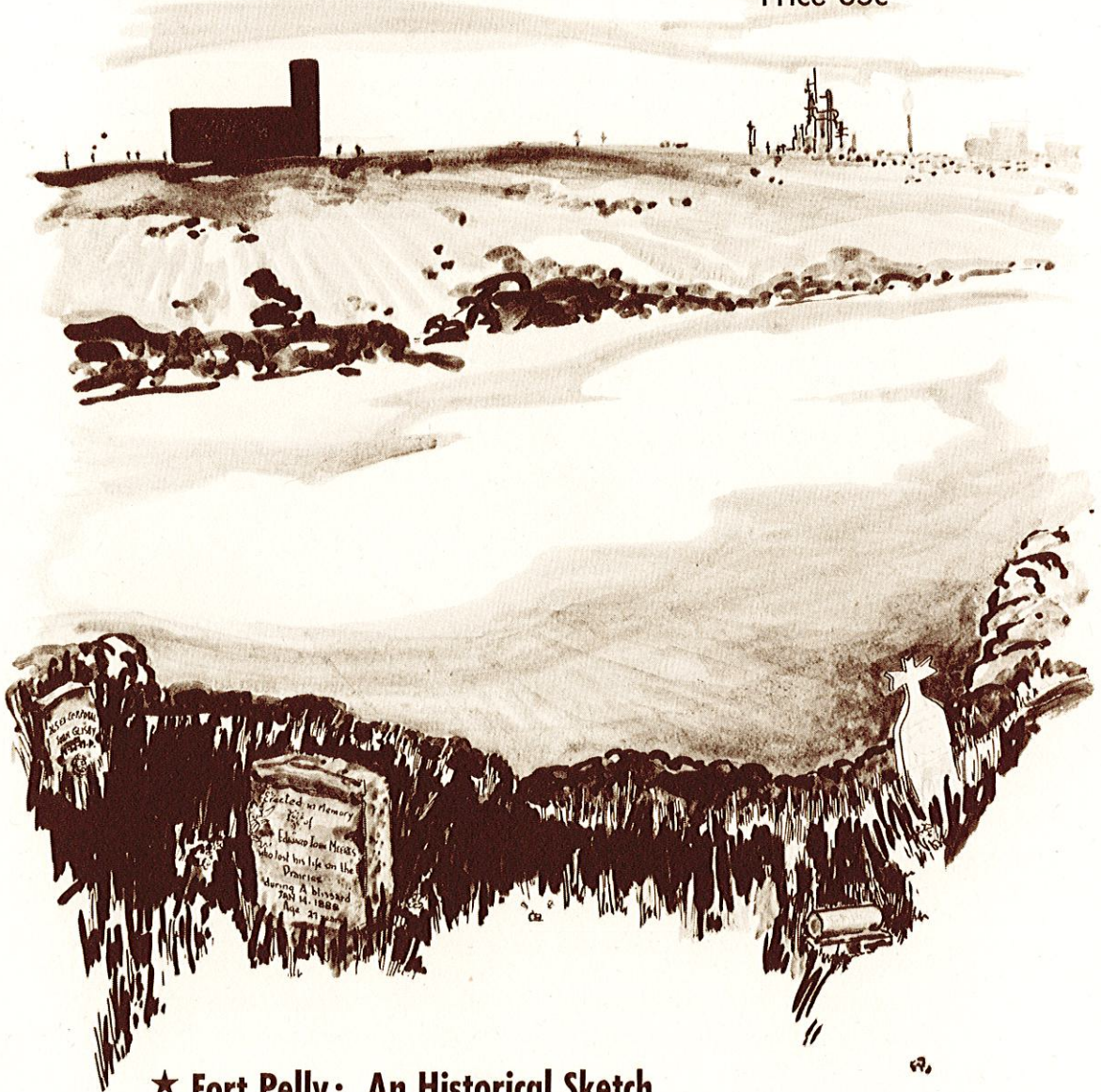


# Saskatchewan History

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Autumn 1961

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★ **Fort Pelly: An Historical Sketch**

by J. F. Klaus

★ **Homestead Venture, 1883-1892**

An Ayrshire Man's Letters Home.

# Saskatchewan History

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## Contents

FORT PELLY: AN HISTORICAL SKETCH.....	J. F. Klaus	81
DOCUMENTS OF WESTERN HISTORY		
Homestead Venture, 1883-1892		
An Ayrshire Man's Letters Home.....		98
RECOLLECTIONS AND REMINISCENCES		
Early Pioneer Sports in Saskatchewan.....	D. L. Greene	110
BOOK REVIEWS.....		114
Osler, <i>The Man Who Had to Hang: Louis Riel</i> : by H. Mitchell.		
Clark, <i>Indian Legends of Canada</i> : by Alice B. Kehoe.		
Recent Publications in Local History: by A. R. Turner.		
NOTES AND CORRESPONDENCE.....		120

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## Fort Pelly: An Historical Sketch

The following article is based largely on available Fort Pelly Journals covering the periods 1832-36, 1843-44, 1857-58 and 1863-64. It is not presented as, nor is it intended to represent, a complete history of the fort. Such a history could only be written after detailed study of material in the Hudson's Bay Company Archives. The article, however, does gather together much new material on the history of this important fur trade post.

THE EDITOR

IN the reorganization following the union of the North West Company and the Hudson's Bay Company in 1821 a number of changes were introduced in the location of fur trading posts and in the organization of the fur trade districts. Many posts constructed by both companies were abandoned and some new ones were constructed. Among the latter was Fort Pelly which was constructed in 1824. The site chosen for Fort Pelly was the northeast corner of the elbow of the Assiniboine River, approximately eight miles southwest of the present village of Pelly. Its location at the end of the portage between the Swan River and the Assiniboine River<sup>1</sup> was ideal. By a short portage to the Swan River goods could be sent over the water route to York Factory. Or, alternatively, the Assiniboine River could be used to transport goods to or from Fort Garry. In other respects Fort Pelly was a good location. To the north there was an extensive bush region which was an excellent area for furs, particularly beaver. From the prairies to the southwest of the fort a good supply of pemmican could be obtained, at least while the buffalo were abundant.<sup>2</sup>

Fort Pelly was intended to be the center of the new Swan River District.<sup>3</sup> The district included the Red Deer River, Swan River, Fort Dauphin, Brandon House and Qu'Appelle Fort. The Swan River District was thus bounded by Lakes Winnipegosis and Manitoba, the Red Deer River, the Quill Lakes and Touchwood Hills and the Qu'Appelle Valley. Actually the area controlled from Fort Pelly eventually extended beyond these boundaries. As a result of competition from American and native-born fur traders, the company was forced to build outposts to extend and protect the trade in the district. Manitoba House, Fort Ellice, Fort Qu'Appelle and the Touchwood Hills Post became the best known of Fort Pelly's outposts, although there were many others, including Swan River House, New Fort Swan Lake, Duck Bay Post, Egg Lake Post, Shell River Post, Guard Post and Last Mountain Post.

Fort Pelly was probably named after Sir John Pelly, who became Governor of the company in 1822. Its first Chief Trader, Alan McDonell, was responsible for selecting the building site and constructing the first Fort Pelly buildings. He described the site he selected as:

. . . a small eminence for our house. The situation is in a fine valley, environed by rising grounds on the E. and W., on the N. thick woods, on the S. a continuation of the valley, through which winds the Red River, and on the N.E. a fine high plateau running towards the third crossing place of the Swan River.<sup>4</sup>

<sup>1</sup> A. S. Morton, *A History of the Canadian West to 1870-71* (Toronto: Thomas Nelson and Sons Ltd., 1939), p. 703.

<sup>2</sup> Archives of Saskatchewan (hereafter cited as AS), Morton Papers, "Historical Geography," Vol. V, p. 175.

<sup>3</sup> *Ibid.*, p. 183.

<sup>4</sup> Fort Pelly Journal No. 717, 1824.

When completed the fort consisted of a dwelling house, an Indian house, several houses for the staff, a store and stables enclosed within a palisade forming a square of one hundred and twenty feet.<sup>5</sup> The building site was close to the Hudson's Bay Company original Fort Hibernia site. Fort Hibernia had been abandoned by the company in 1807 and the fort moved to a new site fourteen miles up the river.<sup>6</sup>

The swollen waters of the Assiniboine and the fact that his guides were not familiar with the area prevented Governor Simpson from visiting the newly-established fort in the Spring of 1825. Returning from the Columbia district the Governor and his party struck out overland from Fort Carlton, crossing the Birch Hills and passing by the Quill Lakes. However, the party remained south of the Assiniboine River, missing Fort Pelly.<sup>7</sup> Simpson did visit the fort four years later, in 1829, on his return trip from an extensive western tour. The party travelled overland by horse from Fort Carlton to Fort Pelly and then by canoe to the Red River. On this occasion he was accompanied by his piper and standard bearer and made a ceremonial approach to the various posts he visited.<sup>8</sup>

Competition from American traders was an important factor in the early history of Fort Pelly. Despite the fact that the American posts to the south were often attacked by the Assiniboines, the Americans were able to maintain posts within reach of Fort Pelly. The Hudson's Bay Company in response to the threat were forced to cut prices and maintain outposts.<sup>9</sup> In 1831 Fort Ellice was established at Beaver Creek as a Fort Pelly outpost "in order to protect the trade of the Assiniboine and Crees of the Upper Red River from American opposition on the Missouri."<sup>10</sup>

The Fort Pelly Journals for the period 1832-36 made frequent reference to the American competition and the resultant decline in trade. In 1833 it was reported that another party of Americans had established themselves near Fort Union, an American Fur Company post at the confluence of the Yellowstone and Missouri Rivers.<sup>11</sup> The new group of traders caused "considerable commotion among the Plains tribes by giving three times the price that has hitherto been given for Robes."<sup>12</sup> Eventually trouble developed between the American companies and the Assiniboines, with the Hudson's Bay Company outposts profiting by increased trade.<sup>13</sup> The Indians came to trade at the company's posts despite the fact that, as the Fort Pelly Journal reported, "the Americans have every

<sup>5</sup> *Ibid.*

<sup>6</sup> AS, Morton Papers, "Historical Geography," Vol. V, p. 174.

<sup>7</sup> E. E. Rich, *The History of the Hudson's Bay Company 1670-1870* (London: The Hudson's Bay Record Society, 1959), Vol. II: 1763-1870, p. 450.

<sup>8</sup> *Ibid.*, p. 461.

<sup>9</sup> *Ibid.*, p. 525.

<sup>10</sup> Minutes of a council held at York Factory, Northern Department of Ruperts Land, June 29, 1831. Resolution 43.

<sup>11</sup> Fort Pelly Journal, Outfit 1833-34, Nov. 1.

<sup>12</sup> *Ibid.*, Dec. 10.

<sup>13</sup> For example see Fort Pelly Journal, Outfit 1834-35, entries for Apr. 24 and 29.

advantage as the great body of the Stone Indians can go to their fort in two or three days to come either to Beaver Creek [Fort Ellice] or this place will take them 14 or 15 days."<sup>14</sup>

The employees of the Hudson's Bay Company, during this period of intense rivalry with the American companies, were occasionally attacked by Indian raiding parties. Chief Trader William Todd (1832-42), then in charge of Fort Pelly, made the following report of an attack by Mandan Indians on an express which reached them from Fort Garry:

. . . yet when attacked under great disadvantage, they showed both courage and address defended themselves & Coy's property successfully, on our side no human lives lost two Horses killed & two wounded one of the latter fell into the hands of the enemy whose loss could not be correctly ascertained two supposed killed and several wounded one of the former has since been found where his friends had burried him.<sup>15</sup>

On another occasion two men arrived with an express from Carlton and reported that they had been met by "a band of Assiniboin Horse thieves the day they left Carlton and were obliged to return when Mr. Pruden sent some Crees with them the first days March as a protection."<sup>16</sup> Such attacks, however, appear to have occurred rarely.

Shortage of food, particularly among the Indians, was a recurrent theme in the Fort Pelly Journals. Their dependence on the buffalo for survival is strikingly evident by an entry in the winter of 1844 which reported that "There is a large camp of them [Indians] here now, all suffering more or less from hunger. They cannot move to the plains, as there is no certain account of the Buffalo being within reach."<sup>17</sup> Fortunately, shortly after this entry was made a report was received that buffalo had been located within forty miles of the fort<sup>18</sup> and the Indians were able to secure a supply of food. Despite these recurring food shortages, large quantities of meat supplies were traded by the Indians at the fort in times of plenty. The journal for 1833, for example, reports that the "Crees finished their trade which amounted to 3160 lbs dried [meat] 1950 lbs grease 60 lbs Beat meat."<sup>19</sup> Most of these supplies were apparently reserved for the use of the brigades on their long trips.

The garrison at the fort apparently depended to a great extent on hunting and fishing for their food supplies. Sometimes provisions ran low at the forts. The year 1858 was a particularly bad one. Early in February six men had to go to another fort because of a food shortage.<sup>20</sup> Returning from a tour of inspection of the Qu'Appelle and Touchwood Hills Posts, during which plans were made

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<sup>14</sup> Fort Pelly Journal, Outfit 1834-35, May 8, 1835.

<sup>15</sup> Wm. Todd, Journal of Daily Occurrences, Outfit 1832-33.

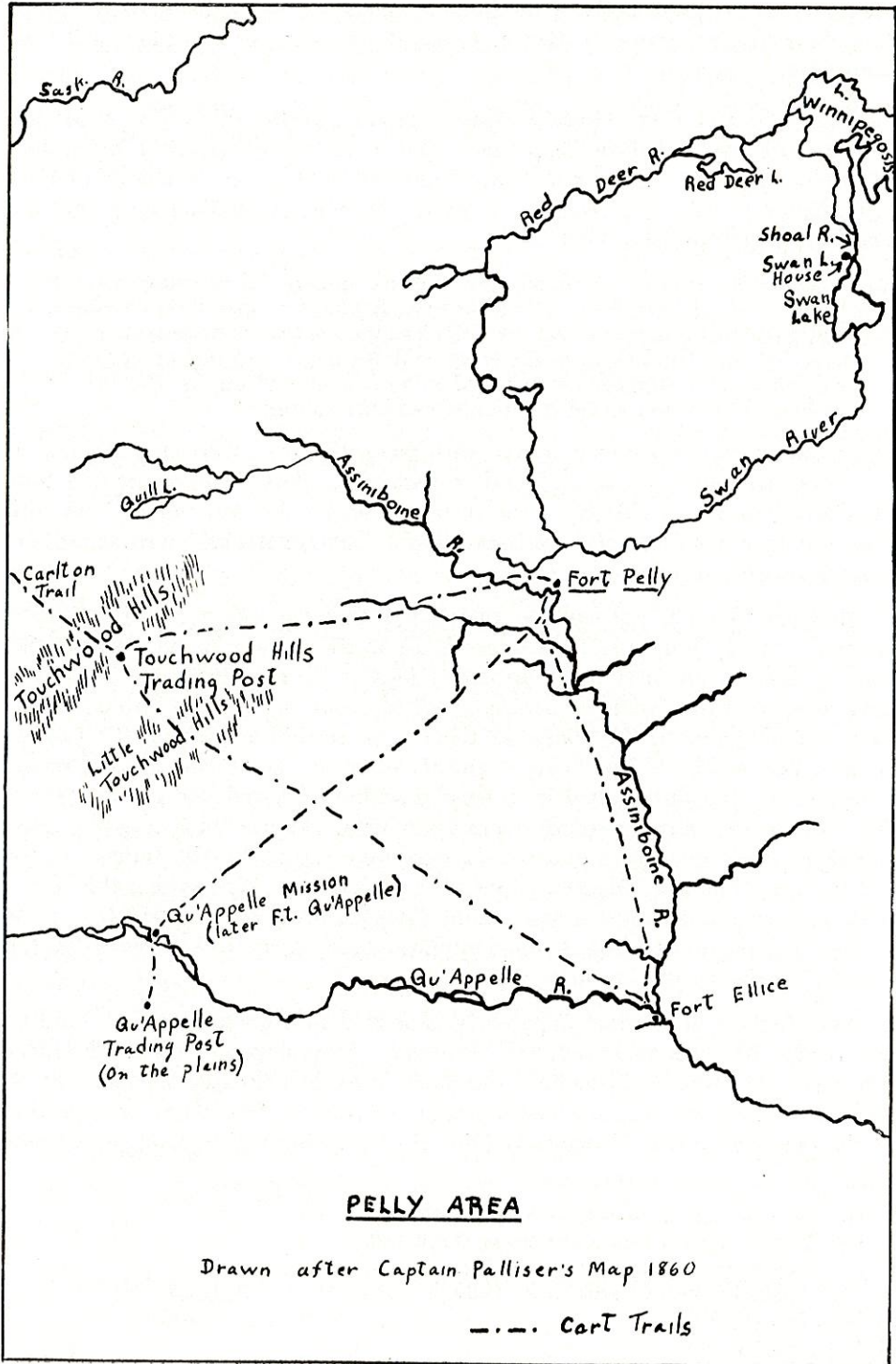
<sup>16</sup> Fort Pelly Journal, Outfit 1834-35, Mar. 24.

<sup>17</sup> Chief Trader Cuthbert Cumming, Fort Pelly Journal, Outfit 1843-44, Jan. 9, 1844.

<sup>18</sup> *Ibid.*, Jan. 11, 1844.

<sup>19</sup> *Ibid.*, Oct. 14, 1843.

<sup>20</sup> Fort Pelly Journal, Outfit 1857-58, Feb. 9, 1858.



for the following year, Chief Trader Christie (1852-58) made an entry regarding the general food shortage in the area:

The Trade in the plains this year will be a very poor one owing to the want of Buffalo, they have great difficulty in procuring enough of provisions to support the men & Families, their principal dependance at both Posts is Whitefish, which they get from the Q'Appelle Lakes & another Lake about 2 days journey from the T[ouchwood] Hills.<sup>21</sup>

They also fished at Swan Lake, Duck Bay and at a lake in the Porcupine Hills, probably Whitefish Lake. The fishery in the Porcupine Hills produced between two and three thousand fish in a ten day period in 1835.<sup>22</sup> Part of the production of the fisheries had to go to feed the dogs required for winter transportation. The usual practice at the fort had been to give the dogs to the Indians to care for over the summer months, but too many dogs were lost this way. By 1858 they were forced to keep the dogs the year round which meant that the fisheries had to be maintained during the summer months to supply food for the dogs.<sup>23</sup>

The forts were encouraged to grow as much food stuffs as possible. In 1833 Chief Trader William Todd noted that they had harvested ninety-six bushels of barley and four hundred bushels of potatoes.<sup>24</sup> As might be expected, the crops on occasions failed. The wheat crop in 1833 failed because of the "backwardness of the season."<sup>25</sup> In 1858 Hind reported that the "crops at Fort Pelly had been beautiful at the beginning of the season, but were all, excepting the potatoes completely devoured by grasshoppers."<sup>26</sup> Palliser, in 1857, noted that the fort had a "very fine breed of domestic horned cattle,"<sup>27</sup> most of which were sent to the Red River colony the following spring.<sup>28</sup> The fort also developed a reputation for its horses,<sup>29</sup> but even ranching was not without its risks. A journal entry in 1858 reported that "Mr. James McKay was sent to the Swan River to see what the Horse Keeper is doing and to ascertain if the wolves were killing any more of our Horses."<sup>30</sup> The journals also reported at various times that hogs and even hens were being kept at the fort, presumably to feed the garrison.

There was no lack of work for the garrison at Fort Pelly. Great amounts of firewood had to be cut and hauled in to keep the building warm during the winter months. Logs were converted to lumber by the use of pit saws. The lumber was used in the construction of boats for the transport of goods. Although consistently referred to as batteaux, they appeared to have built boats similar to the York

<sup>21</sup> *Ibid.*, Jan. 13, 1858.

<sup>22</sup> Fort Pelly Journal, Outfit 1835-36, Dec. 10, 1835.

<sup>23</sup> Fort Pelly Journal, Outfit 1857-58, Jan. 13, 1858.

<sup>24</sup> Fort Pelly Journal, Outfit 1833-34, Oct.

<sup>25</sup> *Ibid.*

<sup>26</sup> H. Y. Hind, *Narrative* (London: Longman, Green, Longman and Roberts, 1860), Vol. I, p. 431.

<sup>27</sup> Capt. J. Palliser, *Journals, Detailed Reports and Observations Relative to the Explorations . . . 1857-60* (London: Eyre and Spottiswoode, 1863), p. 59.

<sup>28</sup> Fort Pelly Journal, Outfit 1857-58, Apr. 30, 1858.

<sup>29</sup> Morton, *op. cit.*, p. 703.

<sup>30</sup> Fort Pelly Journal, Outfit 1857-58, Jan. 6, 1858.

boats. Mention is made of laying a keel and in one case the size of the boat is given as seven and a half feet by thirty-one feet.<sup>31</sup> Sometimes the term batteaux appears to have been used to denote a type of scow as in the following entry, "Five men [were] squaring wood for 2 batteaux for transport in spring down the Swan River. They got 20 logs which should be sufficient."<sup>32</sup> Reference is also made to the construction of small boats which were used in local travel. Suitable wood was made into axles, wheels and frames for the carts needed to transport goods when river travel was impractical.

The regular work of the fort included the receiving and shipping of goods to the various points served by Fort Pelly. During the winter the furs and provisions that had been gathered at Fort Pelly and its outposts were transported by sled to the Shoal River Post on Swan Lake. With the arrival of spring the rush was on to haul the last of the returns by cart or boat to the Swan Lake Post to begin their journey to York Factory as soon as the waters were reasonably clear of ice.<sup>33</sup> Until the 1850's all goods and furs entered and left the Canadian West by York Factory. The brigades usually followed the network of lakes on streams along the Hayes River route.<sup>34</sup> However, the development of American railways and steamship lines enabled the Hudson's Bay Company to develop a new route via St. Paul to Fort Garry which created a considerable saving in time and money over the former York Factory brigades. By 1858 a growing share of the Red River trade was transported by way of St. Paul and in 1861 the Swan River District trade was added to this new route.

The 1864 journal confirms that trading goods were received from Red River, but also that the trade returns during that year left by way of York Factory. Even the Saskatchewan was supplied from Red River, still by way of Fort Pelly. The entry of January 30, 1864 states:

... preparing Horse Sleds for the transport of goods for the Saskatchewan to the Touchwood Hills. These goods, 50 pieces, were to leave the Red River in 10 Horse Sleds for Fort Ellice about the 18th., Mr. McKay would then forward them on here and we on to the Touchwood Hills, whence the Carlton people will get theirs in the course of the spring.<sup>35</sup>

Due to shallow water in the Swan River carts had to be used again in the Spring of 1864 to forward the final returns of Fort Pelly and outposts to Swan Lake. On April 30 "Nine men with 27 carts were sent off to the shore today with 75 packs robes, 22 packs of furs, 5 packs of leather, 68 bags pemmican, 1 bag tongues."<sup>36</sup> On May 2 another party of 8 men started out on the same errand, to be followed by 20 carts containing the Fort Ellice returns in charge of

<sup>31</sup> Chief Trader Cuthbert Cumming, Fort Pelly Journal, Outfit 1843-44, Apr. 29, 1844.

<sup>32</sup> Fort Pelly Journal, Outfit 1833-34, Dec. 10, 1833.

<sup>33</sup> Cumming, *op. cit.*, Apr. 13, 1844.

<sup>34</sup> See Charles R. Tuttle, *Our North Land* (Toronto: C. B. Robinson, 1885), pp. 355-61, for a description of the route followed.

<sup>35</sup> Robert Campbell, Fort Pelly Journal, Outfit 1863-64, Jan. 30, 1864.

<sup>36</sup> *Ibid.*, Apr. 30, 1864.



Francois Henderson. The cavalcade struggled on towards Swan Lake with considerable difficulties. An employee returning from there met:

. . . the first brigade of carts under Hammond at the Round Plain, the second under Bourassa near the Thunder Hill Creek, and the third under Henderson at the Plain beyond the Poplars. The first two brigades were getting on very well and would render their loads without any difficulty, but the oxen giving out (in the third brigade?), it is doubtful if all the pieces calculated to be rendered by this party to the store could be accomplished. The oxen are very lean from their long trip from Red River and it is no wonder the poor brutes are giving out.<sup>37</sup>

Then on May 14 a report reached Fort Pelly that, due to the weakness of horses and oxen in the first brigade, 9 carts had to be left at the Round Plain, and that Henderson and his brigade were expected to reach the store the following day.

In the Winter of 1842-43 the buildings at Fort Pelly were destroyed by fire. They immediately began rebuilding under the direction of Chief Trader Cuthbert Cumming.<sup>38</sup>

Trading with Indians was often an adventure. Every effort was made to try to reduce the quantity of liquor supplied to the Indians. However, in a district such as Swan River, where Indians could trade with the fur traders to the south, it was felt that it was necessary to meet their request for liquor. "The indulgence was allowed on two definite occasions, when they came in the autumn to be equipped and when they returned in the spring with their furs."<sup>39</sup> Chief Trader Cumming described one experience of trading with a large band of Crees. The Indians arrived on a Sunday in the spring of 1844. The trader did his best to:

. . . persuade them to abstain from drinking until Monday morning; no, not one of the whole band would agree to this proposition. In consequence the baneful grog was as usual distributed amongst them and they certainly did enjoy it all night, not, however, without some blue eyes and worse than bloody noses. Such is the pernicious effect of spirituous liquors.<sup>40</sup>

Trade was carried on for two days and finally:

This day with great exertions the Crees were dismissed, apparently well pleased with our conduct and liberality toward them. The chief Kimicash with about 80 men left in the evening under a salute of musketry, it blew a hurricane which prevented us from hoisting the flag.<sup>41</sup>

It was probably with a sigh of relief that Cumming made this entry shortly after the departure of Chief Kimicash and his men "No Indians here but the home-guard, a perfect calm after a hurricane."<sup>42</sup>

Chief Trader Cumming's journal entries express criticism of those in his command and of company policy. He complained of the reports he received from

<sup>37</sup> *Ibid.*, May 6, 1864.

<sup>38</sup> Cumming, *op. cit.*

<sup>39</sup> Morton, *op. cit.*, p. 640.

<sup>40</sup> Cumming, *op. cit.*, Apr. 28, 1844.

<sup>41</sup> *Ibid.*, May 1, 1844.

<sup>42</sup> *Ibid.*, May 3, 1844.

McKay, the officer in charge of Fort Ellice, which he felt did not give the required information.<sup>43</sup> When McKay requested additional supplies of salt and rum he entered the following note:

Mr. Post Master McKay writes for a supply of salt and rum. I am surprised he should be in want of one or the other . . . He had two bush and of the latter 100 galls and there being no provisions traded, I cannot see what he has done with this large supply of Rum.<sup>44</sup>

He expressed his conviction that it was unwise to maintain Fort Pelly as the centre of trade and stated that "the Red River . . . should be the route for exporting the prairie rations, and not the Swan River."<sup>45</sup> This may explain why he was suddenly recalled before he had a chance to wind up the affairs of the district.<sup>46</sup>

Cumming was succeeded by Clerk Henry Fisher who managed the fort during the 1844 season. Chief Trader William Todd returned to the command of Pelly for the seasons 1845 to 1849. Subsequently, three one year terms were served by Nicol Finlayson, William Todd and Alexander Buchanan. Then William J. Christie took charge for the period 1852 to 1858.

During 1856-57 Fort Pelly was moved to a new site. The move was apparently necessary because of the occasional flooding of the Assiniboine, which, although it could not have flooded the buildings, probably caused some inconvenience.<sup>47</sup> The new site was about a quarter of a mile southeast of the first site. When Captain Palliser visited the area on October 19, 1857 he found the fort still in the process of construction and commented that it reminded him of a "commodious shooting lodge, similar to those at home in the highlands of Scotland."<sup>48</sup> He also noted that the old post was still in use.<sup>49</sup> Actually the old post continued to be used for some time. The journal for 1858 records the fact that one man was kept occupied cutting firewood to keep the fires burning in the old post.<sup>50</sup> The Earl of Southesk, when he visited Fort Pelly in 1859, commented that remains of the old fort were still being used partly as quarters for the men and partly as barns for the cattle and horses kept at the fort.<sup>51</sup>

One of the products manufactured in the Pelly area and supplied to the Red River and other areas was salt. Hind states that salt was being made at the Swan River for the Hudson's Bay Company by Monkman's sons,<sup>52</sup> possibly in the same place mentioned in Harmon's Journal in October, 1800:

<sup>43</sup> *Ibid.*, Feb. 1, 1844.

<sup>44</sup> *Ibid.*, Mar. 11, 1844.

<sup>45</sup> *Ibid.*, Apr. 10, 1844.

<sup>46</sup> *Ibid.*, May 12, 1844.

<sup>47</sup> AS, Morton Papers, *op. cit.*, p. 183.

<sup>48</sup> Palliser, *op. cit.*, p. 59.

<sup>49</sup> *Ibid.*

<sup>50</sup> Fort Pelly Journal, Outfit 1857-58, Apr. 16, 1858.

<sup>51</sup> Earl of Southesk, *Saskatchewan and the Rocky Mountains* (Toronto: James Campbell and Son, 1875), Dec. 9, 1859, p. 322.

<sup>52</sup> John Macoun, *Manitoba and the Great Northwest* (Guelph, Ont: The World Publishing Co., 1882), p. 401.

Mr. Perigné . . . is to go and build a fort about fifty miles up this river, [Swan River] where they will pass the winter. A few miles from this, there is a salt spring, by boiling down the water of which, tolerable salt is made.<sup>53</sup>

Hind described the process of making salt as follows:

The brine from the wells is ladled into the kettles, and the salt scooped out as it forms, and allowed to remain for a short time to drain, before it is packed in birch bark roggins for transportation to Red River, where it commands twelve shillings sterling a bushel, or one hundred weight of flour, or a corresponding quantity of fish, pemican or buffalo meat, according to circumstances.<sup>54</sup>

Free traders continued to affect the trade in the Swan River District. The number of outposts had been increased to deal with the situation. Besides the regular posts of Shoal River, Manitoba Post and Fort Ellice, the 1857-58 journal makes mention of the Touchwood Hills, Guard, Qu'Appelle, Egg Lake, Shell River, and Last Mountain Posts. One report indicated why it was sometimes necessary to abandon posts or change locations:

Freemen are as numerous in the Plains as usual and living amongst the Indians they in a measure cut off the Indians from our Posts, Not an Indian had come to the Touch[wo]od Hill since Winter set in, the Furs that had been traded were all secured by our Leaders out in the Camps. I think that it would be better another outfit to abandon the present T[ouchwood] Hills Post and Q'Appelle Post, and establish one Post with 20 men at the Last Mountains. There is plenty of wood there, the Fisheries would only be a short day from the Post and they would be close to the Indian Camps, and the Freemen could not go further out than that place owing to a want of firewood.<sup>55</sup>

The plan for the Touchwood Hills Post was carried into effect with the trading season 1861-62, when the post was moved to the Little Touchwood Hills.<sup>56</sup>

In spite of the competition by free traders the amounts and varieties of furs traded at Fort Pelly and outposts are quite remarkable. Muskrats, minks, martens, lynx, fishers, badgers, beavers, otters, wolverines, wolves, red, silver and cross foxes, brown, black and grizzly bears, moose skins, swan skins and skunks were traded in considerable quantities. After the closing of trade late in April or in early May the last of the returns were forwarded to Fort Pelly from the outposts; "the Q'Appelle Lake Carts arrived today and delivered their pieces . . . Peter Hourie arrived with the Touch[wo]od Hill Men & Carts with the Returns of the Post . . . the Fort Ellice Carts arrived to-day."<sup>57</sup> From here their loads were sent by boats and carts to join the bales already in store at Swan Lake to be loaded on York boats destined for York Factory.

Some time after the establishment of the first Touchwood Hills Post the route of the Northern Express changed from the direct Pelly-Quill Lake-Carlton line

<sup>53</sup> Daniel W. Harmon, *A Journal of Voyages and Travels in the Interior of North America* (New York: Allerton Book Co., 1922), p. 31.

<sup>54</sup> Quoted in Macoun, *op. cit.*, p. 402.

<sup>55</sup> Fort Pelly Journal, Outfit 1857-58, Jan. 13, 1858.

<sup>56</sup> AS, Morton Papers, *op. cit.*, p. 56.

<sup>57</sup> Fort Pelly Journal, Outfit 1857-58, May, 1858.

to run from Fort Pelly via Touchwood Hills Post and south of Quill Lake to Fort Carlton. On February 10, 1858 "The Northern Express arrived to-day from Carlton coming by Touch[wo]ld Hill Post."<sup>58</sup> When a packet arrived at Fort Pelly from Red River for the Mackenzie River on February 14, Mr. Christie hurried home "in order to dispatch it on to the Touch[wo]ld Hills."<sup>59</sup>

The Fort Pelly-Fort Ellice Trail was usually followed to Red River, except in winter when the old fur trader's route by way of the Lake Posts was extensively used. When Palliser returned to Fort Carlton in the spring of 1858, he remarked:

When I arrived at Red River last November, I made arrangements for engaging men who were to proceed, in the beginning of March 1858, on foot to Carlton; and on my arrival at this place I learned that these men had arrived on the 7th of April, and were afterwards obliged to go out to the south of the Eagle Hills, where they supported themselves by hunting the buffalo, there being no provisions to spare at Carlton.<sup>60</sup>

An entry in the Fort Pelly Journal of March 24, 1858 refers to this group of men and the route of their march:

A party of 16 men from Red River engaged for Capt'n Pallisers Expedition arrived to-day, they are on their way to Carlton. Paul Lascade accompanied them from Manitoba Post as Guide & Mr McBeath & an Indian joined the party on the Swan Lake & came up with them also.<sup>61</sup>

From Fort Pelly Francois Laroque was to guide them to Touchwood Hills.

About sixteen men seem to have been in steady employment at Fort Pelly in 1858, most of them busy at enlarging and finishing the post after its removal to the new site in 1856-57. Pits were dug for three saws requiring six men to convert logs into lumber for buildings and boats, two carpenters were at work roofing, flooring and getting stores, stables and dwellings ready for service. Many trade goods were now manufactured locally for the Fort Pelly District, as mentioned under February 3: "Blacksmith making Fish Spears for the Q'Appelle Lake & Mrs. Charles Pratt—and finished them. afterward at Rat Spears for Egg Lake."<sup>62</sup> Other articles turned out by him are noted with some criticism, such as making Batteaux nails "very slow indeed," square-headed axes "a poor hand at axes." Then there are steel traps for Fort Ellice, horse harness pins, buckles for dog harness, bridle bits, hinges, powder horns, gun lock repairs and the hardware required for buildings. Boats, carts, sleds, horse and dog toboggans, called carioles, were also made here.

Occasional holidays were appreciated as a welcome relief from monotony and isolation. New Year's Day, in particular, a legacy of the French Canadian voyageurs, was still a cause of celebration in 1858:

<sup>58</sup> *Ibid.*, Feb. 10, 1858.

<sup>59</sup> *Ibid.*, Feb. 14, 1858.

<sup>60</sup> Palliser, *op. cit.*, spring, 1858, p. 62.

<sup>61</sup> Fort Pelly Journal, Outfit 1857-58, Mar. 24, 1858.

<sup>62</sup> *Ibid.*, Feb. 3, 1858. Mrs. Pratt was the wife of the native Anglican catechist stationed at Qu'Appelle Lakes.

The men had a holiday to-day, and the same regale was given to them this day as on Christmas. Received the visits of the men after breakfast, gave them 2 Glasses of Rum each and some cakes. Rec[eive]d visits of Indians and Women, gave them the same. Gave 1 Gallon of Rum for a Dance.<sup>63</sup>

Rum was also dispensed to Indian customers during their fall and spring visit to the fort, as on April 7:

The Chief Gabriel Coté arrived to-day on his usual Spring visit of ceremony, he was followed by only a few of the Indians. They received their usual gratuity of Rum which they got delivered to them at the Snake Creek.<sup>64</sup>

Occasionally rum would be given out on compassionate grounds, as, for instance, on January 27:

Wm. Linklater . . . was sent off to Swan River with some Rum for the Indian whose child died last night, had the Rum been given to the Indian close to the Fort he would have drunk it & come back again to buy more, and moreover it would be breaking our Rules laid down with regards to Rum.<sup>65</sup>

The Earl of Southesk visited Hudson's Bay Company's territories in 1859. On his way out in the spring his party followed the Carlton Trail to Fort Ellice. From Fort Ellice the party followed the Qu'Appelle Valley and eventually went as far west as the Bow River. On his return Southesk followed the Carlton Trail to the Touchwood Hills Post. He left there on November 30 on his way to Fort Pelly. Progress was slow and eventually, with his horses reaching the point of exhaustion, he was forced to send to Fort Pelly for assistance.

At the Mission House Mr. Murray's cariole was waiting my arrival. Glad to dismount, I placed myself in it, and the team of dogs took me over the remaining mile of the journey at a pace that seemed absolute flying after our last week's two-mile-and-a-half an hour crawl.<sup>66</sup>

On December 9 he commented as follows on the appearance and accommodation offered at Fort Pelly:

Fort Pelly, pleasantly situated on rising ground, is a new, square, white-washed cottage with small dormer windows in the roof, and offers better accommodation than any house I have seen since leaving Red River. Various out-houses for stores, etc., surround it at the back and sides, but the Saulteaux Indians of the district are so peaceable that no stockade has been thought necessary . . . .<sup>67</sup>

The graveyard near the fort interested the Earl, eliciting this comment:

There is a burying-ground near the Fort, used by Indians as well as the Company's people. Over one of the newest graves is fixed a pole, from which are suspended several buttons, a tobacco-bag of bark and beads, a piece of tobacco, and a human hand dried and stuffed.<sup>68</sup>

<sup>63</sup> *Ibid.*, Jan. 1, 1858.

<sup>64</sup> *Ibid.*, Apr. 7, 1858.

<sup>65</sup> *Ibid.*, Jan. 27, 1858.

<sup>66</sup> Southesk, *op. cit.*, p. 321.

<sup>67</sup> *Ibid.*, Dec. 9, p. 322.

<sup>68</sup> *Ibid.*, Dec. 15, p. 328.

On December 27 the Earl of Southesk left Fort Pelly for Fort Garry, travelling the North Pelly Trail in a cariole pulled by dogs.<sup>69</sup>

Free traders were still active in 1864, but the danger must have lessened as the company had now found it possible to prohibit the use of liquor here entirely, a rather drastic step not appreciated by their Indian customers. On October 22, "Gabriel Cote paid his visit of ceremony to the fort to-day, there was nothing very unusual in his speech, it tending as formerly to the hardship of want of rum."<sup>70</sup> Also on May 16:

Naerhoot, a Guard Post Indian, who arrived yesterday from the Egg Lake quarter, paid us a visit of ceremony, and with him the Fort Pelly Indians tenting at the fort. Saucy speeches were made by them, all tending to the re-introduction of rum.<sup>71</sup>

The new policy included the employees at the fort as well, although their thoughts or opinions are not recorded in the journal. On December 24: "Regales of tea and sugar and flour and the best provisions our Stores afford were served out to the people at the fort for Christmas."<sup>72</sup> On New Year's Day, 1864:

The people enjoying the annual holiday at this season. A breakfast was prepared for all hands in the dining room to which all did justice. The men then had a game of football and the festivities of the day wound up with a ball in one of the men's houses at which everybody that could dance was present.<sup>73</sup>

There was wide-spread missionary activity in the Fort Pelly District at the beginning of Robert Campbell's term in 1863. The Roman Catholic church had been in the field at a much earlier date, on May 3, 1844:

Monsieur Damarace, Catholic missionary, arrived this evening from Shoal River, intends staying with us a few days, meanwhile administering spiritual consolation and instruction to the few families at this place.<sup>74</sup>

Charles Pratt, an Indian catechist of the Anglican church, resided at Fort Pelly from July 31, 1851 until his removal to the Qu'Appelle Lakes in October, 1854. Thereafter he visited Fort Pelly periodically, as did the Reverend James Settee, Anglican missionary at Shoal River, 1855-56, and Fairford, 1856-57. Mr. Settee was stationed at Fort Pelly from 1857 to 1862, although during 1858-59 he took charge of the Qu'Appelle Lakes mission when Charles Pratt was transferred to Touchwood Hills.<sup>75</sup> The Earl of Southesk mentions that in December, 1859:

There was morning service as usual at the old Fort, conducted by the Rev. Settee a gentleman of Cree origin, who had been appointed to the spiritual charge of this district by the Church Missionary Society.<sup>76</sup>

<sup>69</sup> *Ibid.*, pp. 337-338.

<sup>70</sup> Campbell, *op. cit.*, Oct. 22, 1863.

<sup>71</sup> *Ibid.*, May 16, 1864.

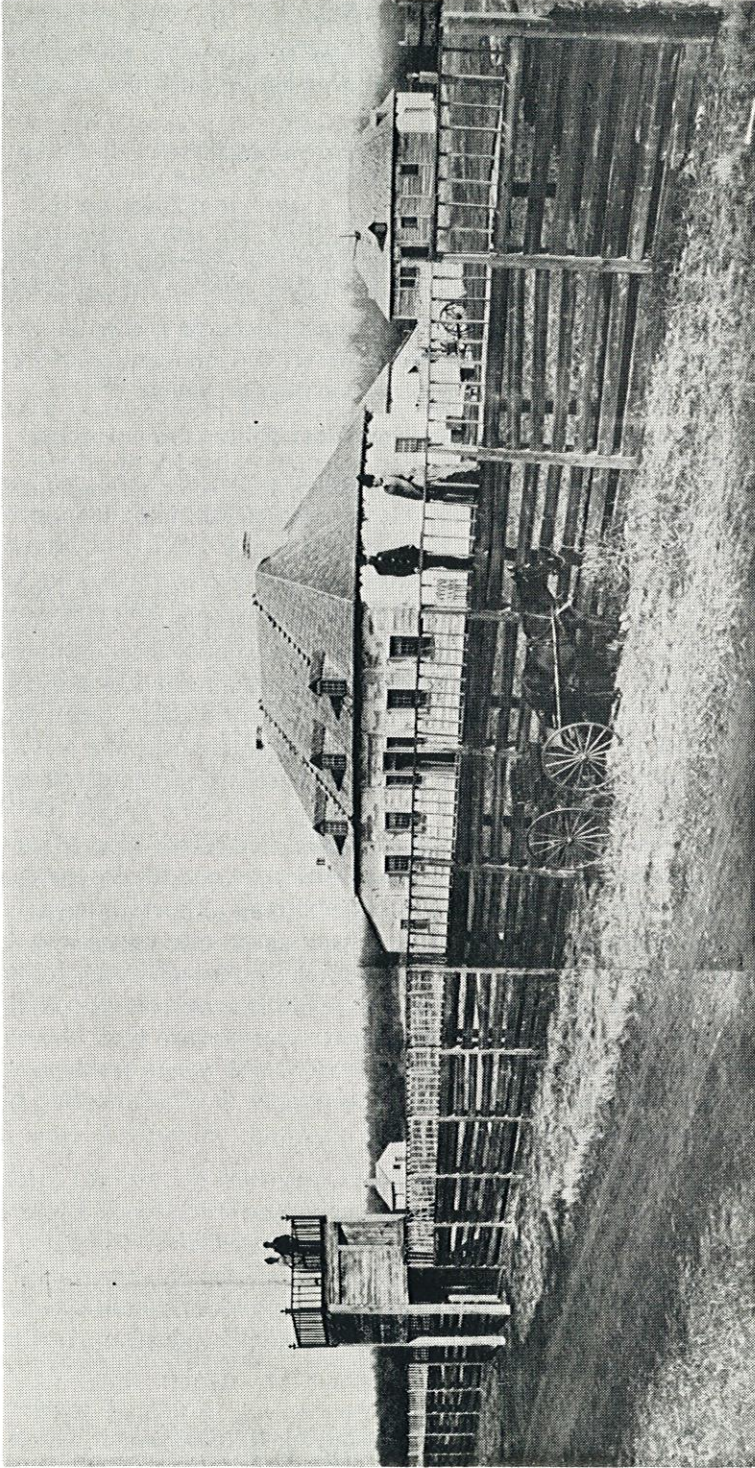
<sup>72</sup> *Ibid.*, Dec. 24, 1863.

<sup>73</sup> *Ibid.*, Jan. 1, 1864.

<sup>74</sup> Cumming, *op. cit.*, May 3, 1844.

<sup>75</sup> Public Archives of Canada, microfilm of Church Missionary Society Records, Series C 1/0: Journals of Pratt and Settee.

<sup>76</sup> Southesk, *op. cit.*, Dec. 11, 1859, p. 323.



*Geological Survey Branch, Department of Mines and Technical Surveys.*

Fort Pelly, 1887

This picture was taken by J. B. Tyrrel on a Geological Survey in 1887. It clearly indicates that the high palisade fence mentioned in Gore's report of 1872 had been replaced by a plank fence. For some time after the buildings had disappeared, the chimneys of the central building remained standing, marking the fort site. However, they have since crumbled and today there is little to mark the site of the buildings.

The Earl also attended Christmas service at Fort Pelly:

Communion service at the old Fort. Two Indians were present, and Mr. Settee addressed them in their own language when giving them the bread and wine.<sup>77</sup>

The number of entries in the 1863-64 journals indicate an increase in the activity of missionaries in the Pelly area.

Company rule came to an end, effective July 15, 1870. The company surrendered its territories to Canada on terms which included the retention of its posts and a specified amount of land in their vicinity. The Fort Pelly Reserve was surveyed in 17 blocks of varying sizes east and south of the fort with the sites of both forts located in block 17. Deputy-Surveyor W. S. Gore arrived at Fort Pelly August 26, 1872 and described its appearance then as follows:

At this point, which is about 110 miles from Fort Ellice, the Company have very substantial buildings surrounded by high palisades of spruce pine, which would no doubt be of great assistance in case of an Indian attack. At this post the Company keep on an average 100 head Horses and 60 head of Cattle.<sup>78</sup>

The new trend was reflected in the position of Fort Pelly. The last Chief Trader to command Swan River District from Fort Pelly was Archibald McDonald, who took over from Chief Trader William McKay in 1871. Shortly after, although the actual date is not clear, Fort Pelly was superseded as headquarters of a district by Fort Ellice. Fort Pelly became simply a post in charge of a clerk. Adam McBeath took over as clerk in charge in 1874. He was in charge during the historic period which saw in his area a survey for a proposed transcontinental railway, the completion of the Dominion Telegraph, the signing of Indian Treaty No. 4, the erection of the first headquarters of the newly established North West Mounted Police, the first royal mail in the North-West Territories and finally the first session of the new Government of the North-West Territories at Fort Livingstone, 10 miles north of Fort Pelly. However, any dreams of glory were destined to be almost unbelievably brief. The North West Mounted Police, compelled by Indian unrest south of the border, left their elaborate and extensive quarters on the Swan River within two years of occupancy to transfer command to Fort McLeod in southern Alberta, and Lieutenant-Governor David Laird was in residence at Fort Livingstone only from November 10, 1876 to August 11, 1877, holding the first legislative session March 8-22, 1877.

During this period of 1874 to 1877 the old Fort Garry-Fort Pelly-Fort Carlton Trail of the Hudson's Bay Company was again a much travelled road. The first steam sawmill to be used in Saskatchewan was transported over this trail in 1874 by the contractor undertaking the construction of the Swan River barracks.<sup>79</sup> Brigades of Red River carts brought building supplies, provisions and feed. The first royal mail in the North-West Territories was hauled by dogtrain to Fort

<sup>77</sup> *Ibid.*, p. 333.

<sup>78</sup> W. S. Gore, *Deputy Surveyor Report to Minister of the Interior*, Nov. 25, 1873, pp. 10-12.

<sup>79</sup> Lewis H. Thomas, "The Saskatchewan Legislative Building and its Predecessors," *Journal of the Royal Architectural Institute of Canada*, 1955, p. 248.



Livingstone along the old winter road by way of Fort Garry-Manitoba House-Fort Pelly in 1875, and extended the following year to Edmonton. The *Manitoba Free Press* reported May 12, 1876:

A record walk of six and a half days from Fort Pelly to Winnipeg was made by J. R. Matheson and J. H. Inkster of Kildonan . . . . Mr. Matheson said that he had gone 5,000 miles of winter mail-carrying between Pelly, Carlton and Edmonton.<sup>80</sup>

Lieutenant-Governor Morris described this trail in picturesque terms during his address to the Indians assembled for the negotiations leading to Treaty No. 6:

. . . standing here on this bright day with the sun above us, I cast my eyes to the East down to the great lakes and I see a broad road leading from there to the Red River, I see it stretching on to Ellice, I see it branching there, the one to Qu'Appelle and Cypress Hills, the other by Pelly to Carlton. It is a wide and plain trail. Anyone can see it, and on that road . . .<sup>81</sup>

This is a reference to the original Carlton Trail of the Hudson's Bay Company before the establishment of the Touchwood Hills Post in 1852. In 1849, for example, Fort Pelly was described by R. M. Martin as a "compact, well-ordered post on the route from Fort Garry, on the Red River, to Fort Carlton."<sup>82</sup> From Fort Pelly west the route followed the Touchwood Hills Trail for some distance, then turned northwest past the north shore of the Quill Lakes to reach Carlton after crossing the South Saskatchewan in the Duck Lake region. From Quill Lakes to Carlton its course was roughly parallel to that of the more direct Carlton Trail<sup>83</sup> from Fort Garry to Fort Ellice and south of the Quill Lakes, which was used for the mail run after Livingstone ceased to be the seat of the territorial government in 1877.

Fort Pelly resumed its trading routine but the old ways of life were rapidly disappearing. The railway had reached Winnipeg in 1879 and began to traverse the west in the early 1880's. Ahead of it came the steamboats, carrying freight and passengers into the country. In 1879 the "Marquette" ascended the Assiniboine as far as Fort Ellice, and in 1881 managed to navigate as far as Fort Pelly, a hard-won victory over the obstacles presented by the innumerable loops and curves of this winding river.<sup>84</sup> In spite of all trouble, the river was pronounced navigable for a boat 100 feet long, although Captain Webber's private view was said to have been that the upper Assiniboine was more suitable for a stoneboat. However, a report by the Department of Agriculture of Manitoba stated in 1882 that:

Large quantities of freight and a considerable number of passengers were carried to points not served by the railway between Winnipeg and Brandon,

<sup>80</sup> Cited in Ruth Matheson Buck, "The Mathesons of Saskatchewan Diocese," *Saskatchewan History*, Vol. XIII, No. 2 (Spring, 1960), p.55.

<sup>81</sup> The Hon. Alexander Morris, *The Treaties of Canada with The Indians of Manitoba and The North-West Territories* (Toronto: Belfords, Clarke and Co., 1880), p. 231.

<sup>82</sup> T. M. Martin, *Hudson's Bay Territory and Vancouver's Island* (London: T. and W. Boone, 1849), p. 17.

<sup>83</sup> R. C. Russell, *The Carlton Trail* (Saskatoon: Modern Press, 1955), p. 12.

<sup>84</sup> *Manitoba Free Press*, July 18, 1881.

and between Brandon and Fort Pelly. On this route the Northwest Navigation Company have two boats, the "Marquette" and the "Alpha", both flatbottomed sternwheelers drawing from 18 to 22 inches of water. The "Marquette" is 170 tons burden, has a crew of 15, with cabin accommodation for 50 passengers. Her trips from Winnipeg to Fort Ellice average a week, the round trip being made in 12 days. The upper part of the river is being navigated by the "Alpha", 80 tons burden with a crew of 9 and accommodation for 20 cabin passengers.<sup>85</sup>

The "Alpha" was reportedly caught and destroyed in the ice above Brandon in the Fall of 1882, but stern-wheelers operated on the lower Assiniboine until 1885.

The Riel rebellion of 1885 created apprehension in most areas in the vicinity of old trading posts. There is no record of actual bloodshed at Fort Pelly, although nerves were on edge and an independent trader, E. A. W. R. McKenzie, had his store at Nut Lake burned during the disturbances. In 1887 McKenzie erected a new post in direct opposition with Fort Pelly and remained in business here to the end of the old fort.

Fort Pelly still preserved a neat appearance at this time, even though the formidable palisades of earlier years had given way to a less substantial fence. J. B. Tyrrell described it in 1887, on the occasion of his geological survey, as follows:

Fort Pelly is situated on rising ground on the east side of the river, and is a large, well-built fort protected by a high fence or wall of sawn planks. Over the heavy gate in front is a stout bastion, from the top of which a magnificent view can be had of the surrounding country.<sup>86</sup>

Junior Chief Trader Cornwallis King had succeeded Adam McBeath, to be followed in 1890 by Clerk Angus McBeath, who conducted the trade during most of Fort Pelly's twilight period.

There was some ranching in the Pelly area before the turn of the century. Eric and Ashford Knight operated a ranch on a comparatively large scale south of Thunder Hill, but the venture was discontinued in the early 1890's. Edward Fields raised horses and cattle from 1888 to 1892 five miles south of Fort Pelly, and Seebach arrived about 1891 to ranch west of Moss Lake. Three French counts made a fleeting attempt in 1897 to operate a post in a manner reminiscent of Cannington Manor; otherwise the settlement was pretty much restricted to the Linklaters, Macdonalds, McDermotts and Fields, besides McKenzie, of course, whose store had now become a community centre. Others appearing on the scene before 1900 were Dick and "Admiral" Dundas, E. C. Clark, who ranched north of Fort Pelly near a lake bearing his name today, and Frank Maloneck, who was active in what is now known as Maloneck School District.

Settlers began taking up homesteads in the Fort Pelly District in the early 1900's, and within a few years there were more than a hundred families in the area. Fort Pelly served as the business and social centre of this growing com-

<sup>85</sup> Department of Agriculture of Manitoba, *Report of 1882*.

<sup>86</sup> J. B. Tyrrell, *Report of the Geological Survey*, Vol. V, 1890-1, Report E, p. 135.

munity. Clerk Angus McBeath and his two daughters, Nora and Lora, resided in the factor's house facing the gate and the prominent lookout tower. Behind it was a large warehouse of hewn logs fitted into the grooves of uprights spaced at intervals of about 8 feet—a type of construction characteristic of early Hudson's Bay Company buildings. The walls were plastered with clay, the roofs covered with homemade shingles. A flagpole still flew the Hudson's Bay ensign, displaying the letters HBC, but signs of decay were already evident as the fence surrounding the post was beginning to fall into disrepair.

Outside the fort, Andrew Stevenson had a shack, E. C. Clark operated a boarding house and the North-West Mounted Police had a barracks occupied by Constable Lee. J. B. MacLise taught school with about 8 pupils in attendance. E. A. W. R. McKenzie, often referred to as "alphabetical McKenzie" in view of his abundant initials, had become a prominent trader in opposition to the Hudson's Bay Company at a location approximately a quarter of a mile from the fort. J. B. Murray held the mail contract from the railway point of Yorkton to Fort Pelly, which included as points of call Crowstand, 3 miles east of present-day Kamsack, Muloch near Rhein and Wallace close to Yorkton. In 1903, when the railway reached Kamsack, the mail route was altered to run from Kamsack to Fort Pelly and on to Newin, where Murray had taken up a homestead on the "Murray Hills."

In 1909 the Canadian Northern Railway was built 6 miles north of Fort Pelly. In its wake new villages sprang up and trade at the old fort dwindled to a trickle. It was finally closed, or rather abandoned, in June, 1912, after 88 years of continuous service, or almost 120 years after the establishment of the first Hudson's Bay post at the Indian Elbow of the Assiniboine.<sup>87</sup> Fort Pelly was a vital link in the chain of Hudson's Bay forts stretching along the northern fringe of the Canadian prairies. As such it played an important role in promoting the company's policy of goodwill and fair dealing towards their Indian customers, which eventually enabled Canada to acquire this immense territory for settlement with a minimum of violence and friction, seldom equalled in the annals of history.

Today, little remains of Fort Pelly but the rubble of fireplaces and the rotting railings along long forgotten graves, but the sites have been preserved for the day when the past will come to life again. In 1923 the Hudson's Bay Company offered the sites and buildings, including 5 acres of land, as an historic site to the Historic Sites Board of the Dominion Government for the nominal amount of \$500.00, but no action was taken at that time. Lately, however, there has been mounting public and governmental interest in the old fort, which eventually may restore this venerable link with our past for future generations.

J. F. KLAUS

<sup>87</sup> Marlborough House, 1793.

DOCUMENTS OF WESTERN HISTORY

## Homestead Venture, 1883-1892 An Ayrshire Man's Letters Home

### PART I

#### INTRODUCTION

WILLIAM GIBSON was born in Auchinleck, Ayrshire, Scotland, on August 23, 1847, the son of John Gibson and his wife Jean Wilson. William Gibson went to school until he was old enough to serve his apprenticeship as a mason under his father. In 1883 he left Scotland with his wife and young family of five children to settle in Winnipeg, intending to establish himself in the building business there. However, conditions in Winnipeg, as far as the building business was concerned, were poor so he abandoned his original plan and settled on a farm in the Wolseley district of the North-West Territories.

During the period 1883 to 1892 some of the letters which Mr. Gibson wrote home were published in *The Ayrshire Post*, under the heading "An Ayrshire Man's Experience of Farming in the North-West of Canada," and it is from these letters that the following extracts were taken. Mr. Gibson lived on his farm near Wolseley from 1883 to 1905. In 1905 he retired to live in Wolseley and then moved to Victoria in 1911. After his retirement from farming Mr. Gibson did a considerable amount of work for the Departments of Agriculture in both Saskatchewan and British Columbia as a judge at livestock and agricultural fairs. He died suddenly at Victoria on July 11, 1918. We are indebted to his daughter, Miss Jean Gibson, who now resides in Victoria, for the copies of her father's letters and for permission to publish portions of the letters.

It is interesting to note the enthusiasm, foresight and knowledge with which Mr. Gibson approached his new vocation in Canada. In selecting portions of the letters for publication we have deleted sections which tell of the commonplace in a pioneer's life. This has enabled us to include at length Mr. Gibson's acute appraisal of the type of life Canada had to offer; his views on the future possibilities of the North-West Territories; the contrast he is able to draw between agricultural life in Scotland and in Western Canada and his sympathetic assessment of the Indians' attempt to adjust to an alien society.

In editing the letters for publication the format of the original letters, as printed in *The Ayrshire Post*, has been followed. Original headings and the complimentary closing have been omitted in every case. Only part of the first letter is available, the second letter was originally published in three parts and the fourth letter exists only in manuscript. Only portions of each letter have been selected for publication. Additions to the text are indicated by squared brackets.

THE EDITOR

*The Ayrshire Post*, April 4, 1884.

We left Glasgow in one of the Allan Line steamships on the 25th April, 1883, and landed at Quebec on the 9th of May, having had, with the exception of two days, a calm passage. After having got our luggage put on to the railway we left Quebec for Winnipeg, where we arrived all safe, after having been five days on our journey, and felt a good deal disappointed with the appearance of this north-west capital and its surroundings. A feeling of disappointment seemed to be also prevalent amongst the other emigrants who had come along with me, and in many cases this was so great as to cause a number of them to return back into the older settlements, there being a good many out of work, and could not find employment, and the cost of living very high. House rents, and everything a family required, were being charged at a high price. It was not long after I arrived there until I concluded that there was little chance of me doing any good at that time at my own trade, as I had been purposing to do. The case seemed to me to be utterly hopeless, the rush of the people into this city having been entirely overdone, the supply of workmen being too great at the time for the demand. I therefore made up my mind . . . to go and look out for land and go into the farming . . . [Leaving his family in Winnipeg, Mr. Gibson and another farmer set out to find land. They finally settled seven miles from Wolseley and immediately got to work digging a well, building a house and plowing.] In one of my digging adventures I came upon a bed of clay, soft and fine, a portion of which I dried in the sun, and which became nearly as hard as Portland cement, and of very much the same colour. I sent a small portion home and had it tested at a brick-work, when it was found to be quite suitable for making brick. My design is to try at some future period to turn my attention to brick-making, as these may come to be much wanted here.

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*The Ayrshire Post*, November, 1884.

One Indian is almost a daily visitor, and often brings along with him his squaw and papooses. My children have become so friendly with this family that when they see them coming they run and meet them and shake hands with them, and are fast acquiring their language. They are very fond of a cup of tea, and are thankful for this and other small gratitudes. The family frequently stay over the night with us. They creep in the cluff, and cover themselves with a bundle of hay, and sleep as soundly as a man with a good conscience does on a feather bed. I, along with two of my neighbours, took it into our heads one day to take a walk the length of the Reserve, and pay our neighbours, the Indians, a visit. When we arrived at the camp, what a scene we had to look upon—between four and five hundred persons, young and old, all moving about, and their wigwams all planted, no doubt, to suit their own taste and convenience. We got the interpreter, who is a white man, and had a conversation with him, and then took a walk round the camp; and when we were doing so we came upon what appeared to be the only log house, which had on top of it something which resembled a drum—this house we understood to be the residence of the chief. They are Cree Indians. We went respectfully up to the door and asked if Pie o' Pot—that being the chief's name—

was at home; the person who was at the door, in reply to this, gave a nod with the head, which we knew meant yes. We then went inside. There was a piece of cloth spread on the floor, and on this his majesty was sitting like a tailor on a board. One of his squaws was seated at his right hand, and there were two others standing on the floor. We shook hands with his highness, and each of us got an empty syrup keg to sit upon. I wanted to buy a pony from him which he had, but I could not tempt him, even with a big price, to part with him. I had along with me a breech-loading gun. Pie o' Pot was greatly taken up with it, took it into his hand, and examined it very minutely, this being the first of the kind he had seen. As we could not make a bargain about the pony, we took good day with him and parted.

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On the 29th day of May [1884] I had all my seeds sown and roots planted, which consisted of eight acres of wheat, five acres of oats, half-an-acre of peas, one acre of potatoes, and a few drills of carrots and turnips, and in my garden I had transplanted several plants of blackberries, raspberries, gooseberries, twelve roots of rhubarb, a lot of green kail and cabbage, onions, carrots, turnips, peas, parsley, and pumpkins. I had also, by this time, got thirty acres of pasture land fenced in for an enclosure for the cattle to graze on, so that these might be kept from, in any way, injuring the crops of grain and other things which I had sown and planted. I had likewise been ploughing a part of the land I had bought from the railway company. Portion of this I can plough half a mile.

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Reports had been for some time in circulation, and these freely ventilated, that the land along the Track, west of Moosejaw, and on to Colgarry, was of an inferior quality for agricultural purposes, the railway company, therefore, decided on testing this land along the line at different stations betwixt these two points, in order to prove its qualities, by ploughing, sowing, and planting different kinds of grain, roots, and seeds on a portion of 30 acres at ten stations from 30 to 40 miles distant from each other.

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My brother, our Ayrshire visitor, [who had arrived in May 1884] being anxious to see and know as much of Canada as he could, so that he might be able to give to those in the Old Country a truthful report, on the 16th of June we left home and set out on a tour of observation along the track westwards. We met Mr. Ducker [a superintendent of one of the railway's experimental farms] who went along with us in the train, and we stopped at each of the experience farms and examined the land and crops. The wheat on all of them was then better than any I had seen east of Regina, oats and barley were also an excellent crop, peas were in full bloom, potatoes looking remarkably well; and the farm on which I would say all these had the best appearance was at Gleichen, the one farthest west nearest to and within sight of the Rocky Mountains. For a person to look at the land, which has not the depth of soil of that which is eastwards and has likewise a good deal of sand in its composition, they might, and indeed would, conclude that this land would not be so productive as the other, but when the crops are seen this changes the opinion entirely.

In the month of August, after having got all my hay stacked up for winter feeding, I was busy getting the land that I intend to crop next year broken up with the plough, back-set and Randel-harrowed; having by my short experience learned that the land which is prepared in this way and gets the winter frost before seed time, is much more productive than that which is broken up in the spring of the year. By the end of August I had got 20 acres prepared for next year's cropping, and I expect to have before winter [an]other 20 acres ready, so that if I succeed according to expectation I will have 40 acres in crop.

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By the end of September I had got all my crops safely gathered in and stored up. This being my first year as a farmer, the progress of these I had been carefully watching from the springing of the blade to the ripened ear, when I was busy engaged carrying these home . . . my expectations did not rise very high in regard to the produce I was likely to have this year from it. Somewhere about 22 bushels of wheat off the acre was what my mind had fixed upon; however, it turned out to be far beyond my expectations, there being between 30 and 40 bushels to the acre.

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I have also a roan gelding, to which you may, if you like, give the name of Lord Randolph, perhaps the less I say about him the better though, his natural disposition might be serviceable to him if he had a seat in the House of Lords. He does not bend willingly to do what he ought, unless that be to carry an Indian on his back.

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For some time past, meetings have been held all round us for prayer and spiritual exercise, chiefly conducted by Wesleyan Methodists, and we have had for a time, every alternate Sabbath, a Missionary preaching to us. About 40 young and old congregate at these meetings, and how blessed it is to know by experience that the Most High dwelleth not in houses made with hands, and that His power and presence spiritually is not confined to magnificent temples and cathedrals with painted windows, but is as much manifested and known in a humble American shanty, when we join in worship and reading His work, or when we sing together such beautiful psalms as the 24th and 72nd, in which there are so many precious truths revealed to us, and so many promises given, which, we believe, the Lord is both able and willing to fulfil. How true are the words of the Saviour, "the hour cometh, and now is, when the true worshipers shall worship the Father in spirit and in truth."

We are now having a good prospect of getting a house erected amongst us, which may for a time serve for both a kirk and a schoolhouse . . . Taking all things into consideration, this edifice cannot be of a very costly style; but there are none of the settlers but who will be willing to give all the help they can. And as house building was my profession in the old country, what help I will be able to give, will, I have no doubt, awaken up in my memory pleasing scenes and feelings of the past. There are none of the settlers here but who would be more willing than another to give a site for these, wherever it was thought most suitable

to have them to be. There can be no difficulty in obtaining sites for kirks and schools here, whatever the religious profession may be of those who think fit to erect them. The land proprietors, I expect, may never know anything of the feeling which possessed the Highland land lords of Scotland in 1843, when those who did not see their way to remain in connection with a kirk which they believed, and said, was an Erastian establishment, were driven by these lairds, in some places off the land to within the bounds of the sea; . . . [The building was started on November 3rd, 1884 and was opened for worship on Dec. 21st, 1884.]

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I have now had the experience of two Canadian summers, a winter, and seed time, and a harvest, and, during that time, I have had opportunities of seeing somewhat of the extent of this great country, and of judging of its climate, its qualities, and its resources, the extent of which is so great as to be scarcely imaginable to those who have been all their life confined to a small island like Scotland; and there are still many working men who have seen but a small portion of that. Therefore, I do venture to give my opinion regarding this great North-West of Canada, in which there are millions of acres of fine fertile land which has only to be cultivated so as to yield abundant crops of grain, and almost all other kinds of food which is required for man and for beast. A considerable portion of this is not beyond the reach of an industrious, well-doing man to obtain, and he may be in possession of as much land which he can say is his own, and on which he can find constant employment for himself and a family, this being amply remunerative. Under these circumstances surely a comfortable living can be had without having to endure so much of that harassing care and anxiety, and sometimes with all this, hardships so many have to pass through in many of the older and more densely peopled countries of Europe. I am now in possession of 480 acres of good land—the same quality in Ayrshire would be considered cheap at any sum under thirty shillings an acre of a yearly rent—and whatever improvements I make I receive wholly the benefit of. In Scotland when a farmer improves the land he has in lease he runs the risk of being unmercifully punished by his laird when his eighteen years' lease expires, by getting the chance of having his rent raised to the highest figure or flitting. Cases of this kind are by no means difficult to find throughout the length and breadth of Scotland. I can now look forward to having an agreeable employment and exercise of both body and mind, and I can have my young family around me, take every meal in my own house and also sleep every night there, and to those who had to forego these privileges in the old country in order to make a living, these are not lightly valued. No doubt there is a vast difference betwixt 480 acres of land in Ayrshire and 480 in Manitoba, but the difference is not so much, so as I think, as betwixt having 480 acres in Manitoba and nothing in Ayrshire. A man can arrive at a position here that he never could have dreamt of getting within reach of in the old country. For a working man, however careful and industrious he might be, to have thought or spoken about being proprietor of 500 acres of land, even the poorest land in Scotland, and which would almost require to be made before it would yield a crop of any kind, he would be thought to be a fit subject for a lunatic asylum. Much of the land in Scotland is tied up in the hands of a few individuals, most



of whom incline to hold it with a death grasp; but, even were they willing, or under circumstances which made selling to be a necessity, they could not dispose of it. That time has not yet come, nor are the laws of the country yet such as empower them to do so, although there has been a great modification of the Entail Laws within this present generation. Still, if a Scotchman who has got a little capital, and is only a working man, has any inclination to be a land proprietor I would say that the speediest way for him to arrive at that would be for him to emigrate.

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*The Ayrshire Post*, November 12, 1886.

[After the 1884 harvest a fairly mild fall enabled Mr. Gibson to begin construction of a stone house.]

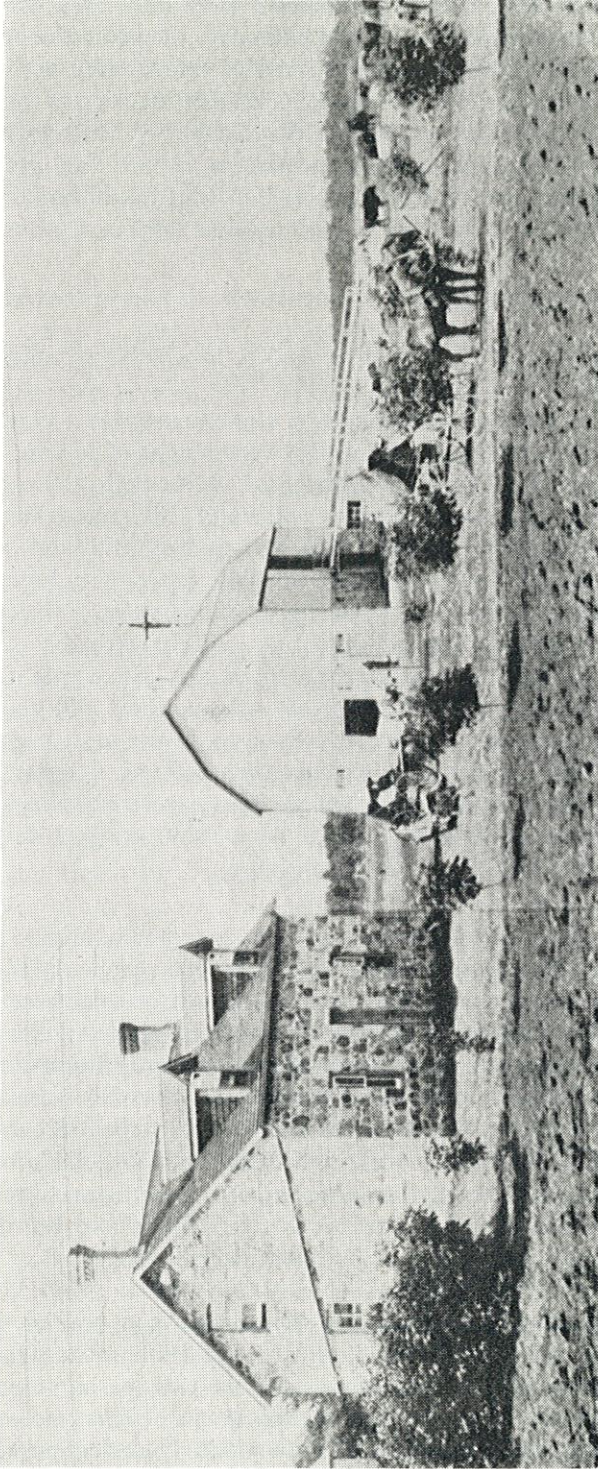
I also at this time had got the foundation of a stone house laid—35 feet long and 20 feet wide. My design is to raise the walls to the height of 15 feet, having the ground story, which I intend for a dwelling house, 8 feet high, the top flat a grainery. I have as many stones laid down as will build this; and I have been successful in burning a kiln of limestone I had gathered off the land. After I had set fire to this kiln, which I cut out on the hill side, for seventy hours, with what help I got, I continued to give her a fresh supply of fuel twice or thrice every hour. At the end of that time she was well burnt off, so that with the exception of my labour this lime has not cost me a cent. I have also discovered a bed of good clean sand on my farm, which, when mixed with the lime, will make first rate mortar for both building and plaster. As I have to do the most part of the building with my own hands, it may take me sometime before it is ready for the roof and to dwell in. But we have no trades' unions here to restrict us to working only a limited number of hours each day, and if I have my health, I have little doubt of accomplishing the task I have taken in hand.

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About the beginning of April [1885] we were all less or more disturbed with the noise about the rebellion and dissatisfaction that had taken place amongst the Indians and half-breeds in the north-west, and on account of this there were a few of the settlers who seemed to think that a change of residence for a time was desirable. Although we were still at a considerable distance from where the disturbance was, horses came to be in great demand for teaming betwixt Qu'Appelle and the seat of war, and ten dollars a day was being paid for a pair of good horses that were suitable for the work, and from 40 to 50 dollars a month was what men were getting for driving them. Several of the young men around us—settlers' sons—hired themselves out for this work. Soldiers and horses were passing along the railway in great numbers on towards Qu'Appelle.

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This year I commenced my seed sowing on the 4th of April, and by the end of the month I had this nearly all finished, and by that time what I had first sewn was springing up with a healthy freshness. I have this season sewn thirty acres of wheat, eleven acres of oats, one rood of peas, the same of turnips, a small patch of black barley and a few carrots, and I have planted one acre of potatoes.



Stone House built by William Gibson on his farm  
at Wolseley, Saskatchewan

The first house on the Gibson farm was a tar paper covered frame building. Within thirty months of settling on his homestead Mr. Gibson had completed the construction of the stone house shown above. A stone mason by trade, Mr. Gibson was able to make good use of the local fieldstone, limestone and sand. The lime he made by burning limestone in a homemade kiln. This, when mixed with local sand, made an excellent mortar. The house, still standing on the farm, is 20 by 35 feet. On December 4, 1885 the family moved from the original frame dwelling into the much more substantial and commodious house. In subsequent years, Mr. Gibson constructed stone buildings for the livestock.

A good many of my neighbours had gone with their oxen and horses to team provisions and whatever else was needed to where the soldiers and the rebels were fighting. However I went on with my farming operations in much the same way as if there had been nothing but peace and quietness in the North-West, and indeed nothing ever did occur to prevent me from doing so. The Indians who were in the Reserve near to me have all along been peacefully disposed so far as I have been able to discern.

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About this same time [November, 1885] I got the roof put on my new stone house, and I expect to get into it in the course of a short time, as the room we will have in it will, to us, be a great convenience. Our present house is a shanty, 16ft. by 12ft. In this space we have two beds, a stove, a table, 3 chairs, a form 4ft. long, 2 chests, a sewing machine, and a box for holding firewood. This is all in the kitchen, which is likewise our parlour and sitting-room, this is all to accommodate eight of a family and, besides that, occasionally two dogs, four cats, and other conveniences. The new house is 36ft. long, 20ft. wide, and two storeys in height, with a projecting roof. This change, I expect, will be an agreeable one to us all, and the work connected with this erection I managed to do all with the help I got from my boys . . . . On the 4th December we flitted into our new house . . . . My taxes this year for the municipality on 480 acres of land, implements, and stock, amounted to 6 dollars, 80 cents.

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Although the seed time was good this year [1886] and the wheat had a good start, a drought set in which affected this crop so much that this year it has been all round failure. The dry weather we had was so much against it that some of the fields sown will not do much more than pay for cutting; the hay was also a great deal lighter, but this made rapid progress for the better about the beginning of wheat harvest. Several of the old half-breeds around us did not sow grain neither last year nor this year, and say that they will not do so next year as from their knowledge of the seasons there would be for three years a failure, and they will prepare for sowing in the spring of 1888, as from that there will be a succession of good years of cropping. Whether their predictions may turn out to be correct in regard to this as it has been these two years past, this, like all other prophetic revealings, will be better understood after being fulfilled.

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On the first week of October I got my grain thrashed. I had this year one hundred bushels of wheat from the mill, but when it is properly cleaned it will be somewhat less. Although I had little this year, considering the ground I had sown, it is the best in quality I have had since I settled. I thrashed at this same time three hundred bushels of oats. The barley this year was a failure with me. I planted last year fifteen bushels of potatoes, and this year on the same ground I planted the same quantity. Last year I raised sixty bushels; this year I had two hundred bushels. I had this year a good crop of turnips, but my peas did not do much. On the 4th of October we had our annual visit of the prairie fires; and on account of the dryness of everything, there has been a considerable loss of both grain and hay. The only loss I met with was a stack of hay that I had put up in a

field away out from the house. The fire guard that I had ploughed round my homestead prevented the pasture grass from being burned, so I may not much feel the loss of this; but I had to keep a strict watch for two nights, to see that no spark of fire was carried over the guards.

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On the 7th of October I left home and went to the mill at Indian Head, taking along with me 22 bushels of wheat. When I got there, the miller told me he would give me 22 lbs. of flour, 4 lbs. of shorts, and 9 lbs. of bran, for every bushel of wheat I had, the remainder to be kept for his work, or he would give me 65 cents per bushel for my wheat, and sell me flour and bran. This being much less than I was expecting, I started from this and went 11 miles farther west to a mill at Troy, which was 35 miles from home. When I arrived there, the miller came out and looked at my wheat, and asked me where it was grown? I told him south of Wolseley. He then asked me if I had not called at Indian Head? I said I did, but could not agree with them about their terms for doing the work. I then asked him what were his conditions for this? He said he would allow me 30 lbs. of best flour, and 17 lbs. of bran per bushel, or he would give me 75 cents per bushel for it, and the same for whatever more I had to sell of the same quality. So I got from him 660 lbs. of flour, and 500 lbs. of bran; and I left that night about six o'clock, and landed home next morning (Friday) about eight o'clock, the two ponies having accomplished this journey, with their waggon and load, in that time, the distance going and coming being 74 miles. I took with me what provision I thought I would need for both myself and the ponies. And for this 74 miles journey I was not a cent out of pocket.

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My wife has this summer made several cheeses over and above what butter she made—price of cheese  $10\frac{1}{2}$  cents per lb.; butter from 12 to 15 cents per lb. . . . My wife sent a cheese, [to the Wolseley cattle and crop show] and got for this the first prize. She also got a special prize for cheese—these amounted to six dollars.

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The North-West of Canada has [many] resources, and I do believe that in the future it will become a great country, and a home for a great number of the human family. I have now been near to three and a half years in Manitoba. I like the life as well as I did when I first settled down here, associated, as it then was, with all the romance of an emigrant's life. I have had a vast deal of hard work to do; but I have been blessed with good health and a willingness to work. There is an independence connected with this life which suits well the nature of a Scotchman, and such as a working man can scarcely arrive at in an old country. No doubt there are in an old country many great privileges which an emigrant has to forego in a new one such as the North-West. On the other hand, there are advantages and liberties in a new country which, after having been once enjoyed, he would feel keenly to be deprived of. And when a family has good health, food, and raiment, although this last may not always be of that style suitable for the taste of a young inhabitant of an old country city, still, with this as it is, and being much the same as all civilized persons we come in contact with, and much superior to what the original inhabitants have, we get on astonishingly well;

and we are far removed from where strong drink is sold, and in a manner free from that temptation . . . .

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Manuscript, Dec. 15, 1887.

A company at Wolseley having been formed for the purpose of erecting a grain mill and elevator, the first two weeks of December [1886] I was employed at this, and had one of my boys assisting me doing some mason work that was at this time required for them. This is the first money I have earned at my trade since I left Scotland, which is now over 3½ years; and having got done what the company at this time required, I contracted with them to build in the engine and the boiler seat.

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About the close of the year the Government issued a circular, letting the settlers know that, on account of the grain crop being a failure in '86, they would supply them with seed—wheat, oats, and barley,—for the seed time of '87, and give them this at prime cost, and this to be paid back in grain at the end of harvest of '87, bushel for bushel, but no interest to be charged . . . . My taxes for the year 1886 were 26 dollars 18 dollars of this being for school tax.

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Owing to my two eldest boys being able to manage all the work the cattle and horse were requiring, I had for the first winter since I came to the North West, rather a gentleman's life, doing bits of odd jobs at my pleasure, thus allowing the harness to slacken that I have been in for the last 3½ years, and I think I could now enjoy this. I also made a wee chair for a young Canadian that we had got some months ago into the family. I am of opinion, that although the grain crops may not always be what we would like them to be, this is a good country for raising cattle. I could on the land I have, keep summer and winter, forty head of cattle and this would not cost me a cent, except what was for attending them. Some of my old friends in Ayrshire may be wondering how we spend our winter in such an out of the way place, where we cannot in a few minutes, go out of our own house, and into that of our neighbours. Well I happen to have with me two hundred volumes of good useful books, which are both instructing and entertaining; several of these have been published by the messrs Chambers, Edinburgh, and I have amongst these the poems of Ramsey, Burns, and Ferguson as well as several of our more modern poets who write in the Scotch language, all those along with blind Harry's Wallace. This will, no doubt, keep the young minds associated with the old country, and likewise teach them to know and understand broad Scotch when they may see that in print or hear it spoken. These books and the newspapers I get sent me from Ayrshire . . . . having all this, I do not weary, and we find that time flies as fast, seven miles from Wolseley on Canadian Pacific Railway as it does ten miles from Ayr, in Auld Scotland.

The well I sunk last summer when [there] was a scarcity of water has still a depth of four feet of water. I had made a tank which holds 140 pails of water and when I took the cattle to the Lake to get watered took this tank along with me and filled it, and brought it home on a sleigh with the ponies, and I filled the

well at the house, which is 35 ft. deep, and by doing this I had a supply of water in store for the cattle when this came to be needed . . . . Owing to last summer being dry and so little rain having fallen, water came to be with many of the settlers very scarce, and some of them had to drive their cattle a long way to get watered. But I had made provisions for this and was in no want of water, having plenty of it for all purposes all winter through.

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I got a small bag of Russian wheat sent me from Professor Saunders, of the experimental Farm Ottawa. This wheat has ripened in latitude 56, more than 600 miles further north than the city of Ottawa. It is expected to ripen much sooner than any wheat we have. This I sowed on the 28th of April [1887] and it was not long in springing up after. I am to send him a sample of this wheat after harvest, and also to state the character of the soil on which it was grown, and how long it was from the time it was sown until it was ripe and ready for reaping, and what other particulars regarding it are worthy of being mentioned.

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The small bag of Russian wheat I got sent me from Professor Saunders at Ottawa, and which I sowed on the 28th of April on ground where I had potatoes last year, and which got no other ploughing than what it got last fall when the potatoes were raised, this grain was on the first week of July  $2\frac{1}{2}$  feet long and all headed, and when at full length was  $3\frac{1}{2}$  feet and the head six inches long, and when it was ripe had a rich beautiful appearance. I had sowed 3 lbs. of this seed on ground which had been in a crop for the three previous years and had got no manure; I had from this 54 sheaves which I thrashed with the flail, and the produce from the 3 lbs. was  $234\frac{1}{2}$  lbs. of clean grain, this I intend to keep and sow on the land that I had summer fallowed. This grain when growing did not appear to be much affected by the hot winds. On the 31st of August I took a step over the length of the Indian reserve to see how my neighbours the Indians were getting on. And there I met with a most agreeable surprise when I saw how they had been progressing with their farming operations since my last visit to them. Mr. Grant, the agent for the reserve . . . told me that the ploughing had all been done by Indians they had about 160 acres in crops and they have sixty head of cattle. They are very quiet and inoffensive. Mrs. Grant has been learning the squaws to knit stockings and such like. Mr. Halford the interpreter went along with me to their village, which is about a mile from where Mr. and Mrs. Grant live . . . . I then went to a field and saw them harvesting, where there was forty acres of the best wheat I had seen this season. It was cut with a reaping machine and there was about 20 men and women, all Indians, going behind and binding it into sheaves, and after them there were papooses or children gleaning or gathering up the stalks and heads that had been left, and binding these up into small sheaves. They had amongst them one white man who works the reaper. They also have in this reserve, besides cattle and horse 40 sheep; and they have got a school and a teacher. They have also of late been displaying a little taste in the erection of their houses which are built with logs. Those they live in during the winter; but in summer they prefer, like patriarchs of old in the East . . . [to] live in tents during the summer. Shortly after this I was over with a load of

lime to them to whitewash their houses before they went into them for the winter. Undoubtly all this does mean progress in the right direction. At the cattle grain and root show at Indian Head, where farm stock of all kinds are exhibited, there were prizes given specially for the Indians who competed for them.

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On the 14th October we had our annual exhibition of cattle, grain, roots, etc., at Wolseley. This has been by far the best show which has ever been there, Mr. Perley, our M.P., having exerted himself much, in order to make exhibitions in the North West successful. I showed six cobs of Indian corn which I had raised, but did not for this get a prize, better being against them. This is the first year I have tried this grain, and it has done so well with me that I intend to try and raise as much next year as I will require for feeding for pigs and poultry. I got 2nd prize for pumpkins, 1st prize for six best stalks of rhubarb, 1st for two best jars of jam and 1st and 2nd for best cheese. We had been making cheese from the middle of May to the end of September. We then left off that and commenced to make butter . . . . I have been erecting a hen house 16 ft. by 12 ft. This I have at some distance from the other houses in case of fire, as I intend to heat it with a stove for the benefit of the hens in winter. This house suited the purpose for which it was intended. With the stove I had in it I could have the temperature so that water did not freeze, and the fowls were as comfortable as in summer. I have also got all my plastering finished in my stone house, which is much improved both the comfort and appearance of it. In the last week of November I got my grain put through the thrashing mill. I had 228 bushels of wheat and 60 bushels of oats, but I did not thrash all my oat crop, as I kept a portion of it in the sheaf for feeding purposes, and on the first week of December I killed a steer to supply the family with meat during the winter.

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And now when the 4½ years of our Canadian life is past and looking at our present position which is comfortable, yet had all that I have in these 4½ years of toil and anxiety been made to me naked and bare before I lifted from my home on the Banks of the Doon where I had passed nearly all my former life, and where I enjoyed as many of the comforts of life as most of those around me, I might have asked the question is it worth while and thought twice and swithered before making the venture, and risk all I had to undergo. But now with the stock of cattle I have and other animals, and having as much land of my own as would keep the double of what I have yet without being a cent out of pocket. I do not regret the change I made. No doubt those who leave an old country such as Scotland is and has been, have in doing so to sacrifice much, but, if we miss the good we likewise miss the evil. For farmers here and where I am there is nothing else. There is a freedom from the power and interference of lairds and factors. This has long been to Ireland and the Highlands of Scotland something like what the Egyptian bondage was to the children of Israel, and which the landlords there seem to hold as obstinately to what they think is their rights as the wicked King of Egypt did to his, and which it would seem that nothing now less than a visitation of the ten plagues will bring them to a right way of thinking.

(To be Continued)

RECOLLECTIONS AND REMINISCENCES

## Early Pioneer Sports in Saskatchewan

By THE REVEREND DAVID L. GREENE

THE settlement period history of Saskatchewan centred around life and activities of pioneer communities. Taking a large place in general interest were the settlers' sporting events. It has become a cliché now to say that the people made their own entertainment but that does not detract from the truth of the statement. The prowess of rival communities was established on the local playing fields. The community picnic or celebration provided the occasion for championship tests of athletic skill.

Contests in this field of endeavour loomed as large in the minds of the people who comprised our pioneer communities as World Series and Grey Cup finals occupy in public interest today. In the early days sports were truly amateur. Spectators knew the men on the field for they were neighbours homesteading on nearby quarters, or the men who were selling lumber or groceries, practising medicine or law, teaching or preaching in local schools or churches. They were close friends, not hired entertainers, and because of this loyalty to the home team knew no bounds.

Sports competitions amongst pioneer communities developed sports personalities as important to the populace as the "Rockets" and the Mickey Mantles are to professional sports fans today. But for lack of accurate recording, outstanding events and players are fast fading from memory. No rosters of famous amateur events exists. There are no statistics to read by way of bringing back departed shades of amateur greats. Only dimming memories can bring them back to mind.

One such noteworthy occasion which the author recalls was Caron's Civic Celebration on August 4, 1908. Caron, a new town on the Canadian Pacific Railway main line, sixteen miles west of Moose Jaw, was enjoying a typical prairie boom. Lumber was going out on long processions of farm waggons to homesteads. Merchants were passing out hundred pound bags of flour and sugar with the rapidity of tins of coffee in ordinary times, and they were collecting top prices for their goods. Livery stables were crowded to overflowing with homesteaders' teams. Nevertheless, everybody took time out to mark the holiday. Visitors flocked in from points as distant as horse transportation could bring them and scores came from east and west by Canadian Pacific Railway trains. The sports programme was highlighted by a day-long baseball tournament for substantial prizes. Elimination matches followed each other with precise regularity and ended with an after supper final.

Finalists were the local team and an aggregation from a rural district north of town. When the Caron players took the field spectators were surprised to see a strange young man on the pitcher's mound. Many doubted the wisdom of using an unknown pitcher at such a crucial time. Frantic enquiries elicited the informa-



tion that this newcomer was a recent arrival from Toronto who had come to live with relatives. He was a diminutive, boyish-looking lad fresh from the city's unsunny haunts. His name was Al Martin and he was a southpaw pitcher. They said he had been working in a tailor shop where he had developed that left hand using a cutter's scissors. His pitching stance enabled him to keep tight command over first base runners, if any got that far. He pitched a full nine innings and had a shut out game. It was a gruelling contest, as the Caron team got only one run.

Another ball game which should be recorded in the annals of pioneer sports was one played in the Dirt Hills, southwest of Moose Jaw, during the summer of 1911. These rugged hills and sloughs had been the scene of small ranching operations from quite early days carried on by the Lintons, the Howes, the McCraes and others. Land seekers experienced in farming had trailed through that ranching area, out past Old Wives Lake and on south to good locations where towns like Limerick and Assiniboia later grew up. But there were other people who were seized with the urge to go farming closer to the city. Probably due to pressure from them, the Dirt Hills ranch land was made available for homesteading.

There was an influx of settlers, most of whom knew little or nothing about farming. One of those men hauled a seed drill in gear all the way out from the city to his homestead. He also raised a calf cooped up in a wicker work hamper made for carrying crockery ware. Shacks were built on rocky hilltops overlooking sloughs. Wire fences cut off old trails, to the annoyance of ranchers. The result was a revival in miniature of the ancient rancher-farmer feuds of stagecoach days. As a theological student on summer vacation I was holding church services in the ranchers' schoolhouse, known as City View.

The time came when community consciousness amongst the new settlers decreed that a celebration should be held to inaugurate the new settlement. Meetings were held, committees appointed and a date set. It was a foregone conclusion that there would have to be a baseball game. The grounds committee were hard put to find a large enough level tract to accommodate a diamond. After this a ball team had to be recruited. The first requisite, of course, would be to find a pitcher. To the great joy of everyone a tall, lanky homesteader, named Long, volunteered the information that he had done some pitching for a minor American league. He was promptly elected and after some tryouts he found a receiver who could hold his curves. Seven more players were selected from a motley crowd of supporters. They were assigned to various posts, though some of them did not know left field from shortstop position. A couple of practices were held and the team was ready to go.

Early in the preparations a challenge was issued to the Newberry team over east of the hills. On the eventful day a gratifying concourse of well-wishers arrived by saddle horse, buggy and waggon. But the Newberry boys as representatives of an old established district motored up into the hills over precarious trails in a Model T Ford. They stepped out of their vehicles resplendent in natty new uniforms, striking terror into the hearts of the City View players.

The visitors went into bat and went out again, one, two, three. They had never faced an old pro before. Long had himself a merry time. He allowed just enough hits to make it a game. Stan Newberry, southpaw pitcher for the visitors, threw a fast ball but he lacked control. He yielded place to his brother-in-law, Vic Eldstrom a right-hander. As the game progressed it assumed the aspect of a near comic caricature of our great national sport. This phase of the contest was not lost on the spectators, nor on the discomfited Newberry boys. After all, everybody was out for a day of fellowship and fun and enjoyment of a holiday was more important than winning a ball game. The tradition of staging a baseball game as an indispensable feature of a community celebration was upheld. Moreover, the homesteader section of City View was duly inaugurated, though the rough character of the terrain offered little hope that it would ever become a prosperous farming community.

On the north side of the Saskatchewan river, north of Morse and reached in the early days by the now forgotten Log Valley ferry, lies an area of several townships that was homesteaded during the first decade of the nineteen hundreds. I was the first missionary student to survey the area and hold church services. Arriving via Morse and Log Valley with pony and buggy in May, 1910, I found a hall at Bernard Flats and three new schoolhouses available for my purpose. I was piloted around the country by David Anderson who had come from Stoughton and was active in bringing in a number of other settlers. My activities centred around Sunkist post office, which was a tiny corner of Marten's store. The name no longer exists except in the memories of early residents and the community has been superseded by the towns of Lucky Lake, Demaine and Beechy. By 1910 Sunkist felt that it had achieved the status of a community and that it should give appropriate notice to the world by holding a celebration on Dominion Day. We put up some tents for shelter from the blazing sun and, as we did not have a baseball team, we organized a parade. Jim Scott fitted out his double box waggon as a volunteer fire truck equipped with water pails and ladders, and hauled by a team of fiery bronchoes. Fred Farnsworth, wearing a hideous headdress of rope strands, crawled about on the floor of a portable cage as "Yob-Yob, the Wild Man from Borneo." His equipage was hauled by a horse ridden by a man wearing a stovepipe hat. I and Francis Turner, the teacher with whom I "bached" in a shack on the road allowance, sailed the good ship, "Never-Been-Sunk." The hull of this craft was Mr. Willis's stoneboat and the motor power was his team of horses. Our pioneers worked hard to make a good time and we slept well for knowing that Sunkist had been given an appropriate inauguration.

Another summer celebration which departed from the custom of featuring a baseball match as the main attraction was the big community picnic held on the Stewart Flats, named for a family who came from Orono, Ontario. This was part of my vacation Mission lying between Hodgeville, south of Morse, and Wiwa Hills to the east. I had reason to remember that event for it was the one and only time I ever played soccer. Because I had been attending college it was assumed I must be a football player.

In spite of vigorous protests that I was entirely ignorant of the game, I was press-ganged into supporting the local aggregation against all comers. The pickup teams were evenly matched and at two minutes to the final whistle, with the score tied three all, I was sent up to relieve a winded forward. Just as I arrived at my new position a kick on goal was returned by the goalie. The ball struck me, bounced off and rolled into the goal. The tie was broken and I emerged the reluctant hero of a fluke play. This was an embarrassing denouement because my parishioners began to doubt the truth of my declaration about never having played football.

Universities, as well as rural communities, have their cherished memories of pioneer sports. Saskatchewan was a shining example of dedication to the cult of physical fitness. Track events, soccer and hockey flourished. In the latter sport we made do with an open air rink, using Agro's stock judging pavilion for a dressing room. We theologs called it "Dean Rutherford's Chapel." The picture of the interior of that edifice which appeared in the Winter, 1961 edition of *Saskatchewan History* brings back nostalgic memories to one who was there: the trussed roof, anticipatory of the modern laminated trusses which support the roofs of new churches today; the banks of seats on which we sat to change our footgear; the sawdust floor which was easy on sharp skates; shades of Lloyd, Moore, Mighton, Fife, Bracken, Elliott, Brailsford and many others who made up our old seven man teams; the men who went out on the ice in forty below weather and stayed the course, only rushing in between periods to thaw out.

Our Emmanuel College team earned the distinction of never winning a game, thereby making Bill Lindsay's joke column in *The Sheaf* with his classic, "Why is Emmanuel College hockey team like philosophy?" "Because Immanuel Kant!" Our team was weak because most of our players came from England and they had to learn to skate as they played hockey. Elliott and I were the only two Canadians. He played Rover, a position long since vanished from hockey, while I tried to hold right wing. When we met the Agros I was pitted against Professor John Bracken, later to become Premier of Manitoba. We played against impossible odds but Emmanuel won unstinted praise for carrying through their schedule. What our men lacked in hockey skill they made up on the football field, comprising as they did three quarters of the team which defeated the University of Alberta in the first inter-University match at Edmonton in 1911.

The sports days of the pioneers welded communities together into harmonious units and fostered friendly rivalry with neighbouring districts. Next in importance for discussion in family circles and in pool rooms, after condition of crops and price of wheat had been reviewed, was the matter of building up a champion baseball team. Our pioneers took their sports seriously in so far as these diversions enriched their life.

## Book Reviews

THE MAN WHO HAD TO HANG: LOUIS RIEL. By *E. B. Osler*. Toronto: Longmans, Green and Co., 1961. Pp. 320. illustrations. \$5.00.

FOR students of the Canadian west, the controversies that have emerged from various examinations of Louis Riel's private and public life have been reduced to their right proportions. Now available are dispassionate accounts and minute analyses revealing the complex and subtle relationship of forces and personalities that produced the two western rebellions. Scholars are consequently better able to appreciate the nature of the prairie upheavals and their impact on the wider Canadian scene.

Mr. Osler's popular biography of Riel has the considerable merit of engaging the reader's attention; he is a good story-teller. Indeed, he possesses that skill, highly-developed among writers of a certain *genre*, of leading his readers from one suspenseful event to the next. But Mr. Osler is not always convincing. Biographical writing is a high literary form necessarily based on scrupulous care for the evidence at hand and, when that fails, on the writer's capacity for filling in the gaps intelligently. The biographer is required both to immerse himself in the mind and heart of his subject and to maintain the detachment necessary to true understanding. That this is very rarely accomplished is evident from the small number of biographies to which the appellation great can be given. This is not to say that Mr. Osler does not succeed, in part, in presenting a life-like figure. Of necessity he has had to sift the evidence and to come up with answers. Yet it is perplexing that, in his brief allusions to Riel's mental suffering, Mr. Osler did not make any serious attempt to evaluate the medical reports. How rare it is to have at one's command evidence of such a unique kind upon which to reconstruct character and how strange that it should virtually have been ignored. Surely the aid of a psychiatrist could have been enlisted to enable the author to reach some conclusions, however tentative, regarding the nature of Riel's maladies. Moreover, Professor Stanley's estimate of Riel's aberrations were available to the author. If such a procedure had been followed, Riel's tragedy would have been endowed with the significance it deserves. Instead Riel's actions in 1885, from Mr. Osler's account, appear melodramatic and sensational, inducing in this reader the wish to have done with this depressing business.

Riel's key role in the Red River Rebellion is treated more skilfully, especially in Mr. Osler's recognition of the fairly sophisticated political response to the changes in the colony wrought by the announcement of the impending transfer of sovereignty. If all of the groups contending for power at Red River are not given full treatment, with the result that the barricades seem to have been constructed almost from the start and with the implication that what was to occur was predetermined, the assessment of the events and the men that shook the small settlement is generally sound. For the essential fact of the Red River Resistance, despite Riel's personal defeat, is his undisputed right to be remembered as the man who crystallized discontent, set the machinery in motion for the

negotiation of union with Canada, and focused attention on the nature of Canadian nationalism. Although Mr. Osler does not directly attribute all of these accomplishments to Riel, they are an implicit part of the story as he relates it. As an introduction, Mr. Osler's study should stimulate the uninitiated to seek answers in the more scholarly books now at hand.

H. MITCHELL

INDIAN LEGENDS OF CANADA. By *Ella Elizabeth Clark*. Toronto: McClelland and Stewart Ltd., 1960. Pp. xiii, 177. \$4.50.

**B**EFORE Dick and Jane ran, ran, ran in brightly-colored readers, children learned their letters from stories that instilled high moral principles on every page. Ella Clark's collection of Indian legends, in spite of its modern format, is written in the same literary style with the pervasive moral tone that marked children's anthologies of Victorian days. The collection is meant as a "book of Indian stories that can be read in families and in schools." It can indeed be read without blushes by even the most straight-laced aunt, but whether it *should* be read by anyone is another question.

Miss Clark takes her legends from nineteenth-century compilations of Indian tales, supplementing these with a few popular myths (such as the Legend of the Qu'Appelle) and a handful of reminiscences by elderly Indians. The sources of the legends are given at the end of the volume, but there is no indication of which sections the author has retold (in English fairy tale clichés) and which she has quoted directly (e.g., p. 67, lines 19-22). Many of the legends are prefaced by brief notes based on the Smithsonian Institution's 1912 *Handbook of American Indians*, or on general ethnologies of the tribes or regions mentioned. There is no overall introduction to the Indians of Canada, not even a note explaining the list of language families given before the table of contents, nor are there any maps or illustrations.

The stories are loosely arranged by theme: Tales of Long Ago, Culture Myths, Nature Myths, Landscape Features, A Medley, and Historical Traditions. By thus mixing legends from the salmon fishers of the Pacific Coast with others from the corn farmers of the St. Lawrence and the caribou hunters of the northwest, Miss Clark has denied the reader the opportunity to sense the coherence and the flavor of each tribe's way of life. No sense of the basic and important regional differences in Canadian Indian cultures emerges from this heterogeneous collection. Miss Clark had intended to "provide a background for a study of the American Indians," but the superficiality of her arrangement and, one suspects, of her understanding of the Indians, makes this volume a poor introduction to either individual or class studies.

As simple entertainment, *Indian Legends of Canada* has been too bowdlerized to satisfy even well-bred children. These legends were meant to be told by adults to adults, and by removing all that might be considered "brutal and erotic" Miss Clark has emasculated the tales; they emerge about as interesting as the Boy Scout Motto. Certainly they cannot be considered to render a true picture of

Indian life and thought when there is no hint of the ruthless struggles for political power among the Haida, the Blackfoot preoccupation with glory in war, the Chippewa dread of winter starvation symbolized by the terrifying Cannibal Monster, or the repressed distrust that flared out in the Iroquois cruelty toward captives. It would require rare skill to inject drama into stories that had been cleansed of most of the passions of life, and Miss Clark lacks such skill.

Any anthology of Canadian Indian legends must compete with the publications of two talented writers who have given us the tales they have collected in decades of field work as trained professional anthropologists. Diamond Jenness and Marius Barbeau can reproduce the style of an Indian narrator, select the metaphors that convey the feel of an alien life, bring out the important characteristics of each tribe. Though far from perfect, their works remain the best choices for the family or school that wants a lively background for studies of our Indians. Adult readers who can take life without editing should, if they can reach a good library, be satisfied with no less than classics such as McClintock's *Old North Trail* and the authentic collections of professional ethnologists such as Speck, Boas, or Kroeber. This reviewer can see little benefit for any audience from books such as this by Ella Clark.

ALICE B. KEHOE

#### RECENT PUBLICATIONS IN LOCAL HISTORY

IN 1955 *Saskatchewan History* began publishing lists of local histories many of which had been prepared in observation of the Golden Jubilee of Saskatchewan. A total of 139 community histories, published in mimeographed, lithographed, or printed form, had been noted by Autumn, 1958, the issue in which the most recent of the lists prepared by Miss Christine McDonald appeared. This review article brings up-to-date the listing of local histories. In addition the many school histories which have been made available on microfilm in the Saskatchewan Archives and a number of histories of churches, businesses and organizations and other publications which come within the scope of local history are noted. Local histories which have been reviewed separately in this magazine are not included.

*The Prairie Rose Story* is an attractive history of a rural municipality, published on the occasion of its fiftieth anniversary. Among the interesting features are sections on wild life, prairie fires, weather, place names and pioneer settlers, as well as careful notes prepared from the records of the municipality and its predecessor the local improvement districts. In *A History of Talmage and District* Marjorie Macrae presents a chronology of the notable events in the history of Talmage, covering the years from 1898 to 1954. *Pioneer Days in Wood River District* is the product of the Wood River Old Timers' Association, centred at Lafleche. It includes numerous biographies collected by the Association over a period of thirty years and lists of homestead entries for the thirty-six townships in which its members live. This tabulation of homesteaders, while not perhaps of great interest to outside readers, is a valuable reference for the local residents. *Historic Battleford* is not a history of the community. The principal feature of

this folder is an illustrated tour map of historic sites in the area, augmented by concise notes on the significance of each. It is noted here since it is a useful kind of local history publication which other communities should be encouraged to provide. In *From Pay-e-pot to Piapot*, a mimeographed history, the Piapot School has published the material which successive classes have collected since 1945.

*Calvary Baptist Church Jubilee 1906-1956* presents a history of this Weyburn church and messages from several of its former pastors. Mr. I. F. Stothers, in his *Invasion by Saddlebag and Buckboard*, tells us the story of St. Paul's United Church, Tisdale, tracing its growth from missionary activity in the Carrot River district to the interesting details of local co-operation in its recent building program. A less detailed history of another congregation, the New Stockholm Evangelical Lutheran Church near Stockholm, is provided in a splendidly illustrated booklet published by the church on the occasion of its seventieth anniversary in 1959. The six-page printed booklet issued by St. Andrew's United Church, Tugaske, is a commendable short history of that church.

*Beyond the Old Bone Trail*, published in Great Britain, is a book-length story of a Welsh pioneer of the Zealandia district. After Mr. Evan Davies returned to his homeland, where he died in 1959, he told his experiences to Evan Hughes and Aled Vaughan who are responsible for this well-written account of his sojourn in Saskatchewan. Mr. George Larkey, in *Days of the Past*, gives a first-person account of his early farming career in the United States and his homesteading days some twenty miles from Weyburn. The Saskatchewan History and Folklore Society has sponsored the publication of another serial from *The Western Producer*. This is Abel Watetch's story of *Payepot and His People*, as told to Blodwen Davies. It is an important contribution to the recording of native lore; the Indian attitude to the institutions and events of the period is apparent throughout. Mr. M. N. Campbell, a former Member of Parliament, in his *Reminiscences of Pioneer Days in the West* has written an account of his experiences in several communities in Ontario, Manitoba, Minnesota and Saskatchewan. He makes interesting observations on the ethnic groups which settled near Kamsack and Pelly. Another former Member of Parliament William Bock of Eastend has followed his *Book of Humbug* (1958) with a selection of reminiscences entitled *Skeletons*. They contain many interesting and humorous sidelights on pioneer life in this province.

In commemoration of its fiftieth anniversary Bowman Brothers Limited published a booklet which outlines its growth from a modest bicycle shop in Saskatoon in 1907 to a business firm with branches throughout the province. A number of interesting historical photographs are among the many illustrations. The Saskatchewan Municipal Hail Insurance Association, a co-operative venture to combat one of the natural hazards in Saskatchewan farming, achieved outstanding success. *Municipal Hail Insurance*, written by officers of the Association after thorough research in its records, tells the story. Another organization, the Hotels Association of Saskatchewan, has published an account of its first fifty years, *A Half Century of Hospitality*. In addition to the work of the Association the book traces the ups and downs of the hotel industry and discusses the impact

of liquor legislation in the period covered, 1906-1956. *Fifty Years at Your Service* is the anniversary publication of the Regina Grey Nuns' Hospital. While considerable space, both in text and illustrations, is naturally devoted to the modern plant, the history of the order, its work in Regina and improvements to the hospital are not neglected.

A recent federal government publication is *Batoche National Historic Site*. The author is to be congratulated on an excellent presentation of the story of Batoche. Reproductions of several photographs taken during the campaign in 1885 by Captain Peters, as well as other illustrations and the cover design, make it a most attractive booklet. The Saskatchewan government has reprinted *Guide to the Historic Sites of Saskatchewan*, adding a number of sites which have been marked since 1955 and amending the insert map accordingly. *The Story of Water Development in the Qu'Appelle Watershed*, a hydrology report prepared by the Prairie Farm Rehabilitation Administration, includes a good deal of general history while tracing the story of water usage since the days when the Indians were the sole occupants of the area.

As a Jubilee project in 1955 Saskatchewan schools were encouraged to write histories of the districts in which they were located. About 100 of these were published, and have been included in the lists mentioned at the beginning of this article. Many more remained in manuscript form. The Saskatchewan Archives Board has now completed a project of borrowing these unpublished histories for microfilming, with the result that some 850 are now available on film in the Archives Division, Legislative Library, Regina. It is impracticable to list this number here. There is, of course, considerable variation in the scope of the material and the thoroughness of the work. None failed to provide some piece of information which otherwise could not easily be ascertained or might never have been recorded. Some traced the story of the district back to the presence of native tribes and fur trade activity but the majority started with the first settlers on the farms or in the villages. Many teachers and students availed themselves of a variety of local source materials, wrote to outside agencies for additional records, solicited contributions of letters, diaries and reminiscences for inclusion in the histories, and collected valuable old photographs with which to illustrate them. The whole group must be considered an invaluable source of historical information on communities throughout the province.

The following list provides the publication data on the historical publications mentioned in this article but it is not known what supplies may still be available at the sources indicated:

- THE PRAIRIE ROSE STORY. By Mrs. C. M. Buckaway, 1960. Pp. 43, illus. Available from Rural Municipality of Prairie Rose No. 309, Jansen, Sask.
- A HISTORY OF TALMAGE AND DISTRICT. By Marjorie Macrae, [1955]. Pp. 24, mimeographed. \$1.00. Available from the Secretary, Talmage Homemakers' Club, Talmage, Sask.
- PIONEER DAYS IN WOOD RIVER DISTRICT. Edited by Allan R. Turner, 1960. Pp. 116, illus. \$2.00. Available from the Secretary, Wood River Old Timers' Association, Lafleche, Sask.
- HISTORIC BATTLEFORD. 1960. Folder, tour map, illus. Available from the Battleford Chamber of Commerce, Battleford, Sask.
- FROM PAY-e-POT TO PIAPOT. By Piapot School, 1960. Pp. 21, mimeographed. Available from the school.



- CALVARY BAPTIST CHURCH JUBILEE. 1906-1956. By the church, 1956. Pp. 37. Available from the Calvary Baptist Church, Weyburn, Sask.
- INVASION BY SADDLEBAG AND BUCKBOARD. By I. F. Stothers, [1959]. Pp. 58, illus. Available from St. Paul's United Church, Tisdale, Sask.
- NEW STOCKHOLM EVANGELICAL LUTHERAN CHURCH, 70TH ANNIVERSARY. 1889-1959. Pp. 12, illus. Available from the New Stockholm Evangelical Lutheran Church, Stockholm, Sask.
- ST. ANDREW'S UNITED CHURCH, TUGASKE, SASK. GOLDEN ANNIVERSARY, 1910-1960. By the church, 1960. Pp. 6. Available from St. Andrew's United Church, Tugaske, Sask.
- BEYOND THE OLD BONE TRAIL. By Evan Hughes and Aled Vaughan, 1960. Pp. 172. \$3.75. (Cassell, London, England). Available from the British Book Service, Toronto, Ont.
- DAYS OF THE PAST. By George Larkey, 1956. Pp. 32. Available from George Larkey, 28 Leyton Ave., Toronto, Ont.
- SO SOON FORGOTTEN. By Dick Fairfax, 1955. Pp. 132, illus. \$2.00. Available from Modern Press, Saskatoon, Sask.
- PAYEPOT AND HIS PEOPLE. By Abel Watetch as told to Blodwen Davies. Pp. 66, illus. \$1.00. Available from the Secretary, Saskatchewan History and Folklore Society, 1630 Cowan Crescent, Regina, Sask.
- REMINISCENCES OF PIONEER DAYS IN THE WEST. By M. N. Campbell, 1960. Pp. 12. Available from M. N. Campbell, 114 Balmoral South, Hamilton, Ont.
- SKELETONS. By W. Bock, 1960. Pp. 173. \$2.50. Available from W. G. Bock, Box 515, Eastend, Sask.
- BOWMAN BROTHERS LIMITED. 50TH ANNIVERSARY. Edited by Gordon Bowman, [1959]. Pp. 28, illus. Available from Bowman Brothers Limited, Saskatoon, Sask.
- MUNICIPAL HAIL INSURANCE. By E. G. Hingley, J. G. Knox and J. Harvey Lane, 1960. Pp. 160, illus. Available from the Saskatchewan Municipal Hail Insurance Association, 1965 Hamilton St., Regina, Sask.
- A HALF CENTURY OF HOSPITALITY. By H. G. Bowley *et al*, 1960. Pp. 52, illus. Available from Hotels Association of Saskatchewan, Regina, Sask.
- FIFTY YEARS AT YOUR SERVICE. 1957. Pp. 18, illus. Available from the Grey Nuns' Hospital, Regina, Sask.
- BATOCHÉ NATIONAL HISTORIC SITE. Queen's Printer, 1960. Pp. 23, illus. Available from the Education and Interpretative Section, National Parks Branch, Department of Northern Affairs and National Resources, Ottawa, Ont.
- GUIDE TO THE HISTORIC SITES OF SASKATCHEWAN. Revised and reprinted, 1960. Pp. 20, map, illus. Available from the Department of Travel and Information, Regina, Sask.
- THE STORY OF WATER DEVELOPMENT IN THE QU'APPELLE WATERSHED. Hydrology Report No. 23, prepared by P.F.R.A. Information Division, 1958. Pp. 83, maps. Available from P.F.R.A., Information Division, Motherwell Building, Regina, Sask.

A. R. TURNER

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## Contributors

J. F. KLAUS of Pelly, Saskatchewan, is a farmer and the Secretary-Treasurer of the Fort Pelly Historical Society.

THE REVEREND D. L. GREENE is retired and now lives in Victoria, B.C.

ALICE B. KEHOE is an anthropologist and wife of the Curator of Archaeology and Ethnology, Saskatchewan Museum of Natural History, Regina, Sask.

DR. H. MITCHELL is Assistant Professor of History, University of Saskatchewan, Regina Campus, Regina, Sask.

A. R. TURNER is Acting Provincial Archivist, Regina, Sask.

## Notes and Correspondence

Readers will learn with regret that Dr. Evelyn Eager will not be returning to her post as editor of *Saskatchewan History*. Dr. Eager resigned as Assistant Provincial Archivist, effective June 30, to accept a position as Assistant Professor of Political Science at the University of Saskatchewan, Regina Campus. Best wishes go with her in her new position. Subscribers will look forward to further contributions from her in future issues of *Saskatchewan History*.

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Dr. N. M. Ward, Professor of Political Science at the University of Saskatchewan at Saskatoon, has been appointed a member of the Saskatchewan Archives Board. He succeeds the late Dr. G. E. Britnell who served as a member of the Board from 1945 to 1961 and Vice-Chairman of the Board from 1949 to 1961.

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Mr. J. H. Archer, Provincial Archivist and Legislative Librarian, is on a year's educational leave. While on leave Mr. Archer is studying at Queen's University, Kingston, Ontario. During his absence Mr. A. R. Turner is Acting Provincial Archivist.

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Mr. Lloyd Rodwell has been appointed to the staff of the Provincial Archives as an Archival Assistant. Mr. Rodwell will work in the Saskatoon office of the Archives.

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The Canadian Historical Association, at its meeting at the University of Montreal on June 10, awarded a certificate of merit to the Western Development Museum Board, Saskatoon. The awards, instituted by the Association last year, honour individuals, associations, and publications for outstanding achievements in furthering the study of local history in Canada. This year ten awards were made, three in Quebec, two in Nova Scotia and Manitoba, and one each in New Brunswick, Saskatchewan, and Alberta. The citation to the Western Development Museum Board reads "For assembling extensive exhibits relating to the development of prairie agriculture, for demonstrating the operation of machinery and equipment at its annual "Pion-Era" festival, and for encouraging an appreciation of local history among school children by conducting annual essay competitions."

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The June meeting of the Wolverine Hobby and Historical Society was held at the Hamona Colony site in the Qu'Appelle valley. Mr. T. Arthur Wilson of Birtle, Manitoba, presented excerpts from the diary of a pioneer resident of Birtle, Mr. Alfred Morton. The diaries covered the years 1880 to 1886 and gave a vivid picture of pioneer life in the Birtle area. The August meeting was held in the society's club rooms in Spy Hill. A paper prepared by Mrs. Joe Magnusson on the history of Fort Ellice was presented at the meeting.

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The only copies available of eleven other issues are those with covers soiled from display on news-stands. There is no damage to the contents of the magazine. These are:

Vol. II, Nos. 2 and 3 (Spring and Autumn, 1949); Vol. III, Nos. 2 and 3 (Spring and Autumn, 1950); Vol. IV, Nos. 1 and 2 (Winter and Spring, 1951); Vol. V, Nos. 2 and 3 (Spring and Autumn, 1952); Vol. VI, Nos. 1, 2 and 3 (Winter, Spring and Autumn, 1953).

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