

Rev. Harvey G. Forster and the All Peoples' Mission in Welland, Ontario

BETSY ANDERSON
Emmanuel College, University of Toronto

The *Welland Tribune* on Sunday, 5 October 2014, reported the closing of All Peoples' United Church. "A church that was once the hub of Welland's labour movement, that nearly sent Peter Kormos into the clergy instead of politics and that started many charitable efforts, still in operation," declared the reporter, Dan Dakin. This closing marked the end of a one-hundred-year history of the church in solidarity with, and service to, the poor, working class, and immigrant populations of the industrializing-Welland area.

Background

In 1914, Central Methodist Church (now Central United) "was instrumental in organizing the Welland Industrial Mission which ministered to the community of Maple Leaf Park from a Methodist Chapel on Chaffey St."¹ Part of a circuit, it served Europeans who had moved into the area to work on the Welland canal and in the industries attracted to the area by the canal, proximity to the United States, and access to railways and electricity. In 1917, the Mizpah Mission of the Methodist Church was built on the present-day corner of Lincoln and King streets in order to provide Italian language services to the Italian community. At the time of Union, in 1925, the Mizpah Mission became the Italian United Church under the auspices of the All Peoples' Mission.

In the 10 June 1925 issue of *The New Outlook*, published to coincide

with the creation of the United Church of Canada at the Mutual Street Arena in Toronto, D.M. Ramsay wrote about the "Home Mission Enterprise of the United Church of Canada." Speaking of the church's work among New Canadians, he reported that there were ninety Mission centres serving nearly seventy nationalities and a large variety of religions. "In several cities we possess 'All Peoples' Missions.'"² Harvey G. Forster served one of these in the Niagara Presbytery from 1923 to 1961.

The breadth of Forster's ministry as Superintendent of the All People's Mission in Welland is reflected in the Mission's files at the United Church Archives. Within this wonderful source of primary materials related to Rev. Harvey G. Forster, one discovers in the same file the 1942 Official Rules for Baseball, Bora Laskin's 1941 "Collective Bargaining in Canada in Peace and War," and *Highlights of Holy Week* by Howard J. Chidley.

Biography

Harvey G. Forster was born in Caledonia, Ontario, on 8 October 1892. He studied Philosophy at University College, University of Toronto, and graduated in 1913.³ He had been received on probation in the Hamilton Conference of the Methodist Church in 1912 and travelled in the Stromness Circuit in 1913. In 1914-15 he attended Union Theological Seminary and Columbia University in New York but resigned from the Hamilton Conference to join the Canadian Artillery in 1915. He was wounded in Belgium in 1916 and discharged as a sergeant in April 1919.

After the war he returned to New York to complete his MA from Columbia and BD from Union, graduating in 1920.⁴ His undated MA thesis for Columbia University was titled: "Statistics of the Negro Population in Manhattan: A Statistical Analysis of the 1915 State Census." His professors at Union included Harry F. Ward, Harry Emerson Fosdick, and George A. Coe. James Mutchmor, Secretary of the United Church's Board of Evangelism and Social Service from 1938 to 1963, was one of his Canadian classmates, along with "Mac" Freeman, John McNab, William Fingland, and George Dewey.

Following graduation, Forster worked with young men and boys at West Park Presbyterian Church in New York. A letter from Salem Bland, written on 14 January 1920, no doubt encouraged his return to Canada:

The churches are the key to the situation in America. And they can be

won . . . Don't in short lose faith in the churches and don't let them think you have . . . I think myself we are on the eve of a great religious movement. Somewhere, somehow a new organization is going to emerge – a simple, practical, brotherly, democratic, truly Catholic form of Christianity.⁵

Or perhaps it was the prospect of marriage to Olive Dickinson, from Port Hope, in 1921. This was also the year of his re-admittance into candidacy for the ministry in the Methodist Church and his ordination in the Hamilton Conference.

The Early Years

Forster approached his development of the ministries of the All Peoples' Mission with a remarkable sensitivity and respect for the lived experiences of those he served. Reverend Robert Wright, who joined the Mission staff in 1959, remembered Dr. Forster observing that, "the language of religion is the language of our youth." Consequently, Forster supported the ministries of language-specific colleagues serving the Waldensian Italian community, the Reformed Hungarian community, and the Orthodox Ukrainian community. Some of the knowledge gained from his exposure to the liturgies, prayers, and spiritual practices of other denominations was shared in his 1941 book, *Holy Days: A Lectionary of the Christian Year*. His interest in understanding the context of the immigrants he served is reflected in the fact that his 1929 ThD thesis at United Theological College, McGill, was on "The Effect of the Reformation and Nationalism on the Church in Hungary."⁶

Reverend Fern Sayles came to join Harvey Forster at the All Peoples' Mission in Welland in the spring of 1926.⁷ Ordained by the Hamilton Conference of the Methodist Church, Sayles had served on the Six Nations reserve near Brantford and then the Port Robinson-Cook's Mills-Lion's Creek circuit. His focus was to be boys and girls work – and sport was one of his tools. The Maple Leaf Mission had just been equipped with a new hall and gymnasium and it became the centre of church basketball in the city of Welland.⁸ Fern Sayles served the congregations of Welland and Maple Leaf. Other staff of the Mission included Miss Tait, from the Woman's Missionary Society (WMS), Reverend Babiuk, Reverend Farkas, and Reverend Sauro, ministering with the Ukrainians, Hungarians, and Italians.

The Depression Years

Forster was the superintendent and put his networking and “church politics” skills to good use in helping the Mission to grow and expand in these early years. However, the communities served by the Mission were hard-hit by the Depression, and both Forster and Sayles were active in the underfunded local relief efforts. In the 1931 report of the All Peoples’ Mission, Forster stated that 90% were out of work and 60% were dependent on relief. Reverend Robert Wright recalled one experience that helped Sayles see the inadequacy of the relief received by the unemployed and their families: When Mrs. Kowal threw a pound of butter at Sayles and marched away in frustration at his assumption that she could feed her family for two weeks with two bags of groceries, she found him and the groceries waiting for her when she arrived home. He listened to her story and brought the inadequacies to the attention of the town council and also supported the Relief Strikers in their effort to get the support increased. As Wright observed, in offering these remembrances for the ninety-fifth anniversary celebrations at All Peoples’ United in 2009, “The Rev. Sayles and Dr. Forster had an understanding of a basic teaching of our Judaeo-Christian heritage . . . that what we call pastoral care and prophetic witness are integrally related to one another.”⁹

The 1935 Relief Strike erupted when unemployed workers protested the inadequate levels and form of support they were receiving and the fact that single workers received no support. Recipients felt that the requirement of “work for relief” was punitive and impinged on the hours available to pick up other odd jobs for pay. They downed tools on the sewer work they were doing on 2 April 1935. When the effort to bring their concerns and demands to the attention of Council were met with teargas, the conflict escalated until Ontario’s Premier Mitch Hepburn intervened and broke the strike. Leaders were charged and imprisoned, but, in the end, the food allowances were increased, working-hours adjusted, and single men given relief.

In a 2015 interview, Robert Wright reported Forster saying words to this effect at the time: “When Mr. Sayles and I were thought of as kind Missionaries to those people down at the old Crowland end of town, we were saints and heroes, giving them help in difficult times. But when we began helping them to help themselves – organizing the relief strike or helping them build their unions – we were no longer saintly Missionaries. We became dangerous radicals.”¹⁰

Forster and Sayles visited people in prison, attended juvenile court, visited the sick, and, on five occasions, Forster accompanied members of the community to the gallows. In the case of Mr. and Mrs. Popovich, in his view wrongfully convicted of the murder of Louis Nato, Forster did all in his power to protest and prevent their hanging, but he also did not shrink from accompanying them and their family through the ordeal.

The All Peoples' Mission archives include documents and much correspondence between Forster and "the powers that be" whether concerning immigration, workers' compensation, old age pensions, or the Department of Soldier's Dependents. One case where he was assisting the efforts of a Polish couple to bring their daughter to Canada involves correspondence from Forster stretching from 1937 to 1948. In the files there are many examples where the bureaucracy's dismissal of his request or his argument eventually became acquiescence and Forster achieved the justice he sought on behalf of so many. The persistent widow comes to mind. The breadth of this community-ministry approach meant the church was of service to all in need. Yet the reports of the All Peoples' Mission also record regular congregational information, such as the number of baptisms, funerals, weddings, and new members. Along with his work with children and youth, Fern Sayles also developed a highly successful community evangelism visiting program that sent church elders out to families for an intensive one-week round of evening visits, inviting parents and families to come to church and to sign a commitment card before the end of the visit.

The Labour Work

It was Forster and Sayles's work with the trade unions and workers of their community that produced the most notoriety outside the church and loyalty within the community. Welland workers, like many across the country, benefited from World War Two because of the opportunities to push for improved working conditions and wages.¹¹ The United Electrical Workers Union had successfully organized in Welland in the early 1940s, but not all employers, including Atlas Steel, were willing to bargain with them. Harvey Forster had accompanied a one-hundred-strong delegation from Welland in March 1943 to Queen's Park, demanding legislation to guarantee labour's right to organize, make collective bargaining compulsory, and outlaw company unions. This legislation was indeed passed by the Federal government in 1944.¹² Its benefits were felt widely among

unionized workers. The 1946 thirteen-week Electro Metals strike in Welland lifted the wage-pattern in the whole region,¹³ according to Fern Sayles in his posthumously published 1963 book, *Welland Workers Make History*.

The United Electrical Workers and the International Union of Mine Mill and Smelter Workers, which some considered under the influence of Communist Party members, were a strong trade union presence in the factories and communities served by the All Peoples' Mission. These unions were both members of the newer CIO (Congress of Industrial Organizations) rather than the more conservative AFL (American Federation of Labor), in the days when there was much rivalry between the two, until 1955 when they eventually joined forces. The Cold War efforts to red-bait¹⁴ unions and their leaders were rife in the area. The United Steel Workers of America (USWA), with the participation of the Cooperative Commonwealth Federation (CCF),¹⁵ tried to raid the Mine Mill Union at Inco in Port Colborne. In defence of his support of these "communist-influenced" unions, Forster always emphasized the right of workers to form unions of their own choosing.

The banning of the Communist Party in 1940, the imprisonment of its leaders, the banning of the Ukrainian Farm Labour Temple Association (ULTFA), and the seizing of their Temple in Thorold and others across the country, created another opportunity for the All Peoples' Mission to express their solidarity with organizations in their community. The ULTFA had been a strong supporter of the unemployed workers during the 1935 Relief Strike, opening their Hall for meetings, providing food, and even inviting children to stay with Ukrainian families in Toronto where they were well fed and clothed before being returned home. But the ULTFA, with its 167 branches across Canada, was associated with the Ukrainian Social Democratic Party of Canada, which, unlike the Ukrainian nationalists, supported the Soviet Union and their non-aggression pact with the Nazis in the early years of the Second World War.

When the government confiscated the Hall, the Mission invited the ULTFA to meet at the All Peoples' Mission. When the Mission's attempts to buy the Ukrainian Hall from the government were denied, they rented it for \$15 a month from the Department of the Secretary of State, Custodian of Enemy Property. Sayles opened it up for Ukrainian cultural activities with the children and youth. In January 1944 the All Peoples' Mission received a letter from the government reporting that a 14 October 1943 Order in Council had deleted the ULFTA from the list of illegal

organizations. The Ukrainian Labour Temple was returned to the ULTFA and still stands, now under the auspices of the Association of United Ukrainian Canadians.

Despite critics and efforts to remove them, reflected in correspondence in 1948, 1949, and 1961, Forster always seemed to prevail in his reasoned explanations, and Robert Wright believed he was the bulwark for Sayles, who was able to work more closely with the radical members of the community and unions, under Forster's protection. In the end, after each investigation or inquiry, Forster and the All Peoples' Mission had the support of the key church leaders and structures, specifically the Board of Home Missions and the Niagara Presbytery.

Forster was an astute communicator. He distributed the annual reports of the All Peoples' Mission very widely among business people, local community people, and the church near and far. He had a large and wide-ranging correspondence and did not hesitate to challenge, but also thank folks in all walks of life from management to labour, local civic leaders, and his church colleagues. He wrote regularly for *The Observer* and was in high demand as an anniversary preacher, church, labour, or community group speaker. He was the 1943 James Robertson Memorial Lecturer and spoke at theological schools across the country.

After the unions were established, he served often as a union representative on Conciliation and Arbitration Boards. A letter from the Joseph Stokes Rubber Co. during the war includes a copy of the Collective Agreement and thanks for "his splendid services as a member of the Conciliation Board in this connection."¹⁶ Similar thanks were conveyed in a letter from the Ontario Minister of Labour, Charles Daley, and the UEW President, A. Hamilton, in 1950.¹⁷

Beyond the All People's Mission

Forster also served the wider church during his thirty-eight years as Superintendent of the All Peoples' Mission in Welland. He was elected as Chair of Presbytery in 1929 and President of the Hamilton Conference in 1943, in the period when he was actively supporting the unionizing efforts of the workers in the All Peoples' Mission communities. Jesse Arnup, from the Board of Foreign Missions, observed in a congratulatory letter that it is "a tribute to your personality and service that a man in charge of our non-English work in the Conference should be elected as head of the whole."¹⁸

The United Church Observer remarked that “his sympathies are undoubtedly with the common people, their economic and moral rights. The common labourer and Canadian born and foreign born workers, find in him a friend.”¹⁹ Additional recognition was afforded Forster in May 1950 when he was awarded an honorary Doctor of Divinity by Victoria University, along with Reverend J.R. Harris, Reverend W.P. Woodger, and Reverend Mitsu Kame Kawabe. In June of that year he was invited to give the dedication at the opening of the UE Centre – Local 523 in Welland.

Forster was an alternate delegate for the United Church at the first Assembly of the World Council of Churches (WCC) in Amsterdam in 1948 and used the opportunity to ask for an unpaid three-month leave-of-absence in order to visit the churches in Eastern Europe. This was not easily arranged, and he was informed there were no tourist visas to the Soviet Union, but, with the help of the embassies and several Friendship societies, he obtained visas to Yugoslavia and Bulgaria. He was very impressed with the ministers he met and, along with Robert Tobias of the WCC, was building relationships in order to offer support in the post-war rebuilding of the whole country, but the churches in particular.

However, Forster had not been back in Canada for very long, before those churches and their leaders came under suspicion and ministers were detained and imprisoned. He protested to no avail and it is not completely clear from the correspondence how these developments affected his generally favourable view of the socialist governments in the countries that he had visited. After Reverend Ziapkoff, a minister with whom Forster had met and whose family he had visited, was given life imprisonment for being a spy, he remained in correspondence with Ziapkoff's wife and family through her sister, who eventually ended up in England, and attempted to supply some material support to Ziapkoff's family who were in dire straits.

Forster was a member of the Board of Publications for the United Church for over twenty years and contributed to a number of publications, including *The Church in the City Streets*, published by the Committee on Missionary Education and the Woman's Missionary Society. He solicited information and reports from folks engaged in urban ministry from across the country in compiling this book. In 1948, an excerpt from his 1934 book, *Calling All Canada*, was included in the Public School's Grade Six Reader, *My World and I*.²⁰ Forster also served on the Board of Evangelism and Social Service for many years and brought reports on the situation of labour to inform their work.

While Wright credits Forster with knowing how to work through church politics, his colleagues and supervisors in the Board of Home Missions and elsewhere no doubt found him a trying colleague at times. Judging from the correspondence, he could be challenging and unrepentant in overlooking processes and “working the system.” Transparent accountability regarding the finances of the Mission was also a point of tension. While succeeding Secretaries of the Home Mission Board periodically chided him, the quality of respect, open debate, and honest communication was evident on both sides.

On a number of occasions, the Board of Home Missions wanted to move him or Fern Sayles to another Mission or second one of their foreign language ministers for a needy situation in another All Peoples’ Mission. Forster appears to have withstood every proposed reassignment, and the All Peoples’ Mission staff was very stable until 1958 when Fern Sayles became ill and needed to retire.

It is not clear how well Forster got on with other bodies such as the Woman’s Missionary Society (WMS) whose workers were part of the All Peoples’ Mission in the early years. Some 1926 correspondence between the WMS and the Board of Home Mission made it very clear that their proposed worker would not be under Forster. There was also correspondence reflecting some turf wars with the Presbyterians in terms of work with immigrant communities. Again Forster responded to all allegations with utmost reason and succeeded in deflecting any criticism.

Transition Years

As Forster approached his own retirement and especially with the death of his longtime colleague, Fern Sayles, in March 1959, Robert Wright reports that Forster was discouraged and anticipated that the Mission might be closed. Most of his “ethnic ministry” colleagues, Reverends A. Babiuk, C. Farkas, and D. Gualtieri, were also ready to retire. However, Forster’s search for a successor for Sayles and Robert Wright’s search for a place to begin ministry happily converged when, at Al Forrest’s suggestion, Wright wrote a letter to Forster on 10 February 1959, introducing himself and describing his hopes for ministry:

My special interests lie in the area of Church and Industrialized society . . . but my interest is specially focused in the various movements of renewal within the church which place great stress

upon the revitalized congregation; the essential role of the laity; evangelical methods appropriate to the 20th century “industrial” man’s hearing of the Gospel; the depressed areas of our cities, the out-casts of society, etc. etc.²¹

Robert Wright was also a graduate of Union Theological Seminary. An Albertan, and active in the Student Christian Movement (SCM), he had attended SCM industrial work camps and lived at Howland House, the SCM’s co-op in Toronto, whose residents were engaged in industrial Mission. With the encouragement of Bob Miller, SCM Study Secretary at the time and a Union graduate as well as a founder and resident of Howland House, Wright applied to Union Theological Seminary and was accepted. He did his fieldwork in the East Harlem Protestant Parish for all three years he was at Union. He also participated in Canadian SCM industrial work camps each summer.²² His thesis for Doctors Lee and Bennett was on “Automation and the Christian Doctrine of Work and Vocation.”

Graduating from Union in 1958, almost forty years after Forster, Wright was ordained by the Alberta Conference and granted a one-year leave to do an intern year at Church of the Redeemer, part of the East Harlem Protestant Parish.²³ Forster was planning to be in New York for meetings at Union a few weeks after receiving Wright’s letter, and they agreed to meet. The encounter was positive on both sides and, with his typical speed and determination, Forster got all the approvals lined up so that the Home Mission Board could ask the Alberta Settlement Committee for Wright’s transfer to the Hamilton Conference to begin work at the Mission on 1 July 1959.

Robert Wright moved into a small upstairs apartment on Clifford Avenue with his wife, Nancy, and their first daughter, beginning their twenty-six years of ministry in Welland. Harvey Forster’s efforts to find a replacement for Fern Sayles were also successful as Reverend Keith Dixon, an Emmanuel-educated ordinand from the Saskatchewan Conference, was appointed in 1960 and took up responsibilities for the church in South Thorold and other surrounding communities. In his final report to the Home Mission Board in 1960, Forster states that, “the year 1960 has been probably the most rewarding year in the history of the All Peoples Missions since their inauguration in 1923.”²⁴

Wright and Dixon brought new energies to the work of the Mission that was reorganized by the Presbytery in 1961 as an English-speaking

pastoral charge, with a mandate to carry out a pilot project in industrial evangelism. The “ethnic ministers” and their congregations were to continue under direct accountability to the Home Missions Committee of Presbytery and the Board of Home Missions, with close cooperation encouraged with the newly created pastoral charge.

Forster’s Legacy

Dr. H.G. Forster retired in June 1961 and the more-than-two-hundred who gathered to honour him at a Testimonial Dinner in St. Stephen’s Hall included “representatives of the church, his congregations, civic leaders, labour and other groups with whom he had been associated during his forty years in the ministry.”²⁵ In presenting Dr. Forster with an honorary membership, Earle Harris, President of Local 523 of the United Electrical Workers, stated that if it were not for Dr. Forster and the late F.A. Sayles, they would not have the union they had and that Dr. Forster had served the union well in arbitration and conciliation boards.²⁶

Greetings were brought from the Board of Education on which he served for seventeen years, including three terms as Chair, as well as the Welland Basketball Association, begun by Forster and Sayles. Very Reverend Doctor George Dorey, former Moderator of the United Church and for many years Secretary of the Home Mission Board, and Doctor M.C. MacDonald, current Secretary of the Home Mission Board, were among those representing the church. Ellis Morningstar, MPP, and Mayor Michael Perenack remembered Forster’s early years in ministry when they were boys. Warden Melvin Swart, Reeve of Thorold Township, said, “Dr. Forster had aligned himself with the forces of progress and spent his life fighting for the under-man to give him a better life.”²⁷

In retirement, Forster continued to be active in the wider courts and boards of the Church and wrote *The Industrial Worker, his quest for meaning*. He remained in Welland, but, as he aged, he began to lose his mental faculties. Yet when he was able to attend services at All Peoples’ he was remembered and embraced by those who had known him from their childhood.

In closing the eulogy at Forster’s 1974 funeral, Robert Wright quoted from Forster’s unpublished autobiography – *Brothers and Comrades*:

Out of my twenty-five years of experience, I have found little error or

fault in the aspirations of the common people. They have the knowledge, which comes through suffering, through poverty and disease, through being the dispossessed ones of the earth, knowledge which is infinitely wiser than all the writings of wise men in the ages o'er; and with a sense of my own unworthiness, I cast my lot with them, not in any quixotic adventure in personal renunciation but in a joyful appreciation that I am allowed to help in some small way to make true the dreams which inspire their struggles and the hopes which sustain their weary days. God is in that struggle, for he has made this earth to be his table and desires that all his children shall partake thereof.²⁸

As Salem Bland advised, Forster stayed in the Church. He created space in the church for people like Fern Sayles and himself to work on the margins and push the boundaries, during a highly formative period following church union and into the height of the United Church's growth and establishment in the 1960s. He encouraged others doing similar work in urban, industrial, and resource towns across the country. Forster modeled and mentored, for a radicalized post-war generation of ministers and lay people, the ways in which the United Church could be, to quote Salem Bland, "a simple, practical, brotherly, democratic, truly Catholic form of Christianity."²⁹

Forster, along with his colleague of thirty-four years, Fern Sayles, was part of an impressive cadre of United Church ministers whose call to ministry with immigrants, the poor, and the working class is a proud thread through the history of the United Church and its founding denominations. Tracing Forster's forty-year ministry in the Niagara Presbytery provides an intriguing window into the motivations for this unusual and sometimes costly vocation and its impact both in the church and the wider community.

In the history of the All Peoples' Mission in Welland, the United Church has a proud story to tell of ministers and church engaged with the issues of daily life. It is the tale of a risk-taking public ministry with church leaders in positions of service in the community, willing to stand behind the justice-seeking activities of their members. In some cases, it shaped and made local and national history, but it also offered support, values, and formation to those who would be church, labour, and civic leaders.

This history deserves attention and the local and labour histories being written about this area and time would be amplified by the inter-

weaving of the church story of the All Peoples' Mission in its one hundred years of service to the working people and immigrant communities of the Niagara Presbytery. This particular and yet not unique story of ministers as public figures engaged in public theology, where both words and action preach the good news of the Gospel, deserves to be known more widely and can challenge and inspire the public witness of the Canadian church in its present context.

Endnotes

1. "All Peoples celebrates 95 years in Welland," *Welland Tribune*, 16 October 2009.
2. Robert Wright pointed out in a May 2015 interview that the Methodist Church had All Peoples' Missions and the Presbyterian Church did similar work through entities called Church of All Nations.
3. His classmates included Arthur Phelps, Frederick Kingston, John Line, Lloyd Smith and Jim Mutchmor, with whom he ventured off to Union Seminary in New York.
4. *Alumni catalogue of the Union Theological Seminary in the City of New York, 1836-1936* (New York: 1937). Electronic reproduction. New York; Columbia University Libraries, 2007. JPEG use copy available via the World Wide Web. Master copy stored locally on 5 DVDs#ldpd_5998059_000 01 to 05. Columbia University Libraries Electronic Books. 2006.
5. Salem Bland to Harvey G. Forster, 14 January 1920, Box 1, File 1, United Church Archives of Canada (UCA).
6. M.B. Pengelly, *The United Church Observer*, August 1958.
7. F.A. Sayles, *Welland Workers Make History* (Welland: Winnifred Sayles, 1963), 12.
8. Sayles, *Welland Workers*, 12.
9. Remembrances from Robert Wright, prepared for Donna Totten on the occasion of the 95th Anniversary Celebrations of All Peoples' United Church, 18 October 2009.
10. Wright, 18 October 2009.
11. Membership in labour unions increased from 360,000 in 1939 to about 750,000 in 1945. (*United Church Observer*, 15 August 1946, 13).

12. Privy Council Order 1003, known as P.C. 1003, proclaimed in February 1944, finally created the machinery necessary to enforce a worker's right to choose a union, to impose collective bargaining and a grievance procedure, and to curb unfair practices by unions and management. (Canadian Labour History, Canadian Labour Congress, action.web.ca/home/clcedu/attach/labour-history.pdf), accessed 12 March 2011.
13. Sayles, *Welland Workers*, 164.
14. Accusing them of being members or sympathizers of the Canadian Communist Party, called the Labour Progressive Party from 1943 to 1959, in an effort to delegitimize their influence.
15. Precursor to the New Democratic Party.
16. Box 1, File 14, UCA.
17. Box 1, File 25, UCA.
18. Arnup to Forster, 12 June 1943, Box 1, File 12, UCA.
19. *United Church Observer*, 1 July, 1943.
20. George Tait to H.G. Forster, 21 February 1948, Box 1, File 19, UCA.
21. Robert Wright to Harvey Forster, 10 February 1959, Box 2, File 37, UCA.
22. Wright participated in the Howland House work camp in Toronto in 1956 and co-directed the Montreal Work Camp in Point Ste. Charles with Guy Mercer in 1957.
23. The East Harlem Protestant Parish was established in 1948 by Union alumni Bill Webber, Don Benedict, and J. Archie Hargraves. By 1953 the East Harlem Protestant Parish had set up four storefront churches and offered practical and spiritual help to people of all ages. By 1962, over 500 students did field work in East Harlem and twenty committed to long-term ministry there. Bill Webber was simultaneously Dean of Students at Union from 1950 to 1957. Source: www.utsnyc.edu, accessed 21 March, 2015.
24. Harvey G. Forster, All Peoples' Missions Report, Niagara, 1960, Box 3, File 57, UCA.
25. Source not given, but likely *Welland Tribune*, biographical file for H.G. Forster, UCA.
26. H.G. Forster biographical file, UCA.
27. H.G. Forster biographical file, UCA.

28. Robert Wright "Eulogy in Tribute to the late Rev. Dr. H.G. Forster," Central United Church Archives, Welland.
29. Salem Bland to H.G. Forster, 14 January 1920, Forster Personal Papers, Box 1, File 1, UCA.

