

Saskatchewan History

VOLUME 52
NUMBER 1
SPRING 2000



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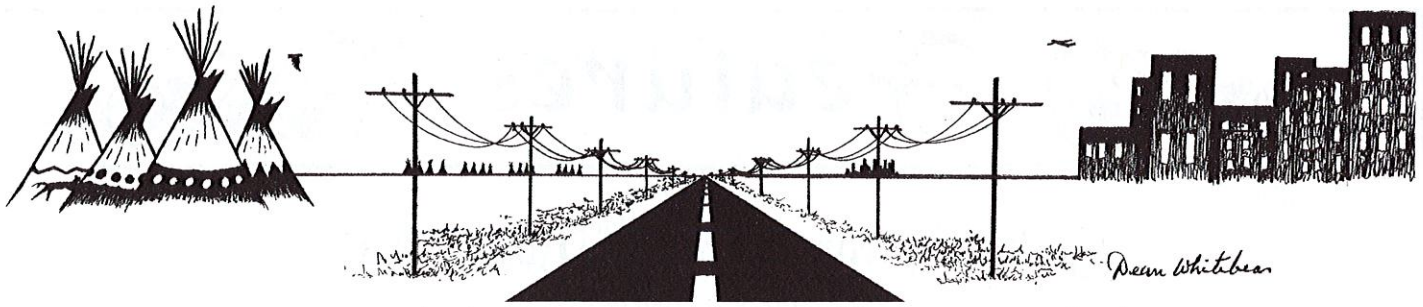
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SASKATCHEWAN HISTORY

VOLUME 52, NUMBER 1

SPRING 2000

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Saskatchewan History is published twice a year by the Saskatchewan Archives Board, University of Saskatchewan, 3 Campus Drive, Saskatoon, Saskatchewan, S7N 5A4.

Subscription rates are \$15.00 per year or \$7.50 per copy (Canadian residents please add GST).

The editor of *Saskatchewan History* welcomes the submission of articles relating to the history of the province. Manuscripts must be submitted in duplicate, typewritten, and double-spaced. The endnotes, prepared according to the Chicago Manual of Style, should also be double spaced. Authors should submit manuscripts on PC/DOS 360K floppy disk. The disk must be IBM compatible, in Word Perfect 6.0, 7 or 8 for Windows but Word 6.0 for Windows is also acceptable. Two hard copies are also required, and the print must be letter or near-letter quality. Manuscripts will be reviewed by qualified readers. The Saskatchewan Archives Board assumes no responsibility for statements made by contributors. Dr. Taylor's e-mail address is taylorg@duke.usask.ca

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ISSN 0036-4908

DESIGNED BY: Loreen Howarth

PRINTED BY: Apex Graphics

FEATURES

Saskatchewan Archives Board News	2
The Editor's Comments	2
Our Cover, Our Drawings, and Our Pictures	4
Correspondence, Notes, and Comments	7
Documentary Sources <i>Selected and introduced by Georgina M. Taylor</i>	9
Saskatchewan History and Folklore Society	44
<i>Saskatchewan History: Quotations from the First Fifty Years, Selected by Joan Champ</i>	45

ARTICLES

The Peoples of Saskatchewan in Pictures: "The Francophones" <i>by André Lalonde and Richard Lapointe</i>	16
Dreams Come True: Edna Tyson Parson, Historian <i>by Deborah Gorham</i>	27
History in the Community: Dr. John Rae's Route Near Old Wives Lake and Chaplin Lake <i>by John Hudson, with an introduction by C. Stuart Houston</i>	32
Rogues, Heroes, Adventurers, and Trailblazers — Martha Bowes, Saskatchewan's First Woman Radio Announcer <i>by Ruth Millar</i>	37

BOOK REVIEWS

DONNY WHITE In Search of Geraldine Moodie <i>by Brock Silversides</i>	40
EMIL J. MEILICKE, with a new introduction by R. Bruce Shepard, Leaves from the Life of a Pioneer: Being the Autobiography of Sometime Senator Emil Julius Meilicke <i>by T.D. Regehr</i>	41
SARAH CARTER Capturing Women — The Manipulation of Cultural Imagery in Canada's Prairie West <i>by Signa A. Daum Shanks</i>	42



Features



Saskatchewan Archives Board News

GWEN D. CHARMAN APPOINTED TO ARCHIVES BOARD



Gwen D. Charman

Gwen D. Charman of Saskatoon was recently appointed to the Saskatchewan Archives Board by Order in Council dated 8th June 1999.

Ms. Charman is a professional accountant and business advisor. In her current position as Director of Operations for the Meewasin Valley Authority, Saskatoon, Gwen is responsible for strategic and business planning, financial management, and human resource management. In her previous position, 1992-94, she developed policy and strategic initiatives with the federal Department of Western Economic Diversification. In addition, she has current affiliations with the Institute of Chartered Accountants of Saskatchewan, Tourism Saskatchewan, Wanuskewin Heritage Park Corporation, Saskatchewan Cooperatives Securities Board, and Saskatoon Board of Trade.

Ms. Charman holds a Bachelor of Commerce degree from the University of Saskatchewan (1976) and was admitted to the Institute of Chartered Accountants in 1978.

The Editor's Comments

The enthusiasm of our subscribers and readers has encouraged us to continue the approach we have been taking in *Saskatchewan History* since the Fall of 1998.¹ They have responded favourably to our covers, designs, drawings, pictures, and to various articles and features. Many like our series on "The Peoples of Saskatchewan in Pictures." Historian Gerald Friesen suggests that when analysing the ethnic and racial balance on the Canadian prairies between 1870 and 1940 "perhaps one should think in terms not of melting pots or mosaics but of stews" that were "obvious in their dominant flavour" but "subtle" in their "variations."² The response to this series reveals a great deal about a province that is still somewhat like a stew.

In this issue of *Saskatchewan History* we look at another ingredient in the Saskatchewan stew, the

Francophones. André Lalonde and Richard Lapointe's "The Francophones" is more detailed than the two previous articles in the series. Lalonde and Lapointe include not only the Francophones from France and Quebec, but also from other provinces and other countries. Their emphasis is on the language and the religion that united this disparate group. They do not focus on the Métis because they will be discussed in a future article. Francophones in Saskatchewan are unique among the various peoples of the province. They were the first people of European descent to arrive in the area and they are now a large powerful group in Canada as a whole, considered by some to be one of the "two founding races" in a "bilingual and bicultural" country. On the other hand, in Saskatchewan they make up only a small proportion of the population and they are often regarded by others simply as one of many groups who have a long

history in a culturally diverse province.³ As Lalonde and Lapointe point out, in recent years they have chosen to use the name “Fransaskois,” which signifies not only their language, but also their attachment to Saskatchewan as their home.⁴ Lalonde and Lapointe have both done previous work on Francophones in Saskatchewan. Other scholars, such as sociologist Alan Anderson, have also done academic studies of the province’s Francophones, however in this article Lalonde and Lapointe draw the material together and make it more widely available and the pictures they use to illustrate the story of the Francophones bring a new dimension to this body of literature.⁵ We are also continuing Ruth Millar’s series of vignettes on Saskatchewan’s “Rogues, Heroes, Adventurers, and Trailblazers,” which has also been favourably received.

Stuart Houston, a community historian and a long-time subscriber who takes an active interest in *Saskatchewan History*, suggested that an article by John Hudson about the route of John Rae in the south of present-day Saskatchewan might be of interest to our readers. He then urged Hudson to write the article, typed Hudson’s manuscript, and when I asked him to do so he agreed to write an introduction to the article. Historians vary in their approach to people like Rae. He was a medical doctor, as is Houston. Medical doctors are one of the groups who are enthusiastic about recording the contributions to Canada of the people in their own profession. Houston, who has written several historical books and articles about prairie doctors, uses the traditional ‘great man’ approach to history, which is appealing to many readers.⁶

Social historians, who approach history ‘from the bottom up,’ often take another approach to members of the elites, such as Rae, by analysing their relationships to the non-elites. For example, in a recent article historian A.A. den Otter examines the attitude of John Rae and other white men in positions of power toward the Aboriginal Peoples when they gave evidence to a British parliamentary Select Committee in 1857. It was investigating the question of renewing the Hudson’s Bay Company license to trade in Rupert’s Land, a territory which included present-day Saskatchewan. The exclusion of the Aboriginal Peoples of Rupert’s Land from the investigation and the Euro-centric ideas of white men like Rae were, den Otter argues, an important “omen” of things to come.⁷ With the annexation of the territory by Canada, officials of the federal government became colonizers who directed the subjugation and colonization of the First Nations and the Métis on the prairies, thus creating the conditions in which Métis and First

Nations Peoples suffered countless injustices.⁸

Nevertheless for historians who focus on exploration of the prairies and on the use of prairie land, such as William Barr, John Rae’s letters and reports to the Hudson Bay Company are a valuable source of information. They document his travels through land that the Aboriginal Peoples knew well, but was little known or unknown to Euro-Canadians and immigrants. They also give details about the terrain, vegetation, and agricultural potential of the prairies prior to large-scale agricultural settlement of the prairies by the newcomers.⁹ One of the historians who wrote about Rae’s travels on the prairies was the distinguished economic historian Irene Spry who is mentioned in Hudson’s article.¹⁰

In *Saskatchewan History* we attempt to include stories from all areas of the province. In the past few years we have tended to neglect the southern part of the province and therefore in this issue, in part to redress this imbalance, we have two articles that focus on the countryside southwest of Moose Jaw, Hudson’s article and an article by Deborah Gorham.¹¹ An internationally acclaimed academic historian herself, Dr. Gorham, like other historians with a commitment to social justice, believes that writing good history should not be solely the domain of academic historians. She argues that community historians like Edna Tyson Parson, who grew up on a farm near Neidpath, should be encouraged to write their own histories and that we can learn a great deal from them.

The book reviewers in this issue are experts in their respective fields. Prairie historian T.D. Regehr has written numerous books and articles about the prairies. An authority on prairie photographs, Brock Silversides’ latest book is *Looking West - Photographing the Canadian Prairies, 1858 to 1957*.¹² Signa A. Daum Shanks is steeped in the literature about the Aboriginal Peoples in Canada.

Georgina M. Taylor, Editor

NOTES:

1. I would like to thank Edna Tyson Parson and the estate of Irene Spry for the use of maps in this issue. I am also grateful to the staff of the Saskatchewan Archives Board, James Pitsula, Duff Spafford, Ruth Millar and the staff of the Saskatoon Public Library — Local History Room, Neil Richards and the staff of the Special Collections Department of the University Libraries at the University of Saskatchewan, Cheryl Avery, Alvin Finkel, Nanci Langford, Winona Stevenson, Bruce Shepard, Jacqueline Hutchings, Deborah Gorham, Alan McCullough, Stuart and Mary Houston, Jan Schmitz, Margaret Baldock, Inger Anderson, Grace Pine, and Mabel Taylor for their help with this issue.
2. Gerald Friesen, *The Canadian Prairies A History* (Toronto: University of Toronto Press, 1987), 272-273.
3. For a discussion of the criticism by Canadians in the “other ethnic groups” of the idea that the French and the British were “the two founding races” in Canada see Jean R. Burnet, with Howard Palmer, *Coming Canadians” An Introduction to a History of Canada’s*

- Peoples* (Toronto: McClelland and Stewart, 1988), 4, 223-224. For discussions of the idea of "the cultural duality of the Canadian nation state," the attitude of the French in Quebec toward "bilingualism and biculturalism," and biculturalism and multiculturalism in Canada see Ramsay Cook, *Canada and the French-Canadian Question* (Toronto: MacMillan of Canada, 1966); Susan Mann Trofimenkoff, *The Dream of Nation - A Social and Intellectual History of Quebec* (Toronto: MacMillan of Canada, 1982), 310-324; Alan B. Anderson and James S. Frideres, *Ethnicity in Canada - Theoretical Perspectives*, (Toronto: Butterworths, 1981), 81-129; Alvin Finkel and Margaret Conrad with Veronica Strong-Boag, *History of the Canadian Peoples 1867 to the Present* (Toronto: Copp Clark Pitman, Ltd., 1993), 353-354. For statistics on the population of Saskatchewan see David De Brou, "Population Characteristics of the Late Nineteenth Century," in Ka-ii Fung, ed. *Atlas of Saskatchewan* (Saskatoon: University of Saskatchewan, 1999), 54-56; John H. Areher, *Saskatchewan A History* (Saskatoon: Western Producer Prairie Books, 1980), 358-359.
4. Sharon Butala, one of the province's leading writers, is the daughter of an Irish-Scots, English-speaking Anglican father and a French-speaking, French-Canadian Catholic mother. For her reflections on the history of Saskatchewan, including the place of the French, see Sharon Butala, "History in the Community — Reflections on the Heritage Endeavour" *Saskatchewan History* 51(1) (Spring 1999): 32-41.
 5. A.B. Anderson, "French Settlements in Saskatchewan: Historical and Demographic Perspectives," Research Report No. 5 (Saskatoon: University of Saskatchewan, Research Unit for French-Canadian Studies and the Department of Sociology, 1985). A.B. Anderson, "Ethnic Identity Retention in Francophone Communities in Saskatchewan — A Sociological Survey," Research Report No. 6 (Saskatoon: University of Saskatchewan, Research Unit for French-Canadian Studies and the Department of Sociology, 1985). Alan Anderson, "Ethnic Block Settlements," in Fung, *Atlas of Saskatchewan*, 56-58. Alan B. Anderson and James S. Frideres, *Ethnicity in Canada - Theoretical Perspectives*, (Toronto: Butterworths, 1981). See also Donatien Fremont, *Les Français dans l'Ouest canadien* (1959; reprint, St-Boniface: Les Éditions du ble, 1980).
 6. See for example C.J. Houston and C. Stuart Houston, compilers, *Pioneer of Vision - The Reminiscences of T.A. Patrick* (Saskatoon: Western Producer Prairie Books, 1980); C. Stuart. Houston, R.G. Ferguson - *Crusader Against Tuberculosis* (Toronto and Oxford: Hannah Institute & Dundurn Press, 1991); C. Stuart. Houston, "Life in Yorkton before medicare came along," *Canadian Medical Association Journal* 140 (15 May 1989): 1199-1202; C. S. Houston, "Maurice MacDonald Seymour: A Leader in Public Health," *Annals of the Royal College of Physicians and Surgeons of Canada* 31 (1998): 41-43.
 7. A.A. den Otter, "The 1857 Parliamentary Inquiry, the Hudson's Bay Company, and Rupert's Land's Aboriginal People," *Prairie Forum* 24(2) (Fall 1999): 143-169.
 8. Sarah Carter, *Aboriginal People and Colonizers of Western Canada to 1900* (Toronto: University of Toronto Press, 1999), 101-175.
 9. The trip Hudson discusses in his article was in the southern part of present-day Saskatchewan. A recent article discusses another expedition by Rae a few years later, which crossed present-day Saskatchewan further to the north, stopping at Fort Pelly, Fort Carleton, and Fort Pitt. William Barr, "Dr. John Rae's Telegraph Survey, St. Paul, Minnesota to Quesnel, British Columbia, 1864," *Manitoba History*, 38 (Autumn/Winter, 1999-2000):2-13. For details about other explorations of the area that is now in Saskatchewan see Dale Russell, "Organized Expeditions 1819-1910," in Fung, *Atlas of Saskatchewan*, 36-37; a map of the Palliser Expedition from 1857 to 1860 and Donald Lemmen and Lisa Dale-Burnett, "The Palliser Triangle," in Fung, *Atlas of Saskatchewan*, 40-41; Bill Waiser, "Scientific Explorations 1870 -1914," in Fung, *Atlas of Saskatchewan*, 42-43.
 10. Kieran Simpson, ed. *Canadian Who's Who 1986* (Toronto: University of Toronto, 1986), 1245.
 11. Dr. Gorham's books and articles include Deborah Gorham, *Vera Brittain - A Feminist Life* (Oxford: Blackwell Publishers, 1996); Deborah Gorham, "No Longer an Invisible Minority": Women Physicians and Medical Practice in Late Twentieth-Century North America" In *Caring and Curing: Historical Perspectives on Women and Healing in Canada*, ed. Dianne Dodd and Deborah Gorham (Ottawa: University of Ottawa Press, 1994), 183-211; Janice Williamson and Deborah Gorham, eds. *Up and Doing - Canadian Women and Peace*, (Toronto: Women's Press, 1989); Deborah Gorham, *The Victorian Girl and the Feminine Ideal* (Bloomington: Indiana University Press, 1982); Deborah Gorham, "Flora MacDonald Denison: Canadian Feminist," in *A Not Unreasonable Claim — Women and Social Reform 1880s — 1920s*, ed. Linda Kealey (Toronto: The Women's Press, 1979), 47-70.
 12. See for example Ted Regehr, *Remembering Saskatchewan*, (Saskatoon: University of Saskatchewan Extension Division, 1979); T.D. Regehr, *The Canadian Northern Railway : pioneer road of the northern prairies, 1895-1918* (Toronto : Macmillan of Canada, Maclean-Hunter Press, 1976); T.D. Regehr, *Mennonites in Canada, 1939-1970 : a people transformed* (Toronto : University of Toronto Press, 1996). Brock Silversides, *Looking West — Photographing the Canadian Prairies, 1858 — 1957* (Calgary: Fifth House, 1999).

Our Cover, Our Designs, and Our Drawings

Because visual images tell us a great deal about our history we are now emphasizing the use of authentic historical images from Saskatchewan's past in each issue of *Saskatchewan History*. The design on our cover is once again an adaptation of the Art Nouveau design on the cover of a 1905 Department of the Interior booklet written to encourage immigrants to come to the prairies, which we first used in the Fall of 1998 with the original paintings. Since then we have been varying the background colour on our cover from one issue to the next and in each issue we have been using different pictures in place of the paintings on the original 1905 booklet.¹

The paintings reproduced on the cover of this issue are from a set of *Canadian Pictures* recently acquired by the Shortt Collection of Canadiana in the

University of Saskatchewan Libraries. The 36 colour plates in the set were reproduced from original paintings by Harold Copping. Published by the Religious Tract Society in London in 1912, the preface and descriptive passages about each painting in the collection were written by E.P. Weaver. The plates were intended as an illustration of "Canadian Life and Scenery," rather than as a "comprehensive work dealing with the Dominion of Canada." Opening with a religious message about the mission of the artist, Weaver explained that the pictures were

the fruit of the tour of an artist from Quebec to the Far West. Under such guidance Canada's "grand tour" through the mountains to the Pacific coast has a special interest, for the "seeing eye" is the traveller's best endowment, and it is often

given to the artist to open the eyes of the blind. Many people take this journey with minds bent on money-making or filled with thoughts of material progress (and even in this book will be found some hints of the country's rapid advance in material things), but the artist's world is the uplifting world of beauty, and his mission is to help other people to see the glories of colour and form that often lie unregarded at their doors.

Weaver, who had toured Canada too, goes on to explain that

the prairie landscape depends so wholly on the hues with which Nature painted it, that no monochrome can give even a suggestion of its changeful beauty. For this reason, apart from any other, I am especially glad that Mr. Copping's paintings have been reproduced in colour.

Five of the 36 paintings in the collection were done in Saskatchewan. Unfortunately I did not discover this set of paintings until after we had gone to press with our last issue, which featured the Doukhobors.² The two paintings reproduced on the cover of this issue and one of the other paintings in the set depict the life of the Doukhobors in Veregin Saskatchewan. Weaver regarded them as a "strange Quaker-like sect of Russian peasants who were driven by persecution from their native land." The bottom painting on our cover, titled "A Doukhobor House Near Verigin," is accompanied by Weaver's description of the construction of the "little" low dwellings in "the community village." A Doukhobor village had, "as a rule, a single broad street with a row of houses on each side, placed rather close together, with gable-ends toward the roadway." He also described the interior of one of the houses that he had

an opportunity of examining with some care. A broad shelf runs the whole length of the apartment, which by day does duty as a living room; and, as a quantity of bedding was piled neatly in the corner, it was evident that the shelf became a bed by night. The room was heated by a great brick oven, which was fed from an outer room, and it is said that in cold weather the children are often put to sleep cosily on the top of such an oven, though some of the Doukhobors say their houses are much warmer than the thin-walled dwellings of their Canadian neighbours.

"A Kitchen Garden at Veregin in the Doukhobor Country," the top painting on our cover, depicts an important aspect of village life because, as Weaver explained, "most of the Doukhobors are vegetarians." "They grow a great variety of herbs and vegetables in their kitchen gardens, which are very gay and picturesque. Sunflower seeds are esteemed as a delicacy by them." The third of the Doukhobor paintings in the set is a splendid "Study of a Doukhobor Woman." The two other Saskatchewan paintings in the collection are of "The Prairie at Elstow" and the Legislative buildings. Weaver concludes that few words are needed to describe the paintings because "the pictures, of course, speak for themselves."³

Rather than using modern generic computer designs that simulate historical designs in *Saskatchewan History* we are now using genuine designs from Saskatchewan's past. Art Nouveau, an international style, which was popular in Saskatchewan at the turn of the century, provided not only our cover design, but also three other designs in our last issue. We are continuing to use the Art Nouveau design at the top of the pages that begin the three sections of our journal that we used last time. It was taken from a 1911 postcard of "Roping and Ranching" near Maple Creek Saskatchewan.⁴

The Art Deco frames around our pictures are reproduced from cardboard frames used to mount photographs taken by studios in Saskatchewan. Art Deco, an international art style related to Art Nouveau, was also fashionable in Saskatchewan. Three of the designs in this issue that we have not used before are Art Deco. By the end of the first decade in the twentieth century Art Nouveau, sometimes called "the 1900 style," was so popular it was being over-used commercially. Artists were getting tired of it and therefore they began to develop other styles.⁵ Art Deco, one of the new styles, appeared around 1910 but it was not identified as such until after an important design exhibition in Paris in 1925. The International Exhibition of Decorative Arts and Modern Industry promoted 'modern' designs and influenced the new trends.⁶ Very popular in the 1920s and the 1930s, Art Deco designs were adopted by architects and initially they were used on individual luxury articles made of ivory, jade, or laquer. They had delicate flowing lines, but, with the onset of the Depression, Art Deco became more geometric and linear. It appeared on items that could be mass-produced economically in factories, such as the cardboard frames Saskatchewan photographers were buying in bulk and using to mount their pictures.⁷ By 1935 Art Deco, which had released "the vigour and

vitality of popular culture,” was beginning to go out of fashion, to be revived again in the 1960s. As art historian Bernard Champigneulle points out, Art Deco designs were at times “standardized and simplified” “to the point of poverty,” but the designs we are using in this issue are simple and appealing.⁸

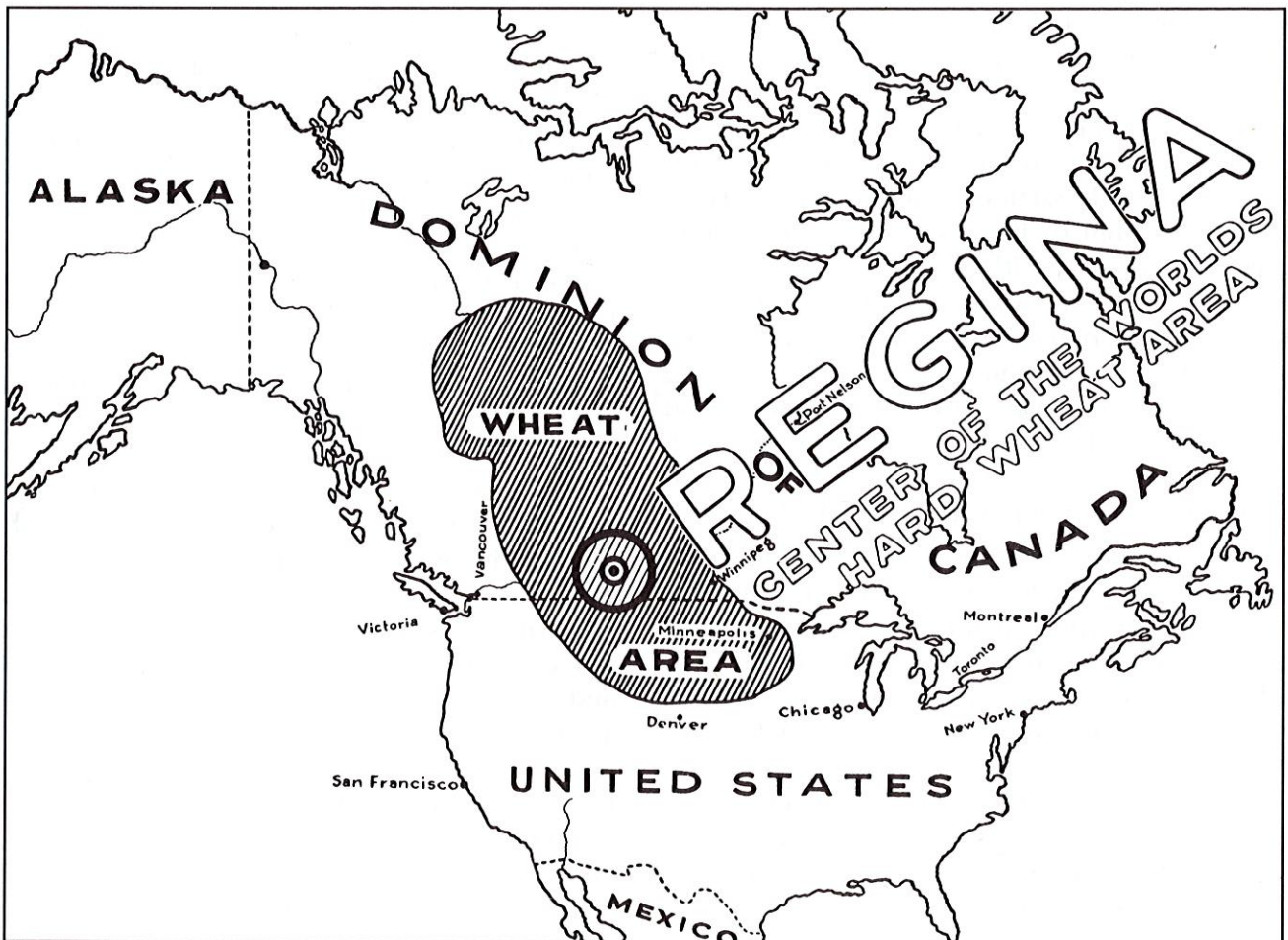
The frame with the Art Deco design we have around the picture of Martha Bowes in Ruth Millar’s vignette is from one of the many private photograph collections in Saskatchewan that are treasure troves of the province’s history.⁹ Several of the other rectangular photographs in this issue, such as the frame on the picture of the parishioners in Willow Bunch on page 20, are framed in an Art Deco frame that was used by a studio in Saskatoon.¹⁰

We are also using an Art Deco design from an advertisement in *The Saskatchewan Year Book* for 1928 around the large capital letters at the beginning of each feature, article, or book review. Not knowing the Great Depression was just around the corner, some people in Saskatchewan were feeling so confident about the province in 1928 that the *Year Book* included the cartoon “1928 — THE PROUD FATHER”



1928—THE PROUD FATHER

The Saskatchewan Year Book, 1928



A map from *The Saskatchewan Yearbook* in 1928.

by Harold Johnston and a map that claimed that Regina was the “centre” of the world’s “hard wheat area,” with Minneapolis Minnesota as a part of Regina’s hinterland.¹¹

Dean Whitebear, the artist from the Whitebear First Nation who drew two of the drawings we are using in this issue, the drawing above the table of contents and the signature drawing on the History in the Community article, continues to hone his artistic talent. Early in April four of his latest paintings were hung in the “Crossing the Saskatchewan” art show by students studying at the Saskatoon campus of the Saskatchewan Indian Federated College, held in the Snelgrove Gallery on the campus of the University of Saskatchewan. As signature pictures we are also continuing to use the prairie lilies on the first page of “The Peoples of Saskatchewan,” which appeared on the back cover of the first issue of *Saskatchewan History* in 1948, and the picture of Charlie Parmer on Ruth Millar’s column.

Georgina M. Taylor, Editor

NOTES:

1. For the original paintings in the design on the 1905 Department of the Interior booklet, a discussion of Art Nouveau and the historical background of the booklet, and a photograph of the cover of the original booklet see the cover of *Saskatchewan History* Fall 1998 and Georgina M. Taylor, “Art Nouveau, Immigration Propaganda, and the Peoples of Saskatchewan,” *Saskatchewan History*, 50(2) (Fall 1998): 31-44.
2. For the information found in the last issue about the Doukhobors see George Stushnoff, “The Doukhobors: Celebrating A Century of Life in

Saskatchewan,” *Saskatchewan History*, 51(2) (Fall 1999): 36-43; Georgina M. Taylor, “The Peoples of Saskatchewan in Pictures: The Doukhobors,” 8-11, 28, 43, 47; Margaret Gail Osachoff, A review of “*Koosma J. Tarasoff, Spirit-Wrestlers’ Voices: Honouring Doukhobors on the Centenary of their Migration to Canada in 1899*,” 48-49.

3. Special Collections Department of the University of Saskatchewan Libraries, FC 74.C 767 1912, Harold Copping, “*Canadian Pictures*,” with Descriptive Letterpress by E.P. Weaver (London: The Religious Tract Society in London, 1912).
4. Special Collections Department of the University of Saskatchewan Libraries, postcard LXX-243. For a reproduction of the Maple Creek postcard and a discussion of its design and the “craze” for sending “picture postcards” at the turn of the century see Georgina M. Taylor, “Our cover, Our Designs, and Our Drawings,” *Saskatchewan History*, 51(2) (Fall 1999): 4-6.
5. Jean Cassou, “The Beginnings of Modern Art,” in *Larousse Encyclopedia of Modern Art*, ed. René Huyghe (Toronto: Hamlyn, 1965), 265.
6. The most renowned architectural example of Art Deco was the Rockefeller Center in New York. Hugh Honour and John Fleming, *The Visual Arts: A History*, 4th ed. (New York: Harry N. Abrams Inc. Publishers, 1995), 773.
7. Ian Chivers, *The Concise Dictionary of Art and Artists*, 2nd ed. (New York: Oxford University Press, 1996), 24.
8. Bernard Champigneulle, “Art After the First World War: The Exploration of the Earlier Discoveries” in Huyghe, *Larousse Encyclopedia of Modern Art*, 274.
9. The frame around the picture of Martha Bowes with the microphone is from the photograph collection of Bonnie and D’Arcy Hande’s family in Saskatoon.
10. Saskatoon Public Library — Local History Room (SPL-LHR), a cardboard frame used to mount a picture of an unidentified house. SPL-LHR, LH 378, a similar frame was used to mount a picture of the University Bridge taken by a photographer with the Dill Studio in Saskatoon.
11. *The Saskatchewan Year Book* (Regina: The Western Printers Association, 1929). *The Saskatchewan Year Book* was only published in 1927, 1928, and 1929.

Correspondence, Notes, and Comments

LETTERS TO THE EDITOR:

“I am a long-time member of the Burlington, Ontario Historical Society. During a recent visit to Saskatoon, I read a copy of ... *Saskatchewan History* [Fall 1999] and I would like to compliment you on this publication. The cover was well laid out and told a story in itself. The articles were well written and I particularly found the ones on the Doukhobors of great interest.”

Vicky Gudgeon, Burlington, Ontario

“Very interesting publication for a former Saskatchewan resident.”

J. Nicolson, Nanimo, British Columbia

“Congratulations on your new format for your magazine. It looks great. The article on Kate Hayes was very interesting.”

H.H. Lockhead, Mirror, Alberta

“The Spring 1999 issue of *Saskatchewan History* made its way to my door. I had not seen it previously, and expected it to be dull slogging, therefore approached it hesitantly. What a surprise to find a totally readable enjoyable publication.

The articles are interesting and well presented. It is a pleasure to encounter a magazine that seems to be laid out for the reader’s benefit. I refer to the larger type and the double spacing.

I very much enjoyed the book reports and the article about Nellie Carson. “The Peoples of Saskatchewan in Pictures” is a wonderful idea. I only wished you could print more. I especially liked the one of the woman with the Red River cart — so evocative of a not-so-distant time and lifestyle.

All in all a fine publication. My congratulations to everyone.”

Billy Gates, White Mountain Lookout,
Grande Prairie, Alberta

AN EDITOR'S COMMENT: Since the spring of 1999 more information has come to light about the picture of the woman with the Red River cart. Effie Storer, a journalist from Battleford who donated a copy of the picture to the Archives, noted that the woman in the picture was Cree and that the horse pulling the cart was a "native Indian pony." The picture was, Storer said, taken near the "Battle River Bridge" when it was under construction in 1904. The woman came from one of the reserves near Battleford, "probably Poundmaker's." (SAB, S-B 119, notes on the back of the picture.)

"Am interested in your publication of *Saskatchewan History*, as I find it beneficial to personal interest stimulation to read articles, although I personally encourage and use original materials for study. Do you specifically direct your publication into the area of the Dakota Sioux of Saskatchewan?"

Peter F. Goodwill, Regina, Saskatchewan

AN EDITOR'S COMMENT: We would like to publish material on the Dakota and on all the First Nations whose home is in Saskatchewan. We welcome any submissions.

"I enjoy the *Saskatchewan History* very much, especially since all the improvements you have made. I have saved all of my copies through the years. As a University of Saskatchewan graduate, born and raised in Unity, SK. I am learning from the History many things I did not know when I grew up in the depression days."

*Marjory Higham McDonald (nee Cleall),
Laguna Woods, California*

"Recently I had the pleasure of reading *Saskatchewan History*, Fall 1999 edition. The article on Savella Stechishen by Natalie Ostryzniuk and the 'History in the Community — The Doukhobors' by George Stushnoff were of particular interest to me. I was moved by Natalie Ostryzniuk's article, which gave an insight into the dedication and struggle of one Canadian immigrant, to bring women into a prominent and vital role in Canada's society. Living near and interacting with some of the people of Doukhobor faith, it was interesting to learn more about their background. I find the magazine very attractive in structure."

Eileen Herbert, Canora, Saskatchewan

"I read *Saskatchewan History* Fall 1999 and found it very interesting. Two articles were of particular interest to me. They were the articles on Savella Stechishen by Natalie Ostryzniuk and 'History

in the Community — The Doukhobors' by George Stushnoff. I enjoyed them very much."

Mary Fofonoff, Veregin, Saskatchewan

"I have read with great interest Winona [Stevenson]'s two part special on Indigenous Voices in *Saskatchewan History* and was, as always, most impressed by her thoughtful and considered multi-dimensional approach to a most significant issue."

David T. McNabb, Toronto

AN EDITOR'S COMMENT: Dr. McNabb is Cree, Bear clan, and a First Nations historian who has written numerous historical articles. His most recent books on the history of the First Nations are *Earth, Water, Air and Fire: Studies in Canadian Ethnohistory* (1998) and *Circles of Time: Aboriginal Land Rights and Resistance in Ontario* (1999), both of which were published by Wilfrid Laurier University Press.

NOTES FROM THE EDITOR

History at the Grassroots Conference: *Saskatchewan History* likes to encourage the community historians in the province. Some of them might be interested in the "History at the Grassroots: Local History and its Audiences" conference from October 27 and 28, 2000 in Charleston, Illinois. It is sponsored by the Eastern Illinois University and Co-Sponsored by the American Association for State and Local History. The conference is designed to promote interaction among public historians, school teachers, and academic historians. For more information about the "History at the Grassroots" conference contact Christopher Waldrep, at the Department of History, Eastern Illinois University, 600 Lincoln Avenue, Charleston, Illinois 61920 or send an e-mail message to him at <cferw@eiu.edu.>

Web Sites: In addition to the excellent list of web sites with material about the history of Saskatchewan supplied by Cheryl Avery, which we printed in the Fall 1999 issue, you may want to check these sites.

Margaret Baldock, a subscriber to *Saskatchewan History*, suggested that our readers might be interested in an on-line magazine produced by zu.com communications that gives "a world-wide view on Saskatchewan." *Virtual Saskatchewan* gives a wide variety of information about the province, including some stories about its history. Recently, for example, it included stories by Dave Yanko about the Batoche Historical Site and the history of the Riskan Hope farm near Aylesbury. You can find both of these stories at:

<http://www.virtualsk.com>

"Canadiana: The Canadian Resource Page" is another site that might be helpful. An informal Canadiana site, it is prepared at an American University to provide a great variety of information about Canada, including a section on history and politics. There is, for example, a section on John Diefenbaker. Find it at: <http://www.es.cmu.edu/Unofficial/Canadiana/README.html>

NOTES FROM CHERYL AVERY

Archivists in Saskatchewan and Manitoba have been working together to create an automated list of their holdings. A prototype site can now be viewed at:

<http://www.usask.ca/archives/sain-main/>

We anticipate adding substantially to this site over the coming year, and hope eventually to include full guides to some collections. Researchers can search for archival resources in both provinces concurrently, or each province independently. Eventually, this database will be linked with others across the country to create a national archival information network.

Similar projects in other provinces have also been initiated. See for example:

<http://aabc.bc.ca/aabc/icaul.html> (BC, Alberta, Yukon)

<http://www.nsarm.ednet.ns.ca/archway/> (Nova Scotia)

Other Saskatchewan web sites to check are:

Anglican Diocese of Saskatchewan

<http://www.saskatchewan.anglican.org/skdlinks.htm>

City of Regina Archives

<http://www.reginacityarchives.com/>

The Doukhobors in Canada: A Select Bibliography

<http://library.usask.ca/SPCOL/doukhobor.html>

First Nations Bands of Saskatchewan

<http://collections.ic.gc.ca/bands/>

Games of the Plains Cree

<http://collections.ic.gc.ca/games/>

Prairie Gold: Sports Heroes from Saskatchewan

<http://192.197.206.5/sports/index.html>

Saskatchewan Bureau of Statistics

<http://www.gov.sk.ca/bureau.stats/>

Documentary Sources

Selected and introduced by Georgina M. Taylor

AN INTRODUCTION:

In recent issues we have discussed the use of oral, visual, and documentary sources and we have included some primary sources. This selection of documentary sources opens with excerpts from a report that is worth pondering in the light of today's concerns. Agriculture, rural life, the fate of rural families, and families forced to leave farming in an age of globalization are uppermost in the minds of many people in Saskatchewan today. It is not the first time there has been a great deal of concern about rapid changes in the lives of the rural people of the province. Following the Second World War thousands of farm families left the land, often because they could not afford to buy new mechanized machinery nor could they afford to expand their holdings and because living standards were better in the urban areas. Concerned about this, the Legislative Assembly agreed in 1952 that a Royal Commission should be appointed "to investigate and make recommendations regarding the requirements for the maintenance of a sound farm economy and the improvement of social conditions and amenities in rural Saskatchewan." The fourteen volume Report of the Royal Commission on Agriculture and Rural Life released in 1956 and 1957 is one of the most important documents in the history of the province about the fabric of rural life.¹ Chapter three of volume 10,

which reported on "The Home and the Family," gave an overview of the changes in the standard of living of farm families in Saskatchewan and contrasted them with urban families. It focussed on four periods: 1880 to 1914, 1915 to 1929, 1930 to 1938, and finally 1939 to 1955. The following excerpts from volume 10, which are an interesting contrast with rural life in Saskatchewan today, are the last two sections of this chapter. The excerpts we are including are "the family in the period of mechanization and urbanization" from 1939 to 1955 and the "summary" of the chapter, which compares this period with three earlier periods.²

We then turn to a lighter vein of Saskatchewan history found in four humorous newspaper articles published between 1929 and 1958. Stuart Houston, a long-time subscriber to *Saskatchewan History* who was raised in Yorkton, recently drew my attention to an amusing 1958 newspaper article about "the much-debated time question." It was written by Cliff Shaw, a Yorkton staff writer for *The Leader-Post*, which was published in Regina. Houston suggested the readers of *Saskatchewan History* might enjoy the story. Over the decades other Saskatchewan newspapers have published numerous witty commentaries on questions of the day. In addition to Shaw's article this selection includes three humorous pieces that comment on the Senate, picking cow chips for fuel, and the abdication

of Edward the Eighth. They all come from *The Western Producer*, the liveliest farm paper in Canada. It has been published in Saskatoon since 1923 and read by thousands of Westerners, many of whom wrote letters and articles for the paper debating the questions of the day.

Sophia Dixon, an agrarian activist and a long-time reader of 'The Producer,' pointed out the 1929 article about the Senate several years ago because she thought it was very funny.³ The article was not signed, but she said it was quite likely written by Harris Turner, in view of his other writing in 'The Producer.' Although Turner was wounded during the Great War and came home blind it did not hinder his career as a politician and a journalist.⁴ The Saskatchewan soldiers in France and Belgium elected Private Harris Turner as their Member in the Legislative Assembly in 1917. He held the seat until 1921 and then sat as an Independent representing the Saskatoon City constituency from 1921 to 1925.

During the 1920s Turner, who was one of the founders of 'The Producer,' was a leading member of the Progressive Party, the first third party in Canada.⁵ The Progressive Party was dominated by farm people, many of whom believed they had not been well served by the Senate. Like some of the modern critics of the Senate, they thought it should be reformed.⁶

Prairie feminists who believed in political equality thought women should be allowed to sit in the Senate whether or not it was reformed. Henrietta Edwards, Nellie McClung, Louise McKinney, Emily Murphy, and Irene Parlby of Alberta challenged the tradition of excluding women from the Senate. On the 28th of April 1928 the Supreme Court of Canada ruled that the term "qualified persons" in the British North America Act did not include women and therefore they could not sit in the Senate. The Alberta Five then appealed to the Judicial Council of the Privy Council in England, which was the highest court of appeal for Canadian law, and on the 18th of October 1929 it ruled that women were legally "persons" and they could sit in the Senate. The announcement was greeted with delight by Canadian feminists, but regarded with scepticism by some of the critics of the Senate like Turner.⁷ This was a golden opportunity to editorialize on the "senate political museum," which at that time had no mandatory retirement and was the institution that granted divorces in Canada.

During the thirties Harris Turner retired from full-time newspaper work, but he continued to write a column called "The South-East Corner" for many years, in which he commented on the questions of the day with a witty intelligent flair that was popular with the readers of *The Western Producer*.⁸ The abdication of Edward the Eighth in December of 1936 prompted Pat Waldron, the editor of 'The Producer,' to say that the "sorrow" in the hearts of the King's subjects was "deep and poignant."⁹ Turner, a dedicated democrat who believed in grassroots control of the political economy, was not sorrowful. For him it was yet another occasion to take a stab at the high and mighty in "The South-East Corner" in a column he titled "GOODBYE TO ALL THAT."

"Revolt Among The Cow Chip Pickers" was written by Alice Butala, a farm woman who lived in the Old Man on His Back Hills south of the Cypress Hills. A frequent contributor to "the Mainly for Women" pages of *The Western Producer*, Butala was very critical of the way governments handled the Depression.¹⁰ Like Turner she often used humour to make serious political points. Fuel had always been a problem for people who lived on the bald prairie, however in the 1930s when many people in Saskatchewan were destitute or near destitution finding fuel was even more troublesome than it had been prior to the Depression. The Relief Commission paid for

coal for those who were on relief and the coal producers, seeing this as an opportunity to make some extra money, raised the price of coal.¹¹ This meant that women, like Butala, who were hard pressed for money but not on relief, had to pay more for fuel. In desperation some women resorted to gathering cow chips for fuel. This was just one of the many indignities they were suffering, including having to apply for the Maternity Grant for destitute mothers who could not afford to pay to have their babies delivered or to buy clothes for them.¹²

Every spring in Saskatchewan "the much-debated time question" is once again on our minds. When other Canadians move their clocks forward to daylight saving time, and every fall, when they move them back to standard time the people of Saskatchewan leave their clocks alone. Saskatchewan is the only province in Canada to stay on standard time year round 'to keep the cows happy.' We are on the same time as Alberta during the summer, but not during the winter. Each

*"For some years now
women have been eligible to
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Canadian Senate."*

spring and fall, we grumble or have a bit of fun by launching once again into a spate of the debate.¹³ It is the Saskatchewan version of a ground hog day ritual.

Although we still indulge in this perennial debate most people in the province now accept that we are different from other Canadians when it comes to time. However, until 1966 there was great confusion in the province with regard to time because it was a local decision. The province then passed "An Act respecting Time" that set down laws with regard to the areas of the province that would use central standard time (CST) and those that would use mountain standard time (MST) and set out "time options" for local school boards. It was the first attempt to standardize time in Saskatchewan.¹⁴ Cliff Shaw, a Yorkton staff reporter for *The Leader-Post*, had a great deal of fun describing the confusion that reigned in Yorkton with regard to those who were using CST and those using MST in December of 1958, prior to the "Act respecting Time."

DOCUMENT I — "THE FARM FAMILY IN THE PERIOD OF MECHANIZATION AND URBANIZATION: 1939 — 1945," from chapter 3 of volume 10 of the Royal Commission Report on Agriculture and Rural Life, 1956



World War II cut off many normal supplies of food, and therefore wheat from the Canadian prairies was urgently needed. Favourable crop conditions, rising grain prices, and larger sized farms combined to produce a generally increased income for farmers, although many farmers continued to suffer from inadequate incomes. From 1945, payments under the Family Allowance Act supplemented incomes of farm families. The postwar years were marked by the rapid mechanization of agriculture, the depopulation of the rural areas, and the movement of farm families to urban centers. Improved transportation for those families that remained on the farms meant greater interchange between rural and urban peoples and therefore a desire for a more satisfying standard of living on the farm.

In 1942-43 a study of farm families in the prairie provinces revealed significant facts about the material level of living of farm families. Of the 200 families interviewed in the northern fringe area, over half lived in crowded log buildings with an average of less than one room per person. Household conveniences, such as electricity, central heating, or running water were almost non-existent. Only 14 per cent had a power washing machine. Only 8 out of the 200 had telephones. Something over a third of the families owned automobiles. For these items there seemed little, if any, change since the 1929-31 survey of the similar Turtleford area mentioned above. But four-fifths of the group now had radios. On a scale to measure level of living developed for western Canada by [Florence M.]

Edwards [of the Canadian Department of Agriculture] the average score of these families was 7.1 out of a possible 27.

Quite in contrast were the 200 [farm] families of the Langham-Asquith-Delisle-Saskatoon area, despite the still fresh effects of the drought and the depression. Nearly all their homes were of frame construction. Seventy-one per cent had telephones, half of the homes had power washing machines, and about one-fourth had central heating. Yet there were only 8 per cent with electricity and 4 per cent with running water. Almost two-thirds of the families owned automobiles, and nearly 90 per cent had radios. The average level of living for the group — 14.8 — was over twice the northern average, but still far from the potential high of 27.

In 1947 another study was undertaken to determine the changes that had occurred in the level of living in the same areas. An average rise in the material level of living of almost 23 per cent was reported for the 416 families that could be re-interviewed. But the greatest proportion rise was in northern Saskatchewan, where the level of living had risen 58 percent as measured by Edwards' scale. By 1947, farms in this region were less representative of the pioneer stage of development than they had been in 1942. The west central Saskatchewan farmers had increased their level of living by 18 per cent, however, increasing their average score from 14.8 to 17.5. Thus, although closing the gap somewhat, the northern families with their average score of 11.2 still lagged considerably behind the other region in 1947.

Some specific time comparisons for the two regions may be of interest. The northern areas showed the most change in house exteriors with a decline from 56 per cent to 45 per cent in log structures and a corresponding increase in painted frame houses. Increases in proportions of northern homes with specific conveniences were recorded during the five-year period. They included: radios, from 80 to 96 per cent; automobiles, 36 to 42 per cent; power washers, 14 to 20 per cent; electricity, 1 to 8 per cent; central heating 2 to 6 per cent; telephones 4 to 5 per cent. The proportion of homes with running water in the sample declined from 3 to 1 per cent.


The percentage changes for the same items in the west central homes were as follows: radios, from 87 to 94 per cent; automobiles, 63 to 69 per cent; power washers, 51 to 62 per cent; electricity, 8 to 16 per cent; central heating 26 to 28 per cent; telephones 71 to 83 per cent; running water, 4 to 8 per cent.

This information, of course, only indicates the trend and does not tell the full story. While none of the absolute increases in the five-year period may seem particularly impressive, except perhaps for radios in the north and telephones and power washers in the

west central area, in relative terms some of the other items like electricity showed a considerable rise over 1942 — although the total number of farms electrified still remained small. These few selected items also do not reveal the marked improvement in home interiors nor the increase in expenditures associated with some items. For example, in the west central area, although there was not much change in the proportion of families owning automobiles, there was a 70 per cent increase in their expenditures connected with the servicing and use of their vehicles. In general it was found that families were making larger outlays for their living expenses, even after allowance for price increases. More important a larger proportion of the family income was being spent on education, recreation, gifts, and donations to church and charity. The development of community facilities, bringing more services closer to the farm, also contributed toward raising the level of living for the average family.

Encouraging as these trends were, they appeared in a different light when the 1947 data were compared with statistics gathered in the nearest city homes just the preceding year by the Census of the Prairie Provinces. While a larger proportion of west central farms had radios, telephones, and automobiles than did Saskatoon homes, there were greater gaps for all other household conveniences — 8 per cent of the farms had running water, for example compared with 77 per cent of the city homes. Comparisons of the northern farms with homes in nearby Prince Albert also revealed great contrasts. Most Saskatchewan farm people, according to these studies, despite marked improvement in the decade of the 1940s, still had a long way to go before they could boast a material level of living equal to that enjoyed by urban people.”

DOCUMENT II — SUMMARY, from chapter 3 of volume 10 of the Royal Commission Report on Agriculture and Rural Life, 1956

 **THE PIONEER FAMILY: 1880-1914.** The material level of living of pioneer families [in present-day Saskatchewan] depended in large measure on the ingenuity and hard work of the families. Small sod houses of one or two rooms on the prairies and small log cabins in the north were the usual type of houses. Conveniences were few, and the provision of fuel arduous. An adequate accessible water supply was a problem. Food was grown or raised at home, game was hunted, and fish caught, and the preparation of food required great work on the part of the homemaker. For many years after settlement, life was primitive and hard for the pioneers.


THE FARM FAMILY IN WORLD WAR I AND THE POSTWAR YEARS: 1915-1929. During World War I and the postwar years, the settlers began to experience the hard facts of producing and marketing grain. From

1915 to 1929 farm families knew buoyant incomes as well as crop failures and low grain prices. Houses were improved, and frame or brick houses generally replaced sod huts, but more than 68 per cent of rural households in 1921 occupied four rooms or fewer. Furnishings were simple and conveniences generally limited to a washing machine. Diet was more varied but mainly starches and meat and limited leafy vegetables and fresh fruits. The introduction of the automobile, radio, and telephone did much to relieve the isolation of rural life.

THE FARM FAMILY IN THE DEPRESSION: 1930-1938. The depression and drought of the 1930s caused severe suffering, and the lack of income affected every aspect of the material level of living of farm families. Farm houses and barns deteriorated. Not only were no new household conveniences added in this period, but worn out household furnishings and utensils could not be replaced. Many farm families were reduced to a subsistence level of living. Expenditures on food, clothing, and fuel had to be curtailed. The number of rural telephones and automobiles declined drastically, and some families could not even afford to run their radios.

THE FARM FAMILY IN THE PERIOD OF MECHANIZATION AND URBANIZATION: 1939-1955. Rapid mechanization of agriculture and urbanization of the rural population in the period from the onset of World War II to the present created changes in the level of living of farm families. With generally increased incomes — although many farmers continued to suffer from inadequate incomes — conditions of living improved. Studies of the two groups of Saskatchewan farm families in 1942-43 and again in 1947 revealed improvement in the number of families having radios, automobiles, washing machines, electricity, central heating, telephones, and running water, but these families had by no means achieved a level of living equal to that of families in nearby cities.”

DOCUMENT III — “WOMEN IN THE SENATE” almost certainly by Harris Turner, 1929

 he Judicial Committee of the Privy Council of the British House of Commons has decreed that women are eligible for the Canadian Senate. Seeing that the senatorial duties mostly consist of listening to details of divorce cases, no one could ever clearly understand why they were not always qualified. For some years now women have been eligible to occupy permanent places in cemeteries, so there is no apparent reason why they should not be admitted to the Canadian Senate. There was doubt, it seems, about women being persons. In the beginning God created man, the first person; then he created woman, the second person singular. They have always been persons. The modern daily newspapers

admit it. Look up the heading "Social and Personal!" Practically all of the social and eighty-eight percent of the personal have to do with women. Rejected suitors will testify that there is nothing quite so personal as a woman. Now it is settled. All that the ladies have to do now in order to take a seat in the senate is get themselves appointed. They are no longer barred on account of their sex. If they can now come up with the other qualifications for senatorship, that is, if they are defeated political candidates, are too old to think or imagine, or if they have been so long associated with the political party in power that the political party is heartily sick of them and would like to get rid of them, there is not reason why they should not take their places in the senate political museum. We do not care to damage our circulation, but we must warn all woman that the readers of *The Western Producer* are not eligible for membership in the senate. They might say something or do something that would disturb the slumbers of the other members and such a risk cannot be taken. Women who think they would make nice senators and still desire to read *The Western Producer*, by communicating with the circulation manager, [can] have their copies mailed in their husband's names. Any lady senator who is reluctant about accepting the four thousand dollars per year thrust upon members of the our Upper Chamber may, by sending the money to us, have *The Western Producer* sent to two thousand of her friends." *The Western Producer*, 24 October 1929.

DOCUMENT IV — "GOODBYE TO ALL THAT"
by Harris Turner, 1936

This is the evening of the last day of the reign of Edward the Eighth of England, and the evening of the first day of the reign of King George the Sixth. These occurrences of the last few days may have been great events. The English-speaking world has been splashing in a bath of sticky emotion and amorous sentiment such as it has never had poured out for it before. Men, women, and children are being slain in Spain; harsh deviltries are being brewed in Germany and Italy; in the great urban centres of America and England thousands of people known to service club speakers as "the underprivileged" are struggling to keep alive, but these count for nothing for the moment. A middle-aged gentleman in love with a middle-aged lady encumbered by a brace of discarded husbands, have provided a human drama either more sublime or more ridiculous than these other manifestations of human absurdity, and the awe-struck world slobbers in ecstasy.

No one will write a romantic novel for many a year. Here we have the beloved sovereign renouncing his throne, and widowed Queen-Mother in anguish; secret service men on secret trips to secret places; bushels of

red roses; a solemn bishop or two muttering in sedate perplexity; a lonely man in a castle making a broken-voiced farewell to four hundred million people, who call him "king"; ancient noblemen in gaudy garments passing laws, the like of which they had not dreamed; a black-haired socialist spitting venomous doctrines at a chamber full of white-faced legislators; the police, the press, the soldiers, the princes, the ladies-in-waiting, the adventurous woman, the mobs, the villagers, the high ideals, the low suspicions, the coarse jests, the bitter tears, the great sacrifices, the hurried messages, the meetings at midnight, the long vigils, the fervent prayers, the ponderous consultations, the lover's cry, the cynic's yawn, women's hysteria, curses, threats, rumours, fears, hopes, the flight of a woman, the ascendancy of a princess, the collapse of pride, the trembling merchants, the triumph of tradition and the peaceful inauguration of a new reign.

In this great business it appears that Canada had an official attitude, but no one seems to know what it was. From the quiet office in the Parliament Buildings Rt. Hon. Mackenzie King kept Prime Minister Baldwin [of Britain] informed from moment to moment of the state of Canadian sentiment. Mr. King comes out of it very well; with no aid other than his penetrating mind he interpreted the feelings of ten million people holding ten million views, composed them all into a satisfying mental gumbo and translated them into a few brief paragraphs. "We Canadians think thus": he must have told Mr. Baldwin; and for all we know he spoke the truth. It was quite a remarkable achievement. King Edward was, according to the constitutionalists, the King of Canada. Our King was abdicating. He did abdicate and we installed a new monarch, and there wasn't a meeting or a riot, or a resolution, or a mob, or a gun, or even an editorial to help Mr. King through these troublous events.

How will history record the surrender of King Edward the Eighth and the events appertaining thereto? Will it survive as one of the most thrilling and dramatic episodes in our history or will it be remembered twenty years from now as a tremendously silly fuss over a tremendously silly business?" *The Western Producer*, 17 December 1936.

DOCUMENT V — "REVOLT AMONG THE COW CHIP PICKERS" by "A.B." [Alice Butala], 1939

Yes girls — it's come to that. We could laugh off the CCF, the Social Creditors, the Technocrats. It's the Crumbling from Within that scares me. Just think only the other day I heard a Cow Chip Picker remark that she was tired of picking cow chips. No doubt some insidious Communist had been whispering in her sunburnt ear.

That is not the worst. One pauper got up and asked a speaker right in public if he thought \$2.50 was

DOCUMENT VI — “CONFUSION RESULTS AS YORKTON OFFICIALLY BACK ON CENTRAL TIME” by Cliff Shaw, 1958



ORKTON (Staff) — Yorkton citizens, at least the large majority, turned clocks ahead one hour at 2 a.m. Sunday and reverted to Central Standard Time. But from a survey taken Monday it had not completely settled the much-debated time question or made for uniformity throughout the city.

Several provincial government offices were still operating on Mountain Standard Time and others, where they had not yet received written or confirmed instructions, fell in line with city time.

Yorkton schools Monday were actually bidding by the MTS legislation but morning classes began an hour early to coincide with CST. The public school board announced last week through the local paper that school would open at 8 a.m. MST and 9 a.m. CST.

All federal government offices, except in the case of the transport office, returned to CST. These included the dairy branch, health of animals, plant products division and various branches of the 53rd field regiment RCA.

FARMER'S TIME

The provincial government agricultural department was on CST. A spokesman said no official word had been received but as the office dealt with farmers it was best to keep the farmers time. The same applied to the co-operation department, the labor department with its electrical inspector and minimum wage officials, and to the natural resources department. Most employees of these groups are field staff.

The highways department still remained on MST and an official said would continue that way until word is received otherwise.

The liquor store and the beer storage warehouse kept to MST. At the beer storage office in the Yorkton Bottle and Keg exchange two government employees were on MST and ten exchange staff were on CST.

TCA schedules remained at MST and the staff switched hours to CST.

Hotels were CST and beer parlours on MST. Beer parlour operators voiced one of the loudest protests. Their doors stay open until 11 p.m. CST, and with sales permitted to continue for half an hour, the employees will be getting home near midnight.

The municipal road assistance office, the Saskatchewan Government Insurance office and the Saskatchewan Power Corporation changed with the city.

The social welfare office with a staff of 34 persons was on MST and difficulties are anticipated. Their busiest time for appointments is normally 1:30 to 3

enough for a baby's layette. The speaker replied that he had never bought a layette. I could have told him that the baby died from a preventable disease so that even the \$2.50 was wasted.

And then there are those ungrateful wretches who resent wearing other peoples old clothes. And those who complain that three cents isn't enough for a meal. Traitors all to the cherished traditions of the C.C.P.! What a contrast to the noble fortitude to which our name has always been allied. Compare these weaklings to the utterances of a proper Cow Chip Picker.

'I had just got down to the lease to pick some fuel when my pains took me. I had hardly time to get back to the house before the baby was born.'

'When old Ike didn't show up for three days or more I went and there he was on the floor, cold as mutton, and with half a bag of chips left.'

'We went out and got enough chips to last all winter. When it got real cold we went down cellar.'

Now I maintain that we must take a firm stand or our cow chip picking will be nothing but a memory like the Alberta bankers. Little did I ever dream of crawling into bed with a banker. But adversity makes strange bedfellows.

I suggest that each Cow Chip Picker select two fresh cow chips. With feet firmly planted therein, raise a more mellowed one above the head and earnestly repeat:

THE VOW

Shall I be wowed with other fuel?

No, while I still have breath,
I will burn cow chips in my stove
Or I'll freeze to death.

Away with talk of water works,
Firm to the last I will not shrink.
I will haul water up in pails,
Or else I will not drink.

The thistle sweet shall be my meat,
And for a change some nice boiled wheat,
I will dine on coarsest fare,
Or else I will not eat.

And in some poor box I will grab
For someone's clothes old and drab
And if Saint Pete has castoff wings,
I will not ask for better things.

Cow Chips! To thee I vow this vow,
While pigs do grunt and cows bow-wow,
While "Ladies bow and gents know how."
I'll use the fuel of the cow."

The Western Producer, 11 May 1939.

p.m. now the staff's lunch hour.

In another provincial office the management said there were indications of some of the married women working on MST would possibly resign. Their husbands working on CST had kicked over the traces, and said they were not making lunch for the youngsters coming home from school at 11 a.m. MST and then facing the choice of making supper or eating an hour later.

The Yorkton-Melville health region was remaining on MST. The school nurses who would normally arrive at the schools by 9:30 a.m. found themselves on hand for recess and the school closing an hour later.

Appointments at the health region for the 1 p.m. to 2 p.m. period, already booked through to February, will now have to be altered as this will now be the staff's lunch hour. Stagging the lunch period appeared to be a solution in part.

The RCMP were on MST but the courthouse was on CST. Magistrate's court Monday opened at the usual 10 a.m. MST but at 11 a.m. CST for the RCMP attending. No definite direction has been received at the courthouse. "We expect to stay on MST but I suppose the lawyers who have work to do will come in on city time," said an employee. The courthouse staff anticipated some difficulty in sending out registered mail as the post office changed to CST.

The Yorkton RCMP sub-division was on CST except in a few detachments to the west. Kelvington was on CST, Rose Valley on MST. Foam Lake, on MST, is expected to make the switch this coming Sunday. Balcarres was said to still be on MST.

The Saskatchewan Government Telephones is on CST and the management said instructions had been received to this effect. Reduced rates on long distance calls will apply to city time.

All banks were on CST, "and we think we will be staying there," said a manager.

LEGAL TIME

An inquiry to the city hall showed that city by-laws state "legal time." The city clerk said this has been interpreted as MST. "No change is contemplated in the bylaws until we see what happens after the next session," he said. The city does not expect any stores will take advantage of the situation and remain open until 7 p.m. CST as now permitted under the bylaw.

A provincial government employee working on MST said her landlady had already asked her to find another boarding house as it upset meal hours. "A dramatic illustration of what happens when you get out of time with the rest of the community," she remarked.

In any event Yorkton is now officially on CST, according to a declaration of Mayor W. Fichtner and his council. And there is no question judging by agita-

tion and petitions of the past few weeks but what the large majority of citizens are behind the actions." *The Leader Post*, 9 December 1958.

NOTES FOR THE INTRODUCTION:

- 1 Saskatoon Public Library — Local History Room, "Terms of Reference," 31 October 1952 and "Complete List of Commission Recommendations" in "A Program of Improvement for Saskatchewan — Agriculture and Rural Life," *Report of the Royal Commission on Agriculture and Rural Life*, Report No. 14, (Regina: Government of Saskatchewan, 1957), v, x. For another copy of the terms of reference for the Commission and chapter two of volume 14, the final volume of the report, see also David E. Smith, *Building a Province - A History of Saskatchewan in Documents* (Saskatoon: Fifth House Publishers, 1992), 29, 260-268. Smith sees this passage as being "one of the most cogent analyses to be found in a public document of the factors that moulded Saskatchewan." Smith, *Building a Province*, 29.
- 2 We are not reproducing the footnotes from this section of the Report. See the original for these notes, including the reference for Florence M. Edwards' report. "The Home and the Family in Rural Saskatchewan," *Report of the Royal Commission on Agriculture and Rural Life*, Report No. 10 (Regina: Government of Saskatchewan, 1956), 21-36.
- 3 Georgina M. Taylor, "Sophia Dixon: Progressive Always - Indifferent Never" *Saskatoon History* 1 (1980): 25-31.
- 4 Keith Dryden, "The Western Producer's First Half Century" (Saskatoon: Modern Press, 1973). Garry Fairbairn, *From Prairie Roots: The Remarkable Story of Saskatchewan Wheat Pool* (Saskatoon: Western Producer Prairie Books, 1984), 124-131.
- 5 *Saskatchewan Executive and Legislative Directory 1905-1970* (Regina and Saskatoon: Saskatchewan Archives Board, 1971), 88, 141, 159.
- 6 L.D. Courville, "The Conservatism of the Saskatchewan Progressives," *The Prairie West - Historical Readings*, ed. R. Douglas Francis and Howard Palmer (Edmonton: Pica Pica Press, 1985), 281-308. W.L. Morton, *The Progressive Party in Canada* (Toronto: University of Toronto, 1950), 27-129, 237-305.
- 7 Alison Prentice and others *Canadian Women - A History* 2nd ed. (Toronto: Harcourt Brace Jovanovich, 1996), 323-324. Mary Hallett and Marilyn Davies, "Firing the Heather - The Life and Times of Nellie McClung" (Saskatoon: Fifth House Ltd., 1993), 207-214.
- 8 Dryden, "The Western Producer's First Half Century," 5-8. Interviews with Keith Dryden, 25 October 1989, 1 November 1989, 28 November 1989, 30 November 1989, 30 November 1993, 22 October 1995. For other examples of Turner's style in the "The South-East Corner" see *The Western Producer* 24 September 1931, 1 April 1937, 4 February 1937, 12 January 1939, 31 August 1939, 7 September 1939, 14 September 1939.
- 9 *The Western Producer* 24 October 1929.
- 10 For the details about Butala's life and her contributions to *The Western Producer* see her correspondence with Violet McNaughton in Saskatchewan Archives Board, A1 D16 and *The Western Producer* 1937 to 1944. For details about the history of the area in which she lived see her daughter-in-law Sharon Butala's article "History in the Community — Reflections on the Heritage Endeavour" *Saskatchewan History* 51(1) (Spring 1999): 32-41.
- 11 I would like to thank D'Arcy Hande for pointing out that the coal producers raised the price of coal during the thirties. For a discussion of small businessmen, like coal producers, and relief see D'Arcy Kevin Hande, "The Small Businessmen in Saskatchewan 1919-1939," M.A. Thesis, University of Saskatchewan, 1988, 140-150.
- 12 For details about the Maternity Grant during the thirties see *The Western Producer* 30 April 1931, 21 May 1931, 23 July 1931, 4 December 1931, 14 January 1932, 26 August 1937, 24 February 1938.
- 13 *The Canadian Encyclopedia* (Edmonton: Hurtig Publishers, 1988), 2163.
- 14 *Statues of the Province of Saskatchewan*, 1966, 260-273. I would like to thank D'Arcy Hande for bringing this statute to my attention.



The Peoples of Saskatchewan in Pictures: The Francophones

by André Lalonde and Richard Lapointe



Explorers, fur traders, adventurers and *coureurs de bois* from Old and New France had long ranged far and wide in the uncharted regions of North America, and they were “the first Europeans to open up what is now Western Canada.”¹ They did not come to colonize the area and till the soil, but rather to join the ruthless struggle for control of the fur trade. After the fall of New France and the reorganization of the fur trade, French-Canadian traders rushed back west, and the proud *voyageurs* remained the linch pin of that part of the fur trade directed by the barons of Beaver Hall. A great many traders and *voyageurs* spent long periods in the West or settled permanently here, as others had done before 1763, and they gradually lost touch with the culture of the St. Lawrence valley: they had become, in the most profound sense, “Westerners”. And from countless marriages *à la mode du pays* arose one branch of the Métis Nation, the *Bois-Brûlés*. Later, Catholic missionaries and nuns came to minister to the Métis, Natives and early settlers in Manitoba and in the territories further west, setting up infirmaries, orphanages, hospices and schools.

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Richard Lapointe taught school and was a researcher for the “Société historique de la Saskatchewan,” as well a certified translator. He was then a librarian at the University of Regina. He recently retired to devote more time to writing and translation.

Before the surging tide of immigrants from many lands reached the districts soon to become Saskatchewan in the early years of the 20th century,² there were already numerous French and Michif-speaking settlements, often on the site of Métis winter camps, or *hivernements*. Some rose along or near the South Saskatchewan River (Lac Canard, later called Duck Lake; Petite Ville, the nucleus for Batoche and Saint-Laurent-de-Grandin; Saint-Louis-de-Langevin). A few were in or near the Qu'Appelle valley (Saint-Florent, later called Lebret; Ste-Marthe-Rocanville, across from St-Lazare in Manitoba). Others were further south in a large semi-circle around La Montagne de Bois (Talle de harts rouges or Coulée-Chapelle, later Willow Bunch; Lac Pelletier; Val-Marie). In the southeastern region, an attempt at large-scale farming and ranching by nobles from France at La Rolanderie, or Saint-Hubert, had failed in the early 1890's, but most workers had remained and settled on neighbouring homesteads. A good number of North-West Mounted Police officers and enlisted men also came from Quebec, as did a few territorial administration officials, such as Saskatchewan's first lieutenant-governor, Amédée Forget. Other French-Canadians, including Acadians, and Franco-Americans had come to practice law or medicine, or to set up businesses in the burgeoning villages and towns.

But in that period of rushed immigration, French-speaking settlers did not come in sufficient numbers to form any more than a small minority. In 1901, when the population of the districts of Assiniboia and Saskatchewan stood at 91,300 people, only about 2.9% of them, that is slightly more than 2,600, were of “French origin”.³ In 1911, they were almost 25,500, and represented 5.2% of the provincial population. In 1921, they numbered 42,000, or 5.6% of the provincial



Saskatchewan Archives Board, R-A 19,718.

Father Marie-Albert Royer (center, wearing a biretta) after the first communion ceremony in Ponteix in 1910. He was well over forty years old when he first came to Canada in 1906. The following year, he came back with a small group of settlers from the Auvergne region of France to establish a parish, Notre-Dame d'Auvergne, dedicated to the Virgin Mary. At that time, a considerable number of priests and members of religious orders were leaving France for Canada, in order to escape anticlerical measures adopted by the French government.

total, and 50,700, or 5.5%, at the beginning of the Depression ten years later.

There is an underlying paradox about the relatively low number of French-speaking settlers in Saskatchewan. At the time of the opening of Saskatchewan, there had long been a strong migration current from Quebec's rural parishes to the United States. From 1820 to 1930, at least 750,000 French-Canadians left for the mill towns of New England and the Middle Atlantic, and for the forests, mines and farmlands of the Midwest.⁴ Would not a concerted effort by religious and political leaders have managed to divert a sizeable part of that current to the farms of Western Canada? The French element would thus have been able to preserve or even increase its political strength within Confederation from one census to the next, given the fact that overall birth rates were still significantly higher in the French population than in the English-speaking population, especially in the case of rural families. The creation of another "Quebec" in the West would in turn have guaranteed the survival of the French Catholic fact throughout

Canada. But neither Quebec's bishops nor her political leaders were willing to send agriculturists and their families on a 700-league journey to a frozen land, still wild and populated by *les Sauvages*. Besides, immigration officials at Ottawa were far more interested in attracting immigrants of British stock and of ethnic groups such as Germans and Scandinavians, which experience had shown to be far more amenable to quick assimilation into the English-speaking majority.

There were three main sources of "non-Metis" French-speaking settlers in Saskatchewan, the province of Quebec being by far the most important. More than a few came from urban areas, but most came from over-populated rich parishes in the St. Lawrence lowlands where no more good land could be found, from poorer farming districts unsuitable for little else than subsistence agriculture, and from newly opened colonization areas where economic prospects proved inferior to those offered by the Western Plains. A large number of these settlers first came west on harvest excursion trains, hiring on threshing crews before filing on a homestead, and



Université D'Ottawa, Centre de recherche en civilisation canadienne-française, Fonds Georges Michaud (P62), Ph 59-273. Photographie Inconnu, Saint-Brieux (Sask.), [c. 1925].

A Breton pioneer of Saint-Brieux spins her yarn in the warm sun. The colony was founded in 1904 by 77 settlers from around Saint-Brieux in Brittany, under the direction of Father Paul LeFloch. After a miserable crossing in a small steamer pounded by heavy seas, and a long train trip interrupted by heavy floods, they settled on homesteads in a rocky

later enticing relatives and old neighbours to join them. A few had previously settled in Manitoba, and moved on when the new territories were open to homesteading. In 1901, slightly more than 1500 people living in the districts of Assiniboia and Saskatchewan had been born in Quebec. This number climbed to almost 13,000 in 1911, and reached close to 17,750 in 1921.⁵

The second source was the United States, from New England all the way to the Midwest. The American economy remained highly cyclical and, in lean times, there was widespread unemployment in the mill towns, and meagre savings quickly melted away: at the very least, the family unit could be preserved on a farm. Further west, many Franco-Americans were attracted by the prospect of free land after years of working in the bush, in the lumber mills or in the mines; some sought to escape the burden of heavy mortgages on their farms and others opted to sell out for a profit when no more free homesteads could easily be found south of the border. The 1921 Census indicates that of the 87,600 Saskatchewan citizens born in the U.S., 5,300 were of "French" ethnic origin.

The third source was France and Belgium, either directly or with a previous stay in Quebec, Manitoba

or the United States. In France, large numbers of farmers, farm workers, tradesmen and city dwellers were seeking economic opportunities in the colonies or in the Americas, while others were at the same time trying to escape newly enacted religious legislation which they viewed as oppressive.⁶ Yet, few immigrants from France and Belgium settled in Saskatchewan. In 1911, for example, 2,940 Saskatchewan citizens had been born in France (including many from the islands of Saint-Pierre and Miquelon off Newfoundland); their number barely reached 3,260 in 1921, falling back to 2,800 ten years later, because of death and out-migration. Similarly, in 1921, about 2,150 provincial residents had been born in Belgium, but only part of them belonged to the French group.⁷

Settlers of "French ethnic origin" have always figured amongst the "desirable" groups of immigrants according to the policies on immigration and settlement of the West. In France and Belgium, immigration agents had relatively little success in attracting settlers to the Prairies, and in part because of complaints by French authorities over "abusive propaganda", most agents had abandoned their work by World War I.⁸ In Canada and the United States, "missionary-colonizers" proved to be very effective colonization agents. As early as 1887, each diocese in

Western Canada, with the financial help of federal authorities, appointed a priest to tour parts of the United States, giving public lectures in order to convince Franco-Americans to settle in established French-speaking districts in Western Canada. The clerics knew the districts, could speak knowledgeably about them, and listeners felt they were more trustworthy than lay agents. But missionary-colonizers soon realized that it was far easier to convince Quebecers to move west than trying to entice Franco-Americans, especially those of eastern mill towns, to leave the Republic, travel west, and settle on the land. Besides, on both sides of the border, the clergy and the elite never failed to accuse them of coming to “steal” their parishioners and their clients.⁹

French-speaking homesteaders settled mostly in large groups in three main areas, though a good number settled individually or in small groups. In the northern part of the agricultural zone, they formed a large circle around Prince Albert: in the Métis settlements mentioned earlier, and in Saint-Isidore-de-Bellevue, Domrémy, Bonne Madone, Hoey, Wakaw, in the districts of Albertville and Henribourg, as well as around Marcelin and Leask. They also settled further east, around Saint-Brieux, Saint-Front, Pré-Sainte-Marie, Périgord, Zénon-Park and as far as Veillardville. To the northwest, they established Debden, Ormeaux, Pascal, Victoire, Léoville, Laventure, Spiritwood and Big River. Around North Battleford, they settled in Delmas, Prince, Saint-Hippolyte, Edam, Vawn, Meota, and further north in the Meadow Lake area as well as almost on the Alberta border near Paradise Hill. The French villages of Saint-Denis, Vonda and Prud’homme formed a triangle closer to Saskatoon. In the southeastern corner of the province, they settled in Bellegarde, Cantal, Dumas, Forget, High View, Redvers, Storthoaks, Wauchope and Sainte-Marthe-de-Rocanville, as well as around Lajord, Wolseley and Montmartre, and in the Radville district. To the southwest, they formed a strong majority in Gravelbourg, Ponteix, Laflèche, Mazonod, Meyronne, Ferland, Courval, Coderre, Cadillac, Dollard and Val-Marie, as well as in Lisieux, Saint-Victor and Willow Bunch.

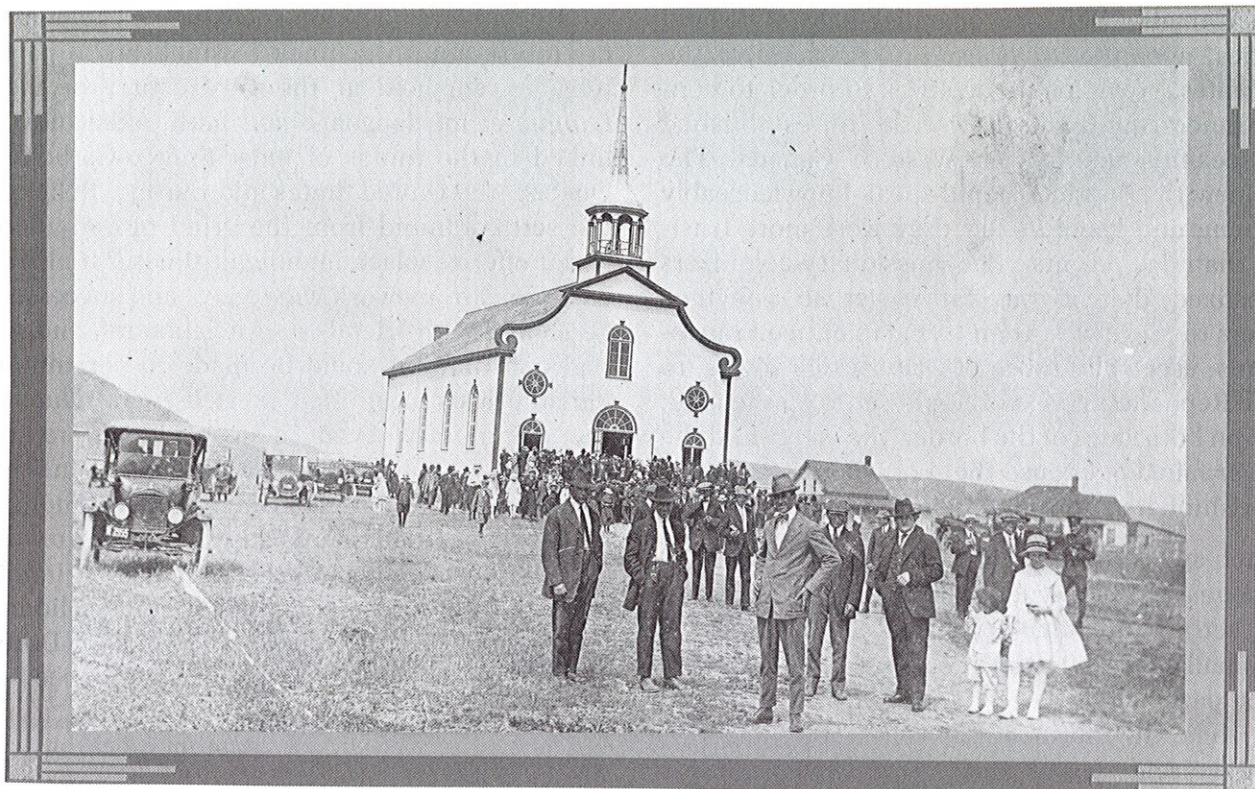
*“Langue et foi,
language and faith, were
inextricably linked in the minds of
most Franco-Catholics from Quebec,
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lifted the settlers’ mind from the
grind of daily activities, and it
offered solace in difficult
times.*”

By and large, French-speaking newcomers settled in groups, and they quickly established a parish, for religion remained at the very center of their life: *Langue et foi*, language and faith, were inextricably linked in the minds of most Franco-Catholics from Quebec, the United States and Europe. Religion lifted the settlers’ mind from the grind of daily activities, and it offered solace in difficult times.¹⁰ It also provided a social framework where joys and successes could be shared with friends and neighbours, and where a real contribution could be made to community life. Parish priests most often exerted great influence over the community, even in secular matters, offering counsel, intervening with remote or insensitive government officials, and settling disputes among neighbours. Though in many cases parishes or districts were homogeneous — Saint-Brieux’s first inhabitants were all from Brittany, and most Ferland homestead-

ers came from Dorchester county in Quebec — there was generally a mix of French-speaking people from Quebec, Europe and the U.S, and often of people speaking other languages. At first, a missionary visited five or six times a year, but as soon as possible, a parish priest was appointed and plans for a church were laid down. In a few of the more prosperous villages, very large churches were erected, for

example in Gravelbourg where construction of a majestic building, topped by 100-foot tall twin towers, was started in 1918; adorned with large paintings by Father Charles Maillard, it later became the cathedral of the diocese of Gravelbourg.

Early years were equally hard for all settlers, and the homesteading experience of Franco-Saskatchewanians was essentially the same as that of other ethnic groups. The hard winter of 1906-07 was a serious setback, killing thousands of cattle in southern areas (at least 800 heads were lost around Willow Bunch alone), and causing floods later in the Spring. Further north, many settlers had worked in the bush in Quebec or Minnesota, but they still found it difficult to cope with forested homesteads. A few farmers from Quebec and the Midwest had come with a box car full of machinery, cattle and horses, tools, furniture and lumber, but most French-speaking settlers had but a few dollars to their name. In many areas, it would take years to break enough land to provide any more than



Saskatchewan Archives Board, R-A 3468.

Parishioners stand around to chat after Sunday mass in Willow Bunch in 1916. Mass was a social event as much as a religious duty for many families isolated all week on their homestead, though the automobile had already started to change patterns of communication. A soldier in uniform stands at the far right. The church, built in 1906 under the direction of an energetic cleric, Father Alphonse Lemieux, was in use until 1959.

a meager living, crops froze, the railroad was too long in coming, isolation was unbearable, prospects were bleak. Many gave up, abandoning their homestead or selling out to a more determined neighbour: they returned east or back to the United States, or else moved to the city.

There always existed an ambivalence in the minds of Franco-Saskatchewanians as to the type of society they were contributing to build. As “French-Canadians”, they felt that they had a right and a duty to protect their language and to ensure the survival and the development of their culture in the West. But by and large, they soon accepted the inescapable fact that Saskatchewan would not be a *Petit-Québec* in the West, and that if they could easily live in French in their own districts, English would be the dominant language of trade, commerce and government. The fight to protect their linguistic, educational and religious rights would demand a type of group cohesion that was often at odds with emerging individualistic values.¹¹ Besides, unceasing daily labour left little time to ponder larger cultural questions, and slow communications obscured the fact that powerful agents of change were at work: was not French still the only language spoken in the home, in family gatherings, and in community get-togethers? Would not the

French culture endure here as it had for so long all over North America?¹²

As did settlers from all other ethnic groups, Franco-Saskatchewanians organized school districts, either public or separate, as provided by legislation. As long as they were the majority or a strong minority in a district, they could insist that instruction was to be wholly or partly in French. But these districts faced numerous problems, not the least of which was quarreling among ratepayers as to whether too little or too much French was being taught. During World War I, the Orange Lodge and other groups vociferously opposed French and other “ethnic” schools which, it was argued, failed to play their role as agents of assimilation. In January 1919, the Legislative Assembly made English the sole language of instruction, save in Grade One and one hour a day in other grades. Local boards also had difficulty in finding and keeping qualified bilingual teachers. In order to form a local elite, the first bishop of Regina, Mgr Olivier-Elzéar Mathieu, founded the College of Gravelbourg in 1918 (soon renamed *Collège Mathieu*), offering the same type of education as in Quebec’s classical colleges. The Congregation of the Oblates of Mary Immaculate took over direction of the college in 1920 and affiliated it with the University of Ottawa, so that

students could obtain a degree from that bilingual institution; they also supplied most of the teaching staff until 1976, when desperate financial circumstances forced the congregation to leave. However, *Collège Mathieu* has survived and continues to offer a variety of programs in a co-ed environment.¹³

The French minority created various local and provincial organizations to promote its language and culture. Local chapters of the *Société St-Jean-Baptiste* and other franco-catholic groups soon joined into a strong provincial organization, *L'Association Catholique Franco-Canadienne de la Saskatchewan* (A.C.F.C.) in 1912-13.¹⁴ An association of school trustees from French-speaking districts, *L'Association des commissaires d'école franco-canadiens* (A.C.E.F.C.) was created in 1918. Yearly joint conventions were held, attracting large numbers of dignitaries and of ordinary people to discuss issues of concern to the French minority. Through the committees they set up, these associations effectively became for many decades the "Department of French Education" in Saskatchewan, given the lack of interest and action by provincial education officials. Textbooks and teaching methods were evaluated and recommended, teachers were recruited and supported in order to obtain provincial teaching certificates, unofficial school inspectors, called *visiteurs d'école*, travelled around the province evaluating the quality of instruction in French schools, and province-wide exams were administered every year. In the early 1930's, the Conservative government of J.T.M. Anderson adopted a series of measures abolishing French as a language of instruction in Grade One, forbidding the teaching of catechism in French, and outlawing religious costume and symbols in public schools. French was to be taught only as a subject, one hour a day at most. For a time, the future looked very bleak.

A weekly newspaper, *Le Patriote de l'Ouest*, was founded in Duck Lake by a group of clerics in 1910,¹⁵ and moved to Prince Albert in 1913. It played a leading role in the creation of strong provincial associations and it soon became the official organ of the A.C.F.C., publicizing the unending struggle to protect the linguistic and educational rights of the minority. In early years, it also regularly offered information on districts where good homesteads were still available in order to promote immigration to the province and the expansion of French-speaking settlements. When farmers from dried-out areas were forced to move to the parkland in the 1930's, it guided Franco-Saskatchewanians to areas where they were likely to form a majority.

The paper had almost 10,000 subscribers in the early 1920's, but, even then, financial losses kept increasing. *Le Patriote* fell on hard times during the Depression, and the Oblates were forced to take over the financial responsibility for publishing the paper in 1933. At the beginning of World War II, they were forced to merge the paper with a Saint-Boniface weekly to form *La Liberté et le Patriote*. The arrangement was never really satisfactory for Franco-Saskatchewanians, and in 1971, a new Saskatchewan weekly, *L'Eau vive*, was launched. It is still being published today.

The Catholic faith remained strong and constituted for a long time the most visible element of unity within the French community. Strong leadership by the clergy and exceptional lay individuals sustained its development for a whole generation. Favorable economic conditions in the latter half of the 1920's meant prosperity for a few and improved living conditions for a great many. Yet, numerous problems were threatening the future of the French community, such as the associations' chronic lack of funds, a deepening



Judge Charles-Borromée Rouleau stands to address a session of the North-West Territories Council in 1884. The clerk at the small table on the far right is Amédée-Emmanuel Forget, who later became Commissioner of Indian Affairs, then lieutenant-governor of the Territories and of the new province of Saskatchewan. The town of Forget was named in his honour. Another French-speaking member of the Council was Pascal Breland (immediately to the right of Edgar Dewdney, who is presiding). Born somewhere along the Saskatchewan River, he became a prosperous farmer in Manitoba but he also traded extensively on the western plains, earning the title of *Roi des traiteurs*.

Saskatchewan Archives Board, R-A 44.

rift between religious and secular factions in the leadership, lingering mistrust between leaders from Quebec and those born overseas, as well as between people from the “South” and the “North” of the province. At the most fundamental level, two problems could never be overcome: the extreme difficulty in nurturing a truly “living” and innovating French culture in a world where Anglo-American values dominated, and the inherent structural weakness of the French community scattered over a vast territory and unable to ever reach a “critical mass” in any given geographic area, as Franco-Manitobans enjoyed in Saint-Boniface. Both opened the door to linguistic assimilation into the more dynamic English culture.

The onset of the Depression, the ravages of the drought, and the effects of repressive measures adopted by the Conservative government had a brutal impact on the French minority. Even before the 1930’s, a few of the well educated bilingual young men had moved away to Ontario and Quebec where their skills brought larger financial rewards. The movement continued at a more devastating pace during the Depression, seriously weakening the elite. Rural families left their villages and moved to cities, where their cultural identity was simply submerged into the

majority. In the 1940’s, young men and women enrolled in the Armed Forces or moved to find employment in war industries; a great many never came back home. Even though Anderson’s legislation had been relaxed by the Liberal government in 1934, it seriously weakened education for the French minority for a generation or more. The *Larger School Units Act* of 1944 also had a profound negative impact. Whereas French-speaking students and trustees had been a majority in a great many of the school districts, they automatically became a very weak minority in the larger units, and had difficulty in protecting French education. The incessant opposition of the majority soon wore down the resolve of even the staunchest trustee, so that French instruction was often neglected. And the natural desire of French-speaking children to be accepted by their peers led a great many of them to neglect or even view their mother tongue as “odd” or “old-fashioned.”

When radio stations started broadcasting from the United States and Western Canadian cities in the 1920’s, the danger became immediately apparent: whereas the home had until then remained an enclave where French dominated, English could now “breach the ramparts at will”, carried by radio waves. Radio



Eugène and Emma Thibault posing with their ten children in the Bonne Madone - Teay area in 1926. The birth rate remained fairly high among Franco-Catholic families, especially in rural areas, until the mid-1960’s. Mr. Thibault had come west from New Hampshire in 1910. One of the sons, Paul, was elected CCF MLA for Kinistino after the death of another French-speaking MLA, Henri Bégrand, in 1959.

Université D'Ottawa, Centre de recherche en civilisation canadienne-française, Fonds Georges Michaud (P62). Ph. 59-65. Photo Georges E. Michaud, Bonne Madonne (Sask.), [c. 1926].



Saskatchewan Archives Board, R-A 19,892.

Drama, band and choir were the three main cultural components of the classical education offered by Gravelbourg's Collège Mathieu. The play Les Piastres rouges was performed a number of times in May and June 1927, using elaborate costumes and scenery. That year, no fewer than four multi-act plays were presented, representing a major undertaking and involving months of preparation, by students, staff, and the parish ladies called upon to sew costumes, make alterations, and prepare props and sets.

was a powerful instrument of linguistic and cultural assimilation, and leaders immediately set about to get what they considered their "fair share" of air time on existing stations, without much success. The Canadian Broadcasting Corporation built a powerful station at Watrous in 1939 to cover the entire province, but despite repeated requests, it offered at best four hours of French programming a week. This was clearly insufficient to counter the serious threat. In 1941, the leaders of the minority launched a campaign to obtain broadcasting licenses and to collect sufficient funds to build and operate their own stations. It was only in mid-1952 that radio stations in Gravelbourg and Saskatoon finally went on the air.¹⁶ Plagued by technical, administrative and financial problems, they were finally taken over by *Radio-Canada* in the early 1970's.¹⁷ Yet, at the very moment they had started broadcasting in 1952, it seemed that the same battle would have to be fought over again when television arrived. The cost of establishing their own TV stations would obviously have been prohibitive for Saskatchewan Francophones, and they had to wait until 1976 for *Radio-Canada* to start expanding its French language television network to this province. The recent advent of satellite and cable means that a wider variety of French channels, from

Canada and the European Community, are now more readily accessible in most areas of the province.

The 1960s brought about profound changes in Saskatchewan's Francophone community. The role of the Catholic Church was radically altered after Vatican II, and many men and women left the priesthood and religious orders. Though religion remained important, especially in rural areas, it gradually ceased to be one of the major defining values of Francophones. The secularization of the leadership, though already largely completed for a decade, was symbolically finalized when *L'Association Catholique Franco-Canadienne* transformed itself into *L'Association Culturelle Franco-Canadienne (ACFC)* in 1964. Changes in agriculture, easier transportation, increasing urbanization, emphasis on higher levels of education, and opening of new job markets outside the province transformed the traditional patterns of community life in all rural areas, including those where French had been an important language. The emergence of radically different values, the pervasive influence of the media, and increasing rates of exogamy weakened the already feeble sense of identity among the younger generation. Above all, sharply reduced birth rates meant that, to put it plainly, all those who were being "lost" to assimilation were not being "replaced".

The Royal Commission on Bilingualism and Biculturalism (1963-1969) concluded that the historical demands of francophone minorities were justified. The ensuing 1969 *Official Languages Act*, although of major symbolic importance, had very little importance on everyday life and its true impact was not immediately felt. However, various government programs offered much-needed organizational and financial support to the Francophone minority. More emphasis was given to the development of a dynamic culture, and a sizeable number of organizations — some have argued too many organizations — were created to support and co-ordinate programming in a number of areas, including music, theatre, visual arts, historical research, youth and women's concerns, as well as economic development.¹⁸ A renewed sense of optimism and of pride quickly emerged. But decreases in financial support from governments over the last decade has recently forced a painful reassessment of priorities. In 1999, the A.C.F.C. was replaced by a new provincial organization, *L'Assemblée communautaire fransaskoise*, as part of an overall restructuring plan to insure more efficient and transparent leadership.

Since the early 1970's, Saskatchewan Francophones have chosen to call themselves *Fransaskois*, thus clearly expressing in a single word their links with the national and international *Francophonie*, and the fact that their roots run deep in Saskatchewan's soil. However, despite all the successes, assimilation has remained a distressing problem.

If almost 60,000 people, or 6.5% of Saskatchewan's population indicated that they were of French "ethnic origin" in 1961, only 36,160 stated they were "French-speaking". Ten years later, the numbers had fallen respectively to 56,200 "ethnic" (6.1%) and 31,600 "speakers". It was clear that fewer and fewer people knew French, were using it as a means of

everyday communication and were passing it on to the next generation. Since then, regular censuses have consistently shown that the assimilation rate remains extremely high, often reaching 60%.¹⁹ The latest figures indicate that in 1991, of the 20,885 Saskatchewan residents listing French as their mother tongue, only 5975 spoke it most often at home: the assimilation rate could thus theoretically be 71.4%. In the 35 to 55 age groups, barely 16.5% of people whose mother tongue was French were speaking it as the main "home language", for an assimilation rate of almost 85%. Even more troubling was the fact that there were only 2175 people in all age groups below 20 whose mother tongue was French. The fact that fully 64% of them used it as their

main everyday language was essentially meaningless, since they were still at an age when they had not yet expressed their final linguistic preference.²⁰ Nothing at the present time, it seems, can slow down the movement towards assimilation.

In the field of education, the provincial government had shown an increasing willingness to improve



Father Louis-Pierre Gravel, founder of Gravelbourg, camps on the open prairie in 1908. To his left is Zacharie Lacasse, another of the early pioneers, but who later moved to Manitoba. The third person is a Mr. Dugas, about whom little is known. Father Gravel came from a prominent family from Athabaska (Que.) where Sir Wilfred Laurier also had his law practice. Father Gravel ministered in New York from 1892 to 1906, when he was recruited as "missionary-colonizer" by the Archbishop of Saint-Boniface, Mgr. Adélarde Langevin. He used his considerable influence with federal ministers and other officials to obtain special favours for the Gravelbourg district. He passed away in February 1926.

Saskatchewan Archives Board, R-A 3394.

French-language education, following national trends in the 1960's. The first consultant in French education was hired in 1966 and, the following year, French was finally allowed as a language of instruction in "designated schools". In 1980, the "Official Minority Language Office" was created within the Department of Education to co-ordinate all matters relating to French language instruction in the province and to administer bursary, official languages and other federal-provincial language programs. Though designated schools were a step forward, most Fransaskois still felt that they had to exercise full control over their own primary and secondary schools in order to maintain their language and culture. Following a long battle, a provincial court recognized in 1988 the right of the Fransaskois community to establish its own schools, under section 23 of the Charter of Rights and Freedoms.²¹ In 1993, Saskatchewan's Bill 39 officially granted full governance of schools to Francophone parents. Between 1994 and 1997, Fransaskois schools boards established schools in areas where numbers made it possible, including Regina and Saskatoon. The nine existing school boards were finally amalgamated into a single school division (School Division #310) in January 1999.

Other federal-provincial agreements had led to the creation of the Language Institute at the University of Regina, whose primary mandate is adult post-secondary study in French and professional language training; they have also supported the changing role of *Collège Mathieu* and the development of other organizations in the field of education at all levels.

Overall, while it is true that assimilation has still not been halted, modern communication technology is being used to find new ways of fostering community spirit, of promoting a dynamic "made in Saskatchewan" culture, and of creating partnerships with other Francophone communities throughout Canada and the world. As George Stanley had concluded in 1960, it is too early, in 2000, to sound the "the funeral bell of French culture in Saskatchewan".

NOTES:

1. George F.G. Stanley's article "French and English in Western Canada" offers a comprehensive overview of the French fact in the West prior to the profound changes of the 1960's. While recognizing that the outlook for French cultural survival in our province was rather grim at that time, Stanley concluded that "one must hesitate before attempting to sound too soon or too loudly the funeral bell of French culture in Saskatchewan", because of the people's "collective will to survive." George F.G. Stanley, "French and English in Western Canada", *Canadian dualism: Studies of French-English relations — La dualité canadienne: essais sur les relations entre Canadiens français et Canadiens anglais* (Toronto: University of Toronto Press, 1960), 311-350. Some sections of the present article are based in part on Richard Lapointe and Lucille Tessier, *The Francophones of Saskatchewan: a history*, (Regina: Campion College, 1988). See also A.B. Anderson, "French Settlements in Saskatchewan: Historical and

Demographic Perspectives," Research Report No. 5 (Saskatoon: University of Saskatchewan, Research Unit for French-Canadian Studies and the Department of Sociology, 1985). A.B. Anderson, "Ethnic Identity Retention in Francophone Communities in Saskatchewan — A Sociological Survey," Research Report No. 6 (Saskatoon: University of Saskatchewan, Research Unit for French-Canadian Studies and the Department of Sociology, 1985). Alan Anderson, "Ethnic Block Settlements," in *Atlas of Saskatchewan*, ed. Ka-iu Fung (Saskatoon: University of Saskatchewan, 1999), 56-58. See also Donatien Fremont, *Les Français dans l'Ouest canadien* (1959; reprint, St-Boniface: Les Editions du ble, 1980).

2. The immigration movement to Saskatchewan was one of unprecedented magnitude. While there were 91,300 people in 1901, the number had jumped to 492,500 a mere decade later, of which 80% had been born outside the province and fully 50% outside Canada. In 1921, 62% of Saskatchewan's 757,500 citizens came from outside the province, and 40% from outside Canada. By 1931, the provincial population stood at 921,800, slightly over half being born in other provinces and well over a third outside the country.
3. This number excludes 2,262 "French Métis". Even though French-Canadians shared common roots with the Métis and often settled near them, they were generally inclined to look down upon them. All numbers in this section are taken from the Censuses of Canada.
4. Some demographers even speak of close to a million exiles. A few of the essays in Dean R. Louder and Eric Waddell, *French America* (Baton Rouge: Louisiana State University Press, 1983) examine the French centers created south of the border, from Maine to Kansas and beyond, as result of this emigration movement which literally emptied entire parishes. The volume was also published in French under the title *Du continent perdu à l'archipel retrouvé : le Québec et l'Amérique française* (Québec: P.U.L, 1983).
5. Not all people born in Quebec were of French origin, of course, the same way as not all people from Ontario were necessarily of British origin.
6. A considerable number of priests and nuns came over from France during that period, especially from teaching orders who established boarding schools in various areas of the country, including Saskatchewan.
7. However, according to Cornelius J. Jaenen, it may be that only as little as a quarter of these were French-speaking Walloons rather than Dutch-speaking Flemish who historically identified more readily with the English majority.
8. For an overview, see André-N. Lalonde, "L'immigration française et belge dans les Prairies canadiennes de 1870 à 1914", *Perspectives sur la Saskatchewan française* (Regina: Société historique de la Saskatchewan, 1983), 49-65.
9. The attitude of clergy, journalists and of the political class about migration of French-Canadians to the Prairies has been explored in André-N. Lalonde, "L'intelligentsia du Québec et la migration des Canadiens français vers l'Ouest canadien, 1870-1930", *Revue d'Histoire de l'Amérique française* 33(2) (September 1979): 163-185.
10. As well, faith in divine powers was extremely strong in the early years. Numerous personal narratives can be found about roaring prairie fires suddenly stopping at a fence on which sacred medals or pictures had been hung, and of swarms of grasshoppers sprinkled with holy water vanishing overnight.
11. For example, one of the strongest tools for the protection of language and culture was the creation of compact blocks where most settlers spoke French. Homesteaders who wanted to move out were entreated to sell only to people of their own "race and religion". Such calls by religious and community leaders were quite often ignored, for they flew in the face of the most basic self-interest.
12. Sharon Butala has explored the questions of attachment to one's heritage, of exogamy and of linguistic and cultural assimilation in Saskatchewan in her novel *Upstream: le pays d'en haut*, (Saskatoon: Fifth House Publishers, 1991).
13. For a general illustrated history of Collège Mathieu, cf. Lise Lundie, *Une pépinière de chefs: l'histoire du Collège Mathieu, 1918-1998*, (Regina: Société historique de la Saskatchewan, 1999).
14. The term *franco-canadienne* was used rather than *canadienne-française* in order to include people from France and Belgium, as well

- as Franco-Americans. Ordinary folks simply called themselves *Canadiens* or most often *Canayens*, for they viewed themselves as the only true “Canadians”! The word “Francophone” was not used before the 1960’s.
15. A half-dozen other French or bilingual newspapers were created in the province over the years, notably in Gravelbourg, but none has been as lasting and influential as *Le Patriote* and its successors.
 16. Licenses had been granted in 1946 in Manitoba and two years later in Alberta. Widespread opposition from some Western politicians to the granting of broadcasting licenses to the French community explains for a good part the long delay before stations could operate in Saskatchewan. See Laurier Gareau, *Le défi de la radio française en Saskatchewan* (Regina: Société historique de la Saskatchewan, 1990).
 17. This decision was based on the Fowler Commission’s 1957 conclusion that people from both main linguistic groups should have access to broadcasting services in their own language wherever they lived.
 18. One small example is the success of the rock group Hart-Rouge, now based in Montreal, which has been one of the most innovative and consistently popular groups throughout the *Francophonie* since the early 1990’s. Music had always been an integral part of life at Gravelbourg’s *Collège Mathieu*, and much musical talent was nurtured there, including Hart- Rouge.
 19. There is some debate about the accuracy of the present method of calculating assimilation rates, based on the difference between those respondents whose language first spoken in childhood (or mother tongue) was French, but whose language now most often spoken at home is not French. It is sometimes argued that this method does not take into consideration people who live in truly bilingual homes for example, or who “come back to French” as adults even though they rarely used it as children. Whatever the validity of these arguments, it remains that even in the “best case scenario”, calculations are accurate within a half-dozen points or less.
 20. Statistics Canada, *Language retention and transfer*, 1991 (Ottawa: Industry, Science and Technology Canada, 1993), 94-139. Other data from Louise-M. Dallaire and Réjean Lachapelle, *Demolinguistic profiles of minority official-language communities. Demolinguistic profile, Saskatchewan* (Ottawa: Promotion of Official Languages Branch, Dept. of the Secretary of State of Canada, 1990).
 21. The 1988 Wimmer decision by Saskatchewan’s Court of Queen’s Bench was buttressed by the 1990 Supreme Court of Canada ruling in the Mahe Case (on appeal from an Alberta court), that Francophones had a right to the “management and control” over minority schools and the type of instruction offered therein.

Singing, music and dancing were very popular forms of entertainment in French-Canadian communities. Rose-Alma and Raoul Jean, seen here in their Debden home in 1919, were among the thousands of musicians, with or without formal training, who played during home veillées and at community gatherings. Most everyone knew dozens of folksongs from France, adapted over three centuries in French Canada; lyrics were often changed to tell local stories or to poke fun at local people. Dance music drew from many traditions mostly from Celtic music. Even though square and other folk dances at home veillées were considered to be morally safe, the Catholic hierarchy strongly opposed public dances, especially if it involved “modern dancing, where the Devil did his work”.



Saskatchewan Archives Board, R-A 19,552.

.... to be continued on page 31

Dreams Come True: Edna Tyson Parson, Historian

by Deborah Gorham

The wide sweep of the prairie land still rolls to infinity.” This is how Edna Tyson Parson begins *Land I Can Own: A Biography of Anthony Tyson and the Pioneers Who Homesteaded with him in Neidpath, Saskatchewan*. This compelling, richly detailed account of Saskatchewan farming deserves to be better known, and so does the story of its author. Edna Tyson, born in 1916 in Neidpath, in southwestern Saskatchewan, came to Ottawa in 1939 at the beginning of the Second World War, to work in the federal civil service. Marriage to an Ottawa man kept her in Eastern Canada for the rest of her life, but she has never lost her love of her native prairie. “Once a westerner, always a westerner,” she told me when I interviewed her in 1999 about how she came to write *Land I Can Own* and two other self-published works of historical memoir.¹

Land I Can Own is the story of Edna Parson’s father, Anthony Tyson, born in 1877 in the lovely but rugged county of Cumberland, in the north of England. The Tysons were tenant farmers, not land owners, an economic and social division that ran deep in English rural communities in the nineteenth century. Anthony himself was a lad with a sense of adventure and “an unquenchable thirst for knowledge.”² Although his formal schooling was brief, his teachers nourished his love of reading and especially of poetry. In one of his schoolbooks, he encountered this verse about Canada:

The land of rivers broad and deep,
The land where he who sows may reap,
The land where if the plowman wills
He may possess the field he tills.³

Anthony worked for ten years as a farm labourer in Cumberland, but then came out to Canada in 1899, as a young man of twenty-two, to seek a better life. Anthony farmed first in Argyle, Manitoba, but in 1908, government land policy having opened the west, he

headed for Saskatchewan. He did not go alone. By that time, several of the Tyson siblings had come out to Canada, and a sister had married another Englishman, John Lee, who with his brother had been sent out to Canada as a Barnardo boy, and had prospered. Anthony would later marry John Lee’s sister Rosie.⁴

Anthony and John chose their homesteads in 1908. By the spring of 1909, Anthony had moved out to Saskatchewan. He began working his land and “on March 28, 1912, the coveted piece of paper was in Anthony Tyson’s hand — his Letters Patent — giving him title to his homestead in Western Canada.”⁵ His dream of “land I can own” was achieved. In June 1912, he and Rosie Lee were married.

Anthony and Rosie had three daughters of whom Edna was the first born. Anthony was a good and careful farmer, and the homestead prospered in the teens and twenties, but hard times hit the Tysons — as they hit almost everyone else in this part of Saskatchewan—in the 1930s. Rosie and Anthony had aspirations for their children, all three of whom were intelligent. They acquired their father’s love of literature and their mother’s love of music. Edna, along with her sister Elsie and their cousin Rosamond, were sent to Swift Current in 1935, at considerable sacrifice to their families, so that the girls could attend the Collegiate Institute there and achieve Grade Twelve.⁶ Edna came second in her year. She had dreams of being a writer — she had, for example, submitted poetry to the *Regina Leader* — and she would have liked to go to university, but that was not possible:

“Forty years ago I had a dream. But those were arid years and I lived on a prairie farm when the selling price of wheat dipped to twenty-nine cents a bushel. It was a time of Depression, there were no jobs and government university loans had not yet been conceived.”⁷

Instead of attending university, Edna sought work as a stenographer, but work was hard to find in Saskatchewan in the Depression years. With her mother’s encouragement, she wrote the federal civil service examinations in November, 1937. A year and a half later, she received a summons from Ottawa, and on May 9, 1939, she arrived in the nation’s capital. By 1942, she was married. In 1945 her first child was born.

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It wasn't until 1976, when Edna Parson became eligible for free tuition at Carleton University, that she was finally able to realize her life-long ambition.⁸ Edna Parson's university experience did not disappoint her. "It changed my life", she says.⁹ Edna majored in English at Carleton and took history courses as well. It was a specific incident that got her started as a prairie historian. In one of her English courses, she "attended a lecture by a visiting author from the West, who painted such a warped (so I thought) picture of Western farmers that I came home and dug out all my father's old Income Tax Forms and adamantly vowed to tell that story from my point of view."¹⁰

That was the genesis of *Land I Can Own*. For her project, Edna Parson traveled to England to do research on the Tyson family's origins in Cumberland, and in the early chapters of her book she successfully evokes the beauty and the rigors of the lake country. In the remainder of the book she develops her central narrative, tracing the development of this Saskatchewan community from its settlement, outlining the prosperity of its early years in the teens and the 1920s, which were followed by drought and Depression in the 1930s. Parson gives us the story of the building of a community, with its hardships and its successes, and she traces its decline, and in the case of the town of Neidpath itself, its virtual disappearance.

Parson's narrative is informed by her deep, quietly understated respect for the achievement of the settlers. She compellingly demonstrates the enormous amount of effort that went into turning the prairie into farmland, and an isolated area into a thriving community. It is the precise and clearly delineated details that make the book so valuable. We learn, for example, of the Neidpath school, built in 1912. After the school was built, "it was the centre of social and religious life in the community" Parson explains.¹¹ The community's children were educated there from 1912 to 1942. "The men of the district rotated as trustees," but the teachers (whom Parson lists by name) were mostly women, with limited teacher

training. During the early years "the teachers boarded at different farms" but when "family increases absorbed all extra sleeping space in the houses...a teacher's shack, which could be moved from farm to farm, provided sleeping quarters but the teacher took meals with the family." The men may have been the trustees, but it was the women of the community who maintained the school (and we can assume took on the work of boarding the teacher): "throughout the early years several ladies in the district kept the school clean, driving as much as 3 1/2 miles with horse and buggy, heating water over cow chips, scrubbing with soap they made themselves and waxing the

floor — all this for three dollars. During the Depression, even three dollars was not available as payment for cleaning the school. Families were paired to assume this responsibility and payment was applied to reduction of farm taxes."¹²

Two important community social events, the school picnic in June and the Christmas concert in December, were usually held at the school, although at least once, in 1930, the school picnic was held at the Tyson farm where everyone could enjoy the swimming pool Anthony had constructed for the enjoyment of his daughters and their friends.¹³ Dances and

parties were held there, over the decades of the community's existence. In 1937, for example, the Tyson's silver wedding anniversary was celebrated at the Neidpath school: "all the neighbours...gathered for a programme and dance, and [Rosie and Anthony] were presented with a silver tea service."¹⁴

Parson highlights her account with descriptions of specific triumphs and disasters. For example, 1915 saw a bumper crop for the farmers of the area, but there was also a terrible fire, caused in part by the same favourable weather conditions that had produced the bumper crop: if the grain grew, so also did the native grasses, and when the weather turned dry, the grasses were all too easily ignited.

Land I Can Own is as much the story of a com-

"It was a specific incident that got her started as a prairie historian. In one of her English courses, she 'attended a lecture by a visiting author from the West, who painted such a warped (so I thought) picture of western farmers that I came home and dug out all my father's old Income Tax Forms and adamantly vowed to tell that story from my point of view.'"



Printed with the permission of Edna Tyson Parson

*The Tyson family in front of their newly-planted shelterbelt in 1924.
Back row: Anthony, Rosie, and Edna. Front row: Elsie and June*

munity as it is of Anthony Tyson, his farm and family, but the Tyson farm is Parson's central focus. We learn of Anthony's skills as a farmer; of the pleasure he and his family derived from the purchase of a car, and later of a John Deere tractor; of the fortunate circumstance that on his farm there was a good water supply. As Parson illustrates, water was always a problem in this area, with some families being forced to rely for years on others for this necessary commodity. Anthony's brother Dan, for example, who farmed nearby, never had a reliable or sufficient water supply.¹⁵

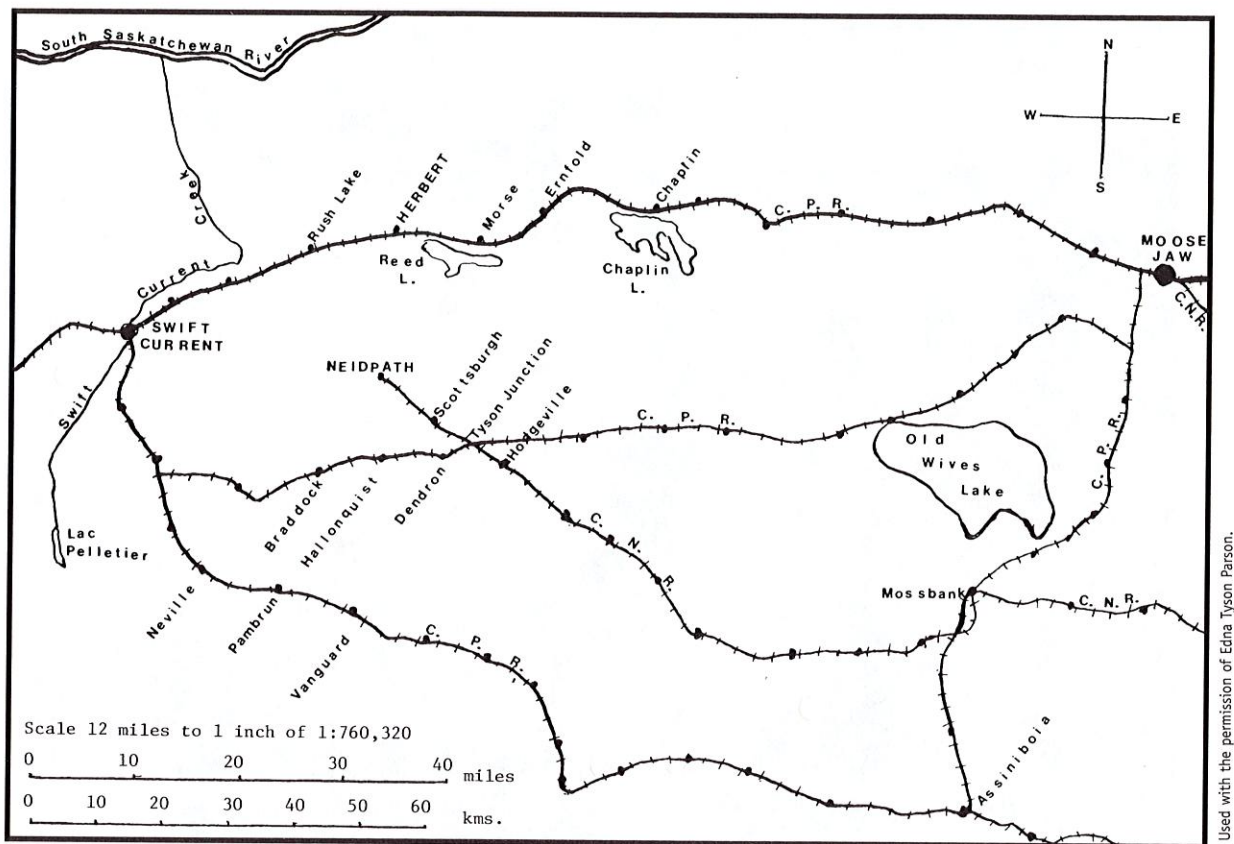
Although Parson did not set out to provide an explicit analysis of the significance of gender (or class and ethnicity) in *Land I Can Own*, readers do learn much about the way in which prevailing definitions of these categories determined experience in this prairie farm community. With respect to gender, in Parson's account it is the men who farm not the women: the Tyson land is Anthony's, not Anthony's and Rosie's. But the work the wives did as self-sufficient housekeepers was essential. "Rows upon rows of Mason, Crown, Gem and other brands of glass sealers lined the shelves in cellars and were filled with canned vegetables, fruit, pickles, chicken, beef, and pork."¹⁶ At times during the year, the farm wife fed more than her own family. During threshing, "the wife of the farmer...was responsible for feeding the threshing crew...If the men in the field worked hard...the

women in the house worked equally hard trying to keep them fed."¹⁷

Parson's perspective concerning women's contribution is of course not novel: historians of women's work have thoroughly documented the fact that farm wives everywhere, in the past and the present, play a crucial role in the economy of a family farm.¹⁸ What Parson's account contributes are unique and revealing details. For example, here is her description of the first time Rosie Tyson had to feed a threshing crew:

When Rosie experienced her first harvest she was unsure of what was required of her in feeding the threshers. The only china she had with sufficient place settings was her best, a wedding gift from her sister, so she set the table with that. But what about the morning and afternoon lunches in the fields? She carefully wrapped her good cups in paper and packed them in a tub and sent them with Anthony along with the food. She wept when one cup came back broken. That evening a neighbour called her aside, 'Don't send your good cups to the field, Rosie. Some of the boys used that tub and the cups for target practice.'¹⁹

In *Land I Can Own* Rosie Tyson is a shadowy figure compared to Anthony, but Parson tells us



A map of Neidpath Saskatchewan and surrounding area from *Land I Can Own*.

enough so that we know that Rosie Tyson, and other women in the Neidpath area, were responsible for the creation of community sociability, and community well being. Within the Tyson household itself, it was Rosie, not Anthony, who adorned the farm with flowerbeds and who insisted that the family acquire a piano so that the girls could learn to play. It was she who bought a camera and used it throughout the years.²⁰ Parson reproduces a large number of her mother's photographs in *Land I Can Own*, where they form an integral part of the narrative.

Almost fifty years ago Lewis H. Thomas, of the Saskatchewan Provincial Archives, made the following comments about the valuable contribution that local historical accounts written by community members rather than academic historians can make: "What other branch of historical study gives us more vivid impressions of the hopes, the trials, the prejudices, the pleasures, the frustrations and the achievements of people than does the history of a community if it is written with sympathy, perception and literary grace?"²¹ Edna Parson did considerable careful research for *Land I Can Own*, using archival sources at Agriculture Canada and the National Archives in Ottawa, at the Saskatchewan Archives Board in Regina, at local record depositories in the United Kingdom. She also interviewed old friends and

neighbours. Written with passionate conviction and love for the subject, *Land I Can Own* is both a personal testimony and a fine piece of local history.

Edna Parson did not stop with *Land I Can Own*. In *A Portrait of Rosamond Parson* continued her narrative of prairie life. The book is a memoir of her cousin Rosamond Tyson, of the Daniel Tyson family, and of the experiences that Edna, her sister Elsie, and Rosamond had when their parents sent them to Swift Current Collegiate in 1935. In *A Houseful of Canada*, Edna tells the story of herself and a group of other young women from all across the country who came to Ottawa to work for the federal public service during the Second World War and who shared accommodations at 55 Argyle Street in Ottawa. For this project, Parson contacted as many of the women with whom she had lived and worked as she could find, and they all met on a summer day in 1984 at her cottage at Blue Sea Lake in Quebec. Parson used their memories, her own recollections, family correspondence and photographs, and research in newspapers and archival sources to create a delightful portrait of women civil servants in wartime, and of Canada's capital during the 1940s.

Historians with a commitment to social justice, especially those associated with the labour movement and the women's movement, have for decades advo-

cated that the writing of history should not be considered the exclusive preserve of academic historians. People should be encouraged to write their own history, we say. With her three books, Parson has done just that, with works that will appeal to the general reader as well as the academic historian.²²

NOTES:

1. Edna Tyson Parson, *Land I Can Own: A Biography of Anthony Tyson and the Pioneers who Homesteaded with him at Neidpath Saskatchewan*, (Ottawa, 1981) Edna Tyson Parson, *A Portrait of Rosamond*, (Ottawa, 1985). Edna Tyson Parson, *A Houseful of Canada*, (Ottawa, 1992). All three of these self-published books are available through the author: Edna Tyson Parson 907 Parkhaven Avenue, Ottawa, ON, K2B 5K4. I interviewed Edna Parson on August 9, 1999 at her cottage at Blue Sea Lake, Quebec.
2. *Land*, 1.
3. *Land*, xiv.
4. The "Barnardo" children were British children who were sent to Canada from orphanages run by Dr. R. Barnardo. They were supposed to be given schooling and a small wage by the families with whom they were placed, but many of the children were not treated well. Parson sites Joy Parr's work, and is aware of the fact that for many Barnardo children, life was harsh. The Lee boys, however fared well; they were fortunate in their placement with a family named Braziere in Winnipeg who permitted them to attend St. John's College. *Land*, 28. Joy Parr, *Labouring children: British immigrant apprentices to Canada, 1869-1924* (London: Croom Helm; Montreal: McGill-Queen's University Press, 1980.)
5. *Land*, 46.
6. See *Rosamond* for the year in Swift Current.
7. From "Registration at Carleton University, September 1976", unpublished manuscript by Edna Parson, 1976. Thanks to Edna Parson for allowing me to read this piece and quote from it. Edna Parson received her B.A. from Carleton University in 1991.
8. Recently (spring 2000) Carleton University's Board of Governors took the regrettable decision to abolish the free tuition the university has for years provided to individuals over the age of 60. Edna Parson's experience poignantly illustrates the benefits of that policy to the senior citizens themselves, to the university and to the community. Without the tuition waiver, it is most unlikely that she would have embarked on her studies.
9. From "Registration at Carleton University, September 1976."
10. Letter to Dr. Georgina Taylor from Edna Parson, March 23, 1999, with copy to Deborah Gorham. I thank Edna Parson for her permission to quote from this unpublished letter.
11. *Land*, 61.
12. *Land*, 84-85.
13. See Rosie Lee's photograph of the 1930 school picnic at the Tyson farm: Photo 37, *Land*, 85.
14. *Land*, 147.
15. *Rosamond*, 33.
16. *Land*, 78.
17. *Land* 69-70.
18. On Saskatchewan see for example some of the essays in David De Brou and Aileen Moffatt, *'Other' Voices: Historical Essays on Saskatchewan Women*, (Regina: Canadian Plains Research Center, University of Regina, 1995).
19. *Land*, 70.
20. "The pictorial record of Anthony Tyson's farm can, to a large extent, be credited to his wife, Rosie, who bought a postcard-size Kodak camera in 1916 and used it generously through the years." *Land*, x.
21. Lewis H. Thomas, Canadian Historical Association, Annual Report, (1952), 64, as quoted in Linda Ambrose, "Ontario Women's Institutes and the Work of Local History", in Beverly Boutilier and Alison Prentice, eds., *Creating Historical Memory: English- Canadian Women and the Work of History*, (Vancouver: UBC Press, 1997).
22. Parson has written that she "never even tried to get a publisher" for the book. Edna Parson to Georgina Taylor, with copy to Deborah Gorham, March 23, 1999. Parson's decision to self-publish offers an example of the way in which modern technology can serve to reduce the gulf between the amateur and the professional historian. Thirty years ago, an account like Parson's would most likely have existed only as a typescript, accessible to family members and possibly to researchers, if a copy were deposited in an archive. Desktop publishing techniques allowed Parson to produce a self-published book which has made its way into libraries and into the hands of individual readers.

The Peoples of Saskatchewan

A group of citizens from Zenon Park stand in front of the village's general store. French was the dominant language in the village, as the marchand général sign indicates. The store was built in 1928, when the CNR pushed a line through the area, and the village had to be moved to a new site. Maurice Corteau, though born in Quebec, had worked in the shoe factories of New Bedford, Massachusetts before moving to Saskatchewan in 1910, as part of a large group of Franco-Americans recruited by a "missionary-colonizer", Father Philippe-Antoine Bérubé.



Saskatchewan Archives Board, R-A 19,680.

.... to be
continued
on page 35

History in the Community: Dr. John Rae's 1861 Route Near Old Wives Lake and Chaplin Lake

by John H. Hudson



AN INTRODUCTION

by C. Stuart Houston

When people in local communities work in co-operation with academics the history they produce is often richer and more accurate than history produced by community historians or academic historians working separately. Irene Spry's historical work about the Canadian prairies is widely respected but, as the following article shows, she did not always know the terrain as well as local residents. John Hudson, on the other hand was raised on a farm near Mortlach, Saskatchewan. With this specialized local knowledge Hudson is able to clarify the material Spry uncovered about John Rae's 1861 trip to this area of Saskatchewan.

In the following article Hudson focuses on John Rae who was born on 30 September 1813 near Stromness in the Orkney Islands. He qualified as a licentiate of the Royal College of Surgeons of Edinburgh in 1833. His first job was as a surgeon on a Hudson's Bay Company ship, *The Prince of Wales*, and his next a ten-year stint as surgeon and clerk for the Hudson's Bay Company at Moose Factory.

The Company's Governor, George Simpson, wanted Rae, "one of the fittest men in the country," to undertake arctic exploration for the Company, and sent him to Winnipeg to learn surveying. However, his instructor, George Taylor, was seriously ill and died

John H. Hudson, who studied chemistry at the University of Saskatchewan, spent most of his working life with the Saskatchewan Research Council in Saskatoon as a Principal Research Scientist specializing in clays and non-metallic minerals. He was raised on a farm where, with a southeast wind, salty dust blew in from Old Wives Lake, whereas a west wind brought an anaerobic stench from Chaplin Lake. Although his interest in botany is a hobby it has made him one of the province's foremost botanists.

C. Stuart Houston is the past President of the Canadian Society for the History of Medicine.

soon after Rae arrived. Rae then went to Toronto to study under Lieut. Lefroy.

Rae's first Arctic exploring expedition, 1846-47, used Repulse Bay as his winter base; from whence he explored the west coast of Melville Peninsula. When the Third Franklin expedition was reported missing, Rae and Dr. John Richardson went in search of them. In 1848 they traversed Saskatchewan from Cumberland House to Ile-à-la-Crosse, then followed the Arctic coastline first mapped by Richardson himself in 1826 during the Second Franklin expedition, from the mouth of the Mackenzie to the mouth of the Coppermine. No traces of Franklin were found, nor in 1849 when Rae returned to the coast alone. After a year as Chief Trader at Fort Simpson on the Mackenzie, Rae set out in 1851 on another Franklin search, to Cambridge Bay and east along the south shore of Victoria Island. Ice prevented him from crossing Victoria Strait to King William Island. Today we know that Rae had come closer, within fifty miles, of the scene of Franklin's sunken ships than had any other searching expedition. During his fourth and final Arctic journey, in 1853-54, Rae again went north from Repulse Bay and learned from the Inuit the site and fate of Franklin. He brought back numerous relics from the expedition, including a silver plate inscribed "Sir John Franklin, KCH." The Inuit stories of cannibalism among Franklin's dying men were truthfully relayed (and subsequently confirmed), but Rae lost his chances for a knighthood by telling this unpalatable truth.

In 1857 Rae moved to Hamilton, Ontario, where he practised surgery for two years. In 1859 he accompanied James Carnegie, Earl of Southesk, west to Fort Garry, helping him to make preparations for a prairie hunting trip. In 1860, he surveyed for the Atlantic Telegraph Survey, via the Faroe Islands and Greenland. He returned from England to the prairies in 1861 to guide two wealthy English sportsmen, Sir Frederic Johnstone and Henry Chaplin; part of their route is unravelled by Hudson in the following article. Rae's final western Canadian trip, for the Canadian

Telegraph Survey, in 1864 followed the Carlton Trail across Saskatchewan to the Yellowhead Pass and then down the Fraser River.

All told, Rae lived 22 years in British North America. He mapped more new miles (1,538) of our northern coastline than any other explorer. He walked 6,504 miles during his four expeditions and travelled another 6,634 miles in small boats. His surveys were conducted more frugally and more safely than any before or since. He was a man of great physical strength and remarkable endurance.

DR. JOHN RAE'S 1861 ROUTE NEAR OLD WIVES LAKE AND CHAPLIN LAKE

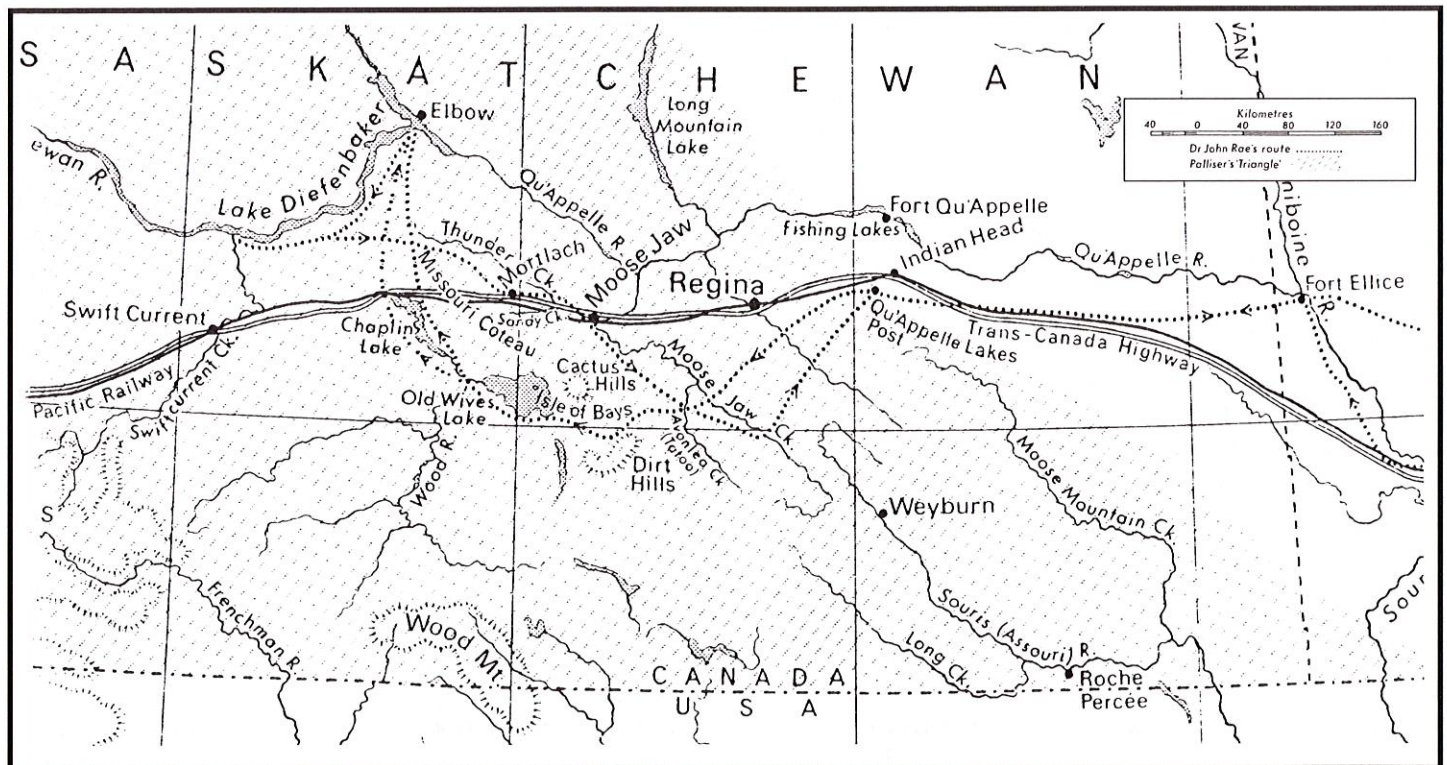
by John H. Hudson

In 1974 the late Irene Spry published a lengthy commentary along with the manuscript account by Dr. John Rae of his 1861 trip across the southern plains of present-day Saskatchewan. The, then recently discovered, manuscript was important new material at the time. Better known as an Arctic explorer, Dr. Rae on this trip was shepherding two young English aristocrats, Henry Chaplin and Sir Frederick Johnstone, on a big-game hunting expedition financed by the younger men. The main result of the expedition, other than shooting bison, was the "discovery" of two large saline lakes among the hills of the Missouri Coteau in southern Saskatchewan. These

had a collective name, "Old Woman's Lakes," plainly that used by Indian and Métis wayfarers. Rae named the more easterly lake "Johnstone" and the more northwesterly one "Chaplin." The latter name remains in use nowadays, but the former name has been changed back to "Old Wives Lake."

Spry gave a map showing her interpretation of the line of travel of the Rae party. (See the map of the area, a detail from Spry's original map.) Having come west from Fort Garry through Fort Ellice to the Qu'Appelle Post (then a few miles south-west of present-day Indian Head), Rae next headed southwest across the waterless Regina Plains to Avonlea Creek. The party then proceeded northwest to pass just north of the Dirt Hills, thence west to the southeast corner of Old Wives Lake, west along its southern shore till they encountered the Wood River (called Old Woman Creek by Rae), and followed up this river for five or six miles till a suitable ford could be found. All clear enough so far from Rae's notes; but after the ford on Wood River, Spry's map yields to uncertainty. She could not decide on which side, east or west, of Lake Chaplin Rae had travelled northwest to the South Saskatchewan River. Spry shows two possible routes, one on either side of Chaplin Lake, with both ending at the Elbow of the South Saskatchewan. From there she shows Rae travelling upstream along the south bank of the river as far as Swift Current Creek.

Spry had been misled by Rae's statement about



A detail from Irene Spry's map of the route of John Rae's expedition in 1861.



Hudson Bay Company Archives, P-204 (N5392).

Dr. John Rae

continuing “our journey to the Northwest towards the great bend of the Saskatchewan, which was reached on the 23rd July.” It is the object of this note to clear up two questions. First, on which side of Lake Chaplin did Rae go northwest? Second, where did he reach the South Saskatchewan, and did he ever reach the Elbow? The second of these questions can be solved directly from Rae’s own account. The first requires local knowledge of the connection between Old Wives Lake to Lake Chaplin. Because I was raised near these lakes I know the area.

With regard to the connection between these two lakes, the Wood River flows solely into Old Wives Lakes whenever that lake is low or dry. The lake was dry in the 1930s and the late 1980s, and likely at other times; I saw it in August 1950 with the bottom covered with bulrushes standing in a few inches of water. But after winters of heavy snowfall, or during rainy summers, the lake fills up. Then the lower reaches of Wood River, flowing with slight current through a flat alluvial plain, must rise. At highwater, the excess flows northwest through a U-shaped cut part way up the left bank of Wood River towards Lake Chaplin, under the name of Chaplin Creek. Hence Old Wives Lake can never get more than so full, and the

surplus water ends up in Lake Chaplin, which has no outlet and is the lowest point in the basin. As such, economic deposits of sodium sulphate have been deposited in Lake Chaplin. The company working this deposit put in a sluice gate in December 1953,² under a road crossing Chaplin Creek some 200 yards west of its junction with Wood River, with the aim of holding the salt concentration of Chaplin Lake, or divisions thereof, in the most favourable range for salt recovery by the brining process, as described by Tomkins.³

This Chaplin Creek has immediate cutbanks to 10 feet high, just downstream northwest from this sluice gate, at about 50° 09' N and 106° 16.6' W. It flows here through an otherwise flat plain. Some 3½ miles downstream, at 50° 09.75' N and 106° 21.6' W, the immediate cutbanks were noted as 6 feet high, but creek and cutbanks now lay in a glacial meltwater valley some 75 feet deep and a mile or so wide. This arrangement continues for another five miles to its mouth at the south end of Lake Chaplin. Minnows were seen in the flowing Chaplin Creek at a road crossing near its mouth on 3 September 1955, hence water would have to persist in it, at least in pools, throughout the year.

The point of this description of Chaplin Creek is

that after fording the Wood River, had Rae decided to go north on the east side of Lake Chaplin, he would have had to cross Chaplin Creek from south to north, and he says nothing about doing so. He could hardly have failed to notice if he had crossed it. Chaplin Creek should have been running in July 1861 if there had been enough snowfall on the prairies during the winter of 1860-61 to produce one of the floods on the Red River at Fort Garry such as Rae reports that year, and such as we have seen in our own time. We may therefore conclude that Rae did not cross Chaplin Creek, but simply went northwest from the ford parallel to the west shore of lake Chaplin. This would agree with his estimate of the length of each lake as twenty miles.

Thereafter Rae travelled northwest until he encountered the South Saskatchewan, and where he did so may be closely determined. He camped in "one of those deep ravines which are frequent along the banks of the South Saskatchewan," at a point where the banks of the river rose 500 or 600 feet above the stream, and the latitude by noon observation was 50° 43' N. The next day he travelled 15 miles west and came to Swift Current Creek. This places his first contact with the South Saskatchewan firmly near the site of the former Herbert — Beechy Ferry, about 50° 43' N and 107° 23' W, where the cutbanks or breaks of the river are 500 or 600 feet high. Farther east, they are lower, and were so before the filling of Lake Diefenbaker.

Spry assumes this first camp on the banks of the South Saskatchewan to have been at the Elbow, and contrasts the latitude thereof, 51° 06', unfavourably

with Rae's found latitude of 50° 43', in her Table 1. But his other latitudes of identifiable points have an error of one minute or less. Rae would not have made an error of 23 minutes in a noon observation with a sextant. He also gave longitude readings, but in the absence of a telegraph line to confirm exact time, these were merely estimates — pious hopes. Besides, the banks of the river at the Elbow were, before flooding, 200 feet high at best, not the 500 or 600 feet recorded by Rae.

Rae may have had some notion of going to the Elbow, for he says "It had been our intention to hunt the right bank of the Saskatchewan to the northward." However, the party had trouble with a band of Indians, the Young Dogs, and therefore decided to clear out eastward. A noon halt is reported on the "Sand Hill Creek, a tributary of the Moose Jaw," meaning Sandy or Besant Creek, a stream east of present-day Mortlach, which for a few miles is perennial. He gives its latitude as 50° 26' which is exactly correct. To have arrived at Besant Creek from the South Saskatchewan on a southeast by east course without running into the deep dry valley of Thunder Creek where it cuts through the Coteau — of which he mentions nothing — he must have left the South Saskatchewan in the Vermilion Hills country and stayed south of Thunder Creek among the hills of the Missouri Coteau. Thereafter his return journey was as he had come, by way of Avonlea Creek, the Qu'Appelle Post, Fort Ellice, and Fort Garry.

Knowledge of the local terrain and an examination of Dr. John Rae's account of his travels with a hunting expedition into the Missouri Coteau country of south-

The Peoples of Saskatchewan

A small threshing crew stops work for a few moments on the farm of Joseph Bégard (far right) in Hoey in 1923. Bégard was born in Belgium and immigrated to the Saint-Louis district in 1896. He soon assembled a sizeable herd of cattle and became relatively prosperous. His son, Henri, after service in the Great War, operated a farm implement dealership, and became MLA for Kinistino in 1952.



Saskatchewan Archives Board, R-A 20-516.

... to be continued on page 36

central Saskatchewan in 1861 indicates that after fording the Wood River he travelled northwest up the west side of Lake Chaplin directly to the South Saskatchewan River, at or near the location of former Herbert Ferry. He did not reach the Elbow of the South Saskatchewan.

ACKNOWLEDGEMENTS:

I had been curious about Rae's exact route for decades. I acknowledge my indebtedness to Dr. C. Stuart Houston of Saskatoon for furnishing me with a copy of Spry's paper presenting Rae's account of his journey. Stuart further suggested that my research be expanded into this note and then kindly typed my account.

Saskatchewan History would like to thank the estate of the late Irene Spry for permission to reproduce a detail from her map of Rae's route in her 1974 article.

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The Peoples of Saskatchewan



Saskatchewan Archives Board, R-A 19,632.

Léon Sergent takes delivery of bundles of jackrabbit skins in Meadow Lake, around 1940. Born in France in 1884, he had studied in Germany and in England, and had come to ranch in the Battleford area. He opened a general store at Lac des Prairies (Meadow Lake) after World War I and traded furs in a wide area until 1947.

He was a pioneer in the use of airplanes to reach trappers on their winter trap lines.



Saskatchewan Archives Board, R-B 9930, photographer Len Hilliard.

An announcer from Saskatoon's French-language radio station, CFNS, stands on a float during a parade in Saint-Front in 1955. The Francophone minority managed to raise sufficient funds to build its own stations in Gravelbourg and in Saskatoon. But as soon as they went on the air in 1952, they faced strong competition from a brand new media, television.

.... to be continued on page 39

Rogues, Heroes, Adventurers, and Trailblazers

Martha Bowes, Saskatchewan's First Woman Radio Announcer

by Ruth Millar



Martha Bowes probably didn't set out to blaze a trail for women in broadcasting, becoming the first female radio personality in Saskatchewan and reportedly one of the first three in Canada. She set her sights on a more traditional women's occupation. She meant to be a nurse, and she was, for a while. But a twist of fate turned her into a trailblazer and a popular celebrity in the province, with an adoring audience.

Just an unpretentious young woman from an ordinary family, Bowes was a small town girl who gravitated to the city and achieved, if not fortune, at least regional fame. She was born in Arnprior, Ontario on August 18, 1899, the daughter of Thomas Bowes and his wife Mary Ann (nee Laventure).

Martha attended school near her home in Ontario until she was eleven. In 1910, her father moved the family to a farm just southwest of Grandora, a little west of the fledgling community of Saskatoon. Later Thomas bought another quarter section closer to Saskatoon, on land that would be within 11th and 22nd streets West, if it were within city limits. (That land is still owned by members of the Bowes family.) Martha was one of ten children.¹

In 1910 the Bowes bought a farm north of Asquith, where the children attended school at the Polar Crescent and Asquith Schools. "During the winters in Asquith the children had the doctoring of Mrs. Knapp with her goose grease and turpentine which was sure to cure all types of colds and croup," the community history of Asquith records. The Bowes family moved to the town of Asquith, where Martha's father Thomas took over the livery barn and ran a Cockshutt implement agency, and later a Frost and Wood implement

agency. He and his brother-in-law Louis Laventure operated a draying business out of the livery barn. In 1923 the family moved to the Sylvania district 16 miles south of Tisdale, where they farmed and ran a sawmill.

Young Martha had left the nest by that time. She finished her education in Saskatoon, and graduated from St. Paul's Hospital School of Nursing in the late teen years. Armed with a profession, she then returned to Asquith. In the little town she worked as a nurse for Dr. Henry Matheson, whose brother Huntly later operated a pharmacy on Lorne Avenue in Saskatoon for many decades.²



Martha Bowes on the left with two unidentified companions.

Martha moved back to Saskatoon, where she landed a clerical job at Wheaton Electric, which operated one of the province's pioneering radio stations, CJWC. Bowes' career there, graduating from secretary to celebrity status, lasted from 1922 to 1928. When station CJWC decided to light up the airwaves with the sound of a woman's voice, Bowes seized the opportunity to become a pioneer in a fledgling field. She became a radio announcer after auditioning along with many other applicants. The quality of her voice won her the role, but she must have had a twinkle, a special charm, to have so beguiled her audience.

Ruth Millar, who has a Master's degree in Library Science, is the head of the Local History Room at the Saskatoon Public Library. For several years she has been collecting photos and biographical information about particularly fascinating people from Saskatchewan. Many of them had lived unsung lives.

An undated newspaper clipping describes Martha Bowes: "This charming young lady, who announces everything from weather reports to fourteen syllable names in musical programs, is the only lady announcer in Saskatchewan, and one of three lady announcers in Canada. Although this is only her second year at the microphone, she is perfectly 'at home' and possesses a rare versatility. In a period of a few hours she is any one of a half a dozen different characters. Her noon broadcast carries the voice of a good news reader. At five o'clock she assists Father Grant; at seven she assumes the role of a domestic science teacher, and then an hour later she enters into the spirit of a snappy dance program." These accolades were echoed in fan letters she received, still cherished by her brother Eldred Bowes. One listener wrote to the station, "Miss Bowes has a lovely voice and is an exceptional announcer."

One day a visitor at the studio asked to see the woman who conducted the "Household Hints" Department. Upon being ushered in and presented to Miss Bowes, she exclaimed, "Well, well, well — and I always pictured you as a rather plump, motherly-looking woman. I imagined you would look like my Aunt Jenny!"

Nowadays her duties sound mundane compared to the visual pyrotechnics of television and the multi-channel universe, but in those days radio was a novelty. There was no competition from other electronic entertainment media - there weren't any. Bowes presented the news, and emceed events from the Zenith Cafe on 2nd Avenue North, the Hudson's Bay store and other venues. She performed as radio hostess for "musical dinners" broadcast from the cafe over

CJWC. Another time she emceed a program that was broadcast over CJWC from "Old Knox" Church.

As happened with many young women who embraced a career in those days, it was marriage that enticed her away from it. Shortly after coming second in a province-wide popularity contest, Martha abandoned her career and travelled to Windsor, Ontario to marry Earl Ward on April 7, 1928. They lived in an apartment in Detroit where Earl had a job with General Motors.

In the 'dirty thirties' hard times hit the Wards, along with almost everyone else. Earl Ward lost his job, and the couple moved back to Saskatoon. In 1933 they were living with with a relative, Gordon Bowes, at 113 Avenue H North. Mr. Wheaton offered Martha a job again at Wheaton Electric. She accepted, but did not resume her career in radio. She wanted the flexibility to be able to move with her husband whenever necessary, in pursuit of employment. For a time Earl worked in northern lumber camps for Martha's father Thomas Bowes.

In the mid-30s the Wards returned to Ontario. They settled on a farm at Blackwater, Ontario, where they remained through the 40s and into the 50s. After the death of Earl's stepmother, in the mid-50s they moved into the Ward family home in Whitby, Ontario.

Martha's Father, Thomas Bowes, died in 1936 and her Mother, Mary Ann, mother moved to Whitby where she died in 1966. Martha, who never resumed her career in radio, faded back into obscurity. She and Earl did not have any children, but enjoyed visiting with her nieces and nephews and travelling widely throughout North America. Earl lived to be 95 and Martha 92. She died on the 14th of May 1991.

CJWC, ONE OF SASKATCHEWAN'S PIONEERING RADIO STATIONS

The name CJWC is now just a footnote in radio history. It is not a household name nowadays, but it might have been, had it not been absorbed by the more successful CFQC, the first radio station in Saskatoon. (CFQC was established in March 1923 by David Streb of Streb & Murphy Ltd.) The glory days of CJWC were almost as brief as Martha Bowes' short happy career with the radio station. The tale of its rise and demise has been chronicled by Wayne Schmalz in his book *On Air*.

Station CJWC was established in the fall of 1925 by C.R. Wheaton, honorary president of the Saskatoon Radio Club and owner of Wheaton Electric. An early photograph shows the CJWC sign on display in the window of Wheaton Electric. One of the venues from which the station broadcasted was the King George Hotel, which would have been one of the taller downtown buildings in Saskatoon at the time.

In 1928 Wheaton sold the station to J.H. Speers, who operated it under the call letters CJHS. In 1929 Speers sold station CJHS to A. A. Murphy, a partner in the Electric Shop formed by David Streb back in 1912. Streb left the radio arm of the Streb and Murphy business to Murphy so he could concentrate on the electrical business — a decision he may have regretted later, when CFQC assumed such a dominant role in radio and later television in Saskatoon!

In 1930 Murphy shut down the CJHS transmitter and closed the studio, continuing with CFQC on the same frequency. He established A.A. Murphy and Sons in 1931 or 1932. CFQC then had a monopoly in the city for 22 years.



Saskatoon Public Library — Local History Room, PH 98 103.5.

Martha Bowes seated beside a microphone at radio station CJWC in Saskatoon.

NOTES:

1. One of Martha's siblings, Eldred, still lives in Saskatoon. The others were Florence (born in 1897), Clifford (born 1901), Gordon (born 1903), Reginald (born 1905), Ira (1907), Elva (1910), Vera (1913) and Elwood (1915). Most of them settled somewhere in Saskatchewan, but one, Vera, moved to Escondido, California.
2. Henry Matheson, who worked in Asquith in the summer of 1918 as a student assistant, returned as a qualified physician in 1919 and remained in the town until 1927.

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The Peoples of Saskatchewan

Pupils gather around their teacher, Miss Irène Laliberté, in the Saint-Victor school in 1927. A few wear a maple leaf headband and most appear dressed up for a special occasion. One of the most vexing problems for French-speaking rural school districts was the difficulty in finding and keeping qualified bilingual teachers.



Saskatchewan Archives Board, R-A 21,934

.... to be continued on page 43



Book Reviews



In Search of Geraldine Moodie

By Donny White. Regina, Canadian Plains Research Centre, 1998. Pp. 182. Illustrations. \$39.95 (hardcover) \$24.95 (softcover).

As a researcher of Western Canada's photographic history, I was always intrigued with the occasional example of Geraldine Moodie's work that I came across in my archival journeys. In 1987 I decided to do some research on her life and career in preparation for an article. I wrote my first letter to the Medicine Hat Museum & Art Gallery in hopes that they may have heard of her and her work.

It was both fortunate and unfortunate that the person who answered my letter was Donny White — then the Curator of Cultural History — now the Director. Fortunate in that he was able to provide me with a few useful bits of information: unfortunate because he was already deeply into his own research on the same topic. It quickly became obvious that anything I could do would surely be superfluous to what he was planning.

Acceding to the logic of the situation, I backed off and turned my attention to other prairie photographers who interested me equally, and White and I learned to be friends, not competitors. Ten years later then, I am delighted to see the first volume of his Moodie project - a well-written monograph on her life and a representative sampling of her best work. (The second volume - an inventory of all known Moodie works is due later this year).

Geraldine Moodie was one of Western Canada's finest early photographers and led a most extraordinary life. Foreshadowing the 'superwoman' syndrome of the late 20th century, she was a wife, a mother of six children, and was also a strong-willed artist and photographer running her own business. Born in 1854, she came west with her husband John Douglas Moodie (a homesteader and later a North West Mounted Police officer) at the age of 25 spending time in Brandon, Calgary, Lethbridge, Battleford, Maple Creek, Medicine Hat, Moosomin and Regina. In between she accompanied her husband on his postings to Fullerton Bay (NWT) and Dawson (Yukon), and retreated for periods of time to Lakefield (Ontario).

Moodie operated in-town studios in Battleford (1895-1896), Maple Creek (1897-1899 and 1900-1901) and Medicine Hat (1897), as well as carrying out itinerant rural and commissioned work on the prairies and in the Arctic. White has mined all the expected sources (newspapers, secondary sources, annual reports, etc.), but he has also managed to cultivate friendly relationships with several descendants of Moodie who have opened their family correspondence and albums to him. His biographical chapters thus explore both her professional and personal lives and how they affected each other, and give a much rounder picture of the woman.

As befits a pictorial publication (especially one on a photographer), there are a large number of images included — 199 black & white and 12 colour plates. Of immense interest is her outdoor work: in particular her views of First Nations gatherings (especially the Sundance held at Battleford in June 1895 which she had the foresight to copyright), her shots of cattle roundups and brandings near Maple Creek in 1897 and 1898, and her documentation of the Inuit communities near Churchill and Fullerton Harbour in the North West Territories in 1904-1905 and 1906-1909. Not unexpectedly there are numerous studio portraits of various North West Mounted policemen - less expected though are the large number of compelling studio-posed portraits of Inuit children and adults. The most unique set of images for me personally is the series of ten beautifully lit plant and flower shots ranging from the lowly cactus to the gorgeous trillium. Used as lantern slides for public lectures, these images predate by a full two decades the work of the acknowledged 'father' of prairie botanical photography, William McCalla of Bremner, Alberta.

Regrettably the printing of these many images leaves much to be desired. Many are lacking resolution — some are actually fuzzy as if out of focus — and quite a few are grey with an extremely limited tonal range. As I have seen most of the originals which are sharp and not faded, I have to stress that many of these plates do not accurately or favourably show off Moodie's work. It is to be hoped that the printing deficiencies will be cleared up for the second printing.

The assembling of the material is a story in itself as there has never been an integral or identifiable Moodie "collection" as such. Instead her prints are

scattered all over Canada and even overseas in both private and public holdings. One can gauge the amount of travelling White did by looking at the source credits in the book: the RCMP Museum in Regina, the Medicine Hat Museum & Art Gallery, the Southwestern Saskatchewan Old Timer's Museum in Maple Creek, the National Archives of Canada, the Parks Canada Western Canada Service Centre in Winnipeg, the Thomas Fisher Rare Book Room at the University of Toronto, the British Museum in London, and several notable private collections. (Although not mentioned in this volume, there are also a number of vintage prints by Moodie in the Saskatchewan Archives Board holdings.)

White has done an admirable job of seeking out these scattered examples, documenting them, and putting them into a roughly chronological order so that her complete work takes on qualities that one might not catch onto with an isolated image. For example her eye for the dynamics of the ranching operations, her skill with children's portraits, and her artistic and scientific approach to botanical photography only emerge from this book.

There are a few minor mistakes: the only one that needs correcting is the statement on page 10 that Moodie was the first female photographer to operate a studio on the Canadian prairies. Although there is evidence that Moodie may have been photographing as far back as 1885, it was not in a professional capacity. That honour instead belongs to Rosetta Carr of the American Studio in Winnipeg who started up her studio in 1883. Aside from this, *In Search of Geraldine Moodie* is an important and fascinating contribution to the historical record of Western Canada, and is highly recommended for anyone with an interest in prairie photography, women's history, Western Canadian history, and slightly obscure biography.

Brock Silversides, Medicine Hat

Leaves from the Life of a Pioneer: Being the Autobiography of Sometime Senator Emil Julius Meilicke.

By Emil J. Meilicke, with a new introduction by R. Bruce Shepard. Regina: Canadian Plains Research Centre, 1997. Pp. 87. Illustrations. \$10.00 (paper).



Emil Julius Meilicke was an exceptionally well-informed and articulate immigrant who came to the Canadian West in 1902. He had been born in 1852 in Woldenburg, which was then German territory but is now in Poland. His family emigrated to the United

States in 1866, settling first in rural Wisconsin and then moving to a frontier community in Minnesota. There the family prospered and Meilicke became active in the Grange, which was a farmers' movement seeking to protect farmers from the allegedly monopolistic practices of banks, railways, grain handling and grain marketing companies. He was elected, as a Populist, first to the Minnesota House of Representatives and then to the Minnesota State Senate, taking particular interest in various legislative measures designed to improve the competitive position of the farmers.

The lure of inexpensive new frontier lands on which he could establish his growing family, and an interest in helping neighbours and friends with similar interests, drew Meilicke to the Canadian West. After examining several locations, Meilicke fastened on the Dundurn area in what would soon become the new province of Saskatchewan. The Qu'Appelle, Long Lake and Saskatchewan Railroad had built a line from Regina to Prince Albert, earning a substantial land grant, but rejecting most of the land in the Dundurn area as not "fairly fit for settlement." Meilicke conducted his own tests and concluded that the land was well suited for wheat farming and acquired enough to meet the needs of his family and those of his friends and neighbours. Other Minnesota land promoters became interested in the area at much the same time, and Meilicke's efforts were soon overshadowed by ex-Canadian Minnesota promoters who formed the Saskatchewan Valley Land Company, which brought many thousands of American farmers to Saskatchewan. Meilicke was convinced, however, that he was the real pioneer who had first demonstrated the productivity of the land.

Not long after his arrival Meilicke was invited by both the Liberal and Provincial Rights parties to run in the first Saskatchewan provincial election. He declined these invitations, but accepted appointments to several public service agencies, including service as the chairman of the provincial commission controlling the licensing of hotels that served alcoholic beverages. After the Second World War he retired and moved to Vancouver.

The memoirs were written in the 1930s, with the encouragement and editorial assistance of Arthur Silver Morton, a Professor of History at the University of Saskatchewan. Meilicke was encouraged to create his own first hand account, to which Morton then added editorial notes that provided contextual historical information. Morton also assisted Meilicke in locating key archival documentation pertaining to the events described in the Memoirs.

R. Bruce Shepard, a historian who has written extensively about the migration of American farmers to the Canadian prairies, wrote a new introduction for this book. In it he explains how the book came to be written, and offers an assessment of the important role of Meilicke and other American farmers in the settlement of the prairie West.

T.D. Regehr, Calgary

Capturing Women — The Manipulation of Cultural Imagery in Canada's Prairie West

By Sarah Carter. Montreal and Kingston: McGill-Queen's University Press, 1997. Pp. 247. Illustrations. \$19.95 (paper).

One of the biggest criticisms academic historians hear is that their works are not useful outside the academic world. Apparently a theory exists that libraries hold shelf upon shelf of stuffy, boring research that splits hairs or dances on pinheads, but fails to address topics that reach out to the general public or other intellectual circles. Whether Sarah Carter has intentionally attempted to confront this concern is not directly noted in *Capturing Women: The Manipulation of Cultural Imagery in Canada's Prairie West*. However, the book succeeds in two ways. First, it provides striking 'academic' analysis and, second, it presents this analysis in a lively, reader-friendly manner for those who are perhaps less interested in sifting through the efforts of other academic historians, which leave audiences wondering about their relevance.

Carter dives into three areas. By telling the stories of Theresa Delaney, Theresa Gowanlock, Fanny Kelly, Mary Inderwick and other women, she separates layers of assumptions by non-Aboriginals about their right to be in Canada, how white women in the prairie West should accomplish typical imperialist goals, and what Indigenous peoples should be permitted to do in nineteenth century Canada. While one should make room for greater descriptions of social/economic/cultural backdrops in presentations, Carter challenges previous analytical conceptions that Europeans were, in the end, only products of their time. Carter, like some other scholars such as Constance Backhouse and Ronald Wintrobe, provides ample evidence that history is often about people making beneficial choices for themselves and less about biases that should be contextualized and consequently less criticized. Non-Aboriginals intentionally reinforced stereotypes about Aboriginals to guarantee superiority

for the white newcomers to Canada. The government, in the form of laws and direct action of police, supported these stereotypes. Indigenous groups often acted in ways that reflected different concepts of legal and social relationships, ways that were considered intellectually inferior for the era.

It is particularly refreshing to see a viewpoint of events around 1885 that does not rely solely upon military activities to discuss conflicts between Indigenous and non-Indigenous peoples. While Carter includes sections about the North West Mounted Police where necessary, she successfully discusses people who were affected by others' concepts of law enforcement during the late nineteenth century in Saskatchewan, rather than giving the standard 'pro-police versus anti-police' presentation. Carter avoids these types of evaluation and dissects difficult problems to unravel an entertaining and informative vision of prejudice in western Canada.

What is missing from the book? *Capturing Women* is a historical book, not a source of information with regard to the way stereotypes of race and sex affect Aboriginal women today. Although some current legislation and racial attitudes still present Aboriginal women negatively Carter does not make observations about modern Aboriginal women. Due to the effects of *The Indian Act*, and Bill C-31 in particular, many Indigenous women still struggle with how communities and governments see their roles. They continue to deal with whether Canadian society can accept that Aboriginal women have relationships that change over time in some ways, but stay the same in other areas.

Nor does the book include interviews that could have supported Carter's vision of history. The recently decided *Delgamuukw* case, which emphasizes the necessity of using oral sources to understand Aboriginals' lives, has had a significant influence upon legal and historical research. However, *Capturing Women* does not include oral sources. While the reader, of course, could make allusions for her or himself about modern similarities, I had assumed the contents would connect more closely to very recent events, particularly when I saw the book's cover with its eye-catching modern photograph. While the book remarks that culture and gender are significant issues that need to be evaluated, Carter does not present as much information about the effects of her assertions upon modern Indian women as I had hoped.

While the book's contents are specific, the topics presented are written well. By using mainly non-Aboriginal women's lives, she documents how racism, sexism, and colonialism aided the Canadian govern-

ment's goal of settlement and suppression of Indigenous peoples. By addressing non-Aboriginal stereotypes about Aboriginal women, she observes a Victorian model that was forcefully imposed upon white women and all Aboriginals across the plains of Canada.

Carter's work is commendable and compelling. She gives a glimpse of relationships often previously ignored, and still often avoided today, by other writers. In particular, *Capturing Women* is a welcome contribution in the evaluation of nineteenth century

Saskatchewan. The book's format demonstrates that, whether some academics want to admit it or not, the two goals of reaching larger audiences and achieving high scholarly standards of presentation are not mutually exclusive. Carter is a diligent and lively researcher and writer. Her work is an excellent example of an academic book disproving the theory that scholarly works are irrelevant.

Signa A. Daum Shanks

Saskatchewan Indian Federated College

The Peoples of Saskatchewan



Saskatchewan Archives Board, R-A 24-346(1).

Arches were often erected to mark special events, for example when the Association Catholique Franco-Canadienne de la Saskatchewan held its 1920 convention in Gravelbourg. Two great French-Canadian figures were depicted on the columns: LaVérendrye who had opened the West to French influence, and Dollard des Ormeaux who was widely believed at the time to have given his life to save New France from an attack by Iroquois. The cross and the fleur-de-lys in the centre were the symbols of the association. The motto means "If our language disappears, we will have lost our national character". Another arch, at the other end of Main Street honoured St. Joan of Arc.



Université D'Ottawa, Centre de recherche en civilisation canadienne-française, Fonds Georges Michaud (P62), Ph 59-152. Photo Georges E. Michaud, Hoey (Sask.), 1926.

(Photo Left): A picnic and prize ceremony is held in honour of students having passed the Français de l'ACFC exams in Hoey in 1927. These exams were administered every year to students taking the advanced French course. The local ACFC president, J.-A. Motut (left) hands out books as prizes to the best students. Priests from neighbouring parishes have come out for the occasion. W.-A. "Boss" Boucher, an influential member of the powerful provincial Liberal machine and later Senator, is partly hidden by the flag on the right.

Saskatchewan History and Folklore Society

HISTORY ON THE ROAD 2000

The Saskatchewan History & Folklore Society (SHFS) has been operating hosted motorcoach tours to points of heritage interest both within Saskatchewan and occasionally to points beyond since 1982. This year is no exception, as once again SHFS is offering a choice of five professionally escorted, all inclusive, worry free, heritage motorcoach packages to the general public.

Commencing on May 26 we spent three days travelling through central Saskatchewan on a tour Honouring Our Elders. SHFS's second tour, Southwest Alberta, was a six day tour commencing June 18.

Our Mining Heritage is the theme of SHFS's third tour. This four day tour departing July 17, will focus on, although not exclusively examine, the rich mining heritage that Saskatchewan and our northern shield possess. The eventual destination of this trip will be Flin Flon and its Hudson Bay Mining & Smelting operation. In getting to Flin Flon we will be travelling along the scenic Hanson Lake Road. Other centres visited will be Lanigan, Melfort, Nipawin, The Pas, and Hudson Bay.

The mystic and diversity of Saskatchewan's southwest will be examined as History on the Road presents it Sandhills, Grasslands and the Spa tour. Commencing on August 19, this 5 day tour will travel to such varied sites as the Cypress Hills, The Great Sand Hills, the newly opened Eastend Paleontological Centre and the Grasslands National Park. The conclusion of the tour will see us visiting Moose Jaw. The magnificent Moose Jaw Murals and its historic Tunnels will be viewed before we relax in the soothing waters of Temple Gardens Spa.

SHFS's final 2000 History on the Road tour will a

six day excursion entitled Cowboys & Trains. Starting on December 7 this tour will examine two of Canada's heritage treasures - its cowboys and its trains. One of the highlight of this trip will be our attendance at the Cowboy Festival in Calgary celebrating 100 years of cowboy heritage. In addition to travelling to Banff we will also board the Alberta Prairie Railway for a rail excursion between Stettler and Big Valley and return. Although a December tour is something new for SHFS, this trip promises to be most rewarding in its variety of sites and events visited.

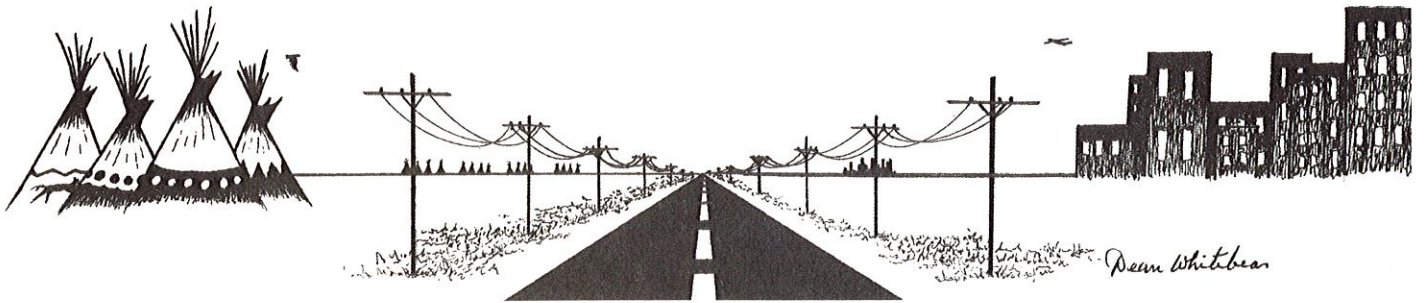
All SHFS History on the Road tours will pick up and drop off passengers in both Regina and Saskatoon. SHFS is very proud to once again have Liz Tiefenbach act as our tour coordinator. Liz's extensive experience and easy of leadership is sure to make every participant's trip a relaxed and educational experience as testified by the following comments from past tour participants:

- I would rate the two tours I have taken with Liz as the best of any bus tours I have taken in Europe and Asia and Canada..
- Very well planned which gave us a good selection of places of interest along the route.
- The tour coordinator's preplanning ensured a very good itinerary & also the "jelling" of the participants into a cohesive, happy group.

For further information on Saskatchewan History & Folklore Society's 2000 History on the Road tour program contact:

Finn Andersen,
Saskatchewan History & Folklore Society,
1860 Lorne Street, Regina, Saskatchewan S4P 2L7
1-800-919-9437
E-mail: <shfs.fa@sk.sympatico.ca>

The Saskatchewan History Advisory Board gratefully acknowledges generous financial support of one thousand dollars from the Saskatchewan History and Folklore Society.



SASKATCHEWAN HISTORY

Quotations from the First Fifty Years

Selected by Joan Champ

"The worst roads between here and Minsk and Pinsk was the description of Saskatchewan highways when the Cooperative Commonwealth Federation (CCF) party took over the government in 1944.... Cross Canada travel had come into vogue but the complaints about the roads were voluminous. Many a tourist had been mired in a sea of mud or had broken an axle in one of the many pot holes on the highways. Bad roads had become almost synonymous with the West where sparse population and vast distances made road building a slow process."

JEAN LARMOUR, "Jack Douglas and Saskatchewan's Highways,"
38(3), Autumn 1985

"...French Canadians were not the only minority which was discriminated against by provincial education policies. As the Saskatchewan government became more active in asserting its powers in the field of education, it sought to displace ethnic particularisms by creating a new society which would contain the valuable qualities of each ethnic group without the group retaining a separate identity. Such work was officially sanctioned when, in 1918, J.T.M. Anderson was appointed Director of Education among New-Canadians."

CAROLINE MELIS, "J.T.M. Anderson, Director of Education
Among New-Canadians," 33(1), Winter 1980

"It is not possible to assign protest songs to a place in the concatenations of cause and effect that are built into the analyses of most historical writing. The words, long dead, unsung, can however, bring to life a dimension of the past which is often ignored: the hopes and emotions of the common man. The songs were vehicles for man's feeling which cannot be captured in the abstracted, historical argument. The voices of thousands have been raised in protest as they aired their grievances, sometimes humorously, more often with bitterness, as the meetings where the most important issues on the prairies were debated."

T.G. HEATH, "Protest Songs in Saskatchewan," 25(3), Autumn 1972

Saskatchewan History

ARTICLES

The Peoples of Saskatchewan in Pictures: "The Francophones" by *André Lalonde and Richard Lapointe*

Dreams Come True: Edna Tyson Parson, Historian
by *Deborah Gorham*

History in the Community: Dr. John Rae's Route Near Old Wives Lake and
Chaplin Lake by *John Hudson, with an introduction by C. Stuart Houston*

Rogues, Heroes, Adventurers, and Trailblazers — Martha Bowes,
Saskatchewan's First Woman Radio Announcer by *Ruth Millar*

BOOK REVIEWS

DONNY WHITE

In Search of Geraldine Moodie
by *Brock Silversides*

EMIL J. MEILICKE, with an new introduction by R. Bruce Shepard,
Leaves from the Life of a Pioneer: Being the Autobiography
of Sometime Senator Emil Julius Meilicke
by *T.D. Regehr*

SARAH CARTER

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VOLUME 52 NUMBER 1
SPRING 2000

SUGGESTED RETAIL PRICE \$7.50