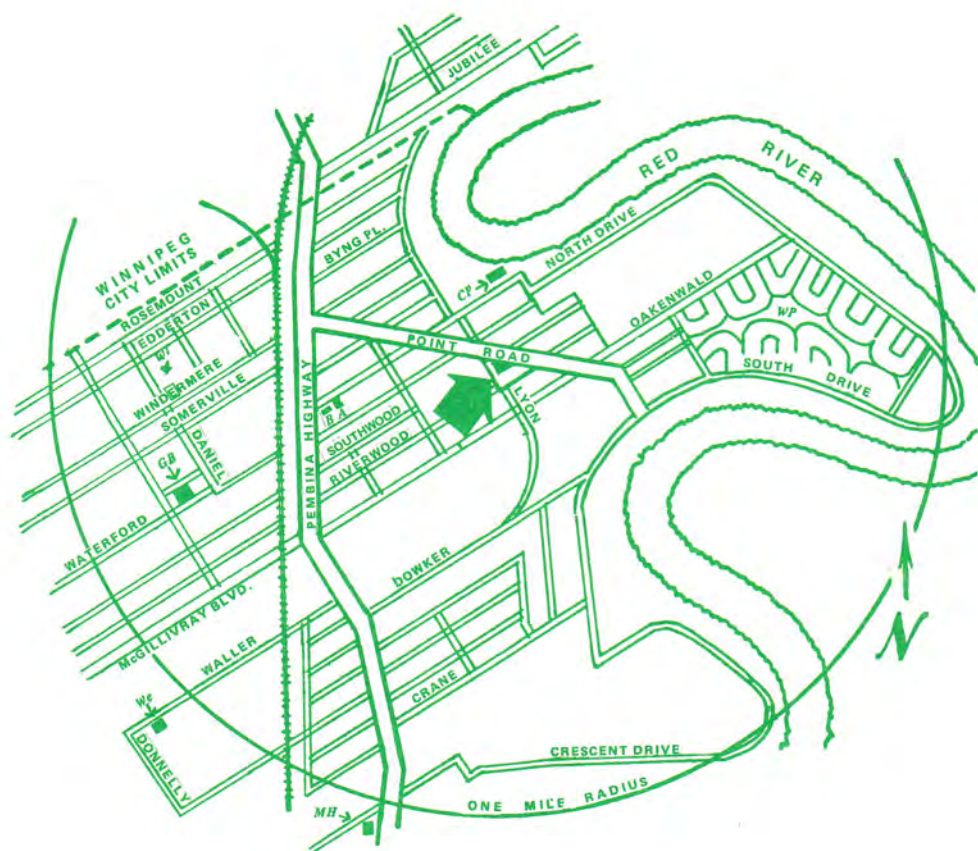


1921 - 1971
FIFTIETH
ANNIVERSARY

FORT GARRY UNITED CHURCH





**AN AREA OF PRESENT-DAY FORT GARRY SHOWING SITES OF INTEREST
IN THE HISTORY OF FORT GARRY UNITED CHURCH**

- | | |
|--------------------|--|
| <i>Large Arrow</i> | <i>The present Fort Garry United Church.</i> |
| <i>A</i> | <i>Original site of the Fort Garry United Church building.</i> |
| <i>B</i> | <i>Site of the former Boyce's Store.</i> |
| <i>CP</i> | <i>Site of the former "Cabbage Patch" (now Wildewood Club)</i> |
| <i>GB</i> | <i>The original General Byng School.</i> |
| <i>MH</i> | <i>Site of the former Municipal Hall.</i> |
| <i>We</i> | <i>Westridge United Church.</i> |
| <i>Wi</i> | <i>Windermere United Church.</i> |
| <i>WP</i> | <i>Wildwood Park.</i> |

FORT GARRY UNITED CHURCH, 1921 - 1971

A Historical Sketch Compiled by

Bertha B. Peterson and Rudolph F. Peterson

With drawings by Merle Dayment

FOREWORD

In January, 1971, we were asked informally if we would be willing to compile a short historical sketch about Fort Garry United Church in the first fifty years of its life and work; and we signified our willingness to do so. Later, the congregation, at its Annual Meeting held on January 31, 1971, adopted this project as part of the program of events being planned to celebrate its Fiftieth Anniversary, the manuscript to be presented later in the same year. Our main difficulties in this project have been, first, the incompleteness of the Church records (especially those for early years) as a source of historical information, and, secondly, the shortness of time available for studying the records.

We are grateful to the many people who have so willingly supplied information, and to Mrs. L. E. (Merle) Dayment for providing her fine drawings to illustrate the text.

November, 1971.

B. B. P. and R. F. P.



DONALD C. FRAME,
Minister, Fort Garry United Church

The Church is a strange institution. No one knows that better than the people who are a part of it. The wonder always is, that God puts up with the church – and us.

But He seems to, and often uses what the Church does, and what we do. To look back 50 years is to see reflected a lot of strange things, and a lot of great things. Mostly, it is a story of people – struggling to find their way. Sometimes they manage it, and sometimes they get lost. But that is what being a Church is about. It is attempting to follow God into the midst of life and to bear witness to His life there. That's never easy, and often confusing, but seldom dull.

Our hope is, that in this history, we might find some clues about our past and maybe some Word for the future. God's Word is around and He calls us to live in loyalty to that Word.

No introduction would be complete unless mention were made of the tremendous work of Bertha and Rudy Peterson. They are great examples of caring people. I'm sure if anyone mentions history to them, for the next few months, they'll scream, but it has been their hard work and countless hours that have made this story possible. We extend our thanks to them.

We give thanks to God that we are at this place – a Fiftieth Anniversary – and we wonder what God has in store for us. Let us pray we are up to it – by His Grace!

FORT GARRY UNITED CHURCH 1921-1971

Before we look back at the beginnings of Fort Garry United Church in November, 1921, in Manitoba's "Rural Municipality of Fort Garry," let us glance further back at this unique region of twenty-eight square miles lying along the west side of the Red River, from the southern limits of the City of Winnipeg to somewhat more than a mile south of the La Salle River bridge at the Village of St. Norbert. It is old, as age goes in Western Canada, and steeped in the history of explorers, buffalo hunters, coureurs de bois, big and small fur-trading companies, agricultural settlers, and the jumping-off place for the Royal North West Mounted Police – to hint at only a few bits of its historic heritage.

In 1921 this was a lovely forested region, with huge elms, oaks, ash and willows near the river, these being gradually replaced by poplars, and finally, by prairie grasses, as one moved west. The big trees were interspersed with wild fruit and hung with wild grape and bittersweet vines. Still lower one found ferns and native flowers – lady's slipper, trillium and gentian – and, on the other side of the picture, nettles and poison ivy, no respecters of persons! Fort Garry is still beautiful, with so very many of the original forest trees fringing the river, and still to be seen, together with new plantings, around the homes and along the streets of present-day Fort Garry.

Pembina Highway, having evolved from the old trails of buffalo hunters and of Red River carts, roughly followed the course of the winding Red River south to the United States border. Through Fort Garry, from the Winnipeg boundary south to St. Norbert, it consisted, in 1921, of a single lane of pavement with an earth lane on either side. Beyond St. Norbert, to the south, it became an earth road. North Drive (then known as Dresden Avenue) and Point Road were also paved, but other streets had to make do with earth roads or trails, and no sidewalks. Sewer and water services began in 1919, but in 1921 were available only on Pembina Highway from Fort Garry's northern limits to as far south as Manahan Avenue (a distance of less than a mile), and on North Drive.

In 1921, there were two well-established churches in Fort Garry – St. Norbert Roman Catholic Church in St. Norbert; and St. Vital Roman Catholic Church, on its present site on Manahan Avenue at Pembina Highway. The first Protestant church, St. Paul's Anglican Church, began its services in Fort Garry in June, 1920, in the "Cabbage Patch", a wayside inn on North Drive on the site of the present Wildewood Club; and by September, 1921, was holding services in its own church building on North Drive at Point Road.

Of the people of other church denominations, the adults, for the most part, attended Winnipeg churches; but for their children there were no nearby Sunday Schools or children's activities of the churches their parents attended. This was a major concern of many people living in Fort Garry at that time. The problem grew as many new families came to establish homes in Fort Garry in the post-war years. The greatest concentration of population was then, as it is now,

in the northern part of the area. The homes of the pioneers of Fort Garry United Church were, however, scattered throughout the municipality, from St. Norbert, near the southern border, to the northern border at the City of Winnipeg; and beyond, in adjacent parts of Winnipeg.

By this time, many other new and sparsely-populated communities in Canada, particularly in the West, had faced the need of establishing new churches, with limited resources. Often such a community had included people of several different church denominations, but with no denominational group large enough to establish and maintain a church of its own. In some such communities, in the early 1900s, people of two or more church denominations united to form a single "union congregation". Over the years, such "local unions" became more and more frequent. Unions of Methodist and Presbyterian elements were most common, but other denominations, notably the Congregational, also entered into some of the local unions. In time, in order to help meet the needs of such communities and to avoid interdenominational competition, the Methodist and the Presbyterian Churches in Canada formed "Co-operative Committees" — a central one to serve Canada as a whole, and others situated in the various provinces to be readily available for local needs. One of the functions of these committees was to help communities to establish, in accordance with their own wishes, either a Methodist or a Presbyterian congregation, or else a union congregation embracing both denominations. Such union congregations were free to become affiliated with one or the other of the two church denominations, or to proceed without any such affiliation, as they wished. By 1921 in Canada, according to the *Encyclopedia Canadiana*, "over 1,000 union congregations had been formed on the prairies in anticipation of the larger union". At that time, a Co-operative Committee such as those described above, was available in Winnipeg, Manitoba.

BEGINNINGS

Among the newcomers who established homes in Fort Garry in 1920 were Mr. and Mrs. Alexander Baird and Professor and Mrs. J. H. Ellis, the two families becoming close neighbours in their homes on North Drive. Mr. Baird, an elder of Augustine Presbyterian Church in Winnipeg, became deeply concerned that so many families in Fort Garry had no local church or Sunday School of their own. He gave much time to discussing the problem with Fort Garry residents, and found many who shared his concern. He became fully convinced that a new church should be established, a conviction shared by his friend and neighbour, Professor J. H. Ellis. Consequently, in 1921, Mr. Baird made appeals, both to the Winnipeg Presbytery of the Presbyterian Church in Canada and to the Co-operative Committee (in Winnipeg) of the Presbyterian and Methodist Churches, for help in establishing a new union church in Fort Garry.

One of the first results of these appeals was that Mrs. Margaret Lewis, one of the mission workers of the Winnipeg Presbytery, was sent to Fort Garry to make a survey of its families and their church affiliations. On the first day of her



Congregation at first picnic of United Church, Fort Garry, at Assiniboine Park, Winnipeg, July, 1922. Inset from left to right shows lay leaders in the first years of the United Church, Fort Garry. Alexander Baird, Elder and First Clerk of Session, First Chairman, Committee of Management; Mrs. A. Baird, First Organist, Leader in formation of women's organizations; E. P. Rayment, First Organist-Choirmaster; Mrs. A. E. Turner, First President, Women's Auxilliary; A. E. Turner, First Sunday School Superintendent and Church Treasurer; J. H. Ellis, Elder of First Elected Session.

**ORDAINED MINISTERS OF FORT GARRY UNITED CHURCH
AND ORIGINAL BUILDING ON NORTH DRIVE**



Rev. E. Leslie Pidgeon D.D.
Interim Moderator 1921-1924



Fort Garry United's First Church Built, 1922. Photo, 1936.



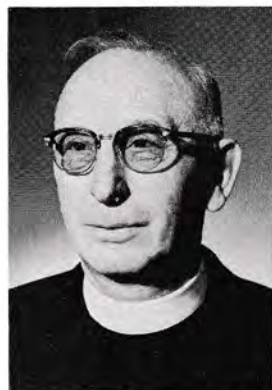
Rev. Sydney C. Studd D.D.
1924-1932



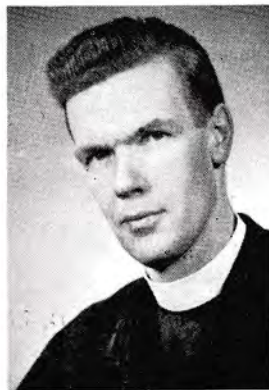
Rev. Robert Harvey D.Th.
1932-1937



Rev. Lloyd C. Stinson B.D.
1937-1942



Rev. Douglas B. Sparling D.D.
1943-1952



Rev. M. J. V. Shaver B.A.
1952-1959



Rev. Donald G. Ray D.D.
1960-1970

mission, Mrs. Lewis met a minor problem. Fort Garry then, as now, had many dog-lovers — and dogs of assorted sizes and pedigrees. The dogs terrified little

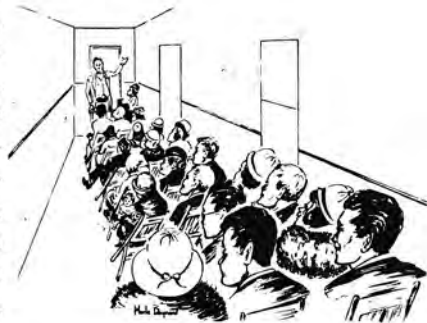


Mrs. Lewis; so from then on she brought along her young son, Merl (who later became a member and outstanding youth leader in Fort Garry United Church). Merl talked to the dogs, gave a pat here and there — and in the resulting quiet, Mrs. Lewis was able to garner the required information. From the results so gathered, the church authorities concluded that a new church was needed and would be able to muster enough members to support it. Mr.

Alexander Baird was duly authorized to call a meeting of Fort Garry residents “interested in the formation of a Union Church and/or a Sunday School”.

The meeting was announced, and in October, 1921 about thirty residents, mostly Presbyterians and Methodists, gathered at the “Cabbage Patch” on North Drive. Mr. Alexander Baird was elected Chairman of the meeting. Rev. H. J. Keith represented the Presbyterian Church; Rev. R. G. Pritchard (by letter), the Methodist Church; and Rev. J. A. Cormie, the Co-operative Committee. The meeting decided to organize to conduct church services, and appointed a provisional committee to take such steps as were necessary. The members of the Provisional Committee were: Messrs. Alexander Baird, J. H. Ellis, and L. Hallman; and Mesdames J. H. Frith, King, and T. Pate.

The first church service, which constituted the new congregation, took place on Sunday morning, November 6, 1921, in the corridor of General Byng School. Imagine, if you can, that small congregation of about thirty members, seated on folding chairs placed in short rows across the narrow hall. The chairs, a portable organ, and hymnbooks were generously loaned to the new congregation for this and many following services by Augustine Presbyterian Church of Winnipeg. The service was conducted by Rev. G. E. Perry D.D. of Manitoba College; and Mrs. Baird played the organ and led the singing.



After the service, a congregational meeting was held to make arrangements for the future. The Provisional Committee, having completed its duties, was discharged with thanks for its services. A Committee of Management (later to be known as the Board of Stewards) was appointed to hold office for the rest of the year. Its members were Messrs. Alexander Baird, J. H. Ellis, L. Hallman, A. E. Turner, H. C. Watson, J. L. Macfadden, and J. H. Forrester. A Sunday School

was organized with Mr. A. E. Turner as its Superintendent.

The new church, without an ordained minister of its own, or a church building in which to meet, was at first a mission church, sanctioned by the Presbyterian and Methodist Churches in Canada, and by their Co-operative Committee; and was named "United Church, Fort Garry". The responsibility of immediate oversight and help for this new congregation fell to the Winnipeg Presbytery of the Presbyterian Church in Canada. In due course, Presbytery appointed an Interim Session, with Rev. E. Leslie Pidgeon D.D. (minister of Augustine Presbyterian Church) as Moderator, and with Messrs. Alexander Baird and Andrew Curle as elders, the two latter men being, at that time, regular elders of Winnipeg's Augustine Presbyterian Church. The Interim Session had the responsibility of ministering to the spiritual needs of the new congregation until it was in a position to elect its own Session and to call an ordained minister of its own. Other officers of the United Church, Fort Garry were elected or appointed by the congregation.

In the first few years in the life of the United Church, Fort Garry, with only a small group of people available to carry on its work, some individuals were called upon to hold more than one office. Mr. Alexander Baird, for example, was Clerk of Session both for the Interim Session and for the first regularly elected Session, and was at the same time Chairman of the Committee of Management; Professor J. H. Ellis was one of the first two elected elders as well as a very active member of the Committee of Management; Mr. A. E. Turner was Superintendent of Sunday School and Church Treasurer; while Mrs. A. E. Turner was the first President of the Women's Auxiliary of United Church, Fort Garry, as well as the first Superintendent of the Cradle Roll.

Sunday morning services were conducted in the General Byng School hall for about a month by supply ministers. Never really satisfactory, this cramped space became ever less tolerable as temperatures dropped. In December, 1921, church and Sunday School moved into a new building, Boyce's store, at the corner of Pembina Highway and North Drive. A room with a wood-burning stove in this building (not yet opened for business purposes) was rented for eight dollars per month, unheated. Here Mr. J. Hart, a student missionary, served as minister for six weeks, and then the congregation returned to services conducted by supply ministers.

The church was barely two months old, and it was cold and wintry, and suddenly — it was Christmastime! So of course the Sunday School put on a Christmas Tree — in a room in the Municipal Hall, large enough to hold the entire congregation and their children and friends. Some time later, in a talk to the congregation, Professor J. H. Ellis conjured up for them the excitement of that evening, when he said: "Do you remember the first Christmas Tree put on by the Sunday School at the Municipal Hall? We were swamped — we ran out of supplies — but it was a popular event!"

The first Annual Meeting of the new congregation was held in Boyce's store in January, 1922. The Committee of Management was reappointed, with two additions, Messrs. J. de Jong, and A. Thom. The congregation eagerly

desired a church building of its own; and in February, 1922, a special congregational meeting was held in Boyce's store to consider the selection and purchase of a suitable site. A lot on North Drive, close to Pembina Highway, was chosen, and the Committee was authorized to proceed with the building of a church, provided that fifty per cent of the required sum of money could be raised.

A total of \$4,225.00 was needed — \$1,000.00 for the lot, and \$3,225.00 for the building. Winnipeg Presbytery announced a grant of \$1,000.00 and a loan of \$1,500.00 in support of this project from the Church and Manse Board. The congregation set up a committee composed of the members of the Committee of Management plus additional members, both men and women, to raise, by canvass, the remaining required sum of \$1,725.00. Donations from within and beyond the limits of Fort Garry, among them generous gifts made by friends in Augustine Presbyterian Church, met the objective, making it possible to proceed with the building project forthwith.

It was while the activities of the church were centered at Boyce's store that the women of the congregation, who had been working so effectively along with the men to achieve their joint goals, decided to make their contribution to the growth and welfare of the church still more effective by the organization of a "Women's Auxiliary of the United Church, Fort Garry". Thanks largely to the leadership of Mrs. Alexander Baird, this was accomplished at a meeting held in the home of Mrs. A. E. Turner on March 1, 1922. The officers elected were: President, Mrs. A. E. Turner; Secretary, Mrs. R. Boyce; and Treasurer, Mrs. W. F. Davis. Since their main object was to support the work of the church, including missionary work at home and abroad, they did not consider it necessary to set up a separate Women's Missionary Society.

In April, 1922, however, Boyce's store building was required by the owners for business use, and the congregation was forced to move again. Space was secured in Fort Garry's Municipal Hall, at that time situated on Pembina Highway at Chevrier Boulevard.

The summer and autumn months of 1922, with the church activities centered at the Municipal Hall while the new building was under construction on North Drive, were busy and eventful for members of all ages. Voluntary supply ministers continued their generous support until the congregation was able to secure the services of Mr. W. G. Rumball, a student missionary, as pastor. At two of the regular church services there were, respectively, nineteen and eleven baptisms. The Sunday School and associated children's activities grew and flourished, and the congregation's first Sunday School picnic, financed by the Women's Auxiliary, was held in July, 1922, at Assiniboine Park in Winnipeg. Mr. E. P. Rayment was appointed organist, succeeding Mrs. A. Baird, while Mr. Cox as choir leader, started an adult choir; and shortly thereafter Mr. Rayment carried both responsibilities. The Women's Auxiliary instituted the Cradle Roll with Mrs. A. E. Turner as Superintendent.

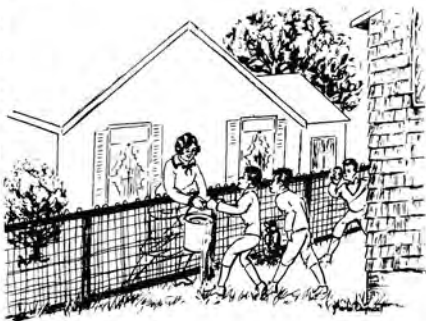
The purpose of the Cradle Roll was to enroll the names of babies born to members and adherents of the church and to any residents of the district who

had no other church connection, but were willing to have the names of their little ones so enrolled. Birthday cards were sent to each child, and yearly visits were made to their homes. Sometimes there were parties for the children and their mothers. For some families, this was their only contact with the church. As the children grew older, they were encouraged to attend Sunday School. When a child did so, his name would be transferred to the Sunday School Roll; if a child did not attend Sunday School, his name would be dropped from the Cradle Roll at age six. After Mrs. Turner had served as Superintendent of the Cradle Roll for several years, she was succeeded by Mrs. S. C. Studd, who years later, was succeeded by Mrs. W. W. Thompson. Together these three devoted workers brought the Cradle Roll well into the 1940s.

The new church building, ready for services in November, 1922, was a modest but well-built frame structure, 28 feet x 48 feet in size, finished in shingle. Though wired for electricity, it was without plumbing for water or sewer services; and so remained throughout the twenty-five years that it stood on its original site. It had two main rooms; the larger at the front, being the church auditorium, accommodating less than 100 persons; and a much smaller multi-purpose room at the back, running the width of the church except for a small space partitioned off at one end, to provide a hall for the back door.

The church auditorium had a platform on which stood the pulpit (a plain table at first) and pulpit chairs, and which had a choir area to one side of the pulpit. The church was heated by a single large "barrel stove" situated not far from the front entrance of the building, and having a long stove-pipe running close to the ceiling, almost the full length of the church, to the chimney at the back of the building. This stove and its pipe were the only source of heat for the whole church building. Plain wooden chairs, purchased by the Women's Auxiliary, took the place of pews.

The smaller room at the back served as the Beginners' Department of the Sunday School, and as a kitchen and library. Along one wall was a kitchen counter, and at one end, a two-burner electric plate, and shelves for dishes and books (mostly hymnbooks). It was here that the members of the Women's Auxiliary prepared tea for the social half-hour that followed their meetings, and food for the bountiful congregational dinners to which the church members flocked. Water for food preparation and dish-washing was carried laboriously by the pailful from the two nearest homes — that of Mr. and Mrs. Thomas Simpson, next door, and that of Professor and Mrs. J. H. Ellis, two doors away. It was in this same little room that Mrs. C. A. McCready taught her Beginners' Sunday School classes for some twenty-five years.



The first service in the new church was held Sunday morning, November 5,

1922, just one year after the first service held in General Byng School, and Sunday School was held in the afternoon. To have accomplished so much in so short a time, and to emerge with a debt of only \$1,500.00, was indeed a considerable achievement for so small a congregation — even with the generous aid received from kind friends at Augustine Church and elsewhere!

On February 7, 1923, the Interim Session, which had been appointed by Presbytery, met and opened the first Membership Roll of United Church, Fort Garry, with thirty-eight names. Additions to this Roll, made during the same year, brought the total number of enrolled members up to seventy; but due to a number of these leaving the district during the year, there were, by the end of 1923, only sixty-two resident active members.



The first entry in the presently bulging volumes of the *Church Register of Marriages* of the Fort Garry United Church is a record of the wedding on March 3, 1923, in the original United Church building on North Drive, of William Douglas Haskett and Mary Calder, the ceremony being conducted by the Rev. E. Leslie Pidgeon, minister of Augustine Presbyterian Church, and Interim Moderator of the United Church, Fort Garry.

The congregation of United Church, Fort Garry elected Messrs. Alexander Baird and J. H. Ellis as its first two elders on February 18, 1923. The congregation thus for the first time had its own elected Session; but as it did not have an ordained minister of its own, Dr. E. Leslie Pidgeon continued to be Interim Moderator. Following these developments, the new Session, on April 6, elected Mr. Alexander Baird as Clerk of Session, and Roll Clerk.

In October, 1923, Mr. H. Johnson succeeded Mr. W. G. Rumball as student pastor, and continued his ministry until he left in June, 1924, to enter the foreign mission field.

By this time the congregation of United Church, Fort Garry felt itself ready to call an ordained minister; and a call was issued to Rev. Sydney C. Studd, who accepted the call. Rev. S. C. Studd was inducted as the first ordained minister of United Church, Fort Garry on April 6, 1924. Thus the new church had now completed the nucleus of its local organization.

A house at 942 Riverwood Avenue was rented as a temporary manse, and Winnipeg Presbytery announced that the Church and Manse Board would provide a grant of \$1,000.00, and a loan of \$3,000.00 toward the building of a new manse. The manse was built in 1925 at a cost of \$4,550.00 at 923 Byng Place on a lot donated by Mr. Hunter Young. The Women's Auxiliary paid for the electrical equipment and its installation, and provided much of the other furnishings.

In October, 1924, evening services were instituted, in addition to the

regular morning services, an arrangement that was to continue for many years.

The Mission Band, essentially a children's missionary society was organized in 1925 on the initiative of Mrs. S. C. Studd, to be supervised by Mrs. R. R. J. Muir, assisted by Mrs. R. G. Carmichael, Mrs. R. Barker, and Mrs. A. McCallum. The program of the young girls and boys centered around the study of foreign and home missions, the countries, people, and missionaries, and the support of missions. They were well led; they often helped at bazaars and teas in the missionary projects of the Women's Auxiliary; and they became acquainted early with the missionary responsibilities of their Church.

CHURCH UNION AND CHANGE OF NAMES

When Church Union, bringing into being the United Church of Canada, was consummated on June 10, 1925, the United Church, Fort Garry entered the Union; and on Sunday, June 14, at morning worship, held an inaugural service to celebrate the event. The order of service suggested by the Joint Committee on Church Union was followed; and, while the congregation stood, a statement signifying dedication to the work of the United Church of Canada was read, and a prayer of dedication offered.

At the time of Church Union, the former "Committee of Management" came to be known as the "Board of Stewards".

The use of a new name for the church, namely, the "Fort Garry United Church" came about gradually and informally. Up until the time of Church Union, as we have seen, this local church had been called "United Church, Fort Garry". But in the minutes of the first Annual Congregational Meeting to take place thereafter, in January, 1926, the Secretary used the name "Fort Garry United Church". Gradually, over the years, this new form of name came to be used by most of the church's organizations, and, indeed, by the church itself as in its reports and various other documents. But it was not until January, 1946, when the new form of name had become predominant, that the congregation, acting on a recommendation from the Official Board, passed a Motion declaring the name of the church to be "Fort Garry United Church". In the present story, it would seem desirable to use this form of name for the entire period embracing both its informal and formal use, that is, from 1926 onward; and this we shall do.

THE LATE TWENTIES

Mr. Alexander Baird had well served as Chairman of the Committee of Management (later, the Board of Stewards) since its first formation in 1921, but did not stand for re-election to that office in January, 1926. Professor A. V. Mitchener, already a member of the Board of Stewards, became its new Chairman, a post in which he was to serve with much distinction for many years.

The term "Winnipeg Presbytery" has been used in the present story up to this point to signify the "Winnipeg Presbytery of the Presbyterian Church in

Canada". From here onward it will signify the "Winnipeg Presbytery of the United Church of Canada".

In October, 1926, Mr. and Mrs. A. E. Turner left Fort Garry, and resigned their respective positions in the church, Mr. Turner as Sunday School Superintendent and Church Treasurer; and Mrs. Turner as Superintendent of the Cradle Roll. Mr. W. W. Thompson became the new Treasurer, and Mrs. S. C. Studd became Superintendent of the Cradle Roll. The Sunday School was, however, without a General Superintendent for several months until, most fortunately, the church was able to secure the services of Mr. G. M. Farwell for the post.

Several other important changes took place in 1927. Mr. E. P. Rayment resigned as organist and choirmaster, though continuing to serve often at the organ when needed, and was succeeded by Mrs. G. M. Farwell, who had assisted Mr. Rayment as organist for some time. Mr. and Mrs. Alexander Baird left Fort Garry United Church to rejoin Augustine United Church by transfer of membership. Mr. John de Jong succeeded Mr. Baird as Clerk of Session. The church mortgage was paid off in 1927, and the mortgage was burned at the Annual Congregational Meeting on January 17, 1928.

The Young People's Union of Fort Garry United Church was first organized as a group in November, 1928, when a number of young people of the Sunday School met with the minister, Rev. S. C. Studd, to consider forming such an organization. They decided to form a young people's group and elected William Maxwell as President, Ina Phippen (now Mrs. Frank M. Brown) as Vice President, Constance Millward as Secretary, and Thomas Wishart as Treasurer. The name first adopted for the group was "Comrades in Service", but this was later changed to "Young People's Union", a name commonly used by similar groups throughout the United Church of Canada.

Their program called for two meetings a week: their regular Sunday School class, and a two-hour mid-week meeting. The general plan for the mid-week meeting was to divide the first hour between a devotional period and a business meeting, and to have a final recreational hour. But the format was flexible — for example, the group would sometimes use the entire two hours to attend some special event, such as the Boys' Parliament.

The devotional period often featured outside speakers who sometimes gave illustrated talks. The recreational activities depending upon season and weather were varied, including, among others, badminton, tennis, volley ball, hikes, picnics, skating, toboggan parties, or sleigh rides using Mr. A. Phippen's horses and sleighs. Expeditions such as these often ended with a lively gathering for refreshments at the home of one of the members, or sometimes at the manse. Concerts, plays, and debates were presented from time to time, and these were sometimes the source of funds for the work of the Young People's Union and of the church.

The Young People's Union would sometimes invite the Senior Sunday School classes to their meetings, and these in turn would come to be new members of the Young People's Union.

The Junior Congregation was reorganized, in 1929, under the name of "The Order of the Morning Star". In the same year a new organ was purchased for the church.

At the end of 1929, the number of active members of Fort Garry United Church was sixty-three.

THE WOMEN'S AUXILIARY: FIRST EIGHT YEARS

The Women's Auxiliary of Fort Garry United Church continued to play the strong supportive role they had originally undertaken. The erection of a church building and a manse within a four-year period, and the furnishing and maintenance of both, required a good deal of money. The sums involved appear small, compared with today's prices, but at that time and for so small congregation, it was remarkable that such an achievement could be accomplished.

Raising funds was, therefore, an urgent and everpresent need. The means used to gather the necessary dollars as painlessly as possible were many and varied, such as the small boxes, called "mite boxes" because members were expected to drop small coins into them, in their homes. This was not a **must** but a Good Thing to do; (some members couldn't). The Birthday Box displayed at every Women's Auxiliary meeting, received, at the time of any member's birthday, the number of cents equal to the number of her years. Rummage sales were useful in several ways — in rummaging through their closets, members and their friends found usable but unneeded garments, which were repaired, cleaned and pressed, and sold at low prices that brought in worth-while sums, while providing good quality articles at low prices for people with very little money. The Women's Auxiliary held, usually twice a year, bazaars, and sales of homebaking, aprons, and other articles. They held quilting bees, providing quilts that seemed always needed, either locally, or to be sent to needy northern Indians, or sold. One autograph quilt — one that had embroidered on it the name of any person who paid ten cents to have her name so inscribed — brought in twenty-four dollars from this name-embroidery before being sold by auction. Concerts and lectures were common — featuring sometimes local talent only, sometimes presented by the kindness of downtown people, who might bring slides to illustrate a lecture or travelogue. Other local talent might be used with these programs also. Mrs. W. C. Kinsman, an alto soloist from the church choir, was very generous in giving her time and talent in this way — and very popular. She sang many times at the garden parties, held often on the Phippen grounds, affording a pleasant neighborhood event, as well as providing a good dollar return. Talent money was raised individually. Each member used whatever special talent and free time she had, to produce some goods or services for which someone would gladly pay cash that went into the Women's Auxiliary Treasury.

Thus the Women's Auxiliary raised the sums required to pay their allotments to the Presbyterial Women's Missionary Society, to finance their own projects, to assist the Board of Stewards with yearly contributions, and, after the

ORIGINAL CHURCH INTERIOR



Decorated for Harvest Festival, about 1937.



Before a wedding, 1944.



New Church (with old Church attached) completed, 1955. Photographed, 1960.



New Church interior with congregation at baptismal service, 1960.

church and manse were built, to help provide maintenance funds. They shared also with the Stewards the responsibility of providing furnishings for both church and manse.

At the first Women's Auxiliary meeting in 1922, only one committee was set up — the Visiting Committee. Mrs. Alexander Baird and Mrs. Frank Burton were the first visitors appointed. Other committees — Program, Social, etc. — were set up as the Women's Auxiliary rapidly expanded their activities; but the Visiting Committee continued to be a very important one. They visited members and adherents of the church, anyone ill, housebound, or bereaved, newcomers, and homes with new babies. These visits, after a few years, and with an enlarged committee, totalled several hundreds of calls yearly. The visitors often carried small gifts to the sick and shut-ins, and material aid to the needy. By 1927, this work became too extensive to be handled by the one committee, and a Relief Committee was set up.

The concern, love and care with which these visits were made were of inestimable value in fostering the formation of bonds of Christian fellowship, and more highly prized by the people than any material gifts could be.

But no matter how dedicated a group may be, it may sometimes fall before "the slings and arrows of outrageous fortune". At any rate, in the very early days of this church, an eminent lady, on a hot summer's day, was hostess to a Women's Auxiliary meeting in her home. The student minister came pedalling up on his bicycle, and the members followed, prepared for a strenuous meeting. When the business was concluded, delicious refreshments, including cool, homemade raspberry vinegar, were served. Early next morning, the lady's phone rang, and the minister's voice came over the wire, asking, "What did you put in that drink you gave me yesterday? I had to get off my bike and drag it home!" Similar calls came in rapid succession — one lady had to be escorted home with a friend on either side, lending support and stability . . . Horrified, the eminent lady marshalled every remaining bottle of the offending drink, and sent it cascading down the drain. Lamenting to her brother over her humiliation, it was cold comfort to her to hear him say, "What a waste! If you'd only called me, I'd have taken it all off your hands!"

Such small misadventures had no ill effect on the work of the Women's Auxiliary. Their own view of their role in the life and work of the church is well reflected in these excerpts from the report given at the 1928 annual meeting of the Women's Auxiliary by its Secretary, Mrs. J. W. Robinson, when Mrs. C. E. Austin was President:

"The program this year was exceptionally well planned, and just as ably carried out. The responsibility was equalized in such a manner that everyone had a share, which each one apparently felt it a pleasure to perform . . . Under the Social heading, I have placed first and foremost the work of the Visiting Committee. They exceeded even the increase of last year, and this year made 443 calls. No comment of mine could possibly enlarge on the value of the work done in this

department . . . Next in importance is our social half hour following our regular meetings, when everyone lingers on for a while to grow better acquainted over the tea cups . . . The supper served at the Annual Congregational Meeting has become a foregone conclusion, and works its own charm. In fact, the social side of our work this year has been particularly pleasing . . . At the beginning of 1928, the Executive discussed finances, and while money is always needed to 'carry on', still it was felt that we should not make 'money-making' our first motive at the expense of time for fellowship and self improvement . . . There was a prevailing cheerfulness and spirit of co-operation throughout the year, and I think we can be reasonably pleased with the result."

Thus, during the years 1922 to 1929 inclusive, the Women's Auxiliary, under the leadership of four successive presidents, Mrs. A. E. Turner, Mrs. C. M. McCready, Mrs. W. W. Thompson, and Mrs. C. E. Austin, made their contribution to the life and work of Fort Garry United Church.

THE DEPRESSION YEARS

The Thirties were years of world-wide economic depression, and much human misery. Canada struggled, as did other nations, to adjust to falling incomes and rising unemployment. Western Canada was particularly hard hit, as the depression coincided with successive years of severe drought on the prairies. Crop yields were drastically reduced. With shrinking markets and falling prices for farm products, rural buying power fell also, accompanied by lessened commercial production and lengthening relief rolls in the towns and cities. It is against this background that the activities, trials, and achievements of the Fort Garry United Church in this period should be viewed.

During these difficult years, three successive ministers served Fort Garry United Church: the Rev. Sydney C. Studd, Rev. Robert Harvey, and Rev. Lloyd C. Stinson. Under their leadership, and with the dedicated efforts of lay leaders and members and adherents of the church at large, Fort Garry United Church was able to continue its regular program of work, and to respond to increased welfare needs within the community, as well as to the regular and extra calls from Presbytery for aid to people in still needier areas. Rev. S. C. Studd left Fort Garry United Church in September, 1932, having accepted a call from Crystal City, Manitoba, and was succeeded the same month by the Rev. Robert Harvey.

Since the Board of Stewards was responsible for the finances of the church as a whole, and for the maintenance of church and manse, the burden of coping with the difficult financial situation fell most heavily on that body. The funds it received were mainly from contributions of members, adherents, and organizations of the congregation, and as the incomes of members and adherents fell, so did their contributions to the church. Consequently, the church itself was often in arrears in meeting its various expenses. At many a meeting of the Board of Stewards, bills had to be dealt with by a motion that they be paid "when

funds become available”.

In 1933, the Board of Stewards, under the leadership of their Chairman, Professor A. V. Mitchener, gave special consideration to ways and means of raising more funds, and of reducing the expenses of the church. By March, 1933, a new plan was adopted and put into effect.

A small independent finance committee, to be called the “Central Advisory Committee” was set up with the following functions:

(a) To negotiate with the Board of Stewards, Women’s Auxiliary, Sunday School, and the Young People’s Union, to get each to accept a financial objective toward church maintenance; these pledges to be in addition to any existing allotments.

(b) To formulate a financial program for the year.

(c) To exercise discretionary oversight over various programs.

The Board of Stewards, itself, accepted a financial objective of \$200.00. To bring in these extra funds, it adopted the following program:

Concerts (spring and fall).

Special collections (Easter and Thanksgiving).

Talent money (each member of the Board to do some special job, and turn the remuneration over to the Church).

Each member to try to get one new subscriber to church funds.

Eliminate or reduce the cost of pulpit supply during the Minister’s holidays by combining, during that period, with another church.

Garden party (in conjunction with the Women’s Auxiliary).

Janitor work of the church and its grounds to be carried out by members of the Board of Stewards for the five summer months of May to September. Working in pairs, the Stewards would sweep and dust the church interior, mow the lawn, tend the grounds, and make any necessary small repairs during the week preceding the Sunday on which the two were to be on duty at the church. A larger group of church members formed working bees in the fall and spring to rake leaves, tidy the grounds, and put on or remove storm windows.



The Women’s Auxiliary accepted the suggested objective of at least two hundred dollars in addition to the regular allotment already earmarked for the Board of Stewards. They intensified their efforts, and put on some special concerts, lectures, and sales. “Doughnut Day” was such a sale that proved so profitable that it was repeated yearly. On Doughnut Days the members of the Women’s Auxiliary made doughnuts throughout one long Saturday in the “excuse-for-a-kitchen” that was part of the small rear room of the church building. The doughnuts were all sold too – by children whose sole reward

was one doughnut each. Next day, as people gathered for the Sunday morning church service, someone was sure to draw a deep breath and say: "Ah — it must have been Doughnut Day yesterday!"

Quilting Bees were used by the Women's Auxiliary for many years as a means of producing warm bedding for needy families; and sometimes the sale of a few quilts would add to their funds.



There are women in the congregation today who remember as children, accompanying their mothers to a quilting bee, and how proud they were to be accepted as competent quilters by the women who plied their needles so industriously. The quilting bees served also as social gatherings, and the tea and coffee pots kept the cups filled while needles and tongues were both working at top speed!

Commercial businesses liked to demonstrate their products to Women's Auxiliary audiences, and paid fees, which were another source of revenue for the Women's Auxiliary Treasury.

The Young People's Union accepted a financial objective of one hundred dollars. The Sunday School also accepted a responsibility.

It would be difficult to determine from the records now available to what extent each of the various church organizations met its special objective. Although the minutes of the annual meetings of the congregation are available from 1926 onward, they record by title only, the annual reports of the various organizations up to the mid-1930s, with neither summaries nor attached copies of these reports. No doubt copies of all of these reports were at one time filed for intended permanent reference, but these are not known to exist today.

However, it would appear that the plans of the Board of Stewards and the combined efforts of the church organizations in 1933 were very successful, since at the end of that year the church had a deficit of only one hundred and thirty dollars, a fine result for so difficult a year! And moreover, at the annual meeting of the congregation held in January, 1934, this deficit was wiped out completely by the voluntary gifts of those present. The new business of the same meeting included an offer from the Rev. Robert Harvey to help the church finances by reducing his own salary — not a large one — by two hundred dollars. After much consideration by the congregation, this generous offer was accepted.

Some of the methods of raising or saving money, used by the Board of Stewards during 1933, were again used for several following years insofar as they had proven successful, or were thought to be still acceptable. The Stewards, for example, continued to do the janitor work of the church and look after the grounds during the summer months of each year up to, and including, 1936. The envelope system of planned giving was now yielding larger returns.

Some of the organizations went through periods of fluctuation in their

membership and activities. The Canadian Girls in Training and the Young People's Union, for example, had low periods when they almost ceased to exist, and some of the other organizations of the church may have suffered in like manner. This may have been due, in part at least, to the fact that at this time the population of Fort Garry was fairly mobile, with people moving into and out of the area. Under such conditions, it might have been difficult to maintain an effective and continuous leadership for all of the many church groups. The Session, Board of Stewards, Women's Auxiliary, Sunday School, Young People's Union, Mission Band, and Cradle Roll all reported yearly during the 1930s, showing that these organizations of the church all functioned each year of this difficult period.

In cold weather, the church was usually warmed up, at least for Sunday services, by means of the big, cylindrical, wood-burning stove. However, it was not possible, especially in the depression years, to provide the fuel and labor to keep the building warm at all times throughout the week; and mid-week groups sometimes found the church cold, with no fire in the stove. But by keeping their warm outdoor clothes on, children and adults could carry on their activities in the church fairly comfortably, even in rather cold weather.

A children's group once held a treasure hunt in the church under such conditions, with their leaders standing by as the search went on. The children had searched every nook and cranny of the church building, when suddenly, one little girl darted to the stove, threw open the door, half-disappeared inside — then emerged, triumphantly holding high the treasure — a twelve-inch, pink elephant! She still has it, by the way!



In April, 1937, the Rev. Harvey resigned as minister of Fort Garry United Church, having accepted a call from Minnedosa. During the summer months, the Rev. J. W. Ridd was supply minister. He not only conducted the regular Sunday morning services, but also did much valuable pastoral work.

The Rev. Lloyd C. Stinson began his ministry at Fort Garry United Church in September, 1937. Almost at once, he organized the Young Worshipers' League as a means of stimulating a greater interest among boys and girls, of five to fourteen years of age, in the morning service. To rouse their interest and encourage constant attendance at these services, faithful attendance was rewarded by a star, the color changing for each additional three months of perfect attendance, with a final award of a diploma for a recorded two years of perfect attendance. This League was similar to the Order of the Morning Star, which had, in 1929, replaced the former Junior Congregation. The need for reviving other youth organizations was also discussed in the Session, and the Rev. Stinson was asked to interview prospective leaders for the various

organizations serving the needs of the church's young people.

This was the beginning of renewed activity in many areas of the church's concern. By October, both the Canadian Girls' in Training and the Trail Rangers were reinstated and functioning satisfactorily. In the latter group, thirty boys, aged ten to fifteen years, were grouped under four leaders — Messrs. Walter Hagborg, Norman Young, W. D. McKibbin, and G. M. Farwell. Their program was similar to that of the Cub-Scout system, but with greater emphasis on Christian training. The Young People's Union was reorganized, with increased vigor.

It was an active period for the Young People's Unions throughout Greater Winnipeg. To carry out joint programs, and to promote young people's work generally, district organizations were established in the various geographical areas of the City. The communities served by Fort Garry, Riverview, Rosedale, Crescent Fort Rouge, Regent's Park, and St. Vital United Churches were, for example, part of the South Winnipeg District; and their local Young People's Unions became associated under the name of "South Winnipeg District Young People's Union". This greatly broadened the interest and scope of the activities of the local Young People's Unions. They visited each other's meetings and church services, and undertook many joint projects of work and recreation.

In 1937, there were twenty-six young people in the Young People's Union of Fort Garry United Church. Their programs devoted periods to worship, education, business, and recreational projects. As a special project, they accepted responsibility for one entire church service, including the sermon, in their own church. They went on various expeditions — for example, to attend a session of the Tuxis Boys' Parliament.

Aside from their regular meetings, the Young People's Union collected clothing for people in the dried-out areas of Saskatchewan. They decorated the church at Christmas, and, in 1937, put on a play depicting the theme of "Peace and Christmas". This involvement in dramatics proved to be an exciting experience which they pursued with pleasure. They put on plays for their own church at first; then, encouraged by their success, they took their plays further afield.

Perhaps their best-remembered expeditions were those that they took, together with their coach, the Rev. Stinson, into the southern areas of Greater Winnipeg, and to rural communities, such as Lilyfield, Ferndale, and Starbuck.

They had to find transport for over twenty people. This included actors, ticket-takers, curtain-manipulators, and other stage hands. With them went Miss Marjorie Miller, a member of St. Andrews Elgin Avenue Church who was a highly trained and skilled amateur make-up artist, and who helped in many other ways. Her valuable services were often called upon by many drama groups in Greater Winnipeg. What a caravan that must have been — with every person and every prop present, packed, and on the road! One-time members of the Fort Garry drama group of that time still talk of Miss Miller and her unequalled ability to get every actor on stage with his or her make-up exactly right. Her cheerful personality, and her invigorating style in achieving the effects she

sought, were a real help to the success of the shows, and to the Young People themselves. Miss Miller later became Mrs. N. H. Brand, and a valued member of Fort Garry United Church.

The Sunday School and the boys' and girls' departments flourished under Mr. G. M. Farwell's superintendency. Originally, the Church had supplied their requirements and received their small givings. Mr. Farwell requested an autonomous Sunday School, with its own officers, and this was granted. The Sunday School Treasurer received all Sunday School offerings, and, in return, paid for necessary teaching materials and other requirements. When the Church was hard pressed to meet expenses, the Sunday School children, like the Stewards themselves, and the Women's Auxiliary, set themselves a target sum to raise, and used their time and talents, with the leadership of their teachers, to bring in extra money to donate to the Board of Stewards for the welfare of the Church as a whole. Their Superintendent acted on his belief that this method of operating the Sunday School would aid in the development of a sense of responsibility in the children.

The results bore him out. The development of a sense of responsibility in the children and youth of the Church was apparent. They knew that many people were in far greater need than those in Fort Garry. They were proud to be accepted by their elders as people who were able and willing to work hard for the good of their church and for others beyond Fort Garry's borders. Perhaps they and the congregation of which they were a vital part learned something personal in those hard years of the meaning of living and loving, and of the lines, 'Bear ye one another's burdens, and so fulfil the law of Christ'.

In 1937, the congregation passed a warm vote of thanks and congratulations to Mr. G. M. Farwell on his completion of ten years of devoted and able service as Superintendent of the Sunday School.

During the 1930s, Mrs. G. M. Farwell continued to be the organist for the morning services. At those times when she was unable to be present, Messrs. E. P. Rayment and Edward Forrest ably took their turn as organist. The choir went through several changes, from an adult mixed choir to a ladies' choir, and then to a girls' choir. Choir leaders in the early 1930s included, among others, Mrs. M. Crawford, Mrs. H. E. Curry, and Mrs. G. Bowen. From 1935 onward Mrs. W. F. McCracken led a girls' choir. The evening service, with a much smaller congregation, did not usually have a choir, and many different church members took turns in playing the organ. Sometimes members of the Canadian Girls in Training performed this duty. In 1938 and 1939 Miss Constance (Connie) Ellis (now Mrs. Don MacDonald) was organist for the evening services.

In September, 1939, the Session decided to replace the evening service with an adult study group; and this new group began its meetings in October, with its first studies based on Fosdick's *Guide to the Bible*. A Couples' Club was also formed, to promote friendship and sociability among the young married couples.

In spite of earlier difficulties in making ends meet during the depression years, the Treasurer's books were closed at the end of 1939 showing a small but

significant credit balance. During this ten-year period, the number of active church members had increased some sixty percent: from 63 at the beginning of 1930, to 102 at the end of 1939. The number of organizations had also increased.

The Church had grown also in its total outreach, both at home and abroad. Almost every group seemed to have formed some connection with other wider church groups of the same kind. Monetary or personal aid was given to many organizations, such as, for example, the Institute for the Blind, or the out-of-town camps giving short holidays to deprived children, and sometimes to their mothers also. Overseas aid was given mainly through the Missionary and Maintenance Fund of the United Church of Canada. Thus, this small congregation of already busy people accepted tasks requiring much added time and activity. But busy, and near-penniless as they often were, they still found happiness in their Church, and the Christian Fellowship it offered to all.

This fellowship found expression also in the many social gatherings of the congregation. In addition to the purely religious Christmas observance, the Christmas Tree and Concert was an event to remember, with its glitter and gaiety and gifts for the children, and often a tableau or pageant or play on the Christmas theme. Easter brought its special joy in spring and flowers, symbols of a reawakened world. Thanksgiving was always bright with the rich colors of the good earth's bounty. These celebrations strengthened, for young and old, the deep truths of the Christian Church. The frequent other concerts presented by various groups were a further expression of the fellowship of all, as well as a way for some of the youth groups to display progress made during a learning period.

At the annual congregational anniversary dinners — often on a snowy, cold and windy night — there was always a good attendance; the women carrying in the savory cooked-at-home foods, while the two electric plates in the kitchen kept the tea and coffee cups filled. It was perhaps at such a dinner that Fort Garry United Church people felt most strongly united in their common purpose.

Other, non-church uses of the church building had increased during this period, as more people moved into the district. Indeed it was not long until it became necessary to keep a more detailed record of its use, especially after two groups arrived simultaneously, each claiming to have acquired permission to use the space. The small church had, indeed, established a place for itself in the community and, for some, had become the centre around which most of their activities moved.

The world was also moving out of its long depression; unemployment was decreasing, and generally, the expression "times are better" was commonly heard in most countries. But before the end of 1939, the rumors of war had become a reality!

THE WAR YEARS

It was hard, in the fall of 1939, to realize that Canada was at war. Many people felt that there was nothing at all that an individual could do to help avert

Sunday School under crowded conditions in 1960.



Mrs. N. Neuman, Superintendent of the Primary Department, with her assembled department.



Junior Department of Sunday School with its Superintendent, Mrs. V. Temple, in charge.



Wolf Cubs in 1960, with leaders, Mr. and Mrs. J. A. Menzies.



Boy Scouts in mapreading class, 1960, with Troopleader W. J. Stephen (*back centre*) and instructor (*with pencil*).

the war, or to bring it to a quick conclusion; so the daily routine of living went on much as usual for some months.

Nevertheless, many men and women from Fort Garry United Church homes went overseas on active service. They were not forgotten by their Church. In 1943, on the initiative of the Rev. D. B. Sparling — who followed the Rev. L. C. Stinson as minister of this church — Christmas letters from the several members of the Session, with an enclosed message from the minister, were sent to all the church's members and adherents on active service. Newsy letters and messages were thereafter sent on a quarterly basis for the duration of the conflict. The Women's Auxiliary also sent letters, and, at Christmastimes, small gifts as well. Before the end of 1945, the war was over, and many of the church's men and women were back from overseas service. A congregational "Welcome Home Dinner" was prepared and served by the women of the church. Seventy-six returned veterans attended, along with many of their families and friends. The dinner was followed by a stirring address by S/L S. R. McLeod.

Another formal involvement of the Church in the war effort was in the program of the Canadian Red Cross Society. Mrs. H. Mansell, as Women's Auxiliary Convener of the Supply Committee during most of the war years, went to the Red Cross's Winnipeg centre to gather up the two big boxes of materials that were to be distributed among the knitters and sewers of the Women's Auxiliary. Knitted garments made included scarves, Balaclava toques, mitts socks, afghans, children's and adults' garments, pyjamas, quilts, and "kits" (small bags filled with little necessities such as toothbrush and paste; soap and washcloth; needles, thread, and buttons). Blankets were made from woollen garments, one blanket requiring about 7½ pounds of used wool.

A large number of families were involved in giving aid to the Allies in other ways, such as receiving as house guests NATO airmen being trained in Canada. Many families who could not offer such hospitality, were happy to give rationed tea, coffee, butter, sugar, etc. — or the coupons required to buy these goods — to those families who could. Some of the women helped man the downtown hospitality centres of the United Services Organization, or sat, by the day, at the railway stations, answering questions, and serving tea and coffee to service people passing through the City. These were voluntary services undertaken by people, as individuals, from all parts of Greater Winnipeg; and many people of Fort Garry United Church were able to help here.

The Twentieth Anniversary church service was held on Sunday, November 2, 1941, with the Rev. S. C. Studd, the first ordained minister of Fort Garry United Church, as guest minister; and this was followed, on Monday evening, by an anniversary supper and program, also held in the church. One of the contributors to this program was Professor J. H. Ellis, who had been asked to give a talk on the origin and history of the Fort Garry United Church. His very informative talk, informal, and with many humorous touches, was much appreciated by the congregation.

The original nine-page typescript of Professor Ellis's talk is still part of the church records, and is today one of the main sources of the history of Fort

Garry United Church in its early years. Later writers on the history of this church have drawn much from this source, for their facts, and it is fortunate indeed, that there is such a document in the church archives.

Professor Ellis ended his address by calling upon his hearers to look back with him, and remember that their greatest achievements had been made when they were striving to reach an objective. Recalling the various grants they had received from Presbytery, and gifts from within and beyond their own membership, he said, "Hence we owe a debt which we can only repay by contributing throughout the years as generously as may be to the general funds of the United Church, as well as to the support of our own." He voiced his opinion that in the last few years, with some lessening of financial pressure, there had been lessened achievement. He then flung to the congregation a ringing challenge to set themselves new objectives, and, with their increasing numbers, achieve as greatly as they had done in their first hard years.

In 1942, Mr. John de Jong, after fifteen years of outstanding service as Clerk of Session, resigned from that post because of pressure of work and the considerable distance between his home and the church. Professor J. H. Ellis succeeded him as Clerk of Session.

This was the year, also, in which the Official Board of Fort Garry United Church (April 7, 1942) was first brought into action. Consisting, as it did of the minister, the members of Session, the members of the Board of Stewards, and representatives of all the major church organizations, it was able to take over much of the increasing work-load that had, until that time, been carried by full meetings of the congregation. Professor C. W. Lowe was elected as Recording Steward (Secretary of the Board), as the church's representative to Presbytery, and as a one-man Committee of the Missionary and Maintenance (M & M) Fund.

At a meeting of the Official Board held on September 1, 1942, the Rev. L. C. Stinson announced that he wished to relinquish his work with the church to enter a new field of activity, and so tendered his resignation as minister, to take effect from December 31, 1942.

In the early Forties, a concerted effort was made by all groups in the church — adults, youth, and children — to raise sufficient funds to pay off the mortgage on the manse. By 1942 this was accomplished; and at the Annual Meeting of the Congregation, held on January 20, 1943, Mr. G. W. Dewar and Dr. W. A. F. Hagborg, on behalf of the Board of Stewards, were able to give the cancelled deed of mortgage to Professor J. H. Ellis, Clerk of Session, to be destroyed. Professor Ellis called upon Mrs. W. W. Thompson, President of the Women's Auxiliary, to help him burn the bit of old paper. One more objective achieved!

A special vote of thanks was tendered to the Couples' Club for their outstanding contribution to this achievement.

Following the resignation of the Rev. L. C. Stinson, the congregation extended a call to the Rev. D. B. Sparling to become minister of Fort Garry United Church, and the call was accepted. The Rev. Sparling was inducted as minister of the church on April 2, 1943.

Soon after his induction as minister of Fort Garry United Church, the Rev. D. B. Sparling found that several of the youth groups were no longer functioning. There had been some indication, in the minutes of the first meeting of the Official Board in April, 1942, that there was some lessening of effectiveness in some areas of the life and work of the church. At that meeting, the question of a Good Friday church service was discussed, but no agreement or conclusion is recorded. The Sunday School report showed "fair" attendance, with missionary interest being "maintained". The Women's Auxiliary recommended that a campaign be made to increase church attendance, by personal visits, or by letters, and the members of the Auxiliary offered to help carry out such a plan. The Board of Stewards reported that, out of 134 envelopes sent out for the Special Easter Offering, only 51 had been used. The four-month period when there was no resident minister at the church could certainly have caused considerable erosion of the life of the church, and perhaps fostered a bit of laxity among some members or adherents.

At any rate, the new minister made a survey of the situation, outlined his plan of work, and told the Session that he hoped to revive the Tuxis group, the Canadian Girls in Training, and the Young People's Union, and to get them under way in the near future. He succeeded in his plans. He was also interested in religious education within the public school system, and early in October, he was teaching in Grandin School, one half-hour period weekly, and helping other instructors in two additional half-hour periods. More quickly than one would expect, the life of the church recovered strength. Pre-communion classes were again held for those wishing to join the church by profession of faith, and the special Easter and Christmas services were restored.

The population of the Municipality, especially the northern section, was increasing at an accelerating rate. The church building on North Drive, with all the extra demands made upon it, came to seem smaller than ever. Sunday School classes could not be spaced far enough apart to make teaching as easy, or as fruitful as was desired, even when they met in three sessions — one before morning church service, and afternoon sessions at 2:00 and 3:00 o'clock.

In 1944, therefore, the Official Board appointed a Building Fund Committee, composed of: Mr. G. M. Farwell (Chairman), Mrs. W. W. Thompson, and Messrs. G. Butcher, L. R. Fennell, C. W. Lowe, and W. W. Thompson; and early in 1945, appointed an Advisory Committee to consider types and costs of buildings. Later in the year, when the Advisory Committee had submitted its report, the Official Board appointed a Building Committee, to look after actual building operations. The members of this committee were: Mr. L. R. Fennell (Chairman), and Messrs. W. W. Thompson, L. MacKay, and A. E. Hagborg. Mr. Fennell, as Chairman both of the Board of Stewards and of the Building Committee, and having great energy as well as zeal for the building project, became the spearhead of the successful operations which followed. The efforts of the Building Committee were well supported by the work of the Building Fund Committee, under the chairmanship of Mr. G. M. Farwell.

It was in 1945 that Professor A. V. Mitchener completed his last term as

Chairman of the Board of Stewards, after nineteen years of outstanding service in that post. During twelve of those years he had also been an elder, and for many years, a trustee of the church. A special vote of thanks was extended to him by the congregation at their Annual Meeting on January 17, 1945, and later, he was appointed an Honorary Elder of the church.

Mr. L. R. Fennell, in 1945, was elected Chairman of the Board of Stewards; and from this time onward this body came to be known, in the church records, as the "Committee of Stewards".

Ever since the Christmas of 1921, when the congregation, then barely two months old, had held a Christmas party for the Sunday School children, the church had continued this tradition every year, through good times and bad. It was a time of gaiety and joy associated with the religious services celebrating the birth of Christ, and symbolic of the gifts brought to mankind through His Love.

One such Christmas party may still be remembered by grownups who were children at the time, because of an unusual little incident which occurred there. The party was on a cold, blizzardy night, in the little brown church on North Drive. Santa, who lived near the church, clothed himself in his red and white costume, all filled out with pillows, left his home after carefully shutting Brownie, his dog, inside, and made his way to the church. By the time he got there, he and his bag were as white with snow as anyone **would** be, after a sleigh ride from the North Pole. Santa was about to enter the church, when he was almost bowled over by Brownie, determined to share his master's walk. Brownie refused to leave, in spite of stern commands to "Go home"!

Finally, Santa managed to open the church door, and to close it again, with Brownie outside, and himself in. His jolly "Ho! Ho! Ho!" caught everyone's



attention, as he shook off some snow, then went up past the big stove to the brightly-lighted and trimmed Christmas Tree. As he began to distribute the gifts, a few latecomers entered. Rushing past them came Brownie, tail wagging as he danced boisterously around Santa. Poor Santa! He knew most of the children were well acquainted with Brownie, and certainly knew whose dog he was, so he was sure they would identify him, and ruin his Santa role.

Then one small boy cried, "Look! Brownie thinks he knows Santa!" Other children echoed his cry, and all shouted with glee, to think that **Brownie** thought that he knew **Santa**! Amid the children's laughter, some adults, with a quizzical look at Santa, escorted Brownie to the door, while the children received their gifts with increased delight!

In 1946, because of ill health, Professor J. H. Ellis tendered his resignation as Clerk of Session and as a trustee of the church, after having been an elder for twenty-three years, and Clerk of Session for four. The Session agreed to relieving



The Hostess Committee and Hostesses: an important part of the communications system supporting the fund-raising canvass for the Christian Education Building, November, 1960.



The Church with Christian Education Wing added in 1961. *Photographed 1971.*



Explorers at sing-song, with Chief Counsellor Mrs. J. M. Standing, conducting. Counsellor Mrs. D. C. Frame at back, 1971.



Canadian Girls in Training, in devotional period, 1960.

him of his duties as a trustee, but passed a motion retaining him on the Session as an Honorary Elder – a fitting tribute to one who had made so great a contribution to the life and work of the church.

From 1940 to 1947, except for a temporary resignation in 1946, Mrs. W. F. McCracken continued to render the fine service as choir leader which she had so generously contributed in the 1930s. Mrs. G. M. Farwell continued her duties as organist until 1941, when she resigned from that post after more than ten years of outstanding service. Miss Connie Ellis, who had previously been organist for the evening services, succeeded Mrs. Farwell as the regular organist. Though leading a busy life as a university student during this period, Miss Ellis was noted at the church as an organist who never failed to attend choir practices and church services. Mrs. McCracken resigned as choir leader, and Miss Ellis as organist, in 1947. Many fine tributes and expressions of gratitude to these three ladies appear in the church records.

The church was now faced with the problem of finding a new organist and choir leader. A committee of the Music Committee was charged with this task, an assignment which, as we shall see later, they fulfilled with remarkable success.

THE POST-WAR YEARS

The four years of 1946 to 1949, following World War II, were years of much activity for the people of Fort Garry, and notably so for the congregation of Fort Garry United Church. There was a great influx of newcomers into Fort Garry, including many young couples and young families. Many new homes were built, new streets opened up, and entirely new residential areas developed, the most spectacular being the Wildwood Park development, providing over 300 new homes.

For Fort Garry United Church these events meant both a larger area and a much larger population to be served, including many more children. Moreover these new developments had brought about a shift in the geographical centre of concentration of the population to be served. For this and other reasons, the congregation decided by vote, in April, 1947, that the site of the new church building should be at the corner of Point Road and Lyon Street; and Presbytery concurred in this decision.

Soon the Building Committee had the new building plans ready and approved by the Official Board. The plans called for moving the old church to the new site (a distance of about a half-mile) where it would be enlarged and remodelled. It would have a basement (to become the Church Hall) sixteen feet longer than the existing church, and the church building itself would be lengthened accordingly. The new church auditorium would then occupy the total space of the former auditorium and kitchen, plus the new sixteen-foot extension; and the choir loft would occupy the back part of this extension. The extended end of the basement would provide space for the new kitchen and washrooms, and for the various utility services, such as heating.

Thus, the new plans were estimated to provide space for about 240 people

in the church auditorium, and for about 200 people in the large room of the Church Hall, below.

The old church, having been soundly built, was moved to the new site in October, 1947, without any structural damage, and the various operations of siting, enlarging, and remodelling of the building proceeded rapidly.

During the period in which the church building was being moved and remodelled, church services were held in the General Steele School, just across Lyon Street from the new church building site, thanks to the kindness of the Fort Garry School Board.

The various organizations of the church met in different places during these hectic months. Some groups met in space kindly provided by St. Paul's Anglican Church; others in the homes of members or leaders, if the groups were small enough or the houses big enough to permit such use. A few groups suspended operations for the time being. A group in King's Park formed a separate Sunday School in the fall of 1947. Finally the builders had finished and the "New Church" was ready.

The first service at the Point Road site was held on Christmas Sunday, December 21, 1947. The official dedication and reopening service was held on Sunday morning, December 28, and was conducted by the Rev. S. C. Studd D.D., the first ordained minister of Fort Garry United Church who had now become President of Manitoba Conference of the United Church of Canada. In the evening, the Rev. E. G. D. Freeman, D.D., of United College, preached the sermon, assisted by the Rev. P. V. Samson, Chairman of the Winnipeg Presbytery.

In 1947, the Music Committee of the Fort Garry United Church was happy to find a highly qualified organist-choir leader in Mr. Clifton A. Worth, who had newly taken up residence in Fort Garry; and the church was fortunate to secure his services. Mr. Worth began his duties as organist-choir leader on October 1, 1947, in the original building of the Fort Garry United Church while it was still on its original site on North Drive. (It was later in October that the building was moved to Point Road.)

The choir had previously been a ladies' choir, but Mr. Worth was asked to develop a mixed choir. The first rehearsal was conducted with eight ladies and one man in attendance, but by the end of the year the choir had increased in size, with all men's and ladies' voices represented; and the new choir had organized with an executive having a president, secretary-treasurer, and librarian.

The organ was a simple two and one-half octave harmonium with two push pedals, but this was soon replaced in the spring of 1948, by a fine Hammond electric organ with two manuals and a twenty-five-note pedal board, a gift of the Women's Auxiliary.

In 1948 and 1949, the choir provided all the music required for church worship through the year, for special Easter music services (two services on Easter Sunday), a Candlelight Carol Service at Christmas, and for other special occasions as required. Fort Garry United Church is indeed most fortunate in that Mr. Worth has remained with the church ever since in his capacity of

organist-choir leader, rendering all of the services mentioned above, and many more.

Entering the Point Road church building, with memories of the church's previous form and dimensions still clearly in mind, one felt immediately the fresh, bright spaciousness of the remodelled and newly decorated church auditorium.

A matched pair of pulpit chairs had been presented to the church, one by Dr. W. A. Hogg, in memory of his father, the Rev. Hogg, and the other by Mr. G. M. Farwell. Mr. and Mrs. John Hallas had presented a baptismal font, and Mrs. W. A. Moody had made a gift of a communion table in memory of her husband, Dr. W. A. Moody. These four pieces formed a matched set of furniture that added greatly to the dignity and beauty of the sanctuary.

The pews in the auditorium replaced the kitchen chairs that had had to be washed after every springtime's mud had dried (the rungs of the chairs were such convenient foot rests).

But it was the Women's Auxiliary for whom the new kitchen was pure luxury, compared with the "facilities" available to them on North Drive. They now had water — hot or cold — at the turn of a tap, and with no arduous trip out and over the neighbour's fence, then back to the fence and over it *again*, with their full pails of water, — and their long skirts! A real electric stove replaced their former two hot plates. In so many ways, the catering for the church and its various organizations, became easier, more efficient, and more pleasant.

In 1948 there came another addition of space to the church, an eight by sixteen-foot room to be used as a vestry as well as for Sunday School and other uses. And what a thrill it was to hear the music of the new organ, as it accompanied the singing of the choir and of the congregation!

In 1946, Mr. and Mrs. John de Jong left Fort Garry to take up residence in British Columbia, after having served the Fort Garry United Church in so many ways for over twenty years. Mr. de Jong had contributed much to the life of the church, first as an active member of the early Committee of Management, and then as an elder for seventeen years, and Clerk of Session for fifteen years. But, in addition, the present congregation is grateful to Mr. de Jong for the history of Fort Garry United Church covering the years 1921 to 1937, which he wrote under the title of *Historic Events in the Life of Fort Garry United Church*. It is a twelve-page hand-written book, still in the church archives, in which Mr. de Jong gives grateful acknowledgement to Professor J. H. Ellis for supplying much of the necessary information.

In 1947, the Rev. Dr. J. S. Watson, who had served the church so well as an elder, was appointed to the well-deserved post of Honorary Elder.

The Rev. J. C. Mathieson became a member of Fort Garry United Church in 1949, and was elected an elder. His exceptional fund of knowledge, experience, and abilities, made him an invaluable member of the Session.

Mrs. R. R. J. Muir was appointed Church Archivist in 1948, and performed a useful service in bringing together the available minute books of the church and taking care of them for some years. Finding in her first inventory of the

books that some appeared to have been lost, she enlisted all the help she could to find the missing books. The search was partly successful, but a few of these books have not yet been found. Mrs. Muir could not find sufficient time for the much larger task of searching out documents not included in the minute books, but took care of such loose documents as were to hand. Mrs. Muir had hoped to be able to write a continuation of Mr. John de Jong's short history of the church, but unfortunately could not find sufficient time for this project.

"Circles" were a new organization within the Women's Auxiliary that appeared about 1946. Two of the first leaders in this innovation were Mrs. B. Peturson and Mrs. H. Mansell. A "circle" was a group of women – usually about ten to twenty-five – living within a small area, who met at least once a month for worship, study, fellowship, and work. Within two years, the number of circles had grown greatly. At one time, over three hundred women were so organized. In January, 1947, the Executive of the Women's Auxiliary sent warmly-worded notes to the leaders of the various circles and their members, thanking them for the "marvellous" assistance they had given to the Auxiliary at the Fall Tea and Bazaar. By this time, Mrs. B. Peturson was Convener of Circles, and at the February, 1947 meeting, she read the report of the circle meetings. She reported that several new hostesses had been appointed (they met in members' homes). This new organization was a tower of strength to the Women's Auxiliary throughout the period of remodelling and furnishing the church on Point Road.

At the 1948 Annual Meeting of the congregation, Rev. D. B. Sparling, as Sunday School Superintendent, reported the formation of a new Sunday School in King's Park. Mrs. P. Ford and Mrs. W. Weighton were in charge, with about thirty-five children enrolled. The Church Extension Committee reported that the Rosemount area (in the region of General Byng School) was in immediate need of a Sunday School.

Mrs. C. McCready, in 1947, celebrated her twenty-fifth anniversary as a Sunday School teacher, and gave up her duties as Superintendent of the Beginners' Department. Miss Helen Hall then took on oversight of that department. The Cradle Roll lacked a leader; the Sunday School Superintendent said that there were at least fifty children in the district who should be enrolled, and that a leader for this group was urgently needed.

Following this report, the Rev. Sparling voiced the opinion that the Sunday School should have a lay Superintendent.

When the Rev. Sparling began his ministry to Fort Garry United Church in April, 1943, the church did not have, nor had it been able to secure, a Sunday School Superintendent. Rev. Sparling himself therefore, filled the vacant post; and now, five years later, he was still holding that position, in addition to his increased ministerial duties.

With the steady increase in the numbers of children in the district, and the likelihood that this increase would continue, this was a serious problem. The Annual Meeting went into a discussion right then and there. A motion was passed that the Session be instructed to initiate a committee for the purpose of

securing a lay Superintendent for the Sunday School. This committee was formed, but in 1949 reported its inability to find a Sunday School Superintendent. Rev. Sparling then suggested the desirability of obtaining three or four men teachers as potential Superintendents. As a result, Mr. H. B. Lennox became Superintendent of Sunday School in 1951.

Primary and Junior classes were well attended, but interest in Sunday School had fallen off markedly in the Intermediate and Senior classes.

Through the kindness of the Fort Garry School Board, a Sunday School was able to begin in the General Byng School in April, 1949, as a branch of the Fort Garry United Church Sunday School. Nursery, Beginners, Primary and Junior classes were held, with a total enrolment of forty-seven children. Mrs. N. Neuman was the Superintendent and Mrs. R. Castle, the pianist.

The Young People's Union was not functioning in 1946 and 1947, but was reorganized in 1948. In 1948 and 1949, it had a strong program based on the Young People's Union four-fold plan of Christian fellowship, Christian culture, Christian missions, and recreation.

The AOTS, a men's service club, was organized in the church in 1949. Originally developed in Vancouver in 1923, the organization was described as being "open to all men in the community who have a desire to join in Christian fellowship and service". Its primary objective was church-centered service. It was prepared to co-operate with any other group in the congregation. The main activities of the AOTS in its first year at Fort Garry United Church, as stated in its report to the Annual Meeting of the Congregation on January 25, 1950, were as follows:

A Father and Son Banquet; co-operation with the annual congregational picnic; securing of men teachers for the Sunday School; organization of three hobby groups in woodworking and one in stamp collecting, for boys from eleven to fourteen years of age; co-operation in the Every Person Canvass of the congregation; certain alterations in the church kitchen; assistance in the program of the Anniversary Dinner; and a Christmas party for church members, at which a small Christmas Cheer fund was raised to be used in relief.

Monthly programs of the AOTS included educational and entertaining films, as well as lectures on China, Boys' Work and Youth Delinquency, and Municipal Affairs.

The main result of the AOTS activities was no doubt in the encouragement and support of work with young people.

The number of active members on the resident roll of the Fort Garry United Church at the end of 1949 was 231.

The post-war years brought thousands of people from the war-torn areas to the Western countries. Winnipeg received its share of "displaced persons" and other immigrants. In Fort Garry, the Visiting Committee of the Women's Auxiliary found these people in the course of carrying out its regular program,

which included visiting newcomers to the district.

Some of the church members entertained these people in their homes. Places in which to live were found for families and for single persons, and some were helped to find work. Furniture, bedding and clothing were found for some of those in need; and some were guided to night schools giving instruction in the new language.

Mrs. D. B. Sparling, at a meeting of the Women's Auxiliary in September, 1949, gave a talk on the experience of the Church in ministering to the needs of such people. A part of the minutes reads as follows:

"The early history of this type of work, beginning with a mission to the Chinese [in Canada] served to emphasize the Church's long experience in helping to weld into one Canadian nation all the various racial groups that find a home within the boundaries of Canada . . . The Women's Auxiliary used, as the theme for their own program, which occupied a part of each meeting, the phrase, 'The Stranger Within Our Gates'."

THE FIFTIES

The influx of newcomers into the area served by Fort Garry United Church, that had marked the post-war years, continued many years thereafter, and at an accelerated pace. This of course brought children in such numbers that both secular and church schools were seriously crowded, and that classes were too large for efficient teaching.

And then, in May, 1950, came the Flood, with ninety-five percent of Fort Garry Municipality under water. There was a great union of effort, not merely of church congregations, but of everyone able to handle a shovel, hold a sandbag, run an errand, or provide food for workers on the dikes. All were working to the limit of their strength in a round-the-clock effort to hold back the water that reached in a miles-wide strip from beyond the United States border, through Winnipeg, and north to St. Andrews Locks (some twenty miles north of the city).

The Fort Garry United Church building was just outside the flooded area, but water flooded the basement (Church Hall). Church services and meetings of church organizations were suspended. The Rev. and Mrs. Sparling were in the thick of the battle against the water, he on the dikes, and she as an operator of a canteen hastily set up in the Municipal Hall. The night the dikes broke, and Wildwood residents were given twenty minutes to get out of their homes, (cars picked them up and took them to as yet unflooded homes, or to the reception centre in the old Auditorium, in Winnipeg, where emergency beds had been set up), the Sparlings took in two families of grey-faced evacuees into the manse at 923 Byng Place. Shortly thereafter, trucks with loud-speakers drove up and down still unflooded streets, warning people to evacuate their homes at once. The few who did not leave, set up canteens in homes scattered throughout the area, to provide food for men still working on the dikes.

Headquarters for all major activities in Fort Garry were at the Municipal Hall, then situated on Pembina Highway at Chevrier Boulevard. Help flowed in from many sources. The Canadian Army and Navy set up Provincial Headquarters at the Legislative Building, and Fort Garry Headquarters at the Fort Garry Municipal Hall. The Navy brought in boats (many of them from Lake Winnipeg) and amphibious craft ("ducks"), which took the place of cars and trucks in the flooded areas. At least one of the "ducks" went up and down the Red River and flooded areas, carrying feed to marooned farm animals.

By the end of May the surface flood waters had gone except for scattered pockets, but the filth left behind was incredible! In the areas that had been most seriously flooded, people were not permitted to occupy homes or other buildings until these had been decontaminated, and had passed inspection by the health authorities. In many homes the interiors actually required rebuilding. Restoration was still going on well into 1951. By comparison, the flooding of the church basement was a relatively mild case, but it took several months to restore the Church Hall to its normal use.

The Church building was more fortunate than most, standing as it did just outside the underwater area. It is recorded that only two church services were cancelled, and by June the building was in partial use again. A vacation school was organized, and 143 children carried out a successful program.

In 1951, Fort Garry United Church celebrated its thirtieth Anniversary, and, as reported in the *United Church Observer*, "Mrs. Frank Burton, who attended the first service and had been a faithful member during the years, cut the Birthday Cake."

The church building was soon crowded to capacity again, by the continuing flow of more and more United Church families into the district. Early in 1952, a Special Building Committee was appointed to consider the whole question of adequate accommodation for the congregation. By November of that year, reports and sketches were ready for examination. These suggested a new building with the old building attached to serve as a Church Hall for the accommodation of the Sunday School and the mid-week activities. In December, a new Building Committee was formed, consisting of Dr. W. A. F. Hagborg, Chairman, and Messrs. W. S. Dunlop, G. Wilson Rattray, and J. W. Greenlaw.

A call from the United Church at Virden, Manitoba, was extended to the Rev. D. B. Sparling in 1952, which he accepted. He and Mrs. Sparling left Fort Garry United Church in September, after nine and one-half years of dedicated and productive service. It was a most fitting recognition of the Rev. Sparling's fine work at Fort Garry and at Virden that he became President of Manitoba Conference, and received the Honorary Degree of Doctor of Divinity from United College, now the University of Winnipeg.

The congregation of Fort Garry United Church extended a call to the Rev. M. John V. Shaver to become their pastor. He accepted, and entered upon his new ministry on October 1, 1952.

February, 1953 saw the launching of the Building Fund Campaign, of which Mr. Norman H. Brand was General Chairman. With the aid of a

professional church-fund-raising organization, the district was canvassed for pledges to be paid weekly over a period of three years. That part of the Fort Garry United Church congregation living west of Pembina Highway contributed to this fund. Therefore, it was decided that of the funds collected, ten thousand dollars would be set aside for the provision of Sunday School facilities in their area.

At the end of the pledge period (on February 12, 1956) receipts were an estimated sum of \$25,000 short of the total amount needed. The Official Board, therefore, adopted a plan to provide this sum by asking the contributors to extend their pledges to the end of 1956. The plan was accepted, and carried out with much success.

The cornerstone of the new building was laid by Mr. L. R. Fennell, M.L.A. on Sunday, January 2, 1955. The building was opened for worship on Sunday, April 10, when two morning services (at 9:30 and 11:15) were attended by capacity congregations. An impressive Dedication Service was held on May 16, followed by an Open House. The building was open for inspection, and refreshments were served. Participating in the Dedication Service were: the Rev. C. H. Whitmore, President of Winnipeg Presbytery; the Rev. Hugh A. McLeod, President of Manitoba Conference; and the Rev. Hugh R. Percy, of St. Paul's Anglican Church. Former pastors of Fort Garry United Church were among the honored guests.

Throughout these years of almost continuous population growth, with its resultant continuing building plans, there was surprisingly little disruption in the functioning of the church and its many organizations. During the actual building period (in 1954 and 1955) church services and meetings of various church organizations were held in Viscount Alexander School, (across Lyon Street from the church) through the kind co-operation of the Fort Garry School Board. St. Paul's Anglican Church generously granted the use of its church and Parish Hall for meetings of some of the organizations. Members of the congregation opened their homes for the holding of Sunday School classes and mid-week meetings of various organizations.

The completion of the new church building, with its increased space and improved facilities, was followed by a remarkable expansion of all phases of the work of the church, its Sunday School, and organizations.

The Thirty-fifth Anniversary, in 1956, of the founding of Fort Garry United Church was observed by a special church service on Sunday, November 4, and by a dinner served by the Women's Federation, followed by a program on Monday, November 5. One unique feature of this Anniversary was the publishing of a printed history of Fort Garry United Church, compiled by Mrs. G. M. Farwell. Although compactly written in the space of four pages, it gave a charming and comprehensive account of the Church's first thirty-five years.

The late 1950s were momentous years for the United Church families living west of Pembina Highway. In the area north of McGillivray Boulevard, where a branch Sunday School had been held in General Byng School ever since 1949, a Christian Education building was erected in 1957 at the corner of



Brownie Fly-up. Leaders, *l to r*: Mrs. G. Livingstone, Brown Owl of 98th Brownie Pack, Mrs. D. Brown, Brown Owl of 9th Brownie Pack, Mrs. W. S. Neal, District Commissioner.



Girl Guides at Color Party with Mrs. J. A. Henderson, Captain of the 9th Girl Guide Company.



SENIOR CHOIR WITH ORGANIST-CHOIRMASTER, C. A. WORTH, 1971.

Back Row: (*l. to r.*) I. Backman, M. Russell, J. Godfrey, L. Dayment, J. Weber, N. McLennan, A. Caine, H. Scotchmer, E. Slater, M. McCaughey.

Middle Row: (*l. to r.*) C. Kinsman, C. Dalton, I. Brown, M. Taylor, D. Yates, B. McCord, L. Powell, G. Capithorne, S. Sedun, C. Latter.

Front Row: (*l. to r.*) L. McGinnis, L. Johnson, E. Fitzpatrick, C. Worth, B. Jacobs, R. McGavin, K. Teller.

Absent: R. Miller, R. Hudson, S. Helgason, Miss P. Bruce, Miss J. Truscott.



JUNIOR CHOIR, 1971

Back Row: (*l. to r.*) Beverley Jacobs (Junior Choir Leader), Ina Backman (Junior Choir Pianist).

3rd Row: (*l. to r.*) Cindy Pressey, Betty Jean Hancock, Kelly Collins, Laura Anderson, Trudy Klatt, Jinx Pura.

2nd Row: (*l. to r.*) Marina Van Berkel, Jackie Collins, Willa Jacobs, Joan Frame, Marianne McCord, Alison Menzies.

Front Row: (*l. to r.*) Beth Powell, Claire Powell, Mardy Jane McCormick, Maureen McKenzie.

Windermere Avenue and Daniel (then Nathaniel) Street, and was officially opened in October. In the area south of McGillivray Boulevard, a Sunday School, meeting in Ralph Maybank School, was organized in March, 1957, with an enrolment of about 150, and a staff of sixteen. In 1958 these two groups of United Church families formed two new congregations – those to the north under the name “Windermere United Church”, and those to the south, “Westridge United Church”. A prefabricated church building was erected for the latter. The two new congregations formed a single pastoral charge, and from May until the end of September, were served by Mr. Ross Miller, a student of Theology at United College. On October 1, 1958, the Rev. Dr. W. E. Donnelly, who had resigned from the pastoral charge of Young United Church in Winnipeg, on reaching retirement age, became the first ordained minister of Windermere and Westridge United Churches.

Though the area to be served by Fort Garry United Church thus became smaller, the numbers of adults and children attending the church at Point Road continued to increase. The new church that had seemed so spacious in 1955, was again nearly “bursting at the seams” by 1958, when the Sunday School classes meeting there comprised 669 enrolled children, with an average attendance of 495.

The choir increased its membership from fifteen to thirty singers during 1950. During the building operations, they rehearsed and performed at church services in Viscount Alexander School. Then, singing in the new church in 1955, they were happy with their new quarters, built according to their suggested designs. At the Dedication of the new church on May 16, 1955, they sang beautifully Torrance’s anthem, “Lord I Have Loved The Habitation of Thy House.” In the same year a Fort Garry United Church service was broadcast by Station CBW. On another occasion, Fort Garry United and St. Paul’s Anglican Church choirs sang together in Fort Garry United’s Sanctuary – proving that two choirmasters can work together! Then, to cap it all, the choir’s variety concert, “Talk & Tunes”, an event of 1959, brought out much hidden talent – notably that of the minister, the Rev. M. J. V. Shaver.

In the 1950s, Junior Choirs played an important part in the life of the church whenever there were opportunities for them to serve. Miss Eleanor Murray directed a girls’ choir in the first half of 1952 for the evening service and they sometimes assisted in the morning service. She was succeeded in the fall by Mrs. M. J. V. Shaver. In the period of 1953 to 1956, Miss Carol Horwood (now Mrs. J. W. Kinsman) was organist and director of a choir of girls aged twelve to sixteen who served the Youth Church in the evenings and often assisted in the morning church services. These girls became quite competent in part-singing, and most of them later became members of the Senior Choir. The Junior Choirs underwent further changes, and disbanded in 1958, when evening church services were discontinued due to poor attendance.

The AOTS men’s club which had first been formed at Fort Garry United Church in 1949, continued its extensive and useful program from 1950 through 1953 along the lines already described. When it ceased to function as a men’s

club, the same members continued to make their contribution through other church channels.

The objective and achievements of the Church and Sunday School in the teaching and application of the church's fundamental beliefs were extended beyond the Sunday services and classes in programs followed by smaller groups of children and young people in their mid-week meetings.

The Women's Auxiliary (later, Women's Federation) had sponsored four such groups: Cradle Roll; Mission Band; Explorers; and Canadian Girls in Training (C.G.I.T.).

The Cradle Roll brought the children and their families into contact with the church from the child's birth to age six, at which age it was hoped the child would attend Sunday School. This group of children totalled well over three hundred during the 1950s.

The Mission Band, boys and girls six to ten years old, did a remarkably good job of making scrap books for small hospital patients, and many other projects.

The Explorers, girls nine to eleven, followed a program of missionary study uniform in United Churches, and associated with the Women's Missionary Society. They accepted an objective of raising an allocated sum of money to be paid yearly to that Society. They devoted time to the study of church missions, and to sending books and toys to child hospital patients, and to Indian children at God's Lake and similar places.

The C.G.I.T. program was similar to that of the Explorers, but more advanced. The Mission Band, Explorers, and C.G.I.T. all contributed through teas, sales of work, and other projects, to raising some money to contribute to their church; and all found ways to participate in worship services, as in candlelight services, Christmas and Easter services, and on many other occasions.

Other mid-week groups were the Wolf Cubs, Boy Scouts, Brownies, and Girls Guides. The boys of Fort Garry United Church who wished to follow the Cub-Scout program had always been welcomed at the St. Paul's Anglican Church; but by 1951 it was no longer possible for St. Paul's to accommodate the rapidly increasing number of boys from both congregations. Therefore, a Wolf Cub Pack was established at Fort Garry United Church in March, 1951, under the leadership of Mr. R. C. Neilson. This was Winnipeg Wolf Cub Pack No. 99. In 1953, the 99th Winnipeg Troop was formed under the leadership of Mr. A. Stewart. By 1959, the Winnipeg 99th Troop was composed of the groups listed below:

Cub Pack	Akela (Leader)	Scout Troop	Leader
Apache	F. M. Wood	Pioneers	D. C. Marshall
Cheyenne	J. A. Menzies	Venturers	W. J. Stephen
Comanche	Wm. Thomson		
Iroquois	H. J. Nicklin		

There were, in all, 180 boys involved — 136 Cubs and 44 Scouts.

From the outset, the Cub and Scout organizations and their programs at Fort Garry United Church were the responsibility of the Church's "Group

Committee”, and from then up to the present, the Group Committee has been responsible for the operation of this important activity.

The Scout program aimed to encourage and develop leadership qualities and initiative in the boys, to teach basic skills such as first aid and woodsmanship, and to develop a boy who is resourceful and independent but able to work and play with others.

The programs involved regular meetings, where instruction was given in the Scout ideals, sportsmanship, games, skills and crafts. Badges were awarded for tests passed, and a boy could proceed through graded levels of accomplishment to the rank of Queen Scout – and quite a few boys from the 99th Troop did. Then there were Jamborees, at sites near home, farther afield in Canada, or overseas. Cubs followed a similar program, modified to suit the abilities of younger boys, eight to eleven years old.



Families and other visitors were invited to some activities in the home area, and to the camping and cooking sites. Fathers provided transportation as needed, and the “Mothers’ Auxiliary” gave very welcome support through making kerchiefs, supplying caps and uniforms, and cooking equipment when needed, and by catering for the Father and Son Banquet and the Parents’ Reception.

The Brownie program, too, had been carried only in St. Paul’s Anglican Church while there was sufficient space there to accommodate the eight- to eleven-year old girls, so it was not until 1951 that Fort Garry United Church established the 9th Brownie Pack for their own girls in this age group. By 1952 there were thirty Brownies in the 9th Pack, and membership remained at about this level during the Fifties. The Brownie motto was “Lend a Hand”. Mrs. Hugh McGregor was the first Brown Owl (Captain), followed by Mrs. S. C. Stephens; with Mrs. G. R. Horton as Tawny Owl (Lieutenant). These girls followed a graded program, there being recruits, First Class and Second Class Brownies. After reaching Second Class standing a Brownie “Flies Up” to become a Girl Guide.

Outside their instructional and testing programs and recreational periods, the Brownies participated in the Area Cookie Day Sales, “Thinking Day Programs”, camping and other special projects. In 1959, the 9th Brownie Pack sent a box of books and candies to two hundred boys in a Residential Indian School near The Pas.

For the Brownies, most of the revenue came from their fees – five cents weekly per Brownie.

Mrs. Anis Dickson was Brown Owl in 1959.

A Senior Young People’s Union began to operate in 1954 with a rather

informal organization, but membership requirements were set up later, as follows: Members had to be at least eighteen years of age, or be of Grade XII standing; and they were counted as voting members only when they had recorded a required number of attendances at meetings. Their meetings included periods for devotion, business, education, and recreation – sometimes the whole evening would be devoted to one phase of the program.

Often the education came through talks by people involved in social work or in some phase of missions – sometimes through business affairs. Sports, picnics, dances and parties were a big part of their recreation. Their treasury was replenished, and sometimes filled, by concerts, and their annual presentation of “Premiere Varieties”. Once, such a program was deemed “an artistic success, but a financial failure”.

Returns from these entertainments were used to provide Christmas hampers for distribution among the needy of the community. They were able to contribute about \$140 a year for several years to this project. One year they gave seventy-five dollars to the Fort Garry United Church Building Fund – and had \$3.40 left. In 1957, a gift of fifty dollars was given to a needy Hungarian family.

In 1955, the Fort Garry Young People joined the Winnipeg Young People’s Presbytery; and in 1959 joined the newly formed “South Winnipeg District Council of Young People’s Unions”, and became active members of this Council.

The Young People visited each other’s churches, and sometimes participated in the services of their own. Once they were in charge of an entire service at the church on Point Road, and the next month, provided the complete service for the Windermere United Church congregation. Their two-year project of collecting songs popular with Young People’s groups resulted in the 1959 publication of “*Fort Garry Young People’s Song Book*”. The Song Book went into use immediately.

The Junior Young People’s Union began to meet in 1957. This group served the needs of the sixty-five fourteen- to seventeen-year olds, meeting in the church on Sunday nights at eight o’clock. Their program was much like that of the Senior group. Speakers were invited to discussions on missions, and on the work of various service organizations, such as the Victorian Order of Nurses. They also visited other churches, some, like the Alliance Tabernacle, quite different from their own. Tobogganing, dances, picnics, and a Grey Cup party at the church were a big part of their social program. Their major project in 1959 was a clothing drive – good used clothing was sent to the Fisher River Indian Mission.

The growth of the women’s “Circle” movement (there were over twenty circles by 1959, with a total membership of over 320 women) greatly increased the ability of the Women’s Auxiliary to serve the needs of the church. The circles carried on their own money-raising activities, as well as increasing the scope of the Spring and Fall Teas, with the accompanying Bazaar and Sale of Homebaking; and all revenues found their way into the funds of the Women’s

Auxiliary (which became the Women's Federation). They provided pews and carpeting and other sundries for the church one year and their earnings topped the \$7,000 mark. This enlarged group of women was a source of volunteers – or recruits – for other church positions.

The number of youth groups sponsored by the Women's Auxiliary became so great that the latter appointed a liaison officer as a member of their executive to channel moral as well as financial support and other aid as needed to such groups as the Cradle Roll, Mission Band, Explorers, C.G.I.T., Brownies, Girl Guides, and Cubs. They worked closely with other Church Boards, and had representatives on the Committee of Stewards and on the Group Committee.

It was a much bigger Women's Organization in 1959 than in 1950, and fully as, though not more, dedicated.

In 1950, the Municipality of Fort Garry requested that a representative from Fort Garry United Church become a member of their Social Welfare Council. This Welfare Council had been formed partly because of the great amount of welfare work required after the flood, and partly, also, because of the great increase of population that had taken place. Mrs. C. McCready was the church's first representative, followed, in 1952, by Mrs. H. D. Scotchmer, R. N. Mrs. Scotchmer served as Secretary of the Social Welfare Council for five years, became its President in 1959, and held this office until 1968.

A main aim of the Social Welfare Council was to aid the Welfare Worker by planning the collection of used clothing and other needs. Christmas hampers, containing a complete dinner for the family and a toy for each child, were gathered at Christmastime. Fort Garry was a growing community, and Fort Garry United Church gave some help, through its representatives to this Council, in coping with some of the attendant problems.

An overshadowing event in the life of the congregation in 1959 was the resignation, effective at the end of August, of the pastor, the Rev. M. J. V. Shaver, to accept an appointment as United Church Chaplain on the Campus of the University of British Columbia.

The Protestant families of St. Norbert, with the permission of Winnipeg Presbytery, formed a congregation early in 1959. Evening services were conducted by Rev. M. J. V. Shaver, and morning services by laymen of Fort Garry United Church.

Following the Rev. Shaver's resignation, a call was extended to the Rev. Donald G. Ray of Dauphin First United Church to become minister of Fort Garry United Church. The call was accepted, with Mr. Ray's ministry to begin on January 1, 1960.

The manse at 923 Byng Place was found, in the fall of 1959, to be in need of major repairs. Rather than spend the large sum necessary to make the old house liveable, a decision was made to sell it, and buy a new house at 116 Buxton Road. This was done, and the new manse was readied to receive the new occupants.

The active members of Fort Garry United Church at the end of 1959 totalled 693.

1960-1970

When the Rev. Donald G. Ray began his ministry at Fort Garry United Church on January 1, 1960, he was immediately involved in the problems facing the congregation, stemming from the continuing influx of new members into Fort Garry.

The church building was not large enough to accommodate the congregation as they came to worship, nor the children and youth of the Sunday School and of its mid-week groups.

A Christian Education Committee was set up, in 1960, to oversee and give general direction to the Christian Education work of the church. Miss Donna Patterson was appointed, in October of that year, as full-time Christian Education Director, to have executive responsibility for carrying out the total program of Christian Education being conducted.

In 1960, the congregation decided to add a new Christian Education wing to the church building; and the Official Board appointed a Building Committee, under the chairmanship of Mr. W. T. Lough, to which a Finance Committee was later added. The architect was Mr. G. A. Stewart. A Canvass Organization of over one hundred members was formed, with Mr. H. E. D. Stephenson as General Chairman, and Mr. K. A. Stuebing as Canvass Chairman. A ladies' committee, known as the "Hostess Committee," gave invaluable service in contacting, by telephone, all members and adherents of the church, with information about the building campaign, and about the Loyalty Dinner which was part of the campaign. They served as hostesses at the Loyalty Dinner, where the needs of the church were explained to the congregation.

A successful campaign for pledges was carried out in November, 1960, construction of the building began in the spring of 1961, and the building was completed in the fall. Funds for furnishing the new building were donated by the Women's Federation (Women's Auxiliary). Under the direction of a Furnishings Committee, headed by Mrs. N. H. Brand, members of all of the church's organizations helped in the work of furnishing the building. Thus it became possible for the congregation to celebrate both the opening of the new Christian Education Centre and their Fortieth Anniversary, together, on October 29, 1961.

Dr. W. C. Lockhart, Principal of United College, was the guest preacher at the first of the two morning services. The second service was followed by a ceremony at which Mr. W. T. Lough, Chairman of the Building Committee, set the date stone in place in the Christian Education Building. The following Wednesday evening, November 1, The Rev. W. J. Spence conducted the Act of Dedication. The guest preacher was the Rev. R. S. Harper, Christian Education Secretary for Manitoba Conference. The old Church Hall—that is, the remodelled original church—was donated to the Hungarian United Church, and moved to their selected site in Winnipeg, where it was extensively remodelled to provide an attractive and functional church building well suited to their smaller congregation.

With the fine leadership being given by Miss Patterson as Christian Education Director, and with the greater space and better arrangements available in the new Christian Education Centre, enrolment and attendance in Sunday School classes and related groups increased rapidly. The various classes and groups could now be sufficiently separated to improve the children's concentration on their lessons. Teacher training classes were organized; and discussions of materials and methods were held among departmental teachers. Group teaching was introduced; and tableaux, plays, and films were used. It became possible to employ a much greater variety of methods by which to give the children the concept of God and His forgiving love.

The problem of seating accommodation for the congregation in the church itself in periods of large attendances at worship services was met by having two (or sometimes three) Sunday services.

In 1961, a Church Library was begun which provided source material for Christian Education leaders and members of the congregation.

Miss Donna Patterson resigned as Christian Education Director in 1963, to take up similar work at Knox United Church at Brandon; and Mrs. A. Veldhuis succeeded her at Fort Garry United Church, but stayed only a short time, until she and her husband left to become missionaries at the Indian Mission at God's Lake, Man. The Fort Garry congregation maintained contact with this mission.

It was not until 1966 that the Church secured the services of Miss Doreen Pitt as Deaconess and Christian Education Director; and she served in a multitude of ways both within and beyond the Church until 1970, when she left to become Christian Education Director in Dauphin United Church.

The General Superintendents of Sunday School in the period 1960 to 1970 were Mr. M. A. Orr, Dr. J. M. Nesbitt and Mrs. G. D. MacGregor.

The big feature of the church year in 1964 was the 'Mission Festival' held on two days and evenings in April, under the leadership of Mr. W. B. Thomson, Chairman of the Missionary and Maintenance Committee. A great many colorful displays were set up through the co-operation of all organizations of the church, showing the scope of the missionary effort of the United Church of Canada throughout the world. The variety of the booths was increased by the participation of the Chinese, Japanese, and Hungarian United Churches of Winnipeg, whose members tended their booths dressed in native costumes of their several countries. The Festival was eminently suitable for a year for which the church's chosen theme was "Beyond Ourselves."

In 1964, Mr. T. H. Greenwood, for reasons of age, resigned as a member of the Session after twenty years of devoted service as an elder. With many thanks for his valued service the Session elected him an Honorary Elder.

The two successive Clerks of Session in the period 1960 to 1970 were Messrs. N. H. Brand and R. P. Hughes.

The New Curriculum of the United Church was used in some classes of the Sunday Church School as early as 1962; and was brought into use in all classes in 1964. An attempt was made to get parents to help, by precept and example, to develop in the children Christian beliefs and standards of applying them to

everyday living. Indeed, it was spelled out to all who read Annual Reports, that the Sunday Church School has a child under its care for only about thirty hours in a year. The influence of the home, affecting the child over a much longer and more continuous period, is apt to be greater than that of the school. If the child sees the school's teachings disregarded at home, and superseded by behaviour and attitudes contrary to what is taught at the Church School, it is apt to be the home standards that will prevail.

From the mid-1960s to the end of 1970 there was a trend of decreasing enrolment and attendance in the Sunday Church School, especially in the classes of higher age groups. Attendance, which had been increasing for many years, was 567 in 1960, and rose to 620 in 1962; by 1965 it was 500, and continued dropping to a "normal attendance" of 220 in 1970. This is, of course, a trend that has been noted in many churches in Canada and in other countries.

The changes in church membership during the 1960s were not so great. The active membership in 1960 was 738; and a peak of 840 was reached in 1963. In 1969, there were 756 members, and 761 in 1970. Changes in the community which might be factors contributing to these declines have been noted as follows: greater affluence, accompanied by more travel and longer absences from home; more vacation homes, used for a larger part of the year; an increasing number of leisure time activities that provide tempting alternatives to the church programs; greater numbers of women who work outside their homes, leaving them less time and energy for involvement in Church organizations; perhaps a faster and tenser work pace for both men and women; and changes in age distributions in the population.

It must not be forgotten, however, that some church members who are not greatly involved with the church work as such, do perform volunteer Christian service in other ways, in and beyond Fort Garry and Fort Garry United Church, such as Red Cross services, hospital services, and work in community service to various needy and disadvantaged persons. They may be doing such work as a truly Christian service.

The mid-week groups continued their very important work throughout the period of 1960 to 1970, but with fluctuating membership dependent, in part, upon the availability of sufficient numbers of leaders. The groups that functioned continuously throughout this period were Messengers (replacing Mission Band in 1962), Explorers, and Canadian Girls in Training; Brownies and Girl Guides; Wolf Cubs and Boy Scouts. Groups operating part of the time were: Young People's Union, Hi-C's (replacing the Junior Young People's Union in 1962), and Kairos (replacing the Senior Young People's Union in 1964).

It was from the Kairos Group that, in the summers of 1965 and 1966, four young people went to God's Lake Indian Mission in northern Manitoba, to help the missionaries, Rev. and Mrs. A. Veldhuis, in carrying on a Vacation Bible School for Indian children.

The Couple's Club was formed in 1960 and has carried on since then a program of fellowship and study. They have supported many other church groups, and have served the congregation well in many ways.



Mission Festival in the Christian Education Building, 1964.



Dr. D. B. Sparling, Minister of Fort Garry from 1943 to 1952, Mrs. Sparling, Mrs. Frame and Rev. D. C. Frame, on the occasion of Dr. Sparling's visit as guest preacher, October 17, 1971.



"Jubilee Feast" celebrating Fiftieth Anniversary of the Congregation at the Wildewood Club, October 15, 1971.

From 1960 onward, as in the past, the Senior Choir has continued to give its excellent leadership in music, in the weekly and in special services. Its good work was further enhanced in 1964, when Mr. and Mrs. H. E. D. Stephenson generously donated a fine Baldwin electronic organ to the Church. By the time of the Church's Fiftieth Anniversary, in 1971, Mr. Clifton A. Worth had served as Organist and Choirmaster for twenty-four years. The Junior Choir was reinstated in 1961, and since then has continued to serve in many ways, its main contributions being to the early Sunday morning services.



The Women's Auxiliary of Fort Garry United Church had, from the time of its formation in 1922, been one body, doing the work of both a Women's Auxiliary and a Women's Missionary Society. This type of organization was used by a minority of the United Churches in Canada, and was really a federation of both the Women's Auxiliary and a Women's Missionary Society, but the name "Women's Federation" was not used until 1956.

The Women's Auxiliary and the Women's Missionary Society were amalgamated on a nation-wide basis in 1962, though the planning and some initial action took place in 1961. This national change had little effect on the women's organization in Fort Garry, but all departments were then set up according to the United Church Women's Constitution and By-laws. A Christian Citizenship Committee was formed within the organization, part of whose duty was to attend meetings of the Winnipeg Council of Women, and of the Citizen Court. By 1969, the Fort Garry United Church Women were aiding the work of more than ten outside organizations, including the Institute for the Blind, Mental Health Patients, and the Church Home for Girls. In 1970, Membership stood at 12 units (circles) with about one hundred members.

In the 1960s, Rev. D. G. Ray was involved in the founding and in the work of a "Community Council" in Fort Garry. Clergymen from United, Anglican, and Roman Catholic churches in the district met regularly to discuss various community-wide problems, such as welfare, and problems concerning the young and the older people. On the Council, also, were representatives of many organizations having similar concerns, among them the Children's Aid Society, social workers ministering to various groups, and Christian Education Directors. Sometimes some of the young people—or some of the older ones—met with the Council. They were often eager to air their views as to the sins of omission and commission of Church, State, and schools. There was, for a time, a regular Sunday telecast of panel discussions originating in this group.

From 1967 onward, the Session, Committee of Stewards, and Official Board of Fort Garry United Church have given considerable study and consideration to the possibility of restructuring the church's organization so as

to have a single board responsible for performing the functions of those bodies, as has already been done in a number of churches. Up to the present, no final decision has been reached, but early in 1971 the Session adopted a new structure for its own organization, which may help to pave the way toward the development and adoption of a Unified Board for the Church.

In 1968, a Congregational Branch of the Canadian Bible Society was formed within the congregation, with Mrs. N. Neuman as Co-ordinator; and in the same year, a Staff Relations Committee was set up under the Chairmanship of Mr. Arthur McLean.

It was in 1968, also, that the University of Winnipeg honored the Rev. D. G. Ray by granting him the honorary degree of Doctor of Divinity; and the congregation were pleased to present him with a Geneva Doctorate gown. In the same year, the Rev. and Mrs. Ray celebrated their twenty-fifth Wedding Anniversary, and their many friends presented them with tickets for a trip to Britain.

In 1969, the Session was studying the book, "Choice in Change" as a help to understanding the changes taking place in the church, and preparation for possible changes in the church itself. A special undertaking that year was the mid-week worship service, held to permit those who could not attend Sunday services to experience a "Wednesday Evening Worship Service."

Early in 1970, the Rev. Donald G. Ray announced that he had accepted the position of Associate Secretary to the General Council of the United Church of Canada, and that he would be leaving about the end of April to take up his new work in Toronto. He conducted his last service on Sunday, April 26th, concluding an outstanding ministry of more than ten years to the congregation of Fort Garry United Church.

Early in the year, it became evident that the Buxton Road manse no longer met the Winnipeg Presbytery standards. It was sold, and a new manse was purchased at 38 Ruttan Bay, and made ready for occupancy early in August.

The congregation extended a call to the Rev. Donald C. Frame of Trinity United Church in Edmonton, Alberta, and the call was accepted. The Rev. Frame began his ministry early in August, and was inducted as minister of Fort Garry United Church on September 21, 1970. During the period of some three months when the congregation had no resident minister, the Church was fortunate to have the services of Dr. Gordon Harland, who volunteered to serve as supply minister.

Late in 1970, the Church planned a Memorial Fund, which was fully established in 1971. Any member or friend of the Church may make a contribution to this fund, and specify the purpose for which his contribution is to be used; or this decision may be left to the Memorial Fund Committee. A Memorial Fund Book has been provided, in which are recorded the names of the donor and the person or persons in whose memory each gift is made. This book rests upon a beautifully made stand which bears an inscription reading: "*Presented to Fort Garry United Church in Loving Memory of Elnora Marie Ellis by her Family*".

FIFTIETH ANNIVERSARY

In 1921, Fort Garry was a rural region; in 1971, it is an urban area with extensive residential, industrial, and business sections. But the overall area is so well landscaped that it has retained much of the original beauty of its parkland site. The people have changed with the changing times—there is a greater affluence; protest from some of the young people; and a challenging of many traditional values and ideas, including those of school and church. The picture that emerges is one of a human structure that has not been standing still!

At the Annual Meeting of Fort Garry United Church on January 31, 1971, Mr. J. M. MacTavish was elected Chairman of The Fiftieth Anniversary Program Committee, which was to be composed of members appointed by each of the church organizations. The Committee was charged with the duty of preparing a program of special events celebrating the Anniversary Year. Arrangements were also made to have compiled a fifty-year history of the Church. This Committee developed the following program for 1971:

- April 24 United Church Women's Tea, honoring the pioneer women.
- May 9 Family Luncheon, served by United Church Women, Unit 18.
- June 13 Outdoor Worship Service, in Crescent Drive Park.
- June 16 Family Congregational Picnic, in Assiniboine Park.
- October 15 "Jubilee Feast," organized by the Couples' Club.
- October 17 Dr. D. B. Sparling, Guest Preacher.
- October 30 Coffee Party and Bazaar of the United Church Women.
- November 7 Anniversary Church Service.

Publication of a history of Fort Garry United Church.

The United Church Women's Tea drew people from near and far, who called this the "nicest, friendliest tea ever." The Family Luncheon, served in the Church Hall after the morning service, brought numerous families together to enjoy one another's company and to savor the many varied casseroles provided. The site of the inspiring outdoor service was a lovely wooded area that had been much used since the earliest days of this church for outdoor activities of its various groups. Attendance at the Congregational Picnic in Assiniboine Park was not large, sandwiched as it was between rains, but there were contending teams (varied in number, sex and age) in races and sports. The Jubilee Feast, with Merle Dayment's intriguing drawings illustrating some highlights of the church history on view, brief anecdotes told by members of the Couples' Club, and some fine singing, was honored by the presence of the Rev. and Mrs. D. B. Sparling—an evening to remember. On the following Sunday, as guest preacher, Dr. Sparling spoke briefly of his memories of this Church during his ministry, and then went on to stress the importance of retaining certain values and standards in the life and teaching of the Church today. After a memorable service, many people crowded into the lounge to exchange a few words of friendship with Dr. and Mrs. Sparling. The Coffee Party, in spite of unfavorable weather, was an interesting and enjoyable change from the traditional afternoon Bazaar and Tea program.

The Fiftieth Anniversary Service of Fort Garry United Church was conducted on November 7, 1971, by the Rev. D. C. Frame. A Proclamation of Faith was followed by memories of the past, as recalled by Dr. J. H. Ellis, Mr. L. R. Fennell, and Mrs. Frank (Ina) Brown (a daughter of one of the early church families). Through their words, the past became vibrantly alive. The history of Fort Garry United Church, in manuscript form, was presented by its compilers.

The fact that the Church had repaid its debt on both the church and the Buxton Road manse in 1971 was celebrated when the Chairman of the Committee of Stewards, Mr. Gordon Webster, presented to the Vice-Chairman of the Session, Miss Ruth Matheson, the cancelled deed of mortgage.

The Senior Choir gave its excellent leadership to the congregational singing, and made an outstanding contribution with its presentation of the anthem "Jubilate Deo." The Junior Choir presented a lovely rendition of "Daniel" by Mary Caldwell.

A candlelight parade of the Junior Church School children came down the centre aisle of the church to place their lighted candles on the Birthday Cake at the front. They then served the congregation with birthday cake. Then came the Celebration of the Present and the Future, in the form of a responsive reading that was eminently relevant to conditions here and now.

During the service, an offering on behalf of a Home for Indian Students, in Winnipeg, was received.

At the close of the service, members of the congregation were invited to the lounge to chat with former members of the Church, some of whom had come many miles to share in this service.

Looking back through the records of Fort Garry United Church, one cannot help but be overwhelmed by the view of the many hundreds of members and friends of the Church who have contributed so much in so many ways to its life and work. Within the confines of these few pages, it is impossible to do justice to their work as individuals, hence this brief sketch has had to be largely impersonal. Yet, though impersonal, it is certainly not inappreciative.

First, it must be said that this Church has been greatly blessed by the inspiration, leadership and dedicated service given by its ministers and their wives. The many supply, exchange, and guest ministers have also made their great contribution. And, in the lay members of the congregations, we think of the officers and members of the various Church boards and committees; officers and teachers of the Sunday Schools, and leaders of the many mid-week groups; officers and members of the Women's Auxiliary, Women's Federation, and United Church Women; members of the various Senior and Junior Choirs, their leaders and organists; the Church secretaries, treasurers and sextons; and the many others who have made their contributions in positions and organizations not here mentioned. A great many have contributed importantly to the life and work of the Church outside of formal positions and organizations. To all of these the Church and Community owe a deep debt of gratitude. The challenge remains for all who follow to continue to work in their spirit, to the glory of God, under ever changing and challenging conditions.

FORT GARRY UNITED CHURCH ORGANIZATIONAL STRUCTURE

as of November, 1971

Minister Reverend Donald C. Frame B.A.

Session

Honorary Chairman Minister
Chairman Mr. J. H. Macdonald
Vice Chairman Miss D. R. Matheson
Secretary Mrs. N. Neuman

Committee of Stewards

Chairman Mr. Gordon Webster
Secretary Mr. Wm. Taylor

Official Board

Chairman Minister
Secretary Mr. Paul Thain

Senior Choir, Organist-Choirmaster Mr. Clifton A. Worth

Junior Choir, Choirleader Mrs. B. M. Jacobs

Sunday Church School

General Superintendent Mrs. G. D. MacGregor

Departments and Superintendents

Nursery I Mrs. K. M. Adam

Nursery II Mrs. H. D. Ewert

Kindergarten Mrs. R. A. Wankling

Primary Mrs. S. McKay

Junior Dr. Kenneth Adam

Intermediate Mr. E. B. Pollard

United Church Women, President Mrs. R. H. Hedley

Group Committee, Chairman Mr. R. J. Hosegood

Wolf Cubs, Leaders Dr. J. A. Menzies, Ian MacTavish, Rob MacTavish

Boy Scouts, Leaders Wm. Emerson, David McKibbin

Messengers, Leader Mrs. J. Gould

Explorers, Chief Explorer Mrs. J. M. Standing

C.G.I.T., Superintendent Mrs. L. N. Rock

Brownies, Brown Owl Mrs. J. A. Menzies

Girl Guides, Captain Mrs. J. Henderson

Couples' Club, Co-Chairmen Mr. & Mrs. H. A. Perrin

Church Secretary Mrs. W. J. Sloane

Church Treasurer Mr. J. C. Winter

Sexton Mr. L. Churchill

