

weathered the elements well with continuous coats of white paint, the interior is painted pleasant shades of beige, the old floor boards are covered with a mottled white/beige cushioned vinyl and a red carpet enhances the centre aisle and the upper level of the sanctuary. As you read the plaques on the pulpit chairs, tables, mirror, vase, lamp, and pictures, they all depict the love and care for our church members who have passed on.

Records reveal that not everyone agreed about everything all the time. In 1901 another piece of land was considered, a deed was even secured but the present site was considered to be superior. Another major decision that had to be made was the church union in 1925. Although the majority of the congregation voted to become known as the Clandeboye United Church, the hurt of the minority was deep-rooted.

The United Church manse was built in 1904, and ordained ministers were in the Clandeboye charge until 1941, then students served until 1966 when a new manse had been built to meet new needs. Ordained ministers were kept until 1972, when rising salaries and waning congregations forced the charge to have only Sunday ministers combining the communities of Dunara and Petersfield. Now it is known as the Clandeboye Amalgamated charge with services at Clandeboye during the winter months and at Dunara in the summer, and year round services at Winnipeg Beach.

In 1980 the congregation have plans to build an annex building on the north side of the church so that Sunday School could be conducted at the same time as church. Also, a committee has been formed to look into the possibility of having a full-time minister.

Jehovah's Witnesses at Winnipeg Beach

In the year of 1930 the truth of God's word was brought from Winnipeg. Jehovah Witnesses gathered at various homes. Mrs. Carol Dregor and Eva Semchyshyn's homes.

Harry Johnson used to come from Winnipeg many times and hold public meetings about what the Bible tells about God's Kingdom.

In 1949 Jehovah's Witnesses had a small house for meetings at Mike Kain's place south of the present Kingdom Hall.

In 1950 the small house burned down. The meetings were held at the home of Mrs. Eva Semchyshyn.

In 1951 a log Kingdom Hall was built 16' x 26'. In 1960 Jehovah's Witnesses built a bigger Kingdom Hall, 30' x 70'.

Many Bible meetings before 1960 were held at various places by Jehovah's Witnesses at Gimli,

north of Gimli, Camp Morton, Matlock and Winnipeg Beach.

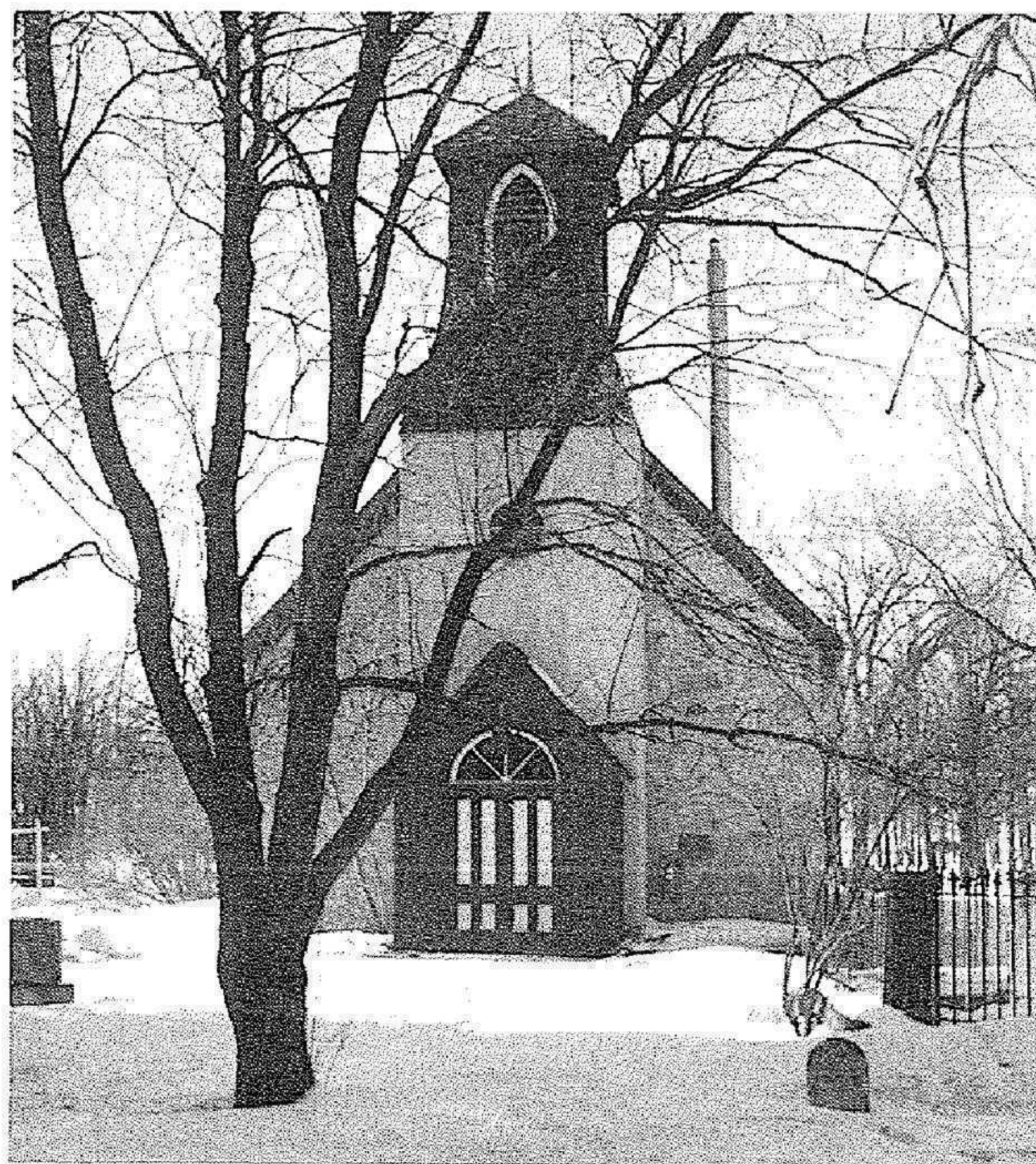
During the Ban of Jehovah's Witnesses, meetings were held on a fishing boat on the lake at Arnes.

Mrs. Eva Semchyshyn's daughter Stella is a missionary of Jehovah's Witnesses in Chile for the last of 26 years. She is still there. Other missionaries have moved to Toronto, Montreal and Vancouver.

Since 1960 when the new Kingdom Hall was built, increase of Jehovah's Witnesses from year 1930 of 4 proclaimers of God's Kingdom, to the present there are 50 that are active, telling people about God's Kingdom, which is the only hope for all mankind, covering a territory of 900 square miles, visiting those who have a hearing ear to listen to God's Word.

Little Britain United Church

By 1882, the congregation of Little Britain Presbyterian Church was celebrating the 30th Anniversary of its founding. Although the Presbyterians had been promised a minister of their own denomination as early as 1812 when the first Selkirk settlers came, it was not until 1851 that an ordained man was finally sent to the Red River colony. He was the Rev. John Black, from Upper Canada, and in the spring of 1852 he met with fourteen families at the home of Donald Gunn, and the congregation of Little Britain was formed. Their first meeting-house was built the same year and the log building, with its thatched roof, also served the community as school and library until



Little Britain United Church.

1878. A cairn on the River Road, just north of the "Locks", marks the location.

In 1863, a grant of land from the Hudson's Bay Company had been received by the congregation, to be the site for a new church, its location about half a mile south of Lower Fort Garry on the west bank of the Red River. However, it was more than ten years before the church and manse had been completed. John Clouston, with the help of Duncan McRae, was in charge of the stone masonry and it is believed that a number of Wolseley's men from the Fort helped to raise the walls of the church.

The manse was first occupied in 1872 by the Rev. and Mrs. John McNabb and it served as the home for successive ministers until the end of the century, and as a Church Hall until 1950 when it was condemned as unsafe and demolished the following year to make room for the present Hall. A manse at Lot 115 on the River Road was used for a dozen or more years but the distance from the church proved to be inconvenient and the present manse, on the church property, dates from 1916.

The old stone church, itself, was dedicated in 1874 and the same building is still in use, although the bell tower was not added until 1920, a memorial to the men who had fallen in World War One. The first recorded burial in the churchyard was of Murdock McDonald in 1869, and on the old tombstones are the names of many pioneers of the district who were also prominent in the early history of Manitoba.

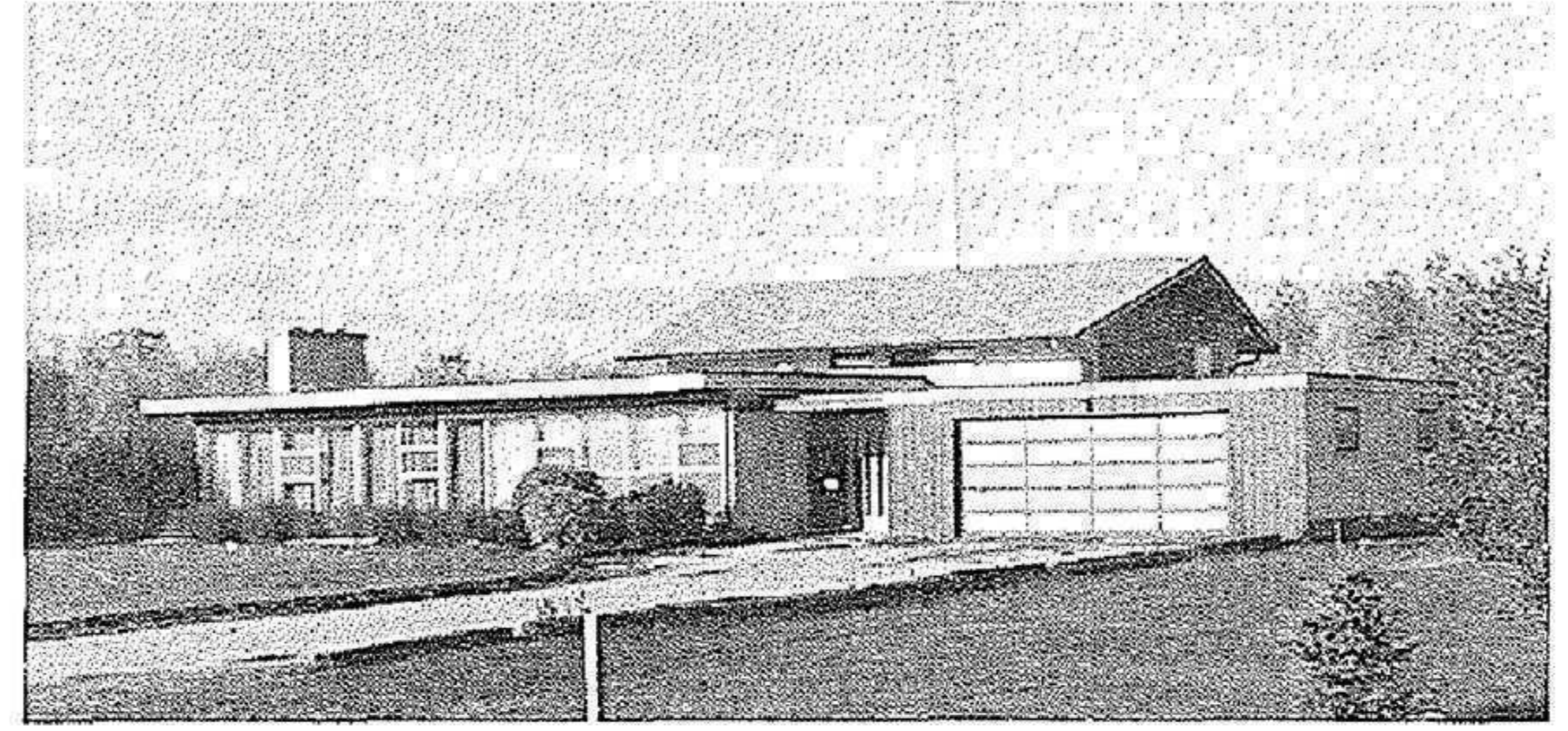
In 1925, the congregation voted in favor of Church Union and Little Britain became a "United Church". Throughout its history it has been part of a multiple charge, having been associated at various times with Selkirk, Parkdale, Cloverdale, Ashfield, Clandeboye and Netley Lake. The present three-point charge includes Rivercrest, Bird's Hill and Little Britain.

Quite a number of ministers have served the congregation since its beginning. Still remembered are:

- 1929 — The Rev. J. A. McConnell
- 1948 — Mr. A. Parsons
- 1950 — The Rev. D. E. Bennett
- 1954 — The Rev. T. B. Pearson
- 1959 — Mr. Lachlan McLean
- 1961 — The Rev. Dr. P. N. Murray
- 1963 — The Rev. R. McPherson
- 1965 — The Rev. "Bud" Bewell
- 1966 — The Rev. John McLeod
- 1970 — The Rev. Bernard Lee

Mormon Church

The Church Of Latter Day Saints was opened in the fall of 1979 and it is located on the Little Britain Road in Little Britain.



Church of Latter Day Saints Little Britain Road.

Mustard Seed Chapel

The Mustard Seed Chapel was built about 1901 at the mouth of the Red River. It served about twenty-six families. It also served as a school with Reverend Benjamin McKenzie as its minister and school teacher.

There was a church at the Robinson Spur Cemetery but it was destroyed by fire. It was decided at a vestry meeting on March 26, 1940 to move the Mustard Seed Chapel to its present site which is the Robinson Spur Cemetery.

The Mustard Seed Chapel was moved in the fall of 1940 to the Robinson Spur Cemetery by two teams of horses owned by Mr. Jack Tovel and Mr. Hugh Enyart. Also present were Mr. Henry Lillie and Mr. John Lillie.



Mustard Seed Chapel and Robinson Spur Cemetery, Matlock, 1979.

In the spring of 1969 the outside of the Chapel was painted with paint donated by some generous people from Matlock. The churchyard is maintained by the members of the church from Matlock.

In the summer of 1979 the church was painted inside and outside. On August 12, 1979, the first service in many a year was held at Mustard Seed

Chapel with the Rt. Reverend Barry Valentine, the Bishop of Rupertsland, officiating with Reverend Stephen Sharman. Many former residents were in attendance. A picnic was held after the church service and the occasion was a memorable experience for all.

Neighborhood Sunday School

Esther Fillmore Pearson

During the latter part of the 1930's some of the parents in the Fillmore School District must have decided it was high time their children attend Sunday School. Although there were many cars in the district at this time, the roads were blocked with snow for most of the winter. A non-denominational Sunday School and Adult Bible Class was organized to rotate in each other's homes on Sunday afternoons. The School Teacher was always included in this group because she or he was also trapped by the snow.

Most families arrived in box sleighs drawn by a team of horses able to plow through the deep snow drifts. On very cold days the family, except for the driver, would be huddled in the bottom of the box on a bed of straw under a buffalo or cowhide robe. Feet would be kept warm by flat stones heated on a stove, well in advance, and wrapped in asbestos paper.

While the fathers were unhitching the horses and putting them in the barn the children would rush to put on their skates for a warm up session on the ever present rink. Some of the children think they recall wearing their skates during the Sunday School but knowing the parents, this seems unlikely. However, the minute the class, which was usually held in the kitchen, was dismissed the game of hockey would commence. Branches were used for sticks and a frozen dirt or manure lump for a puck.

The parents held their Bible Class in the living room. They took turns leading the class. They did not rush to get onto the skating rink but they very much enjoyed an hour of fellow-ship over tea and coffee and a delicious lunch.

Miss Vera McRae always had a pot of yeast stored on her warming oven. This never seemed to be used to illustrate the parable of the leaven hid in three measures of meal, but the memory of this good aroma and the friendly kitchens live on and must have preconditioned the graduates of that class to think Sunday School was a very good place to be.

Soon the Municipality of St. Andrews commenced grading up the roads and powerful snow clearing equipment replaced the neighborhood six or eight-horse power plow. Churches became accessible all year around and the Neighborhood Sunday School was no more.

Our Lady of the Lake

The first Roman Catholic missionaries in this territory served in what was then known as the Gimli District. This was a vast tract bounded on the east by Lake Winnipeg, on the south by an imaginary line running from Petersfield to Inwood. It then went north along the C.N.R. right of way to Fisher Branch, from there to Shorncliffe, and then back to the lake again.

In 1875, the Icelanders started the first permanent Icelandic colony. In time the term Gimli was applied only to a restricted area around the present town. In 1885, the Gimli settlement was thrown open to other nationals.

Groups of Polish settlers started to move in around the end of the century. They came by way of Teulon which was then the end of steel (C.N.R.). Settlements of these people grew up in Pleasant Home, Gimli, Komarno and then spread all over the large district of Gimli. These people were of the Roman Catholic faith. In this vast unpopulated area of forest and swamp, they settled on homesteads, cut off to a great extent from even their nearest neighbors. They missed especially contact with their church. A devout people, they had to face the hardships of this new life without the Solemn Rites of the church and the guidance and the comfort of a Parish Priest.

In 1899, a small group of the men made a trip to Winnipeg to invite a Polish priest to visit them. The first one who came in response was Father Adalbert Kuloway, who had his headquarters at St. Mary's Rectory in Winnipeg. In February, 1899, he visited the Poles in Pleasant Home; mass was said and the first baptisms administered.

Following this trip, he and other priests made visits. These trips were fraught with many hardships. Someone went to Teulon to meet the priest. He then acted as guide, and the two walked twenty-two miles through water and forest. This guide was often Roch Pawulski. He had built a three-roomed cabin the previous year and it was used for the services the priest performed. Trips were made to other settlements as well.

In 1904, the first church was built by the immigrants themselves near Gimli. They began petitioning the archbishop for a parish priest.

The Oblate Fathers were the first itinerate missionaries to enter the district. Father Ernest J. Kostorz was the first resident priest who endured the hardships of the times along with his flock. On his arrival he found seventeen families in the parish. When he left in 1907, the number was seventy-seven.

In 1902, the C.P.R. railway extended its track to Winnipeg Beach and the town became a popular



Josie Rogowski and her catechism class 1955, Our Lady of the Lake Church, Winnipeg Beach.



Mr. and Mrs. John Pawloski on Golden Wedding Anniversary 1974. Lady of the Lake Roman Catholic Church, Winnipeg Beach.

summer resort. There was, as well, an influx of permanent residents and new businesses sprang up each year. There were many Roman Catholics among the new residents and the Fathers of St. Mary felt they must be provided with Sunday mass. For three years different priests provided this service for the summer residents. A chapel was built and named, "The Chapel of the Most Holy Redeemer." It was blessed on July 15, 1911, by Father La Bonte. Later Father O'Donnell changed the name to "Our Lady of the Lake" which change has lasted until now (1982).

This church was used as a mission chapel for the Polish parishioners during the winters. In 1929, the church was enlarged and renovated. The priest's resi-

dence was repaired and painted. Our Lady of the Lake thus became one of the larger churches in the whole Interlake.

Finally, in 1972, a fine new parish church was built in the town of Winnipeg Beach. It has a large seating capacity, and is used by all the Christian denominations for events that draw crowds too large for the other churches.

The parish priest at the present time is Father Eugene Grzeski. At present he lives in Gimli with Rev. T. J. Hocks who serves that district.

Sacred Heart Chapel, Victoria Park

Sacred Heart Chapel — Victoria Park is located on Church Road on two acres of land donated by Phillip Danko in 1909. The first church was built in 1909. The first members and all founders of the church were:

Frank Gusnowsky	Martin Lakusciak
Steve Gusnowsky	Joe Galant Sr.
Walter Evaskavich	Frank Esaak
Phillip Danko	Keaton Hochkevich
Samuel Sobkovich	Michael Popp
Stanley Sobkovich	— eleven families in all.

Five years later, in 1914, the first church was dismantled and a new and larger church was built on the same site; again with all volunteer labour. In 1937, the second church was dismantled and the present larger church was built on the same site.

Services were held regularly until New Year's Day (last service) January 1977. The members at the end of December 1976 were nine families.

The cemetery remains in use although the church no longer holds regular services. At present, it is a Polish mission of the Notre Dame Church, Selkirk.



Sacred Heart Chapel, Victoria Park.

St. Andrew's On-the-Red

St. Andrew's is the oldest surviving stone church in Western Canada. The parish was founded and the present church was built through the efforts of the Venerable Archdeacon William Cockran, who arrived in the Red River Settlement in 1825.

In 1829 the Archdeacon built a house which also served as a school and church. In 1831 a log church was built and completed and dedicated in 1832.



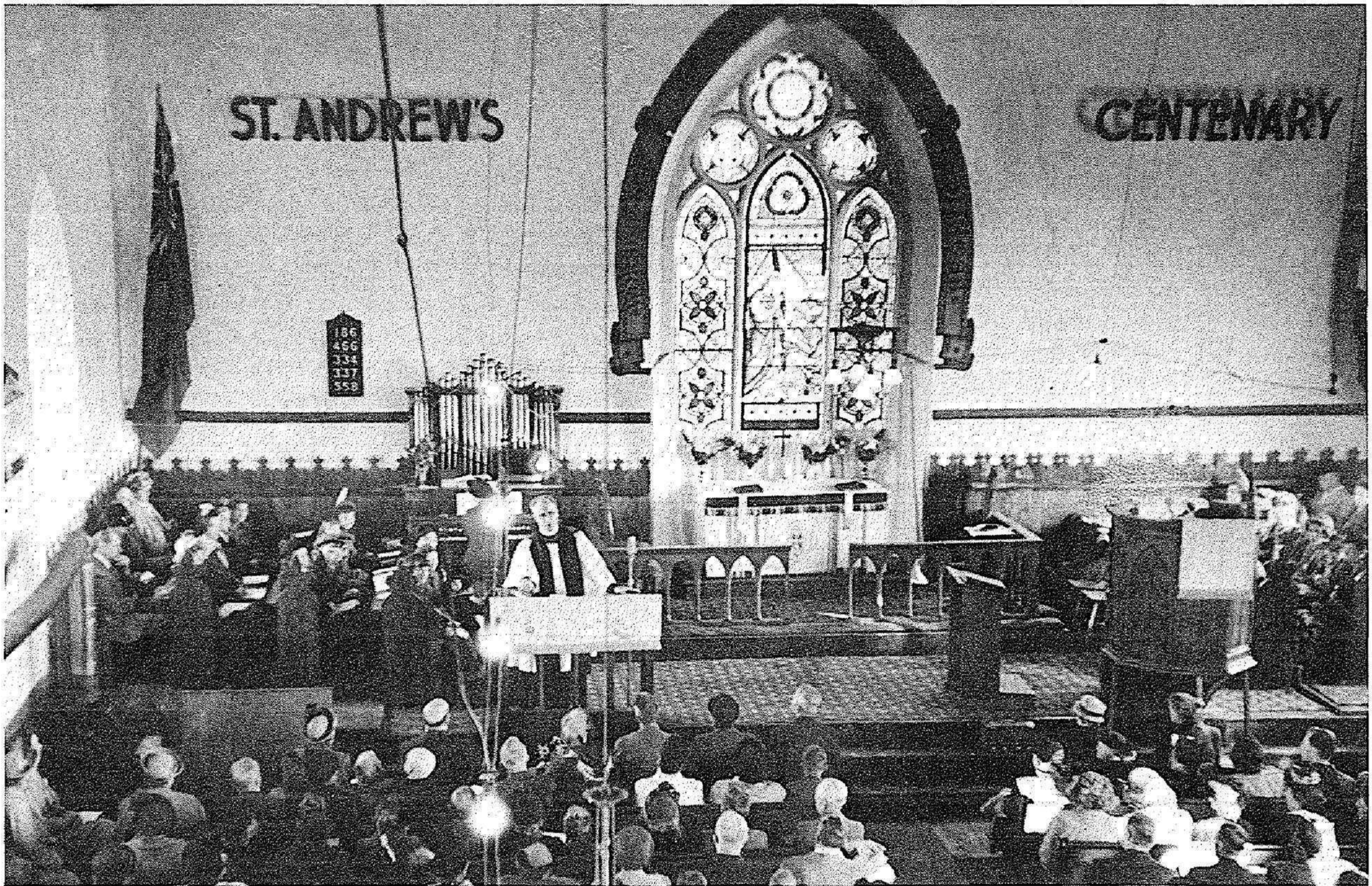
St. Andrews Anglican Church parsonage. The minister, Rev. King and his wife and family and Archdeacon Kirby.



St. Andrews-on-the-Red Anglican Church, 1932.

Construction of the present Church began on July 4, 1845 and St. Andrew's Church was consecrated by Bishop David Anderson on December 19, 1849.

The contents of the Church manifest a sense of heritage and some of the highlights are: a portable



Interior — St. Andrews-on-the-Red Anglican Church.

organ, a carron stove, box pews in the gallery, the original light fixtures (now electrified), kneelers covered with buffalo hide, memorials to Archdeacon William Cockran; to John Norquay, Manitoba's first native-born premier; to Captain William Kennedy, Arctic Explorer and to many others.

St. Andrew's church stands as one of the best known symbols of the province of Manitoba.

The Rapids

My ancient church in honour of St. Andrew simple
 saint, stands dominant, commanding all
 Curve of river from two miles each way, and
 watches over yonder
 To the far blue pines. The river whorls, grand
 rapids at this place
 Were once the danger point for voyageurs; placid
 now
 The waters calm the former turmoil of a time long
 past.
 In cold white light of Christmas moon or living sun
 at Easter morning I have seen
 These walls of stone become the stuff of soul, new
 life
 New hope and heart to meet the shock of future
 fear
 And symbol be transformed to flesh and blood.
 Here lie the bones of splendid ancestors, still but
 still,
 Who sternly set their standards, made firm steps
 And challenged all the clan to follow carefully, or
 fall and fail
 But be responsible. So under all these stone
 memorials
 I do salute you, pioneers whose dust and memory
 Have formed the fabric, wrought the tapestry
 That tells of all those hard cold days and nights,
 those grim determined prayers
 That gave command to God Himself to exercise
 His grace and mercy on those troubled glorious
 days
 When continents were won and nations born.
 Mary Elizabeth Bayer — (Segment from her poem
 about the Red River).

Ste. Anne's Roman Catholic Church — Petersfield, Manitoba Submitted by Verna Wallace

Ste. Anne's Church in Petersfield had its beginnings in 1936 when a small group of dedicated citizens decided to pool their efforts and work toward establishing a Catholic parish in this area. Previous to this, any Catholic wishing to attend Mass had to travel to Selkirk, which at that time was next to

impossible, as very few had the means to travel that distance. On occasion during the summer months, Mass would be held at the home of Mrs. O'Connor with a visiting priest in attendance, and would sometimes be followed by a meeting of those present. It was at just such a meeting that the idea of building a church was first considered. According to the records, those first members included Mr. and Mrs. John Donohoe and family, Mr. and Mrs. Guilbert and family, Mr. and Mrs. O'Connor and family, Mr. and Mrs. Joe Koch Senior and Mrs. Vosper.



St. Anne's Catholic Church, Petersfield, built in 1934.

A parcel of land was bought in 1936 from Mr. Foord and a small church was built on the site with volunteer help. Apparently a visitor to the area was dismayed to find no church in the district, and as a result she left a modest sum of money in her will to be used towards the building of a Catholic Church in Petersfield. Mr. Guilbert kindly donated a small lot and house which was used as a residence for the first priest, Father Bernard Nieslony. In later years this property was sold and a small rectory was built on the church grounds. This was used occasionally by visiting priests and by Sisters who came each summer to teach catechism. Additional land was later brought by the parish. In 1949 three lots were purchased from St. Andrews Municipality and in 1967 two adjoining lots were purchased from Norbert Greyeyes. This extra property was bought with a view to further development, perhaps a new and larger church with ample parking area and sufficient grounds for the church-yard cemetery.

Over the years the congregation grew steadily and in 1951 it was deemed necessary to enlarge the church. An addition was built on and served the

needs of the parish well until 1960 when it became evident more space was needed to accommodate all those wishing to attend Mass, so a further addition was built.

During this time a goodly number of "cottagers" holidaying in this area began to attend our services each summer, and this has increased several fold over the years to the point where they are now an integral part of our congregation, often assisting as lay readers and supporting us at various parish functions.

Since its beginning, our parish has relied heavily on volunteer help in all areas, for without the dedicated works of such parishioners the church could not have survived. Members such as Mr. and Mrs. Donohoe, Mr. and Mrs. Joe Koch Sr, and Mr. and Mrs. Joe Janisch Sr. certainly worked above and beyond the call of duty in their efforts to keep the affairs of the church running smoothly. Only they know how much of their time and effort was given to and for the church. As well Mr. and Mrs. R. Bidinost and Hank and Betsy Heuvels have given many many years of faithful service to the church. Our organists also are volunteers, and we are most grateful for their dedicated service and for their years of faithful attendance. Mrs. J. Koch Sr. was the first organist and served until 1968, except for a five period in the early fifties when Margaret Kamer played, followed by Tom Donahoe (1968-1973) and our present organist Mrs. Jim Donohoe who took over from her son Tom in 1973. Since music is such vital part of the Sunday service, these dedicated parishioners are to be commended for sharing their talent with us over the years. We are truly grateful to them.

Since its beginning, Ste. Annes has been served by several priests with Father Nieslony in 1938 being the first and only resident priest, followed by Father Hilland (1939-1954), Father Boening (1954-1963), Father Herman (1963-1966), Father Otterbach (1966-1973), Father Jacek (1973-1975), Father Risling (1975-1978), and our present priest Father Kaufman who came to our parish in 1978. During the first two years the parish was served by visiting priests on an irregular basis, after which time the congregation felt capable of maintaining a regular parish priest.

Ste. Anne's Church presently is served by three groups, The Ladies of Ste. Anne, The Church Council and The Men's Club. The Ladies of Ste. Anne is the longest established of these groups, having been founded in 1938, and has taken care of the needs of the church over the years. The Church Council formed in 1940, attends to the business of the church and discusses with the other two groups any necessary works and improvements. The Men's Club is a fairly recently formed group who take care of the operating expenses of the church as well as attending

to the grounds. All three clubs work together harmoniously with their common goal being the upkeep and betterment of our church.

Our congregation is a veritable mixture of all nationalities and runs the gamut from the very young to the very old. The attendance rate is excellent, being approximately seventy-five percent full every Sunday and during the summer filled to overflowing. We are most grateful to have Ste. Anne's Church in our midst, and trust that it will always be a part of our community for generations to come.

History of St. Bartholomew's Anglican Church — Winnipeg Beach

St. Bartholomew's Church, built in 1909 was originally situated on Grove Street. In 1947 it was moved to its present site on Churchill Road and remodelled.

The same year it was rededicated by the late Archbishop Sherman.

During the years the exterior and interior of the Church have been enriched and improved by donations of furnishings, memorial gifts, and volunteer work by the members of the congregation.

Though our membership is not what it was, the congregation is dedicated and enjoy working together to keep our church open.

St. Bartholomew's Church extends a welcome to all.

St. Clement's Church Mapleton 1861-1981

For dates and details in the history of St. Clement's Church, I am indebted to the Rev. T. C. B. Boone, archivist to the Ecclesiastical Province of Rupert's Land who researched its history for a Centennial Booklet published on the occasion of St. Clement's Church Centenary 1961.

— Vernon Railton

With the development of the Red River Valley, it became apparent the spiritual needs of the people between the two churches, St. Andrews to the south and St. Peters to the north, were not being met. In the late 1800's a school was built at Mapleton. The Rev. Mr. W. A. Watkins was brought in to teach school and to conduct divine services. These services were held in the school. The need for a church was recognized and a meeting was arranged to ascertain what support would be forthcoming to erect a new church. The response was favorable. The gathering was told that if they would raise One Hundred Pounds a like amount would be donated by the Bishop. It was decided to build the edifice out of local stone.

In 1857, Samuel Taylor, Mason, moved to



St. Clements Anglican Church, Old England.

Mapleton from Moose Factory with the William McKay family into which he had married. He kept a diary. He notes in some detail the building of the church. One entry states: "I began to build at the church on Wednesday the 13th. I wrought three days at building stones and one day carpenter the first week" . . . I wrought five days the second week. Say nine days in all". "I was building stonework on the 25th". Mr. Taylor records nothing further until the month of November when he summarizes some more activities. "John Hudson put in the Mapleton Church windows on the 9th". "I was building and plastering the church on Saturday 9th, 11th and 12th" . . . "Tuesday was a soft, snowy day. I was plastering above the door for a while". The church was finished to a sufficient extent to warrant its use at the end of the month so we find in Mr. Taylor's diary for December 1861, Sunday 1st, "The Church of St. Clement's was opened for divine worship by the Lord Bishop of Rupert's Land and Mr. Hunter — the church was full of people from up above and from down below. Indeed, many had to go home as it was rather cold that evening".

In the tower of St. Clement's hangs the "John West Bell". The bell was brought over by John West, the first missionary in Red River. It was hung in the first St. John's Church in North Winnipeg. As the parish grew a larger church was needed. A set of three bells were ordered in keeping with the larger church. The original bell was sent to St. Clement's. There is an interesting account of the hanging of the bell in Mr. Taylor's final reference to the church, in 1862. "There was a fine bell put up at St. Clement's on Saturday 15th, after dark at night with fire and lantern light". The bell that still rings from the belfry was the first to be heard pealing over the wilderness west of "Red River".

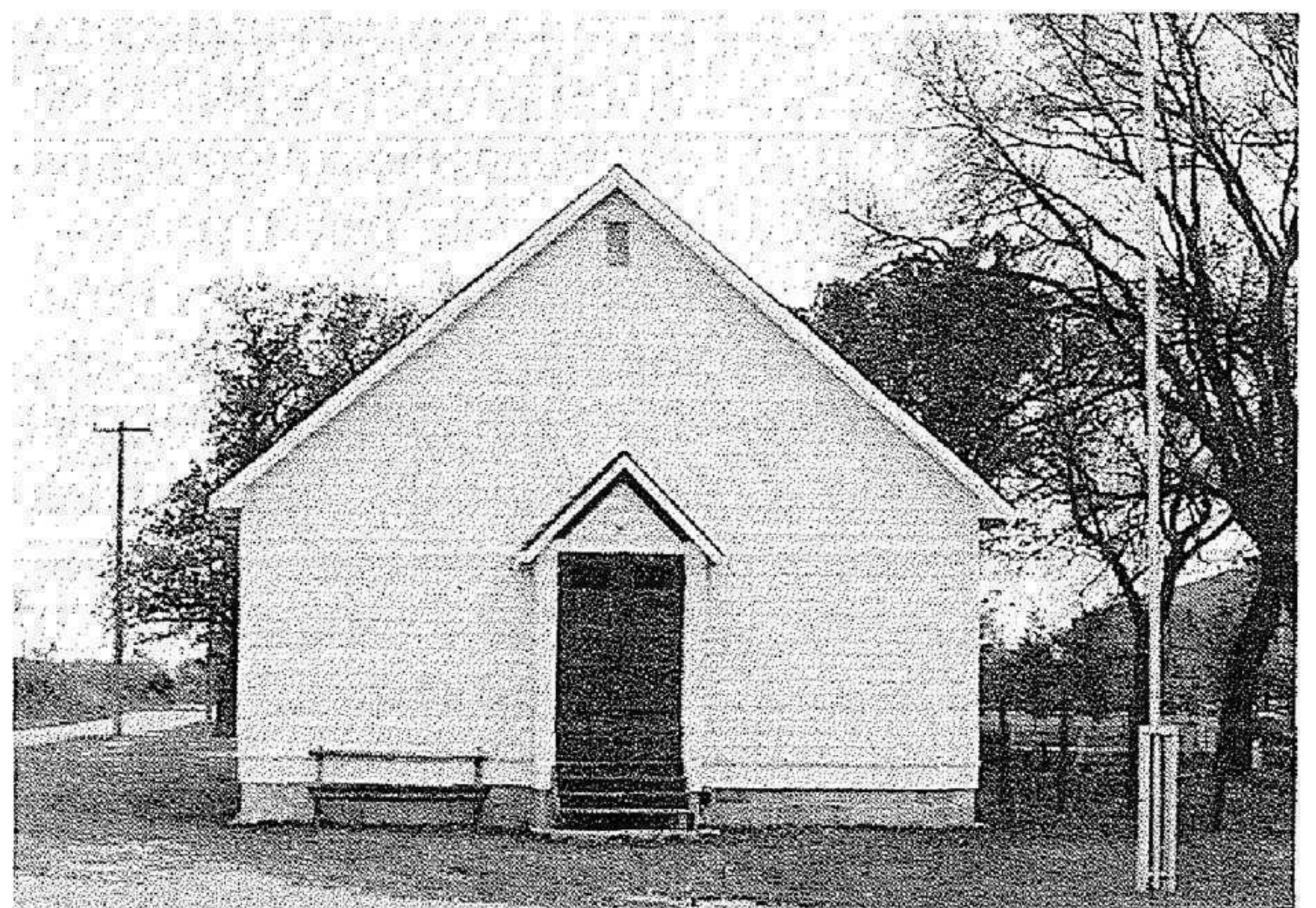
The St. Clement's Church tower was originally intended to be built to mark the Golden Jubilee of the consecration of the church which would fall on January 11th, 1914. It seems that difficulties in raising money needed to pay for the massive tower and the intervention of the First World War delayed the campaign for many years. By 1928 the tower having been built and free from debt was ready for consecration. The service was conducted by the Most Rev. Samuel P. Matheson, Primate of all Canada, on July 15th the same year.

For many years St. Clement's was the official church of Lower Fort Garry and on the first day of the week, gallant gentlemen clad in their broadcloth and their ladies in silks and satins, made their way to this little house of God and sat in seats reserved for their use. It was also for some period Garrison Church of the Lower Red River and scarlet tunics added a gay color to many a scene of sabbath splendor.

In 1887, the fast growing town of Selkirk, immediately to the north of Mapleton necessitated the building of Christ Church and the mother church became a Chapel-of-Ease ministered to by the Rectors of Selkirk.

In 1958 the parish work in Selkirk having so grown as to need the undivided attention of the Rector, Archbishop Barfoot approved a proposal to separate St. Clement's Parish and to appoint a Superannuated priest as Vicar. A suitable bungalow was built on a delightful spot on the Red River to serve as a Vicarage and St. Clement's became once more an independent parish.

Among the memorials in the church are four stained glass windows. The window over the Holy Table depicting Christ blessing the children, was donated by parents during the incumbency of Rev. C. R. Littler "In memory of children at rest" in the churchyard. The window representing our Lord carrying His cross is a memorial to the men of the parish



St. Clements Anglican Church Hall, Old England.

who died in the two World Wars. The third window portraying the Apostle Paul was given by the family of Paul and Nancy Pruden 1898-1946. In the Centenary Year 1961, Miss Alexis Taylor donated a window in memory of Samuel Taylor, Builder.

St. Clement's Church was named for the historical old Church in London St. Clement's Danes. It has been fittingly called "The smallest but the most serenely beautiful of all Red River Churches".

St. George's Anglican Church

St. George's Anglican Church, Peguis, was built in 1938 following the amalgamation of St. George's Church and the new St. Peter's Church. The Church was donated to the St. John's Cathedral Boys School.



St. George's Anglican Church, Peguis. Built in 1938-39 following amalgamation of St. George's and new St. Peters. The church was donated to St. John's Boys School.

St. George's Wakefield Anglican Church

St. George's Wakefield Anglican Church celebrated its 75th Anniversary on November 4th, 1979. The Church was consecrated on November 6, 1904. The Bell Tower was erected in 1944 in memorial to

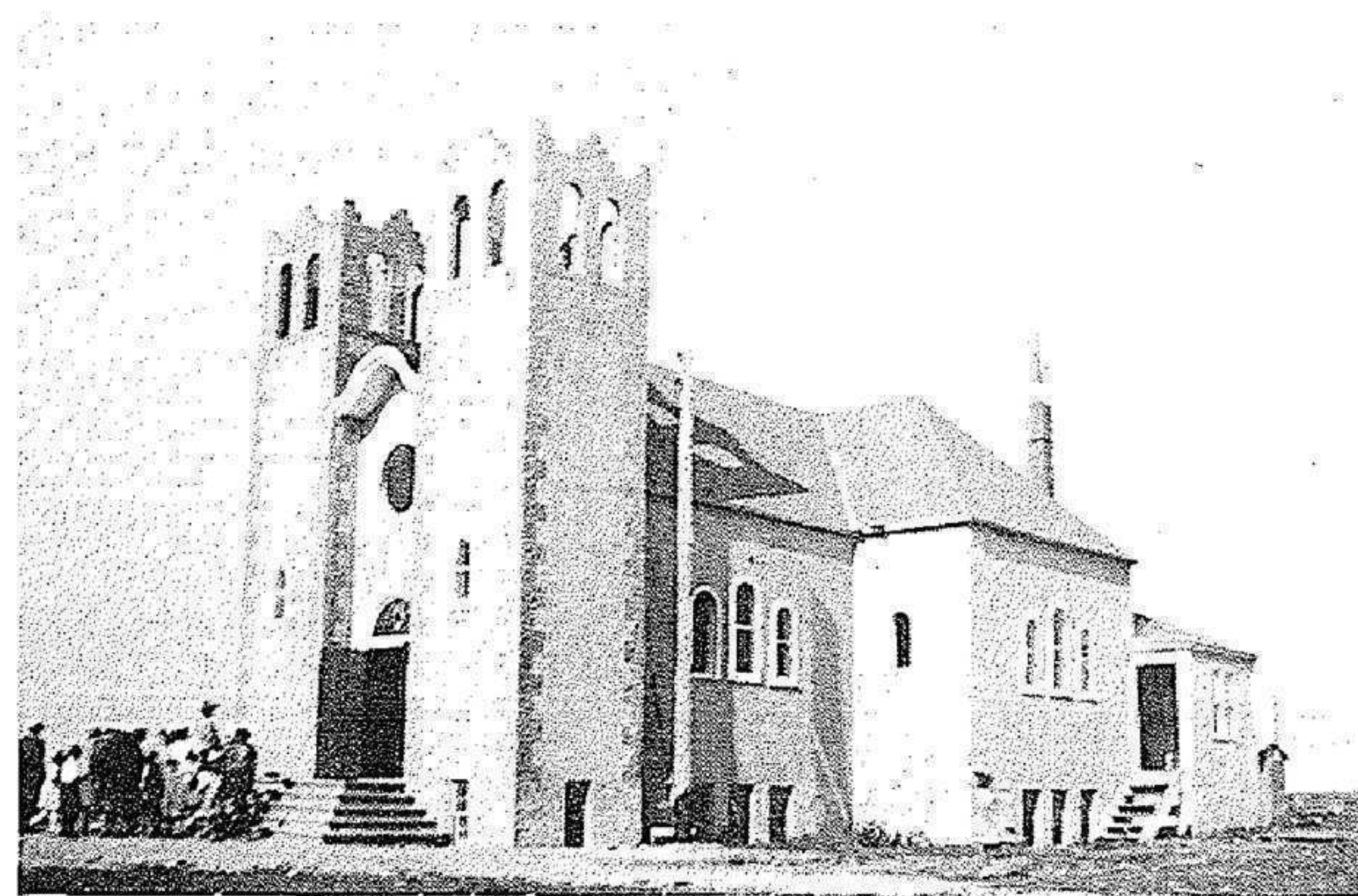


Wakefield Anglican Church, Petersfield, 1979.

those who had served in World Wars One and Two. In 1967 the old school building from Parkdale, in St. Andrew's was purchased and attached to the Church. The additional room serves as facilities for Sunday School classes on Sunday morning during Sunday morning Services as well as various meetings of the Church throughout the year. The present minister is The Rev. R. J. M. Willingham, who resides at St. Clement's vicarage.

St. Margaret's Catholic Church Little Britain

On March 27, 1927, a group of 100 immigrants from Germany arrived in Little Britain, between Lockport and Lower Fort Garry. The settlement originated through the initiative of Roman Catholic Father Kierdorf, Immigration Secretary for Catholics, and Agent for the Canada Colonization Association.



St. Margaret's Roman Catholic Church, Little Britain.

In 1977 the Little Britain Community celebrated the 50th anniversary of their settlement and of their Church and Parish of St. Margaret's. Mrs. Maria Werhle recalled the early beginnings in a book, "We Sure Have No Regrets." In her book Mrs. Wehrle described how the settlers started their new life on 3400 acres. The settlers lived in a large commune building specially built for them. Sunday worships were conducted in the community building until 1931.

In 1931 the community building was taken apart. One quarter of the building remained and became the church until 1943.

The present church was built in 1943, and from 1944 until 1973, it was served by Oblate Fathers, living in the rectory beside the church. Since 1973, the parish has been served by Oblate Fathers from St. Joseph's parish in Winnipeg.

St. Matthew's Cloverdale Anglican Church

Gordon A. Norquay

Early in 1904 a meeting was held in the Cloverdale School to arrange for a formation of a parish and erection of an Anglican Church. Those present were: Rev. C.N.F Jeffery, Rev. H. J. King, J. R. Sutherland, James Anderson, Andrew Truthwaite Sr., J. E. Harriott Sr., Alex Campbell, J. E. Harriott Jr., Colin Campbell, Alex Johnstone, Chas. Johnstone, Wm. A. Norquay.

James Anderson and Andrew Truthwaite Sr., each offered one acre of land as a site for the church; after some discussions the Anderson offer was decided on, and plans were made to start building on the property.

A carpenter named Albert Boreskil was hired and construction was started. The building materials and lumber, etc., were purchased and hauled to the site by the Anglican men of the newly formed parish. During that time and later on the women and men of the Anglican faith gave freely of their time.

The men helped with the construction and the women put on teas, concerts, picnics in their efforts to raise money to help in paying for the church. The families that helped build and support the church were: Sutherlands, Harriotts, Andersons, Calders, Truthwaites, Johnstones, Sanders, McDonalds, Campbells, Lands, Norquays, and Mowats.

The second and third generations of these early pioneers now support the church. Some live in the immediate area but those who don't still support and attend services at St. Matthews whenever possible.

This story would be lacking without some reference to the picnics of the era. There was a beautiful spot on what is now part of the Ostermann Farms a short distance south of the church where the picnics were held in July each year. The nice, large poplar trees provided shade for the tables where the ladies served the most delicious home cooked meals. They also had a stand where cold drinks and other treats were sold, including home made ice cream. The ice cream was made at the Andrew Truthwaite farm nearby with the freezer turned by hand. What a job that was! It took two men taking turns, one turning the crank and the other holding the freezer. It took an hour or more to make a freezer full. Oh, but what ice cream, especially with wild strawberries! Often, a second freezer would be needed before the day was over.

There was also a nice level piece of ground that was used as a football field, where tournaments were sometimes held. Cloverdale had a team with members of both churches in it. They won a flag at one of these tournaments, another time a silver cup. Some of the sons and grandsons of the players on that team are still living in the district.



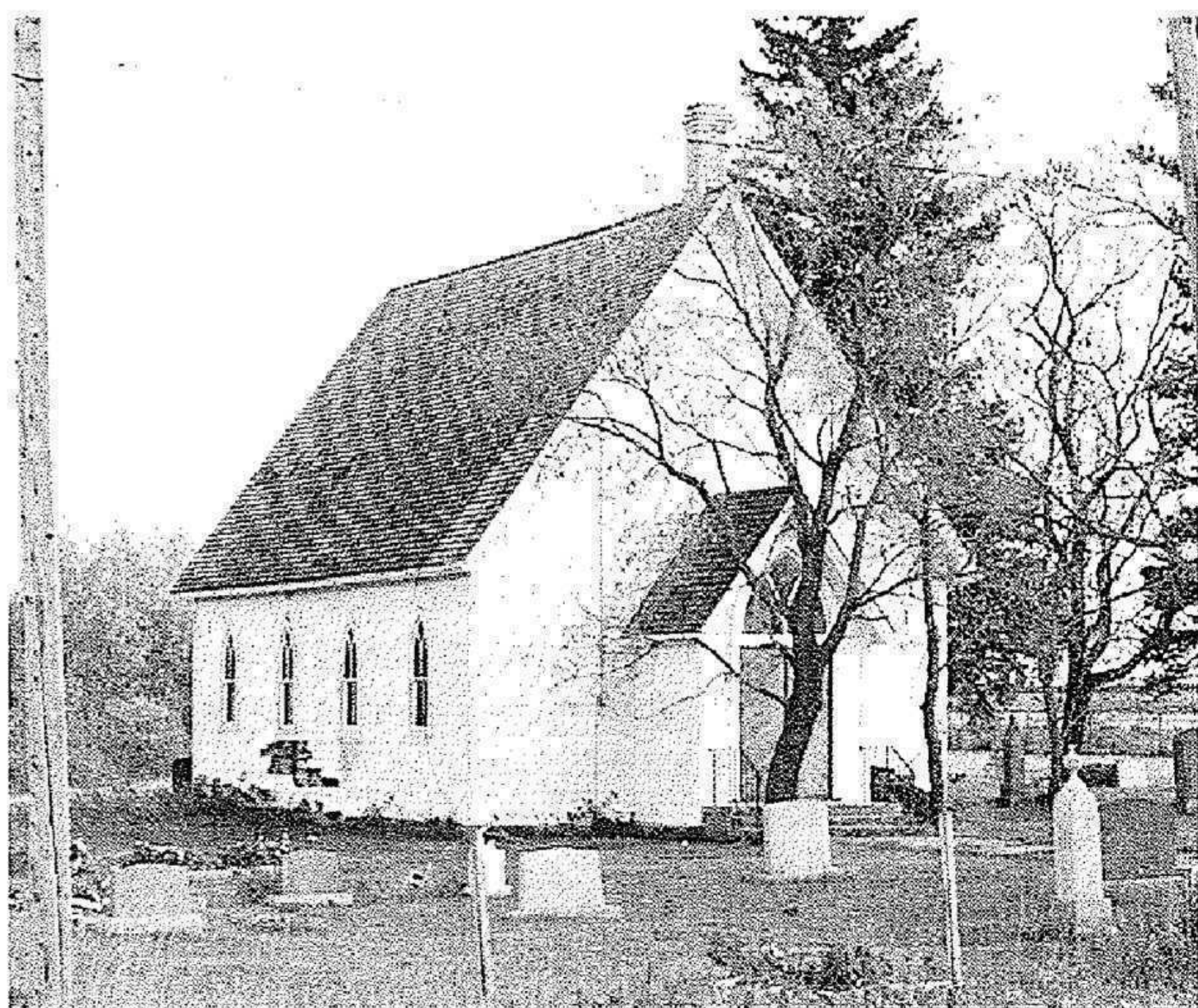
St. Matthews Anglican Church, Cloverdale, opened, 1905.

The picnic grounds are now long gone but services are still held at St. Matthews Church.

A Memorial Fund was set up and the response has been wonderful. We have had donations from the present as well as former members who have left the district and the province but are still interested in St. Matthews. The church has been painted inside and out and a new carpet laid. Our next big project will be to raise the church and put in a new foundation.

We celebrated the 75th anniversary of the opening of our church in 1980 which was well attended.

This completes my story of St. Matthews Anglican Church.

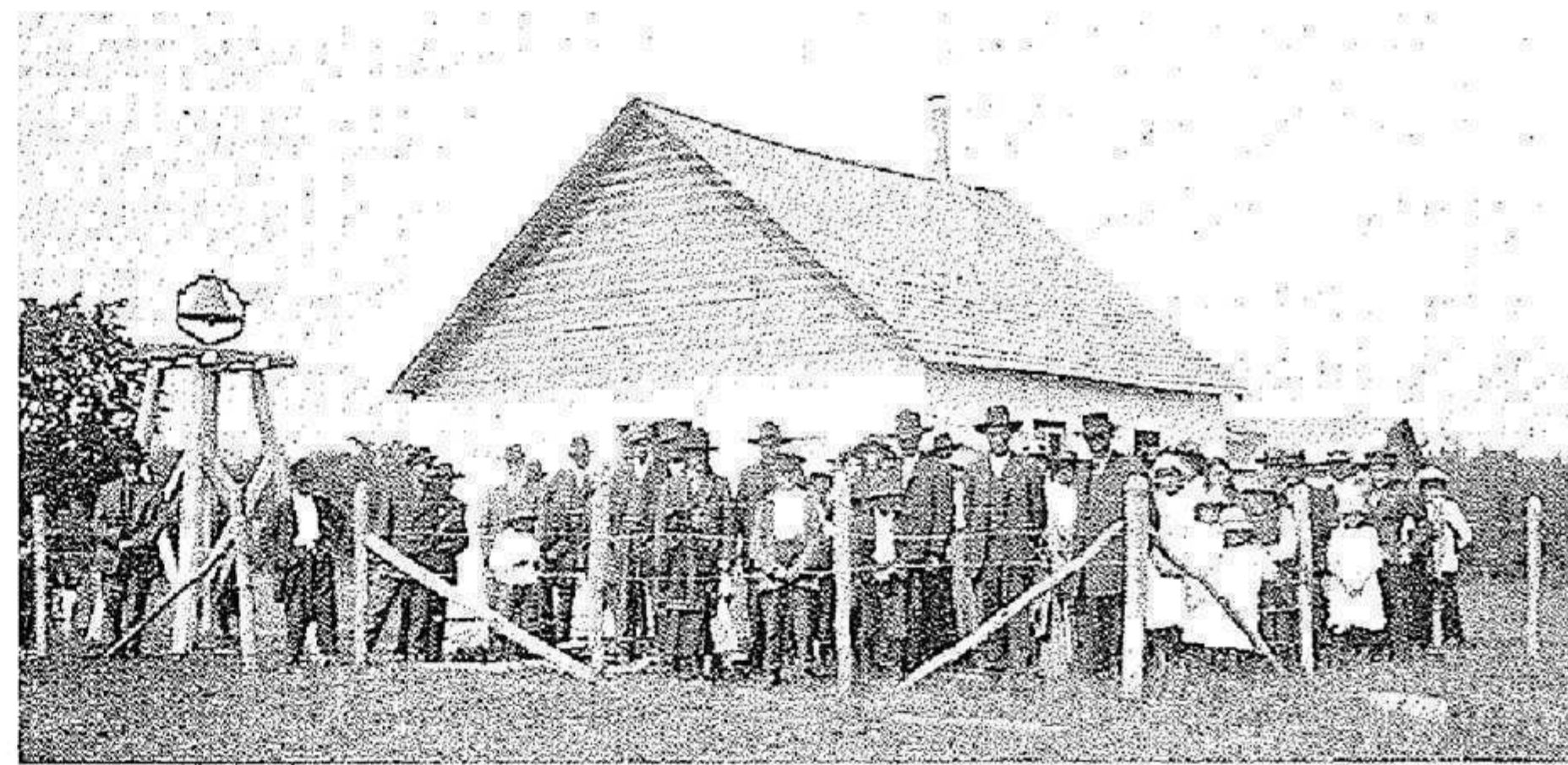


St. Matthews Anglican Church Cloverdale.

St. Peter's Anglican Church West Side



Rev. and Mrs. George Smith, new St. Peter's Church, Dynevor district, with son Gordon and daughter Sharron, 1961.



West St. Peter's Chapel situated on land presently occupied by Robert and Olive Lillie.



St. Peter's-Dynevor Church, 1981.

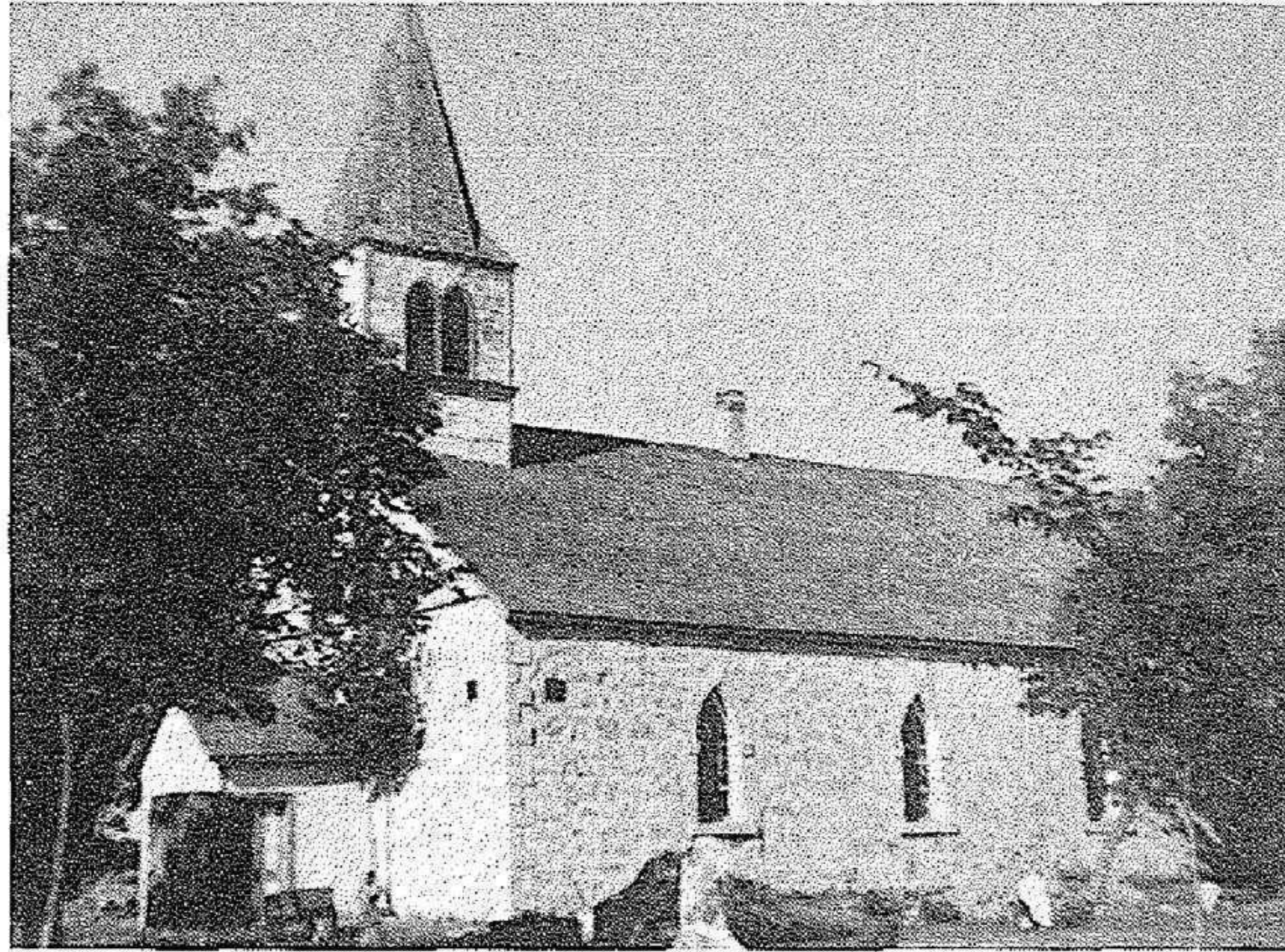
St. Peter's Anglican Stone Church built in 1853

This Stone Church was built through the efforts of Archdeacon Cochran, but was not completed until after Rev. Cowley took charge in 1854. Many local men took part in the building. They used oxen carts and stone boats to haul the stone from the quarry at Tyndall, Manitoba. The bells were from England as was the stained window on the East side of the church. The church pews were made by the church builders.

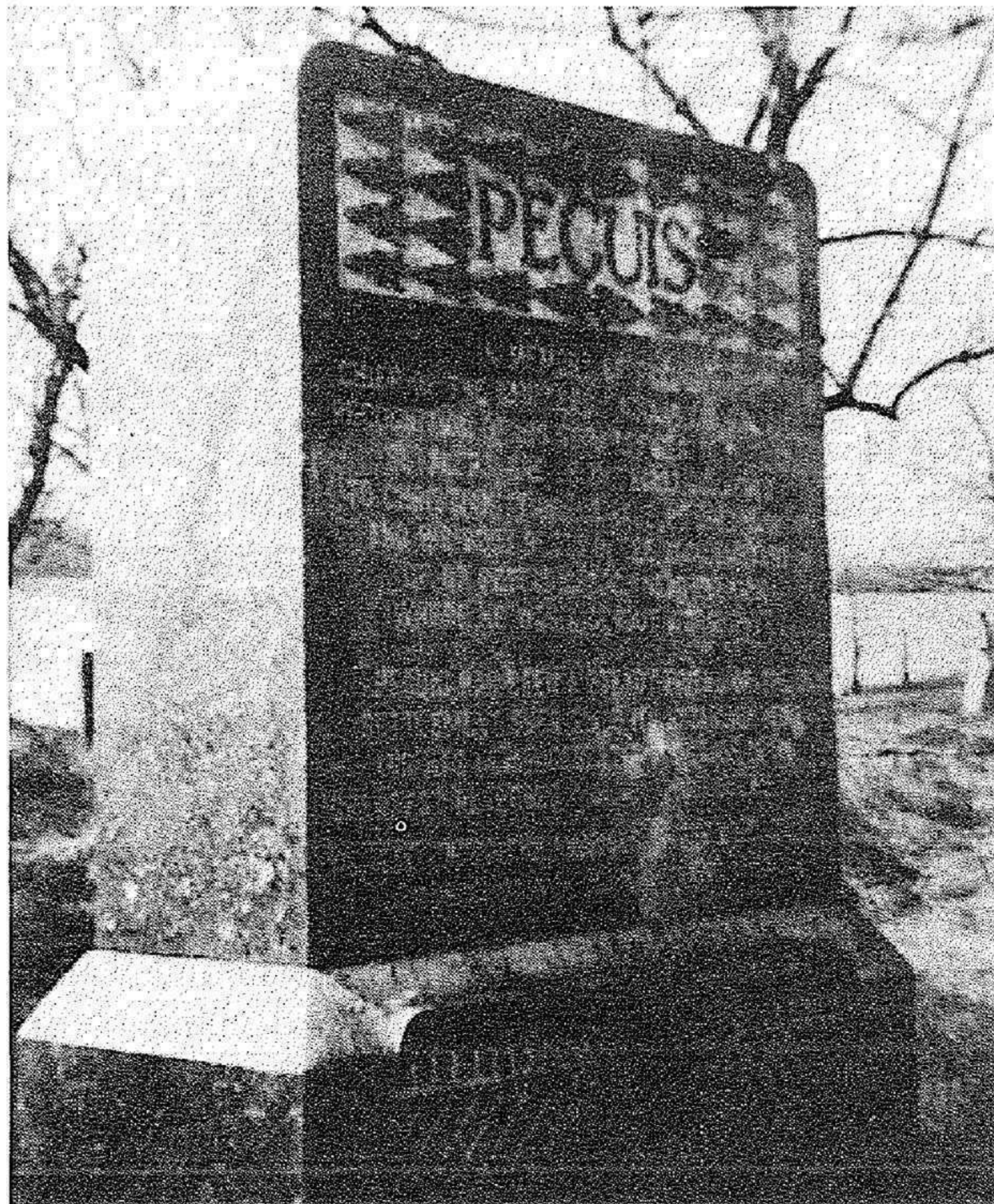
The Cree and Saulteaux Indians set up a village at the mouth of Netley Creek. Here they hunted, fished, grew corn and made maple sugar for a living. In 1831 Rev. Cochran, having settled at the Grand Rapids (St. Andrews) turned his attention to the Netley Creek Indians. He tried to get them interested in agriculture. He finally got the Chief (Peguis) interested and resulted in the founding of the Indian Settlement at the mouth of Cooks Creek in 1834.

In 1838, Chief Peguis, having become convinced of the truth of Christianity, was baptised on February 7, and was given the name of William King, after the late sovereign. His wife was baptised in 1840 and given the name of Victoria after the name of the

Reigning Queen. Before the Stone Church was built, the Old Church, built of logs stood on the south side of the present one. It was in this old church where the Chief and his wife received their baptism. Chief Peguis then built his small house close by the church and closely associated himself with all the events until his death in 1864.



Old St. Peter's Church on east side of the Red River which served the west side residents for many years.



Chief Peguis' Grave, Old St. Peter's Church cemetery.

*It is understood the lady referred to was Florence Nightingale.

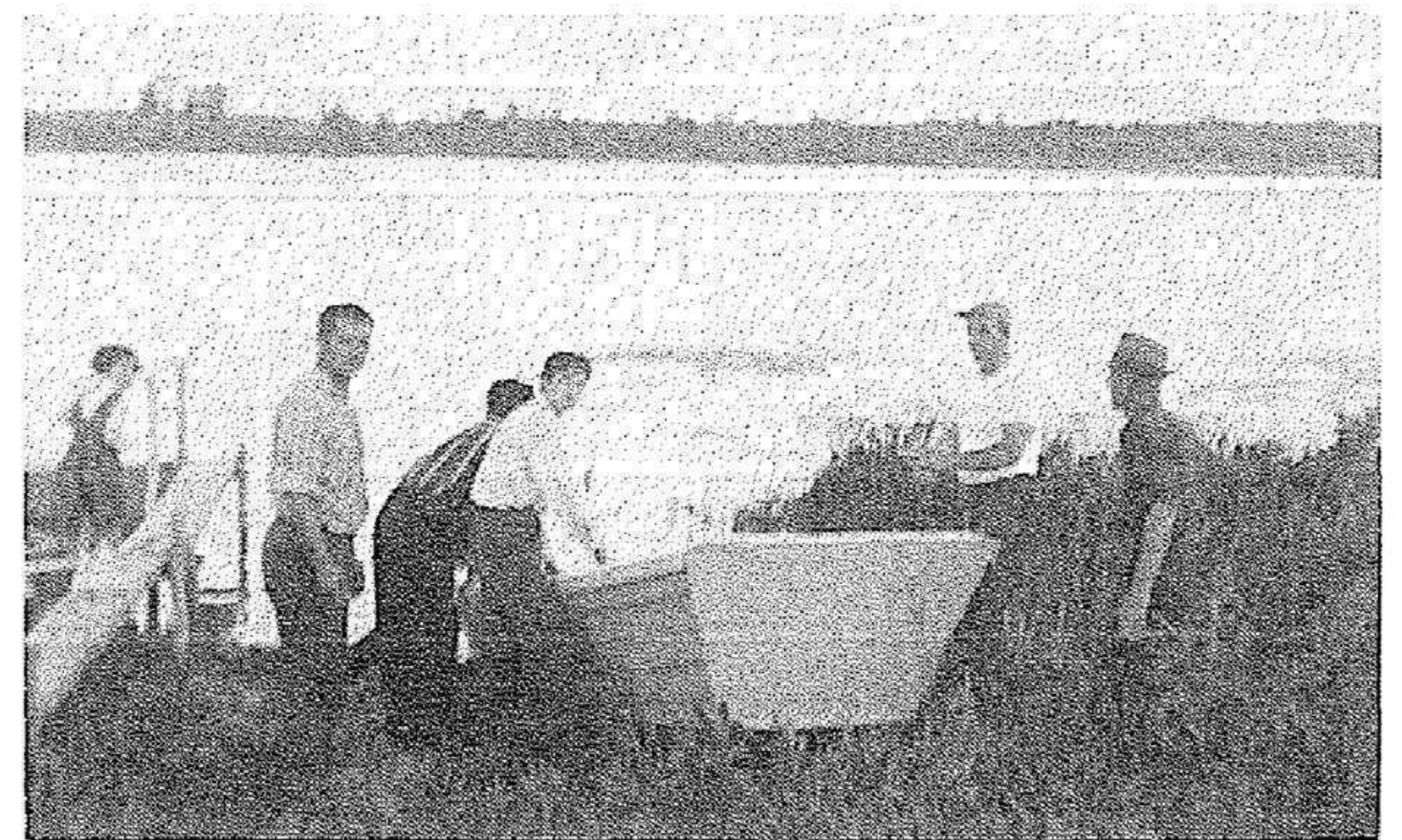
Shortly after St. Peter's was built Rev. John Smithurst arrived and remained among the Indians for many years. Maybe some of us remember the love story linked with this name; the church and his parents forbade them to marry. His lady went to the Crimean War and Smithurst returned to England in 1851. He died in 1867.*

Gravestones bearing the names of Chief Peguis, Archdeacon Cowley, Rev. Baptise Spence, and more recently Rev. Robert H. Marsh, can be found in the cemetery at St. Peter's Church. There are also numerous Indian and white people buried in the cemetery.

To attend church many people used to cross the river first on a ferry then by boat and oars. The church was redecorated and plastered. The old cast iron stove is still in use. The one in the front fell apart when it was moved during the redecorating. The organ was once thrown out, but was taken from the garbage and taken to the home of William Clemons. He worked on it all winter of 1964. Mice had eaten most of the keys and we had to buy new parts for it. That is the original organ used yet today. Our beloved Rev. George Smith was in his work clothes and helped with the plastering and painting. The font in front, is where most of us were baptised, I cannot recall just what inscription is on that font. In 1967 the bells were stolen and never recovered.

Around 1967, one of my girl friends from Peguis Reserve said, "Amy you know my father helped build this church and he told me to look on the south west corner. He wrote his initials, "R.O.", there, while the plaster was still damp". This was Peguis Day so we looked round and right enough, we found his initials. Rudolph Olson lived to a good old age and was a regular church goer at the St. Mathews Church, South Peguis Reserve.

The present priest in charge is Reverend Margaret Marquardt.



Launching Church boat for St. Peter's Old Stone Church, on east side of Red River. (Operated two months each summer) 1960. L to R: Peter Hoydalo, Syd Dunning, Reuhen McCinakey, Peter Trosin, Rev. George Smith.

List of Clergy — St. Peters Anglican Church

Rev. William Cochran	1831-1839
Rev. John Smithurst	1839-1851
Rev. William Cochran	1851-1853
Rev. C. Hellyer	1853-1854
Rev. A. Cowley	1854-1855
Rev. William Cochran	1855-1856
Rev. A. Cowley	1956-1967
Rev. H. Cochran	1867-1874
Rev. J. A. MacKay	1874-1875
Rev. Gilbert Cook	1875-1881
Rev. B. MacKenzie	1881-1890
Rev. John George Anderson	1890-1909
Rev. L. Laronde	1909-1914
Rev. Malcolm Scott	1914-1918
Rev. Alfred Cook	1919-1922
Mr. William Tenney (student)	1923-1927
Rev. W. H. Walker	1928-1937
Rev. George Gillespie	1937-1941
Rev. George C. Smith	1947-1950
Rev. T. C. Boone	1950-1954
Mr. Sam Cawson	
Brian Orvis	
Deaconess Stapleton	
Rev. G. C. Smith	1961
Rev. Adam Cuthand	1967



"Lord Selkirk" at Peguis Days at Old St. Peter's Church, 1967.

The Church of St. Thomas, Lockport (Formerly known as North St. Andrew's Chapel)

The parish of St. Thomas was founded in 1867 as a Chapel of Ease for the Elderly and was established because of the number of elderly persons living in the area who found it difficult to get to St. Andrew's Sunday by Sunday. A little log Chapel was built in 1868 on land donated by Mr. R. Stevens (who did the carving around the chancel at St. Andrew's). The Chapel sat just south of the present building and faced north, with the entrance at the south end. It was

known as North St. Andrew's Chapel. The area in which the Chapel was built was known as North St. Andrew's until the building of the locks in 1912, when it became known as Lockport. Around the turn of the century, there was a very active Sunday School in the Old Chapel under the capable leadership of a Miss Truthwaite.

By 1903 the log building had become unfit for use, and an appeal was made for funds, to be used to build a new Chapel. The appeal was not successful as money was short in supply. Mr. G. Hay and Mr. Thomas Mawson organized voluntary labour, and donations of material were made by many in the area. The new Chapel was completed in 1905. (It is now known as St. Thomas Church.)



St. Thomas Anglican Church, Lockport.

Archbishop Matheson officiated at the opening of the Chapel in 1906. Loyalty to St. Andrew's and family ties in the area surrounding it resulted in the closing of the Chapel in 1908, but it was re-opened in 1910 by the Reverend A. J. Warwick, and from then on the congregation continued to grow.

The Chancel was added shortly after the re-opening. The east window, depicting "Christ, the Light of the World", was installed at the same time. (The window is dated "1914".) In the early twenties, the tower was built and the memorial window in memory of the men who gave their lives during the first World War was donated at about the same time.

During the early days of the depression, as part of a work project for the area, the Church was raised and a basement was put under it to provide accommodation for Sunday School, Girl Guides, Boy Scouts and other Church organizations. A false ceiling was added at this time and later on, the outside was stuccoed and paint applied inside and out. In 1931 the iron fence was put around the grounds. By

the late thirties, the present oak pulpit, lectern, prayer desk and communion rails had been installed. In 1950, twenty polished oak kneelers were donated by the Evening Branch of the Women's Association. These were installed by boys from the Church Boys' League.

Winnipeg Beach United Church

The United Church building which stands at the corner of Stitt and Murray was built in 1905. It has withstood its seventy odd years well and is in regular use today (1982). At the present time plans are under way to build an additional room to be used for Sunday School, meetings, etc. . Plumbing and a kitchen facility will be included.

The early congregations seem to have had financial troubles. It never seemed possible to have more than a small number of supporters. This was partly due to the fact that the immigrants who came in around the turn of the century were from Europe and were members of the Roman Catholic and Greek Orthodox faith. The business men were predominately Jewish.

The very early church records mention among others, the names of Mr. and Mrs. Thompson, Dr. and Mrs. Charles Scribner, Mr. and Mrs. Dawson and Mrs. Halliday. Mr. Dawson had retired from school teaching and lives with Mrs. Dawson in Winnipeg Beach. Mrs. Thompson is now ninety years of age and lives in Central Park Lodge in Winnipeg. Although having a serious loss of hearing she still remembers a great deal about the beginnings of the church and carries on an interesting conversation.

For a long time it was impossible to maintain a regular resident minister and the charge was supplied by students who were sent out by Presbytery. In face of many difficulties these men managed to keep the services fairly regular and to be available for weddings, baptisms and confirmations.

Around the late twenties the minister came down on the 5:20 train from Winnipeg on Saturdays. He came as far as Whytewold and stayed the night at the home of Hugh McPherson. On Sunday he held a service in the school house in the morning. After that he drove to Winnipeg Beach and had a second service. He would stay over night at the Thompson home, returning to Winnipeg on the morning train.

In the sixties the Presbytery decided to make Winnipeg Beach part of the Clandeboye charge.

Years ago, when the services were not too regular, a group of concerned women opened a Sunday School for the children in Winnipeg Beach area. Mrs. Edna Thompson was the first superintendent. This Sunday School was the only one in the district. It served the children of parents of all denominations.

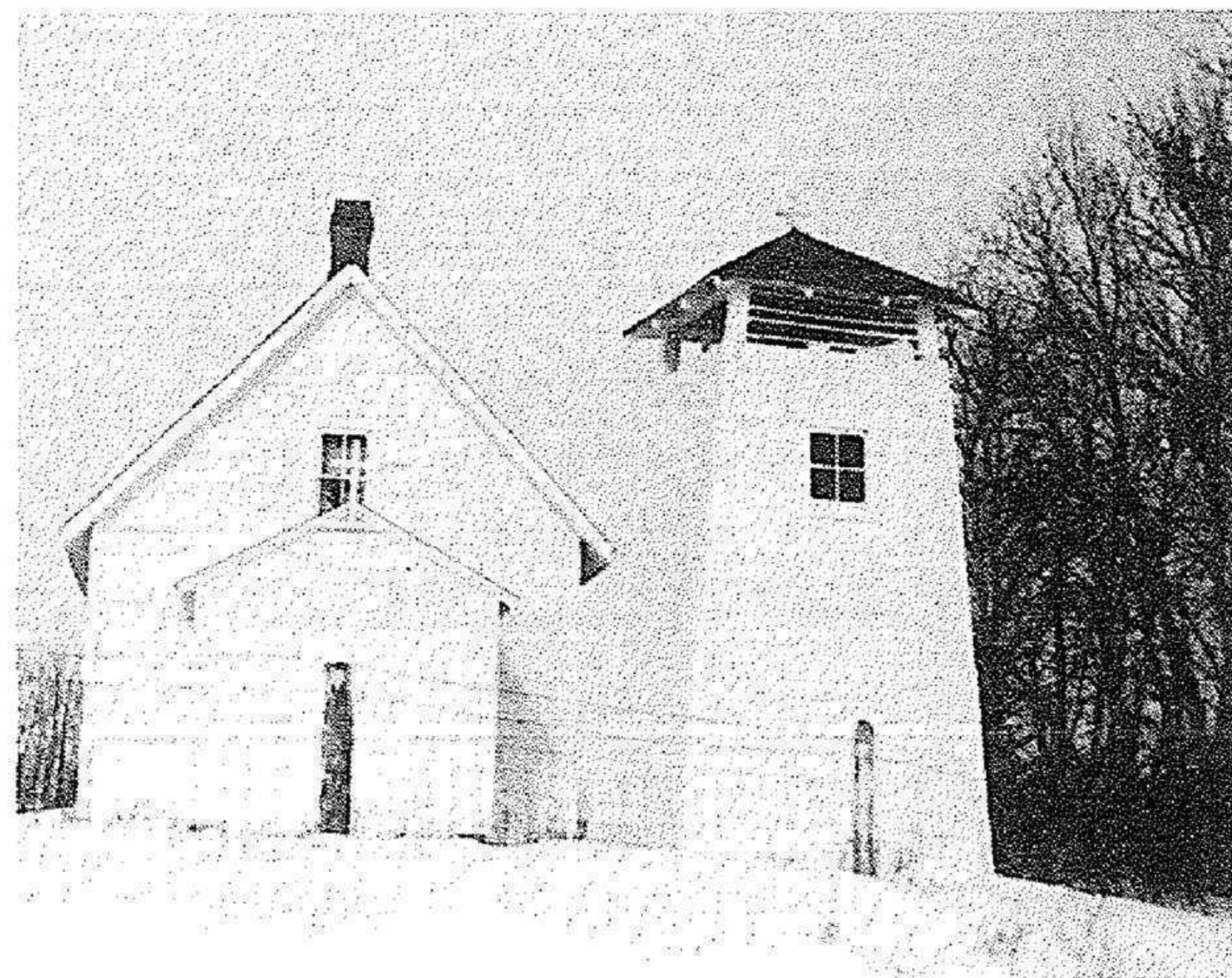
A women's group consisting at first, of the mothers of the Sunday School children, was formed to support the work. As years went on, the group included women interested in church work. This group at present provides financial support for the church with its teas, bazaars and sales.

Some of the more recent ministers who lived in the manse in Clandeboye include Reverend Rekken, Rev. Jim Hume, Rev. Hugh Bill and Ryon C. Johnston, our present lay minister.

Olan Isfeld, our present organist, has served the church in that capacity for the last twenty-one years, first in the Sunday School and later for the church services.

Faithful workers like this have been responsible for the fact that, in spite of many difficulties, our church is still active after seventy-five years.

Holy Rosary Catholic Church Kernstead Road — West of Winnipeg Beach



Holy Rosary Polish Catholic Church, Kernsted Rd.

LORD SELKIRK SCHOOL DIVISION NO. 11

Schools

