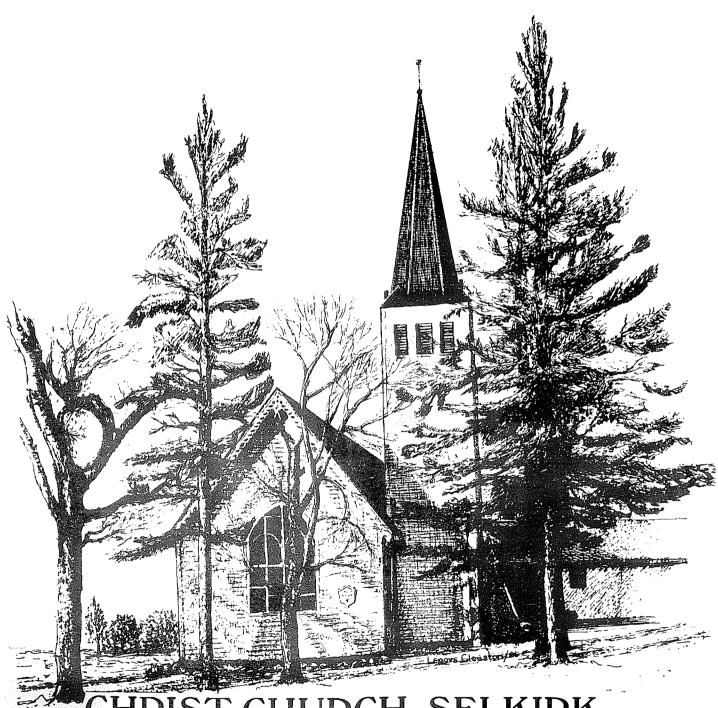
GATICAL IN HIS NAME.



CHRIST CHURCH, SELKIRK 1887 — 1987

Compiled By:

Jane George & Doreen Oliver

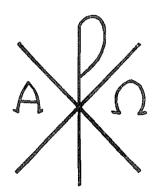
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Dedicated to
The Parishioners of
Christ Church
Past, Present and Future



For all that has been, Thanks!

To all that shall be, Yes!

Dag Hammerskjold (1953)

Signification of the state of t



CHRIST CHURCH SELKIRK, MANITOBA MARCH 1987



Introduction

It has been said that "the roots of the present are deep in the past". Nowhere is this more evident than in the story of this parish. The beginning of the story of Christ Church can not be traced to any particular time. The parish of Christ Church, Selkirk came into being because the Church of England was well-established in Red River prior to 1867. It exists because the church was an important factor in the lives of those who gathered in the little log building on Lot 63. But it also owes its existence to those who have carried on the work of the church in Selkirk over the last century. We could not celebrate this anniversary without celebrating the lives and gifts of all who

Just as it has no beginning, our story has no end and it will continue to unfold. This is simply an outline of our history and it is our hope that others will continue to gather the parts which will fill it out.

have made Christ Church their spiritual home.

We are grateful to the people at the Diocesan Archives, the Public Archives of Manitoba. The Selkirk Enterprise and Daerwood Press, all of whom have been helpful. Our gratitude is also extended to Doris Morrison, Ruby Kennedy, Lionel Smith and Reg Welham, who patiently let us question them time after time. Many others helped by offering photographs, information and encouragement.

Doreen Oliver





Jane George Doreen Oliver



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CHAPTER 1

WHAT'S PAST IS PROLOGUE

The Church of England was firmly planted along the Red River in 1820 with the arrival of the Reverend John West. West stayed only three years, but he was on hand to greet his successor, David Thomas Jones, who came to Red River prepared to be "priest to the parishioners, chaplain to the Hudson's Bay Company, missionary to the natives and director of the Indian School."

William Cockran arrived in 1825 to assist Jones with this enormous task. By 1828, Cockran was holding services in homes at Grand Rapids (now the Parish of St. Andrew). These were so well attended that a log church had to be built. It was started in 1831 and completed in 1832.

After the harsh winter of 1831-32, Cockran persuaded Chief Pequis' wandering band of Saulteaux that agriculture would provide a steady food source. The area around Sugar Point (Selkirk Golf Course) was settled in 1832 and a log school house was erected in which the Indian children were taught by Joseph Cook. Two years later, the settlement extended north to the mouth of Cook's Creek. Cockran built the first log church at St. Peter's in 1836 and then completed a parsonage. ²

In 1842 a new and enlarged schoolroom was built at the Settlement and a new school was opened near Lower Fort Garry with seventeen pupils. The latter building seems to have been the initial step towards what has now become the Parish of St. Clement.⁵

As the log buildings proved inadequate, the parishes began to construct large buildings of stone. St. Andrew's Church was constructed in 1849 and St. Peter's was completed in 1854 under the direction of the Rev. Abraham Cowley.

By 1856 the Church was ministering to a large area. There was renewed interest in the

area around Sugar Point but this development involved white, not Indian, missions. The Rev. Charles Hillyer conducted services in the school house at Sugar Point (in the vicinity of the old Selkirk General Hospital) while James Settee, who was not ordained at this time, held services at the Indian Settlement.

It was reported at the Second Lav and Clerical Conference in 1867 that a schoolhouse chapel with a small chancel that could be screened off had been erected that year in the Parish of St. Andrew. It was noted that there was a great need for a school and this building would also make it possible for the Rev. J. Gardiner to hold services in this part of his extensive parish. The report states that "This has been enabled by the kind accommodation of a parishioner". At this time, the Parish of St. Andrew stretched northward to the southern limits of the Parish of St. Peter. In 1872, the Parish of St. Andrew was subdivided. creating the Parish of St. Clement in the centre. This schoolhouse - chapel was built on River Lot 63 which is now the intersection of Queen and Eveline Street in Selkirk. A letter dated July 1, 1874 from Bishop Machray to the Minister of the

Interior states:

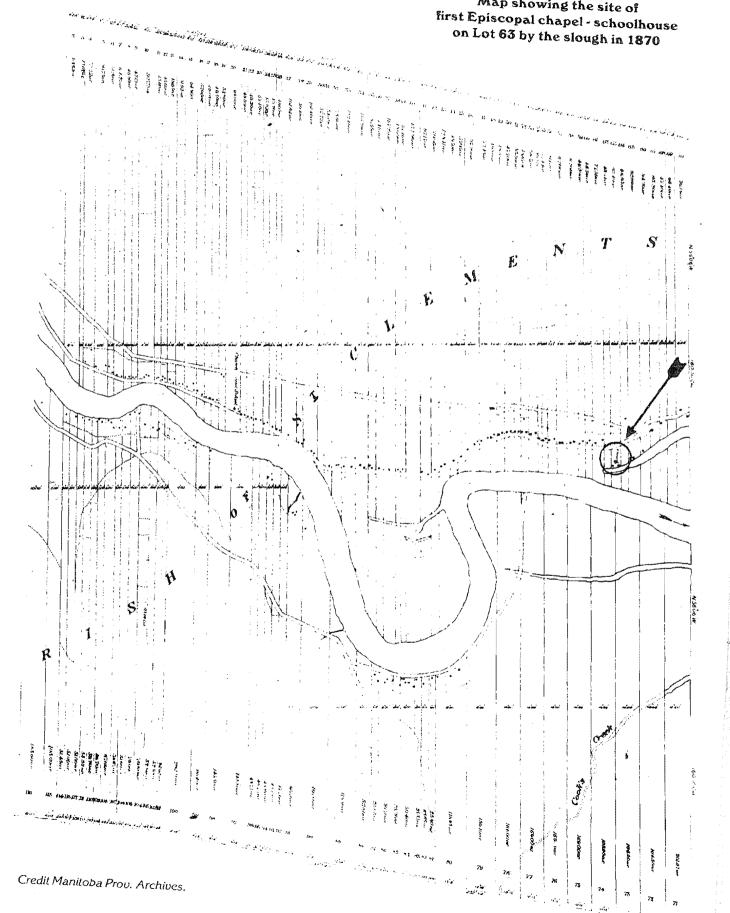
Si

I have the honor to apply for a Patent from the Crown for Lot No. 63 in the Parish of St. Clements in trust for the C.M.S. Said lot has been occupied for many years prior to the transfer. There is a Chapel Schoolhouse and other buildings on the lot and is claimed under Section 32 of Manitoba Act.

The extract from the surveyor's returns of St. Clements (the survey of the parish) recommended for Patent 1874, 62.4 acres of Church property which had been occupied for ten years and had 1 house, 2 stables or other buildings with one acre cultivated.

The earliest entry regarding Lot 63 in Abstract Book V, gives a brief description of transactions concerning this property. It reads:

Map showing the site of



No. of instrument Date - February, 1877
Instrument - Patent
Grantor - Crown
Consideration - \$1.00
Date - February, 1877
Date of Registry - 21 July, 1880
Grantee - Bishop of Rupert's Land
Land and Remarks - whole

The owner of the land in 1877 was the Crown, but the next date of May 1878 shows the land belonging to the Bishop of Rupert's Land and by 1879 the owner was the Finance Committee of the Church Missionary Society.

The Settlement grew until 1870 when there were more than 1000 people living along the river between Sugar Point and Netly Creek. Of these, most were Indian or Metis. These settlers grew potatoes and barley, raised pigs, chickens and cattle on their narrow river lots and hunted and fished to supplement their families' food supply. Some of the men worked on the Hudson's Bay Company boats on Lake Winnipeg in summer while others cut wood or hay to sell to other settlers. 4

The Rev. H. N. Moore was in charge of the congregations at St. Clement and North St. Andrew. He died in 1876 at the age of 30.

Archdeacon Abraham Cowley's report to the Secretary of the Church Missionary Society (C.M.S.) in November, 1876 contained a plea for help:

At present there has been morning service on Sunday at St. Clement's, services in the afternoons at the Penitentiary and in Little Britain, and in the evenings at the Crossing — these three services and two schools will be more than I can find full time for. The work in Selkirk is Colonial, not Missionary, more like that of Portage La Prairie.

In answer to his plea, his son, the Rev. Alfred Cowley, was appointed to the charge at Mapleton one month later. The following year found the Archdeacon in charge of St. Peter's. His annual letter to the C.M.S. says:

Alfred is engaged in the charge of St. Clement's at Mapleton, and also the mission at Little Britain as well as the Penitentiary. This enables me to be at St. Peter's in the morning and in the evening there is a full service in the chapel at the Crossing, Lower Mapleton, or as it has been named Selkirk. This place is likely to rival Winnipeg in importance soon. I hear very lamentable accounts of the moral state of the people at Selkirk. (Letter from Archdeacon Abraham Cowley to the Secretary of the C.M.S., Jan. 1877)

The penitentiary referred to was a fur warehouse in Lower Fort Garry that was used to house mentally ill patients and prisoners from 1871 until 1877 when the federal penitentiary was built at Stony Mountain. Patients and prisoners were moved to the penitentiary and remained there until 1885. Because of overcrowding, the patients were transferred back to the Lower Fort until the new Manitoba Asylum in Selkirk was ready for occupancy in the spring of 1886.

The Church Missionary Society was based in London. It sent many men to the Red River Settlement in the 1820's and then supported new churches and missionaries. Regular collections were later sent to the society in gratitude from those churches.

In the meantime, Sanford Fleming, chief engineer for the Dominion government, had selected three possible locations for the transcontinental railway bridge to span the Red River. One was at Mapleton and the other two were further north in the Settlement. This part of the Canadian Pacific Railway route was surveyed in 1874 and the following spring James Colcleugh connected the first telegraph line from Mapleton to Winnipeg. The railway was coming and life in the Settlement would never be the same!

Speculators, anticipating the growth which would surround the CPR main line, began purchasing land and by 1875 the peaceful Settlement had changed into the raw, booming town of Selkirk. Businesses sprang up and the population grew to 200. Then the country entered a period of economic depression which resulted in cutbacks in railway construction. By 1881 it had been decided that the CPR should pass through Winnipeg so Selkirk had to settle for a branch line, ending her dream of becoming Manitoba's metropolis.

The town of Selkirk was incorporated in 1882. The first mayor was James Colcleugh and of his ten member council, at least seven were men who would eventually be highly involved in the building of Christ Church and in community affairs - Thos. Partington, J. Dagg, L. S. Vaughan, E. Comber, F. Pook, Dr. Grain and S. F. Roberts.

CHAPTER 2

THEY BUILDED BETTER THAN THEY KNEW

The Rev. Alfred Cowley reported to the Synod of 1877 that between Easter 1876 and Easter 1877, fifty-two services had been held at Selkirk and fifty-two at St. Clement's. ¹ This pattern of reporting jointly to Synod was followed each year until the two parishes no longer were served by one rector.

The Selkirk Herald advised that "Services are held in the Episcopal Chapel every Sunday at 7 p.m. by the Rev. N. C. Martin, incumbent". ² This building was eventually deemed unsuitable and in May 1884 the Herald announced that in the future, Episcopal Services would be held every Sunday at Knox Church. This meant that the time of the service had to be changed to the morning as the Presbyterians met at 7 p.m. ⁵ A later news item informs us that "the old English Chapel" had been purchased by Mr. E. Comber who intended to fix it up as a residence. ⁴

The following year, 1885, the Selkirk Herald stated that:

The congregation of the Church of England of Selkirk are now contemplating the erection of a new place of worship. Since the old building became untenable the congregation has been meeting in the Knox Church, in view of arrangements being made for a new building. ⁵

A resolution passed by members of the Presbyterian church reads:

Resolved that the church building be rented to the congregation of the Church of England, Selkirk, for one year, from July 1, 1885, for the sum of \$30.00, said sum to include fire and light.

From these earliest days, money was contributed to special Diocesan funds. The 1878 Synod report tells us that \$4.16 was given to the Native Pastoral Fund and \$1.87 to the Clergy Widow and Orphan Fund. ⁷ The congregation at Selkirk continued to support these two funds in addition to the Home Mission Fund and the Native Mission Fund as well as taking special collections for other purposes, such as St. John's

College. The Home Mission Fund subsidized the parish until 1894.

By 1884, the Rev. N. C. Martin reported that there were 24 families attending services in Selkirk and that they had raised \$247.98 the preceeding year. 8

The congregation appears to have been well-organized and active and the Anglicans enjoyed the support of their neighbour churches. In December of 1885, a successful concert was held in the Methodist Church on behalf of the "English Church." A profit of \$50.00 was realized, of which \$30.00 was paid to the Presbyterian Church for rent and \$20.00 to the Rev. N. C. Martin for salary."

The newspaper account of the 1886 annual meeting showed that the church was in good financial standing and that there was a small balance on hand. Mr. Vaughan, who had been rector's warden, withdrew and the following officers were elected:

A meeting was called on April 16, 1886 for the purpose of forming a committee to raise funds to build a new Episcopal Church. Mr. Robert Bullock was elected Chairman of the Building Committee, Mr. Strutt was secretary and Mr. Thomas Sinclair, Treasurer. Other members were R. H. Gilhuly, L. S. Vaughan, R. Comber, A. Sellick, A. H. Vaughan, W. Taylor, Thomas Bamford, E. Comber, James Dagg, James Stewart and Captain Bell. ¹⁰

Each member was given a passbook in which to record subscriptions and they agreed to meet a month later to determine the success of their efforts. At the second meetiing, Mr. Gilpatrick, Mr. Waugh and Mr. Phillips were asked to estimate the cost of a church building without a tower or a chancel and report back to the committee. ¹¹ Mr. C. O. Wickendon, a Winnipeg architect, was asked to submit a working plan for a church which would cost \$1500.00. Local contractor, Alfred Sellick submitted a plan which was examined by the committee but Mr. Wickendon was also asked to modify his plan and lower the estimated cost. ¹²

On January 17, 1887, the Building Committee decided to accept Sellick's plan, subject to the alteration of the south window. Once that decision was made there were other tasks to be assigned: Bullock, Phillips, Gilhuly and Vaughan were to select the south window, the secretary was asked to procure the title deeds for the two lots for the church, Vaughan and Phillips were appointed to inspect the building in each stage of construction and to release payment as each stage was found satisfactory. ¹⁵

While the men were holding their meetings, the women also got organized. They met at the home of Mrs. Bell on March 17, 1886 and formed the Ladies Working Association of the Episcopal Church. Mrs. Martin (wife of the rector) was elected president with Mrs. Bell as vice-president, Mrs. Weir as treasurer and Mrs. L. S. Vaughan as secretary. They met each Tuesday at the home of Mrs. Bell and their objective was to raise funds to build a church. They held an "entertainment" at the home of Mrs. Thomas Sinclair at the beginning of May, with a bazaar in the afternoon and dancing until a late hour in the evening to the music of the Italian String Band from Winnipeg. ¹⁴

The Ladies Working Association was not disbanded when the Church was built; also known as the Ladies Guild or the Ladies' Aid, the group carried on for twelve years, then it was reorganized into the Women' Auxiliary.

The fundraising continued. Between May 1 and July 13, 1886, the Ladies' Aid Society contributed \$190.00 to the building fund. By April, the Building Committee books showed that a total of \$635.00 had been pledged. Encouraged by the success of the fundraising, the following guarantee was drafted to be sent to the Rev. Pinkham, the Bishop's Commissionary, in order to obtain a grant from the Society for Promoting Christian Knowledge (S.P.C.K.):

The undersigned members of the Building Committee for Christ Church, Selkirk do hereby jointly guarantee the balance of cost of said church. Signed by R. Comber, L. S. Vaughan, Wm. Taylor, G. Phillips, Jas, Stewart, R. Bullock, Jas. G. Dagg, A. Sellick, Thos. Sinclair, A. H. Vaughan, Ed Comber, R. H. Gilhulu.

Biolos Court Winnifes Maritoba. July 4 1887. I enclose a Chyun for the grant from the SOCA. to. - wards the new Cheered for Chuih Church Pavila, West Tel -Kik £62 = \$ 298.28. I find that the Bill Los been feet to the best the conditions imposed of the driet have been fulfilled. N-H. Silhuly, En ...

Letter from the Bishop, July 14, 1887 to Christ Church re: Grant from SPCK

The S.P.C.K. made a grant of 62 Pounds (\$298.00) and the members of the Building Committee signed notes personally guaranteeing that the balance of \$368.68 would be paid in four equal payments of \$92.17. 15

Once the plan was chosen, no time was wasted. By the end of February, 1887 the editor of the Selkirk Herald commented that the frame-

work was "looming up". ¹⁶ The exterior was painted in April and the interior was almost ready for Mr. West, the plasterer, to begin his work. Mr. Sellick presented the church with two lecterns upon completion of the building and the Hudson's Bay Company gave a brass plate. Other necessary furnishings were purchased. These included:

-	eu.	
	Matting	\$ 15.00
	27 yards carpet	41.25
	2 chairs	38.00
	one stove	20.00
	ten yards crimson cloth	15.00
	altar cloth and linen	4.00
	fittings for chancel	<u>5.50</u>
	Total	\$138.7517

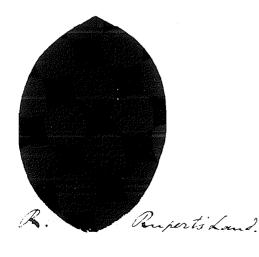
Before the consecration could take place, the vestry had to catch up on some paperwork. A petition to form a parish was sent to the Bishop of Rupert's Land, the Right Reverend Robert Machray. This was followed on July 23 by a petition to consecrate the building. The service of consecration was held the next day and was attended by the Bishop and by the Venerable Archdeacon Cowley, Archdeacon Pinkham and Bishop Young, Archbishop of the Diocese of the Athabaska who preached at the evening service. The offertory of \$110.30 was given to the building fund. ¹⁸



Formation of the Parish of CHRIST CHURCH. SELKIRK.

WE, ROBERT, by Divine Permission, BISHOP OF
RUPERT'S LAND, do hereby under the provisions of the
Canon on Parochial Organization, erect and form into
a Parish, to be known as the Parish of CHRIST CHURCH,
SELKIRK, the district hereinafter defined, - that is
to say, That portion of the Parish of St Clements
lying West of the Red River, and North of the northern
line of John Kippling's Lot D.G.S.

In Testimony whereof WE have caused our Episcopal seal to be affixed to this Deed, which has been executed in duplicate, this Twenty-third day of July, in the year of our Lord One thousand eight hundred and eighty - seven, and in the Twenty-third year of our Consecration.



To the Most Reverend Lather in God, Bobert, by Divine Vermission, Bishop of Rupert's Land, Metropolitan. The Bumble petition of the Reverend N. C. Martin B. A. Incumbert of Christ Church Parish Salkirk and of the several Churchwardens and Parishioners of the said darish whose names and signatures are hereunto subscribed for themselves and in the name of the members of the Church of England in Hupert's Lund, residing in Sellerk Christ Church Congregation. members of within your Lordship's Diocese and Jurisdiction. Sheweth: That at their own cost and charges with the aid of friends including an friend from the Vonerable Societ for Mornoting Christian Knowledge they have built and finished an Caiflitt containing in length from East to Westfeet, and in width from North to South Lefty Sit feet, inclusive of the exterior walls and Firely. for the Public Worship of God, the Preaching of His Word, and the Administration of His Sacraments according to the rites, ceremonies and ordinances of the said Church of England in Rupert's Land, and are desirous to have it set apart from all profane and common uses whatsoever. Hour Relitioners therefore in their own names and the names of their constituents do humbly beseech Almighty God to accept of this their sincere intent and purpose. And do bumbly pray that your Lordship will be pleased to separate the said Edifice or Building from all profane uses, and to dedicate and consecrate the same to the Honor and Worship of Almighty God in exclusive connexion with the Church of England and assign it to be the Church of Church Parish or District. And your Petitioners will ever pray. L. S. Trengham A. H. Varyham Comber At Martin 1413. Inunt England

Sentence of Consecration

IN THE NAME OF GOD, AMEN.

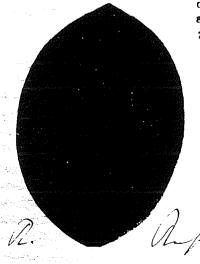
whereas WE did lately receive the Petition of the Rev.N.C.Martin,B.A., Insumbent of Christ Church Parish, Selkirk and of the several Churchwardens and Parishioners of Christ Church Parish, Selkirk, whose names and signatures were thereunto attached, humbly praying amongst other things that WE should be pleased by Virtue of our Pastoral and Episcopal Office to consecrate an Edifice to be the Church of the aforesiad Parish of Christ Church, Selkirk, to be called Christ Church:

Whereas WE have taken into our consideration and complied with the same:

LAND, do therefore by Virtue of our Ordinary and Episcopal Authority now separate and set apart the said Edifice, Place or Structure, containing in length from East to West twenty-four feet, and in width from North to South fifty-six feet inclusive of the exterior walls, with shape containing in length from East to West twenty-two feet six inches and En width from North to South eleven feet two Inches, and Proche containing in length from East to West six feet one inch and in width from North to South eight feet, from all common and profane uses, and do hereby dedicate the same as Christ Church to GOD and Rivine Worship, and do consecrate it for the celebration of Divine Service therein according to the Church of England, and WE do openly and publicly declare that it shall continue separated, dedicated and consecrated by this our definitive Sentence, which WE make pronounce and promulge in these writings:

Saving and reserving to LLs and our successors BISHOPS of RUPERT's LAND, all ordinary and Episcopal jurisdiction rights and priveleges:

In testimony whereof WE have caused our Episcopal seal to be hereunto affixed this twenty fourth day of July in the Year of our Lord one thousand eight hundred and eighty seven and in the twenty third Year of our Consecration



Parish life carried on throughout the building period. The 1887 annual meeting was held after Easter in Knox Church. The wardens and vestrymen were re-elected with one exception: Captain Bell was leaving to go prospecting in the Yukon. Mr. Bamford and Mr. Robert Taylor were elected to vestry and Mr. J. Stewart was elected as lay delegate to Synod.

At this time, only "male members who have signed the declaration of church membership, being of the age of 21 years are entitled to attend and to vote." ¹⁹ Undaunted by this restriction, the Church of England Ladies Aid Association continued its own fundraising. In February, an "entertainment" was held at Mr. Abell's house. This featured vocal solos by Mr. Stinsson, Mrs. Vaughan and Mrs. Todd and a piano solo by Mrs. Stinsson, who also accompanied the violinist, Mr. Abell. ²⁰ At the end of May, the Building Committee's treasurer reported that the Ladies Aid had contributed \$160.00 to the fund.

The rector, the Rev. N. C. Martin, called a meeting of vestry immediately after the consecration of the building at which the following officers were elected:

People's Warden	Reuben Comber
Rector's Warden	R. H. Gilhuly
Vestry Clerk	J. G. Dagg
Vestry Men Mess	ers. Phillips, T. Bamford,
J. Stewart, T. Le	wis, and A. H. Vaughan

A motion made by J. Stewart and seconded by W. Taylor at that meeting suggests the reason for the meeting:

Whereas the Parish of Christ Church having been erected into a separate and distinct ecclesiastical organization and a new church recently erected within its precincts and

Whereas the congregations are most anxious that divine service should be held in said church regularly every Sunday morning and evening, and

Whereas the Rev. Mr. Martin's health is so impaired so as to render it impossible for him to undertake such services and

Whereas he has generously signified his willingness to relinquish all interest in the said Parish of Christ Church. which as originally part of the Parish of St. Clement's. It is hereby resolved to petition his Lordship the Bishop to supply this parish with regular services every Sunday. ²¹

The Rev. Mr. Martin heartily concurred with this request and the motion carried. A step had been taken toward independence although that goal would not be achieved for 71 years.

The possibility of organizing a Sunday School was raised at this meeting, and Amos Vaughan and Mr. Gilhuly were directed to ascer-

tain the number of children who would attend. The Vestry Clerk was instructed to tender the thanks of the congregation to the Presbyterians for allowing them the use of their church and to the Methodists for assisting them in many ways during the opening of the church.

The Rev. N. C. Martin continued to serve the two parishes of St. Clement's and Christ Church until he was replaced by Canon J. D. O'Meara at the end of 1887. The Rev. N. C. Martin died in August 1888 and is buried in St. Clement's Churchyard. Canon O'Meara ministered to the parishes for about eighteen months, then the Rev. F. F. Davis was inducted. Services were held at 11 a.m. and 7 p.m. with Sunday School at 2:30 p.m.

The Rev. F. F. Davis reported to Synod that between Easter of 1888 and Easter of 1889 the congregation had grown to include 48 families, 12 unmarried and 32 communicants. He had performed 14 baptisms, 14 marriages and prepared one candidate for confirmation. The financial statement of the parish is of interest: ²²

Income

Offertories\$242.70
Envelope or Subscription 317.52
Grants for Mission Fund 300.00
Collection for Missions 113.90
Other receipts
Expenditures
Salary (minister) \$ 435.25
Others
Fuel and Light
Repairs 4.85
Other expenses
Assets
Liabilities 90.00

Interest in missionary work was keen; the 1889 Annual Missionary Meeting of Christ Church was held in March. It was chaired by Rural Dean Fortin; speakers were Dean Grisdale, The Rev. Barker of Manitou and the Honourable John Norquay, who reviewed the early history of missions.

Beginning in December 1889, the choir held a series of "Penny Readings" during the winter at which recitations, readings and songs were rendered. Admission was 10¢ with all proceeds used to pay off the debt on the organ. In December, the choir performed at the Asylum for the patients. The audience enjoyed the entertainment

and asked the choir to return. At one of the choir's "Penny Readings" Mr. Dagg, on behalf of the choir, presented a silver tilting water pitcher and cup to Mrs. Vaughan in appreciation of her work as organist.

During the autumn of 1889, while the interior of the church was being renovated, the editor of the Selkirk Record urged the town council to make some arrangement with the church authorities to purchase a bell which could be used as a fire alarm. By coincidence, the Rev. Harvey had collected enough money to purchase a handsome bell. At the end of November, Mr. Sellick was awarded the contract to build a tower and spire about seventy feet high in which to house it. A five-hundred pound bell was then ordered from the Meneely Bell Manufacturing Company in Troy. New York. Work on the tower began in December and the bell was rung for the first time in mid-January. The editor of the Record warned churchgoers that they now had no excuse for being late since the bell could be heard with ease in East Selkirk. The tower was completed and painted by the beginning of June.

Christ Church's bell was to serve the town as a fire alarm for many years but just four months after its installation, citizens began to complain that it was being rung too much, too early, or not at the specified times. Apparently many people who, were not members of the congregation depended upon its accuracy to get them to their own churches on time. The editor of the Record suggested that Christ Church should invest in a new clock and just one week later smugly announced that once again his suggestion had been acted upon. ²⁵

July 1890 marked the third anniversary of the consecration of the building. Bishop Machray was present to preach at both morning and evening services and special music was prepared for the occasion by Mr. E. Cummings, choir master and Mrs. Vaughan, organist. The collection went toward paying off a small debt on the organ.

The rector, the Rev. Mr. Harvey, had a hectic year. In addition to building the tower and the steeple and installing the bell, he succumbed to an attack of measles, recovering in time for his June (1890) wedding to Miss Newell of Winnipeg. The ceremony took place at St. John's Cathedral with Bishop Matheson and the Rev. Leslie officiating. James Dagg served as his best man. The congregation gathered in September to say

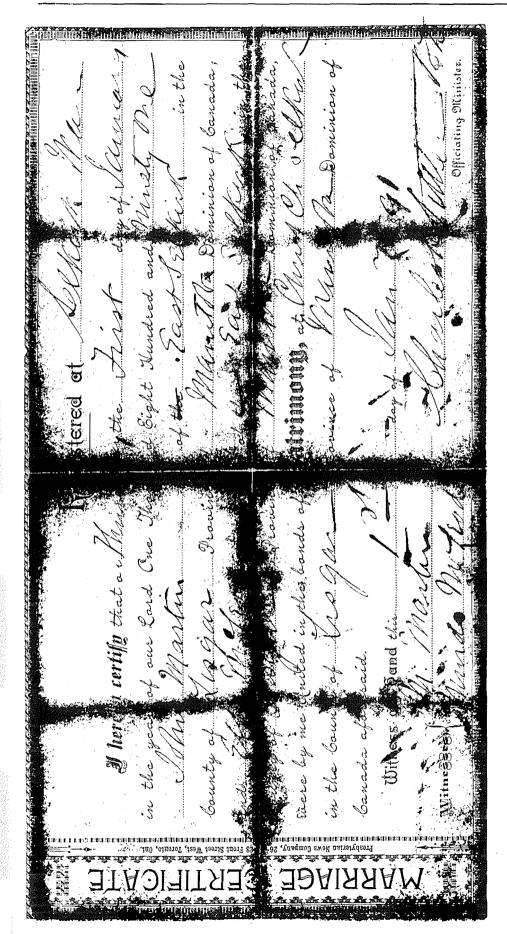
farewell to the Rev. and Mrs. Harvey who were moving to Moorehead, Minnesota. 24

In November the Rev. C. R. Littler of Neepawa preached two excellent sermons which delighted the congregations so much that they petitioned the Bishop to appoint him to the parishes of Christ Church and St. Clement. This was quickly accomplished and he was inducted on December 21 in time to conduct the Christmas Week services before the Christ Church bell announced to the population of 941 humans, 68 horses and 295 cattle that 1891 had arrived.

The annual meeting showed the parish to be growing financially and numerically. The plate collections paid all expenses including Christ Church's share of the incumbent's stipend, although a small amount was still owed for the construction of the tower. When the Bishop officiated at the Harvest Thanksgiving service, the collection (\$40.00) was designated for the reduction of church debts.

At the annual meeting of the Bible Society members were told that only one other branch in Manitoba outside of Winnipeg contributed more money to the Society than Selkirk. An interesting feature of this organization was that although the executive officers were male, all of the collectors were female.

In the annual report to Synod, the Rev. C. R. Littler reported that there were 64 pupils registered in the Sunday School and 50 regular communicants in the parish. He had officiated at one marriage, three baptisms, eleven burials, 108 regular and 12 weekday services and 19 public communions. The parish assets were now valued at \$2275.00. The parish had raised \$927.91 and had received grants of \$350.00 from the Home Mission Fund and \$352.50 from the Diocese of Rupert's Land toward the stipend. The parish owed \$250.00. ²⁵



1892 the parish sought the permission of the Diocese to take a mortgage of \$600.00 on a parsonage. On August 8. Mr. Sellick submitted his tender to build the rectory at a total cost of \$1200.00 and it was accepted. By the end of September, the building was completed, the plastering was done and the painting well under way. The rector's family had moved into the rectory by the end of October. The title deed of the rectory showed that the land consisted of parts of lots 40 - 42 in the parish of St. Clement's. This deed was transferred from Colcleugh family for \$50.00 on March 13, 1892. 26

Two years later it was decided to add a 13 x 24 foot the church chancel to building. Once again, the contract was awarded to Mr. Sellick. Services were cancelled or held in other places during the most awkward phases of construction, but the chancel was ready to be consecrated in September and once again Archbishop Machray who was now the first Primate of Canada, was on hand to officiate. Mr. James Dagg had presented a large stained glass window which had been dedicated in August 1893, before the chancel was built.

W

1891 Marriage Certificate John Martin and Effie McLeod

-	Aref-
To the Most Beverend Lather in God, Robi Land, Metropolitan.	ert, by Dirine Permission, dishop of Rupert's
The Humble Petition of the Zai C.	2. Littler. B. D. Lumbert of
Chart Church, Selkirk -	
and of the several Churchwardens and Parishioners of	
scribed for themselves and in the name of the member in Selferth members within your Diocese and Jurisdiction.	ers of the Church of England in Aupert's Land, residing
Sheweth: That at their own cost and charges as o	
a Chancelia	Ishir to their fresent Part Church length from East to West twenty Jour
feet, and in width from North to South Multin	feet, inclusive of the exterior walls
according to the rites, ceremonies and ordinances of desirous to have it set apart from all profane and confidence and the extra therefore in their own as beseech Almighty God to accept of this their sincered and defined the extra the e	ames and the names of their constituents do humbly

Sentence of Consecration

Of Chancel of classich, theuch, seckirte

In the Pame of God. Amen.

AVILLATE we did lately receive the Petition of the	Revnered	6 R
Letter BD		Incumbent of the
Parish of Thust church Seellist		— and
of the several Churchwardens and Parishioners of the said	Parish, whose nam	nes were thereunto
subscribed, praying, among other things, that we should be chauch of the Episcopal office, to Consecrate the church or edifice now e of the Parish of church church.	pleased, by virtue erected in said Paris	of our Pastoral and Thickaired of this she have Church
Withereas we have taken said Petition into considerati	on and have dete	ermined to comply

Cuberess we have taken said Petition into consideration and have determined to comply with the same,

do, therefore, by virtue of our ordinary and Episcopal authority, now separate and set apart the said ediffee, containing in length, from east to west, twenty four feet, and in width, from north to south, therefore feet inclusive of the exterior walls,

from all common and profane uses, and do hereby dedicate the same as the Church of

to God and Divine Worship, and do

consecrate it for the celebration of Divine Service therein, according to the Church of England, and

we do openly and publicly declare that it shall continue separated, dedicated, and consecrated by

this Our Sentence now pronounced in these Our Writings; saving and reserving to us and our

successors, Bishops of Rupert's Land, all ordinary and Episcopal jurisdiction, rights, and privileges.

pal Seal to be hereunto affixed this day

of September in the year of our Lord one thousand

eight hundred and the year of our Consecration.

2. Parkets Land

CHAPTER 3

THE BUILDERS

Who were these men who first conceived the idea of a parish and nurtured it to maturity? In small-town Selkirk, they were involved in life in the community beyond the parish. Let us pause and take a look at some of them.



Dr. O. I. Grain

Dr. Orton Grain was a dedicated physician who travelled far and worked long hours to care for his patients. He was born in Fergus, Ontario and graduated from the University of Toronto Medical School. Dr. Grain came west as the doctor for the 91st Battalion during the 1885 Rebellion, then spent a short time in Alberta before he came to Selkirk. He was associated with Christ Church from the time he arrived and was involved in other community groups. He was the first president of the Selkirk Hunt Club, was elected mayor in 1896 and was the Conservative member of the Manitoba Legislature for Kildonan-St. Andrews in 1899.

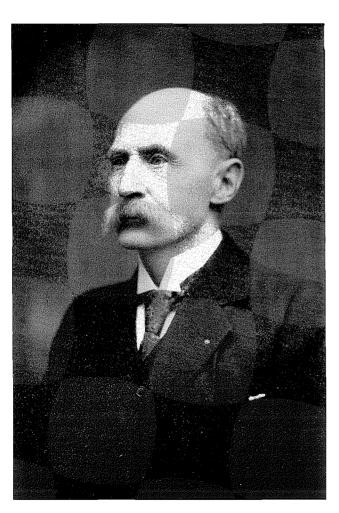
Robert Bullock travelled from Cornwall, Ontario to the Crossing via the Dawson Trail to establish a general store. He soon accumulated some real estate and some capital and was involved with a group that subcontracted C.P.R. work. He later owned fishing boats and after the turn of the century he was a member of the Selkirk Land and Investment Company: ²



James G. Dagg

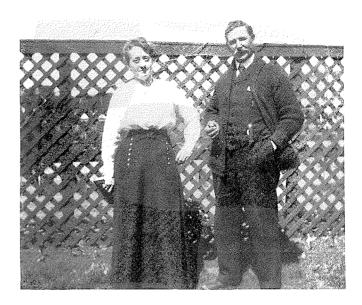
James Dagg came to Selkirk from Kincardine, Ontario in 1882. He graduated from Clinton College and Normal School and he was a gifted debater. He served as a town councillor for fourteen years in succession. Mr. Dagg was one of the founders of Dynevor Hospital and served as its secretary for twenty years. He helped establish the Y.M.C.A. in Winnipeg. He was a member of Lisgar Lodge A.F. and A.M. and president of the Liberal Association. Dagg was an insurance agent and he was also in the fish business with the Reid-Clark Fish Company which built the tug "Premier". ³

In 1870, Edwin Comber left Somerset, England and sailed for Quebec. He was offered a job in Robert Tait's grist mill in Silver Heights where he worked for a year before he opened his own mill at Middlechurch. In 1883 he moved to Selkirk where he served the community in many capacities: 20 years on town council, 15 years on the school board, 14 years as a warden of Christ Church. He was a member of the Odd Fellows and later served as librarian in the Carnegie Library. ⁴ He was also a member of the first Selkirk Hospital Board. ⁵



Mr. R. H. Gilhuly, pioneer business man and one of the parish's founders.

In 1880, R. H. Gilhuly moved to Selkirk to work in James Colcleugh's drugstore-general store which he purchased in 1885. He became postmaster in 1888 and he also served on the town council. He quite literally served on the vestry of Christ Church from the beginning until the time of his sudden death in 1935. He also was on the board of directors formed to build the Selkirk General Hospital in 1906.

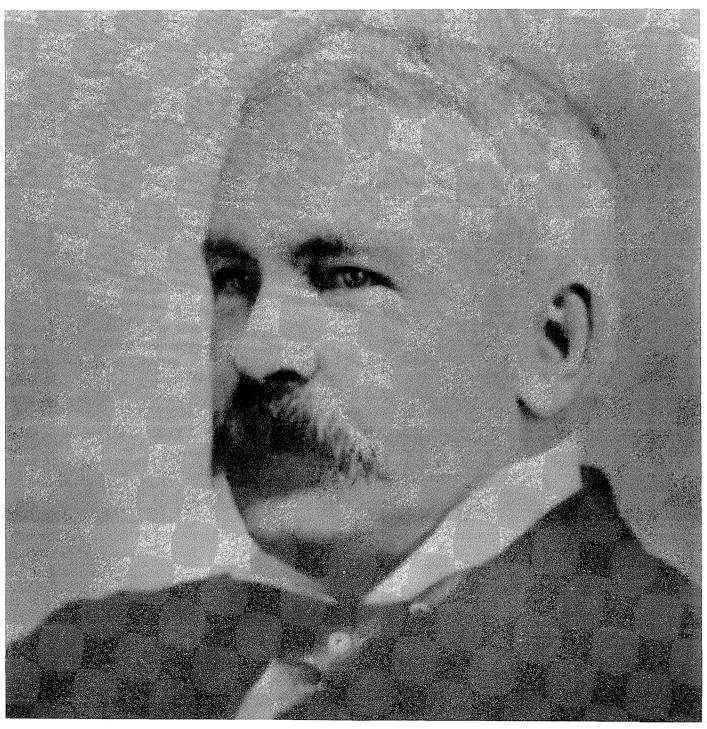


Mr. and Mrs. Harold Newton

Harold W. Newton came to Selkirk from Lincolnshire, England to be Farm Superintendent at the Mental Hospital. He was one of six young men who resided in a home called "Bachelor Hall" until he married. His wife, Edith Hayward, had also been born in England but the two met at Clandeboye. They had five children: Doris Morrison, Connie Marshall, Nell Brandow, Robert and Frank.

Mr. Newton served Christ Church in many ways, but the church music was always of special interest to him. Mr. and Mrs. Newton left Selkirk in 1935 to live in British Columbia. Both died there in 1944 within a short time of each other.

Amos H. Vaughan and his son, Lynd Smith Vaughan, were pioneer surveyors in Winnipeg and Selkirk. After surveying the town in the 1870's, they became Selkirk's official surveyors and engineers. Both served on the town council and on the vestry of Christ Church. When Amos Vaughan died in 1896, he had been a Mason for 57 years. Streets in both Selkirk and Winnipeg were named after the Vaughans. L. S. Vaughan served as mayor of Selkirk in 1902 and was on the board of directors of the Selkirk General Hospital. Mrs. L. S. Vaughan was an organist at Christ Church. She was the daughter of Archdeacon Abraham Cowley and the youngest of his twelve children.



Lynd Smith Vaughan

After spending time in the British Navy as an assistant butcher, Reuben Comber arrived in Canada in 1874 and opened a butcher shop in Selkirk two years later. He soon was supplying meat to the steamboats and lumber camps along Lake Winnipeg. He served six terms on town council and helped to establish the Selkirk Hunt Club. ⁷

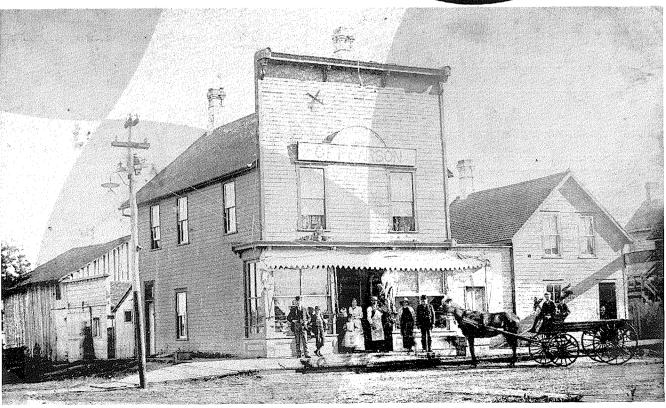
Potyondi sums up the young men who were so involved in the early life of the town of Selkirk:

These boosters usually claimed British or Ontarian roots. They had come to Selkirk to realize their own potential in community affairs and commerce . . . This reflected both their education and their political ties. By virtue of their background and the influence of their business mentors, they possessed a deep appreciation of the need for boosterism in a small town like Selkirk. They were, in a word, visionaries. ⁹

Frederick James Pearson and Henrietta Massey were married in Manchester. England in 1875 and came to Canada the following year. They bought a hotel in Montreal, then came to East Selkirk and later built a butcher shop in Selkirk. Frederick Pearson died in 1895 after being thrown from his horse on Eveline Street across from his shop. Henrietta Pearson was a faithful member of Christ Church's choir and congregation until she died in 1921.



Henrietta Pearson, a member of Christ Church and of the choir until 1921.



Frederick and Henrietta Pearson are shown in the doorway of their butcher shop on Eveline Street in 1890. With them are: (L/R) Mr. Strutt. Alf Wholegate, Maud Pearson, Mr. Frampton, Mr. Colcleugh (in the wagon), and Percy Pearson.

The family's living quarters were above the store, a stable and pumphouse were behind it and Gilhuly's drugstore is to the right.



Captain John Bell and Mrs. Bell, members of Christ Church. Mr. Bell was an adventurer who left Selkirk to seek his fortune in the Yukon. Mrs. Bell died while in the north and was buried there. Captain Bell returned alone via the voyageur canoe route.



CHAPTER 4

ALL OF THE NEWS

Newspapers of the day offer a glimpse of community and family life in Selkirk around the turn of the century. The important position of the church in society is indicated by the reports which highlighted church social activities, reported church meetings and even offered editorial comment on the sermons. For example, in May of 1891, it was reported that twenty-five members of Court Eureka No. 8, Canadian Order of Foresters (C.O.F.) attended a church parade at Christ Church, entering as the choir sang "Onward Christian Soldiers''. In his sermon, the Rev. C. R. Littler, who was president of the organization, instructed them in 'man's duty to man'. The collection of \$20.00 was given to the Winnipeg General Hospital, one of the many funds for which special offerings were taken.

The Remora Lodge of the I.O.O.F., the Oddfellows and members of Lisgar Lodge, A.F. and A.N. also held annual church parades at Christ Church.

No aspect of parish life missed the close scrutiny of the local press, as the following article shows:

A pleasant event took place last evening at the residence of Mr. Dagg. The Sunday School teachers and students presented him with a gold pen and holder as a marriage gift and as a token of esteem for his Sunday School work as Superintendent. Mr. Dagg, though taken by surprise, replied appropriately and thanked everyone kindly. The following is the address presented to Mr. Dagg:

Dear Sir,

We, the teachers and scholars of Christ Church Sunday School, deem to offer you our sincere congratulations on the happy occasion of your marriage. Under your guidance we have spent some of our happiest hours and we hope you will continue to take an interest in the Sunday School. Please accept this simple address and little gift. May God's blessing be with you and Mrs. Dagg.

Isabel Littler, Annie Grain Bertha Partington, Emma McDonald Oswald Partington, Sec./Treas. ¹

Although many of the founders of the parish had left Britain, the ties were still very strong. Participation in church and community affairs was considered to be a man's duty. Many members of the congregation were members of Runnymeade Lodge of the Sons of England Benevolent Association (S.O.E.B.A.). The first mention in the newspaper of a church parade by this group was in 1890 when the Rev. C. R. Littler, who was also president of this lodge, had an opportunity to preach to his lodge brothers.

The annual dinner of the S.O.E.B.A. was a grand occasion, reported in minute detail in the press. This event was held in Pearson's Hall and lavish compliments were heaped upon the women of Christ Church who prepared the feast. On one such evening, many toasts were drunk, E. Comber toasted His Majesty the King, following which the company sang "as only loyal Englishmen can sing the National Anthem." ²

The Army and Navy were toasted and Dr. Grain and R. Comber responded. Mr. E. H. G. Hay proposed an eloquent toast to "the Old Country" saying, "We are all assembled as Englishmen, as sons of the greatest empire the sun ever shone upon. It is something more than an ordinary meeting - it is the outcome of a thousand years of freedom as descendants of the greatest empire in the world." ³

S. F. Roberts and W. W. Fryer responded to the toast "to the land of our adoption". Mr. A. E. Galway gallantly responded to the toast to the ladies, saying "... every Britian is a slave to the charms of the fair ladies of his native land." Referring to the suggestion of extending the franchise to women, he went on to reassure them that the best place for a woman was in her home. "There she is queen and there she can guide the affairs of state better than if she were out in the busy walks of life." 4

Throughout the evening, songs were rendered by Messrs. Laughton, Rennie, Newton, Galaway, Jones, Cole, Rayner, Smith, Pook, Grisdale, Ratt and Bedard, many of whom were members of Christ Church's choir.

A later newspaper carried this menu from one of the S.O.E. Annual Banquets which was catered by the Christ Church Ladies:

Ox Tail Soup
Boiled Salmon with parsley sauce
Rabbit Pie
Beefsteak Pudding
Roast Beef with Yorkshire Pudding
Leg of Mutton - black current jelly
Turkey Ham
Goose with apple sauce
Potatoes — Cabbage — Turnip
Plum Pudding with brandy sauce
Mince Pies Jellies

Cheese:

Canadian Stilton, McLaren's, Manitoba Cheddar Celery

Oranges — Apples — Muscatels — Nuts

Members of the Selkirk Hunt Club posed for this picture in 1893. Included in the group are Frederick Pearson, Bob Muckle, Reuben Comber, George Pearson and Mr. Johnston, the hound master.



When the Selkirk Hunt Club was formed in February 1893, G. L. Pearson, R. Comber, J. G. Dagg, E. Comber, A. Partington, A. Sellick and H. Newton were among the members. The Hunt Club was very active until 1895 when George Pearson died after being thrown from his horse as he and Reuben Comber were setting out on a hunt. Interest in the sport subsided following this tragic accident.

In June of 1897, all Anglican Churches were instructed to hold special services to commemorate the Jubilee of Queen Victoria. This request was no doubt carried out with ceremony and enthusiasm by the loyal people of Christ Church.

The vestry changed little from year to year during this busy building period. Members were usually re-elected and the executive positions were rotated. The newspaper report of the 1895 annual meeting shows that many of the builders were still highly involved:

Rector's Warden — James Dagg
(he had been treasurer)
People's Warden — W. Fryer
Vestry Clerk — R. H. Gilhuly
Vestry Men — Messrs. Bamford, E. Comber
R. Comber, O'Reilly, Taylor, Mitchell,
Vaughan, Stewart, Smith, Norquay
and West

Auditors — Messers. Partington and Elliot Synod Delegates — Messers Dagg and Gilhuly

Treasurer's Report:

Receipts \$1576.00, Liabilities \$576.00 Assets \$5080.00, Stipend \$1000.00

The rector reported that he had officiated at 47 funerals, 30 baptisms, and had made 605 visits. Average Sunday attendance was 113 throughout 1884. The Sunday School reported that there were 150 children registered with an average attendance of 95. The church's situation was termed "prosperous".

Early in 1896, the Rev. C. R. Littler submitted his resignation which was accepted by the vestry of Christ Church. A letter was soon received from the people of St. Clement's imploring Christ Church to rescind the resolution accepting the resignation as they felt it was in the best interests of both parishes that he remain. This was done and after due deliberation the reverend gentleman decided to stay. He remained in Selkirk for six more years.

In the fall of 1896, a terrible storm swept across the town, creating a problem for Christ Church, which was duly reported in the Record:

The large stained glass window in the north end of Christ Church was blown in on Thursday night during the blizzard and broken. Besides the loss sustained in the breaking of the window, the furnishings of the church have been considerably damaged by the snow drifting in . The window was presented some time ago by Mr. J. G. Dagg and cost about \$60.00.

A week later, the remarkable rector of Christ Church chose the newspaper as the vehicle for the following letter:

Selkirk, Dec. 3, 1896

Thos. Partington, Esq. Secretary/Treasurer, Town of Selkirk Dear Sir.

Owing to my professional relations with many of the ratepayers of this town, I feel that it would unwise for me to accept the position of councillor for Ward 3 to which I have been elected by acclamation. I duly appreciate the honour of being elected to such a position, but believe I shall best promote the interest of the town by leaving the position open for re-election of one whose professional duties will not miliate against his usefulness as a councillor.

Yours faithfully, C. R. Littler

Mr. Littler served as Chairman of the School Board and was active in several local organizations in addition to his pastoral duties. In 1897, a delegation consisting of Mr. Dagg, Mr. Gibbs, Captain Robinson, and the Rev. C. R. Littler drove to Winnipeg to "interview the Government," asking that the clergymen who conducted the services at the Asylum be paid.

Two news items in consecutive issues of the Selkirk Record provide a glimpse of the difficulty of life at the end of the 19th century. On May 14, 1897, this news item appeared: "Mrs. Sellick is seriously ill. Mr. Sellick, who was at Rat Portage was notified last evening and is expected home shortly." The following edition reported that "... he had arrived home three hours after her death. Mrs. Sellick's funeral was held on Sunday afternoon and she was laid to rest in Mapelton cemetary. The lady was a native of Liverpool. She had died from pneumonia, which had developed from a bad cold, leaving bereaved a husband and six children." "8

Marking a happier occasion, the Journal reported that five children were baptised at Christ Church on December 6, 1897. They were: Edith Marjorie,

daughter of James and Louisa Smith Byron Edgar Stanley,

son of James Henry and Caroline Frost Alexander Elizabeth Fern,

daughter of James G. and Emily S. Dagg John Campbell,

son of Archibald W. and Ida Hooper Samuel Francis,

son of Samuel Francis and Catherine Roberts. 9



Lionel Sidney (born July 14, 1897) and Edith Marjorie (born 1895) Children of James and Louisa Smith (photo by J. H. Clarke - West Scikirk in 1899)

On one Tuesday in September, 1896, two weddings took place in Christ Church. Alf Comber and Miss Louisa Peers were married in the evening while E. Wheeler and Miss Bruce had been married earlier in the day. Following that ceremony, the wedding party "all mounted

LEGISLATIVE LIBRARY

bicycles and cycled to the station where the newlyweds took a train to the city, amid showers of rice." 10

The first ordination to be held in Selkirk took place in Christ Church on Friday, September 29, 1899, the festival of St. Michael and All Angels, when the Archbishop ordained Mr. C. Eaton to the diaconate. Mr. Eaton was appointed to the mission of Penrith in western Manitoba. The offering from this service was given to the Clergy Widows and Orphans Fund.

Many social events were held in these years to augment church funds. These were often held in private homes and featured suppers, music and dancing. Recitals were held in the church and larger affairs were held in Pearson's Hall. Naturally, all were reported in the local paper. On a July evening in 1894, the "Marquette" left the docks with a crowd on board and sailed to Netley Creek and back while those on board danced to a brass band. These dance cruises were popular and several are recorded in the newspapers during these years. In April, 1896 a 'Gypsy Entertainment' was held in Pearson's Hall with proceeds to Christ Church. The following year a garden party took place at O'Reilly's. That garden party became an annual fundraising event and was continued well into the next century.

In 1897, the Women's Auxiliary to the Mission Society of the Church of England in Canada, was formed. The first board was made up of two women from each of the following congregations: St. James, St. John's Cathedral, Holy Trinity, St. George's, All Saints and Christ Church (Winnipeg). Mrs Grisdale, wife of the Bishop's Commissary, the Very Rev. Dean Grisdale, was the first president. The Auxiliary was formed to help supply equipment for mission churches in North West Canada. This was done by collecting Home Mission Fund apportionments from the various auxiliaries.

On November 16, 1897 the Christ Church Ladies Guild was re-organized as the Christ Church, Selkirk, Branch of the Women's Auxiliary to the Synod of the Diocese of Rupert's Land. A constitution which conformed with the suggestions of the Diocesan Board was adopted. The first President of the Christ Church W. A. was Mrs. Grain. Mrs. R. Comber and Mrs. J. W. Jones were vice-presidents, Mrs. Littler was secretary and Mrs. Overton was treasurer.

Meetings were held on the first Tuesday of each month at the rectory.

By 1898, there were 43 branches of the W. A. throughout the Diocese. That year saw the formation of the Junior Auxiliary which was soon followed by The Little Helpers.

The parish in 1897 had formed a group known as "The Girls' Friendly Society" which became the Junior Women's Auxiliary in 1899. This group carried on until 1962.

The subject of direct giving was one which would be broached many times over the years. In October 1899, the Selkirk Record printed the following report:

A congregational meeting of Christ Church was held on Friday to consider the financial position of the parish, and the possibility of adopting the system of direct giving as the only means of raising funds for the church. During the 9 years of the Rev. Littler's incumbency, the parish has doubled in number of families and more than doubled in communicants. While the parish was in receipt of \$360 per annum grant from the Home Mission fund until 1894, it has been self-supporting for the last five years.

However, despite increasing members, there has been a falling off of income. The congregation should know the facts so they will be able to facilitate the

liquidation of current liabilities.

In the past socials and entertainments of various kinds have been relied on as a source of income and it is felt that the time has come when such means is abandoned and the church be maintained by direct offerings of the people. It is hoped that the congregation, by gifts and subscriptions, will put the parish on a permanently good financial footing. No doubt the adoption of Direct Giving will be a venture in faith and this is in keeping with the principles of the Christian Church. 11

MATRIMONIAL.

An event of special interest to the residents of Selkirk occurred Wednesday at St. John's Cathedral, when Dean O'Meara united in the holy bonds of matrimony Capt. D. S. Daly and Miss Emma Macdonald, both of Selkirk. The bride, who was charmingly attired, was assisted by her sisters, Misses Florence and Etta Macdonald, and the groomsman by an old Irlend, Mr. J. W. Thornton. A sumptuous wedding breakfast was served ed at the residence of the bride's aunt, Mrs. Macdonald, St. John's, after which the bridal couple took the train for Toronto and other eastern cities. Capt. Daly and his bride were the recipients of many presents and the hearty congratulations of hundreds of friends.

Social Notes gleaned from a family album, highlight special events in the life of Emma MacDonald Daly.

Capt. Dan Daly was presented with a daughter se Wednesday evening by his wife. As the Dinness of Cornwall was about entering the Province at the time. Victoria May is in order for the christening. Everybody wishes the popular new daddy and his family every luck.

SELVEN. Manitora Och 30- 1900.

Dear My Daly,

We have my freat pleasure
in asking you, in Whalf of
the Congregation of Christ Church
Sellich, to accept the acCompanying watch as a
Slight token of their Success
appreciation of your serves
or many grains as a munter
The Christ, and as an Endence
of her hearty good wishes for
The Lappeners sprisherty of
Jun manual life.
The all food wishes and
Congratulations
Me any surcerely

Mayours My Eureurly Checks Nittle Redin BHGilberly - P. Warden

The whole town observed Saturday. February 2, 1901, as a day of mourning following the death of Queen Victoria. A requiem service was held at 11 a.m. in Christ Church. At 3 p.m. a public procession consisting of the Boys' Brigade. schoolboys, the Macabees, the Grand Templars, the Ancient Order of United Workmen, the St. Andrew's Society, I.O.O.F., C.O.F. Oddfellows, the School Board, the Town Council and Mayor and, of course, the S.O.E.B.A., formed at Central School. The parade route led east to Eveline. south to Vaughan, west to Main, north to Manitoba and then east to Eveline and Pearson's Hall where a "union" service was addressed by all of the town's ministers and the music was led by combined church choirs. 12

A booklet containing the order of service for "Victoria. The Good" was printed with the following poem on the back cover. It proved to be an epitaph, not only for the queen-empress, but also for the Victorian Age.

Victoria

Queen, Empress, more than Empress or Queen. The Lady of the world, on high enthroned, By right divine of duties well fulfilled, To be the pattern to all queens, all kings, All women and the conscience of men Who look on duty man's only right.

Requiesat in Peace

THE ORDER FOR

SPECIAL REQUIEM SERVICE

FOR

VICTORIA, THE GOOD.

QUEEN OF GREAT BRITAIN AND IRELAND, EMPRESS OF INDIA. DEFENDER OF THE FAITH.

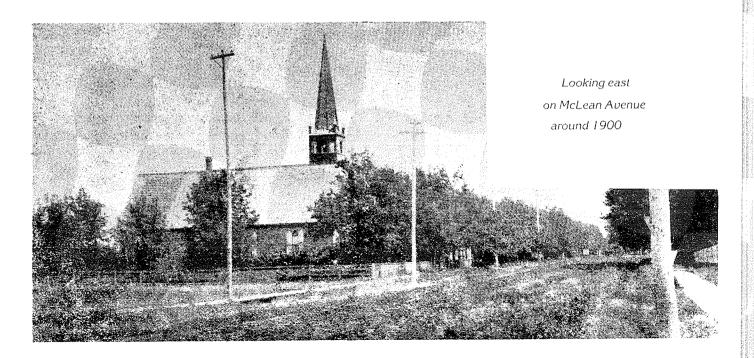
"Requiescat in Pace."

CHRIST CHURCH, SELKIRK, MANITOBA,

Saturday, February 2nd, 1901.

THE REV. CHARLES R. LITTLER, B. D.,

WILLIAM W. FRYER, Church RICHARD H. GILHULY, Wardens.



CHAPTER 5 CHANGES

The province of Manitoba in 1891 boasted a population of 150,000, most of whom were of British origin with only three minority groups: French-Canadians, Mennonites and Icelanders. The great immigration of Europen settlers which began in 1897 meant that by 1906 Manitoba's population had grown to 365,000 including 73,000 members of minority groups. This changed the pattern of social life in Manitoba: British influence began to decline as new cultures and traditions were blended with the old life in this parish.

The rector's report to the annual meeting of April 1900 indicated that there were 75 families, 26 individuals and 108 communicants in the parish. He had officiated at eight marriages, eleven baptisms and twenty burials. The Sunday School had 132 scholars and collection for the year was \$32.51. The Treasurer's report showed that the parish had a debt of \$1141.70. This led to a decision to canvas the parish in order to pay this debt and enter the new century debtfree. It was decided to continue the direct system of giving as the only means of parochial support, but the number of socials, garden parties and other fund raising events does not appear to decrease.

When His Grace, the Archbishop of Rupert's Land visited St. Clements in July 1900, to consecrate the new portion of the Churchyard, the Rev. J. Settee, one of the oldest native missionaries of the North West, assisted with the service and the Christ Church choir was in attendance to help with the music. Following the service, dinner was served in the grove below the church at a cost of 25 cents per person.

The Christ Church Sunday School children presented the church with a handsome stone font which was in place for Christmas Day, 1900. This font has been used for every baptism performed in the church since then.

At this time the Rev. Mr. Littler received word that he had received a U.S. patent for an air-feeding device for furnaces and boilers. The

Canadian and British patents had been applied for and were expected shortly. Application had also been made for patents from Belgium, France, Germany and Russia. This invention had been proved to save fuel up to 20% and it also completely destroyed smoke. Edwin Comber had helped Mr. Littler in perfecting and marketing this device. The Record tells us that Mr. E. Comber returned home from one business trip on behalf of the Smoke Consuming Company to New York to find that he had a new baby in the family. 2 That summer, Mr. Littler sailed for Liverpool to manufacture his invention in Great Britain and Belgium. ³ Shortly after his return, the rector, who was by now also the Rural Dean of the Deanery of Lisgar, resigned. This time his resignation was accepted by both parishes. He preached his farewell sermon in April 1902 and the parish honoured him with a farewell party at Pearson's Hall.

The Rev. W. W. Thomas from St. Luke's was quickly appointed rector of Christ Church and St. Clement's and took over at the beginning of May. He soon found himself in the position of chairman of the Selkirk Branch of the Upper Canada Bible Society to which all the clergy in Selkirk belonged.

The Bishop requested that all churches of the Diocese hold divine services in June 1902 to mark the coronation of Edward VII. A special service prepared by the Archbishop of Canterbury was to be used for this occasion; 20,000 copies had been printed so that every member could have a copy. Services were planned for 10 a.m. at Christ Church and 3:15 at St. Clements but had to be postponed because the king was ill.

When Archbishop Robert Macray died in March 1904, special commemorative services were held at Christ Church to pay tribute to him. He was succeeded by Archbishop Matheson. That year also saw the parish undertake the task of putting a basement under the church and having some improvements done to the interior. The church bell was no longer needed to sound

fire alarms as Selkirk now had a new fire hall with a bell of its own.

The amount of pastoral work in both Christ Church and St. Clement's had increased to the point where something had to be done. In May 1904, the rector made two suggestions: they could continue to be served by one priest with the help of a curate or the two parishes could separate and each have its own priest. ⁴

The Rev. B. McKenzie, the missionary stationed at St. Clement's Church, suggested the possibility of separating, with St. Clement's joining Cloverdale. The Rev. Thomas replied that although Selkirk wanted to separate, they would be willing to continue the relationship with St. Clement's if they (St. Clement) were willing to help support a curate. Mr. Bunn, speaking on behalf of the Parish of St. Clement, felt that this was a workable solution. They met again in July with more representatives present from each parish. They decided to remain together and to obtain a curate. St. Clement's agreed to pay \$220.00 towards his salary. This plan was to be evaluated at the end of one year.

Following this meeting, the rector departed for England for a vacation accompanied by Mrs. Thomas, Miss and Master Moody. He returned in November with a curate, Mr. G. Foote, just in time for a church social at Pearson's Hall. Mr. Foote was ordained to the Diaconate the following spring by Archbishop Matheson and a year later (June, 1906) he was ordained a priest at St. John's Cathedral. The next year he returned to England and was not replaced.

Selkirk's geographical position made it the head of inland navigation on Lake Winnipeg. This had an effect on parish life, too. Captain John Hawes went down with the Steamer Princess in a heavy storm off Swampy Island on August 6, 1906. Five other people lost their lives in that wreck. Two years later, the Streamer Premier burned at the dock at Warren's Landing claiming eight lives. On Sunday, August 16, the Rev. Mr. Thomas recorded in the Vestry book that 275 people attended the funeral service for Osler Overton. Leonard Fryer and Elmer Jones which was held at Christ Church. These three fire victims were boys of about fourteen years of age at the time of their deaths.

The river and the lake were often the scene of happier events. In July 1891, Christ Church Sunday School Picnic took a cruise on the

"Aurora". This lasted from 10 a.m. to 8 p.m. and 350 people, including 85 pupils, were present. Two years later, they travelled to Grand Rapids (St. Andrew's) on the 'Sultana'.

Apparently these picnics were rather elegant affairs; after one picnic, the following notice appeared in the papers:

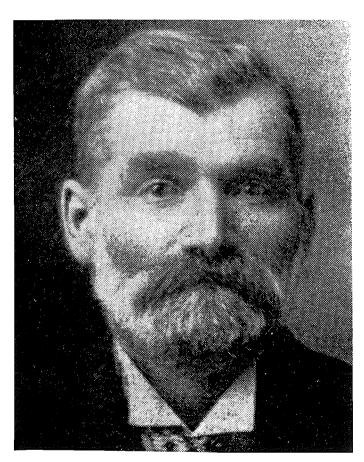
Lost at Christ Church Sunday School Picnic

1 new white tablecloth

3 goblets

5 white napkins

Finder will be rewarded when he leaves them at the Merchants' Hotel⁵



Captain John Hawes

After the turn of the century, the Sunday School picnics were usually held at Winnipeg Beach with the entire party travelling there by train. These involved many families and an equal number of picnic baskets. Apparently on one return trip, an inspired prankster uncoupled the last car on the train. The passengers in it had to wait until someone realized that the car was missing and the train backed up to get it. "

Dr. Orton, I. Grain, M.P.P., wrote an impassioned editorial in the Selkirk Record in the

spring of 1906 pleading with the people of Selkirk to build a Cottage Hospital

"... in order to treat patients who arrive, sometimes from lumber camps. sometimes from fishing stations, or from different parts around, we have no place to care for them. A hotel is not a fit or proper place. I am sure that the clergy and also the ladies of the town of Selkirk would take up the movement." 7

That August a Hospital Board was formed to carry out this suggestion. As one might expect, many of those involved were active members of the parish. These included L. S. Vaughan, W. Overton, E. Comber, R. H. Gilhuly, W. W. Fryer, R. Bullock, J. Grisdale, H. Newton and of course, Dr. Grain.

When the Selkirk Hospital Ladies Aid was formed in June of 1907, several of the women of the parish were also involved and many a special collection was taken at Christ Church to augment hospital funds.

In April of 1901, at the Vestry Meeting, Mr. H. Newton and Mr. L. S. Vaughan moved and seconded an expression of sympathy to the widow of Charles Cuthbert Stewart who was described as "... a true and loyal friend, one who delighted in advancing the interests of this church. Through his generosity the chancel of the church was built by whose untiring efforts the music of this church was beautified." Mrs. Connie (Newton) Marshall attributes the donation of the "Good Shepherd" East window to Mr. C. C. Stewart.

At this time, the church was heated by a stove which devoured huge amounts of wood. A long stovepipe which ran the length of the building had a tendancy to drip sooty liquid when the stove was in use. The portion of each pew directly below this pipe was not considered to be a choice seat. especially by the women of the congregation."

After 1890, the town of Selkirk received electric power from the privately-owned Selkirk Electric Company. This system was not completely reliable and the terse notation "No light" often appears in the Parish Vestry Record. The Town of Selkirk took on the responsibility of providing electricity to its citizens in 1910 and within a year a more dependable system was in operation. After that the "No light" comment appeared less frequently in the Vestry Record.

The financial report presented at the 1906 annual meeting showed a balance on hand of \$0.53. Nevertheless, a stone foundation was placed under the rectory and the Harvest Festival

offertory was given to the Home Mission Fund. The fruit, flowers and vegetables from the Harvest Festival were always sent to Dynevor Hospital north of Selkirk. This was the old rectory at St. Peter's Dynevor which used as a Tuberculosis sanitorium for natives after 1896. James Dagg was one of the founders and acted as its secretary for 20 years. From the time of its opening, Dynevor Hospital was supported by Anglican women.

In July of 1906, six small spruce trees were planted in the churchyard. They were a gift of the Sunday School children.

The church's financial picture had brightened considerably by 1907 when the treasurer showed receipts of \$2,522.14 and expenses of \$2,513.21, with a balance on hand of \$8.92, but finances presented a continuous problem. In 1909, the purchase of Prayer and Hymn books and repairs to the ceiling of the church had to be deferred because of lack of funds. In April, the Rector reported to the Annual Meeting that the Sunday School was the brightest spot in the parish with 170 scholars and 11 teachers. Their collections amounted to \$123.00 and expenditures to \$110.56.

The Women's Auxiliary was reported to be working splendidly. Those indefatigable women had not only taken on the responsibility for the Rectory taxes and insurance, but had also undertaken to provide a parish hall at an approximate cost of \$1500.00. They had \$300.00 saved toward the project.

At the same meeting, J. O. Reilly and W. W. Fryer moved the following resolution:

The parishoners of the Church of England. Parish of Christ Church, Selkirk, Manitoba the meeting assembled, having learned of the recent selection and appointment to the House of Bishops of the Rev. J. G. Anderson. Rural Dean of the Deanery of Lisgar and Incumbant of our adjoining Sister Parish. St. Peter's, to the Episcopal Bench, as Bishop of Moosonee, desire to record our pleasure therat and to express to the Rev. Mr. Anderson our congratulations upon his preferment and our sincere wishes that he may be long spared to administer his Diocese and that the Holy Spirit may ever. and in all things, guide, direct and protect him." 10

The vestry clerk was instructed to send a copy of this resolution to the Rev. J. G. Anderson, the new Bishop of Moosonee. He had frequently officiated at services in Christ Church.

A chapter of the Brotherhood of St. Andrew was formed in July, 1909, with five members. This was an organization for young men who pledged "to work and pray for the extension of

Christ's kingdom among young men." ¹¹ The following officers were elected for 1910: A. Pook, director; P. Grisdale, vice-president; committee - C. Pruden, R. Overton, R. Pook, Ian Gilhuly, G. Armstrong, E. Pook, C. Canvin and T. Linklater. This group appears to have survived until 1931, but later references are to men, not boys.

In September 1910, the vestry decided to adopt "The Book of Common Praise", ordering fifteen copies (75 cents each) for the choir and a hundred copies (10 cents each) for the use of the Sunday School and visitors to the church. The rector referred to the choir as "not being in a satisfactory state" and stated that it was difficult to procure members and have them attend practice and services regularly. It was decided to find 8 to 10 boys and train them under a choir master. After their probationary period had passed, they would be furnished with cassocks (\$2.25 each) and surplices (\$1.75) and rewarded according to the marks they obtained. Mr. H. W. Newton was appointed choir master. Those eight gentlemen,

Mr. H. W. Newton, L. S. Vaughan, H. Stokes, S. G. Laughton, R. H. Gilhuly, Rev. W. W. Thomas, C. H. Hunt, and J. Grisdale, each agreed to furnish a cassock, surplice and Eton collar and one prize annually for the choir boys.

By February of 1911, the condition of the church music appears to have faded in comparison with the state of the church's finances. This was so serious that some members of St. Clement's were asked to attend a special meeting of vestry to discuss the problem. ¹²

A week later, it was decided to canvas the parishioners to obtain their promises on subscription cards. Apparently the crises had eased by the time the annual meeting of 1912 was held in April, because a vote of thanks was offered to S. G. Laughton and W. C. Hunt for "their excellent services" toward improving the parish's financial standing. Later that year, the Selkirk Weekly Record reported that the interior of Christ Church had been re-kalsomined and beautifully decorated and that new lights had been installed.



CHAPTER 6

THE FIRST QUARTER CENTURY

In the summer of 1912, extensive preparations were made for the Anglican Mission of Help which was to be held in the province that fall. Locally, committees were formed to distribute the tasks:

General Management Convenor:

W. W. Fryer, Rev. Baldock, Rev. Warwick,

Rev. McKenzie, Rev. Laronde,

Rev. McReynolds, Rev. LeClair,

Rev. W. Thomas, the wardens and vestry of Christ Church.

Hospitality Convenor:

S. G. Langton, T. Bunn, A. Peers, John Hunt, and all the members of the W. A. of Christ Church.

Printing Convenor:

H. Newton, L. S. Vaughan, R. Gilhuly,

J. Grisdale

Reception:

The wardens: G. Fox. H. Williams.

S. Roberts, A. Partington

The missioner assigned to Christ Church was the Rev. F. Millard, M. A. Vicar of St. Alban's, Carlisle, England, He left England on September 14 and arrived in Selkirk on September 25. A reception service was held in Holy Trinity, Winnipeg on Wednesday, September 25 at which the congregation was addressed by the Archbishop of Rupert's Land and the chief missioner, the Bishop of Edinburgh. The mission was to be "a reminder in a new land, that the faith that had pleased the centre would also meet the needs of the circumference" according to Bishop Ingham and Rev. Burrows, who wrote "Sketches of Western Canada" - the account of the visit of British clergy to the prairies. The Mission of Help appears to have been the only event held to mark the 25th Anniversary of Christ Church.



Elizabeth and Frederick Schofield with baby daughter, Edna, in 1912. Frederick Schofield served as Mayor of Selkirk from 1933 to 1935.

The 1913 annual meeting granted the Rev. W. W. Thomas a six months leave of absence. He had been put in charge of the western part of the Diocese of Rupert's Land where he served until 1924 when that area became the Diocese of

Brandon. He then became the first bishop of the new Diocese. The Rev. F. C. Chapman was designated his temporary replacement, then named priest in charge of the parish after Mr. Thomas resigned in 1915.

In 1914, while Manitobans were preoccupied with provincial politics, Germany declared war on Russia and France, then invaded Belgium. Britain declared war on Germany and the British Empire found itself plunged into the struggle with Germany and its allies. In Selkirk, as in the rest of Canada, young men and women enlisted. A local battalion, the 108th, was formed in 1915 with Lieutenant Colonel G. H. Bradbury, M.P. for Selkirk, as its commander. ²

The women of the parish agreed to take a week at a time in turn with women from the three other churches to provide "Home-made cooking" for the soldiers. Special entertainments were held in Pearson's Hall and the W. A. also helped the Ladies Auxiliary to the 108th which had been formed. In addition to this, they worked with the Red Cross. Since the women were so busy working for the soldiers and fulfilling other duties imposed by the war, it was decided to discontinue bazaar work indefinitely. Sales of home cooking would be held to raise funds.

The parish was not left untouched by far away events. In 1915, Sapper H. Roy Gilhuly was the first Selkirk soldier to be killed in action. This death was soon followed by that of Walter Taylor and several other members of the parish, including Stanley Comber (the son of Reuben Comber) after whom Stanley Avenue was named. ⁵

This was also the time of prohibition and Selkirk was visited by Temperance advocates such as Nellie McClung who had travelled across the province. 4 A referendum was held in which 424 voters favoured temperance for Selkirk and 153 opposed it, 5 reflecting the social and moral values of the citizens. These values were reinforced from the pulpit and by the pen of the local newspaper editor. Women's Rights advocates also presented a strong movement in Manitoba at this time. In 1916, Manitoba women were the first in Canada to be given the right to vote. Another two year campaign led to the enfranchisement of women across Canada before either Great Britain or the United States of America gave them voting rights. Cont'd on page 30

CHRIST CHURCH BOYS' CHOIR 1912 - 13

Standing: Stanley Sellick, Frank Downes, The Rev. W. H. Thomas, Vernon Jones, Clifford Pruden Centre: Ian Gilhuly, Percy Grisdale, Dick Overton, Randolph ("Dot") Pook Front: Stanley West, Warren Peers



Cont'd from page 28

There were nine women present at the Annual Meeting of parishioners held in the Church on February 18, 1915. They were Mesdames Comber, Sellick, Hunt, Fox, Rochford, Pearson, Rayner, Roberts and Canvin. In addition there were seventeen men. Those present voted by secret ballot on the question of releasing the Rev. W. W. Thomas to the Diocese. As there were 26 votes cast, the women present must have been entitled to vote. The result of the ballot indicated that the parishioners wanted him to remain and the vestry clerk, Mr. Stokes was asked to notify His Grace, Archbishop Matheson of their decision.

In June of that year, a special meeting of vestry was convened at the request of the Women's Auxiliary who wished to renovate the interior of the church. The vestry voted in favor of accepting the offer made by Mr. Swain to stain and varnish the woodwork, clean the stovepipes and frost the windows at a cost of \$20.00 ⁶

At another special vestry meeting two weeks later, the rector stated that a request had been made by the Executive Committee of the Diocese that he act as Diocesan Missionary for a part of his time until the meeting of the next Provincial Synod in August, 1916. It was agreed that he could be spared three days a week and one Sunday a month if the Executive Committee provided a curate "satisfactory to the congregation". ⁷

In September, the Rev. W. W. Thomas resigned. His resignation was accepted in October and the search for a replacement began. In mid-November a meeting of parishioners was held to

select a new rector from a list of names provided by the Archbishop. St. Clement's vestry had sent two delegates, J. F. Calder and George Townsend, with the message that they would support the choice of clergyman made by Christ Church and would guarantee \$200.00 annually as a stipend. This was in addition to the \$1000.00 stipend guaranteed by Christ Church. At a special meeting of parishoners in November 1915, the Rev. G. H. Holmes was chosen as the new rector.

It is at the Annual Meeting of April, 1916, that the first recorded motion moved and seconded by two women, Mrs. Roberts and Mrs. Hodkinson, is found: they asked that a vote of thanks be tendered to the officers and teachers of the Sunday School.

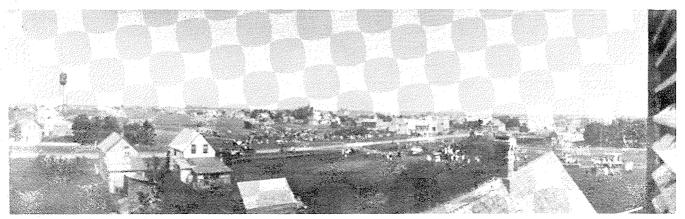
A special meeting of parishioners was held on February 14, 1918 to select a successor to the Rev. G. H. Holmes and in March the Rev. E. J. Secker of Russell was asked to be the rector of Christ Church and St. Clements. He accepted and was inducted on July 28. The balance from the latest Sunday School Excursion money was used to cover the cost of printing the programs used for his induction service.

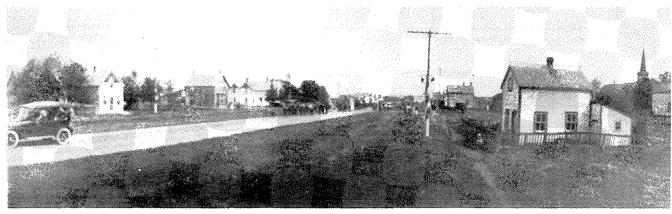
World War I ended on November 11, 1918, and the surviving soldiers returned to face a devastating outbreak of Spanish flu. Because of the epidemic, the victory parade was not held until July, 1919 when it was renamed the "Peace Parade" and followed by a huge dance and fireworks in the park.

Cont'd on page 33

THE PEACE PARADE - 1919

The Selkirk skyline as seen from the roof of Christ Church, looking north. The parade is being marshalled in the open field behind the church, then moving south down Main Street.





The parade approaches the corner of Main and Vaughan. Christ Church is in the background on the right side.



The corner of Eveline and Eaton, with the Town Hall and the Carnegie Library in the background.



Eveline Street with Pearson's Hall, Gilhuly's Drugstone and the first Post Office.

Looking west at the corner of Main and Manitoba, showing Sturlagson's and Dalman's stores. The house on the north side of Manitoba Avenue belonged to A. Sellick, the builder of Christ Church.



Men Who Enlisted in the Great War 1914 - 1919

W. Atkinson	B. Higgins	C. Pruden
R. Ainsley	W. Hodgkinson	R. Pruden
H. Bamford	J. Ingram	S. Quee
G. Barker	A. Inkster	W. Radford
W. Beresford	J. Jones	J. Register
C. Bird	R. Knott	S. F. Roberts
C. Brice	D. Lambert	C. Rochford
W. Buren	Langton	M. Rowley
A. Burnham	G. Leask	J. Sabiston
C. Calder	F. LeClaire	D. Schofield
E. Canvin	F. Lenton	S. Sellick
V. Canvin	J. Linklater	D. Semper
H. Canvin	A. Linklater	H. Shead
A. Cockrane	F. Linklater	A. Shepherd
A. Comber	H. Linklater	G. Sinclair
E. Comber	H. Long	J. Sinclair
F. Comber	R. Lyons	W. Slater MM
G. Comber	C, Mayo	L. Smith
W. Comber	P. McGuire	P. Smith
T. Crawford	N. McLeod	R. Smith
F. Downes	R. McKinney	E. Sorrell
J. Downes	W. McKay	A. Stevens
W. Eglin	G. McKay	W. Stevenson
D. Fielding	P. Mullins	B. Sumner
J. Fohtes	R. Newton	H. Towse
B. Fryer	J. Norquay	G. Tracy
P. Geary	W. Pearson	R. Welham
I. Gilhuly	F. Pearson	
A. Hall	A. Piers	
J. Hare	B. Piers	
L. Harris	T. Piers	Nursing Sisters:
F. Hawes	R. Pook	L. Tracy
S. Hawes	W. Pook	J. Tracy

Men Who Laid Down Their Lives in the Great War

Graham Adams Henry Canvin James Connolly Roy Gilhuly Percy Grisdale Walter Joyce William Mayo Charles Partington Edward Pook Richard O'Reilly Gordon Rochford DCM Cecil Sellick

James Smith Sidney Stibbard John Sykes Walter Taylor Frank Tetroe Alexander Young Cont'd from page 30

Colonel Hanneson proposed in March 1920 that a marble and wood panel be purchased for the chancel in memory of the parishioners killed in the war. Parishioners were asked to make donations to cover the cost of this memorial.

The Church Missionary Society grants were to be withdrawn in 1920, so it was proposed to the 1918 General Synod that the Synod would be responsible for mission work after 1920. The Anglican Forward Movement was an appeal launched in 1918 to raise funds to support the Indian and Eskimo missions.

In 1920, Mr. Churchwarden Bunn moved, seconded by Mr. H. A. Stakes, "That all our energies toward the Forward Movement be devoted to the building of a Memorial Church with a capacity of 350." This resolution appears to have been the result of nearly a year of deliberation during which many possibilities were discussed. It appears that the vestry felt that the

new church would have to be built in stages, starting with a basement which could be used as a Parish Hall. The building of the church would be done later when money was available. 8

A fundraising committee was set up and pledges were accepted. The vestry was prepared to sell the rectory and its lot and to seek a mortgage on the church lot. An architect and contractor were engaged. On March 8, 1920, tenders were opened and then it was decided not to go ahead as they hoped to have \$10,000 saved before the project was undertaken.

At the same meeting, it was moved by Mrs. Daly and seconded by Mrs. Gilhuly:

That Vestry be asked to help pay the rent of the Parish Room (or Parish Hall).

Vestry agreed to contribute \$5.00 a month.

In 1919 the W. A. held its meetings in a room in Pearson's Hall. Later they rented a room above the Shepard and Peers Store near the corner of Eveline and Clandeboye.

Pearson's Hall on Eveline Street which served as a community hall for many years.

The parish's social events were frequently held here.





The Christ Church W. A.

at one of the
Annual Garden Parties
in 1920.
Only four of the ladies have
been identified:
Mrs. Reid (left - back row),
Mrs. Teal (sixth from left)
and in the front row
Mrs. Sarah Canvin (left)
and Mrs. May Peers (right)

Following this meeting, a delegation was sent to St. Clements to ask them to contribute a more equitable amount to the rector's stipend, which had just been increased by \$100.00 a year.

When a parish meeting was held in the church on September 15, 1920, it was moved by T. Andrews, seconded by Mrs. R. H. Gilhuly that a parish hall be built as soon as possible at a cost not exceeding \$6000.00, and moved by T. Bunn, seconded by Mrs. R. H. Gilhuly that the lot on the NE corner of McLean and Main be purchased at a cost not to exceed \$325.00. The vestry was authorized to obtain a mortgage on the hall and lot for an amount up to \$3000.00.

After all of this debate, events took an entirely different course and early in 1922, the building on the east side of the church was bought to be used as a Parish Hall. This building was the District Registry Office (for land titles) and was in need of repair. The W. A. assumed responsibility for cleaning and renovating it.

The Rev. E. Secker stayed in Selkirk until 1923 when he moved to Omaha, Nebraska. A farewell party was held in January at the Merchant's Hotel with about 125 people in attendance. The gathering was entertained with a musical program presented by the Misses Thorlaksson who played their violins and were accompanied by Mrs. L. G. Howard. Mr. H. Newton presented gold watches to the Seckers praising their sincerity and devotion to their profession. Mrs. Gilhuly presented Mrs. Secker with a bouquet of pink roses and carnations.

The Rev. Lot Swalwell of Carberry was invited to fill the vacancy. He took over at the beginning of May and the parish gathered once again to greet the Swalwells. Mr. W. Mann convened the reception which was held at the Masonic Hall. Musical selections by Miss Doris Newton, L. G. Howard and by a male quartet composed of Messrs Teal, Gatt, Newton and Mann were mixed with reports given by the Tennis and Sports Committee, C.G.I.T., Sunday School, choir, boy's work and the W. A.

The Rev. Lot Swalwell was inducted as rector of Christ Church in June by the Rev. Dean Matheson.

Mrs. Wilkinson addressed those gathered at the 1925 Annual Meeting seeking support for the Brownie and Wolf Club movement. Mr. Swalwell commended the works of those groups and permission to use the Parish Hall was given. ²

In April the matter of enclosing the church and rectory grounds with a fence was discussed. It was decided to purchase the material for \$134.92 and to seek voluntary labour to complete the work under Mr. Taylor's direction. Mr. Taylor was also asked to prepare an estimate for painting the floor and seats in the church and installing kneelers and book racks.

The problem of financing the parish continued to occupy the vestry. At the vestry meeting of January, 1927, the rector asked for a budget for that year and some means of meeting it. He also pointed out that fundraising efforts by parish

groups were clashing with general subscriptions by parishioners. At the 1928 Annual Meeting, an increase of \$100 to the stipend was approved but the rector turned it down until the finances of the parish showed some improvement.

The Rev. Mr. Swalwell had been appointed Rural Dean in 1926. This meant that he would sometimes be absent from his parish to visit his territory. On these occasions, a supply clergyman would be detailed from the Diocesan Office.

A letter was received from the Archbishop regarding the building of a new cathedral for the diocese. It was decided that a special collection would be taken during services on May 2 in support of this project. St. John's Cathedral was finished by December 1926 and completely paid for in two years.

At this time, in addition to reports by the warden, rector and envelope secretary, an annual meeting would hear reports from the Babies, Girls, Junior and Senior branches of the W. A., the choir, the Dramatic Society, the Altar Guild and the Sunday School. Those at the meeting fortified themselves by partaking of a parish dinner beforehand. This, naturally, was prepared by the women of the parish.

Music continued to play an important part in the worship services. In March 1928, the Junior Choir of Christ Church which had "an excellent group of 23 voices" was awarded marks of 82 and 85 by adjudicator Ronald Gibson in the Selkirk Music Festival. The Anglican Ladies Choir of Christ Church was awarded a mark of 93 by the adjudicator. They sang "To Music" by Charles Wood. ⁵





1922 Wedding of Gladys Canvin and Walter Griffiths

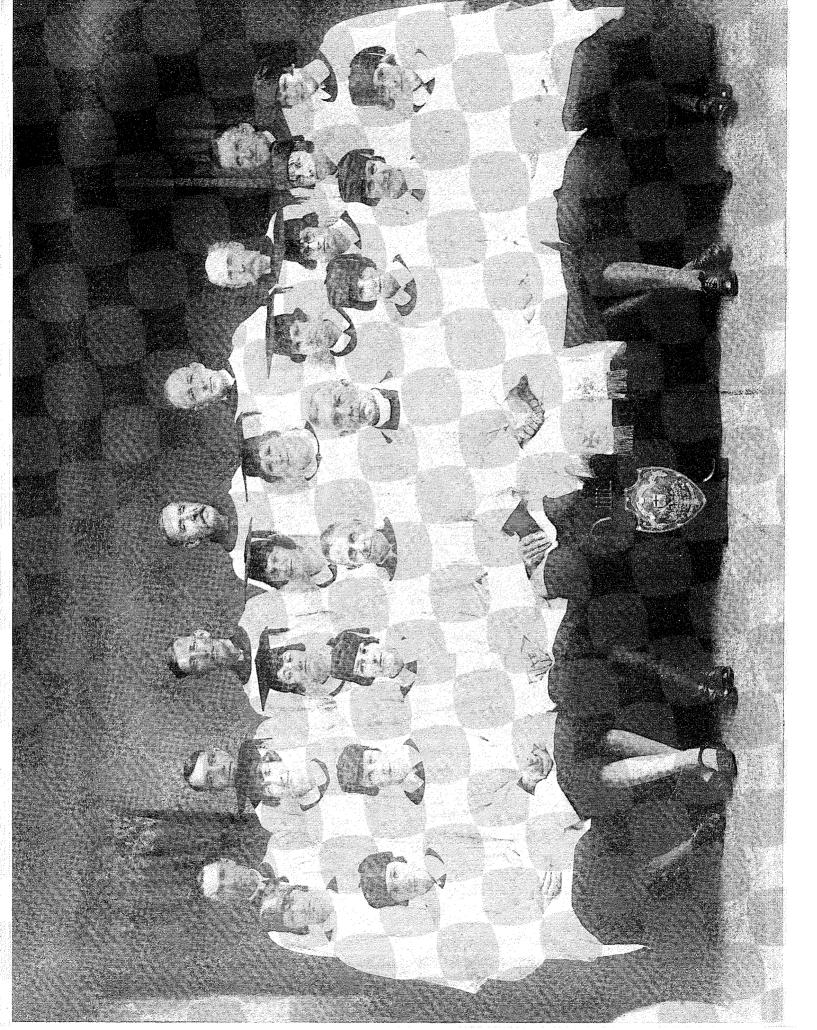
This wedding picture was taken in March 1922 outside the Canvin house on Dufferin. Front row left to right: The Rev. Secker? Peggy Canvin, Walter Griffiths, Gladys Canvin, Mrs. Canvin, Mr. T. Canvin, Second row: Alice Pearson, unknown, N. Christiansen. Back row: Victor Canvin, Fanny Canvin, Dan Canvin.

CHRIST CHURCH CHOIR >

Back Row: Bill Calder, Ernest Teal, Horace Canvin, Harold W. Newton, R. A. S. McLaren, Richard Gilhuly, Jim Allen

Centre Row: Lorna McKenzie McKay, Doris Newton Morrison, Pauline Rochford Ross, Dorothy Mann, organist, Mrs. Swalwell, Florence Calder Bedard, Victoria Calder McKenzie, Peggy Canvin Bullivant, May Cockerell Kalcovan

Front Row: Lorna Peers Lyall, Irene Allen, Rose Norquay, L. G. Howard, The Rev. Lot Swalwell, Gladys Smith, Lulu Norquay McArthur, Mildred Barker Fairclough



CHAPTER 7

THE MORE THINGS CHANGE.

A special joint meeting was held in the Parish Hall October 2, 1923, at which a program was laid out for the parish with each organization taking a turn in planning something special. The schedule:

October — the vestry will be responsible for a social evening

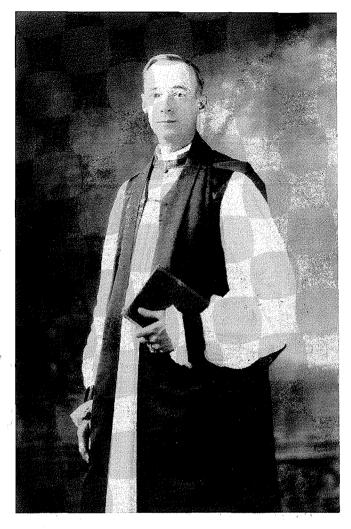
November — the Ladies Aid will provide a dinner

December — Senior W. A. - a social evening January — The C.G.I.T. - a social evening February — the choir - a social evening

March — Shrove Tuesday - Old Timers' Social

In the meantime, the rectory furnace was misbehaving and the problem was left to the rector and Wardens Hanneson and Mann to solve. The ladies had undertaken to pay up to \$100.00 for the furnace. Unfortunately, the work of repairing the furnace dragged on into the warm weather. The vestry authorized payment of \$65.00, withholding the balance until the furnace was reported to be satisfactory.

Funding appears to have been an ongoing problem for members of the vestry and frequent pleas were made to the congregation to help pay deficits, meet unexpected debts or to pay the dayto-day operating costs. Often it was the fundraising efforts of the women of the parish that came to the rescue. Although women attended and voted at the annual meetings, the vestry still consisted of men. The Dramatic Society was an active and talented group which included some non-Anglicans. Its productions were of high calibre and all profits were used to augment church funds. Envelope giving was strongly encouraged and in 1924 it was reported that "the mission envelope was being used more extensively than ever." 1 -

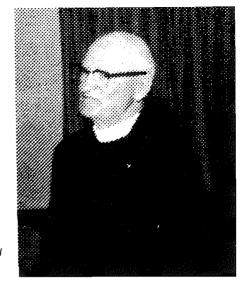


The Right Rev. W. W. Thomas Bishop of Brandon in 1925

The Swalwells left Selkirk to move to the parish of St. Mark's, St. Vital in the fall of 1930. Parishoners and friends bid them farewell at a party held in the Masonic Hall. The program included vocal solos by Mrs. Slevin, Mrs. A. Bedard, Mr. J. Clarke and Mr. Richards. Mr. Newton, on behalf of the parish, presented Rev. Swalwell with a purse of gold and Mr. L. G. Howard presented Mrs. Swalwell with a bound hymn book in gratitude for her work with the choir. Mr. D. Bolam gave Rev. Swalwell a club bag from the Horticultural Society of which he had been an active member. The W. A. presented him a stole which had been embroidered by Miss Mae Peers and a quilt was given to Mrs. Swalwell.

The Rev. R. S. Montgomery took over in December, 1930, and was inducted on January 14. The induction was followed by a reception at the home of Dr. and Mrs. Barnes for visiting clergy and the members of the vestry.

The induction was conducted by the Rev. Lot Swalwell, the former rector and Rural Dean. Prayers were offered by the Rev. Thomkins of Christ Church, Winnipeg and the preacher was the Rev. Calwells of St. John's Cathedral. Warden Cawson presented the keys of the church to the new rector. Visiting clergy included: the Rev. Jacob Anderson, Stonewall, the Rev. Mr. Taylor, St. Andrew's, the Rev. Boulton of Wakefield and the Rev. Wild of Middlechurch.



The Reverend Roy Montgomery



THE CHAPTER 8

YEARS

DEPRESSION

During the early years of the depression, those who were in a position to help the less fortunate did so willingly. Christ Church vestry, acting upon a suggestion by their rector, the Rev. R. Montgomery, formed a Social Service Committee. Mrs. Lilyan Syer convened this group and Mr. Calis offered the upstairs of his store as a storage depot. Donations of clothing, groceries and money were accepted and distributed by the W. A. These busy women also held benefit teas, a concert in the United Church Parlours featuring the Oriana singers from Winnipeg, and sales of homebaking.

As the depression wore on, the town formed a Relief Committee which dispensed welfare to those whose income had averaged less than \$40.00 a month during the preceding year. In December of 1931, the various organizations in town which were involved in social service work joined forces. At the Annual Meeting in January 1933, the Social Service Committee reported

that "a cooperative spirit manifested itself," and the Presbyterian, United, Roman Catholic Churches, the Salvation Army and veterans organizations had joined together to meet the trying situation.

At the vestry meeting in March, 1933, Mr. R. H. Gilhuly moved that "a letter of appreciation be sent to Mrs. Syer for her splendid services to Social Service, the Sunday School and other church work and also for her gift of twenty Hymn and Prayer books and that regret be expressed at her departure from Selkirk." Vestry considered that twenty Hymn and Prayer books would be an ample supply for guests; members of the congregation were expected to supply their own. Mrs. Syer had also had a light installed outside the church to light the East Window for evening services. ²

The rector announced the impending departure of the Newton family and the vestry decided to ask the parishioners to gather in the Church House (rectory) where the ladies would serve refreshments. Messrs Cawson, Mann, and Gilhuly were named a committee to choose a gift for presentation to the family. ³

The Newtons had been present from the earliest days of Christ Church and their departure was felt keenly by the parish.

The losses were to continue: within a year, the community was to be shocked by the sudden passing of Mr. Gilhuly. The minutes of the vestry meetings record that he was present at the August meeting, then just one month later the rector spoke of Mr. Gilhuly's passing, "eugolizing the loyalty and contribution to the life of the church made by Mr. R. H. Gilhuly." ⁴

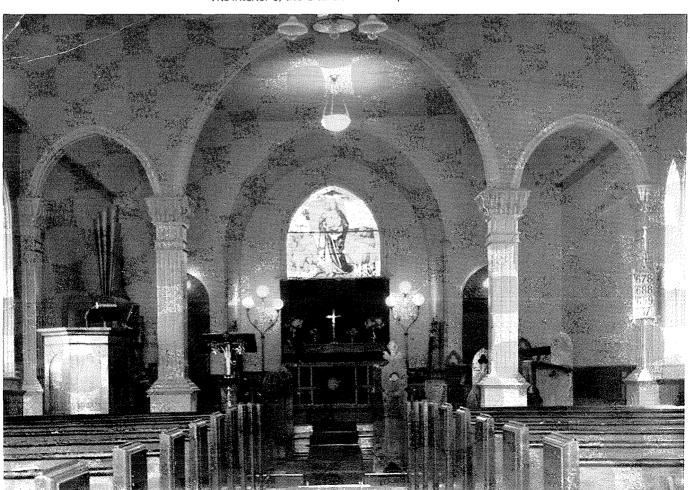
Bishop W. W. Thomas of Brandon and the Rev. R. S. Montgomery officiated at the funeral, which was attended by 300 people. At the annual meeting the following January, Mr. L. S. Vaughan and Mr. R. Comber, two surviving founders were named honourary members of the vestry. ⁵

In 1936, the public schools and Sunday School remained closed, all meetings were prohibited and church services were cancelled for 2 weeks (September 13 and 20) by order of the Health Officer, due to an outbreak of infantile paralysis. The ban was lifted in time to hold the Harvest Festival on September 30.

In October, Mr. Churchwarden Mann gave notice of his resignation as Rector's Warden as he was retiring from the hospital and would probably be leaving Selkirk. Mr. Mann had given many years of faithful service to Christ Church and to the community.

Mr. Lynd Smith Vaughan died on August 26, 1937. He was a member of the original Christ Church vestry in 1887 and had been an active member of the congregation from that time. When he was no longer able to attend church owing to ill health he continued to give financial support. A letter of condolence was sent to his widow, Mrs. Mary Elizabeth Vaughan by vestry on behalf of the parish. Mr. L. S. Vaughan had also served as mayor of Selkirk.

Church finances were especially tight during these years; the vestry desperately sought ways of meeting expenses. The St. George's Day dinner, catered by the W. A., and the Annual Garden Party were two main means of augmenting the envelope subscriptions but bank loans had to



The Interior of the Church as it was prior to 1956

be made from time to time to meet obligations and the vestry frequently resorted to letters to parishioners appealing for special donations to erase deficits. The Stoker's Club was formed in 1936 to pay fuel bills. This work was carried on until the end of the second World War.

On January 3, 1937, Mr. S. Cawson was presented with the badge of Lay Reader. Mr. Cawson had frequently taken services in the absence of the rector prior to this and he continued to do so for many years when the current rector was ill, on vacation or officiating in another parish.

In 1937, the Selkirk Bridge was opened unofficially and officially, and the Winnipeg, Selkirk and Lake Winnipeg Railway (W.S. and L.W.R.R.) started daily bus service between Selkirk and Winnipeg. That year Christ Church celebrated its golden jubilee. The July garden party is the first special event to be mentioned in the minutes of both the W. A. and the vestry. Vestry appointed three committees to organize the Garden Party:

Refreshments — Mr. Cunningham,
Mr. KcKenzie
Sports — Mr. Perrin, Mr. R. Johnson,
Mr. Bunn
Lighting and Decoration —
Mr. L. G. Howard, Mr. Allan,
the Rev. R. Montgomery

Afterwards, Mr. L. G. Howard reported that the Jubilee Garden Party was very successful, showing a profit of \$64.52.

The Reverend E. J. Secker assisted the rector at Evensong on August 22. He had left Selkirk fifteen years earlier and was at that time rector of the Parish of St. John and St. Mark in Omaha, Nebraska.

Before deciding upon a date for the Jubilee celebration, the rector discussed the matter with the Ministeral Association and the W. A.. On Sunday, October 17 the Rev. W. E. Jackson of St. John's Cathedral preached at the 11 o'clock service and the Rev. F. Glover, D. D. was guest preacher at 7 p.m. The attendance at 11 a.m. was 130 and at 7 p.m. was 197. The collection of

\$42.60 went to the Jubilee Fund, which had been established by the rector, Wardens S. Perrin and L. G. Howard and the vestry in order to have "a trust fund from which money could be borrowed to pay salaries when due, such monies to be refunded from general account so as to maintain trust fund intact." ⁶

The Jubilee Dinner was held in the Community Hall on Tuesday, October 19, followed by a Historical Review of the Parish given by W. Mann. The dinner showed a profit of \$158.00 which went to the Jubilee Fund. Greetings were received from the Rev. Wright (Selkirk United Church), the Rev. Garvin (Knox Presbyterian), Captain Saunders (Salvation Army), Rev. Thompkins (St. Andrew's) and Mr. Dickinson (St. Clement's). Warden L. G. Howard, Mr. Cawson and Mr. Gibbs also addressed the group.

Financial difficulties not withstanding, the combined Sunday School Picnic was held at Winnipeg Beach each summer. The cost of the return tickets on the train in 1937 was 55¢ for adults, 25¢ for children. The following year, the Rev. Mr. Montgomery reported that 1500 people had attended the annual picnic.

After Mrs. L. S. Vaughan's death in 1938, her house on the north-west corner of Eveline and Vaughan was left to the church to be used as a rectory. After a great deal of discussion, the vestry decided to rent the house for a minimum of \$12.00 a month and to attempt to sell the original rectory. The problems that arise from being a landlord occupied the vestry for the next two years. In 1939, the insurance on the Vaughan house was reduced to \$750.00.

At this time concern was expressed about the young people of the parish and how they could best be occupied. The vestry was unaware that events unfolding in Europe would soon ensure that all young people were fully occupied.

Selkirk was struck by a serious typhoid epidemic in the spring of 1939 and the Deanery Meeting of the W. A., scheduled for June 6 in Christ Church, had to be held in St. Thomas, Lockport instead. The Rev. R. Montgomery was the celebrant because the incumbent of St. Thomas was ill. Even fundraising efforts succumbed: the W. A. was hired to cater the graduation dinner for the Selkirk General Hospital's School of Nursing but the dinner was cancelled.

CHAPTER 9

THE WAR YEARS

Between 1931 and 1941 the population of Selkirk rose from 4486 to 4915 people. Because of its industrial nature, Selkirk had more to gain from the outbreak of war than other towns and the local employment picture began to brighten. The hard lessons of World War I and the Depression were not lost on the parish: just two weeks after Germany invaded Poland, the Rector appealed to the members of vestry to redouble their efforts to uphold the work of the church during the war.

Economy measures, such as limiting the use of the building in order to save fuel were put into practice, but the Stoker's Club had to keep working to pay the heating bills. In February, 1940 a special meeting was called to consider the sale of the Vaughan House. An offer of \$500.00 had been received and it was decided to accept it, putting the money into a trust fund for capital expenditure and to apply it in some way as a memorial to Mr. and Mrs. L. S. Vaughan. This money was put into the W. A. Building Fund, later used to purchase a War Bond and eventually used to build the Parish Hall.

L. G. Howard and F. Cunningham were appointed to meet the vestry of St. Clement's and discuss a fair division of the rector's stipend. At the same time, "a cent a day" campaign was started for the Maintenance Fund and the W. A. was asked to survey the parish regarding direct share giving. The expense of other assessments such as Missions and the Pension Fund were paid in small installments as the money could be spared. Church repairs and maintenance jobs such as cleaning and redecorating the parish hall were either done by volunteers or left undone. The uncooperative cistern at the rectory refused to hold rain any longer, forcing the vestry to replace it in June 1940. Next the drain pipe from the rectory bath sprang a lead and demanded attention. The furnace at the rectory was still in need of repair and the rector's salary appears to have been permanently in arrears.

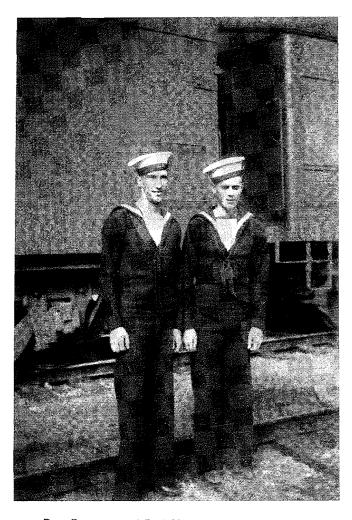
In spite of the financial problems imposed by the fifty-year old house, fun was not forgotten. The parish participated in the annual excursion to Winnipeg Beach in July. This day was designated a civic holiday by the town council so that entire families could participate. In 1941 the Rev. R. S. Montgomery was appointed Rural Dean of the Selkirk Deanery, succeeding the Venerable Jacob Anderson of Stonewall. This added to his busy schedule.

During the war years, the W. A. collected coppers, bought war saving stamps, saved rags for salvage and did Red Cross work. Gifts and messages were sent to parishioners who were in the services and reading material was collected for the men at Netley Airport.

Not wanting to waste precious time, the women were urged to bring their knitting with them to meetings and numerous mitts, socks, sweaters and afgans were turned out. Annual meetings were held in late spring to conserve fuel. Even the annual meeting of the Women's Auxiliary to the Selkirk Deanery was held in Winnipeg immediately following the Annual Diocesan meeting to save fuel and so that the women would not have to make an extra trip to Winnipeg.

On June 24 and 25, 1944, a large pageant was held at St. Peter's Dynevor to mark the visit of Bishop Mountain of Quebec to Rupert's Land a hundred years earlier. The 1844 journey had followed the voyageurs' canoe route from Montreal and it was in response to Bishop Mountain's plea that the first Bishop of Rupert's Land was appointed in 1849. The re-enactment of this event caught the imagination of local clergy and laity and many people from Christ Church were in attendance at St. Peter's on that Sunday.

In 1944, the parish learned of the deaths of Harold Newton and Mrs. Newton and of Thomas Bunn. All three were members of the parish in the earliest years.



Don Pearson and Bud Hardwick are shown at the C.N.R. station in Winnipeg in August 1943.

A large-scale redecoration of the interior of the church was taking place at this time. Work progressed slowly as most of it was being done by volunteers. An organ fund had been started but the need for an organist appears to have been stronger: Mrs. Slevin and Mrs. Kennedy had been carrying on for some time and giving their salaries back to the church. A search for a new organist was begun.

The rector reported on the community V. E. Day services which had been held on Monday, May 8 in the church and attended by overflow crowds. But the end of the war did not bring an end to the work. The women set up a "Welcome Home Committee" which coordinated visits and gifts for veterans and for the wounded veterans who were hospitalized. There was also a new kind of immigrant to be welcomed: the war brides. When a tea was held for these young women, there were eleven guests. In 1946, the final copper penny collection was made.

When an honour roll of parishioners who saw active service in World War II was compiled, it had 165 names on it. Of these, nine were killed in action.

The Watch Night service which ushered in each new year had been held in Christ Church for many years but the year 1946 was awaited in the United Church. S. Perrin made certain that it was official: he returned to Christ Church to ring the bell as in previous years. ⁵

The annual meeting of 1946 heard reports on several recurring problems; Mr. L. G. Howard resigned as choir director and the problem of finding a permanent organist was no nearer solution. The charge for weddings of nonparishoners had to be raised to five dollars and a committee consisting of Mr. R. Jefferson and Mr. H. Alcock was struck "to interview vestry of St. Clement's Church, Mapleton as to assistance toward helping Christ Church" with the costs of the rector's car allowance and other expenses. 4 In spite of these problems, the organ fund was growing, the vestry was investigating the purchase of a second-hand organ with an electric blower and the church was being repaired and redecorated by volunteers. The parish's apportionment had been increased and the vestry agreed to increase the amount contributed to the Rector's pension fund.

One of these problems was solved when Mr. Jerry Goddard was hired as organist for sixteen dollars a month. The wives of the members of vestry, under the leadership of Mrs. Roberts, held a bake sale, adding \$106.60 to the organ fund, bringing that fund to over eight hundred dollars. The Rev. R. Montgomery reported that Easter services were well-attended with 52 communicants present at 7:30 a.m., a congregation of 201 with 101 communicants at 11 o'clock and 128 people present at Evening Service.

The parish had decided to sell the rectory but little progress was being made in that direction. The women were standing by ready to repair and redecorate it if it were not sold. Morrison's Hardware supplied the paint for the rectory and St. Clement's donated \$40.00 toward the cost of having the work done.

The Rev. R. Montgomery often appears to have had a "a busman's holiday". He would report to vestry on his return from vacation that he had conducted services in Kenora or on an Indian Reservation in Saskatchewan. Part of his

Cont'd on page 44

Members of Christ Church on Active Service 1939 - 1945

Adams, Gordon Adams, Leslie Adams, Stanley Adams, William * Aisman, James Andrews, Edwin Atkinson, Harold Atkinson, Ronald Barnard, Gerald Barnett, Alfred Baty, Arthur Baty, John Baty, Stanley Baty, William Bennett, Ernest Berrisford, Harold * Bulak, Walter Buys, George Calder, Harold Calder, Martin Calder, Thomas Calis, Aristide Carter, Kenneth Cawson, Charles Cawson, Gladys Christianson, Helgi Christianson, R. Coomber, Reuben Comber, Edgar Comber, Norman Cromerty, Harold Cromerty, Russell Dalman, Herbert Dalman, Richard Daly, Thomas Dewar, Gordon Didick, John Dillabough, Lawson Durie, Gordon Durie, Wilfred

Eden, Robert

Edmunds, Howard Edmunds, Thomas Eglin, Lester Fidler, Frank Fidler, James Fidler, Lloyd Fidler, Raymond Fidler, Roderick * Fidler, Walter Fidler, William Fielding, Donald Finnson, J. Freeman, Charles Freeman, Garnet Frost, Byron Frost, C. Gray, Muriel Griffiths, Charles * Hall, William Hampson, Harold Hampson, James Hampson, Ronald Hanson, James Hanson, Kenneth Hanson, Paul Hanson, Rodney Hardwick, Walter Harper, Earl Harriot, Thomas Hawes, Francis Hawes, James Hawes, Lorna Hawes, Malcolm Hawes, Robert Henry, Elliot Howard, Bertha Howard. Kenneth Howard, Lillian Howard, Louis H. Jackson, Stanley * Johnstone, Chris

Johnstone, Frederick Johnstone, Norman Johnstone, Richard Le Claire, Harold Leithead. William Little, Allen Little, Harold Little, William Lynd, Langtry Macleod, Donald Martens, Frank Maybee, George Mayo, Bruce * Mayo, William McCumber, Harold McCumber, Roy McKay, John McKay, Malcolm McLean, William McPhail, Walter Montgomery, Allen Moore, Gordon Moore, Robert Norquay, Charles Norquay, David Norquay, Horace Palmer, Gordon Palmer, Leslie Paquette, Isabel Paquette, John Paquette, Bruce Parkes, Gordon Pearson, Donovan Perrin, Douglas Price, Phillip Prince, Thomas Pruden, Jean Reedy, Frederick Reid, High Reid. James Sanderson, Isaac

Schofield, Edith Schofield, George Sevmour, Ralph Shannon, Gordon Shaw, John Sinclair, Allen Shepherd, Archibald Smelts, David Smith, Charles Smith, Fred Smith, John Smith, Orville * Smith, Ralph Smith, Samuel St. Pierre, Vernet Starr, Harold Stubbs, Reginald Sutherland, Douglas Sutherland, Earl Sutherland, Leonard Sykes, Harvey Taylor, E. Tetroe. Charles Franklin Tetroe. Charles Wilfred* Tetroe, Frank Tetroe, John Tetroe, Joseph Thomas, Donald Thomas, Raymond Tomlinson, William Tyler, John Tyler, Reginald Vernon, Ethel Wakeman, Thomas Wakeman, William * Walterson, Kristin Welham, Ernest Weston, Lorne Williams, Allen Williams, Charles Wilson, Norman Young, John

Cont'd from page 42

1946 vacation was spent attending General Synod which was held in Winnipeg that year with the Archbishop of Canterbury present. During the rector's absence from the parish, services were conducted by his "pal", Archdeacon Jacob Anderson, who had retired and was living in Selkirk.

The fall of 1946 brought the disturbing news that a garage was to be built on the south-east corner of Main and McLean opposite the church. Protests were sent to the Town Council and to the Board of Trade by the vestry. ⁵

It was later reported nothing could be done to stop it as Main St. had been zoned for commercial use. The business district of Selkirk had begun to move from the central area, replacing residences along Main Street. Christ Church's neighbourhood was changing.

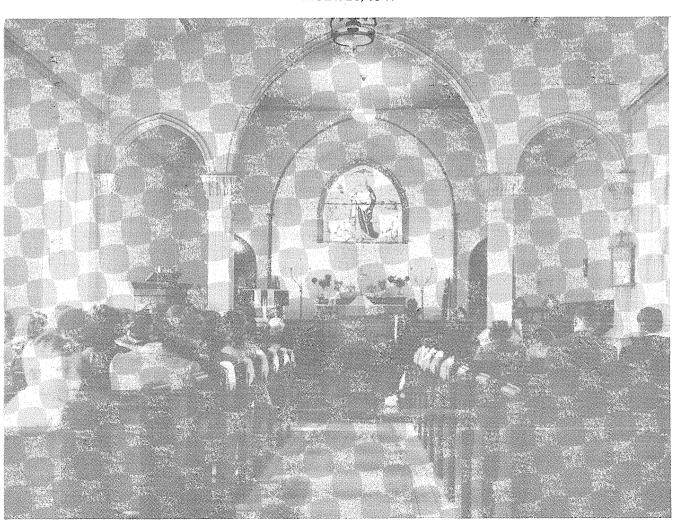
Mr. Frank Roberts and his committee inspected and purchased a used organ in November,

1946. It was decided to install the electric blower in the vestry (the little room to the left of the altar) and to close the door in the west wall permanently. Archdeacon Anderson officiated at the dedication service and Canon Askey of Winnipeg preached.

In 1947 for the first time, the reports were presented in mimeographed form at the annual meeting instead of having oral reports given by a representative of each organization. There were now 184 families and 72 single adults on the parish list and the Rev. Mr. Montgomery reported that there had been 145 Sunday and 48 weekday services, 33 baptisms, 20 marriages and 52 burials during 1946. Seventeen guest preachers had also taken part in the worship.

In April 1947, a Parish Council was formed. It was made up of members of vestry and representatives of parish organizations. The

The interior of Christ Church as the guests gather for the wedding of Norma Sinclair to Wilfred Peterson on June 28, 1947



group began to make plans for a new parish hall and established a building fund for that purpose. Films were a favourite form of entertainment and were used frequently. The W. A. continued to hold teas and bazaars, a St. George's Day concert was held annually and the parish had a booth at the Selkirk Fair each year. The Sunday School picnics were held at Winnipeg Beach in cooperation with the other churches in town.

In addition to his many pastoral duties in Christ Church and at St. Clement's, the Rev. R. Montgomery was active in the Selkirk Ministerial Association and frequently exchanged pulpits with other Anglican Priests in the area. After he was re-appointed Rural Dean of the Diocese at a Deanery meeting held in Selkirk in the fall of 1949, he often had to be away from the parish. Deaconess Stapleton and Archdeacon Anderson continued to help with parochial responsibilities

and with services and the Senior W. A. Sick Visiting Committee helped with visits to hospitalized or shut-in parishioners.

In October of 1949 the Diocese of Rupert's Land celebrated its centenary. Each parish held a Thanksgiving Service and a pageant was held in the Playhouse Theatre in Winnipeg to mark the occasion. On October 2 evening services at Christ Church were cancelled so that people could attend the Diocesan Service of Witness which was held in Winnipeg's Civic Auditorium.

Various community organizations were invited by vestry to attend Evensong and between November 6 and December 4, 1949, the Legion Auxiliary, the Army, Navy and Airforce and Legion Veterans, the I.O.F., the W. A. and the Masons and Eastern Star held church parades at Christ Church.



CHAPTER 10 GROWING PAINS

The Parish Council was kept busy coordinating the fund-raising activities of parish organizations. All proceeds were directed to the Building Fund. Miss Rita Corrigal offered to put on a variety concert which proved to be a successful venture with entertainment provided by Mr. Dennison, Miss Steen, Laurence Stephenson, Rita Corrigal, and her group, Al Miller and his group.

Discussion of the condition of the heating systems in the hall, church and rectory or the fuel supply often occupied the vestry members at meetings. Vestry meetings were frequently held in homes, especially during the winter months. The annual meetings were held in the Masonic Hall.

At this time there were about 250 families in the parish with 160 scholars in the Sunday

School which was under the supervision of Mrs. A. Barnett. The Sunday School Christmas Tree was divided into two parts - an afternoon concert for the primary children and an evening performance for the "Main School". Both concerts were held in the Lutheran Hall.

In 1950 the vestry conducted a full scale pledging campaign under the leadership of R. B. Porteous. The response was felt to be very good with attendance at services increasing. The People's Warden, S. F. Roberts, brought greetings to the parish from the Bishop of Brandon whom he had visited in the spring of 1950. A letter was sent to Bishop Thomas from his former parishioners congratulating him on his recent retirement. St. George's Day was observed with special hymns and an appropriate served.

mon now instead of the elaborate programs and dinners of earlier years.

In the spring of 1950, the Red River flooded many areas of the city of Winnipeg as well as farmlands in southern Manitoba. Selkirk remained high and dry, just as Sir Sanford Fleming had predicted it would so many years earlier. The local clergy were in touch with all the evacuees who were billeted locally to offer whatever help was needed. The W. A. also helped by contributing money and food to the evacuees.

The flood waters had barely subsided when the Rector announced that the Bishop had offered him a position in Winnipeg which he was giving serious consideration because it involved a lighter workload. Although the members of vestry were reluctant to let him go, they conceded that it was in his best interest and sent their good wishes with him and Mrs. Montgomery. The wardens, H. Alcock and S. F. Roberts had spoken to the Bishop and he had recommended that the Rev. Nowell Holmes fill the vacancy.

Mr. Tyler had completed the new altar which was made from the oak case of the old organ. Volunteers helped him install it in time for the induction of Archdeacon Holmes on Friday, October 13. The service was followed by a reception which was held in the United Church parlour.

At the Annual Meeting of 1951, the Jubilee Fund was closed and the auditors L. G. Howard and Tom Allan noted that \$5,404.00 had passed through all branches of Christ Church in 1950. \(^1\) Archdeacon Holmes challenged the members to hold a membership drive instead of a financial campaign to increase the number of regular church-goers beyond the present two hundred. The meeting supported this suggestion. \(^4\)

In March 1951 a Special Meeting of Vestry was called to discuss the ongoing repair work being done in the church. The job had assumed undreamed-of proportions and about \$900.00 more had to be spent. Vestry was determined to do a good job and supported the purchase of material. Labour was supplied by volunteers. A. H. Barnett and S. F. Roberts offered electric light fixtures for the church, an offer that was quickly accepted.

The vestrymen were still attempting to fix furnaces, re-wire the church, repaint the interior, and repair the pipes in the parish hall, locate teachers for the Sunday School and procure church property titles, when the W. A. sent a

delegation to the October, 1951 meeting. The women asked the vestry to "do something" about the taxes on the rectory. An "interested party" had asked whether the rectory was for sale, but vestry felt that it could not afford to replace it. When informed that the W. A. could not pay the rectory taxes, the vestry offered to contribute \$50.00. Two months later, the women reported that they would not need financial assistance to pay the taxes, so vestry, in an expansive mood, decided to over-pay Christ Church's apportionment by \$15.00 At the same meeting, Gordon Howard was asked to consult with the Parish Council before the Annual Meeting and to formulate a plan to build a new parish hall.

The parishioners who met at the Masonic Hall for the 1952 Annual Meeting were asked to vote for their choice of a name for their church from:

- a) Church of England in Canada
- b) Anglican Church in Canada
- c) Episcopal Church

The vote favoured the name "The Anglican Church in Canada" which was the name eventually chosen all across the country. ²

The tone of that meeting was decidedly optimistic as People's Warden, S. F. Roberts, reported that the heating systems had been completed, volunteers had stripped off the old plaster and replaced it, the interior of the church had been repainted and all bills had been paid. In addition, the missing titles to the rectory and the church property had been located.

A social evening was held on April 18 at the I.O.O.F. Hall and the plans for a new \$12,000.00 hall were presented to the parish. A motion to proceed with the building was passed unanimously.

When Archdeacon R. N. R. Holmes announced that he was a delegate to General Synod, vestry advanced him \$50.00 toward his expenses. An every-member canvas was underway and parishioners were pledging their financial support to the church, the number of envelope subscribers was nearing 160. The various organizations within the parish were seeking additional means of fund-raising to aid the building fund.

Vestry now had to address some of the problems presented by weddings. At the October meeting, the following three motions were moved and carried:

- 1. That marriage services in Christ Church, Selkirk be conducted by the Incumbent of same, and other ministers can assist at the invitation of the Rector.
- 2. That photographs taken of weddings be taken only when coming into church and leaving.
- 3. That the fee for the use of the church for non-parishioners be \$5.00 in the summertime and \$7.50 for months when heat is needed to warm church. ⁵

Ways of shortening the Annual Meeting were discussed and it was decided that minutes could be adopted as written and circulated and that a nominating committee would help. This committee consisted of C. B. Tyler, vestry, Mrs. J. W. Morrison - Senior W. A., Miss H. Orvis - Evening Branch W. A., and Lawrence McKenzie - parishioner. ⁴

The parishioners met on January 14, 1953 at the Oddfellows Hall. The outlook was bright and all of the organizations were looking forward to having the use of the new parish hall. Mrs. H. Alcock stated that there were now 133 names on the Little Helpers Roll and Mrs. Tataryn reported that the average Sunday School attendance was 126, with 240 children registered, so more space was needed.

That summer brought two of those events which remind parishioners that we are a part of a much wider church community with a rich historic tradition. The first was the coronation of Queen Elizabeth II which took place in Westminster Abbey on June 2. For the first time it was filmed, carried on radio and even televised. Those who saw the film, "A Queen is Crowned" at the local theatre some time after would recognize the Eucharist around which the coronation service is built.

The Sunday before Coronation Day was a busy one. Special services which had been approved by the Queen were used in Anglican Churches across Canada. Archbishop Sherman celebrated the tenth anniversary of his consecration by officiating at the confirmation service in Christ Church that evening. He had invited all of the people whom he had confirmed in Christ Church during those ten years to be present at the service.

On Coronation Day, Selkirk held a parade in the morning and a tree planting in Queen's Park.

The afternoon activities had to be cancelled because of rain, but the display of fireworks in the evening went off as planned.

The second reminder of the wider church was the sudden death of the Most Reverend Louis Ralph Sherman, Archbishop of Rupert's Land, in August. The Primate, Walter Barfoot, was elected to succeed him. He was installed as Metropolitan of Rupert's Land at St. John's Cathedral on January 4, 1954.

In the meantime, the building project was progressing. Warden Roberts reported that he had talked to the manager of the Bank of Montreal and that money could be obtained at a reasonable rate of interest if ten men would guarantee the loan.

The old building was pryed loose from its foundation and moved back so that construction could begin. The length of the hall had been increased from 52 feet to 82 feet by 31 feet wide. With the exception of plumbing and the heating system, the work was done entirely by volunteer labour. J. F. Cunningham, Superintendent of Public Works for the Dominion Government, designed the building; Ralph Walterson was the contractor and Mr. Cunningham and Fred Little were in charge of moving the old hall.

The vestry met in the old parish hall for the last time on November 10, 1953. The December meeting was held in the new parish hall and the Annual Meeting on January 20, 1954 was a happy affair. With 275 families now on the parish roll, and a new hall, the Rector was looking forward to the next year as he gave his annual report and listed the objectives:

Youth work was a priority: Cubs and Brownies were beginning to meet and it was hoped that Girl Guides could be organized in the future. Repaying the \$5000.00 bank loan and better church attendance were other goals the parish hoped to achieve.

The official opening of the new hall took place on Friday, January 29 and it was the first function following his installation that Archbishop Barfoot performed outside Winnipeg. He noted that he had first come to Selkirk forty years earlier as a student. Other speakers that evening were Dr. C. T. B. Boon, Rural Dean of the Diocese, Rev. W. Crane, president of the Selkirk Ministerial Association, Mayor Steve Oliver, Rector's Warden, H. Alcock, the Venerable Ar-

chdeacon Jacob Anderson, and Ralph Walterson, contractor.

A musical program had been arranged by Miss Claire Howard. Those who contributed to it were Miss K. Wilkes, Gordon Howard, Miss Rita Corrigal and Mrs. Ken Howard. Following this, the W. A. provided lunch for a social hour. ⁶

Parish groups quickly began to make use of the new hall. The W. A. held a fashion show at the end of February, the reception following the Confirmation service and the annual Layman's Association Dinner also took place there. Vestry meetings were still held in the homes of vestrymen, perhaps because it was customary for their wives to serve lunch afterward. Vestry soon found itself looking for funds to cover the maintenance costs and establishing guidelines for the use of the hall. Groups and individuals started to help with the furnishings: the Sunday School purchased 45 chairs and the Evening Branch of the W. A. donated curtains. The old hall was sold in the spring for \$600.00 and was moved away.

One new objective was added at the 1955 Annual Meeting, and that was the organization of an Anglican Young People's Association (A.Y.P.A.).

After the Reverend R. N. R. Holmes resigned in September, 1955, a special parish meeting was held in November to consider his replacement. The name of the Reverend Stan Whitehouse was put forward and sent to the Archbishop. It became apparent that a new furnace had to be installed in the rectory before a new rector, so vestry had the house rewired and redecorated as well. It is recorded in the vestry minutes with gratitude that Ralph Walterson, Jens Magnusson and Balcaen's had "donated extra work" at the rectory.

The induction of the Reverend J. S. Whitehouse was held on Wednesday, January 18 at 8 p.m., just two days prior to the Annual Meeting. Mr. Ken Appleton, who was at St. Clement's, had taken services in the time between the departure of the Rev. R. N. R. Holmes and the arrival of the Rev. Stan Whitehouse. When Mr. Appleton left St. Clement's, the Rev. Whitehouse was asked to take services there at 10 o'clock. This created a problem because Christ Church's service started at 11 o'clock. Once again the suggestion that the parish should have its own priest was made. At the same meeting, the subject of poor Sunday School attendance



Rev. J. S. Whitehouse, Band Leader and Drummer of Selkirk Sea Cadet Band.

was broached and one of the possible reasons suggested for this was T.V., that novel new attraction which was finding its way into Selkirk homes. Vestry could offer no solution for this problem.

After 69 years, the roof of the church needed reshingling, so estimates for that job were gathered in 1956. The interior of the church needed some work done also and one question that arose concerned the removal of the pillars at the chancel step. It was decided that they could safely be removed, so this was done during the summer of 1956. The ceiling was completed, and a new heating system installed. A new carpet was donated and painting of the interior and refinishing of the pews started.



THE CHANCEL GUILD IN 1957

Back Row: Mrs. Whitehouse, Marg Alcock, Emma Roberts, Minn Haggart, Mrs. Ingram, Ellen Howard, Doris Morrison.

Front Row: Mrs. Jones, Florence Porteous, Olga Zalubniack, Vi Tovell, Belle Hawes, Mary Onski

Missing: Iris Hall, Mrs. McKenzie, Mabel Pearson

When the United Church Women asked to use the Parish Hall for a tea, vestry was happy to oblige remembering the kindness which Anglicans had received from that congregation in the past. The general policy at the time was that outside groups could not use the hall.

The year 1957 proved to be another busy one. The Reverend J. S. Whitehouse was named priest-in-charge of the Parishes of St. Peter and St. George. Later in the year he was appointed Rural Dean of the Diocese.

Several problems arose, two of which were not resolved: the first was concern about the electrical wiring in the church as the furnace fan was causing fuses to blow. The second problem was drainage in the lanes beside and behind the church. Letters and delegations were sent to Town Council about this. At one meeting, it was reported that gravel had been put in the ditch in front of the church. The town built a sidewalk along McLean Avenue in front of the church at a cost of \$435.00. This sidewalk was considerably higher than the church sidewalk, thus adding to the drainage problems in the yard.

The Parish of St. George in Winnipeg gave Christ Church a gift of pews estimated to be worth about \$4000.00 Before these could be installed, the church floor was leveled and covered with tile. The pews had to be cut as they were too long to fit. During the month of July, services were held in the Parish Hall so that this work could be done. Additional pews were ordered from Brown and Rutherford to be used as choir stalls.

This was also a year of change. For the first time, wafers were used for communion instead of bread and the reaction of the congregation to this change was carefully watched and measured. The organist, Mr. Jerry Goddard, resigned and Mrs.. Allen took over. Choirmaster L. G. Howard resigned and was replaced by Gordon Howard. At the end of the year, the People's Warden, S. F. (Frank) Roberts, resigned. He had first been elected People's Warden in 1945 and had served faithfully in that position for thirteen years.

Mr. Victor Sutherland was elected People's Warden at the 1958 Annual Meeting. The rector's report stated that in 1957, he had performed 5 baptisms, 20 marriages, prepared 76 candidates for confirmation, officiated at 48 funerals, held 47 private communion and a total of 362 services. He also reported that he had extended

his services to St. Peter's, Grand Marais, Popular Park, Gimli and other outside parishes.

Parish programs were flourishing: the Sunday School, classes had to be staggered because of the large numbers of students. The afternoon Sunday School alone had an average attendance of 63 children. There were about 40 girls enrolled in Brownies and about 80 boys in Clubs. The A. Y.P.A. was active. Both the Afternoon and Evening Branches of the W. A. continued to work hard to raise funds to supplement the envelope subscriptions.

The rector announced that St. Clement's was building a rectory, so after being together 70 years, Christ Church was finally going to be an independent parish.

The new vestry quickly formed a building committee which inspected the church property and then reported and made recommendations. A lot of these involved repairing and improving heating systems, including insulating the church and painting the exterior of it. Concern was expressed about the condition of the tower, so repairs to the tower were done. The possibility of putting a basement under the parish hall was investigated, then shelved. Vestry decided that it should look at the uses to which the hall was being put and then do some planning.

When the old Carnegie Library on Eaton Avenue was no longer deemed fit to house a kindergarten class, permission to use the parish hall was granted. ⁷ Later, permission to use the hall as a classroom for another class was sought, but it was felt that the hall could not accommodate both classes in addition to all of the parish organizations which held regular meetings and activities there.

At this time a successful Teen Canteen was held in the hall. One old project was dropped when the women made it clear that they were not keen on the vestry having a booth at the the Annual Selkirk Fair.

After some deliberation, vestry decided to have a telephone installed in the hall on a trial basis. Inquiries were made about have a phone on which only outgoing calls could be made. A regular telephone was installed and it must have passed the test because it has never been removed. Another decision made by vestry at this time was to resume holding meetings in homes, a practice which had been discontinued.

The Parish Council which had first coordinated parish fundraising activities to build the hall became less active after the completion of that project. The Annual Meeting of 1958 marked a slight shift in emphasis when the rector suggested that the Council should meet regularly to formulate the spiritual progress of the church. Next came a move to long-range planning when vestry discussed surveying the parish to ascertain the need for more space and proposed a three-year pledge program with a goal of \$14,000 to \$15,000 a year.

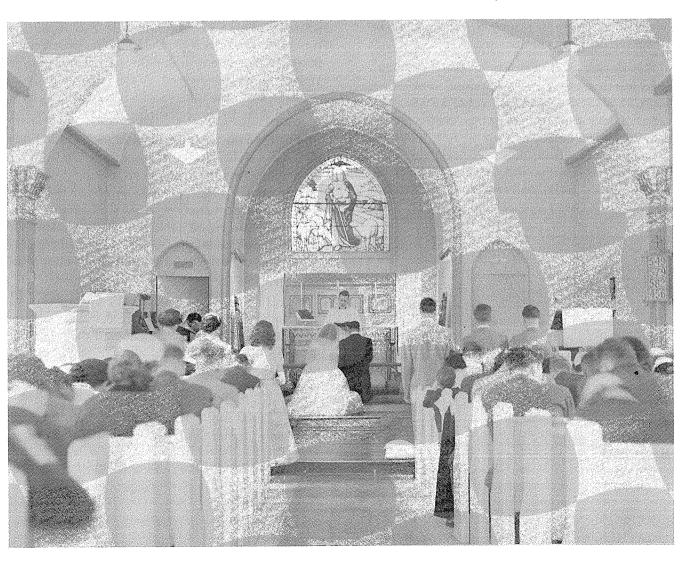
In 1959 the parish again embarked upon a building program, building the connecting link between church and hall, adding office space, a meeting room, and a choir room to the existing space. The organ fund, which had been in existence for many years, was used to purchase a new organ that year also. The Rector's Warden, Mr. D. Stevenson, offered a piano for the hall and his offer that was gratefully accepted.

In May, 1960, the Rev. S. Whitehouse informed the vestry that he was being moved to St. Andrew's Woodhaven. His Grace, Bishop Barfoot, suggested the Rev. Roland Wood as his replacement. The Rector's Warden, D. Stevenson resigned as he had been transferred to Winnipeg and Clar Brady, who had been Envelope Secretary, was nominated to fill the position. When the Rector asked that no farewell party be held for him, he said it was of greater importance to welcome his successor, so a reception was planned for September 1 in honour of the Rev. and Mrs. Wood. The Rev. Roland Wood was inducted September 28, 1960 with the Rev. M. L. Goodman of St. James preaching the sermon.

The Cub and Scout groups were large and active at this time. They met in the basement and

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The Rev. Stan Whitehouse presides at the Wedding of Pearl McLeod to Archie Calder on September 22, 1959.





The members of the Evening Branch of the W.A. met at the rectory, 239 Eveline, to say goodbye to the Whitehouses in July, 1960.



EVENING BRANCH OF THE W. A.

December 1960
Back Row: Mary Shephard. Phyllis Carter,
Ellen Howard. Gert Milne, Frances McAulay,
Helen Welham. Charlotte McCarron.
Kay Joskow. Eleanor Flett.
Middle Row: Mary Rozack. Rose Wills,
Betty Thorvaldson. Olga Zalubniak.
Vera Barnard. Lorna Lyall.

Front Row: Marilyn Penson. Doreen LeClaire.





Eleanor Flett, ? , Kay Joskow. Doris Bounds, Olga Zalubniak. ? , June Whitehouse. ? , ? , Rose Wills, Mae Fryza, Vi Tovell, Mabel Pearson Charlotte McCarron. Doreen LeClaire, Iris Hall, Leona Christianson.



Cont'd from page 50

took over the maintenance of the churchyard and other tasks such as painting the basement floor.

A new problem presented itself: the basement windows were being broken quite regularly by baseballs, as one of Devonshire School's ball diamonds was right beside the hall. It was decided to ask the School Board to erect a fence along the lane.

With large confirmation classes, the number of guests often had to be limited. In anticipation of an overflow crowd when the confirmation service was held in 1961, a P. A. system was borrowed from the United Streetworkers and set up so that people could be seated in the hall, thus utilizing that space in a new way.

Outreach movements continued. White Gift Sunday was held before Christmas each year and several hampers were packed and distributed to needy families. Correspondence and packages of clothing and other necessary articles were sent regularly to Miss Alice Mitchell, a parishioner who was a northern nurse stationed at Inuvik.

When the parish of St. Clement's needed a spot to hold its centenary dinner on September 28, 1961, Christ Church offered the parish hall. A quiet day for area clergy was also held at Christ Church that year.

When the Rector took two weeks holiday in July, Mr. C. B. Tyler took the services with the approval of the bishop.

Early in 1961, Archbishop Howard H. Clark was elected Archbishop of Rupert's Land, then a special Synod was convened on September 12 to elect a Bishop Suffragan for the first time in Rupert's Land. The Reverend John Ogle Anderson, who had been Dean of Christ Church Cathedral in Ottawa, was elected and returned to Rupert's Land.

September 1961 was an exciting month for the Rev. Roland Wood. He was appointed Rural Dean, he became a member of the Executive Council of the Diocese and he and Mrs. Wood had their first child, a daughter whom they named Linda.



CHAPTER 11

THE LAST QUARTER CENTURY

There were seventy-two people present for the service of Evening Prayer February 3, 1962, as Bishop Anderson admitted four men to the office of Lay-reader. They were Reg. Welham, C. B. Tyler, John Oliver and R. S. (Bud) Oliver.

Early in 1962, the parish began to make plans to celebrate the 75th Anniversary of the building. Miss Elsie McKay began to gather material on the history of Christ Church. The Cubs and Scouts cleaned the church-yard and the old dead trees were trimmed. Mr. and Mrs. Cook planted the front flower beds, a task which they undertook every spring for many years.

On May 20th, there were 39 junior candidates presented to Bishop Anderson for confirmation. Following that a week of special programs was planned by parish groups:

Monday, June 4 — Brownies, J.A. and G.A. Tuesday, June 5 — Cubs and Scouts Wednesday, June 6 — Afternoon and Evening Branches of W. A. Whist and Fashion Show

Thursday, June 7 — Parish Dance - A.Y.P.A.

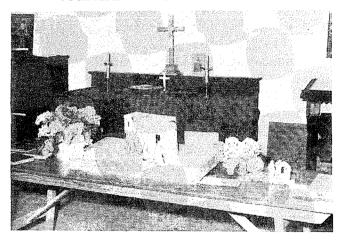
Friday, June 8 — Sunday School "Open House"

The W. A. Fashion Show featured clothing from the past, much of which had belonged to former parishioners. Mrs. Wood wore a white lawn dress featuring a lace insert on the bodice and a brooch which had belonged to Mrs. J. Calder 90 years earlier. Mrs. G. McKetchen modelled a 1929 raspberry red moire taffeta gown. Over it she wore a black satin dress coat with a gold brocade lining. The coat had belonged to Mrs. R. H. Gilhuly. Alma McLeod modelled a 1910 mauve lawn dress with ivory lace trim. Mrs. L. McKenzie wore a tailored serge suit, a net blouse trimmed with silk and lace, a black picture hat and high button shoes.

A beautiful ballgown of cream lustre silk trimmed with ecru lace was modelled by Mrs. Allan. This gown had been worn by Sophia Anderson at parties at the Halfway House in Parkdale in 1872. Mr. C. B. Tyler modelled a gentleman's riding habit which had been worn by Reuben Comber in 1893, when he rode with the Selkirk Hunt Club, no doubt.

The models from the Fashion Show posed in their costumes: Mrs. A. Bedard, Mrs. G. McKetchen, Mrs. T. McLeod, Mrs. R. A. Wood, Miss Alma McLeod, Mrs. L. C. McKenzie, Mrs. R. Allen The special event was a banquet in the parish hall on Saturday, June 9 with The Hon. E. Gurney V. Evans, Provincial Minister of Industry and Commerce as guest speaker. Tickets for the banquet cost \$2.00 for adults and \$1.00 for children under 12. The week ended with the three services - 8:30 a.m. Holy Communion, 11:00 a.m. Morning Prayer and 7:00 p.m. Evensong, Mr. Evans read the first lesson and Archbishop Clark preached the sermon at both the 11 a.m. and 7 p.m. services.

75th ANNIVERSARY - 1962



A display by a Sunday School Class.



In the spring of 1963, Christ Church was one of four parishes in the Diocese which were asked to pilot a new Sunday School curriculum. This was a departure from the traditional text and picture-card type of lessons that had been used for many years. At the same time, a plan for developing stewardship within parishes known as the "Sector Plan" was being implemented in the Diocese. It could not be put into practice in Christ Church, however, because the parish could not find someone willing to act as chairman for the project.

Parishioners were delighted to join in sending a congratulatory message to the Reverend R. S. Montgomery who was celebrating the fiftieth anniversary of his ordination. Twenty of those years had been spent in Selkirk and strong bonds of friendship existed between him and his former parishioners.

The rectory began to demand attention after years of benign neglect. It was decided to seek advice from the Diocesan Properties Committee before a decision was made to sell or subdivide. The committee recommended that roof repairs be made.

The suggestion was made that vestrymen serve three or four year terms to spread the work of running the parish. Several years passed before this suggestion was formally adopted.

After the Annual Meeting, the Reverend R. Wood informed the parish that he had accepted a position at the Cathedral in Saskatoon starting on May 15. The wardens were invited to meet with Bishop Anderson following the confirmation service on March 12 to discuss the appointment of a rector. When the Bishop met with the vestry on May 14, he announced that the Rev. Paul Smith had accepted the position. Before leaving, Bishop Anderson urged the vestry to take on the visitation of the sick in the interim, reminding them that being a Vestryman meant working to further the Kingdom of God within the Town of Selkirk.

Soon after this, it was decided to cancel the evening service during the summer months, and hold three services each Sunday at 8:30, 9:30 and 11 a.m. The 9:30 service would include some children's hymns and a short address to the children with the service of Holy Eucharist one Sunday in each month.

In the meantime, the vestry was trying to complete some maintenance work on the rectory

while it was vacant. The Rev. Paul W. L. Smith was inducted as rector of Christ Church by Archbishop H. H. Clark on Monday, September 14, 1964. Among the clergy present for the Service of Induction were The Rev. E. J. H. Hoad, St. Philip's, Norwood, Archdeacon George Phillips and The Rev. Nelson C. Smith of St. Clement's Church who was the father of the new rector.

At his first vestry meeting prior to his induction, the new rector stated that he was interested in instructing the children in the Liturgy at the family service. A month later, he indicated that he had visited about one quarter of the families in the parish and was revising the parish list.

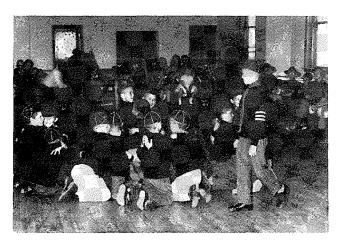
The spring of 1965 brought a new problem: the window on the McLean Avenue side of the church was in terrible condition and had to be replaced. A memorial fund was started and parishioners responded so generously that after Selkirk Lumber had installed the coloured glass panels in it and placed a protective storm window over the Good Shepherd window, there was a balance of \$231.75 left in the fund. The Bishop of Red River, John Anderson, was present on October 24 to dedicate the new window.

The lay delegate to the Synod of 1965, Mr. C. B. Tyler, gave the congregation a comprehensive report of the proceedings. Many of the topics would be familiar to a present-day synod delegate: the Diocesan Camp had not been well-attended and needed money. Concern was expressed for the problems of young people and the future of the A.Y.P.A.. A system of clergy salaries and pensions was being studied and the subject of union with the United Church was hotly debated. Two changes to the canons permitted a congregation to hold annual meetings on a Sunday instead of a week day and for the first time women were to be permitted to attend synod as delegates.

The first women to sit on vestry were Mrs. M. Bryant and Mrs. M. Fidler who were elected in 1966. That year also saw the annual parish visitation take on a new energy under the leadership of Pat Montgomery. Parish visitors attempted to reawaken interest in lapsed members. Interest was high among the youth as "The Anglican Acorns" flourished under the nurturing guidance of Mary and Al Cartlidge. This group of teenagers produced plays, had dances, took part in sports activities, painted the basement, did some of the maintenance work for the church and



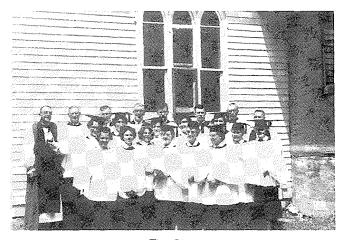
Some of the Anglican Acorns cleaning up the Churchyard in May, 1967.



Cubs and Scouts

held a slave auction as a fundraiser. Brownies, Guides and Scout troops continued to meet in the hall and a monthly whist drive was held. When Gordon Richert resigned after 14 years as superintendent of the Sunday School, Mrs. Eileen Cyr took over. The Junior Girls formed a choir under the leadership of Mrs. Bess Corby and a choir composed of men and boys started to practise with Gordon Howard as the leader.

The idea of using the parish hall to house a church-sponsored kindergarten class was suggested in 1967, as kindergarten was not included in the public school system at that time. The idea was dropped when changes in the provincial school system ensured that kindergarten classes were to be funded by the Provincial



The Choir Back: Bishop H. H. Clarke, Mr. Tyler, Mr. Goodwin, Reg Welham, John Oliver, Bud Oliver, Gordon Howard, Rev. Roland Wood

Government. Art classes for children under the age of fourteen were held in the hall. It was in 1967 also that the W. A. was reorganized and it was known as Anglican Church Women (A.C.W.) from that time.

While Canada celebrated its centennial in 1967, Christ Church celebrated its 80th birthday. Selkirk's Centennial celebration was a gala weeklong affair with the Earl and Countess of Selkirk as special guests of the town. They attended Morning Prayer at Christ Church on Sunday, July 2.



Left: The Rev. Paul Smith and Pat Montgomery watch as Fred Barnett greets the Earl.



Something catches Lord Selkirk's attention as the Rector and Lady Selkirk check the guest book. Bud Oliver and Pat Montgomery wait behind them.



Greeting Grace Saxton The Earl and Countess of Selkirk worshipped at Christ Church during their 1967 visit.

ACW EXECUTIVE 1967

Mae Brady (President), Muriel Crummey (Secretary), Rose Wills (Treasurer), Glennis Smith, Mrs. Redfern, Mrs. Adamek, Kay Oliver (Chairwoman, Afternoon Branch), Sheila Cox, Iris Hall





CHANCEL GUILD 1967

Kay Oliver, Iris Hall, Muriel Crummy, Vi Tovell

In October 1967 about 150 friends gathered in the hall to say farewell to Mr. and Mrs. Allan who were moving to British Columbia. Mrs. Allan had been the organist and Mr. Allan had been a member of vestry and warden for many years.

On November 5 the parish held an 80th Anniversary Pot Luck Supper and celebrated by burning the mortgage on the parish hall extension. Father Doll, the Roman Catholic Chaplain at the Selkirk Mental Hospital, and Bishop Anderson addressed the guests.

The 1969 Annual Meeting instructed vestry to investigate the building of a new rectory. That year Mrs. Iris Hall was hired to do secretarial work for the parish, beginning on March 1. A new Communion service was instituted on a trial basis for six months. At the same time a Layreader, R. S. (Bud) Oliver was given permission to administer the chalice in the Eucharist. When the annual confirmation service was held that year at St. Andrew's Church, there were 33 candidiates from Christ Church and the congregation was reported to have numbered 500.

Many maintenance and repair jobs were being done by volunteers, often with materials donated by individuals or parish organizations. The old rectory was once again the subject of debate. Should it be renovated, demolished and rebuilt or sold and a new house purchased?

On June 15, 1969 a number of young people participated in a 35 mile walkathon in Winnipeg and on June 8, 95 older children and adults had walked to St. Peter's where the Sunday School Picnic was held, raising about \$1000 which was turned over to the vestry for the purchase of a new rectory.

Alf Barnett reported in September that the Building Committee had found a house at 220 Sophia Street which they thought would be suitable for a rectory. The wardens, R. S. (Bud) Oliver and Ernie Welham were empowered to borrow \$5000.00 from the Bank of Montreal and to enter into a mortgage agreement for \$13,000 when necessary. The old rectory was listed with a realtor for sale. 2



The exterior of the old rectory at 239 Eveline Street.

Pholo courtesy of the Department of Historic Resources. Province of Manitoba, 1986

In the meantime, many changes had taken place at the Diocesan level. Bishop Anderson had been elected Bishop of Victoria, so he had left Rupert's Land once more and moved to British Columbia. Archbishop Howard Hewlitt Clark, Primate of Canada had retired and was succeeded by Barry Valentine as Bishop of Rupert's Land.

When most parish activities were finished for the summer of 1970, groups of volunteers were organized to paint the church inside and out under the leadership of Mrs. Ann Buys and Lloyd Davies. In the meantime, the new Lord Selkirk School Division, hard-pressed for space, wanted to rent the hall in order to hold kindergarten classes there during the 1970-71 school term. Vestry agreed to this and some changes were made to get the hall ready.

A busy summer was followed by a busier autumn which left the parish to deal with more changes. The Rev. Paul Smith announced that he had been called by the Bishop to be rector of the Parish of St. James in Winnipeg. He was immediately replaced by Canon E. J. (Jack) Hoad. The old rectory was sold and the organist, Mrs. Lawrie, resigned and was replaced by Jane George.

The 1970 Synod of Rupert's Land met in Selkirk on Saturday, October 24. The delegates met at Robert Smith School and enjoyed a soup and sandwich luncheon provided by the A.C.W.⁵

A class of 18 young people was presented to the Bishop for confirmation on March 21, 1971. A week later, on Passion Sunday, The Anglican Acorns presented the rock opera, "Jesus Christ, Superstar" in the evening to an attendance of 125, including 12 Adults. 4

At the 1971 annual meeting, Canon Hoad announced the resignation of the Reverend Patrick Phillips as rector of St. Clement's and St. George's Wakefield. He suggested that the Bishop would consider the possibility of an area ministry in which Christ Church would play a key role, when filling the vacancy. By April the Rev. R. E. Stallard was in residence at the rectory in St. Clement's. Canon Hoad drew up summer service schedule for the parish of St. Peter, St. Clement, St. George and Christ Church rotating Lay Readers Bud and John Oliver, the Rev. R. Stallard and himself. The schedule was so well planned that each of the four had vacation time and one of the priests was available for emergencies all summer.

It was proposed at the 1971 Annual Meeting by the Rector, Canon Hoad, that a memorial fund be established and kept separate from other accounts held by the church and subject to guidelines to be determined by the vestry. The signing officers for the Memorial Fund are the rector and the two wardens. The Chancel Guild had a memorial fund which merged with the Christ Church Memorial Fund in 1972. Money from the Memorial Fund has been used to make several major purchases, such as the auxiliary speaker for the parish hall and copies of the Book of

Alternative Services. The east wall of the parish hall was rebuilt with Memorial Fund money in 1977. The names of former parishioners in whose memory donations are made are recorded in the Book of Remembrance which is displayed at the back of the church.

The summer of 1971 saw the parish involved in a new venture - a food booth in Selkirk Park during the Highland Games. This involved a great deal of organizing and hard work for many people. It was considered a successful project not only because of the money it raised but because it involved many people.

By October it was becoming clear that the new Area Ministry would involve the parishes from St. Andrew to Gimli. Canon Hoad was appointed Archdeacon of Selkirk and given the task of organizing the area and scheduling services. A retired priest, the Rev. Frank Ison and Deaconess Con Colpus were doing some work on the Western Beaches (Gimli, Winnipeg Beach and Whytewold). Because the Christ Church Lay Readers were providing services to the parishes of St. Peter, St. Thomas, St. Andrew and St. Matthew, the Diocese agreed to credit their costs to Christ Church's apportionment.

The Selkirk Ministerial Association continued to be an active force within the community. In 1971, the first inter-church bonspiel was held. Then one Sunday in 1972, members of the Ministerial Association carried on a total pulpit exchange within the town. Canon Hoad was present at Notre Dame Roman Catholic Church and Father Art Seaman came to Christ Church. Encouraged by the positive reaction, the Ministerial Association decided to continue the exchange.

Some interested people in Selkirk began discussing the possibility of a Senior Citizens' Drop-In Centre, and the parish hall was suggested as a location. Canon Hoad had been appointed to the Selkirk Housing Authority Board and served on the board of the Selkirk Friendship Centre, thus bringing the parish into new areas of community life.

The Area team was beginning to take shape; on Easter Day 1972, the Bishop announced the appointment of David Barclay as the assistant to the Archdeacon of Selkirk with responsibility for the parishes of St. Andrew and St. Thomas. ⁶ Next St. Philip's, Scanterbury was added to the area under the direction of the Rev. F. A.

Haywood, a deacon in secular work. Deaconess Con Colpus took responsibility for the parishes of All Saints, Whytewold, St. Augustine of Hippo, Gimli and St. Bartholomew, Winnipeg Beach. When the Rev. F. Ison had to give up his work due to ill health, Christ Church's Lay Readers, John and Bud Oliver continued to serve the parish of St. Peter's Dynevor. The Rev. L. C. Fryer of Stonewall was appointed District Dean. ⁷

The Senior Citizens group, under the leadership of Gordon Howard, met in the parish hall every Tuesday and two students hired with an "Opportunities for Youth" grant maintained a program for Seniors throughout the summer of 1973.

The vestry was very concerned about a "wild party" which had been held in the church. The guest list remained a secret, but the Warden's wand, a Chalice and a bread box disappeared with the "guests". It was decided that the church must now be kept locked when not in use, thus ending the old tradition that the church was available as a place of refuge and peace to anyone who cared to enter.

The convening circulars for the 1972 Diocesan Synod gave an indication of more changes to come. Among the subjects to be debated were:

- 1. The ordination of women to the priesthood.
- 2. The joint Anglican-Roman Catholic Statement in Britain.
- 3. Inter-communion and mutual recognition of ministries with the United Church of Canada.

The delegates favoured the ordination of women and accepted the Eucharistic Statement of England between Anglican and Roman Catholic churches but referred the matter of mutual recognition of ministries between United and Anglican Churches back for further study. Soon after this synod, two new Lay-Readers were licensed in the area - Genevieve Murdock and Beth Drewlo.

After Eileen Cyr resigned as Superintendent of the Senior Sunday School in June, 1972, the position remained vacant until Archdeacon Hoad preached a very "moving" sermon one Sunday in September 1973. It moved six people from their comfortable pews into the hall where Doreen Oliver was appointed Superintendent and the other five were given Sunday School classes.

The Rector's report to the 1975 Annual Meeting was full of optimism: church attendance

was up for the 8:30 and 9:30 services, although the 11 o'clock attendance was down. The Sunday School had sponsored its first pancake breakfast in April 1974 at which a presentation was made to Audrey Swain who had been in charge of the pre-school age children. She was leaving to live in Winnipeg. The parish hall was the regular meeting place for the Senior Citizens' Group. Brownies, Scouts, A.C.W. and the Quilters. In addition, meetings had been held there by the five area churches involved in "Ten Days for Development" and for a "Parent Effectiveness Training' course sponsored by the Ministerial Association. When the Peguis and Fisher River Reserves were badly flooded, the Parish Action Committee helped to find clothing and necessities for the evacuees. As most of them were Anglican, an effort was made to hold church services as well.

Parish policy regarding baptism now dictated that before a child could be baptised, parents and godparents had to be instructed and informed of their responsibility to the child and made aware of the necessity for an active church connection.

The budget for the year did not allow any increase in the work to be done, so the rector strongly recommended that the parish undertake a complete stewardship campaign early in 1975. The rector's heavy workload presented another problem. In addition to his parochial duties, Canon Hoad was finding that his responsibilities as Archdeacon of Selkirk demanded a great deal of time. The churches in the Selkirk Area Ministry were understaffed and he also had administrative tasks at the Diocesan level. He felt he could only provide a "crisis ministry", a fact he deplored.

The Vestry and Sunday School jointly arranged a pancake breakfast in November, 1975 to mark the occasion of Archdeacon Hoad receiving the honourary degree of Doctor of Divinity, from St. John's College. It was an honour that his parish felt he deserved.

When a postal strike took place that fall, it interfered with the distribution of the Rupert's Land News and parish mail, so the Confirmation class, under the direction of Mr. Cartlidge was asked to distribute the mail that had not been picked up at church. Evening services had been held during Lent on an experimental basis. As they were fairly well-attended, it was decided to hold them during Advent also. A generous memorial

donation led to the purchase of new hymn books.8

The parish decided to purchase a new organ and a steering committee was set up to make recommendations. The task was shortened, however, when an anonymous parishioner had an organ delivered to the church in June 1976. The old organ was donated to St. Andrew's Church for use in the chapel.

At this time a congratulatory message was sent to our neighbours at Knox Presbyterian Church on the occasion of their centenary.

The summer of 1976 brought an unpleasant visitor to the community - Dutch Elm Disease. As a result, the beautiful old elm at the front of the church had to removed, along with many other large elm trees in Selkirk Park and along the streets of the town.

The Senior Citizens' Group had now outgrown the parish hall and in the fall of 1976 they began meeting at the Memorial Hall.

When Archdeacon and Mrs. Hoad began spending most of their time at their own home north of Selkirk, the parish undertook a major redecoration of the rectory. When the possibility of an assistant for Christ Church arose, it was decided that he could live in the rectory. The curate would spend half time in Christ Church and the other half in Western Beach Area. Costs of the curate's housing were the responsibility of the Diocese. When the Rev. Rob Willingham was appointed to the position, he was a deacon but was soon to be ordained priest. The Reverend Bob Brownlie was ordered priest and given special responsibility for the Parish of St. Andrew.

A special meeting of the parish was called on Monday, May 9, 1977 to decide the fate of the parish hall. The walls were in dangerous condition and had to be rebuilt. After estimates were gathered and a loan secured, Selkirk Lumber Company was hired to rebuild the walls and to change the windows.

The level of the Red River was very high in the spring of 1977, so the annual Sunday School "Fishnik", a combined fishing derby-picnic, could not be held. This event, which was very popular, was dropped and after that the Sunday School term finished with a picnic in Selkirk Park, in the churchyard or, if the weather did not cooperate, in the parish hall.

Area meetings and conferences were held on a regular basis, often at Christ Church which was the central parish and regarded as the "anchor" church. Various organizations would meet with their counterparts from other parishes. A.C.W., Sunday School Teachers, or Clergy. The annual Peguis Day celebration in June was an area picnic, with a great intermingling of people from the many parishes. When the Diocese held a "Festival of Saints" for children on October 30, 1977, Christ Church Sunday School participated with 1200 - 1500 other children of Rupert's Land.

The Annual Meeting in January, 1978, after a long discussion, accepted the guidelines passed by Synod regarding Baptism and the matter of admitting children to communion. This decision was to be implemented upon request by the parish, or any members of it, in consultation with the priest.

As Archdeacon Hoad was planning to retire during that year, the Canonical Committee (Wardens and Lay Delegates to Synod) began the search for a new rector, hoping to avoid a delay. The Rev. Rob Willingham left at the end of April to take a position as rector of the Pembina Hills Area.

At Synod the Bishop announced that the Rev. James Woods was the Archdeacon-elect and the new incumbent at Christ Church. In consultation with Archdeacon Wood, the Rev. Stephen Sharman (in deacon's orders) had been appointed to take over the position of curate. Archdeacon Woods was collated as Archdeacon of Selkirk at St. John's Cathedral on October 1 and inducted as rector of Christ Church on October 3.

A parish reception was held that fall in honour of Archdeacon Hoad. It was attended by people from every parish in which he had served. Among the gifts which were presented to him were a quilt with a picture of Christ Church embroidered on it, from the parish, a collage composed of photographs of all churches in the Selkirk Area, an apron autographed by the children of the Sunday School and a book giving the history of each church in the area from the area clergy.

The autumn of 1979 saw the parish preparing for a Festival of Saints. A pancake breakfast was held and many of Christ Church's artifacts were displayed. Each Sunday School class made a banner representing a saint and the children processed into church behind the banners.

Through its history, the parish had many people who not only used envelopes for their offering, but who also "made a committment" to a specific level of giving. When the priorities of the parish were examined in February, 1980, it was apparent that the goal could not be met unless the level of giving was raised. That year the parish decided to plan a total stewardship campaign. The parishioners responded generously to a fall visitation and this system has been monitored and continued ever since. Known as "The Journey in Faith", this program had helped us to look at ourselves and at our priorities for our families, our parish and our community.

The summer of 1980 saw some members of the parish embark on a new learning experience,



CHOIR MEMBERS IN 1978

Back Row: Leah Winnemuller, Doris Bounds. Reg Welham, V. Sutherland, Dulcie Onski, Beth Stephanson

Middle Row: Jocelyn Oliver, Kendra Pawluk. Pam Stewart, Jane George, Debbie Halldorson, Leona Winnemuller, Robin Stewart.

Front Row: Lisa Winnemuller, Pam Disbrowe. Leslic Pawluk.



The tired but happy crew on the Machs' Moving Day in August, 1980.

Back: Doreen Oliver, Mr. Lum, Tai An Mach Middle: Ken Pawluk, Bert Parker, Bao Tung Mach, Mrs. Lum, Chinh Mach, Mei Linh, Mrs. Parker

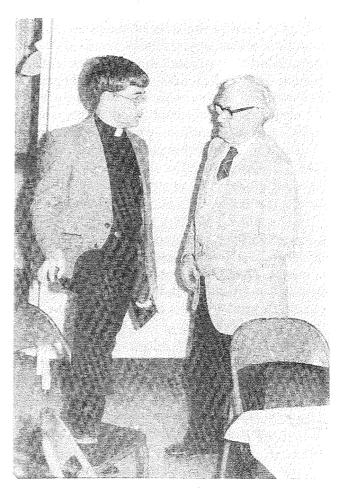
Front: Ha Yen, Sandy Pawluk, Yen Linh Mach, Dorothy Ann, Deanna and Mel Holowachuk.

acting as a host group to a government-sponsored refugee family. Although the financial responsibility was met by the federal government, many hours were spent getting them settled in their new home, shopping for clothes and household goods, attending to medical needs or simply visiting. To those who were involved, the word "refugee" will never again represent far-away, faceless people. We are grateful for the lessons that they taught us.

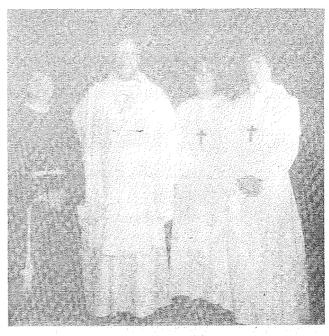
Bishop Valentine wrote to his parishes in December 1980, to say that General Synod had approved the Ecumenical Three Year Lectionary which was being used by eleven denominations. The Third Canadian Rite was approved as an alternative to the Prayer Book. 9

The parishoners present at the annual meeting in 1981 heard that the Rev. Stephen Sharman was to become rector at Woodlands and Stony Mountain. The Rev. Margaret Marquardt would replace him as assistant. The Rev. Dan Ash had left the parishes of St. Clement and St. George, Wakefield and the Rev. Rob Willingham was to replace him.

The parish at this time began to plan some work on the buildings, so a team of structural engineers was asked to prepare a report on the condition of the church and hall. Their conclusion was that the church building and tower were structurally sound, but some maintenance was



Dick Johnstone says farewell to The Rev. Stephen Sharman - 1981.



CHRISTMAS DAY 1981 Christ Church, Selkirk, Manitoba Organist - Mrs. Jane George, Archdeacon Rev. J. C. Woods, Acolytes - Lynn and Keith Smith

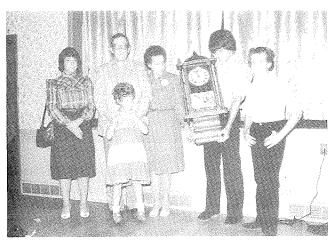
badly needed. During the summer of 1981, the basement was insulated, panelled and carpeted and the roof was repaired.

The quilters offered to install a P. A. system in the church. When this was done an auxiliary speaker was placed in the parish hall, making it available for overflow seating if needed for church services and also providing a P. A. system for use in the hall itself.

At the December, 1981 vestry meeting, Seven members - Bev Bell, Sandy Pawluk, Terry Gushuliak, Lorraine Smith, Bill Shead, Dennis Gushuliak and Ken Pawluk - were approved to administer the chalice at the Eucharist.

The position of the assistant was terminated at the end of April 1982 due to lack of funding. This led to a great deal of soul-searching but no workable solutions were found, so the Rev. Margaret Marquardt left that spring and was not replaced. ¹⁰

In July, the Rev. James Woods called a meeting of the Canonical Committee and submitted his resignation which would take effect August 30. The parish held a farewell party for the Woods prior to their departure for Melrose, Massechusetts.



The Woods Family with the Antique Clock which was a parting gift from the parish.
(L/R) Jennifer, Jim with Katie, Nancy Craig and Keith

After several meetings with Bishop Valentine, the Canonical Committee decided to invite the Rev. John Holmen to become our new rector. He accepted the position and The Rev. Harold McDonald was named priest-in-charge in the interim. The Holmens arrived after Christmas and the parish extended a warm welcome to this

clergy couple at a pancake breakfast on January 9, 1983.

In the meantime, Bishop Barry Valentine had submitted his resignation which took effect November 30, 1982. The people of Rupert's Land gathered at St. Boniface Cathedral on November 30 for a service of Holy Eucharist celebrating his ministry among them.

The Diocesan Synod convened to elect his successor. Bishop Walter Heath Jones of South Dakota was selected and he returned to Rupert's Land. Bishop Jones was installed as the tenth Bishop of Rupert's Land at St. John's Cathedral on March 25, 1983.

Bishop Jones journeyed to Christ Church for the induction of the Reverend John Holmen as Rector on May 11, 1983. The reception which followed was attended by many clergy and laypeople who welcomed the new rector to Christ Church and also said "Welcome home" to Mary Holmen and to the Bishop.

In the fall of 1983, Archdeacon and Mrs. R. N. R. Holmes visited Selkirk. A reception was held in the parish hall to give people a chance to visit with this couple from "Down Under".

The National Church began the Anglicans In Mission (A.I.M.) Program. This was intended to consolidate fundraising for church projects, with half of all money raised going to National Church projects and half returning to the diocese from which it came. Sandra Pawluk chaired this project for Christ Church. Toward the end of 1983, the parish was visited by Bishop John Sperry of the Arctic who spoke about the work of the church in the North. He was followed by Dr. Lawrence Whitehead, Diana Smith and Barbara Taylor, all of whom described different aspects of the A.I.M. program and its goals.

The Sunday School, which had about 70 pupils at this time, switched to "Living The Good News" Curriculum which follows the Lectionary being used in church, thus tying the work being done with children to the study undertaken by the adults.

The church, parish hall and rectory were all in need of maintenance and repair work. A survey indicated that parishioners felt that the church should be repaired rather than rebuilt, so a new office was built for the rector, new furnaces have been installed in both the rectory and the church, new windows were put in the church and the church has been rewired. The "Good Shepherd"

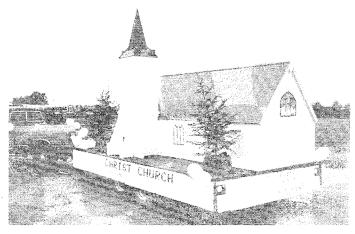
stained glass window was removed, restored and replaced in a new frame with a protective shield behind it. This work was paid for with money from the Memorial Fund.

June 1986 brought with it a very exciting event for the people of Rupert's Land and their neighbours in the Diocese of Brandon and of Keewatin: the General Synod of the Anglican Church met in Winnipeg from June 15 to 22. Parishes "adopted" delegates from another diocese to help host the visitors. On Sunday, June 15, Bishop Tom Morgan of Saskatchewan, Archdeacon Lou Rivers, the Rev. Michael C. Ingram and Catherine Stevenson from the Diocese of New Westminster, participated in the ten o'clock service and were guests at the parish pot luck lunch which followed.

Several parishioners attended the service held at St. Boniface Cathedral in celebration of the ministry of Archbishop Ted Scott on Tuesday, June 17. A bus was chartered and shared with people from St. Clement's Church on Sunday, June 22 so that parishioners could attend the installation of the Most Reverend Michael G. Peers as Primate of the Anglican Church of Canada. The service was held in Winnipeg's Centennial Concert Hall, with the familiar pattern of the Eucharist providing the background for this moving ceremony of colour, music, pageantry and faith.

. . . and so the story of Christ Church continues. Each member is aware that he is one of a long line of saints who have worshipped in this little church over the past century. And so the story of Christ Church will continue as long as there are people who gather in His name.

This scale model of the church was entered in the 1986 Fair Parade. The trees were planted in the churchyard.





The Rev. Roland Woods, Rector and Gordon Reichert welcome guests to the Sunday School 'Open House', June 1962



Mary Allan, playing.

Eleanor Lenton, Myrtle Barnett and Mae Brady are shown with the quilt which was presented to Archdeacon Hoad in October, 1978 as a gift from the parish.



Endnotes

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- 3. The Rev. T. C. Boon, "St. Peter's Dynevor: The Original Indian Settlement of Western Canada" (paper read before the Historial & Scientific Society of Manitoba, Series III, Number 9,) 1954, p. 24
- 4. Barry Potyondi, **Selkirk The First Hundred Years,** Winnipeg, Josten's / National School Services 1981, p. 13.
- 5. Ibid., p. 19.

Chapter 2

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- 2. Selkirk Herald, 10 August 1883.
- 3. Selkirk Herald, 9 May 1884.
- 4. Selkirk Herald, 11 October 1884.
- 5. Selkirk Heral, 4 July 1885.
- 6. Minutes of Meeting of Knox Presbyterian Church, Selkirk, 28 Sept. 1885.
- 7. Proceedings of the Synod of the Diocese of Rupert's Land, 1878.
- 8. Proceedings of the Synod of the Diocese of Rupert's Land. 1884.
- 9. Selkirk Herald, 10 December 1885.
- 10. Special Meeting of Vestry, 16 April 1886.
- 11. Minutes of Meeting of Building Committee, 14 June 1886.
- 12. Minutes of Meeting of Building Committee, 5 January 1887.
- Minutes of Meeting of Building Committee, 17 January 1887.
- 14. Selkirk Record, 7 May 1886.
- Minutes of Meeting of Building Committee, 8 June 1887.
- 16. **Selkirk Herald**, 25 February 1887.
- 17. Christ Church Ledger No. 1.
- Selkirk Record, 22 July 1887. Christ Church Treasurer's Book No. 1.
- 19. Proceedings of Synod of the Diocese of Rupert's Land, 1875 95.
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- 21. Meeting of Vestry, 5 August 1887.
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- 23. Selkirk Record, 18 August 1893.
- 24. Selkirk Record, 4 October 1889.
- 25. Proceedings of Synod of the Diocese of Rupert's Land, 1892.
- 26. Meeting of Vestry, February 1865.

Chapter 3 — The Builders

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- Potyondi, Selkirk The First Hundred Years, p. 19.
- 3. McKay and Hooker, **Selkirk's 75th Anniversary** p. 12.
- Potyondi, Selkirk The First Hundred Years, p. 75.
- 5. McKay and Hooker, Selkirk's 75th Anniversary
- 6. Potyondi, **Selkirk The First Hundred Years**, p. 75.
- 7. Ibid., p. 75.
- 8. McKay and Hooker, **Selkirk's 75th Anniversary** p. 24.
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Chapter 4 — All the News

- 1. Selkirk Record, 31 January 1891.
- 2. Selkirk Expositor, 19 January 1906.
- 3. Ibid., p. 1.
- 4. Ibid., p. 1.
- 5. Letter in Vestry Record Box No. 1.
- 6. Selkirk Record, 27 November 1986.
- 7. Ibid., 3 December 1986.
- 8. Selkirk Record, 21 May 1887.
- 9. Selkirk Journal, 10 December 1897.
- 10. **Selkirk Record**, 15 September 1896.
- 11. Selkirk Record, 14 October 1899.
- 12. Selkirk Record, 8 February 1901.

Chapter 5 — Changes

- 1. W. L. Morton, **Manitoba** (Buffalo, N.Y., University of Toronto Press, 1973) p. 296.
- 2. Selkirk Record, 24 May 1901
- 3. Selkirk Record, 29 August 1901.
- 4. Meeting of Vestry, May 1904.
- 5. **Selkirk Record**, August 1895.
- 6. Interviews with Mrs. Doris Morrison, Mrs. Ruby Kennedy and Mr. Lionel Smith, 1986.
- 7. McKay and Hooker, **Selkirk's 75th Anniversary** p. 24.
- 8. Selkirk Enterprise, 1962.
- 9. Interviews with Ruby Kennedy and Lionel Smith 1986
- 10. Meeting of Vestry, April 1909.
- 11. Selkirk Record, 16 November 1909.
- 12. Special Meeting of Vestry, 20 February 1911.

Chapter 6 — The First Quarter Century

- 1. Meeting of Vestry, August 1912, September 1912.
- 2. Potyondi, Selkirk The First Hundred Years p. 115-115.
- 3. McKay and Hooker, **Selkirk's 75th Anniversary** p. 75.
- 4. W. L. Morton, Manitoba, p. 336.
- 5. Selkirk Weekly Record, 17 March 1916.
- 6. Meeting of Vestry, 18 June 1915.
- 7. Meeting of Vestry, 30 June 1915.
- 8. Meeting of Vestry, 4 September 1919.
- 9. Annual Meeting of Parish, 9 January 1920.

Chapter 7 — The More Things Change

- 1. Meeting of Vestry, 18 September 1924.
- 2. Annual Meeting of Parish, 12 January 1925.
- 3. Selkirk Record, 21 March 1928.

Chapter 8 — The Depression Years

- 1. Annual Meeting of Parish, January 1933.
- 2. Annual Meeting of Parish, 17 January 1930.
- 3. Meeting of Vestry, 5 December 1934.
- 4. Meeting of Vestry, 6 September 1935.
- 5. Annual Meeting of Parish, 16 January 1936.
- Program for Service Commemorating Jubilee Year of Christ Church, 1937.

Chapter 9 — World War II

- Potyondi, Selkirk The First Hundred Years, p. 139.
- 2. Meeting of Vestry, 9 May 1945.
- 3. Meeting of Vestry, 9 January 1946.
- 4. Meeting of Vestry, 7 February 1946.
- 5. Minutes of Vestry, 17 October 1946.

Chapter 10 — Growing Pains

- 1. Annual Meeting of Parish, 18 January 1951.
- 2. Annual Meeting of Parish, 23 January 1952.
- 3. Meeting of Vestry, 17 October 1952.
- 4. Meeting of Vestry, 13 January 1953.
- 5. W. E. Harrison, **I Have Chosen You**, (Winnipeg, Hignell Printing Ltd., 1986) p. 139.
- 6. Selkirk Enterprise, 4 February 1954.
- 7. Meeting of Vestry, 9 April 1958.

Chapter 11 The Last Quarter Century

- 1. Selkirk Enterprise, June 1962.
- 2. Meeting of Vestry, 11 June 1962.
- 3. Meeting of Vestry, 16 September 1970.
- 4. Meeting of Vestry, Rector's Report for February 1971.
- 5. Annual Meeting of Parish, 14 February 1971.
- 6. Meeting of Vestry, 19 April 1972.
- 7. Meeting of Vestry, 19 April 1972.
- 8. Annual Meeting of Parish, 1 February 1976.
- 9. Meeting of Vestry, 15 December 1980.
- 10. Meeting of Vestry, 19 April 1982.



Priests Who Have Served The Parish

The Venerable Abraham Cowley

Born in the parish of Fairford, Gloucestershire, England, Abraham Cowley was a deacon when he came to Red River on a Hudson's Bay Ship via York Factory. He was ordained by Bishop Mountain when he visited Red River in 1844, then sent to Manitoba House (Fairford) 1842-1853. He was the rector of St. Peter's from 1854 - 1865. He succeeded Archdeacon Hunter as Archdeacon and then ceased parochial work, becoming general superintendent of Western C.M.S. Missionaries.

Archdeacon Cowley brought the name Dynevor with him. It was the title to which his mentor, Canon F. Rice, rector of Fairford in Gloucestershire, succeeded. The title had its origin in an ancient castle in Carmarthenshire, South Wales. He is buried in St. Peter's churchyard and his epitaph reads:

Venerable Abraham Cowley D.D. Archdeacon of Cumberland Canon of St. John's and Secretary for Rupert's Land of the Church Missionary Society. A missionary earnest and devoted among the Indians During 46 years and one of the founders of the Church of England in Rupert's Land. Wise, gentle, self-forgetting, unwearied. The trusted

advisor of his revered Society and of his Bishop. The friend of all the clergy of the Diocese.

Born 8 April 1816 Died 11 September 1887

The Reverend N. C. Martin

(1883 - 1887)

The Rev. N. C. Martin conducted services for the Episcopal congregation in Selkirk and at St. Clement's prior to the building of Christ Church. He retired in 1887 and died at his home in Mapleton in 1888.

Canon J. D. O'Meara

(1887 - 1888)

Canon O'Meara was the first incumbent in the Parish of St. George at Isabel and Bannatyne following its consecration in 1882. He was named priest in charge of Christ Church for the eighteen months between the retirement of Rev. Martin and the arrival of the new incumbent.

Canon J. D. O'Meara was born at Mantowaring, Manitoulin Island in 1849 and was the son of Canon F. A. O'Meara. He came to Manitoba in 1873 and for many years he was Professor of Systematic Theology at St. John's College. He became Dean of St. John's Cathedral in 1896.

The Reverend F. F. Davis

(1888 - 1889)

On March 23, 1888, the Rev. F. F. Davis' accepted the incumbency of Christ Church. He had been at Virden from 1885 - 1887. His induction at Christ Church took place on July 1, and his father-in-law, Archdeacon Fortin preached the sermon. He appears to have suffered from poor health during most of his time at Christ Church and the Rev. Childs from Winnipeg often filled in for him. He resigned before August 1889 and died in January 1890 in London, Ontario.

The Reverend G. A. Harvey (1889 - 1890)

The Bishop of Rupert's Land inducted the Rev. G. A. Harvey to the incumbency of Christ Church on October 20, 1889. He had been in Deloraine for a short time and had served as curate in Hamilton, Ontario for two years and at St. George, Guelph for three years. Following his marriage in June, he left Christ Church in September to go to Moorehead, Minnesota then in December of 1890 he became incumbent at Dundas, Ontario.

The Reverend C. R. Littler

(1890 - 1902)

The Rev. Charles R. Littler was ordained to the priesthood in 1887. He served in the missions at Gladstone, Beaver Creek and McGregor (1887 - 1888) and at Neepawa (1888 - 1890). He was inducted to the Parish of Christ Church on December 21, 1890 and became involved in parish, diocesan, inter-church and community affairs.

In 1897 he was Chairman of the Selkirk School Board. In 1898 he embarked on a three month fundraising tour of the province in aid of St. John's College, collecting \$4500.00. In July 1898 the Archbishop of Rupert's Land appointed him to a seat on the St. John's council in recognition of his services. This was a life appointment usually conferred only on Bishops, Archdeacons or professors. He received a gold badge on his appointment as District Deputy High Chief

Ranger of the Canadian Order of Foresters in 1899.

The Rev. C. R. Littler was an active member of the Selkirk Ministerial Association and of the Selkirk Deanery. He believed that parishioners should support the church by direct giving rather than by fundraising.

In addition to his other activities, the Rev. Littler invented a device for smoke consumption and fuel reduction in furnaces. This invention was installed in manufacturing plants in Winnipeg, New York and Chicago. When he resigned in April 1902 he planned to devote his time to his duties as manager of the Smoke Consuming and Fuel Saving Company. He received word that his device had been installed in the twelve boilers of the Winnipeg Street Railway and in the Ogilvie Flour Mill. He later travelled to Europe and Britain to promote his invention. In 1907 he returned to Canada to take charge of the new theological college in Regina.

The Reverend G. F. Foote

(Curate 1905 - 1907)

He was born in Britain and educated at Burgh and St. Augustine's College, Canterbury. He was ordained deacon in 1905 and priest in 1906. After leaving Selkirk he returned to England and in 1914 he accepted the incumbency of Antigua, British West Indies.

The Reverend F. Chapman

(1915)

He was designated as the temporary replacement for the Rev. Thomas while he was carrying out his extra duties, and then designated priest-in-charge following Mr. Thomas' resignation in 1915.

The Reverend G. H. Holmes

(1915 - 1917)

The Rev. G. H. Holmes was educated at Emmanuel College in Saskatchewan. He was ordained deacon in 1913 and priest in 1914. He was curate at St. Mark's, Hardisty. He came to Selkirk in time to take the Christmas services in 1915.

The Reverend E. J. Secker

(1918 - 1922)

Educated at St. John's, Toronto, E. J. Secker was ordained deacon in 1915 and served as curate and priest at Russell from 1915 - 1918. Then he came to Selkirk and was inducted on July 28, 1918.

The Reverend W. W. H. Thomas

(1902 - 1915)

Wilfred William Henry Thomas was born in Tenby, Wales in 1875 and educated at St. Augustine College, Canterbury. Interested in missionary work, he came to Canada in 1897 but had to wait until 1898 to be ordained since he was underage. He was ordained in the Diocese of Niagara where he served as curate in Christ Church, Hamilton. He came to Winnipeg in 1899 where he was the second rector of St. Luke's, until he came to Selkirk in 1902. He served as chairman of the Selkirk School Board 1908 - 1913. He was put in charge of the western part of the Diocese of Rupert's Land in 1913 and was granted a six month leave of absence from the parish to carry out these duties.

The Diocesan Executive Committee in 1915 appointed him General Missionary and Archdeacon of Western Manitoba. The actual formation of the Diocese of Brandon was delayed by World War I, but once that had been accomplished The Rev. W. W. H. Thomas was elected the first Bishop of Brandon in 1924. He was consecrated September 7, 1925. He visited Christ Church on several occasions after he became bishop. He had a family of 6 sons and 4 daughters. He retired in 1950 and died in 1953.

The Reverend L. Swalwell

(1923 - 1930)

Lot Swalwell was educated at St. John's College, receiving his B. A. from the University of Manitoba in 1905. He was ordained deacon in 1905 and priest in 1906. He served as curate at Snowflake from 1905 to 1910, as rector at Headingly (1910 - 1917) and Carberry (1917 - 1923) before coming to Selkirk. He remained in Selkirk until 1930 when he became rector of St. Mark's in St. Vital.

The Reverend R. S. Montgomery

(1930 - 1950)

Roy Spalding Montgomery was born in Lanark, Ontario in 1885. He was educated in Kenora and at St. John's College, Winnipeg. He received his B. A. at Queen's and his Theology degree at Trinity Univeristy in Ontario. He then served parishes in Brock, Mossbank and Moose Jaw in the Diocese of Qu'Appelle until 1927. He was the rector at St. Peter's, on Selkirk Avenue in Winnipeg until 1931 and of Christ Church, Selkirk until he "retired" in 1950. He continued

to serve in many rural and city parishes and he served as an Assistant in All Saints' Church until 1966 and Honourary Assistant there until his death. At the request of the Bishop, he carried out visitation programs in several parishes.

Mr. Montgomery was a member of the Selkirk Rotary Club, Lisgar Lodge No. 2 and was a past chaplain of the Grand Lodge of Manitoba. He was involved in curling in Selkirk and in the Winnipeg Ministerial Curling Club. He also took an active interest in the Anglican Island Camp on Lake of the Woods.

The Rev. R. Montgomery died on July 15, 1973 at the age of 88. His funeral service was held at All Saints and he was buried at St. Clement's.

The Reverend R. N. R. Holmes

(1950 - 1956)

Robert Nowell Roland Holmes received his B. A. from the University of Manitoba in 1934 then studied Theology at St. John's College, graduating in 1936. He was ordained deacon in 1938 and priest in 1939. He served as curate at Foremost (1935 - 1939), rector at Red Deer, Alberta (1940 - 1943), chaplain in the Royal Canadian Navy (1943 - 1945), as rector of Macleod and as Diocesan General Missionary (1945 - 1947). He came to Selkirk in 1950 and left in 1956. He retired to live in Australia where his children are living.

The Reverend Stan Whitehouse

(1956 - 1960)

Born and educated in Toronto, the Rev. John Stanley Whitehouse served in the Canadian Army from 1942 - 45. After leaving the army, he graduated from University College, Toronto in 1950 and from Wycliffe College, Toronto in 1953. He was ordained to the Diaconate in Toronto for the Archbishop of Rupert's Land in December 1952 and to the Priesthood in Winnipeg in October 1953.

The Rev. Stan Whitehouse served as Assistant Curate at St. George's, Winnipeg (1953 - 56) before coming to Selkirk as rector of the parishes of Christ Church and St. Clement. After the two parishes separated in 1958, he served as rural Dean of Selkirk until he left in 1960. His next parish was St. Andrew, Woodhaven (1960 - 66) and he was a Canon of St. John's Cathedral (1965 - 66).

Leaving Rupert's Land, he went to Christ Church, Bell's Corners, Ottawa (1966 - 71). Sin-

ce then he has been rector of The Church of The Resurrection, Toronto (1980 - 81), Regional Dean of Toronto East (1974 - 81) and Rector of Christ Church, Woodbridge, Ontario (1981 to present).

The Rev. Stan Whitehouse and his wife June were married in 1948. They have four children: Stephen, Karen (deceased), Patricia and Eddie.

The Right Reverend R. A. Wood

(1960 - 1964)

Roland Wood was born January 1, 1933 in Winnipeg. He received his elementry education in Winnipeg then attended St. John's College and University. Lennoxville. Bishop's receiving his B. A. (1957) and his Licentist Sacred Theology (1958) there. He was ordained Deacon on May 1, 1958 in Ottawa, Priest on December 17, 1958 in Winnipeg, He married Elizabeth Deacon in Quebec in 1959 and they children Linda. Alison. have three Christopher.

Bishop Wood served as Assistant Curate at St. Matthew's, Winnipeg (1958 - 1960), Rector of Christ Church (1960 - 1964), Associate Priest, St. John's Cathedral, Saskatoon (1964 - 1967) and Rector of Holy Trinity Parish, Yorkton (1967 - 1971). He then became Rector of St. John's Cathedral, Saskatoon and Dean of the Diocese of Saskatoon in March 1971 and remained there until he was elected by an electoral synod on October 4, 1981. He was consecrated Bishop of Saskatoon on December 16, 1981.

During his incumbency in Selkirk, he was appointed Regional Dean of the Selkirk Deanery, was on the Diocesan Christian Education Committee for Church School teacher training and served as Sea Cadet Chaplain.

"As for any parish reminiscences during my rectorship, the one I recall of an amusing nature consists of a wedding couple who came to be married at the Church from a rather remote northern community. At the time I

"Who giveth this woman to be married to this man?" The bride's father proudly proclaimed, "Mom and me!" The other memory I have is of the week-long celebration of the 75th with each parish group doing its bit and the Sunday celebration with the late Lt. Gov. of the Province, the Hon. Eric Willis reading the Lesson and the late Primate, Archbishop Howard Clark preaching the sermon. As earlier memory was my privilege of conducting the funeral service of Archdeacon Anderson, father of the late Bishop John Anderson. Yours in Christ,

Roland Wood.

The Reverend Paul W. L. Smith

(1964 - 1971)

Born in Minnedosa on October 12, 1928. Paul Wildred Lee Smith was the son of the Rev. Nelson C. Smith. He was educated in Winnipeg and attended St. John's College Boys School and St. John's College, graduating with a B. A. and L.Th. in 1958. He served as curate of St. Matthew's, Brandon and as Priest-in-charge of St. Anne's, Carberry from 1958 p 1960. He became rector of St. Peter's, Flin Flon in 1960 and then of Christ Church in 1965. He staved in Selkirk until 1971 when he moved to St. James (1971 -1983) and then to St. Stephen's.

"While we lived in Selkirk we resided in the old rectory on Eveline Street. This unique house . . . was the residence of the rector of Selkirk and St. Clement's. It was of special interest to me because Wilfred Thomas, one time rector lived there, he became a god-father to me and baptized me at Minnedosa when he was Bishop of Brandon."

Archdeacon E. J. Hoad

(1971 - 1978)

Jack Hoad received his early education in Alberta then attended the University of Manitoba and St. John's. His student ministry began in Manitoba's Interlake during the depression years. then he returned to the Diocese of Calgary where he was ordained. There he was in-charge of the Denton-Blackie Mission, then Clareshalm-Nanton followed by Strathmore-Gluchen Mission, then he went to Okotoks, Turner Valley and Millarville. He returned to Rupert's Land as Rector of the Church of the Acension in Stonewall in 1945. His first official contact with Christ Church occured in 1948 when he visited in his capacity as Rural Dean. In 1949 he moved to St. Anne's West Kildonan where the church building had to be completed. His next parish was St. Phillip's, Norwood in 1961 where St. Phillip's Court, a senior citizens' apartment was built. He came to Christ Church as rector with the additional task of developing a team ministry for the area which eventually encompassed the parishes of St. Andrew, St. Peter, St. Clement, St. George, Wakefield, the Western Beaches, The Eastern Beaches and Scanterbury. As he says

"Thanks to a splendid and dedicated team of clergy and laureaders we made this work well and I am still most grateful to them."

During this time at Christ Church the rectory mortgage was paid off and major repairs to the walls of the Parish Hall were undertaken. Because his work as Archdeacon meant a lot of work outside the parish, the Diocese provided a part-time curate in the person of the Rev. Rob Willingham who was followed by the Rev. Stephen Sharman.

Archdeacon Hoad retired in 1978 and he and Mrs. Hoad moved to New Westminster, B. C. where their three children also live.

The Reverend Stephen Sharman

Stephen Sharman received his B. A. from Brandon University, M. A. from the University of Victoria (1974), M. A. from the University of Toronto (1974) and a Master of Divinity from St. John's College (1978). He was ordained deacon in April 1978, and priest in August 1979 by the Right Rev. Barry Valentine, Bishop of Rupert's Land.

Following his graduation, he served simultaneously as Assistant Curate of Christ Church (June 1978 to February 1981) and incumbent of the parishes of the Western Beaches - St. Augustine of Hippo, Gimli, St. Bartholomew, Winnipeg Beach and All Saints, Whytewold.

Presently he is rector of the Stony Mountain - Woodlands Group of parishes - Christ Church, Stony Mountain, St. George, Woodlands, St. Michael, Grosse Isle, St. Luke, Popular Heights, and St. Oswald, Argyle.

Lremember:

— a youth group retreat at Hilbro Camp one winter when we all threw Archdeacon Woods into a snowbank.

— a snowball fight between our confirmation class and the United Church minister. He lost.

— Christmas Eve services at midnight with a full church singing "O Come All Ye Faithful."

— the first baptism that I did · Iris and Bill Hall's first grandchild.

My best wishes for Christ Church Parish on their centennial. May God bless them as richly in their next hundred years as in their first hundred years.

Stephen Sharman

The Reverend Robert Willingham

The Rev. Rob Willingham received his B. A. from St. John's College in 1976. He served as deacon assistant to the Bishop until he was priested in May 1977 when he became priest assistant to Archdeacon Hoad at Christ Church and in the area ministry. Between May 1978 and August 1979 he served as incumbent of the Manitou Group parishes. He next served as incumbent of St. Clement, Mapleton and St. George, Wakefield until October 1985 when he became rector of the parish of St. Peter in Win-

nipeg. The Reverend Rob Willingham and Ellen Cail were married in June 1976. They have two children, Kevin and Janet.

The Reverend James Woods

(1978 - 1982)

The Rev. James Woods received his B. A. from the University of Rochester in 1960, majoring in Political Science and he obtained the degree of Bachelor of Sacred Theology from Theological College. Cambridge Episcopal Massachusetts in 1964. He was ordained priest in 1964 in the Diocese of Rochester and served as priest-in-charge of several parishes in that diocese until 1969. Then he was chaplain to Alfred University, New York and to the Agricultural and Technical College in the Diocese of Central New York until 1972. The next four years were spent teaching at Kewuka College in Rochester. The Rev. J. Woods moved to Canada in July 1976 to become incumbent of the Parish of St. Peter in Winnipeg. The Woods family came to Christ Church in August 1978 where he served as rector and as Archdeacon of Selkirk until August 1982 when he returned to Massachusetts. The Rev. James and Nancy Woods have four children: Jennifer, Craig, Keith and Katherine (Katie).

The Reverend Margaret Marquardt

The Rev. Margaret Marquardt obtained a B. A. from the University of Winnipeg in 1974 and a Master of Divinity from the Vancouver School of Theology in 1980. She was ordained deacon in October 1980 and came to Christ Church in March 1981 as assistant to the Rector. She was ordained priest on November 1, 1981. In June she married David Branchuk and moved to British Columbia. She was appointed to a parish in Vancouver in 1985.

The Reverend John A. Holmen

(1983 -)

On December 28, 1982, The Reverend John A. Holmen and his wife, The Reverend Mary J. (Whytehead) Holmen, arrived in Selkirk and moved into the Christ Church Rectory at 220 Sophia Street. John came to Selkirk to be the rector of Christ Church and Mary later became the rector of Saint Catherine's Church in Bird's Hill.

John was born in 1937 in Saint Paul, Minnesota, into a strong Lutheran family. He lived in

White Bear Lake, Minnesota, most of the time prior to his move to Selkirk. He attended the University of Minnesota and Seabury-Western Theological Seminary, and his first assignment after ordination in 1965 was at The Cathedral of Our Merciful Saviour in Faribault, Minnesota. From 1967 through 1982 he was the rector of Saint Mary's Episcopal Church, Basswood Grove, Minnesota, and during most of that time assisted in the operation of the family petroleum business. The death of John's father in 1972 was a significant turning-point in the personal, business, and professional life of the Holmen Family.

John became a leader in a retreat program for senior high young people and it was through that work that he met The Reverend Mary J. Whytehead in 1979, who was the assistant minister at Saint Luke's Church, Winnipeg. They were married in Saint Luke's on September 13, 1980, and spent the first two years of their marriage in the Diocese of Minnesota.

John's military career began in 1955 when he entered the Reserve Officers Training Corps at the University of Minnesota. Subsequently, he was commissioned as an officer and served on active duty in Virginia and California. During the periods 1961 to 1962, and from 1967 until the present time, John has been an active member of the United States Army Reserve. At present he is the Brigade Chaplain of the 205th Infantry Brigade (separate) (light) at Fort Snelling, Minnesota, with the grade of Lieutenant Colonel.

Catherine Elizabeth was born to John and Mary on June 20, 1984, and their second child is expected in September of 1987.

(A)

Courtesy of

The Selkirk Enterprise - Wednesday, May 16th, 1962

"I Remember ..."

By M. C. Newton-Marshall

This is a chronicle of the years from 1900, or thereabouts, to 1914, to the First World War, as it concerns the people of that time, who aided and supported Christ Church, Selkirk, during these early, and (compared to present day standards) monetarily lean years; from memories of my early childhood, and teen-age. These were the hardy folks who regularly attended the Divine Service, often twice each Sunday, through icy

weather, and deep snow (prior to the days of cleared roads and sidewalks), to a church equally as cold and draughty; to be warmed by a large box stove, at the rear of the church, from a pile of cordwood, piled at the north end of the building. And, too, the days of coal-oil lamps, on wall brackets, used before, and in case of emergency, when electricity was first used, from an uncertain plant, operated by Mr. Stuart, on the bank of the slough at the north end of Eveline Street.

I shall start with the choir, as to me that was of prime interest, as my father, Harold W. Newton, seemed to be the mainstay of that group: together with several other Englishmen brought up to the standard of regular church attendance and a love of music. Those of them who come to mind are: Mr. C. C. Stewart, then Bursar at the Mental Hospital and man of many talents; Mr. J. Grisdale, Manager of the Dominion Bank; Mr. S. G. Langton, market gardener, and later Magistrate; Mr. L. S. Vaughan, surveyor and land registrar whose office was in the old building where now your new Parish Hall stands; Mr. R. H. Gilhuly, druggist; and Mr. Jim Smith, who played the organ, a small instrument pumped by hand bellows by a lad named Herbie Pook or when he was not available, by any strong armed volunteer. This organ was replaced by the pipeorgan, electrically operated — the history of which I am unaware.

These men always made a special effort at Xmas time to sing as waites, the lovely carols. Calling at the homes of those who were ill or unable to leave their homes, their voices in the crisp midnight air had a special appeal.

The ladies of the choir group were, as far as I am able to recall: Misses Grace and Bernice Overton, May Peers, Mabel Canvin, and a Miss Bird. Later Connie and Doris Newton, Nettie Pearson, Belle and Linda Peers, Edith West, and others.

Later a boys' choir was organized under the leadership of Rev. W. W. H. Thomas. Some of the boys were: Percy Grisdale, Randolph Pook, Ian Gilhuly, Alfie Sellick, Stanley West, Vernon Jones, and Richard Overton (Dick) who later became Sunday School Superintendent.

The congregation of many true and faithful adherents appeared regularly at Service each Sunday. Most of these church-goers were well known to everyone in the Town, the population not being very large: Grain, Vaughan, Partington

Newton, Jones, West, Bullock, Gilhuly, Montgomery, Daly, McDonald, Ingram, Cockerell, Hunt, Roberts, Overton, Fryer, Tracy, Parlett, O'Reilly, Comber, Peers, Rochford, Linklater, Pruden, Bird, Sellick, Pook, Canvin, Grisdale, Smith, Langton, Durden, Bunn, Williams, Fox, Dagg, Rogers, McKay, Schofield, Mabee, Pearson.

The church bell played no small part in the life of the church and the Town itself. It was, of course, used to call all (and of every denomination) to worship. It was tolled when a member of the congregation left the church for the last time; and it was also used to alarm the whole Town of a fire. (I was told that there is a crack in it, caused by an over-zealous alarmist).

Then there was the annual Xmas Tree and supper, held in Pearson's Hall, (later burned). This tree was always a lovely large fir, brought in from Bird's Hill. It was decorated by Mr. Arthur Partington, who with Mr. Thomas purchased all the gifts for the children. Mr. Sam Roberts always acted as Santa Claus. He was well suited for the part, having a rotund figure and a round cheery, rosy face. This was also the time when we of the Sunday School, received our reward for good attendance and proficiency.

There was also the annual Sunday School Picnic to Winnipeg Beach, (then newly opened up). This continued for a number of years. A special train, sometimes two sections, was chartered from the C.P.R. The whole town took advantage of that exciting day; each family being armed with a well laden basket. People from such places as Clandeboye, Petersfield and all along the route joined in to make it a gala day.

Mr. Partington was Superintendent of the Sunday School for a considerable time after Mr. Arthur O'Reilly resigned. He was later ordained and became assistant to Mr. Thomas and is now living in British Columbia.

There were several persons who gave outstanding service: Mrs. Eva Connell, who kept the altar spotless, the silver polished, and the linens snowy white. Who also was chief mover in seeing that the church was beautifully decorated each Xmas and Harvest Festival and flowers, or greens, on the altar each Sunday.

Mrs. Connell also organized the Girls' Auxiliary and was instrumental through that group, in raising money for the purchase of the font, the altar railings (which were chosen and

purchased by Mr. Thomas when he was in England, on a vacation in 1906-7). Some of this money was raised by a play put on by the girls in Pearson's Hall around 1905-6.

She also played the organ for many years, until her deafness forced her to resign.

Miss May Peers should also be mentioned for her faithful and unstinting service to the work of the Church. A most regular choir attendant and leader of the women's section.

Here I would mention too the good, steady character of Mr. Newton. My father seldom missed attending both services each Sunday; he was also Church Warden and Rector's Warden. It was he who collected and delivered many of the greens and harvest material for decorations.

Mr. Charles Hunt was another person of great help. He spent many hours collecting money for the church, when funds were at a low ebb. He repaired many of the hymn books and the bible. He was a quiet, unassuming man, who always had the good of the church at heart.

Others deserve recognition for special donations including the Dagg family, who presented the lectern; Mr. T. Andrews, manager of the Bank of Montreal, who had the pulpit made from a wood surplus used in renovating the bank quarters, then in the Merchants Hotel; my grandmother, Mrs. W. G. T. Newton, of England, who presented the church with a large prayer book, and other books; and to Mr. Charles C. Stewart, who (previous to my memory) had the beautiful stained glass window over the altar installed. (According to my father, from money Mr. Stewart inherited from England).

These were some of the years which cemented the foundations laid down by previous generations from the time of the consecration of the church.

1914 - 1918 came with the First World War, and later the devastating 1918 influenza, which took a disastrous toll. Many went to the war, some were wounded and many were killed. This, of course, was a time of little progress, as all effort was concentrated on the winning of the war. After this many new faces appeared and a generation grew up, with new ideas and concepts.

Mr. Thomas, who spent some fifteen years in the parish and at Mapleton, left to become Bishop of the Diocese of Brandon, where he died.

All the foregoing is a tribute to those who with willing hands and hearts helped to further the work of the church; and to whom a debt of gratitude is due for helping to contribute to the present progress, being now made, by equally good and unselfish workers.



Reminiscences of My Ministry in Selkirk

R. Nowell R. Holmes

(1950 - 1955)

Dear Parishioners and Friends in Christ Church, Selkirk:

My warmest congratulations and good wishes to you as you celebrate one hundred years of Christian worship and work in your historic parish beside the Red River. I hope that it will prove to be a real stimulus to your Christian life and activities in 1986.

It gives me pleasure to make some small contribution to your festivities by sending along some reminiscences of my ministry in Selkirk, including experiences of the Holmes family.

Our entry into the parish was not without an amusing element. We and our moving van arrived at the rectory about 2:00 p.m. on a Saturday in October to find that the Rev. Roy Montgomery, so much beloved by parishioners and others in Selkirk after twenty years there, had forgotten to get a moving van until it was too late, so his furniture was still in the rectory or stacked in the verandah. It had to be piled out on the lawn, therefore, before ours could be moved in. Fortunately he was able to persuade our movers to take his furniture back to Winnipeg to where he was moving.

Before leaving, Roy took me to the basement and introduced me to the mysteries of the furnace. He said that you had to treat it with kid gloves and not to shake the grates very hard or they would fall out and down to the bottom of the furnace. It was rather a chilly night so I put on a fire and when it didn't seem to be drawing properly I gingerly shook the grates. To my dismay there was an all too definite "klunk" and Roy's worst fears had been realized.

After supper the People's Warden, Frank Roberts and Rector's Warden, Harry Alcock came around to make us welcome, and on being told what had happened to the furnace they said that they would try to get hold of the plumber but were afraid that he was out of town, duck shooting, and they were right, so there was no heat in the rectory over the weekend. They also said that a new furnace had been put in the church but had not been connected as yet so the Services would have to be held in the parish hall. This was very small and in some quarters referred to as the Parish Chicken House, I learned later.

Naturally parishioners turned out in large numbers to find out what kind of an ecclesiatical personnage an Archdeacon might be. As it was still quite cool the verger had stoked up the coal stove and it became red hot. With the little hall being so full and so hot, perspiration began to run down the faces of all present and my first sermon was probably a more than half-baked affair.

After Evensong there was an official welcome for our family in the basement of the United Church as our hall was too small and we were much impressed by the kindness of that church and the presence of all the other Ministers in Selkirk who also had a word of welcome for us. I'm sure that it was due to the friendliness and cooperation which Roy Montgomery had established between the churches in his twenty years there.

Perhaps some of the warmth of my welcome was due to the fact that I was not a complete stranger to the congregation. In my teens I had often spent weekends with the MacAllister family at St. Andrews and sung in the choir with them. Sometimes I sat next to a girl named Myrtle Goldstone (now Barnett) and knowing Myrtle's public relations abilities I wouldn't be surprised if they had something to do with the heartiness of our welcome.

At my first meeting with the Wardens and Vestry there was a good deal of discussion about how the money for the new furnace was to be raised. During the depression before the war Selkirk and Christ Church had gone through very hard times and I sensed that the vestry hadn't recovered from them and were very apprehensive about fundraising. I pointed out that those times were over, that employment in Selkirk was good and that we should be looking forward optimistically to the future. I offered to write to the parishioners pointing out that with the installation of the new furnace no one needed to be afraid of

catching colds or the flu in winter, congregations should be up and that we had faith that they would respond by paying for the furnace as soon as possible. They did, and to everyone's surprise all the money was in by the following Easter.

But during July, an event happened which really disturbed our good treasurer, Frank Roberts. A large chunk of plaster fell from the ceiling. Nor was that all. Large cracks could be seen running across the ceiling in all directions, and that helped to call attention to the condition of all the plaster in the church. At times in protest at being worked too hard and too long the old furnace had smoked badly and discolored the walls. The younger members of the vestry wanted to tear out all the plaster and replace it with modern wallboard, but Frank pointed out that the congregation had just finished paying for the furnace.

By the time a vestry meeting could be held more chunks of plaster had fallen from the ceiling. (I suspected that they had some assistance in their downward course by the younger vestrymen, Alf Barnett, Charlie Barnard and Co.) They pointed out that if the choir became overenthusiastic and "raised the roof" so to speak, plaster might fall on the heads of the congregation and from this we might have larger bills than replacing the plaster in the church. That turned the tide; another letter was sent out pointing out that we had to replace all the plaster in the church and asserting our faith that again the congregation would raise to the emergency.

Frank Roberts managed to get the wallboard at wholesale price and the men of the congregation put it on, encouraged by the excellence of the coffee and sandwiches provided by the ladies. Of course it was a long way up to the ceiling and standing on the platforms holding up the wallboard above your head while someone nailed it on, was tiring. However the men encouraged on another by humorous and tall stories, eg. "Last night when I was in my garden, to my surprise I saw a cabbage beginning to topple. As it fell I heard a squeaky voice say "timber". Do you know what it was? Ruddy cutworms." If I remember correctly, it took about two years to pay for the wallboard.

By that time a growing Sunday School was becoming too large for the tiny parish hall, even though classes were held in the church, too. Also for years, the ladies of the W.A. had been complaining about trying to put on fundraising events

in such a drab little hall. Again the thought of raising a large sum of money for a new hall was very daunting to the older members of the vestry, but with pressure bearing down on them from many quarters the vestry decided to look into the possibility of it. Again Frank Roberts offered to try to get the materials wholesale, and suggested that we hire a carpenter to oversee construction, and the men of the parish with their many skills do the work.

That brought some out of the woodwork who had never been active in the parish up to that time. If my memory isn't betraying me two or three of our men brought along friends who were not members of Christ Church. What rejoicing there was when the hall was complete and opened.

But my memories are not all of practical parish projects. One year when the choir was preparing for the confirmation service under Archbishop Barfoot, they wanted to recess from in front of the altar but the two boys at that end of the row were too shy to lead out so the two older boys at the opposite end had to duck down in the pew, crawl beside their mates and appear at the altar end. The Archbishop had noticed them lead in so was astonished to see them leading out again. In the parish hall after the service, he called them over and said, "How on earth did you manage it?" With some embarassment they told him and he patted them on their heads and complimented them on how well they had carried out the manoeuvre.

Having been the travelling missionary of the Diocese before coming to Selkirk involved me in difficulties. If the missionary who followed me was already engaged and couldn't take a wedding or a funeral in one of the outback areas, I received phone calls or a visit pleading with me to take the Service. One morning a young woman appeared at the door and asked if "Archie Deacon" was in. Archie wasn't but he had to take a funeral two days later at a place 125 miles away.

How well I remember the Services in those days — 8:00 a.m. Holy Communion at Christ Church, followed by Morning Prayer or Parish Communion at 11:00 a.m., Evensong or Parish Communion at 3:00 p.m. at St. Clements and Evensong back at Christ Church at 7:30 p.m. In Lent there were midweek Services, 10:00 a.m. Holy Communion and at 7:30 p.m. Lenten Devotions with Meditation. As I was on four Diocesan Comittees, had the visiting to do at St.

Clements as well as Christ Church and those outback calls on my time it was difficult for me to prepare adequately for my sermons. Yet I always felt rewarded for my efforts by the response of the congregation and as I had been a high school teacher before entering the ministry, I enjoyed preparing for my teaching sermons through which I hoped that we were perhaps getting to know and follow Christ a little more closely in our private and parochial life.

With this I must close as it has become too long and might be described as the rambling reminiscences of a 78 year old. Our love to all the dear friends still in Christ Church, and may the Holy spirit enrich and inspire you to greater Service to God and Selkirk through the celebration of your 100th Anniversary.

Yours in Christ's fellowship, R. Nowell R. Holmes

Reminiscences

It is understandable that the parish of Christ Church, Selkirk, Manitoba, should hold a special place in my heart. For years now, and wherever I have been, a pen set sitting on my desk with its engraved presentation plate has served as a memento of our past association. It reads:

To The Rev. J. S. Whitehouse with affection from your first Vestry 1956 - 1960

A lot of water has gone under the bridge (and doubtless many annual ice breakup lotteries held) since my wife and I, and young son Stephen arrived in Selkirk to take up residence at 239 Eveline Street, the address of the then Rectory.

Back in those days, as many people will recall, Selkirk was a two-point parish, having been joined together with St. Clement's, Mapleton, and providing ministry to the people of the wider area on this joint basis.

A day or two just prior to our moving to Selkirk from Winnipeg early in January of 1956, a blizzard had hit the province and as a consequence many local roads were impassable. A death occured at this time, with burial to be held in the churchyard of old St. Peter's, Dynevor. However, inasmuch as access to the cemetery from the East Selkirk side was impossible, the funeral cortage proceeded north on the west

Selkirk side, until arriving at a point opposite old Church. Here the casket was transferred from the hearse to a horse-drawn sleigh for th crossing of the Red River. Once on the other side. it was transferred again to a toboggan for final entry into the cemetery itself and the grave site that was all in readiness. On this occasion, as we slushed our way through a couple of inches of surface water while crossing the river ice, our friendly undertaker at the time, Roy Gilbart, continued to assure me that there was nothing to worry about, "These people know what they are doing, so just relax. We will probably make it." and we did! But as an introduction to life in "my new parish" and for openers, this incident got me off to a really good start, and enabled me to appreciate that even an ordinary person such as myself may "walk on water" - provided the conditions are right.

As the years of my tenure unfolded, many other experiences enabled me to grow in my understanding and admiration of the people living in the Selkirk area.

At this time too, Archbishop Barfoot, our Diocesan Bishop, was having difficulty "staffing" the neighbouring parishes. Clergy were scarce and as a result of this, and for about two years, I had to go here, there and everywhere in response to requests for ministry and in order to baptize, marry and bury people whose family connection with the Anglican Church in most instances dated back to much earlier years. My parish seemed to include places such as old St. Andrew's and Lockport, Cloverdale, Clandeboye, Petersfield, Gimli, Winnipeg Beach, Wakefield, Scanterbury, Balsam Bay, Beaconsfield, Grand Marais and other points as well. I found myself serving in the capacity of a travelling missionary while awaiting the arrival of reinforcements among the ranks of the clergy in this general area.

As these former days are recalled, the names of different people it was my privilege to work with come to mind. Faces once so familiar, appear in the "mists of memory" and many moments of ministry pass in review. You will forgive me I know, for not mentioning everyone - but just to indicate that I haven't forgotten, my memories include such good folks as John Cawson, Bert Dickenson, Dr. Walter Reid, who administerer the hospital at Dynevor when it was a Sanitoriur Cece Bryant, Jack Copeland, and old Mrs. F tenbury of the St. Clement's area, Deaco

catcheton and her friend Elsie, who belonged to shoryone! And more closely connected with the rhrist Church situation as such, The Rev. Roy Montgomery, and The Venerable Archdeacon Jacob Anderson. How often I have quoted the Archdeacon's words shared with me as he offered advice regarding sermons and their length. "Remember, young fellow, it is much better to send people away hungering for more, than fed up!"

Other people much to the fore during these Selkirk days - Harry Alcock, Frank Roberts, Lou Howard, Clare and Mae Brady, Alf and Myrtle Barnett, Charlie and Vera Barnard, Casey and Vi Van Harteveldt, Fergie Cunningham, Gordon Richert, Blake and Ethel Moffatt, Bill Milner, Gordon Howard, Edna Jones, Mrs. Kylie, Alice Mitchell - to mention just a few, a very few!

At about the midway point in my ministry as Rector of Selkirk, it was decided to make St. Clement's, Mapleton, a separate parish. Accordingly, a Rectory was built on the River Road close by the Church. The construction of this did much to give St. Clement's its new status and as the two parishes went their respective ways after many years of togetherness, The Rev. Nelson Smith, the former Rector of St. Jude's, Winnipeg, became the first Vicar of Mapleton. With his appointment both parishes entered a new era in their history and placed themselves in a better position to address the growing needs of the particular communities in which they had long been located and played such an essential part.

Around this time as well, extensive renovations were made to the interior of Christ Church. The then existing pillars were removed, after it was determined that they were more decorative than supportive. The Altar end was opened up and the configuration of the Communion Rail changed, by the elimination of the two small rooms originally located on either side of the Sanctuary. The floor was tiled as well and, if memory serves correctly, new lighting fixtures installed. At this time too, the Church was shingled and painted both inside and out.

The next project was the building of an addition to the parish hall which linked the hall itself to the Church proper, making access from one to another more convenient while at the same time increasing the capacity and usefulness of the parish hall for both Church and community activity.

Although the exact year this event took place escapes me, while Rector of Christ Church, the Kiwanis Club of Selkirk was established. I became a charter member of this "new" organization which, as its members gathered themselves together and settled down to the business at hand, agreed that one of the Club's first community endeavours would be the restoration of the historic Cemetery at old St. Peter's Church, Dynevor. When the good weather arrived this operation was mounted and after much hard work over a length of time, the near-wrecking of a number of power mowers and other gardening tools and pieces of equipment. St. Peter's Cemetery took on a much different appearance. The monument commemorating the conversion of Chief Peguis, one of the first converts to Christianity in the area, had been lying flat on the ground for a number of years. It had become overgrown with grass and weeds. So among other things, this was put back in its place as was befitting one who had played such an important role as the leader of the Saulteaux Indians at a time when Christian missionaries entered the region to share the Good News of the Gospel of our Lord's life and love with its original inhabitan-

As time out is taken to reflect upon the "Selkirk years" many different things come to mind. The Town's water supply when we arrived for example, was notorious for its iron content. It not only tasted like iron - it looked like it! Our dog wouldn't drink it, and good naturedly we were warned to be careful while taking a shower - "You just might get hit with shrapnel". Like everyone else though we got used to it . . .?

I recall as well that for a number of years while in Selkirk, it was my privilege to serve as the Padre to the local Sea Cadet Corps, R.C.S.C.C. Daerwood. The Corps had a trumpet band, and on occasion when a special parade took place, we found ourselves without our bass drummer. He worked shifts at the Mill, and wasn't always available. Accordingly, the Padre, who had some prior but very limited experience with this activity, would be pressed into service and given the responsibility of maintaining the beat and keeping everyone in step as we marched down the Town's main streets. It was good fun really and the officers of this Corps (of which Gord Walterson was the then C.O.) and all the other ranks as well were great to work with!

As an effort is now made to wind things down, it seems to me that one additional story needs to be told. At the time when my work load was at its peak, which meant that pretty well every night of the week I would be out somewhere or other, doing something or other, a number of men in the parish decided that my wife should have a television set to help fill in the time and make the many hours she spent by herself looking after the children (by now we had two) more interesting and enjoyable. So they took up a collection and one day arrived on the doorstep with a brand new 19" black and white set which added a new dimension to the life of the Rector's wife. At the time. I recall, this kindness moved her to tears, and it is something that down through the years we have never forgotten - nor are we ever likely to.

Christ Church, Selkirk! My first parish . . . and, oddly enough, the first of three which during my ministry were to bear the name of our Lord, each in a different diocese.

Faithfully yours, J. S. Whitehouse



Members of Christ Church Vestry 1885 - 1987

This is a list of known members of vestry; unfortunately the record is not complete. P.W. indicates People's Warden, R.W. is Rector's Warden, L.D. is Lay Delegate to Synod.

1885

Reuben Comber (P.W.), L. S. Vaughan (R.W.), J. Dagg, R. H. Gilhuly, Mr. Phillips, C. Strutt, E. Comber (L.D.), Captain Bell, James Stewart, A. H. Vaughan (L.D.)

1886

R. Comber (P.W.), L. S. Vaughan (R.W.), R. H. Gilhuly J. Dagg, E. Comber, Mr. Phillips, Mr. Strutt, Captain Bell, J. Stewart

1887

Reuben Comber (P.W.), R. H. Gilhuly (R.W.), J. Dagg, Mr. Phillips, C. Strutt, E. Comber, T. Bamford, R. Taylor J. Stewart (L.D.), T. Lewis, A. H. Vaughan

1891-1893

R. T. Bamford (P.W.), J. Dagg (R.W., L.D.), R. H. Gilhuly, Vaughan (L.D.), R. Bullock, Comber, O. Grain, W. W. Fryer, R. Taylor, Redpath, Tracey, Taylor, A. Sellick

1892

T. Bamford (P.W.), J. Dagg (R.W., L.D.), R. H. Gilhuly

1895

W. W. Fryer (P.W.), J. Dagg (R.W., L.D.), T. Bamford, E. Comber, R. Comber, J. O'Reilly, R. Taylor, S. Mitchell, Vaughan, J. Stewart, J. Smith, Norquay, West, R. H. Gilhuly (L.D.)

1897

J. Dagg (P.W., L.D.), W. W. Fryer (R.W.), L. S. Vaughan (L.D.) E. Comber, H. Smith, Jas. Smith, R. Comber, J. Howard, S. Mitchell, R. Taylor, W. Taylor, E. Whealer

1898

J. Dagg (P.W., L.D.), J. O'Reilly (R.W.), W. W. Fryer, L. S. Vaughan (L.D.), C. C. Stewart, R. Taylor, W. Hall, Captain Reeves, E. Comber, E. Whealer, Dr. Byers, R. H. Gilhuly, S. Mitchell

1900

R. H. Gilhuly (P.W.), W. W. Fryer (R.W.), J. O'Reilly.
E. Comber, L. S. Vaughan, C. C. Stewart, H. Bird, G. H. Fox,
S. F. Roberts, Dr. Byers, R. Taylor, J. Smith, J. Jones,
H. W. Newton

1906

E. Comber (P.W.), H. W. Newton (R.W.), Vaughan, J. O'Reilly, W. W. Fryer, R. H. Gilhuly, C. C. Stewart, Dr. Norquay, Langton

1908

E. Comber (P.W.), H. W. Newton (R.W.), W. J. Finch, A. Sellick
W. W. Fryer, G. H. Fox, S. G. Langton, L. S. Vaughan,
D. W. Williams, R. H. Gilhuly, A. Partington, J. Stewart,
Jas. Smith, J. O'Reilly

1909

E. Comber (P.W.), H. W. Newton (R.W.), C. C. Stewart, J. Smith, Sharp, W. W. Fryer, S. G. Langton, G. H. Fox, J. Grisdale, J. Bird, A. Sellick, C. Hunt, H. Stokes, R. Taylor, L. Leclair, H. W. Williams, R. H. Gilhuly, J. O'Reilly

1910

E. Comber (P.W.), H. W. Newton (R.W.), S. G. Langton, C. H. Hunt, G. H. Fox, L. S. Vaughan (L.D.), H. Stokes, J. Grisdale (L.D.), R. Taylor, R. H. Gilhuly, W. W. Fryer, J. O'Reilly (L.D.), J. Smith, H. Williams

1911

E. Comber (P.W.), H. W. Newton (R.W.), D. Williams, R. Taylor, Jr., R. H. Gilhuly, J. Grisdale (L.D.), G. H. Fox, L. S. Vaughan (L.D.), H. Stokes, W. W. Fryer (L.D.), S. G. Langton, C. Hunt, A. Partington, James Smith

1912

E. Comber (P.W.), H. W. Newton (R.W.), J. Grisdale (L.D.), W. W. Fryer (L.D.), L. S. Vaughan (L.D.), G. H. Fox, R. H. Gilhuly, T. Partington, H. Williams, H. Stokes, S. F. Roberts, A. J. Peers, C. Hunt, S. G. Langton

1913

E. Comber (P.W., L.D.), H. W. Newton (R.W.), J. Grisdale, L. S. Vaughan (L.D.), G. H. Fox, C. Hunt, A. J. Peers, S. F. Roberts, H. Williams, T. Partington, W. Wilson, S. G. Langton, R. H. Gilhuly (L.D.)

1914

E. Comber (P.W., L.D.), H. W. Newton (R.W.), J. Grisdale,
L. S. Vaughan (L.D.), G. H. Fox, C. Hunt, A. J. Peers,
S. F. Roberts, H. A. Stokes, H. Williams, T. Partington,
R. H. Gilhuly (L.D.), H. C. Heap, S. G. Langton

E. Comber (P.W., L.D.), H. W. Newton (R.W.), T. Partington, S. F. Roberts, L. S. Vaughan (L.D.), J. Grisdale, C. Hunt, G. H. Fox, A. J. Peers, D. Williams, R. H. Gilhuly (L.D.), H. A. Stokes, H. C. Heap, S. G. Langton

1916

E. Comber (P.W., L.D.), H. W. Newton (R.W.), T. Partington,
S. F. Roberts, L. S. Vaughan (L.D.), C. Hunt, G. H. Fox,
A. J. Peers, D. Williams, R. H. Gilhuly (L.D.), H. A. Stokes,
H. Heap, S. G. Langton, Thos. Bunn

1917

E. Comber (P.W., L.D.), H. W. Newton (R.W.), S. F. Roberts Sr. (R.W.), T. Partington, C. Hunt, L. S. Vaughan (L.D.), G. H. Fox, R. H. Gilhuly (L.D.), H. A. Stokes, S. F. Roberts, A. J. Peers, D. Williams, Thos Bunn, R. Comber, B. Hodkinson

1918

E. Comber (P.W., L.D.), S. F. Roberts Sr., (R.W.) T. Partington, C. Hunt, L. S. Vaughan (L.D.), G. H. Fox, R. H. Gilhuly (L.D.), H. A. Stokes, F. Schofield, A. J. Peers, H. Williams, Thos Bunn, R. Comber, B. Hodkinson

1919

E. Comber (P.W., L.D.), Thos. Bunn (R.W.), T. Partington, C. Hunt, L. S. Vaughan (L.D.), G. H. Fox, R. H. Gilhuly (L.D.), H. A. Stokes, F. Schofield, A. J. Peers, H. Williams, R. Comber, H. W. Newton, T. Shakespeare, P. Wyatt, T. Andrews

1920

T. Andrews (P.W.), Thomas Bunn (R.W., L.D.), L. G. Howard, H. W. Newton, H. Williams, E. Linklater Sr., H. A. Stokes, R. H. Gilhuly (L.D.), C. Hunt (L.D.), F. Schofield, Honneson, A. J. Peers, T. Shakespeare, L. S. Vaughan

1921

T. Andrews (P.W.), Thomas Bunn (R.W., L.D.), L. G. Howard, H. W. Newton, H. Williams, E. Linklater, H. A. Stokes, R. H. Gilhuly (L.D.), C. Hunt (L.D.), F. Schofield, Colonel Hanneson, A. J. Peers

1922

T. Andrewss (P.W.), T. Bunn (R.W.), E. Comber, W. A. Mann,
A. J. Peers, L. G. Howard, H. W. Newton, D. Williams,
E. Linklater, H. A. Stokes, R. H. Gilhuly, C. Hunt, F. Schofield,
Colonel Hanneson, Syndel, Newton, Mann, L. G. Howard

1923

W. A. Mann (P.W., L.D.), Colonel Hanneson (R.W.), T. Andrews, T. Bunn, H. Boydell, E. Comber, A. J. Peers, L. G. Howard (L.D.), H. W. Newton (L.D.), D. Williams, E. Linklater, H. A. Stokes, R. H. Gilhuly, C. Hunt, F. Schofield

1924

W. A. Mann (P.W., L.D.), D. Hunt (R.W., L.D.), Teal, A. Wyarr, Campbell, T. Bunn, H. W. Newton (L.D.) L. G. Howard, H. Boydell, Ed Linklater, G. Peers, R. H. Gilhuly, D. Williams, Colonel Hanneson

1925

W. A. Mann (P.W., L.D.), C. Hunt (R.W., L.D.), L. G. Howard, H. W. Newton (L.D.), T. Bunn, A. Wyatt, H. Boydell, R. H. Gilhuly, J. C. Campbell, H. Williams, C. Norquay, H. W. Reid, Ed Linklater, H. Canvin

1926

W. A. Mann (P.W.), C. Hunt (R.W.), T. Bunn (L.D.), Bell. Newton, R. H. Gilhuly (L.D.), Campbell, Teal, E. Linklater, H. Canvin, C. Norquay, D. Williams, L. G. Howard, Bunn (L.D.), Campbell

1927

W. A. Mann (P.W.), C. Hunt (R.W.), T. Bunn, Teal, Sweet, Atkinson, R. H. Gilhuly, H. W. Newton, J. A. Campbell, L. G. Howard, R. Botting, J. Allen, H. W. Williams, Ed Linklater, Mr. D'Arcy (L.D.), S. Cawson (L.D.), McLaren (L.D.)

1928

W. A. Mann (P.W., L.D.), C. Hunt (R.W.), T. Bunn, Teal, Sweet, Atkinson, R. H. Gilhuly, H. W. Newton, J. A. Campbell, L. G. Howard, R. Botting, J. Allen, D. Williams, E. Linklater, Mr. Hanneson, S. Cawson (L.D.)

1929

W. A. Mann (P.W., L.D.), C. Hunt (R.W.), R. H. Gilhuly, Campbell, Bunn, J. Allen, Richards, Howard, Sweet, L. McKenzie Brown, H. W. Newton, McLaren, G. Norquay, Hanneson (L.D.), S. Cawson (L.D.)

1930

S. Cawson (P.W., L.D.), C. Hunt (R.W.), T. Bunn, McLaren (L.D.), A. Calis, H. Richards, McKenzie, Atkinson, J. Morrison, Gravel, R. H. Gilhuly, E. Linklater, H. W. Newton, C. Hunt

1931

S. Cawson (P.W., L.D.), T. Bunn (R.W., L.D.), L. G. Howard, R. H. Gilhuly, Calis, W. A. Mann, Hunt, McKenzie, W. H. Gravel W. Atkinson, Linklater, E. Howard, H. Richards, F. Schofield, R. A. S. McLaren (L.D.)

1932

S. Cawson (P.W., L.D.), T. Bunn (R.W., L.D.), C. Hunt, W. A. Mann, L. G. Howard, E. Howard, F. Schofield, A. Calis, R. H. Gilhuly, L. McKenzie, E. Linklater, E. Perrin, J. Reedy, H. Richards, R. A. S. McLaren

1933

S. Cawson (P.W.), T. Bunn (R.W.), C. Hunt, F. Schofield, E. Linklater, W. A. Mann, A. Calis, S. Perrin, L. G. Howard, R. H. Gilhuly, F. Reedy, E. Howard, L. McKenzie, H. Richards, H. W. Newton (L.D.), R. A. S. McLaren (L.D.), S. Cawson (L.D.)

1934

S. Cawson (P.W., L.D.), T. Bunn (R.W., L.D.), R. H. Gilhuly, A. Calis, L. G. Howard (L.D.), S. Perrin, C. Hunt, L. McKenzie, W. A. Mann, F. Schofield, E. Bunn, C. Barnard, E. Howard, D. G. Bolam

1935

F. Schofield (P.W.), W. A. Mann (R.W., L.D.), T. Allan, A. Stewart, L. G. Howard, R. H. Gilhuly (L.D.), L. McKenzie, D. G. Bolam, C. Hunt, T. Bunn (L.D.), M. Bunn, S. Perrin, E. Howard, C. Carter

1936

F. Schofield (P.W.), W. A. Mann (R.W., L.D.), T. Allan, L. G. Howard, E. Howard, G. Bolam (L.D.), T. Bunn (L.D.), S. Perrin, L. McKenzie, C. Carter, R. Spence, R. Johnstone, A. Stewart, G. Wilson

1937

S. Perrin (P.W.), L. G. Howard (R.W., L.D.), A. Stewart, T. Bunn, T. Allan, E. Howard, F. Schofield (L.D.), P. Mullins, F. Cunningham, L. McKenzie, R. Johnstone, R. Spence, G. Wilson, D. Pearson, T. Bunn (L.D.)

1938

S. Perrin (P.W.), L. G. Howard (R.W., L.D.), J. F. Cunningham,
F. Schofield, E. Howard, Spencer Kennedy, A. Stewart,
L. McKenzie, R. Spence, D. Sutherland, G. Wilson, P. Mullins,
R. Johnstone, T. Allan, T. Bunn (L.D.), F. Schofield (L.D.)

S. Perrin (P.W., L.D.), L. G. Howard (R.W.), J. F. Cunningham (L.D.), A. Stewart, M. Leithead, R. Spence, S. Hall, L. McKenzie, Mr. Brown, G. Howard, Dr. Norquay, D. Sutherland, T. Allan (L.D.), G. Bolem, S. Kennedy

1940

G. Bolam (P.W., L.D.), L. McKenzie (R.W.), S. Perrin (L.D.), J. F. Cunningham (L.D.), T. Bunn, E. Howard, T. Allen (L.D.), Dr. Norquay, M. Leithead, W. G. Brown, L. G. Howard, S. Kennedy, G. Howard, C. Carter

1941

G. Bolam (P.W.), L. G. Howard (R.W.), Wrightman, T. Allan (L.D.), L. McKenzie, A. Stewart, S. Perrin (L.D.), M. Leithead, G. Howard, C. Carter, T. Bunn, E. Howard, W. G. Brown, J. F. Cunningham (L.D.)

1942

F. Wakeman (P.W.), L. G. Howard (R.W.), G. Bolam, H. Alcock, A. Stewart, S. Kennedy, S. Perrin (L.D.), A. Barnett, G. Howard, R. Spence, C. Carter, Mr. Nichol, Frank Fidler, R. Jefferson, T. Allan (L.D.), T. Bunn (L.D.)

1943

F. Wakeman (P.W.), L. G. Howard (R.W., L.D.), S. Perrin (L.D.), R. Spence, G. Howard, C. Carter, R. Welham, H. Alcock, F. Roberts, T. Fidler, T. Allen, R. Jefferson, T. Bunn (L.D.)

1944

F. Wakeman (P.W., L.D.), L. G. Howard (R.W., L.D.), S. Perrin, F. Fidler, G. Howard, C. Carter, R. Welham, G. Wilson, R. Jef-R. Jefferson, C. B. Tyler, H. Alcock, M. Leithead, S. F. Roberts, G. Goodwin (L.D.)

1945

S. F. (Frank) Roberts Jr. (P.W.), R. Jefferson, S. Perrin (L.D.), George Goodwin (L.D.), G. Howard (L.D.), C. Carter, Rl Welham, G. Wilson, H. Alcock, C. B. Tyler, M. Leithead

1946

S. F. Roberts (P.W.), R. Jefferson (R.W.), A. Barnett, G. Goodwin, G. Howard (L.D.), C. Carter, Welham, G. Wilson, H. Alcock, Claude B. Tyler, M. Leithead, McKenzie, Linklater, W. Baty, T. Allan (L.D.), R. Welham (L.D.)

1947

S. F. Roberts (P.W.), R. Jefferson (R.W.), C. Kershaw, G. Howard, A. Barnett, G. Wilson, C. Tyler, R. Welham (L.D.), L. McKenzie, C. Carter, E. Linklater, G. Richardson, H. Richards, H. Alcock, T. Allan (L.D.)

1948

S. F. Roberts (P.W.), R. Jefferson (R.W.), C. Kershaw, G. Howard, A. Barnett, G. Wilson, C. Tyler, R. Welham (L.D.), G. Goodwin, C. Carter, T. Allan (L.D.), S. Kennedy, H. Richards, H. Alcock

1949

S. F. Roberts (P.W.), R. Jefferson (R.W.), A. Barnett, Geo Goodwin, C. Tyler, R. Welham, H. Richards, C. Carter, G. Howard, H. Alcock, G. Wilson, S. Kennedy, A. C. (Pat) Montgomery, R. B. Porteous, L. G. Howard (L.D.), S. Perrin (L.D.), G. Goodwin (L.D.)

1950

S. F. Roberts (P.W.), H. Alcock (R.W.), Frank Fidler, J. E. Outhwaite, Keith Farhall, R. B. Porteous, G. Howard, A. Barnett (L.D.), Geo. Goodwin (L.D.), R. Welham, Geo. Wilson, C. Carter, H. Richards, C. Tyler, R. B. Porteous (L.D.)

1951

S. F. Roberts (P.W.), H. Alcock (R.W.), F. Fidler, R. B. Porteous, G. Goodwin, Reg Welham, A. H. Barnet, C. B. Tyler, G. Wilson, G. Howard, R. Johnstone, C. Carter, S. S. Hall, G. Findley, Jerritt, J. Orvis, S. F. Roberts (L.D.), R. B. Porteous (L.D.), Tom Allan (L.D.)

1952

S. F. Roberts (P.W., L.D.), H. Alcock (R.W.), G. H. Findley, Cyril Carter, G. Howard (L.D.), Garnet Pearson, A. H. Barnett, John Orvis, Geo Goodwin, Claude B. Tyler, Reg Welham, Frank Fidler, R. B. Porteous, R. Johnstone, A. H. Barnett (L.D.)

1953

S. F. Roberts (P.W.), H. Alcock (R.W.), G. Howard (L.D.), G. Richert, Reg Welham, G. Goodwin, Gordon Findlay, Cyril Car-Cyril Carter, R. B. Porteous, Garnet Pearson, John Orvis, A. H. Barnett (L.D.), Charles Barnard, Frank Fidler, S. F. Roberts (L.D.)

1954

S. F. Roberts (P.W., L.D.), H. Alcock (R.W.), G. Howard (L.D.), G. Richert, F. Fidler, C. B. Tyler, G. Findlay, C. Carter, R. B. Porteous, G. Pearson, J. Orvis, A. Barnett (L.D.), C. Barnard, C. Brady, R. Welham

1955

S. F. Roberts (P.W., L.D.), H. Alcock (R.W.), C. Barnard, R. Welham, C. Brady, C. B. Tyler, G. Richert, G. Pearson, C. Carter, F. Fidler, J. Orvis, G. Howard, A. Barnett (L.D.), R. B. Porteous (L.D.)

1956

S. F. Roberts (P.W., L.D.), H. Alcock (R.W.), C. B. Tyler, C. Barnard, G. Pearson, G. Richert, C. Carter, G. Howard, Al Barnett, C. Brady, F. Fidler, R. Welham, H. Stickland, J. Aisman, B. Porteous (L.D.), A. Barnett (L.D.), R. Aisman

1957

S. F. Roberts (P.W., L.D.), H. Alcock (R.W., L.D.), C. Barnard, G. Richert, C. Carter, G. Barnard, R. Welham, G. Howard, C. Brady, A. Barnett, G. Pearson, G. Bush, D. Stevenson, V. Sutherland, F. McAuley, L. Swann, J. Aisman, L. G. Howard (L.D.)

1958

V. Sutherland (P.W.), H. Alcock (R.W.), C. Barnard, F. McAuley W. Gunter, G. Barnard, D. Stevenson, S. F. Roberts, A. Barnett (L.D.), G. Bush, G. Howard, R. Welham, C. Brady, G. Pearson, G. Richert, C. Carter, W. Milner

1959

V. Sutherland (P.W., L.D.), D. Stevenson (R.W., L.D.), B. Wills, C. Barnard, A. Barnett (L.D.), F. McAuley, G. Barnard, H. Alcock G. Bush, W. Gunter, C. Brady, G. Howard, R. Welham, G. Richert, C. Carter, W. Milner, G. Pearson

1960

Alf Barnett (P.W., L.D.), D. Stevenson (R.W., L.D.), C. Brady (R.W.), B. Wills, W. Milner, G. Howard, W. Gunter, R. Allan, G. Pearson, F. Joskow, C. Carter, W. Walker, R. Welham, H. Alcock, G. Richert, C. B. Tyler (L.D.)

1961

A. Barnett (P.W., L.D.), C. Brady (R.W., L.D.), R. Allan, G. Pearson, W. Milner, C. Carter, H. Alcock, G. Howard, G. Richert, R. Welham, F. Joskow, R. Leclair, J. Sedik, G. Bush, W. Walker, R. S. Oliver, C. B. Tyler (L.D.)

A. Barnett (P.W.), C. Brady (R.W.), R. C. Allan, R. Welham, G. Howard, R. LeClair, W. Walker, R. S. Oliver, G. Pearson, F. Joskow, C. Carter, H. Alcock (L.D.), J. Sedik, A. Cartlidge, C. B. Tyler (L.D.), L. McKenzie (L.D.)

1963

A. Barnett (P.W.), A. Cartlidge (R.W., L.D.), R. Welham, W. Walker, J. Sedik, R. C. Allan, H. Alcock (L.D.), A. Barnett, G. Pearson, C. Carter, M. Tataryn, F. Carter, C. Brady, R. S. Oliver, R. Harbour, L. McKenzie (L.D.)

1964

R. Allen (P.W., L.D.), M. Tataryn (R.W.), R. Welham, H. Alcock (L.D.), C. B. Tyler (L.D.), J. Sedik, R. S. Oliver, C. Carter, C. Brady, G. Pearson, G. Bush, A Corby, G. Wilson, A. Cartlidge, R. Goodman, W. Walker

1965

R. C. Allan (P.W., L.D.), C. Brady (R.W.), R. Welham (L.D.), H. Alcock (L.D.), J. Sedik, C. Carter, C. Brady, G. Pearson, G. Bush, A Allman, E. Swain, R. S. Oliver, N. Boyd, G. Wilson

1966

R. Allan (P.W.), G. Richert (R.W.), Ted Harriott, Mrs. M. Bryant Mrs. M. Fidler, R. Goodman, C. Carter, E. Welham, P. Pearse, H. Cook, A. C. Montgomery

1967

R. S. Oliver (P.W.), G. Richert (R.W.), Paul Jones, P. Pearse, L. Gaunt, V. Redfern, E. Welham, J. Aisman, M. Cartlidge, M. Fidler, H. Little

1968

R. S. Oliver (P.W., L.D.), E. Welham (R.W., L.D.), H. Little, P. Pearse, T. Norquay, J. Aisman, P. Jones, V. Redfern, T. Norquay, V. McDonald, C. B. Tyler (L.D.)

1969

R. S. Oliver (P.W., L.D.), E. Welham (R.W.), V. Redfern (L.D.), T. Norquay, Harold Little, Iris Hall, P. Pearse, G. Richert, M. Cartlidge, V. McDonald, G. Bear, C McCarron (L.D.)

1970

Clar Brady (P.W.), A. Cartlidge (R.W.), Bryan George, Diane Tod, A. Barnett (L.D.), Lawrence Roy, Bruce Tod, R. Welham (L.D.), Ann Buys, G. Howard (L.D.), W. Gunter, Vern Clyde, H. Dalman T. Waterman, Bob Howe, Lloyd Davies, J. Aisman

1971

Clar Brady (P.W.), A. Cartlidge (R.W.), Bryan George, G. Richert, A. Barnett (L.D.), Lawrence Roy, R. Goodman, R. Welham, Ann Buys (L.D.), G. Howard (L.D.), M. Bryan (L.D.)

1972

Clar Brady (P.W.), G. Richert (R.W.), Bryan George, A. Barnett, Ann Buys, Roberta Martin, Eleanor Lenton, Ernie Welham, G. Howard, Fred Wilson, Cecil Bryant, V. Sutherland (L.D.), C. McCarron (L.D.), Iris Hall (L.D.), Elsie McKay (L.D.)

1973

C. Bryant (P.W.), G. Richert (R.W.), G. Howard (L.D.), Pat Kehoe, E. Lenton, E. Welham, Fred Wilson, Fern Massey, Mae Brady (L.D.), Marj Bryant (L.D.), Alf Barnett (L.D.)

1974

C. Bryant (P.W.), G. Richert (R.W.), Fern Massey, Pat Kehoe, G. Lenton, Winston McLeod, M. Tataryn, Clive Brooks, P. Price, Mel Fidler, Marjorie Fidler, Mae Brady (L.D.), Cay Tataryn (L.D.), Alf Barnett (L.D.), Elsie McKay (L.D.)

1975

Philip Price (P.W.), G. Richert (R.W.), P. Kehoe, F. Massey, C. Bryant, W. McLeod, M. Tataryn, C. Brooks, Mel Fidler, Marj Fidler, G. Lenton, A. Cartlidge, Fred Trapp, C. McCarron, Bryan George

1976

Philip Price (P.W.), G. Richert (R.W.), W. McLeod, M. Tataryn,
C. Brooks, A. Cartlidge, F. Trapp, C. McCarron, B. George,
V. McDonald, P. Hall, L. Johannson, J. Sedik, K. Pawluk,
D. Doherty, C. Adams, M. Bryant (L.D.), Elsie McKay (L.D.),
C. Brady (L.D.), M. Brady (L.D.)

1977

Philip Price (P.W.), R. S. (Bud) Oliver (R.W.), A. Cartlidge, F. Trapp, B. George, V. McDonald, L. Johannson, P. Hall, D. Doherty, K. Pawluk, C. Adams, E. Pancoe, S. Pawluk (L.D.), G. Richert, B. Bell, D. Onske, I Hall, C. Brady (L.D.), M. Brady (L.D.), E. McKay (L.D.)

1978

Philip Price (P.W.), R. S. Oliver (R.W.), V. McDonald, L. Johannson, P. Hall, D. Doherty, K. Pawluk, G. Richert, B. Bell, D. Onske, I Hall, D. Gushuliak, C. Cockerell, H. Smith, M. Brady (L.D.), C. Brady (L.D.), A. Barnett (L.D.), M. Barnett (L.D.)

1979

Philip Price (P.W.), R. S. Oliver (R.W.), B. Bell, D. Onske, l. Hall, F. Massey, B. Shead, Les Adams, M. Holowachuk, J. George, W. Bedard, C. Brady (L.D.), M. Brady (L.D.), A. Barnett (L.D.), M. Barnett (L.D.)

1980

Bill Shead (P.W.), Philip Price (R.W.), F. Massey, M. Holowachuk, J. George, L. Smith, G. Billett, B. Wozny, B. MacIntosh, K. Pawluk, A. Barnett (L.D.), C. Brady (L.D.), M. Brady (L.D.), M. Barnett (L.D.)

1981

Lorraine Smith (P.W.), Dennis Gushuliak (R.W.), J. George (L.D.), W. Bedard, G. Billett, K. Pawluk, C. English, O. Gower, R. Langlois, M. Mowat, M. Reid, M. Brady (L.D.), C. Brady (L.D.), D. Oliver (L.D.)

1982

Lorraine Smith (P.W.), Ken Pawluk (R.W.), G. Billett, K. Pawluk, O. Gower, M. Mowat, M. Reid, G. Elbers, A. Holmes, E. Hotchkiss, Cindy Hoogervorst, C. Brady (L.D.), M. Brady (L.D.), J. George (L.D.), D. Oliver (L.D.)

1983

Lorraine Smith (P.W.), Ken Pawluk (R.W.), Larry Adams, J. English, Cornell Hoogervorst, D. A. Holowachuk, E. Hotchkiss, Cindy Hoogervorst, O. Gower, M. Mowat, M. Brady (L.D.), G. Elbers (L.D.), L. MacIntosh (L.D.), D. Oliver (L.D.)

1984

Bev Bell (P.W.), Orval Gower (R.W.), G. Elbers,
Cindy Hoogervorst, E. Hotchkiss, Larry Adams, Jack Boyce,
D. A. Holowachuk, M. Machowski, Joy Johnson, J. Sedik,
J. Matson, L. Matson, C. Johannson, L. Shead, P. Price,
L. MacIntosh (L.D.), J. English (L.D.), S. Pawluk (L.D.),
R. Craig (L.D.)

1985

Bev Bell (P.W.), Orval Gower (R.W.), L. Benson, B. George, E. Kerr, D. A. Holowachuk, P. Price, M. Mowat, J. Boyce, L. Shead, M. Machowski, R. Craig (L.D.), J. George (L.D.), M. Brady (L.D.), D. Oliver (L.D.)

Bev Bell (P.W.), Orval Gower (R.W.), M. Machowski, L. Shead, P. Price, C. Johannson, J. Boyce, L. Matson, E. Cyr, L. Benson, B. George, E. Miller (L.D.), M. Brady (L.D.), J. George (L.D.), D. Oliver (L.D.)

1987

John Machowski (P.W.), Mae Brady (R.W.), L. Benson, B. George, E. Cyr, M. Mowat, P. Baty, G. Elbers, R. Winnemuller M. Johnstone, M. Flynn, T. Flynn, H. Dalman, J. George (L.D.). I. Hall (L.D.), C. Tataryn (L.D.), D. Oliver (L.D.)



Women's Auxiliary

Presidents of the Christ Church Women's Auxiliary (W. A.), later known as the Afternoon Branch, showing the date of election of each:

Mrs. M. Grain Nov. 1897	Mrs. A. Bedard Jan. 1937
Mrs. W. W. Fryer Nov. 1898	Mrs. S. Oliver Jan. 1939
Mrs. M. Grain May 1900	Mrs. J. Lindenberg Jan. 1940
Mrs. E. A. Rogers May 1901	Mrs. R. Spence Jan. 1946
Mrs. W. W. Fryer May 1903	Mrs. L. C. McKenzie Jan. 1948
Mrs. J. R. Bullock April 1907	Mrs. S. Kennedy Jan. 1950
Mrs. R. H. Gilhuly March 1915	Mrs. S. Oliver Jan. 1951
Mrs. Alice Secker Jan. 1919	Mrs. D. Morrison Jan. 1953
Mrs. R. H. Gilhuly Jan. 1921	Mrs. C. Hawes Jan. 1955
Mrs. W. A. Mann Jan. 1925	Mrs. J. Stuart Jan. 1957
Mrs. Ingram Jan. 1934	Mrs. R. Allen Jan. 1959-1967

THE CHRIST CHURCH QUILTERS

Right to left: THE CHRIST CHURCH QUILTERS
Leona Williams, Peggy Bullivant, Grace Saxton, Fanny Johnstone, Tassie McLeod, Mary Bowser, and Helen Little display one of the many quilts made by the Quilters.



The W. A. was reorganized into Anglican Church Women (A. C. W.) in 1967.

Mrs. S. Oliver was President from 1967 until the Afternoon Branch disbanded in 1974.

In November 1945 an Evening Branch of the W. A. was organized to enable young mothers and working women to participate. The Presidents of the Evening Branch have been:

Mrs. R. Hooker 1946
Mrs. M. Allan
Mrs. A. Swain 1948
Mrs. B. Bray
Mrs. W. Hall 1951
Mrs. H. Orvis
Mrs. V. Barnard
Mrs. E. Strickland 1956
Mrs. M. Brady 1957
Mrs. M. Tataryn 1959
Mrs. P. Carter 1961
Mrs. D. MacIntosh 1962 - 1970
Mrs. C. McCarron 1970 - 1971
Mrs. R. Wills 1971 - 1974
Mrs. M. Outhwaite 1974 - 1975
Mrs. R. Winnemuller 1975 - 1979
Mrs. J. George 1979 - 1980

The Evening Branch disbanded in June, 1980.



A group of women began quilting in 1945 at the homes of Mrs. Grace Harriott and Mrs. Florence Spence. When the parish hall was enlarged, the group met in the A.C.W. Room. The group expanded and hundreds of quilts were completed and sold. The group disbanded in 1983.



Rose Cameron Norquay

Rose Cameron grew up in Selkirk where her family operated hotels. She and Thomas Norquay were married in Christ Church in 1920 by the Rev. R. S. Montgomery. Their four sons were baptized in Christ Church. Mr. Norquay served on vestry and Mrs. Norquay sang in the choir. She remembers:

"I went to the Church for strength and courage. I always felt safe there. Rev. Montgomery was a good counsellor and always available. I love that church and the stained glass window with Jesus and the lamb."

Janet Aime

Janet Aime, who was the organist at Christ Church from 1953 - 1954 when Nowell Holmes was the rector, remembers the marvellous choir at that time. Some of the choir members were: C. B. Tyler, L. G. Howard, Reg Welham, George Goodwin, Gordon Howard, Mr. and Mrs. Porteous, Alice Mitchell, Doris Morrison, Kay Weirman, Florence Bedard and Victoria McKenzie.

Lionel Smith

Born in Selkirk in July, 1897, he was the son of James Smith, organist and choirmaster at Christ Church. His memories are of Christmas music in the early days:

"They used the Asylum bus which was a covered, horse-drawn van with a small stove in it. The organ was put in it and Dad was inside playing the organ while Mr. Newton and the choir were outside carolling."

Ruby Kennedy

Ruby Kennedy moved to Selkirk when she was a young girl. She was organist and relieving organist for many years. She recalls that she had many a helper (or "blower") on the old pump organ:

"Thomas Richards, George Gilhuly, Charles Barnard—they were all pumpers . . . Isaac ("Snowball") Sanderson . . . he would pump and sing. Poor Isaac went overseas and was a prisoner at Hong Kong. He came back and died at Deer Lodge.

The choir had a good back row — Mr. Newton, Mr. Gilhuly, Mr. Mann, Mr. Schofield sang bass and there were four or five tenors."



This bridge club included four life-long members of Christ Church and four of their friends.

Back Row: Mrs. Gibbs, Alice Daly,
Doris Morrison, Mrs. Craig.

Front Row: Mrs. Parkes, Mrs. McLeod,
Florence Thornton, Emma Daly.



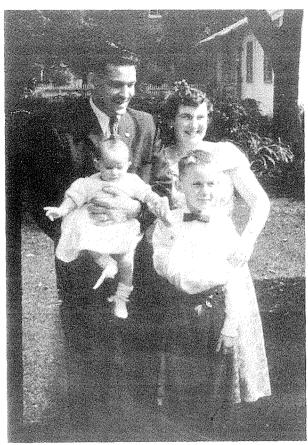
Top right: Maureen Pearson was baptized in September, 1957, then posed for a family photo with her parents, Garnet and Mabel and brother Terry.

Bottom left: Catherine Elizabeth Holmen, who was baptized by Bishop Walter Jones in October 1984, is shown with her parents, The Rev. John and The Rev. Mary Holmen.



Baptism

Top Left: Editeh Kathleen Oliver was baptized in September 1945 by her grandfather, the Venerable Archdeacon Jacob Anderson. She is shown here with her parents, Kathleen and Steve, and her brothers. Bud and John. This picture was taken in the northeast corner of the churchyard.



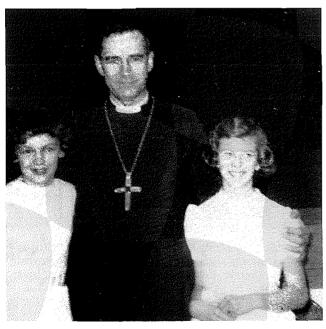
Bottom right: People's Warden, Bev Bell and Rector's Warden, Orval Gower present Catherine Elizabeth with a quilt which was made by women of the parish.





CONFIRMATION, MAY 1948

Back Row: ?, Dennis Richardson. __ Waterman, The Rev. R. S. Montgomery, ?, Jack Richarson Middle Row: ?, ?, Audrey Scramstead Ettinger. ?, ?, Margaret Johnstone Front Row: Beverley Waterman. Anne Kennedy Boresky. Joan Tetroe. Muriel Griffiths, Gladys Price



Debbie Atkins. Bishop John Anderson. Darlene Marshall, 1965.

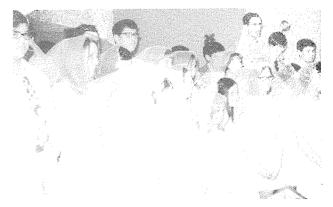




Bishop J. Anderson and the Rev. P. Smith 1967

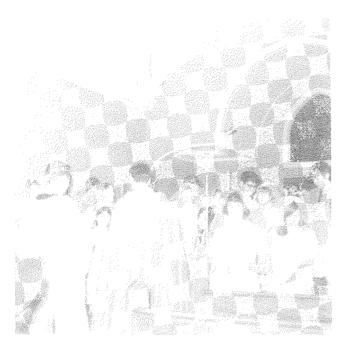


Confirmation, Bishop Anderson May 29, 1968

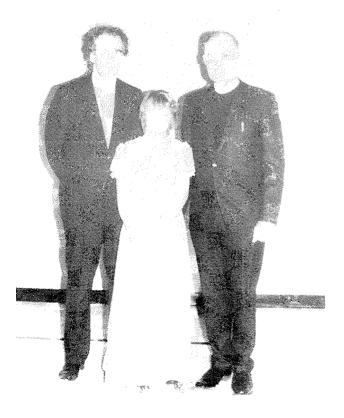


Bishop Barry Valentine with Confirmation Class April 26. 1970

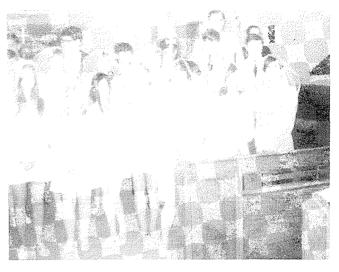
Confirmation in Christ Church. Bishop John Anderson and Rev. Rollie Wood 1962



CONFIRMATION - APRIL 26, 1970 Rector Paul Smith. Bishop Barry Valentine and Confirmation Class



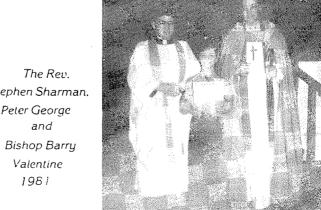
Bishop Barry Valentine. Carol Oliver. Archdeacon Hoad 1975



Confirmation Class, May 1970.



Archdeacon Jack Hoad and Bishop Barry Valentine with Lana Calder at her confirmation in April 1975.



Stephen Sharman. Peter George



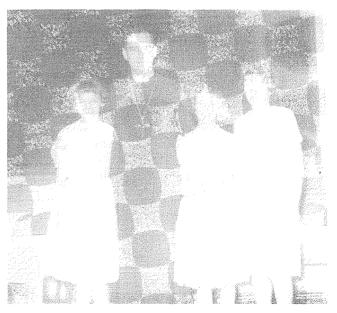
CONFIRMATION JULY 1954

Following the baptism of Fred Barnett in July 1954, this group relaxed on the lawn of the Barnett home on Main Street.

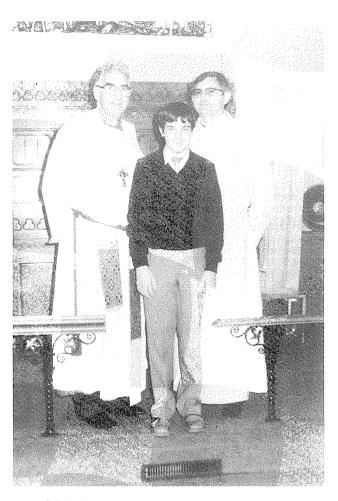
Left to right: Emma Roberts, Victoria McKenzie, Sophie Kyle, Dorothy Holmes, Grace Saxton, Beth Calder. Donna Goldstone (from Toronto). Flo Bedard. Helen Goldstone (from Toronto). Ralph Saxton, the Reverend Nowell Holmes. Alf Barnett and Alf Bedard are seated on the grass in the foreground.



CONFIRMATION 1967Fred Barnett, David Welham, Nigel Wills.
George Peterson, Peter Hart. Charlie Griffiths



CONFIRMATION - APRIL 1965Debbie Alkins. Bishop J. Anderson.
Darlene Marshall. Edic Alkins



CONFIRMATION - OCTOBER 1984Bishop Walter Jones, The Rev. John Holmen with John Hotchkiss



CONFIRMATIONLauren Christiansen, Bishop Barry Valentine,
Rector, Paul Smith



EVENING BRANCH OF THE W.A.

December 1960
Back Row: Ellen Howard, Gert Milner, ?,
Helen Welham, Charlotte McCarron,
Kay Joskow, Eleanor Fleet, Vi Tovell.
Middle Row: Betty Thorvaldson, Olga Zalubniak
Vera Barnard, Lorna Lyall, ?,?.
Front Row: Marilyn Penson (Parkes),
Doreen LeClaire.



Jim McLeod, Bishop Barry Valentine, Kirk Calder, April 26, 1970



Back: The Rev. John Holmen, The Right Rev. Walter Jones, Bishop of Rupert's Land.

CONFIRMATION October 9, 1985

Middle: Steven Ward. Trevor Wasnie. Jamie Chorney, Mike Chorney. John Hotchkiss

Front: Eric Wilkinson. Lenore Boyce. Tracy Belliveau. Lisa Winnemuller, Carla Freeman. Kim Thomas. Angela Dunning



Mary and Al Cartlidge with half of their 1960-61 Sunday School Class Fred Barnett, Albert Shepherd, __ Rozak, ?, Bridget Flynn, __ Morriseau



SCHOOL

The Cartlidges' Sunday School Class 1963-64
as they meet for a tobogganing party.



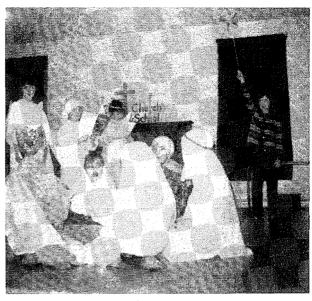
M. Cartlidge's Sunday School Class 1963.



Boys' Sack Race at the Sunday School Picnic in Selkirk Park, 1965. The two adults in the picture are Gordon Richert and Ernie Swain.



Nancy Cartlidge's Grade 4 Boys Sunday School Class (1969 · 70) (L/R): Philip Jones. Jack Calder. Robin Smith. Darren McBride. Chris Dubeski. Michael Griffith



The 1967 Christmas Pageant with Angels, Shepherds, Wisemen and a Star.



Sunday School Christmas Concert 1967.





"The Clown" June 1, 1986 Sunday School Picnic

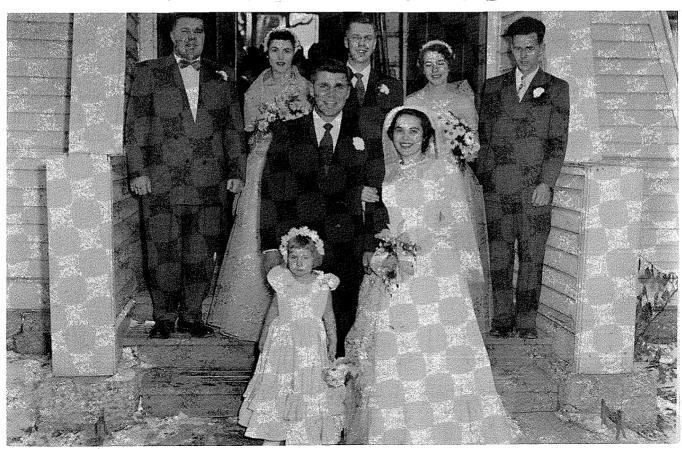


Some of the children and parents who attended the Diocesan Festival of Saints held at St. Matthew's Church on October 30, 1977. Back: Ken Pawluk, Sheila Smith, Lorraine Smith Sandy Pawluk, Doreen Oliver, Archdeacon Hoad Middle: ?, Lynn Smith, Cheryl Disbrowe, Kendra Pawluk, Keith Smith Front: ?, George Disbrowe, Leslie Pawluk,

Jocelyn Oliver

THE WEDDING OF LEONA LeCLAIR TO ROBERT CHRISTIANSEN October 16, 1952

Back Row (L/R): Helgi (Smitty) Christiansen, Lauretta LeClaire Allen, Ed Christiansen, Theda Jorginson Skalesky, Robert LeClaire. The flower girl is Cheryl LeClair Melnick.

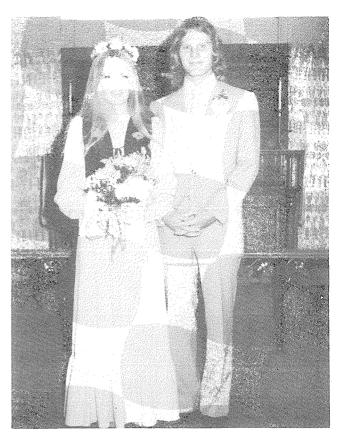




Garnet and Mabel Pearson arc pictured following their wedding on July 11. 1942 with their attendants, Margeurile and Vern St. Pierre.



Edith Oliver to Donald Kerr November 27, 1971



Nancy Cartlidge to David Montgomery August 31, 1974



Lauren Christiansen to Dennis Kost October 10, 1981

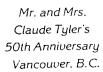


Captain Percy and Mrs. Bess Pearson 1945



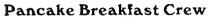
Violet VanHartevelt on her birthday April 28, 1978.

These photos
show a few
of the people
who were
active parishioners
for many
years







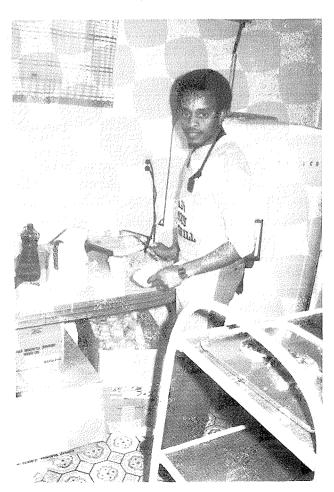


March 1984

A Christ Church Pancake Breakfast is a structured affair with clearly-defined roles for the workers. Here we see Pancake Flippers Gary Elbers and Ted Hotchkiss, Sausage Cooker Larry Johannson (with son, Larry Jr.) and Servers Doreen Oliver and Linda Hotchkiss in action.







Christ Church Chancel Guild Record of Church Furnishings

This record was compiled by Mrs. Iris Hall from the Book of Remembrance that Mrs. Doris (Newton) Morrison prepared in 1967 and from other sources. The list is as accurate and complete as it could be from the material available.

The East Window — Known as "the Good Shepherd window", was donated by Mr. C. C. Stewart, perhaps with donations from parishioners also. At some time, the bottom section which probably had an inscription on it, was removed. The window was made by Robert McCausland Limited, Artists and Craftsmen of Stained Glass, Toronto around 1900.

The coloured panels in the West Window were installed in 1965 and paid for with memorial donations. The names of those commemorated are listed on the bronze plaque mounted below the window.

Chairs — The two tall carved wooden bishop's chairs with a crown and coronet on them are part of the original furnishings of the church, purchased for \$38.00 in 1887.

The Brass Lectern — This lectern was given by the Dagg family in memory of James Dagg in 1933. The lectern had been used in St. Peter's Church in North Winnipeg until that church was demolished.

Baptismal Font — The font is believed to have been presented by the children of the Sunday School in 1900.

Hymn Boards — The hymn board behind the lectern was given by Selkirk's own regiment, the 108th battalion, which was stationed at the Red Feather farms (now Edstan Place) during World War I.

The hymn board behind the pulpit was presented in 1979 by the McCarron family in memory of Ed McCarron who had been church treasurer for several years.

Processional Cross — The cross was given by Cornelius Van Hartevelt in 1982, in memory of his wife. Violet.

Altar — The oak used to make the altar was from the old organ. This was done by Mr. C. B. Tyler and installed in 1950.

Memorial Book Table — The glass-topped stand was made by C. B. Tyler and given in memory of his parents, Robert and Bertha Tyler and Mrs. Tyler's parents, Thomas and Mary Pilgrim.

Memorial Book — This book was given by the Howard family in memory of Harry Ernest, Lewis George and Ernest Griffith Howard.

Oak Table — The oak table at the back of the church was made from the bench of the old organ.

Guest Book — The guest book was donated by Mr. and Mrs. Gordon Richert in 1973.

Pews — The oak pews in the nave came from St. George's Church in Winnipeg and were installed in July 1957. The choir pews were purchased at the same time from Brown and Rutherford.

Pulpit — The oak for the pulpit was given by Mr. Tom Andrews and it was made by Mr. R. Taylor.

Collection Plates — The small mahogany plates were donated by Mr. and Mrs. Frank Roberts and are now used in the Sunday School. The large oak plates were made by Mr. C. B. Tyler from pieces of wood after fitting the pews in. The medium-sized set of plates and the cover for the font were given by Mr. Doug Stevenson, Rector's Warden 1953 - 1956.

Offertory Plates — A silver alms plate was presented to Christ Church by the commissioned officers in the Hudson's Bay Company in September 1887.

The brass alms plate was given by Mr. and Mrs. William Sutherland in memory of Mrs. Sutherland's mother, Arabella Kaines, in 1955.

The copper alms plate was given by Deaconess Stapleton.

Table — The small table by the altar on which the alms plate is placed was given by Mr. and Mrs. William Hall in 1984.

Altar Rail — The wrought iron and wood altar rail was gift from the Girl's Auxiliary of the W. A. under the leadership of Mrs. E. Connell in 1907.

Brass Candlesticks — The candlesticks used on the altar were given by the Orvis family in 1954 or 1951 (?) in memory of John Melville Orvis.

Missal Stand — The brass missal stand used in the altar was given by Mrs. C. Rochford in memory of L/Sgt. Gordon Rochford D.C.M. at Easter, 1947.

Books — The Communion Book on the altar was given by the Reid family in 1957 in memory of Alexander Reid.

A large Bible was presented to the church in 1886 by Robert Tarrington Haleworth. The inscription in the Bible indicates that Mr. Haleworth received it in 1866.

Another large Bible was given by Fred Wakeman in memory of his wife in September, 1963.

The smaller Bible which is used on the pulpit was given by the Boyko family in 1951.

A large edition of the Book of Common Prayer and other books were given by Mrs. G. W. T. Newton. The small Bibles used in the church were repaired by Mrs. C. Newton Marshall and Mr. C. Hunt.

The red Hymn Books were given by Kay Weiermann in memory of her husband in 1975.

Communion Vessels — A large silver communion set was given by the Diocese of Quebec in 1900.

Mr. and Mrs. Frank Roberts donated the lavabo in 1956.

A pair of silver and glass communion cruets was given in memory of W. A. Wakeman, R.C.A.F. who died on October 13, 1942 by his mother, Mrs. Fred Wakeman.

The crystal and silver cruet now used was given by Leona Christiansen in memory of her husband, Robert Christiansen.

The large silver flagon which is used for special occasions was used at the old St. John's College, Church and Main Street, Winnipeg and was given to Christ Church when that building was demolished.

The Home Communion Set — This communion set is used when communion is given to people who are sick or shut-in. It was given in July 1979 by Marjorie Fidler in memory of her son, Robert Kunitz, by the Welham family in memory of Betty (Welham) Lloyd and by Leona Christiansen in memory of Robert Christiansen.

Linens — A complete set of altar linen was made and given by Mrs. Reg Welham in 1964 in memory of her daughter Florence Elizabeth (Betty) Lloyd. Purificators have been made as replacements as needed by Mary Oneski, former Linen Convenor of the Altar Guild and by Iris Hall.

An earlier set of linen had been made by Mrs. E. Connell and Mrs. May Peers. These were retired when they were too badly worn to be used.

A new set of altar linen was made from linen purchased in Ireland by R. S. (Bud) and Doreen Oliver and given in memory of his mother Kathleen (Anderson) Oliver. The linen was made up by Mary Oneski and Mabel Pearson and embroidered by Eleanor Lenton, then it was prepared for use by Iris Hall and Mary Oneski.

There are three Credence Table covers. The first was made by Mrs. Welham as part of the set of linen mentioned previously, the second set was made by Mrs. Welham and Mary Oneski and the third cover was made by Mrs. E. Linklater.

One of the fair white linen cloths was embroidered by Mae Brady in 1953.

Altar Hangings — The Dossals, burses, veils and frontals were made by members of the Chancel Guild, Mrs. Frank Roberts, Mrs. F. Cunningham, Mrs. G. Ingram, Mrs. Burns Porteous and Mrs. Mary Oneski, with materials donated by parishoners. The Vestry and Mr. and Mrs. Frank Roberts donated the white hangings. The green set was donated by Mr. and Mrs. F. Cunningham. Mr. and Mrs. L. C. McKenzie gave the material for the purple hangings in memory of her parents, Mr. and Mrs. J. A. Calder. The material for the red set of hangings was given by Doris Morrison, H. Brandow and C. Marshall in memory of their parents Mr. and Mrs. H. W. Newton. The black veil which is used to drape the altar cross on Good Friday was also given by Mrs. Morrison.

The red carpet in the sanctuary was purchased with donations made to the Chancel Guild and it was installed in 1965. The following year, the W. A. had the same type of carpet installed in the chancel.

Both of the funeral palls used by Christ Church were given by Mr. and Mrs. George Gilhuly in memory of his parents, Mr. and Mrs. R. H. Gilhuly. The original purple velvet pall was dedicated on December 18, 1960 and the white brocade pall was dedicated on July 6, 1986.

The red quilt which hangs over the organ was made in 1970 as a project for Manitoba's Centennial. It was designed and made by Mae Brady, Myrtle Barnett, Eleanor Lenton and the Quilters. The legend which explains the designs used in the quilt is hung beside it.

The origins of some of the church furnishings are unknown. For example, the donor of the silver flagon used at baptisms is anonymous, as is the donor of the warden's wands and the Pascal candle holder. It is known that C. B. Tyler made the handles for the wands.

A pair of vases given long ago by the Pearson family in memory of Henrietta Pearson and a silver bread box given in 1964 by Mr. and Mrs. Stanford of Matlock were among articles stolen from the church and never recovered.

The lights in the nave of the church are from the old Selkirk Civic Office and were installed after the 1956 renovation. The lights in the chancel were donated by Mr. Bjornson and John Sedik and installed in 1965.

The sound system was installed by the Christ Church quilters in 1981. The auxiliary speaker in the hall was purchased with money from the Memorial Fund.

The Honor Rolls — These memorials list the names of those parishioners who served in World War I and World War II. They were installed with donations from parishioners.

Choir Awards — Two shields hanging on the wall in the chancel were won by the Choir of Christ Church. One was awarded three years in succession in the Rural Choirs, Class "B" at the Manitoba Music Festival. The other was won at the Selkirk Music Festival.

The bronze plaque over the entrance to the church was made and donated by Charles Milind in memory of his father-in-law, Captain Percy Pearson.



Spire of Christ Church, Selkirk, Lifts Its Head Gladly On 50th Birthday

By Lillian Gibbons

This article appeared in The Winnipeg Tribune, in October, 1937.

The slender spire of Christ Church, which shows all over Selkirk will lift its head gladly Sunday when parishioners celebrate the 50th anniversary of the founding of the church.

Rev. R. S. Montgomery, the present rector, will conduct the services. Canon J. O. Murray, of St. John's Cathedral, will be the guest preacher at the morning service; and Dr. F. Glover, of St. Margaret's, Winnipeg will preach at night.

It was Robert Machray, archbishop of Rupert's Land, who dedicated the little white wooden church with the graceful spire pointing heavenward. The consecration took place July 24, 1887, "so we are a little past our birthday," smiles Rev. R. S. Montgomery, the present incumbent, "but too many people are away in the summer to celebrate then."



Building Committee Formed

The story of the founding of the parish goes back in the records, says W. A. Mann, who has looked up all the history he could find, to April 16, 1886, when a meeting was called to form a building committee of the Selkirk section of the then combined parishes of St. Clement's and Selkirk.

Services were being held in different buildings, "and it was felt that the time had arrived to have a proper place of worship for the west section of the parish." A committee was thereupon named with R. Bullock as chairman, T. Sinclair as treasurer, and 13 others. "Each of these gentlemen was furnished with a pass book to record subscriptions." Reports of that summer and fall "were of such an encouraging nature" that a Winnipeg architect, C. O. Wickenden, was called in to submit plans.

Contract is signed

Meanwhile, as the 15 pass books were being filled with the donations of Selkirk parishioners, the building committee tried another source of revenue - an application to the Society for Promoting Christian Knowledge. A donation of \$62\$ was received from England for the little new church in the west.

All was well. The contract could now be signed by the 15 men. There was "built and finished an edifice containing in length from E. to W. 24 feet and in width from North to South 56 feet inclusive of exterior walls and porch, length E. to W. 6 feet 1 inch, width N. to S. 8 feet, for the public worship of God, the preaching of His word, the administration of His sacraments." (From the petition asking for consecration.)

The money handed to the builder, A. Sellick, was \$1,565. He presented Christ church with two lecterns. The Hudson's Bay Company gave a brass plate.

New Endowment Started

But most of the furnishings had to be bought: Matting, \$15; 27 yards of carpet, \$41.25; two chairs for the chancel, tall, straightbacked and dignified, \$38; one stool, \$20; 10 yards of crimson cloth for altar curtains, \$15; a table cloth and linen napkins for the altar, \$4; fittings for the chancel, \$5.50. A total of \$138.75.

Now all this achievement is 50 years in the past. The anniversary endeavour is the starting of an endowment for the paying of the stipend. It is planned as a kind of lending account: any amount borrowed from the fund during the year must be repaid before a new calendar is hung up.

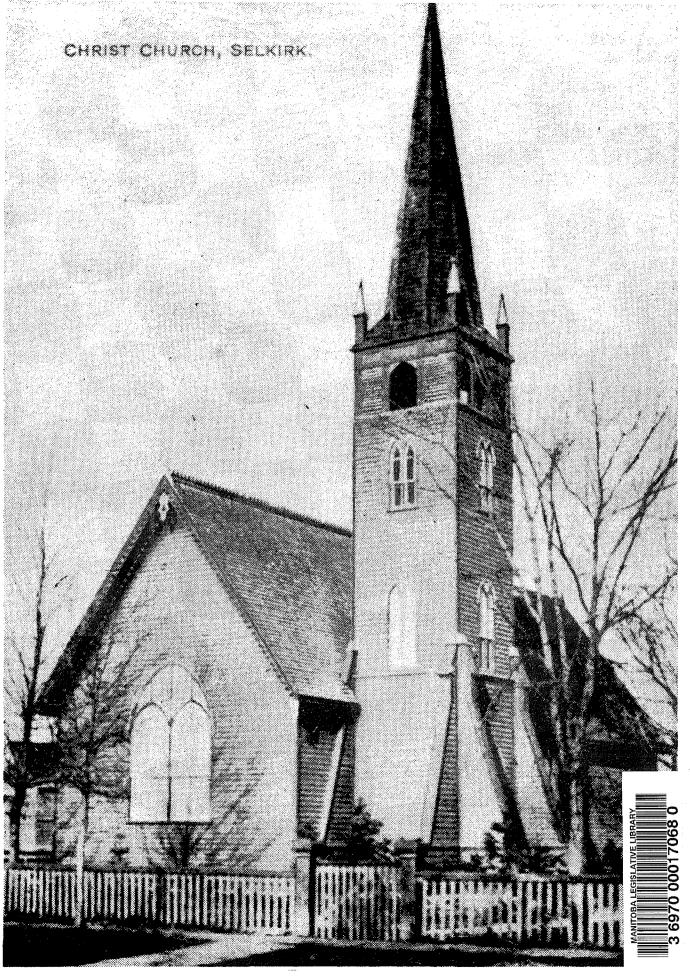
It's a peace-giving little church, open week-days for visitors to meditate in. After you've stepped over the threshhold onto a round braided rush mat, made by Indians, the quietness attracts you. Tick-tick! goes the old loud clock, turning you round to see its busy brass pendulum. You notice the only stained glass window is above the altar: Jesus with lambs about His bare feet and one small one nestling in the circle of His rich redrobed arm.

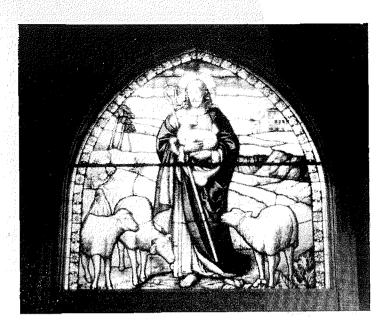
At the chancel steps are three arches, a large central one and two twin smaller ones. The pulpit is at the right and the reading desk at the left, reversing the usual order. The golden oak organ has inscribed above the music rack: "Gloria in Excelsis Deo." At the back of the church is a little white marbel font, "one Lord, One Faith, One Baptism," around its rim.

Outside fir trees stand thickly, dropping cones to make a springy turf. A rustic seat welcomes you to come and rest a minute from the wind, up under the arms of the steps.

First minister of Christ church was Rev. N. C. Martin. The other incumbents have been: Canon J. D. O'Meara, Rev. F. F. Davis, Rev. G. A. Harvey, Rev. C. R. Littler, Rev. W. W. Thomas (Bishop of Brandon now), Rev. F. C. Chapman, Rev. G. W. Holmes, Rev. F. J. Secker, Rev. L. Swalwell, Rev. Roy S. Montgomery.







The Stained Glass Windows of Christ Church

The story of Christ Church's stained glass began in August, 1893 when a window donated by Mr. James Dagg was dedicated. That window was destroyed in a terrible storm in the fall of 1896.

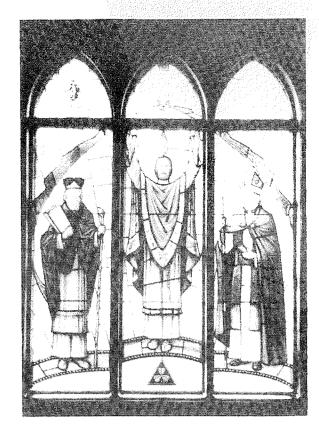
Little is known of the Good Shepherd window which is over the altar, except that it was made by McCausland of Toronto sometime around 1900.

The more recent stained glass windows extend around the nave to remind us of the liturgical seasons and the cycles of time. Each set contains figures from the Old Testament, the New Testament and a representative contemporary person. The background is tinted in the seasonal colour but it is of clear glass so that those within are not separated from the world outside.

The diagonal lines converge at floor level and reach up toward God in prayer and praise.

An arch sweeps across each set of windows, signifying the timelessness of the lesson it teaches.

These stained glass windows are the work of Ernest Ashcroft of Winnipeg. A committee of parishioners met and consulted with Mr. Ashcroft throughout the entire project.



Pentecost

Dedicated: September 27, 1987

Colour: Green

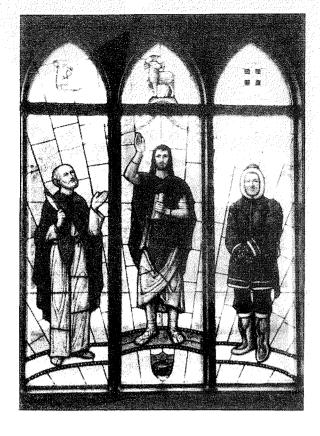
Theme: Jesus promised that he would not leave us without strength and hope and that His Spirit would be with us.

Moses is presented to us as a spirit-filled and spirit-led man of God. God sent him to Egypt to lead His chosen people out of slavery. His walking stick became the sign of his authority and calling.

Peter was called by Jesus and he became the leader and spokesman for the group. When the day of Pentecost came and all the believers were touched with tongues of fire, Peter stood with the other apostles and began to address the crowd. Peter's robe is bordered with the keys to the kingdom which stand for repentence and absolution.

Archbishop Edward (Ted) Scott who was Primate of the Anglican Church of Canada from 1971 to 1986, is a contemporary manifestation of the work of the Holy Spirit in the modern world. He is shown carrying the cross of the office of Primate and a scroll indicating his wisdom and faithfulness to The Word.

- The flames of Pentecost which form the arch uniting these three spiritual leaders are taken from a painting done by the late Clar Brady. Fire indicates the presence of God and the gifts of the Holy Spirit.
- The burning bush through which God called Moses.
- The Holy Spirit descended upon the followers of Christ as a
- The shield is that of the Anglican Church of Canada.
- The shamrock and the triangle are both symbols of the Holy Trinity. Trinity Sunday falls within the Pentecost Season.



Advent

Dedicated: January 24, 1988

Color: Blue

Theme: Those who are called to prepare the way for Christ's

coming.

Isiah was appointed and purified by god. He was the prophet whose message fore tells the birth of Christ:

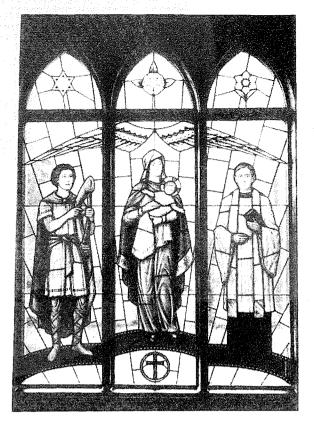
Behold, a young woman shall conceive and bear a son and shall call his name Immanuel.

(Isiah 7:14)

The Gospels tell us of the divinely-ordered birth of *John the Baptist* and his message; "Turn away from your sins and be baptized and God will forgive your sins." Jesus went to John to be baptized and that experience became an important encounter with God and his God-appointed mission.

Alice Mitchell graduated from the Victoria Hospital School of Nursing and served as a nursing sister in England and Newfoundland during World War II. After the war she worked in Northern Canada where she was involved in the Sunday School of the Air in addition to her nursing duties.

- The tongs carry the *burning coal* to touch Isiah's lips to indicate that he was purified and appointed to do God's work.
- The Lamb of God is a symbol of Christ.
- The Potent cross, which indicates healing, was the emblem of the Women's Auxiliary. The women of Christ Church supported Alice Mitchell in her northern work.
- The fish stands for witness and discipleship, while the water represents the purification of baptism.
- The arch in this window reminds us that "I am the vine, you are the branches."



Christmas

Dedicated: December 27, 1987

Colour: White

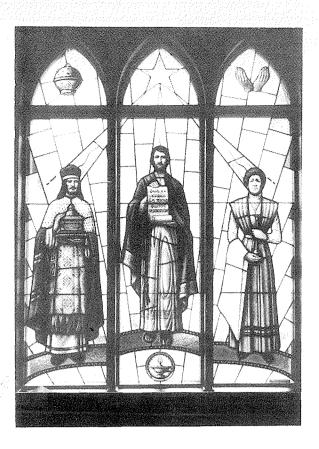
Theme: The miracle of the gift of God of His Son.

David, the youngest son of Jesse, a Judean of Bethlehem, was annointed by Samuel to be a future king. A skillful harpist, he was later summoned to the court to soothe the troubled King Saul. David was the king whose house and dominion were to stand forever.

Mary and the Christ Child portray the miracle of the birth of God's son, born of a human mother, in the humblest of circumstances, announced and proclaimed by angels. The fleur de lis on Mary's robes symbolize her purity and Christ's humanity.

Jacob Anderson (1875-1962) was a son of the Red River. He followed the star and offered himself and his life in the service of Christ, spending his entire ministry in Manitoba. He served for many years as Archdeacon of Selkirk.

- The Star of David reminds us of our Judaic roots and of the star of Bethlehem.
- The white Christmas rose is a symbol of Mary.
- The prairie crocus is the flower emblem of Manitoba. The first flower to blossom after the long winter, it reminds us of the New Life brought to us by the Christ Child.
- The cross of redemption within the circle of eternity reflects the timelessness of the Holy birth.
- The angel wings remind us of the divine initiative and presence manifested in the life David, the birth of Christ and the ministry of Jacob Anderson.



Epiphany

Dedicated: January 29, 1989

Colour: White

Theme: Those who saw the light and acted upon their experience.

The Wise Men, or Magi, were the first Gentiles to believe in Christ. Guided by a mysterious star, they came from the East to Bethlehem with gifts of gold, frankincense and myrrh for the Christ Child. The Wise Man in the window represents the old tradition as he comes to the light of Christ.

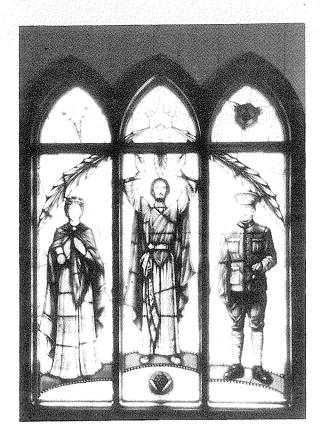
When *Paul* first came in contact with the new way of the followers of Jesus, he met it with intense opposition: his persecution of the Christians included assisting in the martyrdom of Stephen. While travelling to Damascus, Paul had a lifechanging experience and became a Christian. The inscription on his scroll says:

(You are) light in the Lord: walk as children of light.

(Ephesians 5:8)

Catherine Jane Roberts (1875-1952) represents all of the members of the Church who have seen the light of Christ and been motivated to serve God and His Church. She is pictured here holding the Fair Linen and a candlestick as she prepares the altar for service.

- *Incense* has been used from earliest times as a gift to God, for purification and atonement as a symbol of prayer.
- •The *Epiphany Star* spreads its radiance across the ages, drawing the faithful to Christ.
- •The *uplifted hands* represent our offerings of work and prayer.
- The lamp is a symbol of Christ, the light of the world, dispelling darkness.



Lent

Dedicated: October 15, 1989

Colour: Purple

Theme: The Penitential period of Lent and all the events of Holy week are represented in the Lenten Window. Underlying all of these is the great sacrifice which Jesus Christ made in His life and death.

Esther, at great personal risk, pleaded with her husband, King Ahasuerus of Persia to grant her people, the Jews, freedom from persecution throughout his kingdom.

Stephen was one of the seven deacons appointed by the apostles to look after the poor. He was accused by his enemies of preaching disobedience to the laws of Moses. He was attacked by an angry mob outside Jerusalem and stoned to death.

 $Roy\ Gilhuly$ was a member of this parish and the first person from Selkirk to be killed during World War I. He died in April, 1915 while serving in France with the Canadian Engineers.

- *The Easter Lily* suggests life from death as the bloom springs from the bulb.
- The three crosses and the crown of thorns represent the crucifixion on Good Friday.
- The poppy has become a universal symbol of remembrance of those who died serving their country in time of war.
- The grapes and wheat symbolize the Eucharist which was instituted by Jesus on Maundy Thursday.
- The arch in this window is made of palm branches reminding us of Jesus' entry into Jerusalem on Palm Sunday.



Dedicated: October 28, 1990 Theme: The Lord is Risen!

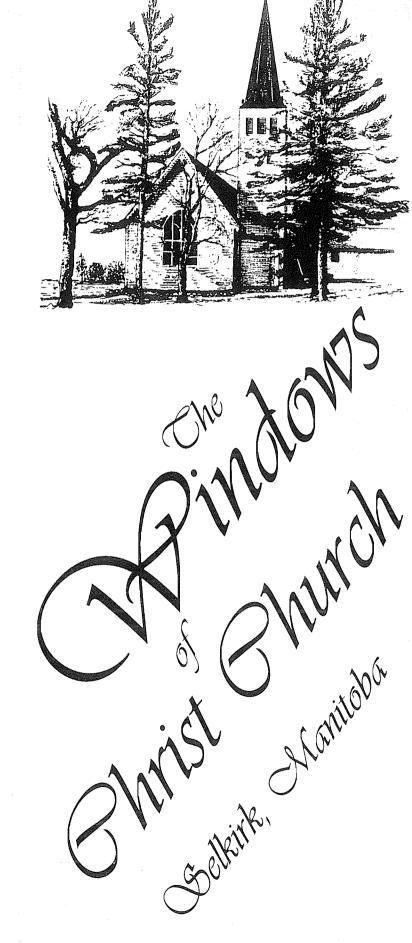
Facing the Easter window, the viewer can look beyond the rolled away stone to witness the emptiness of the tomb and the discarded grave clothes. The *angel* speaks to the distraught *Mary Magdalene*, pointing to the ascending Christ. This central figure of *Christ* is rising over the arch of the *rainbow* toward His heavenly kingdom, represented by the *crown*. The rainbow is the sign of God's eternal covenant with us.

The Old Testament figure is *Job* who remained faithful to God in spite of the many trials he faced. It was Job who, from the depths of his troubles, first uttered the words: *I know that my Redeemer lives and that*

He shall stand at the latter day upon the Earth.

Job 19:25)

A priest whose ministry reflected both that hope and faithfulness was the *Reverend Roy Spalding Montgomery (1885-1973)*, who was rector of the Parishes of St. Clement and Christ Church from 1931 to 1950, serving for a time as Rural Dean of the Deanery of Selkirk. He spent his life in the service of his God, his church and his fellow man in the Diocese of Qu'Appelle and Rupert's Land.



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