



# Heritage News

## Discover Crowsnest Heritage

ISSUE #18

October 15, 2011

### WELCOME

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Feature Article:

**Taking the Hell out of the Man**  
by  
**Stuart Barnard**

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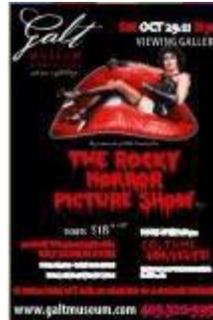
There are so many heritage “events” held during the summer months, it’s difficult to find time to visit regular displays. So fall and winter is your opportunity to visit institutions not offering “must see” specials. It is an opportunity to peruse at your leisure, to walk uncrowded aisles and see the best that your community has to offer. The Crowsnest Museum, Frank Slide, Head-Smashed-In Buffalo Jump, Writing-On-Stone camp ground and Remington Carriage Museum are open all year round. See you there.

### WHAT'S ON THIS MONTH

#### GALT MUSEUM AND ARCHIVES



**Rocky Horror Picture Show. Saturday, October 29th. 9 pm door, 10 pm screening.**



Viewing Gallery | Must be 18+

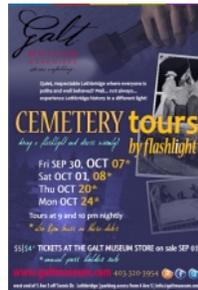
Released in 1975, the *Rocky Horror Picture Show* [100 min] became an instant comedy cult classic. Hysterical, indispensable, disturbing - with great music and unforgettable audience participation.

Come see what all the talk is about – you even get to throw food in a museum. Costume contest!

**TICKETS \$18 each includes all props, available.**

502-1st St. S. Lethbridge. 1-866-320-3898

The Museum is open all year round. Monday to Saturday 10:00 am to 4:30 pm, Sundays and Holidays 1:00 p.m. to 4:30 p.m. Adults \$5, Seniors (65+) \$4, Youth (7-17) \$3, Under 7 free, Families \$12.



**Cemetery Tours are sold out!**

**Editor: Claire Allum**  
cnheritage@shaw.ca  
A Crowsnest Heritage Initiative Project.

If interested in submitting an article, news piece, or update, please send it to cnheritage@shaw.ca.

#### REMINGTON CARRIAGE MUSEUM

Cardston, Alberta 403-653-5139



**Halloween Spooktacular! Monday, 24th October, 5:30 pm.**

Reptiles, spiders and Scorpions! Doors open 5:30 p.m. with one presentation commencing at 6:15pm and the second show at 7:15pm. Each program is 45 minutes in length. Call 653-5139 for Tickets.

**Christmas Craft Sale. Friday and Saturday, November 11th and 12th.**

Over 40 tables of crafters will be displaying their wares at the Remington Carriage Museum. For more information please contact our Special Events Coordinator at (403)-653-5139. Dial 310-0000 and enter 653-5139 at the prompt for a toll free call in Alberta.

The Museum has the largest collection of horse-drawn vehicles in North America with over 240 carriages, wagons and sleighs. The 63,000 square foot facility features video displays, a fire hall, a carriage factory, a restoration shop, a working stable, carriage rides, carriage rentals, a restaurant and a gift shop. There are free guided tours. Group tours and educational tours are offered. Open daily 10:00 am to 5:00 pm. Contact: info@remingtoncarriagemuseum.com. Admission: Adults \$10, Seniors (65+) \$8, Youth (7-17) \$5, Under 7 free, Families \$22.



## GLENBOW MUSEUM

130 9th Ave. SE, Calgary 403-268-4100

**Cut: Costume and the Cinema.** August 20th to September 28th.

On view for the first time in Canada, this exhibition reveals the integral role of costume design in creating unforgettable screen characters. "When actors put on those clothes that is when the character comes alive," says Nancy Lawson exhibition co-curator. More than 30 actors are represented from some 25 films which depict five centuries of history, drama and comedy. Some of the films represented include a refreshing take on the classic Cinderella fairy tale (Angela Houston Ever After); seventeenth century Virginia (Colin Farrell, The New World); the eighteenth-century England of the aristocracy (Keira Knightley and Ralph Fiennes, The Duchess); the first voyage in the Pirates adventure trilogy (Johnny Depp, The Pirates of the Caribbean; Curse of the Black Pearl); the fantastic and opulent nineteenth-century Paris (Emmy Rossum, The Phantom of the Opera) the story of Peter Pan (Kate Winslet, Finding Neverland) and the new adventures of Sherlock Holmes (Robert Downey, Jr. and Jude Law Sherlock Holmes).

## THE CROWSNEST MUSEUM

7701-18th Ave. Coleman 403-563-5434



**Open Monday - Friday.** Open year round. Along with its displays and archives, it hosts a Gift Shop and runs tours and educational programs. Contact: cnmuseum@shaw.ca. Adults \$10, Seniors (65+) \$8, Youth (6-16) \$6, Under 6 free, Families \$24.

## THE FRANK SLIDE INTERPRETIVE CENTRE

7701-18th Ave. Coleman 403-563-5434



The Frank Slide Interpretive Centre is open year round 10 am to 5 pm (9 am to 6 pm July 1st until Labour Day). Adults \$10, Seniors (65+) \$8, Youth (7-17) \$5, Under 7 free, Families \$22.

## HEAD-SMASHED-IN (UNESCO World Heritage Site)

Hwy 785 403-553-2731



Along with its displays the centre has audio-visual presentations, a cafeteria featuring bison burgers, a gift shop filled with First Nations handicrafts, and hosts tour groups and runs educational programs. Open daily 10:00 am to 5:00 pm. Contact: info@head-smashed-in.com. Admission: Adults \$10, Seniors (65+) \$8, Youth (7-17) \$5, Under 7 free, Families \$22.

## KOOTENAI BROWN PIONEER VILLAGE

1037 Bev McLachlin Dr., Pincher Creek. 403-627-3684



The Museum is open Monday to Friday from 8:30 am to 4:30 pm. Adults \$10, Seniors (65+) \$7, Youth (7-17) \$7, Under 7 free.

## WRITING-ON-STONE PARK AND CAMPGROUND

32 km east and 10 km south of Milk River on Hwy 501 403-647-2364



With its mild winters, Writing-on-Stone is a great destination to visit year-round! Hiking trails are clear for most of the year. For inquiries regarding trail conditions or tour schedules please call the information desk at the Visitor Centre 403-647-2364 ext. 0. Rock-Art Tours: Adults (18 and over) \$8.00; Youth (7-17) \$6.00; Children (under 6) Free; Family (2 parents and their children under 17) \$25.00. Camping all year \$21 - \$27 a night.

## MARK YOUR CALENDARS

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## GALT MUSEUM AND ARCHIVES

502-1st St. S. Lethbridge. 1-866-320-3898



**A Night at the Museum Shopping Event.** Thursday, 1st of December 5 pm to 9 pm.

Sample yummy treats, enjoy seasonal beverages & entertainment... our relaxed, after-hours shopping experience and unique products in the **Museum Store** will allow you to think outside the Christmas box!

Develop your relationship with community growers and learn how to bring your Christmas a little closer to home: local caterers **Lethbridge Personal Chefs** present a showcase of Southern Alberta growers and suppliers and will teach you a trick or two for creating local-inspired holiday goodies!

## Taking the Hell Out of the Man

**Stuart Barnard, University of Calgary**

*This article is based upon the presentation given by Stuart Barnard at this past summer's Doors Open and Crowsnest Pass Heritage Festival.*

On Sunday evening, April 4, 1909 the town of Nelson, British Columbia was abuzz as almost 900 people gathered together in the local roller rink. The building was decorated in red, white, and blue banners and furnished with a stage and seating for over 1000 people. The evening marked the opening evening of the Kootenay Campaign, the culmination of much anticipation and work to bring about a massive religious movement in the region. The program included opening remarks by the campaign's organizers, a welcome by the local judge, and participatory hymn signing, led by a large choir and a professional gospel singer. Other organizers and local leaders exhorted the crowd to "work as one church" in combating the "many problems which had to be faced in the west," to build up a "society of clean, wholesome and unselfish people," and to "make a great effort to assist the revival."

The evening concluded with a brief sermon by one of the chief organizers, E. G. Chapman, the brother of famed evangelist Wilbur Chapman. In an enthusiastic address to the audience, Chapman spoke of the excitement at the prospect of spiritual transformation that could take place in the region in the coming weeks. He encouraged those in attendance to spread the news of the revival meetings, as he "supposed that the audience consisted chiefly of Christian people and exhorted them to take an interest not only in their own spiritual condition but in that of those around them." He pronounced that the Kootenay Campaign was connected to a "great wave of moral reform which was sweeping over the continent and of the interest which was being taken in the mission and temperance movements." For the next six weeks, over 20 professional evangelists and singers would preach to crowds in towns across the region in one of the largest evangelistic efforts to have ever been undertaken in the Crowsnest Pass.

Although the campaign itself involved many local Protestant churches, it was initiated and organized by the leaders of the Presbyterian Church in Canada. Canadian leaders grew concerned with the moral decay in Canadian society, as booming industrialization and urbanization led to a sense that traditional social moorings were being undermined by the excesses of urban life. Many of Canada's religious, political, and social leaders saw drinking, gambling, violence, and prostitution as vices that accompanied the dirty and often poor conditions that appeared in town centres. For the Presbyterians, a new strategy was needed to reach the masses and reform society. Evangelism, where preachers would declare the need for salvation from individuals' sins and vices through a conversion experience, was the method chosen in order to usher in widespread social redemption.<sup>1</sup>

In order to most effectively employ evangelism as means of moral reform, the Presbyterians recruited the famed evangelist J. Wilbur Chapman from the United States. He had developed a method that he called "Simultaneous Evangelism," a unique way of organizing evangelistic meetings across an entire city and its suburbs, in order to blanket the entire region with a sense of spiritual awakening. The Presbyterians in Canada were enthusiastic about the results he had been able to achieve in major American cities, and agreed to have his team lead revival meetings in a number of centres across Canada.

Aware of the denomination's push for revival meetings, the local council of Presbyterian ministers in the Crowsnest Pass were excited about what a revival campaign could do to bring social reform in the region.

In September, 1908 the group sent an appeal for a major evangelistic effort to be directed by the General Assembly's Committee on Evangelism in the region. They referred directly to the mining and smelting districts in the Crowsnest Pass, indicating their desire for the church to reach out to the miners and workers in the region. The region had gained a reputation as one steeped in immoral behaviour and rough and tumble culture, and in need of reform. Local newspapers acknowledged the concerns over growing immorality, stating that "vice flourishes... with a shamelessness and effrontery that is not known in the east. Temptation is spread open before the passer-by, and the minds of the very children are contaminated as they pass through the streets."<sup>2</sup> Plans for the campaign began, and as the revival meetings approached, the Presbyterians ramped up their rhetoric about the importance of their work. One leader, J. G. Shearer, summoned church members to pray for the campaign. In an open letter to Presbyterian congregations, he declared that "the Devil has



J. Wilbur Chapman, pictured above, was a leading evangelist in the United States who helped organize the revival campaign in the Crowsnest Pass. Source: [wikipedia.com](http://upload.wikimedia.org/wikipedia/commons/3/34/JohnWilburChapman.jpg) <http://upload.wikimedia.org/wikipedia/commons/3/34/JohnWilburChapman.jpg>



The town centre of Frank, Alberta, where much of the revival activity took place. Source: Glenbow Museum and Archives, Calgary. PA-NA-414-2

challenged the Church of Christ in Kootenay. The Church is taking up the challenge... This is in many respects such a battle as we have never before undertaken.”<sup>3</sup>

The unique demographics of the Crowsnest Pass contributed to the sense of social instability and immorality in the region. After the Crow’s Nest Pass Agreement was signed in 1897, mining towns sprouted along the rail line that cut through the region, bringing an influx of workers into the region. Men outnumbered women in the region two-to-one, as migrant workers were often single or living apart from their spouses. The ethnic make-up of the Crowsnest Pass miners was also extraordinary. Many immigrants were attracted to the mines for work, and foreign-born miners vastly outnumbered Canadian born workers. According to some statistics, roughly 85% of the miners in British Columbia and Alberta were considered “foreign.” Campaign workers saw an opportunity for their revival message to soften the hard edges created in this unique setting.<sup>4</sup>

As the revival campaign commenced, emphasis was placed on the broader social and communal ramifications that a great exhibition of religious unity could generate. As one revivalist put it, their evangelistic work was not about keeping souls out of hell, so much as it was about “taking the hell out of the man.”<sup>5</sup> The revival meetings themselves revolved around central meetings that were held each evening. They began with songs and announcements that pertained to various upcoming and special services, after which the evangelist provided a sermon on a particular passage of the bible or a subject pertinent to the demands of the community. Sombre and meaningful solos often followed the sermon to cement the message in the hearts of the attendees. Meeting times were published in local newspapers, and titles to particular sermons would be given to encourage people to attend. Sunday services were held in the morning and evening, with a different message delivered at each. Special meetings for men, women, and children were held, with men’s meetings typically held on Sunday afternoons to accommodate the work schedule and to ensure the evening meetings would not be interrupted. Throughout the campaign, attendees were encouraged to make churchgoing a regular part of their lives and come back to the Christian roots that had often been cast aside in settling in the Crowsnest Pass.



The town centre in Coleman was the setting for public revival meetings and evangelism to mine workers and labourers. Source: Glenbow Museum and Archives, Calgary PA-2297-122.

While the campaign organizers and evangelists particularly sought to reach the region’s workers, it appears that few embraced the revival. Although efforts were made to emphasize the rugged manliness of the Christian faith, the campaign’s leaders expressed disappointment in the inability to garner results among the miners.<sup>6</sup> A miners’ strike broke out across the region only days before the revival began, but the incident had little impact on the revival meetings, as preachers gave little attention to the industrial dispute. In broader terms, however, the meetings did grow in attendance throughout the campaign, and it appears that the wider local community embraced the meetings. Special services in public spaces gave non-churchgoers opportunities to see the revivalists at work, and the impressive music and overall professional display compelling some to explore the meetings further. There were also social ramifications to the revival meetings becoming the “talk of the town,” with some wishing to see what all the fuss was about, and Christians inviting colleagues or friends to the meetings. The use of public spaces to hold evangelistic services was, therefore, a rewarding practice for the church leaders.

After six weeks of revival meetings, the evangelists returned to the United States, and the local churches went back to the routines of their work. Many had come out to witness the revivals, but it is difficult to say whether many made permanent membership commitments to the local churches. Regardless, in the spring of 1909, the Crowsnest Pass was at the very heart of the social reform movement in Canada. The extraordinary evangelistic efforts drew the attention of many in Canadian Protestant circles who shared concerns over the rise in social ills in their cities. Church leaders watched the Kootenay Campaign with anticipation to see how revival meetings might combat these problems not only in the mining communities of the Rocky Mountains west of Pincher Creek, but also in cities across Canada. The revival campaign was an important episode in the history of the Crowsnest Pass, and demonstrates how important the region was to broader social and religious movements in Canada as well.

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*Stuart Barnard was born and raised in Lethbridge, Alberta, and is currently a doctoral student at the University of Calgary.*

## FOOTNOTES

1. The records of the Presbyterian Church in Canada, held at the United Church of Canada Archive in Toronto, reveal the urgency in the leaders desire to deal with the growing social ills apparent in Canadian cities.
2. “Evangelistic Campaign,” Nelson Daily News (Nelson), 24 March 1909.

3. J. G. Shearer, letter to the Moderator of the Western Section, 25 January 1909, Fd. 5, Box 15, MSS 56, Gordon Papers, University of Manitoba Archives and Special Collections, Winnipeg. The papers of Charles Gordon, a leader in the Presbyterian Church in Canada and famous author under the pseudonym of Ralph Connor, provide details about preparations made for this and other revival campaigns.
4. The 1911 Census of Canada provides useful statistics about the demographics of the Crowsnest Pass. See in particular, *Fifth Census of Canada 1911, Areas and Population by Provinces and Districts and Subdistricts*, Volume I, (Ottawa: 1912).
5. "A Religious Revival Begins," Lethbridge Herald (Lethbridge) 6 May 1909
6. The revival campaign's workers submitted reports about their work, which were compiled and published by T.B. Kilpatrick and J.G. Shearer in *The Kootenay Campaign of Moral and Social Reform* (1911).

*SUBSCRIBE/UNSUBSCRIBE*

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