



The
Morleyville
settlement



"The longer you can look back, the farther you can look forward."

Winston Churchill, 1944



Richard Barrington Nevitt, Morleyville Mission, 1876, Collection of Glenbow Museum, Calgary, Canada, 74.7.58

“From a very high Foot Hill we gazed on this prospect with admiration and wonder. Within three miles stood the grand old mountain, the wild goat and sheep sporting on its highest summit. At the foot of the hill, and in perfect ignorance of our presence, a band of buffalo were feeding on the richest pasture. To the right of us, and on the north bank of the river, lay the location which we have selected for our new mission.”

Reverend George McDougall

May 28, 1873



CAMP AND VILLAGE OF THE STONEY INDIANS ON THE BOW RIVER, MURLEYVILLE, 1881.

1881

On the 1A Highway between Cochrane and Banff, there stands a Church surrounded by natural grassland. This is the site of Southern Alberta's first pioneer settlement, Morleyville.

The Church was the heart of that settlement and Morleyville was the centre for over 200 people. Today it stands as a powerful reminder of our Western heritage and values.



How it began

In 1839, the Hudson Bay Company invited four Methodist missionaries to their forts in Rupert's Land (which became the North West Territories). The Methodists welcomed the opportunity, convinced their practical approach to Christianity suited a land that required courage, ingenuity and individuality.

In 1860, Reverend George McDougall, the Superintendent of the Methodist Missions that lay in the vast tracts of the Hudson's Bay Territory, traveled west by horseback with his son, John. George hoped to fulfill a promise made by Reverend Robert Rundle years earlier to send a missionary to the native peoples.

In 1858, fifteen years before the McDougalls arrived in southern Alberta, the Palliser Expedition camped beside the Stoney along the Bow. Dr. James Hector's journal notes, "We were awakened at an early hour by the hymns of our Stoney friends, joined in worship... None of them went hunting as it was Sunday." Clearly, they were looking forward to the promised mission.

The McDougalls: George and Elizabeth, John and Lizzie, David and Annie with family, friends and a herd of livestock arrived in 1873.

At first, they chose a site a few miles north of the Bow River. Two years later they moved to a natural ford by the River. The ford was a traditional camping spot for Stoney and others; multiple trails radiated out from the site.

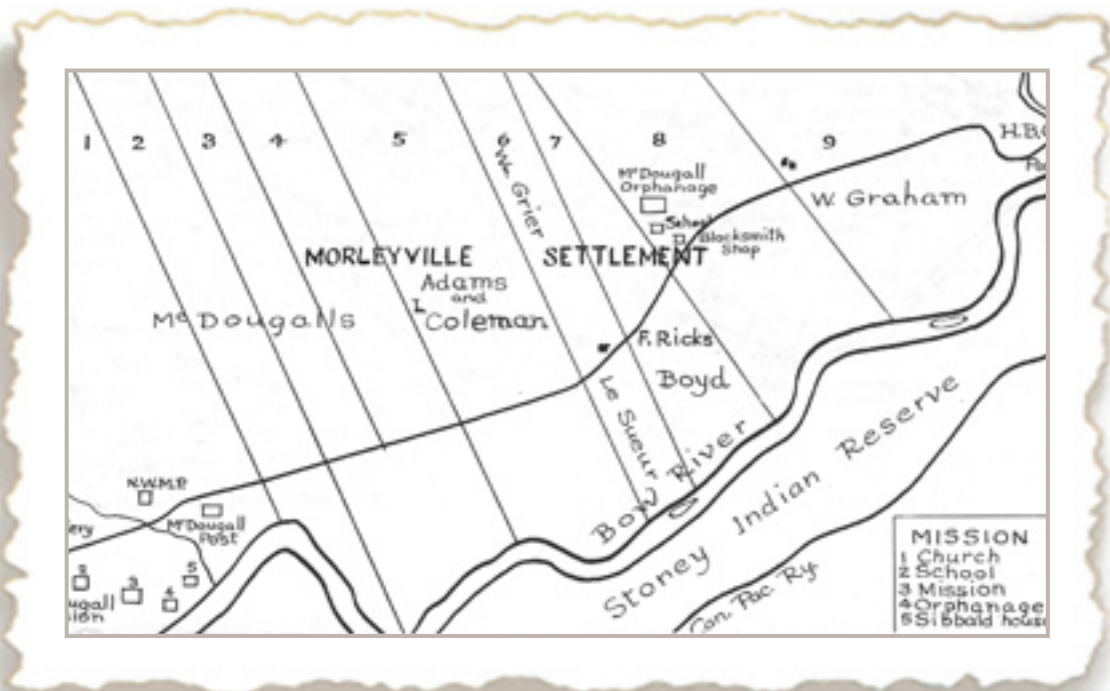


Morleyville

The Mission was the forerunner of Morleyville Settlement. Before official rectangular surveys reached the area, the land was laid out in river lots. These were long lots of different widths and acreages, all fronting the Bow River. The Settlement was 6 miles wide, and spread across both sides of the river.

In 1875, there were twenty-three residents of European descent. By 1881, sixty settlers were collecting their mail from the

post office inside David McDougall's trading post. By contrast, in the same year, only 30 people were collecting mail in Fort Calgary. In 1891, 100 families totaling 388 people were listed as living at Morleyville.



The People

Reverend George McDougall

George McDougall began his mission work for the Methodist Church in northern Ontario. With this experience he was “imprinted for life with the conviction of the natives’ helplessness, before the rapacity, treachery of unprincipled and thoughtless whites and the demonstrated indifference of government.” (Susan Jackel) Concern for the welfare of the aboriginals became the motivation for his life’s work.

After two years at Rossville Mission in Manitoba, George was chosen to be Superintendent of all the Northwestern Methodist Missions. In 1862 he established a Mission called Victoria beside the North Saskatchewan River. This Mission thrived until a smallpox epidemic devastated both the native encampments and the McDougall family. They resettled at Fort Edmonton. There George built the first church outside of the Fort in 1872. Also in 1872 he scouted the Morleyville location.

In 1876 George was at Morleyville helping his son John hunt buffalo to supply food for the mission. After the hunt he did not arrive back at the camp. A cairn now marks the Nose Creek location where his body was found, two weeks later. His funeral was at the Morleyville Mission Church; he is buried in the nearby Stoney Cemetery.



The People

John Chantler McDougall

John was the oldest son of the McDougall family. He spent his earliest years among the natives of his father's missions. He spoke Cree before he spoke English and was proficient in other languages as well. He often acted as interpreter for his father George.

John was adept in a wide range of frontier skills. This put him in good stead with the native people; he often hunted with them and shared their campfires. In 1865, he married Abigail Steinhauer, daughter of Cree missionary Rev. Henry Bird Steinhauer. Many natives trusted John, at a time of tension between natives and non-natives.

In 1871, hearing John's assurances of fair treatment by the incoming Canadian authorities, Chief Sweetgrass is said to have replied: "We believe you, John. You belong to us.... we have listened to you because of what you said, but more because of the way you have spoken even in our own language and as one of our selves."

John was ordained in 1872. After his father's death in 1876, he succeeded him as Superintendent of Methodist Missions for the District. At his funeral in 1917, Jonas Big Stoney said: "We always found him faithfully doing his duty. He was our friend and brother, and we had faith in him and his teachings".



The People

David McDougall

John's younger brother, David, was a "free trader" who originally worked for the Hudson's Bay Company. He led the Oxcart Brigade used to transport goods between Fort Garry (Winnipeg) and Fort Edmonton.

In 1874, David brought his family, provisions, horses and cattle to Morleyville. These were the first cattle to arrive in the area.

This was important as the buffalo herds were dwindling, and the land was more suitable for cattle than for cultivation.

David became a rancher.

He also established a trading post just east of the Mission at Morleyville and organized the supply route to Fort Benton in Montana.

David also helped other families move to Morleyville. Howard Sibbald describes his experience: "After all was ready we pulled out in regular order on our journey across the prairies. Our friend, Mr. David McDougall was our captain, pilot and engineer and sometimes fireman, too, and he fired us up pretty lively at times. He whooped and hollered and gave us the war cry and on we went, day after day and week after week – every night pitching our tent a day's march nearer home. In this way we walked a remarkable two-thirds of the trip."



The People

Andrew Sibbald

At the invitation of Reverend George McDougall, in 1875, Andrew Sibbald and his family left Ontario for Morleyville. Originally trained as a carpenter, Andrew had lost his hand in an accident, and retrained as a teacher. He used both skill sets at the Mission. For many years, he taught in the school and Sunday School.

Andrew's portable sawmill was the first in the district. He not only assisted with the building of the Morley church, he also helped supply lumber for the first church to be built in Calgary, floating it down the Bow to its destination. He died in 1943 at the age of 101. He is buried in the Stoney Cemetery at Morley.



The People

Elizabeth Chantler McDougall

Elizabeth Chantler was raised a Quaker in England. She met her future husband, George McDougall, at a Wesleyan Methodist Revival Meeting in eastern Canada. She married George in 1842 and became a strong supporter of his work with native peoples. Often alone but not easily discouraged, she carried on in spite of great hardship and isolation.

During the smallpox epidemic in the 1870s, Elizabeth lost two daughters, her adopted daughter and a daughter-in-law. She remained in Morleyville after her husband's death and lived with her youngest son, George. Shortly after, George Jr. went to Montana to purchase cattle. He was not heard from for many months; finally word came he had succumbed to pneumonia.

Elizabeth had the ability to instill courage in others and was a source of strength to many early pioneer women. She spent the rest of her life in Morleyville, tending to the sick and mothering all in need. She died in 1903. Six Stoney chiefs stepped forward to carry her casket; they carried it into the Mission Church crowded with natives and non-natives waiting to show their respect.



The People

Jacob Goodstoney

Jacob Goodstoney (Kitchepwat) was born in the 1820s near the source of the Brazeau River, close to what is now Jasper National Park. The Reverend Robert Rundle met Jacob during his travels and introduced him to Christianity. When the settlers arrived in Morleyville, Jacob moved there and became good friends with John McDougall. Jacob signed Treaty 7 for his band in 1877, and died in 1885.

Jacob Goodstoney was the last in a long line of dynastic chiefs, a leader during a time of tremendous change for the Nakoda or Stoney people.

“To our great joy the weather changed and rain fell before morning, putting the (grass) fire out. Early next day Chief Jacob, one of Nature’s noblemen, came to see what caused the fire and to find out if we were safe.”

Elizabeth Boyd (Mrs. John) McDougall.

The People

Walking Buffalo

Walking Buffalo, also known as George McLean, was born in 1871. He attended the school in Morleyville and continued his education in Red Deer, then Winnipeg. He worked for a time as a blacksmith and for the NWMP.

Walking Buffalo returned to Morley to become a medicine man, councilor and eventually, Chief. He was an actively involved in Banff Indian Days and the Calgary Stampede. Walking Buffalo was known for his skill with people; he was able to relate to people of all ages and races.

Walking Buffalo's tipi in front of the Morleyville church.



Late in life, as a member of the Moral Re-Armament Movement, he traveled the world to promote peace. John Laurie remembers: "to hear him engage in one of his dissertations made a person ask whether or not one of the ancient philosophers has been reincarnated in this century." Walking Buffalo died in 1967.



The People

Elizabeth Boyd McDougall

“Lizzie” married John McDougall in 1872. Travelling from the Red River to the Victoria Mission on the North Saskatchewan, they encountered prairie fire, threatening Sioux, icy rivers, and a fierce blizzard. After their first posting at Pigeon Lake they established the Morley Mission in 1873.

Elizabeth and John lived at Morleyville for twenty-five years. Their six children were born there. In 1899 they moved to Calgary. They built a house called Nekenon (Our Home) at 230 6 Ave SW. Here Elizabeth was often visited by her Stoney friends.

“I will never forget that first day. . . The sun was shining brightly as I climbed up another hill a little higher and saw the mountains. I said ‘Oh! What a beautiful place to live.’ Then I thought how lonely for me, so far from my home and loved ones, thousands of miles between us and no way to get to them but by horse. It was different with my husband. He could talk to the Indians in their own language as good as he could talk to me in English. It was then I realized I was a missionary’s wife.”

Lizzie McDougall



The People

Annie McKenzie McDougall

The daughter of Scottish immigrants, Annie married David McDougall in 1871 in Manitoba. Their honeymoon was a 1,000 mile trip by buckboard to the Victoria Mission on the North Saskatchewan. In 1873 Annie and their first child made the 13 day trip to the Morley Mission in a horse-drawn cariole in weather that often hovered 45 degrees below zero.

Annie witnessed the last buffalo hunt. She signed Treaty No. 7 at Blackfoot Crossing. She is sometimes described as the first business woman between Fort Garry and the Pacific because she was in charge of her husband's Morleyville trading post during his long trips away for supplies.



Elizabeth Barrett

Elizabeth Barrett was a teacher in Ontario when she responded to a call for help in the mission outposts in 1874. Her first assignment was with Rev. Henry Bird Steinhauer at Whitefish Lake Mission, 100 miles northeast of Fort Edmonton, where she learned to speak Cree. She later taught at Morley where she studied the Stoney language and culture. She was one of the official witnesses to Treaty No. 7, signed in 1877. A school in Cochrane is named for her. She is buried with other Morleyville pioneers in the Stoney Cemetery.

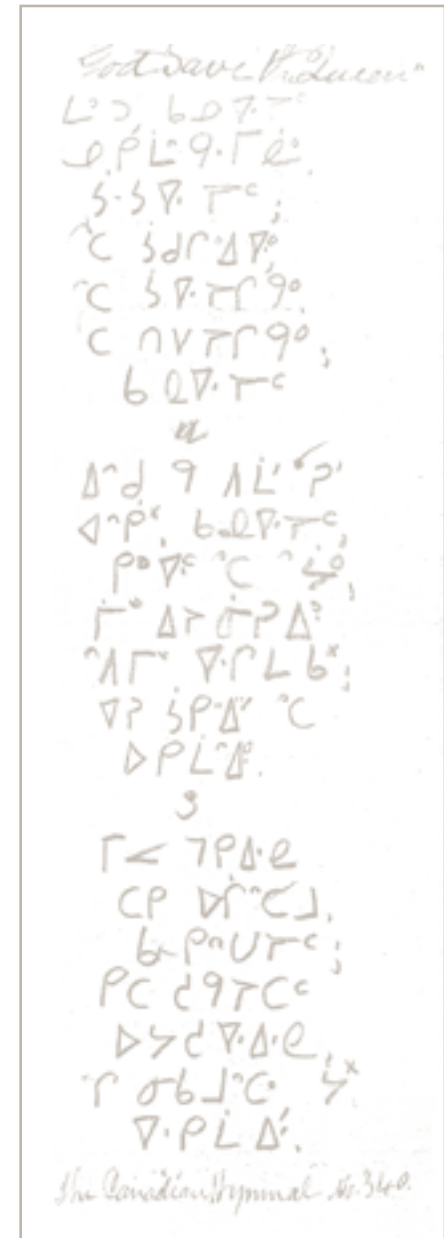


Education

Education was highly valued by Methodists and included basic literacy, practical skills, and instruction in the Christian faith. The aboriginals were taught to read their own language using a syllabic text – symbols which record the vowels and consonants of the native language. The practical skills married well with the Methodist philosophy that God favored those who took the initiative to help themselves – a philosophy that George McDougall firmly believed in.

“He found the West without schools, churches or government – he left it with education, government and religion as well organized as anywhere on the Continent.”

John McLean, on John McDougall



“God Save the Queen” in Cree Syllabics.

Law & Order

The Canadian West was the last great frontier to be settled in North America. While other areas of the continent saw the European settlers take up residence amid conflict and chaos, the settlement here was relatively peaceful.

Still, in the 1860s, lawlessness and the whiskey trade were pervasive, and the missionaries, settlers and aboriginals all petitioned the government to send the North West Mounted Police to help enforce peace. The NWMP established its first Western outpost in 1874. The NWMP post at Morleyville, boasting one officer, opened in 1883.

Some suggest that the very presence of the NWMP squelched the whiskey trade and restored peace to the area. With the McDougalls

acting as intermediaries, the NWMP earned the respect of the settlers and the aboriginal people, easing tensions in the area and paving the way for treaty negotiations to begin.

The Morleyville NWMP Post. This building is now part of the Calgary Stampede's Weadickville.



“The Police have protected us as the feathers of the bird protect it from the frosts of winter. I wish them all good, and trust that all our hearts will increase in goodness from this time forward.”

Chief Crowfoot

Timeline

1862 - *George and John McDougall establish Victoria Settlement and visit Fort Edmonton.*

1864 - *George McDougall first visits Stoneys.*

1865 - *John McDougall re-opens Woodville (Pigeon Lake), a centre for Stoneys.*

1873 - *Mission at Morley established.*

1874 - *Construction begins on the present church building and the Morleyville Settlement.*

1875 - *The church is completed; the North West Mounted Police arrive at the Bow and Elbow Rivers.*



Timeline

1876 - George McDougall dies after a buffalo hunt.

1877 - John McDougall and others build the first Methodist Church in Fort Calgary.

1883 - CPR tracks are laid on the south side of the River, bypassing Morleyville.

1906 - John and David McDougall assist with the participation of the native people in the Dominion Day parade.

1952 - The Morleyville church building is restored.

1979 - The mission is designated an historic site by both the United Church of Canada and the Alberta Government.



Our Western Heritage

Morleyville, the first permanent settlement in what is now Southern Alberta, is a unique link to the creation of the spirit of the west. Established as a place of compassion, peace and sanctuary in a harsh, sometimes dangerous land, Morleyville is a reminder of the past, and a touchstone for our future.

As our city and province continue to prosper and flourish, it's important to look back on what brought us here, to remember the compassion, honour, and dedication that the first settlers brought to this place. Their legacy includes western values that have made us famous: pride in our surroundings, warm hospitality, volunteerism that leads us to help our fellow citizens.

But times are changing. With growth and progress, our link with the past becomes more fragile.

That faith, courage and greatness of heart of all our early settlers and pioneers lives on in the way of life that makes Alberta the good land it is today.



John Patrick Gillese

Our Western Heritage

Recent surveys show that Albertans both sense these changes, and feel the need to preserve our heritage. Over half of those surveyed said we must protect the spirit that so clearly defines our city and province.

- 54% of Calgarians believe our city is “losing the essence of what makes Calgary unique.”*
- 88% of Albertans believe it is important for us to retain the western values that make us unique.*
- 84% of Albertans say it is important for organizations to invest in promoting the western heritage and values that make us unique.*

With our eyes trained on the future, it’s more important than ever that we think about the kind of place we want our province to become. What do we value? What do we take pride in? Who do we want to be?

The Morleyville Settlement is a tangible reminder of those who have gone before us. Its restoration and preservation offers us a way to strengthen that link to our past. It offers us a chance to reflect on the challenges they overcame, the relationships they forged, and the values they held dear. Our history, after all, has brought us here.



Future Value

Morleyville represents a time of profound change in the birth of our country. The missionaries, settlers, lawmakers and aboriginal people who founded the Canadian West embodied the values that shaped and defined our city and province.

Preserving Morleyville offers us an opportunity to preserve those values. As our lives change, as we continue our quest for progress, we are in danger of losing touch with what makes Calgary – and

Alberta – a unique place in the world. Morleyville is a physical reminder of our connection to a sense of community, to the idea of working towards a common goal.

Your support will help ensure that Morleyville continues to exist as a reminder of our Western heritage. The site gives us the chance to learn from the past, as we continue to shape our future.



Our Plans

Our immediate plans for the site include a multi-purpose building as well as interpretive walking trail through this important place in our history.

The building will provide much-needed services to site visitors: shelter, water and washrooms. It will also serve as an informal museum, a place where the story of the Morleyville can be told through photos and displays.

From experience and expressions of interest, we know the building will be used by school and community groups, and by tour groups interested in our western heritage. Brides will celebrate with

their grooms and guests. Companies will use the space for corporate retreats and brainstorming sessions.

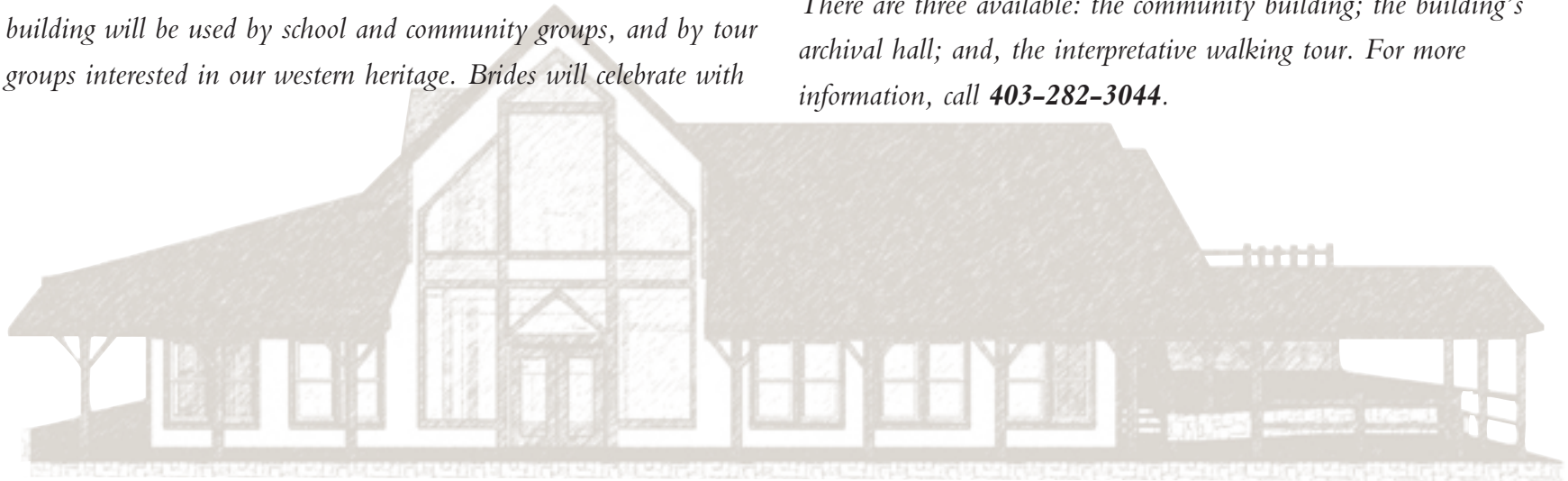
Construction is scheduled to start in the Summer of 2009.

The anticipated cost is \$1.75 million, including site-servicing.

By supporting this worthwhile project you will be eligible for a tax benefit.

You or your company may also be interested in naming opportunities.

*There are three available: the community building; the building's archival hall; and, the interpretative walking tour. For more information, call **403-282-3044**.*



About Us

The Church was restored in the early 1950s by the AOTS (As One That Serves, a United Church Men's Group). In 1971, the McDougall Stoney Mission Society became stewards of the site on behalf of Calgary Presbytery. Subsequently, the Society sought and received the title to 49.3 acres of natural grasslands surrounding the Church site. The church is now designated a Provincial Historical Resource.

The Society's mission is to preserve, maintain and interpret the historic McDougall Church and the Morleyville Settlement area for the benefit of generations of Albertans and visitors worldwide. Our vision is to celebrate the pioneer heritage of Western Canada.

Morleyville Settlement

McDougall Stoney Mission Society

3707 Utah Drive NW

Calgary, AB T2N 4A6

Phone 403-282-3044

www.morleyvillesettlement.ca

Canadian Registered Charity

#119 035558 RR0001





What is the value of the West?

Does not the answer lie in the words energy, newness and opportunity?

The West is young and lusty and full of life. It has a love of action, and it has a love of newness. It is unhampered by traditions. It will do the things it thinks right.

The West is going to supply that leaven of originality which, after all, is "the one thing needful." The West thinks boldly and acts boldly, by necessity first, then by conviction and ultimately by habit.

H. G Mackid, 1912

Glenbow archives photo credits

Call Number: NA-3163-7
Title: Group of Stoney children at tipi,
Morley area, Alberta.

Call Number: NA-714-251
Title: Stoney camp at Morley, Alberta.

Call Number: NA-4212-114
Title: Restoration of McDougall church,
Morley, Alberta.

Call Number: NA-637-3
Title: Amos Big Stoney and family from
Stoney reserve, Alberta.

Call Number: NA-3164-364
Title: Walking Buffalo, Stoney.

Call Number: NA-659-47
Title: Old North-West Mounted Police
detachment at Morley, Alberta.

Call Number: NA-2214-4
Title: Stoney people at McDougall church,
Morley, Alberta.

Call Number: NA-1030-4
Title: Mrs. David McDougall.

Call Number: NA-1677-6
Title: Mrs. John McDougall, Morley, Alberta.

Call Number: NA-1241-375
Title: Stoney tipis at Morley reserve, Alberta.

Call Number: NA-5660-7
Title: H.G. Glyde, artist, at McDougall Church,
Morley, Alberta.

Call Number: NA-1010-22
Title: Mrs. George McDougall.

Call Number: NA-1847-1
Title: Reverend John McDougall, 1842-1917.

Call Number: NA-2924-22
Title: Elizabeth Barrett (1825-1893), Alberta.

Call Number: NA-659-44
Title: Reverend George McDougall.

Call Number: NA-659-50
Title: Andrew Sibbald, Methodist
missionary teacher, Morley, Alberta.

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