



**119 SUTHERLAND AVENUE**

**FORMER ALL PEOPLE'S SUTHERLAND MISSION**

City of Winnipeg  
Historical Buildings Committee

May 2004

## 119 SUTHERLAND AVENUE – FORMER ALL PEOPLE’S SUTHERLAND MISSION

He came to the Mission because he had outgrown the concept of the individual seeking salvation through perfecting his daily personal habits. Christianity for him had come to mean giving service to those fellow-humans who needed it most. He found them in the uprooted immigrants pouring into the North End of Winnipeg.<sup>1</sup>

This is how James Shaver Woodsworth’s daughter described her father’s move from the pulpit to the streets in 1907. Woodsworth (1874-1942), on the heels of yet another letter of resignation to the Manitoba and Northwest Conference of the Methodist Church, had agreed to become the first superintendent of All People’s Mission, a pair of small buildings in Winnipeg’s North End devoted to the care of and ministering to immigrant families.

An exceptionally gifted man, Rev. Woodsworth (Plate 1) concentrated his considerable energies on goals similar to those of other missionary endeavours – to educate and Canadianize immigrants and to convert them. But even as he took over the role as superintendent, Woodsworth was convinced that this last goal was doomed to failure. And so he embarked on a new chapter in his life and in the lives of immigrants in Winnipeg. His solution was to find “a middle course for his mission: to expose the Europeans to Protestant religious assumptions without attempting to change their denominational affiliations.”<sup>2</sup>

This was part of the evolution of Woodsworth’s “Christian humanitarianism” that began in 1899 when he visited the slums of London, England. He returned home convinced not to let slum conditions arise in Canada’s urban centres. His ordination in 1900, work in established churches and the realization that the Methodist Church was not meeting the needs of the immigrants hastened the evolution and his six years of work in the North End proved to him that he could make a difference.

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<sup>1</sup> G.W. MacInnis, *J.S. Woodsworth. A Man to Remember* (Toronto: MacMillan Company of Canada, 1953), p. 61.

<sup>2</sup> G.N. Emery, ‘The Methodist Church and the “European Foreigners” of Winnipeg: The All People’s Mission, 1889-1914,’ *Manitoba Historical Society Transactions*, Series 3, Number 28, 1971-72 season, n.p.

In 1908, just a year after Woodsworth's appointment, the Methodist Church moved to increase its presence with the construction of a large mission building that combined traditional spaces for teaching and preaching, with recreational spaces for exercise. At the corner of Sutherland and Euclid avenues, in the heart of Point Douglas in Winnipeg's North End, the Sutherland Mission was opened at 119 Sutherland Avenue.

## **STYLE**

This building is architecturally modest, ornamentation being secondary to budget constraints and the required durability of the structure. The designer added some classical architectural elements, but more important than the exterior was the interior layout. The same subdued exterior treatment can be seen in the 1909 mission building, the Stella Avenue Mission, 470 Stella Avenue (Plate 2).<sup>3</sup>

## **CONSTRUCTION**

This two-storey building rests on a raised stone foundation 50.8 centimetres (20 inches) thick. The solid brick walls of the superstructure measure 33.0 centimetres (13 inches) on the first floor and 22.9 centimetres (9 inches) on the top level. Three 38.1-centimetre (15-inch) steel I-beams provide for internal support over the swimming pool and recreation room areas and the ceiling of the ground floor is clad in tin.<sup>4</sup> I-beams were also used on the ground floor, 61.0 centimetres (24 inches), and the second floor, 45.7 centimetres (18 inches). The building has a flat roof and cost \$10,000 to complete. One hundred thousand bricks, 35 cords of stone and 19.1 cubic metres (25 cubic yards) of concrete were used in the construction.<sup>5</sup>

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<sup>3</sup> City of Winnipeg Building Permit (below as BP), #1015/1909.

<sup>4</sup> Architect's plans, #247/1908, courtesy of City Archives.

<sup>5</sup> BP #247/1908.

## DESIGN

The original main (east) façade of the Sutherland Mission Building (Plates 3 and 4) rose from a rough-cut raised foundation wall (stone laid in broken courses) that extended approximately 1.5 metres (5 feet) above grade. Rectangular windows interrupted the foundation wall and allowed light and fresh air into the basement. The superstructure was fashioned in light-coloured sand lime brick. The projecting area of the front held a large double-door entrance at the top of a wide set of stairs. Above the doors was a flat wooden hood supported by wooden brackets and raised brick “keys” mimicking an arch.<sup>6</sup> Two ground-floor openings to the south of the entrance contained multi-paned windows and arched heads. Likely as a cost-saving measure, the arches were bricked in and rectangular windows were used. The windows, like those elsewhere on the building, were finished with stone lug sills. In the recessed area of this façade were single rectangular windows on each level, with radiating brick heads, brick keystones and stone lug sills. These openings were used to light and ventilate the staircase, except the basement window which had a fixed sash.

The second storey held a set of three recessed windows with a galvanized iron sill below and head above. The walls on either side of these openings featured recessed bands giving an impression of quoins. Above, a heavy overhanging galvanized iron cornice and a plain brick parapet with iron coping extended from the front façade to encircle the entire structure.

The Sutherland Avenue (south) façade was similarly designed, with four basement windows and three each on the first and second floors. The latter elements were set back slightly (Plate 5).

The Euclid Avenue (north) façade repeated the basic design of the south wall, except that an iron “fuel chute” was located at the rear and some smaller windows were included (Plate 6).

The rear of the building again featured windows on all three levels with stone lug sills and radiating brick heads (Plate 7).

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<sup>6</sup> It appears from the original plans that this was the only means of entering or exiting the building.

The building was functional and plain, its basic design repeated for the mission constructed in 1909 on Stella Avenue (Plate 2).

As can be seen in a picture from the late 1970s (Plate 8), the front of the building had not been severely altered, although all the basement windows and some on the upper floors had been bricked in.

In the early 1980s, the exterior was severely altered with the application of insulation and vinyl siding (Plates 9-11). The entrance was renovated into a single-door opening and a fire escape was built on the south side of the building.

## **INTERIOR**

As originally laid out and built (Plates 12 and 13), the basement of the new facility featured washrooms, connected coal and boiler rooms, three shower stalls and a “swimming tank” that measured 2.1 x 4.0 metres (7 x 13 feet) with a depth of 0.9-1.2 metres (3-4 feet) set in concrete and wire-reinforced walls (Plate 14). Running the entire length of the building along the south side was the recreation room, measuring 11.9 x 3.7 metres (39 x 12 feet).

The ground floor had a large, approximately 9.2 x 9.2-metre (30 x 30-foot) classroom in the southwest corner of the space. A smaller sewing room in the northwest corner included a set of four folding doors that could be opened or closed depending on need. These areas had plain wooden finishes and burlap wainscoting (Plate 15). A washroom, including a bath, storeroom and cloakroom, was also located on the ground floor.

The second floor held a small kitchen in the northwest corner. Most of the remaining space was divided into girls’ and boys’ club rooms and a large classroom, although folding doors again allowed nearly the entire floor to function as one room, mainly used for church services (Plate 16). Again, wood and burlap were used as finishes.

It was a well-designed, efficient floor plan, with the added benefit of moveable walls to increase the uses of the upper floors.

Renovations for the present tenant were completed in 1977, 1981 and 1982 and have nearly completely altered the interior. In the basement, the swimming pool has been filled in and the recreation room divided – the space is now used for storage and as a television studio (Plate 17). The ground floor has been divided into a number of small offices off a main office. Fluorescent lighting, wood panelling and acoustic tile ceilings are all part of the renovated space (Plate 18), although there is still tin ceiling (Plate 19).

The second floor is now divided into a lunchroom (Plate 20), offices and a large resource library with similar renovations to the walls and ceilings (Plate 21).

## **INTEGRITY**

The building appears to be in good structural condition and remains on its original site. It has, however, suffered extensive exterior alteration (including the bricking in of several window openings, replacement of windows and the application of insulation and vinyl siding) and interior renovations, most of which occurred after 1977.

## **STREETSCAPE**

The mission is located on a point of land created by the meeting of Sutherland and Euclid avenues. It occupies a commanding location amongst the other buildings in the area, including warehouses, retail/residential blocks, single-family homes and factories (Plate 22). In spite of exterior alterations, the building continues to contribute to the historical makeup of the area.

## **ARCHITECT/CONTRACTOR**

J.H.G. Russell, a well-known local architect, was responsible for the design of the Sutherland Mission (Plate 23). He set up a private practice in 1895 and for nearly half a century designed some of Winnipeg's finest buildings. He has been given 20 points by the Committee.

The local contracting firm Malcom Brothers was responsible for construction.

## **PERSON/INSTITUTION**

With a pocket full of candies, Miss Dollie McGuire began Sunday school classes for Germans and other ethnic groups in McDougall Methodist Church on North Main Street in 1889. By the following year, classes of over 100 were not unheard of and she was having trouble finding a large enough venue. After several years and a series of temporary locations, the Methodist Sunday School Association of Winnipeg acquired the original McDougall Church and moved it to a site at 118 Austin Street North in 1893. Used until 1902, a new name was chosen based on a scriptural passage (Isaiah 56:7) "My house will be called a house of prayer for all the peoples." Written on a sign in eight languages on the side of the building, 'A House of Prayer for All People' soon became known simply as All People's Mission.<sup>7</sup> Evening prayer meetings, Sunday school classes, house-to-house visitations, help seeking jobs for the unemployed and mothers' meetings were some of the work carried on by the new mission. And slowly, the Methodist Church was taking control, making it a mission in 1899 and funding it through the General Board of Missions, the Women's Missionary Society and collections at the mission and Winnipeg churches.

In 1902, the former Maple Street Congregational Church (built in 1889) at 41 Maple Street was purchased for use by the All People's Mission, allowing it to expand its work. Two years later, the Missionary Society built another area mission on Stella Avenue, known as Bethlehem Slavic or Stella Avenue Mission. While the Maple Street Mission concentrated mainly on British

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<sup>7</sup> G.N. Emery, *op. cit.*, n.p.; and Michael Payne, "All Peoples' Mission and Institute," report for the Province of Manitoba, Historic Resources Branch, July 1981, p. 1.

immigrants by 1905, these missions were reaching some 400 European immigrants of sixteen nationalities by 1907 and were receiving annual funding of approximately \$7,500.<sup>8</sup>

In 1907, the two missions were consolidated under one superintendency and the name “All People’s” was applied to both facilities, not just the Maple Street Mission as had earlier been the case. The new job was given to Rev. James S. Woodsworth.

Woodsworth was born near Toronto, the son of a Methodist minister who moved his family to Portage la Prairie, Manitoba in 1882 as the mission superintendent for the western conferences. After a term at Wesley College, the younger Woodsworth became a probationary minister in the Methodist Church and, after two frustrating years in rural parishes, went to the University of Toronto as a theology student. There he was exposed to the social gospel movement and at the end of his course travelled to Oxford and London where he saw first-hand the horrors of slums and the need for intervention.

He returned to Winnipeg and was ordained a minister in 1900. Two years later, convinced that he could not accept much of the Methodist doctrine he was to preach, he handed in his resignation. His superiors, however, persuaded him that his ideas could be accommodated within the church. His next charge, the wealthy Grace Church in Winnipeg, proved as problematic. Woodsworth’s new ideas about the social gospel were not well received by the orthodox parishioners at Grace Church. In 1906, he took a leave of absence from his post and travelled in Europe with his wife. Upon his return, he again tried to resign, but was convinced to stay by the offer of running the All People’s Mission.<sup>9</sup>

Over the next six years, Woodsworth would oversee the creation of a truly unique Canadian institution. By 1909, the two new mission buildings on Sutherland Avenue and Stella Avenue were opened, each with recreational as well as educational spaces. Annual reports of the mission discuss factory visits, fresh air camps, mothers’ meetings and boys’ brigades as part of the ever-increasing work done by Woodsworth and the mission staff and volunteers. By 1909, the

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<sup>8</sup> G.N. Emery, *op. cit.*, n.p.

<sup>9</sup> *Ibid.*, n.p.

mission, under his leadership, had moved decidedly away from its original religious objectives and embraced a more social agenda. In Woodsworth's own words, his missions were intended to improve the social conditions of Winnipeg immigrants "in contrast to the Fred Victor Mission in Toronto, where secular services were used as 'bait for the gospel hook'."<sup>10</sup>

One of the unique aspects of the mission was the 'settlement house' which was based on British and American models and brought "average" citizens into immigrant districts as examples of how to live – as "islands of Canadian influence."<sup>11</sup> North End House (also known as Deaconess Home) opened in 1912 at 75 Robinson Street for the female staff, while Sutherland Court, a large apartment block used to house Wesley College students, was opened immediately west of the Sutherland Mission shortly after (Plate 24).<sup>12</sup>

The missions were extremely busy places and, as more and more people settled in the area, Woodsworth grew more convinced of the need for a concerted effort by local charities. In 1910, this dream was realized through the creation of the Associated Charities, bringing together approximately 50 groups, and Woodsworth's own League of Social Service Workers which met weekly to discuss cases, methods and problems.

In 1913, Woodsworth resigned from his position at All People's, observing that while Christianity was "a beautiful idealism," it seemed "absolutely unfitted to the rough and tumble of everyday life."<sup>13</sup> His future would see him become a longshoreman in Vancouver and a leader of the labour movement, one of those arrested during the 1919 Winnipeg General Strike, and in 1921 a successful Independent Labour Party candidate for Winnipeg North Centre in the federal election. He was a founder of the Co-operative Commonwealth Federation (the forerunner to the New Democratic Party) and its first national chairman, a post he held until his death in 1942.<sup>14</sup>

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<sup>10</sup> J.S. Woodsworth, My Neighbour (Toronto: University of Toronto Press, reprint, 1972).

<sup>11</sup> G.N. Emery, op. cit., n.p.

<sup>12</sup> M. Payne, op. cit., p. 11.

<sup>13</sup> Quoted in G.N. Emery, op. cit., n.p.

<sup>14</sup> Winnipeg Tribune, March 23, 1942, pp. 1, 19.

The All People's Mission continued its work after World War I, providing a popular haven for children to swim and play games during the Great Depression and after.<sup>15</sup> The Sutherland Vics and Stella Mission Stellers were known for excellent junior basketball teams in the 1940s and 1950s, the Stellers winning a Canadian Championship in 1950.<sup>16</sup>

The only other occupant of this building, beginning in 1977, has been the Manitoba Indian Cultural Education Centre, a non-profit group founded in 1975 and funded solely by the Department of Indian and Northern Affairs Canada. The centre has functioned to raise awareness of and promote the culture and traditions of First Nations people in Manitoba. It has developed linguistic, cultural and educational resources for use by native and non-native groups and schools, including a production studio to create television and training videos.

## **EVENT**

There is no known event connected with this building.

## **CONTEXT**

Charitable institutions in Winnipeg, especially in the North End, flourished before and particularly after 1900. The Children's Aid Society, Salvation Army and Girls' Home Welcome Association were a few of the many groups organized to better the lot of the immigrant in Winnipeg.

Of these, All People's was one of the best known and certainly the most influential. The mission offered kindergarten long before public schools organized early instruction. Fresh Air Camps at Gimli and Selkirk were pre-World War I institutions to give North End children camping time.

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<sup>15</sup> It is unclear when the pools were removed and made into multi-purpose rooms, but one story has swimming still occurring in the 1920s. See Mike Spack, "Looking Back at the Spacks. Family Memoirs," unpublished history dated December 8, 1996, n.p., located at <http://home.westman.wave.ca/~mspack/history7.html>

<sup>16</sup> Ibid.

Later, Oak Glade Camp in St. James was organized.<sup>17</sup> People's Forums, non-denominational information meetings, were sponsored by the mission and grew to become a Winnipeg institution. Public health was promoted in a variety of ways, including the Hercules Club where eleven-year-old boys swam, drilled and then were taught proper hygiene through stories about Hercules.<sup>18</sup> Woodsworth's influence was felt beyond the mission walls as he fought for school nurses and improved housing, and against child labour.<sup>19</sup>

Although its place in society would diminish with the increase in government and social agency programs, All People's continued to support its community into the 1970s.

## **LANDMARK**

The All People's Mission was one of the most significant institutions in Winnipeg, even more so in the North End among immigrant families. In the early days of its existence, the mission on Sutherland Avenue gave newly arriving immigrants a chance to learn English, an opportunity to learn about their new country, an introduction to the classics in the library, food and clothing when they were in need, organized recreation, the possibility of finding work and even the chance for a hot bath. It was, as many contemporary observers have noted, the first key step towards a truly province-wide system of social welfare agencies.<sup>20</sup> As J.S. Woodsworth himself commented in 1909 on the need for such assistance, "Better a fence round the edge of the cliff than an ambulance down the valley."<sup>21</sup>

The Great Depression created its own unique problems for the people of the North End; the mission once again was an important institution for those that had little chance for recreational and educational opportunities.

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<sup>17</sup> M. Spack, op. cit., n.p.

<sup>18</sup> M. Payne, op. cit., p. 10.

<sup>19</sup> Winnipeg Tribune, June 23, 1979, p. 37.

<sup>20</sup> Ibid., p. 12.

<sup>21</sup> Quoted in G.W. MacInnis, op. cit., p. 65.

The Sutherland Mission has been a local institution and landmark since 1908 and it continues to fill an important role in society to the present.



## APPENDIX I

### *CITY OF WINNIPEG - Assessment Record*

Date: April 19, 2004

Building Address: 119 Sutherland Avenue

Building Name: Former All People's Sutherland Mission

Original Use: mission

Current Use: resource centre

Roll No. (Old): 8450 (599)

Municipality: 12

Ward: 3

Property or Occupancy Code: 47

Legal Description: 35E St. John, Plan 21 & 63, east part of west 66' of Lot 123

Location: corner Euclid Avenue

Date of Construction: 1908

Storeys: 2

**Heritage Status: ON INVENTORY**

Construction Type: sand lime brick and stone foundation

Building Permits (Plans available: [A] Archives; [M] Microfilm; [4<sup>th</sup>] 4<sup>th</sup> floor, 65 Garry Street):

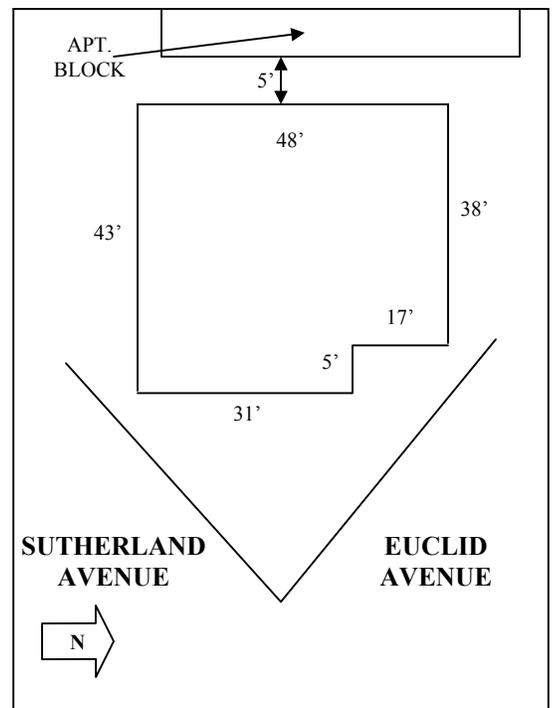
- 247/1908 [A] \$10,000 (superstructure); 4722/1977 \$1,800 (renovations); 127/1981 [4<sup>th</sup> - M03B13] \$5,000 (renovations); 52/1982 \$5,000 (renovations)

#### Information:

- 48 x 38 x 38 + = 75,202 cu. ft.
- ceilings: basement- 8-13'±; 1<sup>st</sup>- 10-13'±; 2<sup>nd</sup>- 13'±
- 1957- basement used for basketball and small meeting rooms, 1<sup>st</sup> for kindergarten, 2<sup>nd</sup> for church
- Permit #4722/1977- large office in centre of 1<sup>st</sup> floor, smaller rooms off, tile floor, new panelling
- Permit #127/1981- suspended ceiling, carpet, electrical, panelling and new windows

**ARCHITECT: J.H.G. RUSSELL**

**CONTRACTOR: MALCOM BROTHERS**



## APPENDIX II

### John Hamilton Gordon Russell

J.H.G. Russell was born in Toronto, Canada West (Ontario), in 1862, the son of a dry goods dealer. After attending school in that city, he went to work for H.B. Gordon, a prominent area architect. Russell was with Gordon from 1878 until his departure for Winnipeg in 1882.<sup>22</sup> From 1886 to 1893, Russell travelled throughout the United States, learning civil engineering, surveying and architecture in centres such as Chicago, Illinois, Spokane and Tacoma, Washington, and Sioux City, Iowa.<sup>23</sup>

In 1895, two years after returning to Winnipeg, he set up his private practice, coinciding with the city's period of unbridled growth. His designs were (and are) scattered throughout the city, province and Western Canada, covering a variety of building types, sizes, costs and uses. His business continued to be steady during World War I and after, when many architects struggled to find commissions.

Russell was president of the Manitoba Association of Architects (1925) and served for three terms as the president of the Royal Architectural Institute of Canada (1912-15). His chairmanship of the Presbyterian Church Board of Managers<sup>24</sup> and his devotion to Presbyterianism partially explain the large number of churches he designed for the denomination in Winnipeg and Western Canada. Russell died in 1946.

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<sup>22</sup> G. Bryce, A History of Manitoba (Toronto: The Canada History Company, 1906), p. 480.

<sup>23</sup> Ibid., p. 480; and M. Peterson, "The Wilson House (Klinic), 545 Broadway," report to the Historical Buildings Committee, May 1990, Appendix I, n.p.

<sup>24</sup> M. Peterson, op. cit., n.p.

A complete list of his designs would be lengthy indeed. Many of his earlier works have been demolished and therefore usually are no longer included in inventories of his portfolio. Among his projects were:

### Outside Manitoba

Knox Presbyterian - Prince Albert, Sask.  
Knox Presbyterian - Kenora, Ont.  
St. Andrew's Church - Moose Jaw, Sask.

### Manitoba

Starbuck Presbyterian (United) - 1904  
Treherne Presbyterian (United) - 1907-08 (originally Chambers Presbyterian)  
Pilot Mound Public School  
Killarney Public School  
Foxwarren Public School

### Winnipeg

#### Churches-

Augustine Presbyterian (United), 444 River Avenue, 1903-4  
Crescent-Fort Rouge Methodist (United), 525 Wardlaw Avenue, 1906-11  
Westminster Presbyterian (United), 745 Westminster Avenue, 1910-12 (Grade II)  
Robertson Memorial Presbyterian (United), 648 Burrows Avenue, 1911  
Robertson Memorial Presbyterian Institute, Burrows Avenue, 1911  
Knox Presbyterian (United), 400 Edmonton Street, 1914-17  
Home Street Presbyterian (United), 318 Home Street, 1920  
St. John's Presbyterian (United), 250 Cathedral Avenue, 1923 (Grade III)  
Riverview Presbyterian (United), 360 Oakwood Avenue, 1925

#### Residences-

J.H.G. Russell, 237 Wellington Crescent (demolished)  
L.L. Lang, 62 Roslyn Road, 1901  
R.R. Wilson, 545 Broadway, 1904 (Grade III)  
G.H. West, 124 Nassau Street North, 1906  
J.D. Clark, 511 Stradbroke Avenue, 1906  
N.T. MacMillan, 412 Wardlaw Avenue, 1908  
H. Archibald, 176 Roslyn Road, 1909  
Ormsby, 119 Campbell Street, 1910  
J.H. Ashdown, 529 Wellington Crescent, 1913 (Grade II)  
R.R. Wilson, 680 Wellington Crescent, 1925

J.H.G. Russell designs (continued):

Commercial-

Addition to J.H. Ashdown Warehouse, 157-179 Bannatyne Avenue, 1899-1911 (Grade II)  
Lake of the Woods Building, 212 McDermot Avenue, 1901 (Grade II)  
Carnefac Block, 188 Princess Street, 1901  
Hammond Building, 63 Albert Street, 1902 (Grade III)  
Porter and Company Building, 368 Main Street, 1902-03 (demolished)  
McKerchar Block, 600-02 Main Street, 1902-03  
Additions to McClary Building, 185 Bannatyne Avenue, 1903 & 1904 (Grade III)  
Thomson Block, 499 Main Street, 1903 (demolished)  
Adelman Building, 92-100 Princess Street, 1903 (Grade II)  
Bole Warehouse, 70 Princess Street, 1903  
Additions to the Bright and Johnston Building, 141 Bannatyne Avenue, 1903 & 1907 (Grade III)  
Silvester and Willson Building, 73 Albert Street, 1904  
Green and Litster Block, 235-7 Fort Street, 1904 (demolished)  
Franklin Press, 168 Bannatyne Avenue, 1904 (Grade III)  
Addition to Daylite Building, 296 McDermot Avenue, 1904 (Grade II)  
J.H. Ashdown Store, 211 Bannatyne Avenue, 1904 (Grade III)  
Allman Block, 592-4 Main Street, 1904  
Porter Building, 165 McDermot Avenue, 1906 (Grade III)  
Child's (McArthur) Building, Portage Avenue, 1909 (demolished)  
Casa Loma Building, Portage Avenue, 1909 (Grade II)  
Whiting Hardware Building, 106 Osborne Street, 1909  
Glengarry Block, 290 McDermot Avenue, 1910 (Grade III)  
Dingwall Building, 62 Albert Street, 1911 (Grade III)  
Chatsworth Apartments, 535 McMillan Avenue, 1911  
Great West Permanent Loan Company Building, 356 Main Street, 1912 (demolished)  
Eastman Kodak Building, 287 Portage Avenue, 1930 (demolished)

Other-

Gladstone School, Pembina (Osborne) Street, 1898 (demolished)  
All People's Sutherland Mission, 119 Sutherland Avenue, 1908  
All People's Stella Avenue Mission, 470 Stella Avenue, 1909  
YMCA, Selkirk Avenue, 1911  
YMCA, 301 Vaughan Street, 1911-13, with Jackson and Rosencrans of New York (Grade II)  
Guelph Apartments, 778 McMillan Avenue, 1912  
Addition to the Marlborough (Olympia) Hotel, 321 Smith Street, 1921-23 (Grade II)  
Odd Fellows Home, 4025 Roblin Boulevard, 1922  
Canadian National Institute for the Blind, Portage Avenue, 1928  
Hugh John Macdonald School, William Avenue, 1929  
Aurora Court Apartments, 543 Ellice Avenue, n.d.  
Central Park Block, 389 Cumberland Avenue, n.d.  
Johnson Apartment Block, 524 Sargent Avenue, n.d.

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Plate 1 – James Shaver Woodsworth (1874-1942), no date. (National Archives of Canada, C-57365.)

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Plate 2 – All People’s Stella Avenue Mission, 470 Stella Avenue, built 1909, J.H.G Russell architect. (M.G. Peterson, 2003.)

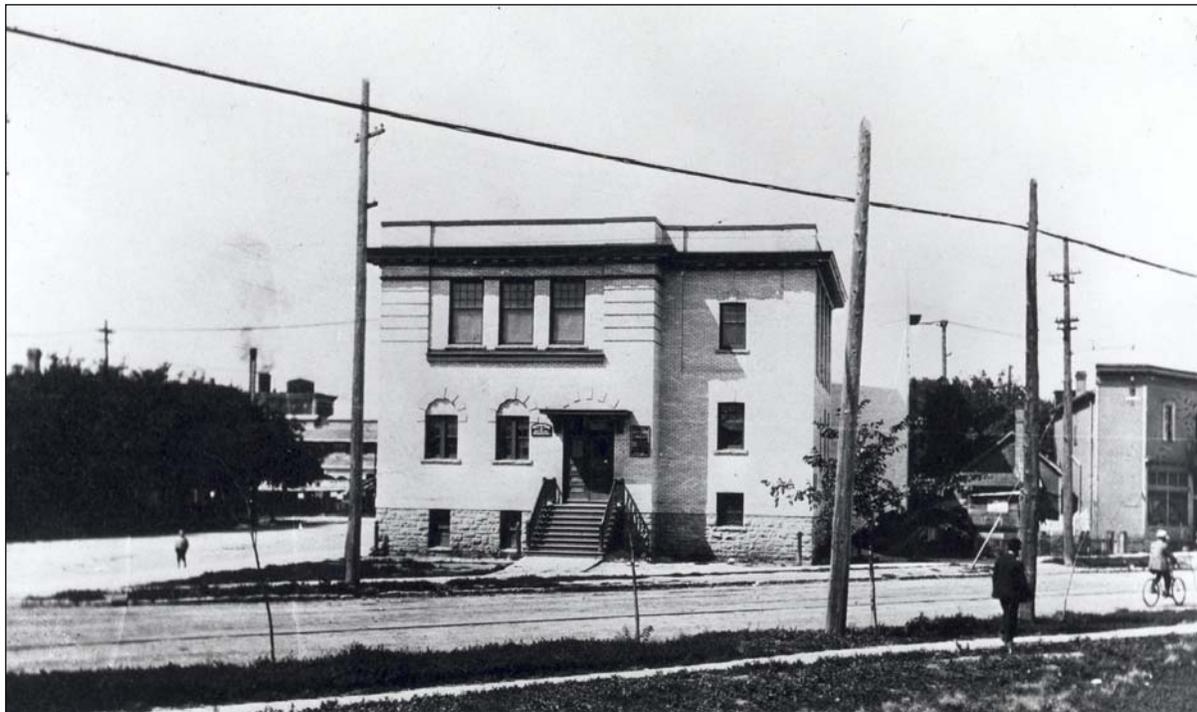


Plate 3 – All People’s Mission, Sutherland Avenue, 1909. (Courtesy of the Archives of Manitoba, N13256.)

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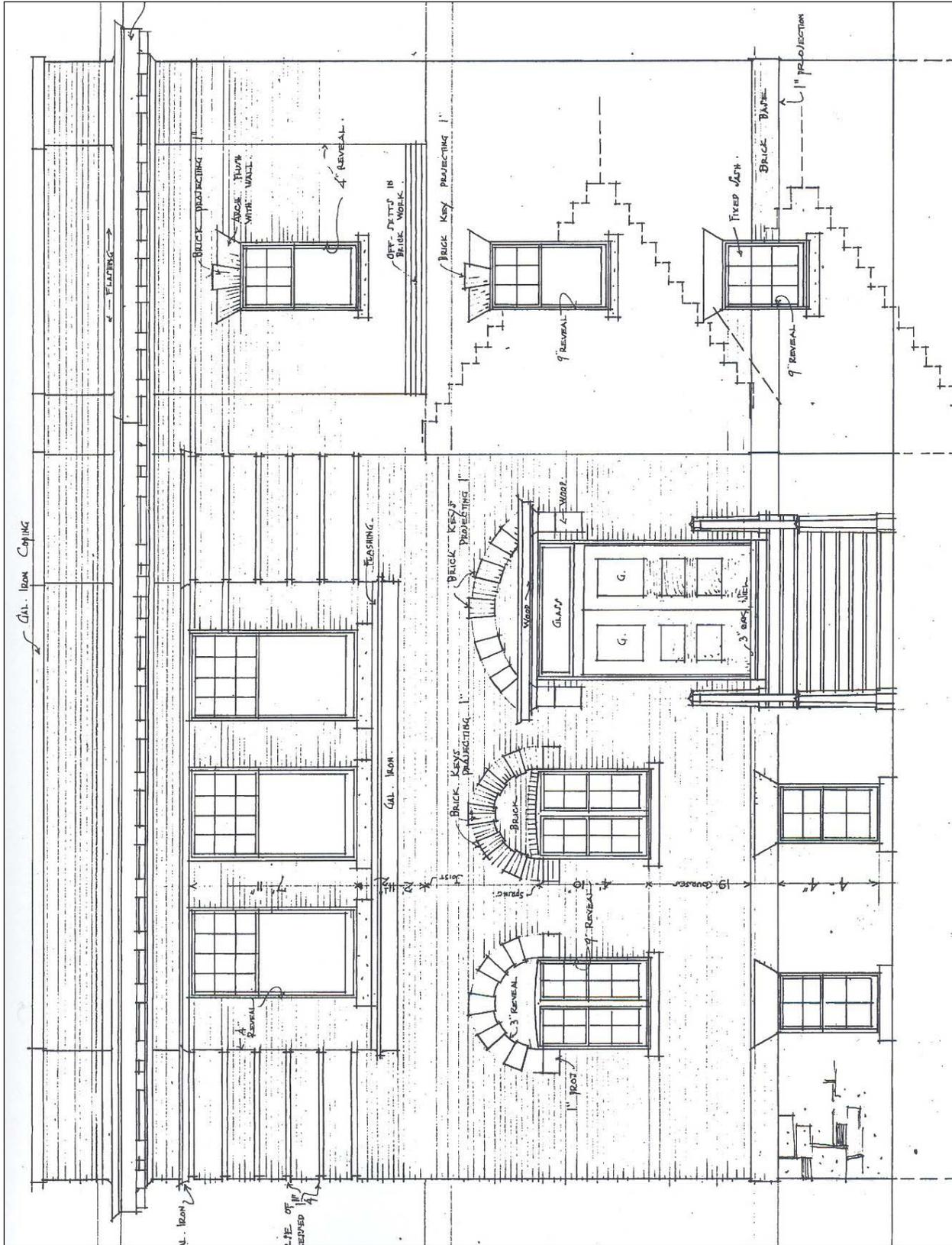


Plate 4 – “Mission Building for Methodist Church, Front Elevation,” Architect’s plans #247/1908, 1908. (Courtesy of City Archives.)

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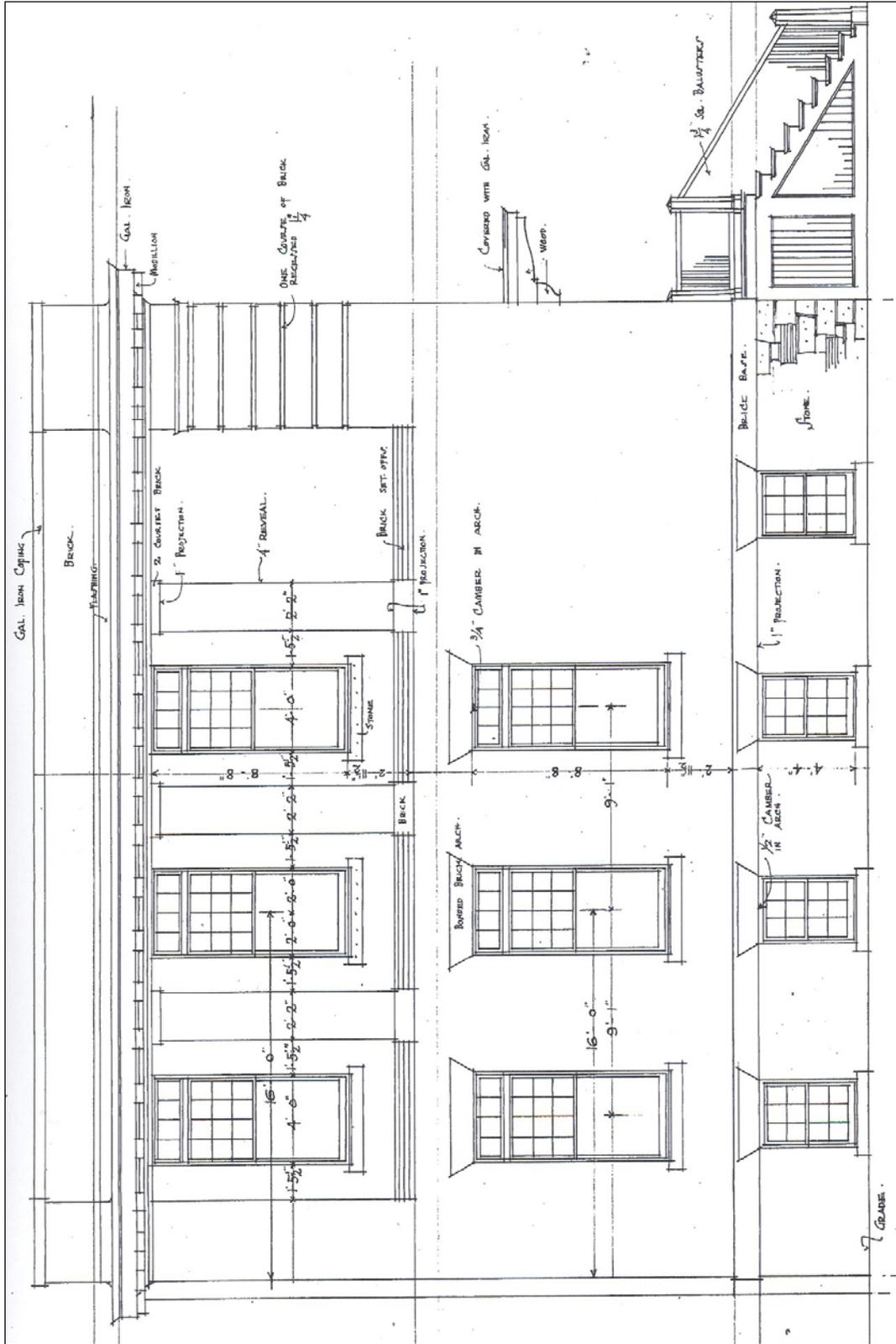


Plate 5 – “Mission Building for Methodist Church, Sutherland Ave. Elevation,” Architect’s plans #247/1908, 1908. (Courtesy of City Archives.)

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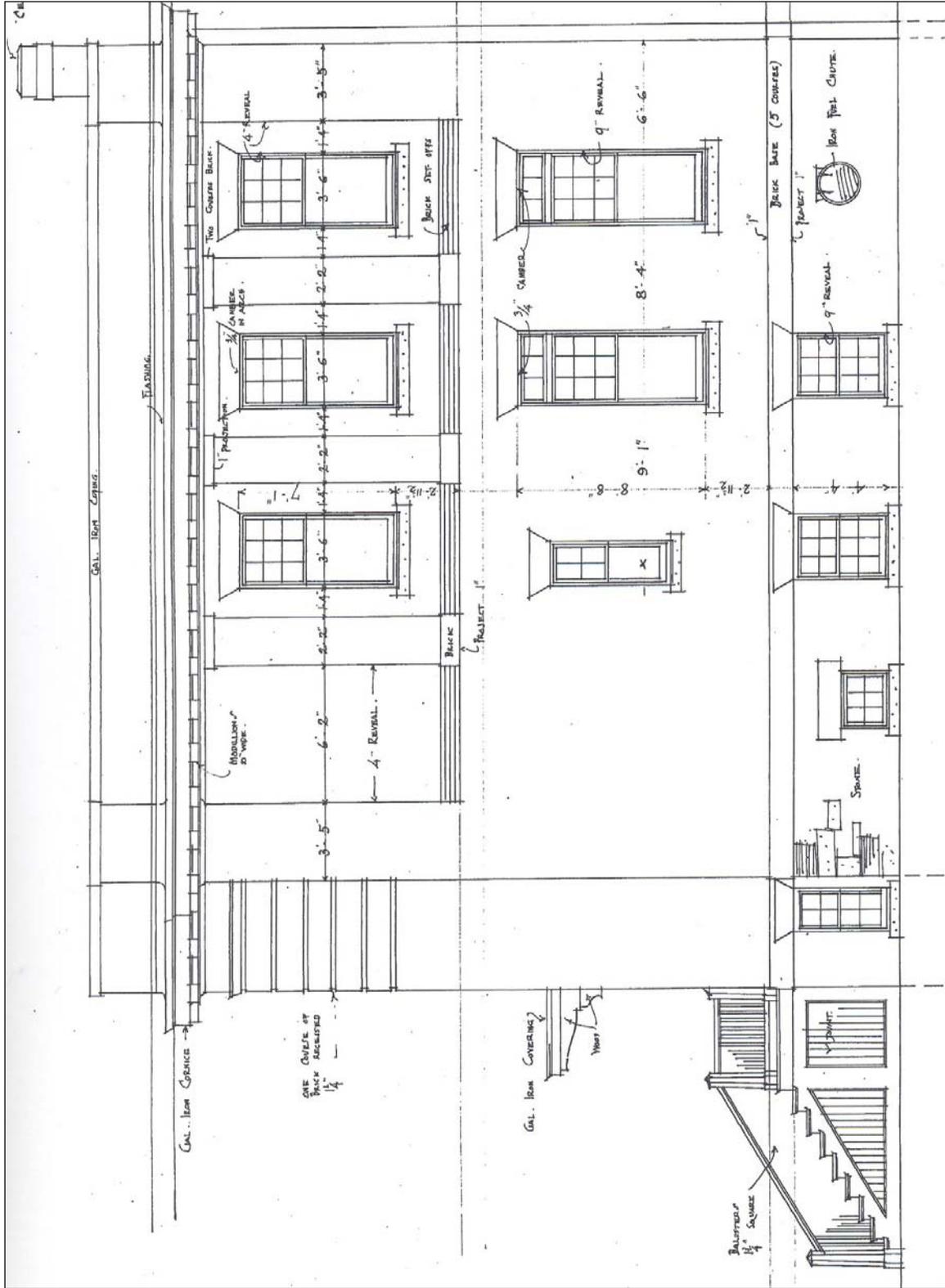


Plate 6 – “Mission Building for Methodist Church, North Elevation,” Architect’s plans #247/1908, 1908. (Courtesy of City Archives.)

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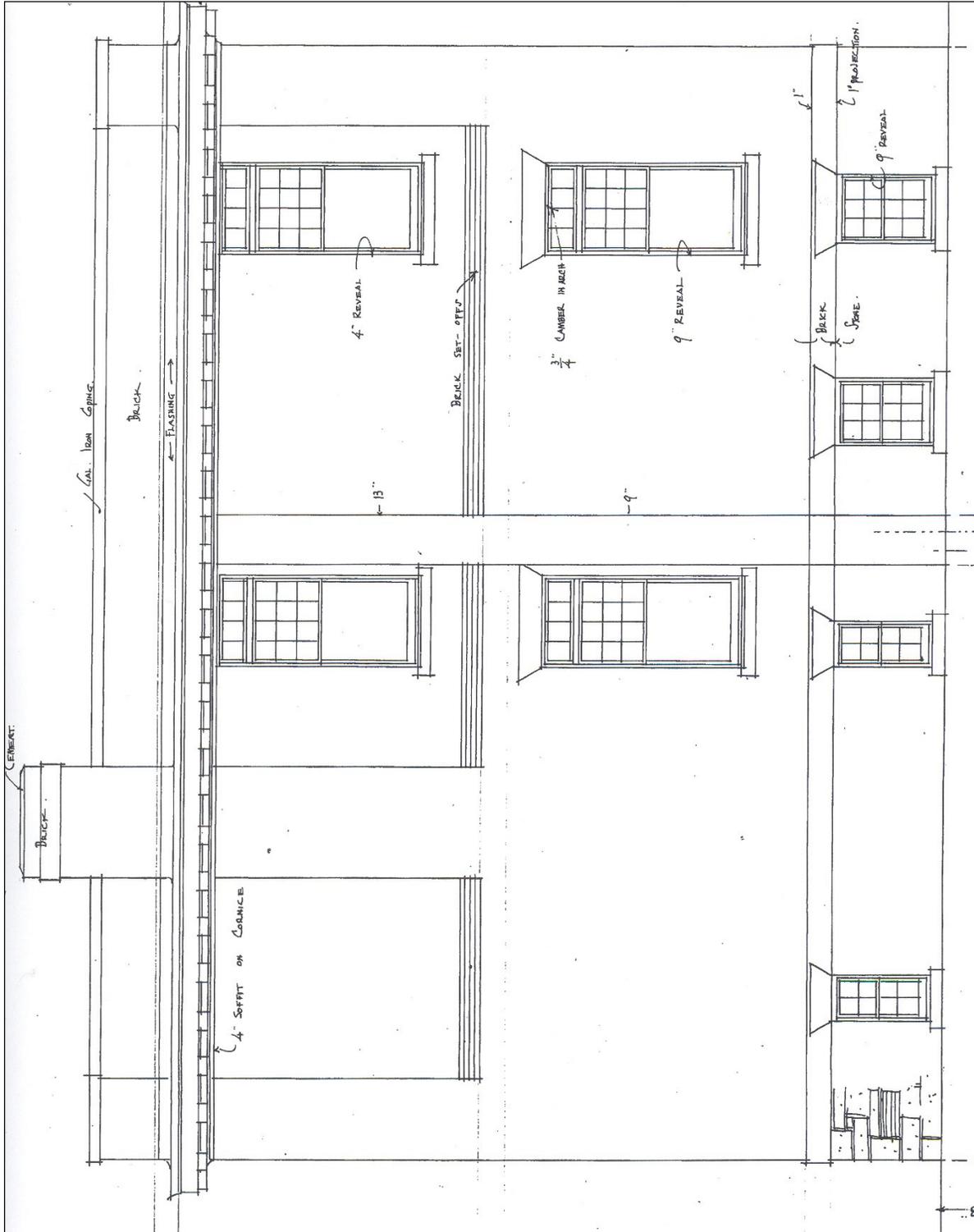


Plate 7 – “Mission Building for Methodist Church, Rear Elevation,” Architect’s plans #247/1908, 1908. (Courtesy of City Archives.)

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Plate 8 – The former Mission Building as it appeared shortly after its occupation as the Manitoba Indian Cultural Education Centre, ca.1977. (Courtesy of Manitoba Indian Cultural Education Centre.)



Plate 9 – The former Mission Building, front (east) façade. (M. Peterson, 2004.)

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Plate 10 – The former Mission Building, front and north façades. (M. Peterson, 2004.)



Plate 11 – The former Mission Building, front and south façades. (M. Peterson, 2004.)

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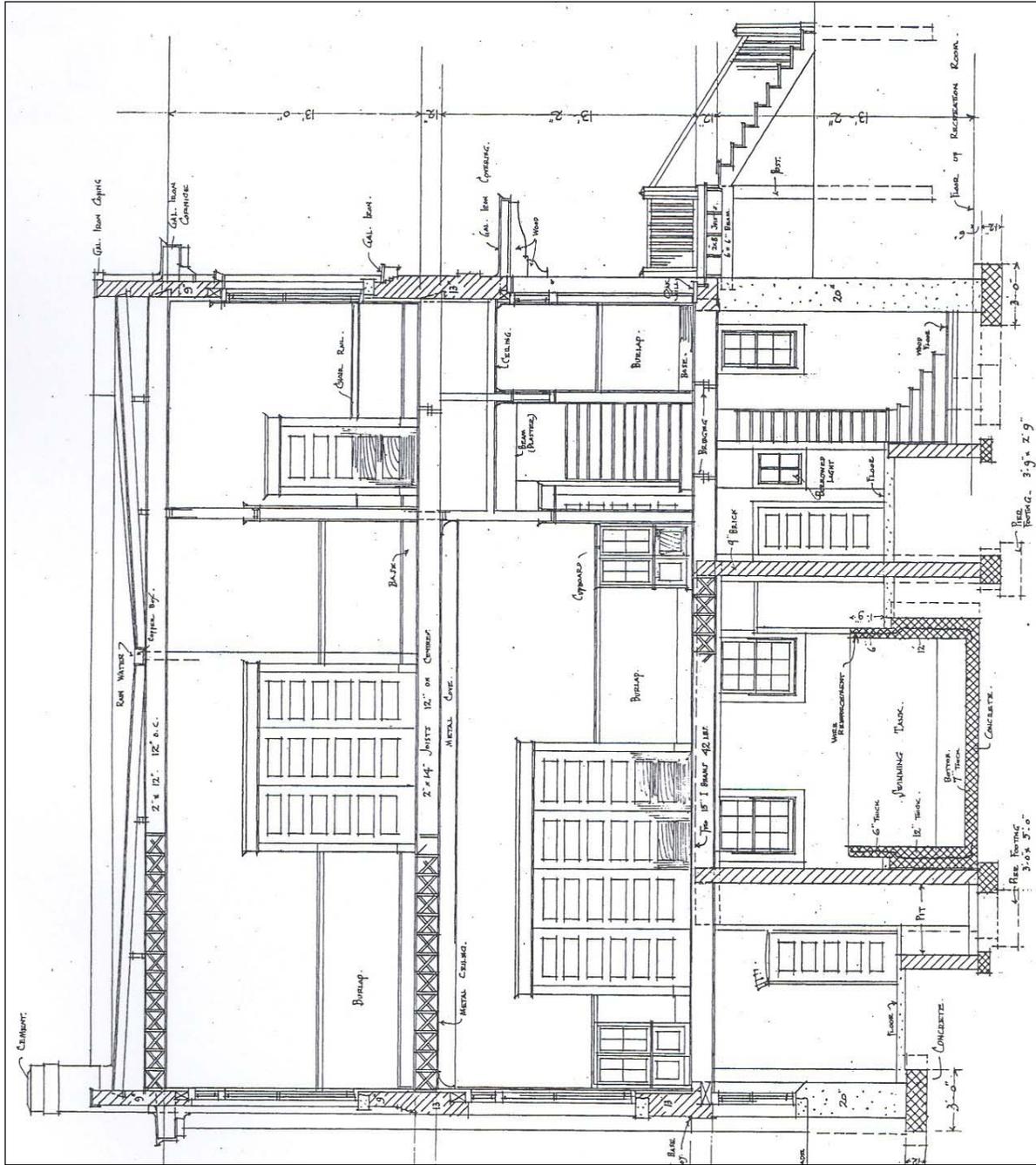


Plate 12 – “Mission Building for Methodist Church, Section on ‘C’ ‘D,’” Architect’s plans #247/1908, 1908. (Courtesy of City Archives.)

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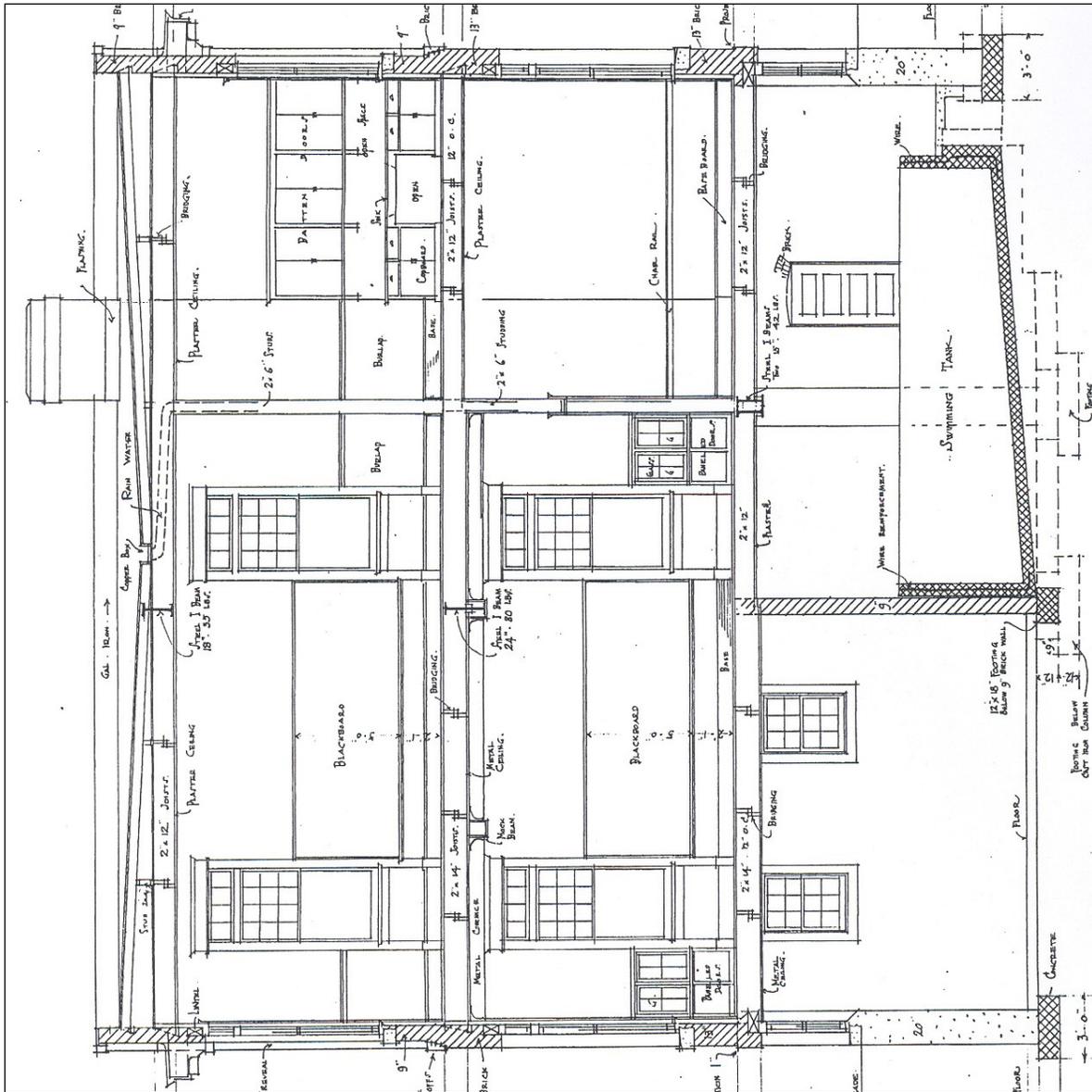


Plate 13 – “Mission Building for Methodist Church, Section on ‘A’ ‘B’,” Architect’s plans #247/1908, 1908. (Courtesy of City Archives.)

119 SUTHERLAND AVENUE – FORMER ALL PEOPLE’S SUTHERLAND MISSION

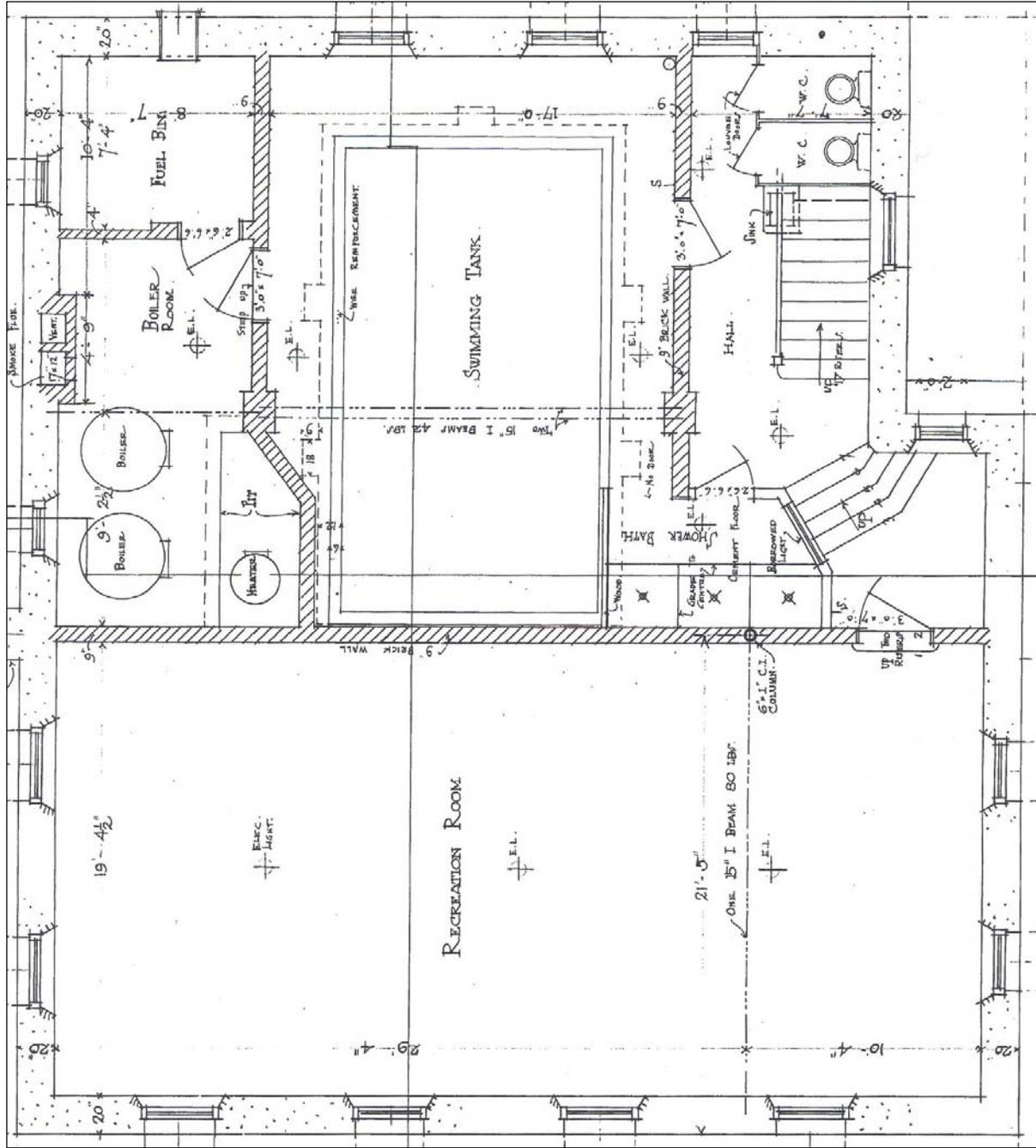


Plate 14 – “Mission Building for Methodist Church, Basement Plan,” Architect’s plans #247/1908, 1908. (Courtesy of City Archives.)



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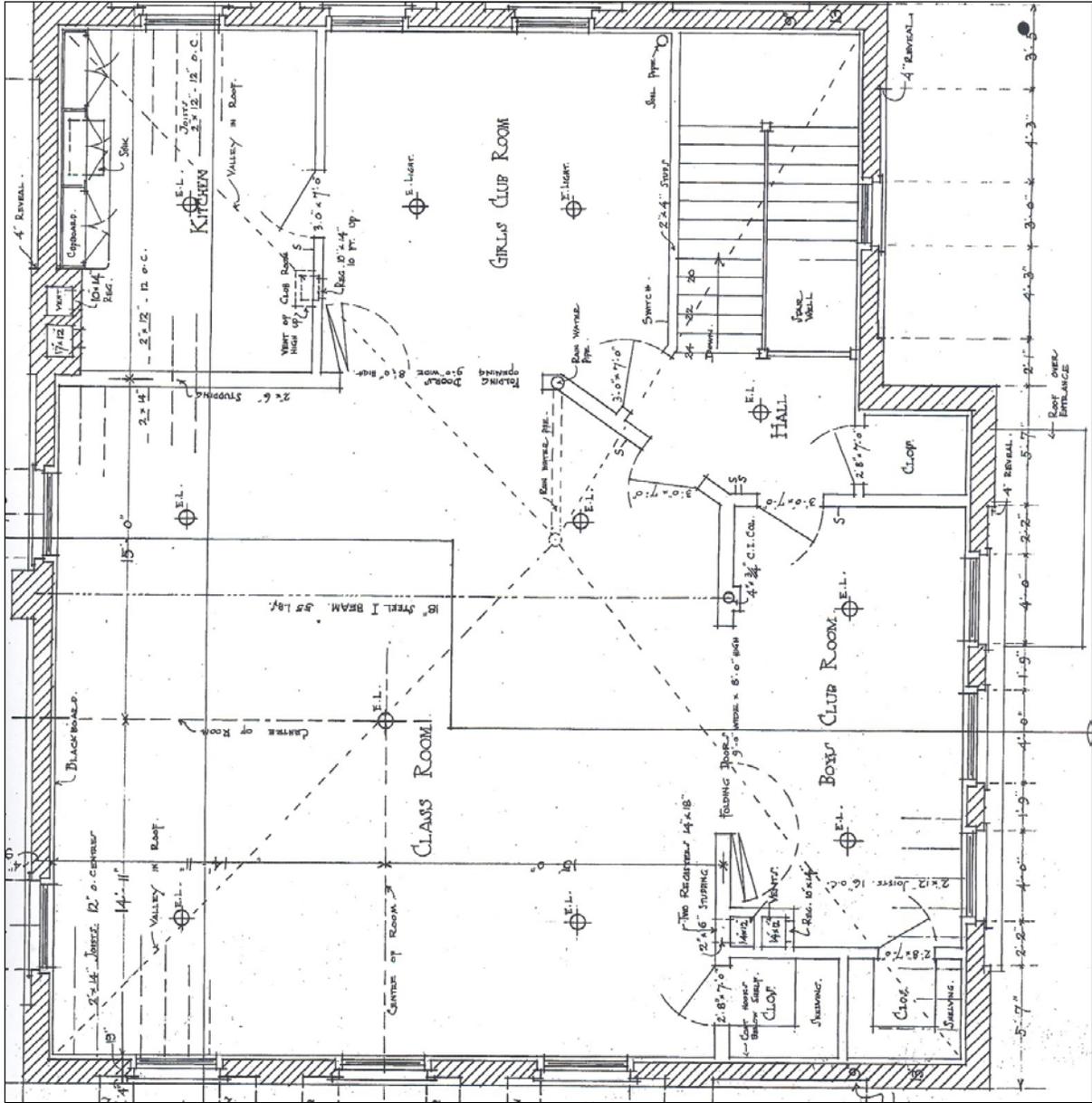


Plate 16 – “Mission Building for Methodist Church, Second Floor Plan,” Architect’s plans #247/1908, 1908. (Courtesy of City Archives.)

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Plate 17 – Basement gymnasium area, now a television studio. (M. Peterson, 2004.)



Plate 18 – Ground-floor office space. (M. Peterson, 2004.)

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Plate 19 – Original tin ceiling on the ground floor. (M. Peterson, 2004.)

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Plate 20 – Second-floor lunchroom. (M. Peterson, 2004.)



Plate 21 – Second-floor resource library. (M. Peterson, 2004.)

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Plate 22– Looking west up Sutherland and Euclid avenues. (M. Peterson, 2004.)



Plate 23 – John Hamilton Gordon Russell, 1913. (Reproduced from F.H. Schofield, The Story of Manitoba [Winnipeg: 1913], Vol. II, n.p.)

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Plate 24 –Sutherland Court, former Methodist settlement house, 123 Sutherland Avenue, built 1912, now a private apartment block; former Sutherland Mission at arrow. (M. Peterson, 2004.)