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Journal

Dedicated to Preserving Our Religious Heritage

United Church of Canada Historical Society



In This Edition:

Lacombe United's Hundredth Anniversary —A Student's Story—Reflections From a Moderator—And More

It is with a heart filled with gratitude as I write these words of greeting from Chinook Winds Region to be included in this Historical Journal.

Over my lifetime, significant events have taken place. The Challenger Shuttle exploded, the Berlin Wall came down, the horrific tragedy of 9/11 just to name a few. These were certainly dramatic moments, however, they did not affect the entire world all at once as has the COVID-19 pandemic. While some areas of the world entered into pandemic later than others, no part of the globe has escaped the devastating effects of the novel coronavirus that emerged in late 2019.

Last year, for this publication, I wrote that it seemed that we were nearing the end of the pandemic. Immunizations had been developed and the province was working towards having 70% of the population vaccinated. As it turned out, we were far from being released from the restrictions that had been imposed to fight the pandemic.

After nearly two and half years of living through this pandemic, there have many changes in our lives, in our ministries, and in our communities of faith. Worship has taken different forms. Communion and baptism have a different feel to them. We mourn the passing of some members while others have drifted away. We have also welcomed new babies into the community as well as people who have discovered our communities of faith while searching online. Some communities of faith have had to close, some have amalgamated, and others are in discernment about what the future holds for them and their buildings.

Thank goodness for historical journals that hold all the details of how our communities of faith and various ministries of the Region have evolved and managed through these past months and years. It has been said that during these COVID times, when we are in the midst of such intense and rapid change, that it is difficult to keep timelines straight. It is a gift to our Region to have people dedicated to maintaining our historical records.

Much thanks and appreciation to everyone involved in the keeping of our history.

Vicki McPhee

Presiding Officer

Chinook Winds Region

United Church of Canada

With everything that is going on right now, why should we worry about what happened long ago? Somewhere in my files I have a paper I wrote for my introductory Church History class (almost thirty years ago) where we were supposed to answer a very similar question. We were supposed to talk about why the history of the church was relevant as we tried to sort out how to be the church in today's world. But I know that I found it a relatively easy paper to write simply because I am one of those people who has always found history fascinating and important.

When I was a candidate from the former Alberta Northwest Conference, I would attend the Conference Annual Meeting each year. One of the highlights of those meetings, for me at least, was that in our registration package we got a copy of the Journal from the Conference Historical Society. I would read the Journal articles (sometimes during sessions of the Conference meeting) and soak in the stories of our past. I am happy that the Journal continues to exist.

It is, in my mind, vital that we have people committed to learning about and sharing the stories of our past. There are always plenty of other things that could occupy our time and energy. Just this past week I was viewing an online seminar where one person opined that there were maybe more practical things to learn in seminary than church governance structure from hundreds of years ago. Maybe there are, but knowing where we came from is a big part of understanding where we are now. More than that, knowing our past enables us to discern which parts of our story need to be celebrated and which parts of our story we need to atone for as we move forward. Who knows, maybe in remembering the story we will find a hint of how we deal with the challenges facing us as a church here in 2022.

As I sat down to write this, I grabbed a few back issues of the Journal. In those pages there are biographies, stories about specific congregations as they celebrated anniversaries, memories of controversies in the United Church, reflections on the United Church (and our Methodist forebears) work with First Nations folk and many other things. Sometimes our history makes us admire those who went before us. Sometimes it makes us wonder what they were thinking. Sometimes it reminds us that we have a long way to go to live as citizens of God's Kingdom. All three of those things are important as we grow in faith, both as individuals and as a community.

Thank you to the Historical Society for all the work they have done in the past to hold our history for us and share it with us. I look forward to seeing the stories that continue to come out of your work.

Gord Waldie, Executive Chairperson for NRSC

Letter from the Editor

Thank you once again to the collection of articles I have received for this year's journal. Normally, there would be a message from the chair to go along with mine. However, Donald Koots has retired from the position and we wish him well. I am grateful to be involved once again in a project that is interesting and challenging all at once.

-Katy Jones

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The AWNC Journal is intended to provide a forum by which the history of the United Church and its antecedents can be told. It is designed to make readers aware of the contributions our church has made to the spiritual life and to the social development of the area encompassed by the Alberta and Northwest Conference. The Journal seeks to encourage individuals, congregations and presbyteries to bring together human and material resources in the preservation of our religious heritage.

The ANWC Journal is published yearly by the Alberta and Northwest Conference Historical Society of the United Church of Canada. The members of the board are:

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A STUDENT STORY

By retired diaconal minister, Margaret Hetherington

In early September of 1964, I travelled by CN train from Edmonton to Toronto: my destination Covenant and Emmanuel Colleges. A candidate from Avonmore United Church, twenty years of age, with a freshly-granted BA degree in Sociology from the University of Alberta, I was ready to take the next steps in preparing to become a deaconess in The United Church of Canada. I would also acquire a Bachelor of Religious Education degree. My adventure to work in a congregational setting was beginning.

Seeing the vastness and beauty of Canada unfolding from my little roomette window enlarged my national awareness daily and immediately gave me a new lens to see the world – a symbol of much to come. Serendipitously, my neighbour across the aisle was from Toronto and active in a United Church congregation. She was extremely kind and helpful. When we arrived in Toronto, she kindly had her son drive me and all my luggage to the front steps of Covenant College! That warm gracious woman greatly shaped my attitude toward Ontario folk – not the cool, reserved, self-absorbed people we westerners might have expected. Letting go of stereotypes and misinformation was also symbolic of my upcoming education, "to see with new eyes".

Covenant College, the next expression of "The United Church Training School" and a forerunner of the United and Anglican "Centre for Christian Studies" was both a women's residence and a college of education. There were eighteen students in second year and fourteen of us beginning our education. Seven in our year were in both the diploma program at Covenant and the degree program at Emmanuel. Two men in our class were breaking new ground by studying and preparing with us to be recognized as Certified Employed Churchmen.

The "times really were a'changing" within The United Church: the New Curriculum was published and talks were underway regarding union with the Anglican Church. The power of worship language that moved beyond "man/men" was stirring. Rracial unrest and Vietnam War resistance in the USA spilled over into United Church deliberations. The roles of ministry and laity were under discussion. It was a time committed to change and clarity, and our education was in the midst of this dynamic of renewal. Our proximity to the staff and resources of United Church headquarters heightened these realities even more.

Christian Education leadership was my goal and I delighted in the faith-formation courses taught by Covenant College's Eleanor Gamble. Equipping teachers to use the New Curriculum through Observation Training events where we were the teachers, teaching 'real' children, and being observed and evaluated by local Church School teachers was a unique opportunity for our class. In my opinion, the New Curriculum introduced in the 1960's was amazing. Its premise that adult education was the starting place for sharing faith with our children was obvious and profound. The set of adult books alone (remember The Word and the Way, et al?) challenged everyone to re-visit their faith assumptions and tendencies toward scriptural literalism. This resource was a gift to the church that honoured adult capacities to understand differently. The New Curriculum was a seismic shift. For those adults willing to invest time and openness toward modern biblical scholarship and new ways of seeing, there was enormous spiritual enrichment. The New Curriculum required study, time, effort, creativity, and spiritual growth from adults, especially church school teachers; and children thrived when teachers were spiritually engaged, prepared, and confident (too bad we didn't embrace it more fully, for longer).

Then and now, my favourite Covenant College course was "Synoptic Gospels" taught by Dr. Jean Hutchinson and Principal, the Rev. Harriet Christie. We learned the history of those writings, their context, timing and intent. The human Jesus of Nazareth was liberated from those comparative gospels. We came closer to discovering Jesus' parable wisdom and the struggles of the earliest communities of his followers. I was forever changed by these two women scholars who helped us approach the synoptic gospel stories with essential questions, rigorous scholarship, deepening faith and playful imagination.

My favourite courses at Emmanuel were many, especially Hebrew Scriptures and Christian Ethics. Professor Dobbie was a master at enlivening the ancient stories and bringing them into our lives and

times. Having already experienced Professor Lindsay Vogan's passion for the Old Testament at St. Stephen's College, I learned from two of the very best I would say! And Dr. Douglas Jay in Christian Ethics always left us with more questions and perspectives to explore – no easy answers for life's complexities. In retrospect, I do wish I'd given more attention to my Church History courses. My youthful eyes were future-oriented. As an aside, like many BD degrees that were later granted Master of Divinity recognition, we too had our degrees changed to Master of Religious Education. That was a delightful and well-earned recognition that acknowledged our previous Bachelor degrees and the academic proficiency and accomplishment currently achieved.

What I have always appreciated about the learning model of Covenant College was the focus on academic course content partnered with practical application. In addition to one summer of what we would now call internship, we 'practised' integration of learning, new skills and leadership development continuously in class presentations, congregations, workshops, inner city experiences, a field-trip to Buffalo's black community, problem-solving, worship leadership, pastoral care, and so on. The model was a small group, hands-on, non-hierarchical learning.

Our 'global experience' did not yet include travelling abroad, though that kind of global exposure became an essential element of the Centre for Christian Studies' curriculum decades ago. However, in 1964-66, we learned much from the international women students who shared our residence, challenged our stereotypes, became our friends, and opened our eyes in the process. As well there were always two or three missionaries (overseas personnel) in residence, home on furlough, who shared their experiences of the human family elsewhere. Dr. Kay Hockin, in her courses and in her life, championed justice-making and the world's urgent need for equity, justice and peace. She ignited our passion for activism and protest and for making a difference locally and globally. She insisted that we see every one and every injustice with new eyes and hearts.

My 1965 summer internship was a student position out of the Alberta Conference Office. My work was to help equip our 'Caravaners' and student ministers serving in Alberta that summer to lead Vacation Church Schools in their communities. Two memorable events were travelling to Peace River by bus for workshops and presenting an event at St. Stephen's College. I remember two of the theologs present were Bob Hetherington and Tom Forgrave, classmates from Emmanuel College. As I recall, they gave me a hard time with too many questions and comments! (For those who don't know me, Bob became my husband, and Tom, a life-long friend.) As well, much of the summer I was employed by CAMP WOHELO to direct camps. As a young director, that was a time of significant growth to work with older and generous CGIT leaders and amazing campers. Through the eyes and responsibilities of the director, I appreciated even more the CGIT camping experience that had so influenced me as a girl. Being a summer-long director, I had to learn about self-care, pacing, and the emotional complexities of letting go of one group of wonderful campers as the next busload of newbies arrived. The Revs. Bob Stobie and Jim Elliott were camp fathers at WOHELO with their families that summer; again, I had great mentors and friends. At one camp we leaders and Camp Dad stayed up all night cleaning the kitchen to make sure we passed our health inspection the next day and kept our camp cook. There is no one more important than the Camp Cook!!

Like all summer internships, school year practicums, and team-projects, we had supervisors who evaluated our efforts and helped us mature spiritually and professionally. I can remember writing out verbatim reports of my church school class of 6-year-olds at Fairlawn United for my supervisor, the Rev.Catherine McKeen. I had little previous experience with younger children. Those verbatim reports were hard work and helped me pay more attention to verbal and body language, especially those of the little boy who preferred to stay under the table and yet be as distracting as possible! This taught me many things: how to balance his needs with those of others, whether to involve or not involve his mother, to re-create my content and approach to the curriculum, to bring

more food (before there were allergies!!), to discover his needs and interests There were so many professional and life-lessons learned through discussions with Catherine. For my summer internship, I benefited beyond measure from the insights and friendship of Dr. Bill Clarke at the Conference Office, the Rev. Don Mayne at Wesley United, and from those of the CGIT Association focused on Camping. During the school year, we experienced self-evaluation, and peer and staff evaluations. Placing value and worth on learning from our experiences was a hallmark of our leadership style. I greatly concur, and yet I may have a 'love/hate' relationship with evaluation forms to this day!

Of course, there was a great deal of fun with fellow students and residents. Four of us were from western Canada. Cheering on our football teams, creating skits that included 'cowboys' and western songs, bringing attention to the news and strengths of the West. We sought to "educate" and bring balance and knowledge to central Canadians! We also learned much about "manners" at Covenant College. Most of our meals were sit-down experiences. Sunday evening dinners were always formal. We learned to pour tea with the best of them! Ours was probably the last class that was so formal. We gradually wore down the rules and the staff, although in later life we had to admit that some of those automatic, confident skills came in handy! We could chair a business meeting; knew parliamentary procedure; could project our voices; run a movie projector and filmstrip projector (remember those?). We each made a portable leadership kit that included a flip-chart, black board, and flannel-graph! We learned to be self-sufficient and also to laugh at ourselves; to ask for help and to try to be team-players. We had fun!

So many aspects of student and seminary life seem like givens and haven't been expressed in this article. We had a rich spiritual life, encountering many new songs, books, poems, rituals and experiences of deepening faith – in the chapel, in our community life together, in our classes, in the larger ecumenical community, and beyond. "As Comes the Breath of Spring" was a favourite hymn. We pursued more inclusive, feminine, and human language that included us. We were on the cusp of much change to come. No doubt we planted more seeds that grew into a present day diaconal ministry where women and men can be fully committed to diaconal ministry, recognized as order of ministry, and creatively express a commissioned ministry. The formal church language of our time was that we, deaconesses, were "set apart" for education, service, and pastoral care. I know what the formal "set apart" language intended toward identification, function, and blessing. But nothing could be further from that reality. We always saw ourselves in the midst, in oneness with others, working together, in a circle!

Other seeds were planted such as life-long friendships. Every second year since 2012, classmates Sylvia, Marjorie, and Sue from Ontario, Ginny from India, and Betty and I from Alberta have spent a week together in eastern or western Canada. We grieved Marjorie's death in 2020. We zoom monthly. This March of 2022, we celebrated life together near Hamilton, our first venture out in these new times. Life, justice, spirituality, community, politics, civility, religions, family, nature, friendship, books, knowledge, the planet, science, sharing, kindness, and people still excite us. We are forever bonded and grateful.

In conclusion, when I look back these fifty-eight years, I realize my college/seminary days invited enormous growth. To be given an education for seeing differently was an incredible gift. It is quite understandable that I've been on a continuous and evolving spiritual journey that delights in an expansive Christianity in present times.

It's been a privilege to serve as a deaconess and diaconal minister in The United Church of Canada these many years. Some of it was as a paid/ accountable minister, and much of it as an unpaid/ "unaccountable" minister, teaming with my beloved Bob. I am so grateful to have shared the journey with many of you.

I cherish that my whole life has been and continues to be learning how to be more fully human. To embrace life and to see it as sacred has come with many nudges to open my eyes.

Thank you for this opportunity to reflect once again.



Class of '66



Margaret Hetherington

McDougall Stoney Mission Society

By Robert MacDonald

The year for the Mission site was one of disappointment and promise. In late summer, after a long series of statements and responses, at the request of the Stoney Chiefs and Council, the province rescinded the Provincial Historic Resource designation. This was a surprise, given the contacts with Elders and the Council and provincial support for the restoration. Given present attitudes, the Society did not appeal but decided to carry on and continue relations with Elders and other Stoney. A highlight of the year was the completion of the restoration, under budget. The rededication took place with over eighty in attendance including the Stoney people, with appropriate ceremony such as smudging. In addition, through a grant, a mural by Andrew Holloway, with the buffalo as central focus celebrating the restoration, was unveiled, and later loaned to Canmore Civic Centre for a period.

Christmas celebrations with Elders and families was held at the site. Thanks to donations from several grocery stores and supporters, gifts and hampers were offered and food vouchers distributed. Distribution of hampers was assisted by a grant from Second Harvest, enabling sixty hampers to be delivered over the month. Through the efforts of a Stoney Elder and volunteers from the Nation, hampers were given to deserving families.

The development of the site continued with the Interpretive Walk, which involved Stoney Elders and Knowledge Keepers. Signage is being developed, including in the Stoney or Nakoda language. Planning of events continues, including annual services, and celebration of important days such as Indigenous Peoples' Day in June and Treaty Seven Day in September.

In May, in addition to the annual site clean-up, the AGM was held, partly virtual, partly in-person, with smudging and prayers in Nakoda. Brenda McQueen had resigned as President, and at the meeting a new Board was chosen, including as President Strathie Tompkins who had served as Interim President. Brenda was given a Life Membership. Among the financial decisions was the establishing of a Reserve Fund for any capital investments. The possibility of further grants was indicated. As well an update was given on the Interpretive Walk.

Lacombe United's Hundredth Anniversary

By Robert MacDonald

During the debates and conferences regarding union of the Protestant Churches, there emerged various congregations which undertook amalgamations or mergers on their own. Very important in Western Canada, these were known as Union Churches, and at the time of Union in 1925, had formed a loose organization. A hundred years ago in May 1922, Lacombe was the site of one of these amalgamations. The Methodist congregation began in the 1880s in private homes with visiting students. The first regular service was held in a freight shed. In 1894, a church and parsonage had been built, dedicated as Grace Methodist Church on 16 September 1894. Among those who lived in the parsonage was Rev. Edward Michener, later Opposition Leader in the Alberta Legislature and father of Roland Michener, later Governor General. The church was enlarged in 1907 and rededicated. In 1918, the parsonage was enlarged. At the same time as the Methodists were organizing, Presbyterians in the area were worshipping, beginning with James Buchanan in 1891. By 1893 a Board of Managers was established, and a site sought for a church building. After some negotiation, a lot was secured and a church was built, being dedicated as St. Andrew's Presbyterian Church on 11 October 1895. No manse was built or obtained until 1902, replaced in 1921. A new brick church was constructed in 1908, dedicated 31 January 1909. There was co-operation between the two congregations, sharing services in the summer of 1911 until 1915. Ladies' organizations collaborated on a musical. And in 1912 there were discussions on a union, as had occurred in Ponoka.

The Great War had put pressure on finances, and in 1917 the Methodists considered a proposal of union with the Presbyterian Church. The argument was that union was in the best interests of The Master, and that they would be ready to negotiate when St. Andrew's was ready. Already agreements with the denominations had led to a rearrangement of mission fields. Moreover, some votes had been held to gauge the mood, with opposition at St. Andrew's in 1912 and 1915, but with Methodist support in 1912. In 1917, the Methodists had lost some members due to the war including their minister. Discussions led to an agreement on equal representation on boards, disposal of property to be decided later, and with the voting threshold of seventy-five percent in favour. The Presbyterian Church would be used. The proposal came to naught. However the momentum for church union was strong after the War, and the concept nationally was revived in the early 1920s. In March 1922, delegates met at St. Andrew's, drafted an agreement which included a union as St. Andrew's United Church, in affiliation with the Presbyterian Church in Canada. Properties were vested in the name of the respective congregations, but at the service of the new entity. Separate communion rolls were kept. There would be equal representation on boards.

The Methodists voted by signed ballot, eighty-five to eight, with nine neutral. St. Andrew's voted clause-by-clause, but was unanimous. A joint meeting of the respective Boards was held on 10 April 1922, detailing a process to complete the union, with a meeting of the Methodists on 14 April to proceed, electing representatives to the new Boards. The last Methodist Official Board took place on 1 May 1922. The union was consummated with the first united worship at St. Andrew's on 7 May 1922.

In September, Presbytery approved the arrangement and the name, and the first annual meeting was held 29 January 1923. Even when St. Andrew's became part of the United Church of Canada, there were technical issues relating to property title. And in the 1950s there were suggestions of a new site and building. The Methodist Hall served Religious Education and Mid-Week groups, as well as for teas and banquets. This was until a new Christian Education Centre was built adjacent to the Church in 1957, though only after a long series of setbacks, planning, and fund-raising.
It was dedicated on 1 May 1960, with some work yet to be done. The Hall was sold to the Kinsmen Club of Lacombe. The parsonage was rented, and later sold. But in the 1980s, application was made

for the building to become a Historic Resource, and after a study, the province agreed.

Over the years there have been renovations and improvements. Owing to difficulties negotiating the front stairs, a new entrance was added in 1965. By January 1983, a lift was installed. While there had been a stained-glass window behind the choir loft, a number of new stained-glass windows were installed. One was installed in April 1946 that was a dedication to those who served in the Second World War. One in 1967-68, honouring some key supporting families, and a series dedicated to a scoutmaster, a Sunday School teacher, and a long-time member and veteran. Other memorials and dedicatory plaques are in the building.

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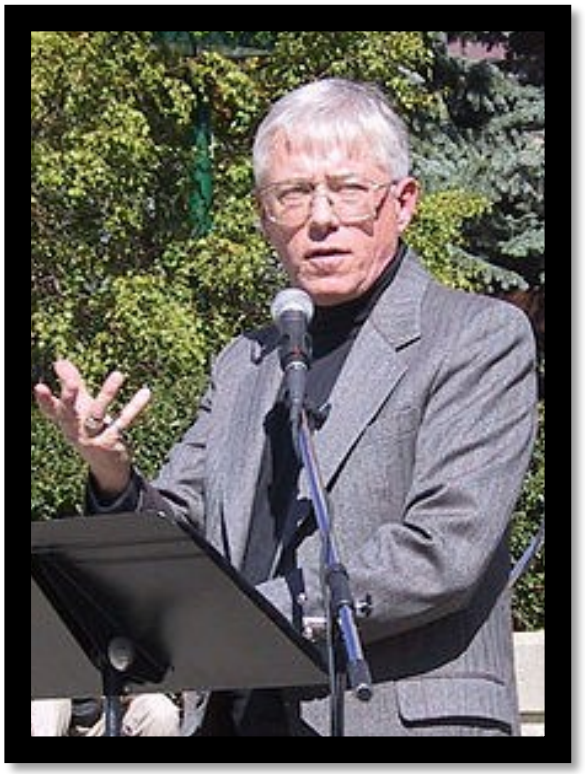


The ANWC Historical Society Journal is the only journal of its kind in Canada. Each year, we explore the stories and experiences that have been part of the rich history of the United Church in Alberta. Would you like to contribute to this important work? Then please consider buying a membership and subscription to our journal. Simply fill out the handy form on the other page and send it with a cheque to the address. Thank you very much.

William Frederick Phipps (4 May 1942 - 4 March 2022)

By Robert MacDonald

On 4 March 2022, the 36th Moderator of the United Church of Canada, the Right Rev. Bill Phipps passed away after a battle with pancreatic cancer.



Bill Phipps

Born 4 May 1942 in Toronto, to a somewhat conservative, but solid, United Church family, Reginald and Cora Phipps, William Frederick Phipps had a comfortable middle-class upbring, along with his sister Elda. He took any opportunity to learn, to read and to grow. After secondary school, he attended Osgoode Hall Law School, graduating in 1965. He was encouraged to become a minister, and as a result attended McCormick Theological Seminary in Chicago, graduating in 1968. It was a time of liberal theological ideas. He was ordained in 1969 and admitted to the bar in 1970.

Already his social activism was strong. During the years in the US, it was a period of civil rights unrest and the Vietnam War. He related that as an undergraduate, during a summer counselling disadvantaged youth in New York with the social activist Saul Alinsky, he saw the social justice dimension of the Christian faith, and doors were opened to him in this insight. Amongst activity in the US, he often remarked he had participated in a march led by Rev. Martin Luther King. After ordination he served at the Chapel-in-the-Park in Toronto. Using his law degree, he helped set up a poverty law practice. He served at Thorncliffe United and then was called to Trinity-St. Paul in Toronto where he would find a liberal congregation. He pursued issues of peace, poverty and homelessness.

In 1986, he decided to move into church administration with his appointment as Executive Secretary of Alberta and Northwest Conference. This led to opportunities to connect with Indigenous groups. He attended the Dene Assembly in Yellowknife (within the boundary of Conference) in 1987. He also supported the Lubicon Cree in their request for recognition and land. He was in attendance in 1988 when General Council agreed to support accepting all who professed Christ as members and ministers. But in addition, as Executive Secretary, it meant meetings. This meant assisting the Conference President in organizing Executive and Conference meetings. Other committees also required meetings. One of these was the Historic Sites and Archives Committee where he facilitated in getting some funding from Conference for the Historical Society whose name earlier he had approved as Executive Secretary.

After seven years, he accepted a call to Scarboro United Church in Calgary. At the memorial service, his colleague Judy Chapman spoke of their work together, and his sense of humour. Social concerns were important, as in the annual Blue Christmas (or Not So Merry Christmas services) which other congregations also held. On the other hand, his pastoral duties could be seen when he sat on the steps of the platform and read to the young Sunday School children.

And he regularly attended Presbytery meetings. At a Conference in Calgary, he umpired a softball game between delegates and St. Andrew's College.

While at Scarboro he was elected Moderator, which meant a leave of absence from 1997-2000. Again, lots of meetings and organizing. In addition, as Moderator he would be the spokesman for the United Church. One consequence was the interview with The Ottawa Citizen, in which he was questioned on concepts such as ordination of gay people, relationships with Indigenous people, the role of the church in society, and economic justice. Especially controversial were his comments on the nature of Jesus. He was criticized both within and without the denomination on the basis of the report. Yet while some may have had an impression of him on the basis of the controversy, he engaged the church in various ways. In 1998, as Moderator, he read the United Church apology to Indigenous Canadians over the Church's role in the residential schools. At his memorial service, Tony Snow of the Nakoda or Stoney led with a smudge ceremony and comments on the importance of land, and a Cree singer presented a song of healing.

As Moderator, he convened the Consultation on Faith and the Economy, which resulted in several volumes, including themes on the Church's Witness and a Call for Action for a Moral Economy, Seeking Integrity in Creation, and Corporate Responsibility. The Steering Committee included a former Moderator. He also served as international president of the World Conference of Religions for Peace. As Moderator, he related to partners oversees, such as in the Democratic Republic of the Congo. This opened the door to many contacts oversees in later years. He would remark on how humble he felt preaching in the same church where Archbishop Romero of El Salvador was assassinated.

He returned to Scarboro where he retired in 2007 but his activity at Presbytery and Conference did not stop. In 2002 he had the courage (or audacity) to run as an NDP candidate in the federal election against Stephen Harper. He was engaged in several projects. With Rev. Clint Mooney of St. Matthew's Church, he presented a study document. He bore Faithful Witness to Holy Blossom Temple, dealing with Jewish-Christian relations. With Rev. Ted Reeve, who edited several of the volumes produced for the Consultation, he founded Faith and The Common Good, Greening Sacred Spaces. Both these men spoke at the memorial service. The Unitarian Church of Calgary honoured him with an award for service to the community.

While he was a very public person--which was acknowledged by people such as the General Secretary, the Moderator and a past Moderator at his service--his private life resulted in a balance, especially with his soulmate and wife Carolyn Pogue. His daughter Sarah spoke of the trips with the family, with two things in particular, love of camping and interest in cities. Many camping trips were not in the comfortable commercial sites but in state and provincial parks. A trip to Vancouver led to a discussion of the architecture of the buildings. He enjoyed paddling in places such as Algonquin Park or Lake Superior. Baseball was a passion. He even threw out the first pitch at a Blue Jays game in August 2000. He was called a prophet in a ball cap.

He was described as a mentor, a minister to ministers, and an Elder.

Reflections from a Moderator: excerpts from reports to the General Council Executive

By Jordan Cantwell

Editors note: This submission had to be edited for submission and I highly recommend reading the full report if you get the chance!

November 2015

On my third day as Moderator, the General Secretary and I flew to South Korea to attend the General Assembly of the PROK (Presbyterian Church in the Republic of Korea). Our two churches signed a Mutual Recognition of Ministries Agreement. This was a joyful occasion, full of hope and excitement for the future. When I addressed the Assembly, I spoke about what our long, rich connection with the PROK has meant to the United Church, and how this agreement represents a deepening of that relationship.

The Korean Presbyterian churches were celebrating their 100th anniversary to which they invited many global partners. They organized an entire program for us, before and during the General Assembly, which included a trip to the demilitarized zone between North and South Korea. There we heard heart-wrenching stories of the on-going pain of separation that families experience and the longing for peaceful re-unification.

In Korea I met Rev. Borah Lim who has a ministry in Seoul with LGBTQ people. We spoke of the discrimination that LGBTQ people are facing in Korea and the hurt and frustration they experience because of the church's part in promoting homophobia. Rev. Lim introduced me to some young members of her church who are challenging the church to be more open. I thanked them and told them I could be Moderator of our church today because others before me had done what they are doing. It was one of many poignant moments that reminded me how much we need one another on this discipleship journey.

With the support of the Moderator's Advisory Committee, I was able to clarify my priorities for this triennium. The main theme I want to focus on is discipleship, expressed particularly in the areas of: Indigenous justice and right relations work, ecumenical engagement, and youth and young adult ministry. Discipleship requires the spiritual gifts of hope, courage and humility, so these will also be key themes I want to lift up.

One of the highlights of my first two months as Moderator was the celebration of our Full Communion Agreement with the United Church of Christ in the United States. Anglican Bishop Mark McDonald offered a prophetic sermon reminding us that this was just a beginning and that the real power of the agreement will be in living it out in ways that embody Christ's Good News for the poor and marginalized.

April 2016

We are at a significant moment in history—there is a new awareness of and commitment to reconciliation. Everywhere I have been in Canada, people are talking about, thinking about, seeking ways to walk in paths of reconciliation. We have the opportunity to re-establish this nation and our church on a new foundation of mutuality, equity and respect.

What we do will have a profound impact on the rest of the world. Western/Christian colonialism has been far-reaching, and I have seen its impact in my travels, as communities strive to find a way out of this colonial legacy. For example, in China, there is an emphasis on *zhongguohua* (the formation of a truly Chinese Christianity) and the indigenization of the gospel; in El Salvador, there are real efforts at peace and reconciliation that speak the truth about the on-going history of Western political and economic domination, and which are beginning to create space for the re-emergence of indigenous identity; and in Korea, churches are working to reunify the peninsula, which was divided up by American and Soviet colonial powers.

There are lessons our church could learn from each country I visited. In China, there is an opportunity for closer collaboration, especially among youth and theological colleges. While the Chinese Christian population seems numerically massive to our eyes, within their country they are a tiny minority.

Therefore, we share in common the dynamic of being both powerful and marginalized. This provides rich opportunities for shared theological reflection on marginality and the vulnerable, outcast Christ as an antidote to Western Christianity's historic emphasis on triumphalism. There are also lessons to be learned from each other about church unity—different ways of understanding and working toward this.

The witness of our partners in El Salvador, like that of the Indigenous members of our church here at home, reminds me how urgently we are in need of conversion. As I reflect on their courage and resilience in the face of profound injustices and relentless suffering I wonder about my own commitment to deep discipleship. Many of the challenges they face can be directly or indirectly traced back to the ways that the gospel has become distorted and neglected in our own churches.

I have heard over and over again that our openness around LGBTQ inclusion is an important witness to churches both within and beyond Canada. We offer hope to people who are struggling with this within their own context, and to those who are being persecuted for their gender or sexual identity. LGBTQ inclusion continually comes up when visiting with partners, even though it wasn't "on the agenda." People in other countries look to us for a word of hope, solidarity, encouragement. They count on us to make a difference, and to use the voice and influence we have in this area.

Learning about francophone realities in our church has been eye-opening. There is much truth-telling and listening that needs to be done, and bridges that need to be built. There are rich opportunities for growth in francophone ministries that will enhance the whole church, but these will require resources, effort and commitment, as we strive to become more bilingual.

When walking to work each morning for the last few weeks, I have been pleased to see signs of spring: last fall's decaying leaves being pushed aside by new growth and fresh buds. Likewise in our church, new life is springing up all over the place. Fresh communities of faith are taking hold and branching out, nurturing a church that is alive and growing.

Fall 2016

I am impressed by the creativity of congregations and pastoral charges who are finding all kinds of new ways to share ministry among themselves and with the wider community. One story that stands out involves a congregation that cannot afford a minister "buying" pulpit supply from a neighbouring congregation which is struggling financially. The second congregation donates $25 to Mission and Service each time. So the first congregation is able to continue holding services in their area, the second congregation gets help to meet their budget, and M&S gets extra support… a win-win-win solution!

I shared a meal and evening worship with an ecumenical group of youth and young adults in Montreal. Once again, I was inspired by the faith, wisdom and commitment of the young people who are connecting with our church. One young adult urged me to share this message. "Please", she said, "tell people we (young people) are not disinterested in church, just because we're not there on Sunday morning. My church happens at Wednesday evening bible study and our Saturday evening potlucks and worship. We're just doing church differently."

At the end of May, I was again surrounded by youthful energy as I took part in a youth retreat camp in London Conference, before returning the next weekend for the London Conference Annual General Meeting. The huge number of actively engaged young people at that meeting speaks to the impact of making youth and young adult ministry a priority.

Reflection:

I have always appreciated the United Church for its inclusivity. Being a white, able-bodied, English-speaking person, the church has always felt very open and welcoming to me. It is a place where I feel comfortable, able to contribute my gifts, and respected for who I am. So I am deeply challenged by the truth that the very things that make me feel "at home" in the United Church are experienced by others as excluding and dismissive of who they are and what they have to offer. I find myself reflecting often these days on privilege and how it operates. I am convicted over and over again by Jesus's

confrontation of those who sat comfortably with their privilege. I feel, at every turn, that I am being invited (with others) to find meaningful and effective ways to dismantle privilege - especially my own - in the church and in society, so that we might indeed create the kind of open and inclusive community we long to be.

On June 7th I flew to Montreal to participate in an ecumenical celebration of Iftar, the ritual breaking of the fast on the first day of Ramadan. This was co-hosted by Montreal City Mission and the Muslim Association of Canada. The event was held in the public square in front of St. James United Church on St. Catherine's Street. When the imam issued the Muslim call to prayer while the church bells chimed overhead, I was moved to tears. What a profound public witness to inter-faith cooperation and sharing.

Later that week I took part in the 80th anniversary service of Lydia Gruchy's ordination, aptly titled, She Flies On. I was honoured to pay tribute to this pioneering female minister. I was also humbled to hear how the doors that have been opened to me as a woman in ministry by my predecessors in faith are still closed for many of my ethnic-minority sisters. I was moved by the tremendous courage and resilience of women, and reminded that "until we are all free, we are none of us free." (Emma Lazarus)

In early July, I spent almost a week at the 41st General Synod of the Anglican Church of Canada. The biggest and most contentious item on their agenda was a proposal to change canon law to allow same-sex marriage in the church. I was impressed by the process they used early in the week to have facilitated conversations in small groups that were not focused on decision-making, but on honest, deep conversation from the heart about the issues. I learned a great deal about how we can have better conversations together on important and controversial matters in the church over which we are deeply divided. In the end, the proposal was at first narrowly defeated, then passed after technical problems were identified with the ballot counting. The days set aside for debate and voting were emotionally and spiritually exhausting – even for those of us who were only observers.

Reflection:

My experience at the General Synod provided me with much rich reflection on what it means to be a true partner in ecumenical relationships. It is a gift to be asked to accompany friends through a challenging moment in their life together. It was a great honour. And a lot of work! I had to continually let go of my own hopes and desires for how the vote would go and focus instead on holding the gathered community and the whole Anglican Church in prayer. I began by assuring the Synod that the United Church would continue to walk with them in friendship and solidarity, regardless of the outcome of the decisions they made that week. I have reflected often since then on how I am called to practice this kind of compassion in all my relationships – especially with those with whom I am in conflict. Through this experience, I learned that when we truly hold one another in love, despite our deep disagreement, the pain of the other's disappointment tempers our own joy… and vice versa.

In early August, I again enjoyed the youth vibe at both the Neechi Youth Camp and the Grand Council Youth Reunion at the Sandy-Saulteaux Spiritual Centre in Manitoba. We need more opportunities like these for young people to come together in community, to learn together through storytelling, play, and ceremony. I have been told by the Elders that the way to reconciliation and right relationship begins with being in relationship with one another. It is not easy to dive deeply into cross-cultural or inter-generational experiences like these. Many points of tension, frustration and misunderstanding emerge. But what a rich and life-giving experience it can be at the same time. I am grateful for the opportunity to participate in these life-changing events.

On August 20th I took part in the commemoration to mark the 30th anniversary of the United Church's Apology to Aboriginal Peoples in Sudbury, where we reaffirmed our commitment to work together towards healing and reconciliation. It was powerful to see so many elders who had been present at the Apology in 1986 together again – probably for the last time. I was struck by the patience, grace, resilience, and determination of Indigenous leaders in our church who are still waiting for us to fully

live out the apologies we have made.

I spent the last week of August in Fisher River, Norway House, and Cross Lake reservations, in northern Manitoba. My time with the folks in these communities really brought home for me the urgent need for our church to address, in concrete, community-based ways, the history and impact of colonial mission practices. Former Moderator, Stan McKay, has offered a suggestion for one way we might begin to do this, and I have already begun to approach ecumenical partners to ask if they will work with us to address this harmful legacy.



Jordan Cantwell

Reflection:

My visit to communities in northern Manitoba really shook me up. My heart broke as I listened to story after story of loss due to suicide or addictions. The level of grief with which people are living is overwhelming. Many people shared feelings of being forgotten and ignored by the rest of the country and by the church. As I sat and listened to people's anger, frustration, sadness, and fear for their children, I wondered how I could ever have thought it would make any difference to these folks that the Moderator came to visit. So what?… it didn't change anything. And that's what is needed… real, deep, ground-up change that addresses the underlying causes of the hopelessness that so many people are feeling. How does a Moderator's visit offer any meaningful hope to our relatives who are struggling, grieving, dying, crying out for justice? At times I felt embarrassed by my profound ignorance and naiveté in thinking that anyone would even care that the Moderator had come to see them. Yet to my surprise, some people said that it did matter to them, and to their community that I was there. I found this deeply humbling. I continue to reflect on what it means to be in solidarity with folks. I know it means working with them to bring about the changes that justice demands. But it also means walking with them, feeling their grief, their frustration, their hope and their joy. As I am discovering, it also means allowing myself to be changed by their story.

George Rodgers (21 July 1938 - 18 September 2021)

By Robert MacDonald

Born to Alex and Alma Rodgers, on 21 July 1938, George grew up in North Central Regina, in the shadow of Taylor Field, home of the Roughriders. He attended Albert Public School and then Scott Collegiate. At Scott, he was a member of the Glee Club and was involved with the Students' Council, serving as President in his final year. In his address in the Yearbook, he wrote about the importance of education and opportunities in life. But he also noted the quality of education at Scott which had several teachers with master's degrees. A notable exception for the time. He attended St. Andrew's United Church in the same area, participating in Sunday School as well as being active in Cubs and Scouts. After High School, he attended the University of Saskatchewan, graduating in 1959. Though in the Yearbook he is described as wanting to be a teacher, studying for the ministry was not far from the surface. Accordingly, he enrolled at St. Andrew's College on the U. of S. campus, participating in both the Residents' Council and the (Theology) Students' Council. Like many theologs, summers were spent on fields as summer supply. One of his assignments was to a multi-point charge near Moose Jaw.

In 1962, he was ordained and gave an inaugural service at his home church of St. Andrew's, punctuated by a shout of encouragement by a young man in the congregation. As was the custom, he was settled at Pelly, a five-point charge in N.E. Saskatchewan near the Manitoba border. At his Memorial Service, his nephew Rev.
Grant Rodgers wrote about a visit there, describing the furnished manse, spare from the point of view of an eight-year-old. He left for a staff position at the Prairie Christian Training Centre in the Qu'Appelle Valley. In 1971, he accepted the call to Pleasant Heights United Church in Calgary, as assistant to Rev. Tom Badger. It was there he met Heather, a chair member, and they were soon married. At his Memorial Service one of the hymns from the wedding was sung. Shortly the couple moved to Sherwood Park. At the Service, it was noted by a speaker that while looking over the situation, they met a couple cleaning the manse which was the start of a life-long friendship. During the twelve years at Sherwood Park he received the Master of Divinity from Chicago Theological Seminary. Later he was awarded the Doctor of Ministry Degree from St. Stephen's College. In 1984, he was elected President of Conference.
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By 1991, he was on Conference Staff, a position which included links to Yellowhead Presbytery. At the Memorial Service it was noted that as President and on staff with Conference, he felt it an honour to attend memorial services of clergy. In 1993 he became Executive Secretary of Conference This involved not only administration in the Conference but also attendance at General Council and General Council Executive.

Like for many clergy, the call to ministry was a lifetime vocation. He returned to his desire of high school, and he taught both at St. Stephen's and the University of Alberta, giving classes in modern progressive theology. His ability was praised at the Service by a couple who had taken a course, as had a fellow clergyman. When St. Andrew's College and St. Stephen's College were briefly merged, he served as Interim President.

From his days in the Glee Club, in choirs in the congregations he served, to the choir at Conference meetings, throughout his life he enjoyed music. He was a tenor with Josephsburg Men's Choir who performed at the Service with some of his favourite songs, some Johnny Cash (who incidentally had performed in Saskatoon). The whole family was involved in music. Heather conducted choirs, the family spent part of the summer at Naramata, especially the music camp. It was noted he read widely. As a lifelong learner, he was even seen to be reading on the beach in Mexico.

In September 2021, George passed away.

Son, brother, husband, father, student, preacher, counsellor, teacher, choir member, administrator, churchman, reader, and friend--these sum up his career.

Strains of a New Beginning

By Robert MacDonald

The birth of the United Church on 10 June 1925 took a long time from the moment of conception (along with some false labour pains). In 1925, there was a sense for those opposed that the "child" could be "premature." Post-amalgamation or union was not always smooth.

The beginning of the dream of unity of the Protestant churches or the Christian Church began in the latter part of the Nineteenth Century. There was an emphasis after the unification of the Methodists and then the Presbyterians respectively in the 1880s. From a Conference in 1888 of Presbyterian, Methodist and Anglican leaders, various attempts were made to achieve the dream. Shortly afterwards, the Methodists had declared for unity, and by the end of the century the Methodists had worked on a detailed plan. In 1904 a committee of Presbyterians and Methodists had been formed to look at issues such as Doctrine, Polity, and Training of Clergy. Congregationalists were invited later to join the discussions. Though some progress had been made, even support by Presbyterians in 1916, there was concern over loss of identity and doctrine. Development of Union Churches, especially in the West, spurred discussion.

After a pause during the War, debate resumed after 1921, especially by Methodists concerned with Presbyterian delays and opposition by "non-concurring" members. Presbyterians were split. Rev. R. Johnson of Grace in Calgary felt the time was not yet ripe. Rev. D. McQueen of First Presbyterian in Edmonton favoured a federated structure. Rev. George Dobson of Knox in Calgary spoke in favour of union. Outside voices were brought into the debate in 1924. Chief Justice Joseph Martin of Saskatchewan for the "non-concurring' and Principal Edmond Oliver of St. Andrew's College for the "unionists". And Rev. George Pidgeon, General Secretary of the Presbyterian Church, compared the importance of the union to the Protestant. Reformation. The Alberta Synod reflected the split.

In late 1924 and early 1925, votes were held by various congregations. Knox in Calgary voted 325 to 232 in favour. Hillhurst voted 95 to 39. St. Andrew's went 190 to 70 and Grace 403 to 174 against. In Edmonton, Knox was 412 to 139 in favour, but First Presbyterian 172 to 421 against. In Medicine Hat, Knox voted 48 to 39, while in Lethbridge Knox had a 106 majority. Some Presbyterians did not vote while Methodists generally accepted the decision of the higher courts, a few who did vote such as Crescent Heights in Calgary voted in favour. Much opposition was in the Red Deer area where Rev. G, Brown actively campaigned against union.

Provincially 3713 Presbyterians voted for union, 3360 against with a significant reduction in support from 1916. Opposition came from three areas. In Calgary, the tally was 1231 to 1071 against, Red Deer 379 to 128 against, and Medicine Hat 323 to 257 against. Surprisingly, Edmonton was 1213 to 917 in favour. Of 572 congregations, only forty were "non-concurring." Aid-receiving congregations generally voted in favour of union. Three of ten in each of Calgary and Edmonton were "non-concurring" and the largest in Medicine Hat, while three-quarters around Red Deer voted against.

After 10 June 1925, the new Conference of the United Church had several challenges. The first was organizational. This involved the new Presbyteries. The Conference would consist of thirteen Presbyteries. In Edmonton, the first meeting of Presbytery occurred in September 1925. The first order of business at the meeting, with eighty clergy and lay, was the final meeting of the former Presbyterian and Methodist bodies. A service of dedication and communion was held to commemorate the new entity under the leadership of Rev. A.C. Farrell of Wesley. In Calgary, a similar meeting took place, with election of officers, establishment of committees, setting up rules of order, and authorization of ministers.

A second major adjustment related to amalgamations or mergers between congregations of separate denominations.

In Calgary, amalgamations had taken place before 1925. Two south Calgary churches were merged but

under Presbyterian administration, while in Springbank, it was under Methodist direction. After 1925, in the Hillhurst area, St. Paul's Methodist Church and Hillhurst Presbyterian merged, meeting in the larger Hillhurst Presbyterian building, still struggling with a 1912 construction debt discharged only in 1948. Further south, Victoria Methodist and St. Paul's Presbyterian (a basement church) worshipped separately though both voted for union. Slowly, it was realized that a combined congregation was desirable, and in 1929 Victoria United sold its property and moved to St. Paul's United. To the west, Bankview Presbyterian, worshipping in a school under the leadership of Rev. A. Rennie, and Bankview Methodist, with a new sanctuary in 1911, completed a union in 1927 as Bankview Scarboro United, later Scarboro United.

In Medicine Hat, St. John's Presbyterian Church had expanded after establishment to become Knox, while Wellington Avenue Methodist Church was established a bit later. Prior to Church Union, the two had joint summer services. Afterwards, it was logical that the two amalgamate to become Memorial United Church, using the former Presbyterian facilities and selling the Methodist church but not the manse/parsonage. Three years later, Salem, a Congregationalist church with several smaller German-speaking congregations outside Medicine Hat was created.

In High River, Presbyterians had organized through the efforts of Rev. Angus Robertson in the 1880s with a new sanctuary twenty years later. Meanwhile under the efforts of Dr. George Stanley, Methodists were brought together. In 1910, there was talk of union even though both were flourishing. In 1925, despite dissenting Presbyterians, compromises, and adjustments being made, a merger took place resulting in Chalmers United Church, with worship in the Presbyterian building. The Methodist building was used for Sunday School and was later sold to the Nazarenes.

On the other hand, there were questions about merging congregations close to each other. In Edmonton, a Methodist mission had erected a building by November 1907, while Presbyterians worshipped in the Methodist building as they sought a site of their own. In the end, the two were three blocks apart. And yet despite the proximity, the two were separate: Norwood United and Erskine United. Only later did amalgamation occur. In Calgary, North Hill United (Presbyterian) and Crescent Heights United (Methodist) were four blocks apart. Though Presbytery had suggested North Hill (then a basement church) move further southeast, the congregation refused even though it had spilt over the issue of Union. Again, amalgamation came much later.

In Church Union, whether locally or within the new denomination, one issue was the disposal of property, some of which was alluded to above. But it was also linked to the relationship with the continuing Presbyterian Church of Canada. One contention was whether there would be compensation for those who chose to remain members of the Presbyterian Church rather than join a United Church. They argued that they had supported and helped pay for facilities prior to 1925, therefore they should get some of the proceeds. In 1926 Conference (and Synod) established a committee, three from each of the denominations. Its role was to investigate cases, recognizing the difficulties minorities had experienced, and to seek out settlements. Thirteen applications were made. Some accepted the recommendations of the committee and in some cases money was proposed. In three cases the majority refused. At North Hill in Calgary, where the vote was 137-107 for Union. A second vote favoured keeping the assets. As property was a provincial matter, the recommendations were sent to the Lieutenant-Governor-in-Council, or the cabinet, but no action was taken.

Worship was a challenge. There were two aspects of this. On one level, it was the shortage of clergy. Even before the Union, there were shortages in both denominations. Many places were being served by students as well as summer supply, which led to disruptions of services, as indicated in the 1927 Annual Report. In Alberta Conference, in 1926, there were fourteen vacant charges and over thirty served by students including summer supply. In 1927, the Annual Report indicated that there was a surplus denominationally.

In part this was because of mergers, meaning only one minister was needed or because the minister might have supported Union while the congregation did not, such as Rev. Hartley at Pleasant Heights Presbyterian or Rev. McTaggart at St. Andrew's Presbyterian. The General Executive urged Conferences to encourage younger men where there were surpluses to consider transfer to Western Canada where there were vacancies. It was reported that there were 170 clergy on furlough. The Depression added another aspect and shortages continued to well after the Second World War.

The second aspect of worship's challenges, essentially denominational but with local implications, dealt with the hymnary. Each of the entering denominations had its own hymnary, the Presbyterian Book of Praise and the Methodist Hymn and Tune Book. One of the first decisions of General Council was to produce a new hymnary. In the meantime, the existing hymnaries could be used. Accordingly, a Committee was established to develop the new version, under the chair of Worship Committee Rev. Peter MacKenzie and Secretary Rev. Alex Macmillan. One of the members was Rev. George Kerby of Mount Royal College. One of the contributors was the well-known conductor Sir Ernest Macmillan. The aim was to complete "a collection of spiritual songs decidedly representative of the hymnary of the church universal."

The committee began its work, encouraging presbyteries to submit titles. 100 of 115 presbyteries replied. In July 1928, a draft report was sent to the Executive. It consisted of segments on God, the Trinity, the Church of God, Communion, Life in Christ, Home Life, National Life, The Call, Nature, Children's Hymns, and Psalms. In February 1929, thirty-eight hymns were suggested by the Committee, and the following June, another seventy -two after considering the replies by presbyteries. Executive added some, and after discussions, a number were deleted by the Committee and Executive. Further discussion led to a decision to publish the collection, through the United Church Publishing House. It was produced in 1930 and served until a new one was published for the unsuccessful negotiations with the Anglican Church.

Amalgamating congregations had the problem of disposal of 'surplus' facilities. In Lacombe, St. Andrew's, already a Union church under Presbyterian administration but had opted for Union, the Methodist church became a hall for Sunday School and other meetings. In Calgary, Victoria Methodist merged with St. Paul's Presbyterian, and its property was sold.

There were some other issues. One had implications on the prairies. This was that of the role of women in the church—on Session and in Ordination. Even before 1925, the issue was debated. Indeed in September 1921 the Official Board of Crescent Heights Methodist Church in Calgary had voted unanimously in favour of ordination of women. In 1930, a remit was sent to Presbyteries and pastoral Charges to have the Basis of Union amended to replace "men" with "members in full membership" regarding Polity. While women would be on Session, ordination was a way off.

Some issues dealt with finances, and were especially national in nature. These included integrating and dealing with various funds such as building funds and trusts, as well as the various superannuation or pension funds.

Despite the challenges of integrating the entities and forging a new identity, Alberta Conference by the end of the decade of the Twenties seemed remarkably stable and optimistic about the future. It was shortly to be buffeted by new challenges of a Drought and Depression.

Donald B. Smith, Seen But Not Seen: Influential Canadians and the First Nations from the 1840s to Today

University of Toronto Press, 2021

By Robert MacDonald

In an era of apology, trends of political correctness and renaming, it can be a challenge to understand people in relation to their social context, rather than, as Smith discusses in his prologue (p. xxii), "presentism", judging the past through present-day values. This book, deals in chronological order with small, but focused, biographies of sixteen people who were influential in shaping Canadian attitudes towards the First Nations since the 1840s to recent times. Figures ranging from John A. Macdonald to people like Harold Cardinal, John Laurie and Hugh Dempsey. The title indicates for much of the time people were basically ignored, unaware of the situation, or had negative attitudes. But this thought has changed in recent years. In the prologue, Smith, a retired History professor at the University of Calgary, indicates his own journey to understand and appreciate the Indigenous experiences, including in research and writing. For the purposes of this review, four of the people described had an impact on the area and subject of the Journal.

John A. Macdonald has more recently been vilified over his handling of the issues of the residential schools (initially trade and academics) and the events in the North West in the 1880s. Especially those of the Rebellion of 1885. The actions are described as "totally reprehensible," the execution of Riel "a colossal error" (p.31). As Smith indicates, Macdonald's attitudes and actions are more complex. The author notes one of his first involvement was as a lawyer defending a Mohawk man in a murder case. He defended the sale of reserve land as a trust by the treaty, with the benefits to go to the First Nations. Smith suggests Macdonald had better relations and understandings of those in Central Canada than those in the West. In the latter part of his career, interest in First Nations interests waned. But, like his contemporaries, he saw their future in terms of integration.

The second figure is the Rev. John McDougall. Again, the record is mixed. His early life near Georgian Bay and at Norway House (present-day Manitoba) meant he was familiar with the languages (Ojibwe and Cree) and the way of life of the First Nations there. His abilities in this regard led to him being a councillor, interpreter, and witness to Treaties Six and Seven. As well as scout and pacifier during the events of 1885. Considerable detail is given on the Orphanage, a residential-industrial school, but Smith indicates that lack of sufficient funding, poorly trained teachers, illness, and mismanagement meant McDougall's dreams were unfulfilled. His role in encouraging participation in Banff Indian Days is indicated. His role as Commissioner of Indians in the West and surrender of "surplus" land and the situation in B.C is noted also. which suggest his influence beyond Morley. A prolific writer and speaker, he was known as being sympathetic towards the First Nations. Nonetheless, like his fellow Anglo-Canadians, McDougall felt the future was integration into mainstream Canadian society.

George Munro Grant's overall reputation lies with his twenty-five years (1877-1902) as Principal of Queen's College (University). During which a small college was transformed into an important university and women were first admitted. He honoured the first Afro-Canadian lawyer. As well as Rev. Elias Rand who helped preserve the M'kmaq language. His main experience occurred in a voyage with Sanford Fleming through the West in 1872, recorded in his book *Ocean to Ocean*. Among his informants was Rev. George McDougall. When he returned in 1883, John McDougall gave him an update. Opposed to Riel's execution, in 1886 he supported the Presbyterian Assembly's motion criticizing the action towards the Indians of the North West by the Dominion of Canada. That year also, he attacked the blatant disregard for native rights in B.C, though he supported the potlach ban, and praised the settlement of Willam Duncan at Metlakatla among the Tsimshian. His enthusiasm for treaties was in part due to his relationship with William Morris, the Commissioner. However, he also felt that the future was in assimilation and extinguishment (p. 88).

Finally, the author deals with Duncan Campbell Scott. Son of the manse, Scott started as a clerk in Indian Affairs. He rose steadily to become Commissioner for Treaty Nine, Superintendent of Indian Education, and then Superintendent General of Indian Affairs. His vision was efficiency and economy. Under his direction, more authority was given to the Department and to Agents, which lead to increased restrictions on dances away from reserves as well as more enforcement on potlatches. He encouraged enfranchisement, and compulsory attendance at schools. He clashed with the activist Fred Loft. Though he urged the provinces to relax hunting rules, this was for economic reasons with less dependence on government funds. To the end, he felt intermarriage and education would erase traces of aboriginal life (p. 146).

And, of course, there are the other influential people such as Lionel Groulx and Jacques Rousseau (Quebec), or Franz Boas and Emily Carr (B.C.). Smith provides many details and incidents in the lives of these people which are not possible to deal with in a review.

An interesting aspect is that there are short biographies of other people within the individual studies, such as William Jackson (involved in 1885), Rev. George McDougall (and more of John), Rev. Silas Rand (a linguist and M'kmaq advocate in Grant), the poet/performer Pauline Johnson, and the civil servant and activist Fred Loft in Scott.

What distinguishes these biographies discussed in this review is that the people underestimated the desire of the First Nations to retain their identities. In this study, illustrated with archival photographs, Smith has provided a much-appreciated understanding of these individuals, flawed as they were, and their society, as well as the changes in attitudes more recently.





Thank you for your support!