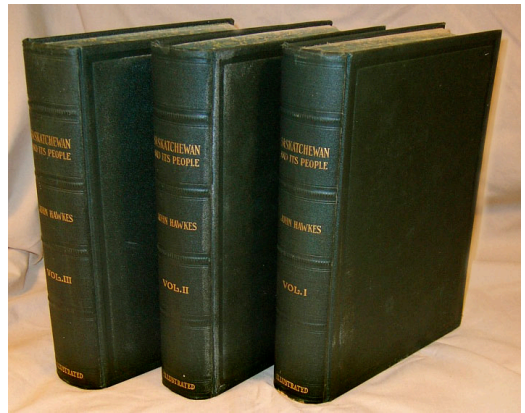


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THE STORY
OF
SASKATCHEWAN
AND ITS PEOPLE

By JOHN HAWKES
Legislative Librarian

VOLUME I
ILLUSTRATED

CHICAGO—REGINA
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CHAPTER IX.

ABOUT THE INDIAN.

There are two ways in which to regard the Indian. The one is from the popular point of view, fed by romancists; the other from the plain practical standpoint of citizenship, for the Indian is with us to stay, and the sooner he can be transformed from being a ward of the state into being a free citizen of the state the better for us all. Time was, and not so very long ago, when there was still an Indian problem. There is no problem today. The problem as a problem has been solved. We have only to follow along the lines now adopted by the Indian Department and time and patience, sympathy and common sense, will do the rest.

The herds of buffalo began to thin alarmingly almost precisely at the time the great Hudson's Bay Territory passed under the control of the Canadian Government, but it was not till a year or two afterwards, that the fact was accepted that the buffalo was doomed. Thus we find when Laird's small council took hold in 1877 that an ordinance was passed to save the buffalo. In two years it was repealed; and Indian and white man were again loosed at the buffalo without restriction, so that the best could be made of the buffalo while he lasted. Till then the buffalo had been, not by any means the sole, but certainly the main support of the Indian. When it became clear that the buffalo was going the problem of the Canadian Government was immediately doubled. The original problem was how to reconcile the primitive and the modern; how to deal justly with the Indian's immemorial claims to his hunting grounds, and at the same time meet the demands of an advancing civilization; in other words how were the interests of the Indian and the settler to be reconciled. This problem was to be met by treaties,—by treaties which the Indian would never have made if there had not been in the back of his head, if not on the tip of his tongue, the apprehension that shortly the buffalo would be no more. There would be no more store of dried meat and pemmican; and when the evil days came it would be a good thing to be fed by the Great White Mother. When the buffalo had gone forever the Government could not look supinely on while the Indian starved, and the difficult problem was before it of how to make the Indian self-supporting.

OLD INDIAN POLICY.

Broadly speaking, the policy adopted was to try and turn the Indian into a white man on a white man's lines. Here were unlimited acres

rising sun (of course every soul in the camp has been an interested looker on at these rites).

And now comes an unpleasant part of the performance, the tortures. Some of the whites call this "Making Braves" or warriors. It is nothing of the sort. It is simply the keeping of a vow to God. There are reasonable grounds for the white race to have made the mistake they have about this rite. First, as I said before, the Indians do not care to tell too much of their affairs to the whites for fear of being laughed at or scorned; second, the man who goes through this ordeal gains great honor, so great that all young men aspire to find an excuse to go through it; third, no man's courage is ever questioned who has performed the rite. The most common reasons for vowing to "Do the Torture" are recovery from desperate sickness through prayer, escape from ones enemy and non-success on the war path on account of the anger of God. Those who are to go through this rite have been fasting from three to ten days according to their vow. All being ready, the name of the one who is to be first on the list is called.

He comes forward, stripped of all clothing except his breech-cloth and moccasins, looking pale and thin after his fast, you may be sure. He is met by two priests who place him on his back near the pole. One of them takes the skin of the devotee's right breast between his thumb and finger, pulls it up, at the same time pressing a block of wood against one side while the other priest presses an arrow through from the opposite side. A skewer of hard wood is then passed through the hole thus made in his flesh, the other breast is then treated in the same way, then, turning their man over, a third skewer is placed through the skin of the right shoulder blade. On to this last is hung a heavy bull hide shield. Then as he stands on his feet the rope attached to the pole is brought over to where he is and two stout thongs at the end of it are made fast, one to each breast. The priests then go into the Sanctuary.

The devotee, walking to the "Medicine Pole" places his arms about it and looks upward, muttering a short prayer. This done he steps back a pace, knowing that all eyes are upon him. He pauses a moment, then bringing his clenched fists to his breast looks upward, and throwing his arms wide apart rushes backward with all his speed till the rope fastened to his breasts stops him. Then with his war cry ringing loud and long he dances first to the left then to the right the whole weight of his body supported by the skewers through his flesh, the skin of his breasts being pulled out at least a foot from his body. You would turn sick, as I did, it seems so long before the skin breaks and the victim falls prostrate, expiring, one would almost think, but no! he springs to his feet, seizes the shield, drags it from the quivering flesh, throws it on the ground and without a look to the right or left walks in silence from the lodge.

If he is silent the people are not. The sounds are blood-curdling. The war cry of the men mingled with the shrill cry of the women is like nothing on earth. Perhaps the cries of the damned in Hell will be like that weird cry. There is not the least use in the world in trying to tell

girl was near by, on her pony, and holding that of her lover. The story of the killing of the gallant Colebrooke, as told by Mr. Cameron, runs as follows:

"Don't go close", whispered the guide. "He shoot".

Colebrooke did not heed the warning. He did what the Mounted Police had been accustomed to do in the face of menace—went forward. It was a tradition of "The Force" that that was the only method. It was the one they had followed ever since their arrival in the country in 1874—usually with success.

Almighty Voice had retreated, facing the sergeant. His gun was now loaded. He dropped upon one knee and leveled it on the policeman.

"Awustay, Chemoginus!" he said, sullenly, in Cree. "Keep off, soldier! I will shoot you. I will kill you."

The sergeant kept on. He was speaking in low, persuasive tones to the Indian, asking him to surrender himself peaceably.

"Come back!" called the terrified guide. "Come away. He kill you!"

Almighty Voice arose and retreated a little farther. He dropped on his knee and repeated his warning. The sergeant gripped the revolver in his left overcoat pocket a little tighter and kept on. The Indian arose again and walked backward a few paces. There was a willow bluff behind him now; it would be convenient to jump into for cover if he missed. The girl sat on the pony a short distance away. She was sobbing.

"Kaweeah! Kaweeah! Don't! Don't!" she cried to her lover.

He was on his knee again and his aim rested on the policeman.

"Awustay, Chemoginus! I will shoot you!"

The sergeant raised his right hand and pressed forward, continuing his persuasive talk. Then Almighty Voice's gun rang out, and Colebrooke rolled forward in the saddle and slipped to the ground with a bullet through his heart. As the guide turned to run, Almighty Voice sprang into the bluff.

In the afternoon, when the guide returned with some of the Carrot River settlers and another policeman, he found the sergeant lying just as he had fallen. Nothing, not even his revolver, had been touched. But darkness soon closed in and they were unable to follow the trail of Almighty Voice far. Poor Colebrooke was taken home to his distracted wife and buried.

A few days later the Indian girl came to the Hudson's Bay Company's post at La Corne to purchase provisions. She was arrested and taken to Prince Albert. Naturally she could not in the least explain what had become of Almighty Voice.

That was the ending to the first chapter in the story of Almighty Voice's ambition.

Rumors were followed up from time to time, but it was not till the 26th of May, 1897, about nineteen months after the killing, that definite track of Almighty Voice was obtained. He was seen about ten miles east of his old reserve. Corporal Bowbridge, with Venne a young French half-breed searched the lodge of Almighty Voice's father, which was a

CHAPTER XXVII.

HOW TOM HOURIE CAPTURED RIEL.

The following in his own words, is the story given me by Peter Hourie of Riel's capture by his son Tom:

"Riel fled after Batoche. Men came and gave themselves up at Batoche or were arrested and now there was Riel and Gabriel still to be got. We raised camp at Batoche and went down to Guardupie's Crossing on the South Saskatchewan. We got there next morning. Of course, the steamboat came up from Prince Albert back again to cross us at the river at Guardupie's. They sent the boat scouting up the river as far as Batoche to see if they could not fall in with Louis Riel and Gabriel.

"There was Tom and an American named Armstrong and a man named Deal. These two were friends of Tom's. They had been living in Prince Albert. General Middleton did not send Tom after Riel at all. Tom and Deal and this Armstrong heard them talking about Riel. Of course, it was heard that there was \$1,500 reward for whoever would capture Riel or Gabriel. Tom said: 'Let us go for our horses,' and I (Peter) called out to Tom from my tent where I was lying and said: 'General Middleton knows that you are here, and if he wanted you to join the scouts he would have called on you. If you come across Gabriel or any of them they might put bullets through you. You had better stay where you are.'

"Tom said, 'To hell with them.'

"Of course, they got on their horses and away they went. They had not gone two miles before they caught up with the crowd who had started out to look for Riel.

"Major Boulton was head of the party of scouts to capture Riel and Gabriel. Tom and the other two men had set off after them, and now they had caught them up.

"We had been trading from the Red River to Carlton and Tom knew what road to take, as there were two roads. There was a road went down the river and a road across the country and that was the road Tom made use of when he was carrying General Middleton's messages. He was sure he knew the road Riel had gone. Major Boulton only made a guess and the scouts were to scour the country abreast. They never saw Tom at all. Tom took the other direction. Tom went to the Mountain behind Batoche on the north side of the river to head Riel off. They went full tilt, as fast as their horses would carry them. All at once Tom said: 'This trail is fresh!' They followed up this fresh trail. Major Boulton's men could not have done this, no one but Tom could have done

CHAPTER XLIII.

PIONEER MISSION WORK.

CATHOLIC.

To the Roman Catholic Church falls the honor of first lifting the banner of Christianity west of the Rainy Lake. For some hundred and fifty years the Hudson's Bay Company held sway over the vast hinterland without any missionary effort being attempted. The officials of the Company were enjoined to read the Church of England service in the Forts on occasion, and that was all. There was no evangelistic work among the Indians. Certainly the Company was more concerned for their pelts than their piety. When that very noble and knightly man (as he is to the writer) the Earl of Selkirk founded the Red River Settlement the bulk of the new-comers were Highland presbyterians from Southerlandshire, but there were some Irish Catholics, and they appear to have been accompanied by an Irish priest named Charles Bourke. This worthy seems to have found discretion the better part of valour, for he is said to have remained but a few months. It is hard to understand how and why the bulk of the settlers, the Presbyterians, consented to take up their abode in an isolated region with only an elder as a spiritual guide, but for six years the colonists were as sheep without a shepherd. Of the Presbyterian and the French Catholic half-breed it could equally be said that "no man careth for their souls", although this perhaps would not have been an accurate statement, for it was simply impossible for the churches to cover all the illimitable mission field which extended from Labrador to the Pacific. A Catholic priest, Charles Michel Mesaiger, accompanying La Verendrye, the adventurous Frenchman, reached the Lake of the Woods in 1731. In 1735 Father Aulneau, a Jesuit priest, accompanied another expedition, and was to have visited the Assiniboines, Crees and Mandans; but the whole party, including La Verendrye's son were massacred by the Sioux near Fort St. Charles in 1736. We read of some priestly activity west of the Great Lakes till 1750. From that date for sixty-eight years the faith lay dormant in the west, notwithstanding that there were numerous Catholic traders and people of the mixed race. Then, for the first time the Banner of the Cross was thrown to the western wind, never again to be furled. And it was in the hands of a physical and spiritual giant, Joseph Norbert Provencher.

Bishop Plessis of Quebec had at that time the whole of British North America as his episcopal charge; and it will readily appear how difficult must have been the task of meeting with any adequacy at all the mission-

CHAPTER L.

THE SPIRIT OF THE MOUNTED POLICE.

There is one extraordinary fact which as far as we know has escaped comment. It is that except in the Rebellion, no man of the Mounted Police ever killed an Indian. Indians have killed constables. Constables have killed white men. How comes it that, however dire his peril, no member of the police would save his life by killing a red man? Take the case of Sergeant Wilde and Charcoal. Wilde could have shot the Indian and saved his life. Why didn't he? Again Sergeant Colebrook and Almighty Voice. The Indian warned the Sergeant, but the Sergeant walked straight on, to his death. Such self sacrifice seems quixotic to a degree? So it was. Quixotism is personal sacrifice for an idea. An idea is an intangible thing, difficult to describe. An ordinary idea is something floating in the mind. It may float out, and never float back again. But when an idea ceases to be mobile, and becomes fixed in the mind it is one of the most powerful forces in the world. Argument, self interest, self preservation, everything else falls flat to the man of the fixed idea. If an American Sheriff had gone after Charcoal or Almighty Voice, knowing they were desperate characters his fixed idea would have been to be the quickest on the draw. He would bring his man in alive or dead, perhaps dead for choice. The Mounted Policeman's fixed idea was to make an arrest. He was not out to kill, but to capture and bring his man in alive, so that he might stand trial. To kill him, therefore, would be to defeat his own purpose. The fixed idea was to get the wanted man alive.

"But suppose he kills you?"

"Oh well—suppose! It will all be in the day's work. I joined up to take a chance like that."

The motive power in a Mounted Policeman's mind was not a thought to kill, but to protect; not to domineer, even over an Indian but to help; and it is this that makes the story of the force so uniquely fine. Here and there, but so very few that they were only the exceptions that proved the rule, a constable would be false to the tradition of his corps. Personally I know but one case. A constable, armed with a warrant went to arrest a prominent citizen, whom he found in his stable saddling his horse presumably to escape. The man grabbed a rawhide quirt, slashed the constable with it and drove him out of the stable. The constable went back to the magistrate's office and laid the warrant on his table. The warrant never was served. I ought to know. The table was mine.



CONSTABLE
WILLIAM WILSON

In winter costume of the Seventies, buffalo coat, seal cap; to be quite accurate, he should be wearing moccasins instead of heavy boots



CORPORAL WESTWOOD
(Afterwards Chief of Police at Prince Albert), and

CONSTABLE S. J. CLARKE
(Afterwards a prominent citizen of Calgary) in Hunting Costume.



N. W. M. P. ON DETACHMENT DUTY (Go-as-you-please)

All the men in this picture were constables of the N. W. M. P. and on duty at the time this picture was taken. The picture illustrates the various activities of the police. Note the dogs and the rope (lariat).

CHAPTER LXIV.

NORTH WEST COUNCILLORS.

The space will be well occupied if we put on record the names of our early legislators from 1877 with such biographical particulars as are available.

LAIRD'S COUNCIL 1876-81.

Lieutenant Governor, The Hon. David Laird, son of the late Hon. Alexander Laird, who came to P. E. I. from Renfrewshire, Scotland, 1819, and was for some years a member of the Executive Council of the colony, was a member of the Executive Council P. E. I., from November, 1872, until April, 1873, and while holding that position formed a delegation to Ottawa with Hon. R. P. Haythorne, to negotiate terms of Union with the Dominion Government. Sworn by the Privy Council and appointed Minister of the Interior Nov. 7th, 1873. Was appointed in the summer of 1874 a Commissioner to treat with certain Indian tribes in the North West for the extinguishment of their title to the soil, a mission which resulted in the conclusion of a Treaty at Qu'Appelle Lakes. Was Minister of Interior from 1873 until the latter part of 1876, when he was appointed Lieutenant Governor of the Northwest Territories.

Mathew Ryan and Lieut. Col. Hugh Richardson, Stipendiary Magistrates, Lieut. Col. J. F. McLeod, Commissioner of Police, appointed members. Paul Breland appointed member.

Amedee Forget, Clerk of Council and secretary to the Governor; E. E. Richard, Sheriff; Wm. James Scott, Registrar; Colonel Irvine, Assistant Commissioner of Police; North West Indian Superintendent, Hon. E. Dewdney; secretary to Dewdney, E. T. Galt; Inspector of Farming Agencies, T. P. Wadsworth.

DEWDNEY'S COUNCIL 1881-1886.

To the members of Laird's Council were added by appointment Colonel Irvine and Hayter Reed, Indian agent at Battleford.

On the 25th of March, 1881, Lawrence Clarke was elected for the District of Lorne (Prince Albert), being the first elected member of the Northwest Council. He was Chief Factor in the service of the Hudson's Bay Co. Colonel McLeod was now a stipendiary magistrate, and sat as such in 1880. Colonel Irvine, Assistant Commissioner, took his place as Commissioner N. W. M. P. and as such sat as an appointed member in

CHAPTER LXV.

PIONEER RAILROADS.

We do not purpose to take up space with the oft-told story of the building of the Canadian Pacific, but will offer a few observations chiefly about early railroading. However we may state that at the beginning of 1887 the C. P. R. employed 14,551 hands. There were 334 station agents, 269 operators, other station employes numbered 791; there were 2,563 workshop employes, 375 locomotive engineers, 489 brakemen, 9,496 section men and others on the right of way, 1,147 bridge and building men, and 1,457 unclassified. This was the stage at which what is now the greatest transportation organisation in the world, had then arrived. The C. P. R. held a monopoly from Brandon to Vancouver till about 1904, when the Mackenzie-Mann road invaded the fertile belt country. Till then the C. P. R. was monarch of all it surveyed; and it was a common expression "We are all working for the C. P. R." Always was there talk of railroad extensions and at one time the whole country was blanketed with charters granted either to the acknowledged or secret friends of the C. P. R. The story of that monopoly if told truly and fearlessly would not make pleasant reading. The position may be brought home to the reader in a sentence or two. There was no other way out to the markets of the world. If the C. P. R. should leave a man's wheat in his barn or in an elevator, it wouldn't lose the freight on it, because eventually it would have to go out on their road for the simple reason there was no other way out. And the C. P. R. was all-powerful at Ottawa. But it was to the C. P. R.'s interest to have branch lines as feeders to its main line. Two lines were a necessity from the first; one from Regina to Prince Albert and the other from Calgary to Edmonton. Prince Albert was an old settlement. Before 1882 the nearest shipping point from Prince Albert was Winnipeg. When the mainland opened the nearest point was Troy, afterwards Qu'Appelle station.

A STRANGE SORT OF A ROAD.

The Regina and Long Lake railroad opened as far as Craven in 1885. It was thus described by a correspondent of the London *Times* in 1886:

"To the northward of Regina the Qu'Appelle Valley, now putting on the pretty autumn tints, is carved out of the table land; a depression of 250 feet to 300 feet nearly two miles broad, across the level floor of which the narrow crooked river wanders at will. A branch railway, the Regina and Long Lake road, runs out to this valley, getting down the

winter night. Sleigh tracks told their tale and suspicion fell on the Hungarians. The colony was searched by the Mounted Police, and hidden away in straw stacks, cellars, old wells and what not, most of the loot, from harness to sugar was discovered. One of the two policemen engaged regaled me with the story of the search. It appeared that the men were civil enough but the women were most abusive. Some four or five men were arrested and committed by the adjacent Montreal Colony J. P. for trial at Brandon Assizes. When they came up for trial it appeared that a North West Justice of the Peace had no right to commit a territorial prisoner to a Manitoba court and on this point they were discharged without any evidence being taken. No further proceedings were taken, and the Millwood raid became a memory only.

The postmaster who succeeded the unfortunate Vass at Kaposvar, was a middle-aged man, Stephen Barratt by name, one of the finest, most courteous Hungarians I ever knew. Driving up to his place one day Stephen sent me into the house while he stabled the team. I found there a young woman, Stephen's daughter. She knew no English; I knew no Hungarian; and so we were at a dead-lock. I remember there was a clay floor, evidently laid over a cellar on a frame work of poles. The floor was hard, shining and spotlessly clean. As you walked upon it, it was quite springy under foot.

After a few furtive glances, to size me up, I suppose, the young woman went into another room, and came out with a Hungarian instrument, of the accordion type, a cheap thing, worth at that time I should think a dollar and a half at the outside. This she tried to put into my hands for me to play. I could no more play the thing than fly, but I wig-wagged her in the sign language to have a go at it herself. After a little coy reluctance, she did; and my gentle reader, I assure you that the result was a marvel. Out of that poor looking instrument she produced what appeared to me to be some mountain semi-barbaric music which held me spell-bound. My mouth must have been open when Stephen came in from the stable, and the music ceased. I have often thought of the wild serenade this daughter of Hungary gave me; after thirty-five years I am indebted to her for what I hope has not been found an altogether uninteresting paragraph.

The hospitality of most of these settlers is very sincere, unforced and agreeable. Even if the fare they give one is not enticing the spirit in which it is given leaves as a rule nothing to be desired. Let me tell a little story in this regard. Returning from a trip to the English colony, which lay just beyond the Hungarians, by a different route, I was thrown out of my way by some new fencing which spanned the trail. This brought me into the Hungarian country from the east side and I struck a portion of it unknown to me. Here was a very comfortable homestead; neat roomy mud house, good stable of the like architecture, nice hay stack. It was a blazing hot day in harvest. About a hundred yards from the house two men were stacking wheat, and the woman of the house was also at the stack. When she saw me she hurried to me. "Hay"? she said indicating the horse. I agreed, and tied my horse while she literally ran

CHAPTER LXXVIII.

THE SETTLEMENT OF THE PATAGONIAN WELSH.

SOUTH OF SALTCOATS.

In the late nineties I located a Welshman named Evan Jenkins about ten miles south and a little west of Saltcoats. He had some means and besides taking a homestead he purchased some land. He had formerly farmed in Patagonia, in southern South America, but found he preferred to be under the British flag. He was a good farmer, very hard working, with several children all of whom were workers. He built a comfortable house of adobe for which he found the yellow sub-soil clay very suitable, but put up log stables and outbuildings, there being at that time plenty of timber in the adjoining "Thompson Bush". South of this bush there was a large open stretch of open country, rolling, with sloughs which in dry seasons dried up and produced an abundance of hay, and the soil was good. He often told me that was just the place for his fellow countrymen whom he had left behind in Patagonia.

These Patagonian settlers had been assisted to emigrate from Wales to that country some thirty years before, and had settled along the "Chibouk" River, a considerable stream which rose in the Andes, and flowed through a wide fertile valley. The valley was cultivated mostly for wheat and alfalfa, but irrigation was necessary, as it was usually a dry country. By the aid of this irrigation good crops were raised, and horses and cattle were raised in large numbers, very much the same as was the case in the early days of our own west. There was a great drawback however, for the Chibouk was apt to flood the valley and this happened in several successive years. The Imperial Government had therefore decided to repatriate those who wished to leave the country. I took note of Jenkins' information, and wrote to the Commissioner of Immigration at Winnipeg. Shortly after, in the spring of 1902 about four hundred Patagonian Welsh arrived at Saltcoats in charge of a Winnipeg Official, who had tents erected near Jenkins' farm. He put floors in the tents, gave the settlers some good advice and returned to Winnipeg, leaving the immigrants very largely to their own devices.

Complaints came in as might be expected and I was requested to look after the immigrants and locate them. I had the same old trouble caused by the survey marks being destroyed, but I settled some eighty-eight homesteaders.

Some of them had means and built pretty good houses, others put up adobe or sod buildings. The young men and girls went out to work. The

CHAPTER XCI.

WILD LIFE.

Saskatchewan is a hunters' paradise. In the north, bear, moose and deer are still plentiful. In the south the game sanctuaries are doing excellent work. The beautiful Moose Mountain is a good illustration of a natural preserve. When it was made a game and forest reserve only a few elk and deer were left. Last year a farmer wrote into the Department complaining of damage by elk. He said there must have been at least seventy elk on his farm. This seemed incredible and the Government sent a man down to investigate. He reported that the farmer's statement was probably correct, and that the elk-band consisted of about a hundred. This is the mountain in which Acoose, a great runner of the Crooked Lakes Indians came upon the tracks of two elk many years ago. He followed them up, and kept them on the move for two or three days till he had them close to his lodge when he killed them. (He was the father of Acoose the Indian who secured big honors in open running competitions). In the early days elk were numerous. A settler named Palmer, known to the writer, whose place was in the Qu'Appelle Valley once came across seven elk grazing placidly on his homestead as if they were cattle. He went to the house for his rifle but on his return the elk had vanished. Many of the early settlers had experiences with bears, but we never heard of their doing any harm. If you let the bear alone he will not bother you.

A little girl of ten or twelve was going along a path in a bluff for water at Weed Lake when she met a bear. She let out a squawk, dropped the pail and ran. Looking back she saw the bear running in the opposite direction. He was as scared of the pail and the girl, as she was of him. Grizzlies used to be numerous. The Cypress Hills was a noted place for them. The last grizzly we have track of was killed we think about thirty years ago. Wolves, that is coyotes, will be with us for a long time yet. The coyote in his time has been a great pest; fowls, lambs and sometimes calves being favorite objects of attack. The value of a good coyote skin used to be about a dollar and a half. It has risen to ten or fifteen dollars and even twenty has been paid for an exceptionally good pelt.

In 1907 a Wolf Bounty Act was passed which made it optional for municipalities to form wolf-bounty districts. The bounty was fixed at ten dollars for a gray wolf and one dollar for a coyote and the government paid half the bounty. In the first year, 1907, bounty was paid on

CHAPTER CIV.

FATHER GILLIES AND THE HEBRIDEANS.

Father Gillies, who now in an honored and peaceful old age lives in semi-retirement at Regina, deserves a front niche in the temple of Saskatchewan worthies, not only as a devoted priest, but as the guide, philosopher and friend, the counsellor and sustainer of a band of Hebridean pioneers, who, but for him might have followed the example of three similar settlements, and have become disintegrated under the early hardships and discouragements which met them on their introduction to the west. In 1883 there arrived in the Wapella district forty-seven souls, hailing with a few exceptions from the Island of Benbecula in the Hebrides. These were the founders of what afterwards became an important settlement. These pioneers deserve to have their names recorded, for they have been well-described as "simple, God-fearing and loving men and women, most of whom have gone to their reward after leading upright lives, and fighting the battle of life in a way to make their descendants proud of them". They were Donald McDiarmid; Roderick McDonald, his wife Mary and children; Donald McDonald, his wife Christy, and daughter Kate; William McPherson and his wife Marion; Lachlan McPherson and his wife Christy; Donald McDonald and his wife Effie and four children; Angus McCormick and his wife Marion and three sons and one daughter; Alexander McPherson, his wife Effie and one child; Alexander McDonald and his wife Catherine; Donald McKay, a bachelor of twenty; John Buchanan, a bachelor of thirty-six and Archie McDonald, another bachelor of twenty. In the following year (1884) two hundred and forty souls arrived. Monsignor Tache, the great Archbishop of St. Boniface, desiring to provide for the spiritual care of these good Gaelic people wrote to Nova Scotia, where so many Gaelic speaking Canadians are to be found, but there were only two in the College who answered the requirements. One of them was Mr. Gillies, and he and his colleague answered to the call. The latter however did not remain permanently. Mr. Gillies, gently raised and a stranger to anything crude and hard, was at first inclined to be dismayed by the conditions, but encouraged by the Archbishop, he remained and for some thirty years he labored in his wide parish. His duties were extremely arduous and although not naturally of the most robust physique he never spared himself. Not only did he fulfil the duties of a parish priest, he also held the following offices: Member of the Board of Education of the North West Territories; Member of the Board of Examiners of Teachers; Member of the Board of School Inspectors and of the Educational Council. As a school inspector he made long journeys

lished the school about one and a half miles from old Alameda. It was on 18, and by starting the school and church together and getting the grant from the Presbyterian building fund it was probably the cheapest school district that was ever established.

"The first settled minister in the Oxbow district was the Rev. Mr. Scott who came in in '90 or '91. There was no Oxbow there until the railway came in and it took its name from the form the river takes in the valley, which resembles a pair of ox bows. Oxbow town is on the point of the west bow."

FAIRBAIRN BROTHERS (CARNDUFF).

A THOUSAND MILES IN A PRAIRIE SCHOONER.

Alex. Fairbairn, J. P., gave me the following story: "I was born in Wellington County, Ontario. There was a mining excitement in Butte City, Montana, in 1880 and I went there from Ontario in '84. I was in Judith Basin 60 miles south of Fort Benton. I was told that the Indians were liable to rise any time, and as I did not wish to be mixed up with an Indian war, I left Montana, and travelled with a team of ponies and a wagon 240 miles north to Fort McLeod in Southern Alberta; I afterwards travelled from McLeod east and got to Arrow River north of Virden in Manitoba on the 9th of October. The wagon was rigged as a prairie schooner. We would go for days and not see a white man. At Medicine Hat there was no traffic bridge and we swam the team twice across the Saskatchewan as the ferry was out of business. We took the wagon over the railroad bridge by hand. On this 1000 mile trip with a prairie schooner we lived pretty much upon prairie chickens and ducks which were pretty plentiful. I made for north of Virden because I had an acquaintance there. After getting to Virden I went threshing and ultimately came here into the Carnduff country in 1886. I outfitted at Brandon to come into the Souris country, got lumber there and supplies. My brother George had joined me at Brandon; he had a horse team, but he went home that winter. We homesteaded nine miles north of Carnduff, about three miles east of where Oakley School house now is".

ANDREW HUGH FOULDS (CARNDUFF).

WARM SOD HOUSES.

"I was born in Glengarry, Ontario. In 1882 I came into the Carnduff country. We trailed to Deloraine and from there here. Mr. J. M. Dill was with me, and he is now on the original homestead that he took up. The others with me consisted of Wm. Anderson of Montreal, Frank Agnew of Orkney Islands, Mr. Chaplin an Englishman, J. McDougal of Sterling, Ontario, and a Mr. J. C. Harding. We all homesteaded in township 4. John King of Oxfordshire and London, England, and J. C. Farr were in the township at the time, also two others that went away and came back in '83, coming in from Moosomin, as the railroad had extended

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McCutcheon, C. E.	1663	Martin, F. P.	1964
McDougall, S. A.	1643	Martin, Robert	1914
McDougall, W. O.	1975	Martin, W. M.	1488
McEown, A. C.	1955	Masecar, B. R.	1699
McEwen, R. J.	1966	Massig, William	1909
McGill, Frances G.	1747	Matheson, E. K.	1481
McGowan, Henry	1765	Maybee, G. A.	1610
McGrath, M. J.	1823	Meilicke, E. J., & Sons	1768
McIntosh, A. L.	1575	Mighton, S. M.	1382
McIntosh, C. R.	1552	Miller, R. A.	1413
McKague, G. H.	2072	Miller, Thomas	1588
McKay, J. M.	1620	Miller, W. W.	1792
McKay, Thomas	1456	Mitchell, D. J.	1580
McKenzie, Edmund	1374	Mitchell, H. H.	1877
McKercker, Stewart	2076	Molloy, T. M.	1725
McKim, L. T.	1494	Mooney, W. J.	1822
McLaren, Howard	1435	Moore, S. G.	1717
McLellan, Peter Jr.	1523	Moore, W. B.	1545
McLeod, D. D.	1573	Morrison, F. B.	1973
McLeod, James	1904	Morrison, G. J.	1734
McLurg, R. A.	1479	Morrison, M. M.	2011
McManus, C. U.	1689	Morrison, T. A.	1818
McNab, D. C.	1417	Motherwell, W. R.	2040
McNiece, B. S.	1738	Moyer, Sylvester	1403
McQuarrie, W. L.	1657	Moyer, W. M.	1403
McRae, D. V.	1581	Muirhead, Stuart	1946
McWilliam, Archie	1498	Munns, W. A.	1582
MacBeth, Andrew	2026	Munroe, G. A.	1587
MacCallum, J. O.	1578	Munroe, H. E.	1974
MacDermid, F. F.	1882	Murphy, E. E.	1881
MacDermid, J. E.	1963	Murray, Thomas	1988
MacDonald, G. C.	1448	Murray, T. T.	2004
MacDonald, J. R.	1541	Nash, Francis	2058
Macdonald, R. H.	1933	Nay, R. E.	1624
MacDonald, S. L.	1492	Neville, A. E.	1631
MacEchen, A. J. G.	2053	Niderost, Carl	1900
MacIntosh, A. D.	2071	O'Connor, A. J.	1551
MacIsaac, J. J. F.	1579	O'Hare, P. F.	1816
Mackay, Angus	1504	Oliver, C. E.	2039

Oliver, J. C. -----	1926	Ross, W. G. -----	1598
Olson, Albert -----	2057	Rosser, J. J. G. -----	1404
Osborne, Walter -----	1802	Rossie, E. C. -----	1548
		Rothwell, O. E. -----	2066
Paille, G. A. -----	1379	Routledge, J. A. -----	1558
Panton, A. M. -----	1856	Rundle, J. E. -----	1531
Park, R. S. -----	1584	Rutherford, W. J. -----	2041
Paterson, L. C. -----	1785	Rymal, J. E. -----	1770
Patrick, T. A. -----	1450		
Paul, L. A. -----	1787	Sample, G. F. -----	1583
Paul, R. S. -----	1423	Sample, H. E. -----	1593
Peacock, G. S. -----	1750	Sample, W. B. -----	1580
Peaker, J. E. -----	2054	Sanders, James -----	2044
Penney, J. G. -----	1800	Saucier, J. T. O. -----	1931
Perley, E. E. -----	1427	Schick, George -----	2034
Perrett, T. E. -----	1482	Scott, A. C. -----	2045
Peterkin, L. D. -----	1371	Scott, C. A. -----	1509
Petersen, S. P. -----	2022	Scott, G. A. -----	1563
Pettingell, W. G. -----	1927	Scott, J. M. -----	1692
Philon, A. E. -----	2033	Scott, M. J. -----	2049
Pickett, H. D. -----	1943	Seeber, O. F. -----	1801
Pilkington, F. J. -----	2000	Seymour, M. M. -----	1940
Pinder, R. M. -----	1673	Shaw, E. A. -----	1514
Poole, E. E. -----	1731	Shaw, S. E. -----	1968
Potter, H. S. -----	1837	Shepphard, Alex -----	1773
Powell, H. O. -----	2022	Sifton, J. W. -----	1621
Pratt, F. E. -----	1718	Simington, Walter -----	1595
Prince, Paul -----	1385	Simington, William -----	1655
		Simpson, Alexander -----	1982
Quane, H. J. -----	1653	Simson, J. D. -----	1708
		Sinclair, J. E. -----	1996
Ralls, W. P. -----	1447	Sinton, Robert -----	1992
Redgwick, J. W. -----	1412	Skaling, J. H. -----	1516
Reid, H. A. L. -----	1612	Slater, R. L. -----	1789
Reid, H. W. -----	1523	Smith, C. V. -----	1752
Reid, J. W. -----	1675	Smith, E. P. -----	1978
Reid, R. J. -----	1702	Smith, Hugh -----	1929
Renner, G. W. -----	2023	Smith, James -----	1628
Reynolds, A. J. -----	1535	Smith, J. J. -----	1433
Rideout, R. S. -----	1899	Smith, J. S. -----	1685
Ridington, W. R. -----	1395	Smith, J. W. -----	1944
Rimmer, Reginald -----	1532	Smith, R. H. -----	1640
Robb, T. I. -----	1911	Smith, Robert -----	1965
Robertson, J. G. -----	1983	Smith, W. W. -----	1648
Robertson, R. M. -----	1684	Somerville, Fullerton -----	1861
Robinson, Robert -----	1875	Sparling, H. G. -----	1468
Roger, R. R. -----	1749	Springstein, C. B. -----	1678
Rooke, G. C. -----	1642	Squires, B. H. -----	1879
Rooney, J. P. -----	1748	Stapleford, E. W. -----	1838
Rosborough, C. J. -----	1398	Stapleton, J. J. -----	1449
Rose, D. J. -----	1772	Starkey, Walter -----	1791
Rose, S. M. -----	1415	Stephens, H. M. -----	1555
Rose, William -----	1917	Stewart, A. B. -----	2021
Ross, R. A. -----	1484	Stockan, J. G. -----	1991
Ross, T. D. -----	1724	Sumner, A. J. E. -----	1976
		Swanston, J. B. -----	2030

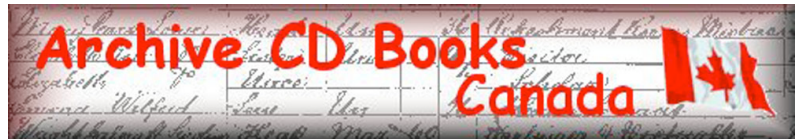
Tait, R. R.....	2038	Watson, C. J.....	1901
Tamblyn, Norman	1572	Webb, E. F.	1509
Tate, W. B.	1892	Webb, G. C.	1688
Taylor, A. P.	1766	Webb, S. H.	1709
Taylor, Frederick	1527	Weicker, C. H.	1907
Thom, A. K.....	2029	Weir, Elizabeth	2006
Thomas, T. P.....	2075	Westgate, R. J.....	1814
Thompson, J. W.....	1468	Wheat, F. G.	1757
Thomson, E. M.	1604	Whebell, W. F.....	1517
Thomson, Levi	1719	White, W. A.	1830
Thomson, W. A.	1496	Whitehead, W. H. N.....	1616
Tomlinson, M. C.....	1916	Whitlock, G. H.	1562
Tourigny, Lucien	1775	Whitman, A. O.....	1367
Treen, R. M.....	1451	Wickens, A. J.....	1466
Turgeon, W. F. A.....	1397	Wickware, J. W.....	1741
Turnbull, F. W.	1860	Wilkinson, M. B.....	1835
Turnbull, J. H.	1543	Willey, Christina	1957
Turnbull, J. W.	1950	Williams, E. S.....	1508
Turnbull, R. E.	1452	Willoughby, Charles	1932
Uhrich, J. M.....	1567	Wilson, J. J.	1501
Underwood, J. E.....	1949	Wilson, M. A.	2032
Van Egmond, W. G.....	1795	Wilson, T. A.	1812
Varey, J. M.....	1942	Windsor, Stephen	2024
Walker, D. S.	1771	Wood, Jack	2014
Walker, T. W.	2002	Wright, F. W.	1608
Wallace, Henry	1498	Wright, G. J.	1557
Wallace, W. L.	1383	Wright, J. A.	1767
Warren, J. G.....	1471	Wright, J. G.	1839
Watchler, B. D.....	2059	Yoeger, J. G.....	1405
		Young, Alex	2062
		Young, W. J.	1884

church and he is an active member of the Knights of Columbus. He is essentially public-spirited and is always ready to lend a helping hand in any project for the improvement of the town or to further the interests of its people. His success in life has been on a parity with his well-directed endeavors and Estevan is proud to number him among her adopted sons.

CAMERON R. McINTOSH.

Cameron R. McIntosh has attained his position of prominence in the business and social circles of North Battleford and vicinity as the result of intelligently directed efforts and staunch determination and he well deserves the confidence and esteem accorded him. He is proprietor and editor of the *North Battleford News*, North Battleford, the pioneer paper in northwestern Saskatchewan, north of the North Saskatchewan river, and also of the *Turtleford Record* at Turtleford, Saskatchewan. He also has other important interests. He was born in Dornoch, Grey county, Sullivan township, Ontario, on the 7th of July, 1871, a son of Donald and Mary (Cameron) McIntosh, the former a native of Dornoch, Scotland, and the latter of Vaughn township, York county, Ontario. The father came to Canada with his parents when five or six years of age and settled in Glengarry county, Ontario, near Martintown, remaining with his parents until he reached man's estate. He then engaged in farming in that province until 1882, when he came west and took up a homestead at Avonhurst, thirty miles from Regina, operating it for about eight years. At the end of that time he retired from active life and returned to Ontario, where he resided until his death, on the 1st of February, 1905, when over eighty years of age. Mrs. McIntosh traced her ancestry back to the Bells, who were with the Hudson's Bay Company for years in western Canada, holding positions of importance and trust; and to the Camerons of Lochaber, Scotland. She died on the 19th of September, 1901.

In the pursuit of his education Cameron R. McIntosh attended the public schools of his birthplace and was graduated from the Durham high school in 1891 and from the Owen Sound Collegiate Institute in 1900. He received a professional third-class certificate in the Durham Model School in 1891, and was awarded the first-class professional certificate at the Hamilton Normal College in 1901. During the time he was acquiring his higher education he was teaching school, in that way securing the necessary funds. Later he registered at Queen's University, taking a course in arts, qualifying for his B. A. degree and graduating from that institution in 1908. Altogether he taught about fifteen years. His one idea and ambition from the beginning, however, was to enter the field of journalism whenever the opportunity presented itself. In 1911 he came west to North Battleford and taught the fall term, then purchased his present paper, the *North Battleford News*, the oldest paper in



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