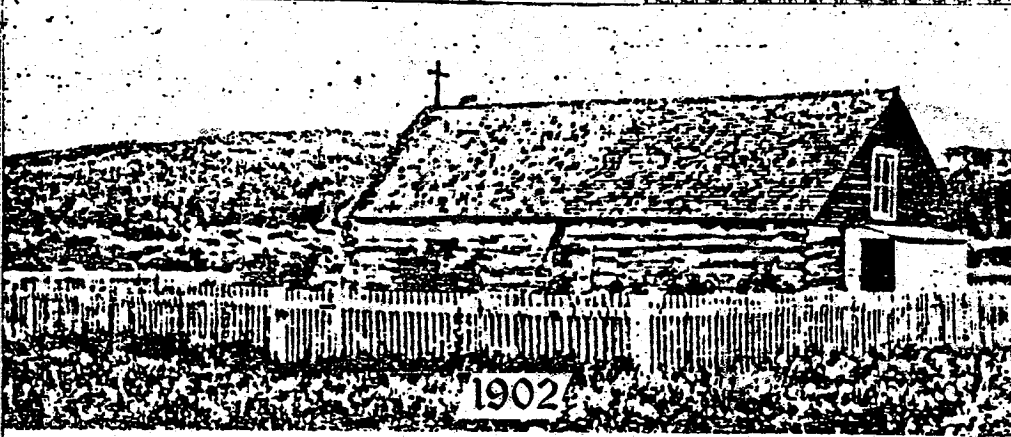


A STORY  
FOR  
EVERY MILE

Volume 2



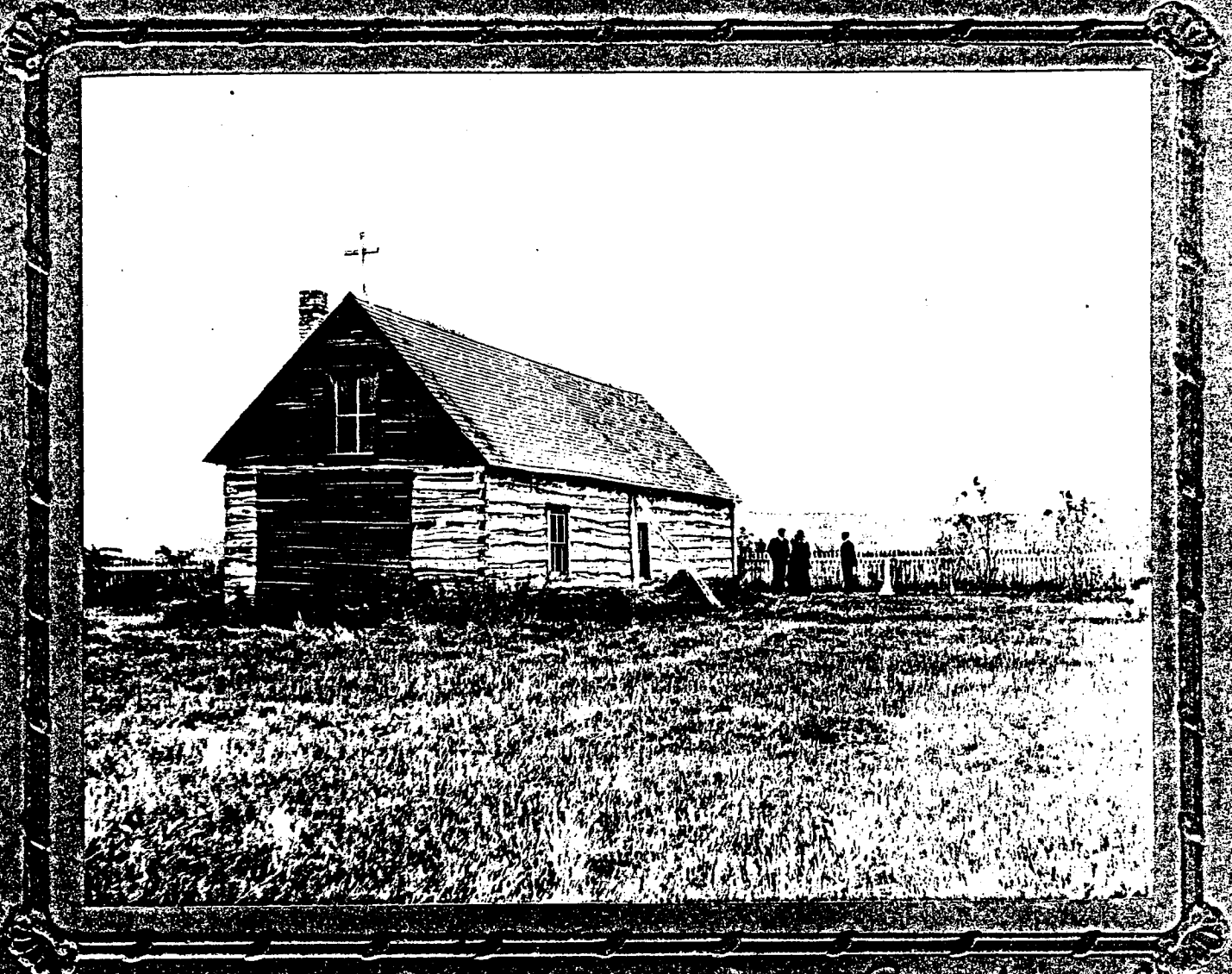
*Thou Grand Old Church  
of England  
...in the Pembina  
Mountain Country*

A HISTORICAL SYNOPSIS  
WITH SPECIAL REFERENCE TO  
St. Lukes Pembina Crossing  
ON THE BOUNDARY COMMISSION TRAIL

PUBLISHED UNDER THE AUSPICES OF THE  
BOUNDARY COMMISSION  
NWMP TRAIL ASSOCIATION

Rogation Sunday, 20 May 1990





*Pembina Crossing*  
*1903*

A VIEW OF ST. LUKES, PEMBINA CROSSING FROM THE SOUTH

This photograph of the church yard was taken about 1903 by a parishioner, Mr. C. F. Guest of Edgewater Farm. In it we see Mr. and Mrs. R. N. Lea and Mr. Gilbert H. Nicholl standing beside the white cross marking the grave of John Cyprian Lea whose burial in 1896 was the first in the cemetery. The lumber on this end of the church covers what had once been the entrance to the Pembina Crossing Saloon from the days when this structure had been a store.

THOU GRAND OLD CHURCH  
OF ENGLAND  
...IN THE PEMBINA  
MOUNTAIN COUNTRY

3

A historical Synopsis  
of its establishment  
with Special Reference to  
Pembina Crossing  
on the Boundary Commission Trail,  
the  
location of the first  
Church of England  
between the Red River and the Rocky Mountains  
in the vicinity of the  
International Boundary

July 1991

FOREWORD

The first building erected for the use of the Church of England in the vicinity of the International Boundary was completed in 1876 in the town of Emerson, Manitoba on the east side of the Red River. It is still in weekly use by the parishioners of St. Lukes Anglican parish of that town.

The first building erected for Church of England services between the Red River and the Rocky Mountains in the vicinity of the International Boundary was erected in Pembina Crossing in 1882. Two year later, St. Lukes Parish, Pembina Crossing was formally organized.

Services are occasionally still celebrated at St. Lukes, either in the lovely church built in 1922 or in its beautiful churchyard. Today St. Lukes Pembina Crossing is part of the Pembina Hills Parish which includes St. John the Baptist, Manitou; St. Matthews, New Haven; St. Barnabas, Altamont, St. Marys - St. Albans, Kaleida and St. Pauls, Clearwater all served by Rev. Ian Mills who resides in Manitou.

were tied survived in the workshop of the Nicholl residence until it was destroyed by a fire in November of 1976. That fire likewise destroyed the last of the original benches from the log church. The brass stand for the altar book is also visible in this photograph; it is likewise still in use. In the early years, Indians from the Swan Lake Reserve occasionally came to services here and the bookmarks in this altar book, beautifully made of white deer skin with silk embroidery, are the works of a resident of that reserve, a Mrs. Cameron, who gave them to the parish.

The hangings above the altar are those in use before the Nicholl family donated the present reredos, the finest quality reproductions of Perugino's masterpiece, the crucifixion. Members of the family had purchased these in Florence where the original, completed in 1496, hang in the Convent of Saint Maria Maddalena dei Pazzi.

This picture shows the interior of the old log church after new flooring was installed in the first years of this century. The original had left something to be desired as far as quality of the lumber was concerned and soon was in very poor repair. Many will recall having heard Uncle Ted Lea, the youngest son of Mr. and Mrs. R. N. Lea, tell of his recollections of Rev. Nicholl's funeral. The Pembina River had flooded the entire bottom of the valley and the original church, built in a little depression, was standing in water. During the funeral sermon, sixteen year old Uncle Ted's attention was more than once drawn away to a good sized hole in the flooring near his feet through which he could see the water flowing past. Just as the oration was concluding, he happened to look down again and saw a drowned gopher floating west in the direction of Mr. Nicholl's grave. Here, through the entire service, two neighbours, Ed and Dyck Bailey, had been frantically bailing water out of the their minister's final resting place.

The leaflet published by Rev. Nash in 1920 entitled "A Memoir and Appeal" notes "The present structure is built of poplar logs and now unique in these parts. Sad to say, the nature of the material is very perishable and now quite beyond repair." Almost everyone who has attended a service in the church which replaced the original log one has heard how, during the last years of the log church's existence, the sparrows which nested in considerable numbers under the church's eaves and had little difficulty in finding their way inside, used to sit on the massive cross beam and join the congregation in the singing of the hymns. By then the flooring was, once again, in no better shape than the roof and Rev. Nash often mentioned how he felt like St. Francis of Assisi when he looked down from the pulpit and noticed that the member of the congregation most intently listening to his sermon was a little gopher with his head poked up through a hole in the floor.

days, the Church of England Prayer Book, for which he was heartily thanked.

By June 1879 Rev. Wilson was already living at Nelsonville when the Emerson International newspaper mentions his building of a house 22 by 29. Some of the most interesting references about this well-remembered pioneer clergyman will be found in a little booklet published for the Morden district's 50th anniversary in July 1928. The "Re-union of Old Timers and Ex-Students" contains an article written by Mr. Henry J. Pugh, a pioneer of Nelsonville, and is entitled "Early Settlement of Pembina Mountain District in southern Manitoba." The portion touching on the history of the Church of England reads as follows;

The Anglicans also built a church in Nelson, quite early in the history of the town, and Rev. Thos. Wilson was in charge of it and some outside stations. He bought a farm two or three miles east, and lived there as a bachelor when he first came, an elderly lady being housekeeper and looking after the place during his absences to his other preaching stations. Mr. Wilson married Miss Sparling of Emerson who lived for only a year or two to his great grief, in which he had the sincere sympathy of the entire population of the town, and when the church building went the way of the others to the south, he remained behind and continued to reside on his farm. A few years later he married again, the lady being Miss Grace Whittaker. Mr. Wilson, who was short in stature and rotund, was a man of some eccentricities, which only endeared him more to the wide circle of friends who he attracted to himself by his broad sympathies, his tolerance in religious matters, and his bon homie and genial good fellowship generally. He drove a team of ponies in a buckboard, and at regular intervals urged them to a canter, as he said "to rest them." There was a ridge above the town over which the trail ran, and when Mr. Wilson was sitting well forward in his rig, as he always did, the reins held wide apart and about level with his ears, and the ponies on the canter, the comment in the town always was, "Tommy Wilson is resting his ponies."

The 20th November 1880 edition of the Nelsonville Mountaineer gives us some additional insight into the church situation in that town during this period.

Owing to the want of church buildings, the several congregations here have had to meet in private homes for divine Service up to the present time. We are pleased to announce this week that the Orangemen have generously granted the use of their new hall, free of charge, to the different denominations, and during the

forward. However, we feel that a day's rest and feed for the horses are necessary.

We enjoy a good, warm breakfast, having first taken the precaution to serve out a piece of dry bread to each man before the meal, lest he eat too much. We gather in the few settlers in the neighbourhood in the afternoon, and hold a very pleasant little service.

....The next day is Sunday. There assembles a good congregation - Presbyterians, Roman Catholic, Methodist and English Churchmen, friendly fellow travellers to the home beyond. As many of the congregation are French, the clergyman inflicts two sermons on them, one in English, one in French; it is pretty hard upon men and women who are out of training to endure even one. The congregation is most patient, however.

The following year Rev. Armstrong was instrumental in the establishment of a Church of England settlement between Whitewater Lake and the Turtle Mountains. Its original name was Whitewater but in 1882 Rev. Armstrong chose the name Turtle Mountain City for the post office opened here. He was also the original proprietor of Stanley City near the site of Old Wakopa where the Commission Trail fords Long River. Farther east two other towns owed their establishment to Rev. Armstrong; Clearwater where the Commission Trail forded Cypress Creek and Pembina Crossing at the "Old Ford" through the Pembina River.

On his journey to the Turtle Mountains, Rev. Armstrong encountered settlers all along the Trail. From the Pembina Mountain Country west, those who were Church of England were nominally all part of Rev. Wilson's flock. Pioneers recalled that Rev. Wilson maintained that his territory was larger than any of the bishoprics of England for it extended "as far west as the foot of the Rocky Mountains." It was not only Rev. Wilson who made reference to the vastness of this territory. Addressing the Synod in November 1880, Archbishop Machray noted, "Our missionaries at Nelsonville and Rapid City are simply lost in the vast tract of settled country that their ministrations touch. In southwest Manitoba, in which Nelsonville lies, there is a settled district 42 miles by 72 miles containing 84 townships, of which at least 66 townships are fully settled...And both these district extend westward indefinitely."

During this pioneer era, the Church of England was handicapped by a lack of clergy far more than either the Methodist or the Presbyterian churches. "It is not easy," to quote Archbishop Machray again, "to attract clergy, especially family men, from a good position and comfortable circumstances in England, to a mission in the wilderness paying less than \$800 a year." In response to these challenges, in April 1881, the Diocese of Ruperts Land established a Church of England Settlers' Society to

Manitou), on Christmas Eve, 1880. Six months later, the Emerson International newspaper carried the following news item;

Our genial friend, Mr. R. N. Lea of Pembina Crossing is in town. He reports things booming in his section. He has 50 acres broken in his first year. Mr. Lea has interested friends in England in helping erect an English church in that beautiful town. - 30 June 1881

Less than a year later the first building between the Red River and the Rocky Mountains, (within 75 miles of the International Boundary), erected for the use of the Church of England was established at Pembina Crossing. The Winnipeg Daily Times in its issue of 13 June, 1882 noted that the clergyman serving it was a "Rev. Mr. Jones from New Brunswick". Rev. J. Nelson Jones, B.D., first made his home in Mountain City, four miles southwest of Morden. From here, in addition to serving Mountain City and Pembina Crossing he also ministered to the settlers of the Clearwater district, the third settlement having a considerable number of Church of England faithful.

Precise information is scarce, but as the records of the Diocesan Synod for 1883, (it took place in Winnipeg in May of that year), give Rev. Jones' address as Pembina Crossing, by then he may have been living with one of his parishioners in that district. There is likewise almost nothing known about this first church. No doubt it was located somewhere in the village of Pembina Crossing, but its precise location, its size, and indeed its eventual fate are all forgotten. Certainly by September of 1883 there was no trace of it. Perhaps it had burned down, the fate of many pioneer buildings. Likewise, by the fall of 1883, Rev. Jones was no longer in the district.

At the present time, the earliest written record of an Anglican service in the Pembina Crossing district is found in the baptismal registers of St. Johns Cathedral in Winnipeg. These note the christening of John Cyprian Lea, the one month old son of Richard and Mary Lea of Pembina Crossing, on 6 April 1883. The entry bears the signature of Rev. Wm. Cyprian Pinkham, the child's namesake and later the first bishop of Calgary. This service took place in the Lea's front room at Fairbrook Farm.

Rev. Pinkham was visiting the district not only as a representative of the Church of England, but also as the head of the Protestant school system in Manitoba. A short time before this clergyman's visit, the Leas had engaged a young man from England, Mr. James E. Kimberly, as a tutor for their children. The principal purpose of Rev. Pinkham's journey through this section of Manitoba was noted in both the Nelsonville Mountaineer and the Manitoba Free Press.

Manitou's incumbent, Rev. Hubert E. Jephson, had been in the restaurant business in Winnipeg prior to undertaking studies for the priesthood at St. Johns College and after his ordination had been appointed assistant at Christ Church located on the corner of Henry and Princess. (Mr. R. E. Jephson, who surveyed the Manitou townsite for Mr. Ellis in May 1883, may have been a brother.) He was a young bachelor who soon became extremely popular in his far-flung parish which included, in addition to Manitou, Musselboro, (the original name of Altamont), Pembina Crossing and other points west in the Snowflake, Crystal City, Pilot Mound and Clearwater districts.

Mr. Ellis and Mr. Jukes were by no means the only Anglicans among the pioneers of the Manitou district. Equally worthy of mention was Mr. Samuel Crawford McDonnell. Originally a homesteader northwest of Manitou, he had also been one of the first to erect business premises up on the hill. The ground floor of his building accommodated his furniture and undertaking business; upstairs there was a large open room where public gatherings of various kinds, including church services, took place. In early December 1884 his store was moved west across the tracks to the site of the present Royal Bank building in Manitou.

According to a "Historical Sketch of St. John the Baptist, Manitou" carried in the 29 April 1909 edition of the Manitou Western Canadian, the first Church of England service in Manitou took place exactly 25 years before in a hall over a store and had been conducted by Rev. C. N. F. Jeffery, for many years General Missionary and Secretary of the synod. Quite possibly this liturgy of April 1884 was conducted in the McDonnell Hall. Five months later Rev. Jephson began his ministry during the second week of September 1884. By 10 October sufficient progress had been made to enable the new incumbent to organize his territory into three parishes, St. John the Baptist, Manitou, St. Barnabas, Musselboro and St. Lukes, Pembina Crossing.

Rev. Jephson was assisted at the organization of these parishes by the rector of Christ Church, Rev. Edwyn S. W. Pentreath. The secretary for this meeting was Mr. W. F. Ellis, and his minutes read as follows;

October 10, 1884

Minutes of a meeting held in Manitou at 7:00 on the Evening of October 10, 1884 for the purpose of making provision of holding Church of England service regularly at Manitou and Pembina Crossing. Present 33 persons.

Rev. E. S. W. Pentreath explained the mode of procedure.

W. F. Ellis was appointed Secretary of the meeting.

Moved by W. F. Ellis - Geo. Clarke that Alfred Fowler be the People's Church Warden. Carried

Moved by Wm. Winram - S. C. McDonnell that the



1-9, land on which the Riverdale School was later built,  
 Frank Terry - Farmer, Pembina Crossing, ne 9-2-9, the Eusebe Turcotte homestead, lived at the top of the hill which still bears his name,

Samuel C. McDonnell, farmer and merchant, Manitou, local Justice of the Peace who, in 1879, suggested the name "Archibald" for the first post office in the district,

Thomas Dawson, settler in the spring of 1878 on W 1/2 21-4-8 in the New Haven district, his wife was the first white woman to reside in the township.

James Kimberly - came from England in 1884 to serve as a tutor for the R. N. Lea family; taught the Pembina Crossing School until 1888,

Wm. Winram - delegate to Synod, farmer, Pembina Crossing; was a pioneer of the Stodderville settlement, later moved to sw 34-2-8, today the George Edgar Farm, served in the Manitoba Legislature from 1879 until his death in 1891, Speaker of the House during the Thomas Greenway Regime.

H. A. Jukes - Vestry Clerk, partner in the real estate firm of Ellis and Jukes, designed the original St. John the Baptist Church in Manitou.

We are indeed fortunate to have a first hand account of this gathering apparently penned by someone who was in attendance. It is an article from the "Do You Remember" column of the Western Canadian in 1929, a feature of this paper during the Manitou and District 50th Anniversary and Re-Union celebrations. From the reference to Mr. Terry and Mr. Kimberly as being "elected for this district" it has been suggested that the writer was from Pembina Crossing, possibly Mrs. H. H. Black. She was one of the few Church of England pioneers from Pembina Crossing still alive in 1929. (The writer, whoever it might have been, was mistaken in a few details. For example he or she placed the organizational meeting after the Thanksgiving Service rather than before it and Mr. Kimberly was not the tutor at Winrams but rather at Leas.)

"Later, that same month, word was sent around to attend a meeting to elect officers for the church. It was held in the same hall, which had been changed a little and had board seats all around and a few seats for the visiting clergy. There was the Rev. Mr. Pentreath and a few others. The members sat on one side of the hall, while the others kept to the other side and looked on. Hon. Mr. Winram, (who later became the Speaker in the House), opened the meeting and soon all the necessary officers were elected. Several loads had come from the south, but it was held at night, and few had horses, and the women had small children to attend. The two other gentlemen did the writing and the records would likely be taken to Winnipeg. After the work was done, Mr. Pentreath told the people what was expected of them, and Mr. Winram and Mr. Lea replied, pledging the

Clarke played it, and the "new lawyer" came to our help with his fine strong voice and all went well. The service was simple and beautiful, and very much appreciated."

The records of St. John the Baptist, Manitou, begin a month later with the baptism of Violet Moss Alderson, the daughter of Mr. and Mrs. William C. Alderson, the well-known pioneer hotel keeper of Mountain City and Darlingford. She had been born 26 December 1883 and baptised 27 November 1884.

In spite of the considerable distances involved, (Musselboro was eleven miles north of Manitou, Pembina Crossing seven miles south), Rev. Jephson preached in each of his three parishes every Sunday. In February 1885, Manitou's pioneer newspaper, the Mercury, reported, "Church of England services will be held at Musselboro at 11:00, at Pembina Crossing at 4:00 and at Manitou at 7:00." In Manitou the services were held in the school house on the northwest corner of Fuller and Lizzie just across from the present site of the Nellie McClung School. (The structure is still there serving as two dwelling houses.) At Musselboro the services were generally conducted in the school house, occasionally in various homes in the community. Among the latter was that of Mr. Henry Mussel, a homesteader and the post master of Musselboro on 21-5-8w, the same section as Altamont. At Pembina Crossing the services were held in the large front room of Dr. Matthew Young's stopping house.

The first recorded visit of Archbishop Machray to the Manitou district took place in March 1885 when, accompanied by Rev. Young, bishop of Athabaska, he visited Manitou to conduct a confirmation service in the Manitou School. The Mercury noted there was an excellent attendance at the service and that the offering was designated for the building of the church and rectory. In April of the same year, the first annual parish meeting was held. Dr. Black, formerly of Pembina Crossing, but now practicing in Manitou, was elected Rector's Warden. Services were still being held in private homes and on 5 June 1885 one took place in his home on Dufferin Street.

The first major project for the parish was the building of a rectory for Rev. Jephson. Its construction was undertaken during the winter of 1885-1886 and in February a cottage 24 by 32, (later the residence of Mr. and Mrs. Irene Droux), was completed. The festivities associated with its completion are well documented in the pages of the Mercury:

St. John's Rectory was formally opened Monday ev'g, 15th inst., by an Entertainment at which nearly 100 people were present. On Tuesday evening some 60 persons from Musselboro assembled on the invitation of

brought to a close and all present felt that much had been done to help on friendly feeling and social intercourse amongst all present. - 26 Feb. 1886

Later during the winter several church socials were held to raise funds to furnish the new rectory. The Mercury regularly noted the profits of each, generally from \$20.00 to \$30.00. Two were held in the spacious summer home of Mr. Walrond at Pembina Crossing, a portion of which is still in use on the Pembina Crossing Vacation Farm.

An entertainment consisting of music, recitations, refreshments, dancing, etc., will be held at Bradfield Farm, Pembina Crossing, the residence of A. M. H. Walrond, Esq., (which was kindly loaned for the occasion), on Friday evening, the 15th instant. Admission 25 cents, no half prices. Tickets may be secured at Godfrey's, Huston's and the Hudson's Bay Company Stores. - 16 March 1886

There must have been a large attendance at this gathering for the issue of the following Friday carried this article.

An entertainment in aid of funds for the furnishing of the St. Johns rectory was held at Bradfield Farm by the kind permission of W. Winram, M.P.P. A program consisting of songs, readings, etc., was carried through with great success, after which a large company of people amused themselves with dancing until a late hour. The thanks of those who enjoyed the entertainment are due to all who made it the success it was - especially to those who were not members of the Church of England. The proceeds of the entertainment amounted to over \$30.00 and all present expressed the hope that it would not be too long before another dance will be given in the same place. - 23 March 1886

The opening of St. John the Baptist Church in June received extensive coverage in the Mercury.

We would again remind our readers of the Opening Services on Sunday in connection with the Church of England - morning service at 11, afternoon service at 3:30, and evening service at 7. The choir have been hard at work practising music for the occasion. In the morning "Jackson's Te Deum" will be sung, and "Wesley's Service in F" at night. Well known hymns have been chosen so that the congregation will be able to take part in the singing. As far as possible hymn books will be provided. An Entertainment will be held in the New Building on Monday evening at 8 o'clock. Speeches, Songs and Recitations will be the order of the evening.

sum total during the day of \$88.20. The church is a very pretty building, and when completed, will present a very handsome appearance. The altar, reading desk and lectern were decorated with the most beautiful flowers and ferns. The altar cloth, the work of the Ladies Aid Society, was much admired, and adds considerably to the beauty of the interior.

On Monday night a public meeting was held in the building at 9, when the following programme was gone through: Organ solo, Miss Clarke; Duett, Miss Clarke and Mr. Jacobs; Speech, Rev. H. E. Jephson; song, Mr. Baillie; recitation, Miss Gordon; song, Mr. Sage; speech, Rev. A. G. Pinkham; recitation, Rev. C. N. F. Jeffery; song, Mr. Jukes. Interval of ten minutes. Organ solo, Miss Clarke; song, Mr. Jacobs; recitation, Mr. Henderson; Duet, Messrs. Sage and Jukes; speech, Rev. C. N. F. Jeffery; song, Rev. A. G. Pinkham; song, Mr. Baillie; speech, Rev. John May; reading, (by special request), Mr. Henderson; Duett, Miss L. Clarke and Mr. Jukes. God save the Queen.

It would be impossible to speak too highly of the entertainment. Without doubt it was one of the best ever held in Southern Manitoba, and reflects great credit on the committee of ladies and gentlemen who made all the necessary arrangements. We might add that the choir of the church deserve a high compliment for the way in which they performed their part of the Sunday services. We have rarely heard heartier or more beautiful congregational singing. The grounds on Monday night were illuminated with Chinese lanterns and colored fires. The ladies had a stall at which ice cream, lemonade and cakes were sold, and after the entertainment there was a very fair display of fireworks, and thus a most successful day was brought to a close. The Church of England congregation at Manitou and their pastor are to be congratulated on the completion of their place of worship. Mr. Jukes, (who, we believe, planned the building), and Mr. Baillie, the contractor, may well be proud of their work.

On Sunday next there will be services in the new building at 11 and 7 and Sunday school at 2. Morning service will also be held at Musselboro at 11, and the afternoon service at the Crossing at 3.

At the time of Rev. Jephson's arrival in the community, services were no longer being held in the large front room of the Valley House. In the early summer of 1884 the "old" log store across the road had been fitted up as a school. (It has been built as a store in May 1880 and soon after acquired a wide fame for the whiskey saloon in operation in a leanto on its south end.) Services were then moved to this location for a few months until the completion of a new frame building nearby which today stands

commence at once. - August 1885

The school house was nicely decorated for the Harvest Thanksgiving service which took place on Sunday last at St. Lukes, Pembina Crossing. The building was filled at 3:30 and a very hearty service was held. The Rev. Mr. Pentreath preached an appropriate sermon for the occasion. The vestry of St. Luke's have decided to postpone the building of the church until next year. In the mean time, the old store at the Crossing is to be fitted up as a church; the school house has been found to be altogether too small for the needs of the congregation. The fittings of the interior, such as seats, lectern, etc., will be substantially made so they can be used in the new church. Mr. Bailie has the work in hand and it will be completed in about a fortnight. - 2 October 1885

The congregation of St. Lukes Church, finding the school house too small for their wants, have fitted up the old store until a church can be built next summer. The walls, floor and roof have been boarded so that the building presents quite a neat appearance. The chancel is raised above the body of the building and at the back of the communion table the wall has been covered with handsome paper in black and gold. Pictures adorn the walls and altogether the place looks quite church-like. Last Sunday every seat was occupied and the congregation expressed great satisfaction with their new place of worship. A practise will be held on Wednesday evening and the Incumbent will be glad to see any persons present who will help with the singing.  
- 13 October 1885

Remember is a lovely word,  
And telescopes the years,  
When gliding on time's avenue  
Memory appears,  
To bring to life for inner eyes  
The pages of the past,  
Where tears and joys have merged to form  
Rainbows that will last.

Patricia Clafford

A BIRD'S EYE VIEW OF  
PEMBINA CROSSING, MANITOBA  
FROM THE WEST BOUNDARY COMMISSION HILL

27

There is no known photograph of the village of Pembina Crossing, a settlement widely promoted, to quote the advertisements of various Manitoba papers of 1880 and 1881, as "the most prosperous town in southern Manitoba". However, in association with this promotion, in either one of these two years, the town's original proprietor, Rev. L. O. Armstrong, published a bird's eye view of his town nestled in the bottom of the Pembina River Valley 100 miles southwest of Winnipeg. This sketch is based on that drawing as it was related to the collector of these notes by the late Mrs. Mabel Mackintosh of Manitou, a resident of Pembina Crossing from September 1883 until April 1886.

The layout of the original bird's eye view of Pembina Crossing was typical of dozens of promotional drawings in common use during Manitoba's boom years. It was not their purpose to provide an accurate depiction of the villages, towns and "cities" they portrayed but rather simply to sell real estate in these locations. A characteristic typical of these representations was the liberal inclusion of a considerable number of structures that existed only in their promoter's hopes and dreams. (For example, a well known view of Winnipeg from this period includes a greater acreage of smoking factory chimneys than the city can boast of even today.) This sketch of Pembina Crossing incorporates the more speculative features of the original drawing as well as other structures of a somewhat later date.

A copy of the original town plan has, as yet, not been located and so this drawing reproduces only the main features of the actual layout of the town. The trail through the center of the picture from left to right, (that is from north to south), is the section line between the southeast quarter of Section 26-2-9 and the southwest quarter of 25-2-9. The town was located on the former. The lane into the Pembina Crossing Vacation Farm is that portion of this trail leading off to the right hand side of this drawing.

The precise location of only two buildings in Pembina Crossing is known for certain, the general store built in May 1880 and the first building in the town, erected during the summer of the previous year. The general store, the long, low building in the exact center of this picture, is now replaced by St. Luke's Pembina Crossing Anglican Church. The first building in Pembina Crossing was directly across the road, a store opened by a pioneer of Nelsonville, the namesake and uncle of the first Manitoba-born Chief Justice, John Evans Adamson. This drawing also includes several dwelling houses in Pembina Crossing mentioned in many early records which do not note who their residents were nor precisely where they were located.

On his first visit to the district, Rev. Armstrong had decided that Pembina Crossing was "the most promising site for a railway crossing" (of the Pembina River), and therefore for one of the principal stations on the "Emerson and Turtle Mountain Railroad". This station and train figured prominently in his promotional sketch as did another of the town principal assets, the proposed site of a steam boat wharf. In July 1881, one of Rev. Armstrong's best friends at the Crossing, Mr. R. N. Lea, obtained plans from England for the construction of steamers suitable for navigation on the Pembina between Rev. Armstrong's town and Emerson.

Outlining the future possibilities for Pembina Crossing in a promotional booklet he wrote not long after returning from his January 1880 expedition to the Turtle Mountains, Rev. Armstrong noted, "There is a splendid chance here for anyone to open a general store, blacksmith shop, grist and saw mill. It is expected that a church and school will be built during the coming year. It has a post office now." The latter, opened in October of the previous fall in Mr. Adamson's store, immediately made Pembina Crossing one of the most important sites along the trail. One of Mr. Adamson's friends from Nelsonville, a Mr. Arthur J. Moore, was the first postmaster.

After the establishment of the post office in their store, Mr. Moore and Mr. Adamson had undertaken to enlarge their premises and to reopen them as a stopping house, soon one of the most popular between the Red River and the Turtle Mountains. Originally a medium sized log building, it soon became known as the Valley House. It was further enlarged several times during the early 1880s. The last expansion accommodated the licensed premises in the east end of the building. In many ways the Valley House was the center of the Pembina Crossing community. In addition to the commercial activities of the post office, hotel and licensed premises, political meetings were often held in its large dining room and this was also a favourite location for other community social events including dances and weddings. In addition it often was the location chosen by Anglican, Presbyterian and Methodist preachers for their services.

It acquired an additional importance to the community when, in September 1883, it became the residence of the first government veterinarian surgeon for southern Manitoba, Dr. Matthew Young. Mrs. Mabel Mackintosh, born 1876, was the eldest of the five children of Dr. and Mrs. Young. After their departure in April 1886, the structure became a community centre, "the Pembina Crossing Assembly Rooms". When it was demolished in the mid 1890s, a portion of the lumber was salvaged by Mr. R. N. Lea who used it to build an addition on the west end of his home on Fairbrook Farm two miles away.

Wichenden. Two months later, Mr. Andrew M. Champion, a pioneer of the Riverdale district just south of Pembina Crossing and a founding member of St. Lukes, drew up "plans, etc., of a very pretty frame building, nave, chancel, vestry and library." However, shortly afterwards the congregation decided to "postpone the building of the new church until next year." In the meantime they hired Mr. T. G. Baillie, a resident of Manitou and the builder of the original Anglican rectory and church in that town, "who fitted up the old store until a church can be built next summer."

The only surviving structure of the little town of Pembina Crossing is the Pembina Crossing School now located in the Manitou Centennial Park but soon to be moved back to its original location. Mr. Robert B. Bell, a well-known contractor from Mountain City, began work on this structure in March 1885. The school stood on this site until the middle of the night of 12 March 1890 when ratepayers in the eastern half of the school district were successful in removing the structure from its original site and hauling it as far as the top of the East Commission Hill. Here their midnight trek came to an end after they were invited to read a letter from the province's Attorney General forbidding them to remove the school from the municipality. As a result the school was left sitting beside the trail for some weeks. Later that spring, just as the roads were breaking up, it was again moved, this time south onto the William Winram farm where it reopened 20 May 1890 and remained in operation until June 1964. At that time it was believed to be the second oldest school building in Manitoba.

Unquestionably the largest building in Pembina Crossing was a hotel financed by Rev. Armstrong and completed in October 1880. Construction was directed by Dr. H. H. Black, its original proprietor, and the community's first dentist. (Dr. Black previously had been a resident of New Orleans where his father was the personal secretary to the President of the Confederacy, Jefferson Davis. Mr. Conrad Black of Toronto's Argus Corporation is a great grandnephew of Dr. Black.) Thirteen thousand board feet of lumber were used in its construction, all of it hauled from Emerson. In July 1881 it was purchased by Mr. W. P. Hutcheson, the pioneer hotel keeper of Emerson who is credited with having erected the first building in that town during the summer of 1874. The Pioneers Rest Hotel boasted of having the first billiard table in southern Manitoba west of Emerson and its fine organ was equally as famous locally. In December 1881 a saloon, the third in the town, was added to the amenities offered by this establishment. The story of the Pioneers Rest was glorious and short; by September 1883 it was out of business, torn down and its lumber hauled away.

Northwest of this hotel we see the proposed Pembina Crossing station and the long low warehouses which then served as grain



Today the St. Lukes Pembina Crossing Church, surrounded by its beautiful churchyard in which rest many of the community's pioneers, is all that remain of this pioneer village. Nevertheless, the evaluation of a local newspaper, the Manitou Mercury, as quoted from its edition of 19 June 1897, is still entirely accurate, "There is no more historic place in southern Manitoba than the old crossing of the Pembina a few miles south of Manitou."

1884		St. Lukes Church	
1884		Pembina Crossing	
Oct 12	Cash	Offatory	62 2 42
" 19	do	"	62 1 71
" 26	do	"	62 1 41
Nov 2	do	"	62 80
9	do	"	62 72
16	do	"	62 1 80
23	do	"	62 2 40
30	do	"	62 1 39
Dec 7	do	Bal	62 65 12 30
14	do	"	62 40
21	do	"	62 1 25
25	do	"	62 5 05
28	do	"	62 2 01
1885 Jan 4	do	"	62 1 50
11	do	"	62 1 05
14	do	missionary meeting	62 6 65
18	do	Offatory	62 60
25	do	"	62 1 40
Feb. 1	do	Building Fund	62 3 85
1	do	F. Perry, sub	62 2 50
8	do	Offatory	62 1 31
15	do	do	62 1 35
		Carry forward	41 22

1884		Cash a/c	
1884		Cr	
Nov. 16	By 1 doz Candles	61	1 25
25	" Rev. H. E. Johnson	61	5 05
28	" Exps Decorations	61	1 00
1885 Jan 10	" Linc	61	2 50
14	" Rev. H. E. J.	61	6 65
29	" Carpet	61	2 00
	" <del>Lamp</del>	61	2 25
Feb 15	" J. S. Kimberly	61	50
	Carry forward		18.95

The first page of the financial records of St. Lukes, Pembina Crossing kept by Mr. R. N. Lea. Note the date of the first service,

**T**HIS is an appeal to our congregation and interested friends, near and far, for funds towards rebuilding our little church, well known to passers by across the Pembina valley by way of the "Old Crossing." In the early eighties this was the "trail" followed by incoming settlers to South Manitoba to the river ford. The Crossing had visions of being a town, and the present church was in use as a general store. With the advent of the railway a few miles to the North the vision vanished.

¶ The present structure is built of poplar logs, picturesque and now unique in these parts. Sad to say, the nature of its material is very perishable and now quite beyond repair. This Church Mission is of the oldest in South Manitoba, services being held here in the school house in 1885. Together with old Nelson, (near Mordean, as now is) it formed a Rural Deanery, which as Rural Dean Wilson used to boast, extended to the Rocky

Mountains, for Westerly onward was unorganized territory.

¶ In 1886 the present building was acquired and fitted up as a church, and has been in use ever since. For the first 18 years the curate in charge was the Rev. E. Nicholl, the church warden for 28 years being Mr R. N. Lea. Both of these workers from the early years are now laid to rest in the church yard, which was consecrated by the late Archbishop Machray in 1894.

¶ It is now up to us to "carry on," and we must rebuild to do so. An added reason is one we all recognise. Together with all the most distant parts of Empire we sent out our men to do service for King and Country in the Great War. Some have given their lives. We need a more permanent home for memorials to the fallen, and to preserve the Roll of those who went out from among us.

¶ We propose a modern building of wood frame to seat 60 or 70 people, following much the same plan as the

**T**HE story of St. Luke's Church, Pembina Crossing, goes back to the early days of Manitoba's history. Beginning as a church mission, its services are of the oldest in Southern Manitoba, dating back through the long years to 1885, when services were held in the school house. Together with old Nelson (near what is now Morden), it formed a Rural Deanery, which, as Rural Dean Wilson used to boast, extended to the Rocky Mountains, for westerly onward was unorganized territory.

● In 1886, the original picturesque building, built of poplar logs, was acquired and fitted up as a church, becoming well-known to passers-by across the Pembina Valley by way of the "Old Crossing." In the early eighties this was the trail followed by incoming settlers to Southern Manitoba from across the line. The Crossing had visions of becoming a town, and the original church was in use as a general store. With the advent of the railroad, a few miles to the north, the vision vanished.

● For the first eighteen years of its life, St. Luke's had as its minister the

Rev. E. P. Nicholl; and for twenty-eight years the churchwarden was Mr. R. N. Lea. Both of these workers from the early years are now laid to rest in the churchyard, which was consecrated by the late Archbishop Machray in 1894.

● Early in 1920 an appeal was launched under the direction of the incumbent, the Rev. S. Nash (now of Gilbert Plains), and Messrs. G. H. Nicholl and E. H. Lea, the wardens (the former of whom is now also laid to rest in the churchyard), to build a new structure to replace the old, which was by now quite beyond repair.

● The appeal did not fall on deaf ears, and by the efforts of the congregation and many interested friends, a new building was completed in the summer of the same year, at a cost of some \$2,500.00, and opened for Divine worship on September 26th, 1920, free of debt. In the following year, by an unfortunate accident, it was burned down—though most of the furniture and fittings were saved, including the beautiful reredos. In the summer of 1922, it was rebuilt, but

