

The Last Best West

Jean Bruce



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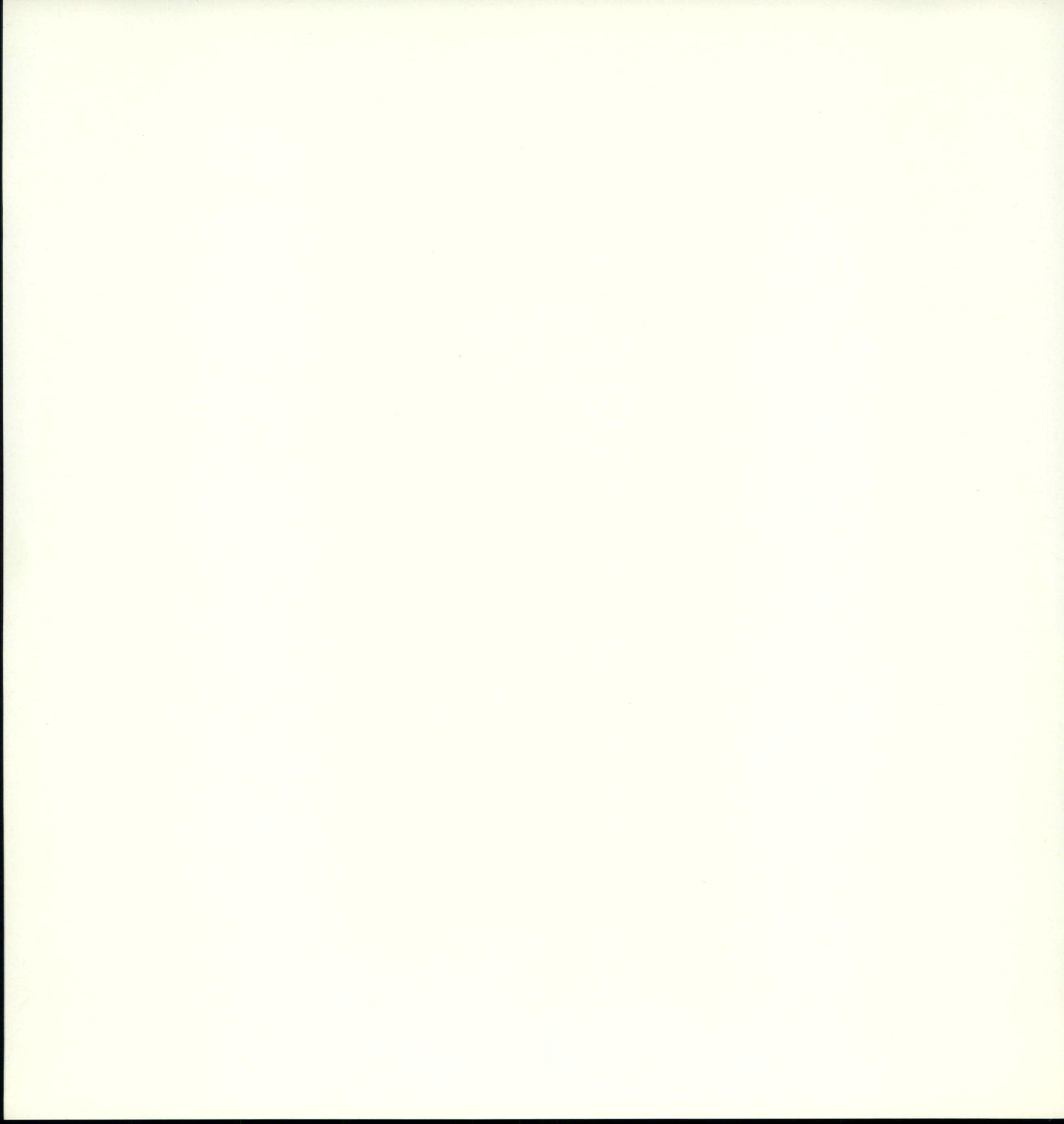
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For Ellen and Matthew, two first-generation Canadians.



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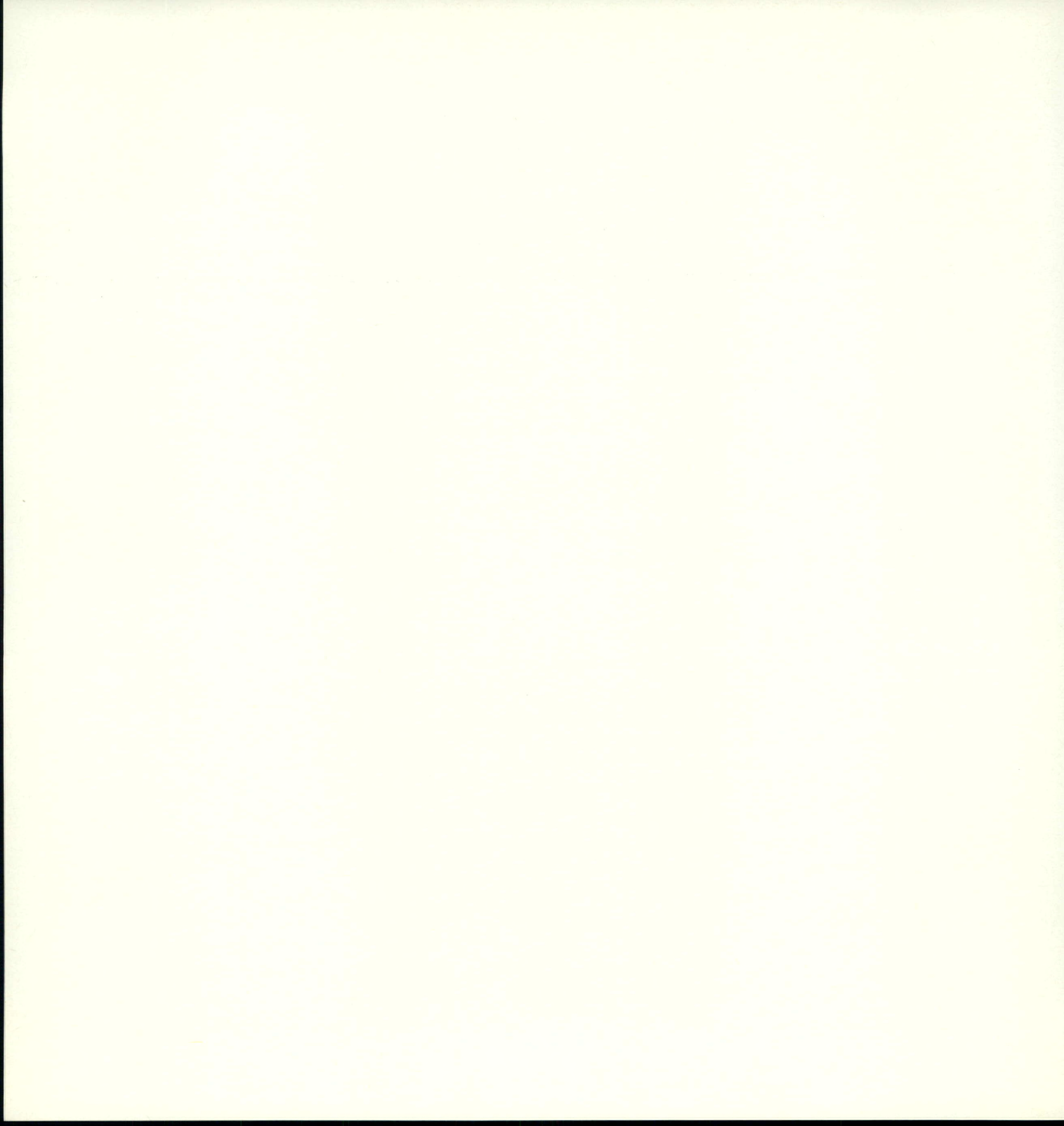
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Preface

As the great tide of settlers surged into Canada in the years 1896-1914, to claim the free homesteads advertised by the government, immigration officers laboured to record a bewildering variety of nationalities, languages and occupations.

Inevitably, the breakdown was somewhat arbitrary and rough. "Austrian" immigrants included Germans, Bohemians, Moravians, Slovaks, Ruthenians, Slovenes, Servians, Croats, Roumanians and Magyars. "Russians" were often actually Jews and Germans, sometimes Lithuanians and Poles. Occasionally, "German" meant only that the settler had sailed from Hamburg. Incoming "Americans" came, in fact, from diverse backgrounds.

Language was a major problem, and sometimes it was compounded by illiteracy. Harried immigration officers often wrote their own crude approximation of difficult names upon the entry forms, and many immigrants used that version in the years that followed, and passed it on to their descendants.

The variety of newcomers was infinite, and fortunately there were photographers on hand to capture it. Some were professionals, hired by the Immigration Branch, which knew the publicity value of good pictures, as did the railway companies and various boards of trade. Many were proudly commissioned by immigrants who could afford the expense to record their arrival and, of course, their progress. Other photographs were the work of enthusiastic amateurs, some of

them church ministers and social workers who wanted to illustrate their lectures and publications. Combined, they form a striking, visual record of a fascinating diversity of people, of costume and habitation, of churches and stores, of farming methods and implements.

At the same time, the birth of the new society in western Canada was recorded in settlers' letters and diaries. Powerfully evocative, these first-hand accounts communicate something which the photographs alone cannot: despite all the obvious differences of origin and outlook, of religion and education and personal advantage, settling the west was essentially a **common** experience. Every homesteader faced the same challenges: breaking the prairie sod; finding food and fuel; building the first, basic shelter; raising children; enduring the isolation and coping with sickness; surviving the winters and finding temporary employment in the lumber camps and on the railways.

Interior Department files contain the story of the Government's great campaign for settlers, and the complex chain of officialdom down which the immigrants passed until they reached their destination. A treasure trove of photographs and personal reminiscences exists in public sources across Canada. Material used in this book comes from the Public Archives of Canada; the Glenbow-Alberta Institute; the United Church Archives; the Provincial Archives of British Columbia, Alberta, Saskatchewan, Manitoba, and Ontario; the public libraries of Saska-

toon and Vancouver; Vancouver City Archives; the University of British Columbia Library; the Western Development Museum, Saskatoon; and the Canadian Pacific Railway.

Special thanks are due to Sheilagh Jameson and Georgeen Barrass of the Glenbow-Alberta Institute; Beatrice LaRose of the Public Archives of Canada; Mary Ann Tyler of the United Church Archives; and Jean Goldie of the Saskatchewan Archives.

Valuable advice was given by the historian D. J. Hall, whose doctoral dissertation on the political career of Clifford Sifton, 1896-1905, provided an insight into that remarkable politician and his times. Useful perspective was provided by Donald Avery's unpublished study of Canadian immigration policy, 1896-1919, Harold Troper's book on American emigrants to Canada, **Only Farmers Need Apply**, and Marilyn Barber's introduction to the 1972 re-issue of J. S. Woodsworth's **Strangers Within Our Gates**.

This book was made possible through the generosity of the Multiculturalism Programme within the Department of the Secretary of State.

Introduction

When Sir Wilfrid Laurier, Prime Minister, boasted that the twentieth century belonged to Canada, he spoke for a nation buoyant with optimism about its future. After years of doubt and economic depression, wheat sales were booming, a frenzy of railway building was in progress, and the long-hoped-for settlers were at last pouring in to "the last, best west".

In those brash, confident times, forecasting Canada's population growth was a favourite pastime. Fifty million people by 1950, said Sir Wilfrid Laurier. At least eighty million by the end of the twentieth century, predicted Lord Strathcona, formerly Donald Smith of the CPR, in 1906. Outdoing both of them was a Government immigration pamphlet of the time which boasted: "There is room for one hundred million, and resources are so great that no one can say how large the population will be fifty years hence".

Any number was possible, it seemed, in the years 1896-1914, when over three million newcomers arrived. By 1911, more than 1,100 people a day entered Canada, and in 1913 — the high point — 412,955 immigrants were admitted.

In 1914, when the First World War effectively cut off the flood, the Laurier Liberal government which had sponsored that first great wave of immigration had been three years out of office, and the particular minister responsible, Clifford Sifton, had departed the Cabinet long before, in 1905. But the effect of his policies were everywhere apparent in 1914—as they are still today.

An aggressive Manitoba newspaper publisher and lawyer, descended from Irish immigrant stock, Sifton was a Methodist and a true believer in the North American creed of progress through individual achievement. He was also a nationalist with the ambition to build a strong and independent economy in North America.

Sifton did not express his plan for filling the empty lands of western Canada in terms of the romantic, nineteenth-century American idealism which linked immigration with freedom and opportunity for the world's oppressed. Rather he saw immigration as part of an overall development program which included a national transportation policy, the exploitation of natural resources, and the development of secondary industry. "The place to which our merchants and manufacturers of eastern Canada must look for enlarged markets is Manitoba and the Northwest territories," Sifton announced. "There will be no markets there unless we have the population." As Minister of the Interior, he was determined to provide that population, fast.

A natural promoter, with tremendous confidence in the west's potential, Sifton persuaded the Laurier Cabinet that recruiting immigrants should get top priority. From \$900,000 in 1896, the Immigration Branch's budget rose to over four million dollars in 1905, Sifton's last year as Minister. Much was spent on good salesmanship. "Immigration has to be carried on in the same manner as the sale of any commodity," he told the Commons in 1899. "Just as soon as you stop

advertising and missionary work, the movement is going to stop. . . .”

Quickly dispelling the “pall of death” which he found hanging over the Immigration Branch in 1896, Sifton turned it into one of the most dynamic agencies of government, run by a team of hand-picked officials prepared to cut red tape wherever necessary. “One of the principal ideas western men have is that it is right to take anything in sight provided nobody else is ahead of them. As a rule it is sound policy for the government to fall in with this idea,” Sifton maintained.

From 16,835 in 1896, the flow of immigrants increased dramatically to 141,465 in 1905, and continued to climb thereafter, as good times, energetic advertising and Canada’s booming reputation brought the settlers in — and kept approximately 1,000,000 of them in western Canada. Many other immigrants took the traditional road south, but the American frontier was now virtually closed; by 1900 the supply of good, cheap land in the United States was just about exhausted. This development, along with world-wide prosperity which provided ready markets for Canadian wheat, made Sifton’s success possible. Seizing his opportunity, along with some of the immigration plans prepared by the outgoing Conservative administration, Sifton put all his formidable organizing talent to work. In Sifton’s view, the best possible settlers for western Canada were peasant farmers who would not mind humble beginnings in harsh circumstances, and who would be content to develop their land and stay on it, bringing the government a good return on its investment, generation after generation. To find them, the

Immigration Branch concentrated on three main areas: Britain, Europe and the United States, and generous bonuses were paid to steamship and railway booking agents for suitable settlers.

In the United States, an army of agents fanned out through the mid-western states, to remind land-hungry farmers of the last, major source of good, cheap land in North America. Expatriate French Canadians in the eastern states were urged to take up the challenge. American newspaper editors and correspondents were brought to Canada by the trainload, to see “the land of opportunity” for themselves, at government expense. “It does not cost much”, Sifton told the Commons, “and it is the very best kind of advertising that we can get.” The invitation was extended to British and European journalists, too.

During the winter months, prosperous immigrant farmers were sent home, on second-class tickets, to boast of their success and to encourage their compatriots to follow them to Canada. But as salesmen, the officials of the Immigration Branch were hard to beat. In the United States, in 1904, when Oklahoma Indian Reserve lands were put on the market, enterprising Canadian agents pitched their tent alongside the American land office, and competed for business, offering better land and free homesteads in Canada.

Sifton thought highly of American immigrants. They were easily absorbed into Canadian prairie life, because they knew the conditions and the necessary farming techniques, and they brought more capital than other immigrant groups, in the form of hard cash and equipment. But agricultural expertise was more important in



1. Americans en route to Alberta.

the long run, in Sifton's estimation. Scottish crofters, he believed, made the "best settlers in the world." In search of them, and other similar hardy stock, lecturers with lantern slides crisscrossed the British Isles, and so did a small fleet of government advertising wagons, ranging from brightly painted democrats to the latest thing in gaso-electric motor vehicles which left "a trail of Canadianism in blood red characters" in their wake, as one exuberant official put it.

Canadian posters brightened British post offices, and Canadian wall maps decorated British schoolroom walls. Throughout Britain and the United States, newspapers and farming journals carried government advertisements for settlers. And every major agricultural show had a Canadian Government exhibit, overflowing — if not overstuffed — with the nation's produce. Giant



2. London, 1907.

wheat sheaves and ears of Indian corn framed an array of bottled fruits and honey. Cedar planks, seed and mineral specimens vied for attention with stuffed moose heads, prairie chickens and mounted fish. The Canadian booth at the 1913 Royal Agricultural Show in England was domi-

nated by a stuffed buffalo, flanked by pyramids of Quebec cheese, with bowls of grain arranged around its feet.

A profusion of pamphlets with alluring titles like *The Wondrous West*, *The Last Best West* and *The Land of Opportunity* was put out by the Interior Department in many different languages. There were two million copies of twenty-three different publications in 1902, four and a half million copies by 1906. The contents painted a glowing picture of a vast and democratic country, nearly twice the size of India, with



3. The Canadian Government published many editions of these pamphlets in various European languages. In 1906, 375,000 copies were distributed.

more sunshine than Europe, boundless natural resources, and land of such richness that “the first foot of soil in Manitoba, Saskatchewan and Alberta is worth more than all the mines from Alaska to Mexico.” Appropriate illustrations of prosperous settlers enhanced the text. These photographs were specially commissioned by the Department, and obviously, were best taken in the summer months. “I will arrange to secure photographs of the Finlander homes just as soon as the leaves are on the trees. Everything looks too much like winter,” the agent in Port Arthur wrote one cold April to his impatient Ottawa superiors.

Immigration pamphlets deluged prospective settlers with useful information. They learned the best time to emigrate—in the spring. How to set about buying land—never without a personal inspection. What to pay for it—\$10 per acre for land within five miles of a railway station, in 1905. The cost of producing an acre of wheat—\$7.50. The average yield—twenty bushels per acre, and the average price it would fetch—sixty-eight cents a bushel. The price of livestock—\$40 for a good cow, \$5 for a good sheep. What a person could buy with a starting capital of \$1,000, \$500 or \$250—\$1,000 would cover the cost of a house and outbuildings, plus livestock, wagon, plough and harrows. With \$250 in hand, it was suggested that you work for wages for a year, and save some more. There was information on the relative strength of various Protestant churches in the west—Presbyterians 21%, Methodists nearly 17%, Church of England 16%—and on the male-female ratio. Apparently there were 79,568 more men than women in the three prairie provinces in 1906. By 1913 that number

had increased to 500,000.

In one part of the British Isles, Canadian immigration agents got a mixed reception. "Ireland is being drained of her strength and very life by emigration," the Irish Anti-Emigration Society wrote to Prime Minister Laurier in 1904. "A friendly country like Canada should not at this time send her agents to sweep and scour our desolated land for levies from the remnants of our population." Actually, few Irish emigrants came to Canada. The large majority headed for the United States.

Advertising Canadian opportunities in Europe posed more serious problems for the Immigra-



4. Thousands of these advertisements were distributed illegally in continental Europe, where direct soliciting of would-be immigrants was generally forbidden. Small enough to go through the mails, these cards were sent out in plain envelopes by a secret organization of German steamship agents known as the North Atlantic Trading Company.

Agents in Britain and Europe were paid a bonus of \$5 per head for farmers, farm labourers and domestic servants, and \$2 per head for dependent children.

tion Branch, because northern European countries were generally hostile to immigration agents. Some, like Germany, banned their activities outright. A Canadian official named John Dyke had been arrested and thrown into a German jail for his attempts to solicit settlers back in the 1870s. Twenty-five years later, when the Canadian High Commissioner in London went to Hamburg for a one-day conference with local steamship agents, stern protests and open threats were delivered to the British Foreign Office in London.

Sifton responded to the challenge with an unorthodox and clandestine arrangement with the North Atlantic Trading Company, an umbrella organization of German steamship agents formed specially to solicit and screen likely immigrants to Canada from many countries, stretching from Finland to northern Italy and east to Roumania, Bulgaria and Serbia. In central and eastern Europe, in the crumbling empire of Austria-Hungary, Sifton found a plentiful source of peasant farmers anxious to escape the pressures of overpopulation and political harassment. Through the North Atlantic Trading Company he found the means of competing with Brazil and Argentina in the race for agricultural immigrants.

The clandestine arrangement appealed to Sifton's business instincts, since he paid only by results. The Company received no bonus payments for paupers, non-farmers and immigrants suffering from disease. But the secret nature of the contract, and the participants' insistence on remaining anonymous—because their activities were illegal in the countries where they operated—provoked a political controversy in Canada

which led to a parliamentary inquiry, and, eventually, the cancellation of the contract by Sifton's successor in 1906.

Persuading immigrants to come to western Canada was only the first part of the Immigration Branch's responsibility. Once the new settlers arrived, Sifton's well-organized chain of officialdom took over, from the moment they stepped off the boat to the time they reached their destination. Departmental representatives awaited them in the immigration sheds and medical officers stood ready to inspect them.

Other agents shepherded them onto trains, often accompanying large parties as interpreters. Western-based officials provided temporary accommodation in immigration halls or, when these overflowed, in whatever covered space the government could lay hands upon. In Winnipeg one year, this included a skating rink and a new hospital. Elsewhere, the local schoolhouse often served the purpose. Frequently, new arrivals spent their first night in government-provided bell tents, pitched beside the railway station — “very suitable accommodation for the new-



5. Immigration officials, Winnipeg, 1910s.

comer with large family and limited means," the Commissioner of Immigration explained.

Officials were on hand to help immigrants locate their homesteads, or to provide the names of local farmers looking for hired help. But, once this was done, settlers were truly on their own. "I am not much inclined to granting immigrants special favours," was Sifton's answer to those who felt some government assistance might smooth the newcomers' way. "The man who will work usually makes good and values his success."

The Minister had a horror of people becoming dependent on the Government to bail them out of difficulties. "Once a man becomes a ward of government, he seems to acquire the sentiments of a pauper," Sifton warned, "and forever after will not stand on his own feet or try to help

himself." But what if, despite all efforts, the immigrant failed? "Perhaps it is better that we should allow those unfit for settlement to drift somewhere else," was his bleak reply, meaning, presumably, across the American border. Many, in fact, drifted into Canadian cities and lived in the wretched conditions described so vividly by J. S. Woodsworth in *My Neighbour*.

Sifton's description of the immigrant most likely to succeed in western Canada became both famous and highly controversial. "I think a stalwart peasant in a sheepskin coat, born on the soil, whose forefathers have been farmers for generations, with a stout wife and a half-dozen children, is good quality." His reasons were unabashedly economic. "These men are workers," he said. "They have been bred for generations to work from daylight to dark. They have never



6. Starting out for the homestead.



7. Englishmen, Saskatchewan, c. 1905.

done anything else and they never expect to do anything else."

By comparison, English-born farmers gave up easily, and their sons and daughters were unlikely to stay on the land. In any case, there were relatively few to be found in a rapidly industrializing Britain, where the bulk of would-be immigrants were city folk. "Workingmen from the cities and towns are the most helpless people in the world when they are placed upon the prairie and left to shift for themselves," Sifton

contended. "It takes two generations to convert a town-bred population into an agricultural one. Canada has no time for that operation."

Sifton's blunt speaking provoked violent arguments about immigration policy and the future shape of Canadian society. The Quebec nationalist Armand Lavergne discerned a plot to submerge French Canada beneath an alien tide. Many English Canadians reacted with fear at the weight of numbers, and with "a certain arrogant superiority and exclusiveness perhaps charac-

teristic of the English race," as the young Methodist minister, J. S. Woodsworth, expressed it. "What does the ordinary Canadian know about our immigrants?" he asked in the preface to his book, *Strangers within our Gates*. "He classifies all men as white men and foreigners. The foreigners he thinks of as the men who dig the sewers and get into trouble at the police court. They are all supposed to dress in outlandish garb, to speak a barbarian tongue, and to smell abominably. This little book is an attempt to introduce the motley crowd of immigrants to our Canadian people."

Woodsworth's "introduction" was conditioned by contemporary North American sociological theories, and prominent among them was the concept of the essential superiority of northern people over southerners. Northerners appear in Woodsworth's book as sober, industrious, thrifty and religious—preferably Protestant. In assigning racial characteristics to each immigrant group, Woodsworth quoted the American sociologist, John R. Commons, who wrote in part: "A line drawn across the Continent of Europe from northeast to southwest, separating the Scandinavian Peninsula, the British Isles, Germany and France from Russia, Austria-Hungary, Italy and Turkey separates countries not only of distinct races but also of distinct civilizations. It separates Protestant Europe from Catholic Europe; it separates countries of representative institutions and popular government from absolute monarchies. It separates lands where education is universal from lands where illiteracy predominates; it separates manufacturing countries, progressive agriculture

and skilled labour from primitive hand industries, backward agriculture and unskilled labour."

As Superintendent of All Peoples' Mission in Winnipeg, working among the immigrants who crowded—temporarily or permanently—into the North End tenements, Woodsworth was consumed with the problems of assimilation. Between one-quarter and one-third of Winnipeg's population were "foreigners" he estimated in 1908. "It is no light thing to introduce into our country tens of thousands of non-English-speaking immigrants. Ignorance of our language is a barrier that largely isolates those people from us and our institutions. . . . In time most of these peoples will intermarry—Slavs and Celts, Latins and Germans, Hungarian and Semitic peoples, in varying combinations and proportions. From a physical standpoint, what will be the result? Mentally and morally, what type will prevail? Each has something to contribute. What form will each take in combination? All are poured into the crucible. Who can guess the resultant product?"

Woodsworth's alarm was shared by his fellow Winnipegger and Methodist, J. W. Sparling, who proclaimed: "There is a danger and it is national! Either we must educate and elevate the incoming multitudes or they will drag us and our children down to a lower level." Even more alarmist was the Conservative Premier of Manitoba, Sir Rodmund Roblin, who gloomily predicted in 1907—a provincial election year—that "maybe in five years, certainly in ten, the foreign-born citizens of western Canada could if they chose take all matter of government absolutely into



8. Winnipeg, 1910s.

their own hands.”

Sifton's successor as minister responsible for immigration was his fellow Liberal and fellow western newspaper publisher, Frank Oliver, who was also one of Sifton's strongest opponents. Oliver took issue with Sifton's brusque and impatient view that “if we are ever going to have the North-west populated, we shall not succeed in doing it by standing on our boundary with a club, or putting the microscope on every man who wishes to come into the country.” There was a great deal more to settlement policy than filling up the west with people who would produce wheat and buy eastern manufactured goods, said Oliver. At stake was the kind of society Canada wanted to build. If it was to be “one of the great civilizations of the world,” a policy of selective immigration was necessary, based on racial and cultural considerations. Oliver's preference was for the “right class of British immigrant from the Old Land. The Englishman, Irishman, Scotsman comes to Canada practically a ready-made citizen. He is of the same race and speaks the same language as Canadians. Therefore he is preferable.” He also favoured American settlers because “they worship in the same Churches, they have the same political ideals.”

Oliver's views were shared by many people, including his political opponents. The prominent Conservative, George E. Foster, maintained that “the quality of population counts much more than the quantity. Five thousand first-class immigrants are much better than 50,000 of a class that it would take a generation or two to bring up to the right standard.” That standard, as defined by the Conservative Member for Vic-

toria, Lt. Col. E. G. Prior, meant “people who will build up the British Empire and perpetuate British institutions, people with whom our young people can associate and assimilate.” To which Salvation Army Commissioner Coombs added the qualification: “men of good physique who at least believe in God.”

Completely at odds with Oliver and the others was that major employer of immigrant labour, the Chairman of the Canadian Pacific Railway. Sir William van Horne proposed an “open door” immigration policy. “Let them all come in,” he said in 1906. “There is work for all. Every two or three men that come into Canada and do a day's work create new work for someone else to do. They are like a new dollar. Hand it out from the bank and it turns itself in value a dozen or more times a year.”

Canadian trades unionists, however, saw no sign of that profit ending up in a worker's pocket. The flood of immigrants looking for jobs seemed constantly to undermine their campaign for better wages and working conditions. Racial animosity compounded the problem. One bitter delegate told the 1906 Convention of the Trades and Labour Congress in Victoria: “In our years of adversity we got on without the coolies, Chinese, Hindoos, Japanese and the riff-raff of Europe. Much more should we be able to do so now, without saddling posterity with a coloured racial problem.”

Asian immigration was not part of the Government's plan for western settlement, and it provoked violent, racist reactions which the Liberals could not ignore. Reluctant to bar the door completely to any useful workers, the Laurier



9. Indians landing at Vancouver.

government imposed an increasingly heavy poll tax on Chinese immigrants, passed various Orders-in-Council to limit the entry of east Indians, and negotiated a "Gentleman's Agreement" with the Japanese government, which voluntarily restricted the number of its nationals emigrating to Canada. Imperial relations and profitable trade connections with Japan necessitated different treatment from that given to other Asians.

Ugly and vicious in character, the anti-Asiatic campaign had its roots in the contemporary feeling that, while alien Europeans might eventually be assimilated, Asians never could be. "They constitute an entirely different class or caste. They have their own virtues and vices: their own moral standards and religious beliefs. The Oriental cannot be assimilated," wrote J. S. Woodsworth. Even the silver-tongued Prime Minister, Sir Wilfrid Laurier, told the Commons that "it is a fact for which there must be some

strong ethical reason that the Anglo-Saxon race, which has proved itself to be one of the most tolerant of all races, shows an invincible repugnance to people of the Mongolian races." That repugnance showed itself in the anti-Asian riots in Vancouver, in 1907. And the panicky reaction of many west-coast Anglo-Canadians was voiced by that bastion of conservatism, Lt. Col. E. G. Prior: "As sure as fate the Chinese will spread over the face of this country. We see the advance guard in Toronto, Montreal and other cities, setting up their wash houses, and as to them not being civilized, why it was only yesterday I saw a Chinaman careering down Rideau St. on a bicycle."

Sifton did not support Asian immigration, but his reasons seem to have been, as always, economic: Asians did not make good farmers. Neither, he thought, did Italians, blacks, or Jews, who gravitated mainly to the cities, along with the object of his particular scorn, the British



10. Damage to Japanese residents' property in anti-Asian riots, Vancouver, 1907. W. L. Mackenzie King, the Commissioner appointed to investigate the losses suffered reported that "the civic authorities took no steps to ascertain the amount of damage done; nevertheless, the actual damages are easily assessed. They were almost exclusively incurred on account of broken windows, signs and glass, a good portion of the glass being plate." He awarded \$9,000 to the Japanese community, \$26,000 to the Chinese.

trades union artisan "who will not work more than eight hours a day and will not work that long if he can help it, will not work on a farm and has to be fed by the public when work is slack." To add insult to injury, he told one of his officials that "an Englishman out of a job in Canada generally on examination is discovered to be addicted to drink."

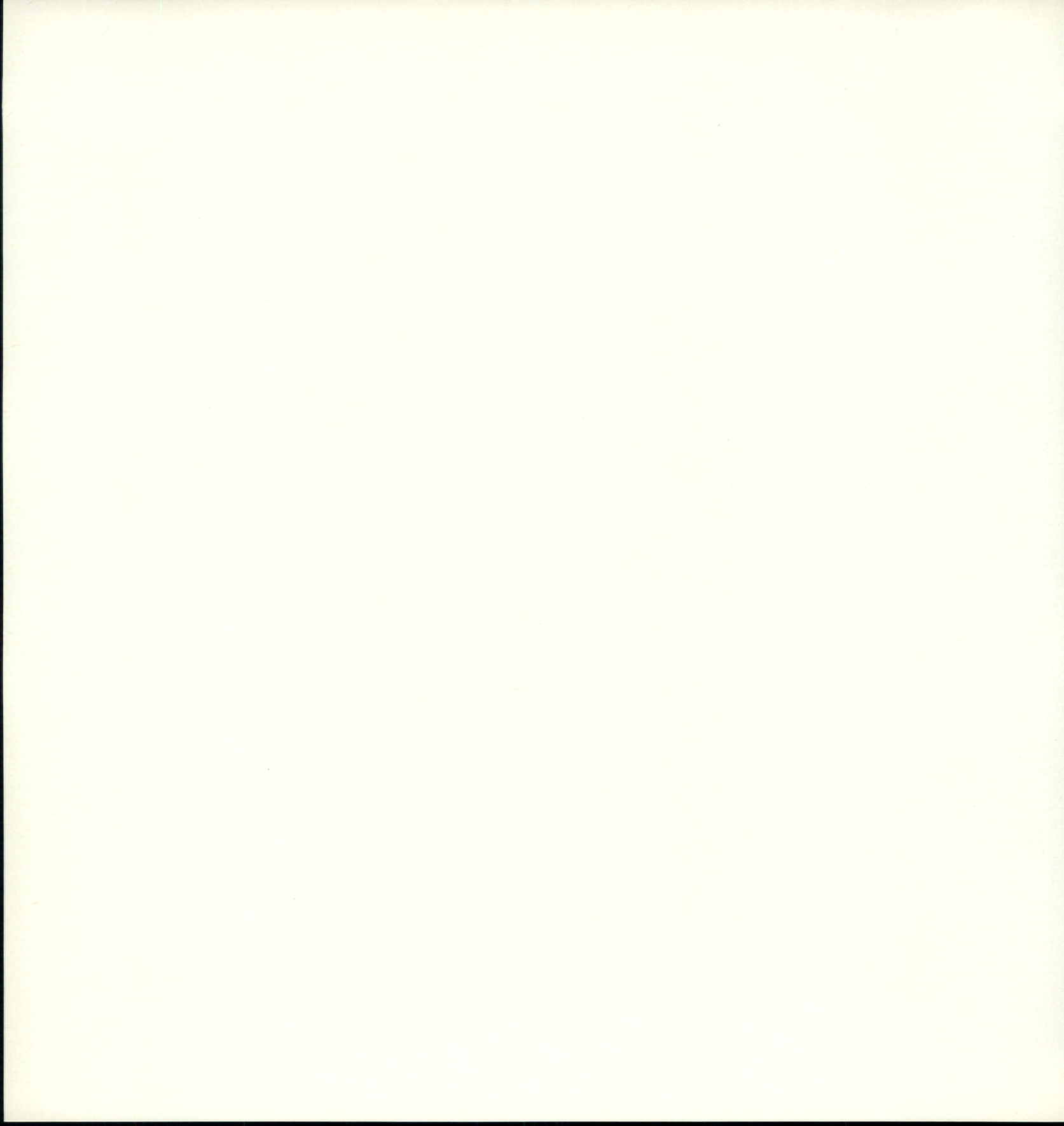
Arbitrary as he was, Sifton was angered by those who judged immigrants solely by racial

background. "Exciting racial prejudice is the most contemptible policy," he wrote in 1901, the year after a federal election in which "Sifton's sheepskins" were a major issue. "There is simply no question as to the advantage of these people." He was confident that newcomers could be assimilated into a Canadian society with a British-based respect for law, Parliament and private property, combined with a North American regard for progress and individual achievement. The *Manitoba Free Press*, which often articulated the views of its publisher, said in May 1899: "As the years go by, the fact that he [the immigrant] owes his prosperity and his greatly improved position to British laws and institutions is brought forcibly home to him by reading in his patent that he received the land from the Crown and he very quickly grows to feel that he is a Canadian and a member of the British Empire." Nonetheless, Sifton privately believed the process took longer than the three-year period of residence which qualified immigrants for Canadian citizenship. "Five years would not be too long a period," he wrote.

Clifford Sifton resigned from the Cabinet abruptly in 1905, over the issue of separate schools in Canada's two new provinces, Alberta and Saskatchewan. His successor, Frank Oliver, attempted to regulate and restrict the flow of settlers, according to a "selective policy" based on race and culture rather than occupation. But the new Minister did not succeed in altering significantly the pattern established by his predecessor. While the number of English urban immigrants increased, so did the influx of European settlers.

Despite the apprehensions of many Anglo-Canadians, at no time between 1897 and 1914 did European settlers outnumber either British or American, although Americans were, of course, "foreigners" at one remove. And the majority of newcomers proved to be short-term residents. By 1914, over two million of them had left Canada, many for the United States. Nonetheless, when World War I cut off the flow, approximately 1,000,000 immigrants had settled in Canada's western provinces, and the formation of a new society was under way. From his vantage point in Winnipeg's All People's Mission, J. S. Woodsworth surveyed the scene with a mixture of pride and apprehension. "Within the past decade, a nation has been born," he wrote in 1909. But he continued: "English and Russians, French and Germans, Austrians and Italians, Japanese and Hindus—a mixed multitude, they are being dumped into Canada by a kind of endless chain. They sort themselves out after a fashion, and each seeks to find a corner somewhere. But how shall we weld this heterogeneous mass into one people? That is our problem."

The Last Best West



1 Advertising Canada



The Land of the Sugar Maple Tree

Come away, come away to Canada
Where the sugar maple grows so free:
Inhale the wholesome air of freedom
And sip nectar from the sugar maple tree.

Our fertile land of river, lake and prairie
Is the ideal place for you and me;
Where the birds are always sweetly singing
And our British law is Liberty.

We have spruce and pine in good and plenty:
Elm, ash and birch grow vigorously;
But the one nearest to our loving hearts
Is the beautiful sugar maple tree.

The singing birds of brightest plumes
Find homes in all their branches.
You too can have a bower built
Where each one has such chances.

Oh we are a mighty nation
And prolific with wheat kings.
We are filled with jubilation
That wealth and comfort brings.

—Anon.

The Last West: The Latest Gift of the Lady Bountiful,
Department of Agriculture pamphlet, 1906.



11. Clifford Sifton, the minister responsible for immigration, 1896-1905, when the first great wave of settlers swept into western Canada.

I do not care what language a man speaks, or what religion he professes, if he is honest and law-abiding, if he will go on that land and make a living for himself and his family, he is a desirable settler for the Dominion of Canada.

We must open our doors to these people and give them such encouragement as will overcome the initial difficulties of their change of situation. For my part, I have not the slightest fear of the results.

Clifford Sifton, Minister of the Interior, 1896-1905.

GO

In the Spring and take up a Free
Farm of

160—ACRES—160

—IN—

**WESTERN
CANADA**

Close to Schools, Churches,
Railways and Markets

The Richest Land on Earth.

The best climate with the fullest
enjoyment of health.

Men of 18 years and over get a Homestead of

160 Acres Free

Railways Spreading out in every Direction

15,000 Farmers from the Central and West-
ern States took up Homesteads in
Western Canada in 1899

The Farmers in Western Canada produced
more than one-tenth as much Wheat as the
whole of the United States in 1899.

Special Excursions will leave Detroit, Mich.
in March, April and May, 1900.

**Get in before the Rush, secure a Free
Homestead and become independent.**

For all information, Maps, Pamphlets,
Delegates Reports and the low rates, write to

M. V. MACINNES,

Gen'l Canadian Gov't Agent,

12. The Canadian government paid American railway booking agents a bonus of \$3 for every male agricultural immigrant over 18, \$2 for every female and \$1 for each dependent child.



13. "I gave her all the material for this get-up and you will observe that she took first prize. It was a good advertisement for Canada."

H. M. Murray, Canadian Government Agent in Exeter, England, to his Ottawa superior, October 9, 1909.



14. Intended for British use, the Gaso-Electrical Exhibition Wagon was built in Detroit at a cost of \$5,367.77.

Aim: 250,000 Englishmen

Send us good emigrants and we will make them prosperous and contented men; we will relieve your population and your ever congested labour market; we will keep these new settlers loyal to the Imperial flag in a land which is progressing faster than any other colony in the world.

We have 150,000,000 acres of land still to allot, and when I tell you that in the 400,000,000 under production last year we produced 125,000,000 bushels of cereals, you will see what this means for the home country. It solves the much-disputed problem of your food supply in time of war. That is the bargain the Colony offers.

James A. Smart, Deputy Minister of the Interior, 1903.

THE SALVATION ARMY believes that in the proper distribution of the people of the Empire lies a true source of strength.

General Booth has declared that of all proposals for the immediate and permanent relief of distress arising from lack of employment, "Emigration holds the field."

We have recently arranged for the transfer to Canada of 20,000 persons. Trade follows the Flag, and Capital and Prosperity follow the people who are sober, honest and industrious.

Correspondence is wished. Write to the International Headquarters of the Salvation Army.
Address:

Colonel D. C. Lamb
27 Queen Victoria St.
London E. C.

Salvation Army advertisement, England, 1906.

The Wagon is just now concluding a road trip of nearly 400 miles — away from the Railway, and through scores of villages and hamlets never reached by lecturers, and only indifferently touched by newspapers. It is returning from a trip up the entire North-East coast of Scotland.

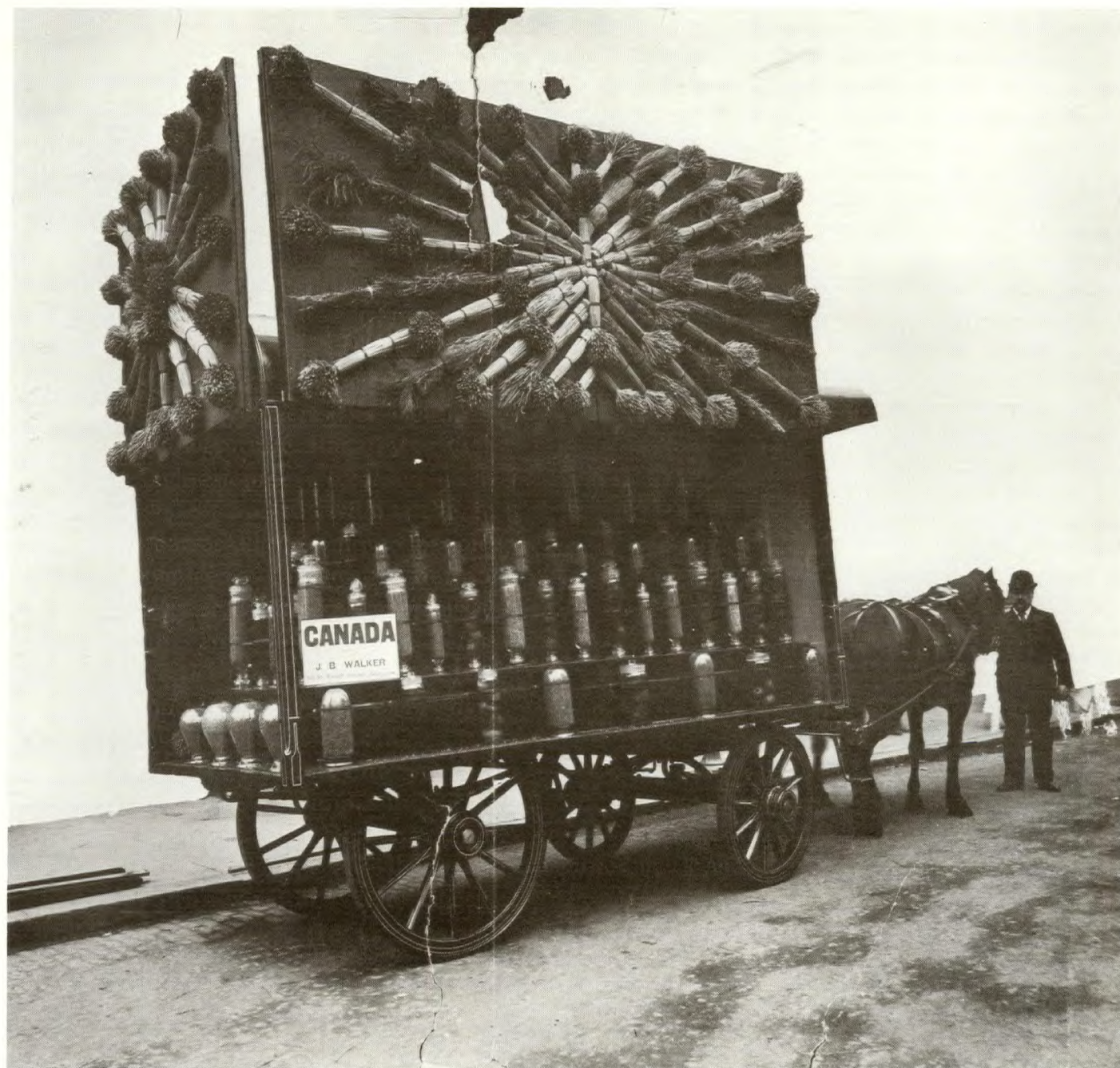
The Wagon is on exhibition at some village every day, and, on some days, at several villages — suitable literature is continually being distributed, and a track or trail of Canadianism is made in blood red characters over that part of Scotland.

J. Bruce Walker, Canadian Government Agent in Glasgow to his Ottawa superior, June 25, 1904.

Practically the whole of the interior is occupied by a cloth-covered pedestal having three tiers on each side. These shelves are filled with specimens of Canadian produce, preserved in hermetically sealed bottles, which are filled with alcohol. The exhibits include cherries, apples, grapes, plums, etc., of various kinds, and form an attractive collection of fruit. The moveable panels are covered with different cereals, formed into ornamental devices.

A collection of most of the wild grasses found in Canada is nailed to the extension flaps, along the upper parts of which are placed some fine specimens of stuffed prairie chickens.

Official description of the 1904 Government Advertising Wagon.



15. Brightly painted in vermilion red, this wagon toured rural Scotland and England in the early 1900s. Its operation cost the Canadian government \$7.50 per day, including the use of horses and their upkeep, plus the expenses of two men who travelled with the wagon. The price appeared exorbitant to the Interior Department, which launched an enquiry in 1905.



16. The Canadian Coronation Arch in Whitehall, London 1902. "It is 56 feet high and 60 feet wide. The archway is 25 feet wide, the whole structure being capped by an open lantern with a roof of crown formation. It is 'thatched' with wheat sheaves from Manitoba, and Canada's national emblem, the maple leaf, is effectively interspersed with the yellow grain."

The Sphere, July 12, 1902.

The Size of Canada

Canada has an area of 3,745,000 square miles. It is thirty times larger than Great Britain and Ireland. It is larger than the continent of Europe, with the British Isles combined. It comprises one-third of the territory over which the "Union Jack" floats. It would take a train five days and nights, running at the rate of over thirty miles an hour, without a stop, to go from Halifax on the east to Vancouver on the west.

The Canadian West,
Department of the Interior immigration pamphlet, 1906.

A Man's Country

Canada is a man's country, from the fact that all new countries first attract men, because the labour required for early settlement calls for that of man rather than that of woman. In Manitoba there are 21,717 and in Saskatchewan and Alberta 57,851 more males than females.

There is room for a hundred million inhabitants, and the resources are so great that no one can say how large the population will be fifty years hence.

Twentieth Century Canada,
Department of the Interior immigration pamphlet, 1906.

Results for the Farmer

The average yield of wheat in the West during fourteen years has been 20 bushels per acre, the highest yearly average being nearly 28 bushels. In individual cases as high as 40 and 45 bushels per acre have been recorded.

To grow a bushel of wheat costs the western farmer about 35 cents. All he sells it for above this is clear gain. The average price, for a number of years, has been 68 cents, though it has varied in 25 years from 45 cents a bushel to \$1.25 a bushel.

Canada West: The Last and Best West,
Department of the Interior immigration pamphlet, 1906.



17. His office festooned in wheat sheaves, this Canadian Government agent advertised in the United States for settlers in the early 1900s.



18. Official exhibit, Oklahoma State Fair, 1913.

160 акрів = 130 моргів австр.
 ✨ ВІЛЬНОЇ
 ЗЕМЛІ ✨

200 мільонів акрів під управу
 в західній

КАНАДІ

ДЛЯ
 КОЖДОГО
 ОСЕЛЕНЦЯ

19. North Atlantic Trading Company advertisement in Ukrainian.

About Immigration

You must first cross Galicia and the whole of Germany in order to reach the ports of Hamburg or Bremen. It takes two days to reach the sea and it is necessary to change trains several times.

During periods of feverish emigration the police detain prospective emigrants under various pretexts, arrest those due for military service, take them to court and punish them, if they find out that these people intend to leave the country permanently.

Theoretically it is permitted to emigrate wherever one wishes to, since this right is guaranteed by our constitution, but the law forbids emigration to those liable for military ser-

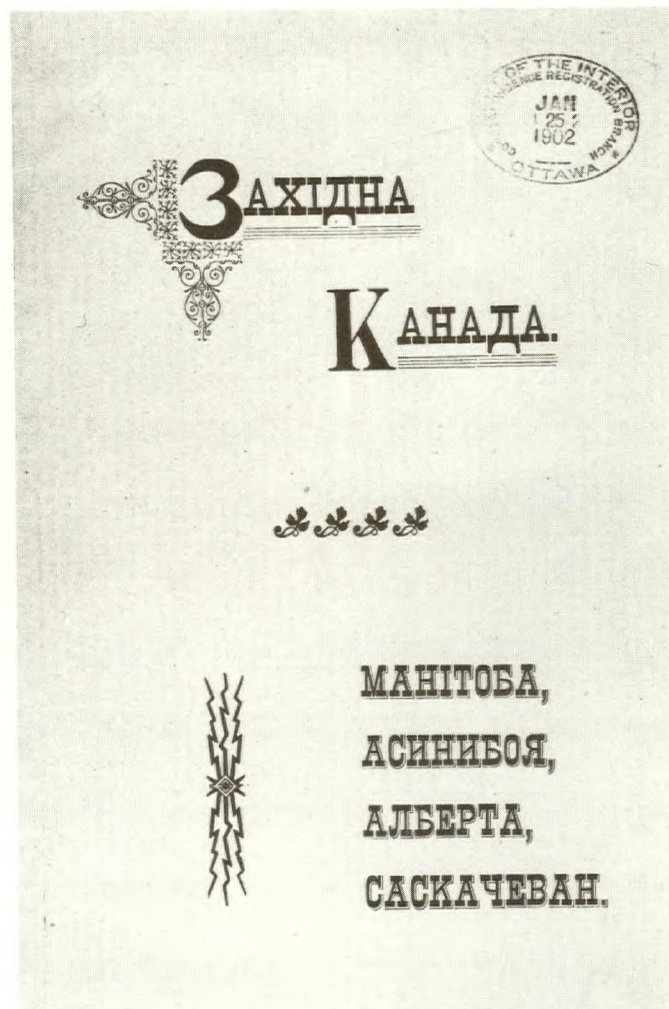
vice. In practice even the young men due to be called up in three or four years are not allowed to leave.

No emigrant should be on his way without a "steamship ticket," i.e. the ticket required for the voyage across the ocean. Those who have no "steamship tickets" will be stopped by Prussian policemen and will be returned home unless they prove that they have over 200 gold florins in hand. A "steamship ticket" can easily be purchased through some agent in Hamburg or Bremen, but the agents cheat easily. Crafty people abuse simple-minded individuals throughout the world.

Those who intend to emigrate and hope to succeed in a new country must in any event:

- get used to keeping their body and clothes extremely clean and maintain this standard throughout the trip;
- wear even the cheapest suit, but such that it does not display their bare chests. The hooks and ribbons in shirts should be replaced by buttons and links. One should learn to use handkerchiefs and abandon the extremely untidy habit of wiping one's nose with his fingers. Women should purchase additional underwear [drawers, panties]. When several families from our country went to Canada by way of England, the slightest breeze exposed their bare thighs and shins and the women themselves were embarrassed. Uncultured people may also be recognized by the fact that they do not know how to use fork and knife at meals; it is, therefore, imperative to buy these items now and learn to use them;
- It is primarily important, however, to get rid of the stigma of slavery in the course of the trip, to lift your head and look squarely into people's eyes instead of looking from under the brow like an animal chased by dogs. Don't bow and do not humiliate yourselves, because if you do, free people will turn away from you in disgust.

Dr. Joseph Oleskow,
"Advice to Galician Emigrants to Canada," 1895.



20. Canadian Government Immigration pamphlet published in Ukrainian.

Note : Galicians, together with Ruthenians, Bukovinians and Little Russians, later became known collectively as Ukrainians.



21. Wales, 1905.

No Apologies for Climate

Nothing connected with Canada is so much misrepresented and misunderstood as its climate, but it has only to be experienced to be appreciated.

During the winter warm woollen clothing is necessary. Because of the dryness of the inland climate the cold is much less noticeable than a stranger might expect. Less snow falls on the prairies than in the East, and on account of the dryness of the air, it brushes off one's coat like dust.

Everywhere the appearance of snow is hailed as seasonable and beneficial. Sleighing parties of pleasure are arranged for the period of full moon, and the sound of the sleigh bells is a merry one. The snow protects the autumn-sown wheat from the frost, aids the lumberman in drawing his timber from the forest, and also the farmer in hauling his produce to market, and so contributes alike to business and pleasure.

Climate of Canada,
Department of the Interior immigration booklet, 1906



22. "The gentleman on the left of the photo is our Mayor, William Hopkins, one of the largest agriculturalists in this district. Right of him, you will notice an excellent stand of Russian hemp. This is very rapid growth and constitutes one of the finest conceivable windbreaks. At the rear of the girl, you will notice a nice little bunch of flax...."

MacLure Sclanders, Commissioner, Saskatoon Board of Trade, to W. D. Scott, Superintendent of Immigration, Ottawa, September 13, 1909.

No Old Inhabitants to Hinder Progress

All the world is swiftly awakening to the splendid chances so freely available here. Such being the case, nothing could be more certain than that the day is near when our immigration shall no longer be counted by tens of thousands; but rather by hundreds of thousands. And there is room, and more than room, for all.

Grasp this sterling truth. Grasp it seriously — or, better still, commit it to memory — **NO MAN DESERVING OF SUCCESS HAS EVER YET FAILED IN WESTERN CANADA.** And nowhere in Western Canada is success so freely offered, so easily attained or so universally enjoyed as in happy, healthy, beautiful, prosperous **SASKATOON**, and throughout the vast and unsurpassed agricultural territory tributary thereto.

Crop Failure is entirely unknown in Saskatoon District

It is not surprising that our farmers succeed so well: The crop never fails. Why, then, should the farmer? We have men here who have cropped the same land for as many as **24** consecutive years, threshing each time a full, fine harvest.

If a farmer here suffers crop failure, it is safe to say that the fault lies solely with himself. Crop failure can only result from laziness, carelessness or indifference to the correct and very simple methods of soil cultivation.

Saskatoon Board of Trade promotion, 1908.



23. Grand Trunk Pacific Railway land promotion, 1910s. Railway companies had received extensive land grants as inducements to build lines. When Sifton discontinued the practice, as Minister of the Interior, approximately 24,000,000 acres were in railway hands.

If you come here, do not forget that the country is new to you even as you are new to the country. Such being the case, it is quite possible that, at the outset, some slight discouragement may be your lot. If so, merely accept it as the brief and trifling travail of your birth into the fuller, fairer life that most certainly must be yours in this

great land. **IF YOU ARE THE RIGHT MAN, YOU CANNOT FAIL.** Your condition will improve with each succeeding year. Pin your faith to this truth!! Let it cheer you to forgetfulness of whatever little difficulties you may at first encounter.

If, however, you are not the right kind of man; — if you lack industry, are unreliable or un-

steady, do not come here. It would be cruelty to say otherwise than that Saskatoon is the very last place on earth for you. There is no room here for any but steady, energetic men, nor will the other type receive the slightest consideration from our industrious, clean-living high-thinking, hard-working people.

Saskatoon Board of Trade promotion, 1908.



24. This rosy vision of a settler's life was commissioned for a Manitoba government immigration campaign in the 1910s. Earlier, in Clifford Sifton's time, the federal Interior Department tried to avoid misleading advertising. Disappointed settlers would harm the cause, Sifton was convinced.



25. Grand Trunk Pacific Railway western land promotion, 1910s.

Sanitary Conditions

The water supply is ample and wholesome from a sanitary point of view. The air is clear, pure and aseptic, containing a large portion of ozone—the natural air purifier. As to the soil in reference to its influence on health, it is only necessary to say that it does not breed the miasma of malaria, which is the cause of ague in its many forms; nor owing to the altitude and low mean temperature, can malaria ever exist.

The climate is not only invigorating to adults, whether in full health or otherwise, but seems to have a special influence in developing strong and healthy children. No better climate for children than that of Northern Alberta is to be found in America.

Sufferers from consumption, asthma, chest and throat affections, rheumatism, ague and many other diseases are always greatly benefited and frequently cured by a residence here.

Canada West: The Last and Best West, 1906.



26. Canadian Pacific Railway exhibit, Chicago Fair, early 1900s, crammed with evidence of the bounty waiting for American settlers.

The cost of raising, harvesting and marketing wheat has been placed at \$7.50 per acre, if all work in connection therewith were paid for. This would make the entire cost for producing 160 acres of wheat about \$1,200. The wheat crop of the West for the past ten years has averaged 20 bushels to the acre. The yield on 160 acres would thus be 3,200 bushels, and, at the average price of 65 cents per bushel, would bring a gross total of \$2,080. Deduct from this amount the \$1,200 for doing all the work involved, from plow

to market, and there is left the handsome net profit of \$880 for the 160 acre wheat crop.

But the settler's profit does not end there. Year by year, as the work progresses, the land increases in value, and it is no uncommon thing for a settler at the end of his three years' residence to be able to dispose of his homestead at \$10 per acre, or \$1,600 for that which three years before cost him only \$10 to record the entry of.

The Canadian West, 1906.

A splendid service which is improving day by day

As the new lines and branches of the Canadian Pacific, the Canadian Northern, the Grand Trunk Pacific, and other projected railways gridiron the West, and bring the farthest parts of Alberta and Saskatchewan within easy range of first-class markets, the opportunities that offer for increased immigration and greater development cannot be over-stated. Over 6,000 miles of working railways already spread over the western part of Canada, and with the work that is

now progressing on the Grand Trunk Pacific, the Canadian Northern and upon extensions of the Canadian Pacific, it is estimated that steel will be laid for an additional 5,000 miles before the end of 1906 — a total of over 11,000 miles.

Canada West: The Last and Best West, 1906.

Important

Farmers, Farm Labourers and Female Domestic Servants are the only people whom the Canadian Immigration Department advises to emigrate to Canada.



27. Canadian Government Emigration Offices in London were the headquarters for an intensive campaign for settlers.

All others should get definite assurance of employment in Canada before leaving home, and have enough money to support them for a time in case of disappointment.

The best time to go to Canada is between the beginning of April and the end of September, although female domestic servants may go at any season.


There is little or no demand for females other

than domestic servants. Governesses, shop assistants, nurses, etc., should not go out unless proceeding to join friends able and willing to aid them in getting employment.

Information for prospective British settlers,
Department of the Interior booklet, early 1900s.

The demand for domestic servants in Canada was so great that the government paid British and European booking agents a bonus of \$5 per head for domestics who came to Canada to find similar work.

In 1913, Canadian agents in Britain distributed 53,700 copies of *Woman's Work in Canada*, describing the Duties, Wages, Conditions and Opportunities for Domestics in the Dominion. It said that general servants earned between \$10 and \$25 per month in Canada, cooks earned between \$12 and \$25, and housekeepers between \$30 and \$40. The working day began at six or seven a.m., and ended at six or seven p.m.

<h1>CANADA</h1>	
<p>HIGH WAGES</p> <p>GOOD HOMES</p> <p>HEALTHY CLIMATE</p>	<p>WANTS</p> <p>DOMESTIC</p> <p>SERVANTS</p>
<p>TRANS-ATLANTIC CABLEGRAM.</p>	
No	Time
Check	JAS. HENT, Manager Telegraphs.
Route Via	 <p>Ottawa April 2 1908</p>
<p>Send the following Cablegram "Via Commercial Cables," subject to the terms and conditions printed on the back hereof, which are agreed to</p>	
To	<p><i>J. Abel Smith</i> <i>Assistant Superintendent of Emigration.</i> <i>London England.</i></p>
Canadian Agents in Ontario alone have situation for thirteen hundred domestics at once.	<p><i>L. D. Scott</i> <i>Superintendent of Immigration</i></p>
<p>Please read the conditions on back and sign your name and address thereon for reference</p>	
<p>Issued by the Authority of the Minister of the Interior, Ottawa, Canada.</p> <p>1908</p>	

The Right Viewpoint

While women are in the minority, numerically speaking, and the opportunities for matrimony numerous, no girl or woman who is capable of earning her living should go out to Canada with that one idea predominating in her mind.

She must remember that in many cases where a farmer on a homestead wants a wife it means that she is to have all the drudgery and worry of a farm house in embryo and get no wages for her efforts. The longer a girl works in Canada at a good wage the more particular she becomes in the selection of a life partner, so that it is well for a girl matrimonially inclined to weigh this vitally important step carefully before taking it.

Woman's Work in Canada,
Department of the Interior immigration pamphlet, 1913.

Note: There were 500,000 more men than women in Canada in 1913, according to the *Canadian Annual Review*.

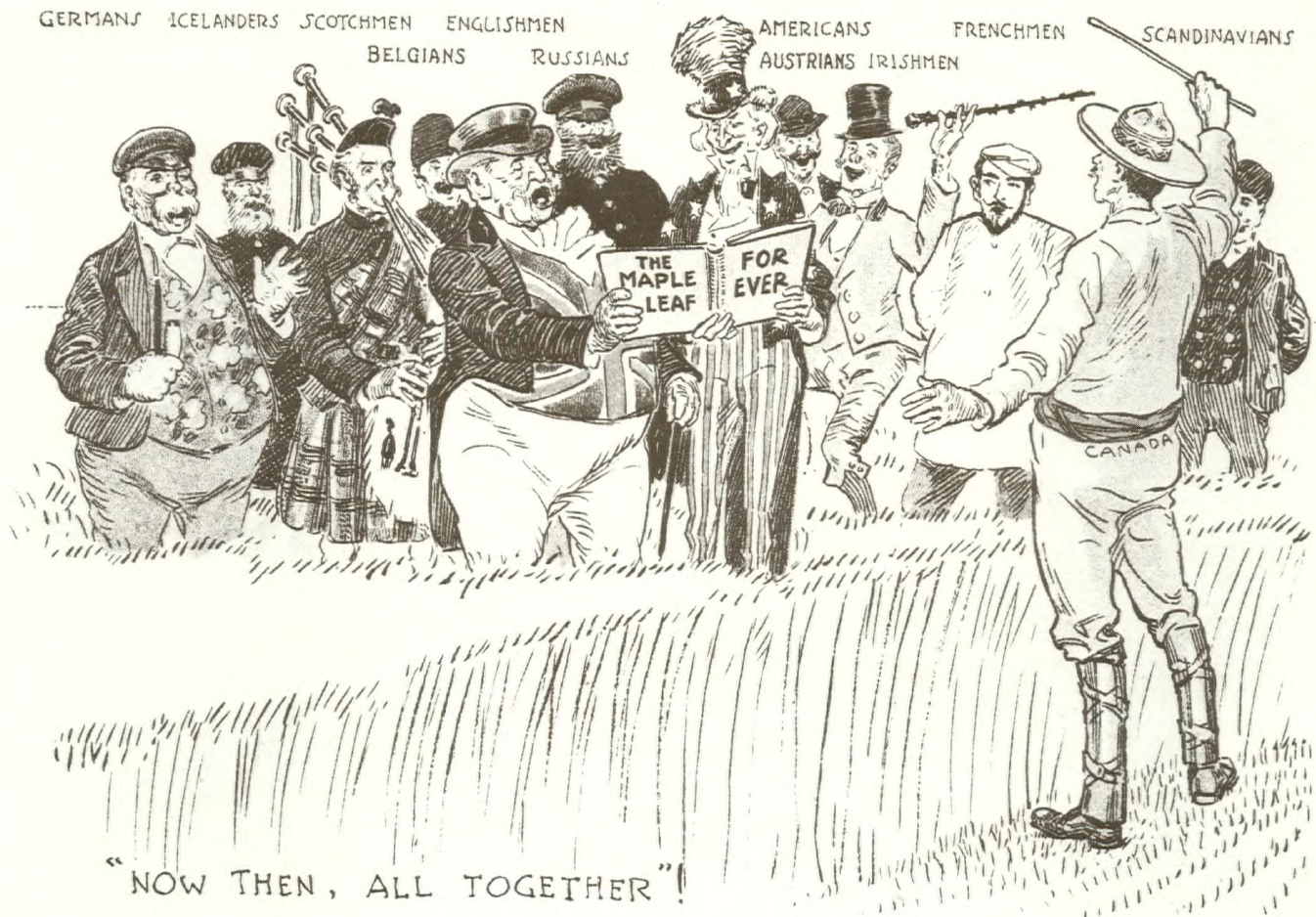
"Canada"

Brothers who crowd to the golden portals —
portals which God has opened wide —
Shake off the dust from your feet as ye enter; gird
up your loins, and pass within:
Cringing to no man, go in as brothers; mount up
to kingship, side by side:
Night is behind us, Day is before us, victories wait
us, heights are to win.

* * *

Now in the dawn of a Nation's glory, now in the
passionate youth of Time,
Wide-thrown portals, infinite visions, splendours
of knowledge, dreams from afar.
Seas that toss in their limitless fury, thunder of
cataracts, heights sublime,
Mock us and dare us to do and inherit, to mount
up as eagles and grasp at the Star.

Frederick George Scott, 1908.

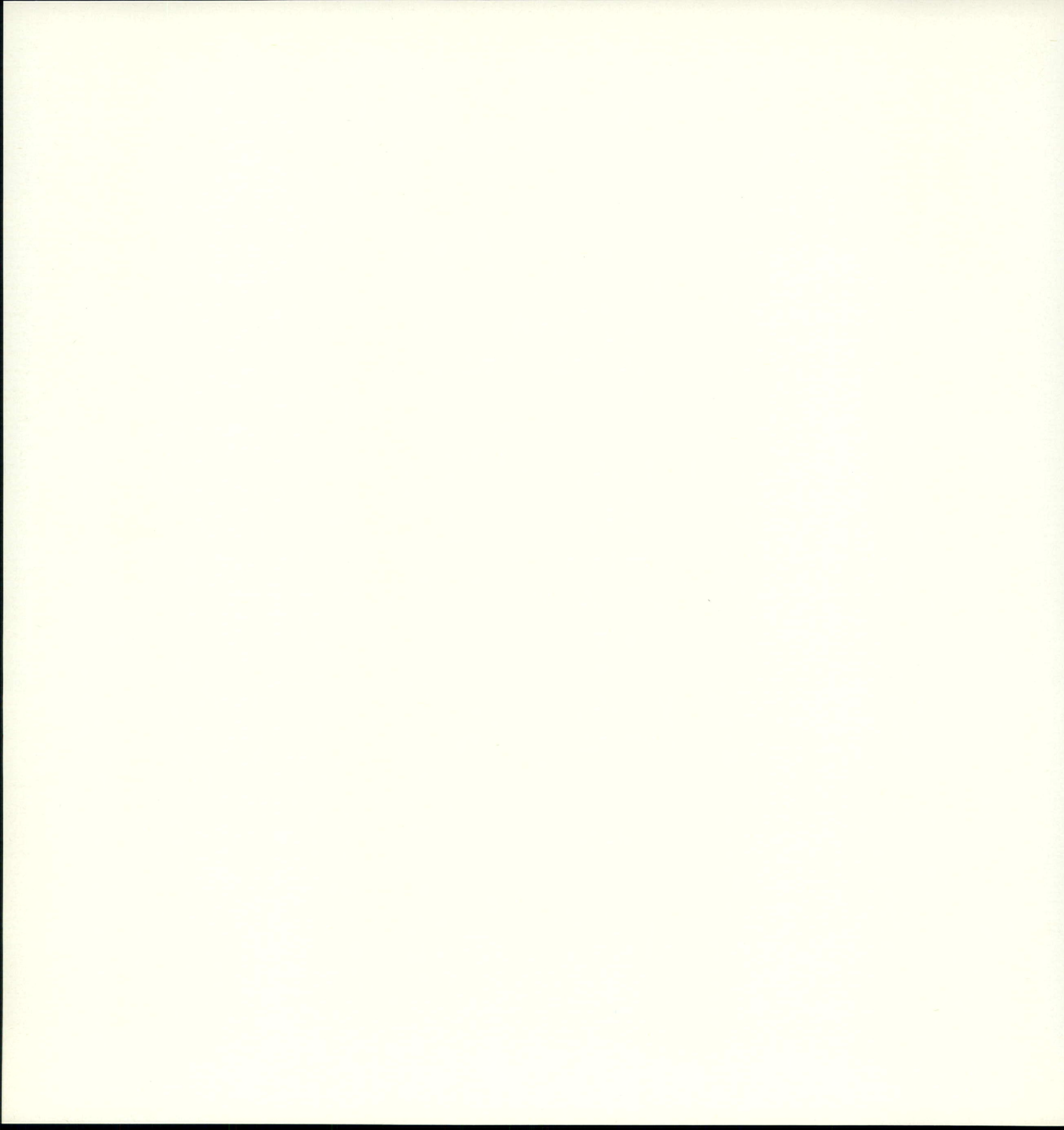


29. "It is frequently asked across the Atlantic and over the boundary line, 'why is it necessary, or why is it wise for the government of a country as good as immigration agents claim Canada to be, to go to the trouble and expense of inducing people to go there? If the country is so good why do they not keep it to themselves?'"

The reason is not far to seek. People are needed in Canada to develop the country. Dr. Drummond, one of the Canadian poets, writing in the dialect of the habitant, puts the idea in two lines:

'What use de million acre, what use de belle rivière
And ting lak dat, if you don't have nobody living dere?'"

The Canadian West, 1906.



2 To the Promised Land





30. Scots on the Glasgow docksides, early 1900s.



31. The English port of Liverpool was a major departure point for European as well as British emigrants to Canada. In 1900-1901, when 48,000 people left Liverpool for Canada, 31,500 were European.

A third class ticket from Liverpool to Quebec City cost \$24 in 1900, \$37.50 by 1906. The sea voyage took approximately seven days.

Other major British departure points were London, Bristol, Glasgow, Belfast, and Londonderry.

At meal time the waiters stood at the end of the long tables, with their aprons full of baked potatoes, hard-boiled eggs and such food and rolled them along the board, each person was supposed to grab his share as it passed . . .

Sleeping accommodation was even worse, many having no berths at all, but just curling up in corners, fully dressed and covered with their coats.

Passenger aboard the S.S. Lake Manitoba, 1903.



32. Welsh immigrants leaving Liverpool aboard R.M.S. *Numidian*, 1902. Many had made an earlier unsuccessful attempt at settlement in Patagonia, South America.



33. Doukhobor settlers en route to St. John, New Brunswick, on the *Lake Huron*, 1899. Under a group settlement plan which offered 320,000 acres of western land, 7,200 Doukhobor settlers arrived in 1898-99.



34. Europeans bound for Canada, 1910s. Hamburg and Antwerp were the main European departure points for Canada.



35. Settlers on board the S.S. *Empress of Britain*, c. 1910. "The trip of seven days, or longer if the weather is bad, is a continuous round of happy moments for the traveller not troubled with sea sickness."

Woman's Work in Canada, 1913.

We said good-bye to Dad and he walked away from the steamer. But when we went by the light tower, there was Dad standing to get the last glimpse of his two sons. I had been able to hold a straight face up to then, but when I saw Dad standing there waiting for the steamer to pass, that was when I cried. Dad had been standing there almost two hours waiting for us to pass. That was the 19th day of October in 1907. We left Denmark at 6 p.m. on a dark, cold and misty Saturday night.

Danish immigrant, 1907.

It is only two weeks since I tasted the Ruthenian borsch, cabbage and corn meal for the last time, yet I am already afraid of starving to death on the fancy English food. They do, indeed, feed us, but dogs alone, if they were gracious enough, might be able to eat that food. Our people should be instructed to bring along dried brown leavened rye bread, bacon, sausage, sheep cheese, and if possible some good coffee or tea.

Ukrainian immigrant, 1890s.

The ship was a freighter with the bunk beds four tiers high and when the ship rolled so did the passengers, causing much discomfort and seasickness. I felt sorry for the people in the lower bunks.

We were 26 days at sea and were glad to see land again. Canada at last!

Ukrainian immigrant, early 1900s.



36. Third class and steerage immigrants were required to disembark at Quebec City; first and second class passengers could continue on to Montreal if they wished.

The first class passengers disembarked, then the second, and we on third were next. But there was also a fourth class, the steerage class as they are commonly called. They are the people, mostly from the Balkan countries, that cannot afford to pay third class tickets. They have no privileges, neither to come on deck. The hatch cover down to their lower deck is removed in good weather and they get fresh air, but in case of trouble, they are there and there they stay. I was told that they agreed to that arrangement. We stopped often, my companion and I to watch them. They seemed mostly young folks and a happy lot looking forward to better things to come at the end of the journey.

Danish immigrant, 1907.



37. Immigration Sheds, Quebec City, 1900s. Nearly 1,000 immigrants a day arrived in Canada between 1911 and 1914. In 1913 the daily average was 1,102. After 1910, immigrants arriving between March 1 and October 31 had to have at least \$25 in their possession. Those coming between November 1 and February 28 had to bring twice that amount. In addition, all immigrants were required to have a rail ticket to their destination, or enough money to buy one.



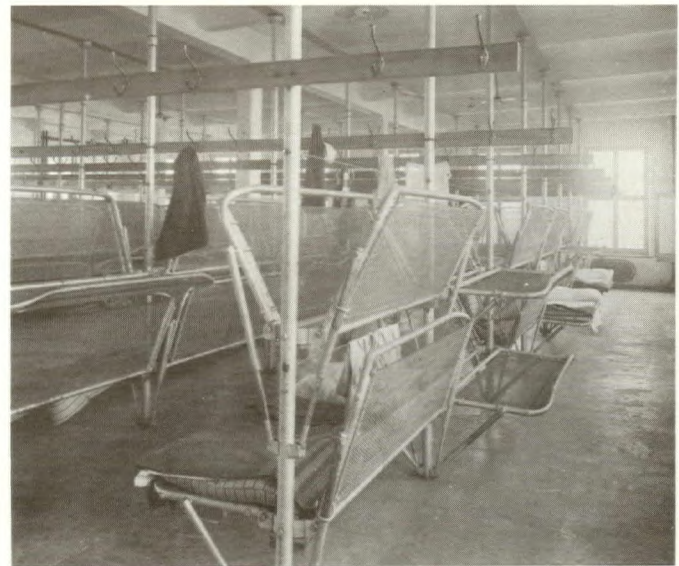
38. Before disembarking at Quebec City in 1911, this Scottish family posed for a government photographer, commissioned to record immigrant arrivals for the Interior Department. The Immigration Agent in Quebec City reported proudly on the number of "families of the better class who, besides their intelligence and industry, brought with them a considerable amount of capital."

Boats arrive in Quebec City during the summer, to Halifax in the winter and during the early spring, because Quebec is ice-bound during the cold season.

There is a Home for Immigrants in both these places and the Home is clean, as is generally the British custom. The large hall is divided into separate cubicles for individual families, there is a kitchen downstairs, where immigrants may cook their meals, and a bath with cold and warm water.

The Immigration Home has also a store carrying various products and travelling equipment, where immigrants can purchase food for their railway trip. The store is supervised by the government to assure that the immigrants don't overpay.

Dr. Joseph Oleskow,
"Advice to Galician Emigrants to Canada," 1895.



39. Men's dormitory in the Quebec Immigration Centre, where free overnight accommodation was available to immigrants waiting to take the train to western Canada.



40. European immigrants arriving, Quebec, c. 1911.



41. St. John, New Brunswick, was the port of entry for these Ukrainians in 1905.



42. Ukrainian immigrants, Quebec City, c. 1911.



43. Dutch immigrants posed for the government photographer at Quebec City, c. 1911.



44. Finnish and German immigrants recorded by the government photographer.



45. Immigrant domestic servants, Quebec City, c. 1911. In response to the government's heavy advertising campaign, 60,776 domestic servants entered Canada in the years 1911-1914.



46. English orphans on the landing stage at St. John, New Brunswick.

Between 1903 and 1913, 25,000 orphaned English children were sent to Canada by various British agencies. Dr. Barnardo's Homes, by far the largest source, sent 1,150 of the 2,049 children who arrived here in 1903.

Although some newspapers and various private citizens complained about the Dominion "becoming a dumping ground for waifs and strays," the demand for orphan labour was considerable. The Canadian government paid a bonus of \$2 per head on children sent by private British societies and agencies. Workhouse

or pauper children were allowed in until 1910, but no bonus was paid on them.

Jobs were quickly found for these orphans, some of them only six years old when they were placed with families. Girls went mostly into domestic service and boys into farm work. Government Inspectors of Immigrant Children reported on their health, their church-going habits, their school attendance, and the degree of satisfaction felt by employers and children, respectively.

Inspection of Pauper Children

BURTON — Mabel.

From South Stoneham Union

By Hon. Mrs. Joyce
per Miss Fowler

With Alex McKee, Farmer
P.O. Seldon, Manitoba

Age 11 — good home — employed at light house work — health fairly good — attends Church and School — character fairly good — no complaints.

Terms: To be clothed and cared for, and \$5 per annum sent to Miss Fowler of the Girls' Home, Winnipeg.

She is a bright girl.

8 August 1899.

JACOBS — Robert

From Wereham Union

By Canadian Catholic Emigration
Committee

With Michael Foran, Farmer
P.O. St. Anicet,
Huntingdon County, Quebec

Age 14 — good home — employed at farm work — health good — attends Church — no schooling — character good. This child is not satisfied with his place. He says that he is ill-treated, very often beaten, and on one occasion lashed with a horse whip. Mr. Foran admits the facts, and gives as an excuse that the whippings were to correct the boy. The child was very poorly clad. He should be removed.

27 April 1899.

PRATT — William

From Barton Regis Union

By Bristol Emigration Society

With Gabriel Joseph Warden, Farmer
P.O. Kars, King's County,
New Brunswick

Age 10 — splendid home — employed at farming — health good — daily attendance at School — character very good. Terms — adopted.

1 June 1899.

HALL — Edward

From West Derby Union

By Liverpool Catholic Children's
Protective Society

With St. Vincent's Home,
11 Thomas St., Montreal

Age about 7 — health — weak constitution. His body and hands are covered with sores, and matter runs from his nose continually. I would recommend that for the above reasons this boy should be returned to England.

Attends Church — private lessons at the Home — character good.

3 June 1899.

Reports submitted by Inspectors of Immigrant Children,
Department of the Interior, Immigration Branch.

Note: There was a happy ending, it seems, to the Edward Hall story. An outbreak of measles at St. Vincent's Home delayed his return to England, and his health improved remarkably. A childless Montreal woman took him into her home in 1900, when he was eight years old.



47. Immigrants to be deported, Quebec City.

The Canadian Immigration Act absolutely prohibits the landing in Canada of:

- idiots, imbeciles, feeble-minded persons, epileptics, insane persons and persons who have been insane within five years previous.

- persons afflicted with any loathsome disease or with a disease which is contagious or infectious or which may become dangerous to the public health.
- immigrants who are dumb, blind or otherwise physically defective, unless they belong to a family accompanying which gives satisfactory security, or are going to relatives in Canada which [sic] give security, or unless they have sufficient money, occupation, trade or employment to guarantee that they will not become a public charge.
- persons coming into Canada for any immoral purpose, prostitutes and persons living on the avails of prostitution.
- professional beggars, vagrants or persons likely to become a public charge.

Between 1902-1913, 868 persons were deported for reasons of insanity, 6,907 for criminality, and 2,853 because they were in danger of becoming a public charge.

Canadian Annual Review, 1913.

Here is a family of Poles: one child has “weak eyes.” Of course, she must be deported. But do we think what it means—the shock to the family when they learn that their little one is to be sent back and they are to go on. Gladly, they, too, would return, but they have no money. The poor have no choice. In spite of the father’s and mother’s grief the little girl is taken from them. Poor people! They will live in wretched rooms, on crusts till they can make enough money for the father to return to find and bring back his child. But, oh, the long months of waiting!

J. S. Woodsworth, *Strangers Within Our Gates*, 1909.



48. Russian Jewish immigrants, Quebec City, c. 1911, about to leave for Winnipeg. The train journey from Quebec City took four days. A seat in a colonist car cost \$12 in 1900, \$18 by 1906. Each settler's baggage allowance on the Canadian Pacific Railway was 150 lbs.

Rest for the weary and ocean tossed travellers

The engine pants out from the shed into the siding, clanks along, drawing the long train through the yard beside the Terminal Elevator, and amid the clanging tones of the bell on the engine, the human load starts off on their rail journey, all dead tired.

Covered with ample rugs and blankets the passengers sit or make a pretence of lying on the seats, singing quiet little bits of homely choruses until at length all the cars are silent and the new arrivals are dreaming of the past or making no end of money in a dreamland of their glorified future in this new land. The conductor or the brakeman occasionally passes through the cars, and those disturbed from their repose wonder for a moment in those quite new surroundings, where on earth they are, and then drop off into sleep again.

When the light of the coming day begins to creep over the scene, it is not then more than 3.30 a.m., and much too early in the ordinary way and for ordinary people to think of getting astir. But it was not very long after daybreak before most of the new arrivals were beginning to make jocular remarks to one another and getting started on their morning ablutions. Blankets and rugs were spread and folded, children began to attack oranges, buns, bananas and biscuits, and the women were the last to relinquish sleep; several feminine heads continuing for some time to dip and droop like sailing vessels on the sea.

Montreal *Herald*, May 16, 1907.



49. Scottish immigrants leaving for western Canada. In 1907 the CPR encouraged British emigration to British Columbia by offering a special \$40 fare.

Colonists or immigrants board special cars bearing the inscription "Colonist Car." American railway cars are very long and are not divided into compartments: each car represents a long hall with wooden benches. It has a washing basin, drinking water and a washroom in the corner. For the night, conductors transform the benches into berths with the help of a special key.

Dr. Joseph Oleskow,
"Advice to Galician Emigrants to Canada," 1895.

Meals

Unless prepared to go to the expense of meals in the dining car, which are rather expensive, the immigrant should provide herself with a teapot, cup and saucer, plate, cutlery, etc., for use on the journey, together with tea, sugar, condensed milk, and any other article likely to be required.



50. Canadian Pacific Railway colonist car.

On the long journey from St. John I had nothing to eat but a basket of sandwiches and cake the matron of the hospital had packed for me. I begged the newsboy on the train to bring me some tea—my head ached so badly. He told me he would bring it later and finally he came with a lard pail and some tea. I gave him some change I had in my purse. He went away and after I fed the children I tucked them in on the seat opposite with the one shawl I had and they were soon asleep.

I shut my eyes and tried to sleep. It was about 2 o'clock in the morning. I was rudely awakened by the newsboy who threw me down and deliberately assaulted me. I called for help, but the snores of my travelling companions and the noise of the train rushing on through the night deafened my cries and I was a helpless victim of his assault.

English settler, early 1900s.

Sleeping Accommodation

“Colonist” cars are adaptable to sleeping in at night, free of charge. The cars are usually not upholstered. What is known as an “outfit”, consisting of mattress, curtains, pillow, etc., may be bought for about \$3 from the railway agent at the landing port, before starting on the rail journey.

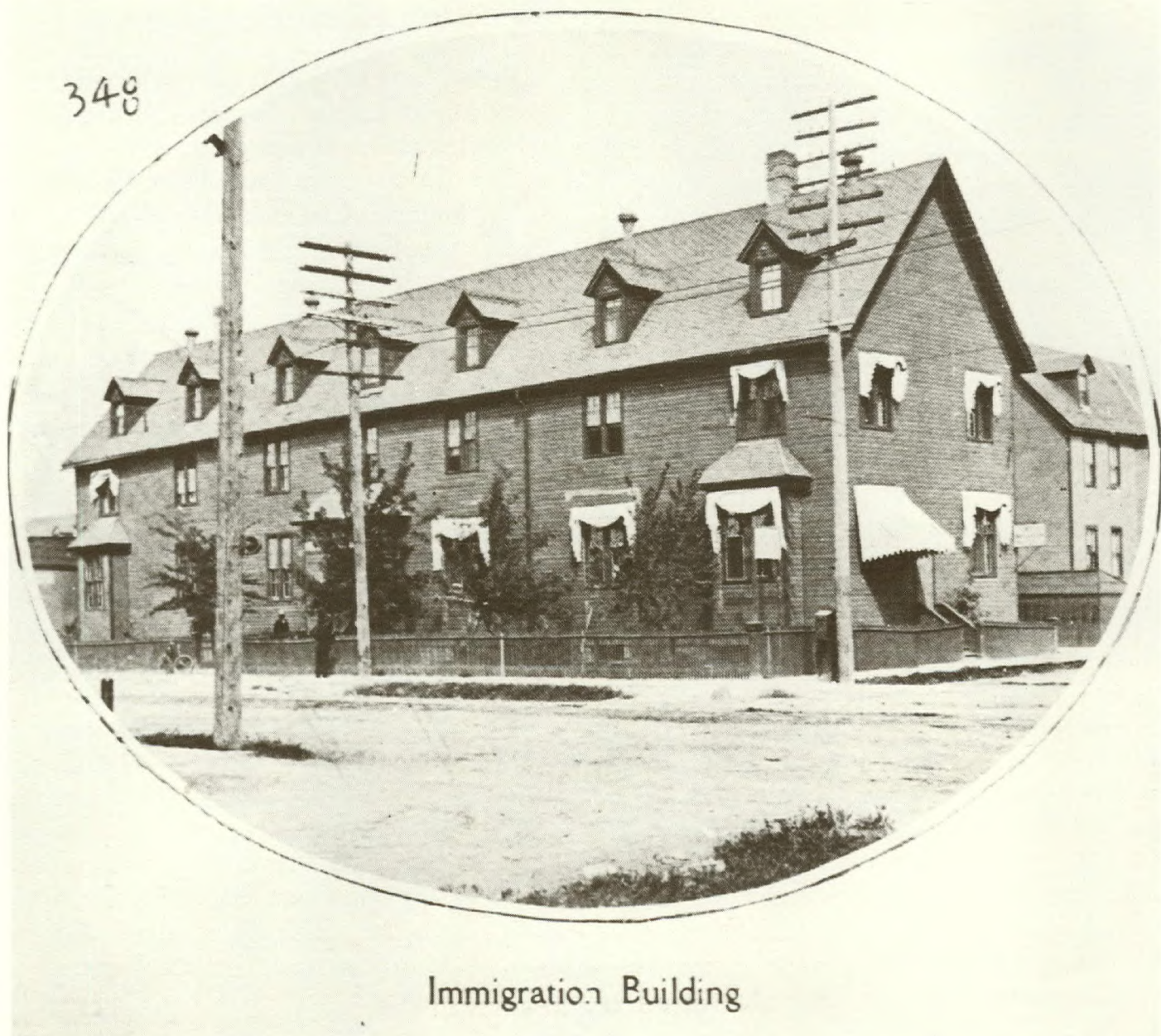
Woman's Work in Canada, 1913.

The snow was slowly falling, which soon quickened and blew into a blizzard, banking quickly. The train moved very slowly and one drift it could not get through so had to stop. The snow continued to blow and in a few hours the train was completely covered.

All the people were forced to move into one coach for the sake of warmth, this being chosen nearest to the engine. The men dug holes up to let in air and made a huge fire to make coffee over, which was handed down to the people.

There was a very little bit of sleep for anyone that night, some were in slats, others were on the floor, in fact every corner was packed from beginning to end. This lasted for two days, until finally all the snow was dug away. The train moved forward and managed to get through the drifts by putting on extra steam and the aid of two snow ploughs.

English settler, early 1900s.



51. Winnipeg Immigration Hall where free temporary accommodation was provided. Winnipeg was the main dispersal point for settlers heading further west.



52. Winnipeg, early 1900s.

In and out through the doors women picturesquely clad can often be seen to pass — with gaudy handkerchiefs in place of bonnets, with short skirts of rough homespun, and heavy boots. Their menfolk are almost as noticeable, with their flaring greatcoats, their high boots, and grave, stolid demeanour. These alternate with another and equally numerous class of visitor — men whose self-reliant bearing, whose weather-bronzed faces and whose serviceable attire proclaim them farmers who have been attracted to the Canadian West by the fame of its soil-wealth, and who desire to secure all avail-

able information, from the most reliable source, before deciding on their location.

John Ridington, *Manitoba Free Press*, 1902.

On the 26th of April, 1906, Mr. Prazilowski and his family reached Winnipeg in a penniless, absolutely destitute and starving condition, and at the time the eldest girl, Maria, was sick and had been sick on the train, so the father stated. Seeing their condition, they were placed in the Immigration Hall, and provided with provisions at the expense of the Department from that time



53. Winnipeg, 1910. Sickness combined with poverty to overwhelm some unfortunate newcomers.

on until they left the building.

On the 3rd or 4th of May, 1906, Dr. Corbett, our Medical Officer, became suspicious of certain symptoms which were present in the child, Rosalie, ten years old, and the family were placed by themselves in the upper flat of the Immigration Building. At this time the eldest girl, Maria, was suffering from bronchitis and quinsy, and was being treated therefore by Dr. Corbett.

On the 5th of May Rosalie showed evidence of having Scarlet Fever, and was removed in the ambulance to St. Roch's Hospital on that day. This child died on the 10th of May, and was buried by Undertaker Thompson at the expense of the Department.

On the said 5th day of May Dr. Corbett decided to place the eldest girl, Maria, in the hospital for treatment, but all the hospitals in Winnipeg were full, and she could not be admitted, and it was only by putting together two patients in St. Roch's Hospital that room was made for Rosalie.

There was nothing for it but to continue the treatment in the Immigration Building.

The following morning being Sunday May 6th, the Caretaker and Matron, the latter being a skilled nurse, attended on Maria, and found her so much worse that Dr. Corbett was called immediately; but despite all their efforts this girl died in the Immigration Building on May 6th, the immediate cause of death, as certified, being quinsy.

This girl was buried by Undertaker Gardner on the 7th of May at the expense of the Department.

The balance of the family were kept isolated,

and on the 8th of May a boy, about eight years of age, named Vladaslof, showed evidence of Scarlet Fever, and Dr. Corbett had him removed from the Immigration Hall to the Winnipeg General Hospital for treatment; but this child died on the 12th of May, and was buried by Undertaker Gardener at the expense of the Department.

The balance of the family were kept isolated for several days, and their clothing and persons thoroughly disinfected and pronounced free from infectious disease, as is evidenced by the fact that no further outbreak of Scarlet Fever occurred in this family while in Winnipeg.

The family left the Immigration Hall and joined other families living at 184 McFarlane Street [in which there were several other families] the father intending to wait there until he heard from his brother with the money. On the 16th of May the baby in this family died at 184 McFarlane St. aforesaid from mal-nutrition and was buried by Undertaker Gardner at the expense of the Department.

All this time the father of the family kept writing to his brother to send the money, but none came and on the 16th of May Officer Genik went with him to the General Post Office and instituted a thorough search in the hope that some letter might be there for Prazilowski. Their efforts were rewarded, and a registered letter just about to be sent to the Dead Letter Office was discovered addressed to Michael Prazilawski at the General Delivery, Winnipeg. This letter contained money from his brother, payable to himself and was thereupon cashed upon his being identified by Officer Genik.

J. Obed Smith, Commissioner of Immigration,
Winnipeg, October 13, 1906.



54. Finlanders on the Winnipeg station platform.



55. Settlers' belongings, CPR depot, Winnipeg.



56. Manitoba settlers meeting the train.



57. American immigrants, 1914. More than 923,000 settlers came from the United States between 1897 and 1913.



58. Immigration Hall, Edmonton, c. 1911.

Regulations to be observed at Dominion Government Immigration Buildings.

Clothing must not be washed in the bedrooms, nor hung in the windows to dry.

All slops or wash water must be emptied into the sink and not thrown from the windows. Occupants must eat their meals in the DINING ROOM and not in the SLEEPING QUARTERS. DRUNKENNESS will not be tolerated on or about the premises.

Last year I sent 310 people with 31 cars of effects to western Canada. And I have now ready to ship this spring 40 cars of effects and about 100 souls.

To do this work I have taxed my strength sorely. Practically I have for weeks at a time worked night and day. Most of my correspondence has been done between 7 pm and midnight—a few times until 2 o'clock in the morning.

Not a cent of commission has been paid for this work. My salary is \$75.00 per month. I have done the best possible for the Department. Is that the best possible the Department can do for me in the matter of salary?

W. H. Rogers, Canadian Government Agent in South Dakota, to his Ottawa superior, March 14, 1899.

Note: Mr. Rogers had to wait two years for a raise in salary.

On Good Friday 1905 they loaded up a carload of machinery, horses, cows, chickens, household goods and lumber for a house. I baked a barrel full of hard-tack, a barrel of rusks, fried a whole pig and put it into lard and dried a lot of meat. Also sent along 40 pounds of butter, coffee, sugar and other necessities. John and six others set out with the freight train on the long journey to an unknown country. I was to follow a little later with our two little boys, aged 5 and 3.

Settler from the United States.

The Yankees in the land abound
For Uncle Sam gets all around,
And with his push and grit and go
Is sure to make the country grow.

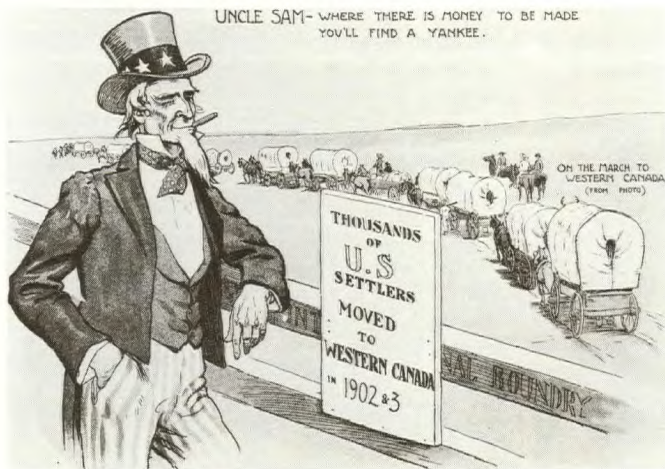
Grain Growers' Guide, 1911.

W. H. Rogers, Canadian Government Agent in North Dakota, was asked for the names, addresses, and portable worldly goods of Americans leaving for Canada. In September, 1897, he sent this reply to his Ottawa superiors: "Owing to repeated failures of crops they saw no chance of redeeming their places and so decided to 'pull out and leave the whole - - - thing.' They were anxious the matter be kept quiet—otherwise the

Loan Companies would make it very unpleasant for them. Many begged that no stamped envelopes be sent them through the Post. Well: when the time came they 'folded their tents like the Arabs and as silently stole away.' In nearly every instance as far as I could learn they drove across the boundary unheralded and unknown to either government."



59. "Alberta or Bust." Americans in southern Alberta, 1890s.



60. "This picture is not the product of an artist's imagination, but is based upon solid fact. The long line of 'prairie schooners' with their snowy tops drawn by fine horses, and filled with people and their possessions were photographed at Crawford, Nebraska. The party were en route overland to Lacombe, Alberta, the distance being about 800 miles. Right happy were those composing it. They were coming to 'the land that produced the finest of the wheat' — where cyclones are unknown, where the crops show large and profitable yields, and where civil rights and religious liberty are maintained and enjoyed."

Canada: The Granary of the World, cartoon book published by the Department of the Interior, 1903, for distribution in the United States.

Barring accidents, the wagon trip from Great Falls to Calgary can be made in ten days, and with a light covered wagon, drawn by a good team of horses, a tent, a bed and a camp cooking

outfit, the hardest plainsman of Montana wants no better way of making the journey to Canada.

Twentieth Century Canada, 1906.



61. Canadians returning from the United States to take up land in Alberta.



62. Settlers arriving from the United States.

Oh my friend, when one leaves the bright lights, the theatres, the beautiful parks, the wonderful shopping places, and last but not least the wonderful Churches, with their good choirs, grand pipe organs and famous ministers of the Gospel, all to settle down on a farm out where the coyotes yell and the Jack Rabbits run, and the caw of the crows can be heard, you must surely know there is some contrast.

Oh the great silence and the loneliness! 'Twas where I asked myself was it worth while. I guess it was the stubborn old spirit of one of my great-grandfathers, who fought the forests and the red Indian on the Atlantic seaboard that commanded me to stay with the game.

I was struck with the complete difference in the landscape of this new country, not a tree was to be seen, but vast spaces of rolling prairie, dotted with crystal-blue lakes and sloughs.

There were myriads of water fowl everywhere. The blue prairie crocus and also some wild yellow peas were blooming profusely. It looked like the promised land, alright, but I did miss the trees.

Three settlers from the United States, c.1900.

Packing all their possessions was a hard task, although they had little furniture, and bare necessities soon filled the wagon. There was no room in the wagon for the bedsprings so they were hung on the sides. Pails and garden implements were hung underneath.

The travellers started early in the day and journeyed till noon, the men then went game hunting while the women prepared the rest of the meal. They had to always stop at water, but alas if you wanted to drink you had to close your teeth so as not to swallow tadpoles, etc.

Two days were wasted by a rain and one by being stuck in a bog. Action was necessary to unload the wagon before it sank anymore and then the oxen were able to drag it out. It was hard work to carry every article from the wagon to dry land and then back to the wagon.

One day when going down a steep hill onto the ferry the oxen broke into a run and everything went flying, bedding here, dishes there, tins, knives and forks all flew everywhere, and what is more the oxen very nearly ran off the other side of the ferry which was not unusual those days ...

English settler, early 1900s.



63. A settler's wagon drives aboard a steam ferry on the North Saskatchewan River, c. 1902.



64. Barr Colonists, Saskatoon, 1903. Two thousand British immigrants, most of them city dwellers, were brought to Saskatchewan by the Rev. Isaac Barr in an ill-organized and mismanaged attempt to found an all-British colony in what is now Lloydminster.

Looking back I really believe every broken down horse and ox available had been herded into Saskatoon to be sold to the "green" Englishman. Just **how** green we were was still to be seen too! Naturally, prices of even necessities were exorbitant. Being accustomed to pounds, shillings and pence we were almost lost with the Decimal Currency, so we, or rather some of us, gave our money into the keeping of the man in charge. As things later transpired we were indeed "Ba[rr] Lambs," many of us shorn ones, too.

The following anecdotes may, perhaps, at first cause the reader to mentally belittle the colonists, but before judging too harshly they should remember that everything in this country was absolutely **new** to them. Many came from offices and practically all, from large cities, so they had no chance of knowing much about horses, machinery, etc.

One of the party bought a walking plough but returned it the next day as the horses would not go between the shafts!

At our first stop the man of our wagon carefully undid every buckle of the harness. Imagine the time it took to reassemble the parts! However, we had learned our lesson so that mistake was not repeated. Some of the settlers were afraid to remove the harness at all until we reached our destination.

Barr colonist, 1903.

I would not like to put in words, here, the things I said about Canada, what with the mosquitoes and the oxen lying down with their tongues hanging out, and the horses kicking everything to pieces and the responsibility of women to look after and another twenty miles to go from there for 160 acres of homestead land.

English settler, 1903.



3 Beginnings





65. Rush for homesteads at Prince Albert, Saskatchewan, c.1909.

Early in January of this year, 1,100 pieces were declared open for settlement at Lethbridge, Alberta. One thousand persons lined up around a whole block from the land office to take their turns to enter for homesteads. Some sat out for three days lined up along the fence facing the entrance to the office.

Canada West: The Last Best West, 1910.

Father wrote of the difficulty in not knowing the English language, except for a very few words. He found it even harder when he and Uncle John went to the Land Registry Office. Finally he had to go out on the street where he was able to find another Ukrainian who said he would be glad to help as much as possible, although he didn't know the language too well himself.

Ukrainian settler, Alberta, early 1900s.



66. Some people camped overnight on the land office doorstep waiting for land to be declared open for settlement.

No. *1606f*

Application for a Homestead Entry.

I, *Nikolai Deet*
of *Saskatchewan*

do hereby apply for a Homestead Entry, under the provisions of the "Dominion Lands Act," for the
S-W quarter-section of section number *28* of the
15 Township in the *15* Range west of the
2nd Meridian. *Subject to seed grain*
double first homestead

Nikolai Deet

Regina District,
July 17 189*9*

Note.—The statistical information called for below will be obtained and filed to be Assnt. when granting entry.

<small>Signature in duplicate, including original</small>	<small>NATIONALITY.</small>	<small>WHERE FROM</small>	<small>PREVIOUS OCCUPATION.</small>
<i>S. Kuman</i>	<i>Russian</i>	<i>Russia</i>	<i>Farming</i>

Form No. 90.

67. Saskatchewan homestead application.

Note: Any person, male or female, who headed a family, or any male aged eighteen or over, was entitled to a homestead. Settlers had to be British subjects by the time they claimed patent to their land, and naturalization took three years. When registering a homestead claim, settlers could also file on an additional, adjoining 160 acres, which would be placed under a three-year pre-emption to purchase.

The Class of Settler Desired

The man we have in mind is, simply the able-bodied man who is willing to work. As soon as he arrives in Winnipeg, he can put in a claim, and have allocated to him 160 acres of fertile land, free of timber and stones. The only conditions are that a fee of \$10 be paid for recording the entry, and that the party receiving the homestead reside thereon six months out of the year for the first three years and cultivate at least five acres a year.

If he has a little capital, the newcomer may buy a wagon and horses and start farming right away. If not, he may enter under another man, at \$10 per month, with board and lodging, guaranteed by the Immigration Commissioner. A knowledge of farming, acquired beforehand, will secure him double this wage; thrift is easy in a land with a splendid climate; and he can put his spare time into improvements on his grant.

James A. Smart, Deputy Minister of the Interior, 1903.

On most of the prairies there are no trees to be cleared away; thus the area under cultivation increases rapidly. The settler with a gang-plough and two yoke of oxen can break up a quarter-section [160 acres] during five spring and summer months. He does this simply by turning a very thin sod with the plough, then backsetting and harrowing. This operation costs between \$3.50 and \$4.00 per acre, but sometimes a rougher and quicker system of breaking land is followed. The soil is an exceedingly rich black mould, of varying depth, with clay beneath, which holds the moisture.

Canada West: The Last and Best West, 1906.



68. Near Wainwright, Alberta, c. 1911.



69. Breaking ground.

I started to break with four horses tandem and a short handled wooden beam John Deere walking plow. The land was heavy and sticky and hard to break and at times you would have to clean the mouldboard three times on the halfmile.

Nothing seemed a burden to me that summer, my boots hurt my feet walking in the furrow and one day at noon after I got hitched up I thought I would try it in my bare feet and the cool ground

felt so good that I never had my boots on again that summer when I was plowing. If I wasn't out in the field at 6 o'clock in the morning I thought the day was lost, and at night I went to bed, not tired, but wishing that it was morning so that I could get up again, and I say this with all respect to the truth.

That year I got 80 acres ready for crop.

Alberta settler, 1908.

Cost of Tools and Live Stock

The following estimate [outside figures] has been given of the amount required to start early and expeditiously:

1 team of horses	\$250.00
1 set of harness	32.00
1 wagon	75.00
1 sleigh	25.00
1 plow	28.00
1 set harrows	20.00
1 disc harrow	25.00
1 seeder	85.00
1 roller	10.00
1 mower and rake	95.00
1 reaper and binder	155.00
Other implements, tools	50.00
Total	\$600.00

Agricultural implements are worth the following prices:

14-inch stubble plow	\$16.00
16-inch stubble plow	18.00
Breaking plows	18.00
Brush plows	
with two points	25.00
3-section harrow	13.00
Farm wagons	67.50
Head wagons	60.00
Mowing machine	50.00
Harvester	\$135.00 to \$155.00

The purchaser should have as many of these as may be within his means of purchasing, feeding and attending:

He might start with:

4 good cows at \$40.00	\$160.00
4 good pigs at \$15.00	60.00
4 good sheep at \$5.00	20.00
Poultry	10.00
Total	\$250.00.

Canada West: The Last Best West,
Department of the Interior immigration pamphlet, 1907.

I cleared my land with a grub hoe and axe. You take a grub hoe and dig around the tree, then cut the roots, have a ladder, climb up and put a chain hook in the top of the tree and pull it over with horses.

It takes a fellow two or three years to learn how to clear land.

Black American settler, Alberta, early 1900s.



70. Ukrainians, Manitoba, 1910s.



71. Doukhobors, Yorkton, Saskatchewan, 1902.

In those days, the pioneers, including women and children, worked as a group, planting the grain, which was done by hand. They started with the highest farm and then worked down until the grain crop was all in on every farm. These people worked, ate, sang and danced together throughout the year.

First they picked wild fruit such as blueberries, lowbush cranberries, saskatoons and wild strawberries. These were cooked and packed in large wooden vats, which were made by the men. The vats were then sealed and dipped in wax for the winter supply.

In the fall, the men cut the grain with a sickle, a handful at a time. The women followed, picking up the grain and with a few stems of straw bound it into sheaves and then stooked it. After it was dry they collected the sheaves from the fields and carried them into the barnyard where they threshed it with flails. The women then collected the chaff and grain in pails and poured it on a large tarpaulin on the ground. The wind blew the chaff away and the grain being heavier fell on the canvas.

Ukrainian settler, early 1900s.



72. Mennonites, near Hague, Saskatchewan.

The Settler's Twelve Commandments

Wheat Raising in a Nutshell:

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- (1) Break the land one to two inches deep; but as shallow as possible. Turn the sod right over so that the grassy side is lying flat down.
- (2) Breaking should be done before the end of June, and, if possible, by the middle of that month. **THIS IS HIGHLY IMPORTANT**, as late breaking will not produce profitable crops.
- (3) All such early breaking should be back-set during the later summer after the sod has rotted. In back-setting, the sod is simply put back into its original position, the grassy side up, and about one to two inches of earth brought up with the plow to cover it. Disc and harrow immediately after back-setting.
- (4) Frequently, the newcomer does not arrive till late in June. In the case of breaking done late in June, plow **DEEP**,—say, four inches,—and **DO NOT BACK-SET**; but, merely disc thoroughly, and then harrow. The more cultivation the better.
- (5) It is sometimes impossible to back-set Extra-Heavy land. In this case, the land should be treated as per **FOURTH** Commandment, whether it be early or late breaking.
- (6) In Spring, harrow and sow as soon as the frost is out of the ground sufficiently to allow the seeder to go down the proper depth. Follow the seeder with a land packer, and the packer with a harrow. The use of the land packer will add at least five bushels per acre to the crop.
- (7) **DEPTH TO SOW**: Scrape back the surface of the ground with the hand so as to ascertain the depth of the moisture from the surface. Adjust the seeder so that it will sow in the top of the moisture,—not above it, nor deep into it; but, just in the top of it.
- (8) **SOW THE BEST, THOROUGHLY-CLEANED SEED OBTAINABLE**, and nothing else. Pay for the **BEST**,—and, get it.
- (9) After harvesting the first crop, the land should either be plowed, discd and packed in the Fall; or, where the soil is clean, the stubble may be burned off in the Spring, the land discd without plowing, and a second crop sown, as per **SIXTH** Commandment.
- (10) Summer fallowing should start after the **SECOND** crop is taken off. Plow the summer fallow as soon as possible after seeding the other land you are cropping. **NEVER** leave this plowing till after June. Experience has proven that one early plowing is better than two. Weeds absorb much moisture. Keep down weeds by cultivation, and so conserve the moisture in your summer fallow. In the Spring following, put in your crop as per **SIXTH** Commandment.
- (11) After cutting first crop from summer fallow, allow the land to lie till the following Spring,—then, simply burn off the stubble, disc up the surface, and put in second crop as per **SIXTH** Commandment. This second crop, if so put in, should be almost as good as the first. Summer Fallow land **EVERY THIRD YEAR**.
- (12) Sow a bushel-and-a-half on new breaking and on summer fallow; and a bushel-and-a-quarter on stubble. Before sowing, all seed should be treated for Smut.

SENATOR E. J. MEILICKE, Dundurn, Sask.

HON. W. C. SUTHERLAND, Saskatoon, Sask.,
Speaker Provincial House.

COMMISSIONER F. MACLURE SCLANDERS,
Saskatoon Board of Trade.





74. English woman cutting oats, Beynon, Alberta.

Harvest time came with its warm sunny days, azure blue skies, wealth of vegetables and golden grain. Oh it was wonderful — the rustle of the yellow heads, the whispering of the leaves, the lowing of the cattle, the multitudinous hum of insects, the calling wild fowl, and embodying all this, the great heart of this new land throbbing with the promise of a prosperous future.

Alberta settler, 1890s.



75. Ukrainian farmer, Teulon, Manitoba.

Father said in his letter that although Canada was well established with fine cities, railroads and many industries, the part they were in might as well have been in the seventeenth century. There were only a handful of white settlers, most of which were from the Ukraine. There wasn't much else there except Indians tending their cattle, which roamed as freely as the Indians did. He said it was quite obvious that a fence would have to be put around the farm buildings as well as the part used for garden and grain crops.

Father constructed a crude set of harrows

which was made of hewn logs about 8 inches square and 7 feet across. One inch square steel spikes, about 16 inches long [purchased from the C.P.R. as being obsolete for ties as shorter ones were used] were driven through the top of the timber giving 8 inches of working steel. These were placed 4 inches apart and worked very well on virgin land. This was a 4 horse job and was capable of pulling smaller roots as it was dragged over newly ploughed land.

Ukrainian settler, early 1900s.



76. Mennonite thatch barn, Manitoba.



77. Sod house, Saskatchewan.

The first homes of the prairie pioneers were usually sod houses of one or two rooms, known to be cool in summer and warm in winter. These houses were very cheap to erect as the material was at hand: prairie top soil.

To turn the virgin prairie, Nikolaus Deck used a one-shared walking plow, pulled by three horses. Then the turf was cut a foot square with a flat spade or axe. Younger members of the family contributed their share by carrying the sod blocks by the grass tufts from the fields to the place where the building was erected.

Blocks were laid to the height of seven feet, after which poplar poles were laid quite close together to form a low gable roof. The thick ends of the poles rested on the side walls and the thin ends on the ridgepole, which was supported by an upright tree trunk. The poplar rafters were covered with two layers of sod blocks and dirt, keeping out the wind and snow, but not always the soaking rains. After the rains stopped, the roof would drip two or three days longer, and bowls and pails had to be set where the dripping occurred. Turning green in the summertime was not an unusual feature of sod roofs.

The walls on the inside were coated with layers of clay mud, then whitewashed. The floor was made from a mixture of clay, straw and water. This was patted down tight to the ground. Stoves were built from mud bricks.

The door on the house opened inwards, something which the pioneer learned from experience. More than one family became stranded in their own homes when several feet of snow piled against an outswinging door. If no one came along or if the family lived alone in the country, the only alternative was having someone climb through the chimney. After some snow blizzards, the little sod houses were completely buried in snow.

German settler, Saskatchewan, 1890s.



PHOTO
MATHERS
EDMONTON

78. A settler's first home was often built of sod, for timber was scarce on the prairies.

A prairie fire had burned over these parts the year before, and now after the rains the prairies turned green with the new growth of grass, and how green they were!

We often went to the top of a rise nearby which overlooked miles of country. Here in the evenings we would sit for hours and dwell on the beauty of that clean, verdant world. It seemed that a vast, green, rolling ocean, stretching to the distant blue hills had been frozen into immobility. The thought came to me that as the spirit of God had moved over the face of the waters in the beginning of Creation, so might He now move over these untouched plains.

Swedish settler, Saskatchewan, 1908.

The grass that grew about four feet high over the prairie provided our fuel. It was cut and dried. There was a special knack to twisting hay for fuel. First a hunk of hay was held sideways at outstretched arm's length and twisted, then it was doubled, this time the ends were held beneath each arm and twisted again. Once more it was doubled and twisted with one end being tucked under to form a hard knot of hay.

Norwegian settler, Saskatchewan, 1890s.

On October 5th and for days previous a pall of smoke had been hanging over the country. Cinders were falling, and the very stillness of the air was disquieting. The men hurried to finish up the fireguarding and to gather the horses into the corrals, and about seven o'clock at night, as we were finishing our supper, the wind came up and the flames came tumbling over the hills. The wind increased to a roar, loose things went flying about, the stove pipe blew off the shack and all was confusion. Along came the rolling sea of flame directly toward us. Great lumps of grass on fire were taken up with the wind and carried ahead to fall on fresh dry grass and to break out anew.

Fortunately for us we were bounded on that side by a marsh, which necessitated the fire to burn around before reaching us. The men and boys worked like mad, back firing around the guard, and fighting the sparks that came inside. The younger children were frantic, except the little two year old boy, who lay in bed, consoling the others with "Mamma says the house won't burn."

At last, about midnight, all danger from the fire was past, so we settled down to sleep only to be awakened an hour later with sounds of croup from the two year old baby. No sleep that night, but all was well in the morning and the snow was softly falling putting out the fire farther on, and some of the range to the west, along the Battle River, was saved. But more than half the hay that was put up was burned in spite of the guards.

American settler, Saskatchewan, 1904.



79. Ukrainian farm house, Wostok, Alberta, 1902.

A good fire guard would be prepared like the following: plow six or eight furrows then leave a strip a rod or so wide then plow another strip of six or eight furrows, then burn all the grass or rubbish between.

Prairie fire fanned by a breeze always has a V-shaped leader and if you can break that leader then it is easier to follow back and smother out the lower flames. Care must always be taken to keep the sacks wet.

American settler, Saskatchewan, 1890s.



80. Ukrainian family.

Our people generally build nicer houses than Germans or British farmers in Canada. One of the Mel'nyks even covered his house with ornaments, which he made himself. The house looks very nice, from afar, but it is senseless to waste valuable work like this at this very early stage.

The first house of a settler is very simple. It is a box made of poplar tree trunks without a ceiling and with a roof made of tree trunks. The roof is occasionally flat, like a trunk lid. Hay is placed on the top of the roof and is covered with the turf dug out somewhere in the prairie. The walls and the roof are plastered with clay from the inside and the house is ready. A house with such a roof is possible only in Canada, where there are no rainy seasons.

Dr. Joseph Oleskow,
"Advice to Galician Emigrants to Canada," 1895.

The following day mother unpacked the trunks and was sorting the household items into place when she discovered that all the plates and cutlery were left on the ship. These were forwarded to us through Edmonton to Shandro about a month later. Meanwhile, Father dug out a wooden bowl and spoon. We sat at the table with this bowl of food in the middle and then would take turns passing the spoon to each other. One day I was "cutting up" at the table, and cracked the spoon with my teeth. That was when I got my first spanking.

Ukrainian settler, early 1900s.



81. Ukrainian bake oven, Fraserwood, Manitoba, 1910s.

In constructing the clay ovens a log frame of approximately three feet wide, seven feet long and three feet high was first made. Then the walls and top were framed with light rails, strong enough to support the clay. This frame was then plastered with about four inches of clay and after drying a day or two a fire was built in the oven, burning up the rails which supported the clay walls and tops. By this time the heat baked the clay very hard and it would last for years. The top was semi-circular to shed the rain.

Ukrainian settler, early 1900s.



82. English settler, Dinton, Alberta, 1898.

The first log shacks had mud floors covered with buffalo robes. The inside of the shacks was lined with cotton, when it could be obtained, or sometimes with newspapers. The cotton got dirty after a while because of the dust from the coal and water leaking through the roof.

Later when lumber could be secured, the houses had board floors and these had to be scrubbed. They were kept as white as snow. Later still, paint was available, yellow for kitchen floors, gray for little parlor floors.

Scottish settler, Alberta, 1890s.

My food consisted of white beans I had brought with me, half a pig I had bought and home-made bread. So I had beans and pork for dinner and supper. For breakfast I had toast and oatmeal or perhaps mush, as a kind neighbor kept me supplied with milk.

Baking did not really come natural to me, but I had watched my wife do it often, so was sure I could learn too. At my first attempt I made the dough in the evening, with the old style Royal Crown Yeast, then put it on top of a cupboard I had made with odds and ends of lumber, where the pan just fitted in under the half inch board ceiling. In the morning I was surprised to see daylight through a long crack in the eaves, for the dough had risen and lifted up the roof. So I got the pan out of there before it did more damage.

I made the dough into loaves and put them in my little oven drum in the stove-pipe, but when the first one was baked I found I had made it too large and when it rose it had filled the oven completely. I had to take my big butcher knife and cut the loaf in half before I could get it loose. I learned to make smaller loaves and even baked for three bachelor neighbors. As each had a different brand of flour I learned to handle each variety in a specific manner.

Swedish settler, Saskatchewan, c. 1908.



83. Jewish settler, Narcisse, Manitoba, early 1900s.



84. Black American settler's ranch, Millarville, Alberta, 1890s.



85. Round-up, Cochrane Lake, Alberta.



86. Italian rancher, Alberta, c. 1911.



87. Belgian rancher, Millarville, Alberta, 1908.



88. German settlers, Alberta.

In the evening of May 15, 1906, my wife and I had finished planting the garden and potatoes and were having supper when a hurricane wind from the north east came up to meet a thundercloud from the south west. We stepped outside to view this strange sight.

We saw that the thundercloud had assumed a funnel shape and was spinning rapidly. A cyclone had been born. Its spout began to lower itself toward the earth and was picking up grass and dirt. It seemed to be about a quarter of a mile wide.

The storm seemed to be coming straight for our place. The wind was too strong to stand up against. I hastily picked up a stepladder and put it down a 15 foot dry well about two rods from the house. Down we went, as a safety measure, and soon down came a mattress from one of the beds, nearly covering the opening of our place of refuge.

When we figured the danger was over, and came up from the well we found there was nothing left of the house, stable or granary. All were strewn about. Only an odd chicken was running down the wind. Later we found them three miles east.

One day shortly after this, a man came along and handed me a photograph of my brother. He said "I found this while cutting hay." I knew it had been sucked up out of my trunk by the tornado, but was surprised to learn it had been carried for miles, then dropped in a hayfield. It was still in perfect condition, except that in one corner a sliver had pierced the photo, leaving a small hole.

Swedish settler, Saskatchewan.



89. Saskatchewan, early 1900s.

Father stayed with Mother only eleven days — then had to go back to a job he had on the railroad construction. Mother said those first months were terrible — fraught with fear of imaginary Indians, fear of strangers, fear her children would wander away and get lost and not being able to speak to anyone who came by. The one bright spot — Linda Ostergren, her former neighbour in Sweden, lived with her two children on the next $\frac{1}{2}$ east NE $\frac{1}{2}$ 12. There was some sort of trail through the woods between, and they would visit and console each other.

Swedish settler, Alberta, c.1908.



90. Near Saskatoon, 1905.

Our fare consisted mostly of mush and milk for breakfast, fried mush for dinner and milk and mush for supper. Occasionally we used syrup instead of milk. It was hard to get potatoes and bread for a time, but soon the ducks came back from the south by thousands and they made a welcome addition to our scanty fare.

English settler, Saskatchewan, 1906.

We had 32 miles to go for firewood to the bluffs and it took about three days for the journey, bringing about 3¹/₂ cords of poplar poles. I have taken eight hours to go two miles in a raging blizzard, the only thing that saved one was the whinnying of a horse in a stable.

Saskatchewan settler, early 1900s.

One morning it was quarter to twelve before I got the kettle to boil for breakfast. Everything liquid in the house was frozen solid. The kettle was frozen on the stove, my boots under the stove were also frozen and in order that I might not be likewise I had to don my fur coat, cap and felt boots and then keep going.

I thought if I put a few loose boards on the top of the well would be alright and the first blizzard that came left six feet of snow in the well, which did not melt until June. So we had to melt snow all winter and take the horse and cattle one and a half miles to a neighbor's to drink. It was interesting even if it were cold.

Scottish settler, Saskatchewan, 1903.

A man named Pat Hagan came one night and asked me if I could come to his missus, she was powerfully sick and needed me main bad.

It was about 3.30 a.m. when we arrived at a low wooden shack with two inner bedrooms, in one room were four children, on the bed in the other room lay the woman deadly pale. I felt her pulse, she just groaned, I saw she was in a very serious state, and quickly went out to the man who was leisurely unhitching his horses.

"Mr. Hagan," I said, "you must go and get a doctor quick." "Doctor?" said Pat. "Why it's worth a cow getting a doctor over here. She had no doctor for the other four, and they did alright." "Pat Hagan," I said, "you get a move on or you will have to look after those four children without their mother to help you."

Muttering something he rehitched those horses and drove away. I went into the house and did all I could to ease the suffering of that poor woman. About five the doctor arrived and later in the day a pair of twins was added to the family of Mr. and Mrs. Hagan. We called one George and the other Edward right then as it was June the third and the King's birthday.

British woman settler, Saskatchewan, early 1900s.

One sad event was when we lost our little baby girl. It was hard to get help those days. I had my hands full, so when this baby came in March I had a girl to help me for a while, but she had to go home, so when the baby was three months old I got a little German girl to help me with the children and do what she could, as there was lots to do at that time of the year.

She had a cough when she came, she was getting over the whooping cough we found out when it was too late. Baby took it in about ten days and then pneumonia. I took her to the Dr. and stayed right in the Dr.'s house. But she died in a couple of days. There was no undertaker nor cemetery. But such kind friends. One man made a casket, covered it with white cotton, lined it lovely, there was a small plot of ground donated by a farmer for burying ground. So we laid our little one away as nicely as we could.

American settler, Saskatchewan, 1905.



91. American homesteader, Saskatchewan, 1905.

One very sad thing happened in March. A young Dane who had settled near Manitou Lake came to our shack to stay all night. He seemed very quiet, downhearted or something we could not explain, but did not realise he was verging on insanity.

There were many travellers at the shack that night all camping on the floor. The young Dane got up in the night and went outside. Those who heard him thought he was going to take the train to Battleford, as he mentioned going the night before. But in the morning they found his coat, hat and mitts, his pocket book and all his papers, thrown down in the doorway.

It was a bitter cold night with a cutting wind. Everyone was astir early looking around stacks and barns and bluffs, to no avail. The alarm was given and neighbors and police searched for days, finding only his complete set of clothing and underclothing out on the trail near a large boulder.

Search was continued for some time but finally abandoned. His body was found in a bluff in June not far from where he left his clothes. The lonely life on the homestead had been too much for the poor boy to stand.

American settler, Saskatchewan, 1905.

Can you imagine being able to hear silence? I have stood outside alone and listened—absolute quiet prevailed. It filled the air. It must have been like Garden of Eden, I think.

Alberta settler, 1903.



92. Norwegian homesteaders, near Square Deal, Alberta, 1912.



4 Church and School



Religious Liberty

In religious matters the most extreme liberality is everywhere prevalent. There is no State Church, and all denominations are on an equal footing, each being supported by the contributions of its adherents. Churches of all creeds quickly follow the settlement of the country, and, no matter what denominations of Christians you may be associated with, you will find, wherever you may settle, that it is a question of a very short time before the church of your choice will be within easy reach.

The Canadian West, 1906.



93. Russian Orthodox church.



A GLIMPSE OF LITTLE RUSSIA

94. Bishop Seraphim of the Russian Orthodox Church blessing the waters of the Red River, Manitoba.



95. Willowbunch Roman Catholic Church,
Saskatchewan.

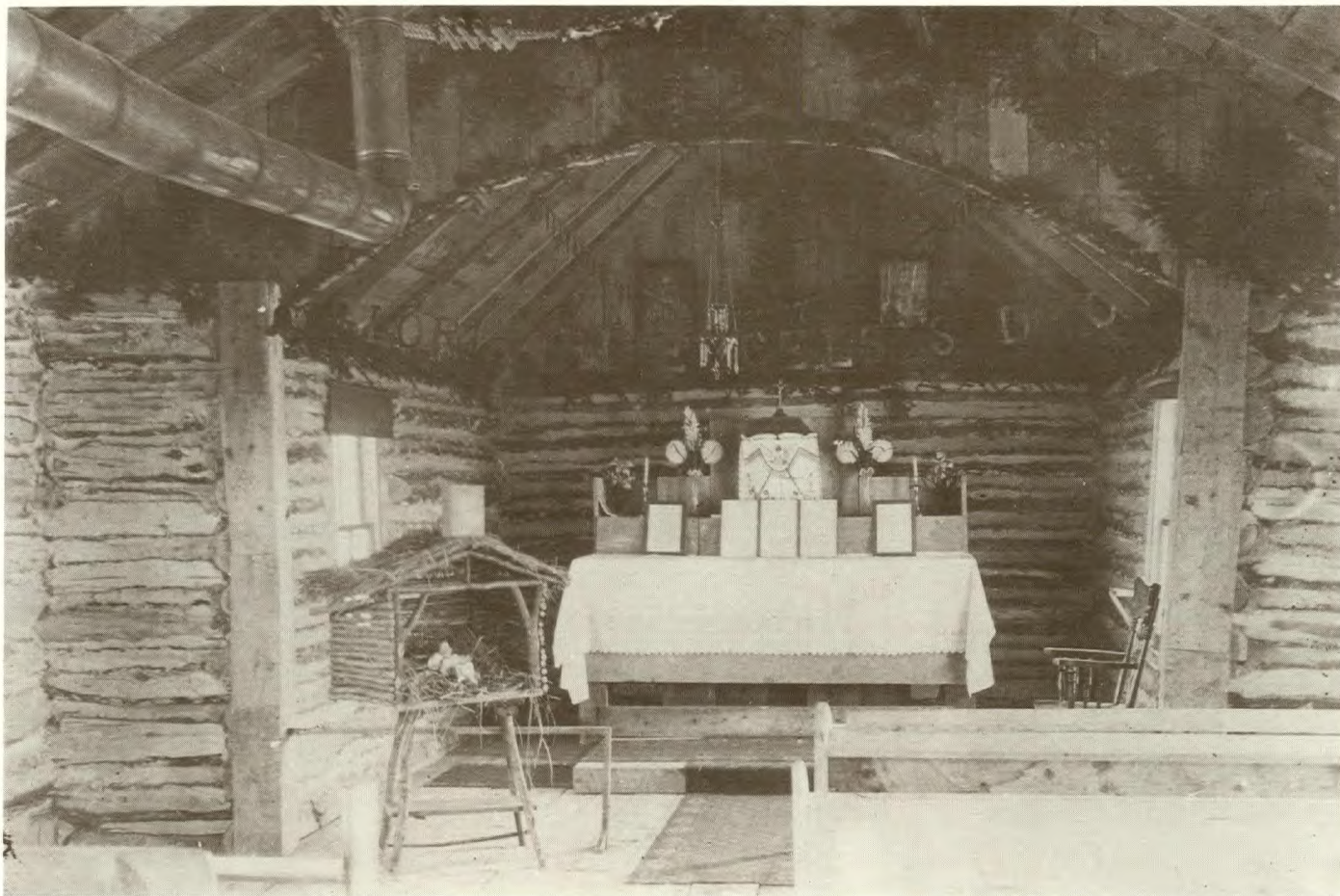
In very early days denominations made no difference. When a minister came, everyone went to church regardless of the denomination. But when the Anglican church was built, some hard feeling was caused by the fact that after it was consecrated other ministers were not allowed to preach there. The Roman Catholic Church was the same.

Everyone helped to build the churches in the early days. There was no line of demarcation.

Scottish settler, Alberta, 1890s.



96. Greek Orthodox church near Wostok, Alberta,
1902.



97. Roman Catholic church, Val Soucy, Alberta, 1910.



98. Presbyterian church, Opal, Alberta, 1910s.

The community gathered together and decided on donating work and material for building a Union Church. This was built out of logs and was a well built church in those times. It was open to any Protestant denomination.

It happened that a Rev. Peterson from Winnipeg visited us at the time. He stayed at our place and slept over night in an old wooden sofa. Being a six-footer his feet hung over the edge but he said he slept well.

Swedish settler, Saskatchewan, early 1900s.



99. About 1,000 Doukhobor pilgrims marched east across the prairies in October 1902, in the belief that they would meet Christ on his second coming.

We emigrated from Russia to Canada to the number of 7,000 in the years 1898-99. We had heard of Canada as a land of religious freedom, but that appears to have been a misunderstanding. Freedom of conscience does prevail in Canada, but not the freedom of conscience we desired.

We believe that God rules our lives and leads us to eternity by His holy ways. We obey only the commands of the Lord in our hearts, and can obey no other commands or laws. We cannot submit ourselves to the laws or regulations of any State, or be the subjects of any other ruler except God.

Our expectation that we should be allowed to live according to our belief in Canada has not been fulfilled. It is true that we are exempted from military service because we cannot bear arms or kill living things, but they demand that we should become subjects of Great Britain and not of the Lord. They refuse to give us any land unless we promise to obey all the laws of Canada. We declare before God that this is impossible, and that we would sooner bear any oppression than be false to Him.

Doukhobor statement published in the *London Standard* November 14, 1902. It appeared originally in the *St. Petersburg Viedomosti*.

In the case of one of these naked pilgrimages an astute officer of the North-West Mounted Police devised a means of inducing the people who engaged in it in this village to put an end to the pilgrimage. He put the naked pilgrims into a house, together with a quantity of clothing. The night was hot and moist. The officer caused the door of the house to be kept open and a lantern to be hung in the doorway. The mosquitoes came in army corps to re-enforce the authority of the police. In a very short time the pilgrims were exceedingly anxious to clothe themselves.

James Mavor, recalling his 1902 western travels, in *My Windows on the Streets of the World*, 1923.



100. Doukhobors disrobed in protest at Yorkton, Saskatchewan, when government officials tried to halt the march.



101. Mormons, Cardston, Alberta. Mormons from Utah and Idaho, U.S.A., had moved to Canada in the 1880s after a dispute with federal American authorities over polygamy. Within three years of the migration, the Mormon Church discontinued polygamy as a form of marriage.



102. Swedish immigrants' wedding portrait, Alberta, 1905.



103. Eastern European bridal party, Ponoka, Alberta, 1912.



104. Ukrainian country wedding, Samburg, Saskatchewan.



105. Three Ukrainians in bridal costume.

According to the Ukrainian marriage custom no weddings were held on Saturday nor in the afternoon. Most marriages took place on a Sunday morning when the minister advanced his regular service and the congregation remained for the ceremony if they wished.

Ukrainian weddings could be as small as consisting of ten guests, or as large as to entertain six hundred. The people in the immediate neighbourhood raised their eyebrows if they were not invited, regardless of whether the bride's or groom's parents were wealthy or not. They thought lack of funds was no excuse for having a small wedding because all the neighbourhood would join in and help out. One farmer would kill a pig for the feast, another a

steer, and the women would all gather to do the cooking. Most people had large clay ovens which made cooking on a large scale quite simple.

The wedding usually started out with the father of the groom accompanying him to the bride's home where he related the fine qualities of his son and enumerated his possessions. The mother of the bride would then ask them to stay for dinner which, being prepared solely by the bride, was meant to show her qualifications in this most necessary art. If there were any indication that the dinner would be a flop, more wine was served, to make everyone in such good spirits that they would praise it anyway.

On the day of the wedding, the guests drove up to the gate in their horse and buggy, or sleigh, according to the time of the year. After the horses were taken away, the host summoned a four or five piece orchestra, which usually consisted of one or two violins, a flute, drum and cymbal, which was a Hungarian gypsy dulcimer, to pipe his guests to the house where a lady would present the hostess with a kolach [bread made with a fancy twist] which was served with the meals during the day.

All relatives and close friends who had arrived earlier breakfasted with the bride or groom. Wine toasts were poured. One was raised to the bride, the next to the host, and then the hostess and so on. After the breakfast, the other guests joined in accompanying the bride or groom to the church while the balance of the guests, and those who came later, made the best of things by singing and dancing and sitting around talking of "cabbages and kings" while waiting.

Ukrainian settler, Alberta, early 1900s.



106. Eastern European wedding.



107. Ukrainian funeral.



108. Ukrainian cemetery.

In the winter of 1902 grandmother became ill and died. A grave was dug in the Shandro churchyard, which was the third in the cemetery. However, a snowstorm arose and the snow drifted into the graveyard to such an extent that the newly dug grave could not be found. The body had to be taken to a little settlement at

Wostok, about fifteen miles away. On the way there Fred Wispinsky's horses bolted and the casket slid off the sleigh and lay in the snow until the horses were brought under control, then the casket was replaced and the journey was continued.

Ukrainian settler, Alberta.



A COUNTRY CHURCH AND SCHOOL NEAR EDMONTON
(CLOVER BAR)

109. Clover Bar, Alberta

Educational Conditions

In the two new provinces [Alberta and Saskatchewan] the number of schools has increased from 75 in 1886 to 845 in 1904. The schools are all free and non-sectarian, and are everywhere established where there are ten or more children to attend them, with good buildings and highly certified teachers, under government management.

The schools in the new provinces are supported almost entirely by government grants, and, where a tax is necessary, it very rarely exceeds two or three dollars a year on a quarter section of land. It costs the man with ten children going to school no more for educational facilities than it does the person without family.

The Canadian West, 1906.



110. Near Moose Jaw, Saskatchewan, c. 1902.

In a certain school to the southwest of us, through the presence of mind of the teacher a tragedy was averted.

A storm came up in the afternoon which was so thick, they could not see before them. She did not let a pupil leave the room, kept the fires going all night and when it came bed time had them all help to sing some hymns and repeat the Lord's Prayer before trying to sleep.

If there had been a telephone in the school as there is nowadays the suspense would not have been so bad. Some of the parents thought they must go to the school to see if all was right, but after getting lost several hours they were glad enough to stop at the first home they sighted. The next morning was fit for them to go and take food for a very hungry bunch, and praise and thanks for a sensible girl teacher.

Saskatchewan settler, 1890s.



111. The first teacher at Camrose, Alberta, was Norwegian.



112. Near Bruderheim, Alberta, 1910s.

In May the new school opened and old Mrs. Flangin was taken on as teacher, as the men thought it would be hard on anyone coming in, and there was no house where she could stay. Most houses were sod shacks.

There were to be found 14 children of school age and more growing up at home. We also had church services in the school house once in a while.

Alberta settler, 1913.

I used to live in Campsie when we were children. When we were very young they opened the school and because we were a Black family, my oldest sisters and brothers could not go to school. Mother took one of the girls over to see what would happen, and they would not open the door.

I don't remember how long that lasted. It hurt at the time because we knew our neighbours who were white, but because we were Black, we could not go to school.

Black American settler from the United States, Alberta, early 1900s.

We kids got our education at a log school which they called the "Finlander School," a log structure chinked between the logs with moss and mortar. It had been put up by the very early settlers and was only made use of during the summer months. It was deemed too cold for winter use for a long time, until finally they decided it could be shingled outside, finished inside, and was good enough for use all year round.

We had a huge box-stove that burned a copious amount of poplar wood. The one-room school housed about twenty of us from the first grade to the eighth grade. It seems I never quite knew what I was studying. I was mostly listening to other kids reading, since there never was a moment of quietness.

I don't seem ever to have spent more than a couple of months or three per summer at school. I would get nicely interested when boom! it was haying time, or harvest time, and I had to help. In the spring I was always a month behind time helping putting in the crop, but somehow I managed to jump two or three grades a term, whether through sympathy or not, I don't know. It seems at the beginning we never got any exams, anyway.

All the nationalities got along well together. The Fauché kids used to point at the food the Herman kids took for lunch, because they ate rye bread. White bread, I presume, was a mark of distinction.

French settler, Alberta, early 1900s.



113. Near Vulcan, Alberta.



5 Labour Force





114. Threshing crew near Vulcan, Alberta.

Young men, single, who come in March, April or May, with less than \$25, looking for positions as farm labourers, will find a list of applications from farmers in all parts of the country who want hired help at the Dominion Immigration Office, Winnipeg. It is much wiser for the newcomer to stay for the winter with a farmer, in a comfortable house, though the wages be only a few dollars a month, rather than to go to the city or town expecting to get a job.

Twentieth Century Canada, 1906.

Note: In 1906, inexperienced farm workers could expect to receive \$8 - \$10 per month, plus board and lodging. Experienced men could command \$20.



115. Harvest gang.



116. Dundurn, Saskatchewan, 1905.



117. Cook car with threshing outfit, Endiang, Alberta, 1913.



118. Indians stacking hay in Alberta, 1905. There was little contact between Indians and the new settlers. Contract work for farmers provided an occasional exception.

In the meantime, the weather had turned to showers, and although we had been promised a job, the thresher would not take us until the grain was ready. We slept in the railway cars and got kicked out, then in the stockyards and got the same treatment. At last, we slept under the wagons with a binder canvas set up to break the wind.

The day came when we had nothing left to eat. We counted our money and found that between the three of us we had exactly three cents. I went to the Town Marshall, and told him our troubles. He then gave us \$5.00 on account, and we could live a few days more.

Our stove was a five gallon square oil can, half of the front was cut out and a hole to fit a half gallon syrup pail was cut in the top. A few sticks boiled the coffee, the rest of the meal consisted of bread, cheese, meat, etc.

At last the weather cleared and threshing started, but only for a few days, and it started raining and snowing again. But now we were on the job and eating in the cook car and sleeping in the caboose.

Swedish settler, Saskatchewan, c. 1910.



119. Woolford, Alberta, c. 1903.

Back at Bow Island, the day after threshing was finished we took the train to Medicine Hat. It must be mentioned that the six drivers on the outfit were hard card players. When the train pulled out of the station on a December day three days before Christmas, I asked two Swedes why another remained on the station platform. He had no money to buy a ticket to the city. He had gambled it all away and now the long cold winter was here. Money was gone and no place to go. Even in those days, there were some damned fools!

Danish immigrant, 1910s.

The Railway Route to a Free Farm

At the present daily or monthly wages a railway labourer should save from \$15 to \$30 per month, or more if he is clever and industrious enough to take piece or station work. With economy, a man should be able to establish himself on his own farm in from 2 to 3 years.

Canada: Work, Wages, Land,
Department of the Interior immigration booklet, 1907.

Note: In Manitoba, Saskatchewan and Alberta, railway construction workers' pay ranged between \$26 and \$40 monthly, including board, in 1907. The *Canadian Annual Review* reported that 60,000 workers were needed that year.

Mother received another letter from father just before Christmas, saying that Uncle John and he were employed by the C.P.R. The pay was fifty cents for a ten-hour day plus all the beans and C.P.R. strawberries [prunes] they could eat. Their accommodation was a boxcar on a siding. Father was sure that he would be able to earn as much as sixty dollars in the five winter months.

Ukrainian settler, Alberta, early 1900s.

A great number of homesteaders who have come in during the past year or years find it necessary to engage in some occupation which will provide them with means of subsistence until such time as they commence to receive returns from their cultivated land.

To this number is also to be added a large number of intending homesteaders, who engage in railway work partly as a means of seeing the country and so securing a desirable location, and partly to earn money to locate them on land.

E. Blake Robertson, Assistant Superintendent of Immigration, October, 1907.



120. Ukrainian workers, Crowsnest Pass, Alberta, c. 1909.



121. Railway grading, Alberta. According to the *Canadian Annual Review* for 1907, 5,800 miles of railroad were under contract between the Great Lakes and the Rocky Mountains. Included were 1,500 miles of the Canadian Northern, 1,400 miles of the Canadian Pacific, 1,000 miles of the Great Northern and 1,900 miles of the Grand Trunk Pacific. By September 1907, approximately 3,000 miles were actually under construction.



122. Sikhs working for the CPR in British Columbia.

It was a very dry season and the crop was no good, so after I had finished putting up a good quantity of hay I decided to get out and earn some money as our finances were getting pretty low.

I took my four horses and got a job on the Canadian Northern railroad grade which was being built at that time. The wages were \$4.50 per day for myself and four horses and I had to work eleven hours each day right on the grade.

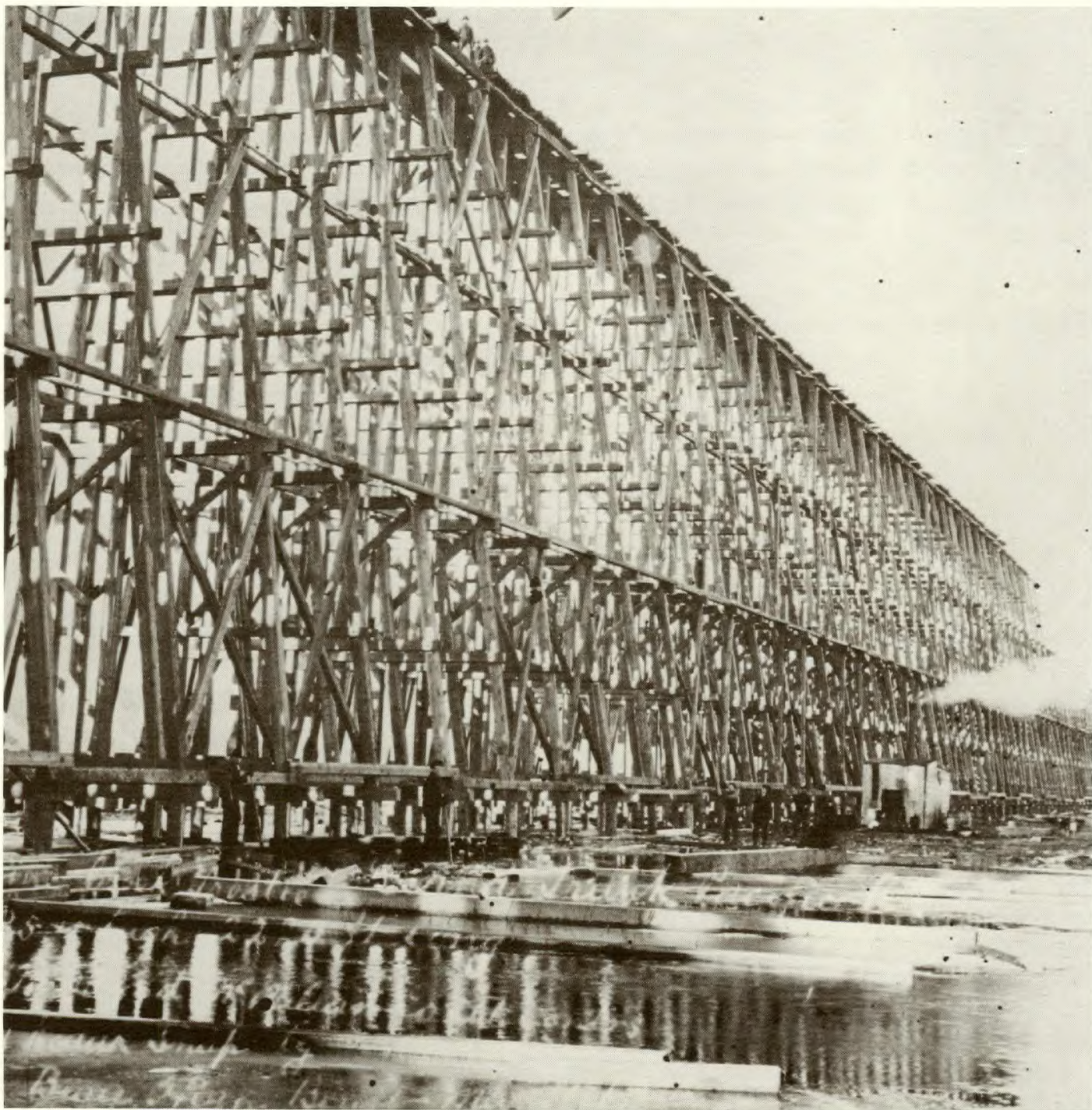
It did not give me as much pleasure as plowing as I had to wear my boots all the time, but I worked there for six weeks.

Alberta settler, 1908.

The CPR are constructing a line from New Westminster to Eburn, a distance of ten miles. Forty Japs and four Hindoos are employed at \$1.65 per day and board themselves, 85 white men are employed of whom 65 are British, the remaining 20 being mostly Americans. Wages are from \$2.50 to \$3.00 per day according to work, and board is charged at the rate of \$5.25 per week.

E. Blake Robertson, Assistant Superintendent of Immigration, reporting to the Minister of the Interior on an investigation of railway construction camps, 1907.

Note: Rates were for a ten-hour day.



123. Manitoba, 1906.



124. Railway track-laying.

I worked on the Connaught Tunnel at Field, BC. Blasting took place at the end of the day shift, then “darkies” were moved in on raised platforms and poked the roof for loose rock. I recall that usually each morning there would be some wounded negroes—head injuries, to bring out of the tunnel. No Workman’s Compensation or steel helmets in those days.

Scottish settler, Alberta, 1905.

The railroad was put in with Swedes and wheel barrows and colored people and there might have been a little bit built with horses but most of it was built with wheel barrows.

Father had a little team of mules he brought up with him and he used them on distributing ties on the railroad. This was the Canadian National Railroad, the Grand Trunk railroad was in at that time.

For some reason they had these two railroads, you know, there was some kind of competition I guess across this. That was one of the foolishhest and most expensive things they could do.

Black settler from Oklahoma, USA, early 1900s.



125. Railway builders, c. 1909.

At that time a person was only allowed to stay at the Immigration Hall for one week. At the end of the week one had to get out and find their own way in the world.

I was fortunate in accepting a position as section hand on the C.P.R., working out of Morley, sixty miles west of Calgary. My pay if I worked a full month—no sickness, no wet days, fifty-four hour week—was \$18 and board.

In the fall of 1905 I moved back to Edmonton. The average wage at that time was \$1.00 per day for manual work, \$10.00 per month for farm work.

Scottish settler, Alberta, 1905.



126. Grand Trunk Pacific Railway, c. 1909.



127. Bunk cars for railway construction workers.

We arrived 79 men on May 25th last from Austria at Montreal, where we have been met at the station by the Employment Agents David and Nadel, 409 St. James Str. Asked where we intended to go, we answered to the North-West, whereupon the said Agents brought us to another station and pushed us forcibly into a car which was immediately locked, so that nobody could leave it. Then appeared Officials of the said Agency who informed us, that we must go to a place near Fort William, Ontario [12 hours from Montreal] where we would have to work in repairing the railway tracks for which work we should get \$1.75 a day and would be near the place of our destination.

At last, we have been brought to a place called McDougalls Chute, where no railway exists and where owing to the primitive condition of this place—having been forced to work in water and snow, so that many of us became ill, we could not stay there any longer. We left this place and had to walk four days and nights to reach Englehart, Ontario.

We have broken no contract, as we have not made any contract at all.

As we left the place, shots were fired at us by armed employees of the Contractors.

After we reached Englehart, on the 18th inst, at 10 o'clock in the night, armed men came to our lodging house and arrested six of us, whom they forcibly drove into a car and brought back to Douglas Chute.

On the 20th inst at night, 12 men who represented themselves as policemen came again to our place and began to make a whole-sale arrest, firing revolvers at the Immigrants.

We protested against such a treatment, stating that we could not be forced back to Douglas—as we had not signed any contract with Simon David and Nadel or anyone else, but all without result. Thirty-five men of us were arrested and packed into a freight car, for a whole long night with no water and no place to rest or even sit upon. In the morning, as they made preparations to take us away, we began shouting, whereupon the said policemen entered the car and putting the muzzles of their guns to our mouths, threatened to shoot if we continued our alarm.

A number of us have been beaten with sticks, but happily the citizens of Englehart heard our cries and came to our rescue at the station.

By the intervention of a lawyer of Englehart we have obtained our release, but only after our agreeing and binding ourselves to pay each \$17 for transportation and \$35 for the policemen who had beaten and fired at us.

They took away all our belongings, leaving us only one shirt each.

It is on bended knees that we beg for your intervention and help in our distress.

Letter addressed to the Austro-Hungarian Consul-General in Montreal, and forwarded to the Minister of the Interior, June 1907.



128. Frontier College ran classes for immigrant labourers in isolated railway, lumbering and mining camps. It was first known as the Canadian Reading Camp Association.

In a number of the camps visited there were reading tents provided and maintained by the Canadian Reading Camp Association whose aim is to bring to labouring men remote from town and village some of the social and educational advantages enjoyed by workmen in the thickly populated centres. These tents are in a measure to the camps what public libraries, night schools and churches are to towns and villages.

The tents are in charge generally of a university student who works along with the men during the day, teaches in the evenings and preaches on Sunday. In addition to his wages from the contractor he receives \$20 per month from the Association.

E. Blake Robertson, Assistant Superintendent of Immigration, October 1905.



129. Grave of unknown Russian railway worker near Fitzhugh (now Jasper), Alberta, c. 1913.

About a month after Christmas, we received the tragic news that Uncle John had contracted pneumonia while working on the railway and died in the Edmonton Hospital. We could see mother's face go pale and her body limp. She read the letter over and over again, hoping her eyes were playing her false. But, alas, it was only too true.

What was she to do, how was she to break this dreadful news to Uncle John's parents? Her second thought was to be with father who was now all alone in this country so far away.

Ukrainian settler, Alberta, early 1900s.



130. Logging camp, Alberta, 1910.

There are opportunities, on the approach of winter, to join camp outfits that go to the bush in various parts to cut firewood or get out ties and sawlogs. Experienced axemen make good wages at this work, and return in the spring to labour on farms.

Twentieth Century Canada, 1906.

Note: In 1906 lumbering paid between \$25 and \$28 per month, including board.

A genuine homesteader could not accept any kind of a permanent job, because of the regula-

tion that he must spend six months of every year for three years on the homestead, and perform certain duties.

Seasonal work was usually obtainable in the woods in winter. Working conditions were hard, and the weather abominable on account of temperatures. The accommodation was usually very primitive, straw-filled bunks — each man carried his own blankets. The food was ample but unvaried, sowbelly, beans, dried apples, prunes, biscuits. No Labour Unions, of course, with their respective practices and demands. Labour was certainly exploited.

Scottish settler, Alberta, 1905.



131. Bunkhouse.

Slavery in Canada

I went in from Edmonton to organize for the Industrial Workers of the World. I found bunk houses that were not fit for hogs to stay in. The men were not allowed hay to sleep on. They were laying on the bare ground in all the lower bunks, and on rough logs for the upper bunks, in the worst condition possible.

Some had contracted disease and were unable to move. I paid for one poor fellow to have him removed to the hospital, but he never got there. He died on the road. I found that the men were taxed \$1 per month for hospital fees, but when they got sick or badly hurt there was nothing done to have them sent to the hospital; and if they laid in for a few days they were told to get out by the boss.



132. Logging camp, Manitoba, 1906.

I saw one man who had cut his foot badly, and could not move. He had been told that if he wanted to go to the hospital he had better hike as he wasn't wanted around there. If anyone died he simply was buried in the dump and nothing more said about it.

The employers have got advertisements out all over the country stating that they are paying \$2.75 to \$3 per day to lure workers of all kinds into these camps. The \$3 you only got if you stayed till they were through with you. These high wages look good to most of the people, but I want them to understand that out of this there is taken \$1 per day for board, \$1 per month for hospital and if you don't stay, there will be 25c a day taken off for not wanting to be a wild beast.

Yours for the Red,

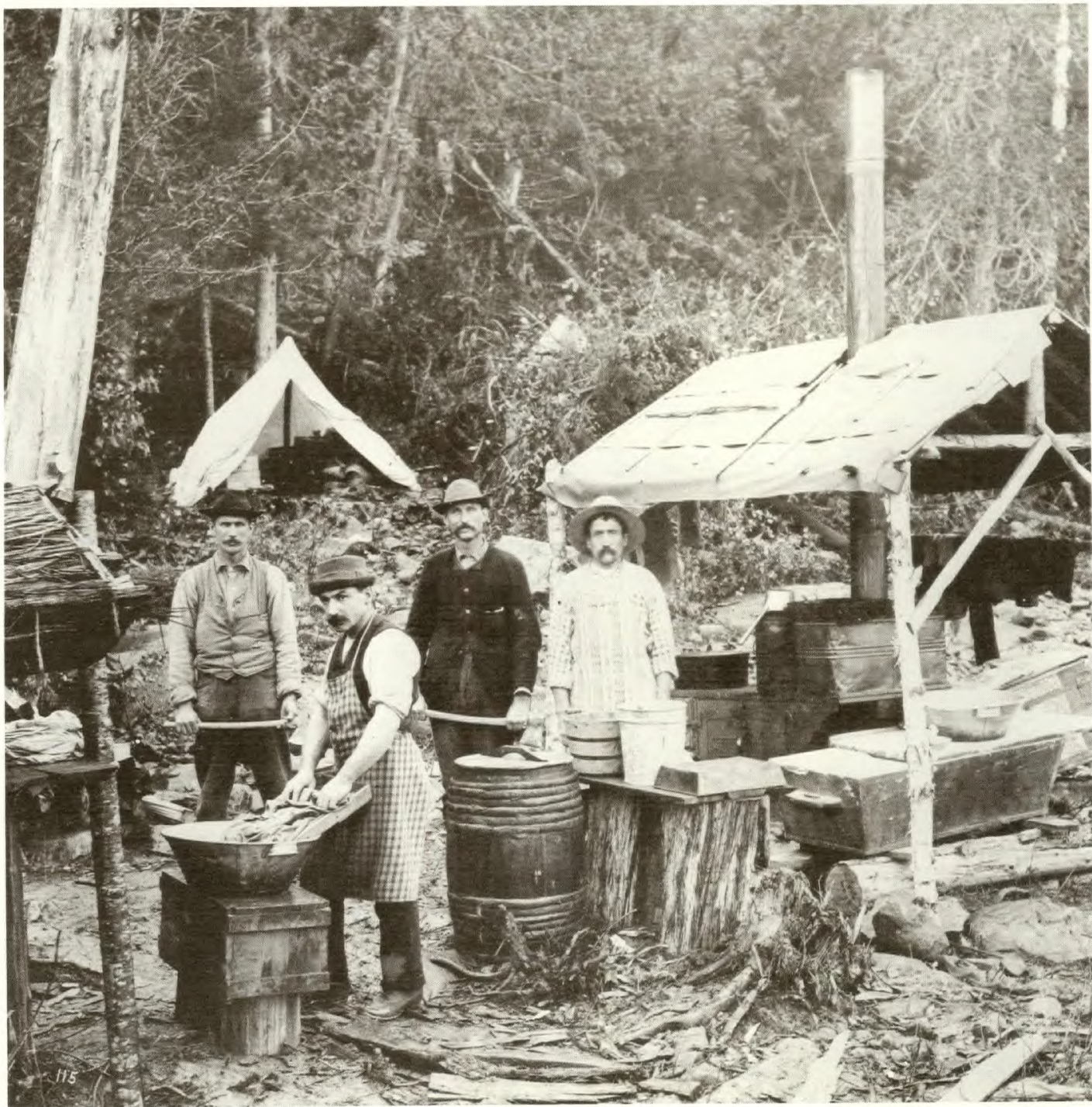
A. L. Friedland, Edmonton, April 1913.

Eastern Labor News, Moncton, New Brunswick, May 24, 1913.

I watched six lively waiters, each one attending two big tables, where a pack of starved coyote-like men were stuffing grub down their empty bellies as fast as it reached the table. O me!

Except for the clic-clic-clic of forks, knives and spoons, the place was noiseless, as speaking was by army order prohibited, except for general table use. Having five hundred men of all creeds and different political affiliations was some task, to keep them working together in social harmony.

Swiss settler, early 1900s.



133. Washday in a lumber camp.



134. Over 3,000 lumbermen were employed in 1909 in the Prince Albert, Saskatchewan area, and the four Prince Albert mills could turn out 50 million feet of lumber annually.



135. Northern Saskatchewan.



136. Japanese lumbermen, British Columbia..



137. Coalmining, Alberta. In 1907 2,600 people were employed in Alberta mines. By 1910 the number had almost doubled. In 1907 unskilled labourers were paid \$2.25 per day and skilled miners from \$3.00 to \$5.20 per day, according to a provincial Commission enquiring into the coal industry.



138. Alberta. In 1907 there were ninety-eight coal mines operating in the province, and almost two million tons of coal were produced, according to the *Canadian Annual Review*.



139. Coal miners' accommodation, Alberta.

The mine was located in a paradise of nature; clear, big, deep rivers hundreds of miles long, filled with the best edible fish that Canada provided. The whole scene framed in by forests of gigantic trees of different sorts was for the naturalist a relaxation for soul and spirit [un repos d'âme et d'esprit].

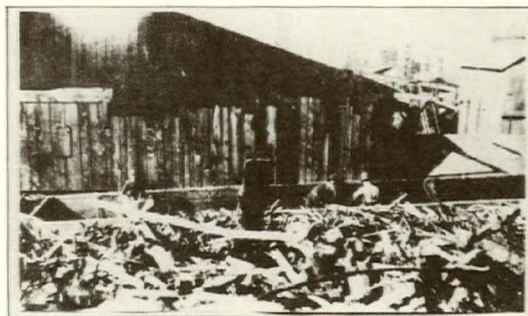
Swiss settler, early 1900s.



140. This 14-year-old Manitoba coal miner was pictured in the 1912 annual report of the provincial superintendent of neglected children.

Note: In 1911 the Manitoba Children's Protection Act was amended so as to make it unlawful to employ habitually any child under the age of 12 years between the hours of 9 o'clock in the evening and 6 o'clock in the morning or to employ any child under the age of 16 years in any occupation "likely to be injurious to his life, limbs, health, education or morals."

HOURS ^{AND} WAGES OF IMMIGRANT INDUSTRIAL WORKERS



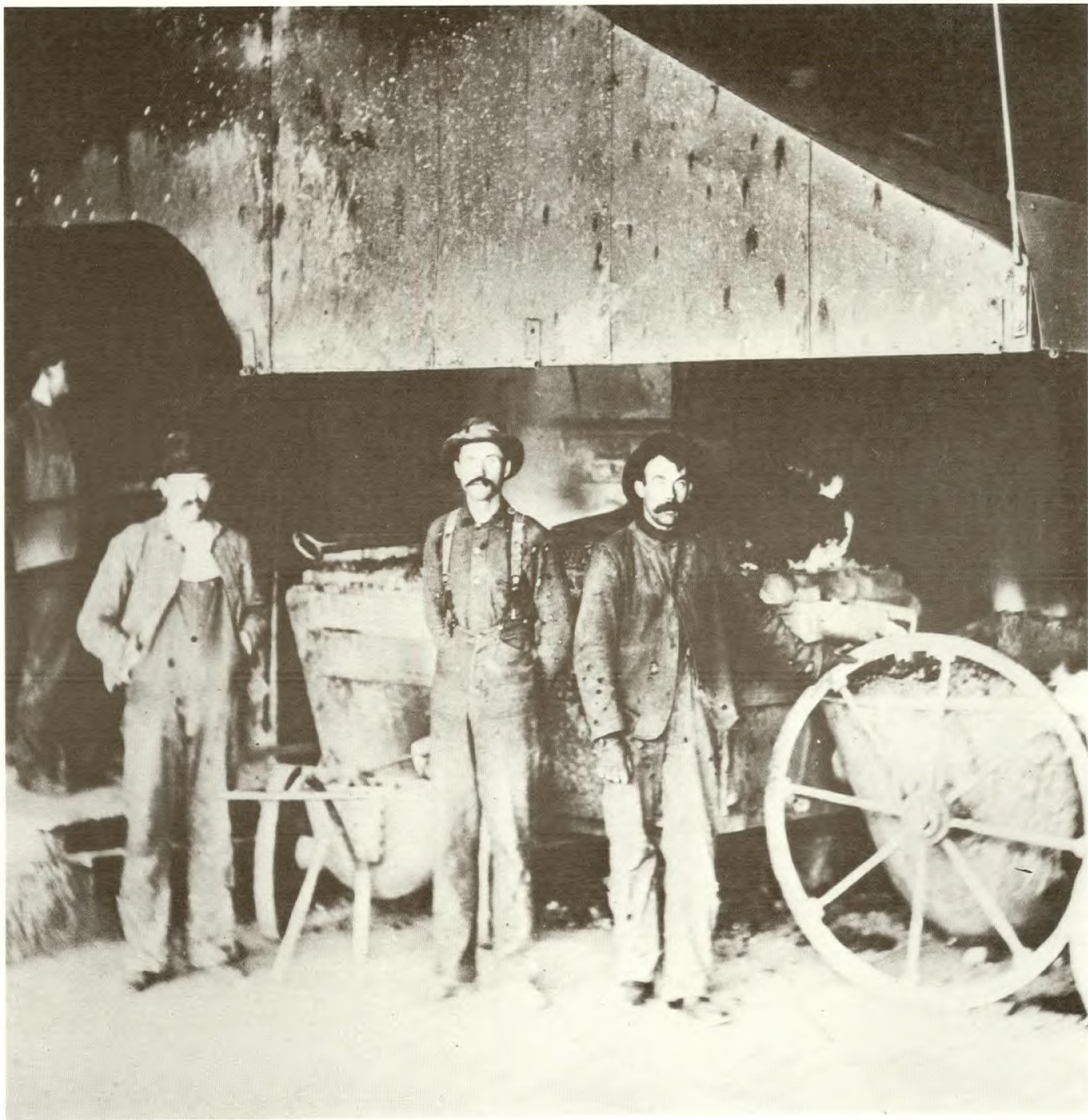
UNLOADING SCRAP IRON

*THEY WORK LONG HOURS FOR SMALL
WAGES AT THE HARD WORK WE WILL
NOT DO. IN SOME OF OUR MILLS
THEY WORK 12 HOURS A DAY OR NIGHT
FOR 16¢ AN HOUR.*

141. Presbyterian poster, 1910s.



142. Iron smelter, Trail, British Columbia, 1908.



143. Italian iron workers, Trail, British Columbia.



144. Trade union membership grew from 20,000 to more than 120,000 in the decade 1900-1910. As unions grew, so did protests over wages and working conditions.



145. Chinatown in the coalmining town of Cumberland, British Columbia. Many Chinese were brought to Canada under contract to mine owners and were required to pay back the cost of their fare out of meagre wages.

Why should you, brothers, leave your parents and your wives and children to come over here? Don't you know that our lot in life here is very much harder than it is in China?

The labouring classes of Chinese here are principally engaged in mining coal, in laundry work and cooking and in doing work at the timber yards.

If a Chinaman is coming here to work as a labourer or a domestic servant, they [the Government] do all they can to find out all about him and his antecedents, and then place him under close watch and most rigid restrictions, so that all the Chinese in Canada will in time to come, entirely lose their liberty and freedom, and then there will be nothing for it but for each and every one of us to fold our arms and await death.

There are about 20,000 Chinese in Canada who are unemployed and without a permanent home. They can get no work to support themselves. They go about begging old clothes and bread to save themselves from cold and starvation. Is there anything on earth more painful than this?

In a word, the Chinese here are like meat on a chop-block which is at the mercy of the chopper. This is the inevitable fate of us Chinese who are already here, but we hope that it is not too late yet to warn those of our people who are thinking of coming to Canada.

Excerpts from A faithful description of the hardships and sufferings of the Chinese people in Canada, issued by the Victoria Chinese Board of Trade, 1913, for distribution in China.



146. Japanese coal miner, British Columbia. In 1908 the Wellington Colliery imported 500 Japanese miners as contract workers. This arrangement, like many others, drew strong protests from white labour unions.

Ottawa, November 4, 1910

Sir:

In reply to your letter of the 17th ultimo, I have to say that, approximately, there are 24,000 Chinese and 12,000 Japanese now in Canada.

An Act which provided for a head tax of \$50 on Chinese went into force January 1, 1886. This tax was increased to \$100 per capita by an Act which became law January 1, 1901. The Act raising the tax to \$500 per capita was first enforced January 1, 1904.

The following is a statement of Chinese and Japanese Immigration to Canada for the last five years.

	Chinese	Japanese
Fiscal Year 1905-06	18	1,922
1906-07	92	2,042
1907-08	1,884	7,601
1908-09	1,887	495
1909-10	2,156	271
	6,037	12,331

There is no head tax on Japanese entering Canada. By an agreement between the Canadian and Japanese Governments the Japanese coming to Canada annually is restricted to a quite small number.

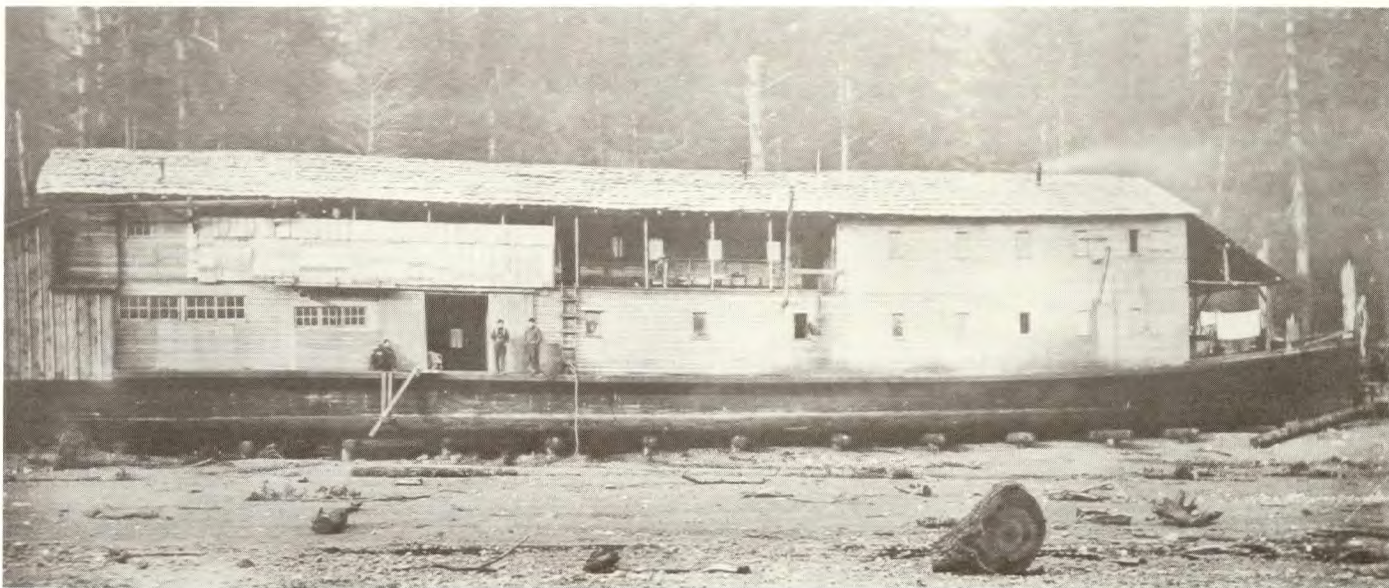
Yr obedient servant,

W. D. Scott

Superintendent of Immigration

W. V. Edwards, Esq.
Souris, Manitoba.

Note: The "Gentleman's Agreement" set the number at approximately 500 annually.



147. Japanese miners' accommodation, Queen Charlotte Islands. "Dowson is a big fishing boat, and when it is high tide she floats on the water. This is the largest camp, where a store, an office, a parlour and even a dispensary are furnished."

Visiting Methodist Minister, early 1900s.

Note: The Ikeda copper mine was under Japanese control until 1909.



148. "The canning industry is carried on extensively here. Indians, Chinamen and Japanese are principally employed in the work."

Visiting Methodist Minister, early 1900s.



149. Steveston cannery, British Columbia, c. 1908. Many Japanese immigrants had been fishermen in Japan, like these gillnet fishermen drying their nets at a cannery on the Fraser River delta. Steveston served as a staging point for Japanese moving on to establish other fishing communities on the west coast of British Columbia.



150. Steveston cannery, British Columbia, 1913.

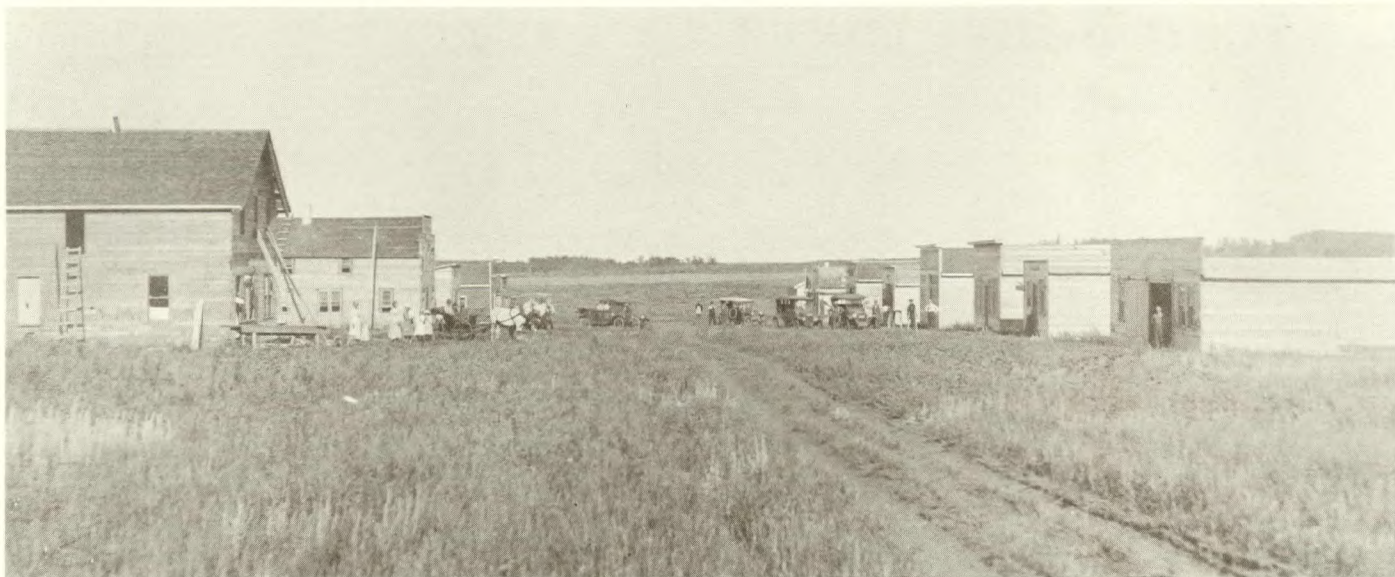


151. Japanese hospital, Steveston, British Columbia, c. 1897.



6 From Settlement to City





152. Netherhill, Saskatchewan, was founded by Scottish settlers. Small settlements mushroomed into cities in turn-of-the-century western Canada. Saskatoon had 113 residents in 1901, 3,011 in 1906 and 12,004 by 1911. Edmonton, which was settled earlier, had 2,626 inhabitants in 1901, 11,163 in 1906, and 24,900 by 1911.



153. Radisson, Saskatchewan, c. 1905. "The 'town' consisted of one hotel, no restaurant, a livery barn, two or three stores and some dwelling houses, some with mud floors and sod roofs."

Saskatchewan settler.



154. Swedish settlers ran the post office at Falun, Alberta, 1904.

One beautiful winter's day I went to town for the letters on horseback, plunging through the deep snow and to be sure of getting the correct bearings, stuck a willow stake in the snow at the dividing of the trails. On getting back on the return trip, it was late, but when I got to the place marked, struck south west with a star for my guide and kept travelling.

Repeatedly, I had been warned not to take any chances, but here at last was completely lost. As I stroked the horse's neck with my hand, the thought struck me, is it possible that the horse could find our home, there was nothing for it but try, so let the rein loose and in a short time she stopped at the barn door.

While cooking supper, could feel my foot stinging and found out that one foot was frozen, so this was my first lesson to be careful to get home before dark.

Settler, early 1900s.



155. Smokey River Alberta, c. 1914. "Water had to be hauled in carts from the river and brought into the kitchens. In winter when it was cold and the door had to be open to fill the water barrels, by the time the waterman had gone the kitchen floor was a sheet of ice. And the little plants were frozen."

Scottish settler, Alberta.



156. Chinese restaurant, High River, Alberta. When railway construction contracts ended, some Chinese found other occupations.



157. Swedish storekeeper, Falun, Alberta. In 1907, \$1 would buy between 14 and 18 pounds of sugar. Tea sold for between 30 and 50 cents per pound, coffee for between 30 cents and 45 cents per pound and bacon for between 12½ and 18 cents per pound.

The store in those early days stocked everything from coal oil to nails, and one had to be a real artist not to go into bankruptcy. If you did not sell on time you sold very little, and if you sold on time your chance of collection was slim, it all depended how you wanted to hang.

Some of these stores were stopping places. The Archambaults served two fried eggs, a few

potatoes which were fried, also a bit of jam and bread for the huge sum of 25 cents. You also slept in ice cold bedrooms. Overnight your eyelashes would freeze to the bottom ones, while those who had a beard like my father would be covered with icicles and white with frost.

French settler, Alberta, early 1900s.

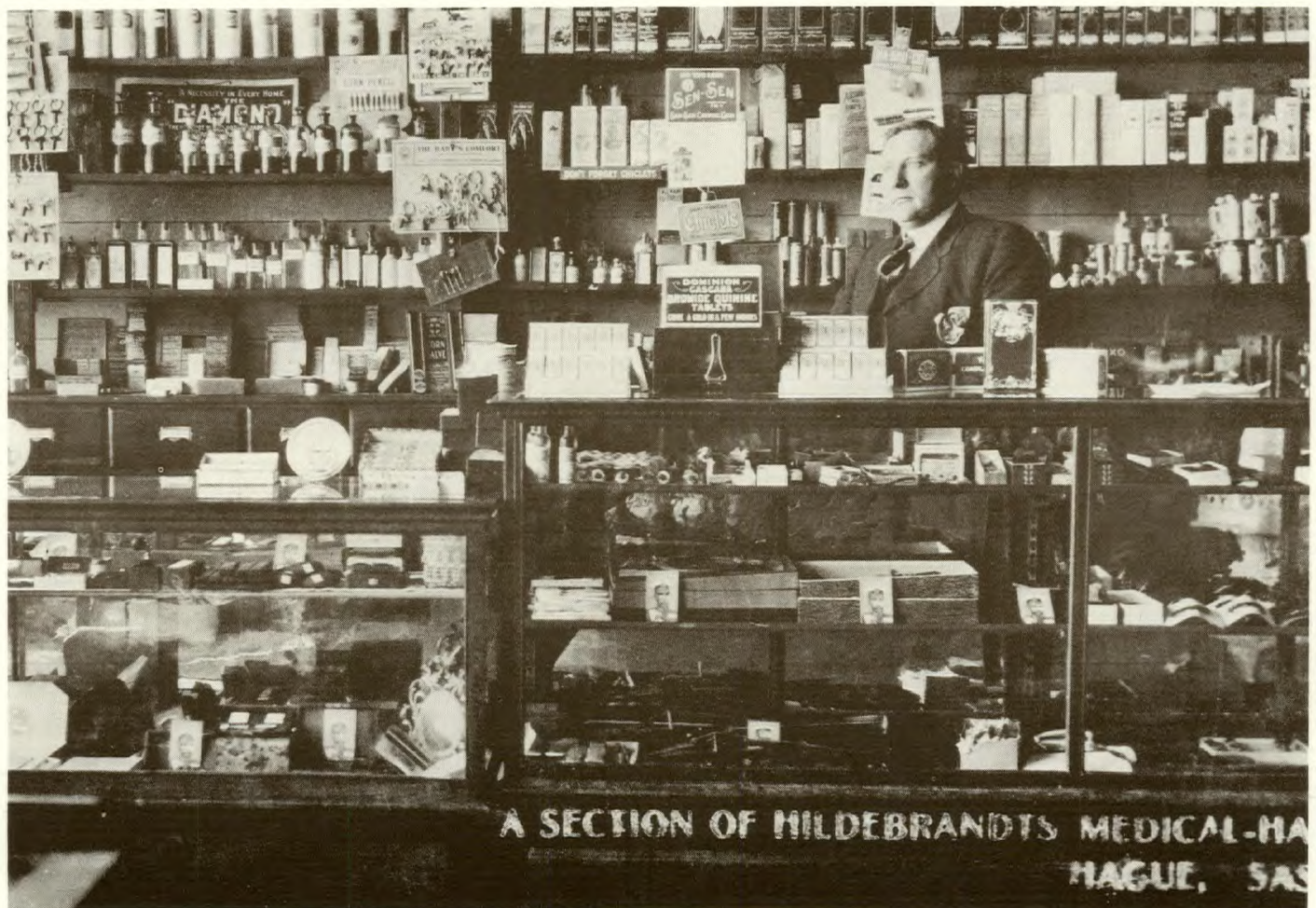
One night after everyone had left the drug store I told the druggist that I had a lot of small critters that I would like to get rid of, and I felt ashamed that I had them. He told me not to take it too hard. He was used to them.

He gave me some liquid to smear on my body, but not on my hands or neck, for it would turn the skin yellow. Next, I sprinkled all clothing with Sepadilly Powder, rolled them tightly together in tarp and tied it up tight. In the morning

body, clothing and all are clean. Head and body lice stay in their respective places.

Let a man use the same under garments for a month in mild temperatures and no bath [and that happened lots of times in the early days] let him get filthy enough, and then the human body can develop a crop of lice without coming into contact with other humans.

Danish immigrant, 1910s.



158. Mennonite druggist, Hague, Saskatchewan.



159. *Alberta Star* printing works.



160. American Mormons ran this newspaper in Cardston, Alberta.



161. Second Avenue, Saskatoon, 1910.

Saskatoon for Sociability and for Cultured, Kind-Hearted People

Any deep-seated popular fallacy is ever hard to eradicate; although many of such are wildly absurd; but, none is more so than that our Western City life is crude and uncouth. Strangers laboring under such an impression will be pleasantly disillusioned from the moment of their arrival in Saskatoon. Life here is by no means crude and uncouth: on the contrary, it is cultured and refined. The general prosperity has not outcropped in vulgarity; but, rather in an unostentatious indulgence in such things simple, comfortable and beautiful as are dear to the soul of a tasteful and well-bred people.

Nor is life here by any means stale, flat and unprofitable, save to those who so will it: there is ever an endless chain of bright happenings; there is always an atmosphere of color and sparkle and go, and the very fragrance of the joy of life.

Saskatoon Board of Trade promotion, 1908



162. Dressmakers at work in Cairn's department store, Saskatoon.

In coming West one by no means leaves in the East all that is outstandingly modern and good in the line of stores: A visit here will confirm the fact that Saskatoon has stores which might well do credit to the best streets of the biggest cities.

No need for the gentler sex to sigh in vain for the very latest of all those fragile fancies dear to the feminine soul — they are all here. And for the man who wants but little here below, up to the hyper-fashionable pantling, there is everything that is anything.

Saskatoon Board of Trade promotion, 1908.



163. Saskatoon's English newsagency, where only British publications were sold.



164. Jasper Avenue, Edmonton, 1896.

We saw part of Edmonton as we proceeded, and we couldn't help lingering to see all that we could. Father pointed out the important sights in the city. He showed us the main street, the Hudson's Bay Co. store, the City Hall from which a red flag was flying. It looked unfamiliar to us as it fluttered in the breeze. We remarked about this and father said "This is our flag now," and told us it was the Red Ensign of Canada, the British flag used for her possessions.

This episode stirred mother greatly, although at the time it had little significance for me, a very young girl. I was more amazed at the sight of all the wooden side-walks.

Ukrainian settler, early 1900s.



165. Galician hay market, Edmonton, 1903.



166. Jasper Avenue, Edmonton, c. 1910.

Fifteen minutes reading about Edmonton

for the Busy Man of the Twentieth Century.

... if you are weary of your present conditions, and handicapped by your environment; if you are ambitious to be your own master; if you desire to grow up with a new country; if you are willing to work and wait; if you are willing to do small things well in order that you may achieve large ones; if you are sober and industrious and do not care what kind of work you first undertake as long as it is honest and respectable; if you have good health and are still young and vigorous, the city of Edmonton and surrounding country offer to you exceptional opportunities for success and a new world to conquer. The question now naturally arises in your mind what kind of people are required in Edmonton and the great Canadian West besides farmers and can be

best answered by referring to the columns of some of the Western papers and seeing what appears under the "Help Wanted" columns. The following classification shows how varied is the help needed:

Accountants	Dressmakers
Bookkeepers	Salesmen
Stenographers	Gardeners
Clerks	Collectors
Tailors	Carpenters
Blacksmiths	Bushmen
Jewellers	Office boys and messengers
Barbers	Milliners
Tinsmiths	Barbers
House painters	Butchers
Harnessmakers	Bill posters
Teachers Agents	Girls for laundry
Carriage painters	DOMESTICS
Stablemen	Law students
Advertising solicitors	Upholsterers
Insurance men	Photographers
Bakers	Coat, pant and vest makers
Woodworkers	Plasterers
Coopers	Masons
FARM HELP	Wagon drivers
Pressmen and printers	Nursery salesmen
Waiters	FARMERS
Dining room girls	Traders
Governesses	Trappers
Travellers	Prospectors

Edmonton Board of Trade promotion, 1909.



167. Main Street, Winnipeg, c. 1905. Winnipeg was the main dispersal point for immigrants to western Canada, but thousands of newcomers went no further than this thriving, grain-handling centre. The city's population jumped from 42,340 in 1901 to 136,035 in 1911.



168. Winnipeg, early 1900s.

The city of St. Boniface had a big project installing the sewerage. It was the only work available for thousands of men from Winnipeg and St. Boniface.

At the scene when we arrived at exactly quarter to seven, was a human chain of men, smelling of garlic for miles, mostly Doukhobors, Russians, Poles, in heavy clothing of sheep skin, fur caps, etc. leaning on their shovels waiting for the signal to dive in a mucky trench 20 to 30 feet deep! They stood paralyzed, waiting, waiting . . .

On this same chain Ralph and I stood, paralyzed, wordless. So far, we thought, we had seen everything, but this topped all. "You job here, mister?" I asked my closest brother in arms. "Mister. Me no English. Me, mister, Bokovina." "Sprechen sie deutch?" I asked. With a big smile and shining eyes, "Ya. Ya, ich spricht deutch!" He told me he was waiting for someone to be fired to take his place, or for someone too late to start work. He told me also that this was his second week waiting for a chance and also that the pay was very good, 17½ cents an hour, ten hours a day.

I noticed some gentlemen in full length beaver coats, caps, mitts to match, yelling, yapping orders from above down the pit to those poor, excited, scared slaves. O me! O Canada!

My new friend told me those gentlemen were foremen in charge of the 40 to 50 slaves, and were Polish and Russian.

After three hours in suspense, with sour stomachs and frozen feet, under a clear sharp sun we retraced our way back home. "Maybe tomorrow you'll have better luck. Don't get discouraged" said Mme. Gaspard.

Swiss settler, Manitoba, early 1900s.



169. All People's Mission in North Winnipeg was founded by the Methodist Church to work with non-English-speaking immigrants, and particularly with children. Its superintendent was the Rev. J. S. Woodsworth, later a founding member and first leader of the C.C.F.



170. Christmas at All People's Mission, Winnipeg.



171. Winnipeg, 1910s.



172. Winnipeg, 1910s.



173. Winnipeg, early 1900s.

Michael Yakoff and his wife are Russians. They have four children, He has only one leg, and acts as caretaker in a hall for which he receives \$12.00 a month. They live in three rented rooms for which they pay \$8.00 a month. They keep some roomers. Pieter, the oldest boy, eight years old, has to go out along the streets and lanes where he can find sticks of wood, empty barrels, etc., for which he gets a few cents to help to keep the

family. Of course, he does not go to school. This family is Orthodox Greek.

Methodist mission worker's report, quoted by J. S. Woodsworth, in *Strangers Within our Gates*, 1909.

M. Simok and M. Selenk endeavored to ascertain how many adults they could crowd into a given space. Selenk managed to accommodate forty-three occupants in five rooms where only fourteen could hope to find sufficient atmosphere for healthy respiration. Simok ran his neighbor close, having twenty-four in one room where only seven should have been. His rooms were too low, and lacked ventilation. In consideration of the immense profits made by such economic means, Magistrate Daly, at this morning's police court, charged Selenk \$15 and costs, and Simok \$10 and costs.

J. S. Woodsworth, quoting "an ordinary police court item from a Winnipeg daily newspaper," in *Strangers Within Our Gates*, 1909.



174. Dufferin Street, Winnipeg, c. 1908.



175. Jewish store, Winnipeg, 1902.



176. Winnipeg, early 1900s.



7 New Generation





177. English immigrants, Quebec City, c. 1911.



178. Russian family, Alberta, c. 1907.

Who are we? The Population of Canada

Within the past decade, Canada has risen from the status of a colony to that of a nation. A national consciousness has developed—that is, a nation has been born. A few years ago Canadian-born children described themselves as English, Irish, Scotch or French, according as their ancestors had come from England, Ireland, Scotland or France. Today our children boast themselves Canadians, and the latest arrivals

from Austria and Russia help to swell the chorus, “The Maple Leaf Forever.”

There has not been sufficient time to develop a fixed Canadian type, but there is a certain indefinite **something** that at once writes us and distinguishes us from all the world besides. Our hearts all thrill in response to the magical phrase — “This Canada of Ours!” We are Canadians.

J. S. Woodsworth, *Strangers Within Our Gates*, 1909.



179. Central European mother and child, Saskatchewan, c. 1903.

The filling up of the North-west with settlers is not merely a question of furnishing a market for the manufacturers and the traders of the east. It is not merely a question of filling that country with people who will produce wheat and buy manufactured goods. It is a question of the ultimate result of the efforts being put forward for the building up of a Canadian nationality, so that our children may form one of the great civilizations of the world, and be one of the greatest forces in that civilization.

Frank Oliver, M.P. (Lib) Alberta,
House of Commons, July 14, 1903.



180. French father and child, Alberta, c. 1904.



181. Black American rancher's family, Alberta, 1890s.



182. Icelandic girl.



183. Ruthenian children, Teulon, Manitoba.



184. Farm children in Saskatchewan.

Our immigration last year was about 4% of our population.

When it is considered how slow is the natural increase in a nation—that is, the excess of births over deaths — it becomes evident what an enormous strain is being put upon our institutions. We, as Canadians, must do in one year what under normal conditions would be spread over many years.

Fancy a mother with her own baby to care for adopting half a dozen other babies — some of them, too, of very uncertain tempers! Fancy a family increased suddenly by the presence of several strange children! What a problem to feed and clothe them — to train them and educate them — to instil into them the family traditions and impart to them the family spirit!

J. S. Woodsworth, *Strangers Within Our Gates*, 1909.



185. Mormon picnic, Alberta.

In Western Canada there is to be seen today that most fascinating of all human phenomena, the making of a nation. Out of breeds diverse in traditions, in ideals, in speech, and in manner of life, Saxon and Slav, Teuton, Celt and Gaul, one people is being made. The blood strains of great races will mingle in the blood of a race greater than the greatest of them all.

Ralph Connor's preface to his novel, *The Foreigner*, 1909.



186. Winnipeg, c. 1910.



187. Chinese children.



188. Roumanian mothers and children, Winnipeg.



189. Japanese family, British Columbia.



190. Ukrainian family, Alberta, 1913.

I speak as one who has seen the work of the early pioneers and lived among the people while the capabilities of the soil were being tested. I have seen the years of hail, wind, drouth and frost, and in the light of that experience I have no hesitation in saying that in a comparatively short time you may look to see the people of the West producing upon a scale which will render them, man for man, one of the richest and most independent agricultural communities in the world.

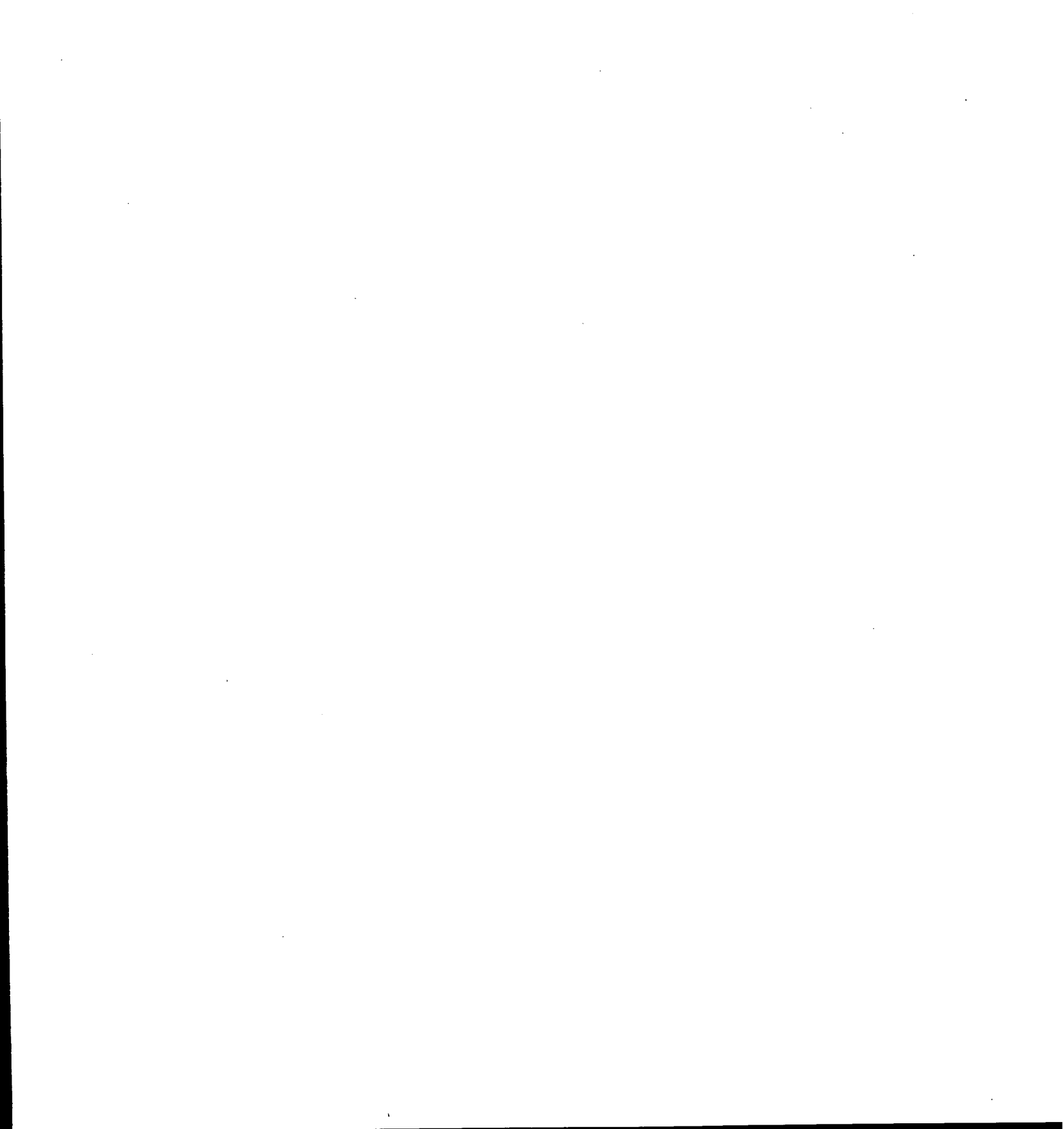
Here, then, we have the situation in a nutshell — a vast and productive territory becoming quickly occupied by a throng of people who will be called upon to take up the duties of citizenship almost at once, whose successful pursuit of agriculture will make them financially independent, and who in a short time will constitute a most potent factor in the national life of Canada.

Clifford Sifton, Minister of the Interior, 1896-1905, speaking in Toronto, November 17, 1902.









Between 1896 and 1914, the Canadian government carried out a vigorous programme in central Europe, Britain, and the United States to persuade people to immigrate to the Canadian west, "The Last Best West." Hundreds of thousands of prospective settlers from diverse and distinctive ethnic backgrounds responded, leading to an extraordinary mass migration which changed the face of Canada.

This great campaign to populate the west is presented here by Jean Bruce, in a compelling and moving selection of more than 190 photographs of the period, together with short related texts. Her superb pictorial history gives a fine sense of scope and perspective to this vital period in the growth of Canada. We see all the paraphernalia of the government advertising campaign, the journey from the settlers' homelands, the first prairie homesteads, the development of western cities and industries and, above all, the people whose lives transformed — and were transformed by — the Canadian west.



Jean Bruce has been a producer, researcher or interviewer for numerous C.B.C. radio and television shows, and was the historical consultant for the notable television series, *The Days Before Yesterday*. She has written many reports and background papers for federal government departments and agencies, and her articles have

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