgary to join his family after his sojourn in the beautiful mountains."

A report from Calgary Presbytery to the General Assembly in 1916 says this:

"At Canmore there are twenty-five Austrian families, most of whose children attend our Sunday School. They are Greek Catholics, but call on our minister to officiate at their weddings and funerals, as well as to baptize their children."

Perhaps it was some of these children whom Rev. Hartley was called upon to baptize.

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At the annual meeting in March, 1916, it was recorded that by a hearty clapping of hands the congregation showed their appreciation of the work done by the Ladies' Aid. A report of a Young People's Society was given by Ruth Jackson, and there was a motion of thanks to the Canmore Coal Co. for supplying coal without charge to church and manse.

The former Board of Managers was re-elected, with Mr. Nichol and Mr. T. B. Williams being added.

Following Rev. Hartley's resignation, Canmore again had a series of supply ministers come, whom they paid \$10.00 per Sunday. When none was available Rev. Archibald would come from Banff for one service per Sunday.

Finally Rev. Angus McIver responded to their call, arriving in Canmore on February 23, 1917, accepting a salary of \$800.00 per annum. At the annual meeting in March that year it was decided that during cold weather there should be only one service per Sunday, but two services as soon as the weather warmed up. S. Stirton, Treasurer, was able to report that the congregation was out of debt and in a healthy financial state. The Sunday School report was read by Mavis Hill, and that of the Young People's Society given by Lily Sherwood. The Managers appear to be the same, except that D. Thompson was elected to fill the vacancy caused by Mr. Nichol's moving from town. The meeting was closed with a duet sung by Misses Jennie Musgrove and Dorothy Walker.

Rev. McIver reported to the annual meeting in March, 1918, that he had officiated at 11 baptisms, 3 funerals, and no marriages. Services were held every Sunday, with two on Easter Sunday. Mrs. Prentice read the report of the Ladies' Aid, showing 'a most healthy state of affairs' with \$101.12 on hand. The Treasurer's Report showed liabilities of about \$65.00, but it was hoped that adoption of the envelope system for regular givings would place finances in better standing. Mavis Hill gave the Sunday School report, and Stanley Devonshire that of the Young People's Society.

The resignation of Rev. McIver was accepted with regret at that meeting, he having received a call to Yorkton Presbytery. At a congregational meeting in May, with Dr. E. H. Gray as acting secretary, it was decided to call Rev. James Hagen, with a guaranteed salary of \$800.00 per year. He came but stayed only until October.

May was a busy month that year because a few days later a meeting of the Board of Managers was called and

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after other business was handled, "it was arranged that Mr. Robert Hunter should enquire of Mrs. McKinnon (wife of Alan McKinnon, sometimes Treasurer of this congregation) regarding the stray record book for the envelope system". As with several other items, there is no follow-up report on this, so we can only assume that the book was found. Then, "after some discussion relative to the state of the front door of the church, the meeting adjourned".

Finally, still in May, a special congregational meeting was held, at which Mr. Wright and Dr. E. H. Gray were elected to the Board of Managers.

About this time a different manse must have been rented, because at an August 5, 1918, meeting it was moved that Mrs. James Bevan be paid the house rental due for the months of June and July.

In September, \$6.00 land rental due on church property was paid to the Supt. of Rocky Mountain Park. There was a discussion of caretaking, when it was suggested that they pay \$8.00 per month from October to March, and \$6.00 per month from April to September. They were to confer with the Ladies' Aid about this.

At the October congregational meeting the Sunday School reported enrollment varying from 65 to 85, even though 15 pupils had gone to the Anglican Church School. Hy Gibson was elected to the Board of Managers to replace Dr. Gray who was moving away. The Ladies' Aid financial report includes "\$100 for sale of old manse", though there is no earlier record of the church owning a manse - more detective work needed! At any rate, after that the manse fund stood at \$160.55.

A meeting on Sunday, December 15, 1918, agreed to extend a call to Rev. Dr. Matthew White, D.D., who came and stayed until 1925.

Through 1918 and 1919 the major concern of the congregation seems to have been obtaining a manse. Several houses in Canmore and Georgetown were inspected but rejected as either too costly to buy (at prices ranging from \$400 to \$650) or too costly to move onto the church property. In March, 1919, the Ladies' Aid decided to buy the house presently being occupied as a manse. It was owned by Mrs. Bevan and was on Lot 2, Block 48, the lot next to the present little turquoise house on 8th Street, across 7th Avenue from the hotel. They paid \$300 plus \$4 for land rent (to Rocky Mountains Park), plus a \$2 transfer fee to Mr. Richards. Then they bought kalsomine and varnish to renovate the house. This was apparently looked upon as a temporary manse, as the search went on for a house to move onto church property.

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A Plant Sale was arranged for May 23, 1919, when orders for bedding plants were taken and the plants then ordered wholesale from the A. M. Terrill greenhouse in Calgary. This may have been done in previous years (the L.A. minute book in the Archives starts in October, 1918), but it was certainly successful and was still being carried on in 1926, when the minute book ends.

In September, 1919, the church building was insured against fire for a value of \$1,000. The next month the minister's salary was raised to \$1,500 per year, with \$1,000 coming from the congregation and \$500 from the Home Mission Board. Miss Jackson and Miss Walker were named church caretakers, to be paid by the Ladies' Aid.

R. Hunter reported that he had been to see Mr. N. B. Morrow, mine superintendent, and had secured the gift of two three-room houses from Georgetown, so a committee was named to ascertain the cost of moving the houses and building a foundation for them. Somehow, no one told Mr. Morrow that they would accept his kind offer, so he moved the houses for his own use. However, in March, 1920, he offered two more houses, which were immediately accepted.

At the annual meeting in January, 1920, the Ladies' Aid reported income of \$402.15, of which \$75 went to the church fund and the remainder into the manse fund. The Sunday School reported an enrollment of 83, with an average attendance of 43. The Treasurer's Report showed a deficit of \$1.47 for the previous year. At that meeting it was decided on a new arrangement for terms of service for members of the Board of Managers; new members were to serve as follows: E. W. Jones - 7 years; P. Hutchinson - 6 years; J. Dewis - 5 years; and the old members thus: Richards - 4 years; Stirton - 3 years; Evans - 2 years; and Musgrove - 1 year. It was also agreed that a "Forward Movement" Rally and Canvass should be held the week of February 9th.

A special meeting in March, to discuss the manse, authorized Rev. Dr. White "to apply to the Church and Manse Board for a grant of \$700 to aid in furnishing the new manse which we are about to erect". This was given.

A contract was drawn up with William Graves on March 15, 1920, by which he agreed to build the manse for "\$1,500, \$500 more or less when the roof is on and the balance when the building is completed". The following list of specifications was attached.

1911 to 1925

S P E C I F I C A T I O N

General Condition All work and new materials to be as specified, and the Contractor to complete and furnish material, as required to complete a six-room manse for the Presbyterian Church at Canmore, Alberta, according to plans prepared. Six rooms to be removed from Georgetown to a building site near the Presbyterian Church at Canmore, to be erected and completed in a thorough, workmanlike manner.

Excavation To be to size shown on plan, 13' x 18' x 4'6".

Foundation To be constructed under the building, 8" thick by 2' high, on ground surface with two windows to light cellar.

Cellar To be finished with concrete retaining wall all around excavation to surface level. Floor in basement to be concrete.

Materials All materials which cannot be salvaged from Georgetown to be supplied and neatly fixed.

Moving Small Building This building to be moved to rear of building site. Work to commence at once.

Note Painting and electric wiring not figured on.

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A joint meeting of the Board of Managers and the Ladies' Aid was held July 26, 1920, to discuss ways and means of paying for the building and furnishing of the manse. Their capital consisted of:

Cash on hand	\$350 (cheque)	
	29 (cash)	
Manse cheque	350	
Cash in bank	125	Total - \$854

From this we assume that the Ladies' Aid sold the recently acquired manse.

1911 to 1925

A new project which the Ladies' Aid undertook in July that year was a Garden Party, to be held on the lawn at the home of Mr. and Mrs. E. W. Jones. There was to be a programme, a home-cooking table, and ice-cream to be served. The whole affair was very successful, and it became the first of a series of such garden parties to be held in ensuing summers.

Then for the Labour Day celebrations, the ladies set up a booth at the grounds to serve lunch, supper, ice-cream, soft drinks and candy. Their supplies were purchased from both G. T. Sing and Rundle Mountain Trading Co.

These projects, along with their regular teas, bake sales, bazaars and entertainments, enabled the Ladies' Aid to make continuing contributions to church finances.

D. Rae of Banff got the contract to do the plumbing in the new manse, and the electrical wiring was to be done by the Board of Managers.

Some of the items of expense listed in the Manse Account after the main building was up include the following:

Contractor - D. Rae	\$275
Drainage (digging for sewer and cesspool)	59
Beaver board (to line walls)	284
Flooring (for kitchen)	15
W. Angel (helping plumber)	6

So far we have been unable to find out the date when Dr. and Mrs. White actually moved into the new manse, but it was likely sometime in the fall of 1920.

The minutes of the meeting held January 17, 1921, are headed "Annual Meeting of CANMORE UNION CHURCH", which is the first written record we find of union. At that meeting the decision was made that henceforth the "outside collections" be made by the Board of Managers, rather than the Lady Collectors. Thanks were expressed "to the parties who installed windows and fireplace in the front room of the manse", and then the congregation was asked by letter from Presbytery to "express their sympathy with the resolution that the ministers' salaries be raised to \$1,800 from \$1,500. C. S. Dewis is mentioned as a member of the Board.

A hearty vote of thanks was given to Mr. N. B. Morrow for the gift of the houses that were made into the manse, and also for the coal supplied to the church and manse, free of charge.

1911 to 1925

The manse had been built on Lot 14, Block 71, and at the December 16th meeting it was noted that the lease for that lot had been received. Also at that meeting Mr. Hunter reported that "the church is now wired for light" (electricity), the work having been done by Mr. Tatterton and himself.

The church was used as a temporary classroom early in 1921, after the town school burned, and the School Board was asked \$150 rent for that use.

The Ladies' Aid report to the annual meeting of January 18, 1922, shows that they spent \$205 on the manse, \$160 on painting (church or manse not specified), altar railing fund \$5 and blinds \$19.90, besides paying \$75 for church caretaking and contributing \$332.87 toward general expenses. Ronald Jones reported that the Young People's Society had 30 on the roll, with an average attendance of 20. A letter was to be sent to Canmore Coal Co., thanking them for coal supplied to the church and manse, a gift which was continued and very much appreciated as long as coal was used in the furnaces.

A special meeting was called August 2, 1922, at which H. J. Richards tendered his resignation as secretary of the Board of Managers. It was accepted, and he was thanked for his service. Then C. S. Dewis was appointed to the position for the remainder of the year. There followed "some discussion on the financial standing of the church, and it was decided that we wouldn't be able to do anything until the mine resumes work". Dr. White was to be allowed August for a holiday unless work was resumed at the mine, in which case services were to be resumed as well. Because of the strike, church donations were down, so the Ladies' Aid gave \$100 toward the minister's salary, some of it coming from their altar rail fund, which was to be paid back. They thought of selling the shack at the back of the manse for \$30 but decided against that.

At the annual meeting January 22, 1923, the Ladies' Aid reported the following, among other expenditures:

- installing light in manse
- installing pulpit light
- insurance on the church for 3 years for \$25
- gifts to the organist and choir.

Dorothy Briggs gave the report of the Young People's Society, with 27 on the roll, stating that they met once a week at the church, discussing topics of a literary, devotional or missionary subject, having an occasional debate, and a social once a month. Miss Jennie Musgrove reported that the Sunday School, which had been

1911 to 1925

open all year, had 75 on the roll, and average attendance of 47, and 8 teachers. The Treasurer's Report showed arrears of \$143.75, following which Dr. White gave a short talk on the spirit of giving and attending church. Also at that meeting it was decided that a Ladies' Home Missionary Society be formed in connection with the church. Mr. Price and Mr. Baden Wright were appointed to fill vacancies on the Board left by Mr. Richards and Mr. Stirton, and Miss Dorothy Briggs was asked to take the position of organist at evening services.

The 1924 Annual Meeting was similar, but with Donald Jones reporting for the Bible Class and the Young People's Society. *(see end of chapter)

In 1925 the Sunday School report was given by Miss Wilma Musgrove, while Norman Wright gave those for the Bible Class and Young People's Society. The latter had discussed such far-ranging subjects as:

- The Life of Mackay of Formosa
- Prayer and the Difficulties in the Way of Prayer
- How to Grow
- Having an Aim in Life
- Sketch of the Life of Jacob
- Sketch of the Life of Drake

And it would have been interesting to listen as they debated topics like:

- Canmore is Prettier Than Banff
- Girls Should Not Take Boys' Courses

The Ladies' Aid reported another active year, with some of their special projects including building a porch on the church and a fence for the manse, buying music books, and collecting donations of paint for the church. One expense was for stovepipe wire, and scaffolding had to be set up in order to move the stovepipes in the church. Some of the centre pews were removed so the big railway-station type of pot-bellied stove, with an enormous length of stovepipe suspended by wire, could be set up to heat the church in winter. In really cold weather it couldn't heat the high-ceilinged sanctuary to comfort levels at all. Those who attended church at that time say that if you sat near the stove you were at least warm on one side.

By May, 1925, the Ladies' Aid had become large enough that meetings were crowded when held in members' homes, so it was decided to meet at the church. Members listed at that time were:

1911 to 1925

Mrs. Dunbar	Mrs. Sellars
Mrs. White	Mrs. Price
Mrs. Rappel	Mrs. Ramsay
Mrs. MacLeod	Mrs. Sherwood
Mrs. Jones	Mrs. Tatterton
Mrs. Rennie	Mrs. Kendall
Mrs. Bestwick	Mrs. Dredge
Mrs. Bloxham	Mrs. Summerhays

Through this period a favorite gift to a member moving away was a framed picture of Three Sisters Mountain.

While church union was being hotly debated elsewhere in the country, and Rev. Charles Gordon was doing a great deal of travelling to speak in its favour, the idea was readily accepted in Canmore. At the Annual Meeting on January 21, 1925, Mr. R. Hunter moved and Mr. H. W. Evans seconded "that the Canmore Presbyterian Church enter into the United Church without a formal vote". The motion was carried.

Dr. White, choosing to remain with the Presbyterian Church, where he later became Convenor of Missions and then Superintendent of Missions for the Synod of Alberta, tendered his resignation in Canmore.

Thus began the era of Canmore United Church.

*Note from 1924:

Minutes of the Ladies' Aid report that it was decided to proceed with building an outside porch for the church and a fence for the manse.

THE CHURCH



In early years.

acr



In 1981.

ms

CHURCH INTERIOR



Old pew, now sitting outside
the church hall.

ms



Church decorated for
Thanksgiving about 1932.

ckp



Church interior 1977.

al



Church interior 1981

ms

THE MANSES



Old manse from the back 1925

wr



New Manse from the back. 1981

ms

REV. C. W. GORDON (RALPH CONNOR)



College Graduation
1887

gf



1895

phc

Conducting
outdoor
service.



Banff
Highland
Games

1928

acr



In later years

acr

SOME OTHER MINISTERS



uca

Rev. J. Dyke



hht

Rev. F. J. Hartley



wr

Rev. W. B. Rodger



ckp

Rev. G. A. Kettlys



auc

Rev. A. D. Pringle



auc

Rev. A. J. Mitchell

SOME OTHER MINISTERS (cont'd.)



mr

Rev. Dr. R. H.
MacKinnon



cc

Rev. R. H. Lang



cc

Rev. D. A. Beckwith



Rev. T.B. Jones



dl

Rev. F. G. Wilkinson



Rev. W. C. Thwing

CHOIRS



Choir outing to
Lake Minnewanka - early 1930's

ckp



Choir Supper 1947

llb



Junior Choir 1952

aw

GARDEN PARTIES



1930's

ckp



1930's

ckp

SUNDAY SCHOOL PICNICS



With Rev.Dr. White about 1924.

mwd



At Duthill 1930's

ckp



S.S.picnic group 1930's

ckp

Duthill
1930's



lro

Mr.J.Jerdan
Miss Ada Wright
Mrs A.Wright



Picnic and Farewell for Rev.Wilkinson
1977

al



S.S.Picnic 1978

al



aw

Busy Bees in 'Country Schoolhouse' costumes - 1931 or 1932



ckp

Sunday School Performers - 1930's



ckp

C.G.I.T. Float in July 1st Parade - 1930's



aw

At the unveiling of the Rev. C. W. Gordon (Ralph Connor) Memorial 1942. Rev. Gordon's nephew with Rev. J. Rex Brown.



gm

Outside the church, 1961.
?, E. W. Jones, Rev. Lang, Mrs Alice Moss,
Art Larsen, Mrs Gladys King (Miskow),
Mrs Bessie Denman.

EXSHAW CHURCH



mj

Exshaw about 1908. Church in centre.



mh

About 1926.



mh

1931



mj

Exshaw church and hall. 1973

EXSHAW



Exshaw Community Sunday School about 1953.

hc



Exshaw C.G.I.T. in the mid - 60's.

hc

PHOTO CREDITS

Not all pictures loaned could be included in this booklet but they have all been copied and put with other church records. Where more than one person sent the same photograph, we have given credit to the first one received. The following initials beneath the pictures identify the donors.

ACR - Archives of the Canadian Rockies
AL - Mrs. Arlene Langford
AUC - Archives of the United Church
AW - Miss Ada Wright
CKP - Mrs. Cathie Kettys Pringle
DL - Mrs. Doris Lyster
GF - The Gordon Family, through courtesy of Miss
Ruth Gordon
GM - Mrs. Gladys Miskow
HC - Mrs. Hilda Callaway
HHT - Mrs. Harriet Hartley Thomas
LLB - Mrs. Laura Louhela Bracco
LRO - Mrs. Lenora Rennie Oberg
MH - Mrs. Marian Hogarth
MJ - Mrs. Margaret Jeffery
MR - Mrs. Mary Rodda
MWD - Marty W. Dewis
PAA - Provincial Archives of Alberta
PHC - Photographer: Harold Chimo, loaned by the
Gordon Family
TCC - The Canmore Clarion
WR - Rev. Dr. W. Rodger

The photo pages were printed by The Canmore Miner.

THEORY OF THE EARTH

The theory of the earth is a branch of geology which deals with the origin and development of the earth and its various parts. It is a science which seeks to explain the processes which have shaped the earth and its features. The theory of the earth is based on the study of the earth's history and the changes which have taken place since its origin. It is a science which is constantly developing and changing as new discoveries are made and new theories are proposed.

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CHAPTER VI

1925 to 1939

The years from Church Union to the beginning of World War II started off well enough, but soon presented the little church and congregation with some great difficulties, many of them financial. However, they carried on with high hope and good fellowship.

Rev. William B. Rodger was ordained in 1925, following completion of his studies at Robertson Theological College, which he carried out while he and Mrs. Rodger were Supervisor and Matron, respectively, of the Presbyterian School Homes in Edmonton. In October, 1925, he accepted an appointment to the Canmore-Exshaw charge.

Services were held at Exshaw at 11 a.m. each Sunday, and Mr. Rodger's older son, William, 14 when he began, went with him in order to play the organ. This meant that they both missed Sunday School in Canmore as it was held from 11 a.m. to 12 noon, under the able direction of Mr. Robert (Bob) Hunter. Church services in Canmore were Sunday evenings at 7 p.m. William (now Rev. Dr. W. Rodger) remembers that his father very much enjoyed his ministry here.

In writing about the trips to Exshaw, William says that they drove his father's 1922 Model T Ford which "was top-heavy and heeled over alarmingly when my father was racing to gather speed to climb a hill!" If you didn't get up a steep hill on the first try, you had to turn around and back up because those Fords had a gravity-feed gas line, so if the engine was higher than the gas tank no fuel moved through. Some steep hills, such as the Cochrane Hill, had a Y-turn part way up to accomodate cars with this problem.

William reminisces further, "My father had a fine voice and was in demand for solos, both in his churches and the communities. Also I recall him singing on one occasion at a school concert accompanied by Mr. Norman Waite, the high-school teacher, who was a talented musician."

"I remember that my father was a member of the Oddfellows' Lodge, and that he was an avid hockey fan, seldom missing the excellent games that were played at that time."

1925 to 1939

Mrs. Rodger also played a busy part in church and community activities. The Canadian Girls in Training, her Sunday School class, and the Ladies' Aid were her great interests. She also helped with the cooking at the YMCA Camp (later Camp Chief Hector) at Bowfort Lake for a month each summer. Mr. Stan Young, the YMCA Supervisor in Canmore at that time, arranged for some Canmore children to attend the camp.

At the annual meeting of January 12, 1926, the Sunday School report was read by Mary Bestwick. Evelyn Hunter gave the Bible Class report, showing 10 on the roll and an average attendance of 6. The report of the Young People's Society lists this executive:

President	Norman Wright
Vice-President	Willie Wright
Secretary	Ada Wright
Treasurer	Madge Irwin
Organist	Gladys Jones (now Mrs. Gladys Miskow)
Social Committee	Mary Dunbar, Elsie Price, Jean Lynch, Willie Rodger, Jack Tatterton, Fred Fowers

The Ladies' Aid had had a successful year financially, showing the following receipts:

Play	\$93.00
Spring Plant Sale	149.90
July Sports Day	72.55
Garden Party	31.45

Among their expenditures was \$30.90 for repairs to the manse furnace.

It was not such good news from the Church treasurer, as the financial report ended with the item "\$22.80 due to Treasurer to balance".

The information was brought forward that Mr. Bob Hunter was the only church Elder at that time, but the matter of naming others was left over to a later date. Mr. W. Johns was appointed to the Board of Managers at that meeting.

Ada Wright recalls a story about Mr. Hunter, the Sunday School superintendent. There had been a Sunday School teachers' meeting at the Wright's home and, after the business was completed, there was an impromptu concert. Each person was to sing, recite, or do something for the entertainment. Eventually Mr. Hunter got up, with a twinkle in his Irish eyes, and began to sing, "Green fields there are...". Those were the only words he used, but he sang on and on and on, with various

1925 to 1939

melodies, until everyone was laughing. Ada can remember her dad almost rolling with laughter, and "we had quite a time shutting Mr. Hunter off".

Through the twenties, the 'lady collectors' were still working because Mrs. Grace Rennie, who moved to Canmore in 1924, wrote, "We had a committee in the Ladies' Aid to collect 25 cents per month from several families who never came to church. Many times I walked miles collecting this money from their homes."

Mrs. Rennie also remembered the consternation (at the time) and chuckles (later) when Mr. and Mrs. Harry Evans, the mine superintendent and his wife, who were both rather heavy people, came into church, sat in one of the centre pews and the whole thing collapsed!

1926 was a very busy year for the Ladies' Aid. In March and April they spent \$53.45 on lumber and paid \$8.40 for work on a garage at the manse. In April they also spent \$120 for plaster (repairs), kalsamine and varnish for the church. Then in November they put \$130.55 into re-shingling the church. This last project led to a heated argument between the ladies and the Board of Managers over responsibility in case of accident to the contractor, but the matter was settled satisfactorily.

Income for the Ladies' Aid came from various projects, such as Valentine's and St. Patrick's teas, talent money given out which produced a return of \$183, a lecture by Rev. Rodger on "Lochs of Scotland" netting \$11.20, the annual tea and spring plant sale, garden party at Mrs. Price's (with the Coconut Shy and Golf Tournament handled by the men), Thanksgiving Sale, and so on. Most of these were annual events.

Members attending a Board of Managers meeting on January 9, 1927, included E. W. Jones, W. F. Johns, W. Musgrove, H. Price, R. Hunter and Rev. Rodger. The same group handled several items of interest at a meeting in March that year. For instance, tax notices were read showing arrears of \$17.66 on the church and manse lots. However, only the current tax of \$1.50 was paid. The sum of \$140 was on hand for the Maintenance and Extension Fund, to which the Sunday School had already sent \$60. It was noted that starting April 1, 1927, the salary to be paid to a married minister with an unfurnished manse should be \$1,800 per annum. And it was regularly moved and seconded "that we get a rubber valve for the manse toilet and send the bill to the Sunday School".

1925 to 1939

At their meeting in October that year it was agreed that the local C.G.I.T. group should be registered at headquarters. New grates for the coal furnace in the manse were needed, and Rev. Rodger said he would "put on a lecture" to raise the necessary \$5.50. The matter of an extension for the fireplace chimney was "left for further consideration or individual action".

In the spring of 1928 Rev. Rodger tendered his resignation to take effect the end of June, as he had received a call to a pastorate in New Brunswick. It was accepted with the provision that he could reconsider, but when he did not, plans were made for a farewell supper and presentation. The event was to be a "set supper at the Social Hall" (of the Y.M.C.A.), and a purse of money which had been collected "from those who are working and are connected with the church and Sunday School" was presented.

Also in June that year the resignation of Miss Ada Wright as church organist was accepted with regret, and a letter of thanks for past services and a box of chocolates was sent to her by the Board. The position of organist was then taken by William Jackson, who continued to serve into the Thirties. His daughter, Mrs. Minnie Millen, recalls that when he retired the Ladies' Aid presented him with a Hymnal, which she still has.

A bill for \$7.30 for repairs and Express of the organ wind chest was assumed by the Ladies' Aid.

It was decided to do without a minister for July and August, rather than pay \$16.00 per Sunday for supply speakers, although Clifton Elson came for the two Sundays already arranged. Then in early August, when it was learned that Rev. George A. Kettyls with his family would be arriving later that month instead of in September, there was need to immediately proceed with repairs to the manse. This was done for \$71, leaving a balance of \$4 from the total collected for the purpose, so there was enough to pay \$2.30 for the pipe extension to the fireplace chimney which Mr. Kettyls installed soon after his arrival. In the fall it was decided that the church and manse needed painting, and the Sunday School scholars were asked to collect for this. Within six weeks, Mr. Hunter reported that they had \$66.50, which meant they could paint only the church. Mr. Williams agreed to give it one coat for \$75, but he put on two coats. Mr. R. M. Young, mine superintendent, made up the balance above \$69.50 then in hand.

1925 to 1939

Sometime in 1928 the altar rail was installed, as it is reported at the Annual Meeting on January 17, 1929, as having cost the Ladies' Aid \$50.10. At this meeting it was pointed out that the Sunday School needed teachers and an assistant superintendent.

Then Rev. Kettyls gave an outline of the new scheme of church management, with a suggestion that the scheme be followed. This was probably a national program, though, unfortunately, no details are recorded in the minutes. There is only the terse statement, "This was not carried."

Other business at that annual meeting included the appointment of Mr. James Jerdan and Mr. McLeod to the Board of Managers, thanks given to Mr. R. M. Young and the Canmore Coal Co. for coal supplied, thanks also to Mrs. R. M. Young for flowers put in the church each Sunday, and finally, thanks to Mrs. Rennie for her work.

Both Mrs. Cathie Kettyls Pringle and Miss Ada Wright remember the bouquets of flowers which Mrs. Young provided for the church. After service, they were taken to the minister's home and then throughout the week they were distributed, two or three at a time, to the sick and shut-ins whom Mr. Kettyls visited.

An organization which is fondly remembered by those involved with it was the Busy Bees, a club for girls. Leaders were Ada Wright and Mae Brown. Mae was good at handicrafts and Ada was musical; both had other talents as well, all of which provided lots of variety to hold the girls' interest. One project that they all remembered with pleasure was the production of a play, "The Old Country School", which they presented to the public in the Opera House (which now stands in Heritage Park, Calgary).

At a Board of Managers meeting on January 31, 1929, it was reported that \$135 had been collected for the Maintenance Fund. Mr. Kettyls spoke of bringing a group of Welsh Singers for the service on February 10; Mr. R. Hunter was elected lay delegate to the Presbytery of Calgary; and it was moved, seconded and carried that Mr. Hunter continue as Sunday School Superintendent, a position he had held since he took over from Samuel Stirton in 1903. He was popular with both students and teachers, and after Sunday School was over he would often take anyone interested on walks, many times going toward Georgetown. It was agreed to guarantee \$1,050 toward the minister's salary, raising the quota by \$50 as Exshaw had agreed to do the same. The balance would be made up by the Home Mission Board.

1925 to 1939

In April that year a letter from the Department of Extension, University of Alberta, reminded the board that \$15, of an original price of \$35, was still owing on the lantern. (This was probably a "magic lantern" for projecting pictures and slides.) After discussion it was decided to return the lantern to the Department, asking them to sell it for the best price possible. The lantern was shipped, with C.P.R. Express charge to Edmonton being 65 cents.

Also at the April meeting permission was given to send the church register to Edmonton to be used by the court in divorce proceedings.

A meeting held in June was attended by Rev. Kettlys, W. Musgrove, R. Hunter, E. W. Jones, M. McLeod, J. Jerdon W. F. Johns and C. S. Dewis, and from the Ladies' Aid Mrs. H. Dredge and Mrs. W. Jackson. First a letter from Mr. Ford stating that the manse garage was on the lane was discussed and filed. Then Rev. Kettlys suggested bringing a Protestant Ukrainian minister from Calgary to preach in the church, in order to encourage Ukrainian people of the town to attend the United Church. However when this was tried, there was little enthusiasm for the project.

Probably because there had been some dissension over the amount the church should pay toward moving expenses for some of the recent ministers, the idea of furnishing the manse was discussed. The Home Mission Board would pay 50% of furnishing costs up to \$400, and there would also be an annual reduction in the minister's salary of \$75 if the manse were furnished. However, the matter was left in abeyance. When the subject of painting the manse was brought up, assurance was given that Canmore Coal Co. would do it.

The Board Meeting of November 12, 1929, noted three items of financial concern. A tax notice re the manse lot had come. The Sunday School envelopes and register were not ordered due to lack of funds, so the church was to order and pay for them. Finally, a letter from the Mission and Maintenance Fund urging immediate action sent Messrs. Hunter, Jerdan and Dewis out to canvass the town. They managed to raise only \$124.

While no mention of the financial crash of 1929 is ever made in the minute book, its effects begin to show up in early 1930. In February the decision was taken to ask the Home Missions Board for \$1,000 towards the minister's salary, due to the "general lack of interest in church matters", even though reports given at the

1925 to 1939

annual meeting showed all groups to have balanced their books or to have ended 1929 with a slight surplus. The Ladies' Aid, with ten members, had held six teas and sales, a lecture, a concert and a bazaar, and collected \$514. Their expenses, including a sizable contribution to the minister's salary, were \$406, leaving them \$108 starting into 1930. However in March they sent a letter to the Board of Managers stating their inability to contribute such a large portion to the minister's salary because of their small numbers and the difficulty in raising funds.

As orders for coal dwindled, the mine dropped operations from six days a week to one or two, affecting nearly everyone in town. Therefore it is not surprising that in June the secretary reported that two out of three promises of weekly contributions had ceased. Only \$6.05 was collected at the concert given by the Welsh Singers. The Alberta Conference assessment of \$31.80 was not paid for lack of funds.

September that year saw the resignation of Mr. Bob Hunter from the Board of Managers and as Superintendent of the Sunday School, where he had served for many years. He and his family had decided to return to Ireland, so a reception and presentation in his honour was planned for October.

Mr. James Jerdan was asked to take over as Sunday School Superintendent, "temporarily" - a temporary job which stretched into twelve years of dedicated service. Mrs. Jerdan worked along with her husband as a Sunday School teacher. Ada Wright recalls that he spent endless hours hunting out poems, stories, etc., to make the Sunday School sessions interesting, and Mrs. Laura Louhela Bracco remembers that students were rewarded with pictures, buttons, and eventually a Bible, for learning prayers and verses. Prizes of books such as Anne of Green Gables or The Bobbsey Twins were given for special work. She also relates that Mr. Jerdan would allow the first child to arrive at Sunday School to ring the church bell - a great privilege! She told her children about this, and they persuaded Rev. Tom Jones to reinstitute the custom during summer Bible schools in the 1968 to 1971 era.

Mr. and Mrs. Jerdan also organized weekend camps at Deadman's Flats for children who could not afford to attend the "Y" camp. They were helped by Sunday School teachers and parents.

1925 to 1939

Before the church hall was built, Sunday School was a crowded affair. The tiny study at the back barely held five children and a teacher, and the other two rooms were little bigger. Pandemonium reigned in that tiny space "backstage" when a Christmas concert was presented in the church. One of Ada Wright's memories is of a little operetta in which the children sang a Snowball Song and tossed snowballs to one another. Ada and Mae Brown had made the snowballs by gluing cotton to old tennis balls. All was fine until one of the girls dropped her snowball, and it bounced right back - to the vast amusement of the audience. Sometimes the concerts were held in the Union Hall, just to have more room.

Despite problems through 1930, financial reports at the end were reasonably good. Receipts towards the minister's salary were listed as \$1,000 from Canmore, \$200 from Exshaw, \$10.20 from Seebe, and \$500 from Home Missions. The Treasurer's Report at the Annual Meeting on January 21, 1931, showed total receipts of \$1,117, consisting of \$646 from envelope donations, \$160 loose collections, and \$186 from the Ladies' Aid, along with other smaller amounts.

Also at that meeting, besides the routine thanks, special mention was made of Mr. Ed Lewis and Mr. William Jackson for starting a choir.

In April that year shingles were purchased to repair the manse roof, with Rev. Kettyls volunteering to do the work himself. Also, arrangements were made to repair the church bell, and to buy posts and pickets for a fence around the manse.

Sometime during 1931, Mrs. Kettyls organized and continued to supervise the Nick Nack Club for older girls, in a move to ease the wide age spread in the Busy Bees. Their program included some of the same things as the Busy Bees, such as handicrafts, musical activities, etc.

The organ needed repair again in the fall, so \$7.50 was spent on spare parts, and Mr. Kettyls and Mr. Jackson did the work.

In December, 1931, the Board of Managers heard that the Sunday School and Bible Class had paid for new lights for the church, and Fred Musgrove was to wire the church for electric lights. It was decided "to let the matter of manse taxes be". Seebe was asked to send a member to the Board of Managers.

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During these years Rev. Kettlys used to drive to Seebe about once a month to hold services in the community hall, sometimes accompanied by Mrs. Kettlys, who was a wonderful help with the singing. If the weather was very cold and the wood and coal stove could not make the hall warm enough for comfort, the service would be held at the home of Mr. and Mrs. Arthur Postlethwaite in the two-story duplex next door. Following services, someone would invite Rev. Kettlys for lunch before he went on to Exshaw for an afternoon service. One day he was invited to the Bob Bell home, one of the houses at the west end (since demolished), but no one thought to warn him that Mr. Bell had been digging a hole for a new cesspool. Rev. Kettlys wheeled his Model T Ford touring car into the yard where he had been many times before, only to land in the hole. Fortunately Calgary Power Ltd. had a winch truck with which Mr. Bell could pull out the minister's car, with the minister still sitting in it. The car was not damaged, but Mrs. Joyce Staple Cole, in telling the story, concludes, "I doubt that they had a service in Exshaw that afternoon".

Mrs. Cole also tells us that Mrs. Manning, mother of Alice Manning, the school teacher, and Mrs. Queenie Bell started a Mission Sunday School in Seebe about 1932 or 1933.

An announcement of reduction of ministers' salaries was made early in 1932, with the Canmore one being set at \$1,500 annually. In April the Presbytery assessment of \$10.10 was paid, but the Conference one of \$17.35 was tabled, as was the tax notice for \$20.33 on the manse lots.

The Busy Bees and Nick Nack Club had provided curtains and paint for improving the church, and thanks were extended. Later in the year the church belfry was repaired by F. Musgrove and J. Jerdan.

Statistics given at the annual meeting on January 24, 1933, showed 38 members and 145 adherents. Income and expenses for the church balanced at \$1,148, and the Sunday School had receipts of \$245 against expenses of \$219. However, the Ladies' Aid with 16 members meeting monthly showed a deficit of \$20.

In April, 1933, the minister's salary was further reduced to \$1,300, with Home Missions to pay \$500 of that. The church had been decorated (presumably painted) at a cost of \$63.30, and a hearty vote of thanks given to the committee responsible. That fall the platform in the church needed repairs, and a light was installed in the church porch. Then in January, 1934, the manse

1925 to 1939

furnace needed a new bowl which cost \$25.10, with Mr. Cochrane donating his labor. It was learned that the church and the manse were now each valued at \$2,500, whereas they had previously been evaluated at \$3,000 each, so the insurance was lowered accordingly.

Despite these financial problems, the children's work was booming. At the February 9, 1934, Annual Meeting, the following were reported: Busy Bees - 34 members, 2 leaders; Nick Nack Club - 20 girls, 2 leaders; Explorers (boys 9 to 12) - leader, Mr. Kettyls; Sunday School - 147 members, 9 teachers (requiring two sessions). Statistics showed 39 members and 569 adherents. The Sunday School cleared \$10 and the Ladies' Aid \$111, and a deficit of \$200 was paid to the minister.

Concern was expressed about repairing the organ or getting a new one. Mr. Proseur of Exshaw was able to repair it for the time being, but inquiries were made about prices of new ones. Mr. Denton repaired some of the plaster in the church during the summer.

The Board of Managers meeting on January 29, 1935, dealt with several matters pertaining to finances, with the usual canvass to be made for the M. and M. Fund. Mr. Kettyls and Mr. Young were asked to attend the next Anti-War/Anti-Fascism League meeting. Then the Board was presented with a letter which caused many difficulties in the following months and years. The letter came from the Alberta Department of Lands and Mines. It requested that the church purchase the three lots (14, 15 and 16, Block 71) on which the church and manse stood. They were presently being leased as ownership was still recorded in the name of the Crown.

For background on this, we should remember that from 1902 until 1929 Canmore was inside Rocky Mountains National Park, and all property was leased, as it is now in Banff and Jasper. When the Park boundary was moved west to its present position, the Alberta Government continued the leasing program until such time as it could arrange for the sale of properties in Canmore to the leaseholders.

What is not clear is the property-holding before 1902. The Roman Catholic Church and the Anglican Church were each given three lots for their churches by the Canadian Anthracite Coal Co., but there is no record yet found of the Presbyterian Church having been given any property, although it was the first church built in the town. The Methodist Church is on record on December 15, 1894, as owning Lots 17 and 18, Block 62, but whether these were purchased or donated to the church is not known. They were, however, brought into church union in 1925.

1925 to 1939

After lengthy discussion at the 1935 Board Meeting, it was finally agreed that the church offer to exchange the two Methodist lots for Lots 14 and 15 (the manse ones) and ask that Lot 16 (the church one) be given free, in view of the fact that the Presbyterian Church had not been given property in the past. Letters were sent off to Presbytery requesting permission to make the transfer, and to the Department of Lands and Mines asking if they would accept it. In due time affirmative answers to both were received.

The following information and quotations are taken from correspondence contained in a "Letter File re Property" which is in the records of Canmore Charge of the United Church of Canada in the Provincial Archives of Alberta in Edmonton.

By September the necessary papers for the transfer of the ownership of the two lots were ready to be sent to the government, and Rev. Kettlys was instructed to "get the third lot, on which the church stands, for nothing, if possible". In October C. S. Dewis, secretary of the Board of Managers, wrote repeating the whole story and asking that Lot 16 be given free. He concluded his letter with, "If this suggestion be granted by your Department then an apparent injustice of long standing will be corrected".

The suggestion fell on deaf ears.

The transfer of the two lots was duly and correctly carried out, but the Government insisted on payment of \$34.95 to purchase Lot 16. There the matter rested at the end of December 1935. In April 1936 a reminder came, which prompted the Board to ask whether the payment could be made on an instalment basis. Receiving permission, they sent off a downpayment of \$12.00, which reached the Department on May 19, 1936. The balance was due in sixty days, but that time was extended thirty days from September 14th. A further reminder came dated November 7, 1936.

Finally a letter from the Department dated December 17, 1936, read as follows:

'Re: Lots 15 and 16, Block 71
Canmore Township

"On two occasions you have been requested to remit to this Department the sum of \$22.95, so that the account may be closed and Certificate of Notification issued.

1925 to 1939

"Your failure to reply to these communications or to remit a payment on account would seem to indicate that you are no longer interested in the above lots. (Why Lot 15 is included here, when title had already been granted on it, is anyone's guess. Ed.)

"The Department would therefore be justified in summarily cancelling the sale without further notice to you, but before taking final action, you are again being requested to remit a payment within thirty days from this date.

"Should you not be heard from within the time stated, the Time Sale will be cancelled, in which case the Lots will be otherwise disposed of."

This brought the following classic reply from Mr. Dewis, Secretary, dated December 19, 1936:

'Re your letter of the 17th

"Have patience. We are still vitally interested in the matter. But owing to extra outlay this fall on manse and a new minister, we as an organization are broke flatter than a pancake, but we are still a going concern.

"I will see what can be done as soon as possible."

The balance of \$22.95 was sent in January, following a decision taken at the Annual Meeting, to be received at the Department on January 26, 1937. Then having got their money, the Department and/or the Land Titles Office in Calgary failed to be as prompt in issuing Certificates of Title. The one for Lots 14 and 15 was mailed April 19, 1937, and when enquiry was made about Lot 16, a letter dated May 7, 1937, said:

"I am sorry that this Lot 16, Block 71, has not already been patented, but owing to the great activity with the petroleum and natural gas this matter has unfortunately been delayed. I have, however, given instructions today for the issuance of this notification, and it will be forwarded to the Registrar in the very near future."

The "very near future" turned out to be five years later!

A letter dated July 31, 1942, referring to Lot 16, Block 71, said:

"On the 26th of January, 1937, you made payment of the sum of \$22.95 for the above described lot.

"The above amount was applied as payment in full, but the file was inadvertantly filed away without having issued Notification of Title."

1925 to 1939

A registration fee of \$5 was now required before the Certificate of Title could be issued. What happened after that is not clear because there is no further correspondence in the letter file. However, the title was apparently not issued.

In January 1938, a letter was received from Land Titles stating that back taxes of \$70.88 were still owing on Lots 14 and 15. The Board replied that they understood their indebtedness was cancelled upon purchase of the lots. "Not so", said Land Titles, and in May a Tax Recovery Notice was received stating that Lots 14 and 15, Block 71, would be put up for sale unless all taxes were paid up by April 1, 1939. By using the instalment plan again, those taxes were cleared within the time limit.

In 1955 the Board began making inquiries about the title to Lot 16, but the only documents they could locate were leases issued from Rocky Mountains National Park in 1911 and 1913 for a period of 42 years. Since Canmore was no longer within Rocky Mountains (now Banff) National Park, the leases were not valid.

The final act in this comedy of errors (If you don't laugh, you may cry!) took place in 1958. A document on file at the Land Titles Office in Calgary shows that the "United Church of Canada, c/o L. A. Scallon, Canmore, Alberta" was granted Certificate of Title to Lot 16, Block 71, on August 21, 1958, through "Sale. Purchase price - \$100", and Certificate of Title was issued on October 28, 1958.

After all the 'blood, sweat and tears' that went into those payments of \$12 and \$22.95 in 1936 and 1937, the records were apparently misplaced, and the money did not procure the title to the lot on which the church stands after all. It seems incredible!

Now let us return to the general history of the church and the records of 1935.

At the Annual Meeting of February 6, 1935, the Ladies' Aid, Sunday School, Busy Bees, Nick Nack Club and Rangers (a boys' club led by Stan Young) all gave successful reports. The choir led by Ed Lewis and organist, Ada Wright, reported that the Organ Fund presently totalled \$76.15, and at the April Board of Managers meeting the choir was given permission to dispose of the present organ and install a new one. Because the choir was expanding, it was felt that it might be necessary to move the organ off the platform to the main floor and build a small addition to the existing platform.

1925 to 1939

Later in the year, although there was discussion of the need of more room for the Sunday School, the matter was tabled, but Mr. Jerdan was given permission to put "some device of his own" on the vestry wall for stimulating Sunday School attendance. Church envelopes were ordered as usual through the Sunday School, along with curriculum supplies, and \$30 fire insurance for 3 years was paid. A Presbytery visitation was approved "just as long as it entailed no financial obligation".

Several interesting reports were given at the Annual Meeting on January 29, 1936. The choir reported expenditures of \$279, which included purchase of a new organ. The Busy Bees raised \$116, some of which they spent as follows: \$23.45 for church lights, \$10 for the organ fund, \$16 for a stove bowl, \$11.50 loan to the choir, and \$5 to the M. and M. Fund. A C.G.I.T. Group was formed by Mae Brown and Ada Wright, and "Stan Young's Class" was for boys, with its object being "to keep boys interested in healthy and clean forms of entertainment". The Nick Nack Club continued under the leadership of Mrs. Kettlys and Mrs. -- Baxter. One hundred eleven families had been served by the church in the previous year.

Rev. T. H. Lonsdale from Banff was a visitor at that meeting and said that he would like to see closer relations between the churches in Canmore and Banff, and also told about the great work being done by the Sky Pilot (Ralph Connor) books on the Pacific and Atlantic coasts.

In March that year the raising of the back part of the choir platform was reported completed, with C.G.I.T. agreeing to cover the costs. Stove-pipe cleaning was done at a cost of \$6.75, and cleaning of the church was to be arranged by Ada Wright. The ladies were to wash the walls, and the men were to paint and varnish. Mr. Johns resigned from the Board after ten years service.

That was also the month when Rev. Kettlys tendered his resignation, to take effect the end of June. Rev. A. D. Pringle indicated his interest in coming to Canmore, even though the Board agreed that no financial promises were to be given to any applicant. They still owed Rev. Kettlys \$48.74 on his 1935 salary.

A presentation was made to Rev. and Mrs. Kettlys in June, with heartfelt thanks for all that they had done during their time in Canmore.

A manse inspection date was set for early July, and by September it was reported that manse renovations plus bills for moving Rev. A. D. Pringle to Canmore totalled

1925 to 1939

\$116.40. Also over the past several years there had been continuing problems with the cesspool and disposal field at the manse, which finally required a major expenditure of \$24.20 to correct.

That fall a two-plate collection method was initiated, and W. Musgrove was asked to serve as usher. One of the first concerns voiced by Rev. Pringle was the very small number of actual church members on the Board and in the congregation, and there was considerable discussion of qualifications for becoming members and for taking communion (you may recall some of the recent statistics showing over ten times as many adherents as there were members).

In 1936 the Sunday School presented to the church a communion wine service which is engraved:

"Dedicated in Memory of H. Stanley Young"

At the Annual Meeting of January 20, 1937, after the usual reports and the decision to pay the \$22.95 still owing on Lot 16, Rev. Pringle requested the formation of a Session to assist him in various matters pertaining to church services, and such a board was set up. He also asked for an opinion on giving the church a new name, but the suggestion was not favored.

Through the years there were always lay members appointed to attend Presbytery and Conference meetings, though they were not always named. There is mention, though, that Mr. J. Jerdan attended Presbytery in the fall of 1936, and Mrs. R. Wilson gave a report on Conference in the spring of 1937.

Mrs. Grace Rennie recalled for us a nice custom started by Mrs. Ruth Sherwood and herself, and carried on by the Ladies' Aid. Members baked Christmas cookies and then packed a dozen or more cookies to a bag, with a Christmas greeting enclosed. The bags were then personally delivered to every sick or shut-in person in town, regardless of religion. Sometimes the ladies made the deliveries, and sometimes one lady would go with the minister, who often met many people for the first time on those expeditions. This was done until the town grew too big, and the practice had to be discontinued.

Another project carried out during those years was the sale of Christmas cards by Mrs. Jerdan, Ada Wright and Eva Louhela. They carried samples, took orders, and then sent away for the ones wanted. This was a United Church fund-raising effort, supported by townspeople of all faiths.

1925 to 1939

Something else which everyone remembers with pleasure are the Sunday School picnics. Ada Wright recalls when the trip to Duthill (about 10 km. west) was made in horse-drawn wagons, and she tells of one exciting time when a team started off without a driver. After more people obtained cars, the picnics were held farther afield, at Banff or at Bowfort. There was always great fun with games and races, and lots of good food. None of that has changed, has it?

In the spring of 1937 there were problems again with the water-sewage system at the manse. The electric pump in the well was worn out, but temporary repairs kept it going a little longer. The Board of Health insisted that a new concrete cesspit had to be installed, so this was finally done by September, with a lot of the work being done by the Board members. Repairs were also needed on the front doors of the church, and the men agreed to do what they could "without drawing on the funds". This meant that repairs to plaster and to the roof of the church had to be delayed. The assessment from Alberta Conference of \$13.50 that spring was referred to the Ladies' Aid, but the Exshaw church paid it. The Sunday School again paid for offering envelopes.

The financial report given at the Annual Meeting on February 2, 1938, was encouraging, as it showed that there had been an increase of about \$300 over the previous year raised for all purposes. However, finances were short in 1938, so Conference dues and two tax notices were "laid on the table" (could not be paid). Separate collections brought in \$25.50 for the British and Foreign Bible Society and \$104.50 for the Missionary and Maintenance Fund.

A new furnace for the manse was needed. Mr. James Watt from Banff made a free trip to inspect the old one and reported that it was so bad only temporary repairs could be made. New furnaces were priced, but there was no money to buy one. The old one was inspected again in October, and finally in January, 1939, repairs costing \$25.28 were made to it to keep it going another winter. In September, 1938, Daisy Larson was hired as church caretaker with the promise of \$6 per month for satisfactory service. Insurance of \$30 for 3 years on church and manse was paid, and \$4.50 spent on lumber to repair manse fence with the work done by volunteers.

The real shock of 1938 came at a special meeting of the Board of Managers on June 20, when "The resignation of the Ladies' Aid was read by the secretary". The ladies stated that they could no longer carry the heavy financial burden expected of them because of lack

1925 to 1939

of support. The resignation was very reluctantly accepted.

This necessitated another special meeting of the Board on July 3, at which Dr. Powell was present. "The subject for discussion was the advisability of keeping the church open, and if so, the method of raising funds." The matter was discussed at length and considered from every angle. The final decision was that five or more ladies be appointed each month by the Board to raise funds for the support of the church.

When the ladies met on July 6, Rev. Pringle presented them with a "Grouping of Ladies", listing twelve conveners. The idea was examined and finally accepted, but five of the conveners later declined to act. By September the groups seemed to be organized, and many of the usual activities, such as teas, and a garden party were held and all were to work together on a pre-Christmas bazaar. Yet at the annual meeting in January, 1939, it was reported that there was only one group functioning, instead of the supposed nine with about six members each. The difficulties must have been corrected, because the records for the rest of 1939 show the usual variety of fund-raising projects.

The groups for young people in 1938 included C.G.I.T., Pathfinders and Explorers all listed, with leaders being Mae Brown, Mrs. Flynn, Ada Wright and Pat Flynn. One of their projects was paying the church electric bill.

Sunday School carried on through these years with Mr. Jerdan as superintendent, and the usual pleas for more teachers.

At this time Ada Wright, the church organist, was being assisted by Mrs. A. Dalgleish, and they each received Christmas presents from the church in thanks for their work.

More repairs to the church and manse were needed in 1939 - repairs to doors, belfry, and ceiling of church (all done by J. Jerdan, F. Musgrove and C. S. Dewis, members of the Board), and new lights and electric water pump installed in the manse by F. Musgrove.

Rev. A. D. Pringle tendered his resignation effective June 30, 1939, and Rev. Alex J. Mitchell arrived in the summer just before World War II broke out. That conflict would affect the little church and its congregation as it affected millions of people all over the world.

CHAPTER VII

1940 to 1955

THE WAR YEARS AND THE MEMORIAL YEARS

Early in 1940 plans were made to repair and paint the church and manse, and fix up the grounds, in celebration of the 50th anniversary of the building of the Church. This developed into a major project, including re-shingling the manse and kalsomining inside, as well as staining the church roof. In all about \$311 was spent on repairs, with much volunteer labour contributed. Reverend and Mrs. Mitchell planted a caragana hedge, which is still growing, across the front of the manse property.

Once again the suggestion of renaming the Church was made, but it was left for further consideration.

Ada Wright reminisces about the banquet held in the Social Hall of the YMCA to celebrate the 50th anniversary. Mrs. J. Rex Brown sent up tubs full of lilacs from Calgary to decorate the tables, and a delicious dinner was served. Afterward the dishes, borrowed from the Legion Auxiliary, were all washed, dried and stacked on one of the trestle tables, when suddenly one of the trestles collapsed. What a crash of china! And it cost almost \$13 to replace the broken dishes! After paying for them, the proceeds were \$42.30.

That year Mr. Jerdan asked to be relieved as superintendent of the Sunday School, because of the difficulty in getting adult male teachers, so Reverend Mitchell was appointed superintendent, with Mr. Jerdan continuing to teach. During the year the Sunday School purchased communion bread trays for \$4.77 and presented them to the church.

A Bible class organized the fall of 1939 by Mrs. Mitchell continued to meet once a month, and their major financial contribution was payment of the church light bill. They also bought linen for the communion service, rented slides depicting the life of Christ to show to everyone interested, and decorated the Church for Christmas. Mrs. Mitchell's illness during part of the year caused some difficulty, but after her recovery all went well.

1940 to 1955

New members of the Official Board that year were J. Wardrop and George Baxter Jr.

Several new ideas were tried in 1941. War Savings Certificates as an investment were discussed, and in May a Certificate worth \$70 was purchased. About the same time the new Church publication, The Observer, was mentioned, and a decision was made to send for some copies so they could be examined and evaluated. Also, in the fall, the new duplex collection envelopes were ordered for a trial.

Late that year a new furnace was finally installed in the manse, at a cost of \$226.87, of which \$199.00 had already been collected.

Statistics show that there were 96 families, or about 350 people, connected with the Church. Only 45 were full members, with 8 of these living away from Canmore.

In March of 1941 the possibility of a memorial to Rev. C. W. Gordon (Ralph Connor) was brought up, and it was agreed to present the idea to Alberta Conference. When their permission was received, plans went ahead. Calgary Presbytery offered to provide a tablet to be set on a stone at the Church. Mr. Hanley, Canada Cement Co. Superintendent, Exshaw, offered to provide and deliver a suitable stone, if the Church would prepare the base.

During the spring of 1942, preparations continued and all was in readiness for May 11th. On that date the Presbytery of Calgary met in the Canmore Church, after being treated to a fine luncheon by the ladies. They attended to their regular business during the afternoon under the chairmanship of Rev. A. J. Mitchell. Then at 7 p.m., in the presence of members of Presbytery and a large crowd of local people, Rev. Mitchell, acting as president of Presbytery, unveiled the plaque which reads:

IN MEMORIAM

REV. C. W. GORDON, D.D., L.L.D., (RALPH CONNOR)

PIONEER PRESBYTERIAN MISSIONARY

CANADIAN AUTHOR

MINISTER OF THIS CHURCH WHEN BUILT 1890

ERECTED BY THE UNITED CHURCH OF CANADA 1942

Addresses were given by Rev. J. Rex Brown of Knox United Church, Calgary, and by Flt. Lieut. Charles W. Gordon, R.C.A.F., nephew of Ralph Connor, representing the Gordon family.

1940 to 1955

At this time the name Ralph Connor Memorial United Church was given to the Church.

The total cost of erecting the monument and building a fence across the front of the Church was \$167.09, of which Presbytery paid \$50.

On July 12, an honor roll containing the names of those from the congregation who had enlisted up to May 31 was unveiled by Mrs. Dewis. Major Gainor of Calgary gave the address. As others enlisted their names were to be added.

The Honor Roll eventually held the following names:

NAVY

Cummings, W. G.	Dewis, J. P.	Niskanen, L. D.
Dunbar, J. R.	Joynes, D.	Paavola, W. G.
		Stroud, S.

ARMY

Brown, Mae	Erickson, E.	Mackie, R.
Baxter, G.	Erickson, W.	Millen, W.
Baxter, R.	Foster, W.	Musgrove, J.
Baxter, D.	Fisher, R. G.	McKinley, A. D.
Baxter, Mary	Grainger, S.	Miller, J.
*Broderick, N.	Jackson, A.	Miller, Isobel
Cummings, H.	Kalbfleish, F.	*McLaren, A.
Cavanaugh, J. F.	Lewis, L.	Paavola, H.
Crowe, J. R.	Lewis, O. G.	Paavola, M.
Dunbar, G. G.	Lewis, Margaret	Reinikka, Arne
Eyekeibosh, G.	Lewis, T. E.	Reinikka, Arvo
Eyekeibosh, A.	Lewis, N.	Reid, J.
*Erickson, J.	McDonald, S.A.	Wilson, R.
		Young, D.

AIRFORCE

Bestwick, M.	McPherson, J.	Pearce, R.
Carmichael, A.	McPherson, G.	Ramsay, J. W.
Dewis, M. S.	McPherson, J. Jr.	Summerhays, W. J.
*Dewis, F. S.	Musgrove, W.	Wardrop, H.
Dunbar, R.	Niskanen, S. E.	*Young, A.
Flynn, M.	Niskanen, A. E.	Morris, J.

Not all of these were members of the congregation; the extra names were added by special request. On the other hand, it is not a complete Honor Roll for all of Canmore.

(Those marked with an asterisk gave their lives in the service of their country.)

1940 to 1955

It was decided that the Sunday School picnic should be held on the Golf Course that year, to save transportation problems arising from gasoline rationing. Then when the day came, it was raining, so the picnic was held at the "Y" instead. Among the Sunday School teachers, working under Superintendent Rev. Mitchell, were Mrs. Mitchell, Ada Wright, Mrs. Edna Baxter, Goldie Summerhays, Mrs. R. M. Young (Secretary-Treasurer), and Cynthia McLaren (Assistant Secretary). Mrs. Rennie was in charge of the Cradle Roll.

Special services were held by the Sunday School on Mother's Day and Rally Day (held in the fall to start the new term). Rev. J. Rex Brown spoke on Rally Day, giving an inspiring message.

Though hampered by wartime food rationing, the Ladies' Groups raised \$399, with \$117 coming from the bazaar and \$105 from the sale of Christmas cards.

The Christmas Tree and concert were held as usual that year, but the children did without their usual bags of candy. Instead the money that would have been spent on candy was put with the collection of \$11, and \$20 sent to the Milk for Britain Fund.

Late in the year a new coal and wood shed was built for the Church and manse, at a cost of \$39.59 for materials. Labor was donated by J. Jerdan, F. Musgrove, A. McLaren and C. S. Dewis.

The Bible Class was now meeting each Sunday, with four socials held throughout the year. They had \$3.30 on hand toward purchase of a pulpit lamp. Among members mentioned were Elsie Erickson, Isobel Rennie, Bertha Meili, Annie and Irene Erickson, Laura Louhela, Phyllis Bobyk, and Betty Summerhays.

At the Annual Meeting on February 7, 1943, Rev. Mitchell stated in his Minister's Report:

"The strain due to the war and steady work at the mine has been increasingly heavy, and has affected attendance both at church and Sunday School."

Membership was given as 45, with 14 out of town.

In May the Superintendent of Missions notified the Board that they were sending a grant of \$50 cost-of-living bonus for the minister, and the Board was requested to add \$52. to this, raising the minister's salary to \$1,300 annually.

With all church property considered to be in good shape, it was decided to paint and varnish the interior of the church and vestry.

1940 to 1955

The Sunday School picnic was not held that year at all, and the money saved was sent to the Milk for Britain Fund.

At the Annual Meeting on January 23, 1944, the financial report showed the congregation paying \$900, plus \$52 cost-of-living bonus, toward the minister's salary, and that the caretaker's wages had been raised from \$82 per year to \$87.

In May the new Ministers' Retirement Fund was discussed and endorsed. Each charge was expected to pay 5% of the minister's salary or $4\frac{1}{2}\%$ of total monies collected for all purposes, and ministers were to contribute 5% of salary. Yearly pensions were to be \$20 for each year of service.

That spring Rev. A. J. Mitchell resigned because of ill health, and his place was taken by Rev. Dr. R. H. MacKinnon, M.A., B.D., Th.D. (familiarily known as Doc MacKinnon), from Trinity Church, Calgary.

After the MacKinnons arrived, the subject of furnishing the manse was again raised. A meeting was held at the Dewis home, without the minister present "so as not to embarrass him". It was planned just to buy some pieces for the living room, and Mrs. F. Musgrove and Mrs. J. Bestwick were named to a committee to make the purchase with a limit of \$125 set. There is no list of what they bought, but they spent \$101.50, having received a \$15 discount from Eatons. They also spent \$148 on "Decorating", and a new electric motor was installed on the manse pump at a cost of \$19.05.

As the church doors needed repairs for the winter, Tommy Beadle was hired to do this. Then it was agreed that the members of the Board should take turns, for a month at a time, to be sure that the doors were closed properly after everyone left.

Late in 1944, the minister's salary was raised to \$1,600.

Music continued to play an important part in church activities. Miss Bloom organized a choir of girls which sang at the Easter service, and Ada Wright and Mrs. Dalgleish carried on as organists. New hymn books were needed, and the B.E.S.L. offer to buy \$10 worth (20 books) was gratefully received. Another 20 books were purchased, and various individuals paid for one or more of them but donated them to the church. In May the next year W. Ramsay and J. Bestwick each donated \$12 for hymnals, providing sufficient new books to serve the congregation.

In early October 1944 a Senior Young People's Group was formed with 32 members. The first executive was:

1940 to 1955

President	Phyllis Bobyk
1st Vice-President	Margaret Crowe
2nd Vice-President	Bob MacKinnon
Secretary-Treasurer	Jim MacKinnon
Social Committee	Eila Neimi
	Betty Summerhays
	Laura Louhela
	Evelyn Mackie
	Anne Erickson
Refreshments Comm.	Corrine Rodda
	Lorraine Rodda
	Jacqueline Musgrove
	Irene Erickson
	Louise Fowers

This group met Sundays after church, and also as a Sunday School class under Dr. MacKinnon. They held three social evenings during the autumn.

Also organized was a Junior Young Peoples group with 20 members. Their executive consisted of:

President	Jacqueline Musgrove
Vice-President	Corrine Rodda
Secretary-Treasurer	Louise Fowers
Program Committee	Florence Crowe
	Beth Dredge
	Ronnie Grainger

Besides regular meetings they held two social evenings and a sleigh ride, and attended their own different Sunday School classes. They also formed a Junior Young People's Choir under the leadership of Ada Wright. In cold weather practices were held in Miss Wright's home.

By spring of 1945 the feeling was growing that the Allies were winning the war, so Dr. MacKinnon decided to present to the May 16th Board Meeting his plans for refurnishing the church and making it into a Memorial Chapel. He proposed obtaining a new pulpit, set of three chairs, a communion table, new pews and stained glass windows. He suggested that the pews be installed with only a centre aisle, thereby increasing seating capacity. This would necessitate removal of the heater and pipes and installation of a furnace. He estimated the total cost would be about \$2,000, but hoped that some things would be donated. The board voted in favor of the proposal.

Discussion followed as to whether it would remain a United Church Chapel or be a community Chapel, in view

1940 to 1955

of the fact that the honor rolls held names of people from outside the congregation. However, it was pointed out that those names had been added by special request, so it was felt that it should remain a United Church Chapel.

By May 31, Dr. MacKinnon could report that Canmore Mines Ltd. had donated \$500 toward the project, and six memorial windows at \$52 each had been donated. The secretary was asked to order these at once, as it could take six months for delivery. Work was authorized to go ahead on the basement and furnace, raising the estimated total cost to \$2,500. With \$900 already given, \$1,600 remained to be raised by canvass. A list of members and adherents was drawn up and collectors appointed at a meeting on June 4. On September 19, the Memorial Fund stood at \$1,311, with known liabilities of \$1,450.

An order had been sent on July 27, 1945 to Krug Bros. Co. Ltd., Chesley, Ontario, for:

1 pulpit, light oak finish	\$58.45
1 arm chair, light oak finish, red mohair	45.00
2 chairs, light oak finish, red mohair, \$35.50 each	71.00
1 communion table, light oak finish	41.00
1 chair, light oak, mohair	32.75
2 chairs, oak and mohair at \$23.60 each	47.20
	<u>\$295.40</u>

No cost was listed, in records available, for the new oak pews, the furnace, and concrete basement, but they were installed at this time too.

A statement dated September 21, 1945, from Robert McCausland Limited; 'Workers in Stained Glass'; 218 John Street; Toronto, Ontario; listed:

6 plain leaded windows, two borders, delivered as agreed, \$310.00. Received payment Nov. 15, 1945.

The plaques beneath the windows list the following memorials:

In Loving Memory of Neil Broderick by Mr. and Mrs. Gideon Broderick, 1945 A.D.

In Loving Memory of John Erickson and George Erickson by Mr. and Mrs. Edward Erickson, 1945 A.D.

1940 to 1955

In Loving Memory of John Sydney Wright and
Samuel Leslie Wright by Mrs. Annie Wright
and Miss Ada Wright, 1945 A.D.

In Loving Memory of Fred S. Dewis by Mrs. Mary
Dewis, 1945 A.D.

In Loving Memory of Alexander W. W. MacLaren
by Mr. and Mrs. Alexander MacLaren, 1945 A.D.

In Thanksgiving for Return of Our Five Sons,
Mr. and Mrs. Evan Lewis, 1945 A.D.

The pulpit is dedicated to the young men who lost
their lives, with the plaque reading:

IN MEMORIUM

Broderick, Neil
Dewis, Fred S. MacLaren, Alexander W.W.
Erickson, John Young, Alan

"GREATER LOVE HATH NO MAN THAN THIS.."

1945

CANMORE UNITED CHURCH OF CANADA

Collection plates are inscribed as follows:

In Memory of S. A. Thompson,
by Mr. and Mrs. F. J. Kernick, 1945

Presented by
Louise and Jack Fowers, 1945

Presented by
Cynthia and Kenneth MacLaren, 1945 (2 plates)

The hymn number board:

Presented by
Ian Grant Baxter, 1945

The Baptismal font:

Presented by
Jacqueline and Brian Musgrove
and
Lorraine and Corrine Rodda
1945, AD

Brass candlesticks:

In Memory of
Marie R. Jemieff 1945
Elsie L. Jemieff

1940 - 1955

The banner on the front of the pulpit and the cloth on the communion table came from the Exshaw church, and are in memory of:

Mrs. Mary Tarvis
donated by
her daughter, Mrs. Doris McWalters

Other memorials presented at later dates include the following:

Windows in the Narthex:

In Loving Memory of
Edward Lewis
by Mrs. Lewis and family, 1949

In Loving Memory of
Mr. and Mrs. Kost Shandruk
by the family. 1949

Doors from sanctuary to narthex:

1888 This Door to the Glory of God 1953
and In Honor of the Devoted and Able
Ministers who served this church from
Rev. Dr. C.W. Gordon, 1888 - 1890
to
Rev. Dr. Robert H. MacKinnon, 1944 - 1953
by Mr. and Mrs. P.M. Ramsay
1950

(You will note that there is an error here in the dates of Rev. Gordon's service. They should read 1890-1892. Also, Dr. MacKinnon served another two years after the doors were dedicated, leaving in 1955.)

Door from sanctuary to hall:

This Door to the Glory of God
And in Honor of
Mr. and Mrs. C.S. Dewis
By the Congregation
1951

Organ:

To the Glory of God and in
Loving Memory of
Alphonse Rodda
by Nini Rodda, 1953

1940 - 1955

First church guest book:

In Loving Memory of
Mrs. Charlotte Jones
who departed this congregation
December 2nd, 1956
in her 79th year

This book is dedicated to the
Glory of God

by
Mr. Eli William Jones,
and family

Organ lamp:

In Memory of
Mrs. Ruth Sherwood
from Friends of Exshaw
August 4, 1963

Communion Chalice:

In Loving Memory of Adam and
Hilma Louhela
by The Family, 1972

Returning again to that busy year of 1945, we find that was the year when the 30-foot extension was built onto the church hall, to give much-needed extra space for the many activities being carried on. It seems that it was not completed by the end of the year, although \$675.10 in material and \$300.35 in labor went toward it. A further \$526.90 in 1946 and \$84.35 in 1947 were needed to complete the project.

The final figures for the Memorial Fund at the end of 1945 show receipts of \$2,862.20 and expenditures of \$2,899.20. The small deficit was made up from general funds.

Mrs. Rennie asked to be relieved of her job in charge of the Cradle Roll, where she had served for 17 years, so Mrs. Jerdan took over.

Mrs. George Baxter, assisted by Margaret Crowe, was in charge of the Primary Sunday School, while Rev. MacKinnon was superintendent of the main Sunday School, with James Jerdan his assistant. Teachers included Ada Wright, Eva Louhela, Mrs. Eric Fowers, Betty Summerhays and Irene Erickson. There were 74 children on the roll, with an average attendance of 46. Special programs were prepared for parents and friends for Easter, Mother's Day, Dominion Day and Rally Day.

1940 - 1955

The Junior Club and Young People's Society had busy schedules of regular meetings and social evenings. It was understood that Society members had to attend church and Sunday School regularly.

The ladies were still working in groups, but all took part in organizing the pre-Christmas bazaar.

Nineteen forty-six appears to have been a quieter year, finishing up the many projects of the year before. At a meeting in October it was decided that because of the addition to the church the caretaker's pay should be increased to \$19 per month.

The Sunday School reported the usual difficulties in securing teachers, and several senior girls stepped in to save the situation. Special mention was made of Audrey Bell and Laura Louhela, whose class of junior boys reported 96% attendance.

That was the first year that Charlie Hemsley was mentioned as choir leader, and the teens and adults in the choir at that time recall with pleasure working with him and Ada Wright. One comment heard was, "There were more people in the choir than in the congregation".

Charlie also worked as a Sunday School teacher and helped with the Young People's groups. These groups and the Sunday School undoubtedly received the greatest benefit from the extending of the church hall. The record player, purchased by the Young People, and the piano added greatly to various activities. Charlie was a photographer, too, taking movies which he then showed in Canmore and Exshaw.

A new and larger sign for the front of the church was made by Mr. Charles Bradwell, and he also rebuilt the platform at the front of the sanctuary. This made it possible to fasten down the altar rail properly, as it was in the habit of falling over if anyone brushed against it.

In his report to the annual meeting on January 19, 1947, Dr. MacKinnon placed a value of \$10,000 on the church and manse property. Also at that meeting tribute was paid to C. S. Dewis for all his work in the past two years in supervising the work of renovating the church and of extending the church hall, and to F. Musgrove, electrician for these projects.

New fluorescent lights were installed in the hall, with \$28.79 of the total \$145 coming from Mrs. Mitchell's Bible Class of several years earlier. Painting inside the new hall was finished, and an order sent for new oak doors from the sanctuary to the narthex. \$150 was set aside for these, and \$125 for badly needed new chairs

1940 to 1955

in the hall. The financial report shows \$240 spent on a piano, for which the Senior Choir raised most of the funds through concerts given in Canmore and Exshaw. These featured both sacred and secular music, under direction of Charlie Hemsley and Ada Wright, and were very well received. It is not clear whether this is the piano mentioned in 1946, or whether that one was loaned by someone until such time as the church could buy one.

A Junior Choir, led by Ada Wright, is mentioned that year. They practiced after Sunday School and sang once a month in church.

Both Junior and Senior Young People's groups continued throughout the year, and a Boy's Club was organized in April, 1947. No mention was made of the leader, but the executive was:

President	Brian Musgrove
Vice-President	Ian Baxter
Sec.-Treas.	John Riva
Eats	Jimmy Moss
Program	Cyril Pickering
Camp Scout	Tommy Davidson

Finally, after several years of discussion, a sign was erected on the property of Edward Erickson, where the present Midway Shell Service Station is, on the highway (now Highway 1A), telling of the historic church in Canmore. Total cost of erecting and painting it was \$28.

When approached, some of Dr. C. W. Gordon's relatives in England signified their interest in donating toward the memorial improvements, but found they were not allowed to send money out of the country at that time. They indicated that they would make such bequests in their wills, but apparently those were not allowed either.

Early in 1948, the ladies announced their plans for the year and the groups that would be in charge:

Valentine Tea (February)	Mrs. F. Musgrove's group
Easter Tea (April)	Mrs. W. Musgrove's group
Garden Party (June)	Mrs. George Baxter's group
Harvest Tea (September)	Mrs. J. Reid's group
Christmas Cards	Ada Wright
Bazaar (November)	Mrs. Fowers' and Mrs. Summerhays' groups

These were typical of their yearly activities.

The major renovation in 1948 was the building of the new front porch, or narthex, somewhat bigger than the previous one. It cost \$1,295.56. You may recall that that is about what the original church cost!

1940 to 1955

Special thanks were extended to Mr. and Mrs. Peter Ramsay, W. R. Stewart, Mrs. Edward Lewis and family, and the Shandruk family for generous gifts making possible further memorial renovations. (See 1945 for listing of these.)

The Sunday School reported 58 seniors, intermediates and juniors, 30 in primary, and 14 on the Cradle Roll. It is also mentioned that papers were given to each pupil - The Canadian Boy, The Canadian Girl, The Explorer or The Story Hour, depending on the child's age. For each teacher there was a copy of Onward. Some teachers carried on while others were new: C. Hemsley, Mrs. George Baxter Jr., Mrs. Albert Cooper, Miss Lou Fowers, Mrs. R. H. MacKinnon and Mrs. Barrie Davidson, with Miss Muriel Rebeit and Mrs. MacKinnon as pianists. Lorraine Rodda was the primary teacher.

For the Cradle Roll, taken over by Mrs. MacKinnon from Mrs. Jerdan that year, certificates were given to parents upon enrollment, and birthday cards sent to the children for three years.

At Christmas, 1948, Miss Ada Wright was presented with a gift in grateful thanks for her many years of service as church organist. She continued working with the Junior Choir, but Mrs. E. Fowers assumed the position of pianist after the new year.

Early in 1949 the announcement came that the governing body of the United Church considered the ministers' salaries to be inadequate, and that they had raised the salary for Canmore to \$2,100. The Board agreed to raise their contribution to \$1,300 and ask \$600 from the Missionary and Maintenance Fund. The remaining \$200 would be Exshaw's contribution. In spite of this increase, they managed to build up a reserve that year of \$760 for new floors for the church and hall.

A shortage of Sunday School teachers made it necessary to double up some classes, which did not work too well. The Boys' Club continued its three-fold program of mental, spiritual and physical development, in the summer playing softball and having a trip to the Banff swimming pool. The Young People's Society also continued to be active.

Nineteen forty-nine was a year of change for the Adult Choir. In June Charlie Hemsley resigned as choir leader, and Mrs. D. Fowers as organist. In the fall Albert Cooper assumed the position of choirmaster, with Mrs. Gladys King (later Mrs. Miskow) taking over as organist - a position she still holds in 1982. Yet it was a happy year for the choir as evidenced by the

1940 to 1955

following item quoted from church records:

"The choir had an outing to Lake Minnewanka which was the social event of the year. Ample refreshments at the Lake reinforced by a light lunch at the Elite Cafe on the way home about 11 o'clock, and the crooning of love songs on the rest of the way made this earth an Eden like the heavens above."

The choir members listed were:

C. Hemsley	- leader	Edith MacKinnon
F. Musgrove	- president	Inez Pickering
Eric Fowers	- secretary	Laura Louhela
A. Cooper	- leader	Joan Rogers
Mrs. E. Fowers	- pianist	Mrs. J. Hruska
Mrs. R.H. MacKinnon	- pianist	Miss H. Leighte
Mrs. G. King	- organist	Betty Summerhays
Miss M. Rebeit	- pianist	Jackie Musgrove
W. Strauss	- violinist	Lou Fowers
Mrs. Musgrove		Pat Fletcher
Mr. and Mrs. G. Baxter		Mr. Forster
Corrine Rodda		Donna King
Mrs. H. Musgrove		Mrs. L. Love
Mrs. J. Crowe		Mrs. C. Nelson
Rita Pickering		Dorothy Price
Mrs. H. Jamieson		June Podetz

Sixtieth Anniversary Celebrations of the building of the church were held in 1950, with a special feature being a beautiful cake made and decorated by Mrs. Mary Rodda and her sister, Mrs. Lydia Musgrove.

The new floors must have been laid in 1950, as \$1,039.91 was spent on additions and repairs that year.

After losing the able assistance of Charlie Hemsley, Dr. MacKinnon found himself acting as leader, teacher and counselor to the Young People.

An Official Board meeting in January, 1951, approved the following repairs:

- plaster ceiling of church
- paint ceiling of hall
- new furnace chimney, for manse
- new back door for hall
- new door between sanctuary and hall

It was decided to raise the insurance on the church from \$4,000 to \$12,000. The year must have been a very busy one for the Ladies' Groups, because they raised an all-time high of \$1,105.36, while the Sunday School also recorded their highest contributions ever at \$354.06. There were 95 children enrolled and 32 names on the Cradle Roll.

1940 to 1955

Early in 1952 when a contribution of \$100 was given to the St. Stephen's College Building Fund, Board members were reminded of the need for more work at the manse. When Mr. and Mrs. C. S. Dewis moved to Calgary later in the year, they donated all the lights and fixtures from their Canmore home to the manse, and these were duly installed by Mr. Musgrove.

A new committee, consisting of Mrs. Autio, Mrs. J. Breen and Mrs. F. Kalbfleish, was set up to sell Christmas cards, and the ladies were also asked to cater both lunch and supper for the members of Calgary Presbytery, which met in Canmore on October 1st. New furnishings were bought for the vestry and vestibule.

Nineteen fifty-three was the year that Mrs. Mary Rodda donated a Wurlitzer electric organ in memory of her husband, Alphonse Rodda. This was a great boon to the music of the church. The Junior Choir, lead by Ada Wright with pianist Jean Edwards, continued to sing once a month at church, while the Senior Choir carried on the rest of the time.

The only Young People's group reported that year was the Junior Club, but the Sunday School was held regularly.

Money realized from the Lent Self-Denial Cards in 1954 was to be used for shingling the church.

It was felt necessary to ask the Home Mission Board for a Grant of \$800 toward the minister's salary, but after discussion with Calgary Presbytery it was settled at \$750.

After the evening service on April 18, 1954, Dr. MacKinnon tendered his resignation, but he was asked to reconsider and finally agreed to stay another year.

In May the Board decided that it would be good to have a turkey dinner in October, and asked the Ladies' Groups to cater to it. By September when they met to do the planning, the ladies reported that they had discussed the formation of a Ladies' Aid. The final decision was to keep the Groups as set up, but elect an executive to co-ordinate their activities. The first members of the executive were:

President	Mrs. Margaret Fleming
Vice-President	Mrs. Mary Lambert
Secretary	Mrs. Nada MacDonald
Treasurer	Mrs. Sue Scollon

They served a successful turkey dinner in October, held question-and-answer periods pertaining to church matters at some meetings, and set up a visiting committee.

1940 to 1955

For the second year in a row, members were reluctant to carry out the fall canvass. In 1953 Dr. MacKinnon did it himself with J. Wardrop providing transportation when necessary. In 1954 Dr. MacKinnon and J. E. Fowers did the canvassing.

Following the regular reports at the annual meeting January 23, 1955, Dr. MacKinnon again tendered his resignation, effective the end of June. This was his first retirement - he retired again 20 years later as minister of visitation at Central United Church, Calgary.

The manse committee reported that major work needed to be done, and it was decided that a Building and Maintenance Fund should be set up to take care of these expenses. Mr. Kober was named chairman of the committee.

Through the year the Ladies' Aid contributed \$700 to the General Fund of the church, paid the minister's moving bill of \$170.50, and worked on the manse. They catered to a lunch after church on June 26th, a farewell for Dr. and Mrs. MacKinnon, and then welcomed Mr. and Mrs. John R. Sheane, Mr. Sheane being a lay minister. They carried on their custom of giving cookies to the sick and shut-ins at Christmas, delivering 60 bags throughout town.

CHAPTER VIII

1955 to 1976

Following the eleven years of Rev. R. H. MacKinnon's ministry, the next eleven were ones of many changes. Six men, three of whom were lay ministers, served the church during those years.

A grant of \$350 and a loan of \$350 were made by the Board of Home Missions to assist in fixing up the manse before Mr. John R. Sheane, the first lay minister, came. We have found no written record of what was done at that time, but the loan was repaid by February, 1958.

Some work must have been done on the church hall also, because Mr. Sheane asked the children who would normally have gone to Sunday School to attend church until the hall was ready. When it was completed, the children continued to attend church for the first part of the service before leaving for Sunday School classes. Mr. Sheane's special interest was boys' work. Rev. T.H. Lonsdale of Banff came to dispense Communion, as the lay minister was not permitted to administer the sacraments.

Most records so far located for 1956 are from the Ladies' Aid. Members' fees were 50 cents per year, supplemented by 35 cents each meeting for tea, with this money going into the flower fund. Flowers or small gifts could then be sent to members who were in hospital. The various groups continued their projects of holding teas, bazaars, and catering to lunches, with at least \$600 being raised. Another fund-raising project that year was the donation by Mrs. Duncan Crockford of two of her husband's paintings to be raffled. In March the senior ladies of the church were honored guests at a meeting, where musical entertainment was provided by the junior girls.

Mr. Sheane left in the spring of 1957, to be replaced by Rev. W. Bruce Fyke. Rev. Fyke impressed the young people particularly with the small sports car that he drove.

More work was done at the manse, such as converting the kitchen stove to an oil-burner, slip-covering the chesterfield, painting the kitchen and back porch and purchasing a new bed. The Women's Association purchased ten chairs for the Sunday School where 95 children were

1955 to 1976

registered, and also bought a cardboard cupboard in which to store the gowns for the Junior Choir. In all \$1,132 was raised by the W.A. and the various groups in 1957. They continued to pack and deliver Christmas cookies to the sick and shut-ins, as well as each donating a jar of their homemade preserves for their bachelor minister. When Rev. Fyke's father came to visit, he offered to paint and do other minor repairs around the manse, if the ladies provided materials. This offer was gratefully accepted.

A new roof was put on the church and hall that year at a cost of \$366, and the use of "rubberoid" shingles reduced the insurance premium. I.D. #8 taxes on the manse property were \$38.16.

In 1958 the ladies began collecting Nabob coupons in order to obtain a 40-cup electric coffee urn. They paid for plumbing done at the manse, thanking Eli Podetz for the donation of time he gave on that job. The possibility of installing a pump and sink in the kitchen of the church hall was discussed but tabled. Three dozen small tea plates were bought, and each member donated a cup and saucer, to increase the equipment in the hall. A proposed flower show early in the year had to be cancelled "because of the mine situation". (Being short of orders for coal, the mine was working only a few days per week.) In April the ladies were asked to convene suppers for the A.O.T.S. ("As One That Serves"), a men's group meeting monthly. Fifty new hymn books were purchased, costing \$78.75. In the summer a new water pump, motor and tank had to be put into the manse, and the front steps were repaired by Rev. Fyke's father. Taxes on the manse that year were \$55.01.

It was during Rev. Fykes' ministry that the interior of the sanctuary was refinished with wall board, to cover the cracking plaster, the work being done by Manley Flynn, Art Harris, George Atkinson, George Baxter, George Fisher, Walter Latvala and Al Peters.

In November, the turkey supper was held again, with charges of \$1 for adults, 75 cents for high school students, and 50 cents for children. The usual Christmas bags of cookies were delivered and a food hamper made up for Rev. Fyke.

Early in 1959, \$52 was spent on dishes for the church kitchen, while cream pitchers, sugar bowls, and salt and pepper shakers were donated by W.A. members. Three dozen teaspoons to match the knives and forks were bought for \$13.50.

1955 to 1976

Special flowers were provided for the church at Easter, and then two ferns were bought to be permanently in the sanctuary.

During the summer the manse was painted and cleaned for the arrival of the new minister, Rev. J. Cameron Hill, and his wife, who then held an "at home" on September 30, so that they could meet members of the congregation, and the congregation could see the improvements in the manse.

Rev. Hill had a special interest in young peoples' work, and soon had Hi-C groups in both Canmore and Exshaw. As well as carrying out his other duties, he also began researching the history of the church and wrote to the Historic Sites Board of the province to inquire about the possibility of having a historical cairn erected for the church. All this work was cut short when he was killed in a tragic automobile accident while on vacation in August, 1960. A memorial service was held for him on August 28th, and a special collection taken for the Missionary and Maintenance Fund in his memory. Mrs. Hill and their infant daughter returned to Ontario.

That summer, when it was realized that the manse furnace needed many repairs, it was decided to install a new gas furnace instead. Also that fall, with the help of a loan and a grant of \$189.50 each from the Home Mission Board, a gas furnace was put into the church hall, replacing the old station heater, which was then donated to the skating rink. The furnace stood in the end of the kitchen, against a floor-to-ceiling brick chimney, and pipes carried the heat into the hall above the windows.

Following Rev. Hill's death, Mr. Lloyd White of Wesley United Church, Calgary, came out to assist with church activities until the arrival of Rev. Robert H. Lang in October.

At an Official Board Meeting in November, 1960, a motion was passed giving permission for old minute books of Boards and Session, as well as marriage and communion record books to be sent to the Alberta Conference Office in Edmonton, to be put into the archives. The minute books are now in the Provincial Archives of Alberta, Edmonton, while the other records are in the archives of St. Stephen's College, Edmonton. They are available for research at these two places.

Mr. Art Brown, Sunnybank, R.R.#2, Balzac, Alberta, collected a complete set of Ralph Connor books (except for Gwen, An Idyll of the Canyon), which was presented

1955 to 1976

to the church for him by Mr. Andy Scollon in January, 1961. At the same time presentations were made by the congregation to the Scollons, who were soon leaving Canmore. Mr. Scollon had served as an elder, as superintendent of the Sunday School and assisted in other church work, while Mrs. Sue Scollon also worked in the Sunday School, women's groups and other activities.

Among Sunday School teachers mentioned at various times that year were Mrs. Eileen Langille, Mrs. Florence Clark, Mrs. Wickholm, Mrs. Millie Erickson, Mrs. I. Menagozza, Miss Ada Wright, Miss Norma Hubman, Mrs. Gladys King, Mrs. Edna Baxter, Mrs. Elizabeth Jerdan, Mr. Charles Allen, Miss Christianson, Mrs. Dora Peters, and Miss Pauline Rogers.

Early in 1961 the Ladies' Aid offered to do sewing and mending for the Canmore hospital, a service they carried on for several years.

A suggestion that one lot of church property be sold in order to raise money was discussed but firmly turned down at a March Board meeting.

The Brownies were given permission to meet in the church hall that autumn, until the Scout Hall was completed.

Rev. S. Rickey and Rev. Spade from Calgary, representing the Home Mission Board, attended the annual meeting called for January 24, 1962, to tell the congregation that the H.M.B. felt that the Canmore church should become self-supporting within three years. Only 7 local members were present because of very cold weather, but they discussed the problems inherent in becoming self-supporting, in order to be able to report to the rest of the congregation. This they did at the meeting held on February 11, 1962.

Other reports given and approved (unfortunately, no details recorded) included Christian Education Comm. by Rev. R. Lang, Junior Choir by Gail Lewis, Exshaw Stewards by Mrs. Edna Walker, Canmore Stewards by Emyr Jones, Canmore W.A. by Mrs. Goldie Latvala, Exshaw W.A. by Mrs. Hilda Callaway, Canmore Sunday School by Miss Ada Wright, Exshaw Community Sunday School by Mrs. Hilda Callaway, and Seebe Community Sunday School by Rev. R. Lang. He also reported on the Summer Church Vacation School held the last two weeks of July, 1961.

There were no reports from Canmore Hi-C or C.G.I.T., or from Exshaw C.G.I.T. or Explorers, as these groups had been unable to reorganize in the fall.

Canmore Stewards named were George Baxter, Manley Flynn, Arthur Harris, Emyr Jones, Glen Lewis and Jack Kernick.

1955 to 1976

Students from the Winter Session at Naramata Centre for Continuing Education came through on tour in May and took charge of the church service on May 6th.

Following acceptance of the resignation of Rev. Robert Lang, to take effect June 30, 1962, a meeting of the Canmore-Exshaw-Seebe Pastoral Relations Committee on June 21, 1962, heard Rev. D. Clyne, representing Presbytery, suggest that Mr. Frank K. Malcolm be appointed lay minister to the charge for one year. Mr. Malcolm was present to meet the committee and, after a short discussion, the Presbytery recommendation was accepted. Rev. Howard J. Munroe of Morley would act as interim moderator for Canmore charge.

A Session meeting in June accepted the resignation of Miss Ada Wright from that board.

During the summer a bookcase reputed to have been used by Rev. C. W. Gordon (Ralph Connor) was purchased and placed in the narthex to hold the Ralph Connor books. Part of the money was donated by Mrs. Catherine Hicks. Mrs. Hicks was also keenly interested in having a senior citizens' lodge built in Canmore, and served as a church representative to the earliest meetings held to discuss and plan this project.

In the spring of 1962 the first discussions were held concerning the organization of a U.C.W. (United Church Women) group, as was being done across Canada. The idea was to unite Ladies' Aid and Women's Missionary Society into one organization. There are so far no records found of a W.M.S. group in Canmore, perhaps because the charge had been a mission itself for most of its history. However, there were the several different ladies' groups (handicrafts, sewing, and social) working within the church, and in March, 1963, it was decided to form a U.C.W. group. The first executive members were:

President	Mrs. Celeste Riva
Vice-President	Mrs. Dora Peters
Secretary	Mrs. Anne Wilson
Treasurer	Mrs. Norma Measor

The manse was painted that summer of 1963, the U.C.W. paying for the paint (\$65.40), and Emyr Jones organizing the volunteers who did the work.

An Official Board meeting in January, 1963, decided to ask Presbytery to grant Mr. Malcolm permission to administer the sacraments. This was first refused, but the decision was appealed in May, in view of the growth in church attendance and at communion services. Permission was finally granted that fall, but the actual licence did not arrive until early 1964.

1955 to 1976

The old floor furnace in the church (having just one large grating in the middle of the floor over the furnace) had been converted from coal to gas, but still was not very efficient, so in September, 1963, a new forced-air gas furnace was installed, using money from the Ralph Connor Memorial Fund and a contribution from the U.C.W. It is a horizontal furnace, suspended from the floor joists of the sanctuary, which has solved the earlier problem of having the furnace put out of service during the summer and early fall when the water table rose. The water still comes into the basement, and once it must have been exceptionally deep because there is a high-water mark about an inch up onto the housing of this furnace. However, it has not affected the operation of the heating system, which is so much more efficient than the old floor furnace, or, going farther back, the big old stove in the middle of the sanctuary.

Rev. J. Ernest Nix, church historian, was approached in January, 1964, regarding the possibility of the Canmore church being considered an historic site. In 1981 this discussion was continuing between the church and the Alberta Historical Resources Division of Alberta Culture.

A Christmas Carol Service for the whole community was held in Ralph Connor Church on December 15, 1963, with Rev. T. Wright of the Anglican Church, Father L. Malo of the Roman Catholic Church, Rev. Quantz of the Nazarene Church, Rev. Stobey of the Missionary Alliance Church and Mr. and Mrs. Holde of the Seventh Day Adventist Church all in attendance, with members of their congregations. The crowd overflowed into the narthex and the church hall. The Junior Choirs from Canmore and Exshaw and the Canmore Choral Group led the singing.

The Exshaw Choral Evening on December 22 was also well attended. The Junior Choir, under leadership of Ted Brandon, led the singing, and a reading was given by Billy Malcolm.

At the Official Board meeting January 5, 1964, a motion was carried stating that the Canmore-Exshaw-Seebe charge should become self-supporting. This motion was ratified at the Annual Meeting on January 19, 1964.

In June it was decided to obtain an oak cross for the front of the sanctuary, behind the pulpit.

The usual business necessary in preparation for the annual meeting was attended to at the Board meeting on January 10, 1965. The minister's salary was reported to be \$3,900, plus \$750 for travel expenses. A motion

1955 to 1976

was passed that Canmore church not pay into the ministers' pension fund "until we have a minister entitled to receive benefits from same". (As a lay minister, Mr. Malcolm was not so entitled.) This move caused some difficulties later when the church was requested to make up these missing payments.

Sometime during the years when Mr. Malcolm served here, a garage was built at the back of the manse property, with work being done by Jack and Don Kernick, Emyr Jones, Art Harris and possibly others.

The two pictures, "The Good Shepherd" and "Christ in the Garden of Gethsemane", which hang in the sanctuary, were given by Mrs. Mary Resch and Mrs. Mary Bobyk.

The resignation of Mr. Malcolm, to take effect June 30, 1965, was accepted, as was the resignation of J. E. Fowers as recording steward.

Mr. David A. Beckwith, another lay supply minister, came for the following year. He had completed his theological studies and came to serve a year of internship before being ordained.

K. R. Lyster took over the duties of recording steward that fall, serving in that capacity until 1980.

After the proposed budget was presented in January, 1966, the Board of Stewards recommended to the Official Board that the charge "go aid receiving" - that is, that they request financial assistance again from the Home Mission Board.

At the Annual Meeting, January 24, the Canmore Sunday School, under superintendents Mrs. Virginia Harris and Mr. George Baxter, was reported to be very successful and paying its own way. Exshaw and Seebe interdenominational Sunday Schools were both doing well, too. There was an active Hi-C group in Exshaw and a new one had been organized in Canmore, with Mr. and Mrs. Beckwith and Dr. and Mrs. B. A. Waldron as counsellors. Mrs. Eileen Cove and Mrs. Hilda Callaway were C.G.I.T. leaders in Exshaw. The various ladies' groups, as well as the general U.C.W., gave good reports too.

There followed a lengthy discussion of the poor condition of the manse, and whether it should be repaired or replaced. Realizing the church was financially unable to build a new manse, it was suggested that about \$3,000 needed to be spent on renovations. Final inspection and decisions on repairs were left to the Manse Committee and the Pastoral Relations Committee.

At the beginning of 1966 there were 144 church members, of whom 25 were non-resident.

1955 to 1976

In May the call extended to Rev. Thomas B. Jones of Morley was accepted, and Rev. Jones and his family moved to Canmore July 1, 1966.

A Vacation Bible School was held for one week in August with 22 children registered and 100% attendance most days. Materials were supplied by the U.C.W. The Hi-C group, serving both Anglican and United Church young people, continued with Dr. B. S. Waldron, Mrs. Agnes Benbow, and Rev. and Mrs. Jones as counsellors. The Canmore Junior Choir, under Mrs. Olive Jones and Mrs. Goldie Latvala, shared in church services and joined with the Anglican Junior Choir in the Christmas Community Carol Concert.

Mr. Fred Musgrove retired from Session in 1966 and was thanked officially for his long years of service. Records are not clear as to just how long he served, but he is mentioned in Session minutes in 1945, and he was involved in church activities before that.

Sunday School teachers mentioned in 1966 include: Intermediate Class - George Baxter, Ed Fisher, Rev. T. B. Jones; Junior Class - Mrs. Goldie Latvala, Mrs. Ed Fisher, Miss Linda Saunders, Mrs. D. Saunders; Primary Class - Mrs. Virginia Harris, Miss Donna Latvala; Kindergarten - Mrs. Renah Jones with helpers; Nursery - Mrs. A. Pegararo; Substitute - Mrs. Donna White.

Nineteen sixty-six was a very busy year for the U.C.W., with some of their projects being: purchased 25 chairs for the church hall for \$110; helped in organization and serving of Christmas dinner for senior members of the church (These dinners were started some years before by the Girl Guides for all seniors in the community, but the numbers became too large for the church hall. When the U.C.W. became involved they invited only those associated with the church); baked, packed and delivered 75 bags of Christmas cookies to seniors and invalids in the whole community; joined with Anglican and Catholic ladies to pack hampers for needy families and made considerable improvement to the manse. The chesterfield and kitchen suites were replaced, living and dining rooms were carpeted and painted, a new hot water tank installed and some bathroom renovations done. The Canmore group spent \$400.19 on the manse, and the Exshaw group \$94.98. Also \$750 was set aside toward the cost of replumbing the house and making sewer and water connections to the town system the next spring.

In April, 1967, the Manse Committee, H. Allen, Mrs. Celeste Riva and A. Harris, were authorized to proceed with water and sewer installations, and also

1955 to 1976

given a sum of money for minor repairs. The water and sewer connections were made in the fall, at a cost of \$430, and repairs were made to the back porch of the manse, with half of it being turned into a bedroom.

Twelve surplus chairs from the church hall were given to the Exshaw Sunday School.

Bible Vacation Schools that summer were well attended with 34 children in Canmore for two weeks, 17 children in Exshaw for one week and 14 children in Seebe for one week. Classes in Canmore were led by Rev. and Mrs. Jones, Mrs. Alan Geals, Miss Jackie Peters and Miss Karen Fraser. Exshaw teachers were Rev. and Mrs. Jones, Mrs. Eileen Cove, and Misses Sheila Jones and Colleen Towers. The same group, without Mrs. Cove, handled the Seebe session.

At a September meeting the Official Board set up the Ralph Connor United Church Memorial Fund "To be used for improvements to and renovations to the church, such projects to be authorized by the Canmore Boards of Elders and of Stewards. Names of donors in lieu of flowers and other contributors will be recorded in a Book of Remembrance and the names of those memorialized will appear on a Memorial Board in the church". By the end of 1967 this fund stood at \$627.75.

Repainting of the exterior of the church building was begun in 1967 and was to be completed in 1968.

The Sunday School had 65 children registered, with teachers being Rev. and Mrs. Jones, Mr. and Mrs. Ed Fisher, Mrs. Harry Smith, Mrs. Virginia Harris, Donna Latvala, Sheila Jones, Mrs. A. Pegoraro, Charlyn Matthews, Patricia Jones, Mrs. Penny Morris, and Betty Latvala.

Life memberships in the U.C.W. were presented to Mrs. Elizabeth Jerdan, Mrs. Bessie Musgrove and Mrs. Grace Rennie, with grateful thanks for lengthy and loyal service by these ladies.

Other U.C.W. projects included a contribution of \$200 to the manse furnishings fund, sale of Christmas cards, purchase of 25 more chairs for the church hall, serving a fall turkey supper and the Christmas dinner for seniors.

Approval was given in September, 1967, for the use of the church hall one night per week for meetings of Alcoholics Anonymous.

At the beginning of 1968 there were 147 church members, of whom 32 were non-resident; there were 41 member families and 148 adherent families in Canmore. The minister's salary for the year was \$4,800 plus travel expenses of \$960.

1955 to 1976

A great deal of work was done on the church and hall that year, thanks in part to generous bequests to the Memorial Fund by Mr. William Zembicky, Mrs. R. M. Young and others. With the approval of Presbytery, money from the fund was used to purchase materials for the construction of the addition containing the washrooms, furnace room (for the hall furnace) and the entry hall, installation of water and sewer to the hall, and the replacement of the hall furnace. Plans for the addition were drawn up by Jack Kernick, and Joe Roosemalen supervised construction of the addition, assisted by Mr. Resch and members of the congregation.

The floor in the sanctuary was refinished, and the beams cleaned by Harold Mortimer. With donations from the U.C.W. and Al Benbow, and work done by Al Peters, the church electrical system was modernized.

In order for the water pipes to be carried from the washrooms area to the kitchen, a tunnel had to be dug under the hall floor, and a lot of the digging was done by George Atkinson "with advice and some help from others". One furnace pipe from the church furnace was also installed in the tunnel, to help prevent the water pipes from freezing in cold weather. The total cost of building the addition and doing these other renovations was \$3,408.22.

Meanwhile at the manse the bathroom renovations and plumbing were completed, at a cost of \$592.28, the chesterfield was recovered, and some new furniture purchased.

In the summer a group from the Methodist Youth Fellowship of Prosser, Washington, U.S.A., came to Canmore where they and their leaders "camped" in the Oddfellows Hall. They held vacation Bible Schools in Seebe, Exshaw and Canmore (where it was a joint session with the Anglican Church) and painted the exterior of the Canmore church and hall with paint donated for the purpose.

Four monthly joint services were held with the Anglican Church during the year, making possible inter-church fellowship.

Forty-nine children were registered in the Sunday School, with teachers, Mrs. Renah Jones, Miss Donna Latvala, Mrs. Marguerite Fisher, Miss Sheila Jones and Betty Latvala. Mr. and Mrs. Jim Moss took over the primary class in the fall, when Miss Donna Latvala left Canmore to continue her education.

1955 to 1976

A Ladies' Study Group continued to function, having as its study theme "Man Alive and Man in Life", endeavoring to relate the Gospel and the ethic of Christian love to the situations met in everyday life.

The U.C.W. carried on all their usual activities, as well as some special things, such as buying a typewriter for use in producing church bulletins and other communications, assisting Jim Moss to purchase books required in his studies to become a lay minister, and helping the Ladies' Auxiliary of the Legion in a canvass for the C.N.I.B. They were pleased to have George Gibson, Rev. Jones and others begin renovations to the hall kitchen, extending it to take in the area formerly needed for the hall furnace, levelling the floor, and installing sink and cupboards.

An interesting fund-raising project during the year was undertaken by Mrs. Dora Peters, with help from the women and older girls of the congregation. This was a monthly series of International Dinners, from which \$384.30 was realized and given to the Memorial Fund.

In the spring of 1969 renovations to the hall kitchen were finished, completely financed by the U.C.W., and an electric stove was donated by Al and Dora Peters. Backfilling around the manse and church over all water and sewer lines was done and lawn planted. On June 4, the dedication of the new addition and renovations was held, with Rev. Bruce Fyke returning to give the main address.

Carpeting was laid in the church at a cost of \$429.77, and a new Electrohome Cortina organ purchased at a cost of \$1,345. Funds for this came from the Memorial Fund, the U.C.W., the General Fund, and the sale of the old organ. The memorial plaque was moved to the new instrument.

At the manse, the archway between living room and dining room was modified, and a humidifier purchased. Personal donations made possible the laying of new floor coverings, and a new mirror in the bathroom.

Some changes were made in the Canmore Church School that year with a Junior Congregation Open Session held on Sunday mornings at 11:00 a.m., under the leadership of George and Marie Atkinson, assisted by Jackie Peters, Betty Latvala, Raymond Atkinson and Garth Besanson. The Primary classes of 49 children were taught at the Elementary School on Tuesday afternoons after 3:30, and a small group of Juniors met at the church hall Mondays at 4:15 p.m.

1955 to 1976

Once again a group of young people of the Methodist Youth Fellowship, this time from Grandview, Washington, U.S.A., came in the summer to take charge of vacation Bible Schools in Canmore, Exshaw and Seebe. Attendance was 34 in Canmore, 23 in Exshaw and 12 in Seebe.

At the end of 1969 there were 155 church members, of whom 40 were non-resident. There had been 12 baptisms, 10 marriages and 10 funerals within the year. "Coffee Time" following church service was instituted in July, and proved popular with both residents and visitors.

Nineteen seventy saw more renovations and repairs to the manse. That was the year that the fireplace "fell off the wall" in the living room so, as it had never been an efficient heat source, a work party was organized to remove the chimney also. Then the living room was relined and a picture window installed. On November 1, Rev. and Mrs. Jones held an "At Home", so that the congregation could see the improvements which had been made.

The Christian Education Classes for Grades 1 to 3 were once again held in the Canmore School. Monday afternoons from 3:30 to 4:00. Two R.C.M.P. couples, Glen and Marla Pinchin and Kerry and Betty MacKenzie offered to supervise a "drop-in" hour at the church hall for young people seventeen and over, and this proved successful. Tyros and Explorers continued in Canmore and Seebe, but leaders were needed for Sigma-C, the teen boys' group.

A stand for the visitors' book in the narthex was donated by Mr. and Mrs. Rudy Kendal of Edmonton (who later moved to Canmore).

The U.C.W. undertook a new project that summer when the Canmore Tourist Association offered to pay at the rate of \$1.55 per hour if the ladies would staff the information centre from June 29 to September 6. This was just one of a long list of things they did to raise a total for the year of \$2,079.76, which was interesting compared to the figure of \$5,038.30, the total for congregational givings for all purposes.

The Harold Ramsay Singers and Chorale paid two visits to Canmore in May and June, presenting enjoyable concerts. Sometimes adding to the music of regular services was a young man, Martin Paul, who sang and played the guitar.

The Canmore Kindergarten was given permission to rent the church hall for classes that year.

1955 to 1976

Drug and alcohol addiction among young people was becoming of great concern across the country, and the church helped arrange to bring speakers to the Kiwanis Club and Canmore and Exshaw Schools. Pamphlets on drug addiction were also distributed to anyone interested.

In November Rev. Ron Atkinson of Toronto held a "Celebration - a Contemporary Service", and also led an evening discussion and contemporary worship for the young people and their parents.

In line with national policy in 1972, five committees or divisions acting under the Official Board were set up. This replaced the previous arrangement of having a Board of Session, made up of the Elders of the church, and a Board of Stewards, with elected members. In general the Session had been responsible for spiritual matters and Stewards for the material matters.

The new Committees and their responsibilities were:

1. Stewardship and Finance - material resources
2. Congregational Life and Work - church programs
3. Ministry and Personnel - people and worship
4. Communication - let people know what is happening
5. Social Action - community and inter-church action

The members first named to these committees were:

CANMORE

EXSHAW

1. Stewardship and Finance

J. Roosemalen
Mrs. Agnes Benbow
Mrs. Gladys Miskow
Mrs. Alice Moss
Mrs. Celeste Riva
E. Horbay
D. A. Harris

R. Taylor
R. Hofman
G. G. Tempany
R. A. Fleming
Mrs. Cec Tempany
Mrs. Joyce Hudson
Mrs. Mickey Matheson
S. J. Grizans
T. Bohnet

2. Congregational Life and Work

Mrs. Betty Anne Horbay
Mrs. Goldie Latvala
Mrs. Gert Galbraith
R. Webster
Mrs. Carol Banks
R. Bray

Mrs. Hilda Callaway
Mrs. Dolly Moore
Mrs. Lorraine Gordey

3. Ministry and Personnel

G. H. Atkinson
Mrs. Gladys Miskow
K. R. Lyster

J. A. Abelseth
W. Kennedy

1955 to 1976

4. Communication
Mrs. Renah Jones

Mrs. C. Tempamy

5. Social Action
Mrs. Marie Atkinson

Mrs. Margaret Fleming

The new hymnbooks were issued in 1971, and some people donated copies to the church, while others were purchased. The old ones were used until enough new ones were available.

March 7, 1971, was chosen for the 80th Anniversary celebrations of the building of the church. Mr. F. K. Malcolm was the guest speaker at the morning service, and during the afternoon an Open House was held in the church hall, with the U.C.W. providing a birthday cake and refreshments. Throughout the afternoon there were musical programs provided by various local groups. Brother Albert of the Franciscan Retreat of Cochrane did a drawing of the church, copies of which were (and still are) on sale.

The Junior Congregation met Sunday mornings during church service under the direction of Mrs. Donna Crawford and helpers, while the joint religious education classes with the Anglican church continued to be held in the Canmore School. Teachers there were:

- Grade 1 - Mrs. Betty Hrdlicka
- Grade 2 - Mrs. Lorraine Tees
- Grade 3 - Canon L. Thurston

Tyros met in Canmore and Seebe under the leadership of Larry Sutter, Bob Webster and Barry Banks until October. Seebe continued after that under Ross Martyn. Mrs. Carol Banks was Explorer leader until October, when she and Barry moved because of Barry's transfer. The Seebe group was then taken over by Mrs. R. Martyn.

The Methodist Youth Fellowship teenagers and counselors from Kennewick, Washington, U.S.A., came in August to conduct Vacation Bible Schools in Canmore and Exshaw. They also painted the outside of the church, built a fence at the Canmore Scout Hall and, with Father David Andrew, built the first shelves for the proposed Town Library. Their visit ended with a modern midnight Communion Service shared with new local friends.

Major renovations that year were done on the walls and floor of the hall by Al Woods. The floor was later cleaned and varnished. In the manse new counter-tops and taps were put into the kitchen.

International dinners began again in October, at \$5 per couple.

1955 to 1976

For Christmas Mrs. Renah Jones wrote and directed a special service titled, "The Twelve Days of Christmas", in which the gifts named were such things as love, beauty and peace. It was illustrated with special readings, music and color slides, given by several people.

At the end of 1971 there were 153 members (53 non-resident), 195 families under pastoral care in Canmore, 47 families in Exshaw and 13 in Seebe.

Through the winter 1971-72, the church hall was used by the kindergarten during the day and in the evenings by a number of outside organizations such as Sewing Class, Weight Watchers, Canmore Tourist Association, Bow Valley Camera Club and Alcoholics Anonymous.

A modern Easter service, similar to the earlier Christmas service in that it used readings, music and slides, was held in 1972.

At the end of April, Rev. T. B. Jones tendered his resignation to take effect June 30, as he had received a call to Rutland, B.C. The Committee of Ministry and Personnel then extended a call to Rev. Florence Wilkinson, who came in July.

From January to June the joint Church School Classes were held in the Canmore School, but in the fall a return was made to holding Sunday School in the United Church hall. This was still a joint program with teachers from both United and Anglican Churches involved. These included Mrs. Helen Thyre, Mrs. Colleen Heft, and Mrs. Betty Anne Horbay, assisted by Miss Marina Burton. The United Church Sunday Nursery School, during church service, was also instituted in the fall, in the care of Mrs. Alana Faupel and Miss Marina Burton. The Canmore Explorers, under leaders Mrs. Marge Erickson and Mrs. Marla Pinchin, had 25 girls in their program.

In November two very successful Variety Nights were held, in Exshaw on the 4th, organized by Mrs. Doris Lyster, and in Canmore on the 25th, organized by Mrs. Betty Anne Horbay. Young people of the communities took part, presenting music, singing and dancing, and other entertainment. Admission was charged, and a total of \$288 from the two evenings was given to the General Fund.

New drapes were purchased for the manse, a T.V. antenna installed, and wiring put into the garage.

Sometimes Mrs. Ada Kelter assisted with the music at church services by playing the piano.

In the fall the property committee reported that there was water leaking in around the bell rope and dripping onto the carpet. Because of this, and also because at least one bird found its way into the church through this hole, the rope was pulled up and the hole sealed.

1955 to 1976

At an official Board meeting December 5, 1972, the balance of the Memorial Fund account of \$339 was transferred to the General Account.

The annual Christmas Dinner for Seniors was served, and a joint Christmas service with the Anglican, Roman Catholic and United Churches was held, with special music included.

Members of the Official Board at the beginning of 1973 were:

Five-year terms

Bill Kennedy
Mrs. Betty Anne Horbay
Jal Abelseth
Mrs. Gladys Miskow
Ken Lyster
Mrs. Gertrude Galbraith
Ben West
George Atkinson
Ralph Hofman

One-year terms

Mrs. Agnes Benbow
Mrs. Agnes Flynn
Mrs. Marie Atkinson
Mrs. Doris Lyster
Joe Miskow
Mrs. Cec Tempany
Jim Matheson
Ted Bohnet
Mrs. Hilda Callaway

Mrs. Alice Moss (Canmore U.C.W.), Mrs. Joyce Hudson (Exshaw-Seebe U.C.W.) and Mrs. Dolly Moore (Seebe Sunday School) were also members because of their offices.

Board of Session members were on hand most Sundays to greet worshippers as they arrived, with some of the ladies filling in when necessary.

The Naramata Winter Session students gave a presentation on April 16, following a pot-luck supper held for them in the Seebe community hall.

In June, 1972, the family of Adam and Hilma Louhela, Sulo Louhela, Mrs. Eva Sasso, Mrs. Helmi Meiklejohn, Mrs. Laura Bracco and Mrs. Aino McKinley, presented the Communion chalice in memory of their parents.

There was much interdenominational activity, including:

World Day of Prayer, as in many previous years,
Good Friday service in the Anglican Church and
Christmas service in the United Church, both
attended by Anglican, Roman Catholic and United
Church members.

United-Anglican Sunday School continued under Mrs. Colleen Heft, Mrs. Helen Thyre, Mrs. Marge Erickson, Beth Rogers, Misses Tammy McFeeters and Marina Burton.

These various activities naturally led to discussion of church union between the Anglican and United Churches, as was being talked about in other parts of Canada. Co-operation between the two groups in Canmore continued, but the idea of union gradually was discussed less and less.

1955 to 1976

Explorers were led by Mrs. Marge Erickson and Mrs. Grace Geals in the spring, and Mrs. Helen Thyre, Mrs. Colleen Chapelhow and Mrs. Ione Geals in the fall. A C.G.I.T. group, started by Rev. Wilkinson and taken over by Mrs. Donna Swift and Mrs. Carol Secondiak in October, had 16 members.

U.C.W. activities for the year included a Valentine Tea, World Day of Prayer leadership with other churches participating, rummage sale, bake sales for the Airstream caravans, turkey supper, sale of greeting cards, and the Senior Citizens Christmas supper with local entertainment and games.

Finances during 1973 were very difficult. Exshaw contributions were down somewhat because that was the year that their church was demolished by Canada Cement-Lafarge to make way for Company expansion, while in Canmore canvass donations were down though offerings were up a little. Many months money was not available to meet minimum requirements, but a total grant of \$3,000 from the Division of Mission in Canada, as well as a bank loan, made it possible to balance books at the year end. No one would accept the position of chairman of the Committee of Stewardship and Finance during the year, which complicated the work of the treasurers, Mrs. Agnes Benbow, who resigned when she and her husband left Canmore, and Ben and Margaret West, who then took the position together.

The only work done on the manse that year was to put in a concrete walk at the front and repair the back step.

During 1974 both Kindergarten and Yoga classes continued to rent the hall, paying total rents of \$440. Once again a grant of \$3,000 was given, to go with offerings of \$4,164 and canvass donations of \$1,769. The congregation did slightly exceed their allotment to the M. & S. Fund, sending a total of \$825.14.

The same leaders carried on with the girls groups in the spring, but in the fall Explorers were led by Mrs. Dorothy Edmonds, Mrs. Helen Thyre and Mrs. Yvonne Seow, while C.G.I.T. was under the guidance of Mrs. Sandra Larsen and Mrs. Linda Brewster. Mrs. Beulah Greenough offered to become Explorer and C.G.I.T. superintendent to assist the leaders to obtain training and plan programs.

New faces appeared among Sunday School teachers in the fall also, including Misses Linda and LeeAnne Yearous, Mrs. Helen Thyre, Mrs. Nancy Howard and John Croft. They met at 10:00 a.m. with a short service in the sanctuary, before going to classes in the hall.

1955 to 1976

During church service there was a nursery organized by Mrs. Betty Anne Horbay, assisted most Sundays by Miss Margaret Lyster.

Mr. Cross Crowe made it easier for people to get to church during winter by clearing snow from the sidewalk. A work party was held to install exit signs, as required by the kindergarten, and to repair outside doors and the basement door. At the manse a washer and dryer, a thermostat on the furnace, and a new garage door were installed, and a lawnmower purchased.

John Green and members of the Board served the first of a number of pancake brunches after church in September, 1974. The U.C.W. decided they could no longer serve the Christmas dinner to Seniors, so the Pastoral Charge took over the responsibility, with the Official Board in charge of arrangements. At the end of the year there were 68 active families and 35 others who gave some time to church activities, making a total of 103. New members of the Board were John and Beulah Green.

They were joined in 1975 by Harold Edmonds and William Ketchin. That was the year when the first banners, "The Three Kings" and "Joy", were made by the Explorers, supervised by Mrs. Edmonds, Mrs. Seow and Mrs. Thyre. The C.G.I.T., guided by Mrs. Sandra Larsen, Mrs. Karen Weimer and Mrs. Margaret West, entertained a group of girls from Rolling Hills, Alberta, and held a special service to mark the 60th anniversary of C.G.I.T., as well as carrying on their regular activities.

Sunday School attendance dropped drastically in the spring, so in the fall a new approach was tried with Sunday School held during church service. Under teachers Mrs. Margaret McFeeters, Mrs. Donna Crawford and Mrs. Helen Thyre, attendance averaged 24.

Nineteen seventy-five was the 50th anniversary of church union, so two special services were held, one in May when a cantata was presented, and one in November.

In Canmore there was one active group of U.C.W., and also a Young Mothers' Group which met in members' homes for study, discussion and fellowship. The U.C.W. catered for a bonspiel, a ham dinner at Easter, a teachers' dinner and the turkey dinner in the fall. The Seebe-Exshaw U.C.W. group catered to Calgary Power Safety meetings, and both groups helped out with painting the church and the manse.

Music at church was under the able direction of Mrs. Gladys Miskow at the organ, where she had served for many years. Mrs. Mickey Matheson was her assistant.

1955 to 1976

Kindergarten moved to the Scout Hall, at which time the Preschool began to use the church hall at a rental of \$50 per month, while yoga classes in the evenings paid \$7 per session.

The Gestetner (duplicating machine) bought in 1975 has been very useful ever since, making communication within the congregation much easier, and has been used to print this book.

Although envelope and loose collections were up over 1974, they did not keep pace with increasing costs, and a grant of \$4,000 was needed to meet expenses.

The financial situation had become so serious, both in Canmore and Banff, that in early 1976 Foothills Presbytery advised that a committee should be set up to consider the possibility of amalgamating the two charges. This committee was co-chaired by David and Helen Scott of Calgary, with Canmore members: Mrs. Marg West, John Croft, Mrs. Hilda Callaway and Mrs. Beulah Greenhough; and Banff members: Douglas Banham, Mrs. Kay Webb, Mrs. Ruth Gordon, Lorne Hansen and Eldon Walls. Mr. Jack Colclough, the Conference Staff Person for Ministry and Personnel, also attended a number of the meetings. After examining eight or ten alternatives, the committee reached the conclusion that Canmore should continue as a separate pastoral charge with a full-time minister, and that Banff continue as a separate pastoral charge with a part-time supply minister.

This suggestion of amalgamation seemed to jolt the congregation as nothing else had done. The Presbytery Grant of \$5,000 was the only thing that was keeping the church in operation in 1976, and it was realized that such grants could not be expected to go on indefinitely. Some members realized that the town of Canmore was growing rapidly, and more people were showing interest in the church, especially more young families. They felt that this should signal a recovery for the church, and they set about to make this so. Mr. Cecil Brenn of Toronto, who was touring the west giving his Directed Stewards Program, was brought to Canmore. His training program gave the fall canvassers new ideas and enthusiasm, with the result that the canvass was tremendously successful. \$16,195 (more than double the 1975 figure) was pledged by the end of the six-week series of visits. Better publicity about the situation was given to the congregation through "minute persons" speaking briefly during announcements at church and through notes in the church bulletin. Thus the turn-around was accomplished.

1955 to 1976

Rev. Florence Wilkinson served as president of Alberta Conference for the 1976-1977 term, so had her duties there as well as to the local congregation. In 1976, the minister's salary before any deductions was \$9,582, with an additional travel allowance of \$1,300.

Attendance at Sunday School was erratic, varying between 8 and 24. Mr. Grant Langford assumed the job of superintendent, assisted by teachers Mrs. Leone Stacheruk, Mrs. Pat Bell, Mrs. Donna Crawford and Mrs. Arlene Langford. The children continued to attend the church service until after the children's story, and then went to their classes.

Explorers continued their interesting programs with Mrs. Arlene Langford and Mrs. Twyla Auger as leaders for the fall session, while C.G.I.T. were under Mrs. Karen Weimer and Mrs. Margaret West.

The U.C.W. undertook a new project of selling goods from the Regal catalogues, as well as their regular activities. They also named three new life members, Mrs. Alice Moss, Mrs. Gladys Miskow and Mrs. Celeste Riva.

A new Building and Maintenance Group, Bill Ketchin, Keith Weimer, Ben West and Ralph Brewster, did quite a few small but necessary repairs to church and manse, including painting the manse in the spring. Joe Miskow continued to mow the church and manse lawns, as he had done throughout Rev. Wilkinson's ministry.

The Seventh Day Adventist Church rented the sanctuary on Saturdays from 4:00 to 6:00 p.m. throughout that winter at a rental of \$5 per service. Every bit of extra income helped.

At Christmas two new items were added to church decoration. They were an artificial Christmas tree and a ceramic nativity set. This set, obtained as greenware by Mrs. Dora Peters, was painted by Mrs. Elaine Archibald and Miss Laurie Hendy (Dora's granddaughter).

So the year that began with the startling suggestion of amalgamation, finished with a definite upbeat feeling and a renewed sense of direction.

CHAPTER IX

1977 to 1981

The past five years are too close to us to be considered history yet, but a number of items should be set down for the record.

Rev. Wilkinson accepted a call to the Champion-Carmangay Pastoral Charge, leaving the end of June, 1977. Rev. William C. Thwing and his family came to Canmore the first of July, and continues to serve this charge.

A change made early in 1977 was relieving the minister of the added duty of chairing the Official Board. Robert L. Newton first accepted the position of chairman, serving for three years. He was followed by Ronald Dougan in 1980 and James S. Birnie in 1981. Some of the members of the Board have been John Croft, Bill Ketchin, George Atkinson, Mrs. Hilda Callaway, Mrs. Linda Brewster, Mrs. Doris Lyster, John Greenhough, Mrs. Beulah Greenhough, Mrs. Alice Moss, Mrs. Lillian Bishop, Mrs. Karen Weimer, Ken Lyster, Ben West, Mrs. Kay Dainard, Jan Boutwell, Grant Langford, Mrs. Renah Jones, Mrs. Gwen MacDonald, Jim Gowanlock, Don Patterson, Mrs. Evelyn Wignall, Keith Weimer, John Andres, Gordon Frame, Garnet Davis, and John Hubbard, who took over from Ken Lyster in 1980 as recording secretary.

In order to carry out the Congregational Goal Setting Process, two retreats for Board Members were held, one in Banff in 1978 and one at the home of Mrs. Gwen MacDonald, Lac Des Arcs, in 1981.

The Christian Development Committee is composed of representatives of the various groups sponsored by the church, including:

Sunday School

C.G.I.T.

Explorers

Canmore Youth Fellowship

U.C.W.

Bible Study Group

Young Mothers

Celebrations

Historical

Newsletter

Observer

Visitation

Mrs. Beulah Greenhough was chairman in 1977 and 1978, succeeded in 1979 by John Hubbard, who still holds the position.

1977 to 1981

The Sunday School started 1977, under superintendent Grant Langford, with frustrating attendance fluctuating from a low of 2 or 3 to a high of 10 or 12. Registration rose to about 30 in the fall, with attendance averaging 20. The numbers grew steadily until average attendance of 35 to 40 was reported in 1981. Mrs. Carolynne O'Hearn became superintendent in 1978 and continues to serve in that position. Teachers and substitutes who have given their time and effort through these five years include Mrs. Linda Brewster, Mrs. Donna Crawford, Mrs. Gloria Newton, Mrs. Evelyn Wignall, Mrs. Maggie Dougan, Mrs. Brenda Janzen, Mrs. Marilyn Dyck, Mrs. Evelyn Lambert, Mrs. Linda Gowanlock, John Hubbard, Mrs. Wendy Hubbard, Mrs. Joy Thwing, Mrs. Pat Kinzie, Mrs. Grae Kimmel and Mrs. Pat Lawrence.

C.G.I.T. has had groups of 18 to 22 girls, under leaders Mrs. Karen Weimer, Mrs. Marg West, Mrs. Phyllis Andres, Mrs. Barbara Shellian, Mrs. Wendy Hubbard, Mrs. Katie Wall and Mrs. Gaye Pauls, carrying on varied and challenging programs.

Explorers have also had interesting programs under the guidance of Mrs. Twyla Auger, Mrs. Arlene Langford, Mrs. Judy Blair, Mrs. Pat Lawrence, Mrs. Joy Thwing, Mrs. Lois Birnie and Mrs. Vicky Connoy.

The Canmore Youth Fellowship, an interdenominational group of High School students, under the leadership of Dene Cooper and John Hubbard, combined Bible study and fellowship activities for three years, 1978 to 1980.

The U.C.W. have continued their strong support of all church activities, in spite of a feeling of "burn out" among many of the faithful workers in both the Canmore and Exshaw-Seebe groups. One special project of the latter group in 1978 was making the banners, "Change? Who Me?" and "A New Life!!", which hang in the sanctuary. In 1977 there was discussion of amalgamating the two groups, but they decided to carry on separately, agreeing to work together on big projects. As a follow-up to that, a third organization, the Bow Valley U.C.W. was formed on March 26, 1980, with representatives from Canmore, Exshaw, Seebe and Lac Des Arcs. This group united in five events during the year, earning enough to provide the stove, refrigerator, curtains and curtain rods for the living room, dining room and study in the new manse (an expenditure of about \$1,500). By the end of 1981 there was a growing feeling that this extra organization was not really necessary, as the two original groups could work together when necessary. In 1981 the Exshaw-Seebe-Lac Des Arcs ladies decided the

1977 to 1981

name of their group had become rather unwieldy, so they changed it to Heart Mountain U.C.W.

There have been Bible Study groups meeting some time each year, especially in the spring, gathering in members' homes. The women have had a morning-luncheon meeting time, and the men have been meeting an inter-denominational group for lunch on Tuesdays at the Gulf Wayfare restaurant. Also, Jake Hoeppepner has led a Wednesday evening group open to everyone.

The Young Mothers' group and the Couples' Club have been primarily social and recreational groups, meeting in members' homes and planning activities of mutual interest.

The Celebrations arm of the Christian Development Committee, headed by Mrs. Jean Cords and Mrs. Marie Hansen, has organized events such as church brunches, cross-country ski events, Sunday School picnics, pot-luck dinners and similar affairs which contribute to a feeling of fellowship among all church members.

Newsletters have been a good means of familiarizing everyone in the congregation with the regular activities within the church. They have been edited by Gerry and Pat Lawrence, and Mrs. Karen Weimer.

Mrs. Karen Weimer in 1977 to 1979, and Mrs. Agnes Flynn in 1980 and 1981 have taken on the responsibility of keeping the "United Church Observer" subscription lists up-to-date, with subscriptions climbing from 87 in 1977 to 102 in 1981.

The Stewardship and Finance Committee, chaired by Mrs. Lillian Bishop from 1977 to 1979, and by Keith Weimer since then, has played a very important role in the growth of the church. The Home Mission Grant to the charge was \$3,500 in both 1977 and 1978, but in 1979 Ralph Connor Memorial became self-supporting. Much of the credit for this can be attributed to the continuance of the Annual Visitations started in 1976. Organized by Bud Wignall in 1977 and 1978, commitments of \$15,176 and \$14,019 respectively were obtained by volunteer visitors calling on members of the congregation. In 1979 under James S. Birnie, Chairman, the visitation was done chiefly by mail with some home visits made, and pledges of \$16,446 received. Mr. Birnie also organized the 1980 one, which took the form of a music and pledge evening held at the church hall. This was not as successful, and some follow-up visits had to be made. A return to full family visitation was made in 1981, organized by Gordon Frame under the theme of "Outreach '81".

1977 to 1981

George Atkinson served as church treasurer from 1973 to 1980, when Don Patterson took up that duty, while Mrs. Marg West assumed responsibility as envelope steward at the beginning of 1979, taking over from Mrs. Evelyn Wignall. Prior to Mrs. Wignall, Mrs. Gladys Miskow held the job for many years.

The Committee for Ministry, Personnel and Worship sets out policies concerning weddings, baptisms and funerals held in the church, procedures governing communion, arranging supply for services when the minister is away, and developing special services such as the Reaffirmation Service held in 1981, to which there was an excellent response. Some contemporary worship services were also held. In 1981 the Membership Roll was found to be outdated, so revision was suggested for 1982. The figures on record at the end of 1981 showed 135 members of whom 42 were non-resident, and 252 households under pastoral care. Chairmen of this committee have been Ben West (1977 and 1978), Ron Dougan (1979), Jim Birnie (1980), and Ben West (1981). Mrs. Gertrude Galbraith has prepared the communion elements since 1977, and for some time before that.

Music at the worship services has continued in the capable hands of Mrs. Gladys Miskow, with Mrs. Mickey Matheson serving as relief organist. An adult choir was formed in 1977 with Vic Lewis as director, and averaged 8 to 10 voices for several years. Two pews were installed at the front of the church in 1979 for the choir, the work being done by Vic Lewis and Bud Wignall. Several members moved away the summer of 1980, and the choir did not reorganize until just before Christmas that year. Then with more loss of members in 1981 the choir ceased to exist, but there is always hope that it can be revived.

Other music contributions have been made by the Folk Ensemble under Kerry Sterling in 1977, the Bow Valley Brass (Vic Lewis, Bud Wignall, Jal Abelseth, and Carl Dick), and by soloists such as Mrs. Barbara Shellian, Jake Hoepfner, Mrs. Maggie Dougan and Bud Wignall (all vocalists) and Miss Susan Hoepfner (flautist). The pre-service hymn-sing, led by Jake Hoepfner with Mrs. Gladys Miskow at the organ, started at Christmas 1979 and has become a regular enjoyable part of the worship services. The piano in the hall was given by the Langford family in 1980.

The International Dinners, begun again in 1980 under direction of Mrs. Dora Peters, have proven popular once more.

1977 to 1981

The Building and Maintenance Committee continued the usual necessary work on church and manse. Nineteen seventy-seven saw the interior of the manse repainted, the washer and dryer relocated, kitchen cupboard doors remodelled, insulation added to the attic, and other minor repairs. At the church, the hall furnace room was fireproofed. The public address system was installed in 1978. Church maintenance in 1980 included new glass installed in 5 windows in the hall, a partition built in the narthex to provide office space for the minister, panic bars put on the hall exit doors, the organ taken to Calgary for repairs, shelves built in the hall cloakroom, the carpet runner in the church turned and repaired, and a cement step up to the town sidewalk put in. Through the years a lot of this work has been financed by proceeds from garage sales. The one held in 1980 paid for bedroom curtains and shades, kitchen curtains and fireplace tools for the new manse. Those who have worked on church and manse maintenance include Keith Weimer, Vic Lewis, Bud Wignall, John Greenhough and Jal Abelseth, and Keith has organized the garage sales.

The new manse, mentioned several times previously, was the result of concerted effort by the Property Development Committee, which was set up in late 1977 and began working in early 1978. Under chairman Grant Langford, early members were Bob Newton, Mrs. Evelyn Wignall, Rev. Bill Thwing, Mrs. Beulah Greenhough and Mrs. Lillian Bishop, assisted by Ron Dougan and Horace Bishop. Mrs. Greenhough assumed chairmanship when Mr. Langford was transferred from Canmore in January, 1980, and Gerry Lawrence succeeded Mrs. Greenhough in the spring of 1981. Others who have served on the committee include Terry Jacobs, Jake Heoppner, and Rev. Tom Jones.

The mandate of this committee was to plan modernization and expansion of facilities, specifically to obtain a new manse and to upgrade the church and church hall. Early in 1979 the congregation agreed in principle to selling the old manse and part of the church property, and to asking for designation of the church as a historic site. The suggestion of relocating the church on another property was firmly turned down. The old manse and 75 feet of property on which it stood were sold for \$139,000, and the Thwing family had to vacate the manse, moving into rented accommodation.

As stated in the 1979 Annual Report, "The Thwings applied for and were awarded a lot in the Alberta Housing lot draw, thus allowing the church to proceed with inexpensive and good accommodation for the minister and his

1977 to 1981

family. An agreement has been signed between the Thwings and the Board of Trustees concerning the property."

The Board of Trustees is a separate board in which is vested the legal responsibility for church property. It presently is made up of Ron Dougan (Chairman), Mrs. Pat Lawrence (Treasurer), Ken Lyster, Bud Wignall and Mrs. Beulah Greenhough. Grant Langford served as chairman until 1980.

The contract to build the new manse at 1112 Larch was given to Bow Valley Construction (Cal Potter and Jim Gowanlock). A frame bi-level dwelling consisting of living room with wood fireplace, dining area, kitchen, 3 bedrooms and bathroom on the main floor, with a study, bathroom, garage and two partially completed rooms on the lower floor, was virtually completed by October 31, 1980. Significant donations of time, labor and goods were made by many people. Because of these generous donations, the cost of the new manse was held to about \$72,700, significantly lower than standard costs for construction of similar houses at the time. About \$8,000 was spent in 1981 on landscaping.

On December 7, 1980, an official dedication of the new manse, by Rev. Tom Jones, took place at an "At Home" to which the congregation was invited. Refreshments were served by the U.C.W.

Early in 1981 the firm of Rodger Woods Architects Ltd. was hired to design plans for a restored sanctuary, expanded hall and other required space. The suggestion was to move the sanctuary east on the property onto a new foundation, with the other areas forming an "Open-U" arrangement, the courtyard used to set off the sanctuary. The preliminary sketch and site plans are now being reviewed by Foothills Presbytery and Alberta Culture.

Just before we end this story, let us look at a wedding which took place in 1977 which nicely illustrates the sense of continuity provided by the church to its people. The bride that day was carrying on a happy family tradition as she was the fourth generation of her family to be married in this church. Her great grandparents, Camilla Besso and Antonio Chiaverina, exchanged their vows following the evening service on August 25, 1907, with Rev. T. R. Forbes officiating. Their daughter, Mary, became the bride of Alphonse Rodda in a ceremony performed by Rev. G. A. Kettyls on September 2, 1928. Their daughter, Lorraine, and John Fraser were joined in holy matrimony on May 6, 1950, by Rev. Dr. R. H. MacKinnon. Then their daughter, Karen, and Ian Schofield were married before Rev. W. C. Thwing on August 27, 1977.

Now after 90 years, the little church still serves a growing and busy congregation, whether they have a long association or are newcomers to the Bow Valley, who carry out their many activities in the service and to the glory of God.

CHAPTER X

Exshaw

The history of the church in Exshaw should be included here because it has a long association with Canmore, through services held there by ministers from Canmore.

The church was built in 1907 by a group of Methodists whose minister was Rev. George A. Hipkin, on property owned by Western Canada Cement and Coal Co. (later Canada Cement Co., and now Canada Cement Lafarge Ltd.). We are told that David McDougall from Morley brought his team and scoop to help excavate for the foundation, and C. J. Ford (later Chief Justice Ford of Alberta), who worked at the quarry from 1907 to 1909, took a leading part in the construction. The building was dedicated in 1907 by Rev. G. W. Kerby of Calgary.

Others in Exshaw helped raise money for the project because they were so eager to have a church. For instance, Mrs. Annie Staple, though Anglican, made and sold ice-cream at the skating rink as her contribution.

Rev. Hipkin, who was also a carpenter, built a comfortable house behind the church for himself and his sister, who lived with him at the time. Both the church and the parsonage were used for Sunday School, and children who attended recall the house as being very attractive. One of the early Sunday School teachers was a Mrs. Nickle, whom the children liked very well. There was also a barn at the back which the Loder children from Kananaskis used later to stable their horses when they rode to school.

When Rev. Hipkin left in 1909, C. J. Ford carried on services under supervision of Rev. Wm. J. Haggith, B.A., B.D., of Banff. The mission had been known as "Morley", but was changed to "Exshaw" in 1909, too.

No clear record of Methodist ministers in Exshaw after that have been found, but we presume there was co-operation between Methodists and Presbyterians, as there was elsewhere in Southern Alberta, because the Canmore Presbyterian ministers, Rev. Forbes, Rev. Walker, Rev. Chalmers, and Rev. Hartley, all travelled to Exshaw to hold services at least once a month and sometimes oftener.

Exshaw

About 1910 the Church of England (Anglican Church) took over services in Exshaw with the minister travelling from Canmore every Sunday. They began planning to build their own church about 1912 and even got as far as pouring the cement foundation, but World War I intervened (and, a local story claims, someone absconded with the money), and nothing more was done. Instead, the congregation installed the altar rail and baptismal font in the existing (Methodist) church and kept up repairs for a number of years.

Joyce Staple (Mrs. K. E. Cole) was christened in the Exshaw church in 1909 by an Anglican minister, Rev. Ralph D. Harrison from Cochrane, and her name was on the Cradle Roll of the church for that year. Also, she can recall Margaret Baptie (later Mrs. D. R. McDonald) teaching Sunday School about 1915, and a Rev. Taylor holding Anglican services occasionally on a week night about 1917. She really liked him as he always had time to stop and talk with her. She also recalls that Mrs. Beck, wife of the superintendent of the cement plant, held Sunday School in her home.

Rev. Dr. M. White apparently served only in Canmore Presbyterian Church, and during his term of service (1919 to 1925) the Exshaw church was little used and became very run-down as, presumably, no other denomination was using it regularly either.

A local Sunday School was started about 1924, with one of the first teachers being a Mr. Houzimbarger who ran the dairy. The children of that era remember singing "Bringing in the Sheeffer"! Joyce Cole recalls that she and Nellie Dobson taught Sunday School about 1927, and then Mrs. Prosser took over from them.

When the Canada Cement Co. Superintendent, William Armstrong, had his mother come to live with him in the mid-Twenties, she helped form a Ladies' Aid, which began raising money to fix up the church. She also prevailed upon her son to have the cement company do some repairs on the church, to which he agreed, with the stipulation that it had to be available for the use of all Protestant congregations.

Rev. W. B. Rodger, who came to Canmore in 1925, once more instituted services at Exshaw, this time as the United Church, going each Sunday for 11 o'clock services. His son, William (fourteen years old when he started), went with him for three years to play the organ. William (now Rev. Dr. W. Rodger) recalls it as a reed instrument, with air to produce the sound supplied by pumping the foot-pedals - vigorously!

Exshaw

United Church ministers following Rev. Rodger continued to hold services in the Exshaw church, in varying numbers and at different times. Rev. A. J. Mitchell depended on members of the Canmore congregation to drive him to Exshaw for the services he held. He and Rev. Bishop of the Anglican Church conducted alternate community services in Exshaw in 1939-1940.

Twice in its history the church was used as a classroom, first in the late Twenties and again in 1954, both times when existing schools were overtaxed and new ones not quite completed. Pupils who attended classes there recall with clarity how the building rocked in high winds, and the teacher in the Twenties used to send her class home when the light bulbs on the ends of their long cords swung too far. Of course, this rocking sensation was equally noticeable during church services if the wind was right (or, should we say, wrong?).

The only Exshaw Board minute book so far located (in United Church records in the Public Archives of Alberta, Edmonton) begins in 1956. From it we learn that there was a well-organized Exshaw Community Sunday School in operation, serving all Protestant children. There was an enrollment of 89, with average attendance of 62 in 9 classes. Teachers named were:

Mrs. T. Thompson	Mrs. Hilda Callaway
Mrs. Louise Mattson	Mrs. Cec Tempany
Mrs. Nada MacDonald	Mrs. Hazel Kelly
Mrs. June Tempany	Mrs. Jenny McTaggart
Mrs. Marguerite Sasso	Mrs. Alice Price
Mrs. Lorraine Gordey	Mrs. Bernice McNamee

Among those who had taught before that time were Mrs. Marian Baptie, Mrs. Grace Day, Mrs. Nellie Snaith and Mr. and Mrs. Ish. Later teachers included Cathy Sasso, Diane Kelly, Sandra Tempany, Mrs. Muriel Craig, Valerie Sasso and Ted Brandon. There were probably others as these records are incomplete.

About 1963 there was talk of separating into Anglican and United Church Sunday Schools but, after meetings of parents, ministers and teachers, it was decided to carry on the Community S.S. This was done until May, 1970, when the Sunday School apparently closed.

In 1958 another major renovation of the church was felt necessary, and the work was undertaken over the next several years chiefly by United Church people, with some financial assistance from the Anglican Ladies' Auxiliary. The walls were insulated with rock wool donated by Gap Lake Rock Wool Ltd., and a new forced air furnace put in.

Exshaw

The building was rewired by Canada Cement Co. electricians before new light fixtures were installed, at church expense. Canada Cement Co. was also asked to repair or replace the outside doors, and to install a large window and repair the wall near the organ. An 8 ft. x 8 ft. room was built in the northwest corner, just inside the doors, to serve as a vestry. A new pulpit was ordered, as were 10 new pews. The floor was sanded and varnished, and a carpet installed on the dais and down the aisle. The front steps were rebuilt and painted, and Canada Cement Co. was asked for help in reshingling. A new sign was made by C.C.Co., listing the times of services for both the Anglican and United Churches.

The Anglican congregation was asked to provide a communion table and altar rail.

About this time (1958) Fred Gaskell, Calgary Power Ltd. superintendent at Seebe, and an organist and organ builder (by avocation), inspected the organ. He felt that it could not be satisfactorily repaired, so the organ was turned in to Alberta Piano Co. for later credit. Contributions to the organ fund came from many Exshaw people who were not members of the church, and the instrument bought about 1961 was considered to be a community organ.

Not only the men worked on these projects, but the U.C.W. took a very active part in both work and fund-raising, and the members of the Hi-C groups also helped out with jobs like cleaning lights, fastening down new pews, and painting the steps.

In 1961 it was learned that Canada Cement Co. carried a \$3,000 fire insurance on the building which they increased to \$5,000, apparently feeling that they owned the building after all they had put into it over the years. At that time the United Church group took out a fire insurance policy of \$6,000 on the contents of the building.

By 1964 the need for a Christian Education Building was being felt, and it was finally decided to buy Brushy Ridge School for \$300, after permission was obtained from Canada Cement Co. to move such a building onto company property. Canada Cement helped put in a cement block foundation with concrete floor. The furnace, ducts, and as much else as possible were salvaged from the school before it was moved. Cost of moving was \$700, exclusive of moving power and phone lines. By the end of October, 1964, the building had been moved onto its foundation, the septic tank and water lines connected, and back-filling done. The rest of the finishing took three or four years to complete, but the hall could be used, and it was.

Exshaw

Among the people who served on the church boards during these years were the following:

Elders (Session)

V. McNamee	M. Cober
R. Fleming	W. Gingles
T. Millar	A. Court
Mrs. Donalda Gingles	T. Brandon
Mrs. Edna Walker	I. Mennegozzo
A. Mattson	A. Moore (Seebe)
G. Tempany	

Board of Stewards

W. Gingles	N. Burroughs
Mrs. Doris Halverson (Seebe)	G. Langford
Mrs. Lily Crosbie	J. Skoriko
Mrs. Queenie Bell (Seebe)	T. Brandon
Mrs. Edna Walker	I. Mennegozzo
R. Tempany	A. Court
G. Tempany	Mrs. Donalda Gingles
R. Cords	Mrs. Mary Charyk
W. Roach	E. Bonet
K. Loder	Mrs. D. Moore (Seebe)
J. Kelly	R. Hofman
J. Fleming	R. Taylor (Seebe)
J. Mathison	J. Abelseth (Seebe)
Mrs. Hilda Callaway	Mrs. Cec Tempany

The Annual Meeting of January 8, 1964, received the following reports, all good:

Treasurer - about \$600 on hand

Sunday School - Mrs. N. MacDonald, Supt., with T. Brandon assisting, 2 more teachers needed. Mrs. D. Gingles in charge of the Cradle Roll.

Hi C - read by T. Brandon

Sigma C - read by Ivor Mennegozzo

Explorers - read by Mrs. M. Conkin

C.G.I.T. - read by Mrs. E. Cove

U.C.W. - read by Mrs. H. Callaway, showing about \$500 on hand.

Minister's Report - by F. K. Malcolm; showed 25 new members.

This shows that there was much emphasis on young people's activities, and it also indicates that the enthusiasm generated by the renovation of the church had drawn out the best in the congregation.

Exshaw

It was a great blow to all concerned when Canada Cement Lafarge Ltd. gave notice to all the residents on their property to vacate by June 30, 1973, in order that the area might be used to build a more modern cement processing plant.

The church building was owned by C.C.L. Ltd., and it was not suitable to be moved, so it was eventually bulldozed. The church contents which had been accumulated over the years by both Anglican and United Church congregations, had to be equitably disposed of. The church hall and contents were owned by the United Church, so the congregation applied to Presbytery for permission for sale and disposal of such property. When this was received, the process began.

The baptismal font was placed in St. Bernard's Roman Catholic Church, Exshaw, to be used if they wish, but with the understanding that should a United Church congregation be formed in Exshaw again, they would receive the font back.

St. Bernard's offered the use of their church, at times when they were not using it, in consideration for shared operating costs. However, the United Church people felt that they were not prepared to carry on as a congregation, so declined this generous offer with thanks.

Until such time as the Exshaw community could use it again, the organ was stored in Canmore, first in the manse and now in the church, where it serves as back-up in case the Canmore instrument needs repairs. Many of the items which had been given as memorials were returned to the donors, or given to the Canmore Church. The pews, pulpit, railing, piano, carpeting and lights were sold. The church hall and its contents were also sold. The stained glass windows were stored at the home of Lorraine Fraser. The communion plates and trays were given into the care of the U.C.W. and the collection plates given to Rev. F. Wilkinson. Finally any odds and ends from the church hall not previously disposed of were offered to the Brownie rummage sale the end of May, 1973.

The Exshaw Congregation was officially closed at the Annual Meeting of the Pastoral Charge on January 11, 1976, and by Foothills Presbytery on January 14, 1976.

The members of the congregation were given a cordial invitation to join the Canmore congregation.

CHAPTER XI

Missionaries, Ministers and Lay Supplies at Canmore, Alberta

As far as we have been able to ascertain, the following people have served the Canmore congregations.

Early Missionaries

These people held one or more services at Canmore
(See Chapter I, "Beginnings", for details)

Methodist	-1884	Rev. Joshua Dyke
Presbyterian	-1885	Rev. Angus Robertson
	1886	Mr. D. C. Cameron (student, June to October)
	1886-87	Rev. A. H. Cameron (at Banff and Donald, perhaps occasionally at Canmore also)
	1887	Rev. A. McKay (June to November)
	1887-88	Mr. Joseph Elliott (student, November to April)

Full Time Ministers and Lay Supplies

The dates given here are generally taken from annual reports, made to the end of December each year. Most changes of ministers took place during the summer so, as an example, when William Black, B.A., is listed as being here in 1896, he was probably actually here from summer 1896 to summer 1897. Early records are not always clear but the later ones, especially since 1925, are.

Presbyterian Sometimes stationed in Banff and sometimes in Canmore

1888-89	A. J. McLeod, B.A., also W. G. Deeks, B.A. occasionally
1890 (June) to 1892 (October or November)	C. W. Gordon, B.A. (Ralph Connor)
1893	D. Spear, B.A.
1894-95	J. A. Jaffray, B.A.
1896	William Black, B.A.
1897	Hugh Hamilton, catechist
1898	S. H. Gray, B.A.

Missionaries, Ministers and Lay Supplies

1899	G. S. Scott
1900	H. P. Luttrell
1901	Hector Fraser, licentiate
1902-03	T. Wardlow Taylor, M.A., Ph.D.
1904	John Wood
1905	J. Menzies, catechist
1906	John Mains (student, for 6 months)
1906-09	T. R. Forbes, B.A.
1910-11	Andrew Walker, B.A.
1912-13	W. M. Chalmers
1914-16(July)	F. J. Hartley, B.D.
1916	vacant
1917	Angus McIver
1918	James Hagen (June to October)
1919-25(June)	M. White, D.D.

Methodist

	Always stationed in Banff
1887-88	Clement Williams (Banff)
1889	vacant
1890	George W. Dean (Banff)
1891	T. M. Talbot, B.A. (Banff), also "Brother" Blackie (mentioned Feb. 1892)
1892	F. W. Locke (student)
1893	J. C. Switzer (student)
1894	vacant
1895	C. B. Keenleyside, B.A., B.D. (Banff and Canmore)
1896-97	Edward Michener (Banff and Canmore)
1898-99	T. Jackson Wray
1900	William B. Chegwin
1901	George W. Johnston
1902	W. P. Goard
1903-04	vacant
1905	Robert Pearson, B.A. (student)
1906-09	William J. Haggith, B.A., B.D.
1910	William K. Allen, M.A., B.D.
1911-13	John H. Johnston, M.A., B.D. (Banff)
1914-15	vacant
1916-20	William J. Haggith, B.A., B.D.
1921	Walter Garrett (retired, supply)
1922-24	Supplies, not named
1925	T. H. Lonsdale, B.A. (Banff)

Missionaries, Ministers and Lay Supplies

United

1925-28	(June)	William B. Rodger
1928-36	(June)	George A. Kettys, B.A.
1936-39	(June)	A. D. Pringle
1939-44	(June)	Alex. J. Mitchell
1944-55	(June)	R. H. MacKinnon, MA., B.D., Th.D.
1955-57	(June)	John R. Sheane (lay supply)
1957-59	(June)	W. Bruce Fyke, B.A.
1959-60	(August)	James Cameron Hill, B.A.
1960-62	(June)	Robert H. Lang, B.A., B.D.
1962-65	(June)	Frank K. Malcolm (lay supply)
1965-66	(June)	David A. Beckwith (lay supply)
1966-72	(June)	Thomas B. Jones, B.Comm., B.D.
1972-77	(June)	Florence G. Wilkinson, B.A., B.D., M.Th.
1977-81	(and continuing)	William C. Thwing, M.A., M.Div.