

Saskatchewan HISTORY

★ **Father Delaere,
Pioneer Missionary**

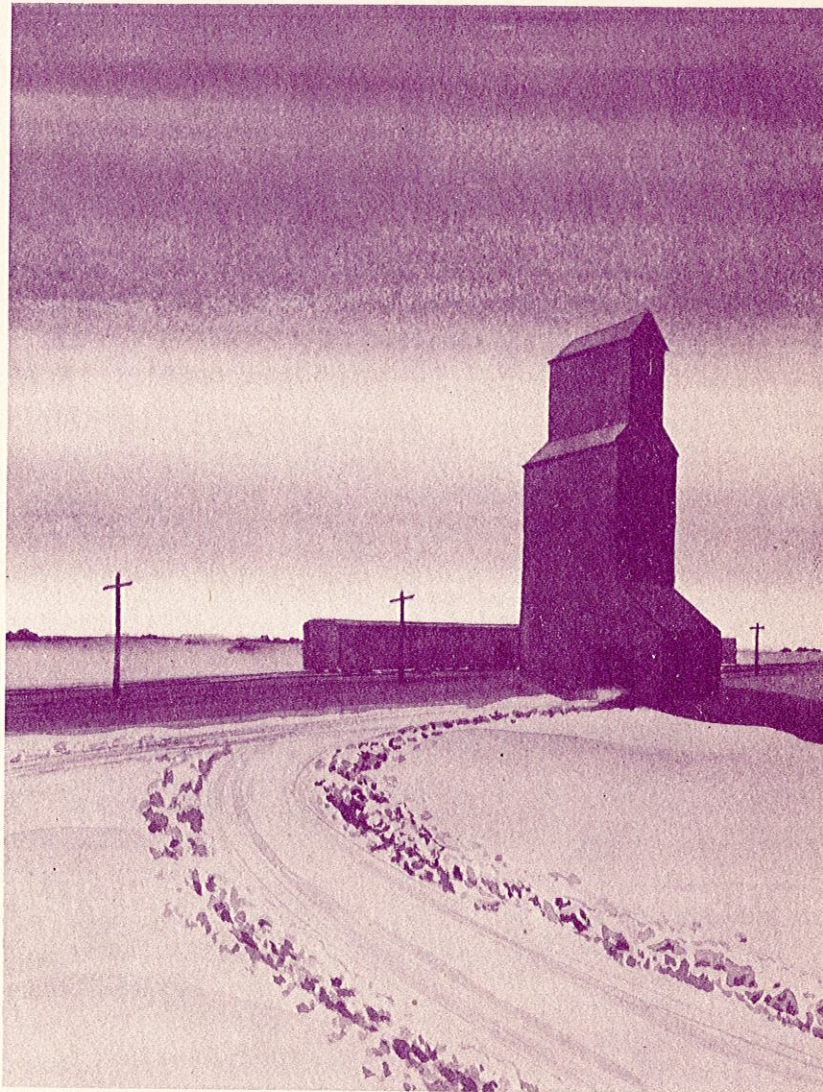
BY

GEO. W. SIMPSON

★ **A Tour of Rebellion
Battlefields**

BY

EVERETT BAKER



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Father Delaere, Pioneer Missionary and Founder of Churches

SOME fifty years ago on the night of the twenty-first, twenty-second of September, 1899, the ship "Scotchman," bound from Liverpool to Quebec, was passing through the Straits of Belle Isle. Suddenly it crashed on a submerged rock. The rudely awakened passengers rushed to the deck where it was impossible to stand because of the extreme list of the stricken vessel. Among the passengers were two monastic priests, Father Delaere and Father Koppen. Someone had thrust a life-belt into the hands of Father Delaere. He immediately handed it over to his companion. The latter who was superior in rank handed it back to Father Delaere with the remark, "If one of us is to be saved it is better that it should be you since you are still young and may accomplish a great deal for the Order and for the good of souls."¹

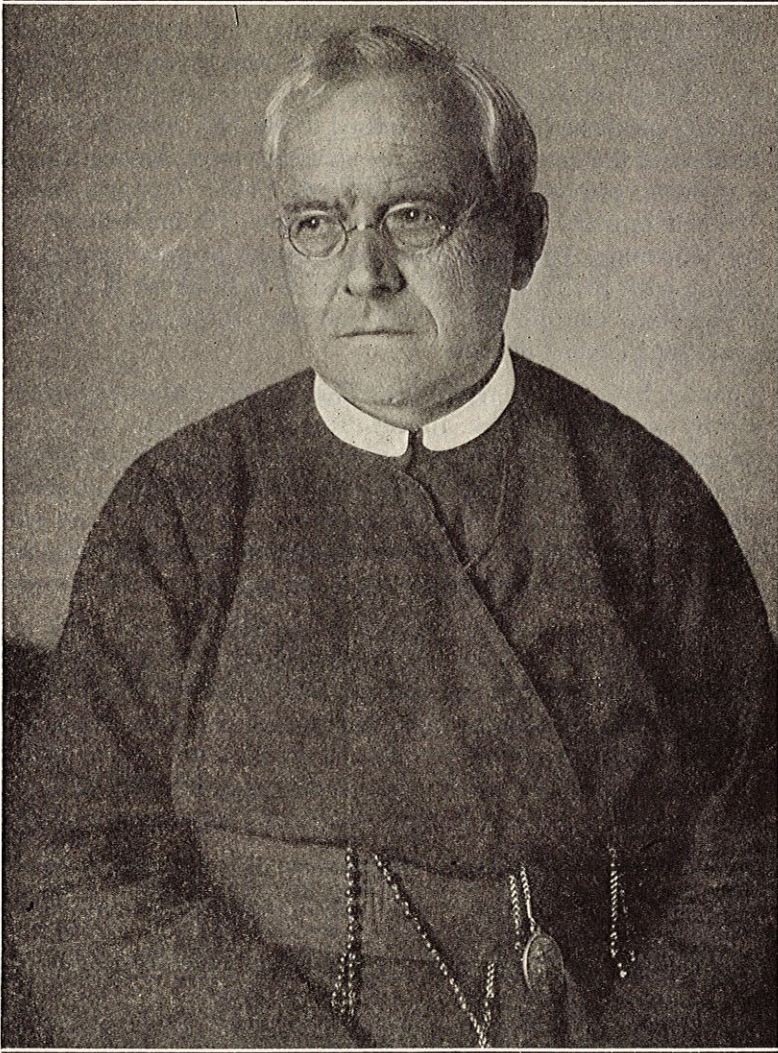
Fortunately, both men were rescued. Thus Father Delaere's introduction to Canada was by way of shipwreck. In this experience he might well have recalled the misfortune of one of the sainted founders of his Church, St. Paul. Had he known it then he could also have anticipated for himself a small portion of St. Paul's missionary hardships of "journeyings often," in "perils of the wilderness," "in peril among false brethren," "in weariness," "and besides those things that are without, that which cometh upon me daily, the care of all the churches."²

Father Delaere had come to Canada to conduct religious work among the Ukrainians³ in Manitoba and the North-West Territories who belonged to the Greek Catholic Church. While he was the first monastic missionary priest to undertake systematic and continuous work among the Ukrainians in Western Canada he was neither a Ukrainian nor a Canadian, nor did he adhere to the Eastern rite of the Catholic Church to which the great majority of the Ukrainian immigrants belonged. He was a Belgian of Flemish extraction who belonged to

¹ This quotation comes in the account of the shipwreck given in "Nacherk Deyal 'nosti 00. Redemptoristiv u Kanadi" (Outline of the Activity of the Redemptorist Order in Canada), by Rev. R. Khomyak in *Propamyatna Kniha z nahodi zolotoho yuvelyu poselemnaya ukrayins' koho narodu v Kanadi* (Commemorative Book on the Occasion of the Golden Jubilee of the Settlement of the Ukrainian people in Canada), Ulozhena ukrayins' kimi Katolits' kimi svyashchenikami pid provodom svoho episkopa (compiled by the Ukrainian Catholic priests under the direction of their Bishop), (Yorkton, 1941), p. 59. Hereafter references to the Commemorative Book will be indicated by the abbreviation, *Prop. Kniha*. The Rev. Father Khomyak was closely associated with Father Delaere in his subsequent activity. His outline account is an important source for this article.

² See 2 Cor. Ch. 11 v. 26-28.

³ The Ukrainian immigrants to Canada were at this time usually called "Galicians" or "Ruthenians." The former designation was derived from the geographical name of the Austrian province of Galicia from which most of them came. "Ruthenian" was the ethnic name applied to them by the Austrian government and the Vatican and historically had been used for a wider group than those in Galicia. With the rise of modern nationalism an older term "Ukrainian" was revived. By the end of the First World War it was adopted not only by the groups in the former Austrian Empire and in Poland but also in the new Ukrainian state which had emerged from the shattered Russian Empire. The term "Ukrainian" was quickly adopted in Canada after 1917, and soon completely replaced the former designations, "Ruthenian" and "Galician." To avoid confusion, the term "Ukrainian" will be used generally throughout this article, even for the early period when it had not yet found its way into popular usage.



—Photo: Press of The Redeemer's Voice

REV. FATHER ACHILLE DELAERE, C.Ss.R.
(1868-1939)

First Ukrainian Catholic Missionary of Yorkton and District, and Founder of
the Ukrainian Catholic Mission in Yorkton, Saskatchewan

an Order known as "The Congregation of the Most Holy Redeemer" that had originated in Southern Italy.⁴ Thus into the stream of Saskatchewan history flow cultural tributaries which have their sources in far-off places. Furthermore the work of Father Delaere is an excellent example of how the Catholic Church utilizes men, organizations, nationalities and rites in its supreme task of going forth and preaching the gospel to all the peoples.

The Congregation of the Most Holy Redeemer was established on November 9, 1732.⁵ This incidentally was at a time when Canada, so-called, was still in the hands of France. On February 25, 1749, the Congregation was approved by Pope Benedict XIV, who in addition to his many other activities showed special interest in the Catholics of the Eastern rite.⁶ Since in the fullness of time this Congregation was to become connected with Saskatchewan it is interesting to note that it was in this period between 1732 and 1749 that the Saskatchewan river was reached by La Verendrye's sons.⁷

The founder of the Redemptorists, as they came to be called, was Alfonso Maria di Liguori, who took his doctor's degree in the field of legal and philosophical studies at the age of seventeen.⁸ Soon thereafter he forsook a promising worldly career to enter the service of the Church, and particularly to do missionary work.

In addition to the distinction of founding an Order, Liguori has been regarded by some as the "most influential Roman Catholic moralist of the eighteenth century."⁹ His works in theology published in English comprise twenty-two volumes. In 1837 he was canonized and in 1871 his name was added to those of the doctors of the Church.

The Redemptorist Order was especially consecrated to missionary work and preaching. The members were instructed to make all sermons "solid, simple and persuasive."¹⁰ The missionary work begun in Italy spread to other lands. In 1831, the year when Belgium became an independent kingdom, the Order was established in that country. In 1874 the Redemptorists arrived in Quebec. Twenty years later Canada was made a vice-province of Belgium as far as the administration of the Order was concerned. At this period in 1894 Ukrainian migration to Western Canada was beginning. The coming of the Ukrainians who were mostly Greek Catholic presented special problems in administration and service to the Catholic hierarchy in Western Canada. To understand these

⁴ *Redemptoristi skhidn'oho obryadu: Korotkiy Naris* (The Redemptorists of the Eastern Rite: A Short Sketch), (Yorkton, 1939), p. 1. There is also an English edition of this booklet which gives substantially the same information although it is not an exact translation. The Ukrainian text is used for this article and will be referred to hereafter as *R.S.O.*

⁵ Joseph Wuest, "Congregation of the Most Holy Redeemer, in *The Catholic Encyclopedia*, 1911. Vol. XII, pp. 683-687.

⁶ Donald Attwater, *The Catholic Eastern Churches* (Milwaukee, Wis., 1935), p. 17.

⁷ See A. S. Morton, "La Verendrye" in *Canadian Historical Review*, 1928, pp. 284-298.

⁸ Article, "Alfonso Maria Di, and the Redemptorist Order," in *Schaff-Herzog Religious Encyclopedia*, 1910, Vol. VI, pp. 487-489.

⁹ *Ibid.*

¹⁰ Wuest, *loc. cit.*

problems it is necessary to appreciate the place of rites in Catholic organization and practice and to recall the unique church history of the Ukrainian people.

The term "rite" is employed to apply to the whole system of ceremonies, forms and prayers used in worship.¹¹ It is not to be confused with the system of faith, belief and morals. The "One, Holy, Catholic and Apostolic Roman Church," commonly called the "Catholic Church" or "Roman Catholic Church," admits of no variation in the matter of faith, belief and morals but it does sanction variation of rite of which there are no less than nine recognized.¹² Of these nine the Latin rite is the most widely used and almost entirely so in Western Europe and America. But all rites which have been sanctioned by the Pope are of absolutely equal validity. While Catholics may use different rites and thus belong to different organized groups of Catholics they cannot transfer from one to the other without special cause, permission and formality.¹³ While Latin is the common language in the Catholic Church nine other languages are used with equal authority in performing the services of the different rites.¹⁴ All members of the Catholic Church irrespective of rite are under the final and supreme jurisdiction of the Pope.

In the course of their early history, the Ukrainians fell under the administration of the Greek Orthodox Church (Holy Eastern Orthodox Church) one of the two churches into which christendom was split through the schism of 1054. Subsequently efforts were made by the Pope to re-unite the Churches under his jurisdiction.

The conversion of the Ukrainians to christianity took place before the schism of the Church in 1054. After Christendom was split the Ukrainians were eventually absorbed by the Greek Orthodox Church which continued to repudiate the supreme authority of the Pope. In 1595-6 Pope Clement through negotiations with the King of Poland and the Ukrainian Orthodox Bishops of that country brought about a reunion of the Ukrainians of that country to the Catholic Church.¹⁵

Not all the Ukrainians in Poland continued to accept this so-called Union of Brest. A section of the Ukraine revolted and sought protection for their freedom, and for the security of their Greek Orthodox Church from the Moscovite Czar. Those who remained in the Union has acknowledged the jurisdiction of the Pope but had been permitted to retain the customary language in their Church which was Old Slavonic and also their ancient forms of worship which involved a

¹¹ Donald Attwater, (Ed.), *A Catholic Dictionary* (New York, 1945), see under "Rite," pp. 458-9.

¹² *Ibid.*

¹³ *Ibid.*, see under "Change of Rite," p. 459.

¹⁴ *Ibid.*, see under "Language of the Church," pp. 297-8, and "Liturgical Language," p. 312.

¹⁵ One of the most detailed sources for the background and history of this period is to be found in Dr. Julian Pelescz, *Geschichte der Union der Ruthenischen Kirche mit Rom von den Aeltesten Zeiten bis auf die Gengenwart* (Wien, 1878), Erster Band, "Von den Aeltesten Zeiten bis zur Wiederherstellen der Union der Ruthenischen Kirche mit Rom, 1595." A summary account in Ukrainian has been written by M. Chubaty, "Katolits'ka Tserkva (Catholic Church), in *Ukrayins'ka Zahalna Entsyklopediya* (Ukrainian General Encyclopaedia), (Stanislaviv, 1932), Vol. III, pp. 895-914. One of the best brief explanatory accounts in English is to be found in Attwater, *The Catholic Eastern Churches*, especially ch. V., sec. 2.

number of variations from the Latin rite. They were also allowed to retain their traditional practice of a married secular clergy. Thus the Pope authorized what was called the Ruthenian rite.¹⁶ In recognizing this divergence of rite the Pope sought to demonstrate the policy of the Church which granted a wise latitude in matured customs within the unity of jurisdiction and fundamental belief. He hoped in this way to reunite the Church and particularly to bring back into one fold the millions of Greek Orthodox who cling to their traditional church customs, habits and forms. Unfortunately the Catholics in Poland who belonged to the Latin rite failed to grasp the statesmanlike views of the Pope. Instead of extending to the Ukrainians of the Ruthenian rite the generous hand of Christian brotherhood and equality, most of the Poles regarded—though quite wrongly—the new branch of the Catholic Church as inferior. With a tincture of scorn it was designated as the “Uniate” church. In direct opposition to the official policy of the Pope many of the Polish clergy and nobility sought to bring over the Ukrainians to the Latin rite.¹⁷

Through many forms of oppression and by many kinds of attraction hundreds of individual Ukrainians were induced to forsake their own rite and identify themselves with their former Polish oppressors. The result of this oppression was to create among the Ukrainians a tradition of strong antipathy to the Poles and to associate a policy of “Latinization” with a state of humiliation and a process of denationalization. They therefore clung to their Ruthenian rite with special pertinacity and were particularly sensitive to any move which might undermine their existence as a distinctive group.

When Poland was partitioned at the end of the eighteenth century the Greek Catholics were divided mainly between Russia and Austria. In the Russian Empire they were completely suppressed in the nineteenth century. Within the Austrian Empire they were given protection and assistance. The majority of them lived in the Province of Galicia and belonged for the most part to the peasant class. At the end of the nineteenth century they were experiencing a marked revival of national feeling and a new upsurge of vitality in their Church life. It was at this time that immigration to Canada began.

The Ukrainians began to arrive in Canada in substantial numbers in 1897 when nearly 4000 Galicians were reported in the immigration returns.¹⁸ By June

¹⁶ Strictly speaking the so-called Ruthenian rite is a variant within the Byzantine rite. It is sometimes called the Eastern Ruthenian rite or Eastern Slavonic Ruthenian rite. Two names are used in a popular way to refer to the ecclesiastical organization created by the Union of Brest, “Greek Catholic Church,” and “Uniate Church.” Valid objections may be used against the use of either term. The term “Greek Catholic” is commonly used in Canada. The Dominion Charter which gave incorporation to the Church in Canada uses the term “Ruthenian Greek Catholic,” (See *Acts of the Parliament of the Dominion of Canada*, 1913, Vol. II, ch. CXCI, p. 443). The term “Ukrainian Catholic” is often used at present. See frequent use in *Prop. Kniha*, published in 1941. In this article the term “Greek Catholic” has been selected as the one which is probably best known.

¹⁷ This sad story of gross misunderstanding and oppression is told fully in Eduard Likowski, *Geschichte des Allmaeligen Verfalls der Unirten Ruthenischen Kirche an XVIII und XIX Jahrhundert unter Polnischen und Russischen Scepter*. ins Deutsche Ubertragen von A. Tloczynski. Posen. Im Selbstverlage des Ubersetzers. 1 Band, 1885. 11 Band, 1887.

¹⁸ “Table Showing the Annual Immigration from 1897 to 1900, classified according to Various Centres from which same derived,” as given in *Report of the Superintendent of Immigration for the Year ending June 30, 1902-1903* (Ottawa, 1904).

30, 1900, over 21,000 Galicians had found their way to Canada. Among the immigrant groups their numbers were exceeded only by those coming from England and Wales, and from the United States.¹⁹ In the fiscal year ending June 30, 1901, the number of Galicians arriving was reported as 4702, and in the next twelve months, 6550.²⁰ Since there was a category for Austrians and also for Poles in the immigration returns it is reasonably safe to assume that the Galicians, so reported, were Ukrainian-speaking people and that the great majority of them normally belonged to the Greek Catholic Church.

The presence of these people in Canada created a unique problem in the matter of religious administration. Since there was no separate church organization, for the Greek Catholics in Canada, and indeed no clergy belonging to the Ruthenian rite, the members of this Church as Catholics would normally be under the religious care and jurisdiction of the Catholic administration already existing in the area. At this time the Catholic administration throughout Western Canada was under the direction of the Oblate Order of the Latin rite.²¹ When the Ukrainians arrived in the nineties there were two large administrative areas: the diocese of St. Boniface, which included Manitoba and the eastern and southern part of what is now Saskatchewan; and the diocese of St. Albert which embraced Alberta and the dependent vicariate of Saskatchewan, later to become the See of Prince Albert.

Since 1895 the ruler of St. Boniface was Archbishop Adelard Langevin, a native of Quebec who had joined the Oblate Order in 1881 and after a period of academic work as Professor of Theology at Ottawa University had come to Winnipeg in 1893. In the years following his appointment to St. Boniface, Archbishop Langevin was soon beset by many difficulties caused by the great influx of immigrants. It was urgently necessary to secure priests for the varied groups including the Ukrainians.²² On his visit to Rome in 1898 the Archbishop took steps to secure recruits. Among other places he visited Belgium and made an appeal to the Redemptorists there.²³ It was as a result of this visit that Father Delaere came to Canada.²⁴ There had recently been opened a branch of the Redemptorist Order in Brandon²⁵ and this seemed a convenient home from which Father Delaere could carry on his missionary and religious services to the Ukrainian settlements.

¹⁹ The comparative figure for England and Wales was 35,639, and for the United States, 37,276. At a time when Canada was spending \$60,000 on the continent of Europe in the interests of immigration, she was spending \$205,000 in Great Britain and Ireland, and \$160,000 in the United States. *Ibid.*

²⁰ *Ibid.*

²¹ See W. Stewart Wallace, (Ed.), *The Encyclopedia of Canada* (Toronto, 1937), Article, "The Roman Catholic Church in Canada," Vol. V, pp. 265-273, also Shortt and Doughty (Gen. Eds.), *Canada and its Provinces* (Toronto, 1914), Vol. V, pp. 265-273.

²² In a letter written by Archbishop Langevin to l'Abbe Hermas, dated February 22, 1899, the former declares, "Il s'agirait de fonder vingt, trente, cinquante nouvelles paroisses avec des Canadiens des Etats-Unis, des Allemands, des Galiciens, etc., etc. Dieu le veut! Dieu le veut!" The letter is quoted in R. P. Morice, *Vie de Mgr. Langevin*. Deuxieme Edition (St. Boniface, 1916), p. 181.

²³ Morice, *op. cit.*, p. 176.

²⁴ R.S.O., p. 7.

²⁵ The Order came to Brandon in 1898. See R. P. Morice. *Histoire de L'Eglise Catholique Dans l'Ouest Canadien du La Superieur au Pacifique* (1659-1905), (Winnipeg, 1912), Vol. III, p. 176.

The Catholic Church is rich in its great variety of Orders and specialized institutions which give a remarkable flexibility to its organization. In order to be effective, however, these institutions must be harmonized with great diplomatic skill. The utilization of the Redemptorists for work among the Ukrainians provides a good example of the difficulties involved as well as the measure of success achieved.

Father Delaere began at once the study of the Ukrainian language and presently began to visit Ukrainian homes and settlements. The Ukrainians were in obvious need of religious attention. A few Ukrainian priests from the United States had made fleeting visits to Canada but had found conditions so unsatisfactory that they had not ventured to stay. The first of these was Rev. Nestor Dmytriw. In an extended article written in the oldest Ukrainian American newspaper, *Svoboda*, entitled, "What do Our Church Authorities Think about 25,000 Emigrants in Canada," Father Dmytriw estimated that it would take five priests three months to visit once all the Ukrainian settlements in Canada performing their priestly duties.²⁶ In a letter written the same year to the paper a Ukrainian settler in Sifton, Manitoba, exclaimed, "For the sake of Heaven, dear Editor, send us our Ukrainian priests for the French, Polish, and Orthodox descend on us . . ." ²⁷

The term "French" used by the letter writer referred to the French-speaking Oblate priests. The reference to Polish probably referred to a Polish-speaking Oblate priest, Father Waclaw Kuliawy, who had been induced by Archbishop Langevin to come to Canada for work among the Ukrainians.²⁸ The mention of "Orthodox" was indicative of the fact that priests of the Russian Orthodox Church had already made their appearance in Canada.²⁹ Thus Ukrainians susceptibilities were being aroused at three of their most sensitive points, the pressure of Latin rite, Polish nationality, and Russian Orthodoxy.

One of the difficulties raised by the practice of the Latin rite was the rule concerning the celibacy of the clergy. It is important to remember that the question of a celibate clergy was a matter of rule and not of faith. There is nothing inherently unchristian or uncatholic in the existence of a married clergy. However, in Western Europe and America the rule of celibacy had been so long observed that for most Catholics a married Catholic priest was unthinkable and would be regarded as a matter of reproach. Among Catholic Ukrainians in Galicia the overwhelming majority of the clergy were married. When the Ukrainians emigrated to the United States the appearance of married Catholic clergymen caused a great furor, especially among the Irish Catholic clergy.³⁰ In order to avoid popular offence on the part of the Latin Catholics the Sacred Congregation for the Propagation of the Faith thought it wise to promote the rule of celibacy

²⁶ *Svoboda*, October 3, October 10, 1900, No. 37, 38.

²⁷ *Svoboda*, July 5, 1900, No. 26.

²⁸ Morice, *Vie de Mgr. Langevin*, p. 176.

²⁹ Three years previously, Orthodox priests had arrived in Canada and were active among Ukrainians. See letter from "Old Farmer Fedko," dated July 26, 1897, as published in *Svoboda*, August 12, 1897, No. 33.

³⁰ See W. Halich, *Ukrainians in the United States* (Chicago, 1937), p. 98.

among the clergy of the Ukrainian Catholics coming to America.³¹ In 1894 they issued a decree that only celibate Ukrainian priests of the Greek Catholic Church should be permitted to go to the United States and Canada.³²

In addition to the desire to avoid friction among Catholics of different rites the Congregation was also probably moved to take this step by the conviction which appeared to be dictated by long experience in the West that a celibate clergy represented a higher degree of devotion and concentration of service than was usually the case with a married clergy. Whatever the reason this rule increased the initial difficulty of supplying the Ukrainians in Canada with clergy from their motherland. It also meant that the regular clergy, that is the clergy in monastic orders, would have to play a more prominent part than the secular clergy in the initial organization of church life. This indeed turned out to be the case.

The Order of St. Basil the Great was the only monastic order of the Greek Catholic Church at this time in Galicia. In 1901 the Metropolitan Bishop of Galicia requested his secretary, a Basilian priest, Rev. V. Zholdak, to proceed to Canada and report on the situation there.³³ By this time the Ukrainians had already settled within the area which was to become the Province of Saskatchewan. In the district radiating from the centre of Rosthern, settlement began as early as 1897. A few years later a steady stream of immigrants began to flow into the Yorkton region. Gradually the park-land area extending north-westward from Yorkton to Rosthern and beyond became dotted with Ukrainian colonies. Ukrainian settlement in Saskatchewan alone spread out over an area as large as the eastern part of Galicia from which most of the settlers had come. It was this problem of distance and dispersion that Father Zholdak had to consider.

Shortly after his arrival in Canada, Father Zholdak, the Basilian, accompanied by Father Delaere, the Redemptorist, visited the Yorkton district. Subsequently, on December 25, 1901, the former wrote to Archbishop Langevin suggesting that the latter should send Father Delaere to Yorkton. "I must say," he writes, "that from the spiritual point of view the position of these people (Ukrainians) is truly lamentable and consequently it is absolutely necessary that a priest who speaks their language should visit them regularly. I consider it would be in the great interest of the Faith if your Excellency would place this Yorkton Colony under the spiritual care of Father Delaere so that these people might be visited as far as possible once a month."³⁴

It was two years before the arrangement was carried out to transfer Father Delaere from Brandon to Yorkton. On January 12, 1904, the significant event occurred. On that day the Redemptorist father arrived to make his permanent

³¹ The particular jurisdiction of the Sacred Congregation for the Propagation of the Faith in this matter involves the canon law of the Church. For full discussion and history see Rev. Michael Dziob, *The Sacred Congregation for the Oriental Church* (Washington, D.C., 1945).

³² *Collectanea S. Congregationis de Propaganda Fide seu Decreta Instructiones Rescripta Pro Apostolicis Missionibus*. 1907. Vol II, p. 303, No. 1866.

³³ O. Nil Savarin, *Rolya Ottsiv Basilyan u Kanadi* (The Role of the Basilian Fathers in Canada), (Mundare, 1938), p. 17. Hereafter this work will be referred to as *R.O.B.*

³⁴ Letter quoted in *Prop. Kniha*, p. 60.



—Photo: Press of The Redeemer's Voice

Ukrainian Greek Catholic Church of Our Lady of Perpetual Help, and Monastery of the Ukrainian Redemptorist Fathers, Yorkton, Saskatchewan.

headquarters in Yorkton.³⁵ The significance of the event was not at first manifest. Father Delaere was a monastic priest, practising the Latin rite, and was of non-Ukrainian origin. All these facts militated against his success as a missionary among the Ukrainian settlers.

In the meantime the religious vacuum in the Ukrainian settlements was being filled by non-Catholic movements. An Independent Ukrainian Greek Church movement was receiving support from the Presbyterian Church.³⁶ A movement of even more immediate concern was being sponsored by a pseudo-Bishop of the Russian Orthodox Church in Winnipeg by the name of Seraphim who was "consecrating" priests and sending them to Ukrainian settlements to conduct services.³⁷ The first Ukrainian church in the district of Yorkton, established in Yaroslav in 1903, fell into the hands of a Seraphim priest.³⁸

³⁵ *R.S.O.*, p. 8.

³⁶ Report of Home Missions Committee, Western Section, 1903-04, in *Acts and Proceedings of the Presbyterian Church in Canada*, 1904, p. 5.

³⁷ A strongly adverse account is given of "Metropolitan Seraphim," by Rev. P. Bozyk in *Tserkov Ukrayintsiv v Kanadi* (The Church of the Ukrainians in Canada), (Winnipeg, 1927), pp. 25-45.

³⁸ *Prop. Kniha*, p. 222.

With outstanding energy and courage, Father Delaere opposed these movements and repudiated the charges of cunning and conspiracy levelled against himself personally and the Canadian Latin hierarchy under whose authority he worked. He was indefatigable in his journeyings from settlement to settlement. The Ukrainian people nevertheless tended to remain aloof and cool toward him. He therefore decided to remove one of the stumbling blocks to his success. He requested to be allowed to transfer from the Latin rite to the Greek (Ruthenian) rite within the Catholic Church. This request was granted by the Vatican in 1906, and on September 26 of that year, Father Delaere conducted his first service according to the traditional rite of the Ukrainian people.³⁹

From now on his mission became more successful and nearly every year saw one or more churches established in the Yorkton area under his encouragement and ministrations. This success not only strengthened Catholicism in general but widened the influence and responsibility of the Redemptorist Order under whose auspices Father Delaere worked. The field rapidly expanded beyond the capacity of a single individual. An appeal was made to the Order in Belgium for further recruits. Within the next few years four additional monastic priests of that Order volunteered for service in Canada.⁴⁰ These priests also transferred to the Ruthenian rite and immediately began the study of the Ukrainian language in which they achieved the mastery of intelligibility. With the help of these recruits, Father Delaere extended his activity in Saskatchewan and even parts of Manitoba. The work, however, was vast and the laborers pitifully few. Father Delaere became convinced that only the setting up of a Greek Catholic Church organization in Canada would suffice to overcome the difficulties of organizing the Ukrainian Catholics in this country and serving their religious needs within the traditional forms of worship.

Since Catholicism involves essentially religious allegiance rather than consciousness of national or secular affiliation only very exceptional circumstances justify the setting up of a duplicate machinery of Church government. In the beginning, it was probably thought that a few score thousand Ukrainians would naturally accommodate themselves to the Catholic ecclesiastical machinery already existing in the country. The French-Canadian Bishops in Western Canada were not unsympathetic and not ungenerous, though they were firm. The poverty of the Ukrainian settlers in their first years of pioneer struggle to get an economic footing in a new country created serious practical difficulties in any premature attempt to set up additional ecclesiastical machinery. The Vatican which had had centuries of experience in dealing with ethnic groups always proceeded with the deliberative caution consistent with its age and dignity. Need must be clearly demonstrated and the views of all the chief existing function-

³⁹ Rev. R. Khomyak, "Nacherk Istoriyi Zasnuyannya Chyna 00. Redemptorismiv Skhidn' oho Obryadu" (Sketch of the History of the Establishment of the Order of Redemptorists of the Eastern Rite), *Kalyendar, Holos Spasitelya, Rik*. 1939 (Calendar of the Redeemer's Voice), p. 98.

⁴⁰ *Prop. Kniha*, p. 63.

aries fully ascertained before a change in high Church policy could be approved by the Pope.

Events in America were, however, moving swiftly. In May, 1907, a Greek Catholic Bishop was appointed in the United States.⁴¹ The Independent Greek Church movement in Western Canada supported by the Presbyterian Church appeared to be making alarming progress. In a report to the General Assembly in 1906, the Superintendent of Home Missions in Western Canada noted that sixteen ministers of the Independent Greek Church had been engaged during the year as "colporteurs" and that "25,000 (Ukrainians) have identified themselves with the Independent movement, and 30,000 are studying it, attending its services, and are friendly toward it."⁴²

No one was more alarmed concerning the situation than was Father Delaere. In 1908 he wrote an elaborate memorandum concerning the Ukrainian Catholic situations, and this became a basic source of information for Catholics interested in the subject.⁴³ In this memorandum, the writer stressed the menace to the Catholics from the side of the Orthodox Seraphim movement on the one hand and from the side of the Protestants on the other.⁴⁴ In drawing attention to the fact of the inadequacy of the present Ukrainian Catholic services he made an analysis of the district of Yorkton, which he knew so well. He estimated the number of Ukrainian families to be 738, distributed in fifteen localities.⁴⁵ He mentioned what places were now visited once a month; those every two months; and others three or four times a year. He gave the example of a colony at Wishart which had not seen a priest in four years.⁴⁶

At this time Father Delaere hoped to receive substantial re-enforcements of priests from the Province of Quebec who would be willing to change over from the Latin to the Eastern rite.⁴⁷ But it was the English-speaking Catholics who came to the rescue with further publicity and financial help.

A few months after the publishing of the "Mémoire," the first Catholic missionary Congress in America met in Chicago.⁴⁸ A representative of the Catholic Church Extension Society of Canada whose headquarters was in Toronto delivered an address. Briefed by Delaere's "Mémoire," he declared that there were a hundred thousand Ruthenian (Ukrainian) Catholics in Western Canada

⁴¹ Very Rev. S. C. Gulovich, *Windows Westward* (New York, 1947), pp. 134-136. See also Pastoral Letter issued in Lviv which sets forth the situation regarding the appointment. *Svoboda*, August 15, 1907, No. 35.

⁴² The numbers of those given as identified with, or friendly toward the Independent Movement probably represents the over-exuberant estimates of the "colporteurs." See Report of the Superintendent of Home Missions for Manitoba and the North-West, pp. 13, 14, in *Acts and Proceedings of the General Assembly of the Presbyterian Church*, 1906.

⁴³ A. P. A. Delaere, *De la congrégation du T. S. Redempteur missionnaires chez les Ruthènes de l'Ouest canadien, Mémoire sur les Tentative de schisme et d'hérésie au milieu des Ruthènes de l'Ouest canadien*. (Quebec, 1908).

⁴⁴ "Cent mille âmes détachée de Rome, c'est un échec qui n'est pas à mépriser! Cent mille adhérents de plus au protestantisme, c'est une conquête qu'il vaut la peine de tenter! *Ibid*, p. 8.

⁴⁵ *Ibid.*, p. 42.

⁴⁶ *Ibid.*, p. 43.

⁴⁷ *Ibid.*, p. 45.

⁴⁸ November 15-18, 1908. See account in *Svoboda*, December 3, 1908, No. 49.

who were practically parishless and priestless.⁴⁹ The Extension Society thereafter interested itself in the Ukrainian situation. When it was announced that a National, or Plenary, Catholic Council was to be held in Quebec in 1909 a number of articles appeared in the official paper of the Society dealing with the Ukrainian problem from the Catholic point of view in the hope that some action might be taken at the forthcoming Council.⁵⁰

Meanwhile the highest Church official in Canada, the Apostolic Delegate, His Excellency, D. Sbarretti, was taking independent steps to acquaint himself with Ukrainian affairs. In June, 1909, he wrote to Father Delaere requesting him to prepare a memorandum on the situation which might be placed before the Quebec Council.⁵¹ The memorandum supplied by Father Delaere was written in French and Latin and consisted of twelve pages.⁵² In addition to securing information from the Redemptorists the Apostolic Delegate received invaluable advice and assistance from the Basilian Order, especially from the Superintendent of Missions, Father Dydyk.⁵³

Thanks to the initiative of the Apostolic Delegate, to the pressing representations made by Father Delaere and Father Dydyk, to the ardent support of the President of the Catholic Extension Society, and to the sympathetic understanding of French-speaking Catholic Bishops, such as Langevin, the Ukrainian Catholic question was brought to the attention of the whole Canadian Catholic hierarchy. The Plenary Council showed a friendly interest in the problem. Thus the matter was placed in the regular channel of Church government and handed over from official post to exalted pillar. A visit to Canada in 1910 of the Metropolitan Bishop of Galicia, Count Andriy Sheptitsky, gave further impetus to the movement. In 1912 Father Delaere was summoned to Rome and on May 12 of that year he was received in audience by Pope Pius X. On this occasion, the Yorkton missionary priest reiterated his opinion that the appointment of a Ukrainian bishop in Canada was absolutely essential to the welfare of the Church.⁵⁴

Thus Father Delaere, along with others, played a persistent and important role in the establishment of the Greek Catholic Church in Canada. On July 15, 1912, came the appointment of its first Bishop, His Excellency the Most Rev. Nikita Budka. He was to have full rights as a bishop over the members of his Church, enjoying equal status with bishops of the Latin rite and responsible, directly, as they were to the Apostolic Delegate. A new chapter was thus opened in Canadian ecclesiastical history. A Church tradition was transplanted in Canada whose ancient roots were in the rocky plateau of Asia Minor, in the stone of Rome, in the walls of Constantinople, and in the deep rich soil of the Ukraine.

⁴⁹ Catholic Register and Canadian Extension, September 23, 1909.

⁵⁰ See especially the article, "A Burning Question in the West," September 9, 1909.

⁵¹ O. R. Khomyak, "Starannya O Pershoho Episkopa dlya Ukrayinstiv Katolikiv Kanadi" (Efforts made with regard to the Establishment of the First Bishop for the Ukrainian Catholics of Canada). in *Kalyendar Holosu Spasitelya*, rik 1939 (Calendar, "Redeemer's Voice," 1939), p. 76.

⁵² "Mémoire sur les Ruthènes du Nord Ouest Canadien." *loc. cit.*

⁵³ R.O. B. p. 38.

⁵⁴ Khomyak, *op. cit.*, p. 86.

The coming of a Greek Catholic Bishop to Canada gave new courage to the little band of missionary priests who had striven desperately to maintain their traditional faith under most difficult circumstances. The renewed hope found expression in many directions. In 1913, Father Delaere began the building of a monastery in Yorkton.^{54a} Built of white brick, its very appearance suggested a new note of permanence and stability. The following year the new Bishop dedicated in Yorkton the first Ukrainian Greek Catholic Church in Canada of solid masonry, built in the grand Byzantine style.⁵⁵ The beautiful Church added richness, color and variety to Canadian church architecture. It gave Yorkton a special significance as a church centre. In November, 1914, took place there the first Episcopal Assembly (Sobor) of the Greek Catholic clergy.⁵⁶

Meanwhile, Father Delaere's success in Canada had given rise to an interesting development in Europe. The Metropolitan Bishop of Galicia, who had visited Yorkton in 1910, had been much impressed by the work of the Redemptorist priests in that area. He began to consider the possibility of establishing a branch of the Redemptorist Order in the Eastern Rite in Galicia. The matter was thoroughly discussed in Rome at the time of Father Delaere's visit in 1912.⁵⁷ As a result of the discussions the project was agreed upon and the measure approved by the appropriate authorities in 1913.⁵⁸ The Redemptorist Order was established among the Ukrainians of the Old Land. Thus the influence of Father Delaere and of the developments in Yorkton on church institutions in Galicia was a slight but significant reverse flow of cultural currents.

A further addition to the Ukrainian Catholic institutional life of Yorkton was realized in 1915 when a residential High School or Academy for girls was undertaken by a Ukrainian Women's Order, "The Sisters Servants of Mary Immaculate." This amazing Order which had been formally established in 1892, about the time when the Ukrainians had first begun to come to Canada, had sent their initial group to Canada ten years later.⁵⁹ After establishing themselves in various centres where they carried on social and educational work they decided to extend their activity to Yorkton. Here a large building was erected in 1916. Father Delaere took a direct interest in this enterprise, helped to secure financial support, and supervised the details.⁶⁰

By this time Canada was deeply involved in the First World War and Canadian-Ukrainians were profoundly stirred by the events in the Old Land. Galicia was the Belgium of the East and suffered terrific desolation as the armies

^{54a} *Prop. Kniha*, p. 208.

⁵⁵ *Ibid.*, pp. 208-210.

⁵⁶ *Ibid.*, p. 213.

⁵⁷ For a full account of negotiations, see Khomyak, *op. cit.*, pp. 97-110.

⁵⁸ The actual establishment of the Order was begun in Galicia in 1916 during the First World War. Between the First and the Second World Wars, there was a rapid expansion of the Order in Galicia, Volynia and in the Carpathian Ukraine. Before Father Delaere died, no less than eight monastic centres had been established. See *loc. cit.*

⁵⁹ 1892-1942, *Yuvileynna Kniha Zhromadzhennya' Sester Sluzhebnyts' Presvyatoyi Neporochnoyi Divi Mariyi'* (Jubilee Book of the Society of Sisters, Servants of Mary Immaculate), *vidana v pyatdesyatu richnitsyu osnuvannya Zhromadzhennya* (published on the fiftieth anniversary of the founding of the Order), (Edmonton, 1942), p. 77.

⁶⁰ *Ibid.*, p. 93.

of Russia and the Central Powers advanced and retreated across its fertile plains. Ukrainian nationalism was further inflamed as the Russian Empire collapsed in 1917 and the Austro-Hungarian Empire fell in ruins the following year. Desperate and heroic attempts were made to establish an independent Ukraine. Canadian Ukrainians were moved by this new spirit of independence and self-reliance. Among its indirect effects was an attempt on the part of a group to challenge the demands of the Greek Catholic Bishop who wanted to control a newly established student institute in Saskatoon. In the fierce controversy which ensued, Father Delaere and his Redemptorist Belgian brothers were subjected to a great deal of criticism as being non-Ukrainian in origin, narrowly Catholic in spirit, and indifferent to the national claims of the Ukrainian people in Europe.⁶¹ This was one of the most painful periods in Father Delaere's long experience in Canada. He did not allow the criticism, however, to deflect him from his purpose of enlarging the activity of his Order radiating from Yorkton or of promoting the extension of his Church among Canadian Ukrainians.

In 1919 a further addition to the Catholic institutions centered around the Redemptorist Order was achieved by the establishment of a residential and day school for the training of boys up to the Twelfth Grade High School level. This school was given the name "St. Joseph's College," but was soon designated by the affectionate abbreviation, "St. Joe's."⁶² The School building which was completed in 1920 was built by the Catholic Church Extension Society of Canada at a cost of \$150,000.⁶³ The teaching staff was supplied by the Brothers of the Christian Schools, a Church Order established in France in 1684 for the specific purpose of teaching,⁶⁴ and which had extended its activity to Canada in 1837.

The College has had a notable success as a teaching institution, but it also achieved that integration of religion and education which Father Delaere so strongly stressed. Not only did the College supply education for secular life, but from the ranks of its student body emerged recruits for the priesthood.⁶⁵ In order to train these youthful candidates and others, the Redemptorists established in 1920, in Yorkton, the Ukrainian Catholic Mission Juvenile.⁶⁶

A few years after the opening of St. Joseph's College, another of Father Delaere's dreams was realized in the establishment of a printing press⁶⁷ by the

⁶¹ Out of the controversy emerged a new church, the Ukrainian Greek Orthodox Church of Canada. The story of the Institute around which the controversy was begun is told fully from the standpoint of its founders in *25-lit'ya Institutu im. Petra Mohyli v Saskatuni* (Twenty-five Years of the P. Mohyla Ukrainian Institute in Saskatoon), (Winnipeg, 1945).

⁶² On the occasion of the College's Silver Jubilee the *Yorkton Enterprise* brought out a special edition of its paper, Thursday, May 30, 1946, in which the history of the institution was given; an appraisal of its value to the community and to the Ukrainian Canadian life was made by various people.

⁶³ See article "V Kolyegiya Sv. Yosifha v Yorktoni" (College of St. Joseph in Yorkton), *Prop. Kniha*, p. 37.

⁶⁴ D. Attwater, *A Catholic Dictionary*. Article "Christian Brothers," p. 101.

⁶⁵ In an article, "St. Joseph's Graduates in Ranks of Clergy," the writer asserts: "It is most gratifying to note that 25 percent of the secular clergy in the Ukrainian Diocese of Canada have received part of their education in St. Joseph's College and four priests of the Roman Catholic Rite are former College students." published in *Yorkton Enterprise*, May 30, 1946, p. 22.

⁶⁶ *Prop. Kniha*, p. 66.

⁶⁷ See article, "Ukrayinska Katolits'ka Presa v Kanadi" (Ukrainian Catholic Press in Canada), by Father N. Savarin in *Prop. Kniha*, p. 40.

brothers of the monastery and in the publishing of a small church paper. The printing press was set up in 1922 and the first issue of a monthly periodical, *Holos Spasitelya* (Redeemer's Voice) appeared in April, 1923. The Redemptorist Order now had a special medium for the dissemination of their teaching, and for the distribution of news to Canadian Ukrainians in their mother tongue. From the press poured out a tiny stream of booklets, pamphlets and church literature which was sold at nominal prices from five cents to fifty cents. By the time of Father Delaere's death, there was a list of some fifty titles of religious works procurable from this printing establishment.⁶⁸ By this time also, the Press was publishing the official paper, *Buduchnist' Natsiyi* (Future of the Nation), of a society formed in 1933, *Bratstvo Ukryinstiv Katolikiv* (The Brotherhood of Ukrainian Catholics).⁶⁹

It was the special merit of Father Delaere as head of the Redemptorist Order in Canada that he was able to envisage the pattern of Catholic organization which united the various agencies in the promoting of religious life, leaving to each its special task, but maintaining between them full co-operation and support. Thus from Yorkton, under his direction, there was radiated a steady stream of activity. Social work was encouraged through the Women's Order, Sisters Servants; educational work promoted in co-operation with the Christian Brothers and the Sisters Servants; and the particular values of monastic life were stressed not only through those brothers devoted to a life of study and contemplation, but through the organization of "retreats" for clergy and laymen. In addition, Father Delaere never ceased his work in the establishment of parish churches, many of which were served continuously, or for a short time, by the members of his Order. He has been credited with having organized some forty Church congregations in Saskatchewan.⁷⁰

Thus within a large radial area of Yorkton, the long labours of Father Delaere and his associates brought forth the fruit of missionary faith and works.⁷¹ In these labours he was carrying on a long tradition. A symbol of that tradition was a simple but imposing iron cross erected in 1938, near the Ukrainian Catholic Church in Yorkton, commemorating the nine hundred and fiftieth anniversary of the converting of the Ukraine to Christianity. It is a long way from Kiev, the scene of the ancient triumph, to Yorkton, a pioneer city of Saskatchewan. Among the great but humble men who carried this tradition, Father Delaere deserves a place.

He died in Yorkton on July 12, 1939, and was buried there.⁷² His many friends and acquaintances still living remember him as a persistent planner and a devoted priest, simple in his manner of living and of a noble presence. In his later years, white hair crowned a high, wide forehead. His mouth was firm,

⁶⁸ See Katalog'Knizhok (Catalogue of Books), on inside back cover of page of *Kalyendar Holosy Spasitelya. Na 1940 rik* (Calendar of the Redeemer's Voice, 1940).

⁶⁹ *Prop. Kniha*, p. 66.

⁷⁰ See article, "Pomer Velikiy Misionar" (Death of a Great Missionary), by Father P. Bozhik in *Kalyendar Holosu Spasitelya* (Calendar of the Redeemer's Voice), p. 64.

⁷¹ Monasteries were also established by the Redemptorist Order in Ituna, Saskatchewan, and in Roblin, Manitoba. *R.S.O.*, p. 14.

⁷² *Prop. Kniha*, p. 72.

even tense. With his eyes half closed, as if in deep contemplation, and his brow contracted, as if considering weighty problems, he seemed to represent the very essence of a missionary priest—which, indeed, he was. "Vichna yomu Pamyat' " are his Ukrainian friends' farewell words. May his memory never be forgotten.

GEO. W. SIMPSON

ARCHIVAL STUDIES

Lloyd George's Visit to the North-West, 1899

MANY and varied were the devices used by the Canadian government near the turn of the century to promote immigration; among them was the inviting of influential persons to visit the North-West at the expense of the government, in the expectation that they would be sufficiently impressed by its resources and opportunities to recommend the country to prospective immigrants upon returning to their homeland. In 1899, such an invitation to visit Western Canada was extended to three distinguished Welshmen, David Lloyd George, W. J. Rees, and W. Llewelyn Williams. The visit had been suggested by the Canadian immigration agent in Wales who had encountered powerful obstacles to his work in a "passionate attachment to home," "the prejudice against emigrating, usually shown by the feminine portion of the family, the discreet but strong influence of the 'landlord' and his friends, the publication from time to time of unfavorable letters from unsuccessful emigrants to Canada," and the competition of other British colonies.¹

Lloyd George at this time was known primarily as a fervent Welsh nationalist, and the most eloquent member of the Liberal opposition in the House of Commons. W. J. Rees was a well-known citizen of Swansea, a Justice of the Peace and a former Mayor of the Borough. W. Llewelyn Williams was a distinguished barrister and writer of Cardiff.

We shall let the delegates' report, portions of which are reproduced in the following pages, speak of the trip itself. As the travellers crossed the prairies, they found the local press full of rumors of impending conflict in the Transvaal, and on reaching British Columbia Lloyd George decided to return to England to protest against the war policy of the government. The purpose of the trip, however, has been largely accomplished by this time, and the report which the three delegates prepared received considerable publicity in the Welsh press. It was also printed in pamphlet form in English and Welsh and over 15,000 copies were distributed at the Royal Agricultural Show in Cardiff in 1901.² Since the report was written by men whose devotion to the interests of the Welsh people could not be questioned, there is little doubt that it played a part in the increase in Welsh migration to Canada during the next few years. The Canadian immigration agent in Wales later reported that "the delegates have never missed an opportunity to promote the interests of the Dominion."³

LEWIS H. THOMAS

¹ Report of the Agent in Wales for 1898, *Canada Sessional Papers*, 1899, Paper No. 13, Part II, p. 127. A separate agency for Wales had been established at Cardiff in 1897.

² Report of the Agent in Wales for 1900-01, *Canada Sessional Papers*, 1902, Paper No. 25, Part II, p. 21. The delegates' report is printed in the Annual Report of the Department of the Interior for 1900, *Canada Sessional Papers*, 1901, Paper No. 25, Part II, pp. 11-18.

³ *Ibid.* W. J. Rees, during 1901, was instrumental in encouraging the Welsh colony in Argentina to immigrate to Western Canada, where many settled near Saltcoats and Bangor; see *Canada Sessional Papers*, 1903, Paper No. 25, Part II.

REPORT OF THE WELSH DELEGATION
(Appended to High Commissioner's Report)

To the Right Honourable
LORD STRATHCONA AND MOUNT ROYAL,
Canadian High Commissioner.

My Lord; In accordance with the invitation extended to us by the government of the Dominion of Canada, through your lordship and Mr. Griffith, the government agent in Wales, we visited British North America this autumn, and we beg to submit to your lordship this report of the impressions we formed of the country. We were not hampered in any way by instructions or suggestions from the government as to the form and character of our report, and as we were only in the country from September 2nd till October 7th, our report must be necessarily incomplete and inadequate; nor can we claim for our views in many respects, the merit of perfect accuracy. All that we can pretend to is that we made every effort, during the short time at our disposal, to arrive honestly at the facts and to draw from them, to the best of our ability, true and just conclusions.

Before starting on our visit to the prairie, we were shown over the government's experimental farm at Brandon. We were greatly struck with the care and minuteness of its cultivation, its fine appointments, especially the ensilage, and its splendid arrangements generally. The exhibition room, full as it was of samples of the various grasses, grains, bush, fruit, and root crops, grown in Manitoba, impressed us with the richness and fertility of the soil. The samples we saw of the 'No. 1 Manitoba hard' wheat convinced us that there is no country better adapted for grain-growing.

In the districts around Brandon, Rapid City, Whitewood, Cannington Manor, Carlyle and Regina, there is no room for large colonies of settlers, as a good deal of the land has already been taken up. But in all these districts there are still plenty of quarter and half and whole sections (of 160, 320 and 640 acres respectively), the freehold of which can be acquired at prices varying from \$3 to \$10 or \$16 per acre, and which can be paid for by instalments running over ten years. To the north and west of the Moose Mountain, however, there lies an extensive tract of prairie, which is almost entirely unsettled. Owing to its present remoteness from railways and the hardships which are inseparable from pioneer life in new districts, we would hesitate to suggest the formation there of a large colony of settlers, as experience has shown that greater success is attained when the new settlers locate amongst those acquainted with the country, the climate and the style of agriculture.

Short though our stay was, we enjoyed opportunities of interviewing scores of old and new settlers, and perhaps we cannot do better than to give here a brief record of the experiences of a few of them. We have no reason to believe that any one of these is exceptional or extraordinary. Their real value arises from the fact that they seem to us to be typical.

Another settler, whom we interviewed, was a man named Gilbert, who lives

about five miles north of Cannington Manor, in Assiniboia. His nearest railway station is Moosomin, about 25 or 30 miles to the north. Gilbert was at one time a policeman in Lancashire, and emigrated about six years ago to St. Anne's, Ontario, when he was 48 years of age. After remaining with some relatives in Ontario for a year, he went out to the west and settled in his present habitation. He was twice burnt out by prairie fires, by which he lost everything that he possessed. Nevertheless, today he owns a quarter-section farm (of free grant land), of which 27 acres are this year under wheat, two cows, three horses, some pigs, and poultry. When he came out west he had only a dollar in his possession on leaving the train, and so he has, and has had, to work as a labourer on neighboring homesteads to eke out a livelihood. He has to cultivate his own farm on off days and generally in his spare time, which accounts for the smallness of the number of acres under cultivation. He estimated that his crop this year would yield about 25 bushels to the acre, and this, at 60 cents per bushel, would give him about £80. With this money he intends to bring his wife and daughter from the old country. In addition to the wheat crop, his possessions consist of:

Three horses	\$200.00
Harness.....	30.00
Plough.....	27.00
Harrows.....	17.00
Mower.....	52.00
Builder.....	150.00
Rake.....	28.00
Sleighs.....	27.00
Wagon.....	75.00
Frame house, 16 x 24.....	200.00
Pigs and poultry.....	20.00
Furniture.....	50.00
Two cows.....	60.00
	<hr/>
Total.....	\$936.00 = £187

(The prices given are somewhat higher than those quoted to us by implement dealers, etc., but Gilbert, who started with no capital, had to buy on the hire—purchase system, and he has now finished paying.)

Thus, in five years, a man who had but little previous knowledge of farming, already in his 49th year, severely handicapped by lack of capital, tempted, according to his own admission, to neglect work owing to the profusion of wild duck and other game in the district, and in spite of two disastrous prairie fires, has actually saved over £250 (which is, of course, mostly invested in the cultivation of his farm), and is besides the owner in fee simple of 160 acres. As he himself said, he had already saved more than he hoped to have by him in his old age, had he remained a policeman. Naturally, also, with the opening up of the country, the nearer approach of railways, and his ability to devote more time to the cultivation of the homestead, the farm will grow yearly in value.

We shall content ourselves with recording one more interview with a settler, Mr. Dermondy, who lives at Montgomery, situate 15 miles to the north of the Moose Mountain, and 25 miles south of Whitewood, in Assiniboia. Though Dermondy, who was one of the 'pioneers' of the district, settled there from Ontario 18 years ago, the country around is still only sparsely settled. Dermondy owns a whole section of 640 acres. He stated that during the first few years he also suffered great privations, mainly owing to his ignorance of the character of the country and the style of the farming, and his remoteness from a railway, which has now been brought within easier distance. For example, in 1885, he had a record crop of wheat. He neglected to cut it in time, expecting the straw as well as the ear to ripen. At the end of August he had three nights of frost, which destroyed the wheat. At that time he had no stock, and the frost-bitten wheat was useless and valueless. Now, however, if he experienced such a calamity, he could use the wheat for feeding purposes, or he could dispose of it to neighbors or grain buyers for 40 cents (instead of 60 cents) per bushel. But in 1885, it was a dead loss. This year, Dermondy has about 250 acres under wheat, and he expects the crop to realize from \$3,000 to \$4,000, or between £600 and £800. He gave it as his opinion that a settler with \$500 could confidently take a quarter-section of free grant land, and an adjoining quarter-section of Canadian Pacific Railway land at \$3 per acre, spread over ten yearly instalments. But if a new-comer had less than \$500 capital, the best thing for him would be to work on the neighbouring farms during the harvest (when he could earn on an average \$30 and his keep a month for two or three months), and content himself with working on his own homestead at his leisure. He advised settlers to come out in the month of April, when they would have ample time to fix up a house for the winter, and prepare about 30 or 50 acres for the next year's crop. He thought the best thing an 'old countryman' could do would be to hire himself out to a settler for a year, by the end of which time he would be conversant with the country, and the style of farming suitable to it. An ordinarily good farmer, he added, could plough three acres a day, cut up one acre, back set one acre, harrow 15 acres, and drill 12 acres. (Back setting, however, he explained, is now superseded by cutting with a disc-harrow, which can be done at a rate of eight acres a day.) Dermondy himself summer-fallowed his land after three crops in order to keep it clear of weeds—ploughing the stubble growth in June.

We spent a day, also, at Regina, and drove round the country near the town in company with Mr. Commissioner Herchmer, the head of the North-West Mounted Police, and Mr. Paul, a retired farmer, who was for 14 years engaged in agriculture in the district. The soil around Regina is exceedingly rich and fertile, but somewhat heavy. A settler in this district would require a strong team of horses, and generally he would have to provide himself with more capital than would be necessary in the lighter soil we had seen in Manitoba and around the Moose Mountain. On the other hand, Mr. Paul assured us that he had only known crops to be interfered with by frost in that district once during his experience, and even then the damage was slight. About six miles from the town there are large portions of unsettled country, and tracts of ten miles square can

be had in plenty, suitable for mixed farming. Water is abundant, but there is little or no wood.

Of the country which we actually saw, i.e., from Brandon to Rapid City and back to Kemnay Station, from Whitewood to Cannington Manor and Carlyle, and to the south, north and north-west of the Moose Mountain, we cannot speak too highly.

The only drawbacks seem to be:—

(I) The liability of crops to be damaged by frost, but

(a) The risk seems, if we may believe the universal testimony of settlers, to be diminishing as the country becomes more settled and cultivated.

(b) Frost-bitten wheat is not now a total loss, as a ready cash market is obtainable at a reduction of 20 cents per bushel. The frost does not, of course, as the returns show, affect the standing of the country as one of the greatest wheat-producing areas in the world.

(c) Only parts of the country are so affected, e.g., the corn [wheat] grown on the northern or north-eastern side of a ridge is, we were informed, safer than that grown on the southern or south-eastern side. The reason given was that the frost comes from the north-west and settles on the 'still' (i.e., the south) side of the ridge. Moreover, at Regina we were told that frost was almost unknown. The Bishop of Qu'Appelle gave us some remarkable instances of the eccentricities of the frost, which in one case attacked a garden, and passed another within 50 yards of it, in Indian Head.

(d) Farmers, by going in for mixed farming, can avoid being entirely dependent on their crops.

(II) Prairie fires, but

(a) Naturally the danger is rapidly decreasing as the country becomes settled, and

(b) The stipulations as to fire-guards, etc., are being more rigidly enforced.

(III) The loneliness, which is, of course, inseparable from pioneer life in a new country, especially where farms often run to an area of a mile square.

(IV) The absence of 'home comforts' during the first few years is no doubt severely felt by a poor settler who starts with little or no capital.

(V) The shortness of the summer entails a period of hard and even feverish work. All the work of ploughing, sowing and harvesting is compressed between the end of the second week in April and the second week in November. But

(a) Though the season is short it is sufficient; and

(b) It leaves the farmer plenty of leisure for the remainder of the year.

(VI) The scarcity of fuel and of wood and stone for building, though

these can be purchased at the railway station. On the other hand, the evidence is, in our opinion, overwhelming that, given

- (1) Sufficient capital, which would seem to be about £100 to every quarter-section of 160 acres;
- (2) A practical knowledge of farming, and acquaintance with the style of agriculture suitable to the country;
- (3) Health, strength, capacity and willingness to work, and
- (4) A fair and reasonable amount of prudence,

these districts offer great and generous inducements to settlers. The land yields good crops without the necessity of manuring. Taxes are light, laws are equitable, administration is pure, institutions are free and liberal, educational facilities are excellent, a school being provided by government in every settled district within three miles of furthest homestead. Railways are enterprising (in fact, the energy and public spirit of all the railway companies from the Canadian Pacific downwards struck us as being one of the most remarkable features in the development of Canada), and as long as a settler does not go too far ahead of a railway—not more, say, than 30 miles from a station—he is certain of a ready cash market for grain and stock. The instances we have already given, which are in no sense exceptional, and which would be rivalled and surpassed by others of which we have heard from trustworthy sources, but which we do not give here because our knowledge of them is not at first hand, sufficiently attest the material prosperity of the ordinary settler. We may add that we purposely avoided the parts of the country which are the best settled, e.g., Portage la Prairie and Indian Head, and generally the oldest established districts in Manitoba.

We also heard that in Saskatchewan Territory, between Yorkton and Prince Albert, and in the Beaver Mountain district, there is a vast tract of unsettled land, which was described to me by one who had recently visited it as a paradise, and as the best land in Canada. We received excellent accounts also of the district around Perley in Assiniboia (where there are some Welshmen already settled and flourishing); of the Dauphin country, which is still largely unsettled, the land around Edmonton in the North-West Territories, and the Rainy River, and other unsettled districts of Ontario. We had no time, however, to visit these districts personally, and we can do not more than mention these statements, made to us on what we regard as unimpeachable authority, for what they are worth. We found the settlers everywhere pleased with their own immediate district, which was almost invariably described as the best in Canada. We can only recall to mind one settler who was dissatisfied with his bargain. Life in Canada said this gentleman, combined all the characteristics of penal servitude, viz., transportation, solitary confinements, and hard labour. We subsequently discovered that this gentleman had recently been dismissed from his post at the emigration department.

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D. LLOYD GEORGE

W. J. REES

W. LEWELYN WILLIAMS

December 31, 1899

TALES OF WESTERN TRAVELLERS

Pathfinders of the Trans-Canada Highway

THE project of a "Great White Way," a "King's Canadian Highway," or, as it is known today, a "Trans-Canada Highway," is no longer a wistful dream.¹ Within perhaps a decade, such a highway will be a reality. Interest turns naturally to early advocates of such a highway and to the pioneers of the road who travelled the route by automobile before a highway existed. Two of these "pathfinders," as they were termed, had much to say concerning the Saskatchewan section of the route they followed. Their comments and suggestions may well be of interest to Saskatchewan readers.

One of the earliest attempts to cross Canada by automobile, and the first apparently to be fully reported, was that made by Thomas W. Wilby, an Englishman, in 1912. He had travelled rather extensively over roads in the United States in the previous year. Wilby's Canadian tour was sponsored by the Canadian Highway Association,² aided by Motor Clubs and Boards of Trade across the Dominion. His account of the journey was published in 1914 under the title, *A Motor Tour Through Canada*.

The start of the tour was made from Halifax on August 27th, 1912. The make of car is not stated, but the driver referred to it as the "Tonneau." Wilby writes:

Glittering in her shiny coat of black paint, her fore and aft lines as fine as those of a yacht . . . she was an ideal tourist car . . . 'Roughshod' with antiskid tyres on all four wheels, her spare 'shoes' hanging jauntily behind out of the way with the tyre drum, the polished metal trunk for suitcases arranged like a table in the tonneau, a single centre lever control for the gears, pedals for both brakes, two speedometers, a horn worked by foot, two long boxes on the running boards to hold the loose paraphernalia of the outfit, the petrol reserve tanks and oil-can, I knew her for a beauty . . .³

Wilby drove through Truro, Moncton, St. John, Fredericton, Woodstock, on to Riviere du Loup, through Quebec City, Montreal, and on to Ottawa. From the capital, a two-day's run brought him to Toronto and from there on to North Bay. Here the car had to be sent by train to Sudbury. From Sudbury, a short but rugged trip brought him to Algoma, where the car was loaded and sent by

¹ In the 1st Session of the Twenty-first Parliament of Canada (1949) an act was approved authorizing the Federal Government to spend money on a Trans-Canada Highway. The provinces were to bear a portion of the cost.

² Saskatchewan. Board of Highway Commissioners. *Annual Report 1912-1913*, p. 11. It is indicative of the widespread interest in roads that Mr. A. J. McPherson, Chairman of the Board, attended the convention of the Canadian Highway Association held in Winnipeg in October, 1912. He reported: "the Canadian Highway Association has for one of its objects the promotion of a coast to coast highway . . ."

³ Wilby, Thomas W. *A Motor Tour Through Canada*, (London, 1914), p. 11.

tug and boat to Port Arthur. From that city the car was freighted to Winnipeg where Wilby was again able to continue his trip by road.

At Winnipeg, Wilby was banqueted by the Industrial Good Roads League of that city. A newspaper report of the banquet states:

. . . The beautiful scenery through which a transcontinental road might pass was noted in all speeches as as strong an argument in its favor as the commercial end of the proposition, the great assistance to the farmers in marketing their products, and the facilitating of intercourse between the different parts of the Dominion.⁴

Wilby was met in Winnipeg by Mr. H. Maxwell Clarke, an official of the Canadian Highway Association. Clarke was well known in Motor Club circles as a forceful advocate of a Trans-Canada Highway. As an official of the Association, he planned the route for Wilby from Winnipeg to Vancouver, arranging receptions, press interviews, and all the publicity necessary to bring the project before the public eye. He travelled by train in advance of the "pathfinder." Saskatchewan, Clarke asserted in an interview in Regina, exhibited "not only the greatest interest in his project shown anywhere in Canada, but also a systematic campaign of road construction which is making our highways of the best." Wilby's trip, he stated "is the first over the route which will soon be made the Great White Way of Canada."⁵

Wilby left Winnipeg on September 23rd and arrived in Regina on September 27th. He must have missed the "Saskatchewan highway," for his first experience with roads in this province dismayed him. The "track" from Brandon petered out a short distance from that city:

It succeeded, at least, in putting us over the border into Saskatchewan at a point where two paths crossed one another at right angles, and handed us over to the tender mercies of a trail quite as unscrupulous and disreputable as itself. Only when we reached the little town of Fleming did the way finally straighten itself out and give us a good, self-respecting road all the way to Moosomin.⁶

At Moosomin, Wilby picked up a pilot who undertook to conduct him to Regina:

He was experienced and patient as we struck the muddy roads, having previously motored over the same route to Indian Head and made fast time. But mud and swamp enveloped us on every side, and we presently found ourselves in a farmyard with no semblance of a road in any direction.⁷

The pilot apparently had been "aiming for short cuts" and had missed a fork in the prairie trail. By retracing their path they eventually picked up the trail and "reached the smooth tree-lined highways which lead in and out of the attractive little town of Qu'Appelle."⁸ The party reached Regina without further misadventure. This city Wilby found to be "quite as wonderful, quite as modern,

⁴ *The Morning Leader* (Regina), September 21, 1912, p. 2.

⁵ *Ibid.*, September 26, 1912, p. 14.

⁶ Wilby, *op. cit.*, pp. 177-178. He arrived just at the time when the town dairy was on fire.

⁷ *Ibid.*, pp. 179-180.

⁸ *Ibid.*, p. 182. Wilby here mentions crossing one of the old trails "that, trodden out by Indians and early trappers with their dog sledges, runs due north into the wild bushland and forest."

and almost as spacious as Winnipeg." The Regina Automobile Association presented him with a Regina pennant and badge and members of the local automobile club accompanied him as far as Pense where members of the Moose Jaw Club met him and escorted him into Moose Jaw.⁹ The going was good all the way.

In Moose Jaw, the city which "invited everyone to see its beauty spots," Wilby secured a guide to conduct him to Swift Current. In spite of this, he became lost some fifty miles out of the city when trails ran out and the only permanent tracks were the "long narrow parallel trails of the bygone buffalo paths, worn bare in the grasses." But at last, after some hours of westward travel over stubble and ruts, the pilot struck the "government trail" which led them smoothly into Swift Current and "to the comfortable hotel facing a midget, wooden town hall and fire station combined." The following morning, "the day before the open season for prairie chickens," Wilby set out behind a guide car, bound for Maple Creek. Once again the party became lost, a circumstance which brought forth this explanation:

As we progressed across the prairies of Saskatchewan, it became more and more apparent that the difficulty which I was encountering was due, not to the system of sectional roads, but to the frequent interruption in the system. In other words, where the land had not been taken up by farmers or homesteaders, the roads failed, beginning again in the cultivated areas.¹⁰

As they approached Maple Creek he reports fresh difficulties:

The path grew more tortuous, ascending the steeps only to plunge down, blindly and recklessly into the bush. There were the usual gates to open and shut, the usual fences to dodge, while one marvelled at the instinct of the men who threaded their way through the wilderness and the night, certain of their goal at Maple Creek along an apparently blind path of the Wild.¹¹

From Maple Creek west, "in contrast to the prairie roads left behind, the trail was now as even as a billiard table or a lawn at Oxford." There was "seldom the annoyance of a man-made and half-finished road" and Wilby was shortly in Alberta. He took the road through Medicine Hat, Lethbridge, MacLeod, on to Cranbrook, south to Yahk, and then fourteen miles along the railway right-of-way to Creston. From there he proceeded to Nelson, being obliged to freight his car for twenty miles of the distance. He then went north to Ashcroft, south to Yale, Chilliwack, and on to Vancouver, arriving in that city on October 18th. His whole trip had taken 52 days: the speedometer registered 4,200 miles.

The second cross-country trip recorded, and the first officially sponsored by the Dominion Motor Association as a pathfinding tour,¹² took place eight years later, in 1920. In that year, Percy Gomery, then manager of the Canadian Bank of Commerce, Kitsilano Branch, Vancouver, made a trip from Montreal

⁹ *The Morning Leader*, (Regina), September 30, p. 5. The presentation was made by Mrs. Peter McAra, wife of the mayor.

¹⁰ Wilby, *op. cit.*, p. 196.

¹¹ *Ibid.*, p. 201.

¹² *The Leader* (Regina), August 21, 1920, p. 17.

to Vancouver by automobile. This trip was arranged by the Associated Motor Clubs of British Columbia. Gomery was in Montreal on an extended holiday when final arrangements were completed and he chose to start from that city.¹³ In *A Motor Scamper 'Cross Canada*, published in 1922, he records the incidents of a trip which would have been a novel experience for most Canadian motorists at that time.

Gomery, accompanied by his wife, left Montreal on June 23rd and drove through Ottawa, Pembroke, North Bay, Sudbury to Sault Ste. Marie. Here he entered the state of Michigan, and continued through the United States to re-enter Canada at Emerson, Manitoba. From there he went north to Winnipeg and once more headed west. The highway from Winnipeg to Portage la Prairie was good, but apparently not well marked farther on, for the pathfinder reported: "Some miles west of pleasant, homey Carberry, we bobbed up surprisingly on to an untilled, unfenced, uninhabited, roadless common . . . Five minutes thus running before the wind and we reached a road."¹⁴ To the west of Brandon, however, through Virden and Elkhorn, stretched "the only stretch of all-weather gravel road . . . encountered on the prairie." This lasted until the Saskatchewan border was reached.

Gomery did not find Saskatchewan roads up to the standards of the two sister provinces. He was outspoken on this point:

In Regina, *The Morning Leader* asked me for a special article respecting Saskatchewan roads. After crossing the Province I prepared it, truthfully but severely, and dared them to print the thing. *The Leader* and Saskatoon *Phoenix* used it at once and apparently the other papers copied. The Saskatchewan press has no silly ideas, but the Saskatchewan Government outlawed me. The Minister of Highways attacked me from the public platform. But *The Leader*, replying editorially, said that: "The criticisms of the pathfinder were as truthful as they were candid."¹⁵

Actually, one gathers from Gomery's account that the road conditions varied. From the Manitoba boundary the road was poor but the going was firm and fast through Broadview and Grenfell, and from Qu'Appelle to Regina the road was good. Between Wapella and Whitewood the travellers found "the one and only road-construction gang seen during the whole 500 mile drive across Saskatchewan. Gomery reached the capital city on Thursday, July 15th.

The road west of Regina was very good to Moose Jaw, good to Mortlach,

¹³ *The Leader* (Regina), July 16, 1920, p. 20.

¹⁴ Gomery, Percy. *A Motor Scamper 'Cross Canada*, (Toronto, 1922), pp. 111-112.

¹⁵ *Ibid.*, p. 114. A section of the article written by Gomery as it appeared in *The Leader*, August 21, 1920, p. 17, ran: "The All-Red route across Saskatchewan—let us face the matter frankly—is one of the hazards and impediments of a Canadian highway today. The stretch from Wapella to Whitewood is in shocking condition, from Mortlach to Chaplin is another thirty miles of trouble, but one of the gravest indications of road policy is the main thoroughfare to the east of Swift Current. Here the original trail was fenced off by a farmer who doubtless had a patent to the land, but instead of building another road into this splendid and hospitable town, the vehicles have been left merely to beat down a fresh part of the hillside." The Minister of Highways, Hon. S. J. Latta, replied in *The Leader*, August 27, 1920, p. 8, pointing out that Saskatchewan had 24,000 miles of road to construct or improve in order that farmers might get to market. When this was done it would be time enough to construct tourist roads.

poor to Parkberg, and very bad through Secretan.¹⁶ This constituted one day's travel. The second day out from Regina took the party through Chaplin, Herbert, over a detour around a fenced portion of the main road east of Swift Current, through this "attractive trim town . . . with unusual public spirit," to Webb. On the third day Gomery drove one hundred and twenty-five miles through Gull Lake, Tompkins, Piapot, Maple Creek, Hatton, crossing the Alberta border at Walsh and stopping at Irvine.

From Irvine, Gomery drove through Medicine Hat, Lethbridge, MacLeod, Frank Slide, Fernie and on to Cranbrook. Unlike Wilby, Gomery decided to detour through the United States. He crossed at Eastport, Idaho, and covered 577 miles of American roads before re-entering Canada at Blaine, Washington. From there he drove to New Westminster and on to Vancouver, arriving there on July 23rd. He had been 35 days on the road: his speedometer registered 3,356 miles.

It is worthy of mention that neither Wilby nor Gomery were held up for mechanical repairs. The occupants of the cars appeared to have suffered more, particularly from the effects of the "alkali" water on the prairies. Both parties were enthusiastic over the spell of prairie sunsets and the open-handed generosity of the westerners. Both remarked on the scarcity of population as seen from the road through Saskatchewan, and on the abundance of gophers. Wilby was somewhat taken aback on learning that driving customs were not uniform across Canada:

In the Maritime Provinces, the general rule had been to drive to the left, in Quebec, we had several narrow escapes from accident owing to the change from left to right. We had no sooner accustomed ourselves to this Continental method than we heard that a change would be necessary out West, where British Columbia, with true fidelity to the rule of the road of the Mother Country, still drives to the left.¹⁷

One thing is quite evident from the records of these two pathfinding trips. Both men were firm in the belief that a Trans-Canada Highway was a desirable and a practical thing. Wilby thought that a transcontinental road would stimulate good road building throughout the country by the mere force of example. Gomery's suggestion of an alternative route through Saskatchewan was of the sort which has never impressed highway engineers or penny-wise ministers of highways:

. . . it seems to me that a road having something to do with your lakes and rivers would be a far greater attraction to tourists. If, for example, the indicated road continued northwest from Whitewood to Qu'Appelle River near the lakes north of Indian Head and on to Regina Beach . . .¹⁸

But by whatever route, Gomery concluded that: "a properly-developed motor road from coast to coast in Canada, by forest, river and mountain, and connected by boat across Lake Superior, possesses natural advantages so far ahead of any other transcontinental route that it is destined to become the great automobile outing of this hemisphere."¹⁹

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¹⁶ Saskatchewan. Department of Highways. *Annual Report, 1919-1920*, p. 53: The report states that a road between Parkberg and Secretan was economically impossible following the road allowance, and a new route was begun in 1919 to follow the abandoned railway grade between these two points; it was hoped to complete the work in 1920. See also Gomery, *op. cit.*, p. 203.

¹⁷ Wilby, *op. cit.*, pp. 109-110.

¹⁸ *The Leader* (Regina), August 21, 1920, p. 17.

¹⁹ Gomery, *op. cit.*, p. xi.

A Winter in the Lost Horse Hills

OLD timers will remember that the summer of 1889, was one of the hottest and dryest summers ever experienced in old Assiniboia. I can remember day after day, those sizzling heat waves we could see rising in the distance. Father used to say, "I believe that heat is coming straight up from the Gulf of Mexico." Not a blade of grass grew that summer. I can remember the ground around the door would fairly burn my bare feet. Many were the anxious inquiries among the settlers, "What's to be done for feed?"

We had four hundred sheep and quite a herd of cattle and horses. About the first of July a council of action was called among the few living just north of where Alameda now stands. My brother and two neighbors were delegated to go on a trip of discovery—food was cooked and prepared to last for at least two weeks. They decided to go north towards the Moose Mountains, but they found that all the hay lands were taken up in the mountains, north of Carlyle and along the west, so they rounded through the Gapview pass west of where George Smith was settled, Percy P.O. in those days. Matt Morrison was on the Moose Creek and had a shack up. They continued up the Creek until they came to a hay marsh just north of the Lost Horse Hills. The hay was splendid, and I suppose it grows there to this day, broad leaf in big tufts among the moss.

They dug a small well on the Creek about one and a half miles south of the Hills where the camp was situated. They found frost at two feet in sinking this shallow well; there was about six inches of dry grass that protected it from the hot sun. This was about all they did before returning home to report the find. They got everything ready to return to cut and stack the hay which they completed about the middle of August. The party then returned again to Alameda.

Buildings had to be put up so Mr. John Truscott and I went to erect the sod buildings. We completed this in thirty days. We built a large sheep shed, two stables 30' x 50', and also put up a large sod shack. I was seventeen years old then and they wondered if I would stand the heavy work. I kept my end up. We had to go to a large ravine about four or five miles east or northeast for poles to roof with. In this coulee many buffalo had been killed as many bones and skulls were lying in the bottom of the ravine in wild profusion. Apparently the buffalo had been driven over the steep banks and shot as this was a favorite way to do it.

We completed the building November first and left to notify them at Alameda that all was ready for winter. The return trip with the cattle was quite tedious but eventually we got all the stock safely to winter quarters. My mother,

¹ R. L. Gibson was born in Dewittville, Quebec, in 1872, and came to Alameda with his family in 1887. In 1900 he gave up farming to go into business in Alameda. He now resides in Moose Jaw. Mr. Gibson, along with his brother H. Porter Gibson, now of Victoria, B.C., named the Lost Horse Hills, near Handsworth, Saskatchewan. The reminiscences printed here are taken from a letter written to Miss Muriel Thompson of Handsworth, which was brought to our attention by Miss C. M. Little of Fillmore, Saskatchewan.

father, sister Josie, my brother Porter, Mr. William T. A. Deyell and myself composed the wintering party.

We got settled in our quarters nicely for winter. We had a good supply of meat that winter, having had to kill all our poultry—ducks, turkeys and chickens—also hogs. The stock did well and put on flesh as the hay was the best prairie hay I ever saw, the milk was like off fresh grass and the butter a lovely dark orange.

We went through the usual routine of ranch life. We dug a well sixteen feet deep and had the finest water possible to find in the country—an abundance of it. Along about the middle of January we caught one hundred and eighty-seven pike, in a spring down the creek from where the camp was situated. This was a fine addition to our supply of meats. About this time also we saw a herd of twenty-two deer one sunny day moving along the contour of the hills. We went hunting that afternoon and bagged two. That winter we got seven altogether. You can imagine how well we were fed with seven kinds of meat to choose from as follows: beef, pork, ducks, turkey, chicken, fish and venison. Could a king ask for better? My mother was a lavish cook and did we enjoy our meals out in the wilds!

Only one person called on us all winter, that was Sam Hopper of Arcola. He drove up in a jumper about the middle of December.

To make a long story short, winter passed quite swiftly away. We had one awful storm on the ninth of February, 1890, one of those ones which come up with the swiftness of a hurricane. Porter was down at the spring where we caught the fish, watering the cattle. We all thought, "he's a gonner," but he was a wise kid, only fourteen years old. He grabbed a cow's tail and hung on. The cattle led him back to the buildings.

Well, spring came and all the rest of the party went back to Alameda with the horses and cattle. My brother Porter and I stayed to keep the sheep till the roads permitted us to go home. During the month or five weeks we stayed behind, we made many trips to the Lost Horse Hills. The hills had a fascination, so one bright day found us on top of the large round button the west end, a noble pile of earth. While looking around I spied a burned match and I turned to Porter and said, "someone has been here and the only thing that would bring them here would be hunting horses." I said, "Let's name these hills the 'Lost Horse Hills.'" We gathered rocks and printed out the name and the date, April, 1890. We used to go up there to see if we could spot any living thing, anything human. We were lonesome to see someone during those days of isolation, but we never saw a living soul. It was solitude indeed, and I can feel that feeling now, so still, just as nature made it. The hill was used by Indians for long ages as a lookout post.

Well, we pulled out for home on May 1st, 1890, with about four hundred sheep. I think those were the first sheep ever brought into Saskatchewan. We had a slow, nerve-racking trip and arrived home May the 10th. Little lambs were coming into the world the last two days of our journey so we had to deposit them in boxes and boilers along the wagon. Mother said, "Well, a lamb in every nook and corner!"

That was the winter of the Russian Flu. It went everywhere, but we all escaped at Lost Horse Hills. It just didn't know we were up there!

HISTORIC SITES

A Tour of Rebellion Battlefields

THERE was high drama in the days of '85, not only in the North-West Territories but all across Canada. Fifty-five hundred troops on the march; troops and transport in lines extending nearly two miles; horses and oxen, and even a buffalo, hitched to every type of wagon, buckboard and cart. There was great excitement as the boys from Ottawa, Kingston, Quebec and Winnipeg entrained for the wilds, and much speculation as to the extent and seriousness of the rebellion.

All this is within the memory of a few old timers still living, but what of their descendants? Are the old trails and landmarks, and the stories that go with them, of any significance to them? We decided to find out.

A trip around the old battlefields northeast of Saskatoon is a nice day's outing. A round trip of about 160 miles to Clark's Crossing, Fish Creek, Batoche, Duck Lake, the old church at St. Laurent where the half-breeds' Provisional Government was formed, old Carlton House, or Fort Carlton as it was called later, and back to Saskatoon. Such a trip could be taken in reverse on nearly the same mileage from Prince Albert.

We went first to find old Clark's Crossing some seventeen or eighteen miles down the river northeast of Saskatoon. Here Middleton's column struck the South Saskatchewan during a blinding blizzard on April 16th, 1885. We drove down the river on the west side, the most direct route. "Where was the old ferry—the old Clark's Crossing of 1885?" We inquired at one farm after another in the district where the crossing should be. Only blank looks and shaking of heads. Not even the ferryman at Clarkboro knew, though his ferry turned out later to be within a few hundred yards of the old crossing. We had no better luck at Clarkboro, the hamlet up on the east bank above the old crossing where Clark himself ran a store and post office in his day.

However, there we learned the road to Jim Hunter's—ten miles up the river toward Saskatoon. Jim Hunter's mother is said to be the first white woman to reside, in a sod house, high up on the river bank in what is now Nutana, in the first Saskatoon. There she helped nurse the wounded brought down from Fish Creek and Batoche. Jim Hunter had purchased the eastern site of old Clark's Crossing. Jim Hunter went with us back to Clarkboro, showed us where Middleton's men had camped, the cellar where Clark's house stood, and the Crossing.

We then proceeded to Fish Creek where, on an upland, close to the mouth of the creek, and overlooking the Saskatchewan, we found an Historic Sites and Monuments Board cairn. A road sign pointing toward the cairn says "Fish Creek Battle Historic Site." On the plaque on the cairn we read "While General Middleton was marching to capture Batoche his forces were attacked on the 24th of

April, 1885, by the half-breeds under Gabriel Dumont from concealed rifle pits near the mouth of Fish Creek."

Having possessed ourselves of one of Middleton's maps we knew the battle took place a mile or so up the creek, so we approached the only house in that area to inquire, "Where was the Battle of Fish Creek?" "Oh, down there near that cairn," said one of the young men, pointing toward the cairn. When we produced a map showing where the first shooting occurred—not far from their front door, and that the battle was fought along the creek in their cow pasture, the boys were amazed. With them we checked the battlefield from a turn in the creek shown on the map and "the old Indian road" with its washed out bridge which happened to have been Middleton's trail. "Fifty-five dead ponies tied to trees down in that ravine," mused Walter Sikorski as we were leaving. Not a marker of any description on the actual field of battle; not even accurate knowledge by the local people to enlighten the casual inquirer. Later we travelled 260 miles to Loon Lake and brought back Charlie Trottier, who, as far as we know, is the only man still living who participated in the battle. Charlie was with Gabriel Dumont in that trap in the bend of the creek; there they got powerfully hungry. He added much to Middleton's story.

Charlie Trottier had not been back to this area in 43 years. He was expecting to see the old village of Batoche and was amazed to find it entirely gone; only a few old foundations remain. "Well, well, well, well!" he said, "My, my, my!" We asked Octave Fidler, son of old Johnny Fidler, of the half-breeds, now 94, to show us the highlights of Batoche. "Middleton's old camp?" he said, and we nodded. Bruce Buchanan, who was with me on this whole trip, and I later paced off the old entrenched grounds which were about 125 yards by 150. Inside was a deep depression, now filled with trees, where a tent for the wounded was placed during the battle. Here the "rebels" could shoot through the top of the tent without injuring the wounded. Here, too, Middleton's hundreds slept while sentinels watched through the long nights of the four day battle. A big strawpile and part of a farm yard were included in what had been the camp and what seemed to me like the east side (it may have been north or northeast) had been "brushed" for breaking. Here the trench and breast works had a depth of three or four feet in places. When going to the old camp Octave had remarked: "Middleton sure made a hell of a mess for breaking!" The logs of the old Batoche house are now part of a neat stucco dwelling near Fish Creek; the lower part of the old Champagne house of '85 is now used as a stable; these, the church, and the priest's house, are the only buildings left from the Batoche of 1885.

The distance from Batoche, on the east bank of the South Saskatchewan, across Batoche ferry to old Duck Lake, was about seven miles. On to Carlton on the east river flats of the North Saskatchewan was another fourteen. There is nothing, two or three miles west of Duck Lake on the Carlton trail, to indicate this as the scene of the first engagement of the Riel Rebellion on the 26th of March, 1885. Charlie Trottier, on the battlefield, gave the Indian agent, Mr. McLeod, the story of this first battle. Mr. McLeod, with spade and note book, noted names and places.

Near Fort Carlton there were three trails, some distance apart, up the eastern river bank from the Fort. I previously knew only the north trail and assumed that certain old cellars, on the bottom lands, marked the site of the old trading post. "No," said Charlie, "those cellars came after Carlton. That largest is where the ferryman lived, Modess Luce. Carlton was south on that plowing—that well drained knoll. That depression north of the spot, may be where Clark's house stood." Clark was the chief trader. We climbed the other trails, one of which led past a spring. Almost two miles east stands an Historic Sites and Monuments Board cairn commemorating the signing of Treaty Number 6, between the Queen's Commissioners and the Indian chiefs of 1876. Charlie was present as a boy of eleven. "No, no," said he, "the big pow-wow was just over the hill of the river bank, just over Carlton—not two miles east by the cairn."

One comes to recognize that cairns often mark events rather than places. At Fish Creek the cairn and cemetery (listing three names) is down toward the river, perhaps a mile from the battlefield. At Cutknife Hill the cairn is on the highest hill, about a mile south of the scene of battle. At Frog Lake (a few miles across the border, in Alberta) the cairn and cemetery are perhaps 300 yards from the place of the massacre. One could wish there might be markers, also, where events occurred.

At Battleford, the old N.W.M.P. barracks, which sheltered 500 persons during the Rebellion, have been reconstructed by the provincial Department of Natural Resources, and a museum has been established there. In marked contrast, Fort Pitt, perhaps, furnishes the outstanding example of almost complete indifference to history. It stood within a certain square mile along the west, northwest bank of the river. There are two or three landings dug out along the river bank and rumours of two or three Fort Pitts at different times. Nettles are growing in depressions at one place, some 70 yards back from the river. Square cut spikes and bits of broken willow pattern china indicate the probable location of a fort, but Middleton mentions the location as back half way on a 1,000 yard stretch of comparatively level land, between the plateau and the river. Here, on this plowed field, we have yet to find an old timer or anyone who can say, "Here's where the old Fort stood and that's for sure." Here, till sixty odd years ago was the leading social and trading centre between Battleford and Edmonton. Here the great men of "Hudson's Bay" called in from the river. Here the Fort fell to the Indians April 15th, 1885; some twenty N.W.M.P. under Inspector Dickens floated down the North Saskatchewan to Battleford on a scow in the bitter cold, while Hudson Bay employees, some 28, including 3 or 4 from Frog Lake, went into captivity with Big Bear. A few weeks after capture, Big Bear's Prairie Crees burned all but two or three of the buildings to keep the Wood Crees from turning back for supplies. Here, too, perhaps a mile back from the old Fort, the Indians returned to surrender to Middleton in June.

But what of the site of old Fort Pitt now? In 1947 a couple of exposed skulls were turned up by the plow near the river and a monument on this, the possible site of an ancient cemetery, has been erected by Mr. Robert Hougham, the owner

of the land. The plow has now covered trails where Loasby was wounded and perhaps where Cowan died; the warehouse position where the McLean girls stood guard with rifles behind walls barricaded with bags of flour is known no more. If you want to survey the landscape and reconstruct the old drama in your mind's eye at old Fort Pitt, you can stand somewhere near the spot, or, unknown to yourself, on the very spot, and do little more with your creative imagination than people a thousand miles away.

The battle field north of Frenchman's Butte is marked only by a hundred odd rifle pits, but these, being in a good state of preservation, will for some time carry at least the Indian's part of the story.

Back 2 miles north and a little east of the old Pitt, I saw Big Bear's dim trail up from the mouth of the Pipestone where it enters the Saskatchewan; up to the high lands above. There was beauty in the dim trail up over the steep green hill sides. Then I read Cameron's *War Trail* and imagined I saw toiling up those steep hills, Big Bear's motley caravan—500 Indians. I saw oxen straining at creaking Red River carts, saw a squaw tie her dog to the resting wheel of a cart, only to see the dog nearly hanged when the caravan started. I saw dogs and ponies pulling travois laden with papooses and kettles. I saw 28 white captives, young and old, in the caravan.

Some 60 miles northeast of old Fort Pitt, we travelled over a bridge and a narrow grade across the arm of a lake, beautiful in the sunset. This was Loon Lake—now called Makwa Lake. Later we learned what took place here early in the morning of the 3rd of June, 1885. I saw a ford instead of a grade. I saw soldiers hiding in the protection of a big hill, to the southwest, firing at Big Bear's Indians. Some of the Indians turned back across the ford to fight. I saw five Indians fall. I saw a fair haired girl with an Indian child on her shoulder wading through three feet of icy water in the ford. I heard a soldier shouting to stop firing. He had recognized Kitty McLean. Across the Big Narrows the band went with their captives, swimming their horses, polling across on rough rafts, leaving many a cart with furs, flour and bacon behind. Up the north island shore half a mile or more, then suddenly they went to the right across a muskeg a mile or more in width. Ice was still underneath on this 4th or 5th of June. In a few days, Middleton's mounted men crossed the Narrows, but they stopped at the muskeg. More ice had melted. The Indians had broken away at last.

Well, here is what lies in the commonplace landscape and in the silent hills of the Canadian west. You have to go to the old books to find it and to the few remaining old timers, usually not to the people who live where events occurred. We hope that someday all these sites will be properly and accurately marked; we hope, too, that the events which took place there so long ago may be recreated by picture, word and map, easily available to all.¹

EVERETT BAKER

¹ EDITOR'S NOTE: Mr. Baker has himself performed a distinguished service to local historians by conducting on-the-spot investigations of all the major Rebellion sites in company with some of the few remaining survivors of the engagements. He has also compiled a magnificent photographic record in kodachrome of the sites as they are today.

PLACE NAMES

School District Names

IT has been asserted that the location of many towns and villages in Saskatchewan can be traced to pinpoints on a map in some government or railway office in Eastern Canada, often selected by someone that had never seen and would never live in the locality whose destiny he had so summarily decided. It is certainly true that many of the names of towns and villages in this province originated in just such an arbitrary manner, for the railway rather than the individual settler was frequently first on the scene, and the choice of names devolved upon railway officials. The names of school districts, however, are more democratic in their origin, for the school district itself was born of voluntary local action and the name has usually been a matter of local agreement.

The first school legislation of the North-West Territories in 1884 embodied the principle of local choice of the school district name,¹ and this principle has continued in force in Saskatchewan down to the present day. At first the proposed name was included in the petition for the erection of the district. By 1911, however, it was found desirable to have a number of names submitted, thus preventing duplication of names while retaining the principle of local choice. An amendment to *The School Act* in that year contained the following provision:

The secretary [of the first school meeting] shall also forward to the department a list of at least five names one of which may be chosen by the minister for the proposed district. These names should be selected by the [organizing] committee and set down in order of preference.²

There are now some 5210 school districts in the province, and sometimes in recent years the names submitted for new districts have all been duplicated in existing districts, and the choice of a name has fallen to an official of the Department of Education. This is the only exception to the principle of local choice, and the majority of school district names have been selected locally.

St. Eloi (No. 3840) established in 1917, and Sage Brush (No. 4454) established 1921, (both in the Kindersley School Unit), are examples of names taken from lists submitted to the Department of Education in accordance with the above cited section of *The School Act*. St. Eloi appeared first in a list which also contained the following: Ypres, Social Plain, Golden Dale, Thelma, Kitchener North View, Tindall Valley, Prairie Plain, North Star. Sage Brush was the last name among the following: Buena Vista, Bonnie Brae, Wheat Plains, Amiens.³

From a record of the origins of school district names in the Kindersley School Unit, compiled by Mr. C. P. Collins, Superintendent of Schools, a number of names have been selected for reproduction below.⁴ Some readers of *Saskatchewan History* may find the compilation of such a record for their own districts an interesting hobby; it is certainly one which will reveal something of the interests, the imagination, and the memories of the pioneer settlers.

L. H. T.

¹*Ordinances of the North-West Territories*, 1884, No. 5, section 10.

²*Statutes of Saskatchewan*, 1910-11, chap. 26, s. 30, ss. (2).

³Information from school district files, Department of Education, Regina.

⁴The dates given in the list are the dates of organization of the school districts.

GLENALMOND (No. 3170). 1913. Suggested by Mr. Alexander MacKenzie Fraser after his home in Scotland.

TURVIN (No. 3032). 1913. Suggested by Mr. W. R. Dicker, after his home parish in Ireland.

EALINGFORD (No. 3069). 1912. Suggested by Mr. J. A. Webb, after his birthplace in England, the village of Ealing.

HOOSIER (No. 1145). 1916. The village and school district were named by eight families from the state of Indiana who were among the earliest settlers in the area.

CRIMEA (No. 4195). 1919. Suggested by Mr. Crony who came from this district in Russia.

CORNFELD (No. 3273). 1914. Suggested by the Rev. R. March, Lutheran minister, after a district in Central Europe.

MORNINGTON (No. 4363). 1922. Suggested by Mr. Thos. Bell after his home district in Ontario.

MARENGO (No. 457). 1911. Suggested by Mr. J. R. Godrich after his home in Marengo, Illinois, which in turn was named after the Napoleonic battle in Italy in 1800.

AWDE HILL (No. 660). 1912. Named after one of the original settlers, Roy Awde, now of Hamilton, Ont.

LOVERNA (No. 3144). 1913. Named after the daughter of the townsite agent, Mr. W. R. McFarland.

HOPEDALE (No. 346). 1911. Named after Mr. Hope, who helped to build the school.

GOLDEYE (No. 3217). 1914. Suggested by Mrs. Chas. Bell after the Goldeye fish which were caught in the South Saskatchewan in considerable numbers in the early days.

RANCHVIEW (No. 2847). 1912. Suggested by Mr. Charles Wright after a hill north of the school which ranchers used as a lookout to spot cattle in the dip south of Eyre post office.

SAGE BRUSH (No. 4454). 1921. Suggested by L. E. H. Quinney after Sage Brush farm, owned by Henry Hahn, an early settler.

STONE VISTA (No. 3000). 1913. The name was derived from the number of stones in the district.

Book Reviews

HARVEST TRIUMPHANT: THE STORY OF MASSEY-HARRIS. A Footnote to Canadian History. By *Merrill Denison*. Toronto: McClelland and Stewart Ltd., 1948. Pp. xii, 351. \$3.50.

ECONOMIC historians have given abundant attention to the machines and power generators that have revolutionized industry and transportation during the last two hundred years. Every schoolboy has heard (and usually soon forgotten) about spinning jennies and mules, power looms, cotton gins, steam engines, and steel converters. Probably the next half-century will see the list lengthened to include diesel engines, jet turbines, and atom smashers. But the parallel story of the fashioning of agricultural implements and machines has received little attention. The subject is at best a slightly squeezed orange still containing a lot of juice.

Mr. Denison has therefore tackled an important and necessary task. He got into it almost unintentionally. He was commissioned by Massey-Harris to write a booklet for distribution as part of the firm's celebration of its hundredth birthday, and given "the freest possible access to voluminous business records that had been accumulating for more than three-quarters of a century." As he dug into this mine of original source material he became fired with a desire—and who would not?—to undertake, as an independent historian, a full length biography of the company and of the contribution its products had made both to Canada's agricultural expansion and to her industrial maturing. The company officials made available to him every record he asked for and at no time proffered any suggestion as to the interpretation he should place upon the material. Hence the booklet was a prelude to this larger study, and Mr. Denison joined the ranks of those scholars who during the last quarter-century have been writing inside stories of the history of businesses.

On second thoughts, I had better withdraw that last sentence. He did not join the business historians' guild, serve any apprenticeship, or pay entrance dues. He has been content to produce a "layman's chronicle" written "for the general reader"—for whom so many books are being produced these days that if the said G.R. read half of them he would have no time left for earning the money with which to pay for them. The book is not a specialist's job for scholars. It therefore cannot be criticized for its neglect of academic canons and criteria, its meager account of the financial structure and practices of the firm, or its lack of statistical tables. Judgment must be based on the degree of success achieved in doing three things: first, in describing the emergence of agricultural equipment step by step, and indicating the effect of each new device on agricultural productivity; second, in following the growth, from a couple of tiny machine shops or foundries, of the firm which became one of the most famous makers and worldwide distributors of implements; and third, in painting the political and economic background, recreating the atmosphere—alternating between dynamic

and disastrous, buoyant and busted, expansive and exhausted, peaceful and warlike—of the years 1847 to 1947.

On the whole, Mr. Denison has done a good job at all three points. If a reviewer must pick holes, I think he has overdone the technical descriptions of the implements that comprised the cycle from the cradle to the self-propelled combine. The general reader would probably have been satisfied with the fifty excellent pictures of implements, supplemented by a simple statement of what each innovation meant in terms of labor-saving, capacity to work more acres with fewer hands, and added capital cost. The book might thus have been made somewhat shorter, the narrative would not have been so slowed down while the mechanically allergic reader wrestled with the details of each new device, or more space could have been devoted to topics that are relatively neglected. In the same vein, I think the account of a century's political and economic conditions—Canadian, North American, and worldwide—might have been more concisely treated.

By these two compressions, Mr. Denison would have been able to draw nearer to achieving his main objective, the presentation of a "full length biography" of the firm. The biography is not full length, or if it is, it is too sketchy on important topics. Obviously, the author lacked time to examine all the firm's records, or even all the important ones. Hence, his treatment of crucial decisions on business, financial, labor, and other policies or administrative practices is frequently thin. He has, however, probably indicated all the important steps and given thumbnail sketches of the personality, experience, and outlook of the men who made them. Some of these men really come to life, and the contribution made by each one is indicated. But didn't any of them make mistakes or suffer from blind spots? Mr. Denison insists that each top man was so perfectly fitted for coping with the peculiar problems of his day that "it seemed that a special deity must be guiding the fortunes of the company"!! (Exclamation marks mine.)

In spite of these minor flaws, and of a tendency to journalistic (or radioistic) flowery utterance, the book interested me for two very substantial reasons. In the first place, it is good to be reminded of the great service that Massey-Harris rendered not merely to Canadian farmers, but also to those of other continents—Europe, Australia, and South America. I suspect that few Canadians realize what is repeatedly emphasized—that the greater part of the firm's business was done abroad, with rare skill and initiative, in face of fierce competition from United States or other rivals. This book is a good cure for any Canadian inferiority complex.

In the second place, it is good to have an "inside story" of a great firm, telling of events as they looked to the men who ran the enterprise. It has long been the fashion in all countries to look on big businesses as personal devils, enemies of the people, the embodiment of ruthless insatiable capitalism, robber barons, and so forth. Massey-Harris has had its share—probably more than its share—of this vituperation and vilification in Canada, blamed whenever things

were going ill, but never given credit when things went well. It is therefore, good to see what the problems looked like inside the office and the works, to watch the almost constant search for technical improvement, and to keep one's eyes on the two crucial figures of "inventory" and "receivables." In these days, when the economy of every country is being increasingly subjected to political control, it is good that the new controllers should be made aware of some of the difficult problems that had to be faced by their predecessors.

HERBERT HEATON

TRADER KING: *As told to Mary Weekes.* Regina and Toronto: School Aids and Text Book Publishing Co. Ltd., 1949, pp. 182. \$1.00.

This is the story of the active life in the fur trade of William Cornwallis King, whose death at the age of 95 occurred in Winnipeg in 1940. King entered the service of the Hudson's Bay Company in 1862 and remained in its employ until his retirement in 1903. During this period he served in many capacities in many of the Company's posts over the whole north and west, from a lowly clerk at Lower Fort Garry in 1862, to Chief Trader in charge of York Factory in 1901.

The author has chosen to tell the story in the first person as taken down from King's own lips in the course of a series of interviews. This technique has served to make a living story of the hardships endured and the joyful occasions shared in the conduct of the Hudson's Bay Company's great operations. Much of the narrative deals with King's activities in the far north, particularly in the Mackenzie and Cumberland districts. In these areas, the conduct of the fur trade remained much as it had been over the whole of the west in the eighteenth and early nineteenth centuries. There, the arctic fastness was undisturbed by the expansion of railways and settlement, which wrought such great changes in the carrying on of the Company's business on the plains and in the forested areas to the south and east.

One of the major contributions of this little volume is to be found in the detailed descriptions of the Company's annual brigades of boats which made journeys of many hundreds of miles to carry supplies and trade goods into the fur country, and in turn packed out the haul of furs. The account of the trip made by King with the Red River brigade of 1863 to Fort Resolution on Great Slave Lake is a fascinating story in itself, providing also a wealth of detailed information on the nature of the country and on the nature of those who made the conduct of the fur trade possible—the guides and the voyageurs in the service of the Hudson's Bay Company.

There are some few faults that should perhaps be noted. Mrs. Weekes has, perhaps, depended too much on the unsupported memory of King himself. One or two events are permitted to pass with only a casual placing as to date. Independent checking would have eliminated such loose ends. There are also one or two disappointments. King is noted as having made the acquaintance of an

Indian who had once guided Sir John Franklin on one of his overland expeditions, but there is no mention of the reminiscences this man may well have had of Franklin. Again, reference is made to the pathetic story of the death of one Joseph Bouvier, and then, with the reader's interest aroused, the story is not to be found.

All in all, however, *Trader King*, is a valuable contribution to the growing literature of the development of the Canadian West.

J. A. JACKSON

THIS CONQUEST OF OURS, 1904-1948. By The Pioneer History Committee of The Conquest Homemakers, Mrs. Edna Sibbald, Convener. Published by The Conquest Homemakers, 1949. Pp. 51. illus. \$1.25.

SASKATCHEWAN owes much to the Homemakers' Clubs. With zeal and courage they have worked to better life in small communities and rural areas. One of their recent projects has been the compilation of pioneer histories, which were displayed at their provincial conference in 1949. The Conquest Club won second prize in the provincial contest, then entered its history, *This Conquest of Ours*, in the Dominion "Lady Tweedsmuir" competition in 1949. They again won second prize. The members are to be congratulated on their decision to publish their story, and on their forethought in providing a committee which will keep the history up to date.

In her foreword, Lady Tweedsmuir wrote: "It is a most useful and satisfying task for Women's Institute Members to see that nothing valuable is lost or forgotten." The Conquest Homemakers have done just that. They start out with a summary of their own varied activities since their organization in 1928. These range from the purchase of a rest room to the holding of "Short Courses," from sponsoring recitals to publishing a cook book. An interesting picture is then given of the arrival of the first settlers in the Fertile Valley district in 1904. They describe the establishment of the first church and Sunday school, report on the first crop, the first school, the services of the first doctor, the establishment of the village, the coming of the railways, the local newspaper—*The Enterprise*, the Agricultural Society, the growth of businesses, the shelter belts, clubs and recreation, and the "personalities" of Conquest. Numerous well-labelled photographs, both of persons and places, and maps and documents important in the history of the village, have been reproduced.

Local histories of this type, intelligently compiled by groups or individuals, serve many purposes. For the trained historian, they are important basic material. To the compilers and others in the community, comes an increased awareness and appreciation of their district's history and the contribution made by the pioneers. In Saskatchewan, there is a unique opportunity to record the stories of the early settlers, a number of whom are still active in the communities which they have built with hard work and a truly co-operative spirit. Let us hope that more and more local histories will be written to take their place with *This Conquest of Ours*.

MARION GILROY

Notes and Correspondence

THE appearance in this issue of *Saskatchewan History* of an article on the beginnings of Ukrainian Greek Catholic missionary work in Saskatchewan, marks the beginning of the periodic publication of material on the history of that portion of the province's population (47 per cent) which is non-British and non-French in origin. In an address before the Canadian Historical Association in 1944, Dr. Geo. W. Simpson pointed out that the mixed origin of the Western Canadian population was a basic fact which "has not yet found its proper place in Canadian historiography." After referring to the wave of European immigration in the years before the first World War, he commented as follows:

Justice has been done to the significance of this movement in relation to the economic developments of the period. The building of railways could not have proceeded so swiftly without a rapidly expanding supply of free labour. The prairie lands could not have been made so immediately productive had the number of farmers from Eastern Canada, the United States, and Great Britain not been greatly augmented by an agricultural population from Europe. The building of towns and villages in Western Canada under boom conditions could not have proceeded at such breakneck speed had there not been available labour to build, and agricultural population to support this expansion. But the immigration from Europe brought to Canada not simply labourers, farmers, and artisans but it brought to this land people with cultural traditions, historical backgrounds, and maturely developed attitudes of mind which have added new elements to our national life.

In order that these new elements of our national life may be better understood and appreciated, the Editorial Committee and the Provincial Archivist would welcome the submission of reminiscences, letters, diaries and similar materials relating to the settlement of Canadians of European origin, so that this phase of our history may be more adequately documented than it is at present.

We have received the following communication from Mr. S. H. McWilliams of Moose Jaw relating to early schools in that area:

I came with our family to Moose Jaw in 1884, when I was 10 years old. In reading the last copy of *Saskatchewan History* I was interested in the listing of early school districts. Regarding Pasqua School District No. 63, Mr. Brookfield, the teacher, was post master, and he held school in his home which also housed the post office . . . I went to school there in 1885 and 1886. In 1886 Brookfield left and a family named Rorison moved in and Mrs. Rorison taught school. Her sons and daughters are living in Moose Jaw now. In Moose Jaw School District No. 1 school was first held in rented buildings. As the pupils became more numerous a larger building was rented until 1889, when a brick school (Victoria School) was built on High Street East. That summer at the age of 15 I was working for Russell Wilson who supplied all of Moose Jaw with water. He hauled well water and I drew river water . . . I drew the water used during the building of Victoria School, and that fall and winter I went to school there. The principal's name was William Rothwell, later school inspector.

Contributors

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EVERETT BAKER, is a District Representative of the Saskatchewan Co-operative Producers Limited at Shaunavon, and has made a special study of the sites connected with the Saskatchewan Rebellion.

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Editorial Note:

The editorial committee will welcome comments on this issue and suggestions for the future. Articles and illustrations suitable for publication are desired, but contributors should consult the editor before submitting material.

NOTICE

Many of the articles which appear in *Saskatchewan History* are based on documents in the Office of the Saskatchewan Archives, University of Saskatchewan, and in the archives collection relating to Regina and district which is maintained in the Legislative Library. The Provincial Archivist is anxious to augment both these collections with letters, diaries, reminiscences, photographs, and records of all types of organizations and businesses. Readers of this magazine are urged to communicate with the Provincial Archivist if they possess or know the whereabouts of materials which may be donated, or borrowed for microfilming.

