Chapter 1
LES DÉBUTS / THE BEGINNING

COLONISATION

par Soeur Alice Trottier

Avec les trois dernières décennies du 19e siècle s'ouvrit la période de l'immigration massive dans l'Ouest canadien.

En 1870, l'élément français catholique dans tout l'Ouest représentait une bonne moitié de la population de descendance européenne. C'est alors que le gouvernement fédéral acquit les territoires de la puissante Compagnie de la Baie d'Hudson mais sans tenir compte de la collectivité métisse de l'Assiniboia. Lésés dans leurs droits les plus fondamentaux, les Métis se trouvaient menacés par l'immigration anglo-saxonne qui envahissait l'Ouest. Et c'est ainsi que Louis Riel devint leur porte-parole. Le conflit se conclut à Ottawa quand des délégués métis présentèrent une liste de droits que le Parlement canadien ratifia par l'Acte du Manitoba. Et le Manitoba devenait province de la Confédération du Canada.

Mgr Alexandre Taché de Saint-Boniface et Mgr Vital Grandin de Saint-Albert se rendirent compte que les garantis constitutionnels d'Ottawa ne dureraient pas indéfiniment si le pourcentage de la population à caractère français devait diminuer graduellement. Ils comprirent qu'à moins de faire des efforts soutenus pour attirer des colons canadiens-français de la province de Québec et des Etats-Unis, la minorité française et catholique de l'Ouest canadien serait bientôt submergée par l'immigration "étrangère" qui menaçait ses intérêts religieux et nationaux. Il fallait établir plus de colons, plus d'écoles et plus d'églises. La colonisation s'offrait comme l'unique planche de salut.

Les Métis et les Blancs avaient été encouragés à acquérir les bonnes terres que le gouvernement offrait gratuitement et à se grouper en paroisses afin d'être en mesure de résister à l'infiltration protestante. Mais le Diocèse de Saint-Albert ne pouvait suffire à la tâche. Erigé en 1871, il s'étendait des montagnes Rocheuses jusqu'à la baie d'Hudson et comprenait l'Alberta, la Saskatchewan et les Territoires du Nord-Ouest. Mgr Grandin voyait les parties colonisables, au sud et à l'ouest, habitées par des protestants généralement anti-catholiques. Chaque nouvelle vague d'immigrants réduisait la proportion catholique et canadienne-française du diocèse.

A cette époque, les canadiens-français de l'Ouest devaient lutter sur deux fronts à la fois: à Ottawa et à Régina (capitale des Territoires du Nord-Ouest). Le ministère des Affaires Indiennes et le Conseil de l'Instruction publique voulaient abolir la religion catholique et la langue française. Des Ordonnances en matière d'éducation apportèrent des restrictions dans la réglementation scolaire, dimimuant sensiblement l'influence catholique et française.

Mgr Grandin s'appuyait sur son métropolitain, Mgr Taché, pour recevoir des directives. Le 20 novembre 1889, il adressa à tous les évêques du Québec une lettre circulaire dans laquelle il exposait la situation intolérable aux catholiques du Nord-Ouest; il demandait du renfort. Il indiquait le remède: une forte immigration catholique. Il les suppliait de diriger vers l'Ouest quelques-uns des milliers de cultivateurs de leur province qui quittaient leurs terres en quête

d'emplois dans les filatures, les usines et les mines américaines.

Les six états formant la Nouvelle-Angleterre contenaient, en 1889, une population de plusieurs centaines de milliers de Canadiens-français. Ces Franco-Américains avaient formé des paroisses, érigé de leurs deniers leurs églises et leurs écoles; étaient-ils prêts à quitter une culture pour en prendre une autre dans une région éloignée que beaucoup s'imaginaient être un désert?

Les évêques de la province de Québec n'étaient pas prêts à dépeupler leurs propres paroisses. Tout au plus pouvaient-ils accorder aux évêques de l'Ouest la faveur d'orienter plutôt vers l'Ouest ceux de leurs diocésains qui envisageaient d'aller aux Etats-Unis.

Il fallait à Mgr Grandin un prêtre zélé et dévoué, prêt à donner quelques années de sa vie pour s'occuper de ce mouvement migratoire en direction de l'Ouest, c'est-à-dire éveiller le désir d'aller défricher et cultiver ces nouvelles terres offertes aux premiers occupants. Mgr Grandin eut recours à l'archevêque de Montréal, Mgr Edouard-Charles Fabre, pour obtenir ce prêtre qualifié qui devait travailler à la colonisation de l'Ouest. L'abbé Jean-Baptiste Morin fut tout indiqué comme agent colonisateur pour la région d'Edmonton. Son travail consistait à recruter des colons de la province de Québec – tâche qui devait se faire discrète vu l'opposition qui ralentissait cette immigration – et également de la Nouvelle-Angleterre et de l'Ouest américain. Il fallait tout d'abord des agriculteurs munis d'un certain capital et capables de trimer dur pour rendre productif le sol extraordinairement fertile de l'Ouest.

Dès sa nomination, l'abbé Morin se mit à l'oeuvre. Le premier contingent de colons qu'il réussit à recruter quitta Montréal le 17 mars 1891 et arriva à Saint-Albert le 2 avril suivant. Quelques jours plus tard, les hommes se dirigèrent vers la région qu'on appelait "Le Grand Brûlé" pour y choisir leurs homesteads. Le colonisateur entreprit de nombreux voyages entre l'Est et l'Ouest et à force de réclames publicitaires, de visites et de conférences dans les paroisses, il réussit à diriger vers l'Ouest, de 1891 à 1899, près de 620 familles. L'abbé Morin désirait créer dans l'Ouest une colonie agricole solide et durable. Il avait rêvé d'y établir 6000 familles car il était convaincu que l'Ouest possédait tout ce qu'il fallait pour fonder des paroisses francophones. En même temps, il constatait le demi-succès de son oeuvre. Il présageait l'envahissement de l'Ouest canadien par cette marée d'immigrants étrangers.

A la fin de l'année 1896, les colonies étaient en pleine voie de prospérité: les états de l'Ouest américain continuaient à fournir une bonne classe de colons. L'abbé Morin pouvait compter avec satisfaction neuf centres où il avait aidé à établir des colons: Edmonton, Saint-Albert, Morinville, Fort Saskatchewan ou Lamoureux, Stony Plain, Beaumont, Saint-Pierre de Villeneuve, Rivière Qui Barre et Végreville.

Deux ans plus tôt, deux colons français, MM. Théodore Gelot et Eugène Ménard, s'étaient aventurés au nord de la limite des premières terres concédées. Ils devenaient les fondateurs d'une nouvelle paroisse à laquelle l'évêque de Saint-Albert, Mgr Emile Legal, donnera son nom.

The last three decades of the nineteenth century were marked by a massive immigration to Western Canada. In 1870, the French and Catholic element in the West represented a good half of the population of European descent. It was then that the federal government acquired Rupert's Land from the Hudson's Bay Company but without taking into account the Metis of the Assiniboia colony. The latter felt that Ottawa was encroaching upon their fundamental rights at the same time that they were being endangered by the Anglo-Saxon immigration which was invading the West. The Red River Rebellion was settled in Ottawa when the delegates from the Metis nation presented a list of rights which were embodied into the Act of Manitoba by the Canadian parliament. Manitoba became a province of the Canadian Confederation.

Archbishop Alexandre Taché of St. Boniface and Bishop Vital Grandin of St. Albert realized that the constitutional guarantees would not endure indefinitely if the French element of the population were to diminish; they understood that a combined effort was to be made in order to attract Francophone settlers from the provinces of Quebec and from the United States. The French and Catholic minority and their religious existence was threatened by the massive immigration from abroad. There was an urgent need for more Catholic settlers, more churches and more schools. The unique remedy to the situation was colonization.

The Metis and the French Canadian settlers had been encouraged to take the best homesteads available which the Government offered gratuitously, and to regroup themselves in parishes in order to resist the "Protestant" infiltration. But the Diocese of St. Albert could not meet this challenge alone. Erected in 1871, it extended from the Rockies to the Hudson Bay and comprised

Alberta, Saskatchewan and the Northwest Territories. Bishop Grandin could not envisage a reduction of the Catholic and French Canadian portion of his diocese by successive waves of immigrant strangers in the land. At the same time, the Department of Indian Affairs and the Council of Public Instruction were endeavoring to abolish Catholic religion and the French language in the schools through certain arbitrary Ordinances.

Bishop Grandin sought guidance from Bishop Taché. On November 20, 1889, he sent a circular letter to all bishops of the province of Quebec exposing the intolerable situation which prevailed against the Catholics of the West. He clearly indicated the solution to the problem: a strong Catholic immigration. He entreated them to re-direct to the West those of their flocks who were abandoning their farmland to seek jobs in the American manufactures.

The six New England states contained in 1889, a population of hundreds of thousands of French-Canadians. These Franco-Americans had established parishes, built their own churches and schools. Would they be ready to depopulate their own parishes. The best they could do was to orientate towards the West those of their diocesans who had already decided to leave for the American side.

The bishop of St. Albert needed a devoted and zealous priest who would be willing to give a few years of his life to the work of colonization. Archbishop Fabre of Montreal "lent" him Father Jean Baptiste Morin whom he considered the ideal person to set forth a migratory movement of French Canadians to the West. As an official colonizing agent of the government, his work consisted in recruiting families from the province of Quebec, from the New England states as well as from the American West. These settlers had to be of a special class: farmers with some assets and capable of hard labour on an extraordinarily fertile land waiting for strong arms to bring it into cultivation.

Immediately after his nomination, Father Morin started his recruiting campaign. His first "contingent" of settlers left Montreal on March 17, 1891 and arrived in St. Albert on the following April 2nd. A few days later, accompanied by Father Morin, the men went to the region called "Le Grand Brûlé" (Egg Lake) to choose their homesteads. Subsequently, the colonizer made numerous trips to Quebec and to the eastern American states. From 1891 to 1899, through wide publicity, numerous visits and conferences in the parishes, he succeeded in establishing about 620 families in what is central Alberta. His dream had been to bring 6,000 Francophone and Catholic families. From the very beginning, he was convinced that the Canadian West possessed all that was necessary to create a Francophone society. At the same time, he recognized that his work had not met the success it had deserved. The Canadian West was being invaded by a flood of immigrants sponsored by the federal government, especially during the Liberal administration.

At the end of 1896, the colonies were developing rapidly. Father Morin could consider with satisfaction that he had helped to establish nine centres: Edmonton, St. Albert, Morinville, Fort Saskatchewan or Lamoureux, Stony Plain, Beaumont, Saint-Pierre de Villeneuve, Rivière Qui Barre and Vegreville.

Meanwhile, in 1894, two Frenchmen, Théodore Gelot and Eugène Ménard, had asked for their homesteads north of the limit of the first concessions. They became the founders of a new parish to which the bishop of St.Albert, Bishop Emile Legal, gave his name.

La Loi des Terres

La Loi des Terres (1872) du Dominion fixait les modalités et les conditions qui gouvernaient la distribution aux colons des sections paires. Dans la troisième partie de sa brochure de 1893, l'abbé Morin a tracé clairement un schéma de ce que tout colon devait rencontrer au regard de la loi(1). Quand il s'agissait de cessions ou de ventes, le terme officiel était "quart de section", la plus petite étendue détaillée pour les terres à culture ou élevage. Tout colon âgé de 18 ans révolus pouvait facilement se procurer un quart de section ou 160 acres de bonne terre moyennant la somme de 10$.

Le concessionnaire pouvait choisir l'un des modes suivants:

Celui de trois ans: il devait demeurer au moins six mois de l'année sur sa terre, et mettre en culture, en moyenne, cinq acres par année.

S'il ne pouvait facilement demeurer sur son homestead pendant six mois de l'année, il lui était loisible, durant les trois premières années de son inscription, de demeurer dans un rayon de deux milles de sa ferme. Cependant, il devait faire des travaux déterminés: la première année, défricher 10 acres de terre; la deuxième, ensemencer ces 10 acres et en défricher 15 autres; la troisième, ensemencer les 25 acres et en défricher 12 autres, construire une maison et l'habiter pendant les trois derniers mois qui précéderaient sa demande de lettres patentes.

Il y avait encore le système de cinq ans. Le colon pouvait s'absenter de sa terre pendant les deux premières années, mais dans les six mois qui suivaient son inscription, il devait rendre au moins cinq acres propres à la culture, les ensemencer la seconde anné, et en défricher dix autres. Il devait commencer à habiter son homestead avant l'expiration de la seconde année et, dès lors, remplir les conditions déterminées par le premier système. Après avoir accompli les modalités prescrites, le colon pouvait se présenter au Bureau des Terres où il recevait sans plus de formalités, les lettres patentes qui le rendaient propriétaire incontesté et incontestable de son homestead.
(1)Tiré de FOI ET TENACITE: HISTOIRE DE MORINVILLE, 1891-1991, p. 16

The Dominion Land Act of 1872 set the methods and conditions for the distribution of even-numbered sections to settlers. In the third part of his brochure, written in 1893, Father Morin clearly traced the plan that each settler was to follow in respect to the law. When a question of transfer or sale arose the official term used was "a quarter section", the smallest surface considered for agricultural land or raising of stock. All settler who was 18 years of age could easily obtain a quarter-section of good, productive land for the sum of $10.

The homesteader could choose either of the following methods:

The three-year method; the settler had to live on his land at least six months of the year and open at least five acres a year to cultivation.

If it was not easily feasible for the settler to live on his assigned homestead during six months out of the year, he was required, during the first three years following the granting of his land, to live within a radius of two miles from his farm. He was also required to carry through with certain specified tasks: during the first year, he was expected to clear ten acres of land; the second year, he had to seed those ten acres and clear fifteen others; the third year, he was required to seed twenty-five acres and clear another twelve, build a house and live in it during the three months preceding his request for official registration of his lands.

There was also in effect a five-year system, whereby the homesteader could be absent from his farm during the first two years; during the first six months following the date of his filing a claim, however, he had to clear at least five acres suitable for cultivatable land. He was then required to seed these five acres the second year and clear another ten. He was expected to begin living on his homestead before the end of the second year and from that time on, was required to fulfill the conditions as determined by the first system.

After meeting all these conditions, the homesteader could go to the Land Office, where,

Sawmill Pioneer Days

without further formality, he received the registration papers entitling him to the undisputed and uncontestable ownership of his homestead.

(Taken from FOI ET TENACITE: HISTOIRE DE MORINVILLE, 1891-1991, p. 16)

From the Hudson's Bay Company to Canada to the Settlers

by Annette Potvin, s.g.m.

There was a time when Rupert's Land and what was called the Northwest Territories belonged to the Hudson's Bay Company. On July 15, 1870 the Company transferred this vast area to the Dominion of Canada, but it retained blocks around the trading posts not exceeding a total of 50,000 acres, as well as one-twentieth of the land in the fertile belt which was bounded by the United States, the Rocky Mountains, North Saskatchewan, Lake Winnipeg, Lake of the Woods and the waters linking them. This one-twentieth finally comprised 6,639,059 acres.

During the Hudson's Bay Regime a certain part of the land had passed into private hands; more was set aside for Indian reservations, a grant to the Half Breeds, to the settlers of the Selkirk period, to members of the Wolseley's expedition and to others.

The remaining land was used by the federal government for the next 60 years for the promotion of settlement and for the building of the railways.

Land Survey

April 25, 1871 a uniform land survey was begun, made up of townships. Each township, six miles by six miles contained 36 sections, each measuring one square mile making 640 acres divided into four equal parts of 160 acres (a quarter section).

Townships were numbered northward from a base line on the American border. Ranges of townships were counted east and west from a principal meridian running through Fort Garry. The next meridian west of this principal meridian was called the second; the next, the third meridian, and the next the fourth, and so on, as indicated on the accompanying map. The sections were numbered from the southeast corner of each township as indicated below.

Provision for Homesteaders

April 14, 1872, the first Dominion Lands Act made provisions for free quarter-section homestead grants, reservation of sections 11 and 29 in each township as endowment to public schools and allocation of section 8 and three-quarters of section 26 (the whole of 26 in every fifth township) claimed by the Hudson's Bay Company.

October 21, 1880, the Canadian Pacific Railway received a grant of 25,000,000 acres between Winnipeg and the Rockies. Besides, the Canadian Pacific Railways had the right to alternate sections in a belt 24 miles on either side of its main line. The Company eventually owned 26,055,462 acres.

July 20, 1908 by the New Dominion Land Act, the railway land grant system was liquidated. It had served its purpose.

Les Territoires du Nord-Ouest, appelés Terre de Rupert, appartenaient à la Compagnie de la Baie d'Hudson. Le 15 juillet 1870, elle cédait ce vaste territoire au Dominion du Canada qui put alors commencer à réaliser son projet de chemin de fer et de colonisation de ces terres par des immigrants.

Le 25 avril 1871 marque le début de l'arpentage systématique de ces terres en "cantons" et en "concessions". Le 14 avril de l'année suivante, la "Loi des Terres" du Dominion prévoit l'allocation de homesteads (quart de sections) gratuits, la réservation des sections 11 et 29 de chaque canton pour les écoles publiques et l'allocation de la section 8 et des trois quarts de la section 26 (la section 26 au complet à tous les cinq cantons) à la Compagnie de la Baie d'Hudson.

Arrivée de Théodore Gelot et Eugène Ménard

Marie Rose Gelot et Annette Potvin s.g.m.

Grâce au Journal sous forme de sept carnets laissés par l'abbé Jean-Baptiste Morin, nous pouvons fixer certaines dates importantes de l'histoire de Legal. Il écrivait en date du 23 octobre 1894:

> Je passe la journée à Edmonton, [...] arrivent avec moi, 7 allemands, [...] 2 français, Gelot et Ménard.

Ces deux Français deviendront les fondateurs de ce qui sera plus tard appelé Legal. Ils venaient de la Californie où ils avaient lu des brochures publiées par l'abbé Morin, invitant des pionniers à venir dans l'Ouest canadien y prendre de bonnes terres au prix modique de 10$. Dès leur arrivée en compagnie du prêtre colonisateur, ils ont probablement été hébergés à Saint-Albert et Morinville. Cela leur permit de visiter différents endroits du pays avant d'arrêter leur choix sur un endroit au nord-est du Lac des Oeufs. A quel moment?

Les documents officiels nous apprennent que

Théodore Gelot et Eugène Ménard étaient à Edmonton le 29 novembre 1894 afin de présenter leur demande pour un ''homestead''. On leur donna le premier de la région: l'un le sud-est et l'autre le nord-est de la section 14, Township 57, Range 25, ouest du 4e méridien. C'est probablement aussi ce jour-là qu'ils achetèrent: ''deux chevaux, un wagon, une vache, une hache, une pelle, un marteau, une scie, des clous et un sac de farine''.

Puis ils prirent la route à travers bois, marécages, ruisseaux et mille autres obstacles pour se rendre au lieu qui deviendra leur nouvelle demeure à la Section 14. Très fatigués, ils couchèrent ce soir-là sous leur wagon qu'ils avaient eu soin d'entourer de branches comme protection contre le froid de l'automne. Debout très tôt le lendemain matin, ils se mettent à l'oeuvre pour se construire une maison en remplacement de leur abri d'occasion. S'étant assurés de la ligne de démarcation entre les deux homesteads, ils creusent quatre pieds de profondeur sur une étendue d'environ 20 pieds carrés, 10 de chaque côté de la ligne de démarcation. Puis avec des arbres abattus sur leur terrain, ils construisent au dessus de cette excavation, une habitation de quatre pieds de hauteur qu'ils couvrent de tourbe. Dans la porte ils mettent un chassis sans doute donné par Mgr Grandin. Ainsi en unissant leurs efforts et leurs ingéniosités ils remplissent l'obligation imposée par le ministère des terres d'avoir une maison sur un homestead avant d'en recevoir le titre ordinairement au bout de trois ans. Ils ont également soin de se procurer une source d'eau pure et fraîche en se creusant à la pelle un puits de grande profondeur. Il ne leur reste plus qu'à se procurer de la nourriture. Comme Théodore avait apporté son fusil qu'il avait acheté en Californie, ils peuvent tuer du gibier, du lièvre, de la perdrix et du chevreuil.

Première maison construite par Théodore Gelot & Eugène Ménard. Ils l'habitèrent pendant six ans (1894-1900): Henriette Gelot, Eugène Ménard, Eugène Boivin, Théodore Gelot, Narcisse Gelot. Cette photo fut prise vers les 1920.

Anecdote: Quand Théodore Gelot et Eugène Ménard furent nouvellement arrivés sur leur Section 14, ils allaient à Morinville pour la messe du dimanche. Je ne sais pas s'ils avaient un calendrier, toujours est-il qu'un jour ils arrivent vêtus de leurs habits du dimanche pour la messe à Morinville. Or c'était un lundi. Il paraît qu'on les a taquinés longtemps pour cette méprise.

In the history of Legal, certain important dates can be confirmed thanks to seven personal diaries left by (Father) Abbot Jean-Baptiste Morin. October 23, 1894, he wrote:

> I spent the day in Edmonton [...] with me were seven Germans [...] two Frenchmen, Gelot and Ménard.

These two Frenchmen were to eventually become the founders of Legal. While in California, they had read pamphlets published by Father Morin, inviting pioneers to come and settle in Western Canada where land could be purchased for $10. Upon their arrival, they either lodged in St. Albert or Morinville. From there, they were able to look over several areas before deciding on a site northeast of Egg Lake.

Official documents state that on November 29, 1894, Théodore Gelot and Eugène Ménard applied for their homestead. They were given the first homestead of the region, one on the NE-14-57-24-W4 and the other on the SE-14-57-24-W4. It appears that on that same day, they bought two horses, a wagon, a cow, an axe, a shovel, a hammer, a saw, nails and a bag of flour. Then they began their long trek through the woods, rivers, muskeg and thousands of other obstacles before reaching their section of land. Completely exhausted, they settled that night under their wagons after having surrounded it with branches to protect them from the autumn cold. Early the next morning, they began building their home, after making certain they were on the demarcation line. The house measured 20 square feet, 10 of which were on each side of the demarcation line, thus fulfilling their obligation to the government in building a residence on each of their sections of land before obtaining the title to their homestead. With their shovel, they dug a deep well which provided them with a good supply of pure water. Théodore had brought his gun with him from California, so he was able to provide food by hunting deer, rabbit and partridge.

In the life of these two courageous pioneers, the following anecdote is worthy of mention. After Théodore and Eugène had settled on their Section

14, they attended mass on Sundays in Morinville. It is not known whether they had a calendar, but one day, all dressed up in their Sunday best, they started out for Morinville to attend their regular service. Upon their arrival, they were told it was Monday! Needless to say, the two men were teased a long time for their error!

GELOT, Théodore & Henriette (Michaud)

Théodore Gelot, fils de Jean Gelot et de Thénais Génoso est né à Davix, Vendée, France, le 23 février 1862. D'une famille de cinq enfants, il ne fréquenta pas l'école comme beaucoup d'enfants de ce temps là. A l'âge de neuf ans il fut embauché comme cocher pour conduire le cheval du médecin local qui visitait ses patients à domicile. Il remplit cette tâche jusqu'à la mort du docteur.

Vers 1889 Théodore et son frère Jules quittèrent leurs pays natal et se rendirent à la Vallée de Sacramento en Californie où ils travaillèrent comme vigneron. Après un an à l'étranger, Jules retourna en France. Théodore continua à cultiver la vigne. Un jour il fit la connaissance d'Eugène Ménard venue lui aussi de France. Ils devinrent bons amis. Eugène souffrait de la fièvre des foins. Le médecin lui conseilla d'essayer un climat plus froid. Sur ces entrefaites, il tombe sur une brochure d'un Abbé Jean-Baptiste Morin colonisateur pour l'Ouest canadien. Il en fait part à Théodore et ensemble ils décidèrent de tenter l'aventure de venir au Canada. Ils prirent le bateau à San Francisco pour se rendre à Vancouver et de là, il prirent le train vers Calgary. C'est ici qu'ils rencontrèrent l'abbé J. B. Morin. Avaient-ils fait ce rendez-vous ou est-ce une coïncidence? Nous ne le savons pas. Ce que le journal de l'abbé Morin nous apprend c'est qu'il revenait d'un voyage à Montréal quand les "deux français" s'adjoignirent à son contingent de colons et firent le trajet avec lui. C'est ainsi qu'ils aboutirent éventuellement sur leur homestead Section 14.

Les débuts furent durs, mais bientôt d'autres pionniers vinrent les rejoindre. Le premier fut Mathias Webber qui arriva le 15 juin 1895 et prit le Homestead SW-14-57-25-W4, voisin de nos deux français. Puis ce fut l'arrivée de Joseph et Léandre Langevin le 2 février 1897. En 1898, seize homesteaders vinrent s'installer dans la région et avec le temps le nombre augmenta considérablement. (Voir la liste de "homesteaders" de 1894 à 1916 plus loin)

Les années s'écoulèrent. Vers 1901 Eugène Ménard s'était construit une maison et s'était marié pendant que Théodore demeurait seul. Vers 1905-06 celui-ci se décida lui aussi de se construire une maison convenable avec l'aide de son voisin Mathias Webber. (C'est tout ce que nous avons de ce M. Webber. Il a sans doute quitté Legal assez tôt).

Quand sa maison fut finie, Théodore alla voir son curé, M. l'abbé J.A. Normandeau et lui dit: "Maintenant que j'ai une bonne maison, il ne me manque plus qu'une femme. Connaissez-vous une fille qui me conviendrait et qui accepterait d'épouser un vieux pionnier comme moi?"

Théodore avait 45 ans. L'abbé Normandeau contacta les Oblats de la paroisse Saint-Joachim à Edmonton pour s'informer. On lui répondit qu'il y avait au couvent des Fidèles Compagnes de Jésus, voisin de l'église, une fille assez âgée, une française. Il s'agissait d'Henriette Michaud.

Henriette Michaud est née le 27 avril 1873 à Léon, Rone, France, fille d'Auguste Michaud et de Marie Fages. La mère est décédée à la naissance d'Henriette. Le père qui avait déjà deux filles et deux garçons ne pouvait pas garder la petite Henriette. Il la confia donc aux soins des religieuses Fidèles Compagnes de Jésus. C'est ainsi qu'Henriette passa son enfance et sa jeunesse au couvent.

Quand ces religieuses quittèrent la France pour l'Angleterre, en 1902, elles amenèrent Henriette avec elles. Après deux ans en ce pays, où Henriette apprit l'anglais, elles partirent pour le Canada et offrirent à Henriette de les accompagner. Elle trouva l'aventure intéressante et accepta. C'est à Edmonton qu'elle alla vivre au couvent des Fidèles Compagnes de Jésus où elle se trouvait quand Théodore se cherchait une femme.

Henriette Michaud (désignée par un X) en habit de religieuse pour faire la traversée de l'Angleterre au Canada avec les Fidèles Compagnes de Jésus

No. 14913

DOMINION LANDS.

INTERIM HOMESTEAD RECEIPT.

No. 3095

EDMONTON, ALBERTA. *Agency,*

29th November 1894

I Certify *that I have received from* Theodore Gelot

the sum of TEN *Dollars, being the office fee for Homestead Entry for* S. E.

Quarter of Section 14 *Township* 57 *Range* 25

West of the 4th *Meridian, and that the said* Theodore Gelot

is, in consequence of such entry and payment, vested with the rights conferred in such cases by the provisions of "The Dominion Lands Act," respecting Homestead rights.

The holder of this receipt is required to give six months' notice in writing to the Commissioner of Dominion Lands, Winnipeg, before taking application for patent.

Granted under Clause 38, Chapter 54, Revised Statutes of Canada.

NOTE.—All minerals, except stone, existing on or under the lands herein described, are reserved to Her Majesty.

J. A. Loyat Jr. *Local Agent.*

☞ NOTE.—The conditions upon which this Entry is granted are printed on the back hereof.

Interim Homestead Receipt

Sur l'avis de l'abbé Normandeau, Théodore se rendit au presbytère de la paroisse Saint-Joachim rejoindre le père J. H. Emard, o.m.i. qui l'accompagna au couvent des Fidèles Compagnes de Jésus pour lui présenter Henriette Michaud. Il semble que Théodore et Henriette se plurent mutuellement puisqu'après seulement trois rencontres, ils étaient prêts pour le mariage qui fut célébré en l'église Saint-Joachim. Le certificat nuptial leur fut donnée par le père J. H. Emard le 10 juin 1907. Deux amis servirent de témoins.

Mariage de Théodore Gelot & Henriette Michaud, le 10 juin 1907 à l'Eglise St-Joachim, Edmonton

Après la cérémonie, les nouveaux mariés partirent en ''buggy'' vers Saint-Emile de Legal où les accueillirent avec joie un bon nombre d'amis(es). Henriette goûta beaucoup de bonheur en compagnie de Théodore et de ses voisines toujours prêtes à l'aider.

L'année suivante, Henriette donna naissance à un garçon à l'hôpital Général d'Edmonton le 5 mai 1908. Le 10 suivant, il fut baptisé à l'église Saint-Joachim par le Père A. Husson, o.m.i. On lui donna le nom de Narcisse, celui de son parrain, Narcisse Brissette. Son épouse, Cécilia Denis était marraine.

Le 22 juillet 1909 c'est une fille qu'Henriette mit au monde, cette fois à Legal avec l'aide de Mathilda St-Amand épouse de Charles Ouellette, Julie Garneau épouse de Louis Bachand et Mme Auguste Tieulié, compétentes sages femmes. L'enfant reçut le baptême trois jours plus tard, administré par M. l'abbé J.A. Normandeau curé de Legal. Le parrain et la marraine furent Delphis Coulombe et son épouse Claire Gagné. On lui donna le nom de Marie Rose. Henriette était alors âgée de 37 ans.

Théodore et Henriette partageaient la joie d'un foyer uni. Rajeuni par la présence d'une femme dans son foyer, Théodore continuait de travailler fort et il voyait progresser sa ferme d'année en année. Henriette de son côté trouvait son bonheur à prendre soin de la maison, à cultiver son jardin et à élever son garçon et sa fille. Quelle différence avec la vie au couvent. Elle n'a jamais travaillé dans les champs mais elle apprit à traire les vaches afin de remplacer Théodore à cette tâche quand il était trop occupé avec les semailles ou les récoltes.

Marie-Rose, Henriette, Théodore & Narcisse Gelot

En 1926 Théodore et son épouse vécurent une expérience exceptionnelle. Ensemble ils retournèrent visiter la mère-patrie qu'ils avaient quittée, elle depuis 24 ans et lui depuis 37 ans.

En 1924 Eugène Ménard, le compagnon et co-fondateur (de Legal) de Théodore était décédé laissant son avoir à sa famille et une modique somme à ses tuteurs, Ménésippe Massie et Théodore Gelot. Théodore profita de son voyage en France pour remettre à la famille d'Eugène ce que celui-ci leur avait laissé en héritage. Pour Théodore et Henriette, revoir leur pays, leurs frères

Famille de Théodore en 1926 lors de son voyage en France avec Henriette (située en avant, à gauche)

et leurs soeurs fut une expérience dont ils parleront pendant longtemps.

Le 27 juillet 1927, leur fille épousait Gabriel Tieulié et le 25 novembre 1930, leur fils Narcisse épousait Alice Ouelette. Théodore donna alors sa ferme à son fils puis il démémagea au village avec Henriette. Ils achetèrent une maison très confortable, celle de Joseph (Joe) Trudelle, puis ils se firent un grand jardin. Théodore était bon jardinier et il aimait se tenir occupé. Enfin à sa retraite, ce valeureux pionnier de la toute première heure trouvait le temps de se recréer en compagnie de sa fidèle compagne et de leurs voisins. Ils aimaient partager une bonne partie de cartes ou une soirée de danse et de chant. Ils aimaient beaucoup la lecture. Tous deux avaient appris à lire depuis leur mariage au moyen du journal ''La Presse''.

Théodore et Henriette aimaient surtout recevoir la visite de leurs enfants et petits-enfants qu'ils chérissaient profondément. Malgré qu'ils se soient engagés dans la vie conjugale à un âge relativement avancé, ils purent fêter leur cinquantième anniversaire de mariage, le 10 juin 1957, même si elle était sur son lit d'hôpital à Westlock. Toute la famille était présente pour cette célébration y compris son fils Narcisse et son épouse accompagnés de leurs fils Léo et Alfred avec leurs épouses et enfants, venus de Val d'Or pour cette occasion. Cette fête en était aussi une d'adieux puisque quatre jours plus tard Henriette quittait cette terre pour l'au-delà. Théodore lui survivra quelques années (17 octobre 1959). Théodore et Henriette ont laissé le souvenir d'un couple uni, joyeux et pacifique.

Théodore Gelot, son of Jean Gelot and Thénais Génoso, was born in Davix, Vendée, France on February 23, 1862 of a family of five children. Unable to attend school like the other children, he was hired at nine years of age as coachman to the doctor who made house calls to his patients.

Théodore & Henriette Gelot – Anniversaire

In 1889, Théodore and his brother Jules left France and immigrated to Sacramento, California, working in the vineyards. Jules returned to France after one year, but Théodore stayed on, and this is where he met Eugène Ménard. They became very good friends. As Eugène suffered from hay fever, the doctor suggested living in a colder climate. At that time, Eugène had read pamphlets published by Father Morin, pioneering in Western Canada. He shared this information with Théodore and together they began their adventure. They boarded the boat in San Francisco and after their arrival in Vancouver, they headed to Calgary by train and coincidentally or not, they met with Father Morin. Apparently, Father Morin was coming back from Montreal with other colonizers; Théodore and Eugène joined the group and ended up on Section 14.

The beginnings were very difficult, but many other pioneers eventually joined the settlers. Among the first to arrive was Mathias Webber who bought his homestead next to Théodore and Eugène on June 15, 1895.

Then came Joseph and Léandre Langevin on February 2, 1897. In 1898, 16 more homesteaders arrived in the region and the flow of pioneers continued. The years went by and Eugène Ménard married and built himself a new home in 1901. Théodore remained single but with the help of Mathias Webber, he also built himself a new home in 1905-1906. When the house was finished, Théodore visited the parish priest, Father J.A. Normandeau, and told him that since he now had a fine dwelling, he would like to find himself a wife. Théodore was then 45 years old and considered himself an old pioneer. After contacting the Oblates at St. Joachim parish in Edmonton, Father Normandeau was told that a French spinster lived with the Sisters in the convent near the church. Her name was Henriette Michaud, born on April 27, 1873 in Léon, Rone, France, daughter of Auguste Michaud and Marie Fages. Her mother died during childbirth and the father, who already had two other daughters and two sons, could not take care of little Henriette and therefore confided her to the care of "Les Fidèles Compagnes de Jésus". It seems that it was love at first sight for Henriette and Théodore, and after only three encounters, their marriage was celebrated in St. Joachim Church on June 10, 1907, by Father J.H. Emard.

After the wedding ceremony, the newly-weds left for St. Emile of Legal in their buggy where many friends awaited their arrival. Henriette was very happy with her new love and with neighbors always willing to lend a hand. The following year, on May 5, 1908, Henriette gave birth to a son at the Edmonton General Hospital. He was baptized on May 10 and was named Narcisse after his godfather, Narcisse Brissette. The latter's wife, Cecilia Denis, was the godmother. On July 22, 1909, a daughter was born in Legal, with the help of Mathilda St. Amand (Charles Ouellette), Julie Garneau (Louis Bachand) and Mrs. Auguste Tieulié. All three women were competent midwives. This new daughter was baptized three days later by Father J.A. Normandeau of Legal and was named Marie Rose. The godparents were Delphis Coulombe and his wife Claire Gagné. Henriette was then 37 years old and shared many happy moments with Théodore and their young family. Théodore continued to work hard and as the years passed, his farm prospered and he could enjoy the fruits of his labor. Henriette found happiness in the care of her children, her house and in the cultivation of her garden. What a difference from her convent life! She never worked in the fields, but learned to milk cows to help Théodore when he was busy with the seeding and the harvesting.

In 1926, Théodore and Henriette returned to France and visited with their friends and relations. While in France, they lived an experience they would not forget. Eugène Ménard, Théodore's close friend and co-founder of Legal, had passed away in 1924, leaving his possessions to his family and a modest sum of money to his guardians, Mr. Massie and Théodore Gelot. Théodore, taking advantage of his trip abroad, distributed to Eugène's family the inheritance left them by Eugène. Henriette had not returned to France in 24 years and Théodore, in 37 years. It was a trip they fondly remembered.

July 27, 1927, Marie Rose married Gabriel Tieulié and on November 25, 1930, Narcisse married Alice Ouelette. Théodore gave his farm to his son, and he and Henriette moved to the village where they bought a comfortable home. They spent many happy hours in their large garden and visited regularly with their friends and neighbors. They loved playing cards, dancing and singing. They also enjoyed reading, a pastime they had mastered after their marriage with the help of the paper ***La Presse.*** *Their greatest joy was visiting with their children and grandchildren.*

Théodore, Henriette, & Marie-Rose avec son époux Gabriel Tieulié et leurs trois enfants: Rita, Roland, Thérèse vers 1936

June 10, 1957, Henriette and Théodore celebrated their 50th wedding anniversary, in spite of the fact that Henriette was then hospitalized in Westlock. The entire family attended the celebration, including the grandchildren and their

spouses who came from Val D'or for this celebration. This was also a farewell celebration, as four days later, Henriette returned to her Creator. Théodore passed away a few years later, on October 17, 1959. Théodore and Henriette will be remembered as a happy and peaceful couple, united in a love they shared all their lives.

Quatre générations: Marie-Rose, Rita (Tailleur), Denise (Tailleur), Henriette Gelot

MENARD, Eugène & Elisabeth (Bouchard)

par Annette Potvin s.g.m.

Eugène Ménard, fils de François Ménard et de Marie Guérin de la Vendée, France, compagnon de Théodore Gelot, est l'un des deux premiers fondateurs de Legal. On ne parle pas souvent de lui, pourtant il vaut la peine d'être connu. Son souvenir nous rappelle que la vie est tissée de joies et de douleurs. Il connut l'isolement, les privations de toutes sortes, logement inconfortable, piètre nourriture, les durs travaux de défricheur, de cultivateur et de bâtisseur.

Le 7 janvier 1902, le bonheur semblait lui sourire. Il épousait Elisabeth Bouchard, fille mineure de Joseph et Emilie Tremblay, en présence du père de l'épouse et de Norbert Sylvestre. L'abbé Samuel Bouchard leur donna la bénédiction nuptiale.

Le 2 décembre de la même année, les jeunes époux avaient le bonheur de voir naître leur premier enfant qui fut baptisé le 3 janvier 1903 et reçut le nom d'Eugène François. Le parrain était Théodore Gelot et la marraine, Cécile Bouchard. Ce petit mourait le 12 janvier suivant après un mois et dix jours de vie seulement. La douleur de ce décès fut suivie cependant l'année suivante par la joie d'accueillir un autre fils le 17 juillet 1904. On le nomma Eugène François Gabriel. Le parrain et la marraine furent Eugène Mercier et Isola Bouchard. Puis le 22 février 1906, une fille voyait le jour. Elle fut baptisée le 25 courant et nommée Marie Léona Germaine Alphéda, portant le nom de la marraine, Alphéda Bouchard. Le parrain Benjamin Bouchard, absent, était représenté par Hermel Potvin qui avait épousé Cécile Bouchard en 1905.

Eugène vivait heureux dans l'espérance de voir grandir sa petite famille quand la douleur vint le visiter. Son épouse bien aimée, Elisabeth Bouchard, décédait le 28 mars 1906, âgée de 23 ans et un mois. Eugène était inconsolable. Mais ses peines n'étaient pas finies. La petite dernière, Alphéda, le quitta pour l'au-delà le 23 août de la même année. Elle n'avait que six mois. Il lui restait encore son garçon, Eugène François Gabriel, mais lui aussi quitta cette terre, le 11 avril 1909 à l'âge de quatre ans et huit mois. Il fut inhumé deux jours plus tard en présence de son père, de Théodore Gelot, de Wolestein Mercier et du curé, l'abbé Normandeau.

Dans sa solitude, Eugène ne se replia pas sur lui-même et sa souffrance mais il apporta sa participation aux affaires de la paroisse. A la première assemblée du comité de l'église de St-Emile, tenue le 8 décembre 1907, Eugène fut élu trésorier pendant que Jean Calage devint président, Télesphore St-Arnaud, secrétaire et J. A. Bruyère, assistant secrétaire. L'année suivante, Eugène faisait partie du comité des finances de la paroisse. Le 5 avril 1908 il fit partie d'un comité avec Jean Calage et Léon Savoie pour tâcher d'acquérir de Mgr Legal, le terrain de l'église au nom de la paroisse. Il était aussi membre d'un autre comité avec Gédéon Demers et Alphonse Garneau pour voir à la construction d'une rallonge à l'église. De plus, à la fête sportive du 18 juillet 1909 tenue au profit de l'église, au gros magasin de Ménésippe Massie, Eugène Ménard était en charge des amusements avec M. Pierre Prévost (1).

Pour oublier sa peine, Eugène entreprit un voyage au Yukon. Il revint à Legal après y avoir trouvé de l'or. Il aimait parler de ses expériences du Klondike avec des amis qui avaient vécu les mêmes aventures. Il avait repris le goût de vivre. Il s'intéressa aux sports. En 1917 quand un club de baseball fut organisé à Legal, Eugène "agissait en qualité de président."(2)

Eventuellement Eugène vendit sa ferme (N.W.62032 Township 57, Range 25, West 4th Meridian). Il se construisit alors une toute petite maison située sur le lot 19 au village, où il vécut de ses rentes le reste de ses jours. Il mourut d'une

crise cardiaque le 19 novembre 1924. Il n'était âgé que de cinquante-six ans. Sur son testament, il laissait une somme d'argent à son ami, co-fondateur et tuteur, Théodore Gelot. Deux ans plus tard, (3) celui-ci eut le bonheur de faire un voyage en France avec son épouse Henriette et il remit personnellement aux membres de la famille d'Eugène l'argent qu'il leur avait laissé par testament.

SOURCES: (1) Minute Book, Paroisse de Legal, 1907-1910
(2) J. A. Normandeau, *Cinquantième anniversaire Paroisse St-Emile de Legal*, Imprimerie: La Survivance, 1953
(3) D'après leur passeport daté du 13 février 1926

Eugène Ménard, son of François Ménard and Marie Guérin de la Vendée, France, Théodore Gelot's companion, is one of the first two founders of Legal. We seldom speak of him, yet he is worthwhile knowing. His memory recalls that life is made up of joys and sorrows. He experienced isolation, privations of all kinds, uncomfortable lodgings, poor food, the hard labor of a settler, farmer and home builder.

On January 7, 1902 happiness seemed to come his way. He married Elisabeth Bouchard, young daughter of Joseph and Emilie Tremblay in the presence of her father and Norbert Sylvestre. Father Samuel Bouchard gave them the nuptial blessing.

On December the second of the same year, the young couple had the joy of celebrating the birth of their first child who was baptized Eugène François on January 3. The godfather was Théodore Gelot and the godmother, Cécile Bouchard. The child died the following January 12 after a short life of two months and 10 days. The pain of this death however, was diminished the next year by the birth of a second son, on July 17, 1904. He was named Eugène François Gabriel. The godparents were Eugène Mercier and Isola Bouchard. On February 22, 1906, a baby girl was born. She was baptized on the 25th and given the name Marie Léona Germaine Alphéda, after her godmother. The godfather, Benjamin Bouchard, was absent but Hermel Potvin, who had married Cécile Bouchard in 1905, was godfather by proxy.

Eugène lived happily in the hope that he would see his little family grow up. However tragedy struck again when his 23 year old wife died on March 28, 1906. Eugène was inconsolable. His sorrows were not an end, for his youngest child Alphéda died the same year. She was only six months old. He still had his son Eugène François Gabriel, but he too died on April 11, 1909. He was four years and eight months. Two days later he was buried. Present were his father Eugène, Théodore Gelot, and Wolstein Mercier. Father Normandeau, pastor, presided at the service.

In spite of his trials and solitude, Eugène avoided self-pity in his sufferings and turned to an active participation within parish affairs. At the first meeting of the committee at St. Emile Church on December 8, 1907, Eugène was elected treasurer, Jean Calage became president, Telesphore St. Arnaud was elected secretary with J.A. Bruyère, assistant secretary. The following year, Eugène became part of the finance committee of the parish. On April 5, 1908 he was on a committee with Jean Calage and Léon Savoie whose efforts were to acquire from Mgr. Legal the land on which the parish church was built. He was also a committee member with Gédéon Demers and Alphonse Garneau who saw to the construction of an extension to the church. Moreover, on the sports day held on July 18, 1909 at Ménésippe Massie's store, Eugène and Pierre Prévost were in charge of the sports activities and other amusements.

To overcome his sorrows, Eugène eventually undertook a trip to the Yukon. He was in search of gold and found it. He returned to Legal and loved to talk of his experiences of the Klondike with friends who had lived the same adventure. He was fully revitalized and ready to enjoy life again. He was interested in sports. When in 1917 a baseball club was organized in Legal, Eugène was president of the group.

Eventually Eugène sold his farm (NE 63032, Township 57, Range 25, West 4th Meridian). He then built himself a little house in the village where he lived on a steady income for the rest of his days. He died of a heart attack on November 19, 1924. He was only 56 years old. His will revealed that he left some money to his friend, co-founder and tutor Théodore Gelot. Later Théodore undertook a trip to France with his wife Henriette. He personally gave members of the Ménard family the money that Eugène had previously willed to him.

LEGAL HOMESTEADERS

Date homesteaders filed, followed by land description and date received (all homesteads are west of the fourth meridian)
Date d'inscription des homesteads, description du terrain et date de réception du titre (tous les homesteads sont à l'ouest du quatrième méridien)

	Filed			Title
1894	Nov. 29	Eugène Ménard	NE-14-57-25	Jan. 13/02
1894	Nov. 29	Théodore Gelot	SE-14-57-25	Jan. 13/02
1895	June 15	Mathias Weber	SW-14-57-25	June 23/00
1897	Feb. 02	Joseph Langevin	NW-02-57-25	Aug. 23/02
1897	Feb. 02	Léandre Langevin	SW-02-57-25	Aug. 25/02
1898	Feb. 14	Omer Pouliot	NE-20-57-24	Oct. 25/04
1898	Mar. 01	Alfred Demers	NW-28-57-24	Feb. 17/05
1898	Apr. 09	Ulric Marcotte	NW-24-57-25	Aug. 20/02
1898	Apr. 09	Octave Duchesneau	SW-24-57-25	June 13/02
1898	Apr. 09	Philias Morin	NE-24-57-25	June 06/04
1898	Apr. 18	Joseph Bouclin	SW-28-57-24	June 25/03
1898	Apr. 18	Théophile Bouclin	SE-28-57-24	June 10/03
1898	Apr. 22	Angélique Bouclin	NE-28-57-24	July 04/04
1898	Apr. 26	H Morin	SE-24-57-25	Dec. 20/01
1898	June 20	Alphonse Billo	NW-32-57-25	Apr. 22/03
1898	July 06	J.B. Perras	NE-30-57-24	Oct. 19/01
1898	July 28	W. Bukowski	SE-16-57-24	Sept.10/02
1898	Aug. 04	John Graham	SW-04-57-25	Apr. 06/03
1898	Nov. 05	A.N. Logan	SW-06-57-25	
1898	Dec. 03	Joseph Chalifoux	SE-12-57-25	Mar. 15/05
1898	Dec. 23	Joseph Bolduc	SW-14-57-24	Mar. 15/04
1899	Jan. 04	Joseph Gautier	SE-22-57-24	Oct. 13/06
1899	Jan. 20	Hermel Potvin	SW-34-57-24	Feb. 17/05
1899	Apr. 17	August Tieulié	NW-12-57-25	Apr. 23/03
1899	Apr. 20	R.E. Patterson	NE-02-57-24	Aug. 11/04
1899	Apr. 21	Joseph St. Martin	SW-36-57-25	Sept.16/05
1899	Apr. 21	Jean Calage	SE-36-57-25	Dec. 29/02
1899	Apr. 25	John. W. McQuarrie	SW-02-57-24	July 09/04
1899	May 09	Ferd Ladret	NW-16-57-24	Jan. 20/04
1899	June 13	Patrice Létourneau	NE-34-57-25	Apr. 07/03
1899	June 16	Ménésippe Massie	SE-26-57-25?	June 04/04
1899	June 20	Benjamin Bouchard	SE-20-57-24	Mar. 10/04
1899	June 23	Joe Tailleur		Oct. 05/05
1899	July 17	Joseph Benoit	NW-16-57-25	June 04/04
1899	July 24	Joseph Bouchard	SW-22-57-24	Jan. 13/08
1899	July 25	François X Fortier	SE	May 10/05
1899	Sept.22	P. Tellier	SE-34-57-25	Mar. 30/04
1899	Sept.25	Alphonse Bois	NE-16-57-24	Apr. 21/04
1899	Oct. 25	Jean Bap. Bordeleau	SW-16-57-25	May 23/04
1900	Apr. 06	Rémi Baert	NW-36-57-25	Mar. 06/07
1900	Apr. 17	Napoléon Moreau	NE-32-57-25	Nov. 12/04
1900	Apr. 23	A.C. De Lachevrètière	SW-32-57-25	Mar. 29/05
1900	Apr. 24	François Chevigny	SE-22-57-25	Aug. 25/06
1900	Apr. 24	Octave Chevigny	NE-22-57-25	Sept.23/05
1900	Apr. 24	Joseph Ringuette	SW-22-57-25	Dec. 03/06
1900	Apr. 24	Maxime Ringuette	NW-22-57-25	Jan. 10/07
1900	Apr. 24	Elie Ringuette	NW-10-57-25	Dec. 06/06
1900	Apr. 24	Emmanuel A. Fauteux	NW-10-57-24	June 25/03
1900	Apr. 25	Jean Baert	SW-26-57-25	July 14/04
1900	June 26	(sale) T. Kippling, S. Laurue, H. Picard	NE-10-57-25	
1900	June 28	(sale) Kippling to John M. Haines	SE-16-57-25	July 26/00
1900	June 28	Pierre Belley	SW-30-57-24	Dec. 04/06
1900	July 18	(NW H.B. McDougal,	NW&NE-34-57-24?)	
1900	Sept.10	L. Savoie	SE-34-57-24	May 05/?
1900	Sept.21	(Noel Demers (Grant),	SW&SE-33-57-24?)	
1900	?	Hamelin to P. Larose & Starret	SE-10-57-25	Dec. 21/00
1901	Jan. 17	J. Wolestein Mercier	NE-12-57-25	June 04/04
1901	Jan. 21	Rev. Sam Bouchard	SE-10-58-25	
1901	Feb. 26	Elzéar Bourgeois	NW-06-58-25	June 09/03
1901	Mar. 02	Joseph Duquette	SW-04-58-25	June 02/04
1901	Mar. 05	Alfred Jefferson	SW-12-57-24	June 02/05
1901	Mar. 06	Wilfred Fortin	NE-06-58-25	July 21/04

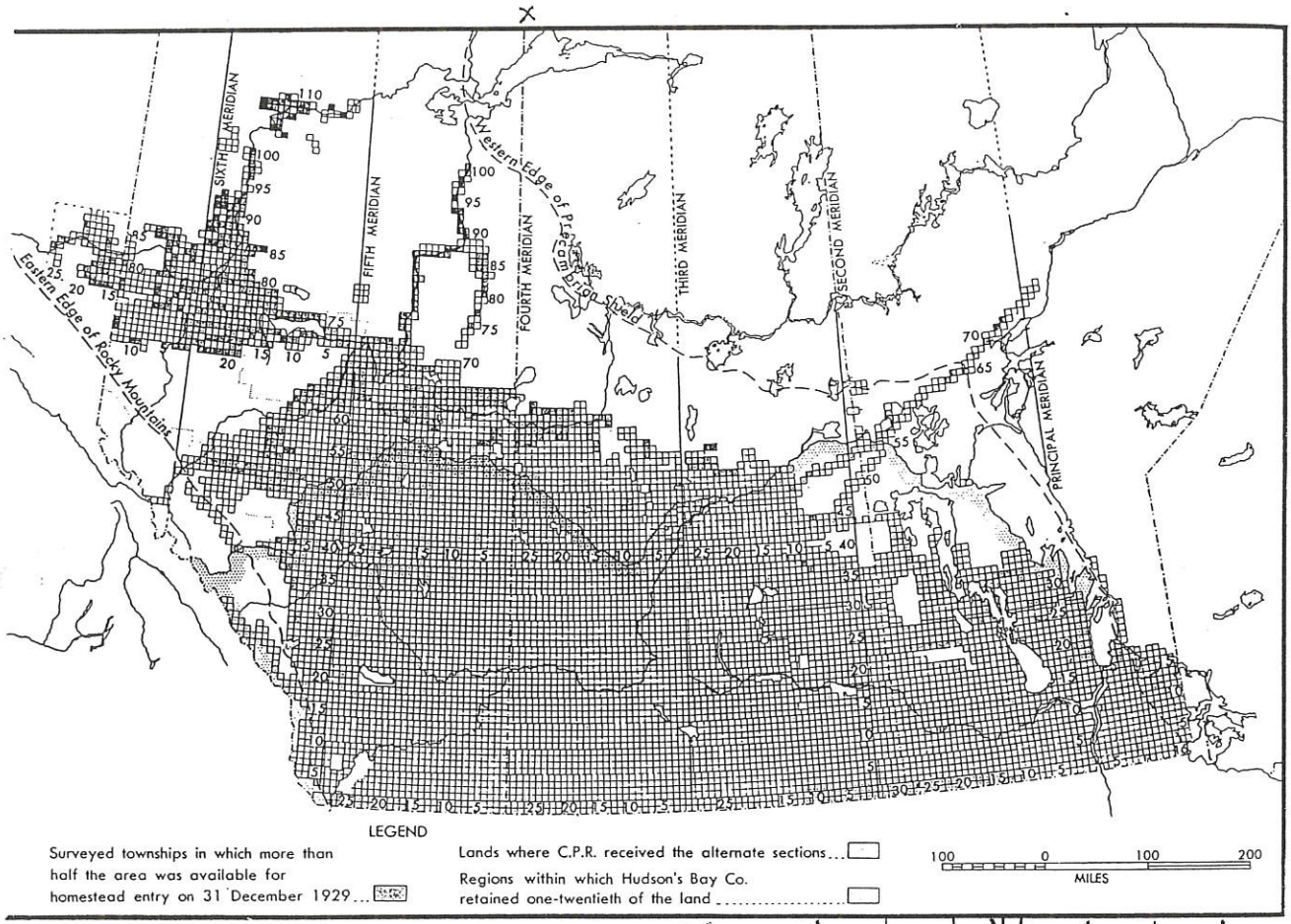
1901	Mar. 07	Emile Casavant	NE-04-58-25	Sept.16/05
1901	Mar. 07	Odilon Casavant	SE-04-58-25	Feb. 15/04
1901	Mar. 07	N. Baumchen	SE-06-58-25	July 25/04
1901	Mar. 09	François X. Trudel	SW-06-58-25	Apr. 21/02
1901	Mar. 15	Joseph Morin	SW-04-58-24	Jan. 09/04
1901	Mar. 19	Leon Leclerc	NE-08-58-24	July 11/04
1901	Mar. 19	Stanislaus Duval	SE-08-58-24	Oct. 11/06
1901	Mar. 27	Jean B. Lalonde	SW-06-58-24	July 04/05
1901	Apr. 03	J.W. McQuarrie	NW-02-57-24	June 08/05
1901	Apr. 09	Seraphin Garneau	SW-02-58-25	June 10/03
1901	Apr. 09	Hubert Letourneau	SE-02-58-25	Apr. 18/03
1901	Apr. 11	Louis Bachand	NE-02-58-25	Feb. 04/05
1901	June 23	Armand Fauteux	SW-10-57-24	Feb. 26/07
1901	June 24	Alexis Dumont	NW-16-58-24	Aug. 19/05
1901	Aug. 30	Delphis Coulombe	NW-02-58-25	May 02/06
1901	Sept.04	N.D. Beck	SW-10-58-25	Feb. 19/06
1901	Oct. 30	Arsène Baert	NW-14-58-25	Oct. 11/05
1901	Oct. 30	Jerome Baert	SW-14-58-25	Feb. 14/07
1902	Jan. 09	Marshall Rioux	NE-06-58-24	May 22/05
1902	Jan. 09	Fred Rioux	SE-06-58-24	June 28/06
1902	Feb. 24	Harmidas Pelletier	SW-08-58-24	June 26/06
1902	Mar. 10	Felegrine Girard	NW-22-57-24	Feb. 11/07
1902	Mar. 11	Alphonse Lamarche	NW-34-57-25	May 02/06
1902	Mar. 19	Arthur Trudel	NW-04-58-25	Nov. 08/06
1902	Mar. 22	Henri Casavant	NE-04-58-24	Nov. 22/09
1902	Apr. 01	J.W. Quarrie	SE-02-57-24	June 22/10
1902	Apr. 23	Alexander McDonald	NE-34-58-24	June 26/06
1902	July 03	Nikal Dwarnick	SW-36-58-24	Aug. 27/06
1902	Aug. 25	Emery Deslauriers	SE-14-57-24	Jan. 07/07
1902	Sept.02	Pierre Vincent	NW-14-57-24	Oct. 24/06
1902	Sept.02	Stephen Gill	SE-36-58-24	Jan. 02/07
1902	Sept.27	J. Ferdinand Morin	SW-12-57-25	Apr. 30/06
1902	Oct. 29	Jean (Johny) Boisvert	NW-04-58-24	Dec. 26/06
1902	Nov. 14	Joseph Cléophas Gagné	SE-14-58-25	Dec. 06/06
1902	Nov. 29	Francis Brillon	NW-30-57-24	May 08/09
1902	Dec. 02	P. Jalbert	SW-26-57-24	Jan. 11/07
1902	Dec. 02	Joseph Jalbert	SW-02-58-24	Oct. 14/08
1902	Dec. 09	Noël Boisvert	NW-26-57-24	Oct. 05/06
1902	Dec. 16	Michel Bordeleau	NW-02-58-24	Oct. 24/06
1902	Dec. 22	Pierre Parenteau	NW-36-57-24	May 08/06
1902	Dec. 22	Joseph Parenteau	NE-36-57-24	May 30/06
1902	Dec. 22	John Lutz	SE-36-57-24	Apr. 05/07
1902	Dec. 23	Osias St. Jean	SW-16-58-24	May 11/06
1903	Jan. 19	Donat Bourgeois	SE-32-57-25	Apr. 06/09
1903	Feb. 17	Thomas Stack	SE-04-58-24	Nov. 03/06
1903	Feb. 18	Eugene Mercier	SE-02-57-25	July 08/09
1903	Mar. 05	Delord Leclerc	NW-08-58-24	June 14/06
1903	Mar. 13	Napoléon Rioux	NE-18-58-24	Apr. 06/07
1903	Mar. 16	R Morin	NE-02-57-25	Dec. 21/06
1903	Mar. 25	Eugène Perras	SE-30-57-24	Mar. 16/09
1903	Mar. 31	Emery St. Jean	SE-16-58-24	Mar. 03/08
1903	Mar. 31	Joseph Rondeau	SW-08-58-25	Mar. 17/09
1903	Apr. 08	Eugène Martel	NW-24-57-24	June 20/06
1903	Apr. 28	Paiolo Marzak	SW-22-58-24	Feb. 26/07
1903	Apr. 28	Joseph Marzak	NW-14-58-24	May 12/09
1903	Apr. 28	Michel Marzak	SW-14-58-24	Jan. 31/10
1903	Apr. 28	Anton Marzak	SE-14-58-24	May 08/12
1903	May 01	Jos Laberge	NE-24-57-24	Oct. 08/06
1903	May 01	Thomas Laberge	SE-24-57-24	Oct. 08/06
1903	June 09	Henry Graham	SE-10-58-24	Oct. 17/06
1903	June 09	Francis Phillips	NE-10-58-24	Nov. 28/06
1903	June 10	Georges A. Faulkner	NE-02-58-24	Feb. 14/11
1903	June 15	N.J. McLean	SE-20-58-24	May 30/10
1903	June 16	James McLean	NE-20-58-24	Oct. 11/10
1903	June 19	O Nada	SE-08-58-25	June 09/09
1903	July 07	Hypolite Rouleau	NE-22-57-24	Dec. 26/06
1903	July 08	Alphonse Garneau	NW-12-58-25	Oct. 06/09

1903	July 13	Jean Baptiste Lamarche	SW-18-58-24	May 07/08
1903	July 17	Joseph DeChamplain	SW-12-58-25	Dec. 20/06
1903	July 31	Arthur Dubuc	NE-04-57-25	Oct. 12/11
1903	Aug. 10	Alphonse Pelletier	NE-16-58-24	Mar. 06/07
1903	Aug. 12	Théodule Brisson	NE-10-57-24	Dec. 27/06
1903	Aug. 20	Adolphe Lamarche	SW-34-57-25	May 01/12
1903	Aug. 26	Frank Bleau	NE-24-58-24	Sept.06/10
1903	Sept.08	J. Desrosiers	SE-12-58-25	Oct. 30/08
1903	Nov. 07	L. Rochon	SE-28-57-25	Jan. 27/09
1903	Nov. 10	Clement David	SW-36-57-24	Apr. 03/07
1903	Nov. 16	Anaclet Remillard	SE-30-57-25	May 14/07
1903	Nov. 18	Josef Sipniwicz	SE-24-58-24	Feb. 24/08
1903	Nov. 24	Louis Bouclin	NE-26-57-24	Mar. 07/07
1903	Nov. 24	Ferdine Lanouette	NW-20-57-25	Aug. 28/07
1903	Dec. 07	Georges Labby	SW-18-58-25	Nov. 13/07
1903	Dec. 21	Mathias Simon	SW-10-58-24	Feb. 07/08
1904	Jan. 04	François Laflamme	NE-18-57-24	May 02/07
1904	Jan. 18	Jeremiah Fex	SE-18-58-24	Sept.26/08
1904	Feb. 02	H. Marzak	NW-26-58-24	Sept.14/09
1904	Feb. 02	Franko O Wornik	SE-26-58-24	June 16/09
1904	Feb. 12	Joseph Lanouette	NW-20-57-25	Aug. 28/07
1904	Mar. 25	Barney Empting	SE-26-57-24	Oct. 12/07
1904	Apr. 20	Daniel Haegh	SE-02-58-24	Mar. 31/08
1904	May 21	Elie Girard	NW-06-58-24	Sept.23/12
1904	June 06	G. Romanowski	NE-14-58-24	Mar. 26/09
1904	July 08	Barthelemi Baron	NW-20-57-24	Mar. 12/09
1904	Aug. 06	Absolom Desrosiers	NE-12-58-25	May 06/08
1904	Aug. 15	Arthur Roux	NE-16-57-25	May 29/08
1904	Aug. 22	E.L. Chauvet	NE-30-57-25	May 06/08
1904	Sept.27	Pierre Grangy	NE-20-57-25	Mar. 25/09
1904	Nov. 19	Jean Marie Chauvet	NW-30-57-25	May 06/08
1904	Nov. 28	J. Tremblay	NW-10-58-25	June 28/10
1904	Dec. 06	Romeo Bernard	SW-24-57-24	June 09/10
1904	Dec. 16	Joseph Trudeau	SW-22-58-24	Feb. 25/09
1904	Dec. 17	Delphis Letendre	SW-28-57-25	Feb. 03/09
1904	Dec. 28	Sylvio Pelletier	NW-18-58-24	May 07/08
1905	Jan. 20	W. Slobodian	NW-22-58-24	Apr. 22/09
1905	Jan. 25	Frank Rivet	SE-18-58-25	Aug. 07/08
1905	Mar. 14	H. Melnyk	NW-34-58-24	Oct. 05/11
1905	Mar. 20	W. Morasse	NE-18-58-25	Apr. 21/21
1905	Apr. 19	Lectance Belhumeur	NE-28-57-25	Mar. 25/09
1905	Apr. 27	Louis McDonald	NE-26-58-24	Mar. 21/16
1905	May 02	Lemire	NW-28-57-25	Aug. 09/11
1905	May 06	John Mingas	NW-30-58-25	Jan. 07/11
1905	May 08	Charles Ouelette	SW-18-57-24	Feb. 03/09
1905	May 10	John Baker	NW-12-58-24	Apr. 07/10
1905	May 10	Henry Sharp	SW-12-58-24	May 22/16
1905	May 23	Frank Lanouette	SW-30-57-25	Oct. 11/11
1905	May 23	Philippe Proulx	NE-08-58-25	Nov. 13/09
1905	July 27	Alphida Proulx	SW-16-58-25	Apr. 02/09
1905	Sept.20	François Michelet	NW-18-58-25	Apr. 07/09
1905	Sept.21	M. Persezurka	SE-12-58-24	July 06/09
1905	Sept.25	Ubald Martel	NE-14-57-24	June 12/09
1905	Oct. 19	A.L. Leroux	SW-20-58-24	Oct. 27/09
1905	Oct. 20	P.D. Reid	NE-30-58-24	Mar. 13/09
1905	Oct. 21	Vital Cyr	SW-20-58-24	Feb. 08/09
1905	Nov. 03	J. Simon Séguin	NE-24-58-24	Aug. 06/17
1905	Nov. 16	J. Rioux	SE-34-58-25	Apr. 02/09
1905	Nov. 16	N.D. Diller	SE-30-58-24	Apr. 06/09
1905	Nov. 18	Alcide Bouin	NW-10-58-24	Nov. 18/05
1905	Nov. 21	Armand Rivet	SE-04-57-25	July 24/13
1905	Nov. 24	J.A. Terreault	NE-34-58-25	June 03/09
1905	Dec. 09	Jean St. Martin	NE-36-57-25	Apr. 02/09
1905	Dec. 20	T. Paranteau	NE-36-58-25	Mar. 15/09
1906	Jan. 13	Napoléon Lalonde	SW-36-58-25	Nov. 10/09
1906	Jan. 29	John Labby	NW-08-58-25	Dec. 20/09
1906	Jan. 30	Ladeslov Worona	NE-36-57-25	May 07/12

1906	Jan. 31	Frank Remillard	SE-20-57-25	Oct. 07/11
1906	Feb. 02	Arsene Pelletier	SW-30-58-24	July 24/13
1906	Mar. 06	Omer Casavant	NE-14-58-25	May 03/12
1906	Mar. 08	A. Boulet	NW-32-58-25	Nov. 12/09
1906	Mar. 13	L.T. Beaupré	NE-22-58-25	Mar. 16/11
1906	Mar. 13	R. Meyers	SE-22-58-25	Nov. 23/09
1906	Mar. 28	Henry Lamarche	NE-26-58-25	Sept.19/14
1906	Apr. 03	Emery Marshall	NW-06-57-24	July 05/09
1906	Apr. 23	Antoine Bolduc	NW-28-58-25	Oct. 01/09
1906	Apr. 23	D. Duffy	SW-38-58-25	Jan. 20/10
1906	Apr. 23	Oscar Caron	NE-28-58-25	Sept.16/09
1906	Apr. 23	A. Provincial	SE-28-58-25	Oct. 22/09
1906	Apr. 23	Joseph Chabot	SW-32-58-25	Aug. 30/09
1906	Apr. 23	J. Dupaul	SE-32-58-25	Nov. 12/09
1906	Apr. 23	J. Lagacé	NE-32-58-25	Jan. 12/10
1906	May 07	Horace Van Camp	NE-12-58-24	June 08/16
1906	May 18	Jeff Wheeler	NW-30-58-24	July 30/09
1906	June 01	Julie Bachand	SW-24-58-25	June 07/13
1906	July 04	Jacob Bernard	SW-20-57-24	Nov. 19/12
1906	July 04	Camille Bruyère	NW-08-57-24	Dec. 15/09
1906	July 09	Joseph Bruyère	SW-08-57-24	Apr. 28/10
1906	Aug. 07	Zotique Sauvé	NW-22-58-25	Feb. 01/10
1906	Aug. 07	Wilfred Proulx	NE-16-58-25	Nov. 17/09
1906	Aug. 21	Albert Proulx	NW-16-58-25	Nov. 10/09
1906	Oct. 01	Joseph Mercier	SE-18-57-24	Apr. 24/13
1906	Oct. 08	Martial Payment	SE-08-57-24	Dec. 20/10
1906	Oct. 10	Devo Lefebvre	NW-20-58-25	Feb. 01/10
1906	Oct. 10	Ludger Séguin	NE-20-58-25	Dec. 16/09
1906	Oct. 13	Peter J. Voight	NW-04-57-24	June 09/10
1906	Nov. 24	Gédéon Demers	NE-10-58-25	Jan. 31/12
1907	Feb. 01	Pantaléon Desrosiers	SE-24-58-25	Aug. 22/10
1907	Mar. 06	R. Slobogian (formerly Doblanka)	NW-28-58-24	June 09/14
1907	Mar. 08	Philippe Desrosiers	NW-26-58-25	Aug. 23/11
1907	Mar. 11	H.S. Voight	NE-04-57-24	Mar. 03/11
1907	Mar. 23	Hormidas Bourgeois	SW-30-58-25	Mar. 20/12
1907	Apr. 03	Gaudias Blanchette	NW-24-58-25	July 13/11
1907	July 02	W.A. Putnam	SE-12-57-24	Aug. 09/11
1907	Oct. 07	S. Roy	NW-24-58-24	
1907	July 10	Philemon Lanouette	NW-30-58-25	Feb. 15/11
1907	July 23	Zotique Marcotte	NW-18-57-24	Feb. 06/11
1907	July 29	Sale to Onésime Bouchard	NW-14-57-25	July 30/07
1907	Aug. 08	M.F. Masse	SW-06-57-24	Feb. 06/11
1907	Aug. 27	Martin Masse	NE-06-57-24	Jan. 28/11
1907	Aug. 30	Adomias Payment	NE-08-57-24	Mar. 11/13
1907	Sept.16	Charles Beauchène	NW-12-57-24	Apr. 24/11
1907	Oct. 15	Joseph Martel	NW-34-58-25	Dec. 21/10
1907	Oct. 18	D. Cunningham	SW-18-57-25	July 13/14
1907	Nov. 19	H. Antoine Boivert	SE-26-58-25	Aug. 18/13
1907	Dec. 12	Ludger Montpetit	NE-12-57-24	Jan. 05/12
1908	Jan. 21	Antoine Boivert	SW-16-57-24	Apr. 03/11
1908	May 04	W.K. Friend	NE-32-58-24	Oct. 12/11
1908	May 05	N. Prokopyshen	SW-26-58-24	Mar. 30/14
1908	May 09	Arthur Roy	NW-04-57-25	Oct. 30/12
1908	July 08	Ed Morin	SW-34-58-25	Nov. 25/13
1908	Sept.02	Arthur Carrière	NW-31-58-24	Feb. 18/15
1908	Sept.12	E. Szlabely	NW-15-58-24	Jan. 28/13
1908	Sept.12	Steven Molnar	SW-15-58-24	July 09/12
1908	Sept.12	Alex Boivert	NE-15-58-24	Apr. 09/13
1908	Sept.12	Rodolph Gouin	SE-15-58-24	Nov. 29/12
1908	Sept.30	Felix Rousset	SW-31-58-24	Sept.06/12
1908	Oct. 05	J. Ozubko	NW-13-58-24	Mar. 16/16
1908	Oct. 26	Steve Butte	SW-13-58-24	July 03/12
1908	Oct. 26	Frank Fair	NE-13-58-24	Oct. 21/12
1908	Nov. 03	Louis Brisson	SE-16-58-25	Apr. 03/12
1908	Dec. 14	J. Czechnite	SW-24-58-24	May. 07/12
1909	Feb. 05	A. Kolorynka	NW-23-58-24	Oct. 25/12

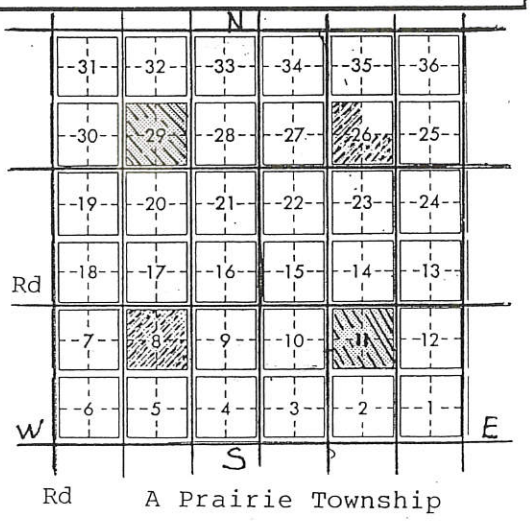
The Prairie Land Survey

HOMESTEADS IN LEGAL ARE WEST OF THE FOURTH MERIDIAN



North-south roads are one mile apart,

east-west roads are two miles apart.



LEGEND

Free homestead lands....

11,29 School lands.....

Railway lands.....

8,26 Hudson's Bay Co. lands...

D.G.G. Kerr: A Historical Atlas of Canada, Thomas Nelson & Sons (Canada) Ltd. Toronto.

Prairie Land Survey

Researched by Sr. Annette Potvin, Soeur Grise de Montréal, from the Surface Township Register Ledgers at the Department of Environment, Technical Services 9915-108, 2nd floor of South Tower, Petrolium Plaza. Names have been spelled as on the ledgers.

1909	Apr. 26	A. Bilodeau	SW-22-58-25	Oct. 20/04
1909	May 22	William Smith	NW-32-58-24	Oct. 01/13
1909	June 22	Guillaume Roux	NE-22-58-24	Apr. 23/13
1909	July 07	A. Beattie	SE-04-57-24	June 15/14
1909	Sept.18	Armand Levasseur	SW-04-57-24	Aug. 13/14
1909	Sept.18	Franz Vampel	SW-32-58-24	Jan. 26/14
1909	Sept.20	William Boivert	SW-23-58-24	Oct. 08/13
1910	Feb. 07	Joe Meunier	SE-18-57-25	Feb. 03/16
1910	May 16	Emile Létourneau	SW-26-58-25	Oct. 21/14
1910	Oct. 04	George Smith	NE-31-58-24	Nov. 23/14
1910	Nov. 05	James Harper	SW-34-58-24	Feb. 11/14
1910	Nov. 05	James Harper	NE-33-58-24	Feb. 12/14
1910	Nov. 07	George Harper	SE-33-57-24	Feb. 27/14
1910	Dec. 19	Philippe Proulx	SE-20-58-25	Mar. 04/18
1911	Apr. 03	Jules Baert	NW-36-58-25	Mar. 08/17
1911	Apr. 26	W. Cirka Wazul	SE-13-58-24	May 18/20
1911	July 31	Auguste Anglade	SE-31-58-24	Sept.22/14
1911	Aug. 28	Ernest Cambon	SE-36-58-25	Oct. 20/14
1911	Sept.16	F. Andruchi Franko	NE-23-58-24	Sept.05/17
1912	Apr. 06	John Paterson	SE-10-57-24	Nov. 08/16
1912	July 13	Alphonse Séguin?	NE-30-58-25	Sept.26/19
1912	Sept.20	H.W. Jacobs	SE-32-58-24	Jan. 09/18
1912	Oct. 03	Joseph Duffy	SE-34-58-24	Feb. 24/16
1912	Dec. 12	Henry Vanpel	SW-28-58-24	Apr. 12/21
1913	Apr. 15	Alexandre Charlier	SW-20-58-25	Sept.14/18
1913	July 23	Fred W. Dowley	NW-33-58-24	Feb. 06/18
1913	Oct. 29	Ludwig L. Brandle	NW-27-58-24	Aug. 04/20
1913	Nov. 23	W.K. Dowley	SW-33-58-24	Feb. 20/18
1915	Mar. 06	Angelo Biantolo	NW-27-58-24	May 17/18
1916	Mar. 21	Adelard Leblanc	NW-18-57-25	Jan. 19/23
1916	Sept.07	C.E. Harper	NE-28-58-24	Feb. 18/24

History of Vimy - Histoire de Vimy

by Robert Burns

"Beyond Legal, with low and heavily timbered land on each side, the Vermilion Creek is crossed at mile 38. Siding number 2 called Burrows, is a short distance beyond the Vermilion Creek on the first of the rising ground which forms part of what was known some years ago as "Little Grande Prairie". This region is the height of land between the Saskatchewan and the Athabasca river systems." The above was written in 1912 by a reporter from the Edmonton Bulletin when he travelled the 90 mile route of the newly built Canadian Northern Railway (C.N.R.) Line from Edmonton to Athabasca. The place this reporter referred to as "Burrows" became "Durobin" on the C.N.R. siding–not for long however, as it was changed in 1917 to Vimy, to commemorate the battle of Vimy Ridge in World War I, in which our troops took part.

When these early settlers discovered that no coal deposits were in the area, they turned to homesteading. Paying approximately $10 per quarter, they had to stay for three years and build a house and clear a certain amount of land. In 1917, Mrs. Loiseau, Aquin, Morin, Sibert and Morissette organized a committee for the construction of a building that they could rent to the department of education to serve as a school.

From then on, Vimy began to flourish. In 1920 a race track was built, only lasting a few years, but generating lots of excitement within the community. From 1921 to 1925, a very prominent Vimy area farmer, Télesphore St. Arnaud was a Member of the Legislative Assembly for the St. Albert constituency representing the United Farmers of Alberta party.

In 1923 the Landry Bros. took over the operation of the Vimy Post Office, and in 1924 Albéric and François Landry opened a store which stayed in operation until 1977. The first grain elevator was constructed in 1925, followed by another in 1929 and two more in 1936. These elevators no longer exist in Vimy; the last ones were demolished in February of 1992. In 1922-1923 an engineering firm from Calgary surveyed the hamlet of Vimy into 30-feet lots and laid out the streets. During the 1930's, 1940's and 1950's Vimy boasted many businesses: a clothing store, grocery store, barber shop, pool hall, insurance office, blacksmith, shoemaker, café, International machine shop, service station, butcher shop, two banks, and an egg-grading station. Vimy celebrated 75 years of education in Vimy at a birthday celebration at

Hamlet of Vimy, circa 1920

Aerial view of Vimy, circa 1945

Vimy Main Street, 1957. Courtesy of the Provincial Archives of Alberta

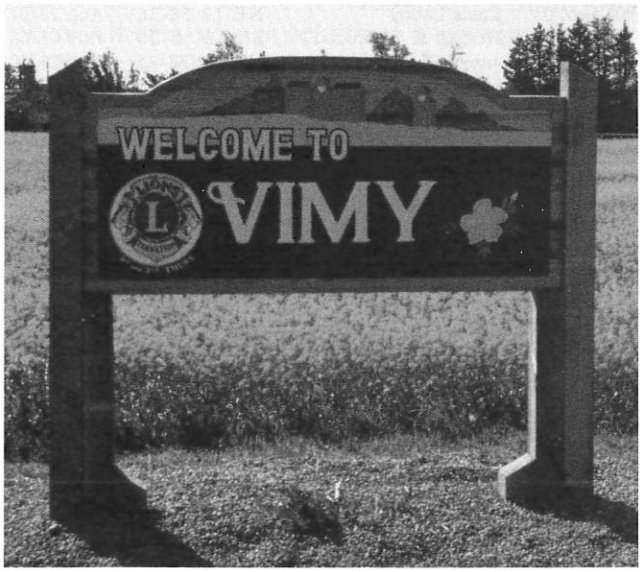
Vimy School on June 4, 1992. Vimy's population the last 30 years has been on the increase: 1961 (127), 1971 (115), and 1986 (186). Presently the population is around 200.

In 1974, the Vimy utilities Co-op was formed and a sewer system was installed. A water system came next and in 1981 an 81-lot subdivision was built on the south edge of the hamlet. Presently Vimy has a Catholic church, hotel, post office, local school (grades one to nine), community hall, and a newspaper called "The Vimy Voice". Also included were an active Lions and 4-H Club, and a new body shop which opened in 1991. The soil, being rich and fertile, attracted many settlers. This, along with the French influence, contributed in shaping Vimy's history. The people, buildings and sites give this close-knit community a rich and enduring heritage.

Dunrobin, premier nom donné à cette petite localité, fut changé pour celui de Vimy, en mémoire de la bataille de Vimy Ridge.

Quand ces premiers colons apprirent que le charbon était inexistant dans la région, ils se procurèrent des homesteads à 10$ le quart de section, à condition qu'ils y demeurent trois ans en le cultivant et qu'ils se construisent une maison. En 1917, Mmes Loiseau, Aquin, Morin, Sibert et Morissette formèrent un comité pour construire une école qui devait être louée au département d'Education. En 1923, les frères François et Albéric Landry construisirent leur magasin général qui fut en opération jusqu'en 1977, en même temps que le bureau de poste. Le premier élévateur à grain s'éleva en 1925; un deuxième en 1929 et deux autres en 1936. Les derniers témoins de cette période furent démolis en février 1992.

Vimy fut un centre prospère. Un champs de courses fut même installé, procurant beaucoup d'activité dans la petite communauté. Un fermier bien connu dans la région, Télesphore St-Arnaud, fut élu membre de l'Assemblée législative albertaine et représenta dignement son comité et son parti, les Fermiers Unis de l'Alberta, de 1921 à 1925.



"Welcome to Vimy" sign at entrance of hamlet

Des années 1930 à 1950, Vimy possédait plusieurs commerces, à savoir un magasin de vêtements, une épicerie, un salon de barbier, une salle de billard, un bureau d'assurances, un atelier de forgeron, une cordonnerie, une boucherie, une machinerie, un poste d'essence et deux banques. Le 4 juillet 1992, Vimy célébrait 75 ans d'éducation à l'école de Vimy. Une co-opérative ouvrit ses portes en 1974. Peu après, un système d'égout fut installé, suivi d'un système d'eau. Présentement, Vimy a une église catholique, un hôtel, un bureau de poste, une école, une salle communautaire, un journal et plusieurs clubs. La population actuelle se porte à 200 habitants. Elle avait augmenté sensiblement à partir de 1961 jusqu'en 1986. La petite communauté de Vimy a reçu un précieux héritage des pionniers qui l'ont bâtie et de l'influence française qui a contribué à enrichir son histoire.

VIMY HOMESTEADERS

Date homesteaders filed, followed by land description and date received (all homesteads are west of the fourth meridian)

Date d'inscription des homesteads, description du terrain et date de réception du titre (tous les homesteads sont à l'ouest du quatrième méridien)

Filed			Title
1901 Oct. 30	Arsène A.J. Baert	NW-14-58-25	Oct. 11/05
1901 Oct. 30	Jerome Baert	SW-14-58-25	Feb. 14/07
1901 Nov. 11	Daniel Hamel	SW-12-58-26	Mar. 21/06
1902 Nov. 14	Joseph Cleophas Gagné	SE-14-58-25	Dec. 06/06
1903 Mar. 12	Mathias Karman	NE-08-59-24	Nov. 26/06
1903 Mar. 31	Joseph Rondeau	SW-08-58-25	Mar. 17/09
1903 June 15	M.J. McLean	SE-20-58-24	May 30/10
1903 June 16	James McLean	NE-20-58-24	Oct. 11/10
1903 June 19	Oscar Madaire	SE-08-58-25	June 09/09
1903 Dec. 07	George Labby	SW-18-58-25	Nov. 13/07
1903 Dec. 07	Telesphore Labby	NW-12-58-26	Mar. 08/07
1904 Feb. 03	Louis Labby	NE-12-58-26	Aug. 28/07
1904 Oct. 10	Herbert S. Fawcett	SE-12-58-26	July 03/08
1904 Nov. 28	Joseph Tremblay	NW-10-58-25	June 28/10
1905 Jan. 25	Frank Rivers	SE-18-58-25	Aug. 07/08
1905 Mar. 20	William Morasse	NE-18-58-25	Apr. 21/21
1905 May 06	John H. Mingus	NW-30-58-25	Jan. 07/11
1905 May 23	Philippe Proulx	NE-08-58-25	Nov. 13/09
1905 July 27	Alphédore Proulx	SW-16-58-25	Apr. 02/09
1905 Aug. 21	E.G. Dobbie	NE-10-59-25	May 26/09
1905 Sept.20	François Michelet	NW-18-58-25	Apr. 07/09
1905 Oct. 02	M.H. Gibson	NW-10-59-25	Mar. 18/12
1905 Oct. 02	Vital Cyr	NW-20-58-24	Feb. 08/09
1905 Oct. 19	A. Leroux	SW-20-58-24	Oct. 27/09
1905 Oct. 20	P.D. Reid	NE-30-58-24	Mar. 13/09
1905 Nov. 03	Joseph Simon Seguin	NE-24-58-25	Aug. 06/17
1905 Nov. 16	Jean-Marie Verdan	SE-06-59-24	Jan. 30/09
1905 Nov. 16	M.D. Dilley	SE-30-58-24	Apr. 06/09
1905 Nov. 16	Joseph Rioux	SE-34-58-25	Apr. 02/09
1905 Nov. 23	Benoit Baert	SE-02-59-25	Jan. 04/11
1905 Nov. 24	J.A.O. Terrault	NE-34-58-25	June 03/09
1905 Dec. 14	Armidas Aquin	NW-02-59-25	Oct. 13/09
1905 Dec. 20	Thomas Parrent	NE-26-58-25	Mar. 15/09
1906 Jan. 13	Napoléon Lalonde	SW-36-58-25	Nov. 10/09
1906 Jan. 29	John Labby	NW-08-58-25	Dec. 20/09
1906 Feb. 02	Arsène Pelletier	SW-30-58-24	July 24/13
1906 Mar. 06	Omer Casavant	NE-14-58-25	May 03/12
1906 Mar. 06	J.A. Longhead	SE-10-59-25	June 27/11
1906 Mar. 08	Adelard Bonnet	NW-32-58-25	Nov. 12/09
1906 Mar. 13	L.T. Beaupré	NE-22-58-25	Mar. 16/11
1906 Mar. 13	R. Meyers	SE-22-58-25	Nov. 23/09
1906 Mar. 14	M.E. Throckmorton	SW-08-59-24	Dec. 11/11
1906 Mar. 19	Edmond Morisette	SE-36-58-26	Nov. 23/09
1906 Mar. 28	Henry Lamarche	NE-26-58-25	Sept.19/14
1906 Apr. 19	Paul Ban	NE-02-59-25	July 29/09
1906 Apr. 19	Marius Sibert	SW-02-59-25	June 28/11
1906 Apr. 23	Oscar Caron	NE-28-58-25	Sept.16/09
1906 Apr. 23	Antoine Bolduc	NW-28-58-25	Oct. 01/09
1906 Apr. 23	Arthur Provençal	SE-28-58-25	Oct. 22/09
1906 Apr. 23	Daniel Duffy	SW-28-58-25	Jan. 20/10
1906 Apr. 23	Joseph Lagacé	NE-32-58-25	Jan. 12/10
1906 Apr. 23	Joseph Dupaul	SE-32-58-25	Nov. 12/09
1906 Apr. 23	Joseph Chabot	SW-32-58-25	Aug. 30/09
1906 Apr. 28	Frank Karman	NW-08-59-24	Mar. 21/10
1906 May 18	Jeff D. Wheeler	NW-30-58-24	July 30/09
1906 June 01	Julie Bachand	SW-24-58-25	Jan. 07/13
1906 Aug. 07	Wilfrid Proulx	NE-16-58-25	Nov. 17/09
1906 Aug. 07	Zotique Sauvé	NW-22-58-25	Feb. 01/10
1906 Aug. 21	Albert Proulx	NW-16-58-25	Nov. 10/09
1906 Oct. 10	Ludger Seguin	NE-20-58-25	Dec. 16/09
1906 Oct. 10	Deno Lefebvre	NW-20-58-25	Feb. 01/10
1906 Nov. 09	Adelard Desjardins	SW-04-59-24	June 09/10
1906 Nov. 09	Samuel Cyr	SW-06-59-24	Sept.03/10
1906 Nov. 22	John Brown	SW-36-58-26	Apr. 21/10
1906 Nov. 24	Gédéon Demers	NE-10-58-25	Jan. 31/12
1907 Jan. 14	James L. Cornfield	NE-12-59-25	Apr. 18/13
1907 Feb. 01	Pantaléon Desrosiers	SE-24-58-25	Aug. 22/10
1907 Mar. 18	Philippe Desrosiers	NW-26-58-25	Aug. 23/11
1907 Mar. 23	Hormidas Bourgeois	SW-30-58-25	Mar. 20/12
1907 Apr. 03	Gaudias Blanchette	NW-24-58-25	July 13/11
1907 July 04	Alphonse Pelletier	NE-04-59-24	Aug. 31/15
1907 July 11	Edmond Leclerc	NW-04-59-24	Mar. 02/12
1907 July 30	Philimon Lanouette	SE-30-58-25	Feb. 15/11
1907 Sept.30	John Johnson	NW-36-58-26	Jan. 08/12
1907 Oct. 15	Joseph Martel	NW-34-58-25	Dec. 02/10
1907 Nov. 19	Antoine A. Boisvert	SE-26-58-25	Aug. 18/13
1908 May 04	W.K. Friend	NE-32-58-24	Oct. 12/11
1908 May 11	Wolfgang Halcherl	SW-24-58-26	Oct. 07/11
1908 May 21	August Letiecher	SE-08-59-24	Jan. 23/12
1908 May 21	Frank Halcherl	SE-24-58-26	July 30/12
1908 July 08	Ed Morin	SW-34-58-25	Nov. 25/13
1908 Aug. 12	John Halcherl	NW-24-58-26	Oct. 07/11
1908 Sept.02	Arthur Carrière	NW-31-58-24	Feb. 08/15
1908 Sept.22	Joseph Chardon	NE-06-59-24	Apr. 03/12
1908 Sept.30	Félix Rousset	SW-31-58-24	Sept.06/12
1908 Nov. 03	Louis Brisson	SE-16-58-25	Apr. 03/12
1909 Apr. 26	Albert Bilodeau	SW-22-58-25	Oct. 20/14
1909 May 22	Wm. A. Smith	NW-32-58-24	Oct. 01/13
1909 Sept.18	Franz X. Vanpel	SW-32-58-24	Jan. 26/14
1910 May 16	Emile Letourneau	SW-26-58-25	Oct. 21/14
1910 May 30	John Lamore	SE-12-59-25	Feb. 18/15
1910 June 06	Napoleon Bourgeois	NE-24-58-26	Sept.28/17
1910 Oct. 04	George Robert Smith	NE-31-58-24	Nov. 23/14
1910 Dec. 19	Philippe Proulx	SE-20-58-25	Mar. 04/18
1911 Feb. 16	Hubert Charles Moreau	NW-12-59-25	Mar. 08/20
1911 Mar. 20	Andro Cyfra	SE-04-59-24	Apr. 17/15
1911 Apr. 03	Jules Baert	NW-36-58-25	Mar. 08/17
1911 Apr. 22	Timothée Sabourin	SW-12-59-25	May 15/20
1911 July 31	Auguste Anglade	SE-31-58-24	Sept.22/14
1911 Aug. 28	Ernest Cambon	SE-36-58-25	Oct. 20/14
1912 June 19	Peter O'Brien	NE-36-58-26	Sept.13/16
1912 July 13	Alphonse Seguin	NE-30-58-25	Sept.26/19
1912 Sept.20	Henry Wm. Jacobs	SE-32-58-24	Jan. 09/18
1912 Nov. 18	Philippe Gagné	SW-10-59-25	May 22/17
1913 Apr. 15	Alexandre Charlier	SW-20-58-25	Sept.14/18
1916 May 23	John W. Rogers	NW-06-59-24	July 18/21

Researched by Cora de Champlain, Lillian Bilodeau and Célarine Ouellette from the Surface Township Register Ledgers at the Department of Environment, Technical Services, 9915-108, 2nd floor of South Tower, Petrolium Plaza. Names have been spelled as on the ledgers.

The First Twenty Years of Homesteading

by Anne Woywitka (Waugh)

A glacial drift sweeping over North America 10,000 years ago deposited a lot of sediment in this area, leaving behind miles of sandhills covered by boreal forests, endless stretches of muskegs, swamps and wet meadows. Much of the land was rock-covered; there was even more sandy loam or heavy clay known as gumbo. Since everything was wooded, it was criss-crossed by numerous streams which emptied into Vermilion Creek (later known as Redwater River). Escarpments along the river were gashed by deep ravines which periodically carried torrents of water from the table-land above, to flood the river and meadows below. The North Vermilion hills were located about half-way between Edmonton and Athabasca. This high ridge of land eventually became an integral part of the old Athabasca Landing Trail in the latter years of the 1800's.

Pioneer settlers arriving in Edmonton prior to 1900 had a choice of land close to the markets located in Edmonton, Fort Saskatchewan and St. Albert. Those arriving later had to go further afield for homesteads. About this time, the federal government of Canada was encouraging settlers to file on homesteads 40 miles north of Edmonton in what was then known as the North Vermilion country. The drawback here was the hostile topography of the land which extended in a wide band from southeast to northwest from Opal to Siberia (later renamed Hillpoint) and then all the way to Waugh. Most of this wilderness lay between Range 23 and 22, west of the 4th meridian.

The history of the Landing Trail was to play an important role in the development of North Vermilion (soon to be re-named Waugh). First as an Indian Trail, it served the Aboriginal nomads who made their living off the land. In 1875, the Hudson Bay Company, already engaged in fur-trading with the Indians, decided to blaze a wider trail for the ever-increasing traffic. Soon freighters driving teams of horses or oxen came, carrying wagonloads of food supplies and hardware goods to Athabasca and from there via the river systems to the far north. On their return trip, the freighters brought back with them furs for the Edmonton market. Others, who used the trail, included white fur-trappers, early homesteaders heading north to the Peace country, labourers looking for work on river-boats and fortune hunters heading for the goldrush in the Yukon.

The Husdon Bay Company paid for the upkeep of the trail until 1888 when the federal government passed an act, providing limited self-government to the Northwest Territories. With the passing of the act, the responsibility for upkeep was passed on to the Territorial Council. Subsequent upgrading included the construction of two steel bridges, one in North Vermilion spanning Vermilion Creek; the other bridge on the trail, spanning Sturgeon River in Gibbons. Though it was still far from being an all-weather road, it served the purpose for the time being. Also, it would soon prove to be an important link with the Edmonton market for the Waugh settlers.

HOMESTEADERS

Early in 1902, government surveyors had completed the survey of land in Range 24, west of the 4th Meridian, as well as most of Range 23. Because of the numerous bogs and swamps were in the way of surveyors, the remainder of Range 23, plus Range 22 was left unsurveyed until 1905.

When settlers from Poland and western Ukraine (then erroneously referred to as Ruthenians or Galicians) began filing for homesteads in 1902, they found a number of settlers already established in this area. These were mostly English-speaking Americans and included such names as Waugh, Nadeau, Patry, Blue and others. With a headstart, they had a choice of land even before it was surveyed. Bill Waugh and his sons raised horses which in time, they would sell to in-coming settlers. Roy Watts ranged cattle on open land, with the same option in mind. John Hess and his brother Edward kept a stopping place on the east bank of Vermilion Creek. All of this was still at a time when the North Vemilion was a part of the Northwest Territories. It remained so until 1905 when Alberta was proclaimed a province.

The year 1902 saw numerous settlers filing for homesteads, most of them squatters already there. The Poles and Ukrainians were anxious to get good land too, but were willing to settle for second best as long as there were woodlands to provide them with logs for buildings, posts, fence rails and firewood. Back in their homeland, they had long been deprived of social justice. For them now, Canada was the land of hope and though it was hard to break the ties of home, they believed the future was in their favour. They sold what little land they owned, packed the rest of their belongings and with their families, they came to Canada to begin a new life.

Even if in a way they had prepared themselves for hard times, they found the first years in Canada much worse than what they could ever have

imagined. For one thing, they could not speak the language; for another, most families had little money left over after paying their fare.

SHELTER – The settler's first home was primitive, either a dug-out with walls three logs high or a log hut. In either case, the slanted roof was made of sod. (As a rule, these lodgings were temporary, but sometimes it happened that it was a year or two before a regular log home was raised). The family bed was made of rails and piled with hay to serve as a mattress. They had pillows and covered themselves with feather-beds to keep out the dampness and the cold. A wooden trunk served as a table and blocks of wood sufficed as chairs. The stove was usually a tin heater bought in Edmonton before the family left for the homestead. To bake bread and cook meat, an outdoor oven made of logs and willow wands and plastered with a heavy coating of clay would serve until the time when the family could afford to buy a kitchen range. At every turn, it was necessary to improvise and manage with whatever was at hand.

A few years into the homesteading era, it was possible for a new settler and his family to lodge for a few days with a family already settled in, before their own shelter was ready for occupation. If for that reason only, the European homesteaders settled in groups, counting on one another for help.

FOOD – In the first years, the settlers literally lived off the land. Luckily, there were partridges, prairie chickens, wild ducks and rabbits. Partridges especially were easy to snare. The Redwater River teemed with jackfish and suckers. The homesteaders dammed the river with rocks and placed box-traps to catch the fish. While suckers are considered garbage fish, they were good marinated or salted and dried for winter use.

In summer, the woods yielded prolific crops of mushrooms and berries and nicely supplemented their diets. Blueberries kept well for winter use if boiled with an equal measure of cranberries. The berries could then be frozen and though sour, were a welcome addition to the winter diet. A supply of dried mushrooms helped to tide the family over through the winter.

After the first year, produce from the garden helped immeasurably. But in spite of nature's bounties, it was still necessary to make a major purchase. A cow costing $30 to $40 was a necessity, especially for families with small children.

ROADS – In 1902, except for the Athabasca Landing Trail, roads as such were non-existant. But once the settler filed on a homestead, he was required to fence his quarter. This in turn marked the location of the road, so road-building of sorts was on its way. The government (Local Improvement Board) would appoint one of the settlers as foreman-timekeeper to oversee the road construction. The homesteader would earn $1 a day for a 10-hour day of work but was not paid in cash. Instead, the money would be credited against his land tax. A man with a team of horses could earn as much as $2.50 a day. Hiring was done on a rotating basis, enabling each homesteader to work off his tax.

In road construction, the road allowance first had to be cleared of brush and a furrow was plowed on either side of the road for drainage. Log culverts and wooden bridges were built to span the creeks. Road-beds were raised by scaling down hills with horse-drawn scrapers and the dirt hauled with fresnos. In places where there were swamps, corduroy logs were laid cross-wise. This had to be repeated year after year until the road-bed was stabilized. In cases where bogs made road construction impossible, homesteaders were required by law to allow their neighbours across their property. The topography of the land in this district made roadbuilding especially difficult.

HOMESTEADERS AT WORK – It took a lot of sweat and tears to clear the land of bush in the Waugh district. In low places, willows grew thick, in other places, stands of spruce and poplar. Hundreds of trees had to be chopped down to clear an acre of land. The stumps and roots had to be removed before the land could be broken. After the furrows had been turned, roots had to be picked in piles and burned. The new breaking was not put into crop until the following year.

Getting rich in Canada seemed to be a long drawn-out affair but the first bushel of wheat thrashed by hand was worth its weight in gold to the impoverished homesteader. In the fall, the wheat was carted to the Centre Mill in Morinville and ground into flour. The first loaf of bread was like manna from heaven.

In order to develop the homestead to a point where it would support the family, it was necessary for all members to pitch in and help. Often when the man of the house left to seek work for pay in order to buy another horse or a piece of machinery, his wife and older children took over his work at home. They cleared land, gathered windfalls for firewood, cut hay for winter and tended the garden.

While some young men chose to stay home on a full-time basis clearing land, others preferred to work outside the home to bring in cash with which to buy machinery, another cow or a litter of weanling pigs. They slowly tried to expand their operations.

Nick Zilinski was a farmer at heart. From spring to fall, he laboured on the homestead. During winter, he cut and delivered railroad ties to Fort Saskatchewan at 25¢ a tie. Deliveries were made over the frozen Redwater River, each trip taking two days on the road, there and back. At 16, Mike Woywitka went to work at a local sawmill run by E. Williams. Other young men went to work on railroads, in mines, lumber camps or digging sewer ditches in Edmonton; any kind of work to bring in that dollar.

Nick Gill was 18 years old in 1912 when he first arrived at Waugh to join his relatives. To pay for Nick's fare to Canada, his father borrowed money from a money-lender in the village at an exorbitant rate. The understanding was that Nick would repay him as soon as he was able. Nick spent the winter in the district, working for his bed and board. In April 1913, Nick and five other young men packed their bags and caught a ride to Edmonton with a teamster. There they got in touch with the contractor for an extra gang to work on the Canadian National Railways road to Fort George (later renamed Prince George). They paid $5 a piece for their train fare from Edmonton to Tête Jaune. From there they continued their trek to their camp on foot.

Working in the mountains on the right of way for the railroad was very difficult, but life in the bunkhouse was even worse. Scores of men slept under the same roof with no ventilation. A wire strung across the length of the sleeping quarters was used to dry the sweaty clothes and socks overnight. The stench was unbearable but if one wanted the work, there was no other choice. Nick and his friends stuck it to the end.

For the first while, they worked 10 hour days at 17 and a half cents an hour. Later on, they took on sub-contracts for piece work, at a somewhat higher pay. Rain or shine, the contractor charged the workers $1 per day for bed and board. There were other expenses like an extra axe or shovel. Wear and tear on the clothes necessitated replacements which the men bought at the company store. After eight months of work, their take-home pay was: Anton Strilchuk $130, Nick Gill $128, Anton Smerychynski $96, Walter Sereda $94, Joe Zilinski $62, Leon Zilinski $65. Upon returning to Waugh, Nick repaid his father the price of his fare to Canada. Only then was he able to start planning his future.

However, it wasn't only men that went out working; girls often did too. They then turned their earnings over to their parents, who in turn bought a heifer or two to raise. These would then be given to her as her dowry when she was ready to get married.

At home, the new settlers pooled their work. They helped one another to fell logs, then haul them to the sawmill. They helped raise log barns and homes, dig wells and do other jobs around the place that needed more than two pairs of hands. Women helped one another, too. They came together to clay plaster log buildings; they also had featherstripping bees. Those first difficult years brought neighbours closer to each other and taught them to be more tolerant.

SCHOOL

Every year a few more settlers arrived in the district and with them a few more children. The time had come to think of a school for the youngsters but actual talks did not start until a year later. In the meantime, Alice Grant offered to teach children to read and write English in her own home. Her fee was $1 per month, per child. In 1909, six boys and one girl were signed up for the classes. Unfortunately, the girl's schooling ended shortly after it started, when her father found her picking peas in Mrs. Grant's garden and not in school, studying. Josephine Sereda (Stogryn) tried to explain to her father that it was lunch time and that she had offered to pick the peas herself, but to no avail.

In 1910, Waugh settlers began talking of organizing a school, but work on the school did not start until late 1911 and it was not ready to open until the summer of 1912. While it was required by law that school districts be organized on the four square mile grid with each school to be built in the centre of the grid, it did not always work out that way. Frank Andreychuk lived on the edge of the grid for Maybridge School but his children could not attend school there because of a large swamp that was in the way. Instead, the children had to walk to Waugh School, a matter of three miles and more, over snowdrifts and mud.

The district of Waugh was large and included the Half Moon Lake area. In 1914, another school was opened four miles north of the Waugh School. It was named Alford School after an early settler, James Alford. It was later renamed Half Moon

Lake School. The first teacher was James Campbell. Starting school for the first time were children in their midteens, knowing little or no English. Attendance in both Waugh and Half Moon Lake was sporadic. Harsh weather and lack of warm clothing and proper footwear all added to the students' hardships. Another major drawback to school attendance by older students was a demand for their help at home in busy seasons. The next two teachers who followed in Mr. Campbell's footsteps were Mary Yarwood and Hilda Erickson.

THE CHURCH

In the first decade, the Greek Catholics and the Roman Catholics often came together to worship. Led by a layman versed in the rites of the church, mass and prayers were held in one of the settlers' homes. In the case of Joseph Sereda and Nikolai Woywitka, altars were to be found in their homes, for the purposes of worship. Two or three times a year, a Ukrainian or a Polish priest was brought into the district by one of the homesteaders. He would say mass in one of the homes, hear confessions and give Holy Communion. On these occasions, the priest would also baptize children. Among the early priests who officiated were Fathers Hura, Olczewski and Dydyk. Money being a scarce commodity at the time, the priests were paid in nickels and dimes. At times when death occurred, the body lay in the house in a wooden coffin until the day of burial. Funeral services were performed by a layman and the body was laid to rest in the cemetery. As a mark of respect, all neighbours attended the funeral. *(For more information see articles on Waugh churches).*

THE HOMESTEADERS' WOMEN

Between 1902 and 1922, it was the pioneer woman who bore the brunt of hard times on the homestead. Seldom venturing more than a few miles away from home, her life centered around the family and the grinding work on the homestead. She wracked her brains for what to put on the table for her hungry brood; she had to find time to nurse her latest child and be ready to help her husband with whatever outside work was to be done. In turn, children barely six or seven years old were left to watch their younger siblings. She rose early and went to bed late, never quite catching up with her work. She bore her cross stoically, always believing that in the end, her children would be the beneficiaries of all her sacrifices. She kept her faith and leaned heavily on the church for moral support. In tribute, it was sometimes said that the woman was the three pillars of the home, her husband the fourth.

Malnutrition and overwork often resulted in difficult childbirth, sometimes ending in death of the mother and the unborn child. But for the most part, midwives provided the help needed and even stood by for a day or so, until the mother got back on her feet. In an emergency, when the new mother was too sick to nurse her baby, another nursing mother would take the newborn to nurse it along with her own. The Waugh district was served by two good midwives, Alexandra Smerychynski and Teklia Kostiw.

SOCIAL LIFE

Ukrainian and Polish settlers were gregarious by nature. They liked nothing better than meeting and visiting with friends and neighbours. They liked to sing old folk-songs and to tell stories. No matter how small the house, it was always big enough to accommodate a few more people. They observed holy days and Sundays; they included their neighbours in celebrating the weddings and christenings. These gatherings provided a breather from the grinding labour demanded of them in the new homeland.

A social event that occurred in the summer of 1916 was to remain a topic of conversation for months to come. A group of miners, together with their wives and girlfriends, arrived one Saturday from Cardiff by team and wagon over muddy summer roads. They were actors in a play which was to be staged in Stefan Cheknita's new barn. The district people were advised of the Cardiff visitors by word of mouth long beforehand, to ensure that everybody knew about it. The result was an almost perfect turnout.

The audience arrived early and found seats on makeshift benches and watched spell-bound as the actors in colorful costumes opened the first act of the play which set the plot of the story. The three-act play spun on for a couple of hours before ending in a thunderous applause of appreciation. For a moment in time, it had lifted them out of their drab existence to take them back to the familiar ways of their homeland. The dance that followed on the earthen floor lasted into the early hours of the morning. While the Cardiff fiddler poured out his heart in the cheerful rhythms of the kolomeykas and the polkas, the homesteaders danced. If only for a while, they forgot their aches and pains, their cares and worries, to enjoy the

night to its fullest, a night that was never to be forgotten.

In about 1919, district settlers built a hall across the road from the church and named it the Ivan Franko Temple. In the hall, they gathered to hold meetings, readings, sing-songs and through their own efforts, to produce their much loved plays.

For the next several years the community carried on in friendly terms. However, in the years following World War I, drastic changes in Ukraine stirred feelings of sympathy or resentment (as the case might be). It began to reflect on the community itself. It became a thorn of dissention among friends and neighbours. The final rift came when those opposed to the changes in Ukraine began pressing to incorporate the hall under the auspices of the Greek Catholic Basilian Fathers. However the majority of the members voted against the motion. The hall remained privately owned until the mid-1920's when it was finally incorporated under the auspices of the Farmer Labour Temple Association.

SUMMARY

Waugh, named after the earliest settler William Waugh who kept the first post office, never thrived. It remained a hamlet with only a church, a hall and later, a country store run by Harry Cheladyn and his wife Eva. The glory days of the Athabasca Landing Trail ended when the Canadian National railroad reached Athabasca in 1912. After that, the trail remained a local road that served the Waugh people well into the 1930's. Then, as local roads improved, the trail was closed off, segment by segment. The last of the trail running along the perimeter of Bill Woywitka's farm was finally closed when big ditching machinery drained the swampy meadow extending for miles out of Lily Lake.

In spite of the many drawbacks in the area, the homesteaders made progress. Hard work and perseverance paid off when old settlers began establishing their young sons on better land. Improved roads increased the business transactions between Waugh, Vimy and Legal. Farmers hauled their grain to elevators in Vimy. Legal had other facilities that Waugh farmers needed. Close at hand, they found the bank, the doctor, lawyer, blacksmith, stores, hotel and machinery dealers. There was always a good rapport between Waugh settlers and the Legal business community.

The following list contains names of homesteaders who filed for homesteads between 1902 and 1914 (the names were obtained from early homesteading records filed in the Public Lands Division Documentation Centre):

N. Woywitka, Y. Strilchuk, J. Sereda, J. Romaniuk, F. Dwornik, S. Gill, M. Gill, D. McDonald, P. Marczak, A. Kobarenko, J. Hess, E. Hess, F. Blue, L. Mc. Donald, A. Patry, J. Patry, A. Boisvert, J. Marczak, S. Roy, J. Cheknita, S. Ozipko, J. Sikniewicz, F. Fair, W. Chirka, H. Van Camp, M. Presezniuk, G. Romanowski, M. Marczak, M. Fedkiw, K. Smerchenski, C. Goupil, O. Yachimec, J. Piastoski, F. Dale, H. Sharp, J. Dowhaniuk, P. Dowhaniuk, F. Andrusiw, J. Sowinski, W. Waugh, R. Waugh, O. Zilinski, A. Grant, J. T. Alford, S. Cheknita, A. Mandrusiak, M. Komarniski, M. Winiarski, A. Magerowski, G. Zadunayski, R. Medynski, O. Kostiw, W. Kostiw, L. Cheknita, N. Cheknita, M. Woywitka, P. Yachimec, O. Yakowiąk, W. Koretski, M. Obertowich, P. Nadurak, M. Medynski, C. Skilling, L. Nadeau, N, Kuzminski, D. Warwaruk, H. Kostiw, H. Nadeau, E. Nadeau, W. Short, A. Nadeau, J. Riopel, Om Homeniuk, W. Granduis, N. Prokopyshen, A. Semenchuk, W. Worona, J. Skorobohacz, J. Riopel, N. Tymoschuk, E. Williams, A. Kushak, D. Homeniuk, S. Popowich, J. Gerla, D. Dowhaniuk, P. Zilinski, J. Sharp, J. Baker, A. Trach, F Fermaniuk, A. Skawronyk, J. Parranto, F. Andreychuk, C. Marczak, W. Slobodian, E. Szlabey, A. Doblanko, A. Boisvert, O. Melnyk, S. Semchuk.

"Old-Timers'" Way of Life - Sharing Memories

Legal's first pioneers were without doctors until the village received its first resident doctor in 1913. Therefore, medical "responsibility" fell on mothers' and midwives' shoulders. These women relied on old-fashioned "cure-alls", often crude mixtures, which are said to have worked every time. The following were among the popular store-bought and home-made remedies:

From *Western People*, February 17, 1983, p. 12: ". . . Doctor Fowler's Extract of Wild Strawberry" [was] a mixture of tannic acid, extract of bark of blackberry root and wild strawberry leaves. This bitter, mouth-puckering liquid was brought into use whenever the following symptoms occurred: Diarrhea, summer complaint (a nice-sounding name for a dreary condition), intestinal cramps, sudden change in diet or water, and overindulgence.

"If one developed a cough or cold, in spite of having been liberally dosed with sulfur and blackstrap molasses, there was always "Buckley's Mixture". The dosage of two to three teaspoons every two or three hours may not sound like much, but the ingredients, which included ammonium carbonate, potassium bicarbonate, menthol, camphor, Canada balsam and oil, gave the patient the distinct impression that pine needles were being poured down his throat. Grown men were known to gasp and sputter while tears coursed down their cheeks following this "treatment".

". . . Anti-Pain Oil" [. . .] could be used externally or internally: a truly versatile medicine. For external use it was applied freely and rubbed in well. It worked fairly well in this manner as a rubbing linament for [. . .] various aches, pains, sprains and bruises.

"For internal use one took 15 to 30 drops in warm water to treat stomach aches or bowel pains. One of the secrets to the success of this amazing elixir may have been the 69 percent alcohol content.

"A mustard plaster was the precursor to Vicks Vaporub. Your eyes burned and your flesh felt seared but there was never any doubt that you were being cured, if only to avoid further treatment."

From other sources:

Mustard Plaster

1 tablespoon of mustard
3 tablespoons of flour
Up to a cup of water, or enough to dilute the mustard and flour

Mix and heat ingredients in a small pot to dilute them. When mixture thickens, put on brown paper or an old piece of cloth, then put another cloth over it and put on chest for chest colds with persistent coughing and pain. Adult dose. Leave on about 20 to 30 minutes. Rub chest with medicated ointment before putting mustard plaster on. Best remedy for getting rid of chest colds.

Homemade Soap

6 lbs. of fat (beef)
1 tin Gillet's lye
1 qt. soft water
2 tablespoons borax
2 tablespoons ammonia
2 tablepoons sugar

Melt fat until it becomes liquid, then mix borax, ammonia and white sugar in a little water and add lye when cool. Dissolve lye into grease, not grease into lye. Mix about 5 to 10 minutes till it becomes like honey, not too long, or the lye and grease will separate. Leave in pan till firm. Cut into pieces before it becomes too hard.

Cough Syrup

1 medium onion chopped fine
Melt honey to cover onions, about one half to three quarters of a cup
2 tablespoons brown sugar

Mix all ingredients together and leave overnight. Take 1 teaspoon at a time. Guaranteed to stop your cough in a couple of days.

- To stop pain from a small burn instantly, soak a tea bag in lukewarm water and apply to the burn.
- Use salt pork to soak a foot when someone stepped on a nail
- Blow smoke into a sore ear
- Use a boiled milk and bread plaster for sties, boils or slivers
- To get rid of warts, pick a growing green dandelion, apply the oozing white sap on the warts and let it dry for two days. It never fails.
- Another cure for warts; cut a raw potato in half, rub the juice on the warts and in 10 days, warts will be gone!
- To remove wrinkles: melt and stir together one ounce of white wax, two ounces of strained honey, and two ounces of juice from lily bulbs. Apply to the face every night and your wrinkles will disappear.

In the olden days, newscasts were unheard of, except what certain village "sages" predicted from observing natural occurrences or listening to their aching joints. Here are some of the predictions and their explanations (From the *National Enquirer*):

"The explanation for all of these weather predicting methods lies not in some mystery, but in the fact that changes in humidity and barometric pressure affect the way the sky looks and the way animals and plants react to their environment [. . .].

- Your joints are more likely to ache before a rainstorm because it occurs in an area of low barometric pressure. When there is less air pressure on your body, the gases in your joints expand and cause pains.
- Frogs croak more before a storm because it is preceded by humid air. Frogs have to keep their skins wet to be comfortable, and moist air allows them to stay out of the water and croak longer.
- Fog over a pond on an autumn or spring evening warns of frost. The fog means the temperature is falling toward the dew-forming point – and if it is that far down by evening, it's likely to drop to freezing that night.
- If leaves show their undersides, rain is due. A low-pressure rain system moving into an area will stir up a south wind that flips leaves over.
- A ring around the moon really does mean rain if the weather has been clear. Ice crystals form in high-altitude cirrus clouds that precede a rain front. These crystals refract light from the moon and make a ring around it.
- Birds and bats fly lower before a storm. Their ears are very sensitive to air-pressure changes, and the lower pressure of a storm front would cause them pain if they flew higher where the pressure is even lower. [. . .]

- Red skies in the morning, sailors take warning. Red skies at night, sailors' delight. The red is caused by dust particles and raindrops form around them. If you see red skies in the east in the morning chances for rain are good. If you see them in the west in the evening, it will likely be clear by morning since weather fronts move roughly from west to east.
- Smoke comes down before a storm. Unstable air, which breeds storms, drops in temperature just above the ground and forces chimney smoke to sink.
- Bees come home when a storm is near. Dropping barometric pressure sends them back to the hive - they don't want to get caught in the rain. [. . .]
- Fish come to the surface before a storm. They come up for insects which are flying closer to the water because of lowered atmospheric pressure.
- Insects are more active before a storm. This happens because the insects seek out the warmer air of the storm front.

According to *The Catholic Digest*, January 1983: ". . . the further the sight, the nearer the rain refers to the fact that our eyesight is appreciably more acute when the air is full of humidity. Many a novice seafarer has set out for a fine day's sailing because he saw a clear blue sky and noticed that faraway objects appeared extremely distinct. In fact, these signs usually mean that a storm is just over the horizon. [. . .]"

"When sounds are clear, rain is near. Have you ever heard a boat horn, church bell, or train whistle that you knew to be a good 10 miles away? This unusual phenomenon occurs because sound travels better in humid air. Sometimes, sounds become not clearer or louder before bad weather, but fuzzier. This change probably occurs because the dense cloud cover preceding a storm bounces the sound waves back to earth, making sounds usually diffuse."

Obviously, meals have always been an essential part of our existence, but in the olden days, every morcel of edible food was used in some sort of recipe to prevent waste. Mothers showed their daughters the tricks of the trade; recipes were handed down generation to generation. These recipes often required a lot more work than anyone nowadays is willing to do; there were not many technological aids to make life easier in those days:

Homemade Molasses Softies (cookies)
Mix: 1/2 cup melted butter or shortening
1/2 cup brown sugar
1/2 cup molasses
Add 1 beaten egg
Sift two and a half cups of all-purpose flour
1/2 teaspoon salt
Dissolve 1 teaspoon soda in 1/2 cup boiling water and add alternately with flour. Add 1/2 teaspoon cinnamon and one teaspoon vanilla. Mix altogether. You may add 1/2 cup of raisins if desired. Drop a small teaspoon of batter on greased cookie sheet. Bake 12 minutes at 350°F.

Head Cheese
1 hog's head
1 hog's tongue
1 hog's heart (optional)
1 1/2 teaspoons allspice (to taste)
salt & pepper to taste
1 large onion
lightly salted water
Clean and scrape head. Remove nose, ears and eye balls. Wash thoroughly and saw into pieces or in half, depending on size of head. Soak overnight in salt water. Rinse.

Place head pieces in heavy skillet or roaster. Add water to almost cover. Simmer for 2 hours or cook in oven until the meat is very tender and leaves the bones.

Remove meat from bones and grind in food chopper. Strain the liquid in which the pork head was cooked to remove all little pieces of bones which may remain. Put ground meat, liquid, diced onion, seasonings, and simmer for about 20 minutes. (Add just enough liquid to make a nice consistency. The mixture must be fairly thick.)

Pour into small jars or plastic containers and refrigerate. Containers may be kept in freezer or process as for canning to seal the jars.

Very delicious served on toast for breakfast or on crackers for snacking. Not recommended for sandwiches.

Homemade Mayonnaise
1/2 teaspoon sugar
2 tablespoons vinegar or lemon juice
1 cup canola oil
1/2 teaspoon dry mustard
1/2 teaspoon salt
1 egg yolk or whole egg
Mix dry ingredients with egg and 1 tablespoon vinegar or lemon juice. Using rotary beater and beating continuously, add oil a drop at a time for the first 3 teaspoons, then 1 teaspoon at a time until mixture thickens. When very thick, rapidly add remaining vinegar or lemon juice and the rest of the oil. If the dressing separates, start with another egg yolk and use separated dresssing as new oil, beating it in gradually.

Blood sausage ("Boudin")
2 qts. of animal blood (hog or beef), when you butcher
1 1/4 qt. milk
2 tablespoons salt
1/2 teaspoons pepper
Use pork lard (1/2 to 3/4 lb, chopped in grinder or chopped in small squares of 1/4 inch), and fry. Add 1 big onion chopped in small pieces to fried lard. Add spices (3/4 teaspoon cloves, 1/2 teaspoon cinnamon, salt and pepper), then add lard and onions with blood and milk. Mix and put in pint-size jars and boil for one hour in water container cooker. Don't cover jars with water. Put water up to 3/4 ring of jar. Watch so there is water up to ring of jar so it cooks evenly in jars. Very good to eat as your meat menu.

"Brine" (Saumure) for Salt Pork
1 gal. water
1 cup sugar
2 lbs salt (or 4 cups)
In a pot, add all ingredients, boil for 10 minutes and let cool till very cold, then add to salt pork which has been rolled in salt and placed in a granite crock pot. Pour over meat, then put round board over meat in water, which must cover board, then put a clean rock on board. Cover with clean cloth. Put string around crock so cloth will stay on. Let mature for one month, then take one piece out and slice in small strips, like bacon. Put water in frying pan, about 3/4 full. Add 1/4 cup milk to it, bring to a boil, and add pieces of pork. Boil for 10 minutes, take out of water, put in hot frying pan to cook like bacon until golden color on both sides. You can eat potatoes and vegetables with it. Makes a good supper.

From *Alberta Farm & Ranch*, "Grandmother's days", September 1992:
". . . Monday was wash day: On Monday, Grandmother would awake early and start heating the water. In the winter, water would be heated on the stove all night. That is, if she could find someone to help her bring in the snow.

"Grandmother believed that all clothes had to be hung on the outdoor clothes line. She maintained that the fresh air made them smell so clean. Even on very cold and stormy days, out went the clothes. If a wind or storm came up, then all the clothes would have to come in fast. The wind would whip the sheets and towels around the line and sometimes things got cold enough to freeze clothes solid. [...]

"Tuesday was ironing day: At house cleaning time, Grandma and her helpers washed and starched all the doilies; many an hour was spent at the ironing board, stretching and pulling, trying to get them just right. Everything was ironed - tea towels, napkins, table cloths and handkerchiefs.

"Wednesday was mending day: While the sewing machine was out, Grandma would do some sewing. She liked making quilts and would spend hours cutting and sewing crazy quilts - never throwing a piece of material away. If it didn't go into a quilt, scrap material went into a braided rug. It was great fun counting the pieces of material that once belonged to your family.

"Thursday was visiting day: Grandma loved to knit socks and gloves. And on visiting day the knitting always went along with her. You never just sat and talked, you must be kept busy. She called this her "Nice Day". It was one day she could relax and not feel guilty about all the work she should be doing. For Christmas presents we usually got a pair of gloves and once I received a gigantic pair of socks several sizes too big. But I still managed to wear them in my skates during those cold winter months.

"Friday was shopping and baking day: Since Grandma didn't drive she was at the mercy of Grandpa and sometimes she felt they spent too much time in town. But despite her complaints, I cannot remember a Friday when she didn't have time to bake her hearty home-made bread.

"Saturday was house cleaning and bed making day: Grandma always tried to complete her house cleaning in the morning. If she expected company on Sunday, she prepared extra food for the occasion. Saturday was also bath and hair washing time - a task she usually completed at night when water could be heated and the mess cleaned up after with little difficulty.

"Sunday was church day: Grandma always went to church. However, her family duties left little time for relaxation. If she planned to have company for Sunday dinner, then the meal would have to be put into the oven before going to church. If there was time, the table was set, too. And it seemed a necessity that good clothes be worn all day.

"Grandpa would relax all day but Grandma still had to make all the meals and clean up. Grandpa was not one to help with "women's work".

"Grandma had a big garden in the summer. She always had time to make jam and can her fruit and vegetables. In later years my grandparents bought a big deep freeze and Grandma thought

it was truly a great appliance. A wringer washing machine later helped Grandma with the laundry. She had a hard time figuring out why I could never get all my washing done on Monday. Doing a little every night was not good management in her books. But since I worked out of the home every day, I had quite a different routine than was common in her day. I can still hear her saying, "You don't do all your washing on Monday?", as she slowly walked away."

There may not have been as many material benefits in the old days as there are now, but people knew how to cherish and take comfort in the little things. Among the most treasured memories of by-gone schooldays are autograph books, year books and old photographs. Some of the popular poems or verses written in these autograph albums may have been idealistic, but they reminded one of the friendships one had. The quotes found between its pages were wise, sentimental or downright witty. Among the favorites were:

- "Don't make love on a garden gate; love is blind, but the neighbors ain't".
- "True friends are like diamonds, precious and rare. False ones like autumn leaves, found everywhere.".
- "A friend is one who knows all about you and still loves you".
- "Easily gained things are easily lost, those obtained without effort are worth what they cost".
- "To each is given a set of tools, a shapeless mass and a book of rules, and each must build, e're life has flown - a stumbling block or a stepping stone".
- "When a task is once begun, never leave it 'til it's done, be the labor great or small, do it well or not at all".

Last but not least, found in everyone's album, was the verse: "Roses are red, violets are blue, honey is sweet, and so are you!"

We hope you have enjoyed this little bit of nostalgia from your school days. Remember - sometimes, good things come in small packages!

LINES TO AN ABSENT HUSBAND

My Dear, the house is spic-and-span
Since you are gone, untidy man.
No necktie dangling from a chair,
No muddy footprints on the stair;
My ash trays, I am proud to state,
Are every one immaculate;
And when I dash upstairs to scrub,
There is no ring around the tub.
No socks left lying on the floor,
No shorts hanging on the bathroom door.

This is the way my house should be,
I've always said — but well, you see,
The clock has stopped;
I can't persuade it
To run the way you always made it.
The door to the garage won't work,
And now the percolator won't perc.
My kitchen knives are dull as care
Without your expert touch, and there
Is no one to praise my apple pies, or comfort me with soothing lies,
Such as, "Of course you're not too fat,
Well, anyhow, I like you like that!"

A house, I find, without spic-and-span
Is not much fun without a man.

Frances Chiles

TEN COMMANDMENTS FOR A FARM WIFE

1. THOU SHALT NOT SORT CATTLE WITH YOUR HANDS IN YOUR POCKETS. HUSBANDS AND COWS DON'T LIKE THAT.

2. THOU SHALT COOK MEALS WHICH CAN BE SERVED 30 MINUTES EARLY OR TWO HOURS LATE.

3. THOU SHALT LEARN TO KEEP FARM RECORDS. (WHEN DID WE TURN OUT THE BULL?)

4. THOU SHALT LOVE THE SMELL OF NEW-MOWN HAY, FRESHLY PLOWED EARTH, SWEET-SMELLING SILAGE AND THE STINGING SENSATION OF AMMONIA IN THE SHEEP BARN.

5. THOU SHALT BE INSPIRED TO SEE THE SUN RISE AND RELIEVED TO SEE IT SET.

6. THOU SHALT LEARN TO OPEN GATES, CLOSE GATES AND GUARD GATES.

7. THOU SHALT THRILL AT THE BIRTH OF A NEW CALF, AND THE SIGHT OF A BRIGHT NEW TRACTOR.

8. THOU SHALT REMEMBER A NEW GRAIN AUGER IS MORE IMPORTANT THAN A DISHWISHER.

9. THOU SHALT CHERISH MEALS TOGETHER WITH LONG NIGHTS OF WAITING FOR THE VET TO ARRIVE AND DECISIONS ABOUT PLOWING UP THE WINTER WHEAT.

10. THOU SHALT BE EXALTED AT THE BROTHERLY HAND ON YOUR SHOULDER, THE TENDER KISS ON YOUR FOREHEAD AND THESE THREE PRECIOUS WORDS: THANKS FOR HELPING.