

A  
WALK THROUGH  
ONE OF EDMONTON'S  
FIRST NEIGHBOURHOODS

# McCAULEY THEN & NOW

GARY GARRISON  
SARA COUMANTARAKIS

PHOTOGRAPHS BY  
ALISTAIR HENNING

EDITED BY  
PAULA E. KIRMAN

City of  
**Edmonton**

McCauley  
Association

Boyle McCauley  
News

A  
WALK THROUGH  
ONE OF EDMONTON'S  
FIRST NEIGHBOURHOODS

# McCAULEY THEN & NOW

GARY GARRISON  
SARA COUMANTARAKIS

PHOTOGRAPHS BY  
ALISTAIR HENNING  
EXCEPT WHERE  
OTHERWISE CREDITED

EDITED BY  
PAULA E. KIRMAN

McCAULEY HISTORICAL MAPPING PROJECT  
McCAULEY REVITALIZATION/CITY OF EDMONTON

*Text copyright © 2013 Gary Garrison and Sara Coumantarakis.*

*All rights reserved.*

*ISBN: 978-1-77136-198-9*

*Printed in Edmonton, Canada by McCallum Printing. Printing was funded by the City of Edmonton's McCauley Revitalization project.*

*Designed by Vikki Wiercinski • halfdesign.ca*

*Photographs by Alistair Henning except where otherwise credited.*

*Edited by Paula E. Kirman*

*This book was typeset in Brothers, Neutra Display, Fedra, Centennial and Melior (8/10).*




*For additional information, please contact:*

*Boyle McCauley News*

*B1, 10826 – 95 Street Edmonton AB T5H 2E3*

*info@bmcnews.org*



An aerial view of the Boyle Street and McCauley neighbourhoods circa 1965, looking west from about 82 St. and Jasper Avenue. It features Big 4 Moving & Storage (the old prison building ) and the old warden's residence . Some church steeples and the Royal Alexandra Hospital  are visible in the distance. *City of Edmonton Archives EA-33-436*



# TABLE OF CONTENTS

- 9 Foreword
- 11 Acknowledgements
- 13 How to Use This Book
- 14 Tracks and Travelers
- 17 Matthew McCauley

## 18 East McCauley

SITES 1 TO 21

- HORSE-DRAWN MILK WAGONS** (Ken Pappes)
- RODRIGUE RESIDENCE** (Alice Rodrigue)
- COMMUTING TO BROOKLYN FOR WORK** (Orlando Bruno)
- RAISING SIX SONS** (Daisy Gregory)
- ALWAYS CLOSE TO THE STORE** (Rina Spinelli)
- A SAFE PLACE FOR WOMEN AND CHILDREN**  
(Kate Quinn and John Kolkman)
- MCCAULEY ORGANIZES** (Bob McKeon)
- A HOUSING AND POTHOLE COMPLAINT FROM 1913**

## 50 Church Street

SITES 22 TO 40

- KINISTINO AVE: CHURCH ST. WITH A CREE NAME**
- MCCAULEY'S ABORIGINAL ROOTS** (Terry Lusty)
- THE GREATEST LESSON I EVER TAUGHT** (Sister Rose Luby)
- GROWING UP UKRAINIAN** (Jenny Malanchuk)

## 78 West McCauley

SITES 41 TO 66

- GRENIER RESIDENCE** (Antoinette Grenier)
- FROM CHINA TO THE GOLDEN MOUNTAIN** (Suzanna Wong)
- HOUSEMOTHER FOR HUNDREDS** (Bernice Stor)

## 108 McCauley Street Names Before and After 1913

- 110 Bibliography
- 112 Site Listing
- 114 Site Map

WALKING TOUR SECTION





# FOREWORD

## WHY ARE THERE SO MANY CHURCHES ON 96 STREET THAT MANY OF US CALL IT CHURCH STREET?

If those old buildings could speak, what stories would they tell? Why was 96 Street originally called Kinistino Avenue? Who are the people who lived and worked in McCauley over the last hundred years and more? How do we encourage longtime residents to share some of their precious memories with the rest of us? What can we do to encourage visitors and residents alike to enjoy our cultural diversity and long, colourful history? The city's McCauley Revitalization Strategy was adopted in 2010 to support community efforts to answer questions like these. So, with City support, early in 2012 a small group of residents met to determine what to do. Jenny Malanchuk, Janice Zubin, Alison Sivak, David Prodan, Paula E. Kirman, Gary Garrison, Alistair Henning, and I studied the guided walking tour booklets for Highlands, Oliver, and Downtown. We had experience with the Walkable Edmonton map of McCauley. We agreed we wanted something more.

We knew many long-time residents of McCauley who might be interested in talking about their memories of McCauley in years gone by. We had experienced first-hand the towering elm and ash trees on our streets and the beautiful brick, stone, and wooden buildings built before we were born. We had enjoyed the music festivals, cultural events, shops, neighbourhood cleanups, and skating parties. We had attended some of the churches, tasted the Asian and European pastries, smelled the pho, and eaten the pastrami. We decided we wanted a book to put all this together and make McCauley come alive for others too.

Thanks to our volunteers, writers, researchers, photographer, editor, and graphic designer and thanks to funding from McCauley Revitalization, we now offer our book to you. We hope you take the time not only to read this book but to walk McCauley's side-walks with us and to help us sustain and enhance this unique, historic community for our children and our grandchildren.

ROSALIE GELDERMAN

**Chair, McCauley Historical Mapping Project  
and long time McCauley resident**



# ACKNOWLEDGEMENTS

THE AUTHORS WOULD LIKE TO THANK THE STAFF OF THE EDMONTON ARCHIVES FOR THEIR PATIENCE AND EXPERT ASSISTANCE IN TRACKING DOWN INFORMATION ABOUT ANYTHING AND EVERYTHING AND FOR REFERRING US TO A VARIETY OF BOOKS AND OTHER SOURCES, INCLUDING PHOTOGRAPHS, CLIPPINGS FROM THE EDMONTON JOURNAL, THE EDMONTON BULLETIN, THE EDMONTON DAILY CAPITAL, AND REAL ESTATE WEEKLY.

We also thank the City of Edmonton's Historic Resources office, whose staff did the groundwork on many of our historic buildings and provided information we could not have gathered otherwise. The staff at the Edmonton Public School Board Archives, the archives of the Roman Catholic Archdiocese of Edmonton, and many other people we talked to provided assistance as well. We'd especially like to thank the 14 people from the community who agreed to be interviewed for this book: Bob McKeon, Kate Quinn, John Kolkman, Alice Rodrigue, Orlando Bruno, Daisy Gregory, Ken Pappes, Rina (Quagliarello) Spinelli, Terry Lusty, Jenny Malanchuk, Suzanna Wong, Sr. Rose Luby, Bernice Stor, and Antoinette Grenier. Antoinette Grenier's support for this project was uniquely helpful, since in addition to being interviewed, she shared with us her collection of historical photographs, clippings, and notes as well as the historical pieces she's published in *Boyle McCauley News*. A number of historical books about churches, Hope Mission, and other subjects were invaluable as well; these are noted in the bibliography. Various websites associated with McCauley locations also provided useful information.

Naomi McIlwraith's insatiable interest in all things Cree played a major role in researching the possible source of "Kinistino Ave.," the original name for 96 St. (aka, Church Street). Jean Okimâsis, Arok Wolvengrey, David Pentland, Peter McFarlane, Wayne Haimila, and Dorothy Thunder provided clues to shed light on the mystery.

This book was made possible by a grant from McCauley Revitalization and the work of volunteers, including Rosalie Gelderman, Jenny Malanchuk, Alistair Henning, Paula E. Kirman, and Sherry McKibben. We are also grateful to all McCauley residents, businesspeople, teachers, politicians, and others whose presence in McCauley for an hour or for a lifetime has helped shape the character of this part of the inner city we call home.

McCauley has so many noteworthy historical places, buildings, and stories that we couldn't include them all. If you have a story to tell or information to add about an historic place or building in McCauley, the Editor of *Boyle McCauley News* (editor@bmcnews.org) would love to hear from you. Your contribution could well end up in an issue of the paper or in a second edition of this book.

GARY GARRISON  
SARA COUMANTARAKIS



# HOW TO USE THIS BOOK

THIS BOOK'S PURPOSE IS TO MAKE THE HISTORY OF ONE OF EDMONTON'S OLDEST NEIGHBOURHOODS MORE ACCESSIBLE TO ITS RESIDENTS AND VISITORS. IT INCLUDES THREE WALKING TOURS THAT CAN BE DONE SEPARATELY OR AS ONE LONG WALK.

Each section - East, Church Street, and West - can take up to two hours if a person walks slowly and takes time to smell the flowers, touch the trees, or study the pilasters and pediments.

The map in the back features 66 sites and suggests routes to walk while working through the book. A person can start and stop his or her walk at any of the numbered sites, but the most logical starting places for the three separate walks are:

## *East McCauley*

STADIUM STATION TO 95 ST

Start at  or 

## *Church Street*

96 ST (NEE KINISTINO AVE)

Start at  or 

## *West McCauley*

97 & 101 STS. FROM 111 AVE. TO THE TRACKS

Start at  or 

The text tells the stories of buildings and people who were and are part of this community. The numbers in diamonds in the text are cross-references to the numbered sites on the map located at the back of the book.

As you walk, we encourage you to spend time with the people whose stories are in this book and with the people who work, shop, and live in McCauley. Sit down, sip a cappuccino, enjoy some Asian or European pastry, or have a bowl of pho and taste this place for yourself. You are welcome to spend the whole day with us or to stay for a few decades if you wish. ♦




# TRACKS AND TRAVELERS


BEFORE AND DURING THE FUR TRADE, ABORIGINAL PEOPLE CRISSCROSSED THIS LAND, GOING TO AND FROM THE RIVER TO HUNT, FISH, AND TRADE. EDMONTON AND OTHER EARLY SETTLEMENTS ACROSS NORTH AMERICA WERE MADE POSSIBLE AND THEN DEFINED BY RIVERS AND OTHER WATERWAYS.

In McCauley, it's been the railroad tracks, first the Canadian Northern Railway and the Grand Trunk Pacific and now the LRT (Light Rail Transit). On November 24, 1905, the Canadian Northern Railway's main line connected Edmonton to North Battleford, Saskatchewan, and the east. For over a century, those tracks have been the southern boundary of the area we now know as McCauley.


The tracks are far more than lines on a map. For the better part of a century they brought freight and people from all over the world through and into McCauley. They also are an imposing and sometimes deadly physical barrier to be crossed with great caution on level ground or at great expense via underpasses.

That first train established the CNR terminal as the city's main entry point for immigrants. People from the US, eastern Canada, Europe, and then from Asia came to Edmonton by train. Some were homesteaders, but most were labourers and families. Many didn't know English and most suffered from culture shock. Since McCauley is on the north side of the tracks, many

of them started here to look for work, housing, food, and community. The railway provided jobs for labourers and access to markets for businesses like the Great Western Garment Company , which meant more jobs. For over a century, McCauley has been a mixed commercial/industrial area and working class residential district with many people passing through it. Writer Alex Mair, who attended McCauley School in the 1930s, said with a great deal of pride, "No matter where you lived in the McCauley district, you were from the wrong side of the tracks."

Edmonton was booming during the early years of the 20th century, transportation was critical, and McCauley was near the centre of the action. The newly incorporated city of Edmonton created the Edmonton Radial Railway, and on October 30, 1908, the trial run of Edmonton's first streetcar began in McCauley, at the Syndicate Ave. (95 St.) maintenance barns in present-day Caboto Park . By 1913, these barns were too small, and so they were closed and the operation moved to Cromdale. In 1913 the McCauley community had three north-south streetcar lines passing through it: on 1st St. (101 St.), Namayo Ave. (97 St.), and Syndicate Ave. (95 St.) and an east-west line along Sutherland St. (106 Ave.) between Namayo and Syndicate. In 1913 the High Level Bridge opened, and a person could ride from McCauley to the south side without looping down to the Low Level Bridge. The fare was 5 cents.

By 1951, streetcars were considered obsolete. In the early 1960s Edmonton Transit's ridership was down dramatically. Most people preferred to use their own cars. This put other stresses on McCauley. The city had spread far into the outlying farmland, and for suburbanites McCauley became a place to pass through and the quicker the better. The 1959 fire insurance map of the area shows 107A Ave. and Stadium Road, which is now a major thoroughfare, dead-ending for westbound traffic at 97 Street. To accommodate commuter traffic, the city's transportation plans for 1973 and 1981 called for widening 95 St. to six lanes, turning 107A and 106 Aves. into one-way roads and an urban freeway, and making a similar freeway out of 97 St. and 98 Street. Thanks to the organized opposition of community residents, these things never happened.

In 1978 rail transportation again entered the picture when Canadian National Railways gave up its tracks and right of way to the city for a new Light Rail Transit line. Today, McCauley residents and visitors have bus service on the major north-south streets, where the old trolleys used to run. They also have an LRT line to take them to many parts of the city faster than they could go by car. And, McCauley is still a mixed commercial/industrial/residential area. .





Matthew McCauley in his Prison Warden's uniform. (City of Edmonton Archives EA-10-2639.4)

# MATTHEW MCCAULEY

## A MAN OF MANY FIRSTS

Matthew McCauley was born in Owen Sound, Ontario, on June 11, 1850, and died in the Peace River country on October 25, 1930. He was the town of Edmonton's first Mayor (1892-94), established Edmonton's first livery stable, opened its first butcher shop and its first public school, was the first warden of Alberta's first federal prison, founder and first president of the Royal Curling Club, and founder of the Edmonton Board of Trade and the Edmonton Agricultural Society. He captained the McCauley Vigilantes back in the days when men joined forces to protect their land from squatters and to defend Edmonton in its rivalry with Strathcona. He was a member of the Home Guard during the Riel Rebellion of 1885.

He was a Member of the Northwest Territories Assembly from 1895 to 1902, when he bought a farm in Tofield. In 1905 he represented Vermilion in Alberta's first Legislative Assembly but resigned after a year to become the Alberta Penitentiary warden. He moved from Edmonton to the Okanagan in 1912 to grow apples. In 1925 he moved to a homestead near Sexsmith, where he died five years later. He was married twice - first to Matilda Benson and, after she died, to Annie Cookson - and had 12 children.

He may never have lived in the neighbourhood that bears his name, but he did live in the Warden's residence at 10625 92 St. ♦, just across the tracks. As Warden, he was responsible for 96 acres of federal land east of 92 St. that the prisoners farmed and for the coal seams beneath it that they mined. Clarke ♦ and Commonwealth stadiums ♦ occupy part of that land now. Margaret McCauley, one of his daughters, was a member of the staff of Norwood School ♦ when it opened in 1909. McCauley Plaza at 100 St. and Jasper Ave., near where the McCauley family first settled in Edmonton, was also named after him.

Until 1913, when Edmonton adopted a new street numbering system, 107A Ave. was McCauley Street. McCauley School was initially called the McCauley Street School. Matthew McCauley's last request was to be buried in Edmonton. His grave is in the Edmonton Cemetery, section 0A, block 000T, plot 0011. ♦

# *East McCauley*

STADIUM STATION TO 95 ST

## WALKING TOUR SITES

1 TO 21

\* MAP IS LOCATED AT THE BACK OF THIS BOOK

### **HORSE-DRAWN MILK WAGONS**

*Ken Pappes*

### **RODRIGUE RESIDENCE**

*Alice Rodrigue*

### **COMMUTING TO BROOKLYN FOR WORK**

*Orlando Bruno*

### **RAISING SIX SONS**

*Daisy Gregory*

### **ALWAYS CLOSE TO THE STORE**

*Rina Spinelli*

### **A SAFE PLACE FOR WOMEN AND CHILDREN**

*Kate Quinn and John Kolkman*

### **MCCAULEY ORGANIZES**

*Bob McKeon*

### **A HOUSING AND POTHOLE COMPLAINT FROM 1913**

## ♦ *East McCauley*

IN 1913, A PERSON STANDING AT THE NORTHEAST CORNER OF MCCAULEY, ROUGHLY WHERE THE STADIUM LRT STATION IS NOW, WOULD HAVE PROBABLY SEEN NOTHING BUT BRUSH, TREES, AND RAILROAD TRACKS, EXCEPT TO THE SOUTH AND WEST.

The 1913 fire insurance maps show nothing east of 92 St. this far north. Southwest of this spot was a large prison farm. Ninety-six acres of land between here and 92 St., from Norwood Blvd. and south to the North Saskatchewan River east of Riverdale, was federal land, the site of the **Alberta Penitentiary** ♦. West of 92 St. was residential.

Forty-six years later, this location would have been unrecognizable to a person from 1913. Not much was the same except the train tracks. According to the 1959 fire insurance maps, Stadium Road was here, and between it and the tracks were a variety of industries. A person walking from this spot to 92 St. would pass the offices and operations of Canadian Liquid Air Co. Ltd., Prairie Maid Cereals Ltd., **Canadian Linen & Uniform Service** ♦, a **concrete mixing plant** ♦, and Coutts Machinery Ltd. Across the tracks, that person would see the **Great Western Garment Co. factory** ♦, where a large construction project is underway in 2013. Big 4 Moving & Storage had a warehouse in what was the prison's main building at 106A Ave. and 90 Street. It was demolished in 1982. On the other side of the road the only significant structure was **Clarke Stadium** ♦. Continuing east along the tracks were more industrial buildings, all the way to the western McCauley boundary at 101 Street.

North of the industrial area and the railroad tracks up to Norwood Blvd. was a residential area which included three churches and a convent: **Santa Maria Goretti** at 110 Ave. and 90 St. ♦, **Our Lady of Atonement Convent** at 110 Ave. and 92 St. ♦, McDonald Baptist Church at 108 Ave. and 93 St., and Central Lutheran Church at 109A Ave. and 94 St. Along Norwood Blvd. were more commercial properties: a restaurant, Norwood Foundry Ltd., Rendall Lumber Co. Ltd., Alberta Safety Services Ltd., Capitol City Bottling Co. Ltd., a gas appliance manufacturing company, a tinsmith, and a vacuum repair shop. ♦

### 1 STADIUM LRT STATION *Stadium Road and 112 Ave*

Stadium Station sits on McCauley's northeast corner. It was one of five stations on Edmonton's first modern rapid transit line, which opened on April 22, 1978.

The line was then 7.2 km (4.5 miles) long and ran from Central Station at 100 St. and Jasper to Belvedere Station at 62 St. and 129 Ave. Construction on the LRT began on September 30, 1974, at 95 St. and 106 Ave., down 95 St. a few blocks from where the old **Syndicate Ave. trolley service barns** ♦ were in 1908. The LRT is a legacy of Edmonton's hosting the 1978 Commonwealth Games. The other significant legacy in McCauley is just across Stadium Road: Commonwealth Stadium.



### 2 COMMONWEALTH STADIUM *1100 Stadium Road*

On May 21, 1976, while heavy equipment was excavating for the stadium's foundation, it ran into some McCauley history. Wide cracks appeared in the earth at the northeast corner of the site, under where the east stands would be built. These cracks were the result of water backing up into the old bed of Rat Creek, which had been used as a garbage dump and then backfilled decades before. It took about four weeks to remedy the problem, but the stadium was able to open on schedule nonetheless. The site's history goes considerably deeper than the earthmovers were able to dig: from 1906 to 1920 this land was part of the grounds of the **Alberta Penitentiary** ♦.

On August 3, 1978, Queen Elizabeth II opened the Commonwealth Games in the new Commonwealth Stadium. The Stadium seated 42,000 and cost \$21 million

# HORSE-DRAWN MILK WAGONS

KEN PAPPES WAS BORN IN MCCAULEY ON DECEMBER 12, 1942, AND HAS LIVED HERE MOST OF HIS LIFE.



In the big field east of 92 St. - before Commonwealth Stadium - Ken discovered remote-controlled, gas-powered model airplanes, and that started his lifelong interest in electronics. His younger brother went to the **Atonement Home** 14 daycare on 92 St. and 110 Avenue. His father was an RCMP officer whose work as an agent provocateur at union meetings taught Ken about immigration and international politics. His father's work involved the conflict between Hungarian immigrants who fled Soviet persecution and came to Edmonton in 1956 and the people here who, Ken says, "thought they were here to steal jobs and lower wages."

Ken attended both Norwood and McCauley schools, made Ukrainian, Jewish, and German friends, and went on to Victoria High

School. He says he and other boys would play hide and seek in the lumber yard across the street from his house and "from time to time they would let us into a little wood pile of cuttings so we could make toys and things from the blocks." One time he "ran into a hornets' nest" and was stung by a dozen hornets. He "was very cautious" after that.

"A couple of years later," he says, right in front of his house "a swarm of bees came and landed on a horse-drawn milk wagon. The horse went crazy. He took off, shattering his milk wagon against telephone poles, parked cars, and left four wheels behind and managed to destroy the whole wagon and all: ice cream, cream, milk, butter, and cheese."

Ken remembers going on a school field trip to the Palm Dairies Ltd. plant that occupied a large area northwest of 108 Ave. and 95 Street. "We got to see how the milk was brought in and separated into cream and milk and how it was pasteurized and homogenized and why."

"One Halloween," he says, "the older kids managed to liberate the horses from their stable, and when the milkmen came the next morning to hook up their horses to their carts, they had to scramble through the whole neighbourhood to find them." ♦

to build. For 10 days Edmonton hosted its first world-class athletics event. Its second, the World University Games, followed in 1983. For those games the city added 18,000 seats, at a cost of \$11 million. With 60,000 seats, Commonwealth Stadium was the largest in Canada. Having this stadium also enabled the city to host the 2001 World Championships in Athletics.

The stadium's primary regular tenant has been the Edmonton Eskimos of the Canadian Football League. The stadium also hosted the 1984, 1997, 2002, and 2010 Grey Cup Canadian Football League championship games. Because of its natural grass surface, Commonwealth Stadium was the site of numerous international soccer games and tournaments. In 2010, this was the last major stadium in Canada to install artificial turf on its playing field. This has been the site of many large popular music concerts, including: Willie Nelson and Waylon Jennings (1984), David Bowie (1987), The Rolling Stones (1994), Lilith Fair (1998), the Backstreet Boys (1998), Tim McGraw (2005), Sting (2007), Aerosmith (2009), AC/DC (2009), and U2 (2011). In 2003, an NHL-quality ice surface was created on the field, where the Edmonton Oilers played the Montreal Canadiens in the Heritage Classic.

## 3 CANADIAN LINEN & UNIFORM SERVICE 8631 Stadium Road

Canadian Linen & Uniform Service began in Vancouver in 1925 and expanded into Alberta in the 1950s. The company now operates at 18 different locations across Canada.

## 4 COMMONWEALTH RECREATION CENTRE 1000 Stadium Road

When the stadium was built in the late 1970s, it included a training facility for Commonwealth Games athletes at the south end of the stadium. After the games, that became a recreation centre for the public. By 1990, it included a weight room, racquetball and squash courts, a gymnasium, and a multi-purpose meeting space.

Work began in 2009 to expand the rec centre into a full-service facility, which opened in March 2012. It includes several swimming pools, a gym, weight rooms, meeting rooms, running tracks, and an indoor



field house large enough to play rugby and to hold Eskimo football practices, including practice for field goals up to 40 yards.

### 5 CANADA CEMENT LAFARGE 8635 Stadium Road

Alberta Concrete Products built a concrete plant on this site in 1927, and the production of concrete has continued here ever since.

### 6 CLARKE FIELD AND CLARKE STADIUM 11000 Stadium Road. *See page 18-19 for additional photo*

This area was part of the prison grounds from 1906 until the prison closed in 1920. The federal government owned 96 acres on both sides of the CNR tracks, and in 1929 gave the city 26 acres of it on a 99-year lease for athletic and park purposes. Work on Clarke stadium began in 1931 as a depression relief project. It included a quarter-mile running track, a baseball diamond, rugby and football fields, a soccer pitch, and a cricket pitch.

Joseph A. Clarke, who led the negotiations for the land, served several terms on city council, including 1919-20 and 1934-37 as Mayor. Clarke led the effort to build a football stadium and bleachers to seat 2040 people, along with dressing rooms for players and parking for fans. The original Clarke Stadium opened on August 27, 1938, with a game between the Edmonton Eskimos and the Calgary Broncs. Floodlights were installed, and the first night games took place in 1939. In 1954, a new west grandstand was built, increasing the capacity to 20,667, and in 1961, the east grandstand was built, adding 5500 more seats. The stadium hosted track and field competitions, high school football games, and other events, but when the city developed its bid for the 1978 Commonwealth Games, Clarke Stadium was simply not adequate. The final Eskimo game in Clarke Stadium was on August 23, 1978.

Clarke stadium was demolished in 2000 and a smaller, more modern facility built to take its place. Now it is home to FC Edmonton (The Eddies), Edmonton's professional soccer team, and the site of numerous high school games and other sporting activities. It features an artificial turf playing surface and bleachers that seat 1300.

### 7 THE GREAT WESTERN GARMENT COMPANY (GWG) 10660 85 St, south side of the tracks. *See page 12 for photo.*

There are no visible remnants of this building. It's best to imagine the factory in its heyday while walking along Stadium Road or the multi-use path next to the tracks.

From 1911 until the factory closed in 2004, The Great Western Garment Company (GWG) was a major player in Edmonton's economy and in the struggle of workers for rights, good working conditions, and fair wages. Throughout its life, GWG drew many of its workers from the McCauley neighbourhood a short walk away. According to Catherine Cole, GWG's first seven employees formed Local 120 of the United Garment Workers of America. Before the end of 1911, GWG employed over 100 people. Throughout its history, GWG was a significant employer of immigrants, especially women. In 1914, GWG moved to 10438 97 St., just south of the train tracks and in 1917 to a building at 97 St. and 103 Avenue. By 1919 GWG employed 375.

GWG survived the Great Depression of the 1930s by diversifying: it produced 700 individual garment lines at that time and by 1935 increased its workforce back up to 300. Within a few years the demands of World War II enabled GWG to add 200 more positions. By 1953 the postwar boom led to construction of a new building here, on the south side of 106A Avenue. This building was 100,000 square feet with a sewing room of 70,000 square feet, reputed to be the largest clothing manufacturing plant on the continent at the time. The plant employed 750 people in 1953. A 125,000-square-foot addition was built in 1957 as demand and the workforce continued to grow. Production of 8000 units a day in 1958 increased to 13,000 in 1963.

In 1961 Levi Strauss & Co. purchased 75 percent of GWG stock and in the 1980s began moving jobs out of Edmonton. By 1984 the Edmonton workforce declined to 600 from the 1600 it employed at its peak. In 1999, 77 Edmonton jobs were lost due to production moving to Mexico. The Edmonton plant finally closed in March 2004 when the last 488 employees lost their jobs. (See <http://www.royalalbertamuseum.ca/virtualExhibit/gwg/en/index.html> and Catherine Cole's *Piece by Piece*.)

## 8 ALBERTA PENITENTIARY

between 90 St. and 92 St., south side of 106A Ave.

Like the GWG factory, there is no physical evidence today of penitentiary buildings. From 1906 until it closed in 1920, this prison held the men and women convicted of murder, horse stealing, assault, and other serious crimes in the west's newest provinces, Alberta and Saskatchewan. Matthew McCauley was the warden from 1906 until 1911. A newspaper report from 1908 says 82 people were imprisoned here that year.

At least three significant buildings stood on the grounds. One was about 120 by 40 feet and two stories high. It contained the prisoners' cells. The main building had a section three stories high and another 60 feet square and five stories high. According to the *Edmonton Bulletin*, the foundation of the main building was 18 inches of solid concrete, and the main beams in the building were reinforced concrete, 14 by 28 inches. The third building was the **Warden's Residence** ♦.

The prisoners made the brick in brickyards near the river and then made the prison buildings out of those bricks. The prison also had a stone-crushing plant, and the prisoners made their own concrete on site. Most of the construction was probably completed by 1913. Prisoners also worked coal seams underground. This was the only prison in the country with its own coalmine.

The prisoners worked the land, growing onions, carrots, cabbage, turnips, and potatoes, and raising pigs. They also worked in carpentry, shoemaking, tailoring, tinsmith, and blacksmith shops. The women knitted socks and mittens. The prison also operated a bakery with an oven that could bake 500 loaves of bread at a time. The prisoners had plenty of work, but little information is available about what else they could do. They reportedly all had shaved heads, lived in cells with no windows, and were allowed no visitors.

Big 4 Moving & Storage occupied the main building from 1924 until it was demolished in the early 1980s.

## 9 WARDEN'S RESIDENCE

10625 92 Street

This building no longer exists. The third building on

the prison grounds was the Warden's residence, a substantial three-story brick building. As warden of the new Alberta Penitentiary, Matthew McCauley would have lived on this site from 1906 until 1911. In 1934, 14 years after the prison closed, the Ladies Orange Benevolent Association (LOBA) bought the building from the federal government and turned it into the Alberta Protestant Home for Children. The purpose of the home was "providing for the maintenance, care (and) education" of children in "needy circumstances." In 1954, a new wing was added, which made the home large enough to accommodate 55 children.

Although some news reports refer to the home as an orphanage, other records indicate at least some parents paid to board their children at the home temporarily because of work out of town or family difficulties. Funding for the home's operation came primarily from donations, bequests, teas, card parties, and other fundraising activities.

In the 1960s the provincial government began to change its policies on children in care. In 1966, following an allegation of sexual assault against a child and a government inspection of the home, the home was closed; the building has since been demolished.

## 10 SMITH RESIDENCE

10734 92 St

This two and a half story home was built in 1910 and is a good example of housing from McCauley's early days. Charles E. Smith, carpenter and contractor, is named as owner and builder on the building permit.

Its defining character elements are: the gable-ended T-shape plan, sash windows and doors with voussiors and keystones, cement lug window sills, brick chimney, parged cement-clad brick basement with exterior belt course, and symmetrical openings in the gable ends.

## 11 CLINKER BRICK HOUSE

10848 93 St

This building is noteworthy for both its materials and Victorian era form: hip roof with bell cast flaring features at the lower ends, cross gables and an unfenced widow's walk, clinker brick, stone detail in the foundation, and open verandah with columns made of stacked wooden blocks.

Clinker bricks were produced in unevenly heated, earlier kilns. The bricks nearest the fire got too hot, which made them harder and darker.

They would often fuse together in clusters and simply be thrown away. Often, in the excessive heat, minerals in the clay would form a natural glaze in shades of green, red, yellow, and purple. In Edmonton, more than in any other place in Alberta, clinker brick became a fashionable cladding material, perhaps due to the Arts and Crafts movement and its emphasis on natural and rustic materials. A notable example of clinker brick is Holy Trinity Anglican Church (10034 84 Ave.), built in 1913; Edmonton's Henderson's Directory says this was a new house in 1913.

**12** **RODRIGUE RESIDENCE**  
10933 93 St. See opposite page for additional information.



**13** **SANTA MARIA GORETTI ROMAN CATHOLIC CHURCH AND SANTA MARIA GORETTI CENTRE**  
11040 90 St.

In the mid-1950s Italian immigrants gathered for Sunday Mass at the General Hospital's chapel and later in the basement of **Sacred Heart Church** ♦27. In December 1957, two priests, Father Rino Ziliotto and Father John Bonelli, missionaries of St. Charles (Scalabrinians) arrived from Chicago to serve Edmonton's Italian community. The community raised money to build its own church, and on December 21, 1958, Archbishop Anthony Jordan blessed and dedicated Santa Maria Goretti church. The church underwent major renovations in 1990.

## ALICE RODRIGUE

**ACCORDING TO ALICE RODRIGUE (NEE REMILLARD), A HUNDRED YEARS AGO PRISON GUARDS LIVED IN HER HOUSE AND EIGHT OR NINE OTHERS NEARBY.**



for Edmonton Power. "I never worked," she insisted. She didn't count the grocery shopping, cooking for nine people, laundry every Monday and Thursday, ironing every Tuesday and Friday, washing and waxing floors every Wednesday, tending her flower garden, and all the other mothering and housekeeping work she did.

Alice remembered that in 1950 "there were no houses on the east side of 92 St.," and "the dump used to be where Commonwealth Stadium is." Her sister got married in the dance hall that used to be in **Giovanni Caboto Park** ♦16, near where the Boys and Girls Club is. Her children spent a lot of time playing in the park, which had a skating rink in winter and a wading pool, a bowling green, and playground supervisors in summer.

Public records confirm that this house was probably built in 1910 or 1911. The Henderson's Directory of 1911 says John McDougall, the Chief Trade Instructor at the Alberta Penitentiary, lived at 10719 93 St., which is now a vacant lot. So it's likely that other prison staff lived around here too.

A person standing on the corner of 109A Ave. and 93 St. would notice that Alice's house and the two south of it are identical except for the exterior. If they could talk, each of these houses would have a century of stories to tell. Alice Rodrigue lived here for 62 years and shared plenty of stories.

Alice and Joe Rodrigue moved into their 775-square-foot house in 1950. They raised seven children here. He worked as a lineman

When she died in August 2012, **Sacred Heart Church** ♦30 was packed for the funeral. In his eulogy, her grandson Chris Stevenson said, "That Little White House, it's the mother ship, home base for 62 years. Even given the expansive nature of our scattered family tree, all roads and all paths lead back to that little house." Alice and the house, he said, were so alike. "Small and sturdy. Built to last. Modest and unassuming. Full of character." ♦



The Santa Maria Goretti Centre opened in 1987. It has four banquet halls, the Bridal Room, and five meeting rooms. The two main halls can be made into one hall that accommodates 450 and a large dance floor.



#### 14 CONVENT OF THE ATONEMENT 11035 92 St.

The Franciscan Sisters of the Atonement came to Edmonton in 1928 to administer a home for young rural women who went to school in the city. In 1935 they began providing temporary care to children. They moved to this address in 1942. On this site they provided kindergarten programs for children of the area before kindergarten became a regular part of Alberta's school system.

In October 1988 the Atonement Home stopped being a residence for children and became the location of the Lurana Family Centre and a multicultural day care centre. In 1993, the CAP (Child and Parent) Head Start Program replaced the day care centre until CAP ended in 2008.

#### 15 NORWOOD SCHOOL 9520 111 Ave.

Norwood School opened in 1909 and underwent significant renovations in 2000. In 1909 the school had 400 children in grades 1 through 8. Margaret McCauley, a daughter of Matthew McCauley, was a member of the staff. Today, Norwood School

## ALWAYS CLOSE TO THE STORE

RINA (QUAGLIARELLO) SPINELLI CAME TO MCCAULEY IN 1960 FROM SAN PIETRO, ITALY, WHEN SHE WAS 23, "A LITTLE GIRL," SHE SAYS.



That same year she married Frank Spinelli. They had two children, Teresa and Pietro. She worked with Frank in the small corner store that he and a partner purchased in 1959. That store soon grew into the Italian Centre Shop, where she and Frank worked together until his death in 2000.

She recalls that the family moved around the neighbourhood 10 times, always close to the store. When Italian immigrants asked for more familiar foods, like pasta, tomatoes, and olive

oil, the Spinellis provided them. In the 60s, she says, 95 St. was a "very Canadian Street," but the more Italians came, the more Italian 95 St. became.

In those early days, she remembers "many, many nationalities" in McCauley, people from Russia, the Ukraine, England, and elsewhere. "At that time, everybody came alone, one guy or one lady. No families." She remembers a nice lady who escaped from Russia with her husband three months before Rina came to Edmonton. "She had a store and sold blankets and towels from their country."

She says McCauley was "a very, very nice place because we stayed together, since we couldn't speak English." Now, she says, "I have a family. I have the church. I have soccer. I have food. How can I complain? I complain only when it's 20 below." Through most of her life in Edmonton, though, she says she's been too busy inside to worry about the weather. ♦



offers programs from pre-kindergarten through grade 6 and has 200 students. Norwood School's attendance area includes the entire McCauley neighbourhood.



15

**16 GIOVANNI CABOTO PARK**  
*95 St. and 109 Ave.*

This area was parkland in 1913, and some of the large trees here today may have been alive then. The 1913 fire insurance map shows a large section of the park along 109A Ave. labeled "tennis courts." The park had only one significant building on it then, south of where the Boys and Girls Club is now: the Syndicate Ave. street car barns, where Edmonton's first streetcar's first trip began in 1908.

Early in the summer of 1913, streetcar maintenance moved to Cromdale. The Syndicate Ave. Street Car Syndicate, which owned this land, donated it to the city to be a park "forever." The city promised the site would be cleaned up by July 1, 1913, but it wasn't. On August 19, residents wrote a letter to the mayor to complain about rubbish and that "traffic is permitted to cross the land in practically all directions."

That problem was apparently solved soon afterwards. In September, five teachers were busy installing and arranging equipment in the barns, which were being renovated to become the Edmonton Technical School. The first day of day classes was October 15. There were 12 students. Night classes began in January 1914. Two instructors were added, and the student population reached 84 in February. The roster of night class instructors included J. Percy Page, who would later coach the Edmonton Grads and become



16

Lieutenant Governor of Alberta. The school moved to the 101 St. Market Building in 1923. At that time the tuition for some full-term night classes was \$2.

The park was originally named Patricia Square, in honour of Princess Patricia's Canadian Light Infantry. In 1922 it became Gyro Park #1, the city's first supervised park. On August 23, 1922, the grand opening of the park included a speech by Mayor Duggan, performances by the Newsboys Band, and an auto parade. Reports indicate that in 1925, 1500 children used the park every day.

During the 20s through the 50s, the northern end of the park had a community hall that hosted numerous dances, weddings, and social activities, as well as a drop-in centre called the "Comfort Station." According to the 1959 fire insurance map, the Patricia Lawn

Bowling Club occupied about a fourth of the frontage along 94 St. and extended a third of the way into the park. There was a wading pool in the southern third of the park and a small shelter on 95 St.

The Boys Club opened its first clubhouse at the north end of the park in 1962 and began serving girls in 1971. It was renamed the Boys and Girls Club in 1976. Since then it has provided after-school programs and recreational activities for children of all ages. It now operates under the combined authority of the Boys & Girls Club, Big Brothers Big Sisters of Edmonton and Area.

Following a wave of Italian immigrants into McCauley, the area nearby came to be known as Little Italy in 1981. The park was later named for Giovanni Caboto, the Italian explorer, who is reputed to be the first European to set foot on mainland North America (in Newfoundland).

In 2001 a group of community members had a vision for the park that exists today: the playground, spray park, the mural on the south wall of the Boys and Girls Club, an aboriginal medicine wheel made of boulders, a garden of native Alberta trees, and a central fountain. The fountain is a duplicate of one in Ortona, Italy, which was destroyed in World War II. The Loyal Edmonton Regiment fought to liberate Ortona, and many Edmonton soldiers died in the battle.

In 2006 the new park opened, thanks to financial support from the community, the city, and the province. It continues to be a major focal point in McCauley for festivals, picnics, sports, socializing, gathering, and playing.

### 17 THE ITALIAN CENTRE SHOP 10878 95 St.

Franco Spinelli left San Pietro al Tanagro in Southern Italy and immigrated to Canada in 1951. In 1959, he bought a small store with partner Remiro Zalunardo on the corner of 95 St. and 108 Avenue. About 1964, he took over the store, and the Italian Centre Shop grew into a supermarket with a wholesale arm, the Unico Distribution Centre, that now supplies stores and restaurants across western Canada.

Frank Spinelli was a leader in the effort to change Alberta law to allow people to make their own wine at home. After the law was changed in 1964, the Italian Centre became a major supplier of winemaking supplies and equipment, selling up to 40,000 cases of grapes in a year.

The Italian Centre Shop became a gathering place for churchgoers on Sundays, for people of all ethnicities to buy European foods



and experience European culture, and for young men who enjoyed sharing meals and card games with Frank Spinelli. In 2007 a bronze, life-sized statue of Frank Spinelli sitting at a table, playing cards was added to Giovanni Caboto Park 46.

Little Italy contains several coffee shops and restaurants, but this grocery store—which recently added its own coffee shop - is still its centre.

### 18 SYNDICATE AVENUE SCHOOLS 10830 95 St.

Between 1906 and 1912, Edmonton's population tripled to almost 30,000. As in newer neighbourhoods today, the public school board used temporary classrooms to accommodate the rapid increase in the school-age population. In those days, temporary classroom structures were houses. Three such buildings constituted the Syndicate Avenue Schools. The two located just south of here, at 10764 95 St., no longer exist. Edmonton Public Schools records indicate that even though McCauley School opened in 1912, the Syndicate Avenue Schools kept operating until 1931. The schools were named after Syndicate Avenue, as 95 St. was called at the time.

### 19 CARSWELL RESIDENCE 9350 107A Ave.

This house was built at the height of the pre-war building boom

# RAISING SIX SONS

DAISY GREGORY HAS LIVED IN MCCAULEY SINCE 1946, WHEN SHE WAS 19. SHE MARRIED HER HUSBAND, STAN, IN 1948. THEY RAISED SIX SONS IN THE VICINITY OF WHAT IS NOW CABOTO PARK. ALL THE BOYS WERE BAPTIZED AT SACRED HEART CHURCH. FOUR OF THEM AND TWO OF HER 11 GRANDCHILDREN WERE MARRIED THERE TOO.



bers, the park had no swings or other equipment, only a big slide. She wouldn't allow her sons to play on it because it was too dangerous: two children had recently fallen off. One broke her neck and a second one died.

She spent many hours volunteering at the Boys Club, where all her boys were active, especially in soccer, "until they got the girls. That's when they quit." Apparently, there was too much "horsing around."

Back before kindergarten was part of the school system, Daisy sent all her sons to kindergarten at the **Atonement Home** ♦, where the sisters also ran an orphanage.

In the 40s, she says, Caboto park had a dance hall in it. Before she moved into McCauley, she and a group of friends often walked here from north Edmonton to socialize. She met her future husband at a dance. In the 50s and 60s, she remem-

In 1985, Daisy organized neighbours and property owners to petition the city to put up lights in the alleys. In the early 90s she participated in monthly protests against sexual exploitation and drug houses in the area. The marches began and ended in the park. "Jan Reimer, the Mayor, used to come," she says. "We marched, I'd say 30 or 40 people. We used to stop in front of one of those drug houses and sing." ♦

in 1912. The architect listed on the 1910 building permit was F. S. Thornton. John Carswell, a bricklayer and contractor, was the owner and builder. He and his wife lived here from 1912 to 1921, and his wife was the sole resident from 1925 to 1950.

## 20 MCCAULEY SCHOOL 9538 107 Ave.

"The new school will take care of the children of school age in the thickly populated section between the Norwood school and the Alexander Taylor school, who are now attending temporary schools on Syndicate Ave. . . . The new building will also provide accommodation for students in the district now served by the Queen's Avenue school." (*Edmonton Daily Capital*, November 2, 1911) This same article says the building was large enough to accommodate 600 students - 50 to a class - and was designed so four classrooms could be added on the third floor to hold an additional 200.

The Edmonton Public School Board closed McCauley school in 2010, and the use of the building is currently in transition. When Matthew McCauley spoke at the opening ceremonies on March 7, 1912, he probably could not have imagined this building would ever be anything but a school.

For nearly a century, McCauley school maintained a high standard of achievement in sports, academics, and the arts. McCauley school won five consecutive city soccer championships in the 1930s, the hockey championship in 1932-33, and numerous music awards.

One graduate, writer Alex Mair, recalled that in 1938, "We were a mixed lot. We were Bulgarians, Rumanians, Jews, Ukrainians, Scots and mixed blends, but we didn't realize it because nobody told us we were a mixed lot." He added, "We learned many things at McCauley, but nobody taught failure. If you were going to fail, you had to work at it all by yourself."

One Edmonton pioneer who knew little about failure was Harry Hole, who lived in McCauley, on 108A Ave. just east of 95 Street. Between 1915 and 1940, nine members of the Hole family graduated from McCauley school, graduated from Victoria High School, and then all earned degrees at the University of Alberta.

Harry Hole had come to Edmonton in the early 1900s. He and his wife, Annie, raised seven sons and two daughters in McCauley. He was co-founder and partner of Lockerbie & Hole, which "evolved from a small plumbing and tinsmithing shop



on the corner of 101 St. and 107 Ave. into Canada's largest plumbing, mechanical, and electrical construction company, with headquarters in Edmonton and offices in Vancouver and Calgary." (*U of A Engineer*, Winter 2003) Four of his sons ran the company after him. Another of his sons, Ted, married Lois Elsa Veregin and moved to a farm near St. Albert. Together they started a market garden, which became Hole's Greenhouses and Gardens Ltd. She distinguished herself in politics and education and served as Lieutenant Governor from 2000 to 2005.

Another distinguished graduate of McCauley School is businessman Jake Superstein, who received the Order of Canada in 1987 for his many years of community service. During his time at the school, Jake and his three brothers earned a reputation for their performance on the soccer and fastball teams.



# MCCAULEY ORGANIZES

IF THE CITY'S TRANSPORTATION PLANNERS HAD GOTTEN THEIR WAY 40 YEARS AGO, 95 ST. WOULD BE A SIX-LANE DIVIDED HIGHWAY THROUGH MCCAULEY SOUTH TO A FREEWAY-STYLE BRIDGE ACROSS THE RIVER.



Bob says, "You've got 95, you've got 97, you've got 101. I mean if this neighbourhood is going to have any integrity, you have to keep 96 Street." When Bob moved here in 1977, 96 St. was "a straight run down to 103A Ave." from 111 Avenue. Commuter traffic on it was heavy, and back then, "Sacred Heart School was operating, and the playground was on the opposite side. There were some close calls." Now there are stop signs and physical barriers that narrow the street from four to two lanes.

In the late 70s, McCauley had no organizational mechanisms at all. Bob remembers, "The city planning council said, 'if anybody in this place needs help, it's McCauley, but there's no talent, no skill, no leaders in the neighbourhood. It would have to come from outside.' That's the year we really took off."

Stadium Road would be one-way west-bound starting at 93 St.; 106 Ave. would be twinned with it; one-way eastbound from 101 St.; and, 98 St. would be one-way southbound, twinned with a one-way northbound 97 St. between 104 Ave. and 111 Avenue.

Thanks to neighbourhood activists like **Bob McKeon**, community organization and creative alternatives have preserved and improved McCauley as a residential area. Limiting traffic on 96 St. is part of that, as are the one-way residential streets.

Bob is one of many who started the community league, the Inn Roads Housing Cooperative, the Boyle McCauley Health Centre, the *Boyle McCauley News*, Inner City Housing, Edmonton Food Bank, and established models other areas have followed to deal creatively with various social issues. ♦

## 21 WILLIAM PASKINS RESIDENCE 10635 95 St.

Built about 1902, this two and a half story house is probably the oldest building in McCauley. According to the city's Historic Resource Management Program, it embodies a design almost unique in Edmonton. The Paskins residence reflects the influence of the Queen Anne style in its bay window and turret, the detailing in the offset porch, and the gable ends.

The Paskins family lived here in 1909, and many others have lived here since. Perhaps the most noteworthy was Thomas Henry Coutts, who founded Coutts Machinery Company in 1920. In 1955 it was the home of the **Marian Centre** ♦.

The building has recently been restored and space added to the east designed to complement the heritage structure's design. It is now the home of The Works International Visual Arts Society, which, among other things, produces The Works Art & Design Festival in downtown Edmonton every summer.

# COMMUTING TO BROOKLYN FOR WORK

ORLANDO BRUNO WAS 23 YEARS OLD WHEN HE  
CAME TO MCCAULEY FROM CALABRIA, ITALY.



often had to work out of town. He worked for a few years at a restaurant in Brooklyn, New York, and then his wife insisted he find work in Edmonton. He got work as a maintenance man at the University of Alberta for \$236 a month; he had made \$3,000 a month in New York.

While working at the University, he nurtured his interest in gardening and grafting fruit trees. Fifty years ago, he says, "there were no apples here. It was all crabapples." Now, thanks to grafting, people can grow many kinds of apples in their yards. Orlando himself has a double lot full of fruit trees and a large vegetable garden.

In 1956 he bought a two-story house on 92 St. for \$12,800. Mortgage payments were \$80 a month. He and his family lived on the main floor, and he rented out the second floor to another family. He recalls that at one time he had 20 people living in the house. In 1964 he bought a second house on 92 St. and moved his family a few blocks north. He and his wife raised four sons in McCauley.

Life was hard at first "because of the language," he says. "I didn't know even one word of English." He needed work, so he went to see Frank Spinelli, who got him a job as a chef in a camp near Hinton. Orlando

Orlando's wife insisted on staying in McCauley, and now that he's on his own, he says, "I love it." The best part is the neighbours, the fact that people know and look out for each other. He has three Italian households next to him. "The neighbour is the best police in the world," he says. "That's what the cops told me." He adds, "A lot of cops have told me this place has less crime than anywhere in Edmonton." ♦

# A SAFE PLACE FOR WOMEN AND CHILDREN

KATE QUINN MOVED INTO MCCAULEY IN OCTOBER 1976 BECAUSE SHE WANTED TO BE INVOLVED IN A NEIGHBOURHOOD IN EDMONTON "WHERE THERE WAS POVERTY AND STRUGGLE."



KATE QUINN

She was part of Scarboro West, a community of Catholics committed to social justice work. **John Kolkman** came to McCauley in April 1978 because of a desire to live out the theological principle of the "preferential option for the poor." John came from the Christian Reformed tradition.

John and Kate married in 1981 and raised two sons in McCauley, David (1982) and Brendan (1985). "We started our marriage in a community house," Kate says. She was part of the group that established the Inn Roads Housing Cooperative. Since then Kate and John have committed themselves to



JOHN KOLKMAN

many issues that are rooted in poverty: homelessness, safe housing, community infrastructure, drug addiction and trafficking, and sexual exploitation. They took on leadership roles because, Kate explains, the first priority for adults in the community "is to create safety for children and vulnerable persons."

As the Executive Director of the Centre to End All Sexual Exploitation (CEASE), Kate has been the go-to person for Edmonton's media whenever there's an incident involving sexually exploited women. But she says she is only one of many who came together to battle a serious social problem that came to the

fore in the mid-80s when a police crackdown on the sex trade downtown drove it into McCauley.

"When we lived on the corner of 95 St. and 106A Ave. in 1976 . . . there were no women standing around the corner. But 10 years later . . . one night I remember seeing women on all four corners," Kate says. She corrects herself. "I shouldn't say just women. I will say children."

Because of pressure from the community, police began parking police cars at McCauley and Sacred Heart schools at the beginning and end of school days to discourage the cruising exploiters (johns) from harassing children. Community action resulted in hard data: in Boyle Street and McCauley, there were 750 women and 250 children on the street selling sex and 3700 vehicles a day on residential streets where 600 was the norm. "I was home a lot," Kate remembers. "I developed a hypersensitivity because every time I would hear a car or truck running, I would look out the window and there would be a sex act taking place just outside the window."

"In that period, we had at least five women running to our door asking for help." She recalls spending time with these women in her home. "In that moment you have a real encounter with a person. She's your neighbour, a McCauley resident. The distance shortens. You say, 'okay, we're all in this together.' I ask myself these questions as a woman: what is the same between this woman and myself, what is different, where do we meet, and what can we do together to change the situation?"

The present system of one-way streets was created to disrupt the constantly circling traffic. The community got the Mayor, the media, the Chief of Police, and the federal and provincial governments engaged in the process. Volunteers took down license plate numbers and turned them in to police. The police arrested the johns. The *Boyle McCauley News* published the names of convicted johns. The community collaborated with Catholic Social Services, Crossroads Outreach, Edmonton City Centre Church Corporation (E4C), and others to empower and develop alternatives for exploited persons.

John Kolkman helped start the Boyle McCauley Health Centre and was active in the McCauley Community League. He played a key role in two area redevelopment plans (ARPs) that have shaped the transportation and infrastructure of McCauley for over 20 years. He has worked to shut down drug houses and continues to work to develop solutions to homelessness. "I don't think the shelter-based model is a particularly healthy model," he says. "We have a lot of people, particularly in south McCauley, who are on the street and unsettled for long periods of the day."

Nonetheless, John and Kate see a bright future for McCauley. "I like the diversity of incomes and backgrounds," John says, "the trees along the boulevards," the shops, the proximity to downtown. They both acknowledge that McCauley needs more children to be as diverse and stable as they want it to be. They see the increasing number of children who come to trick or treat every Halloween as a positive sign. ♦





# A COMPLAINT FROM 1913

THE AREA ALONGSIDE THE RAILROAD TRACKS HAS BEEN A MAGNET FOR PEOPLE IN TRANSITION EVER SINCE THERE HAVE BEEN RAILROAD TRACKS, AS EVIDENCED BY THIS LETTER, DATED JULY 28, 1913, FOUND IN A FILE AT THE EDMONTON ARCHIVES.

It's from a concerned homeowner and is addressed to "the hon. City Commissioners."

On August 5, 1913, T.H. Whitelaw, the Medical Officer of Health, replied:

*Gentlemen,*

*This is to call your attention to the unsanitary condition of a half block of shacks and tents located on Sutherland [106 Ave.] between Ottawa [92 St.] and Syndicate Ave. [95 St.] There are approximately sixty families residing upon no more than ten lots. This is in the heart of the city. Will you be so considerate as to have your Medical Officer of Health thin out this congregation and ascertain why that Department permits such a condition to be brought about. About one year ago residents of this particular locality found it necessary to make violent complaint re this same place as the Medical Officer will well remember. . .*

*[The writer goes on to complain that the streets have been] defaced and punctured by the Department in charge of boulevards. . . Will you kindly have the holes so made refilled . . .*

*Signed, D.H. Morin*

*I visited this locality and personally inspected it and find the conditions not by any means so bad as Mr. Morin's statement would lead me to expect. Only 24 tents or shacks are located on these 10 lots and one was unoccupied. Nine are occupied by bachelors who are absent during the day. Forty-eight adults and twenty-three children constitute the total number of persons living here, or 71 in all. . .*

*The majority of these residents are probably living here either because they cannot afford to pay the present high rents of houses or because they are unable to obtain a house sufficiently low in rent to suit their finances, if they are able to obtain a house at all. Mr. Morin and his neighbours who are living in modern houses however have, it must be admitted some justification for their objections to this colony. . .*

*In view of the high cost of living and the present precarious state of the labour market I am not in favour of taking any drastic action to compel these shackers and tenters to move so long as they continue to keep their premises in sanitary condition. ♦*



# Norwood School, Edmonton,









# Church Street

96 ST (NEE KINISTINO AVE)

## WALKING TOUR SITES

22 TO 40

\* MAP IS LOCATED AT THE BACK OF THIS BOOK

### **KINISTINO AVE: CHURCH ST WITH A CREE NAME**

#### **MCCAULEY'S ABORIGINAL ROOTS**

*Terry Lusty*

#### **THE GREATEST LESSON I EVER TAUGHT**

*Sister Rose Luby*

#### **GROWING UP UKRAINIAN**

*Jenny Malanchuk*

# ♦ Church Street

IN 1913, A PERSON STANDING ON 96 ST., WHERE BISSELL CENTRE EAST IS NOW, WOULD HAVE BEEN IN FRONT OF FIRE STATION NO. 3, WITH THE CITY STORES & WORKS DEPARTMENT OFFICE AND THE CITY GARAGE JUST TO THE NORTH.

On the west side of the street were a barbershop, a Chinese laundry, and to the north a grocery store. Further north were Grace Methodist Church, "Dutch Baptist Church," a synagogue, another church, some houses, laundries, and vacant lots. There was a "German church" on the east side of the street at 108 Ave. Sacred Heart Church and rectory were in the next block with a Catholic school and the Immaculate Conception French Catholic church across the street. Then a small "mission" on the northeast corner of 108A, more vacant lots, a rooming house, a woodworking factory and then an excavation where St. Paul's church would be, followed by vacant lots, a few houses, a grocery store, St. Peter's Lutheran church at 110 Ave., another church at 110A, and some businesses near 111.

By 1959, the old fire station is "storage", but the city garage is still here. St. John's Ukrainian Orthodox Church is at 106 Ave., Central Baptist at 106A, a Polish Veterans' Hall across the street, then the two Catholic churches and Sacred Heart School, Ansgar Lutheran at 108A, Holy Trinity Orthodox and St. Stephen's at 109, St. Peter's and First Christian Reformed at 110, and the Central Church of Christ at 110A. In the spaces between are rooming houses, homes, radio repair, furniture repair, building supplies, furnace repair, a restaurant, and a trucking company. There are no vacant lots anywhere on the street.

Many have speculated on the reasons so many churches have been built on 96 St. in McCauley. It would appear that as immigrants arrived in Edmonton and made their way to **Immigration Hall** ♦, they were already in a small working class neighbourhood where property was cheap and others of their ethnicity had begun to put down roots. Or, perhaps it was because the Hudson's Bay Company owned all the property west of 101 Street. Or, as one person speculated, the "rich" folks built churches, like McDougall and All Saints, over on the riverbank but the "poor" people could only afford McCauley.

Whatever the reasons, missionaries soon arrived to establish missions, which eventually created a string of churches along Kinistino, now 96 St., a street that according to urban legend was cited in an edition of the *Guinness Book of World Records* and mentioned on *Ripley's Believe It or Not* (no evidence supports either claim) as the street with the highest density of churches in the world. Although the churches are of many denominations, they have much in common. They share a history of ups and downs as they encountered and sometimes weathered, sometimes not, the vagaries thrown at them by the shifting times and circumstances of Edmonton's growth.

As the history of Ansgar Danish Lutheran Church relates, "they worked and loved and prayed and taught and learned and cried. They even complained, but they stayed and they won their battle, just by persevering." These people had come from backgrounds that were strengthened by church membership, and in their new land, they created communities through reliance on tradition and their ancestors' faith. Some churches failed, some were sold to other groups, some thrived. All struggled to hang on during the thin times.

McCauley is left with steeples and spires towering over historic elms. The City of Edmonton is considering historical recognition of this street and the Friends of Church Street organization is supportive. Recognized or not, people still enter these churches seeking faith and community and reach out to do the work of the church. ♦



## 22 BISSELL CENTRE (10527 96 St.)

Although Bissell Centre began in 1910, it moved to its present location in McCauley in 1989 and expanded across 96 St. to include Bissell Centre West in 2006.

Bissell Centre began as a Methodist mission, originally named All People's Mission, founded by Rev. William Pike and his wife, Florence, offering programming to help new Ukrainian immigrants settle into the community. This included a Sun-



# KINISTINO AVENUE

## CHURCH STREET WITH A CREE NAME

96 St. was called Kinistino Ave. until 1913. *Kinistino* looks and sounds like an Italian word when the accent is on the first and third syllables and the third “i” is pronounced as “ee”: **Ken-is-teen-owe**. That would suit McCauley today, but not in 1913, long before the post WWII immigration from Italy. If it’s pronounced with the accent on the second syllable and with the third “i” short and the “o” it becomes *Ken-is-ten-now*, which is how it would be pronounced as a Cree word. Which it could be.

In *Ancient Land Ancient Sky: The True Story of the Discovery of Canada*, Peter McFarlane and Wayne Haimila say that the first Europeans to enter the Interior of North America “mangled and often mispronounced some difficult names, often beyond recognition.

The best example of this was the Kenistennaag people living around James Bay. The French first mispronounced their name as Kristinaux and then shortened the misnomer to Cris, which the English then rendered as Cree.”

Then there’s Chief Kinistin, the first leader of the Kinistin Saulteaux Nation in Saskatchewan. According to a Government of Saskatchewan website, the name Kinistin means “Cree” in the Saulteaux language

“and was given to Kinistin because of his ability to speak the Cree language.” There’s also a Kinistino, Saskatchewan, near Melfort, where **Herb Jamieson** ♦ once served as a minister.

According to David Pentland of the University of Manitoba, *Kinistinaw* was the name of a Cree sub-group, and the word could mean “person from the fast-winds place.” He suggests that it “was borrowed by Ojibwa speakers in the form *ginishtinoo*,” and in Old Ojibwa it was “*kirishtinoo*,” which “was borrowed by the French and later shortened to *Cris*” and became the source of the English “Cree.”

Another explanation is that *kinistinaw* means “we are three” in Cree, which could be a reference to the Trinity and the Christian churches on this street.

The evidence all points to Kinistino Ave. being named after the Cree people in one way or the other. Counting the “we are three” hypothesis, there are four possible explanations for the name. It’s impossible to know what the people who named the avenue were thinking at the time, but a Cree elder would probably laugh at all this and conclude that all these explanations are true. ♦

day school, Ukrainian newspaper, English classes, and social groups. Originally meeting in people’s houses, the Mission found its first home at 96 St. and 103A Ave. in 1912.

Through the 1920s, services changed to address current needs in the area, offering youth programs, a kindergarten, a mother’s group, summer school and summer camp. Church services were on site as well as in neighbouring churches. With the amalgamation of the Methodist church, Congregational Union, and much of the Presbyterian Church, the United Church of Canada was formed, and All People’s Mission became an outreach ministry of the United Church.

When the Great Depression hit, services grew to include sleeping mats, meals and clothing. A new building was built through a legacy from Torrence E. Bissell, opening in 1936, and All People’s Mission became Bissell Institute. Boards from the original mission were transported to Lake Wabamun to build cabins at Moonlight Bay, still the site of Bissell camps. A Japanese congregation made up of people forced to leave their homes on the west coast during WWII met at Bissell. Bissell also provided space for Aboriginal gatherings when Canadian law forbade Aboriginal people to congregate in groups larger than 12, speak their own languages in public, or enter onto Parliament grounds.

As more middle- and upper-income families moved to the suburbs in the 1950s and 60s, the area around Bissell comprised more low-income families, and again Bissell services shifted to help people meet their basic needs. In the 1970s, Bissell Institute became Bissell Centre and began offering services to families, including a daycare. In 1989, having outgrown its premises, the Centre moved to a renovated warehouse at 10527 96 St., where Bissell East is still situated. In 2006, Bissell Centre West was completed, housing a drop-in, adult programs, mental health support, employment, and housing programs.

## 23 FAMILY WORSHIP CENTRE (10605 96 St.)

The first Methodist missionary came to Alberta in 1882, and one year later a permanent missionary was posted to Edmonton. Grace Methodist Church was built at 10605 96 St. in 1904-05 at a cost of \$1,600 for the site and building. The third anniversary of the church was reported in the *Edmonton Bulletin*. Rev. A. S. Tuttle preached on “thine ears shall hear a word behind thee saying, This is the way, walk ye in it.” The offering that day collected \$1,200 to be put toward the amount owing on the building. In the first three years, membership had

# THE GREATEST LESSON I EVER TAUGHT

SISTER ROSE LUBY LIVED AND WORKED IN MCCAULEY FROM 1971 UNTIL 2009, WITH “A LITTLE BREAK IN BETWEEN,” SHE SAYS.



Sr. Rose was born in Ottawa in 1928, entered the convent at the age of 16, and became a Sister Servant of Mary Immaculate on November 5, 1944.

For 31 years, she lived with two other sisters in the yellow brick house on the south side of 108 Ave. just across the alley from the skating rink. She came to Edmonton to teach grade 1 at St. Michael's school, where she worked from 1971 to 1977. “I feel the greatest lesson I ever taught,” she says, “was that after 31 years I met one of my grade one students and she told me she never forgot the lesson that God loves you no matter what.”

Sr. Rose visited patients in the Royal Alexandra Hospital and the Norwood Extended Care Centre, and she and other nuns made sandwiches for the Marian Centre. They also tended a garden behind their house, where they grew onions, potatoes, carrots, parsley, and onions. “We used to laugh when the ladies used to come over from the seniors home for the harvest,” she remembers. “There wasn't too much. The earth wasn't too good. But the tomatoes were nice.”

“When they had activities at the rink and in the park,” she recalls, “they used our kitchen.” Even though the Ukrainian Rite Catholics went to St. Josaphat's, Sr. Rose says that when St. Michael's children received first communion, they would go to Sacred Heart, and she went with them.

Sr. Rose lives now at St. Joseph's Home in Mundare, but has fond memories of McCauley. “My heart is still there,” she says. “A lot of my friends are there.”

“I liked living around all the common people, the poorer people,” in McCauley, she says. “I prefer that because I grew up in a poor family in Ottawa. My father had seasonal jobs working in the Rideau gardens.” ♦

grown from 20 to 265, and the church hosted choir concerts and Sons of Temperance meetings.

In 1925, when Methodist churches amalgamated with Presbyterian and Congregationalist denominations to form the United Church of Canada, Grace Methodist Church became Central United and was no longer needed. It remained vacant until 1930 when St. John's Ukrainian Orthodox Church was looking for a home. *The Edmonton Journal* reports that a member of that group stood up at a meeting to say, ‘It is strength we need’, bending his arm to show a well-developed muscle. ‘I will be responsible for a hundred dollars.’” Two thousand dollars was handed over, with a promise to pay the remaining sum by the end of the year. The first service of the new congregation attracted 400 people. In 1949, the congregation decided that a new building was needed and moved out of McCauley to 10611 110 Avenue.

The Second Christian Reformed Church occupied the building from 1954 to 1980, at which time the Family Worship Centre, affiliated with the Pentecostal Church, purchased the property. The Family Worship Centre offers regular Sunday worship and Bible study, and members participate in the interdenominational program, “Watch and Pray,” where they patrol the neighbourhood and pray.

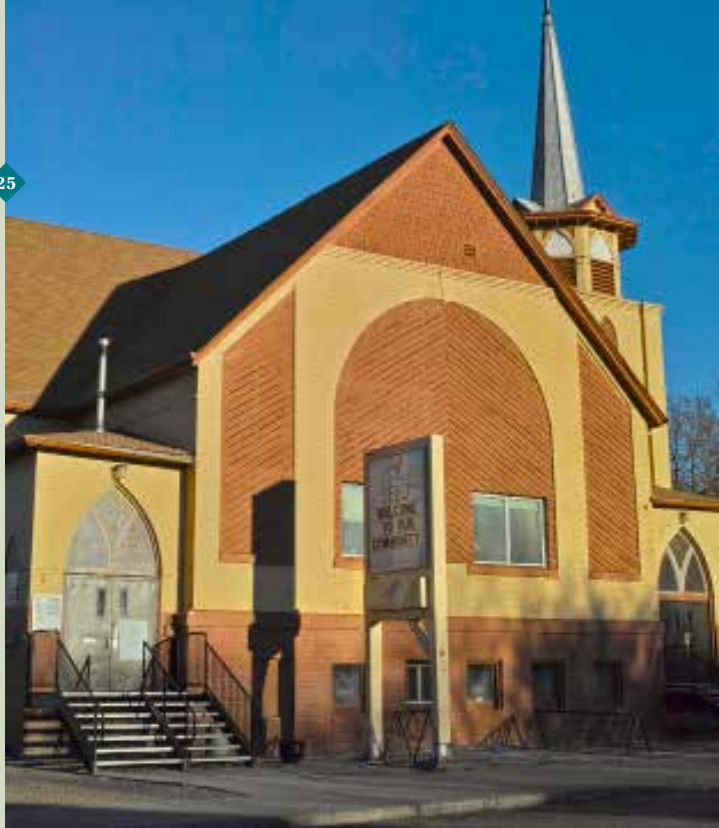
## 24 BOYLE MCCAULEY HEALTH CENTRE (10628 96 St.)

Opened on May 13, 1980, the Boyle McCauley Health Centre is a community-run clinic where the doctor draws a regular salary and answers to a board. Bob McKeon, chair of the original board explained, “We aren't trying to be crusaders in terms of trying to transform the entire medical establishment. Rather, we wanted to provide good health service for the community and all its problems.”

The clinic, initially funded through grants from the Muttart and Clifford E. Lee foundations and the federal government, received an emergency loan from the Medical Mission Sisters, who had opened a house in Edmonton in 1978 and saw what the *Western Catholic Reporter* called “Third World conditions.” By 1991, a new building was built for \$1.2 million, with all but \$100,000 raised by the non-profit centre. Local philanthropist Lillian Simonet left \$60,000 to the centre when she died in 1992, and the mortgage was paid off in 1993.

The clinic provides an array of health services and in 1997 added an Aboriginal healer to the staff.

25



In 1993, the Boyle McCauley Dental Clinic was added in the basement of the health centre. The *Edmonton Sun* reported that, “in our quirky health-care system, only medical care is free. Healthy teeth, on the other hand, are not considered medically necessary. Going to a dentist is about as affordable as a trip to Europe if you are poor.”

## 25 THE MUSTARD SEED (10635 96 St.)

This brick church, built in 1912 for \$44,000, was first called Dutch Baptist and later First German Baptist. It had grown from an 1898 meeting of 17 people, mostly female domestics, working in the homes of pioneer settlers in the Wetaskiwin, Millet, and Leduc areas, gathered together by Rev. Abraham Hagen, who preached the first German sermon in Edmonton.

After renting space for a short time, the congregation built a church at 97 St. and 104 Ave.; it was dedicated in 1901. It was enlarged in 1908, and in 1912 the present brick build-

ing was built on land bought from a lumber merchant and farmer.

When Rev. Aug. Kraemar came to the church in 1926, the young men’s Bible class began sponsoring a German gospel radio program, which broadcast until WWII, to reach Germans in the surrounding area. In 1940, with the onset of WWII, the name of the church was changed to Central Baptist, and in 1943 an English evening service was added. The church grew to 625 members by its 60th anniversary in 1972.

The flight to the suburbs began soon thereafter, and in 1967 the remaining small congregation moved to the south side. In 1973, Friar’s Steakhouse bought the property to offer licensed dining and dancing with live entertainment direct from Las Vegas. By 1979, after a brief iteration as “The Mayflower,” Danny Hooper’s Stockyard Night Club opened for business here, advertising as “the city’s first country music showroom.”

26



When Danny Hooper consolidated his numerous ventures, the church was again empty until 1993 when The Mustard Seed moved in. The church, which offers many social services, posted the sign “No Knives” on the door and began serving food to large groups of the hungry and poor and running programs like Emmaus Partners. Funding remained an uphill battle: in 2009 there was a shortfall of \$460,000. The *Edmonton Sun* reported that by New Year’s Day 2010, “the coffers were full...Edmontonians having bestowed their own Christmas miracle.”



## 26 ST. JOHN'S EVANGELICAL LUTHERAN CHURCH (10759 96 St.)

In 1906, the small congregation of St. John's First German Evangelical Church, originally known as St. Johann's German Lutheran Church, sold their small white clapboard building and bought two lots on 96 St. and 108 Ave. to build a new church measuring 40 feet by 26 feet. In 1908, Pastor Walbaun had to resign because living expenses were too high for a family to live on his stipend, as eggs cost 80 cents a dozen and "bad" river water cost \$35 a year. By 1910 the new church, with a full basement, was dedicated. A parsonage was added in 1913.

In 1930, an English-speaking pastor was hired, but the Depression caused many of the worshippers to move back to farms or eastern Canada. In WW II, numerous American servicemen stationed in Edmonton attended and donated an altar and cross as a sign of their appreciation of the welcome they had received. By 1946, the church was debt-free and ready for the influx of immigrants brought in by CN. The church was five blocks from Immigration Hall ◆; pastors welcomed newcomers and invited them to church. By 1952, the church was crowded, and by Good Friday 1954, some stood outside in minus 10-degree F weather while 253 took communion at the German service and 100 at the English service. In the 1950s, the church contributed money to start the Good Samaritan Society, and Pastor Reinhold Krisch, an accomplished musician, played the organ at the opening of the Good Samaritan Hospital.

The church bought the Van Kleek house, a property to the south, for a new parsonage and freed up the old parsonage for Sunday school. In 1959, the name was changed to St. John's First Evangelical Lutheran Church. The present structure was built in 1971 and continues to serve its congregants and the community.

## 27 SACRED HEART SCHOOL (9624 108 Ave.)

Sacred Heart School was established in 1907 with 35 students in a one-room wooden hall, which had been moved from 103 St. In 1909, construction began on a four-room brick school, and in 1910, a similar solid brick building was constructed next to the school to house the Faithful Companions of Jesus Convent and Boarding School.

In 1913, four more rooms were added, and in 1919 more space was rented and then purchased. By 1921, there were 500 students of nine different nationalities and 12 teachers.

The F.C.J. Convent closed in 1922, but sisters remained involved with Sacred Heart School from 1922 to 1966. Sisters of the Assumption and Sister Servants of Mary Immaculate taught French and Ukrainian, respectively. In the mid-50s, night school teachers began to teach basic English.

In 1961, the new Sacred Heart School was built, with an addition in 1963. By 1966, there were 800 students in elementary and junior high, growing to 900 in 1975 when the junior high was relocated. Later population shifts resulted in a shrinking student population. By 1988 the school had only 150 students in K to 6. Sacred Heart School ceased operating as a school in 2003 and now houses Edmonton Catholic School's Outreach High School, Language Instruction for New Canadians, and the non-profit McCauley Community After-School Care program.

## 28 ST. JOSAPHAT'S UKRAINIAN CATHOLIC CATHEDRAL (10825 97 St.)

On November 27, 1904, a church on this site was blessed and dedicated to St. Josaphat. The property had been purchased in 1902 when Bishop Legal realized that property values were rising quickly and a site in east Edmonton would soon be needed. The *Edmonton Bulletin* described the church as "a large and commodious frame structure on Namayo Avenue, near Rat creek." According to Serge Cipko's *St. Josaphat: Ukrainian Catholic Cathedral, Edmonton, A History (1902 – 2002)*, there was no resident priest, but priests from Beaver Lake, Rabbit Hill, and Beaver Creek took turns leading services.

In 1905, a convent was built beside the church and a nursery school added. By 1908, there were 100 children. In 1910, a new convent and school became St. Josaphat Separate School, run by the Sisters Servants of Mary Immaculate. It became a part of Edmonton Catholic Schools in 1917.

By 1913, an enlargement to the church was necessary and a monastery/residence was constructed beside the church. But challenges ensued. WWI resulted in Canadian Ukrainians being interned as "enemy aliens," and Bishop Budka, the bishop of Ukrainian Catholics in Canada, was charged with "failure to register as an enemy alien and to report once a month."

In 1917, the bishops' palace and Ukrainian National Hall were built, and in 1918, a Ukrainian Catholic student residence was established on 98 St. and 108 Ave. to accommodate the second wave of Ukrainian immigration, which followed the end of the war. By 1927 the *Western Catholic* newspaper reported that the

church served 150 families and 150 individuals. When famine occurred in the Soviet Ukraine in 1933, the parish was called to help with “prayer and protest.”

In 1938, Fr. Dydyk, who had supervised the building of the first church, realized that the present structure was too small. He initiated the new building project to coincide with the 950th anniversary of Christianity in Ukraine. The cornerstone of a new church building was blessed in 1939, but the church didn’t open until 1947. Five hundred people attended a banquet in the MacDonald Hotel to celebrate. The wave of immigration following the end of WWII continued to add parishioners, and the church became a cathedral in 1948.

Over the next 40 years, the church had its first Alberta-born pastor, interior painting was completed, a new rectory was consecrated in 1964, the iconostas (the screen separating the altar and the congregation) was finished, a new residence for the Sisters Servants of Mary Immaculate was constructed, and a senior citizens’ home was built. In 1984 the church was designated a provincial historic resource, the same year Pope John Paul II came to visit. In 1998 the church welcomed its first married pastor, and in 2002 the parish celebrated its centenary.

The cathedral is noted for its interior painting, stained glass, and seven domes and is, according to Kathryn Ivany in *Historic Walks of Edmonton* “the best example in Alberta of the prairie cathedral style developed by Rev. Philip Ruh,” a self-taught architect and ordained missionary.

## 29 VIETNAMESE (NHA THO) CATHOLIC CHURCH (MARY QUEEN OF MARTYRS) (10830 96 St.)

Built in 1903 at a cost of \$10,000, Immaculate Conception Roman Catholic Church, as it was then called, is the oldest building on Church Street. The *Edmonton Bulletin* reported that the Roman Catholic Church of the Immaculate Conception on Kinistino Ave. was formally blessed and opened at a high mass in late 1906 by His Excellency Bishop Emile Legal, the second Catholic church within city limits, after St. Joachim’s on 110 Street. “The Bishop and his clerical attendants and acolytes followed by the entire congregation walked in procession around the exterior of the church” before the text “The House of the Lord is Built in Holiness” was preached.

The church was described as “a commodious building of brick severely simple in finish interiorly. The walls are tinted a clear shade of light blue; the arched ceiling and organ loft are of oiled fir. Over

the neat and plain altar is a large statue of the Immaculate Virgin, white robed, blue mantle.”

By 1908 it was the first exclusively French-language church in Edmonton, but it served a multilingual community of 200 families. Singer Robert Goulet was baptized and began his musical training here with Irene Turgeon, the parish organist for almost half a century. Renovations proceeded in 1950, and a new rectory was built. Over its lifespan, it had been remodeled three times, and the original brick was covered with stucco.

By 2000, according to the *Edmonton Journal*, the 94 year-old church had been without a priest for more than a decade and attendance had declined to 65-70 families. The decision was made to amalgamate with St. Thomas d’Aquin in Bonnie Doon. In August 2003, its antique Casavant pipe organ was transported piece-by-piece to St. Thomas d’Aquin. The church trustees of Immaculate Conception had purchased the organ in 1913 at a cost of \$3500 from the Quebec company Casavant Freres, one of the oldest organ builders in North America. In 2003 the *Edmonton Journal* described it as follows: “Featuring real ivory keys and wood and metal pipes, the organ’s appraised value is \$112,000 and a brand new organ of the same quality would cost \$350,000 to \$400,000.” The church had also contained the only functioning immersion font in a Catholic church in Edmonton.

Reflecting the cultural shifts occurring in McCauley, the building was subsequently purchased by the Vietnamese Catholic Parish and named Mary Queen of Martyrs Church.

## 30 SACRED HEART CHURCH OF THE FIRST PEOPLES AND RECTORY (10821 96 St.)

Sacred Heart Church was built in 1912-14. Msgr. P.F. Stagni, Apostolic Delegate to Canada, formally blessed the cornerstone in April 1913. According to the *Edmonton Bulletin*, “the new church, being built for English speaking Roman Catholics here, will cost about \$75,000 and will accommodate about 1,400 persons. Designed by Messrs. Hardie and Martland, it is of Gothic design with two towers, the tallest of which is 130 feet high, the highest spire in the city.” It opened on Christmas Day 1913. A rectory was added for \$8,000.

The 1913 church calendar included this plea for funds: “Pew rents should be paid in advance. If you cannot afford to contribute to your Church, you cannot afford to pay a dancing master, or make music a luxury, or spend a little fortune on a vacation. It is wrong to spend more on beer, or on the theatre or on entertaining than on charity.” A ladies’ aid was organized in 1922

for “social affairs with the object of raising extra funds. Perhaps the most arduous work conducted by the Society was the Exhibition dining room, which was carried on for several years. Each year a new building had to be erected and furnishings secured. Each year it was a toss-up whether the elements would be favourable or not.”

The church suffered a major fire in 1966 because a young boy was playing with matches. However, the church was repaired and the interior remodeled. In October 1991, the Edmonton Sun reported “a new era for the inner city church that yesterday officially became the 1st Native Catholic parish in North America under Father Garry LaBoucane. The 11 a.m. Mass featured drum, sweetgrass, and pipe-smoking ceremonies for about 400 Native and non-Native parishioners. Archbishop MacNeil presided over the two and one-half hour Mass performed in Cree, English, Blackfoot, and Chipewyan.”

Over the years, the church has served Italian, Spanish, Croatian, and Native populations. It is listed on the city’s Inventory of Historic Resources.

### 31 ANSGAR LUTHERAN CHURCH (9554 108A Ave.)

The first Danes in Alberta arrived in 1903 and settled around Dickson, followed by a wave after WWI and another in the early 1950s. In McCauley a church to seat 100 people was completed in 1942 at a cost of approximately \$5,000, although a congregation had been organized 12 years prior. A war was imminent, and money was scarce, but the congregation decided that a new building was preferable to spending money renovating the old church on the site which had been German Reformed. Holm Moller, a Danish architect who had never been to Edmonton, designed the new church. The congregation volunteered their building skills and met in the Norwegian church until their church was ready. To make matters more difficult, the German invasion of Denmark in 1940 meant that connections to “home” ceased, which included the funds that had been coming to pay the pastor’s wages.

According to *60 Years Old: A Story of the Danes and the Ansgar Lutheran Church*, the congregation rented the German Reformed church in 1928 for \$75 per year and bought it June 15, 1933, in spite of high unemployment during the Depression. Niels Gran, a founding member, wrote, “I guess we had courage. I know we had faith.” Pastor Max Mathiesen not only preached in Edmonton but also traveled to Lloydminster, Cam-





rose, and Ponoka to encourage local Danish immigrants. In 1932, the choir performed for radio broadcasts, which, along with a short sermon, brought worship to the Danes scattered around the province. Pastor Nommensen wrote, "We received hundreds of letters from grateful listeners, many were absolutely unknown to us and they lived in places we had never heard about." During WWII, the congregation sent packages to Canadian soldiers of Danish descent and again received letters of thanks.

Two towering spruce were planted outside by Pastor Poul Praest and his wife Eva to mark a tough year for the pastor, as recorded in *60 Years Old*. They were bought by the pastor the year his son, Stefan, was hit by a car and his oldest daughter, Sylvia, fell out of a second-story window of the parsonage. Deeply grateful that both his children survived, he decided to buy the expensive trees out of his rather meager allowance. They were small then, but they grew under his care, just as the Danish congregation in Edmonton did.

Ansgar seems to be similar to one of the parishioners described in their history book: "she marched to a drummer who did not know the word retreat." The church survived through the work of benefactors, sometimes anonymous, careful budgeting, focused priorities, volunteer help and the diligent work of the ladies' aid, young women's group, men's group, over-60 group, and even the Sunday school children who all pitched in whenever possible to support the church and reach out to whoever needed a hand. The church has played a role in preserving Danish culture in Edmonton. Ansgar is named after a monk who brought Christianity to northern Europe about 820 A.D.

### 32 HOLY TRINITY ORTHODOX CHURCH (10902 96 St.)

This church was built between 1907 and 1925 as the Edmonton Central Seventh Day Adventist Church. Currently an Orthodox church, it serves as an example of faith transitions in the city. City of Edmonton historical records state that many of the early converts in the area were recent immigrants from Germany and Ukraine. Like many churches on Church Street, it struggled during the Depression and may have been abandoned before becoming Holy Trinity Orthodox church.

### 33 CORNERSTONE NEW TESTAMENT CHURCH OF GOD (9620 109 Ave.)

Built in 1917, this building was originally the Ukrainian Greek Catholic Association Hall, associated St. Josaphat's Catholic

Cathedral on 97 Street. It was designed and built by Edmonton architect Allan Merrick Jeffers, who also designed the Legislature Building and the McLeod Building.

### 34 ST. STEPHEN'S ANGLICAN CHURCH (10909 96 St.)

This church began as St. Paul's Anglican. Two lots were purchased in January 1905 from Robert Belcher of Lethbridge, an inspector with the North West Mounted Police. "The members were unanimous in agreeing to help as much as they could. It was decided to employ two carpenters to put up the frame and the members would help of an evening and at other times when they were able." (From *Peace Be Within Thy Walls, St. Stephen's Church*) All Saint's Church donated an organ in 1905, and the lot north of the church was purchased for \$250. More seats were added in 1908 and a rectory built in 1912. The current structure was built in 1914-15, but the congregation over-extended itself. By 1918 the city of Edmonton listed the church lots and rectory in a tax sale.

By 1922, "it is impossible to carry on the church any longer," because of numerous challenges like transportation, weather, roads, the cost of gas if one had a car, and fluctuating populations. And, many new Canadians were not Anglican. St. Paul's amalgamated with St Andrew's to become the newly named parish of St. Stephen's. In 1927, an anonymous donor, named in the Ivany book as English philanthropist S. Attenborough, cleared off two mortgages on the condition that the church never be mortgaged again. The church was renovated in 1948-49 and a front vestibule added in 1997.

In 1968 volunteers started a Head Start program, using funds from the Rotary Club and the Anglican Church Women, to make the church more relevant to the community.

The church followed a more traditional, high-church worship style in order to distinguish it from other Anglican churches in Edmonton, but membership continued to dwindle. The last service was held in October 2009 when the church needed \$500,000 worth of work. The Anglican Diocese wanted to sell the double lot, and the building was threatened with demolition, causing an uproar in the community. City Councilor Ben Henderson stated that, "in that neighbourhood we need another empty lot like we need a hole in the head...the building could also be a perfect dream home for a well-heeled architecture fan."

In July 2010 the building was sold to EVM Design, an architectural firm planning to develop office suites.



**35** **MILLER RESIDENCE**  
(9534 109A Ave.)

This residence, built in 1926, is an example of houses built in McCauley after WWI to accommodate working class people. Mr. Gotlieb Miller, the original long-term owner, was a farmer and labourer. It is cited in Edmonton's Historical Resources Inventory for its Craftsman design elements.

**36** **FIRST CHRISTIAN REFORMED CHURCH**  
(10956 96 St.)

Rev. Paul de Koekkeok dedicated the original church on this site in January 1948, and by its 50th anniversary, it had grown to 571 members, a far cry from the 19 adults and 23 children who worshipped in a tent on Jasper and 109 St. in 1910. When winter arrived that year, meetings moved into people's homes and then into rented space over Mitchell and Reeds Auction Sales at Jasper and 95 Street.

In 1913 a church was built at 93 St. and 105 Avenue. Services were held in Dutch. Attendance declined during WWI, due to high unemployment and tough times, but in 1925, more immigrants from the Netherlands arrived. An English service was added in 1927, and 10 years later, a Sunday evening radio broadcast began on CFRN.

# MCCAULEY'S ABORIGINAL ROOTS

**BEFORE TERRY LUSTY LIVED IN MCCAULEY IN THE 1980S AND 90S, HE WAS PRESIDENT OF THE METIS LOCAL IN CALGARY AND TAUGHT SCHOOL IN WABASCA-DESMARAIS AND FORT CHIPEWYAN.**



hats, almost anything." When the railroad was built, First Nations and Metis people also supplied wood and wild meat and were labourers during construction and later loaded and unloaded freight.

There's no Aboriginal burial ground in McCauley, he says, since Aboriginal people mostly used the river valley for that, but ancient artifacts would have been found here if there had been any interest at the time McCauley was built up. A lot of the kids in McCauley School were aboriginal, Terry says, and many Aboriginal people worked at the GWG factory across the tracks.

Most people know him as an historian, storyteller, and singer-songwriter. He came to McCauley because of its lower housing costs.

"The McCauley area has always been home to many First Nations people and Metis, as far back as you want to take it," he says. People would camp here before Europeans came, to hunt buffalo, to socialize, for entertainment and ceremonies. During the fur trade, First Nations people crossed this land to and from Fort Edmonton. From then through the gold rush of the 1890s,

"They needed garments that were made from hide—buffalo, moose, elk, deer - for footwear, gloves,

Many Aboriginal agencies are located just outside McCauley: the Alberta Native Communications Society, the Aboriginal Multimedia Society of Alberta, and CaNative Housing. Of course, the **Sacred Heart Church of the First Peoples** ♦ is right in the centre.

"It's a footprint you can't take away," he says. "Where are they building low-cost housing? McCauley. Where are all those services that help the less fortunate? All up and down 96 St., all those churches, that's a good example. When you have that, you're going to have a continuation of people who are less fortunate, low income, handicapped, and many of them Aboriginal." ♦

Many of the young men of First CRC served in WWII. Following the war and another wave of immigration, a new church was built in 1948 in the present location. In 1960, that church was demolished and replaced by a new church and parsonage. The church was renovated in the 1980s and 1990s. Recently, the old parsonage was torn down to make room for a new building.

The Christian Reformed churches in Edmonton are behind such ventures as Edmonton Christian Schools, Edmonton's Christian Credit Union, Emmanuel Home, Rehoboth Ministries, and The King's University College.



37 REHWINKEL PARSONAGE  
(9608 110 Ave.)

Built adjacent to St. Peter's Lutheran Church in 1913 for Rev. Alfred Rehwinkel and Dr. Bessie (Efner) Rehwinkel, this parsonage became a centre for Lutheran and German communities. The Rehwindels acted as "an unofficial employment office, information centre on Canadian laws and customs, and marriage bureau for young bachelors." On the 100th anniversary of the church to which it is attached, the parsonage was declared a municipal historic resource by the city of Edmonton. It is a typical modest one and one half story wood frame Edwardian era residence with front gabled roof, lapped wooden siding, decorative shingles on the gable end, and a full-width open front porch.

38 ST. PETER'S LUTHERAN CHURCH  
(9606 110 Ave.)

On Sunday, May 13, 1894, Missionary F. H. Eggers of Great Falls, Montana, conducted a morning and evening Lutheran service at No. 1 Firehall on 98 St. and 102 Ave. while passing through Edmonton on his way to Stony Plain. Soon after, Rev. Emil Eberhardt was called to serve the territory west of Winnipeg. In 1904 missionary Walter Lussky was assigned to Edmonton and organized St. Peter's Lutheran Church. After an amalgamation with St. John's Lutheran Church of Manitoba Synod failed, property was purchased and a church and parsonage was built on the corner of 107 Ave. and 103 St. and dedicated in 1906, after a rented house proved inadequate. By 1908 it operated a Sunday school, ladies' aid and youth group. A parochial school started in 1909.

In 1911 new property was purchased on 96 St. and 110 Ave., where a school building was constructed to serve as a church, Sunday school, youth training, and recreation centre. In 1913, a house was built which served clergy until the late 1980s when it was converted for use in community outreach.

Anti-German sentiment during WWI had a significant impact on the congregation. According to the church's history book, "in September 1914, a federal order-in-council required 'all enemy aliens' to hand in their firearms. Men of enlistment age were blocked from returning to Europe and had to report in monthly. Thus, World War I deprived virtually everyone who was a member of St. Peter's of his citizenship." This caused the closure of the school.

Optimism returned in the 1920s, and the present church, designed by Edmonton architect M. Macdonald, was built in 1928. In 1958 a parish hall was added. Membership continued to grow through the 1950s and 60s. In its first 60 years, the church conducted 1152 baptisms, 542 confirmations, 641 marriages and 245 funerals. The 60th anniversary was the occasion for renovations and new furnishings: altar, pulpit, baptismal font, pews, and flooring.

On the church's 90th anniversary, the *Edmonton Examiner* interviewed congregant Edward Schultz, then 80, who noted that in earlier times, people always walked



# GROWING UP UKRAINIAN

**JENNY MALANCHUK WAS BORN IN WAUGH, ALBERTA, IN 1939, THE YOUNGEST OF FOUR CHILDREN.**



She has lived in McCauley since grade 7 when her parents came here to be in the Ukrainian neighbourhood near St. Josaphat's Cathedral.

Jenny began attending McCauley School for the last three months of grade 7. "I felt lost," she remembers, but she made friends with two girls in her classes who lived on 97 St., very close to the cathedral. "They were so good to me. We became a trio." They went to shows and shared pop and chocolate bars they bought at the old Esso station just north of St. Josaphat's, where a Mohawk station was until a few years ago. Since the age of 14 she went

to Saturday night dances at the Ukrainian National, where they also offered dance lessons.

She met her husband, Tony, at a Valentine's dance in 1954, graduated from Victoria High School (business) in 1958, and got married in 1958 in St. Josaphat's. Her daughter was christened there, as were two grandchildren; her daughter was married there too. Jenny also worked in the rectory and was on the parish council for 24 years. She's been a member of the Ukrainian Catholic Ladies League for 45 years.

Jenny worked at the Legislature for 14 years as a ministerial secretary. In all, she worked for the provincial government for 38.5 years before retiring in 1997. When her husband wasn't working, she wasn't able to get any benefits with her job and couldn't contribute to a pension because she was a woman.

Bert Hohol, the minister she worked for from 1972 to 1979, strongly recommended she buy back 11 years of pensionable service. "I thank him every day," she says. ♦

to church and came attired in suit and tie or dress and hat. "I've been a member since I was a teenager. It was the Depression and people were really suffering. All the church could offer was encouragement."

The church had served as the spiritual home of German immigrants but had suffered during both world wars from an anti-German backlash. The German focus diminished as time went on.



In 1996, the church attempted to connect more closely with the neighbourhood by welcoming the non-profit Rock Lutheran Inner City Society, which served free breakfasts to 200–300 people. Reflecting some thinking of the time, Pastor Neil Otke explained, "if you're going to help a drunk, you'd better do it early in the day." The porridge, toast, tea, juice, and fruit were donated by area businesses, while the cooks and servers were from the 31 Lutheran parishes in Edmonton. However, the program was not without controversy. In 2002, the neighbourhood petitioned the city to close the ministry because it "has brought undesirable people and activities" to the community (*Edmonton Journal*). The city facilitated meetings with church and community members to discuss the issue.

St. Peter's closed as a congregation at the end of 2009, with a final service on March 14, 2010. The church is now used by the Ethiopian Oromo Evangelical Church and the Community of Grace. The Rock Lutheran Inner City Society operates a breakfast club in the church hall and offers community programming to families.



40

39 UKRAINIAN CANADIAN ARCHIVES AND MUSEUM OF ALBERTA  
(9543 110 Ave.)

In 1972 a group of prominent business and professional members of the Ukrainian community were brought together by Hryhory Yopyk to pursue his dream of establishing an institution that would preserve the history and culture of Canadians of Ukrainian heritage. In 1968 he had received a sizable contribution of print material, which he began to catalogue and file while his wife, Stephia, restored and repaired the materials. A charter was received from the province of Alberta in 1972, and the present building was acquired for \$21,500 with the \$1000 down payment provided by three individuals and the balance borrowed from the Heritage Trust Company. Architect R. Prodaniuk provided plans for the restoration of the building free of charge, and a fundraising committee began to raise funds to augment grants received from the provincial and federal governments. The UCAMA opened in October 1974 with over 1000 people in attendance who sang the Ukrainian anthem to celebrate.

By 2003, the present location was deemed inadequate, and the Lodge Hotel and Brighton Block at 9660 Jasper Ave. were acquired, both of which are recognized municipal historic resources. The space is currently being renovated for the UCAMA and is scheduled to open in the spring of 2013.

40 MUI KWOK BUDDHIST TEMPLE  
(11036 96 St.)

This temple was built in 1914 as Church of Christ Disciples and became the Central Church of Christ in 1916. It was vacant during the 60s and 70s before becoming the Ukrainian Seventh Day Adventist and then the Korean Seventh Day Adventist. Again vacant from 1985 to 1990, it became a Buddhist Temple in 1990, in the Pure Land Vietnamese tradition, affiliated with the Tai Bay Buddhist Temple of Toronto.







# *West McCauley*

97 & 101 STS. FROM 111 AVE. TO THE TRACKS

WALKING TOUR SITES

41 TO 66

\* MAP IS LOCATED AT THE BACK OF THIS BOOK

**FROM CHINA TO THE GOLDEN MOUNTAIN  
HOUSEMOTHER FOR HUNDREDS**

## ◆ *West McCauley*

IN RECENT YEARS, WEST MCCAULEY HAS BEEN MORE COMMERCIAL AND INDUSTRIAL AND LESS RESIDENTIAL THAN AREAS TO THE EAST.

When the Hudson's Bay Company sold off its reserve in May 1913, the area between 101 St. and 121 St. from the tracks north to 127 Ave. was undeveloped. The 1913 fire insurance maps show "scattered shacks and tents" along the west side of 101 St. and large areas of "thick bush" elsewhere. The "Hay Market" was on the east side of 101 St. north of 107 Ave. and a cluster of rooming houses and small grocery stores were around 105 Ave. and 101 Street. There were clusters of houses along 98 St., smaller buildings along 99 St., and vacant lots throughout. North of 108 Ave. on 97 St., the **Lambton Block** 43 was under construction in 1913, but only a few other buildings were standing: a Chinese laundry, a candy factory, a Salvation Army mission, and a "Galician church" where **St. Josaphat's** 44 is now. Other businesses in west McCauley included livery stables, a print shop, drug store, tailor shop, "tobacco & billiards", a bakery, and a fruit stand. A Presbyterian church was on 99 St. at 106 Avenue.

The 1959 fire insurance maps present a very different picture. Many large and small businesses have appeared: lumber yards, a building contractor, builders supplies, **Park Memorial** 41, an **Animal Hospital** 42, McCoy Bros. Spring Works, Kingsway Hatchery, Calgary Brewing & Malting Co., Miller Motors garage, Healey Motors body shop, Hook Signs Ltd., Edmonton Public School Board shops, the Government of Alberta Men's Hostel, a large bakery and wagon shed, a beauty parlor, and a boot repair shop. Some more churches have appeared, including St. Josaphat's, and many apartments, rooming houses, and other residences. Closer to the tracks, there was a scrap yard and warehouses for furniture, seed, and industrial equipment. Restaurants and offices are scattered here and there. There's little evidence of the later waves of immigrants that will give the area its present global, multi-ethnic character.

### ◆ 41 PARK MEMORIAL FUNERAL HOME

9709 111 Ave.

Park Memorial Ltd. built its first funeral home on this site in 1941. It was demolished in 1962, and this two-story complex was built to replace it. Mayor William Hawrelak opened the new building, featuring a two-story chapel in the eastern section, on April 15, 1964.

### ◆ 42 BLUE CROSS ANIMAL HOSPITAL

11051 97 St.

The Blue Cross Animal Hospital was the first purpose-built small animal veterinary hospital in Edmonton when it was built in 1948. Dr. Alex J. Rattray, who built the hospital, practiced veterinary medicine with his brother James E. Rattray.



This hospital provided full services for sick, diseased, and injured animals and included X-ray facilities, kennels, and isolation wards when it opened. It still is an active treatment animal hospital.

### ◆ 43 LAMBTON BLOCK

11035 97 St.

Rowland W. Lines designed this six-sided 1914 building to fit on an irregular lot. He also designed **Norwood School** 45, the **Royal Alexandra Hospital** 44, and Alex Taylor School. Lambton Block's original owner was John Robert Boyle, after whom the Boyle Street neighbourhood was named. He was a member of Edmonton's first city council, a member of the Alberta Legislature, and Attorney General. He was appointed to the Alberta Supreme Court in 1924.

According to Antoinette Grenier, the top floor was at one time home for the Royal Alexandra Hospital Nurses. Martin Hattersley, leader of the Federal Social Credit Party, also owned Lambton Block. In 1980 he turned the main floor into a law office. In recent years it has been a residential building.

43



## 44 ROYAL ALEXANDRA HOSPITAL

10240 Kingsway Ave.

When the Edmonton Public Hospital opened in December 1900 at 96 St. and 103 Ave., it had 25 beds. It cost \$8000 to build, paid for by the Women's Auxiliary. It was also known as the Boyle Street Hospital and the City Hospital. In 1910 it was named the Royal Alexandra, after Queen Alexandra, the wife of King Edward VII.

Construction at the present location began in the 1950s. In 1953 the women's centre opened (113 beds), and in 1963 the active treatment centre opened (500 beds). The children's centre opened in 1967. A new emergency facility opened in 1993, and a diagnostic treatment centre in 1994.

The Royal Alexandra Hospital is home to the Lois Hole Hospital for Women, the CK Hui Heart Centre, the Orthopedic Surgery Centre, the Regional Eye Centre, the Centre for Minimally Invasive Surgery, the Weight Wise Clinic, and the Aboriginal Health Program, in addition to a wide range of other programs and services.

## 45 VICTORIA SCHOOL OF THE ARTS

10210 108 Ave.

The land west of 101 St. was part of the Hudson's Bay Company's Reserve, and in 1909 approximately 8.25 acres were

purchased for \$14,048.80 to build a high school. In 1910, Edmonton High School was built. In 1913 it was renamed Victoria High School. In 1949 it became Victoria Composite High School when it absorbed McDougall Commercial School and Edmonton Technical School. The original building was demolished in 1962.

Victoria Vocational High School opened in 1963, offering courses in beauty culture, commercial food preparation, graphic arts, electronics, electricity, and television technology.

In 1986, Principal Bob Maskell transformed Victoria into a performing arts school that now offers programs in design and new media, visual arts, theatre, dance, and music as well as the International Baccalaureate program for grades K to 12.

Victoria has a long list of distinguished graduates, including: Roy Brown (WWI pilot), Tommy Chong (actor and musician), James Cummins (author and businessman), Arthur Hiller (director, Past President of the Academy of Motion Picture Arts and Sciences), Wop May (pilot), Leslie Nielsen (actor), Alex Mair (historian), Mel Hurtig (writer, publisher), Joe Shocter (lawyer, founder of Edmonton's Citadel Theatre), Dan Riskin (broadcaster), Sara Ross (Editor-in-chief of the *McGill Law Journal*), Steve Paproski (Member of Parliament and Speaker of the House), and Anne Wheeler (director, producer).

## 46 FALKENBERG RESIDENCE

10818 97 St.

F.M. Falkenberg applied for the building permit for this house in 1906, moved in in 1907, and lived here until 1911. One of the oldest houses in Edmonton, it was designed and built by L.B. Wood and is noteworthy for its location on a major early thoroughfare and its decorative voussiors over the windows and doors.

## 47 HOTEL GRAND, HAGMANN BLOCK/ ACADEMIE ASSUMPTION

10765 98 St.

John Hagmann, who farmed northwest of the city, built the Grand Hotel in 1913 as an investment property. It later was known as the Hagmann Block or Hagmann Apartments.

Four Sisters of the Assumption came to Edmonton from Quebec City in 1926 to convert the building into the Convent of the Assumption. According to the *Western Catholic Reporter*, the sisters began the Academie Assumption in 1927, a bilingual school for girls affiliated with Laval University. In 1960, the wing along 97 St. was added. The school became part of the Edmonton Catholic



School District in 1964 until it closed in June 1972. The building later became the first campus of Grant MacEwan University and then the campus of The King's University College. The building was vacant for 10 years until renovations in 2005, when it was converted into affordable housing units and renamed Grand Manor.

In 2006 it was designated a City of Edmonton heritage building. It is now the home of the Excel Society, which has 56 units of supportive housing for people with physical and mental disabilities. It also houses the Excel Academy, which trains people to work with persons who have physical and mental disabilities.



48 **LUCKY 97 SUPERMARKET**  
10725 97 St.

Ban Tan Nguyen came to Edmonton in 1979 with his whole family, including his six children and their grandparents, aunts, and uncles. They were among the over 1 million refugees who fled Communist Vietnam in boats in the late 70s. In 1981 he opened a small corner store called the Dong Phuong Oriental Market, which his son Sang says was the first Vietnamese grocery store in Edmonton. It sold vegetables and pho spices that were unavailable elsewhere.

A few years later, he opened Lucky 97 where there used to be a Safeway. The family now owns and operates a second store in Edmonton as well as stores in Calgary and

Winnipeg. This store carries a wide variety of Oriental, western, Filipino, and African goods.

Lucky 97 is a focal point for McCauley's Lunar New Year celebrations every January-February. Sang Nguyen, now the manager of Lucky 97, says these celebrations are very big in Vietnam, that the New Year is "when everything shuts down for two weeks and people travel."

The Nguyen family has lived in McCauley for many years. All six children attended Sacred Heart School.



49 **GRENIER RESIDENCE**  
10660 97 St.  
*See next page for additional information.*

50 **ITALIAN BAKERY**  
10644 97 St.

Antonio Frattin and Aurora Tedesco were married in Italy in June 1956. He immigrated to Canada that July and she followed in November. His father and grandfather were both bakers, and he continued that tradition in Edmonton at the Honeyboy Bakery, where Aurora also found work. The first of their five children was born in 1957. Antonio's widowed mother and seven siblings came to Edmonton in 1958. The first Italian Bakery opened in 1960 at 90 St. and 121 Avenue. Edmontonians had little experience with European bread, and so the Frattins went door to door, selling loaves to people on the street and offering free samples.

# ANTOINETTE GRENIER

ANTOINETTE GRENIER WAS AN ONLY CHILD, BORN IN 1919 AT EDMONTON'S GENERAL HOSPITAL.



Since her parents wanted to be near a French Catholic Church, the Immaculate Conception, the family moved to this house in 1925. She says the house was built in 1907.

"I was brought up in a convent and went to Sacred Heart for grade 1," she says. "Nuns came from Quebec to open up the convent" in the **Hotel Grand** 47. "The nuns were on the second floor and the first floor was for boarders. It was bilingual to grade 12 because the Alberta government wanted me to speak French and English. Girls from outside the city boarded there. Day students had to stay from 9 to 6 to make sure we did our homework."

She remembers, "97 St. was like today but with more houses. McClure Grocery was kitty corner from the **Hull Block** 51," where there was a

doctor and a pharmacy on the first floor. "There was another grocery at 106 Avenue. There was a family grocery store where **Lucky 97** 48 is now, run by a French family."

After grade 12, she went to Edmonton Normal School to become a teacher but couldn't get a position in Edmonton. "I went out of town to Morinville. I slept in a bed with the girl of the house and got bedbugs. When mom wouldn't believe it, I killed one and brought it home. I didn't last very long."

"The tree in my yard," she points out, "was bought from a man who sold trees on the corner of 95 Street. I said I was going to buy a spruce instead of going to the Exhibition that year. It was \$5. He planted it, and that Colorado spruce is now 50 years old."

She remembers having chickens in her backyard, horses running loose in the neighbourhood after a fire, and going to Borden Park to play because the Gyro Park (now **Caboto Park** 46) had no teeter-totter. She remembers the Royal Visit by King George VI and Queen Elizabeth in 1939.

Antoinette has preserved many memories and researched historical places in and around McCauley. She has written some of them up in the *Boyle McCauley News*. This book owes much of its accuracy and detail to her work. ♦

In 1962, they moved here, where they made what they claim was Edmonton's first pizza. In 1968 they opened Capital City Recreation at 95 St. and 108 Avenue. It had 10 pool tables and a pizza oven and served espresso and gelato. In the 60s the Frattins helped many Italian immigrants find jobs and housing and offered family members and others work at the bakery. All the children attended **Sacred Heart School** 27; the Frattins also helped to found **Santa Maria Goretti Church** 45 and to build the church hall.



In the early days, Antonio and Aurora made bread in the middle of the night while their young children slept on flour sacks. Later, the children worked in the bakery every day after school. Their son Romeo says, "The basement was a playground," where he and especially his brother Renato, "made forts out of bags of flour."

Renato remembers that when he was growing up, 97 St. was more residential and kids played hockey in the alley behind the bakery. Romeo says the bakery now is "the only non-oriental store in Chinatown." Customers include grandchildren of the bakery's original patrons. Regular customers of a variety of nationalities can be heard greeting the Frattins with a smile and a "Buongiorno!"

The second generation of Frattins now manages the business, which includes a second location on 118 Avenue. Nonetheless, Antonio and Aurora remain actively involved in the business they started over 50 years ago. They now have 14 grandchildren and three great-grandchildren. Romeo says four of the grandchildren are likely to carry on the family tradition. "We're happy," he says. "It's that simple."

### 51 HULL BLOCK 10601-10607 97 St.

William Roper Hull built the Hull Block in 1914. Edward Hopkins, Alberta's first Provincial Architect, designed this building as well as the The Boardwalk (10220 103 St., built in 1910) and the Prince of Wales Armouries (10440 108 Ave., built in 1915), which is now home of the Edmonton Archives.

The Hull Block has seen many businesses come and go on the main floor over the years but otherwise remained pretty much as it was in 1914 until major renovations were completed in 2005. At that time, the exterior was restored, a high-end recording studio developed in the basement, and luxury condominiums created on the second and third floors, along with offices for Mammoth Productions, a video production company. The building has been an important part of Edmonton's Chinese business community since the 1990s.

### 52 SAFEWAY STORE 10569 97 St.

On July 31, 1929, J.W. Allen, the district manager for Saway Stores Ltd., announced that 18 stores would be built in the Edmonton area by the end of the year. The *Edmonton Bulletin* reported that "In each case, a new building will be erected of modern design, all of one storey brick construction, and ranging in width from 30 to 50 feet."

This is one of 10 stores that opened in November 1929. The building permit for this store was one of nine that listed W.G. Blakey as the architect. Blakey also designed the Edmonton Journal Building (1920), Ansgar Lutheran Church ♦, and the Garneau Theatre (1939-40). His brother, Richard P. Blakey was Provincial Architect from 1911 to 1925 and designed Government House (1913) as well as the Legislature Building (1912).

A Saway store operated here until 1956, when the building underwent a number of renovations.

### 53 CAMERON BLOCK 10543-45 97 St.

Architect J. H. Rudy designed this two-story brick commercial building, which was built in 1910 by A. A. Cameron. Druggist Herbert Thompson operated the first business here, and Humphrey Percy, a violinist and music instructor, lived here from 1924 to 1942.



53

### 54 PERFECTION TAILORING AND CLOTHING COMPANY BUILDING (9659 105A Ave.)

Whether this building was built in 1907 or 1908 is unclear as there is evidence to support both dates. Astley-Jones Piano and Organ Company advertised it had moved in at this address in July 1907, but the first building permit for this lot was taken out in May 1908. In 1909, employment agent F. W. Brown was an occupant of this building, as was Druggist E. Thompson, from 1912 to 1914. The Perfection Tailoring and Clothing Company, owned by John G. Defoe, operated here from 1913 to 1927.

### 55 MARY BURLIE PARK 10465 97 St.

Further south on 97 St., just north of the underpass, is Mary Burlie Park, one of only two public parks in McCauley. Mary Burlie, known as the Black Angel of Boyle Street, was an outreach worker at Boyle Street Community Services. According to the *Edmonton Journal*, she helped drug addicts, victims of sexual exploitation, and poor families in the inner city and worked for social justice until her death in 1996.



### 56 EDMONTON REMAND CENTRE

9660 104 Ave.

The 10-story gray building just south of the underpass is the Edmonton Remand Centre. It was built in 1979 and had 734 beds for male and female prisoners. A new remand centre at 127 St. and 186 Ave. was built to relieve overcrowding. It opened in 2013 and is designed to hold 1952 prisoners.

### 57 MARIAN CENTRE

10528 98 St.

The Marian Centre opened as a refuge for transient men on May 31, 1955, in the **Paskins House** <sup>21</sup>. Roman Catholic Archbishop J.H. MacDonald had asked the Madonna House Apostolate in Combermere, Ontario, to help provide food and clothing for some of the many men that were coming to Edmonton to look for work.

Madonna House gave Miss Dorothy Phillips \$200 and a one-way ticket to Edmonton in January 1955. Her mission was to make it happen. With the support of the city's Catholic community, she was able to feed an average of 145 men a day in a dining room that held 20. By December 1958 the Marian Centre was feeding 500 men and women a day.

Before the end of 1955, the city asked the Marian Centre to move to its present location, 10528 98 St., which was another house. In 1957 construction started on the present concrete block building, which was completed in 1964. It includes a dining room that seats 100, a large recreation room, meeting rooms, a chapel, office space, a handicrafts room, and living quarters for 10 staff. By the late 1960s the Marian Centre was serving 1500 meals a day. For her work at the Marian Centre, Dorothy Phillips was named Edmonton's Citizen of the Year in 1965.

Since 2000, the Marian Centre has relied on the help of 10 to 30 volunteers every day to serve 170 to 290 hot meals. The centre relies totally on donations of food, clothing, money, and labour by the community to do its work.

From its inception, the Marian Centre has played an active part in the community around it. In fact, the Edmonton Food Bank was "initiated mostly by the Marian Centre," according to a long-time McCauley resident who attended the meeting where the Food Bank was created.

Madonna House was founded in the 1930s by Catherine Doherty and now operates 20 similar houses in Canada, the U.S., the West Indies, and France.

### 58 UKRAINIAN NATIONAL HOME OF EDUCATION

10629 98 St.

The Ukrainian National Federation (UNF) was founded in Edmonton on July 17, 1932. In the next four years, 50 branches were established across Canada to preserve both the cultural heritage of Ukraine and Ukrainian Canadian history. According to the UNF website, there were 1.2 million Ukrainian Canadians in 2008.

Edmonton's Ukrainian community built this hall in 1946. It was referred to as the "UN" by young Ukrainians growing up in the neighbourhood.



### 59 HOPE MISSION

9908 106 Ave.

Rev. Harold Ingvald Edwardson and his wife Hillie (Suvan) Edwardson opened the original Hope Mission at 10321 102 St. on September 22, 1929. According to Stephen T. Berg's *Growing Hope: the Story of Edmonton's Hope Mission*, on July 1, 1930, it moved to what had been the CNR staff rooming house at 10521 101 St., just north of where the **Epcor Tower** <sup>45</sup> is now. That fall, Hope Mission agreed for one year to help the city feed hungry, unemployed men. The city provided the food, mostly porridge, and use of

# HOUSEMOTHER FOR HUNDREDS

**BERNICE STOR CAME TO MCCAULEY IN 1963. SHE LIVED WITH HER HUSBAND BRUNO AND THREE CHILDREN AND SHARED A HOUSE WITH HER BROTHER, HER SISTER, AND A BOARDER.**



It was a big improvement, she says, over the "little shack" she moved out of in Riverdale that had "a tin bathtub you had to put the water in and dump outside." She still lives in the same house and has the same phone number she had 55 years ago. Her children moved out long ago, but she's rented rooms in the house to hundreds of people - mostly men - who come back to visit and often call her "mom."

In 1952, when she was 19, Bernice moved to

Edmonton from Calgary and worked as a waitress. She married Bruno in 1957. When her youngest son was six, she went back to work as a dishwasher, cleaner, and chambermaid in nearby hotels and restaurants. She remembers cleaning little cabins at the PanAmerican Motel during the brutal winter of 1969. "They'd leave cases of beer or whiskey in the room. I'd phone my kids, they'd back the car up and take it home."

Bernice never learned to drive. She'd take a bus or taxi at night sometimes but preferred cycling. "I used to ride all over, shopping, everything," she says. "I still have the bike. I had two baskets on the side and a basket on the front." In 2003 she broke her ankle and had to give up cycling.

One reason Bernice likes McCauley is that she's close to everything. And despite having to kick out boarders because of drugs, alcohol, or property damage, she plans to stay in her own house rather than move into an apartment or a seniors building. "They're too small. One bedroom! No room to put anything. Look at all the fires in apartments lately." ♦

the old **Immigration Hall** ♦<sup>61</sup> at 101 St. and 105 Ave. When the Depression was at its worst, over a thousand would line up every day.

From its earliest days, Hope Mission supported people in need with clothing and food in Edmonton, in rural areas, and even in Russia and Europe, and put on an annual Christmas banquet. The mission's constant source of direction and energy has been the faith of evangelical Christians from many denominations.

In May 1959, the old CNR rooming house was condemned, and the mission moved to the southwest corner of 104 Ave. and 97 Street. Ten years later, Hope Mission had to move again, to the present location. In 1969, the Third Christian Reformed Church had a large wood frame building here, but the congregation wanted to move. The board of Hope Mission raised money to buy the property and moved in on September 12, 1970. Thanks to the efforts of former Premier Harry Strom, former MLA Herb Jamieson and others, a new building was built here and opened September 25, 1983.

Over the years, programs have included a Bible school, a coffee house, youth rallies, Sunday school, women's programs, Aboriginal outreach, a halfway house program for parolees, overnight accommodation, hot meals, free clothing, and a monthly newsletter.

Following expansion into the **Herb Jamieson Centre** ♦<sup>62</sup>, a women's centre, a youth sports centre, and numerous other activities, Hope Mission secured a grant from Homeward Trust and in 2005 was able to build the three-story facility that now covers the entire site. Hope Mission took over **Immigration Hall** ♦<sup>61</sup> in 2009. Hope Mission's 2011 annual report lists these statistics for the year, among others: 335,793 hot meals served; 89,993 bag lunches; 470 people slept each night; and, 29,119 volunteer hours given.

## 60 QUEEN'S AVENUE SCHOOL/SCHOOL MAINTENANCE BUILDING 10515 100 St.

Edmonton's first Queen's Avenue School opened in 1903 on the north side of 104 Ave. at 99 St., which was then called Queen's Ave. It was a beautiful three-story brick building with 10 classrooms large enough for 50 students each. According to M.A. Kostek's *A Century and Ten: the History of Edmonton Public Schools*, Queen's Avenue School was the first public school in Edmonton with indoor plumbing and electric lighting. Two

years later, the Canadian Northern Railway line was laid 100 feet away. Because of noise and safety concerns, the building was sold to the CNR in 1925. It was demolished in 1949.

A new Queen's Avenue School was built here, at 10515 100 St., and opened December 3, 1926. This school pioneered a number of special needs classes for students with hearing and vision problems and learning disabilities. In addition to regular classes for grades 1 through 6, the school offered visiting teacher programs, home schooling lessons, and hospital class programs.

In the late 50s and early 60s, special needs programs were decentralized throughout the system. After the Queen's Avenue School closed and was demolished in 1965, Edmonton Public Schools built the present warehouse and maintenance centre complex on the site.

#### 61 IMMIGRATION HALL

10534 100 St.

The original Immigration Hall, built in the 1890s, was a three-story wood frame building one block west of here, at 101 St. and 105 Avenue. In 1930 the Dominion Government built this brick and reinforced concrete structure since the other one had become rundown and overcrowded. The new building had 70 beds, but because of the large influx of immigrants after World War II, more space was needed. In 1954, a new west wing was added. Immigrant services were provided here until the early 1970s.

Immigration halls were set up in many cities across the country and located near train stations, since virtually all immigrants came by rail. It's estimated that between 1931 and 1960, over 144,000 immigrants came to Alberta. Many of them started their new lives in this building.

In the early 1990s, the west wing was used as a women's shelter for several years and then left vacant. In 2004 the city issued a demolition order because vandalism and disuse had made it unsafe. However, the city reconsidered, and the order was never carried out. In 2009, Hope Mission converted Immigration Hall into 44 suites of transitional and longer term housing for single men and women.

## FROM CHINA TO THE GOLDEN MOUNTAIN

SUZANNA WONG WAS 11 YEARS OLD WHEN SHE AND HER FAMILY CAME TO EDMONTON FROM HONG KONG IN 1965.



"We didn't have English as an additional language courses [at McCauley]. They shipped us out to Norwood every other afternoon," she says. English was easier for German and Ukrainian students, so only the Chinese students went to Norwood for ESL.

She remembers, "We didn't have a 7-11 to go to" so she went to a small Italian grocery store and bought pastry "with whipping cream in the middle." She treasures the memory of her first experience of Italian food and the realization that the first Chinese grocery store in this neighbourhood was just two blocks away, on 97 St., even though China and Italy are on opposite sides of the planet.

They joined her grandparents, who had been here since the beginning of the 20th century. Many Chinese people came to work on the railroads in the 1870s and 1880s, but at the beginning of the 20th century, she says, peasants "were starving because there was a famine in China. So they sent the kids to the Golden Mountain, which is the Chinese name for Canada."

Her family lived in the Gibson Block, and Suzanna went to McCauley School for junior high. She remembers First Nations students, students from Germany, Ukraine, and at least 14 from China. French and Italian students went to Catholic schools. "Six or seven languages were spoken when I was there in '68 and '69," she says.

She remembers people would grow bok choy and suey choy and other Chinese vegetables in their yards because grocery stores couldn't import them. There were no government programs to help immigrants learn English, and many people, like her mother, had to work and had no time or money for classes. They lived in Chinese, worked for Chinese businesses, and their children translated when they needed to. ♦



## 62 HERB JAMIESON CENTRE

10014 105A Ave.

In the late 1950s, the government of Alberta built the Single Men's Hostel on this site and operated it until privatization in 1992. The hostel provided short-term emergency accommodation and had a nursing unit. When the service was privatized, Hope Mission won the contract and named the facility after the person Stephen Berg's *Growing Hope* calls Hope Mission's "acknowledged patriarch."

Herb Jamieson worked in a variety of businesses in Lamont, Vegreville, and Edmonton and served as a pastor in Kinistino, Saskatchewan. He owned and operated Jamieson Hardware on Stony Plain Road and represented Jasper West in the Alberta Legislature from 1959 to 1963. He also served as a public school trustee for 12 years. He volunteered at Hope Mission 49 for many years, leading services, helping out, serving as a board member and chair, and mentoring others. His connection with Hope Mission lasted from the mid-30s until his death in 2003 at the age of 91.

Hope Mission's operations grew dramatically when it took over the Single Men's Hostel. The mission's 12 part-time staff positions quadrupled and the number of residential clients multiplied by a factor of 10. Hope Mission's men's programs moved to this site in 1993, which enabled the building on 106 Ave. to focus more on women's services.

The Jamieson Centre has a capacity of 250 beds and can accommodate 70 more in the winter. During the first six months of 2010, over 41,000 bed nights were used.

## 63 GEORGE SPADY CENTRE

10015 105A Ave.

The Rev. George Spady was a United Church minister and the director of a detoxification centre in the inner city for many years. The centre he founded in the 1970s was the only place in Edmonton to provide overnight accommodation to intoxicated men.

This centre was named after him in 1973. Its overnight shelter has space for 60 men and women who are under the influence of alcohol or drugs and offers showers, laundry services, some food and clothing, a needle exchange program, crisis intervention, and referral services. The Spady Centre's detoxification unit has 27 beds and an addictions counselor on site



as well as other services to support people during withdrawal from alcohol and drugs. The centre is open around the clock every day of the year.

#### 64 CHARLES J. CARTER RESIDENCE

10603 103 St.

This single-family residence was built circa 1909 in the McCauley neighbourhood at 10002 107 Ave. and moved to its present location in 1995. It is rare among inner city residences because of the original outbuilding in the rear: a one and a half story horse stable with a hayloft.

#### 65 EPCOR TOWER

10423 101 St.

When it opened in September 2011, this 30-story office tower was the first new tower built in downtown Edmonton in 22 years. Quite a contrast to the booming 1970s, when Alberta's petroleum-based economy created such a demand for new buildings that a provincial politician joked that so much construction was happening "we should make the tower crane the provincial bird."

This tower is located on a 9.2 acre property called StationLands where the CNR station and rail yards used to be. Plans for StationLands development include three additional high-rise structures. In early 2013 City Council approved a new arena for the northwest corner of 101 St. and 103A Avenue.

#### 66 CN TOWER

10004 104 Ave.

The first Canadian Northern Railway station was built on this site in 1905. The bigger, better terminal that replaced it in 1928 served many thousands of travelers, including King George VI and Queen Elizabeth during their 1939 Royal Visit. It was demolished in 1949 to make way for a new station and a modern freight terminal. That Canadian National Railways station was demolished in 1964 to make way for this 26-story office tower. The *Edmonton Journal* (August 5, 1964) claimed that when completed, this building "will form the largest office complex west of Toronto."

In 1988 CN reached an agreement in principle to move its rail operations out of downtown and to free up its extensive downtown rail yards for urban development. During 2011-12, the city worked with the other levels of government on plans to build a new provincial museum between the CN Tower and 97 Street.











BROWN  
PHOTO: (506)

EDMONTON'S FIRST STREETCAR  
(Oct. 29, 1908)



# ♦ MCCAULEY STREET NAMES BEFORE AND AFTER 1913

When Edmonton annexed the city of Strathcona in 1912, the municipal government decided to adopt the street and avenue numbering system the city has used ever since. Before that, all the roads running north-south were avenues; the streets ran east-west, except for 1st St. Other than 1st St., all the roads were named.

*Naming Edmonton: From Ada to Zoie* was published in 2004 to celebrate the 100th anniversary of Edmonton becoming a city. It explains the names of over 1,300 sites but does not include the names of roads that became obsolete in 1912.

The Edmonton Archives has no official records to explain where the old names came from, but it's likely that most roads were named after mayors and aldermen. The roads in the McCauley neighbourhood are listed below, along with a suggestion of each road name's origin. The current names are in parentheses.

**Government Ave.** (92 St.) Everything east of here, in McCauley, was federal government land.

**Ottawa Ave.** (93 St.) The national capital; one block away from federal land.

**Willard Ave.** (94 St.) Origin unknown.

**Syndicate Ave.** (95 St.) Many places have a road by this name. The word refers to a group formed to promote a common interest.

**Kinistino Ave.** (96 St.) A Cree word or a word that means "Cree." See explanation, p.?

**Namayo Ave.** (97 St.) The Cree word for sturgeon. This is the road to the town of Namao.

**Fraser Ave.** (98 St.) Daniel R. Fraser served as Alderman 1897, 1903-05, 1907-09.

**Queen's Ave.** (99 St.) In honour of the Queen.

**McDougall Ave.** (100 St.) John Alexander McDougall, Mayor 1897, 1908; Alderman 1893-94.

**1st St.** (101 St.)

**Clark St.** (105 Ave.) William Harold Clark, Alderman 1905.

**Griesbach St.** (105A Ave. from 92 to 97 St.) William A. Griesbach, Mayor 1907; Alderman 1905-06.

**Woodsworth St.** (105A Ave. from 99 St. to 101 St.) J. S. Woodsworth was a Methodist minister and the first leader of the Co-operative Commonwealth Federation (CCF), forerunner of the NDP.

**Sutherland St.** (106 Ave.) George Sutherland was a leader, perhaps the factor, at the Hudson's Bay Company's Edmonton House in 1796.

**Morris St.** (106A Ave.) Joseph Henry Morris, Alderman 1901-02.

**Heiminck St.** (107 Ave.) Phillip Heiminck, Alderman 1902-03.

**McCauley St.** (107A Ave. from 92 to 97 St.) Matthew McCauley. See biography, p.?

**Pickard St.** (108 Ave.) Origin unknown.

**Ross St.** (108A Ave.) James Ross, Alderman 1894, 1898, 1903-1904.

**Short St.** (109 Ave.) William Short, Mayor 1902-04, 1913.

**Gallagher St.** (109A Ave.) Cornelius Gallagher, Mayor 1896, Alderman 1893-94, 1897, 1902-03.

**Wilson St.** (110 Ave.) Herbert Charles Wilson, Mayor 1895-96. Medical doctor, came to Edmonton 1882. Elected to Northwest Council 1885, defeating Frank Oliver. First Speaker of the Assembly, 1888. President of the Edmonton Liberal Conservative Association and Alberta Medical Association.

**Edmiston St.** (110A Ave.) William S. Edmiston, Mayor 1898-99, Alderman 1895-96.

**Norwood Blvd.** (111/112 Ave.) Southern boundary of the Norwood subdivision. Norwood is short for "wooded area north of the river."



# ◆ BIBLIOGRAPHY

Ansgar Danish Lutheran Church of Edmonton. *60 Years Old: A Story of the Danes and the Ansgar Danish Lutheran Church*. Edmonton, 1990.

Berg, Stephen T. *Growing Hope: The Story of Edmonton's Hope Mission*. Belleville, Ontario: Guardian Books, 2010.

Bissell Centre. *Where Hope Finds Help, Bissell Centre: One Hundred Years of Service to Edmonton's Inner-City Community*. Edmonton, Undated.

City of Edmonton Historical Resources Board Heritage Area Map of Church Street, 2012.

City of Edmonton Historic Resource Management Program. McCauley/Alberta Avenue Historic Resources Inventory, final report, December 2011.

Cipko, Serge. *St. Josaphat: Ukrainian Catholic Cathedral, Edmonton: A History (1902-2002)*. Edmonton, 2009.

Cole, Catherine C. *GWG: Piece by Piece*. Fredericton, N.B.: Goose Lane Editions, 2012.

First Christian Reformed Church History Book Committee. *In His Soil: A 75 Year History of the First Christian Reformed Church of Edmonton*. Edmonton, 1985.

Gilpin, John F. *Edmonton: Gateway to the North: An Illustrated History*. Windsor Publications, 1984.

Hatcher, Colin K. and Schwarzkopf, Tom. *Edmonton's Electric Transit: The Story of Edmonton's Streetcars and Trolley Buses*. Toronto: Railfare Enterprises, 1983.

Ivany, Kathryn. *Historic Walks of Edmonton: Ten Easy Walks to Points of Historical Architectural Interest*. Calgary: Red Deer Press, 2004.

Kostek, Michael A. *A Century and Ten: The History of Edmonton Public Schools*. Edmonton: Edmonton Public Schools, 1992.

MacGregor, James G. *Edmonton: A History*. Edmonton: Hurtig, 1975.

McFarlane, Peter and Haimila, Wayne. *Ancient Land Ancient Sky: The True Story of the Discovery of Canada*. Toronto: AA Knopf Canada, 1999.

Sturtevant, William C., General Editor. *The Handbook of North American Indians*. Washington, D.C.: Smithsonian Institution, 1978-.

Threinen, Norman J. *Built on the Rock: St. Peter's Lutheran Church, Edmonton, Alberta 1904 – 2004*. Edmonton, 2004.

Tingley, Ken. *Ride of the Century: The Story of Edmonton's Transit System*. Edmonton: Edmonton Transit System, 2011.

Werner, Bernhard. *St. John's Evangelical Lutheran Church Anniversary Edition 1903-2003*. Edmonton, 2003.

# WALKING TOUR POINTS OF INTEREST

## EAST MCCAULEY

- 1 Stadium LRT Station
- 2 Commonwealth Stadium
- 3 Canadian Linen & Uniform Service
- 4 Commonwealth Recreation Centre
- 5 Canada Cement Lafarge
- 6 Clarke Field and Clarke Stadium
- 7 The Great Western Garment Company (GWG)
- 8 Alberta Penitentiary
- 9 Warden's Residence
- 10 Smith Residence
- 11 Clinker Brick House
- 12 Rodrigue Residence
- 13 Santa Maria Goretti Roman Catholic Church and Santa Maria Goretti Centre
- 14 Convent of the Atonement
- 15 Norwood School
- 16 Giovanni Caboto Park
- 17 The Italian Centre Shop
- 18 Syndicate Avenue Schools
- 19 Carswell Residence
- 20 McCauley School
- 21 William Paskins Residence

## CHURCH STREET

- 22 Bissell Centre
- 23 Family Worship Centre
- 24 Boyle McCauley Health Centre
- 25 The Mustard Seed
- 26 St. John's Evangelical Lutheran Church
- 27 Sacred Heart School
- 28 St. Josaphat's Ukrainian Catholic Cathedral
- 29 Vietnamese (Nha Tho) Catholic Church (Mary Queen of Martyrs)
- 30 Sacred Heart Church of the First Peoples and Rectory
- 31 Ansgar Lutheran Church
- 32 Holy Trinity Orthodox Church
- 33 Cornerstone New Testament Church of God

# WALKING TOUR POINTS OF INTEREST

- 34 St. Stephen's Anglican Church
- 35 Miller Residence
- 36 First Christian Reformed Church
- 37 Rehwinkel Parsonage
- 38 St. Peter's Lutheran Church
- 39 Ukrainian Canadian Archives and Museum of Alberta
- 40 Mui Kwok Buddhist Temple

## WEST MCCAULEY

- 41 Park Memorial Funeral Home
- 42 Blue Cross Animal Hospital
- 43 Lambton Block
- 44 Royal Alexandra Hospital
- 45 Victoria School of the Arts
- 46 Falkenberg Residence
- 47 Hotel Grand/Hagmann Block/Academie Assumption
- 48 Lucky 97 Supermarket
- 49 Grenier Residence
- 50 Italian Bakery
- 51 Hull Block
- 52 Safeway Store
- 53 Cameron Block
- 54 Perfection Tailoring and Clothing Company building
- 55 Mary Burlie Park
- 56 Edmonton Remand Centre
- 57 Marian Centre
- 58 Ukrainian National Home of Education
- 59 Hope Mission
- 60 Queen's Avenue School/School Maintenance Building
- 61 Immigration Hall
- 62 Herb Jamieson Centre
- 63 George Spady Centre
- 64 Charles J. Carter Residence
- 65 EPCOR Tower
- 66 CN Tower

\* Points of interest are listed in numerical order on the previous page.





