DAWSON AND HIND

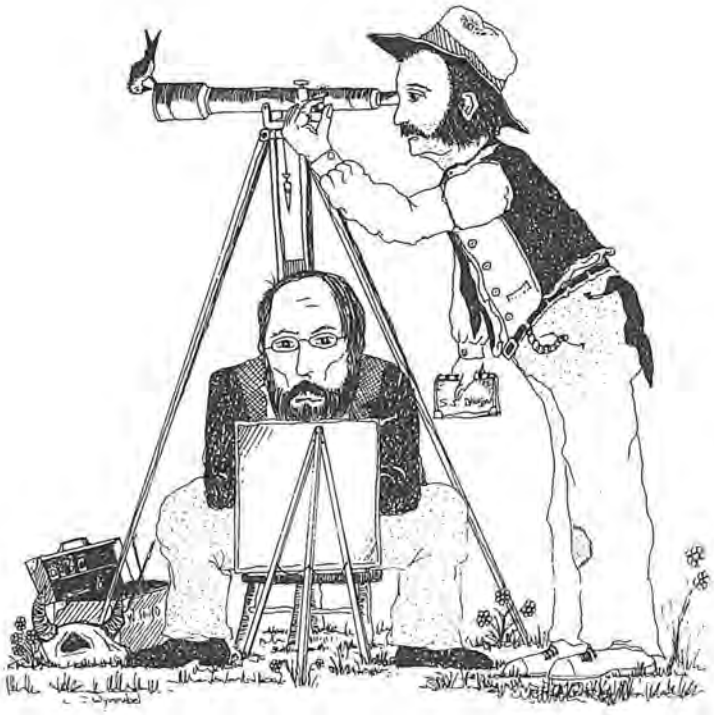
WINTER 76/77

VOL. 6 NO. 1

MIDWESTERN RAIL ASSOCIATION

a quarterly publication of the association of manitoba museums

dawson & hind



SIMON JAMES DAWSON was appointed by the Canadian Government in 1857 to explore the country from Lake Superior westward to the Saskatchewan. His report was among the first to attract attention to the possibilities of the North West as a home for settlers. He was later to build the Dawson Route from Lake-of-the-Woods to Winnipeg.

WILLIAM GEORGE RICHARDSON HIND accompanied his brother, Henry Youle Hind, as official artist, when the latter was in command of the Assiniboine and Saskatchewan exploration expedition of 1858. William Hind revisited the North West in 1863–64 and painted numerous paintings of the people and general scenes.

The *DAWSON AND HIND* is published quarterly for the Association of Manitoba Museums by the Museums Advisory Service, with the co-operation of the Historic Resources Branch, Department of Tourism, Recreation and Cultural Affairs, Province of Manitoba.

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At-large	David McInnes Manitoba Museum of Man and Nature
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AIMS OF THE ASSOCIATION

Object

The advancement of museum services in Manitoba by:

a) promoting the protection and preservation of objects, specimens, records and sites significant to the natural and human history of Manitoba;

b) aiding in the improvement of museums as educational institutions;

c) acting as a clearing-house for information of special interest to museums:

d) promoting the exchange of exhibition material and the arrangement of exhibition;

e) co-operating with other associations with similar aims, and by;

f) such other methods as may from time to time be deemed appropriate.

Invitation to Membership

You are invited to join the Association of Manitoba Museums so as to take part in its activities and provide support for its projects.

Activities and Projects

A number of activities and projects are planned to help the Association achieve its objectives. These include:

a) the publication of a regular newsletter and/or quarterly to discuss the activities of the museums, provide information on exhibits, and to distribute technical and curatorial information;

b) a regularly updated list of museums in the Province, including their main fields of interest and a list of personnel;

c) the conduct of training seminars aimed at discussing problems of organization, financing, managements, and exhibitions, at the introductory level;

d) organizing travelling exhibits to tour the Province;

e) the completion of a Provincial inventory to assist in preserving our cultural heritage.

MEMBERSHIP CLASSIFICATIONS

a) Institutional Members - this is restricted to museums located within the Province of Manitoba. Annual membership fee is based on the museum's annual budget as follows:

Annual Budget	Membership Fee
100 - 1,000.	$10.
1,001 - 20,000.	15.
20,001 - 40,000.	20.
40,001 - 80,000.	25.
80,001 - 160,000.	30.
160,001 - 320,000.	35.
320,000±	40.

b) Individual Members - open to any resident of Manitoba who wishes to promote the aims of the Association, whether or not he or she is connected with a museum.

Annual fee - $3.00

c) Associate Members - this includes institutions and individuals outside the Province who wish to promote the aims of the Association, whether or not such member is connected with a museum.

Annual fee - $3.00

EDITOR'S FORUM

As I mentioned in the fall issue of the *Dawson and Hind*, the response to my request last spring for articles from the community museums was most gratifying. However, this response necessitated that I divide the articles between two issues. This issue features the remainder of the articles submitted as a result of my appeal. We certainly hope that we will continue to receive such tangible support from our members in the future.

EDITORIAL COMMITTEE

The Executive of the Association of Manitoba Museums recently approved the formation of an Editorial Committee to assist me in publishing the *Dawson and Hind*. Members of this committee are David McInnes and Warren Clearwater from the Museums Advisory Service, and Tim Worth who is the Curator at "Dalnavert". Tim is also 2nd Vice-President of the A.M.M. and David is Councillor-at-large.

CANADIAN MUSEUMS ASSOCIATION "PRESIDENT'S MEETING

Our President, John Dubreuil, recently attended the second annual "President's Meeting" which was held in Ottawa. This was the second such meeting and apparently the exchange of information and ideas was most useful. Two topics of discussion were the CMA's controversial interest and involvement with professionalism and museum personnel, and the proposal that a "museum week" be instituted in Canada.

CMA EXECUTIVE MEETS WITH SECRETARY OF STATE

Continuing the C.M.A.'s long tradition of spokesman for the museum community at the national level, the President and members of the C.M.A. Executive Committee met with the new Secretary of State, the Honourable John Roberts, in early December. Primary matters of concern under discussion were the C.M.A.'s sustaining grant from the Federal Government, as well as the development of the National Museum Policy programmes whose funding has been ravaged by inflation in the last two years.

AMERICAN ASSOCIATION OF STATE AND LOCAL HISTORY AWARDS

The A.A.S.L.H. recently presented its annual awards and among this year's winners was the Eskimo Museum at Churchill. They were the recipients of an A.A.S.L.H. 1976 Certificate of Commendation. Dalnavert was honoured with a similar award last year.

UKRAINIAN FOLK ARTS SEMINAR

The Banff School of Fine Arts, in co-operation with the Ukrainian Arts and Crafts Museum in Saskatoon, will be sponsoring a series of Ukrainian Folk Arts workshops during August. The following workshops will be held:

Pysanka Decoration (Easter Egg)	August 15 - 19, 1977
Ukrainian Weaving (Rushnyky - Decorative Towel Technique)	August 15 - 26, 1977
Ukrainian Embroidery (Nyzynka and Yavoriwka Technique)	August 22 - 26, 1977

One of our members, Mrs. Nell Pawlik of the Ukrainian Arts and Crafts Museum in Winnipeg, will be the instructor for the session on Ukrainian Embroidery.

Applications and information may be obtained by contacting the Banff School of Fine Arts, Box 1020, Banff, Alberta TOL OCO. The deadline for applications is June 30th, 1977.

NEW APPOINTMENT AT THE MANITOBA MUSEUM OF MAN AND NATURE

Ann Hitchcock has been appointed Assistant Chief Curator at the Manitoba Museum of Man and Nature. Ann comes to Winnipeg from Arizona where she was formerly the registrar at the Museum of Northern Arizona.

MOBILE EXTENSION UNITS AVAILABLE

From May to August, the Manitoba Museum of Man and Nature will have eight mobile extension units available for loan to the community museums. If your museum is interested in displaying any of these exhibits for a three-week period this summer, contact Brenda Birks, Extension Services Division, Manitoba Museum of Man and Nature, 190 Rupert Avenue, Winnipeg, Manitoba.

MINI-REGIONAL SEMINAR

The Keystone Pioneer Museum in Roblin will be sponsoring the Northern Mini-Regional Seminar on April 23rd, 1977. The agenda includes workshops on mannequin construction, museum boards, colour and props, and a problem-solving session. Further information may be obtained by contacting the Planning Committee, Keystone Pioneer Museum, P.O. Box 10, Roblin, Manitoba ROL 1PO.

Diane Skalenda

LETTERS

6 February 1977

The Editor
Dawson and Hind
190 Rupert Avenue
Winnipeg, Manitoba

Dear Diane:

I wish at this time, through the channel of the "Dawson and Hind", to express my thanks and appreciation to the Association of Manitoba Museums for the decision made at the last Annual Meeting held at Shilo, whereby I was named as an Honourary Life Member of the Association.

Whether I merit this or not, I certainly do appreciate it and only trust that I may have more years to assist in museum activities both provincially and locally.

Watson Crossley
R.R. #4
Grandview, Manitoba

SPECIAL BULLETIN

ON-JOB TRAINING PROGRAMME

The On-Job Training Programme at the Manitoba Museum of Man and Nature will have three openings in the course starting on September 1st, 1977. This is a one-year course on museum techniques and practice. The trainees will spend some time in all the departments of the Manitoba Museum of Man and Nature and three months in a community museum learning by doing. The course is oriented to work in a community museum.

The trainees are paid a salary of $8,500. per year. Text books and all course expenses are paid for by a grant from the National Museums Policy administered by the Manitoba Museum of Man and Nature. Trainees must be prepared to live in Winnipeg and spend three months in a community museum outside of Winnipeg.

Priority will be given to trainees sponsored by a community museum. Sponsorship entails the museum guaranteeing the trainee at least one year of paid employment after graduation.

The Selection Committee will be considering applications in April. Funding for the programme is dependent on the grant being approved by the National Museums Policy.

For further details, please contact the following before April 30th, 1977.

David McInnes
Museums Advisory Service
190 Rupert Avenue
Winnipeg, Manitoba R3B 0N2

Telephone: 956-2830

WHO, OR WHAT, IS THE MIDWESTERN RAIL ASSOCIATION (1975) INC.?

G. McBean
A. Meacham

Through the centuries, no human enterprise has so widely affected the human circumstance so directly and individually as has the development of the steam engine and its application to railway vehicles. Since the first fare-paying passengers stepped aboard a train in 1806 on a railway in South Wales, railways have been constructed across the face of the earth in a multitude of forms. With the advent of the railway new communities were formed, communities disappeared and, in the case of Canada, a railway secured the growth of a nation. The Midwestern Rail Association, a non-profit charitable organization registered in the Province of Manitoba, is dedicated to the promotion and preservation of the history of the Western Canadian railways and their influence on Western Canadian life.

The first railway to be operated in Manitoba - in fact the first in Western Canada - was a tramway constructed across the portage at Grand Rapids. The Grand Rapids tramway was opened to traffic in 1877, but used the muscle of animals for power rather than the energy of steam. Remnants of this enterprise still remain along the railway route, although development of hydro power will affect parts of the route.

Between the years 1873 and 1879, construction was carried out on a rail line from Emerson on the U.S. Border, then north to Winnipeg and Selkirk on the east side of the Red River. This line eventually became a branch line of the Canadian Pacific Railway. One of the contractors involved, Joseph Whitehead, purchased a second-hand locomotive from the Northern Pacific Railway. The locomotive was shipped on a barge propelled by the steamer "Selkirk" up the Red River to Winnipeg and arrived on the 9th of October 1877. The barge initially was tied up to the west shore of the Red River at the foot of what is now Lombard Street. On October 10th, the barge was moved to St. Boniface on the east side of the river, where the locomotive was prepared for unloading under its own steam power and made ready to act as motive power for Mr. Whitehead's construction forces. Although this locomotive was the property of Mr. Whitehead's construction company, it was decorated with the insignia "Canadian Pacific" on its tender side panels. This locomotive was named the "Countess of Dufferin" in honour of the wife of the incumbent Governor General of Canada who was visiting the West at this time. It was not until three years later, on February 10th, 1880, that the Canadian Pacific Railway commenced operating revenue trains over this branch line, even though a connecting branch between St. Paul, Minnesota and Emerson was completed in 1878.

MIAMI STATION

The "Countess of Dufferin" is part of the reason for the formation of the Midwestern Rail Association (1975) Inc. In November 1974, a group of individuals became concerned about the future of the "Countess" and other railway artifacts that related to the development of Western Canada. Members of this group had visited various museums throughout North America and Europe where concerned communities have endeavoured to maintain a record of their railway history. It was generally found that apart from the isolated locomotive or caboose decaying behind some form of fencing, Manitoba, and the Prairies in general, were significantly devoid of a permanent all-weather museum devoted to the portrayal of the interface between the railway and the history of the development of Western Canada.

In December 1974 the Canadian National Railway advertised the sale of a number of rural stations. Included amongst these was the station located at Miami, Manitoba, some 70 miles south-west of Winnipeg. One of a group of individuals pointed out that this station should be saved from the wrecker's bar. The Miami station was constructed and placed into service in 1889 by the Northern Pacific and Manitoba Railway. It is one of the oldest remaining stations of its type and was little modified from its original state. This station, since it was first opened, has been operated in turn by the Northern Pacific and Manitoba Railway, the Manitoba Government, the Canadian Northern Railway and finally by the Canadian National Railway.

A public meeting was arranged and the Midwestern Rail Association was formed as a non-profit charitable company and registered in the Province of Manitoba on January 7th, 1975. Its registered aims include taking an interest in the preservation and restoration of all manner of motive power, rolling stock, structures, records and other such artifacts associated with the history and operation of railroads. In other words, its purpose is to preserve the railway heritage of Western Canada. It was agreed that a first step towards the aims of the Association should be the purchase of the station at Miami, Manitoba.

Through the courtesy of the Canadian National Railway, the Association was able not only to purchase the station, but also maintain and operate the building on its original site, adjacent to the tracks laid by the Northern Pacific and Manitoba Railway. In Miami, the railway water tower had previously been purchased by the village council and was still operated as a source of water on its site adjacent to the station. A two-hole privy and the original railway pumphouse completes a typical turn-of-the-century rural railway scene. This is complemented by the symbol of Prairie life - the grain elevator.

The keys of the station were officially passed to the Association on July 1st, 1975 by the then Vice-President, Prairie Region, Canadian National Railway, Mr. A.R. Williams, at a small ceremony at Miami. On obtaining the keys, a survey of the structure was carried out to enable basic decisions to be made as to future restoration of the station. This survey showed that although the exterior of the structure had been little changed, the interior of the structure had been subjected over the years to the handicraft of a series of Bridging and Building gangs. This resulted in the original walls being covered with fibreboard, surface-mounted electrical and heating systems, some three and four thicknesses of flooring and the inevitable modified millwork. It was decided that the first step should be to strip the building as far as possible to its original finish. Due to use over the years, it was found impossible to regain the original layer of flooring. Samples of the original floor were removed and it was decided to refinish the top layer of flooring to that shown on the samples of the initial floor material. On close inspection of the walls and ceilings it was determined that the insulation within the frame of the building was virtually non-existent and the plaster finish was so severely deteriorated that a new finish was necessary. All millwork was carefully removed, identified and stored for reinstallation wherever possible.

As winter approached, concern amongst the members as to the actual amount of work that could be carried out on a volunteer basis increased. It was decided that the Association should apply for a L.I.P. grant to bolster the Association's own funds and enable the hiring of full-time labour for the project through the winter and spring. A grant was provided by the Federal Government towards the cost of labour, and work commenced. As it was now to be a winter project, it was necessary to install a heating system. It was decided to utilize an electric forced-air system as it would intrude the least on the visual appearance of the finished rooms. To keep operating costs to a minimum, the station has been insulated to modern-day recommended standards and has vapour barriers installed throughout. This is primarily to protect the contents of the structure from frost damage and the structure itself from condensation and related damage. Vents have been installed wherever necessary to overcome moisture problems in the cladding of the structure, but in such a manner as not to detract from the period appearance.

It was found with some millwork components that rot or heavy layers of paint had made the parts impossible to reuse. In such cases, local residents came to the rescue and permitted the Association to salvage such pieces from local buildings of the same period. During the stripping of the walls samples of paint and wallpaper were carefully removed. With the help of the employees of Northern Paint Company, equivalent wall-

papers and paints were obtained to match as closely as possible the samples removed from the building. As it was virtually impossible to save the original plaster finishes of the walls and ceilings, they were resurfaced with the aid of Westroc Industries.

As with all such groups, Midwestern Rail suffered from a chronic shortage of funds and was concerned over the problems of acquisition of furnishings and artifacts for the display within the station. Thanks to the people of Miami and other friends of the Association, the interior has been substantially renovated, albeit not restored, to a typical station of the Prairies at the turn of the Century and is as close as possible to its 1889 appearance. Many rural stations acted not only as a business office for the railway but also as a home for their agents and families. It was also not unknown for other railway employees to have lodgings with the family. Bearing these facts in mind, the Association has endeavoured to furnish the living quarters in the style of the period, complete with a reproduction of the heating system, water supply system and waste-handling system (the proverbial thundermug). It has been possible to display a creditable kitchen, living room and bedroom and to equip a laundry-pantry area. One problem faced in such an exercise is simply to obtain artifacts that a station agent's family could have afforded on their income, rather than a collection of pieces of that period.

The waiting room, the agent's office and one half of the freight shed area have been renovated and furnished as closely as possible to the layout used in this particular station, and as if they were still in use. The remainder of the freight shed area, one bedroom and the entry area are utilized as display areas. The exterior of the station has been repainted as closely as possible to the colour scheme originally used by the Northern Pacific and Manitoba Railway. It is interesting to note that this station was constructed by the same parent company as that which sold the "Countess of Dufferin" to Joseph Whitehead.

Much is still required in detail, furnishing and renovation of the station. It is hoped that in the near future tape recordings, using the commentary of station agents, will be available in each display area to describe the use of each space and its artifacts. The village council of Miami has painted the water tower to match the station so a realistic prairie rural railway scene is depicted for the viewer.

On July 1st, 1976, one year to the day after receiving the keys from Mr. A.R. Williams, the station was officially opened as a museum by Mr. Walker Johnston of the Burlington Northern Railway of which the old Northern Pacific is now a part.

Amongst the many guests present for the ceremonies were Mr. Len Evans, Minister of Industry and Commerce, Mr. Thomas Hutson, the United States Consul, and other distinquished members of the community. Since its opening, over 1,000 visitors have toured the station. It is open to the public through the summer on Saturdays and Sundays between 2:00 p.m. and 5:00 p.m., or by appointment. It is the intention of the Association that school groups can utilize the museum as a living learning experience for the future generations.

At the same time as the station project was underway, the Association commenced a variety of archival and research projects by way of oral histories, collection of photographs, books, artifacts, and the many items that can represent the past of railroading in Western Canada. Unfortunately, although the search continues, to date we have been unable to find a secure permanent home for this material and data.

As with the "Countess of Dufferin", other locomotives and artifacts scattered around Winnipeg and the province are exposed to the deprivation of both weather and vandalism. The present main thrust of the Association's activities is toward the establishment of a railway museum which would properly house and display equipment, artifacts and archival materials relevant to the close interface that exists between the railways and Manitoba's heritage and development. It is hoped that such a museum would not only tell the story of the equipment of railroading but also the story of the people of the railway and their work in their communities. In all activities it is the intent of the Association to provide a teaching tool for coming generations as well as a public display for the tourist and resident alike.

At present the Association is small in numbers but it is hoped that as its aims become better known membership will expand. Much help is needed to reach the Association's goals whether they be in the acquisition of relevant archival material or artifacts, researching railway history, fund raising, staffing exhibits or the multitude of other activities involved in presenting Western Canada's heritage. The Association publishes a monthly newsletter, mini-histories and various railway-oriented materials; as well as holds monthly meetings, and arranges various field trips and rail excursions.

For further information on the Association, please contact Gordon McBean, Archivist, Midwestern Rail Association (1975) Inc. at 969 Garfield Street, N., Winnipeg, Manitoba or telephone 204-586-4905.

MUSEUM - INSTITUTE OF LEARNING Jocelyne Beaudette

I have always been interested in history. My father had a remarkable memory and he loved to tell stories about "the old days". His father before him had been the same, so even before I went to school, I knew quite a bit about the early history of Manitoba. For example, I had learned what caused the flow of French Canadians to seek a home in our province in the late 1870's.

Father had a shed he called the "shop". He had a small forge in it with an anvil and heavy hammers, and row upon row of tools of every kind. This is where he would make furniture, repair his farm equipment, and even repair shoes! I used to believe Dad could do anything, and it was almost true. One winter he even put together a small tractor using parts he had been collecting over the years!

When we were children we loved to go to the shop. While he worked, Dad would show us what the tools were for and how use them. Almost invariably he would start telling us things he had learned from his father; how similar tools had been used in the past, and what the people were able to make with what little they had. Dad was a real collector of "old things" and the upper floor of the shop was full of them. He would take us upstairs and pick up an object to illustrate his story. He would make us understand not only about the object itself, but what, along with the others, it represented - a way of life, its hardships, and its glory. We were taught to respect the past and the people who were a part of it for their achievements in their own time. We were also taught to respect their influences on our own lives which were made easier through the work of our forebearers.

All this to say that I was not unhappy when my unfruitful search for summer employment finally turned my footsteps towards the Musée de St-Boniface. I had doubts, however, about how interesting a job as a guide could be since some of my friends had worked there in previous years and had found that there was too little to do between conducting tours. Well, two weeks after I had started work, I found there was much to do if you were interested enough, and had a curator and a technician backing you up.

An orientation week had been planned for the three new guides. We were slightly baffled since this was not what I expected. Personally, at first I thought that we were just wasting time. I thought we should get right down to reading as much as we could about everything relating to the history and way of life of the French in Manitoba. However, I soon saw the advantages of an orientation week.

We were asked to observe the techniques of the guides and be critical of whatever we saw. Then we attended a seminar for museum employees, visited three museums and followed tours ourselves. Each activity was followed by a question and answer period where we discussed what we liked and disliked. We also discussed whether we thought the guides were well-informed, interesting and polite; and whether the outing had been worthwhile to give us a better idea of the role of museums in society and the goals people working in them should have. After each session, we wrote individual reports.

I found this type of orientation week very profitable - both personally and from the point of view of the museum itself. It made me realize that the Musée de St-Boniface was not the only museum around. After orientation, I knew I could refer to other historical sites and museums when giving a tour. This would enable the people to have a better idea of whatever I was talking about in order to help them better imagine the past. I also was able to see and understand what good and bad guides were, and realize the importance of developing the right techniques for myself.

Furthermore, in our critical frame of mind, the three of us were able to see our own museum more objectively. Hence, constructive criticism, suggestions and new ideas for improvements went into the reports made not only during orientation week, but also at the end of each month.

I think this is good to encourage, especially in a small museum where staff is limited and a few people have to do all the work (administration, collecting, cleaning and cataloguing artifacts, planning and engineering of exhibits). They do not always have time to think of the small details which make a big difference in the public's appreciation of the museum. Also, everyone knows that being very much involved in something makes it difficult to be objective. As newcomers, we were more apt to notice what improvements could be made to appeal to more people.

All three of us who were hired to be guides this summer were university students. Giving tours was only part of our responsibilities. Some of the skills developed during our university careers were put to good use for the benefit of the museum. We also had an opportunity to gain experience in our fields of interest. For example, much of the clothing needed documenting. The girl asked to work on it was a student in Home Economics, specializing in Clothing and Textiles. She was, therefore, able to identify fabrics and weaves and she knew the names for the different types of collars, yokes, pleats, stitches, tapes, and embroidery used to fashion the clothing. I do not have to tell you that this was very valuable to the museum. It also was great for her. What she did not know, she found out by reading various books on sewing and

styles of the late 19th and early 20th centuries.

Another girl had done considerable research and was on her way to Ottawa in the fall to study translation. When she developed an interest in weaving, she was asked to write a paper on how it was done. Since the Musée de St-Boniface is bilingual, she later translated this and other texts. Also, because of her research on spinning and weaving, she was able to document objects such as spinning wheels, looms, and warping reels. Again, both the museum and the girl herself profited from the work.

Until now, I have spoken mostly of the relationship that existed between the museum and its employees and how we were able to learn from each other. With the realization of how much it had taught me, and by giving tours to classes of school children, I soon came to realize how much a museum had to offer the public.

In the process of giving a tour to school children, I would sometimes be reminded of my father speaking to us about his collection of antiques. This would happen when I detected sneers or sarcastic grins on the faces of some of the youngsters while telling them about a particular artifact or giving them an historical fact. My father would always notice when we did things like that, and he would put us back on the right track immediately. He would show us that what looked so stupid to us had in fact been very useful at the time and often developed into something better which we were lucky enough to have.

I always felt it was my duty as a guide to wipe off those grins of superiority and replace them with respect for the past. I felt those children were missing out on a lot by thinking they knew all.

I think history is of great value to everyone. Children might think it irrelevant and useless: "Why learn all these facts? What good is it to us today? The past is past.". Well, it is natural and very good for young people to look forward to the future. However, to do so sensibly, one has to have good insight into the reality of the present. This in turn is not possible without knowledge and understanding of conditions and situations in the past which have led to the present state of things.

What it comes down to is not to make rash decisions or pass fast judgment on people or groups. Rather it is better to gather the evidence and give all a fair trial. I think it is especially important to do this in Manitoba where so many ethnic groups co-exist. Co-exist is the word! There is such wealth in our cultural background. There are around thirty pavilions each year at Folklorama, and yet this is

one of the rare occasions we notice and are proud of our cultural background. Teaching children and adults to respect and understand the tastes, traditions, aspirations, history, and spirit of other ethnic groups is, I believe, a very worthwhile goal. Instead of seeing other cultures as poor, negligible, or stupid (which, of course, is an insult to the people who are a part of them), we could learn to understand them and see their culture as simply different from our own. We could learn to appreciate that all cultures have a richness of their own.

It would be great if every group in Winnipeg had a small museum where school children, and adults, could go to learn about the culture. However, maybe the ones that do exist could compensate, and work closer together. For example, each museum could have a list of places for each ethnic group (such as libraries, museums, and restaurants) which tourists might be interested in. Guides should really be encouraged to be open-minded and learn all they can about different groups and the links, past and present, between them. This would help Manitobans to respect and know each other better, and at the same time, it would present tourists with a clearer, more complete picture of the Manitoba mosaic.

NATURE MUSEUM AS TEACHING TOOL

Henry Murkin

"Look at those long claws! No wonder they can catch mice so easily", exclaims a young grade four student as he examines the talons of a red-tailed hawk. The hawk he is studying is one of the many specimens in the Manitoba Forestry Association's Conservation Training Area museum. Each year 9,000 young people from Winnipeg and surrounding rural communities visit this museum as part of their day's activities at the Area. The purpose of the Conservation Training Area (located 60 miles east of Winnipeg on the Trans-Canada Highway near Hadashville) is to make these young people aware of the need for the conservation of our natural resources and the role they can play in safeguarding this heritage. The natural history museum is just one of the many facilities at the Area designed to accomplish these aims. The museum contains many specimens of the flora and fauna of southeastern Manitoba.

While at the Conservation Area each student receives a lesson in tree growth, forest fire detection and suppression, tree identification and forest ecology. During the ecology lesson, the students are told about the delicate balance of nature and how each plant and animal has a specific role to play in maintaining that balance. Each living thing must be adapted to carry out its specific role. Later in the day, when the students wander through the museum, they can actually see these adaptations. The grade four student will always remember one of the reasons that hawks can catch and carry mice so easily. They can examine the teeth of animals, feet and bills of birds, body form, plant seeds and so on, and develop a real understanding of how living things adapt to their role in the world of nature. With this understanding they soon realize how very delicate the balance of nature is and how careful man must be not to disturb it. An experienced instructor is constantly on hand to answer questions and to ply the young people with questions of his own. The purpose of our instructor in the museum is not simply to provide a continuous narration as the students walk through but to find out how much the students actually know themselves and then build on this prior knowledge.

During the lesson on forest fire control, the students are shown that the forests provide homes for many types of wildlife. As they walk through the museum they can see many of the animals and fish that live in the forest environment, and depend on it. They quickly develop a deeper concern for our forests and wildlife as they stand admiring an owl and her young or the beautiful colours of a rainbow trout.

The museum provides still another valuable teaching aid when learning to identify plants. Visitors to the Area, depending on the time of year, see the plants at different stages of development. For instance, those coming in the early spring

are not able to see many of the flowers that will be visible later on in the season. Similarly, those coming in the late spring will miss the early bloomers like the lovely prairie crocus which flowers so profusely in May. During the lesson on identification on the trail, they must rely on those features of the plant which are evident at that time. However, when they enter the museum they may see this same plant with samples of all stages of its growth, including the leaves and flowers. By this process of studying the plant in its natural setting and then seeing it on display in the museum, the lesson becomes that much more effective. The museum contains exhibits of Manitoba shrubs and wildflowers, while the tree identification building, which is operated in close proximity to the museum, provides similar exhibits on native trees.

It is not our object to send our visitors away with a scientific knowledge of what lives and grows at the Area, but we do feel that the more they know about the things living in the forest, the more they will appreciate them and the more interested they will be in helping to protect them.

The spring term at the Conservation Training Area opens during the first week of May and runs until the end of June. Each weekday during this term six resident instructors are on hand to handle school groups. This spring we had a total attendance of 5,365 students, teachers and special guests participating in our programme and 82 schools were represented.

An instructor adressing a group of students in his outdoor classroom

A young man testing his skill in the tree identification game in the museum

When the spring term closes, preparations begin for the family guided tours during July and August. Family groups are invited to visit the Area at advertised times. There is no admission charge of any kind. This year we were able to open our museum every day (except Mondays and Tuesdays) from 3:00 p.m. to 7:00 p.m. during the period from July 2nd to August 27th. Jack Orr, a student from the renewable resources course in Lethbridge, was our summer host. He was present to show visitors the facilities at the site and to answer any questions they had. These summer visitors make their way over a self-guiding nature trail and then into the museum. There they can have a closer look at some of the plants and animals they may have seen on the trail and learn about others. In addition, they see a variety of interesting items such as local artifacts, wood samples, birds' nests and eggs, displays of butterflies and moths and much more. The summer visitors find their tour very worthwhile and comments like "very educational" and "very interesting" are common. We have many Manitoba visitors, but we have also had guests from nearly all other provinces, from many parts of the United States and a few from Great Britain and Australia.

To many museums, fall signals the end of the museum season as they close their doors for another year. This is not true of the Area museum as the fall is one of the busiest times of the year. Soon after the schools reopen in September, groups of students and their teachers arrive at the 300 acre "outdoor classroom" and the museum again becomes an important instrument in conservation education. The museum takes on an increased appeal in the fall as a great many wild animals and birds that stayed hidden all spring and summer now can be seen as they begin their fall migration or as family units disperse and each young animal seeks a territory of its own. In the museum, the instructors are asked many questions about the animals that the class saw while they were out on the trail. These animals now take on a special significance to the young people and as a result they want to know more about them. A sign over the door in the museum reads: "To Learn Ask Questions". It indicates the theme of this teaching facility.

The Manitoba Forestry Association is a non-profit, non-government, public service organization entirely supported by voluntary grants and donations. We are devoted to securing public understanding and co-operation in defense of clear water, fertile soil, pure air, green forests and the well being of our wildlife. In addition to operating the Conservation Training Area, the Association carries on numerous other conservation activities in the Province.

We conduct "conservation classes" in the schools with our lecturers presenting films and talks to over 30,000 pupils annually. We produce "conservation kits", which contain information in the form of written material, charts and illustra-

tions on all aspects of conservation and our natural environment. We operate a school poster contest each year in the schools of Manitoba, and we distribute printed material to hundreds of school students, teachers and other interested individuals. Most of our programmes emphasize "learning by doing" and involve active participation.

The Conservation Training Area museum, though operated in conjunction with the Area, receives special assistance from the Manitoba Department of Tourism, Recreation and Cultural Affairs. Further information may be obtained by contacting the Manitoba Forestry Association, 2 - 720 Dorchester Avenue, Winnipeg, Manitoba R3M OR5.

GEOGRAPHY AS A MIRROR OF THE CLIMATE OF OPINION - 1700-1950

Cornell Wynnobel

Every man is the creature of the age in which he lives; very few are able to raise themselves above the ideas of the times.

Voltaire: Essay on the Morals and the Spirit of Nations

The trends within the philosophy of geography, as well as any other intellectual discipline, mirror the overall trends in the general *Weltanschauung*. This essay will try to show that geography did follow, nominally, the ideas which were commonly held by people living in certain periods of history. This will be achieved by examining geographical thought from the Enlightenment to the post-World War I period.

Every period or artificial intellectual division in history has its own distinct and unique flavour or spirit. The people living in these periods have certain definite ideas about their modes and methods of life. In respect to the period, it poses a problem in the fact that it is hard to define and determine. It involves an objective generalization, which is made by various scholars. The patterns of thought may overlap and also be prevalent in many periods. In these cases, the patterns of thought are just as hard to pin down as the extent and scope of the period and we also have to resort to a form of generalization. We have to generalize the frame of mind in any certain time span. In some cases, two divergent ideas may exist parallel to each other, during the same period. We will have to discard some of these problems and resort to the generalization of both the period and the patterns of thought within these periods.

There are certain fundamental ideas which pervade certain periods and mold the general "climate of opinion", as Carl Becker termed the concept in his book, *The Heavenly City of the Eighteenth Century Philosophers* (1939). Voltaire stated that the people of the past and the present were imprisoned by the prevailing climate of opinion, which almost amounts to a posture of prejudice in favour of the accepted world view. All our thoughts are swayed by the prevailing *Weltanschauung*, no matter how objective we try to be. A world view does, however, depend upon one's personal point of view and it varies in the individual and will depend upon

one's personal point of view anotating the way one sees his situation on the earth and in society as a whole. A peasant in the 17th century will have a totally different view of the world than a rich affluent noble in the same period. One picks up the philosophical undercurrents of the people one is in contact with and it becomes very difficult to see beyond one's own view of the world. In regard to history, Carl Becker stated that

> *you cannot write a history of the monastic life unless you are a monk, and once you are a monk you cannot write objectively about monastic life.*[1]

We all make value judgements which are determined by our patterns of thought and our patterns of thought are, to a great extent, determined by the general ideas our society holds.

The general climate of opinion is greatly influenced and determined by the country's intellectuals who govern the patterns of the intellectual disciplines. The general climate of opinion comes into view when one analyses the intellectual disciplines which mirror and to a great degree shape the views generally held by man in regard to his existence on earth. The views that man held about his position upon the face of the earth were greatly evident in his geographical thinking. This was evident during the classical and medieval periods but the real advent of modern geographical thinking began with the age of the Enlightenment and the coming of Kant's philosophy.

> *Enlightenment is man's release from his self-incurred tutelage. Tutelage is man's inability to make use of his understanding without direction from another. Self-incurred is this tutelage when its cause lies not in the lack of reason but in the lack of resolution and courage to use it without direction from another. Sapere aude! (Dare to know). "Have courage to use your own reason!" - that is the motto of the enlightenment.*
>
> *Immanuel Kant*
> *Metaphysics of Morals*

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1. *Quoted in G. Seldes, ed., The Great Quotations Simon & Schuster, New York, 1960, p. 701.*

The eighteenth century was termed by the English as the era of the Enlightenment; by the French as *"le siecle de lumiere"*; and by the Germans as *"der Aufklarung"*. Fortified with the many insights gained from the scientific revolution, the men of the Enlightenment set out to free man from the age-old pessimism and superstitions and to establish a more reasonable and rational world dedicated to the progress of mankind.

> *...the Enlightenment refers to ways of thinking and behaving that permeated many aspects of life. It was an interlacing pattern in which the 'facts' of history, the creation of arts, the discoveries of science and the speculations of philosophy reacted upon each other and in turn affected men's attitudes to history, the arts, science, philosophy and religion.*[2]

There were many conflicting streams of thought which had progressed from the seventeenth century and all the philosophers of the Enlightenment were not of one mind. But, "it may perhaps be taken as generally agreed that this period was marked by an important and continuous trend of thought which effected a revolutionary change in the outlook of the educated classes in Europe."[3] Even though the educated classes of this period upheld various views, certain general trends of thought can be found. These general trends are the only concepts found in the Enlightenment that we are concerned with and will be summarized. To define and outline all the developments in science, the arts and society, as a whole, would command a whole book.

The preceding periods set the pace for the Enlightenment. In the 17th century the work of Newton and Leibniz and the developments in the earth sciences dispelled some of the traditional conceptions about the world. These new discoveries led the men of this period to question the doctrines of religion which were shrouded from clear view by myth and superstition. This is not to imply that the men of the 17th and 18th centuries rejected God, quite the contrary. It was forced to become more relevant. The 18th century philosophers made religion, through the insights gained from science, less of a mysterious and myth-ridden commodity. This is in effect

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2. *N. Hampson, The Enlightenment, (Penguin Books Ltd., Harmondsworth, 1968, p.10.*

3. *Alfred Cobban, In Search of Humanity, George Braziller, New York, 1960, p. 28.*

a renewing of the past with an eye toward the future and the progress of mankind. Ernst Troeltsch finds that this period may be a crisis in European society, but not a cataclysmic break. It was a logical conclusion that evolved out of the Reformation and Renaissance. He interprets the Enlightenment as "the beginning and foundation of the properly modern period of European society, culture and history, in contrast to theretofore prevailing ecclesiastical and theologic culture."[4]

On the whole, the philosophers of the 18th century were not greatly interested in religion for they were primarily humanitarians. They strove to bring man out from under the yoke of the accepted theologic doctrines. Man and his world had been applied to the methods and the laws of the natural sciences. Man and his surroundings became the measure of all things. This led to a profound degree of secularization and the veil of religious superstition had been lifted.

The ideas of the Enlightenment were bound up in three key words - reason, nature and progress - coupled with a profound belief in each.

With the substitution of the natural for the supernatural, of science for religion, of secularism for ecclesiastical other-worldliness, there came a stressing of the Natural Law. The whole universe could now be regarded as being a great Newtonian machine, created by God, but left by Him to function according to the rules He established. Nature was the driving force behind this machine, for it guided its action and course. What was natural was good. Everything would work out according to Nature's plan if it were left alone. Man must not interfere. He must not try to go against Nature. The laws of mankind should be hinged on natural principles and should be merely explanations and declarations of what was natural. Man could find out about the workings of Nature and Natural Law by the use of human reason, just as Newton discovered the laws of gravity. Man, above all, should trust his reason. It was determined that the rational was good and what was irrational was bad. This would ultimately lead to human progress, for if man learned about and conformed to Nature, did away with irrational laws and institutions and educated the young along rational lines, this progress would be rapid. Man and society could, by proper education, strive and possibly reach perfection. The man endowed with reason to understand the workings of the universe would now realize that men were born equal and inequality was only created by education and experience. They possessed natural rights and

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4. *Quoted in Preserved Smith, History of Modern Culture, Holt, Rinehart and Winston, New York, 1930, Vol. II, p. 360.*

these rights should be respected. This was basically the main current of thought which came out of the Enlightenment (mainly in France). The ideas of Kant reflected a great deal of these ideas but he was also influenced to a degree by the German Romantics of the same period.

Durant in *Rousseau and Revolution* (1967) states that Kant was more a "child of the Enlightenment" than a part of the German Romantics, even though he wavered between the two. Kant;

> *like Rousseau, was part of the Romantic movement, laboring to reconcile reason with feeling, philosophy with religion, morality with revolt. He received an infusion of Pietism from his parents, and crossed it with the rationalism of Christian von Wolff; he absorbed the heresies of the philosophes, and crossed them with the "Profession of Faith of the Savoyard Vicar" in Emile; he inherited the subtle psychology of Locke, Leibniz, Berkeley, and Hume, and used it in an attempt to save science from Hume religion from Voltaire. He ordered his life with bouregois regularity, and hailed the French Revolution. Isolated in East Prussia, he felt and summed up all the mental currents of his time.*[5]

Kant was mainly interested in determining the philosophical bases of the physical sciences, in which he included physical geography. "Kant was no mystic metaphysician but a man fascinated by science, and struggling to reconcile scientific method with religious belief. This is the essence of his labors to the end."[6] In 1756-57, he issued an "Outline and Announcement of a Course of Lectures on Physical Geography" but his main statement upon the place of geography in the realm of knowledge was contained in his introduction to *Physische Geographie*.

Kant states that the surface (*Oberflache*) of the earth consisted of two fundamental parts; land masses and bodies of water. The geographer is mainly interested in the effects or results of various natural phenomena upon the two main divisions of the earth's surface. He leaves the causes of these phenomena up to the specialists in the various other

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5. *Will and Ariel Durant, Rousseau and Revolution, Simon and Schuster, New York, 1967, p. 531.*

6. *Ibid., p. 533.*

sciences. Kant classified geography as a science - a science of space. He held similar views to the French philosopher Rousseau, who also speculated upon geography by way of human reason. Rousseau had similar views on the concept that Kant held about perception. Judgement must be dissociated from feeling. In response to this, Kant developed the concept of inner and outer sense when refering to accumulation of knowledge. The outer sense was nurtured by the exterior physical environment (geography) and inner sense (feeling - non-concrete phenomena, e.g. time) was stimulated by the thought patterns of the individual. In this case Kant exhibited true Enlightenment thought in the fact that he sets up an empirical doctrine of nature, in which geography is a part. All the information given out by the environment is transformed into knowledge by the reasoning of the individual.

> *Kant argued that empirical knowledge could convey information, not about things as they really existed (noumena) but only as they were perceived as phenomena by human observers who imposed on them dimensions of space and time which belong to the observer, not the object.*[7]

He substantiated this in his remark in the *Critique of Pure Reason*, which states that "all philosophy is either knowledge arising out of pure reason, or knowledge obtained by reason from empirical principles."[8]

Kant saw the world as a single whole made up of individual interacting parts and could be equated with the Newtonian concept of the universe. He saw geography as an integral part of the panorama of knowledge determined by the rules of Nature. Kant saw geography as a description of a segment of all knowledge with its main function "the orderly investigation of particular aerially differentiated phenomena."[9] This concept is radically different from the mere classification of geographical phenomena which had preceeded Kant's philosophy. This philosophy does not try to find cause for geographical phenomena but to determine how the phenomena account for this location, the character of the place and its relation to other places.

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7. *N. Hampson, op. cit., p. 197.*
8. *Quoted in J.A. May, Kant's Concept of Geography, University University of Toronto Press, Toronto, 1970, p. 92.*
9. *R.E. Dickinson, The Makers of Modern Geography, Routledge and Kegan Paul, London, 1969, p. 11.*

The very fact that Kant relied heavily upon the role of reason and Nature in his basis for geographical thought, showed his great reliance upon Enlightenment precepts. It must be remembered that the Enlightenment did not leave such a great mark upon Germany as it had upon France and this may explain Kant's adherence to some of the ideas of Romanticism and Pietism. In conclusion it would be safe to say that Kant's philosophy was influenced by the Enlightenment and it did guide, to some extent, the direction of his philosophy of geography.

"While the eighteenth century was satisfied with what it was, the nineteenth century was satisfied with what it was becoming."[10] The climate of opinion was greatly shaped by the theories of evolution which were expounded by Charles Charles Darwin in his *Origin of Species* (1859) and *The Descent of Man* (1871).

Darwin's theory fostered a great wave of optimism in Western Europe and the belief in progress started by the Enlightenment and Romantic period was intensified. People felt that the basic secret of Nature had been solved and it was to become a key to a better life for all of mankind. If man was getting better all the time, it would eventually reach a state of perfection.

> *Since the historical process was an organic process, the possible discovery of its dynamic law or laws, through the combined study of history and human nature, held out immense possibilities. For once that was done, men would be able by the knowledge of causes to determine what artificial means may be used, and what extent to accelerate the natural progress in so far as it is beneficial; to compensate for whatever may be its inherent inconveniences or disadvantages.*[11]

This idea was expounded by many authors who wished to equate the human society with the discoveries in natural selection in the plant and animal world. Some of the disseminators of this idea were H.T. Buckle, Herbert Spencer, John Morley and W.K. Clifford. Clifford stated that "once the laws of sociology are mastered we may rationally organize society for the training of best citizens....Those who can read the signs of the times read in them that the Kingdom of Man is at hand."[12]

10. *Walter E. Houghton, The Victorian Frame of Mind, 1830-1870, Yale University Press, New Haven, 1957, p. 38.*
11. *Ibid., p. 35.*
12. *Quoted in Ibid., p. 35.*

Herbert Spencer also towed this line for he went back to the evolutionary theories of Lamarck, Lamarck put forth the theory of 'use and disuse' and Spencer picked up this concept when he stated that man was progressing more and more from his primitive state and becoming a greater social animal in physical and mental qualities. "Progress, therefore, is not an accident, but a necessity. ...As surely as there is ... any meaning in such terms as habit, custom, practice"; so surely must "evil and immorality disappear; so surely must man become perfect."[13]

This philosophy was not without its critics, however. Thomas Henry Huxley, in his *Evolution and Ethics* (1894), feels quite rightly that Darwin's theory has been twisted. He mocks the idea that society is striving toward perfection when he says that, "I suspect that this fallacy has arisen out of the unfortunate ambiguity of the phrase "survival of the fittest". "Fittest" has a connotation of "best"; and about the "best" there hangs a moral flavour."[14]

Even with a few skeptics, the main current of thought was governed by the belief in the progress of man and the infinite power of Nature and the way it determined natural as well as social phenomena to a perfect end. This period had been relatively free of war and social strife and it looked as though the perfect world was coming in the very near future. Life in general, with the upper classes at least, was good and filled with a great measure of optimism. God, through His agent, Nature, was guiding their fate towards a golden end.

The philosophy of geography in the latter part of this period greatly reflected this idea of Nature guiding man to an ultimate goal of perfection. These ideas stemmed from the work of Friedrich Ratzel, but very indirectly. It is very important to note that Ratzel did not advocate the idea of environment determinism. This misconception came about by "the ignorance of original works in German and through the dependence by English scholars on the writings of Ellen Churchill Semple."[15] Ratzel recognized that the environment did not have complete control over the individual or society as a whole. R.H. Lowie, an American anthropologist, stated that;

> *Contrary to some of his expositors, Ratzel did not exaggerate the potency of the physical environment. Indeed, he repeatedly warned against this pitfall and is still further removed from those who see in climate an overshadowing dominance. What saves him from such naivete is the recognition of the time factor...*

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15. R.E. Dickinson, op. cit., p. 64.

> *Two further conditions preclude an automatic response to environment: the incalculable effect of the human will and man's unlimited inventiveness. ...No one could emphasize more than Ratzel the force of past history.*[16]

Even though Ratzel did not advocate determinism, he indirectly, along with the Darwinian climate of opinion, fostered this philosophy of geography.

The writings of Ellen Churchill Semple reflect many of the ideas of the evolutionaries, which in certain respects reflect Lamarckian concepts, rather than the concepts of Darwin. She tried to prove that the environment guided man, not only in his actions (*American History and Its Geographic Conditions*), but in the development of his physical stature. It has to be explained that Ellen Semple wrote and continued her work into the twentieth century until her death in 1932. She was a 'child of the latter part of the nineteenth century' for she was a student of Ratzel. She helped to instill the views of the Darwinian period in the United States and these environmentalist ideas pervaded the American field of geography for a greater length of time, when compared to Europe. Some of these ideas still may be found today, and this is not surprising in a country which still believes in the 'myth of the frontier'.

Ellen Semple's ideas of geographical determinism were expressed in her pre-World War I work, *Influence of Geographic Environment* (1911), which clearly shows the influence of the Lamarckian concept of evolution. The following are some exerpts from this work:

> *Man is a product of the earth's surface. This means not merely that he is a child of the earth, dust of her dust; but that the earth has mothered him, fed him, set him tasks, directed his thoughts, confronted him with difficulties that have strengthened his body and sharpened his wits, given him his problems of navigation or irrigation, and at the same time whispering hints for their solution. She has entered into his bone and tissue, into his mind and soul. On the mountain she has given him leg muscles of iron to climb the slope; along the coast she has left these weak and flabby. In the river valley she attaches him to the fertile soil, circumscribes his*

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16. Ibid, p. 72.

> *ideas and ambitions by a dull round of calm, exacting duties, narrows his outlook to the cramped horizon of his farm. Up on the wind-swept plateaus, in the boundless stretch of the grasslands and the waterless tracts of desert, where he roams with his flocks from pasture to pasture and oasis to oasis, where life knows much hardship but escapes the grind of drudgery ...and the wide ranging life of a big horizon, his ideas take on a certain simplicity; religion becomes monotheism.... ...his faith becomes fanaticism; his big spacial ideas outgrow the land that bred them and bear their legitimate fruit in wide imperial conquests.*[17]

In some respects these ideas seem very far out and over-generalized, but one may take these passages out of their original context, as the British geographers may have done. In *Influences of Geographic Environment* she does recognize that skepticism in regard to the influence of geographic phenomena may be justified. She states that "owing to the multiplicity of the underlying causes and the difficulty of distinguishing between stronger and weaker factors on the one hand, as between permanent and temporary effect on the other."[18] The main point she brings out is that all factors governing the life and thought of man on earth fall under the heading of geography. "The important thing is to avoid seizing upon one or two conspicuous geographic elements in the problem and ignoring the rest. The physical environment of a people consists of all the natural conditions to which they have been subjected, not merely a part."[19] The real link that she exhibits with the Darwinian train of thought is that she analyses the complex of geographic influences from a "standpoint of evolution".[20] Man is governed by the law of development. In this respect she gives the example of the growth of the English state.

> *Just as the embryo state found in the primitive Saxon tribes has passed through many phases in*

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17. *Ellen C. Semple quoted in E. Fischer, R.D. Campbell and E.S. Miller, A Question of Place: The Development of Geographic Thought, R.W. Beatty Ltd., Arlington, 1967, p. 401 - 402.*

18. *Ibid., p. 405.*

19. *Ibid.*

20. *Ibid, p. 404.*

> *attaining the political character of the present British Empire, so every stage in this maturing growth has been accompanied or even preceded by a steady evolution of the geographic relations of the English people..*[21]

In this way, Ellen Semple is very representative of the kind of geographical trend that was initiated by the prevailing climate of opinion and how her ideas have led other scholars in geography to follow her lead. She definitely exhibits a Spencerian quality in her work, but using geography as the guiding force behind the gradual change and evolution of races. It was not clear from her works whether she felt that man was getting better all the time.

The German determinist philosophy of geography which was partially spawned in the Darwinian atmosphere of Europe brought about a great deal of reaction from the French school of geography. This reaction may have been partially stimulated by the fervent animosity that the French held for Germans in the wake of events in 1870. In this way the philosophy of geography was caused by a secondary climate of opinion in France - the hatred that the French held toward the Germans, caused by the French defeat in the Franco-Prussian War of 1870.

While the German determinists saw the environment influencing the fate of man, the French added a second dimension: they saw man also effecting the fate of the environment. Vidal de la Blache and Jean Brunhes were the two Frenchmen who headed this new concept of geography. This new idea became known as possibilism. They did not see man being governed solely by the force of the government. They saw that man and society had certain possible courses in his world which were offered by the environment. The environment allows man certain possibilities and society has to utilize one or more of these possibilities. This led to the development of regional studies by the French regionalists such as Albert Demangeon. The emphasis was upon historical geography and this could also be seen as a reaction against the German emphasis upon physical geography. The French geographers studied regions of the landscape to determine whether the possibilities of the environment had or had not been utilized.

This example is excellent in showing a correlation between a parochial climate of opinion and a philosophy of geography which eventually gained a great deal of merit and prominence.

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21. *Ibid.*, p. 405.

This is the way the world ends
Not with a bang but a whimper

T.S. Eliot
The Hollow Men

Man's race towards the utopian dream of a perfect society, utilizing all the gifts of science, led him over the abyss in 1914. Within four years the optimistic society of the 19th century had vanished. The fragile structure of the natural world order collapsed and the doors were opened upon the harsh realities of the 20th century. If the 18th century had been the Age of Reason and the 19th century the Age of Science, the 20th century was shaping up to become the Age of Anxiety.[22]

The optimism of the 19th century was shattered and man saw himself as going back to a barbarous state with the aid of his technology. The individual was alone, without a sense of spirit, in a world that had gone out of control. Man is a "hollow man" living in a "wasteland". Science had guaranteed progress but only as long as there was a degree of social and political stability. This did not seem possible in the chaotic times of post-war Europe. Europe was fighting to stay in front when she knew that her prominent place in the world had been taken by the United States. Just as the centre of power had shifted away from the Mediterranean in the 16th century to the Atlantic area of Europe, it had now shifted from Atlantic Europe to the North Americas. Not only had the individual been set adrift but all of European society. This led to many intellectuals having grave misgivings about their civilization and many of the writings of the post-war period reflected this theme. Arnold J. Toynbee called this period the "time of troubles"[23] and saw a definite link between Europe's dilemma and the decline of other civilizations and empires. The titles of the immediate post-war literature were infiltrated with a form of depression - *The Decline of the West, Our Age of Unreason, The Plague, Mind At the End Of Its Tether,* and *The Age of Crisis,* to mention a few. It became a time for reappraisal of all of the forms of culture, which picked up speed in the late twenties and thirties. Art lapsed into the period of the Post-Impressionists, Cubists, Futurists, Expressionists and Vorticists. The field of literature also spawned experimentalism, which culminated in the works of Gertrude Stein, James Joyce, D.H. Lawrence and Virginia Woolf. Social attitudes changed and the 1920's

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22. *The title of a poem by W.H. Auden, published in 1947.*

23. *Arnold J. Toynbee, A Study of History, Somerville abridgement, Dell Publishing Company, New York, 1946, Volume II, pp. 335-383.*

unrestricted public morality make the 1970's look like the Victorian period. This brief description would show that the post-war period is one of complete confusion. A period of waning values and aimless wandering, always trying something new, continual reappraisal of many of societies attributes. A world in a vacuum with very few values to grasp and depend upon. In many respects this world of 50 years ago is still with us and it would be perfectly true to say that our values in the 1970's are always being reappraised and modified. The main fact is that into this world geographers also had to form and fit their philosophy of geography. Geography went through a reappraisal but it did not lose its essential foundation as set by Kant.

Alfred Kettner was the main personage involved in the reappraisal of philosophy of geography. Hettner attempts a synthesis of geographical thought and bases it upon the groundwork laid by Kant. He merges the ideas of Kant and Humboldt and the French regional geographers. Special differentiation becomes the key in his synthesis and he rejects the ideas of the evolutionary trend in geographic thought.

Hettner's philosophy of geography is well documented in his *Geography: Its History, Character and Methods (Die Geographie Ihre Geschichte, Ihr Wesen und Ihre Methoden*, Breslau, 1927). In this work, Hettner states that geography is a science - a science of chorological relationships. Hettner stated that:

> *the chronological or historical or chorological or areal approach stand in clear distinction alongside the systematic study of particular sets of data, so that a chorological science of the earth's surface is not only justified, but is essential to a complete system of sciences.*[24]

He did not regard the scope of geography as being a general science of the earth but a science of the earth's surface. In this regard we run into a semantic problem - how does one define the earth's surface? Hettner substantiates his thesis, that geography is a science, when he says that geography's concern is "with terrestrial things in terms of their spatial arrangement, in contradiction to the systematic sciences, that are based upon the separate categories of things."[25]

Hettner reacts against the determinist idea and in this way rejects the outlook of the 19th century. He states that when "nature was introduced into geography and took precedence over the study of man, there was also a trend away from regional and systematic geography."[26] In this way he rejects that 'man is the measure of all things'.

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24. *R.E. Dickinson, op. cit. p. 116*
25. *Ibid. p. 117.*
26. *Hettner quoted in E. Fischer, R.D. Campbell and E.S. Miller, op. cit., p. 110.*

> *It is true that Man, as a primary agent of change in the transforming of the earth, will play a dominant role in this study, but this is not the measure of the objectives of the study. The essential concern is with the phenomena on the earth and their arrangement as associations in area.*[27]

Hettner also rejects some of the ideas of the possibilists, especially Schluter and Brunhes, who stressed the aesthetic influences of the landscape. Hettner put forward the idea that geography cannot be limited to the physical visible make up of the landscape, for one has to take into consideration the invisible properties, such as chemical composition and the like. Brunhes and Schluter were very well aware of this fact, but Hettner had tended to interpret the concepts of the two possibilists too literally and narrowly. It would be very debatable to state that Hettner was reacting to the nineteenth century possibilist for the sake of reaction. This may hold true in the light that he also reacted against the historical learnings of the French school of geography. He was against the idea that geography followed a passage of time. He stated that geography "takes a limited cross-section of reality at a particular time and uses development through time only for the explanation of the condition in the chosen period," "It needs a genetic approach, but not to become history."[28]

In rejecting the ideas of W.M. Davis, saying in effect that Davis does not represent reality in his geographical cycle of landscape, Hettner advocates more field work and at the same time rejects the ideas of the 19th century. He reverts to ideas of Kant and the ideas and the stress on field work of Humboldt.

In reference to the climate of opinion Hettner lives in, he represents a stabilizing force in this period for geographical methodologists. He bases his ideas upon the groundwork which Kant and Humboldt laid and, to my mind, it would seem that the advance of geography was insured. For while others, such as Davis, were trying to find a closer relationship between the other sciences and geography, Hettner was trying to define and set a more meaningful, up to date, framework for geography. He himself states that his conception of geography is not new for "I believe only that I have clearly expressed and methodologically established what was actually present in the development."[29]

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27. *R.E. Dickinson, op. cit., p. 117.*

28. *Ibid., pp. 118-119.*

29. *Richard Hantshorne, The Nature of Geography, Association of American Geographers, Lancaster, 1939, p. 138.*

In the late 1940's and the early part of the 1950's, geography was effected by the development of the computer and quantitative methods. This may have been part and parcel of the revived climate of opinion which again believed in the progress of man through science. Many radical quantifiers wanted to make this technique the basis of geography - while they overlook the fact that the computer is just a tool, just as a map was and is a useful tool. It has taken some of the human error out of the subject making it more precise, but it is only man who can interpret the results. With the advent of all kinds of ecological problems, the computer has lost some of its luster as science has. The computer has become accepted as a tool which will be helpful in cutting down the time spent upon research.

In this essay it has been shown, to some degree, that the general *Weltanschauung* in a period of history has to some extent influenced the philosophy of geography in that period. The Age of Reason produced the Kantian philosophy of seeing the world as a whole and geography was half of this whole. Geography is a science of space determined by human reason. The Darwinian period produced the philosophy of the environmentalists who in turn with certain political influences fostered the French regionalist geographers. The environmentalist believed in the process of evolutionary change and the great influence of the environment upon the actions of man. The French regionalist fostered ideas which were in opposition to the determinists. They determined that man also affected the fate of the environment. They determined that man had various possibilities with the environment. The First World War dispelled many of the ideas of social Darwinism and in the wake of the war we find societal chaos in Europe. The reason the environmentalist idea existed for such a longer time in the United States, is that the American people were not effected as greatly by the horror of the war. The Americans felt like crusaders who had won the war against the dreaded Hun. America felt as though she was the saviour of Europe. In Europe we find determinism rejected and Alfred Hettner develops a theory of geography which is based upon the ideas of Kant and Humboldt. He stabilizes geography in a time of crisis and it has stabilized upon this theory since then coming to age in 1939, when Hartshorne traced the development of Kant's idea into present day geographical thought.

THE DUFFERIN HISTORICAL SOCIETY

Marjorie M. Budd

The Dufferin Historical Museum of Carman, like many other museums in rural communities, originated out of concern for the preservation of local history. Therefore, in March 1954, a group of interested citizens formed the Historical Society with a view to the establishment of a museum. Officers were elected and the public notified.

Gradually articles were accumulated and displayed in temporary quarters while a well-organized committee canvassed for funds. In 1959 a small frame museum was built on a site within picturesque King's Park. It was officially opened by Premier Duff Roblin.

Due to local interest and the generous contributions of articles, this little building became inadequate. Prior to Canada's centennial year, the Society approached the Councils of the Town of Carman and the Municipality of Dufferin with the suggestion that a new museum would be an appropriate project for the community. The Councils agreed, and the present Museum was opened in July 1967 on the same site. The former building was sold.

There are now 1200 items on display at the Dufferin Historical Museum. All artifacts have been donated by local citizens, and are carefully catalogued and captioned.

There is a large display of photographs of local interest which visitors enjoy. An outstanding group of twenty-four

framed watercolour paintings, which depict the life of local pioneers about the turn of the century, is a featured attraction. They were drawn and painted by a local artist.

There is also an assortment of household articles, books, maps, and noteworthy Indian artifacts. The mannequins attired in wedding dresses are alluring.

Wedding dresses on display at the Dufferin Historical Museum - Carman, Manitoba

This museum is fortunate to have the last Red Ensign which flew over the Peace Tower in Ottawa. The day it was ceremoniously replaced by the Canadian Flag, February 15th, 1965, an alert Carmanite was present. With permission, he brought it home to Carman.

Another interesting exhibit is the castle clock which was once in the Dunlop Museum. It has now been placed in this museum by the owner - a Carman citizen.

School children and other groups enjoy our displays, and usually include during their visit a picnic in the park and a swim in the pool.

Visitors from all parts of Canada, the United States and other countries have registered. Their comments are very gratifying to the volunteer custodians of local history.

This year, a framed scroll inscribed with the names of charter members who have remained dedicated has been hung

in the Museum, in appreciation of their contribution to the project.

Interior of the Dufferin Historical Museum

Because a government grant enables us to hire a week-day supervisor, the Museum is open May 24th to September 15th, Monday to Saturday, from 2:30 - 5:30 p.m. It is supervised on Sundays by volunteers from 2:00 - 9:00 p.m.

The Museum is also open, by appointment, for tours by school classes and clubs.

MORDEN'S COLOSSAL FOSSILS

Paul Sigurdson

The Morden District Museum really came into existence when it was incorporated in 1971. However a lot of hard ground work by a few dedicated people had been done before that time in the line of organizing and collecting suitable articles and arousing interest in the organization itself. In the past three years, the Museum has had its home in the upper room of the old Post Office building, located at the corner of 8th Street and Stephen.

Already thousands of items have been collected and catalogued-for example: Indian arrowheads, an organ, baseball uniform, wooden potato masher, plates, cups, vases, books, and a crude dentist's instrument for extracting teeth; as well as hundreds of other items once commonly used in pioneer homes.

Unfortunately, because our space is quite limited, we are unable to accept many articles which interested people have wanted to donate. Until we have more room, the growth of our museum will be restricted. When we get the new larger quarters in the arena, we will be in a position to gather more articles and artifacts and add variety to our displays. Eventually we will be able to rotate displays with other museums. Of course, our fossils will be the most unusual attraction. We are now able to boast that no other museum can offer such rare sights. Only one other place in North America has found fossils of similar species, and that is in Kansas. Between our fossils and our artifacts, we will have a unique and exciting showplace.

We would like to remind you the museum fills a real need in the lives of many of us and will become increasingly more meaningful as the years pass by. The museum reminds us of our heritage; tells us what we are, because of what our forefathers were. All of us seek meanings for our lives and all of us search back to the roots to find those meanings. It is important to remember our fathers, for it helps us know ourselves and is that not where all learning begins? We do not know the pioneers well enough. We do not know their hardships, their faith, and their endurance. If we remembered more we would be a greater people. We hope the Morden and District Museum contributes its small light to this end.

THE FOSSILS

For almost forty years prehistoric fossils have been unearthed in the bentonite pits near Miami and Morden. However, only in the past four years has sufficient interest been generated to encourage the collection and preservation of these old bones. Although it is a major find in the field of *paleontology*, as

yet only a few are aware of its value to science and to the understanding of the changes in the world aeons ago.

The fossils are about 90,000,000 years old. Sometimes they are badly deteriorated, but usually they are remarkably sound and well-preserved. Quite often 90% of a whole animal's bones will be found undisturbed. This is remarkable.

For the past four summers, university students, headed by Henry Isaak and directed by the Morden and District Museum, have been working in the field, excavating, collecting and restoring and assembling these fossils. Several species have been mounted for display and thousands of bones and groups of related bones have been sorted and catalogued and filed away in wooden flats.

These huge creatures are mostly reptiles which cavorted in a great ancient sea. Although unrelated to the alligator, they resembled these monsters and grew to a great length. Some were gigantic turtles, approximately twelve feet in length - others were large awkward birds unable to fly. Their names were as strange as their shapes: Mosasaur, Archelon, Plesiosaur, Hesperonis, Portheus. All these (and some unidentified fossils as well) have been found in the Morden area.

Plans are afoot to provide about 8,000 sq. ft. of space under the auditorium of the Morden Complex for a new museum. The executive of the Morden and District Museum is making a submission to the federal government for a substantial grant to defray a large portion of the cost of the project. By integrating the museum with the complex, we can demonstrate that the Town has already contributed a generous portion of the total cost. When the project is further along, we will ask the province to add its share as well.

The area will be divided into a fossil display area, an artifact display area, a storeroom, a workroom, a work area, a kitchen, a cloak room, washrooms, an office area, lobby and a display area. To allow for flexibility, the walls will be movable whenever it is feasible. The fossils will be mounted in various ways and special lights will play on them for maximum effect.

A classroom is included in the plans to provide facilities for itinerant groups of students who wish to visit the Museum and spend time there studying elementary paleontology from a professional curator. It is possible that eventually a high school credit course will be offered here.

When this Museum is completed we will have a display of fossils which cannot be duplicated in America or even the world. Support us in our venture! Tell everyone about our Colossal Fossils. Boast a little too. It's something to boast about!

WHY ARCHAEOLOGY? A DISCUSSION OF THE BENEFITS ARISING FROM THE STUDY OF THE PAST

Leo F. Pettipas
Michael E. Kelly

The scientific discipline which investigates, in part, the relationship between man and his natural environment is Anthropology. Archaeology, as a part of Anthropology, investigates this pertinent question by the study of past lifeways.

Human beings adapt themselves to environmental circumstances through patterned behaviour. For example, city-dwellers go to the supermarket to "gather" food and the Ojibwa of Southeastern Manitoba go to the wild rice lakes at certain times of the year, also to gather food. Many of these activities involve the production and use of cultural goods or "artifacts". When behavioural activities at a particular geographic location cease, many artifacts and much trash are left at the location, forming a fossilized record of that activity. This is the information the archaeologist seeks and collects.

A Sandhill Bay crewman soaking a prehistoric fire pit in P.V.A. solution in preparation to moving it to the laboratory for further analysis

Collecting archaeological information is a slow, time-consuming process. Initially, archaeologists may spend many hours simply walking, systematically searching in selected areas for locations where past people did something: killed an animal, built a house or tent, or stored some food. Once a place of this nature has been found, the site is investigated and compared with other sites nearby. The similarities and differences among sites in a region are determined and explanations are sought to account for these similarities and differences. The record compiled from the excavation of different kinds of sites in an area includes information as to when they were occupied (usually by dating samples of charcoal and bone by the carbon-14 method) so that sites of vastly different age are not compared uncritically. Sites will also frequently include waste products of resources that were gathered from the environment and used by people for food or the production of artifacts. Many of these resources have their own patterns of availability - for instance, the annual ripening of a nut or seed crop, so that the "harvest" is limited to a specific time of year.

Work concerning a small group of sites, limited in their time and space perspective, produces part of what may be termed the "archaeological record". Basically, this record shows changes in the adaptive responses, both biological and cultural, that man has generated to changing sets of environmental circumstances.

Having reviewed some of the basic methods and objectives of archaeology, we might ask the question: "do the results of such endeavours have any practical value?" Is there any way we can apply the information so derived to practical problems that confront us in this day and age? Is it of any real use to anyone but the academics and those who might have a passing curiosity for such ancient things?

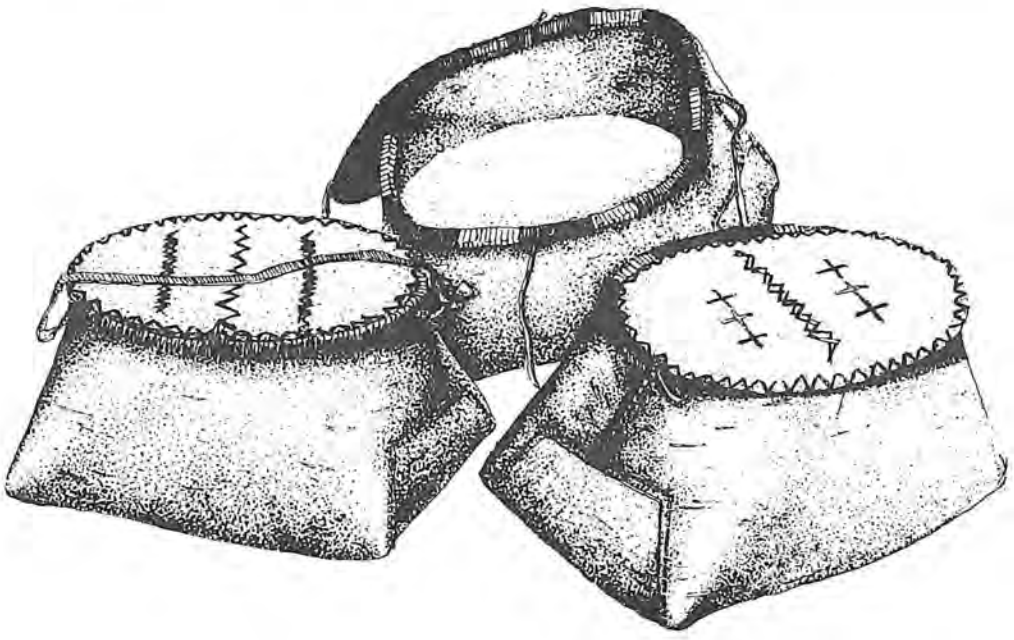
One of the problems of Canadian society today is the status of the Native and the misunderstanding and prejudice that is directed toward him. One need only read the works of such vocal Native spokesmen as Harold Cardinal in this country and Vine Deloria in the United States to understand the nature and magnitude of the problem. As to the resolution of this situation, education, particularly of the young, is vital to whatever effort we might put forward in eliminating or at least reducing the misunderstanding, prejudice and discrimination that exists in this country today. One tool that can be brought to bear against this situation is archaeology.

There is developing among Native people today a desire to revive the old ways. In 1974, the Provincial Government established a Native Education Section within the Department

of Education. In the spring of 1975, the Section sponsored a workshop, the topic of which was the pursuit of Native identity. The newspaper announcement of the workshop reads as follows:

> *A one-day workshop to bring together native urban youth and their elders who can pass along native culture and values will be held by the provincial department of education Wednesday.*
>
> *Native elders from British Columbia, Saskatchewan, Ontario and Manitoba, including a writer, a spiritual leader, a Manitoba Indian Indian Brotherhood senator, and a number of people who can teach traditional native ceremonies, will attend.*
>
> *"The native youth of today have been experiencing difficulties in the present system of education and are constantly searching for their identity", a statement from the department's native education branch said.*[1]

That this conference was sponsored by a component of the Provincial Government bears out the latter's recognition of the fact that Native identity is vital to the Manitoba cultural mosaic. Archaeology can be a major tool in the definition of that mosaic within the long-range perspective.



Between 1969 and 1975, archaeological research was conducted around Southern Indian Lake. Native students were involved in this work, and the reaction of one of them is worth reproducing here:

> *"I didn't know anything about archaeology", said Robert Linklater, 19, who is one of seven Work/Study students from the Nelson House Reserve, itself on the diversion route. For him the people who made the pock-marked, round-bottomed pots and stone tools are perhaps someone special.*
>
> *"I think of them as my ancestors"...*
>
> *"All of us were interested", said the 19 year old, who plans to go to University and then return to Nelson House "to help my people. We want to recover the history of our ancestors".*[2]

The interest generated by the work was found not only among the young people actually engaged in the field studies. "Apparently the senior citizens are especially interested in the project since they see it as a means of rekindling the dwindling interest of their young people in the Cree culture."[3]

In 1974, the Manitoba Indian Brotherhood published a document entitled "The Shocking Truth about Indians in the Text Books".[4] The purpose of this project was to point out insensitivities and biases about Native culture which appear in Grade 6 textbooks used in Manitoba. Perhaps equally pertinent is the observation that such textbooks give short shrift to, or exclude entirely, the whole question of Native history prior to White contact. This is understandable for two reasons: (1) "History", to most educators, means the period since the coming of the White Man; and, (2) the study of the pre-White period (which in Manitoba amounts to at least 10,000 years) is poorly developed in this Province, and in Canada in general. One of the criteria for analyzing the textbooks was the "Bias of Omission"; however, not even those who conducted the study addressed themselves to the fact that the most glaring omission of all is the omission of 90% of Manitoba's history from the textbooks to begin with! The human story relating to this massive span of time is accessible mainly through archaeology.

In 1974, the University of Manitoba established a Department of Native Studies. In so doing, the University not only

acknowledged the place of Native studies on its curriculum, but one of the courses on the program is entitled "Manitoba Prehistory". This course is entirely dependent upon archaeology for its substance. Archaeological research accomplished to date indicates that the prehistoric forebears of Canada's Native population were in no way backward, disorganized, or savage, but indeed were highly successful in maintaining a stable existence without the benefit of the technology we depend on so heavily today. This, in fact, is one of the most potentially significant lessons of archaeology - that present-day Western man must come to see his demographic, sociopolitical, and adaptive situation as something very unusual on the scale of human history, in a state of extreme instability, hopefully in rapid transition to a new equilibrium level; and he must weigh his actions in light of this recognition.[5] Let us take an example.

Today, living in the so-called "affluent society", we face problems in securing many of our basic needs. Every day we read about the energy crisis or rising food costs in the newspapers. The problems of successfully adjusting to environmental circumstances have plagued man for centuries. Through the study of man's past, his success and failures, we stand to gain a knowledge of the man-nature relationship which will enable us to guide our own course of development and to ensure our own survival.

The broad outlines of North American prehistory have been adequately known for only the past 30 years, but continuous refinement is being made. Generally, the sequence for the North American Continent as a whole is as follows:

(?) - 15,000 (?) B.C.

Man's entry into the New World across the Bering Strait's land bridge is, as yet, poorly documented. Present-day theory suggests that human populations, dependent on migratory game animals, moved into North America over the Asia "Land Bridge" as the animals found new forage with little competition and predation.

15,000 (?) - 8,000 B.C.

Within this period of time are the first carbon-14-dated sites (9,500 B.C.) documenting human activities through stone tool assemblages and associations of those tools with remains of big game animals like mammoth and bison. These people had a highly specialized adaptation based on hunting and utilization of large animals. Meat was used for food and the hides for shelter and clothing. A certain amount of fruit and plant collecting may have been carried out to supplement the meat diet, but little evidence for this exists. This adaptive tradition spread over the part of the North American Continent that was ice-free.

8,000 - 2,000 B.C.

During this phase of prehistory, people in the New World began to take on more regionalized cultural styles while adjusting to temperate climatic conditions. They were "readapting" to decreasing populations of large game animals by turning to hunting small animals, fishing, and collecting wild plants, nuts and seeds. Among new tool sets appearing in the technological assemblages were milling stones of various styles for grinding food stuffs.

During the latter part of this time period, sites representing the specialized large mammal hunting adaptations are no longer found.

2,000 B.C. - A.D. 1,500

During this 3,500-year interval, hunter-gatherer populations were either displaced or became users of agriculture to gain their livelihood. There was population growth, development of urban centres supporting high population densities, specialization of labour, development of class structure, and other related facets of civilization. All these changes, slow to come at first, seemed to increase at an exponential rate as time progressed. To be sure, not all hunting-gather peoples disappeared during this time-span, but we do find their adaptations limited to regions generally unsuited to agricultural production. The northern forests and tundra of Canada are two of these regions.

Over the past 30 years, archaeologists have established the major adaptive changes of Native North Americans through time, but it is also well documented that people will resist change, or only change enough so as not to have to change further. Similar problems face us today - how not to change our transportation technology, for instance, with its singular dependence on the petroleum-consuming internal combustion engines, when petroleum resources are dwindling rapidly.

But we might ask: "what was the response of the earlier large mammal hunters in a similar situation when, either from overkilling the animals or from climatic changes associated with the glacial recession, the animals became extinct?" Diversification - that is, decreasing dependence on big game hunting and increasing dependence on fish, small animals, and plant products - is observed in the archaeological record. This leads us to the prediction that the energy resource upon which our transportation industry is dependent will have to be diversified, or the industry will collapse from its current over-specialization.

This, then, is one important value of archaeology: by understanding how people have survived in the past, and understanding

causes and processes of changing adaptations, we will be in a better position to predict and control our own responses in the long-term adaptive process.[6]

Archaeology does not only address itself to prehistory, that is, the period of time that pre-dated the coming of the White Man. In Canada, archaeology is generally divided into two categories - prehistoric and historic. Prehistoric archaeology explicitly addresses itself to the study of Native peoples who inhabited the country before the coming of the Europeans. Historic archaeology, on the other hand, deals with the remains of human acitivity and settlement since the White Man appeared on the scene. Historic archaeologists direct their attention, by and large, to the remnants of forts and trading posts.

Now it is quite obvious why archaeology must be brought to bear upon the study of prehistoric cultures - the very fact that they are "prehistoric" to begin with means that written records from which we might obtain information are not available. Hence, anything we seek to learn about prehistoric peoples must be through the interpretation of archaeological remains. However, the historic period has produced an abundance of documents in the form of explorers' accounts, fur trade journals, and missionary diaries, many of which describe the life styles of both Native and European peoples during the exploration and fur trade eras. What advantage, then, is to be gained by excavating historic sites?

There is no question that large volumes of written information are available on the historic period. However, is all of this information accurate, complete and unbiased? When reference is made to the location of a particular fur trade fort, for example, it may be appropriate to check the information out by conducting an on-site (i.e. archaeological) excavation. Other details in the historic documents, such as the size of a fort or trading post, the number of buildings present at any given time, or the exact position of structures relative to one another - can be verified through the application of archaeological field techniques.

Depending on an historian's problem or interest, the historic documents may be accurate but incomplete, because the records were made for a specific purpose that did not call for the information required by the modern historian. Once again, archaeology can provide many of the answers.

If the lifeways of Native people during the early historic period form the subject of interest, documents again constitute a logical source of information. However, the science of Anthropology had not been developed when many of the early

observations were being made, and many descriptions of the Natives may be biased. By virtue of the fact that the early explorers, traders, and missionaries were raised in a very different cultural tradition than that of the Natives, it may have been difficult for them to view the latter objectively. Once again, archaeology can be used as a check on the reliability of statements in the written records.

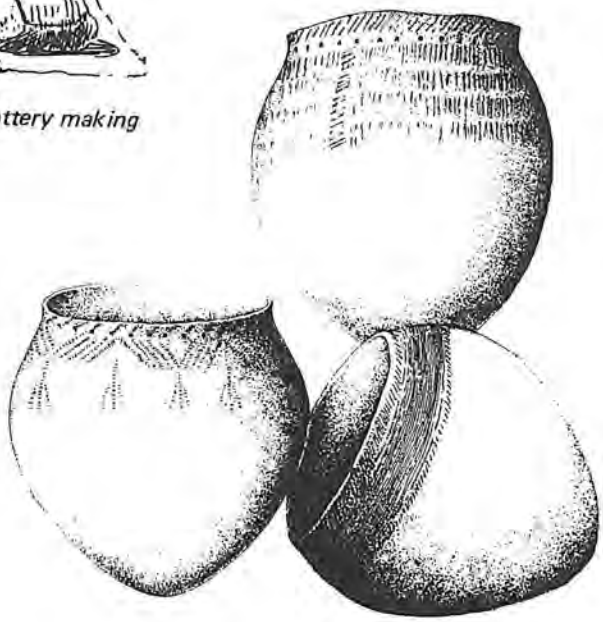
In recent years, governments have taken a keen interest in the reconstruction and restoration of historic sites as National Historic Parks. Two good examples are Louisbourg in Nova Scotia and Lower Fort Garry in Manitoba. At both of these, archaeological excavations formed an integral part of the development plans. Such work not only serves to ensure faithful and accurate reconstruction, but also provides artifacts that can be incorporated into displays once reconstruction is completed. But is there any more practical purpose to excavating archaeological sites? We have already discussed the contribution archaeology could make to the betterment of social conditions through education. If one considers the fact that one of the major concerns in Canada today is our national identity, a further value of archaeological research becomes readily apparent. Without a doubt, one vital component of a people's identity is its past.

> *Through archaeology, you can discover that Canadians can look back at a much greater antiquity than our history books show. Even in Manitoba, we can go back 12,000 years. It's exciting to realize that this land, this province, has been occupied for thousands of years. It adds to your sense of being a Canadian to know that we are not infants as far as a nation is concerned. We have a long history to look at.*7

There can be no question as to the degree of public interest in Canada's culture history. In the fall of 1974, at a gathering of archaeologists in Brandon, Professor Leigh Syms noted:

> *There has been a tremendous increase in interest on the part of the public... . The introduction of this information into school programs at the high school level in Winnipeg, the involvement of students from local communities such as Glenboro, and the development of an elementary school level program in Brandon (particularly in the program at George Fitton school) is also*

Pottery making



> *indicative of the development of a new generation with a much greater sense of awareness of this cultural heritage that many of their predecessors missed... .*[8]

The proliferation of museums, both urban and rural, public and private, since Canada's Centennial demonstrates this desire on the part of the Canadian public to preserve, and learn of, the artifacts and "story line" of their heritage. It is not uncommon to find archaeological materials making up an important component of the displays. The immense popularity of the guided tours at the Pine Fort excavations in Spruce Woods Provincial Park several summers ago, and the disappointment expressed by local residents upon learning that the field work was completed and would not be continued after 1974, is proof enough of the public's interest in its past. Furthermore, the Manitoba Archaeological Society has expanded significantly in the last five years. In 1972, a Dauphin Chapter was established, and recently, two more chapters have been formed at Leaf Rapids and Thompson. A separate amateur group, the Archaeological Society of Southwestern Manitoba, was established in 1973. It must be pointed out that while the membership in these societies includes many non-Native persons, the interest in prehistoric archaeology is nonetheless very keen.

In addition to the educational and recreational value of archaeology, there are economic benefits that derive from the development of archaeological resources. For example, during the summer of 1974 alone, some 7,000 people went out of their way to visit the dig at Pine Fort. This project was not too heavily advertised; otherwise, there may have been many more visitors to the site. At any rate, the fact that an archaeological dig was ongoing within the Spruce Woods Provincial Park not only rendered the Park that much more attractive a place to visit, but also was no doubt of benefit to local merchants. The following exerpt from a letter submitted to the Minister of Tourism, Recreation and Cultural Affairs by the Carberry Chamber of Commerce bears out the kind of enthusiasm such research can generate among members of a local business community:

> *The Chamber would be very much interested in promoting further searches of this area and a possible re-building of the original fort. Since this part of the country is already a tourist attraction with the excellent facilities at Spruce Woods Park. This has filled a much needed recreation area for this district, and being left so much in its natural state, has brought many favour-*

able comments from outsiders, so we feel developing historical aspects of the surrounding area would be educational and provide a real opportunity to preserve a part of our Manitoba history.

In sum, the conduct of archaeological research, and the publication of the results, can have the following benefits to the people of Manitoba:

1. It can provide a better understanding of Native culture and, by incorporation of the findings into school curricula, can be utilized to combat ethnocentrism and prejudice among our youth;

2. It can provide the Native peoples themselves with a fuller understanding of their cultural heritage; and can be incorporated into their own projects and programmes within such agencies as the Native Education Section of the Manitoba Department of Education;

3. It can provide us with a sense of perspective and an awareness of the fact that present-day Western civilization in general is not in equilibrium with its environment and that some form of reconciliation with natural and cultural conditions is very much in order;

4. It can do much to augment the contents of historic documents, which themselves provide a substantial basis for the interpretation of Canada's history. In so doing, it can make a major contribution to the definition of the Canadian national identity in general and the definition of Manitoba in particular;

5. It can be seen to have definite economic benefit, inasmuch as on-going archaeological digs attract visitors and tourists into rural areas, and in addition provide employment for local residents. Expenditure of funds by archaeological crews for logistic support can be significant in small rural communities.

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Drawings by Aliana Young

THE HISTORICAL MUSEUM OF ST. JAMES-ASSINIBOIA

Walter Bannister
John Belows

The building housing the Historical Museum of St. James-Assiniboia was built in 1911 and served as the City Hall and school in this area for many years. In 1969, Assiniboia amalgamated with the City of St. James and the building was used for the storage of such things as old records. Upon total amalgamation with the City of Winnipeg, the building was slated for demolition. A group of extremely interested citizens, spearheaded by Ed Russenholt and Walter Bannister, met informally for several months determined to maintain this historic building to house a museum.

The museum finally came into being in 1971. Its main purpose was to preserve the artifacts and some history of Assiniboia and, of course, the building itself. Some of the artifacts on display are: a beautifully restored cutter that was owned by the late Honourable John Taylor (1834-1925); cast iron stoves and heaters; cast iron soap making caldrons; a left-hand walking plough; and sad irons dating from another era to the present. There are many Indian artifacts which include a headdress, arrowheads, costumes, an Ojibway Hymn book and many other items too numerous to mention but of great interest to the public.

The executive of our museum has had their work cut out for them for the last three years. This came about as the result of a letter from R.C. Westcott (Property Manager for Manitoba Hydro) to Ed Russenholt (our first President) regarding an old log house of Red River construction built in the late 1850's. The wheels were put into motion and this log house was moved off its original site (River Lot 39 - just east of Headingley Gaol on the Assiniboine River) since this property is now the right of way of Manitoba Hydro. After much delay, the old log house was moved intact to its present site next to our museum building. What a sorry sight to behold!

"Old Log House" before and after restoration

The float featuring a papier maché replica of the "Old Log House" which won first prize in its category in the 1976 Buffalo Barbecue Parade

President Ches Law presenting a "Life Membership" to Mr. John Andrushko in 1974

Work was then begun to restore the old log house. It was very obvious the first thing to do was to put a new roof on the old building. This was accomplished by a great effort and a cheque from the local Chamber of Commerce. The old stucco, with which someone along the way had covered the building, was torn off the outside of the house to show the log construction. The outside logs were all rechinked and painted, new windows and doors were installed, lathe and plaster was applied to the inside walls, and a new chimney was constructed. "The Old Log House", as it is affectionately called, was open to the public on September 19th, 1976. The Ladies Auxiliary of our museum is in charge of furnishing the house and is now in the process of obtaining furnishings for the period 1850 to 1880.

This year, for the first time, we entered a float into our local Optimist Buffalo Barbecue Parade. The float was a replica of our Old Log House and we won first place in our category.

To assist in our financial situation, which is never too good at any time, we have on sale at our museum books by two well-known authors: Ed Russenholt's *The Heart of the Continent* and Mary McCarthy Ferguson's *The Honourable James McKay of Deer Lodge*. Also on sale are ceramics produced by Mrs. Pat McBurney. We also sell memberships to our museum at $1.00 per person and $2.00 per family; and are in the process of selling Patron Memberships to businesses in our area and Life Memberships to anyone who is interested. The Historical Museum of St. James-Assiniboia is open:

April 1st to September 30th	1:00 p.m. to 5:00 p.m. daily
October 1st to March 31st	Sundays only - 1:00 - 5:00 p.m.

Admission is free. Everyone is welcome.

We invite you to come out to 3180 Portage Avenue and visit our Museum and the Old Log House.

We think you will enjoy yourself.

REMINISCENCES OF A LOGGER — Norm Williamson

During the winter of 1927-28, John Grey, of the Prospect District north of Portage la Prairie, took a contract with a paper company to haul pulp logs out of the bush to the new pulp mill at Pine Falls, Manitoba. The success of the contract depended on getting out two loads per "big team" per day. The big teams were four-horse teams. However, that winter turned out to be unseasonably warm. Because of this, the unfrozen muskeg would not take the weight of the big sleds. Therefore, the distance orginally estimated at an eight mile round trip stretched to close to twenty. As a result of these additional miles, only one load could be brought out of the bush in a day. When it began to thaw in February, it became clear to Mr. Grey that he had no hope of breaking even and he pulled the outfit out.

Mr. Fred Thomson, also of Prospect, was with the Grey outfit, and he gives an interesting account of his experiences in the early days of the pulp and paper industry at Pine Falls. Fred Thomson is currently the Curator of the Fort la Reine Museum at Portage la Prairie.

Fred left Portage the day after Christmas. John Grey and his nephews, Harold and Jim Grey, had gone earlier by train, taking in the horses and equipment.

When he arrived, Fred found that Pine Falls consisted of bunk houses for the men working in the new mill, and a log store with a post office. The store was run by the company. Having the post office in a company store made an interesting combination, for when a man got a parcel from Eatons or another outside store, he was reprimanded for not buying his goods at the company store. Causing trouble could cost a man his job and those were hard times. Pine Falls was a man's world in those days.

The Greys had taken over the camp, south and west of Pine Falls, that a Portage la Prairie man called Hargrave had run the year before. There was a bunkhouse for the men, a cook shack, and stables for the horses. All the buildings were constructed of logs. There was also a large enough clearing to use as a holding yard for sleds and the secondary pulp log piles.

The bunkhouse was heated by a cordwood stove in the middle of the single room. Mr. Thomson told me it was warm enough, however, there were six inches of ice on the log walls beside the bunks from the condensation of the gang's drying clothes. Sometimes the blankets froze to the wall at night.

One man was useless in the bush so they made him cook, however, he wasn't much better at the stove. Besides the cook, there

were three men driving the two-horse teams and three more driving the four-horse teams.

The gang got up an hour before daylight and fed the horses baled hay and a measure of oats. They watered the horses at a shallow well. If the well went dry, they dropped a stick of dynamite into the well. The blast blew the ice out and the water ran for two, three, or even four weeks before the process had to be repeated.

When the teams had been taken care of the men went to the cook shack and took their chances. After they had eaten, they hitched up the teams. The small teams, with the standard bunks, headed into the bush to haul the pulp logs into the holding yard. The logs had been cut and piled the winter before. The trouble was that the piles had sunk a log or two into the muskeg over the summer and were frozen in. Time could be lost trying to retrieve the last layer of logs. These missing lengths meant the small teams had to make that much more distance in the long run to make up the cords. When the small teams had made up their loads they would bring the logs in and stack them in the holding yard at the camp. Meanwhile, the men loaded the big six-cord sleds in the holding yard and started for the mill. The sleds the big teams hauled were chain-linked; that is to say, the bunks of the sleds were connected by chains from the front of the back set to the back of the front set of runners.

Men from Fort Alexander had laid out the trail from the holding yard to the river. The ravines were bridged by piling cord wood lengths into them, then covering the logs with snow. But the most interesting thing about the trail was the way the men had set the trail to make sure the sleds would not hit obstacles. Mr. Thomson explained, "Just as you thought you were going to hit a tree, the front runner would run up on a cordwood stick and slide two feet sideways, then so would the back runner, and the sled would miss the tree by a foot." The trail breakers had frozen an iced log into the ruts at the right place and right angle.

The trail meandered in and out making its way around the soft muskeg stretching the miles, until at last it reached the Winnipeg River above the pulp mill. There were three slopes down to the ice - the first to the left, the second to the right, and then left again onto the ice. They brought the teams down the slopes with the hind team pulling back on the tongues braking the loads all the way. However, as the men were good teamsters, there were few accidents. Only once did Mr. Thomson see a load lost when a team tried to outrun a load.

The cordwood was unloaded into long eight foot high piles stretching across the river ice. Each contractor had his own

pile. As each pile was a uniform number of feet high, an interesting situation developed. The Company had a man who came out and measured the length of the pile, but more important, he had a pole with which he measured the height of the piles. As the piles of cordwood grew in size they grew in weight resulting in their weight pushing the ice down, causing water to feed up through cracks and flood the ice. When this water froze, there was a foot or so of logs under the ice. Then the company man would show up to measure the piles. He would set the pole on the fresh ice and tell the boys to bring their piles up to standard or no payment. You might say it was an early form of inflation.

Sometimes they were joined on the ice by the Fort Alexander men who inevitably hauled their logs with oxen. They told Mr. Thomson they could not keep horses because of swamp fever and mosquitoes. Mr. Thomson pointed out to me that it was for the same reason that the country around Oakville, Manitoba had to be opened by using oxen - at least before the district was drained.

It was when the teams were at the piles that the newspaper boy arrived on his pony to sell them the newspapers. Once the men finished unloading the big sleds, they returned to the camp, arriving there by four in the afternoon. Once at the camp, they fed and watered the horses.

In the evening they played cards, read the paper, wrote letters or just yarned. It was pretty dull, but it was too far back for a trip into town and there was little more of interest there - just more men doing the same thing. Besides, at a dollar a day wages, they had no money to spend. The only real bit of excitement that winter was when one of the Grey's team of horses met a dog team. The dogs were in a fan shape formation and the sled the horses were hauling was empty. When they met, all the dogs started to bark. They probably thought they were looking at the biggest bunch of moose they had ever seen. Anyway, they went out of control and so did the horses. The horses took off at a dead gallop. Before they could be brought under control, they had circled Pine Falls' brand new graveyard. However, no damage had been done as there was only one grave located there.

The routine remained the same until February. Mr. Thomson told me he enjoyed the life very much. It was never really cold in the bush. When there was a blizzard you did not notice it until you hit one of the open swamps or the river. The air was fresh and clear and, if you stayed dry, it was a healthy life.

When the temperature began to rise in February, Mr. Grey made the decision to bring the project to an end. As John Grey could not afford to ship the horses out by rail, they had to

drive the teams home. However, as there was no real road out of Pine Falls, they went out on the railway right of way as far as Beaconia. It was possible to travel on the ice of Traverse Bay and Lake Winnipeg but that was a long way around.

They left at five o'clock only to be stopped by a section foreman. The railway did not let anyone use the right of way. As long as his crew was in ear shot, the foreman cursed them for trespassing on railway property. However, when the men drifted away to put the hand car in the shed, the foreman waved them on down the tracks telling them to go on.

They stuck right to the tracks, crossing the trestles over the creeks. They drove the teams over the trestles. Mr. Thomson was driving one of the four-horse teams and leading another behind the sled. The horses walked the planks of the trestles carefully but they did not balk. If one had slipped it would probably have broken a leg. As Mr. Thomson put it, there was no other way out. As they left Pine Falls, another gang came in. However, that gang tried to come up the ditch beside the track. They lost a team which drowned when it went through the ice on the ditch. The ditches were full of water in places, but the water was hard to spot under the snow. The team had either hit rotten ice or a spring hole and had foundered before they could be pulled out. Therefore, the Grey outfit stayed up on the tracks.

Once they were forced off the tracks by an oncoming train. In the quiet of the evening they heard it coming from a long way off and they thought they had lots of time. However, when everyone else was off, they found that Mr. Grey could not get his sled to move out of the track. The men had to unhitch the team, unload the sled and tip it off the track. Then they had to run back through the soft snow to hold their teams as the steam locomotive roared by on its way to Pine Falls. When it passed, they got sorted out and continued on their way. When they reached Beaconia, they found a bush camp of central Europeans and were made welcome. Because it was the weekend, and many of the men had gone home, there was room in the stables for their teams. The tired outfit then made their rolls up on the bunks of the men who were away and had a good night's sleep. The next morning the camp cook fed them and they were on their way.

As they passed down the east side of the Red River, Mr. Thomson noticed that every well in the yards had the old-fashioned counterbalance to lift the bucket out of the well. That night they crossed the iron bridge at Lockport. They stopped for the night at the Hays' Stopping House which was run by two brothers and a sister.

The next day they continued on their journey to the Prospect District and home.

THE GATEWAY STOPPING PLACE MUSEUM

Dorothy McClelland

Nestled among the mighty oaks and maples near the Red River at Emerson stands the Gateway Stopping Place Museum. This museum is quite unique in that its main buildings are two of the oldest log structures still existing in Manitoba. The idea for the museum was conceived in 1957 when a group of interested people set about to purchase and restore these buildings before the elements and time completely destroyed them. With the help of the Manitoba Government, the buildings were moved to the present site and restored.

A Museum Committee was formed to organize and supervise the furnishing. An attempt was made to obtain as many artifacts and articles as possible from the Emerson area. Many families loaned or donated interesting heirlooms. The museum group was able to get a handmade Red River cart. The group was aided by Miss Barbara Johnston, former curator of the Hudson Bay Company Museum, in setting up, cataloguing and placing the artifacts in the museum.

After many months of hard work, the museum opening took place on August 2nd, 1958. The Honourable Duff Roblin, then Premier of Manitoba, cut the ribbon to open officially the Gateway Stopping Place Museum. The name was derived from the fact that during the "Boom" of the 1800's, the town of Emerson was referred to as the "Gateway City of Manitoba". The term "Stopping Place" also seemed appropriate because during the

early years of river and stage coach travel many hostels or "Stopping Places" were located along the banks of the Red River. Hence the name "Gateway Stopping Place". While these buildings contain many interesting historical artifacts of the early days of the Canadian northwest, it is the history behind the buildings themselves that truly reflects the area's heritage.

The largest of the two buildings was the first customs house in the northwest. Originally built by a Mr. Pronteau in the late 1860's, it was used first as a private dwelling and then later as a hostel or inn. Originally, it was located in the United States; however, this fact was not known until the International Boundary was surveyed in 1872. Then it was moved over the line into Canada. Even though it was located on the American side of the border, the building seemed to represent British authority and it was this authority that prompted the radical Irish Fenians to capture this post in 1871. It had also gained some notoriety earlier when William MacDougall was forced to take refuge there after being turned out of Manitoba by the Provisional Government of Louis Riel. Ironically, this same building provided a refuge to Riel himself on his flight from Fort Garry in 1869. In 1872 the building became a customs house and F.T. Bradley became the first collector of customs. It also served as a telegraph office and a post office for what then was known as North Pembina and later came to be known as West Lynne. A Mr. W.R. Leslie was the telegraph agent and in his spare time he also assisted Bradley as a customs officer. The responsibility for handling the mail was carried out by Henry J. Lewis, the first postmaster in the Emerson area.

The building continued to serve as a customs house until the arrival of the railroad in 1878. The increase in travellers and merchandise from eastern Canada and the United States necessitated the construction of a larger building across the Red River in Emerson. The old building was abandoned until 1900 when George Pocock, a merchant from Emerson, who realized the historic importance of the structure, purchased it and moved it to his home in West Lynne. The accompanying picture was taken before the building was moved and shows a group of Emerson's pioneers standing in front. Despite Mr. Pocock's good intentions, it was turned into a stable and served in that capacity for many years. In 1957, the building, in a terrible state of disuse and disrepair, was rescued by the museum group.

The other building that makes up the Gateway Stopping Place Museum is the first jail or gaol built in the Emerson area. Little is known about its past or what colourful characters may have had the pleasure of spending a night or two behind its stout, log-hewn walls. It is known, however, that the

Building was built around 1879. Originally, the jail was located on Park Street in Emerson on land owned by a Mr. Bell who also served as local policeman and jailor. Hence, the building was fondly referred to as "Hotel De Bell". Later it served as a blacksmith shop. A fire burned out one end of the building. Thankfully this was repaired by the owner. The building remained on its original site until it was moved to the park and restored in 1957.

First Customs Office in Northwest, with old time residents near Emerson, Man.

For several years after the museum opened things were managed quite smoothly with volunteer help from the museum group. However, the years and the declining membership gradually have taken their toll. Many of the older members had given a great deal of their time and effort to make this museum a successful reality. However, many now felt that they could no longer spend the time sitting at the museum. An attendant had to be hired. The museum's financial situation was such that some form of assistance had to be found. Fortunately, the Parks Board was greatly interested in the museum and has been instrumental in getting help to pay for a summer attendant. During the weekends the older members still come out to recall and relate the history of the museum to the public.

Another problem that has plagued the museum has been flooding. Being located only a few yards from the Red River has meant that nearly every spring the museum has been flooded. At times the water levels have been in the excess of five feet. This of course means a great deal of work for the members: packing, storing, setting up the displays again and, finally, cleaning out the muddy Red River silt that covers the floors and walls.

A recent and more serious problem has been vandalism. This past winter the museum was broken into and several priceless artifacts were stolen. As the current craze for antiques continues, it is possible that such thefts will increase.

Over the years many interesting things have happened. In 1967, in celebration of Canada's Centennial, the Voyageur Canoe Brigade stopped on their way down the Red River. In 1970 the group celebrated Manitoba's Centennial with a tea. The members wore dresses and costumes of the 1870's. In 1973 the museum group helped to celebrate the R.C.M.P. Centennial. It was in 1874 that the R.C.M.P. left Fort Dufferin (two miles north of the museum) on their "Trek West". As part of this celebration, the musical ride and displays were brought to Emerson. In 1974 a group of marathon runners, running between St. Paul and Winnipeg, stopped for a break, and we sent greetings to Mayor Juba. More recently groups from the Red River Historical Society have been taken on a guided tour of Pembina, North Dakota, the Gateway Stopping Place, Fort Dufferin and Emerson, Manitoba. These are just a few of the highlights that have occurred over the years. However, we feel the success of this museum has been due to the large numbers of daily visitors from all parts of the world who have stopped by to chat and share in the heritage of Canada's past.

We believe that we have a nice little museum located in a beautiful setting. It is, in the truest sense of the word, a stopping place where road-weary travellers can stop to rest or picnic before continuing on their way. We hope that we will be able to continue to serve the public in this way. We are always looking for ideas to improve our museum and are always hoping to receive more items for display. Unfortunately, today there are many antique collectors who would sooner hoard their unique items than put them on display for the rest of the world to see. It is indeed unfortunate that part of our heritage must remain locked up in some collector's attic or basement never to be seen again. Hopefully, this type of selfish attitude will change as a new interest in the past increases. Presently this new-found interest in preserving the past heritage is reflected in a proposed interpretative centre. This proposed centre would be located along the International Boundary near Emerson and would reflect various aspects of the area's history. There is also a plan presently being considered to restore Fort Dufferin to the way it was in 1872. This, however, is in the future.

The Gateway Stopping Place Museum can be visited by the public any day during the summer. The museum's hours are from 2:00 p.m. to 6:00 p.m. weekdays and Saturdays, and from 2:00 p.m. to 8:00 p.m. on Sundays. Each summer many visitors from all parts of Canada and the world stop to talk and look at the many interesting displays. We at the Gateway Stopping Place look forward to having a greater and better role to play in presenting the heritage of the Emerson area to the many people who, we are sure, will continue to stop by.

REGIONAL MINI SEMINARS - 1976

Editor's Note: They say "old news is no news". However, in an attempt to encourage our members to attend regional mini seminars in their own areas this spring, we are pleased to publish short reports on last year's regional mini seminars. We are sure all those who attended would agree that they were most worthwhile. We hope each of the mini seminars planned for this spring enjoy similar success.

Northern Region - April 24th, 1976

On April 24th, 1976 the Swan Valley Museum hosted a mini-seminar for the Association of Manitoba Museums Northern Region.

Forty-seven registered for the seminar - representing ten museums. Visiting museums were from Pelly, Saskatchewan and Transcona, Manitoba. Participating museums were Fort Dauphin, Keystone Pioneer Museum, Crossley's Museum, Watson Crossley Community Museum, Johnson's Museum, McKay's Museum, Westaway's Pioneer Home, and Swan Valley Museum.

Mr. R. Butler, President of the Swan River Chamber of Commerce, brought greetings and encouraged museums to continue in their worthwhile pursuit of preserving Canadian heritage. A.M.M. President, Mr. John Dubreuil, welcomed all present on behalf of the A.M.M. Alice Filuk expressed a welcome on behalf of the Swan Valley Museum Board of Directors.

Museum Advisors from the Manitoba Museum of Man and Nature were in charge of workshops. Diane Skalenda very ably demonstrated the procedure of "Mounting and Use of Historic Photographs". David McInnes discussed "Interpretation of Provincial Grants" and other grants available to museums. As a result of this discussion, attending museums drew up a recommendation to be made to the A.M.M.: that the government representative for the National Museums Policy come out to visit museums for discussion prior to grant deadlines. The Councillor for the Northern Region was instructed to present this at a future Council meeting of the A.M.M. The Council has since acted on this with favourable results.

Mr. McFarland and Mr. Buck of Inter-Collegiate Press held a lively workshop on "Preliminaries to Publishing Local Histories". They discussed problems and solutions to publishing and gave useful pointers to anyone interested in preparing material for publication.

The A.M.M. Councillor for the Northern Region, Alice Filuk, took charge of an open discussion on problems museums have

encountered. Topics discussed were:

1. Help for landscaping and planning of museum grounds
2. How to obtain volunteers as museum attendants
3. Cataloguing artifacts and file system
4. Storage space for duplicate items
5. Life memberships
6. Membership cards and collecting admission in smaller museums

Possible solutions to problems were arrived at through spontaneous discussion and relating of experiences museums have had in the past.

Everyone enjoyed a delicious supper provided by the host museum and at 8:00 p.m. the successful seminar adjourned.

The 1977 Mini Regional Seminar for the Northern Region will be held in Roblin, Manitoba on April 23rd, 1977.

Alice Filuk

Red River East Region - May 12th, 1976

The Mennonite Village Museum at Steinbach played host to the museums in Red River East on May 12th, 1976. A very fast-moving and interesting agenda was planned by the seminar co-ordinator, Ed Krahn, and most of the 77 participants found it to be a most profitable day.

Workshops were given on a wide range of topics such as silk screening, publicity, artifact handling, use of historic photographs, souvenirs, and museum facilities for the handicapped. Mr. Lawrence Klippenstein, Chief Archivist of the Canadian Mennonite Bible College, informed the participants of facilities available for research at his institution.

One of the highlights of the day was the luncheon featuring authentic Mennonite fare and the viewing of the feature film entitled "Menno's Reins" which was produced to celebrate the Mennonite centennial in Manitoba.

Diane Skalenda

Southwest Region - June 10th, 1976

The second annual mini-seminar for the southwest region was held on Thursday, June 10th, 1976 at Souris, Manitoba. Thirty-one members were present with nine museums represented.

A Problem Solving Session covering such topics as grants, cataloguing, and displays was most informative. Such a session is a must at every seminar and especially when there are new members in attendance who are eager to learn. Many other excellent workshops were presented during the day such as "Working with Volunteers" conducted by David McInnes; "Use of Historic Photos" by Warren Clearwater; and a session on "The National Inventory" by David Jenkins. Also present was Gordon Martins of Souris who spoke on "Insurance for Museums". David McInnes also presented a report on the Annual Conference of the Canadian Museums Association which was held at Kingston just prior to the seminar. Ruth Craik gave a report on the activities of the Association of Manitoba Museums.

All in all, it was a most successful day. It seems that the spring regional seminars are favoured over two large seminars per year for both distance and financial reasons.

Grayce Hegion

HILLCREST MUSEUM - A DECADE AFTER A DREAM

Eva Barclay
Bea Saunderson

During our Centennial year in 1967, a group of people in Souris had a dream. They dreamt that the beautiful old castle-like house of Hillcrest could be made into a fine museum. Now, a decade later, the dream has been realized.

What made this dream come true? It did not just happen. It was due to the efforts of many dedicated people who gave not only their money, but also their time to make the museum what it is today.

So let's give credit where some of the credit is due. The success of Hillcrest has been aided greatly by the splendid work of our caretakers Mr. and Mrs. George Taylor. A more dedicated couple would be hard to find. In the mornings, as the first visitors arrive, George is seen disappearing down his hall with carpet sweeper and duster, as likely as not to reappear in the flower beds with hoe in hand or mower ready to cut the lawn. As the last visitors leave at night, he is there to lock the doors and put out the lights.

Hostessing is all done by volunteers at our Museum, and is not confined to women alone. One also sees husband and wife teams on duty. Setting up, changing displays, and general spring cleaning in the Museum is also done by some of the volunteer workers.

We have not tried to make this dream come true instantaneously. During the past ten years, many board members have spent long hours planning, discussing, and executing the ground work necessary in setting up and maintaining an incorporated museum. In giving credit we cannot forget these hard-working, dedicated people - the chairmen and their board members.

In the beginning, we had only one room in which to set up a small home-like display for the enjoyment of our Centennial visitors. As our museum developed, we opened up other rooms and furnished a kitchen, dining room, parlour, bedroom and toy room with local artifacts. We also set up an area in which to display Indian artifacts and old pictures. Each year we were honoured to set up a display from a neighbouring town or district, thereby expanding an interest in our museum. The process of our development may have seemed slow, but we believed in taking time to see that it was done on a permanent basis. While we were in the process of opening up new areas, a system of registration of artifacts was being kept. This is one of the most important features of museum management.

Many decisions had to be made regarding what should be included in our displays such as what lighting was needed, where storage could be provided, what repairs had priority within our budget, and how to distribute our advertising. To date we have not concentrated too much on school programmes or oral history, but feel they should be a part of the over-all plan of a museum.

When we look back on what has already been accomplished, we are proud that we have helped fulfill the dream a small group of people had a decade ago. Now we can look ahead with enthusiasm and with confidence, proud of our heritage, and with the assurance that Hillcrest Museum will continue to grow and to serve for decades to come.

ST. GEORGE - EARLY INDUSTRY AND TRANSPORTATION

Pauline Vincent

The village of St. George is located on the west shore of the Winnipeg River on both sides of Highway No. 11 between Powerview and Great Falls. St. George is now comprised of approximately 130 families.

The history of St. George makes it such a wonderful place for the descendants of the first pioneers. Brave, courageous and ambitious, these people not only gave our village its Catholic and French Canadian characteristics, but they have left us with treasured memories of which we should be proud.

Here are some brief historical notes which I thought you might find of interest:

The first industry in St. George was a saw mill which was started around 1900 by Joseph Papineau. The people who worked there cut down trees and set aside the better wood which they sold to settlers for their homes and barns. Barns played an important part at threshing time. The grain was taken in when ready. The farmer would then plough and prepare his land for the next crop the following spring. Only when this was accomplished would he thresh the grain that was stored in the barn.

Unfortunately the saw mill business did not last forever and the people working there could not make a living from it. The settlers did not always need wood to build their homes. Therefore, the saw mill was closed and was used only when needed. However, if it had not been for the saw mill, the settlers would not have been able to construct their houses the way they did. There was only round wood out of which they made log shacks. People could not use round wood for the floor. With the saw mill, a smooth flat floor could be made. Wood was also corded for heating and shingles were provided to top the log houses.

The next industry started was a cheese dairy. It was started in 1923 by the Co-op and was operated by Mr. Dumaine and later by Elphege Caya. It was located near the river shore in order to accommodate everyone. Every morning, the habitants would bring their milk to the dairy to sell. They would make cheese and sell it in St. George and also in the neighbourhood. Every two weeks somebody would travel to Great Falls and ship some cheese on the train to the city to be sold. Elphege Caya won the first prize for the best cheese maker in Manitoba for many years.

Around 1927, the cheese dairy was flooded and a temporary one was built. In 1928, the original cheese dairy was moved to higher ground. In six years of existence, it brought a revenue of more than $25,000.

In 1931, the cheese dairy was transformed into a creamery and operated by Joseph Gagne. The employees of the dairy would pasteurize milk and make butter since they had appropriate machines. Much later, they sold other products such as chocolate milk.

Unfortunately, in 1950 the creamery was demolished because Manitoba Hydro planned to raise the water in the area.

The land in St. George and vicinity was and is still good for mixed farming. From about 1930 to 1950 the habitants were busy growing peas. In really good years, they had at least eight carloads of peas. They even built a cleaning plant at that time where they would go to clean their peas and prepare them for shipping. The main markets for peas were in Montreal and Quebec City.

Although the land has remained quite good for mixed farming, unfavourable temperatures make it difficult to grow specific crops.

Great Falls was the first in the area to get electricity because of the hydro plant started on January 4th, 1923. Pine Falls was next because of the paper mill which had electricity in 1928. St. George finally got electricity in 1937, except for the east side which waited as late as 1954. Telephone service followed hydro power.

Most of you must be aware that there is no longer a ferry operating in St. George. Yet, for the citizens of St. George, the ferry service left behind many memories.

The first ferry to exist in St. George is believed to have made its appearance back in 1903. I do not know what it looked like, but I am sure that it must have been considered quite an invention at that time.

There is quite a gap before any other information is recalled. In 1928, the piers of the ferry were situated at the end of what is now Chateauguay Street and, on the east side, across from what is now Sylvio Chevrefils' residence (where the old Dupont School used to be). The ferry remained in use until 1950 when the water was raised by the hydro plant. It was then moved about one-half mile south of the village. In 1928, the ferry was pulled by a motor boat which was quite something at that time.

In 1931, a ferry was built from local lumber by Arthur Clement. In 1932, the ferry was improved by the installation of steel cables and by a motor system. For the first time, a fee

was charged - 5¢ one way for a passenger; 15¢ one way for a team of horses.

In 1937-38, another ferry was built from local lumber. This time it was constructed by Elzear Boulet and his son-in-law, Edgar Vincent. Motor boats began to appear more often during that time.

In 1946, the last ferry was built. It was used until 1974. This ferry is now proudly standing beside the St. George Museum. It was constructed with "treated" lumber which came from British Columbia. It was operated by Alexis Dupont for over twenty years.

In the summer of 1948, the ferry was not operated because the water was too high. This also happened during other years for the same reason or because of broken cables, etc., but only for a few weeks at a time. However, 1948 brings back memories and adventures for some people.

Having no ferry meant that transportation had to be made by row boats for those who did not have motor boats. Animals, especially hogs, which were ready to be sold in the city had to be transported across the river by row boats. Machinery parts were transported in the same way. Every Monday morning ten-gallon cans of milk had to be brought to the creamery. Yes, the summer was quite long that year! In 1950, the fee was raised to fifty cents each way for a normal-size vehicle.

In 1974, the ferry was restored and placed on the grounds of the museum as an historical artifact. It was replaced by the Hecla Island ferry which did function better and which was much larger. No fee was charged. However, this ferry was not practical for agricultural machinery. Furthermore, its operation cost a great deal. In the winter of 1975-76, it was removed and taken up north where it was rebuilt for better tourist accommodation.

Nothing will ever take away the importance and value of the 1946-1974 ferry. Its presence touched the lives of every citizen of St. George in some way - especially those on the east side who depended on the ferry for many years. Without a ferry, it is very inconvenient for the farmers on the west side. The only agricultural garage in St. George is the Dupont Garage which is located on the east side.

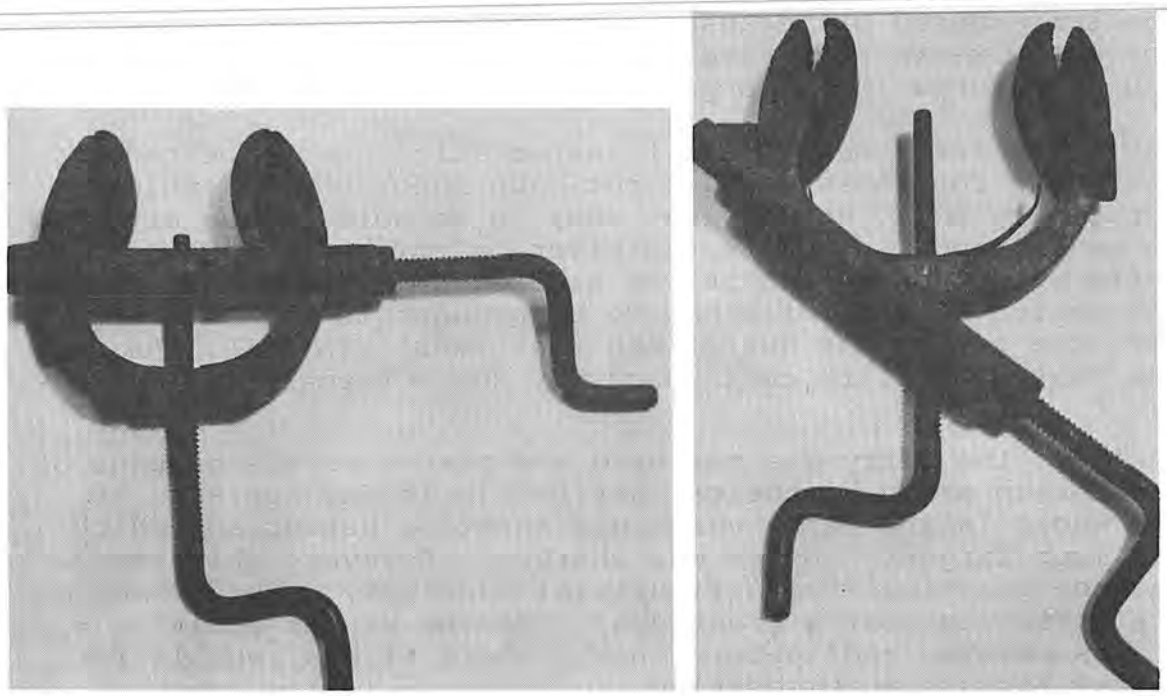
In 1973, when we (the people of Broadlands) had a road wash-out at two different places, the ferry was our only dependable transport.

Even though some people consider the old ferry a nuisance beside the museum, there is absolutely nothing that can replace its importance in the hearts of many citizens of St. George!

WHATSIT?

At the Annual Seminar in Shilo, the Museums Advisory Service discovered another "artifact" which seems to have us, as well as several other Association members, baffled.

It has an overall length of approximately seven or eight inches and is made of iron. It has two crab-like pinchers which can be opened and closed or adjusted to various widths between the two by tightening or loosening the long-threaded screws. The two threaded screws are on a horizontal and vertical axis, but only the horizontal one which is attached to the pinchers by a hinge can be lifted.



If anyone can identify this object or give it a name, please write to R.N. Beamish, P.O. Box 44, Hamiota, Manitoba ROM OTO or drop me a note c/o The Museums Advisory Service, 190 Rupert Avenue, Winnipeg, Manitoba R3B ON2.

Warren Clearwater

MUSEUM FOCUS

FORT DAUPHIN MUSEUM - Dauphin — Chris Gregg

On Sunday, September 19th, 1976, the Fort Dauphin was opened with a formal ceremony to present a general over-view of what the Museum project is intended to accomplish. Participation at many levels, including the weather, created a colorful pageant which was concentrated on the Museum and its role in the preservation of the past.

Dignitaries in formal period costumes drove up to the blockhouse at the main entrance to the Fort, in a horse-drawn surrey and vintage automobiles, to be welcomed by a cannon salute and the skirl of bagpipes. The flag was unfurled and the guests were escorted to the platform by the Fort Dauphin Honour Guard and two Royal Canadian Mounted Police constables in the scarlet uniforms of the early days of the Force.

Dr. Gordon Ritchie, M.P., Hon. Peter Burtniak, M.L.A., Mayor Andy Newton, and Reeve John Potoski made brief addresses. Honourary "Governors" representing the Kinsmen and Rotary clubs, as well as representatives from the Manitoba Museum of Man and Nature and other museums, were introduced by "emcee" Vic Barber. The Museum padre, Rev. Canon A.J. Scrase, offered the prayer of invocation, Jim Stewart cut the ceremonial thong, and a lively programme was presented by the Dauphin Legion Pipe Band and Highland Dancers and by the Mackay Student Residence Dancers.

Spotted around the grounds and in the Museum were activities reminiscent of pioneer and fur trade times. Bert Snart, "Mr. Horseshoe" supervised the sport he knows so well; Matt Huska operated a log-sawing concession; Joe Kostuchuk had a shooting gallery; Allan Abry demonstrated fur skinning techniques; Glen Clarkson laced snow shoes; and ladies mingled with the crowd selling raffle tickets at the old-fashioned price of 10¢ each. A quilting bee was also held and the ladies of the Eastern Star and the Legion Auxiliary served coffee and doughnuts donated by their organizations. Cash donations at the lunch counter, in addition to those at the front desk where souvenir booklets entitled "Fort Dauphin Museum" were offered, more than paid the small expenses of the whole celebration.

The opening was enjoyable, picturesque, and educational and more than 1,500 persons viewed the exhibits. Many entered into the spirit of the occasion and came in costume - the lovely gowns of the pioneer ladies, the leather clothing of hunters with colourful Metis sashes, the Fort Dauphin Guard looking as though they were about to leave for the annual buffalo hunt. There was excitment and gaiety as Fort Dauphin Museum formally took its place in the community.

SWAN VALLEY MUSEUM - Swan River — Gwen Palmer

The Swan Valley Historical Society and Museum held a tea and open house at the Museum last fall to honour local senior citizens.

Some 165 guests from throughout the Valley, as well as a car-load from Pelly, Saskatchewan, took advantage of the sunny, autumn weather to see the Museum (many for the first time). They also took the opportunity to visit with friends during an afternoon tea which was provided by members of the Historical Society.

A special display of quilts was arranged for this occasion by an appointed committee of three ladies. They started their arrangements by contacting the Parkland Continuing Education Co-ordinator who provided names of people involved in a quilting course which was given last winter. These people in turn gave names of other quilters they knew. Women's Institute groups were also invaluable in supplying names of people in their communities who might have quilts to display. Most communities in the Swan River Valley have W.I. organizations. They have given us excellent co-operation and results by acting as a liaison group.

Through these channels some 25 quilts of different designs were acquired, as well as half a dozen unfinished tops. As they came in, each quilt was given a small, typewritten history which included the date made, quilter, owner, name of pattern (original, or otherwise) and the history of the pattern. The only pattern repeated twice in the display was the "Log Cabin". However, by the different use of colours and texture, it did not seem repetitious. Mrs. Graham Snelgrove, a well-known Valley quilter, displayed a block of an unfinished quilt which she has been commissioned to do by the Manitoba Crafts Guild. This quilt is in the "Whig Rose" pattern. The 150 year old "Play Block" pattern, which was completely hand-sewn of 1½ inch blocks of pure silk, seemed to be the star of the show. Another favourite was a red and white, hand-woven, woolen coverlet of undetermined age. It is reputed to be at least 100 years old. The hand stitching on the 125 year old "Scotch Thistle" was deemed remarkable and admired by all. Crazy Patches, Sunflower, Wedding Ring, and a good number of Manitoba Centennial quilts, caused much discussion among the seniors of bygone quilting bees. Modern quilts, displaying new methods and materials, were also on display.

A quilt top of the "Spider Web" pattern, made by an Historical Society member and donated to the Museum, was also exhibited. We intended to have this on the frames for quilting as part of the display but due to lack of space this idea was abandoned. However, a card was typed along with a request for volunteers to help quilt this at a later date. The quilt will then be

raffled with proceeds going to the Museum. More than enough volunteers enlisted as a result.

Just a sample of the lovely quilts on display at the Swan Valley Museum last fall

This exhibit was on display at the Museum until the end of the season. We have learned several things from this venture:

1. Quilt displays take up a lot of space

2. Many more quilts were available than could be accommodated. Others could be approached next year if this is to be repeated.

3. It was a display seniors could relate to - but families came with them which exposed the museum to a wider audience.

4. Each quilt owner was made responsible for its transportation to and from the museum. This makes them personally involved and in turn lessens the work of the Committee (there are some cases where these quilts may have to be picked up by the Committee). The Museum has the responsibility to give the best possible care to the quilts while they are in its charge.

5. This kind of display involves many people - those who bring lunch, those who serve it, people who are displaying and people providing transportation for Senior Citizens from the Lodge, as well as visitors.

It was gratifying to overhear a remark at the recent Shilo Seminar "They've got some darn good quilters in the Swan River Valley". Well, we think so too!

EX LIBRIS

WINNIPEG: A SOCIAL HISTORY OF URBAN GROWTH 1874-1914 by Alan F.J. Artibise. Published by McGill-Queen's University Press (1975). 382 pages. $18.00

There had been no comprehensive book on the early development of Manitoba's capital city. In 1974, Winnipeg's Centennial changed this situation. Without belittling the glossy and rudimentary "picture books", only two publications come to mind that were of any academic value in explaining the historical development of Winnipeg since 1874.

In 1974, under the auspicies of the Manitoba Department of Industry and Commerce, Professor Tony J. Kuz, from the University of Winnipeg, edited a volume entitled, *Winnipeg 1874-1974, Progress and Prospects*. This publication attempted systematic research of the complex processes of urban growth and development, through the eyes of historical and economic geographers. While being a highly successful and worthy publication, there is this feeling that some aspect of Winnipeg's growth is sadly lacking. In many respects the social and political face or urban development has been handled superficially, and without it the book seems somewhat sterile.

However, this important side of Winnipeg's early history has now been tackled by Alan Artibise in his *Winnipeg: A Social History of Urban Growth, 1874-1914*, published in 1975. Mr. Artibise, who was formerly the Western Canadian Historian with the History Division of the National Museum of Man, in Ottawa, developed this publication out of his doctoral dissertation.

Surprisingly, the book truly reflects competent research on an engrossing topic; "...the domination of the city's political, economic and social life by a growth-conscious commercial elite." After reading this book, one comes away with a restructered conception of Winnipeg's historical development. Gone is the rather idyllic concept of pioneer Winnipeg, the "Queen of the West", only to have it replaced by blatent self-interest and the often blindly inhuman profit ethic. Winnipeg turns into a grey city of commerce ruled by a small group of individuals who are industriously manipulating and moulding public policy to further their own personal fortunes.

> *Politically, the city was governed by a select group of successful businessmen who, by means of restricted franchise, plural vote and centralized form of government, excluded Winnipeg's labour*

and ethnic groups from political office, thereby ensuring that only their conception of a desirable public policy would prevail.

This group, whose names have become familiar names of Winnipeg streets, was characterized by their ethnic as well as social homogeneity. In this period between 1874 and 1914, almost all of the elected civic leaders were Anglo-Saxons, Protestants and wealthy. Discounting a few professionals and working-class elected officials who were members of the municipal government for short periods of time, all were businessmen belonging to the exclusive commercial elite.

Artibise states that the total goal of the municipal government during this period was to stimulate the city's growth. This involved growth in physical size, utilities, market hinterland and, above all, population. In various chapters he discusses the efforts of this group to increase Winnipeg's hinterland by securing adequate rail connections with the rest of Canada and making sure that the C.P.R. passed through Winnipeg rather than Selkirk, as had been originally planned. In addition, the merchants of Winnipeg lobbied for improved navigation routes north of the city. They reasoned that by utilizing the historical fur trade routes to the north, access by water transport could be made to Hudson Bay and as far west as Edmonton and the Yukon. The main impediment to these schemes was the rapids at St. Andrew's.

After years of lobbying with the Dominion government, the locks at St. Andrew's were finally built and opened in 1910. After two million dollars of Dominion money had been spent on this venture, the waterway did not become the viable navigation system that the city had promised. While it did handle increased tonnage for a few years, the river system was plagued by the lack of adequate facilities in the form of wharves and docks. In addition, the viability of this water system had already been superceded by the development of the railways. Artibise states, that while the river project was not a commercial success, it did achieve one of the goals of the ruling group in Winnipeg; to remove Selkirk as the terminal of the inland navigation system. "...with the construction of navigation facilities at St. Andrew's in 1910, Winnipeg removed any possibility of Selkirk benefiting from water transport at its expense."

One of the main considerations of the civic leaders was the fact that one of the main stumbling blocks to development was the lack of cheap electrical power. The Winnipeg Electric Railway Company was the only power supplier in Winnipeg and refused to sell it at reasonable rates. The solution was seen to be the establishment and development of the city's own power company.

Winnipeg 1903 - Main St. looking north from Portage Ave.

However, when this was finally done, it was done in default. The city had failed to interest private interest to develop an alternative to the WERC and then embarked on their own programme of "municipal socialism" and the establishment of Winnipeg Hydro. Like the St. Andrew's locks project, it was conceived to strengthen their position in relation to the WERC. "The profits and power of the WERC caused resentment and fear, and in an attempt to remedy this situation Winnipeg's business community looked to the power and financial backing of the civic corporation." The establishment of the power company was seen as a great benefit to Winnipeg and although it did benefit the community at large by providing cheap power at very low rates, the city fathers only measured the success by the fortunes that were created by the holders of real estate.

The attraction of immigrants to Winnipeg provides Artibise with another example of the civic leaders' use of public money to stimulate growth which in turn enhanced the physical fortunes of the commercial elite. While the programme of attracting immigrants was highly successful in terms of numbers, the social spin-off from this programme was disastrous. The influx of a great many people caused not only a drain on public funds but grave shortages in housing, adequate education, recreation facilities, police protection, water and sewage, etc. The city simply could not support the great numbers of people that were being brought in. The only people who really benefited were the commercial elite who through this programme increased the fortunes of private land speculation. Many of these individuals were involved in the publicly-sponsored Vacant Lands Program and the Western Canadian Immigration Association.

While city government was devoted utterly to the concept of growth, the commitment to it had a great number of victims. By 1914 the city was exceedingly overcrowded and markedly segregated along economic and ethnic lines. Social services and amenities failed to keep up with the fast-paced physical growth. The city lacked any sense of social conscience. It lacked a satisfactory standard of living and the majority of the residents lacked adequate housing, steady employment, medical care and all the other basic amenities that we have all but taken for granted.

Artibise does not directly blame the members of the ruling and commercial elite. They had determined what was good for the city and through their efforts Winnipeg grew from 100 people in 1870 to Canada's third largest city at the beginning of the First World War. They had determined that any measure that was good for business and made the city grow, physically and economically, was the role of the civic government.

> *It was beyond the capacity of Winnipeg's governing commercial elite to think of the city in terms of a public environment and care for all men, not just successful men. Their first duty remained in the private search for wealth....Public good was simply a dividend, it was not an operating principle.*

Alan Artibise's book will go a long way to producing a better understanding of contemporary Winnipeg. One can easily see that through the policy decisions of this group the present-day physical characteristics and mental perceptions of Winnipeg were formed. Even though there have been vast social and economic changes in Winnipeg since the end of the First World War, many vestiges of the earlier period have remained constant. Vast amounts of money are still being made in real estate as a result of, however unwitting, public policy and the ethnic enclaves of the legendary 'North End' and other areas have remained somewhat intact.

As I have stated, the book is well written and reflects some excellent research and could easily be incorporated into the Manitoba Studies curriculum in our high schools. Barring this, it should at least be read by interested Winnipegers, even though the one handicap of the book is its price. In the neighbourhood of $18.00, in hardcover, it is at least five dollars more than any of the products put out by the McClelland and Stewart stable of authors. When all is said and done, even at this price, for anyone interested in the development of Winnipeg, it is essential reading.

Cornell Wynnobel

NOTES FOR CONTRIBUTORS

We invite you to submit articles for publication in the *Dawson and Hind*. We would appreciate if you would bear in mind the following guidelines:

1. We would prefer all articles to be *typewritten* and *double-spaced*. We realize this is not always possible; and under such circumstances we will accept handwritten articles *only if they are legible and double spaced*.

2. As a rule of thumb, **articles** should be a *minimum* of four double-spaced pages; or a *maximum* of 20 double-spaced pages.

3. If possible and appropriate, we welcome photographs to complement articles. *Black and white* photographs are the most suitable for reproducing although colour photographs can be used.

4. Please *do not cut or crop* photographs.

5. All photographs must be *identified on the back*.

6. Because of the process involved in printing the *Dawson and Hind*, it is difficult to retrieve photographs used in articles. Therefore, we would appreciate if you send *duplicate photographs only* which need not be returned.

7. Should an article include a bibliography, please list author, title, publisher, location and date of publication (as well as name of journal, if applicable).

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COVER PHOTO CREDIT: Warren Clearwater