

A. O. T. Jr.

**HISTORICAL
SKETCHES
of
ARGYLE
MUNICIPALITY**

By The Baldur High School Centennial Committee

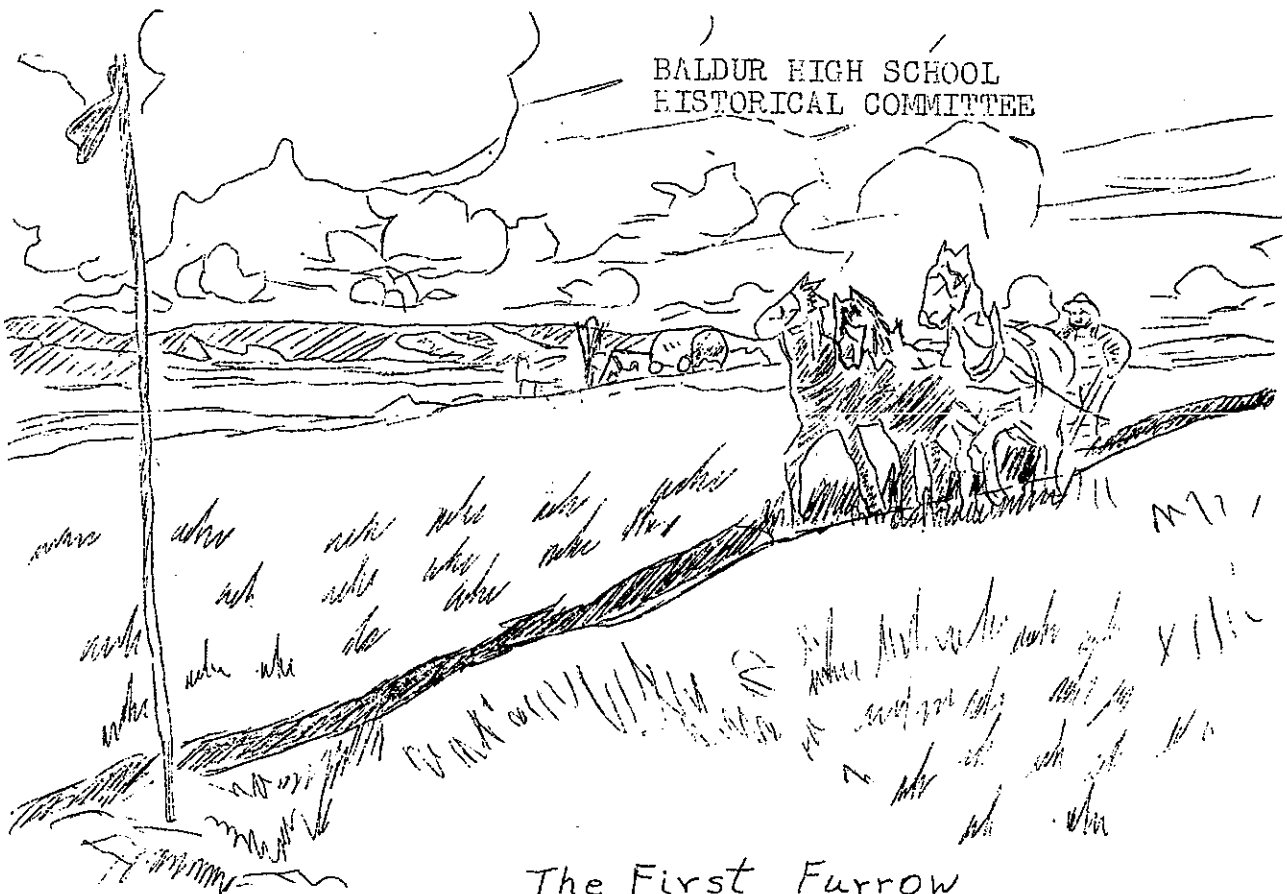
FOREWORD

'Happy is the land that has no history', said a great politician. Argyle has been happy indeed. It has no history in the spectacular sense. No wars have started over this piece of land, no Indian-white massacres have reddened our hills, no floods or famines have focused the eyes of the world on our quiet little communities.

But it would be a great mistake to think that history, to be interesting, must be spectacular.

While this little book is an attempt to record names and dates and settlements, these facts can be found in many other sources. Hence, it is much more an attempt to capture the lost romance and colour of the pioneer life, not in the spectacular events, but in a record of the daily drama of their lives-- their triumphs and their failures, and the dignity and quiet courage with which they went about their daily tasks.

We apologize for the errors and omissions you will find. There may be many and they can occur easily when a rather inexperienced group, working after school and in spare time, undertake a project of this size. However lacking in accuracy and detail we have been, we have not lacked enthusiasm and interest and a new respect for our older generation.



A.O. Thorleifson Jr.
4th. book printed.

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Sheila Macklin
Shirley Macklin Prohibition and
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Lily Anne Parsonage Fashions
Sandra Parsonage Hardships of the Pioneers
Allan Thorleifson Harvesting
Development of Baldur
The Supernatural and Map work

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The students of Baldur High would like to take this opportunity to express our sincere gratitude to Mrs. Beauchamp for her time spent in research, organization, management and editing for this book.

BALDUR HIGH SCHOOL HISTORICAL COMMITTEE

THE BEGINNINGS OF ARGYLE MUNICIPALITY

In the beginning, God made heaven and earth. Then he threw in the Canadian Prairies, which were a little less than heaven but a good deal more than just plain earth. He then had to create a breed of people who were hardy enough to subdue this hard and beautiful land. So into a handful of dust he breathed not only His spirit, but also a few qualities necessary to anyone who would be a pioneer -- a sturdy courage, a crass disregard for comfort, a liberal sense of humour, the ambition of a conqueror, and dreams that bordered on impudence. In tribute to these colorful, courageous people, our little book is written.

Probably the first white men to look upon the brooding loveliness of this country were North West Company traders at Pine Fort on the Assiniboine. This old fort was established in 1785 as headquarters for the Mandan Indian trade and was about twenty-two miles north of the present village of Baldur. Hence, we know Argyle was certainly the scene of some of this early trade. The area was visited by the great explorer David Thompson in 1798 and was first surveyed in 1872, and the municipality became known as Argyle, after the Marquis of Lorne, (afterward Duke of Argyle), who was Canada's Governor-General at the time.

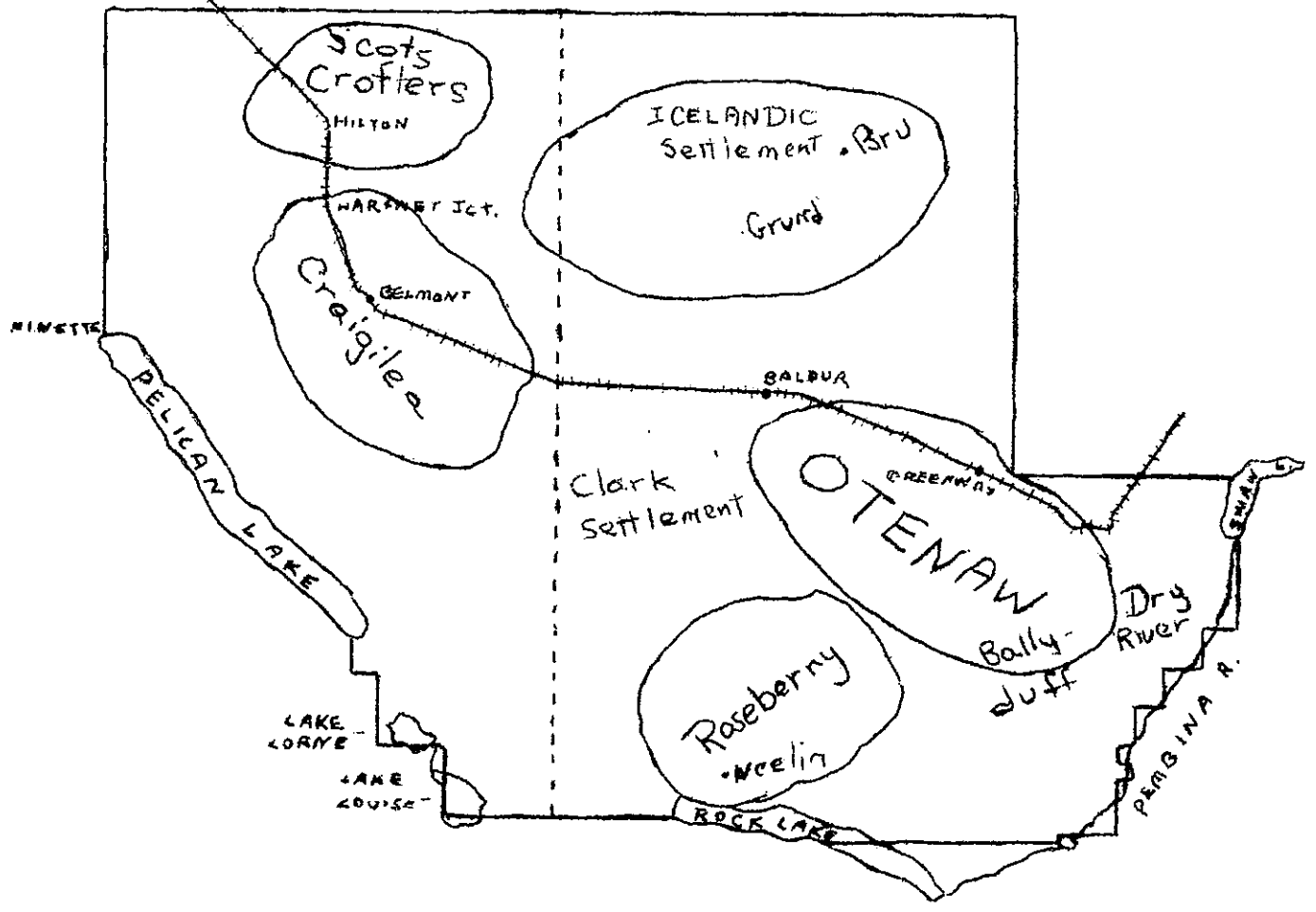
The original area of Argyle was much larger than now, embracing the entire Municipality of Strathcona, as well as the present area of Argyle. Up to the year 1879, the Municipality of Argyle was a wilderness of bluffs and prairie grass where wild life roamed at will. In that year, John Wilson crossed the Pembina River and pitched his tent on what is now known as Marringhurst.

In the same year William Stark, John Bell, John Harrower and others settled in the Roseberry district. Another influx of settlers, the Playfairs, Cramers and others, took possession of a settlement named Otenaw. It was in that year, too, that Arason and Johnson hoisted the the Union Jack in the name of the Icelanders in the picture-book-land north of the Tiger Hills.

The Canadian pioneer appeared on the scene, and the curtain was raised on the first act of an old fascinating drama.

This little history will attempt to recreate the development of some of these settlements.

The Orriginal Argyle



Approximate areas of settlement in Argyle Municipality as of 1884.
 Dotted line down centre indicates present municipal boundary between Strathcona and Argyle.

OTENAW

Before the coming of the Northern Pacific and Manitoba Railway to this district in 1889, settlement from Dry River to Grund was called Otenaw.

This area was chosen as a likely site for settlement, and into it first came the Cramer Brothers, who homesteaded the present Walter Paddock farm, Sam Dowdell and A. W. Playfair. Katie Wilkelmina Playfair was the first white child born here. Following these came McKillop, Mc Manus, Alquire, Rider, Rankin, James Wilson, McKnight, W.O. Wilson and Charles Morse.

This area was called Otenaw which in Indian means "encampment." It was named by Sam Dowdell to commemorate his first sight of the settlement which was occupied at the time by an Indian band of about 30 people and 20 horses.

This sprawling Otenaw district gradually polarized around two villages--Greenway in the eastern end of the district, and the town of Baldur. The area of Otenaw that became the Greenway District was first settled by Messrs. Lodge, Badinal, Lewis, W.O. Wilson, Charles Morse, Sam Rowe, George Johnson and Harry Goodman.

Shortly after the first influx of settlers in 1879 and 1880, the need for local government became obvious. Mr. A.W. Playfair was commissioned to obtain a Municipal charter and in 1881 became the first reeve. The election of reeve and councillors took place in 1881, but they did act in any official capacity until 1882. The first councillors were G.W. Cramer, James Graham, James McClellan and J.F. Macey. To show the cosmopolitan character of settlement in Argyle, the soon included Irish, Scotch, Icelandic, English and Canadian representatives.

Meetings (sometimes lasting for two days) were held in private homes until an office in the new town of Baldur was built. While these men all knew the value of a good Fair, there is a record of a meeting in which only the reeve showed up, everyone else having gone to the Fair.

The first municipal clerk was William Stark, who served from 1882-88 and is credited with having kept an excellent record of the early days. Some of these are now lost. John Harrower followed him and became almost an institution, having served from 1889 to 1933.

By 1898 the municipality had grown to 3,200 residents with 800 resident farmers. The 1967 count shows only 1,875.

Until 1906, all of Strathcona was also under the name of Argyle. One old timer said the reason for splitting the Municipality was because of the liquor vote. Whenever this liquor option vote came up, the east half voted dry, the west half went wet, so it was decided to split the municipalities each going their separate sober ways.

The first school was called the Tiger Hills School, built in 1883 on the MacDonald homestead. Mrs J. Chester, who had to write to Ontario for a permit to teach in Manitoba, was the first teacher. This school was rebuilt and moved 4 miles west of Baldur.

To open a school there had to be ten school aged children(5-16 years) living within a 20 square mile area. For each teacher employed, the government gave a grant of \$130 per year, the municipal council giving \$240. In a 1897 Simpson School register, we find one teacher in charge of 61 pupils teaching for 210 days, at an annual pay of \$450. School costs in caretaker and teacher salaries in 1967 were \$28,680 for one school.

Teachers were often hard to find. One of the reasons for the scarcity might be found in the following list of regulations posted by an elementary principal in 1872:

1. Each teacher will bring a bucket of water and a scuttle of coal for the days session.
2. Teachers each day will fill lamps, clean chimneys and trim wicks.
3. Men teachers may take one evening each week for courting purposes or two evenings a week if they go to church regularly.
4. After ten hours in school, the teachers should spend the remaining time reading the Bible or other good books.
5. Women teachers who marry or engage in other unseemly conduct will be dismissed.
6. Every teacher should lay aside from each pay a goodly sum of his earnings for his declining years, so that he will not become a burden on society.
7. Any teacher who smokes, uses liquor in any form, frequents pool or public halls, or gets shaved in a barber shop, will give good reason to suspect his worth, intentions, integrity and honesty.
8. Teachers who perform their labours faithfully and without fault for five years, will be given an increase of 25 cents per week in his pay if the Board of Education approves.

Teachers had to contend with the added attraction of pupils who were alot more boisterous than they are now.

One boy covered the ceiling over his head with a canopy of spit balls. The teacher let the boy fire away until he had made a good inconvenient mess. After days of patient chewing, aiming and shooting, the teacher stopped him on his way out after four. He handed him a bucket and a broom and with a hairy eye-browed stare pointed to the ceiling and said "Get to it."

Sticks or belts with pins on the end of them made admirable weapons to use against the girls, especially when they were primly sitting down at their desks.

Every well brought up boy knew how to play hookey. Bell towers and lofts were ideal spots to hide.

Kids were kids in those days too, and they soon got to know the phobias of the teacher. One lady teacher, because of the war was scared, was deathly afraid that Canada might be invaded by the Hunns. So one day some of them hid in the loft, they knew of her fear, and at a pre-arranged signal began making unholy noises from their hidden place. Another student who was in on the deal came in screaming to the teacher, "The Germans are coming! The Germans are coming." The teacher, displaying none of the professors traditional calm and dignity tore out of the school screaming for help. The kids considered the day a great success.

Another teacher had a great fear of communicable diseases and if one in a family was sick, she urged all the pupils in that family to stay home. One little girl, knowing the teachers fears, explained her absence in reassuring tones, "I had to stay home yesterday because my mother was sick. She had a baby but she told you not to worry--it's not catching.

Farming in the Otenaw was considered excellent and it was estimated that for \$400-\$500 capital a man could begin home stading.

The following is a breakdown of expenses found in an 1899 Baldur Gazette:

- \$10 for entry for 160 acres as homestead.
- \$60-\$80 for a yoke of oxen.
- \$16-\$26 for a breaking plow.
- \$8-\$10 for harness for oxen.
- \$65-\$70 for a new wagon (\$20-\$30 second hand).
- \$250 for a new house.
- \$100 to pay expenses and keep the family for six months.
- \$150 left over to put into stock.
- Two fair grade cows \$30, 3 yearling heifers \$30,

a good brood sow \$15. If there is any money left, the purchase of 25 or 30 fowl will be no mistake.

One pioneer who came in 1882 and who had to borrow the \$20 to pay his homestead entrance could say by 1899 that he had 2,000 acres of good land, assets of about \$35,000 and less than \$7,000 to pay on debts. Here is his advice to the homesteader:

"Shun debt as you would Satan himself, take off your coat and do your own work."

According to August 1899 of the Baldur Gazette two farmers in Otenaw who "prospered beyond their most sanguine expectations" were A.W. Playfair and G.W. Cramer. Here is a write-up of these two men:

"They came to Argyle when there were only 6 1/2 miles of railroad in the province (Emerson to St. Boniface). By 1898 Mr. Playfair had acquired 5 quarter sections of land and farmed 480 acres. He had 100 head of cattle, good farm buildings, stabling for 80 head of cattle and horses, a fine residence, and a windmill to grind his own grain. In addition, he was a dealer in purebred shorthorns and Berkshires."

G.W. Cramer was another outstanding farmer in the district- "By 1898 he is the largest mixed farmer in Argyle, his operations covering two sections, 800 of which are broken, the balance in excellent pasture. He owns 40 horses, 60 head of cattle, 50 pigs, excellent buildings and a fine residence. He does all of his own crushing and owns and operates a threshing machine."

Most of these pioneers came by rail to Emerson bringing their livestock with them. From Emerson, they ox-carted to their homesteads. Salt pork, bannock and wild fruit was a large part of their diet while they were on the trail. Some of the settlers came down through the States and then up to Emerson.

G.W. Cramer built the first frame house in the district with lumber that had to be forded across the Assiniboine.

Supplies were brought from Emerson by oxen or horses, the trip sometimes taking a week.

Grain was teamed in to Emerson in winter, by community effort. Twenty teams would set out, each team breaking one mile of road and then pulling off to the side to let the next team come forward and break the next mile.

Marringhurst

In May 1877, a family of 5 white people crossed the Pembina a mile east of Rock Lake, pitched a tent in the wilderness and decided to stay. These sturdy individuals were the Wilson family, John and his wife (the first white woman in Argyle) and their children-- Richard, James, and Louise and the district became known as Marringhurst.

Arriving soon after them was John Montague, a land agent who had first spotted out land before any settlers had come, and who now met the next bend of settlers placing them on their homesteads. These land agents received a \$5 commission for every quarter of land they were able to settle. The band of settlers John Montague met included Jacob and John Nelson, Murdock McQuarrie and their families and Jas Baird.

Later arrivals were numerous, including David Bentley, W. Clegg, Wl Cressard, J. Cummings, the Dunn Brothers, Henry Elsey, Wm. Galloway, J. Grey, Jas Greaves, A. Gibson, Alex and Dan McMillan, P. Morden, J. Slanding, R. S. Thompson, Alex McWilliams, George Walker, Riv. Walton, J. Cruikshank, Wm. Webb, Robinson Brothers, and Sansoms.

The settlers first concern was to bridge the Pembina, which they did in the winter of 1879-1880.

The next great concern of the settlers was to build a school. In 1882 they built a log building, after Wm. Galloway (who owned the only team of horses) was sent to Baldur to make arrangements. The authorization of this school district was one of Municipal Council's first official acts. James Butchard was engaged as the first teacher of this school. The first trustees were D. Bentley, W. Galloway, and J. Wilson.

When a new school was needed, the present one was built at a cost of \$400 in 1892. The lumber for this was floated from Bird Tail Creek, into the Assiniboine to Brandon to a sawmill, and brought from there to Marringhurst.

It seems likely that Marringhurst got its name from some obscure official in the government. Three settlements around here applied to have the name of Rodk Lake for their school district. It is thought that the government solved the problem by arbitrarily naming this district Marringhurst.

Although the school may have begun with a lost argument, it certainly has endurance to its credit. This school has operated continuously from 1892 to 1948, and from 1955 to 1967. It seems a great pity that this charming little school with its rows of

well-initialled double desks has to submit to the gleaming efficiency of the 20th Century but it will be closed this year and its pupils transferred to Pilot Mound.

Farming in this district had the usual mixture of blessings and tears. The Barr fire of 1895 which swept so much of this area is remembered in Marringhurst too, and black stumps from this fire were still visible as late as 1925.

Marringhurst old timers seemed to pursue their pleasures as enthusiastically as their toil. Wednesday night prayer meetings, choir practise and a literary society helped to break their busy days. Picnics at Rock Lake were pursued with a vengeance. Judging from this 1876 "Partial Picnic recipe for 40 persons", we can see that the pioneers took their food seriously:

"One joint cold roast beef, one joint cold boiled beef, two ribs of lamb, two shoulders of lamb, 4 roast fowls, two roast ducks, 1 ham, two veal and ham pies, two beef steak and kidney pies, six medium fish, six baskets of salad, four dozen plain pastry biscuits, two dozen cheesecakes, three dozen plain biscuits, six lbs. butter, three dozen quarts of ale, two dozen each of ginger beer, soda water and lemonade."

While the menu was probably different, I expect the Marringhurst pioneers could do justice to a similar quantity. A common practise was for each family to bring their own lunch basket and pool it together with all the others.

BALLYDUFF

Ballyduff is the original name of the district now known as Excelsior. It began in 1880 with the arrival of Jim and Joe Craig and their mother, (the first white woman in that district), the three Babington brothers, Ben Gerolomy, Parker Follis, William Tisdale, Samuel Rowe, Mr. Hammon, Mark Sexsmith and John Cairns. Some of these names have already appeared in other districts. It has been impossible for us to separate them accurately, as they are often claimed in old records by two districts.

Mrs. Craig seems to have provided a home that was the hub of community activities. She was the chief nurse of the settlement and the first religious services were held in her home, conducted by John Cairns.

After getting settled the pioneers' first concern was to build a school and in 1883, Mike Babington started Ballyduff school in a log shanty on his homestead on 28-4-13. This school operated until 1885, when it was declared unfit by the superintendant of Education. Nothing daunted, the pioneers reorganized the school district, choosing the name of Excelsior, built a new building which was ready for classes by the summer of 1885. William Babington was its first teacher.

When the district of Greenway was started, the Excelsior district reorganized, and another school was built in 1897, on S.E. 21-4-13 at the cost of \$620. This building, one of the oldest schools in southwest Manitoba, served the district until consolidation in 1960, and was bought and moved away from its old site by Mr. E. Comber.

The early settlers usually found an abundance of timber for fuel and buildings. When a house was about to be built, a bee was often formed, and new settlers got a chance to meet their neighbours. Many a life-long friendship started this way.

The bottom of the house was built of oak logs, hewn by hand with a broad axe. Sometimes these logs were drawn from the mill at Rock Lake.

It was important to have four good "corner men" whose job would be to "dove tail" the corners of the logs. This was done in the following way:

Once the walls were up it would be plastered with clay and lime and the interior would be whitewashed. The roofs were of sod, the first layer being of small limbs with sod placed on shingle style. During heavy rains, the roof would leak and articles had to be covered to prevent damage. These houses could be very cold and one old timer told me that the bread dough had to be wrapped as carefully as the baby to keep it warm and rising. Yeast was made from hops, picked and dried in the summer. Much of the furniture was homemade until the family could get better established. Three-legged stools, poplar pole beds and straw mattresses were common.

The menu in the first winter was generally pretty uninspiring. Salt meat (usually pork, brought with them in barrels) and bannock appeared with dismal regularity in some houses. I read of one family whose first taste of fresh meat in months was a roast from a bear which the Indians had helped the men to shoot.

Here is a song which was #1 on the Hit Parade on the prairies in the 1870's. I don't know whether it was ever sung in this district, but I have no doubt the stout-hearted Ballyduffers had many a ballad to match this.

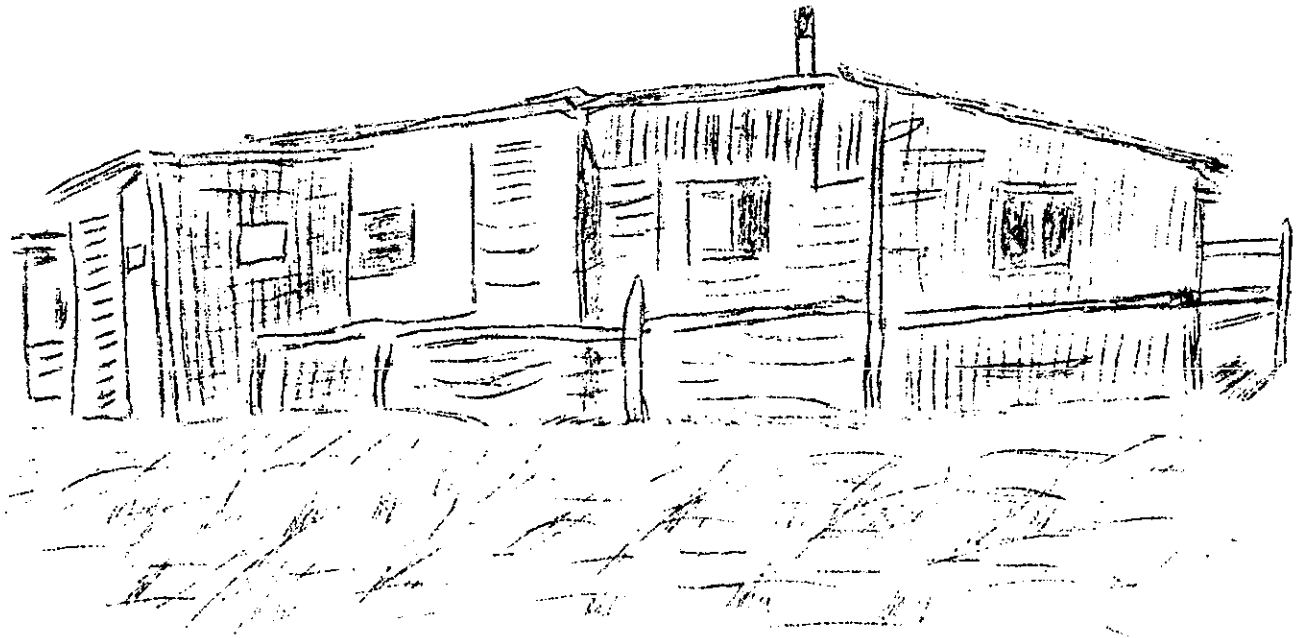
"I'm looking rather seedy now while holding down my
claim,
And my victuals are not always served the best,
And the mice play shyly round me as I nestle down to
rest

In my little old sod shanty in the west.

O, the hinges are of leather and the windows have no
glass,

While the board roof lets the howling blizzard in,
And I hear the hungry coyote as he slinks up thro'
the grass

Round the little old sod shanty on my claim. "



CRAIGILEA

A record of 1884 settlement in Argyle Municipality has this to say about Craigilea:

"One of the best known pioneer settlements in Argyle is Craigilea on 5-15 where the Smiths live, also the Martins, Glasses, John O. Bell, J. Nicholson, the Fargeys, J. Donogh, J. Wanless; and further south Mr. F.W. Thring. Then there is 4-15, where dwell the Cummings, Maxwells, the Williamsons and close by the Mabons; a good many were horse fanciers and contributed very considerably to their improvement."

In 1881, the land was "spotted" for settlement. These land spotters got \$1. for each quarter they were able to settle. The settlers walked to Deloraine to register their claims.

By 1882 a flourishing little settlement was established by Charlie Martin, John Nicholson, C. Drummond Hay, George Maw, Smith brothers, Yellowleas, and C. Andrews. Mr. Malcolm Matheson was another early settler.

Mrs. S. Fargey was the first white woman settler. Roy Schultz was the first white child to be born in this district.

Settlers came in with ox teams and wagons. Supplies were brought from Brandon, sometimes on foot, the trip taking several days. Here is a description of the trail they took.

"It was a 60 mile trail, along a high ridge of hills, circling from the Donogh place, around J.B. Matchett's hill and along the ridge to McDonalds."

The first store was built by Roger Brown in 1889 for the Oxford Brothers. By 1891 a Post Office had been established known as Craigilea. By 1899, Belmont boasted of having several merchants, a bank, a hardware store, two implement agents, a baker, lumber yard, butcher, blacksmith, tailor and a newspaper.

Craigilea became known as Belmont in honour of John O. Bell who homesteaded the section (20-5-15) on which the town now stands.

The following is an excerpt from an 1899 Baldur Gazette describing the growth of Belmont.

"On the advent of the N.P. and Manitoba Railway into this part of S. Manitoba, a number of towns were at once started on the Morris-Brandon branch. ...the first to erect buildings in the new burg were Frank Burnett, financial agent of Glenboro, and the Oxford Brothers, general merchants ...these were soon followed by representatives of other lines of business and the town enjoyed great growth."

In 1889, the N.P. selected Belmont as the junction town and the railway enlarged the station. For accomodation they extended the yards to contain a coal dock, pumping station, washout plant and round house. The company then employed 23 men, with a monthly pay roll of \$1500.

Land advertisements were notorious for the extravagant claims they made but here is a claim for Craigilea, that was substantiated in years to come.

"This district is noted for the superior quality of its #1 hard and the prairie land to the north and the Craigilea district south and east of Belmont take first rank among the wheat producing districts of the provinces."

Wheat grown in the Belmont area took first prize at an exhibition in Winnipeg, beating competitors from every part of Canada and the United States.

But hard times played no favorites and came knocking at Craigilea's door with the same persistence as in other districts. Here is how these bitter times are described in a 1929 issue of the Baldur Gazette by a latter-day Job who had lived through it. Reading this account certainly creates a new respect for our pioneers:

"The year 1888 was a prosperous season until the morning of the 9th of August when the thermometer fell to 32 and lower in some places...the wheat was frozen and a second frost came on August 16th...the crop was ruined. The frost was very wide spread and the price of good wheat went up to a dollar a bushel.

"The spring of 1889 was very early. Some of the wheat was seeded in March. A heavy snow storm in April and a heavy rain in May saved this crop from being a total failure through drought. It rained very little during the summer.

"New land wheat yielded eleven bushels per acre and stubble land about three bushels. I loaded all the oat sheaves that grew on twenty acres in four wagon boxes. Many of the farmers didn't have enough feed for their stock,

"The crop in 1890 was full of excellent promise on that morning in August, but all that was suddenly changed before the day was ended. It came up one of the darkest clouds I ever saw and in fifteen minutes one of the worst hail storms that southern Manitoba ever had, swept the country all the way from Deloraine to the Red River.

"In addition to the hail storm, the fall was one of the worst in the whole history of farming operations in Argyle. It continued wet from October 6th until the end of the month ...grain that had escaped was stacked but the north east side of stacks were soaked from top to bottom.

"The crop of 1891 was a very wonderful one...when the frost came on the 23rd of August.

"The next three crops were light because of lack of rain fall...We got some hail in 1892 and prices were very low...wheat was about 45¢ a bushel.

"Farmers who met their obligations during those seasons had to work and save in every possible way. Many a first-class farmer found himself in straitened circumstances through no fault of his own. He worked hard and his wife worked hard, and he often found himself unable to meet his obligations at the end of the year. If they had not been people of courage and resource, as well as of faith and energy, they could not have persevered; but they did, and in the end most of them won out.

"Pioneer ingenuity and stubbornness saved the day and these qualities came in handy many a time after that too."

Prohibition, one old timer told me, was no great hardship because those who liked a drink now simply hatched their own brew in the basement. Occasionally the results were disastrous. Here are the recollections of one Belmont old timer on his basement-brewing days. It was told to us with a 'straight - faced twinkle':

"A neighbor of mine up at Baldur made real good beer down in his cellar. I had a bottle of it and decided I'd better get his recipe, so I did...I got the hops and the malt and a big crock, and when it was ready I capped up the bottles and let it sit for awhile. Not long after that a neighbor came along one day and said he'd like to try some of my beer. I brought a couple of bottles up from the cellar. The first bottle I opened hit the ceiling...nearly tore the roof off."

Refusing to be beaten by a mere explosion, the friend took the other bottle and said, "I'll get it this time." He put the bottle close to his mouth, held his mouth open in readiness and hopefully took off the bottle cap. He got his mouthful of beer alright, but he blew out his false teeth in the process.

Frost, hail, fire and drought couldn't conquer this intrepid old timer but alas, this batch of beer did. He finished his yarn with a wry grin and confessed, "We never did get to drink that beer."



THE CROFTERS

Some of the Crofters who settled the northwest corner of the old municipality of Argyle were Scots highlanders, who originally homesteaded in Saskatchewan. In 1888, some of these families relocated in Manitoba and settled the areas 4-16, 5-16, and 6-16, now known as Hilton.

The Canadian North West Land Company held a lot of land in three townships. The Dominion Government made a deal to take some of this land back and settled the odd sections with these highland people.

It has been very difficult to find records of this settlement or family names of the settlers. The names MacKenzie, MacIntyre, MacCleod, McDermot and Campbell have been mentioned as being among these Crofter pioneers. We were lucky in being able to talk to the sister of one of these Crofters and she was able to give us an account of the early experiences of the Campbell family; her grandparents who had come from the Highlands of Scotland and landed in Quebec. Here they provisioned themselves with necessities such as flour and dried fish for the arduous journey by ox-cart to the Regina plains. This ordeal was of several months and many miles. For much of the trip there was no meat to eat, the family living mainly on bannock and dried fish and wild fruit when they could get it. Once buffalo country was reached, fresh meat was available. The Crofters weren't too proud to learn from the Indians and sometimes ate pemmican those first hard months.

Once settled, the Crofters seemed to adjust to their new environment, and for a few years their hard work brought them a living.

But the work was difficult, not only for the men but for the women too, who had, what seems today, an inhuman load of drudgeries and anxieties. I was talking to one woman whose grandmother had ox-carted from Quebec to the prairies with her nine children. Such courageous women forsook the security of established homes and friends and daily performed a mountain of chores that don't exist any more.

The spirit of these people might best be understood by the younger readers if we look at a few of the things they did not have.

Running water was plentiful in the nearest river, but lacking that, the family wash was done with elbow grease and patience. There was no electricity, no corner store for canned goods, no ready-made clothes (no ready-made wool, either), no telephones to lessen the isolation, no doctors, vitamins or inoculations for the deadly diseases which lurked in wait, no radios for lonely winter nights, no

tranquillizers to lessen your anxiety about Indians, crop failures and fevers. But there was plenty of courage and a strong faith that God helps those who help themselves.

Soap was homemade, and the lye for this was made of ashes and water in a leach barrel. Hardwood ashes made the best soap. Yeast was made from the dried pods of hop vines which the children were sent out to gather in the summer (Reykðal's hill is still remembered by the old timers as an excellent place to gather hops). Some of this yeast was carefully carried over from week to week. Vinegar was made by first developing what was known as "mother vinegar". This was done by boiling rain water and then adding molasses, crushed raisins and yeast. To keep up the supply, sweetened tea and strained fruit juices were added.

Dressmaking was another time-consuming chore; spare moments were used to wash and card sheep's wool, spin it into yarn and knit it into socks, stockings, mitts, scarves and sweaters. Some old timers we spoke to still remember with an itch the long black stockings everyone had to wear.

When supplies ran out the pioneers used their imaginations until provisions arrived. When coal-oil ran out, "candles" were made with fat set in a saucer with a bit of string or rag for a wick. (We heard of one ingenious old timer who used whiskey in his lamps one night to get his rooms lit).

Porridge was thought of as a luxury when its only substitute was ground-up grain, boiled to a mush. "Coffee" was made from ground-up roasted wheat.

Meat was a big item on the menu, and a difficult one to keep. One pioneer lady told me how her grandmother had put down buffalo meat. The procedure was pretty much the same for all meats. It was first washed and cut into smaller pieces and packed into home-made wooden barrels with a layer of salt in between each layer of meat. Saltpetre and sometimes ginger were added to this. After this meat was seasoned, it was hung along the rafters on strings. After it had dried out to a certain degree, it was wrapped and packed in dry barrels. To smoke this meat the bark was selected from certain trees when the sap was running.

The Indians and white settlers didn't mix much, and the whites were a little apprehensive of the Indians. Occasionally, an Indian would come to the house and ask for tea or flour. The settlers were relieved to give them what they could in hopes they would leave quietly. One story I heard didn't end so happily.

When the Crofters were homesteading in Saskatchewan, one of them had a beautiful little blonde girl of about three or four. The Indians were fascinated with the child's golden hair and on one of their moves through, they kidnapped her. They were pursued but the settlers were no match

for the swift-footed Indians. The little girl was never seen again. Mrs. MacGillvary, who was a little girl in that settlement, told us how her mother often spoke of this tragic event, thanking the Lord that it had not happened to her family.

The Crofters thrived by dint of hard work for a few years. Then one year all the crops froze. The next year they were burned out. There is still a Gaelic song in existence about these bitter times. In this song, a Crofter, standing with the blackened wheat in his hand sings longingly of the shores of Scotland.

In 1888 these stout-hearted people gave up their hard-won little homesteads and took land in Argyle. Even more trials awaited them here.

Here is how their coming was described in the memoirs of one pioneer, Mr. Peter Strang:

"They made a good start, but they were most unfortunate in the first years of their life on the land. It was very dry in 1889, there was hail in 1890 and short crops and low prices for grain in '92, '93 and '94.

Other settlers as well as the Crofters found it difficult to pay their debts. They stuck to their holdings, however, and did their best. The Presbyterian minister sent them a Gaelic minister, Reverend K... Gollan; he greatly cheered their hearts and helped them bear their burdens."

While most pioneers felt a homesickness for their far away homelands, the Highlanders seemed to have felt it very keenly and there are many Scottish-Canadian folk-songs expressing a poignant longing for their own hills. This stanza taken from "The Lone Sheiling", captures with melancholy beauty, the Highlander's longing for home, far better than any history book could:

"From the lone sheiling of the misty island
Mountains divide us, and the waste of seas--
Yet still the blood is strong, the heart is Highland,
and we in dreams behold the Hebrides."



Boiling wood-ash for potash to make soap.

ROCK LAKE

Rock Lake is one of a chain of lakes situated in the Pembina Valley. It has an ancient and colorful history that covers more than two centuries and various names.

It is thought that La Verendrye and his sons passed very close to Rock Lake on their journey to the Mandans in 1738. In their report it was spoken of as Pike Lake which seems an appropriate name for a lake still abundant with pike.

In 1785, Peter Pond named the lake Rib Lake and the river Rib River. This name is Indian in origin and is an English translation of the aboriginal name for the chain of lakes, namely Pelican, Rock and Swan Lakes, which curve across the landscape of Southern Manitoba like the flat rib of a buffalo.

The name "Rock Lake" came from a letter written by Father Belcourt who described it in his letter as "Lake of the Rocks". The name became permanent in 1870 when the Dominion land surveyors John and William Otty and Walter Beatty, placed Rock Lake on the Township maps.

Rock Lake and the surrounding countryside provided food and shelter for French and Indian explorers and Metis trappers and traders. It provided wonderful camping grounds for roving bands of Indians on their way to and from the states. It also made admirable hide-outs for the horsethieves that plagued the district north of Rock Lake. These men had trenches in the banks and would hole up there in the daytime, raiding at night. Roger Brown tells of these horse thieves. They used to steal horses from the states and sell them in Canada. One gang held up a train in North Dakota and one of the men was shot through the shoulder. They made a get away to Rock Lake and while they holed-up there they went to his pasture, lassoed a heifer, killed it right there and each carried off a quarter to their hideout. These men were later caught and shot.

Years before the Whitemen came, the lake was the home of the Mound Building Indians. They used the north shore for their winter head quarters. Fourteen of their mounds still dot the northern plains above the lake and they are among the oldest known works of man on the prairies. These mounds have been studied, the most recent being in 1966. Recent research indicates the Indians were here over 2,000 years ago, perhaps longer.

During the 20th Century, Rock Lake has become a very popular vacation spot. Mr. Cavers had a spot at the east end of the lake and ran a thriving resort for many years. Mr. Joe Morrison had his place about a mile west of this on the north shore. In 1912 he sold out to James Avery. Mr. Levi O'dell has a business about a mile west of this again. In between, the United Church Camp operates a very successful summer school for young people. There is also a resort on the south shore at the west end. There are also many private cabins.

THE ICELANDERS

After a great deal of reading and poking about dusty old corners for information and highlights on the Icelandic settlement we found an excellent article with very complete information in the 1940 Historical Issue of the Baldur Gazette. Much of the following material is taken from there.

The Icelanders were the largest group of people who came from across the Atlantic settled in 6-13 and 6-14, what is now known as the Grund and Bru districts. The founding and settling of this land was mainly the work of the pioneer Sigurdur Christopherson, a member of the Icelandic delegation who came to Manitoba in 1874 to select a suitable location for the Icelandic colony, first in New Iceland (Gimli), then in Argyle in 1880. He named the country Grund (plains) and Bru (bridge).

On account of floods at Gimli in 1878-79 and 1880 farmers had to drive their stock to other districts to be fed during winter. In July 1880 Christian Johnson and Sigurdur Christopherson set out to look for greener fields. Their friend Everett Parsonage who had lived in New Iceland, wrote them of a promising land in southern Manitoba. These two men travelled by row boat to Winnipeg and by steam boat to Nelsonville where the closest land office was. From there they walked to Pilot Mound and after three days' journey, they got to the home of their friend Everett Parsonage.

Venturing north, these three men followed Oak Creek to what is now Bru. There a tent, pitched by messieurs Parry and Esplin, indicated a little life. From there they travelled west to 12-6-14, and camped. Mr. Parsonage rode his pony south to the hill (west from where the Lutheran Church is now), turned around and galloped his horse back and told his comrades he had found paradise. Four or five sections were selected immediately. They returned to Nelsonville to file claim. Mr. Christopherson filed on S.W. 12-6-14. On September 25, 1880, Skafti Arason, wife and two small children, Skuli Arnason and family, G. Nordman and Sigurdur Christopherson left Gimli for their new homesteads.

Cabins built on their oxen-drawn sleighs brought these sturdy Vikings over the frozen prairie sea of snow and after two weeks of travelling in very cold and stormy weather, they reached their promised land. They camped close to Christopherson's haystack until the weather turned milder and then their building began. Later that spring the settlement grew to eight families with the arrival of Mrs. Christopherson and children, Mr. and Mrs. Hearn, Mr. Halldor Arnason, Mr. Thorstein Johnson and Mr. B. Josephson. By 1881 these families had land ready for a crop, homes and stables built and plenty of hay. In 1883, many Icelanders came directly from Iceland with practically nothing but courage and a vision of a better life in Canada.

There is a saying that if an Icelander has nothing else in his house, he will still have a row of books. The saying seems true for these settlers. Old school records of the Hecla district show that it was built in 1884 and by 1889 was kept open ten months of the year, with an enrollment of 120 pupils. The huge enrollment is accounted for by the fact that the adults attended it too whenever they could. The pupils sat three abreast in desks, on the door step, and even on the woodpile with their readers. Not surprisingly, this settlement produced a number of people who went on to a higher education.

Religion played a vital part in the community. One congregation embracing all the Icelanders was first organized on New Year's Day 1884, at the home of Bjorn Sigvaldason, but the size of the community suggests they would be served better by two churches. They called their congregation Frikirkju Congregation, indicating by the name their non-attachment to any state church. By fall, Reverend Jon Bjarnason of Winnipeg became their pastor to serve them 1/8 of the year and receive 1/8 of his salary of \$1000. After little more than a year the west community broke from the eastern portion and organized their own community at Hecla. The new community was named Frelsis, meaning absolute independence.

Even though the pioneers took religion seriously, they were also fun-loving. Here is a description of their first picnic at Jones' Lake in 1884:

"Baldwin Benedickson entertained on stilts. Sigurjon Snyder shone in the ox race and talk about swinging the ladies with their hoop shirts and peek-a-boo hats... Albert Cramer shone there in a brand new wagon. Bjorn Anderson remembers escorting his "water-loo" home hand in hand and saying it with flowers."

Bicycle races were all the rage. One Sunday at Grund, 125 bicycles were counted.

Knitting seems to have been a sport as well as a chore. At Baldwin Benedickson's wedding, a mitt, partly knitted, was found lying around. Picked up and knitted spasmodically by Kris Johnson, Eyolver Snyder, Joe Sigurdson and Joel Cobb, it was 2 feet long before the party was over.

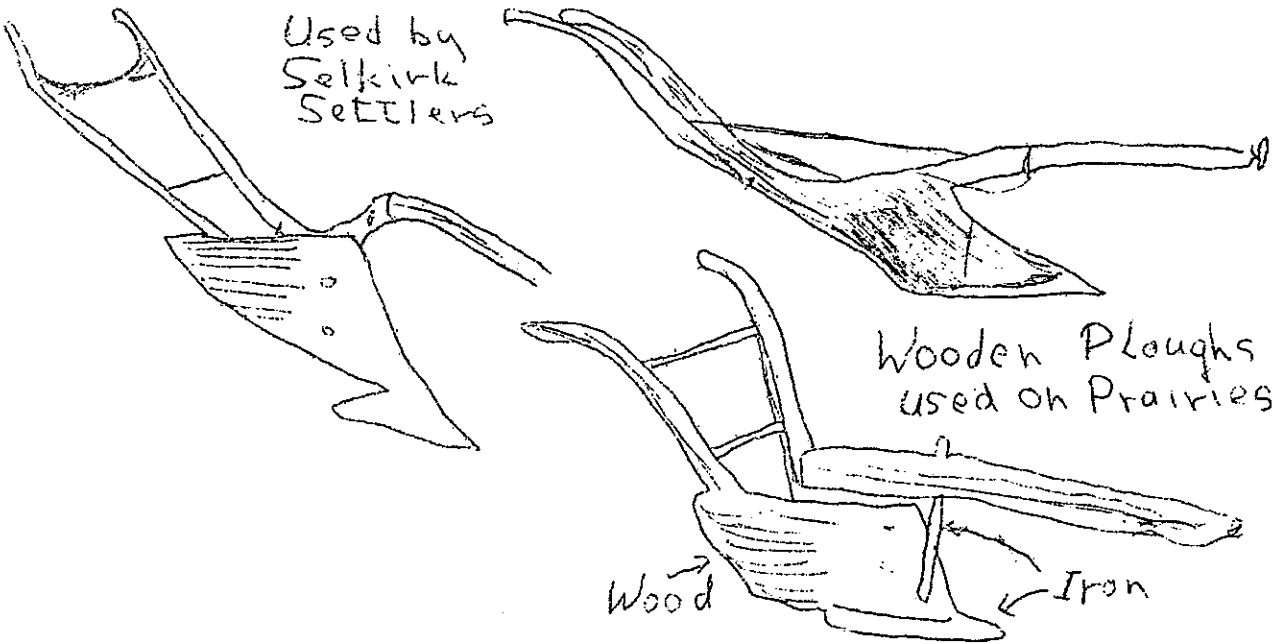
Another well-known man of the district was Sigurdur Antonius who won \$50. in the Marathon Race in Winnipeg for 132 miles in 24 hours in hard leather boots.

In 1885 the Red River Rebellion put a note of apprehension into the community and the pioneers kept their shot guns loaded and their axes sharpened, ready for trouble, but the community flourished, the railway came to Holland, business boomed and Icelandic ponies and sheep even appeared on the scene.

The settlers soon gained the respect of the other nationalities and this is what is written about them in the memoirs of Peter Strang:

"They were a first class group of pioneers; they were verile, economical, moral, religious and great friends of temperance. They were anxious to get a good education and acquired the English language rapidly. Many of them became first class farmers."

AGRICULTURAL IMPLEMENTS



THE CLARK SETTLEMENT

In the year 1880, the Clark family, John Clark, Bill, John Jr., Joe and Harry settled on 14-4-14. By 1881 several families had come to the district, there being Harry Yewin, James Graham, Andrew Cowy, William Price, George Bannerman and Tom Leslie. W.J. Porter and Robert Johnson came in 1882. After that settlement was rapid.

W.J. Porter seems to have been anxious to form a school district. In 1882, after negotiating with William Clark for the construction of a school and after taking the necessary petition around, he finally got his wish; a new school was built and was named Rosehill after Mr. Porter's farm. The Clark Settlement gradually became known by this name.

The first Sunday School was held in the summer of 1885 at the home of Peter Strang. Here is how it was described in Peter Strang's autobiography:

"My wife brought an organ with her from Ontario and we started a Sunday School. We had about two dozen pupils from the surrounding homes. Many of them had never been to Sunday School before... The pupils often remained after the school hour to practise hymns for the following Sunday. They greatly enjoyed this... Reverend John Cairns was our missionary, with head-quarters at Glenora. He and his family lived in a log manse two miles north of Rock Lake. He had six preaching places which he supplies fortnightly, all six services being conducted in private homes for the first two or three summers."

The post office was known as Moropano in preference to Rosehill because there was another Rosehill in existence. (There is an error in the picture pages naming Moropano as an early name for Glenora Post Office). Later when mail service began in Baldur, Moropano Post Office was moved to Lake Louise with John Cummings as Post Master.

Rosehill seems to have rewarded its settlers well. Here is an account of one homesteader's first days:

"We built a fine house and put up stabling that summer, and before winter set in, we were well prepared with buildings and feed for the stock and had done enough of breaking and back-setting during the summer to be able to look forward with high hopes to a fine crop in 1885. There was an abundance of firewood within a few miles... a load of which could be gotten anytime within half a day. We succeeded in getting abundance of good water at a depth of 13 feet."

Three farmers who gained the admiration of their fellows were given the following tributes in a Baldur Gazette of 1899:

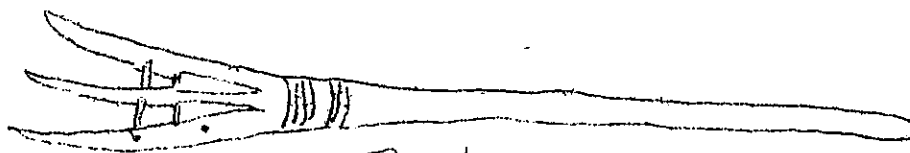
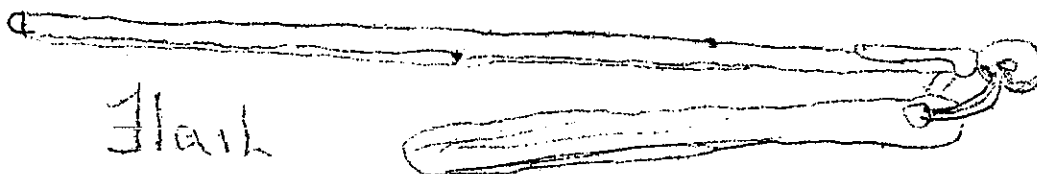
"Mr. W.J. Porter, located six miles southwest of Baldur, commenced operations in 1882, without any capital. By industry, hard work and natural ability, he has acquired 400 acres of land, over 200 of which he crops to wheat alone to say nothing of coarse grains. He has good farm buildings, a full equipage of machinery and a large number of cattle and horses."

"Mr. James Strang, whose farm lies 3 miles south of Baldur has been farming in this country for nine years and says he has found the business profitable. He farms a half section, cropping 110 acres to wheat. He also deals in purebred Durham cattle."

Another outstanding farmer was Mr. Charles Hamilton:

"The farm of Mr. Charles Hamilton, situated about six and one half miles southwest of Baldur contains one section of first class land of which 450 acres are now under cultivation, with a hay marsh of 50 acres. The buildings are all modern and well-fitted, the house contains eleven rooms, beside bathroom, halls, etc. The barn is 100'x66' with a loft holding 75 tons or more of feed. It is surmounted by a 16 foot steel aeromotor, (windmill) which has proved a very powerful and useful machine, and which besides doing all the crushing for the neighborhood, drives a large cutting box, a circular saw, grind stone and a pumping jack which pumps all the water for the stock into a 45 barrel tank and from this the water is led into troughs running at the head of the stock. A finer farm than this would be difficult to find in any part of Manitoba."

FARM TOOLS



Fork
made of
single ash pole

ROSEBERRY

In 1881 the pioneers of this district ox-carted out from Emerson and settled what is now generally considered to be the Neelin district. William Stark from Scotland, H.N. Cooper and family and John Sexsmith and family from Carman, John and Joseph Neelin and families from Winnipeg, and Alex Kelso from the East, were the first settlers.

Other very early settlers were John Harrower, Cummings, Sommervilles, Eastons, Brimmers, Andrew and Walter Mabon, Wait brothers and H. Woods.

The first house built was by Mr. William Stark on 6-4-14 and the first church-services were held there until they transferred to the Roseberry school in 1899 and later to Neelin. Old timers took their religion seriously and one old pioneer, Harry Cooper, is still remembered for his weekly Sunday pilgrimage to church at Neelin, prayer book and Bible in hand, helping himself along the road with his walking stick.

Mr. Stark was one of the most prominent pioneers of the area. He became the first secretary-treasurer of the municipality and is credited with having kept a meticulous set of minutes and notes, many of which are now lost. He was also the first machine agent. He is still remembered for his hatred of cutting stove wood. He solved the problem with typical pioneer ingenuity. He would bring a big log into the house, put it partly in the fire and keep pushing it into the stove as it burned.

Another of Neelin's colourful pioneers was John Cummings who was engineer on the first steamer boat to go from Winnipeg to Brandon in 1879. Besides being an early postmaster at Moropano after it moved to Lake Louise from Rosehill, he raised cattle extensively and farmed.

The first school was built in 1886 and was named Roseberry. Like all careful parents everywhere, the people of Roseberry were anxious that their children get a conventional education. They dismissed one of their teachers, fearing for his sanity when he taught the children reading by sound.

When the Roseberry school moved to Neelin in 1907 some youngsters in the district now found themselves too far away to go by horse easily to either Neelin or Rosehill, so after much debate and a little bit of shouting, a new district was formed in 1912 and called Connaught. The land for this school was given by John Cooper.

South of the old Roseberry school, Mr. Neelin had a grocery store and Post Office. The actual town of Neelin was begun in 1906 and got its name from Joseph Neelin on whose land part of the town was situated.

Roseberry too had its share of triumphs and tragedies. The 1893 prairie fire swept through the district and was not checked till it reached J. Brinkworth's. It left a trail of devastation--trees, logs for buildings, game and stock were destroyed. It burned the Cowie and Watson Grist Mill which was never replaced.

For medical attention these settlers relied on Dr. Davidson at Cartwright or Dr. Riddell of Crystal City, but mostly, here as elsewhere, they had to rely on the simple remedies the pioneer women had learned from their mothers. One of the most necessary household remedies in some homes was skunk oil. One old timer we interviewed still has some in his house and testifies to its efficiency. It was used for arthritis and rheumatism or to rub on sprains and strained muscles. While it was a cheap and handy remedy, it must have taken a lot of will power to make. It was prepared by skinning and drawing a skunk and roasting it slowly in the oven. The fat from this was poured off and stored for future use.

Another popular remedy was tea made from wild herbs or bark gathered in the woods. This tea was used for stomach upsets and the flu. A "Balm of Gilead" was made from the buds of leaves of the Black Poplar. These were cooked and made into an ointment to apply on cuts and sores.

In spite of all their hard won remedies, terrible sickness took its toll. In the November 1900 Baldur Gazette, the first ominous signs of a dreaded illness are reported:

"A number of our Roseberry residents are down with fever."

Within a few weeks it was being spoken of openly as typhoid. The following touching stories appeared in two separate columns of the Gazette and give us an idea of how close death lurked in the pioneer community.

"There passed away on Thursday last, of Typhoid Fever, Mrs. Sexsmith, the aged wife of one of the oldest residents of the district, Mr. J.I. Sexsmith of Roseberry. The deceased lady was nursing her granddaughter when the fell disease took her. Her great age of 80 years and feeble frame made the attack fatal and after an illness of four weeks she passed peacefully to rest."

"Mrs. Harry Cooper, the late Mrs. Sexsmith's daughter has been very ill with typhoid. Her condition, though precarious is not without hope--(later)--Tuesday night we learned with feelings of profound sorrow of the death of Mrs. Cooper which sad event took place at 1 o'clock of that day."

By the next week, many families were reported stricken, sometimes with several members in one family all down.

But grim times eventually passed and the old timers had the courage to cast off their gloom and forget their troubles for a while. The following is an account by Mr.

Peter Strang of a picnic held at the Neelin's place:

"The picnic at Neelin's on July 1 drew an immense crowd, many travelling by horseback to get to it. The big event of the day was a ten mile foot race between F. Stevens and a half-breed, Norbert Dakota. There was a big dinner, a few horse races and jumping contests, so as to get in the day pleasantly. The chief advantage of these gatherings was that it gave both young and old an opportunity to get together and form friendships."



GLENORA

The names of some of the families settling here might more properly belong in other districts. Since much of our information for this district comes from sources that make no distinction between the Glenora and Marringhurst districts, our job has been difficult. We shall apologize in advance for any errors or omissions you may find.

This part of the country north of Rock Lake the Glenora and Marringhurst plains. It was first settled in 1879, Noble and George Lawrence being among the earliest pioneers. Others included Gerry and Randall Williams, Mike Little, Blackford, Jas. Allchuir, Jas. Walsh and family, John Flanningan and Jas. Cavers.

The name Glenora, to me conjured up romantic visions. Perhaps the district was named Glenora to commemorate the love of two young pioneers named Glen and Lenora. But Glenora seems to have taken its name from a flour bag entitled "Glenora Patent", a product of the Ogilvie Milling Company. When Blain and Reid built a flour mill in 1882 north of Rock Lake they named it Glenora as a compliment to the Ogilvie brothers, who owned about 3 sections of land close by. In 1883 the name was given to the Post Office, in 1892 to the newly built school and finally in 1904 to the railway station.

A sawmill was started in 1880 by Walsh and Sons of Montreal. From this mill the early settlers obtained lumber for floors and roofing. The floors were made of oak logs hewn by hand with a broad axe. The Walsh Brothers had 5 oxen with which they drew logs from both ends of the lake as well as from their own lands near the mill.

William Porter and George McKnight were two of the first workers at this mill, Mr. Porter working as cordwood cutter and as manager. Both mills burnt in 1885.

The Preston Brothers and Herman Davis opened the first Lime Kiln at the west end of Rock Lake. It was here that the pioneers purchased the lime to plaster and whiten their loghouses.

Homesteading was the same grinding adventure here as in the other settlements. Some men came, lured out by extravagant land agent claims on the quick returns and excellent climate of Manitoba farms. The following excerpts are an example (taken from the Baldur Gazette, a land advertisement in 1899)

"The bright, clear cold of the ordinary winter day in Manitoba is most enjoyable. With little or no thawing, and no sea of great freshwater lakes to supply dampness, the air is crisp and dry and where in England, or on the sea coast, with a few degrees of frost, the air is chill and raw, many more degrees of cold in the Canadian north west is only enjoyable and stimulating."

"...water on the low ground a foot deep in the morning is gone in the evening."

"To the plodding, labouring, waiting husbandman of England or Scotland it seems so unreal as to be incredible that 4 or at the most 5 short months should yield for an area of 1½ million acres, some 3 million bushels of wheat and as much more of other grains."

"On and up to the end of November, farmers all over the province are plowing and harrowing their land."

"Wild fowl is plentiful and flocks of grey geese still feed in this district."

Here is a first hand account from one old timer, Roger Brown, who landed in Passadena(northwest of Glenora) in 1889 with nothing more in hand than 50¢ and hope.

"I thought I'd buy this farm; you know, get rich quick. The old country ads showed pictures of golden grain, stacks on a farm you could get for the price of \$10--just think what a farm like that would be worth in Yorkshire!"

"I left England with 5 lbs., 2 shillings. I spent 5 lbs. for the tickets and by the time I got to Pilot Mound I had about 50¢ in my pocket. I worked as a hired hand for a year, for my board---there was no money, not even to buy a stamp to write home and tell my folks where I was or to get a passage home. There were no crops in '88, a dry year, and no one had money, sometimes not enough to eat. The goverment shipped in corn for cattle and sometimes the people ate it too. The cattle could not thrive on the corn and some of the horses sickened and died. Any wheat that grew was to black to use for flour."

"In late 1889 my brother(Alex Brown) and I worked on the railroad being put through to Baldur. We were living in a ship-lap house with the moon shining through the cracks, no windows, no well, getting a dollar a day and paying a dollar fifty for board. We decided we'd better get out. It was New Years' day and bitter cold. We packed up everything we had and started to walk down to Alex's homestead. There was no trail so we waiked over the snowbanks. We arrived sometime during the night and made a bonfire and started to build. We pulled out logs on a rope thrown over our shoulders and worked all night. To eat we had a box of soda biscuts and some cheese. We worked till morning and all the next day and got it up by that night. The bonfire was in the center for heat and light. We took turns warming up and resting by the fire. We cut poles for a roof and went to the slough to get foxtails to put on it, then dug a hole for dirt to throw on top."

"We had no furniture but Alex knew of a stove in Dry River in a pasture so he went in the morning and returned

that night with a bunch of iron on his back. He returned the next day for the rest but there was only one leg to it, so we used posts for the other three. We stoked the stove to cook a rabbit but first we had to go and shoot the rabbit. If there was no rabbit, there was no supper. By the time we got back the stove had fallen down and the shanty was on fire. We put the fire out with snow but now we had no light. I was 18 at the time; my brother was 2 years older."

As if this homesteading adventure wasn't enough, this incurably hopeful old timer soon set out to build his own homestead. It was a far cry from the Eldorado pictured by the land agents in England. He got a homestead that "even the gophers couldn't live off."

He got a yoke of oxen for about \$125. Then he cut wood in return for a plow. Here is how he tells it:

"I couldn't bread much, the plow wasn't much good and I had to work out to get money.

I had no place to live so I dug a hole in the bank on the side of a hill, put some poles up and some straw in it. One night it started to rain and the thing filled up with water... I lived in this hole until I got settled."

That was the beginning. Eventually this farm boasted a good house, barn and granery when everything but the wire on the fences was wiped out in a prairie fire.

While this pioneer was very hard up he seemed to accept his poverty with good humour, on the grounds that everyone else was in the same boat.

An acquaintance of his, John Asling, came over to his place one warm winter day. All he had for his feet was a pair of high boots with the toes out. The water was running out of his boots but he had no money to buy a new pair until he sold his oxen. He took his boots off, wrung out his socks and put them by the fire to dry. When they were dry he took a sock carefully turned up the toe, and put it on. Then he took the other sock and put it on the same foot. When asked for an explanation, he said his feet had to take turns being warm.

It would be nice to be able to report that this hardy fellow eventually prospered but he ended his days tragically. He went south of Cartwright once to buy a yoke of oxen. On his way there, he spent a couple of days in the house of John Burns. As the men and Mrs. Burns Sr. were sitting down to tea, a strange man rode up, tied up his horse, came in, and pulled a gun, shouting: "Your money or your life!"

John ran up the stairs. The stranger aimed his gun and shot him in the back. John fell down the stairs dead. The explosion put out the light. The stranger then turned his gun on Burns and left, mounted his grey horse and headed in the direction of the States. He was never seen again. The dead man still had \$170. in his pocket. The

farmer who witnessed it summoned help but could make no identification of the murderer. The police worked on the case for many years. There have been rumors that someone eventually confessed to the crime but these have never been substantiated.



DRY RIVER

Mrs. Alec Graham

Dry River district is about ten miles north-west of Pilot Mound as the crow flies and approximately four miles southwest of Mariapolis. It is bounded on the east by the Pembina river. The Pembina derives its name from a French word "pembina" meaning the native cranberry. The old school district ran as far north as township 4 for a short way and at its beginning it stretched west to the west side of the township. On the south the boundary is again the township line. Later on when Excelsior and Zephyr school districts were organized land was taken away from the west side of the district.

This district was not settled quite as early as the land to the south and east of it owing to the fact that the Pembina river had to be crossed. At one point there was a ford in the river and at that place the Diedrick bridge was built, now known as the Goff bridge. Later on when the Fairplay Creamery was built the Creamery bridge was built.

The district was surveyed in 1872. At that time it was comprised of some prairie but a great deal of it was bush. This land, when cleared, was proven to be very rich.

The first settlers had to make their way from Emerson by horse, oxen, or foot. It was a distance of 100 miles. In 1852 the railway came as far as Manitou and in 1885 to Pilot Mound.

As the summer frosts disappeared the farmers went into grain farming. Wheat, barley, and oats were the main crops. The Dry River district was known to grow the finest malting barley in Manitoba and the Dry River district once held the world's record for the largest yield of spring wheat per acre.

From 1881 on, the following settlers came:
A. McAuley, Tom Fry, A. MacQuarrie, William Apperly,
W. Davis, Ike Tealing, W. Wardman, William Robinson,
D. Bently, A. Bonnan, J. Flannagan, Joe Saunders,
W. Cressard, John Elson, T.A. Anderson, W. Craik,
George Stewart, James and W. Baird, and W. Tisdale.

Dry River school district was organized in 1885 with D. Bently, Alex McQuarrie, and William Robinson as trustees and Miss Thring, of Belmont, the teacher. School was held in W. Robinson's home until the next year, when the present school was built. The Post Office was opened in 1884 in the home of George Stewart, then moved to A. Easons. In 1903 it was taken over by William Craik followed by S. Robinson who had it until 1948. The north district is now served by Mariapolis and the south by rural mail from Pilot Mound. First religious services were held by Rev. H. Cairns, Presbyterian minister, in the school. This community was linked closely with Pilot Mound.

Some of the pioneers stayed but a short time, while others remained until they retired and their sons and grandsons are still continuing to build up Dry River district.

Mr. Lyman Robinson, born in Ontario, is the oldest pioneer of the Dry River district. He is now in his 94th year and is residing in Brandon. Mr. Edway Apperly is the oldest descendant of the pioneers now living in Dry River. He is now in his 79th year.

How the district got its name is rather a conundrum. Dry River is what we would call a contradictory name. The reason for this name is the fact that west of the crossing which is now known as highway #440, there is a divide. Ash Creek comes down from the north and runs west while the Dry River comes from the south and runs east to Swan Lake. There is a piece of land between the two creeks which is a little higher than that surrounding it. This is where the Indians used to cross and J. Flannigan named it the Pas.

Old timers in the district still remember the flood of 1902. The Pembina flooded the entire valley all the way from Rock Lake to Swan Lake. Tommy Delorme remembers his home, which was on higher ground, being surrounded with water so that the only way they could get out was by boat.

The following is a famous Dry River anecdote:

"Speaking of bears, here's a story that's hard to rival, and it happened in Argyle Municipality, Ward 1, on section 22, the north east quarter then owned by Wm. Craik.

In the month of June, 1890, Mr. Craik had 3 pigs weighing about 175 pounds which he kept in a log pen some little distance from the other farm buildings. A bear came along one night, climbed into this pen, took one of the pigs and carried it away a short distance, eating about half of it. The next day Mr. Craik moved the two remaining pigs to a small stable with a sod roof. It also had a good tight door. On the night of the bear's second visit he fed on the pig he had killed the evening previous. The third night he returned again and as there was no more of the pig left, he had to get a supper some place so he visited the stable where the pigs were, climbed up the corner to the roof, and tore a strip about thirty inches wide out of the sod roof but apparently didn't care to jump down so went to another stable close by, tore a hole in the roof of it and as this was Mr. Craik's hen house he got three hens.

The following day Mr. Craik's neighbours assisted him in a search for the bear, but without success. They held a council of war that evening and decided to sit in the stables, three men in each stable, and await the return of Mr. Bear. Wm. Craik and his son Alex, along with James Baird, were in one stable. In the other stable were Wm. Davis, David Bentley and Stewart Robinson. All were fully armed with rifles and shotguns loaded with buckshot.

It was a very dark foggy night and everything was silent until about 1 a.m. when Mr. Bear came to the stable where the pigs were. He walked around a couple of times and then climbed up the corner to the roof and appeared at the hole in the roof. Mr. Davis immediately jumped to his feet, pointed his gun at the bear's throat and fired both barrels. This however did not kill him but he lost his balance and fell into the stable. Stewart Robinson fired at where he thought the bear had fallen but still Mr. Bear was going strong. Somebody opened the door and out came the men, the pigs and lastly the bear, the men being the most scared. The bear then took up his position on a manure pile outside the stable door and the men circled around. Everybody got their guns into action but after remaining a target for a little while Mr. Bear got up and walked a few yards and fell into a water hole but still alive. Only one man had any ammunition left and he walked down to this hole but the night being so dark he apparently didn't hit the bear for very soon he crawled out of the hole and walked away into the bush. Although they didn't get the bear that night he didn't live to return and it was reported Indians found him dead about two weeks after.

It was a mighty exciting night for some people and according to the amount of ammunition used on so dark a night it was only a miracle that someone wasn't killed. This was one of the remarkable adventures of the good old days.

by S. Robinson "

WIGTON

Wigton was another early district, being first settled in 1879 and 1880. These settlers were chiefly from Ontario and England, and included William and John Clark, James McClellan, Kelso, Macey, Thomas Sexsmith, Webb Brothers, Fred Stevens, James MacNab and Houstons.

The name of the district was given by James McClellan in memory of his birthplace in Scotland.

Mr. McClellan seems to have been one of the best known men of the district. He bought his homestead, oxen and plow for \$600. and managed to pay off his debt with the first crop. He also owned the first steam outfit. Their house seemed to be the community centre, and old timers recollect going to dances there at about nine in one evening and dancing right through until three or four in the morning. For music, there was always a fiddler or two, and maybe an organ. Pianos were a later luxury. All the women brought a lunch and the house supplied the coffee. I heard of one dance (perhaps not in this district) where the coffee was accidentally spiked with a rubber overshoe that had fallen into the boiler. The rubber had been stuck into an overcoat pocket and the coat being beside the stove. Somebody jostled the coat and in went the shoe. The mistake wasn't discovered until the owner, ready to go home, was searching the house for his rubber. The coffee was a great success.

The first school was held in Thomas Babington's house, with Mr. Babington as teacher. In 1882 the first log school was built by Messrs. Mac Corquadale, Sheffield, Bell, and Huffman.

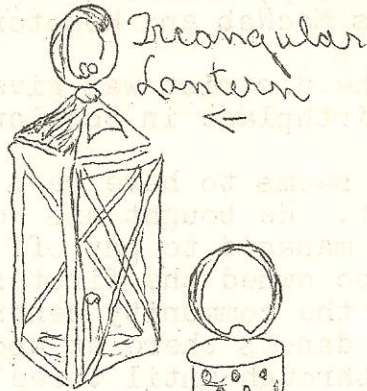
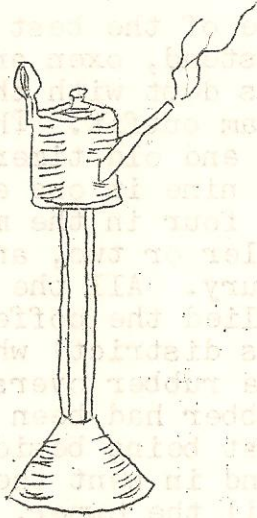
The school district was inaccurately but happily surveyed by two surveyors and a little brown jug and to this day, old timers claim the district is one and one-half chains out in measurement.

Early Wigton settlers were well accustomed to seeing bands of Indians about, as it was directly in the path of Indian tribes which crossed the hills on the way to their yearly Pow Wow at what is now Swan Lake. The April 1899 "Wigton Warbles" reports, "Indians are on the move again, and have been for the last two weeks."

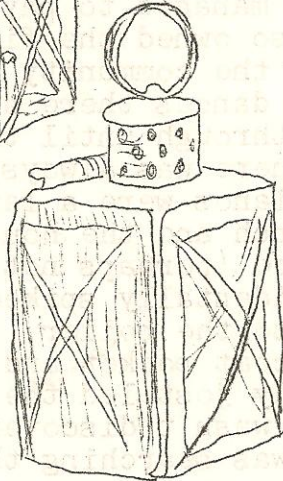
The path they took is still vaguely visible and some of their old camp sites around Heaver's farm and Fisher Lake still yield bits of old pottery and arrowheads.

The following story (from the 1940 Historical Editions of the Gazette) suggests some of the great changes that must have come to the Indians way of life here with the advent of the white settlers.

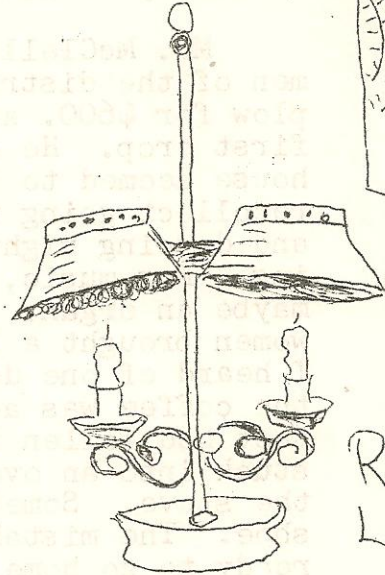
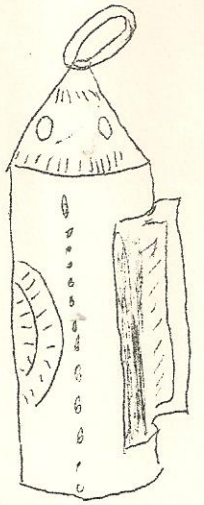
LAMPS CANDLESTICKS and LANTERNS



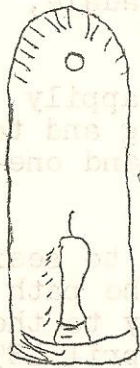
Triangular
Lantern



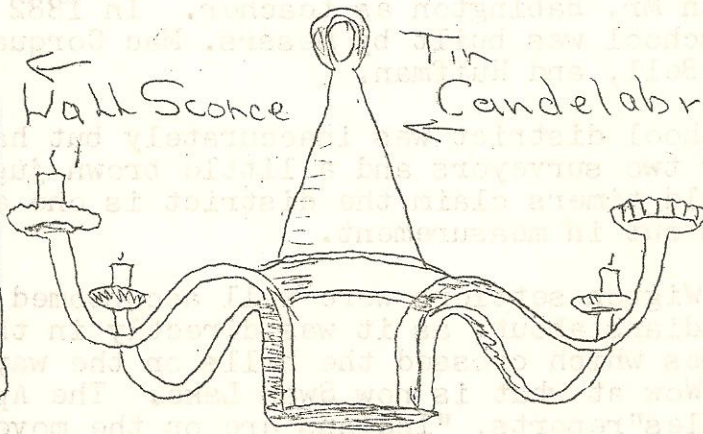
Stable
Lantern



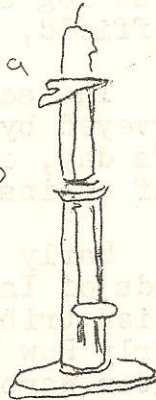
Reading
Lamp



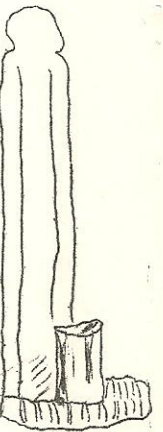
Wall Sconce



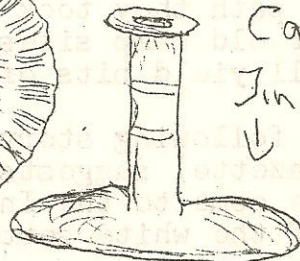
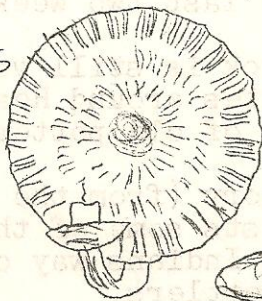
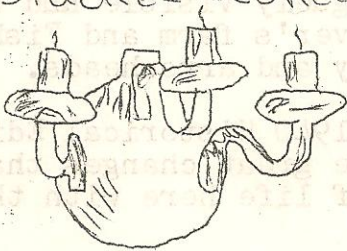
Tin
Candelabra



Sconce



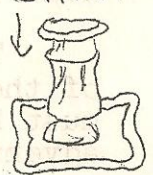
Bracket Sconces



Candlesticks
Tin



Brass

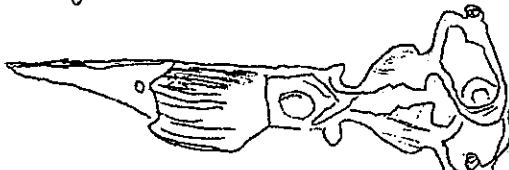
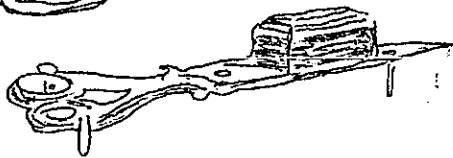
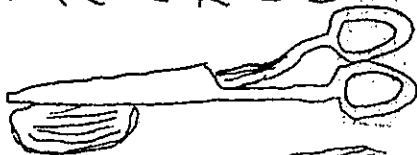


Silver

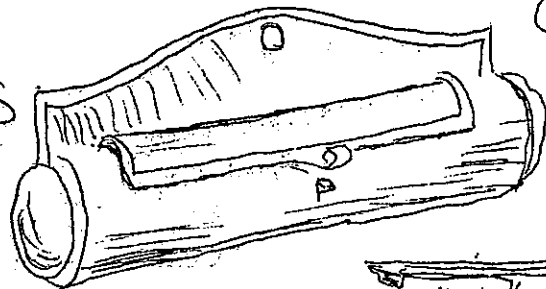
"Old buffalo trails have been found as late as 1903, leading to springs for water. The writer enjoyed a chat with an old Indian who spoke broken English and was camping for the night on 14-3-13. He had put his horse, hobbled, to feed on the grass and had a blanket tied to the side of his buggy for a windbreak, and another spread on the ground where he and his wife would rest during the night. He said that in early days his band camped in the same place north of the lake and once every year he camped there for a night, in remembrance of those other days when they had enjoyed real Indian life. He was about 80 years old, and about the only one left now."

There are also the remains of an old buffalo pound to be found at the Claude Crayston farm near Rock Lake. Here the Indians used to herd the buffalo into a corral where the captured animals could be killed as needed. Bones of these animals are still easy to find at this site. While most settlers seemed generally tolerantly disposed toward the Indian there were occasional outbursts of anti-Indian feelings, as is obvious from this 1898 editorial in the Baldur Gazette. "Those Leech Lake Indians are Indians, and the name is the emblem of treachery and murder. If they have murdered our soldiers and citizens, the tribe should be wiped off the face of the world. Captain Forsythe, the man whose guns talked to Big Foot at Wounded Knee, is the fellow to command the United States troops at Leech Lake."

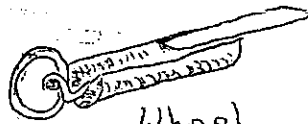
LIGHTING ACCESSORIES



Candle Snuffers

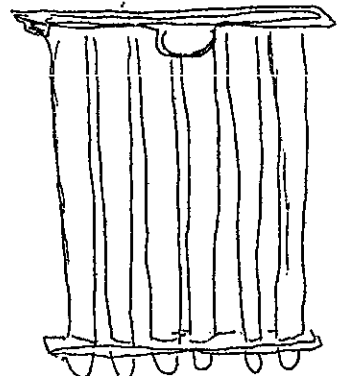


Candle Box



Wheel Index Box

Candlestick Index Box



Candle Mould



WAX + STEEL

HARDSHIPS OF THE PIONEERS

When a man came out to this part of the country to begin farming, he was in for a hard, but rewarding experience. Once he had picked out the quarter he wanted to homestead, he had to walk the long miles to Emerson to register his claim. He did not have to pay for this quarter section, but in order to get title to the land, he had to build some sort of dwelling place, live on the land, and break ten acres within three years. An adjacent quarter was set aside for him as a preemption which he could buy for \$300. after he "proved up" on his first quarter. This meant that he must clear ten acres as quickly as possible. But there were no bulldozers that he could call in to do the job in a couple of days. He went out with a grub hoe and his oxen, and spent hours, day after day, chopping the trees, pulling them out with the oxen, and digging out the roots with the grub hoe. He hauled out the wood and saved it for use in the winter, for the winters were cold and hard, especially the first one.

During their first winter in 1896, Messieurs Lodge and Badinol, who homesteaded near Greenway, lived on potatoes without salt for six weeks. It was a bad winter: the closest town was Pilot Mound, and the only way to get there was by ox-cart. Earlier that same winter, they had travelled to Pilot Mound where they had purchased, among other things, a stove and some gun-powder. They put the gun-powder in the oven for safe-keeping, loaded up the sleigh and drove home. They set up the stove in the cabin, and were eating supper in the newly-warmed building, when the whole stove exploded in front of them. A kettle of water landed on the dog, who high-tailed it away and was never seen again. Now they remembered that they had not removed the gun-powder from its place of safety.

During the winter there was the stock to care for, and plenty of wood to haul. There were a few horses in the early 1890's, but not everyone had them yet, so wood had to be hauled with oxen.

There wasn't much entertainment in these early days, but the old timers can remember hitching up four horses to a sleigh to provide transportation to a dance. Everybody piled in and set off for a neighbour's home, where one of the local fellows would be blowing a harmonica and squeezing an accordion, while the dancers stepped around to waltzes and quadrills.

Winter weather proved far more fatal then than now, and blizzards often caught men far from home. One man on his way home from town faced swirling snow so thick that he couldn't see his horses. He knew there was no use in his trying to drive the horses home, for he hadn't a clue as to the direction of home. He let the horses have their head, and they led him right to the door of his own barn.

March 14, 1902 brought a blinding blizzard to our prairie lands. Mr. Chaddock was caught in it while he was out checking the cows. It was a Friday night, and the wind blew him off the road about 9 o'clock. The storm raged for the next two days, and when the sun came out on Monday morning, he found himself on a hill near his own home. Something made his team jump, and he fell out of the sleigh, curled up in a ball, and rolled down the hill. He was found about five o'clock that evening, and taken to a doctor. His hands and feet were frozen, and the doctor said he would have to amputate. Mr. Chaddock said it was impossible in such a country as this to live without hands or feet, and he begged them to let him die. They did.

In the same storm, Mr. William Tisdale of Greenway was caught on his way home from town. He had gone to Mariapolis for coal oil, and got lost in the storm. He found that he couldn't go on, and was snowed into a snowbank and frozen to death. When the searchers found the coal oil for the lamp, they knew where to dig for his body. Another version of this story is that Mr. Tisdale deliberately hung his mitt up on a tree before he crawled into the snowbank to die.

In another storm, a party of three men were stranded out in the open. One of the men wore a long thick beard which soon became so caked with snow and ice that he could not breathe through it. However, his comrades managed to light some papers and thaw out his beard so that he could catch his breath, and they soon revived him.

One morning in 1901, Mr. Roger Brown, an early pioneer of the Baldur district awoke to find himself (and his cabin) literally buried in snow. The gable was not boarded, and snow had come in through there. There was plenty of air, and it was actually rather cozy inside. The snow outside went right over the roof of his cabin, and he soon found himself hard at work digging with a wash dish.

A difficult problem for the pioneers was lack of medical aid. Doctors were few and far between, and consequently people suffered and died from far less than they do today. There were plenty of home remedies such as herb tea and skunk oil, but they were not enough. People died from grippe; one baby went into convulsions and died while cutting teeth.

With the spring came hard work. More land must be broken, and crops must be planted. At first, a \$125. yoke of oxen was the only available substitute for pure manpower. Hitched up to a plough, the ox often proved that he had a mind of his own. One hot afternoon, a pair of oxen owned by Mr. Cunningham, who homesteaded near Greenway, decided that they were thirsty. They simply struck out for the nearest water they could find, and there was nothing at all that the driver could do but bump along behind. When the team finally stopped, he found himself, his plough, and his oxen smack-dab in the middle of the slough.

It was hard work ploughing with one of those old hand ploughs. Every time it hit a stone, you'd get a good swift jab in the ribs that would almost knock your wind out. After ploughing, of course, came seeding. At first it was done completely by hand, then with a hand broadcaster, then by a machine that could be hitched to oxen or horses. After seeding, the harrows were put to work. The first harrows which came out had no suitable riding attachment; one pioneer fixed a cart behind his horses, and hitched the harrows to the cart.

These pioneers were full of ingenuity like that. They often found neat ways to get around authority and regulations. Mr. A.W. Playfair and J.S. Connibear homesteaded the east half of 23-5-13. Mr. Connibear held the north quarter, and Mr. Playfair the south one. The law said that in order to "prove up" you had to live on your land for six months. These two pioneers built a shack right on the line between their homesteads, and at night they both came back and slept, one on each side of the shack, each on his own land. It was all perfectly legal.

Even more than today, the growing crops were susceptible to many mishaps. Grasshoppers were so bad that in one area the crops had to be burned to the ground for three consecutive years. Rust was a destructive enemy, and hailstorms and early frosts caused many a ruined crop.

In 1885, frost destroyed the crops. Mr. Jackson, who homesteaded near Greenway, set off for Pilot Mound with his one load of grain. When he arrived at the elevators late that evening, the men from both elevators came, looked at the grain, then walked away, leaving him standing there. A friend came along, and finding that he had not even been made an offer for his only bit of grain, brought back one of the agents and said, "You must make him an offer. He has to sell his wheat to get supplies." The agent took another look and said, "19¢ a bushel is the best I can do." Forty bushels at this price gave him a total of \$7.60 for his season's work.

Fire was a terrible enemy of the early settlers. Since only even-numbered sections were homesteaded, nearly every odd-numbered section was an unbroken mile of grass. The fields were small and disconnected. There were no roads to form fire guards. The only protection was double fire guards around homes and stacks, so for the most part, a prairie fire swept easily and fast. When a big fire came through, every available person grabbed wet rags and went to help fight the fire whenever possible, but often, everyone was forced to head for the creek to escape the biting flames. The pioneers often had to go back to burned stacks and depleted herds. After one such fire, Mr. Henry Parsonage, who was riding in an ox-drawn wagon, came upon some scorched sheep. One or two of the animals twitched in rigor mortis and spooked the oxen. The beasts started off at a gallop, and jumped right over the banks and landed, wagon and all, right in the middle of Oak Creek.

Every community has lived through an event that still lives in the minds of the pioneers. Such an event in our district is the Barr Fire. It started on the Barr farm on the east half of 30-4-14 in the Rosehill School District in 1895. There was a strong wind which carried the fire eastward, and the Embury farm was the first farm to be seriously damaged by the flames. Here the men saw the fire coming and went out to plough a fire guard around the stacks. They only had a few furrows ploughed with the walking plough when the flames leaped the guard and being so high, caught the stacks at the top and burned them to the ground. The fire raged for more than twenty-four hours, but after travelling six or seven miles east, the wind changed sometime in the night and sent it sprawling southward through Excelsior and the Marringhurst district. Mr. William Galloway lost 2000 bushels of his wheat. The Elseys tried to protect themselves from this fire by ploughing a 30-40 furrow fire guard around their crops, but the fire jumped it easily and the crops were destroyed.

When the fire came to the muskeg south of Marringhurst, it was finally gotten under control with much help from this boggy area. The young boy held responsible for starting this fire was fined \$1. by the magistrate who himself lost twenty wheat stacks.

But there were years and years of good crops, and even some smash bumper crops. It meant plenty of hard work to harvest these crops. Long hours were spent cutting the grain with a scythe and tying it up in bunches. The actual threshing was a hot, tiresome, and often dangerous job. The band cutters (two boys who cut the strings on the grain bundles while a man in the middle fed them into the machine), had to watch how they swung their knives. The man on the straw stack had one of the toughest jobs. If he didn't keep a sharp lookout, he would be bombarded by a pile of the suffocating straw which simply had to be stacked by the only method they knew.

A piece of bad luck which sometimes struck was the burning of a threshing machine. One machine would be used for the bulk of the threshing in one whole area, and when it was rendered useless by fire, it caused much hardship for all. Fires were also all too frequent after the harvesting was over, and thousands of bushels were lost when wheat stacks burned. The grain they saved had to be hauled many miles to market, at first only by oxen and wagon. Emerson was the closest railway point at first, then Manitou, then Pilot Mound in 1885, Greenway in 1889, and Baldur in 1890.

The following is an excerpt from an old Baldur Gazette:

"Everybody is talking about hard times, Huh!
Before you drive up to the filling station and say "fill her up," come with me back to the early eighties. Say, you haven't the remotest idea of what hard times really are--with your telephone, your car, your radio and furnace-heated home, Why, we didn't even know the meaning of these things.

How would you like to jolt along 20, 30, 50 miles and sell your load of grain for less money than you now pay for a tank of gasoline?

How'd you like to be srowed in for a month or two in a sod shanty or log house, where the wind whistled through the chinks, instead of sitting around listening to the radio, reading the Free Press and maybe a good magazine or two?

How'd you like to walk barefoot five miles to school every morning, milking the cows before you left and again at night?

How'd you like to live on mush, salt pork and dried apples for brea fast; dried apples, pork and mush for dinner and repeat for supper, with a variation of corn syrup? A piece of white bread was a luxury.

How would you like to wear shoe packs all winter and a pair of full cloth trousers cut down from dad's old ones? Those were the days when dad and mother brought up their family around the kitchen cook stove at a cost that would hardly make the first payment on a new car; and they generally made a good job of it.

How'd you like to drive twelve or fifteen miles to the bush with a yoke of oxen, starting before daylight and reaching home after dark?

How'd you like to take that wood into town the next day and receive \$2.50 for it in trade? A good many people will remember this.

Hard times! Heck! Just ask any old pioneer of the eighties. Why, the worst we have to put up with today would have looked like the millenium to those old fellows.

Those were the days when we killed our own pork and cured our own bacon; when we paid \$1.75 to \$2.50 for a pair of shoes that were meant for wear, and they did; when mother paid 35 cents for a pair of cotton hose and dad looked a little worried.

Now, if you can't wear silk stockings at \$1.50 a pair, you think all the joy has gone out of life. Great Scott, give the present generation thirty days of what the pioneers called hard times and they'd just shrivel up and die.

Times are only hard or good by comparison. Compare the way we are living now with the way our fathers lived, and you'll think you are a bloated millionaire.

Is this true? Ask any oldtimer. "

HARVESTING

After the first few years of settlement in which the pioneer would clear the land and break the sod and seed his first crop came the reward of all his work. This grand adventure came to be known throughout history as harvesting.

Threshing was done by the early pioneers in two different ways. Some of the earliest threshers used the flail. One early pioneer told how he and his brother used the flail to thresh their first crop. They succeeded in threshing their whole crop which came to six bushels.

Later on more efficient threshing machines came in to use. The early ones were composed of three separate units. These were used

- 1) to produce the necessary power,
- 2) to thresh the grain,
- 3) to remove the straw.

The power was produced by two types of "power outfits". The earliest was called a "tread-power" and was an elevated treadmill. The horses moved it by walking in the same place on top of the treadmill while it moved round in a circle. This treadmill was connected to the threshing outfit by a shaft which worked something like the driveshaft of a modern car. This method was not always good because the horses who could not keep themselves warm because of the slowness of this process nearly froze to death on the cool days of autumn.

A later type of horse-power had six teams harnessed up to long poles which all met in the centre. As the horses walked around in a circle this wheel-shaped mechanism turned a shaft which in turn turned the shaft which was connected to the threshing outfit.

The steam engines which first came out were wood burners but many farmers converted them to straw burners because straw was a more convenient and a cheaper fuel. The steam engines were quite safe because they were inspected annually by a government boiler inspector. This inspector would set the steam gauge at the maximum pressure which the boiler could stand. Then when the boiler got to the highest pressure it could withstand the gauge would open a valve and let this excess steam blow off.

The men working on the gangs each had certain jobs to do. In the threshing outfits using the horse-powers all the work was done by stack threshing. In preparation each farmer would stack all his grain sheaves with the help of a hired man. Then when the outfit came they would set up the separator right beside the stack eliminating the need for men and racks in the field. For this operation there were men needed for the following jobs:

- 1) one band cutter to cut the strings on the sheaves
- 2) a feeder to throw the cut sheaves into the separator,
- 3) one man to take care of the horse-power,

- 4) one man controlling the horses and the bucking pole,
- 5) two men on the stack feeding the sheaves to the band-cutter,
- 6) several men and wagons to carry the grain away,

In the outfits run by steam engines quite a few more men were needed:

- 1) eight men with racks transporting the sheaves from the field to the threshing outfit.
- 2) four men in the field loading the racks
- 3) a fireman to keep the engine running
- 4) an engineer
- 5) a waterman to keep the boiler full
- 6) a separator to unload the racks
- 7) and five or six men and teams carrying the grain to the granaries or the elevators in wagons.

The men who worked on these gangs were paid by the bushel or by the two bushel bag. A tally on the newer machines told how many bushels had been brought in that day and the men were paid so much per bushel. On the older machines the grain was put into bags and the workers were paid so much per bag.

Since there were no feeders or blowers on the threshing outfits to carry away the straw, another outfit was needed. A carrier carried the straw out of the threshing outfit and dumped into a little pile. A bucking pole which consisted of a large log with a chain tied to each end and a horse harnessed to the chains was brought on either side of the straw pile and the straw was either to the straw burning steam engine or somewhere out in the field where it was out of the way.

Most people seem to think that the men were the only ones who did any work during harvest. This is absolutely untrue. I am going to try to describe a day in the kitchen during harvest.

Preparations for the day began at 5 o'clock A.M. The women would put the bread, which had risen during the night, into the oven. Breakfast would be made and ready by six o'clock. For breakfast they had to make porridge, fried potatoes, eggs, bacon, bread, tea, and coffee. The cows had to be milked, fresh eggs picked, and butter brought from the cellar. After the men had left the women ate breakfast, did the breakfast dishes and started preparing the dinner. Pies were made right after breakfast. For a sixteen man crew and eight women in the kitchen they had to make at least eight pies. The huge roast was put in the oven as soon as the pies came out and about two hours before breakfast the potatoes were peeled and put on the stove to boil. Two or three other vegetables were brought from the garden and prepared for dinner. After the dinner was cleared away, the women were lucky if they got an hour's rest during the afternoon. Since the men were on the field the women had to do the barn yard chores which was quite a task at this time. Then supper had to be prepared with the same care and caution as the other two meals. After the supper dishes were cleared away the bread for the following morning had

Threshing grain with flays



to be prepared and set to rise over night. The women got to bed at about eleven o'clock. Incidentally, the wages per month for a hired girl working every day of the week averaged about twenty dollars.

Just as an example of how long threshing took; in 1912, on the Cramer section now owned by Walter Paddock, Eddie Cramer, George Dearsley, and J.V. Reydal threshed a section in fifteen days, using a large steam driven threshing outfit, but this was not common. It usually took from five to seven days to thresh with the large outfits.

Aren't you farmers glad you live in the combine age!

THE DEVELOPMENT OF BALDUR

Baldur's first store was a two-storey building which was brought to Baldur's present ~~site~~ when Mr. A.E. Cramer moved the old creamery or as it was often referred to, the Cheese Factory of which Mr. Brown was the cheese maker. It was moved to the present site of the Royalite Oil station in 1890. This Mr. Cramer sold to Mr. G.W. Griffith as a general store. The street which we know as Elizabeth Street, more commonly known as front street, was named Elizabeth after Mr. Griggith's wife.

In 1899, Baldur was a metropolis of business establishments. Here is a list of Baldur's businesses as tabled in the 1899 Historical Edition of the Baldur Gazette:

A) Four General Stores

1. Percy T. Curtis

His store was situated where the Royalite Oil station is now. His original store was a frame building but later in 1900 he built a large brick building which housed as well as his store the Victoria Hall on the second storey.

2. J.S. Smith and Co.

His store was situated in the Cleghorn Drug Store which burned in 1963. Dr. Cleghorn had his office in the second storey.

3. Mrs. S. Bell

Her store was situated in the left portion of what is now McMillan's general store where dry goods are now sold.

4. W.J.S. Waugh

His store was situated in one part of what is now the Pool Hall and Barber Shop.

B) One Hardware Store

1. Thomas F. Poole

His store was where the Marshall Wells store and the Bus Depot are now situated. This store was a frame building. He didn't build the brick building until 1910.

The building where the Bus Depot is now was used as his warehouse.

C) Three Fruit and Confectionary Stores

1. Nunn and Raycroft

2. Mrs. M.W. Rankin

Her store was situated in the building where Beaufoy Electric is now. It was a two storey building but the garage part of the present building had not yet been built.

3. G.B. Sexsmith

His store was situated where the firehall is now.

D) One Butcher Shop

1. G.B. Sexsmith

His shop was situated where the fire hall is now. Incidentally he had a very sharp-looking goatee.

E) Three General Blacksmiths

1. Harry Goodman

His shop was situated on the southern part of the property on which the Baldur Motor Hotel is now situated.

2. J. Scammel

His shop was situated where the pool elevator residence is now.

3. M. Morrison

His shop and home were situated on the lot where J.V. Reykdal now has his house.

F) One Bakeshop

1. Nunn and Raycroft

It was situated somewhere on the lot where Dave Mesney now lives. It is unfortunately not included on the map. They also had a confectionary on the same lot.

G) One Banking Institution

1. Frank Schultz

It was built on the site of the present bank building on Elizabeth Street in 1887. He ran his own bank business until 1903 when he was appointed manager of the Union Bank. The Royal Bank of Canada took over in 1923.

H) Two Financial and Real Estate Businesses

1. F. Schultz, real estate agent

His business was situated where the Royal Bank is now.

2. Harrower and Price

Their business was situated in what is now the Baldur Bakery.

I) Two Implament Dealerships

1. Sid Marten

His business was situated where the B.A. Garage is now.

2. Christian Johnson

At first Mr. Johnson had his impliment shop where the Fowler Block is now and the Fowler's owned the lot where John Deere is now. However, they traded lots and Chris Johnson moved his buildings to where the John Deere is now and Fowler built the Fowler Block late in 1899.

J) Three Bicycle Agents

1. W.O. Fowler

His shop and Post Office were in one part of what is now the Pool Hall.

2. Chris Johnson

3. unknown

K) Two Hotels

1. The Chester House

It was situated on what is now the impliment lot for Dearsley's Agricultural Supplies. It was owned and run by Jesse Chester and his wife.

2. The Northern Pacific Hotel

It was owned and operated by Mr. J. Dew. It was situated on the corner of Elizabeth and Third Street where Albert Bateman's home and the Telephone Office now stand.

L) Two Lumber Merchants

1. George Playfair and his son Jack

It was situated in a large warehouse behind what is now McMillan's general Store

2. D. McKenzie

M) One Furniture and Undertaking Business

1. George and Jack Playfair

These businesses were situated in the building now owned by McMillan's other than what is now the dry goods section.

N) One Book Binder

1. Andres Helgason

He had his business in the house shown on the map as number 42.

O) One Shoemaker

1. Mr. G. Couzens

His shop was in his house where Mrs. H.G. Strang now lives.

P) One Newspaper

1. The Baldur Gazette

It is still on its original location. It was started in 1898 by S.R.P. Cooper.

Q) One Veterinarian

Baldur didn't have its own vet until 1912 when Dr. Campbell came. However there was a veterinarian in both Belmont (Dr. Husband) and in Glenboro (Dr. Whalley). They could be referring to either of these.

R) Two Doctors

1. Dr. Cleghorn

He had his office in the upper storey of the old drugstore.

2. Dr. Tisdale

His office was situated in a building which was situated between what is now McMillan's General Store and the Bakery.

S) Three Elevators

1. Winnipeg Elevator

2. Dominion Elevator

3. Northern Elevator

Their situation is shown on the map.

T) One Grist Mill

It was built in 1890 and was situated on the north side of the farthest south track as shown on the map.

U) One Skating and Curling Rink

It was situated where the Revelstoke lumber yard now stands.

V) Two churches

1. The Methodist Church

It was situated where the United Church now stands.

2. The Anglican Church

It was built in about 1898 on its present site.

Baldur also had several livery stables, a society hall, several dress makers, and a private school. The private school, however, must be buried extremely deeply because we can not find out anything about it.

Baldur also had the following secret societies: The Black Preceptory, The Loyal Orange Lodge, the Independent Order of Oddfellows, the Ancient Order of United Workmen, and the Knights of the Maccabees.

The first school was held in the upper storey of what is now the Pool Hall. This building was built in 1890 by A.E. Cramer. The first teacher was Miss Wells.

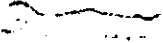
Simpson school was built in 1893. Its bell which is now in the present Baldur High School was donated to the school by the premier of Manitoba at that time, Premier Greenway. It was torn down in 1905 and a new school was built (which is still used), because Simpson School was outdated, after 12 years in use!

.....
To follow number 25 of the next section:

- 26. A. Frank Schultz's private bank
- B. unchanged
- C. the Royal Bank of Canada
- 27. A. Chris Johnson's Implement Dealership
- B. changed
- C. John Deere shop run by R.N. Ramage
- 28. A. The Fowler house
- B. unchanged
- C. The Fowler house

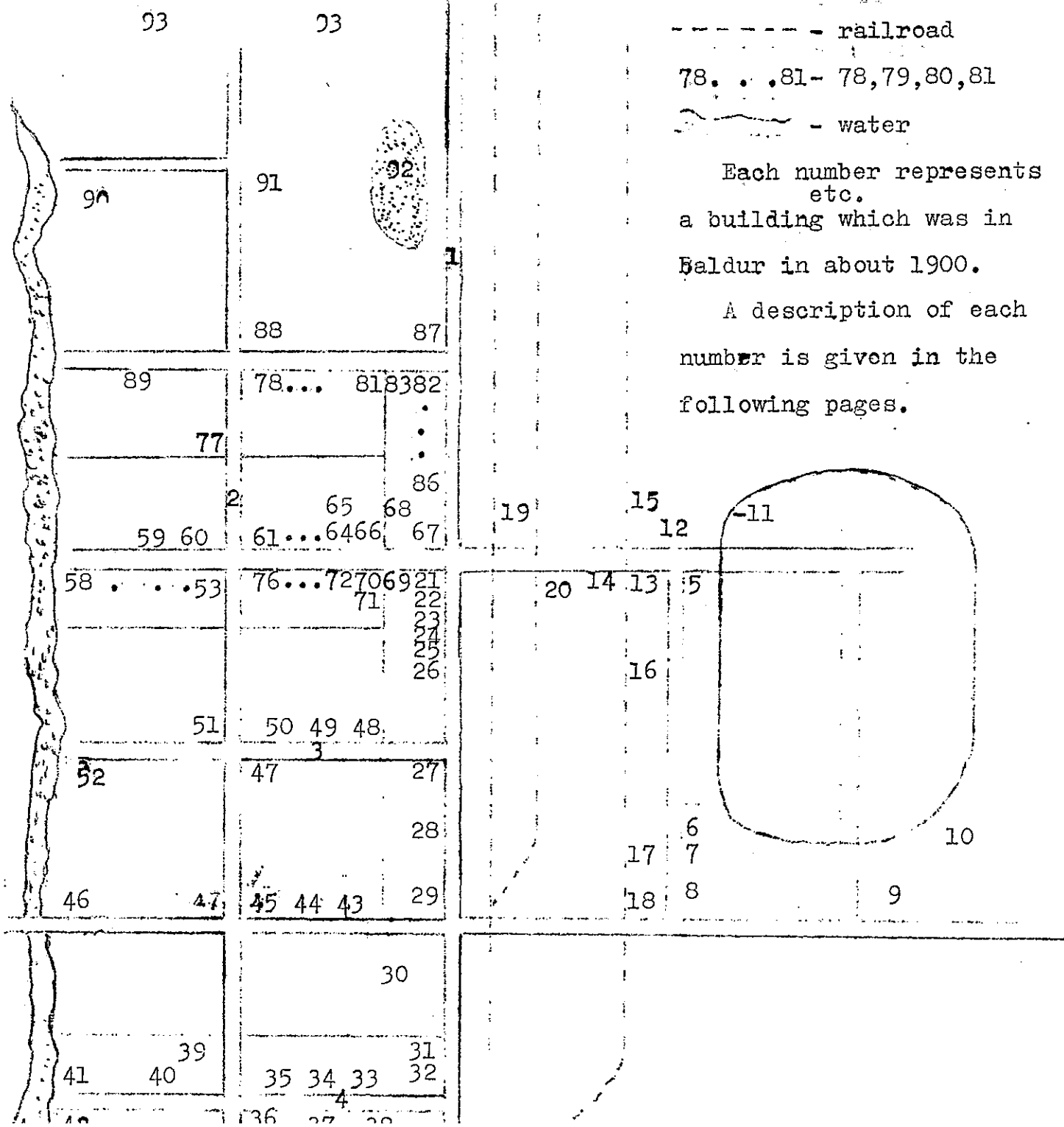
Baldur about 1900

E
N S
W

- roads
- - - - - railroad
- 78. . . 81- 78,79,80,81
-  - water

Each number represents
etc.
a building which was in
Baldur in about 1900.

A description of each
number is given in the
following pages.



The Baldur of 1900 was certainly not the Baldur in which we live. It had quite a few more businesses than Baldur has now, but it is quite ironical that there were fewer homes. We must of course take into account that our predecessors were more prolific than today's families as the population of Baldur was about 400 in 1900 and today it is only about 350.

The numbers and descriptions following refer to the numbers on the preceeding map. We hope you will forgive any mistakes we have made.

1. Elizabeth Street
2. Carrie Street
3. First Street
The streets going east of this, take the names second third and fourth.
4. Schultz Avenue
It is more commonly called Coffee Street because of its early Icelandic inhabitants.

NOTE: The road going north and south out of Baldur was named the "Sunshine Highway" in 1914.

The remaining numbers are to follow in this manner:

- A) description in 1900.
 - B) changed or unchanged as of July 1, 1967 ie(if the same building or a newer one is in existence).
 - C) present occupant of the property. re homes--the name registered as the owner or renter.
5. A. house rented by Jesse Nunn who had a bakery and confectionary store on the same property in partnership with Mr. Raycroft.
B. unchanged
C. it is now owned by David Mesney
 6. A. unknown
B. unchanged
C. the property is now owned by C.E. Ross. The house however, is not occupied.
 7. A. S.C. Scammel owned the property and lived in it
B. unchanged
C. it is presently owned and occupied by Bert Campbell.
 8. A. Mrs. Mary Cramer owned and occupied this property.
B. unchanged
C. It is now owned and occupied by Harry Freedy.
 9. A. Owned and occupied by Walter Jackson
B. changed
C. S.S. Johnson now owns this property
 10. A. Owned and occupied by Simundur Frederickson
B. changed
C. This property is now unoccupied
 11. A. This was a half mile racetrack and included a fair grounds.
B. changed
C. parts are owned by many people on the south side of town.

12. A. The open-air skating and curling rink.
B. changed
C. This property is now owned by Revelstoke lumber yard.
13. A. The Band-McDonald home. It was a divided house.
B. changed
C. This property is now divided between Viola Frederickson's and Chris Frederickson's homes.
14. A. The Grist Mill
B. changed
C. On the south east corner of the John Deere implement lot across the tracks.
15. A. Northern Elevator
B. changed
C. now owned by United Grain Growers
16. A. Dominion Elevator
B. changed
17. A. Winnipeg Elevator
B. unchanged
C. now run by Manitoba Pool Elevators
18. A. S.C. Scammel's blacksmith shop,
B. changed
C. The property is now the Manitoba Pool Elevator residence.
19. A. the railroad station
B. unchanged
C. the railroad station
20. A. the stock yards
B. changed
C. the property is now occupied by Royalite Oil's storage tanks.
21. A. The Fowler Block
B. unchanged
C. The Fowler Block
22. A. Tom Poole's Hardware. His buildings included his store and a warehouse which was next to the Fowler Block.
B. changed and unchanged
C. ~~His later store~~ (10) became the present Marshall Wells Hardware and the warehouse was torn down. Presently the building which was built in its place is the Bus Depot.
23. A. Frank Schultz owned the building which was a barber shop where Bert Dalzell was the barber.
B. changed
C. A new building was built in 1924 which is now Lee's Lucky Dollar Store.
24. A. W.O. Fowler built the building and it was shared by his Post Office and bicycle sales and by W.J.S. Waugh's general store. The upper storey was Baldur's first store.
B. unchanged
C. It is presently the Pool Hall run by J.V. Reykdal.
25. A. The building on this property was occupied by J.S. Smith's General Store. The second storey was where Dr. I.M. Cleghorn had his office.
B. changed
C. This building burned in 1963 and the lot is now vacant.

29. A. Dr. I.M. Cleghorn's home
B. unchanged
C. Mrs. A. Gillis' home
30. A. Simpson School
B. changed
C. Baldur High School
31. A. Mrs. Snydal's home
B. unchanged
C. Mrs. Vera Borus' home
32. A. Joseph Davidson's home
B. unchanged
C. Mrs. B. Foster's home
33. A. Mr. Serjon Christopherson's home
B. unchanged
C. Mr. A. La Berge's home
34. A. Hasmunder Hasmundson's home
B. Mr. Hasmundson was the town shepherd. He had neither feet nor hands. He lost them in a blizzard while he was still in Iceland and they were replaced by wooden legs and hooks.
C. Mrs. Ena Johnson's home
35. A. the Dalman home
B. unchanged
C. Mrs. S. Odell's home
36. A. Mr. Chris Gudnason's home
B. changed
C. it was recently torn down
37. A. Abraham Linkalt's home
B. unchanged
C. It was until recently occupied by Brindor and Joe Johannesson. It is now unoccupied.
38. A. Ranka Sveinson's home
B. changed
C. the property is now owned and occupied by ...S. Johnson.
39. A. the Anglican Mance
B. unchanged
C. Mrs. G. Gudnason's home
40. A. Mr. Bergur Bergason's home
B. unchanged
C. Owned and occupied by the Breidal Brothers.
41. A. The Oliver Home
B. unchanged
C. Mr. Jonas Oliver's home
42. A. Andres Helgason's home and book binding shop.
B. changed
C. this building burned in 1951 (the date given on the picture pages is erroneous). It is now owned and occupied by Mr. W. Bolack.

43. A. Mr. McKenzue's home
B. changed
C. Mr. Jesse Cramer's home
44. A. unknown
B. changed
C. Miss S. Gunnlaugson's home
45. A. The Anglican Church
B. unchanged
C. same
46. A. Gudrun Christianson's home
B. changed
C. The lot now owned by R. Wylie is now vacant. The house, however, was moved to the back yard of the Lutheran Church and it became the Icelandic Library or in Icelandic "Ljestráffjélag" (reading company) This, however, was not the Library's first home. The formation meeting was held at the farm of Einar Sigvaldason, the father of Canada's present ambassador to Iceland and the Scandinavian countries, John Peter Sigvaldason. This farm is presently owned by Halli Sigvaldason (26-5-14).
47. A. The Presbyterian Church
B. changed
C. the Memorial Hall
48. A. A carpenter shop owned by Joseph Wray.
B. changed
C. The Argyll Municipal Office.
49. A. Joseph Wray's home situated between Stuart Breault's home and the Legion Hall.
B. changed
C. the lot is presently vacant.
50. A. Gudmandur Gudmanson's home
B. unchanged
C. Mr. S. Yaremchuk's home
51. A. Mr. John Harrower's home
B. unchanged
C. The property is now owned by Mr. J. Howell but the house is uninhabited.
52. A. The Isberg home
B. unchanged
C. Mrs. A. Forbes' home
53. A. The Methodist Church
B. changed The original frame building was moved away away early in 1900 and the present church built.
C. The United Church.

54. A. Methodist Church Mance, the preacher at this time was called Preacher Joshuan.
B. unchanged
C. United Church Mance
55. A. Christian Johnson's home
B. unchanged
C. Ivan Scot's home
56. A. Frank Schultz's home
B. unchanged
C. Mr. Triggvi Johnson's home.
57. A. Mathew Raycroft's home
B. unchanged
C. Mr. Hiscock's home
58. A. Mr. Joseph Cob's home
B. changed
C. Mr. C. Skardal's home
59. A. Mr. G. Couzen's home and shoemaker's shop.
B. unchanged
C. Mrs. H.G. Strang's home
60. A. Billy Hearne's home
B. unchanged
C. Mr. H. DeBaets' home
61. A. The Playfair home
B. unchanged
C. Mr. Mac Johnson's home
62. A. Mr. M. Morrison's home and carriage shop.
B. changed
C. Mr. J.V. Reykdal's home
63. A. Mr. H. Goodman's home
B. changed
C. Baldur Motor Hotel property
64. A. Mr. H. Goodman's blacksmith shop
B. changed
C. Baldur Motor Hotel property
65. A. a stable owned by H. Goodman
B. changed
C. Baldur Motor Hotel
66. A. Billy Hearne's Massey-Harris shop
B. changed
C. Mr. C. Skardal's Esso service station.
67. A. The Curtis block
B. changed
C. the Royalite service station

- 68. A. P.F. Curtis' home
B. changed
C. Dr. G.E. Hanks' home
- 69. A. The Sveinson home
B. changed
C. The Post Office
- 70. A. The Chester House
B. changed
C. The implement lot owned by Mr. L. Dearsley.
- 71. A. The Chester Livery
B. changed
C. The implement lot owned by Mr. L. Dearsley
- 72. A. Graham's General store
B. changed
C. Edna Johnson's millinery shop
- 73. A. Omar Nunn's home
B. unchanged
C. Mrs. Edna Johnson's home
- 74. A. The Gazette editor Mr. Cooper
B. unchanged
C. The Gazette editor Earl Johnson
- 75. A. Mr. G.B. Semsmith's butcher shop.
B. changed
C. The Fire Hall
- 76. A. Mr. Graham's home
B. changed
C. Mr. M. Fransoo's home
- 77. A. George Cob's home
B. unchanged
C. Mr. W.H. Bray's home.

NOTE: The first house on this location was a log house owned by an elderly Icelander who raised sheep there.

- 78. A. Jack Playfair's home
B. changed
C. Mr. L. DeBaets' home
- 79. A. The Sigvaldason home
B. changed
C. The property is now owned by the Breidel family.
- 80. A. the lumber business owned by Jack Playfair
B. changed
C. the lot is vacant. It is situated between the Breidal home and Mr. McLaren's home.

81. A. a planing mill owned by Jack Playfair.
 B. changed
 C. Earl Johnson's home
82. A. The N.P. Hotel
 B. changed
 C. Albert Bateman's home on the east and the Telephone Office on the west.
83. A. The N.P. Hotel Livery
 B. changed
 C. Albert Bateman's property.
84. A. The Municipal Office, Real estate sales.
 B. unchanged
 C. Baldur Bakery
85. A. Dr. Pisdale's office
 B. changed
 C. lot is now vacant
86. A. 1) east side of store- Playfair furniture, undertaking, and lumber businesses.
 2) west side of store- Mrs. Bell's General store
 B. unchanged
 C. McMillan's General store

NOTE: There should be another lot shown between Mrs. Bell's store and Curtis' house, housing the following:

- A. Mrs. Rankin's confectionary
 B. unchanged
 C. Beaufoy's Electric
87. A. Sid Marten's implements. It was originally the Methodist Church.
 B. changed
 C. DeBaets B.A. Garage
88. A. Charles Smith's home
 B. unchanged
 C. S.A. Andersons home
89. A. Steingrim Christianson's home
 B. unchanged
 C. W.H. Gordon's home
90. A. The McPhale home
 B. changed
 C. Mr. F. Walley's new home
91. A. Jack Graham's home
 B. unchanged
 C. Mr. K. Bjornason's home
92. A. A duck pond
 B. changed
 C. On the west side of the present fourth street is a

vacant lot. The old rink has been torn down for several years. That part of the duck pond was filled in when the rink was built. The part east of fourth street wasn't filled in until 1964 when A. O. Thorleifsons built their new house there.

93. A. The Schultz farm
B. changed
C. The Centennial Park, skating and curling rink, Baldur Hospital, the Roman Catholic Church, the Baldur Elementary School, and Art Oatteeuw's farm.

This was Baldur in 1900. We, of course, see a different Baldur in many respects.

Now that we have given you the past, we would like you to interpret it to the present, comparing Baldur's growth or decline (for it has done both) to what it is now.



A general store, 1820 style

The Young Generation

"What's wrong with the younger generation of today?" seems to be a very popular question. However the younger generation of today would like to ask, "What's wrong with the younger generation that hasn't been wrong with the younger generation for generations and generations before today?" We would like to tell you of a few incidents which depicts the last younger generation, that of the time when this country was just being settled.

One story which is particularly good, tells of the son of a pioneer in the district of Glenora and of this man's hired help. One day while the hired man was dutifully milking the cow, the son climbed to the beams above the stall. He dropped a long piece of string down to the cow's back. The only catch is that at the end of the string was a very sharp pin. The hired man, quite ignorant of the young boy's presence, was taken greatly by surprise when the cow began to jump and kick and ended up with her foot in the milk pail.

There was also during the early years of settlement quite a dynamite fan in this district. He seemed to get considerable pleasure out of blowing up dynamite in the middle of a road just as a horse and buggy were approaching. This man also took a suitcase full of dynamite with him on a train.

The following item appeared in the local newspaper "A certain young gentleman in town made some toffee the other night and placed it outside on a plate to set. Later on some practical joker removed the plate substituting another containing some potato peelings. In due time the young gentleman went out into the dark night, seized the plate and carefully carried it to the young lady with the intention of enjoying a tete-à-tete and a bonne bouche at the same time. The feelings of the young lady and the young gentleman can be imagined. It was a surprise party for two."

It was also edited that the astonishment of the public was great to hear that a certain young lady and a certain young gentleman disappeared for three hours while taking a buggy ride. No-one could possibly imagine where they could be.

Adults to-day that they never know what to expect from their children. Do we do things today any more astonishing than some of the things that they did. One night a young man danced the entire evening with a broken collar bone.

The schoolhouse today is the refuge of many mischievous pranks. Was it not the same several years ago? A grade one student tells of how he was "roped" into taking the blame for another person's doings. The teacher was astonished and furious one morning to see "THE TEACHER IS STUPID" written on the blackboard. She asked each individual to copy it on a paper so she could compare the printing. The innocent grade one boy copied it directly spelling teacher incorrectly as it was on the board. He was punished for the crime. Today the guilty party and the young boy are brother-in-laws.

as it was on the board. He was punished for the crime. Today the guilty party and the young boy are brother-in-laws.

One favorite pass time of the school boys of Glenora was drowning out gophers. But even more fun was putting them in the teachers desk for her suprise gift.

Late one night a group of young boys quietly entered the school, cut the teachers straps into strips and stapled it to the top of the drawer. The next day they provoked the teacher enough that she went to pull out the strap. What a laugh they enjoyed at the expense of the teacher. How ever I am sure their joy was not long lived.

An editorial appeared in the Baldur gazette, condemning the young boys of the district for playing blue caps and snaring gophers on Sunday during the church servise. This seemed to be a very serious matter at the time.

On night the Glenora band was staying overnight at a home after havin g provided the music at the house party that evening. For a joke, one member of the band pulled a white sheet over his naked body and headed for the door in hopes of frightening the guests. However the joke backfired, as the practical joker tripped as he reached the bottom of the stairs. Very embarrassingly so, he found himself stretched across the middle of the living room. His sheet was still caught up on the stairs.

A young gentleman was welcomed into the home of a couple of young bachelors of the district. For a few laughs the two young gentlemen made a string of tincans and planned to lay them across the kitchen after the newcomer went to bed. Before bedtime the topic of conversation conveniently led to the subject of ghosts. Before the dude retired he had been filled with vivid and untrue ghost stories. As the young gentleman settled down, the other two set up and prepared for an evening of entertainment. The horror and fear felt by the visitor can well be imagined as all sorts of strange noises became audible to him.

The most outrageous of all pranks was preformed by a young audacious prankster of the Glenora school. The teacher one particular day had on a low necked dress.

To the neckline she had clamped her pen. The youngster asked if he could borrow her pen. Without thinking she told him to come ahead and get it. He advanced with a bashful pretense and stood at the edge of her desk.

She told him to go ahead and take it and to please sit down. He stammered and stuttered innocently while she realized where her pen was. The burst of laughter from the classroom left the flustered teacher quite speechless.

Prohibition

During the early years of settlement in Manitoba, prohibition proved to be an interesting and debateable topic among the pioneers. Discrepancy prevailed in Baldur and district as well as in other parts of the province. Sarcastic letters and bitter retorts occupied much space in the local newspaper. Evidence of this problem appeared in the form of temperance groups such as the W.C.T.U. (Womens' Christian Temperance Unions) and the I.O.G.T. (International Order of Good Templers) often referred to as the "I Often Get Tight" group.

As early as 1898 there appeared in the local newspaper a series of letters concerning the forthcoming prohibition vote. In a letter to the editor, concerning a vote to be held on September the 29, a gentleman from Pilot Mound criticizes the three year old voters list, and the bad time of the year in which to hold a public vote. He urged men to vote regardless of the harvest, for he felt that the women would be out in full force. The vote aimed at proving that there was a large majority of prohibitionists.

On September the 15, a report from the government showed that the drink bill in Canada was estimated at forty million dollars, equal to twice the volume of all the cheese and butter exported in the country.

Large numbers crowded the Methodists Church that Sunday to hear of the approval of prohibition by the Reverents Wilson and Clemins. This indicated that a large majority would support the bill on polling day.

On September 22, a meeting in Belmont was organized but the government prohibition speaker failed to make an appearance. The following reply was published. "Would it not be well for the Manitoba Prohibition Committee in laying out a plan of work for a speaker make sure that he or she is able to undertake it. It certainly shows a decided lack of courtesy to say the least of it, toward the voters to call a special meeting to be addressed by one of their lecturers and then coolly drop it without a word of explanation or apology!"

Letters such as these illustrate the intense feelings of the community.

Rev. Peter Strang favored the prohibition law and regretted the lack of open debate on the subject.

The local option prohibition law did not prohibit the use of alcohol or liquor for medicinal or scientific purposes but it prohibited liquor traffic.

Of the one hundred and fifty eligible voters only fifty-six voted; there being forty-six for and eight against. This was not counted due to the small percentage of voters.

It was published in the "ROLLA STAR" that three-hundred gallons of liquor were being sold by the three drug-stores of Langdan. The question was asked "Will prohibition in Manitoba simply transfer the trade from the hotel to the drug-store or are we healthier people than our cousins across the border?"

We see the constant protests by women's temperance groups against drinking in editorials such as "Because of the dry weather and high wind the pub has no beer. We hope it won't happen again".

A speech from R.P. Roblin on August 10, 1899, revealed that the provincial revenue from liquor licences amounted to \$26,000. He pointed out the necessity of this revenue for grants to charitable institutes, but also recognized the strong public sentiment against this source of revenue. He questions if a new source of revenue is available. He favored a fair licence law. He also drew their attention to the fact that few prominent supporters of restrictive legislation would carry on a prosecution against a violator of the present regulation. He concludes his speech by saying "the men who did the work of informing on behalf of the temperance associations were the lowest and most contemptible characters to be found in the community "

The W.C.T.U. on November of this year announced their intentions of holding a parlour social in aid of the "Door of Hope". This had for its object the redeeming of the degraded and inebriate women of Winnipeg, truly a laudable work and worthy the sympathy and support of all.

"The few individuals who amass wealth by the traffic in liquor laugh at the efforts of Temperance people to prohibit this great curse to mankind. The Independent Association wants to obtain abolition of the liquor traffic."

In July 1900 the liquor bill received the royal assent and became law. In September the same year, a petition was received by Ottawa asking for one of two alternatives:

1) To prohibit manufacture, importation and sale of all kinds of alcoholic liquors for a local option vote showed that public opinion was definitely for the prohibition.

or
2) To permit the fullest of liberty to such of the provinces as desire to pass as within their respective jurisdiction a prohibitory law.

The government declined the first alternative.

Belmont news item 1901.

"On Friday last we were treated to the sight which is becoming far too common in this town, of a drunken man or two around the streets. Whether the exhilaration came from one of the numerous C.O.D.'s which come to this town or from one of the blind pigs which are said to be found in more than one corner we can not tell. But a drunken man is both a fool and a nuisance and it

is time he changed his ways, as well as the man who for a few miserable quarters runs a hip-pocket saloon".

The problem was now becoming more poignant and was receiving more attention. The year 1902 was a minor crisis in the struggle for prohibition.

After the first reading in Ontario of a prohibition bill, it was decided to submit a referendum on October 14 that year. To make the bill valid, the votes cast for must exceed one-half the total votes cast in the general election of 1902. Compensation would be postponed until results of the referendum were received.

A February editorial showed the willingness of the government to forfeit the \$376,000 revenue from liquor providing the evil consequence of intemperance could be prevented.

A letter from an abstaining minister revealed the Reverent's feelings that prohibition would take away the Christian liberty of man. He felt that no man had a right to do that.

The new liquor vote was proposed by the Tories. The public felt that the Tories would vote no to help the government out of a dilemma and the Liberals would no because it was not their act.

LIQUOR ACT APRIL 7, 1902

For--13,301 Against---20,067
Majority against--6766

ARGYLE	FOR	AGAINST
Glenora	2	3
Marringhurst	15	0
McQuarrie	13	23
Bannerman's	14	14
Stephensens	9	4
Eastons	4	3
Belmont	51	66
Yellowlea's	8	19
Craigs	7	3
Baldur	48	58
Playfairs	14	10
Grund	26	6
Bru	14	28
Hilton	9	26
Clifton Bank	17	6
Total	<u>251</u>	<u>269</u>

Belmont quote. May fifth.

"A strange and mysterious gentleman arrived in Belmont a few days ago. Suddenly a whisper went around the sacred circle that he was a liquor detective or "spotter". Great was the consternation among the faithful whose righteous souls would not tolerate such a vile character among them. Threats of personal violence was made and the poor innocent man was refused employment. We hope it was not these temper-

ance cranks that interfered with the personal liberty of a peaceful subject in this fashion. Who was afraid of the mysterious gentleman? Are we living in the twelfth or twentieth century?

Belmont reported in September that people intended to bust open local option. ON December 4 the following appeared in the paper; "Those who intend to bust that local option law should not depend on that licenced hotel for their Christmas supply of liquor."

In 1903 court cases were published of liquor violations. The Gotienburg system was introduced as a compromise to the Temperance people.

The Macdonald Liquor Act of March 13/1916, was voted dry and the W.C.T.U. were triumphant. In the March edition of the Baldur Gazette the following item appeared.

"A lot of us poor mortals will soon be going round with our tongues hanging out when the warm weather arrives. Oh it will be dry"

"Glenora voted dry alright but some of our young ladies indulge in "Porter".

But conditions seemed to improve and in a later edition the following passage appeared.

"Some of the ladies are now indulging in auto rides and forgetting all about "Porter".

On May 18 the W.C.T.U. celebrated their victory of the passing of the Prohibitam Legislation with a TEA PARTY.

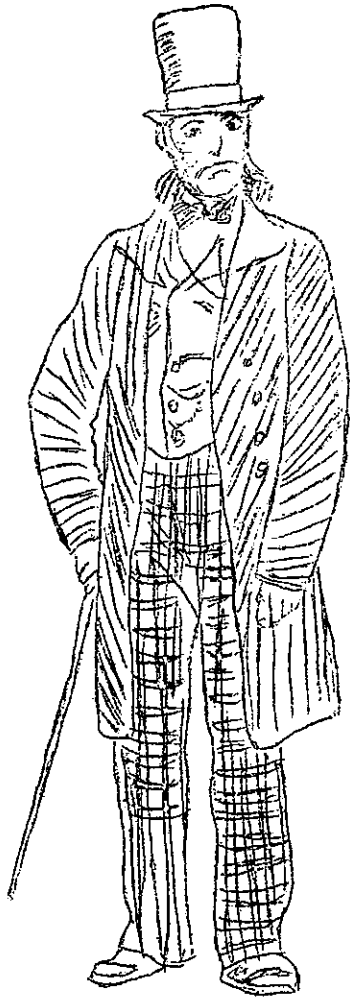
FASHION CHANGES 1867-1967

Styles of both men's and women's clothes have changed greatly since Confederation. In 1867 the dresses were full and right down to the floor. In 1967 the dresses are tight and above the knee.

This is an afternoon dress worn in 1867. It was probably hand-made from material loomed at home.

Now the "mini skirt" is worn by stylish young people. These skirts (and the "poor boy" sweaters that usually accompany them) are made, with hundreds of others, in a modern factory.

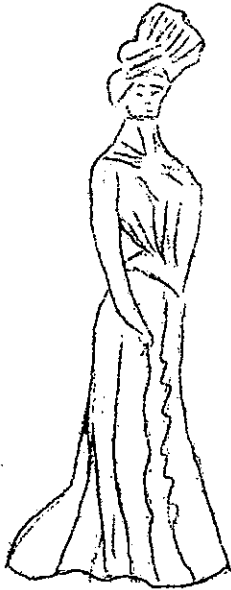




LEFT: A well-dressed gentleman of the 1860's.



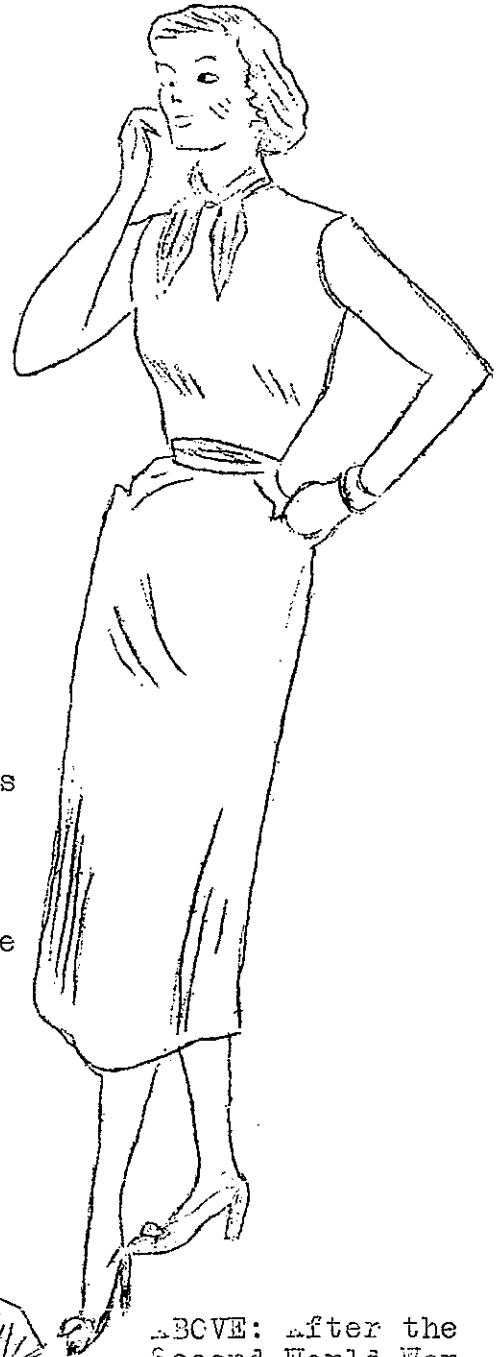
BELOW: A mid-victorian family stroll.



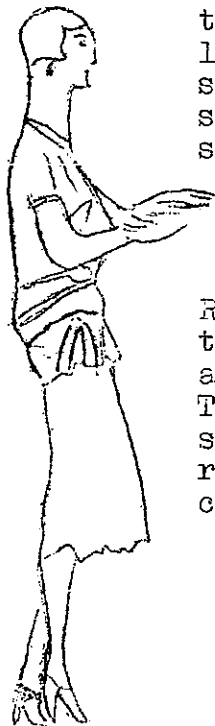
By 1900 the S-curve was in. It was built right in to the dress, and the skirts swept the floor.



In 1915 the dresses were shorter. The bouffant skirt was in. Collars were wrapped to the ear tips, and hats were small and tall.



Above: After the Second World War, hemlines began to rise, and the tall sleek look was in.



LEFT: During the roaring twenties, the waistlines dropped, the skirts were fairly short, with a straight line from shoulder to hem.

RIGHT: In the 1930's the waistline rose and the hem fell. The skirts were straight and reached below the calf.



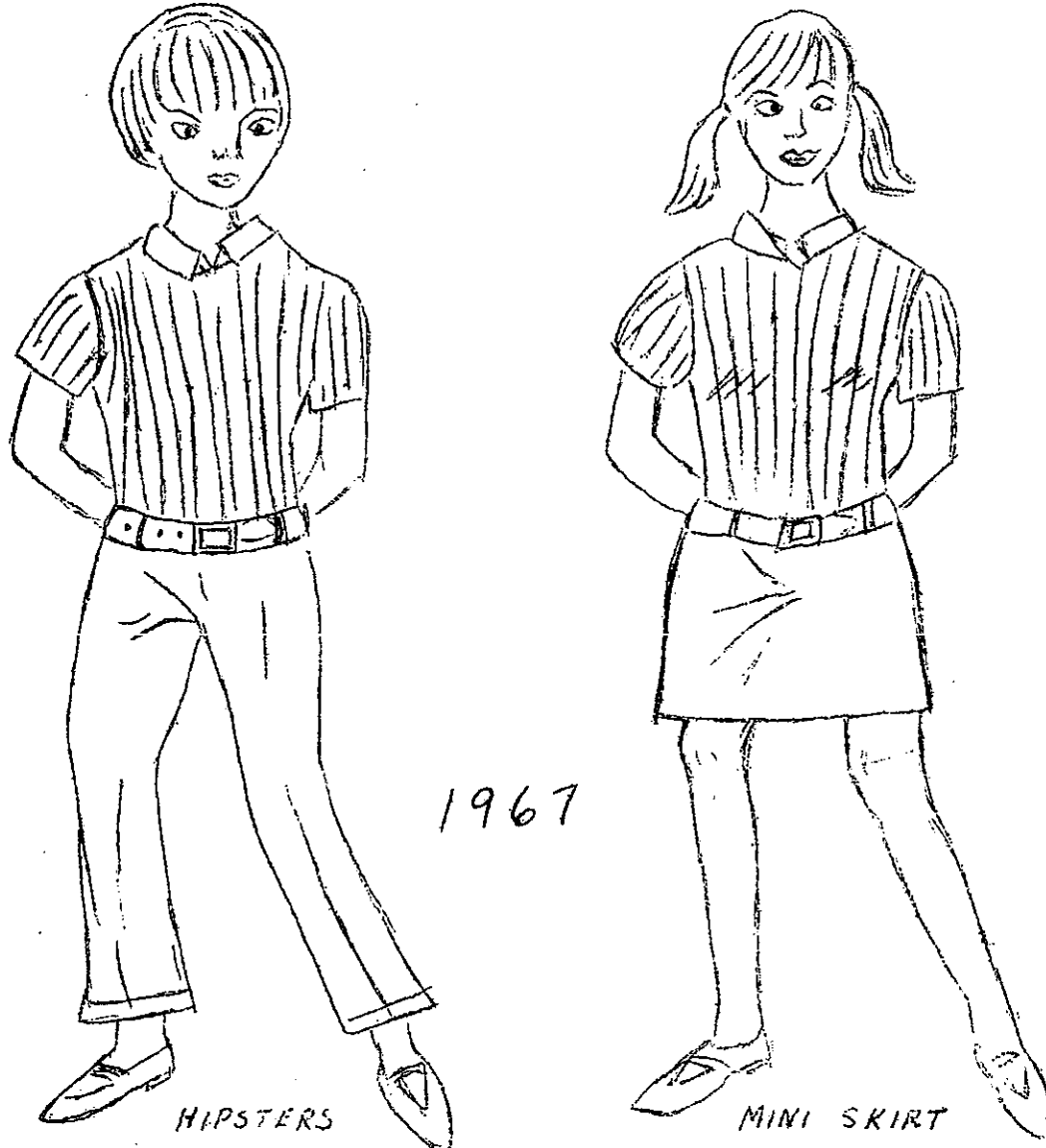
Women wore long dresses until after 1904 when the long skirt was condemned. On September 15, 1904, R.M. Simpson, chairman of the provincial board of health for Manitoba said in his official report:

"Another medium of disease infection is the trailing skirt. It is not only an encumbrance to freedom of movement, but it is a positive menace and danger."

It was proved by Dr. Casagrandi of Rome that large colonies of noxious germs, including those of influenza, TB, typhoid fever and tetanus are picked up by a women's skirt after only an hour of walking on the street. Also in the 1904 Baldur Gazette, it stated that:

"...while desperately practical, nothing more unrepresenting in the way of feminine dress could be imagined than the Switzerland costume -- the trousers."

I wonder what the stylish ladies of 1867 would think of us now if they saw the "hipsters" we wear today...



SHIRT-WAIST MAN AND NET-WAIST GIRL

The shirt-waist man and the net-waist girl
Go hand-in-hand to-day,
And the people year after year keep on
Throwing their clothes away.
The coat and the vest are tossed aside,
And where is the fleecy shawl?
Our clothes get thinner and fewer -- what
Will be the end of it all?
Ch! what will the shirt-waist man take next,
From the things he has to wear,
And what will the net-waist girl take off
From the shoulders now half bare?
The shirt-waist man and the net-waist girl
Go rollicking down the way --
Have we started a style that is going to end
With the old fig leaf some day?

THE SUPERNATURAL

Baldur and district is floating with stories of ghosts and apparitions. The trouble is that most people refuse to tell them when they are to be written down in a book. These stories exist wherever you go anywhere in the world. We have been lucky enough to dig up several which we will put on record here.

ICELANDIC

There are many old Icelanders, who at the twilight of days when the weather is most beautiful, have sat and mused at the delightful antics of the "Huldufolk". These "little people" were wont to dance and make merry right here in Baldur; but oh! how they sulked when many a knoll in vacant lots became the object of construction. However, not being their characteristic to be depressed in spirit, they soon became adjusted to new locations-particularly the grassy knolls, elsewhere, among the daisies, violets, and perhaps an odd dandelion. Thus was the lovely world of one dear old lady of Baldur, who often told of these delightful folk, "as she gazed upon the inward eye; which is the bliss of solitude."

IRISH

An Irish jockey, Jack Burns, Jesse Cramer's uncle, came to Canada and Baldur district in 1898 to work for Thomas Cramer who lived where Walter Paddock lives now. He used to come to town to play cards with a bachelor named Stratford who was an insurance agent, who lived in Dave Mesney's house. One Christmas, Burns, who was not easily frightened, came home white as a sheet. As he was coming cross country from Stratford's, he kept hearing sleigh bells following him but he knew this was impossible. As he walked he could hear them behind him but as soon as he stopped the night air was quiet. He started running but they came at him again. He stopped; they stopped. He turned and ran until he got home. The reason for the bells remains a mystery even today.

MID EUROPEAN

During the 1920's two families lived north of Baldur. These families were extremely close, so close that they confided in each other as to the way they were to be dressed in their funerals. As was inevitable, one of the women in the families died and the funeral date was set. However, the other woman was not able to attend the funeral so she sent her husband to make sure that everything was as it should be. Thereafter, the dead woman appeared in apparitions to her friend and told her all important family news days before anyone else in the family received word to that effect.

ICELANDIC

Around the century an Icelandic family lived on 31-5-14, north west of Baldur. During one summer a young girl saw the local pedlar come up the road and go to the house. She ran to the barn to tell her father that the pedlar was at the house. He walked to the house and asked

his wife where the pedlar was. She told him that there had been no one there that afternoon. The father asked his daughter to explain what the man looked like and what he wore. She told him he was wearing a suit she had never seen before and described him from head to toe. The next day the pedlar walked up the road just as the little girl had described him and at the same time. When questioned, he told them that he had been miles away the day before at that time.

SCOTTISH

"One night about ten to eleven, I was sick with a headache so I was not yet asleep. I had to get up for something and when I got back into bed I saw a death warning. On the other side of the bed was a chair and just as I was laying down, I heard a loud noise just as though the chair had dropped four feet. There was a lamp sitting on the chair and the flame was flaring up to the top of the chimney. A glass of water was sitting beside the lamp and the water in it was rippling as though someone was shaking it. One young man who was sleeping in the other room heard the noise, too, and hurried to the room to ask what happened. Just then the young man's father in the opposite room began to moan hideously. We went in to see what was wrong but found him delirious. He kept up this horrible sound all night and all the next day and at the exact time as I had seen the death warning the previous night, the young man's father died."

ENGLISH

On a small homestead southeast of Baldur a family of six and a boarding teacher lived in a small cabin. One evening one of their son's, who was sixteen years old at the time, was out in the stable doing the chores when he noticed that the house was on fire. A coal oil can in the porch opening on the only door in or out of the house had somehow caught on fire. He worked frantically trying to save the trapped people but it was no use; he couldn't get in and they couldn't get out. All six victims died in hell-fire. The only thing that remained was the charred foundation.

It is said that at certain times of the year one can see the father's ghost walking slowly across the fields carrying a lighted lantern which guides him to the place where once was his home.

DID YOU KNOW ?

- The Rev. Mr. Cooper peddled to his Holland and Cypress parishes on a 3-wheeled bicycle set on the railroad track.
- that the chicken house in Boris' back yard was the first "Baldur Exchange"/ It was operated by A.W. Playfair who was a grain buyer.
- Ab Cramer got all dressed up in a suit and tie to meet the first train coming in to Baldur and his son Ab got all dressed up to meet the last passenger train out.
- that Sir John A. MacDonald spoke at a political meeting in Pilot Mound in 1886 on the balcony of the Tremont Hotel.
- that premier John Norquay met the farmers of 5-14 district for a rowdy political rally in 1886. He was $\frac{1}{2}$ Indian and $\frac{1}{2}$ Scotch.
- that Pauline Johnson came to Baldur in 1898 reading some of her own poems and telling with great beauty the legends of her people.
- that in somebody's dusty attic there is a telegram from King Edward VII to the citizens of Baldur thanking them for their expression of sympathy on the death of his mother Queen Victoria.
- that Belmont picnics used to feature horse races, swimming races, fat mens' dashes and greasy pole walking contests.
- that the "no" and "yes" practice of gum-chewing seems to have become quite a mania with the fair daughters of Baldur, causing their once pretty features to become broadened and altogether coarse.
- that on July 19, 1898 "lightning struck the residence of Mr. Gudnasson of Grund, wrecking it badly and destroying the furniture. Strange to relate none of the inmates were injured in the slightest degree."
- that during an 1898 picnic at Grund, there was reported a "case of moonstroke: one of the neighboring pedagogues, in order to elude the festive mosquito, stowed himself away for the night in a piano case."
- that Baldur used to produce as many as 100 passengers for the excursion trains to Brandon for the fair.
- that Baldur residents were warned against "a nefarious vagabond, one John Roberts, better known as crook, bum, sponger, and falsifier who has victimized our town for the past two months and bilked its citizens of \$11.75 plus a months' free board. He is warned privately to leave town for the good of his health and makes tracks for Glenboro."

- that "on Monday just as the N.P. train was about to pull out, a woman rushed up to Miss Gudlogsson asking her to hold her baby until she got her ticket renewed. The train moved off and Miss Gudlogsson, thinking the mother would soon appear, held the child. Inquiries were made and the mother had disappeared. Tucked in the child's dress was found a letter and \$20. The letter asked that the child be taken care of."
- that Belmont Cricket Club were Provincial Champs.
- that a man who shot himself is reported in the Gazette as having "received the contents of a shotgun."
- that "we witnessed a case of most flagrant cruelty and abuse, to that patient but much abused animal, the horse. The scene was enacted on our Main Street, in sight of several citizens, who allowed the poor dumb brute to be unmercifully pounded while lying prone in the middle of the road."
- "two constables passed through Baldur on a freight train Saturday returning to Manitou with a horsethief they had captured in Brandon."
- that the Baldur citizens of 1899 tried hard to get enough names on a petition to support a travelling library in town.
- that members of a Royal Commission came to Baldur to investigate charges that the elevators enjoyed a monopoly in the purchase of grain.
- that "during the last week our hitherto tranquil community has been rudely disturbed by rumors of a ghost appearing to several at the home of a young bachelor...the nightly visitant is a headless spectre enveloped in the customary white sheet...carrying a light and of Titanic proportions."
- that the Womens Christian Temperance Union was advocating a fine of \$2. for any organization promoting the "pernicious practice of raffling" and a fine of \$25. to anyone buying a raffle ticket.
- that the local supporters of the Greenway Government celebrated his victory with parades on Main Street blowing tin horns and bugles and building bonfires and the losers laid a charge that extra ballots had been distributed by the Greenway Government.
- that all mail bags used to contain a big wad of cotton batten saturated with disinfectant to prevent carrying epidemics from one town to another.
- that flocks of Indians in their colourful red blankets roamed the town for a few days every spring.

- that instead of going to church on Sunday "a few of the congregation were attracted by a binder-twine side show outside where a number of young people were cutting-up with large rolls of 'blue caps', skipping, playing horse and lassoing gophers, etc. much to the annoyance of the worshippers within. This practice, together with others which are becoming only too common cannot be too severely censured."
- that "two young Belmont blades, going cycling one Sunday started from Belmont to Grund, over the sands to Stockton, veering south, they struck Wawanesa for breakfast, then home by way of Hilton and Belmont, arriving here in time for church."
- that "a young lady and gentleman cycling from Glenboro to Belmont were over four hours on the way?!"
- that "H. Davidson, our enterprising young jeweller left here on his wheel for Winnipeg by way of Portage and covered over rough roads and other inconveniences 112 miles per day."
- that the initial edition of the Gazette, dated June 30, 1898, is peacefully sleeping in a tomatoe can, sealed in the foundation stone of the new residence of Alf Leslie, to be unearthed to generations yet unborn. (R. Brinkworth's Farm)
SE 12-4-14
- that the editor of the Baldur Gazette, after witnessing a patient for the Brandon asylum passing through Baldur had this to say:
"Considerable sympathy was expressed for the man who, though out of his mind had not the appearance or demeanor of a dangerous character. In spite of this, besides having his arms lashed tightly to his body, his wrists were confined in cruel and painful links and the poor victim's wrists bore the harrowing imprints of the unpadded irons ...why do not the authorities appoint persons not devoid of human sympathy to prevent wantonly inflicting torture on a demented fellow being,"
- that Baldur's first and for years only street lamp was put up in front of Curtis' store and was called a "beacon to a number of our young men whose 'business engagements' necessitate them returning after dark."
- new series of Victorian Readers have arrived and comprise a majority of the old favorite selections, with a few from the modern writers. As an example, in the fourteenth book is found "The Song My Paddle Sings" by the celebrated Indian poetess, Pauline Johnson.
- that a "fox hunt with a dozen riders and seventeen hounds will take place here shortly."
- that on account of the difference in the price of wheat between here and Glenboro, the N.P. will give grain cars

to all farmers who desire to ship their own wheat, and these cars will be supplied to them in preference to the Elevator Companies if the latter do not meet prices.

- J. Josephson, eight miles north east of here suffered a heavy loss by the storm on Saturday night. In an old barn he had his entire flock of sheep, forty in number, housed for the night. In the thickest of the raging storm of wind, snow and rain, the building was struck by lightning and was soon one lurid mass of flames. All attempts to extinguish the fire were futile and the couped up animals could not be released.
- that Baldur turned out in great numbers to the travelling art gallery in 1898?
- that the splitting of the atom was demonstrated in 1929 but "the discovery has no present commercial use."
- the followers of the notorious Brigham Young visited Belmont but could gain no converts...they failed to secure a place to lecture in...
- that telephone communications between Baldur and Greenway stores began in 1889.
- that lots on 2nd street were selling for \$15., (10% off for cash) in 1898.
- that hunters from Baldur were very unpopular in Huntly and Grund on the grounds that the Baldur boys were invading their territory.
- that a daring daylight robbery of the municipal office occurred in 1899. The clerk, John Harrower was gagged and bound and \$700. of municipal funds were stolen.
- that while Baldur did not have Jack the Ripper "we have something nearly as bad -- we have got a Jack the Kisser."
- the fishing and wood-cutting half-breed syndicate are still flourishing on the banks of Rock Lake.
- that the first rink in Baldur was built in 1899 at a cost of \$600.
- that a man's "Fine All Wool Tweed" overcoat sold for \$6.00 in 1898 ?
- that Dr. Cleghorn wrote weekly articles in the Baldur Gazette educating the public on the control of communicable diseases and the evils of contamination.
- that Baldur's first fire occurred in 1899, when the Bakery and Confectionary burnt to the ground. The stock was covered by \$200. insurance.

- in 1898, that children from six to eight years old should not be expected to occupy their total school time in work. "time spent in singing cheerful songs and in calisthenic exercises will relieve the mind...and leaves the pupils freshened to resume studies...young children can suffer from headaches and nervous disorders, too."
- that one Baldurite's reaction to a socialist advocate in town appeared in the Baldur Gazette in the following words "you poor little puling growler, the reason that you are alive today is that your carcass is not worth putting shot into, or your skin worth taking off, or your breed would have been extinct long ago."
- that the wife of a man named Moon presented him with a new son. That was a new Moon. The father celebrated the event by getting full. That was a full Moon. When he awoke from his stupor, all he had left was 25¢. That was the last quarter. His mother-in-law went after him and he experienced total eclipse.
- "A pig owned by Mr. T. Sexsmith committed suicide the other day by plunging into a lake. The poor porker was not well and after pining around the house, dashed out and deliberately made for the lake where it ended its existence."
- that as soon as Premier Greenway's ball arrived, some little boys initiated it at midnight, waking the whole town up in a panic.
- that a ten day Methodist tent meeting (revival meeting) was held at Belmont in June of 1899.
- that "Captain Hilliard and his band of musicians set out from the N.P. Hotel for a moonlight excursion on Mud Creek in the suburbs of the town. At the head of the parade the stately Hilliard, wielding the baton to the stirring strains of 'The Protestant Boys' from the band behind. When they reached the English Church, they did a quick right wheel and proceeded to the wharf where a small vessel awaited them. The voyage down stream was enlivened by suitable selections from the orchestra."
- that "the firm of J. Playfair and Son have just got in a full stock of coffins. One of our citizens suggested that it was on account of having two Drs. in town. We think it rather a ghastly joke."
- that the cornerstone for the Fowler Block was laid in 1899 and a copy of the Gazette and the Winnipeg Free Press was enclosed in it.
- that Baldur Latin students were quoting the following in 1899:
 - Jackibus Kissibus
 - Pretty girlorum
 - Girlibus likibus
 - Wanti sommorum.

- That a Red River Cart could be made thus:
 "Made of well seasoned wood with out a particle of iron about it, it was a marvel of mechanism. It consisted of two rough shafts, called by the settlers trams, twelve feet long, worked out of oak, and with cross-pieces firmly morticed into them. The two outer ones being about six feet apart, form the foundation. Holes are bored into the upper surface of the trams and two railed pieces are correspondingly bored and fitted upon the rails. Boards are fastened upon the three cross-pieces forming the bottom, and with tail, front and side boards fitted on the body of the cart, it is complete. The great lumbering wheels, consisting of knave, of spokes and felloes, are of oak, rough hewn. The felloes are about five inches wide, the wheel five feet high. They are very much dished, giving greater steadiness to the cart in going on a sidling road. They pass over soft and swampy ground where wagon wheels would almost sink out of sight. The axle is, after the wheel, the most important part and is made of oak. The axle having to bear the weight of the heavy load, requires to be carefully made and then to be well trimmed and adjusted to prevent friction. The axle is lashed to the cart with dampened shagganappe, which shrinks and so holds it firmly. Five or six of these axles are used up on a trip. They are manufactured as they are needed on the way. The cart is drawn by an ox or Indian pony."
- that a number of Baldur residents travelled to Winnipeg in 1901, to hear a young veteran of the Boer War; one, Mr. Winston Spenser Churchill, speak on his capture by the Boers and his exciting escape from Pretoria.
- that the Curtis Hall changed its name to the Victoria Hall in 1901 in memory of "our late beloved Queen."
- that the new Curtis Block "is brilliantly lighted by a Safety Acetylene Gas plant the light being nearly white and of great power..owing to the pureness of the light it is possible to detect any color desired in the dry goods department.
- that infinite injury is done to the memory by the habit of loading it with matter that is seldom or never recalled. This is the unfortunate character of much of the reading of the present day, which has for its object merely the satisfaction of momentary curiosity.
- that there was a lot of agitation here by 1900 to establish a hospital in Baldur.
- that the Icelanders founded "The Island Society" in 1893 with the object of supplying literary works in Icelandic, Norwegian, Swedish, and English to people who might not otherwise be in a position to procure good literature.

- that a school teacher who had boxed the ears of a pupil rather more severely than the mother of the child thought best got this note sent to her: "Nature has provided a proper place for the punishment of a boy, and it is not his ear. I will thank you to use it hereafter".
- that William Schultz of Baldur had a travelling dry-goods store to serve the rural areas.
- that the Methodists had a special meeting in 1896 to see what could be done to stop the alarming craze of dancing which seemed to grip our young people.
- that the Methodist Advocate of 1901 complained: "We bounce a fellow out of our church if he goes to a ball or the theatre, but never say a word to the pious scamp who never plays his debts.
- that Bruce M. Waite in 1900, wrote in to try to convince people that a road made by the new grading machine really was superior to the old buggy trails.
- that bicycle races were exciting and keenly contested events in our town in 1900.
- that the cornerstone of the Curtis Block has silver coins, a copy of the London Times, and two Baldur Gazettes plus "sundry other relics" sealed in it.
- that the first annual convention for the teachers of Argyle was held in 1899. The public were urged to attend. Items discussed in the 1900 convention were:
 - temperance in the schools
 - agitation for government supported school libraries
 - how much homework is fair
 - the merits of writing public exams
 - a request to the Department of Education for any sort of printed material that could be used in the class room.
- that Frank Schultz planted in 1899 a good many of the maple trees that give us a shady walk down town.
- that mail order stores and catalogues were going to be "the ruination of the small town business man".
- that James Dale donated his services as teacher free to the Mirmir School in order to keep it open during the winter.
- that the local teachers had to urge parents to send their children to school regularly and by 1899 the average attendance in a class of 109 was only 57.

- that the following appeared in the Gazette just after the 1899 provincial election:

"the politician is my shepherd; I shall not want any good thing during the campaign. He leadeth me in the saloon for my vote's sake; he filleth my pockets with cigars; my glass of beer runneth over. He prepareth my ticket for me in the presence of my better judgement. Yea, though I walk through the mud and the rain to vote for him and shout myself hoarse when he is elected, straightway he forgetteth me; lo, when I meet him in his own office he knoweth me not; Surely the wool hath even been pulled over mine eyes all the days of my life, and I will kick myself forever."

- the annual 1899 school meeting for Simpson School Division had this financial report for the year 1899.

Balance last report	1.74
Legislative grant	261.30
Taxes 1898	143.00
Promissory notes	100.00
Other sources	7.00
Total Receipts	<u>1804.04</u>
Teachers' salaries	945.05
Fuel	24.90
Repairs and Caretaking	235.02
Secretary-treasurer	15.00
Debenture Account	230.35
Paid on Promissory notes	334.00
Other expenses	12.41
Total expenditure	<u>1796.73</u>
Balance November 15, 1899	7.31
Total	<u>1804.04</u>

- that "a great wave of spontaneous patriotism took possession of the town Saturday. As soon as the relief of Mafeking became generally known flags waved from every building in the town and smaller emblems were worn by the citizens. In the evening a grand procession formed up and for an hour paraded the streets of the town, yelling itself hoarse with cheers for the Queen, singing patriotic songs--the procession was composed of people on horseback, wagon loads of school children, buggies and hand wagon and sixty cyclists...the demonstration closed with a huge bonfire and a dilligent search for pro-Boers."
- that Baldur had Lacrosse, Cricket and Tennis Clubs in 1898 ?
- that open house was held at the school during final examinations so the public could tour the building and see the students writing their exams.

- that a local controversy raged for months on the possibility of Queen Victoria being Lutheran.
- that by 1901 the teachers were pleading to have only two enrollment dates per year -- spring and fall.
- that this new theory was making the rounds - "Cooked food is the greatest curse of humanity it shortens life and makes us moral and physical degenerates."
- that "Modern labor-saving machinery is rapidly being introduced among our farmers. Two gasoline engines for messieurs Ab Cramer and George Playfair were unloaded here recently, the powers of which will be utilized for chopping, running cream separators, and a hundred other uses." 1901
- that "a sermon against Sunday fishing parties is in order in this district."
- that Mr. Hosea Josephson celebrated the completion of his contract for grading the big hill west of town by flying the Icelandic flag on top of it.
- that agitation for a jail in Baldur began in 1902 with the following article:
 "This town needs a lock-up. Disorderly conduct and profane swearing on our public streets is becoming altogether too frequent an occurrence, and is exercising a demoralizing effect on the young mind. The penalty according to By-Law #43 of the Municipality of Argyle for drunkenness, disorderly conduct, swearing, obscene, blasphemous or grossly insulting language is \$20. and costs or imprisonment not exceeding twenty days."
- that Carrie Bolack was gored by a bull but was saved by a little dog biting the bull's nose and leading it away from the seriously injured girl.
- that children working in factories for twelve hours at 29¢ a day was still a fact in 1902.
- that land agents and immigration commissioners received letters daily from mothers of young men who had emigrated from England enclosing sums of money to be given to their boys in case they were in hard circumstances.
- that the Marringhurst school was written about in the "Journals and Sessional Papers of the Legislature of Manitoba, of 1902. As an "example of an attractive, interesting, and instructive model of what rural schools should be." The teacher at the time was Mr. V.L. Cooper.
- that Mrs. Jesse Cramer's father built Laura Secord's coffin!

- that rusty corkscrews in temperance towns were soon put to use again opening "Mother Segal's Soothing Syrup."
- that a cow owned by Mr. T.E. Poole had a two-headed, six-legged calf.
- that somebody should write a biography of all the colorful men and women who originally pioneered this settlement.
- That time and space and energy are running out and while we have collected up a few interesting anecdotes of Argyle, we have had to leave out a good many more ?

