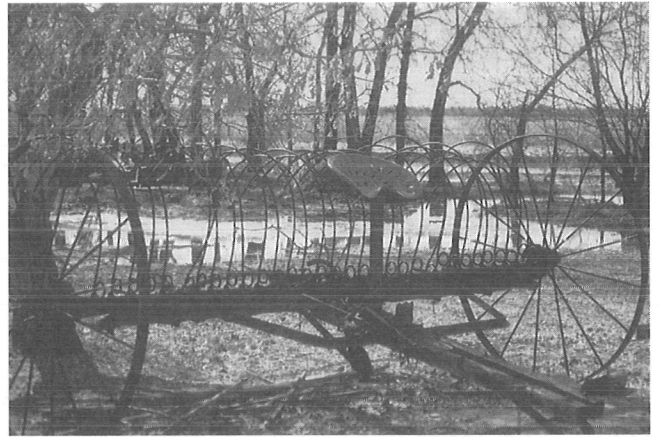
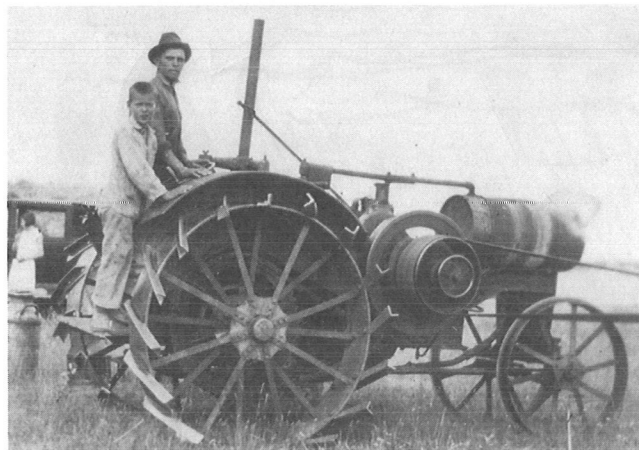


Paul Smigelski's first horse.



Hay rake, originally used with horses.



George Hrechuk, son Walter on Titan tractor – 1935.



1940 Row Crop John Deere "H" owned by George Fedoruk. Driven in Clandeboye Reunion Parade, July 1997.



Breaking land near Selkirk, 1922. George Hrechuk, Katie Banish and others.



"A family affair – 1949". Allis Chalmer tractor and attachments.

• St. Andrews Jan 1. 1898.
 Received of Archie Mc Donald
 the sum of \$5.00 in full payment
 for one brown mare.
 Henry Johnston
 J. H. J.

Receipt for sale of one brown mare – 1898.



Barn in snow, with back lean-to.



Threshing gang in the 1930's.



Converted horse binder and lugged tractor.



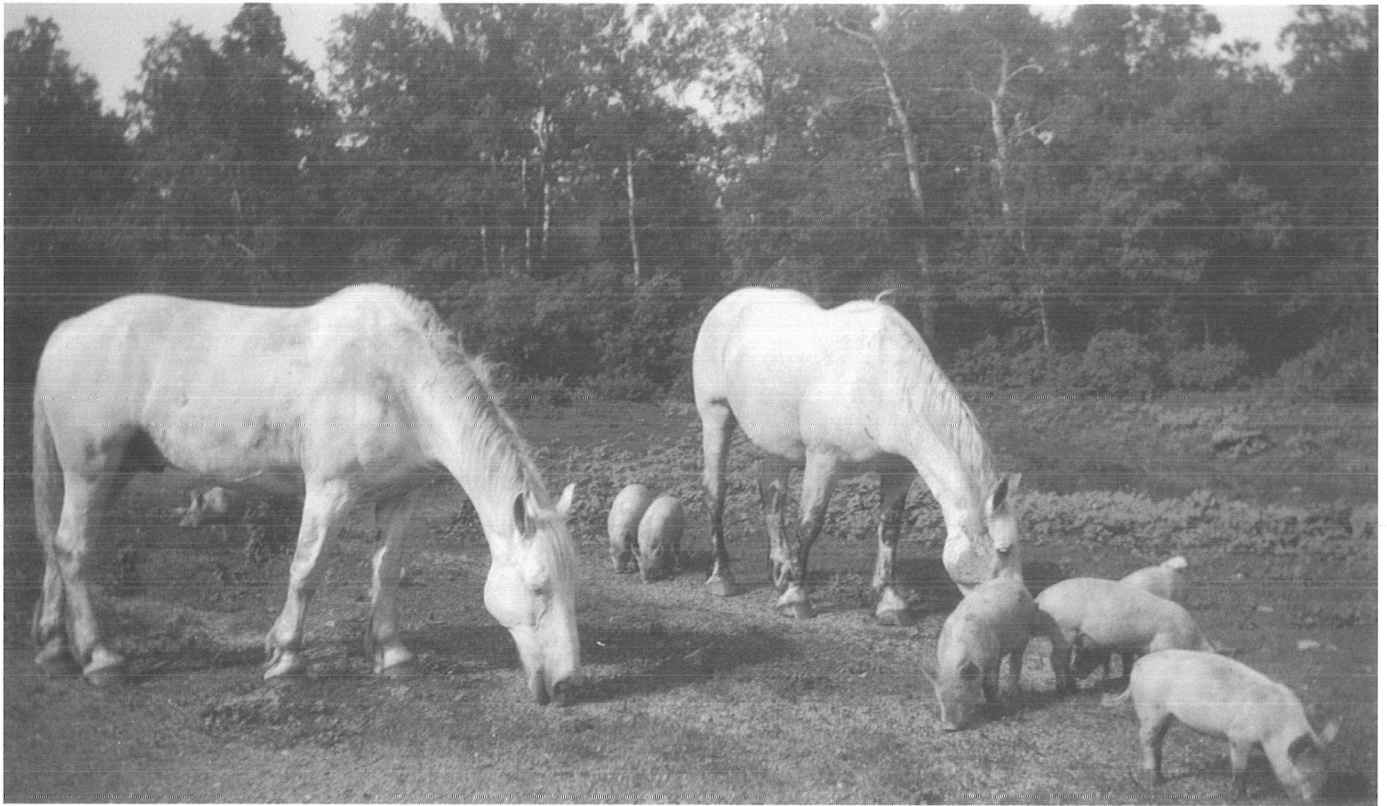
Lunch break was enjoyed by all.



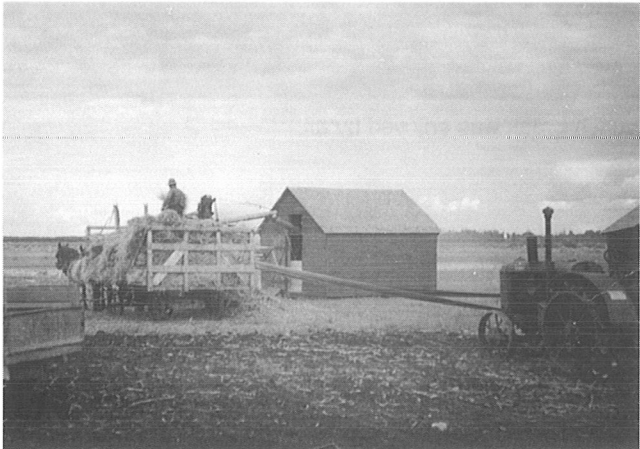
Cream separator with eight-gallon milk cans and milking pails.



Decisions! Decisions! Decisions!



Farm animals roamed freely before mass production.



Sheaves fed into belt driven threshing machine. This grain is being augered directly into a granary.



Four horses abreast pulled most farm implements before World War Two.

Architecture

Architectural Heritage

by Irene Foster

The first nomadic groups of Cree, Saulteaux, and Assiniboine natives in the St. Andrews areas built tipis with poles tied together and fashioned into a balanced circle. They were covered with buffalo skins. A space was left for one entrance, and there was a hole in the top for the smoke produced by the center fire. The forerunner to the central heat of the twentieth century.



Modern Tipi in David & Lorraine Thurston's field. Structure similar to original tipi's.

Next, with European fur traders and settlers, the two major types of dwellings were of log construction and quarried stone. Stone was quarried out of the river bank near Lockport. Both log and stone buildings are evident at Lower Fort Garry and in the early churches, St. Andrews-on-the-Red, Little Britain, Dynevor Rectory, St. Clements and others.

Red River frame construction had its origins both in Europe and New France. It evolved from a

half-timber house which had wooden verticals fairly close together and the space between filled with mortar and stones. This fared poorly and the mortar and stones were replaced with horizontal wooden inserts which were not water tight and shrank and warped over time. The solution was to have the short horizontal tongue and grooved into the vertical studs. A harder, water resistant wood was used as a base sill. No nails were used on these interlocking joints with wooden pegs as anchors. Wood was abundant, as the river banks were bordered by maple, elm, oak, and pine. The roofs were thatched with hay from the plains and mud from the river bank. The river mud was used for making plaster, finishing chimneys and fireplaces. Dividing walls could be made of poplar trunks, lathwork and plaster.



Log building on River Road.

The second method of using logs for building was the saddlenotch and dovetail corner connection. This could be done with only an axe as a tool. The finished walls were plastered (chinked) inside and out with clay, mud and horsehair. Then they were



Mildred & Stanley Johnston Family, at home – 1970.

coated with a mixture of lime and water to give them a clean, bright white appearance. Some windows were parchments made of fish skins; creativity has always been a virtue.

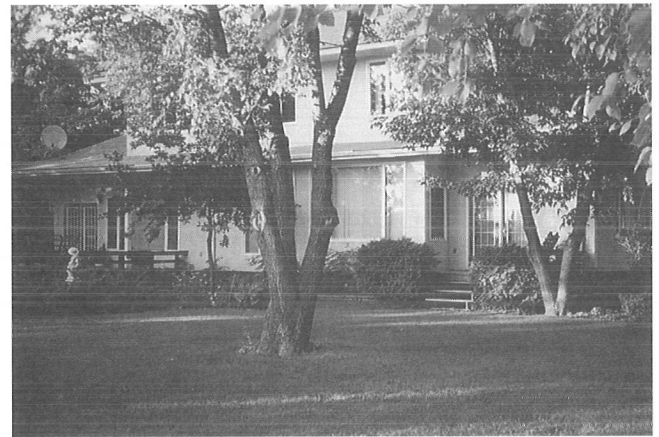
These buildings look primitive today beside the homes of the nineties. Specialized power tools for every job, computer technology and skilled carpenters combine to make houses that are designed to please the future owners. Ready-to-move houses, commonly called RTM's, are built on a contractors site and then moved to a location of the customers choice. Mobile house trailers, now known as Modular Homes, are becoming personalized to the customers request, some are moved in two sections and placed together on site.

Wood is not the prime heating source, in the nineties it has become scarce and expensive. Central heating units are likely to be natural gas or electricity; some furnaces still use diesel fuel or a combination of wood and electricity.

Stone and brick are usually used as a cosmetic trim. Stucco is popular for house exteriors, as well as maintenance free vinyl or aluminum siding, with asphalt shingles topping the market of roof finishes.

Windows are triple paned to withstand the cold Manitoba winters. They are built for beauty as well as light. Open beam ceilings, skylights and dormer windows all add light to new homes that are built for comfort and convenience. Some window glass is treated to prevent the ultra violet rays of the sun from entering the home. The sun is sometimes used for solar heating. A St. Andrews couple is promoting this aspect.

As the millennium approaches many large two storey houses are being constructed with many decorative features. Shelter has always been a necessity and always will be, but now comfort, convenience and grandeur all enter into our architectural history.



Houghton Bay remodelled home. Part of the original train station from Petersfield.

Manitoba Autonomous Sustainable Home, or, MASH

As a result of their commitment to renewable energy, Tim Yusishen and Diane Bastiaanssen decided to build a home in 1997, to further promote the benefits of sustainable living, a project known as the Manitoba Autonomous Sustainable Home or MASH.

The key to reducing greenhouse gas emissions is maximizing energy efficiency. As a result, the MASH incorporates the use of sustainable materials in its construction (taking into account embodied energy), maximizes energy efficient lighting and appliances, and utilizes a hybrid electric system whereby solar power and wind generations produce power. Any excess power is sold to Manitoba Hydro, which is then purchased back as required.



Manitoba Autonomous Sustainable Home. River Lots 85 and 86 overlooking the Red River.

The house is next to Hay House, on river lots 85 & 86, and overlooks the historic Red River and a marsh, which used to be a limestone quarry. While excavating and building the home, a number of artifacts were found from a dwelling that used to be on the site.

The MASH will be open for tours on a regularly scheduled basis during the year 2000 to serve as a means of furthering discussion and interest in sustainable living.

See: The Yusishen/Bastiaanssen Family.

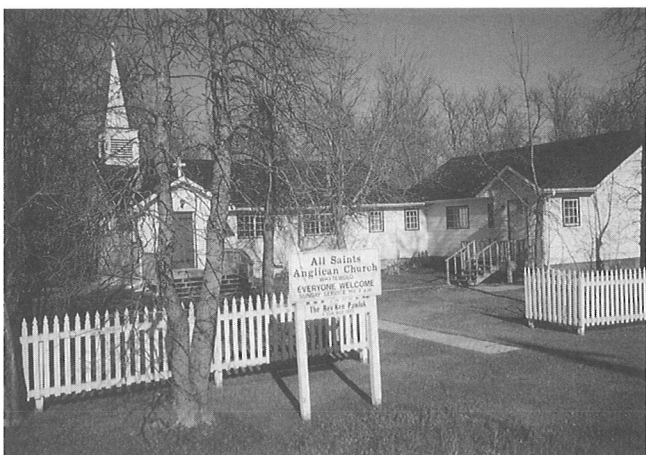
Architectural Flashbacks



Typical store front in the early 1900's.

Churches

All Saints Anglican Church Whytefold



All Saints Anglican Church, corner of Railway and P.R. 225.

The Blessed Virgin Mary Ukrainian Catholic Church, Rossdale

Traditionally the Ukrainian churches functioned under a ladies' committee and a men's committee. We would like to pay tribute and recognize the following parishioners who served on the parish committees.

In 1951 the ladies' committee consisted of: Lena Woloshyn, Mary Zelych, Eva Dubowits, Mary Parfaniuk and Lena Cheslock with Father S. Izyk, Parish Priest.



The Ladies Committee, 1951.

The men's committee included: John Kulchyski, William Woloshyn, Onufrey Bilan, Michael Paroznick and Nicholas Cheslock with Father S. Izyk, Parish Priest.



The Men's Committee, 1951.

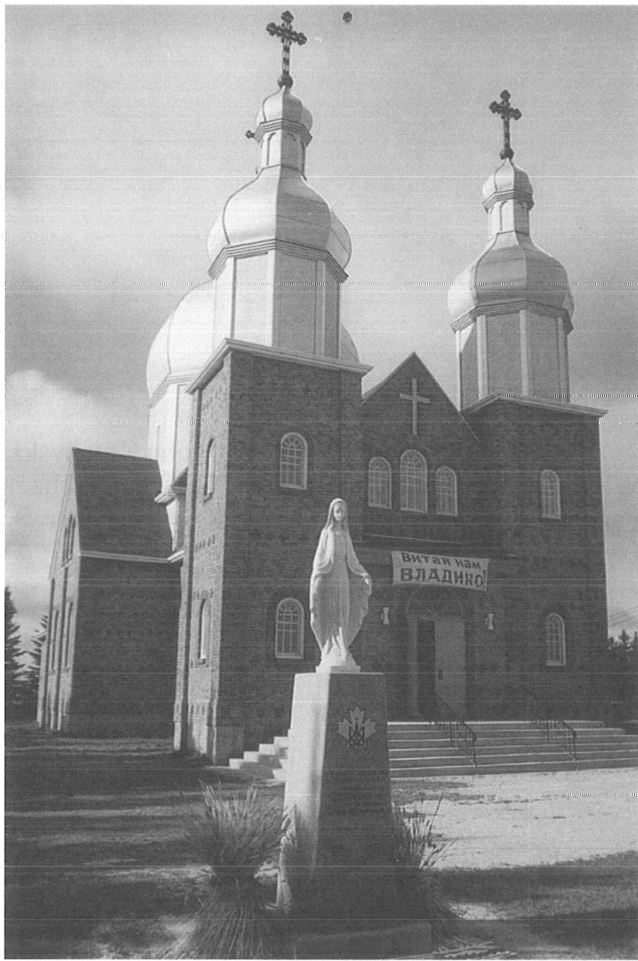
The present day committee members serving the parish are:

1st row – President – Alex Woloshyn, Metropolitan Michael Bzdel (Metropolitan of Ukrainian Catholics in Canada) and Parish Deacon – Stefan Tyrawski.

2nd row – John Kizlyk – Alter Server (Starshi Bratt), Linda Skromeda – Treasurer, Merv Pichlyk – Vice-President, Florence MacDollum – Secretary Treasurer and Peter Skazyk – Hall Manager. Missing – Carlyle Andryo – Recording Secretary.



The present day committee, 1999.

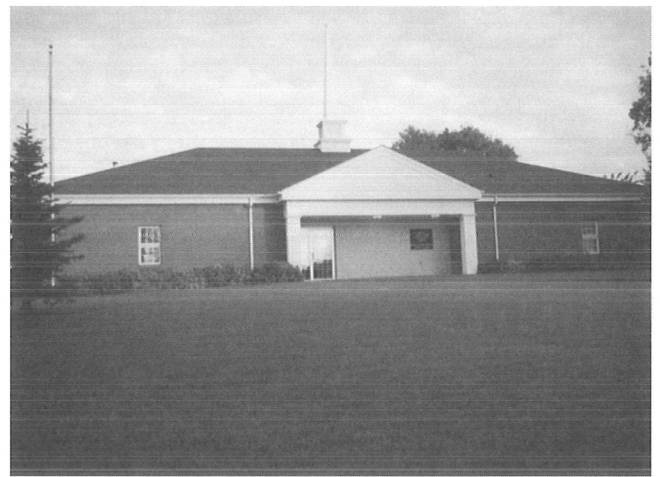


The Blessed Virgin Mary Ukrainian Catholic Church – Donald Road, corner of Rosssdale Road – Rosssdale. Monument commemorating the Centenary of Ukrainian Settlement in Canada, 1891 – 1991. This monument is erected and dedicated to the Blessed Virgin Mary and to the pioneers of the Rosssdale Community for their contribution in building Canada and for preserving the Ukrainian heritage for future generations, Dedicated October 6, 1991 at Rosssdale, Manitoba, by Father S. Izyk and the parish of Blessed Virgin Mary Ukrainian Catholic Church.

The Church of Jesus Christ of Latter-day Saints – Selkirk Branch

The Selkirk branch of the Church of Jesus Christ of Latter-day Saints was organized in the late 1970's from a small number of members living in the St. Andrews, Selkirk and surrounding areas.

Initially church meetings were held in member's homes or school premises prior to locating at Little Britain Road, Lockport, in a large home minimally converted to provide classrooms, administrative offices and a chapel area. During these years the congregation was lead by Branch Presidents (Ministers) Arnold Anderson, St. Andrews; Glenn Pruden, Selkirk; and Darrell Shaver, Stonewall. The premises at Little Britain Road served the congregation well for eleven years, until expanding membership warranted the building of a permanent chapel,



The Church of Jesus Christ of Latter Day Saints, 1172 River Road.

the first stage of a three stage facility, at 1172 River Road, Lockport. This chapel was first occupied by the congregation on December 19, 1991. Branch Presidents since 1991 have been: Darrell Shaver, Stonewall; John Ness, East St. Paul; and currently Gordon Holmes, Lockport.

The Church of Jesus Christ of Latter-day Saints is a world-wide church which is growing rapidly, largely due to its missionary program. Although relatively small in numbers, the Selkirk Branch has contributed to this missionary program by sending young men, 19 years and older, to serve for two years, and young women, 21 years and older, to serve for one and a half years, usually in foreign countries. These young people volunteer their time and pay their own way for the duration of their mission. From the Selkirk Branch the following have served missions:

Ernie Baty (France), Tim Shaver (Sacramento, California), David Shaver (Chicago, Illinois), Brenda Nielsen (France), Linda Nielsen (Montreal, Quebec), Leanne Nielsen (Haiti), Todd Holmes (Haiti), Phyllis Smale (Arkansas), Kirsten Anderson (Guatemala), and Matthew Anderson (Southern Utah)

Currently serving missions are:

Ben Anderson (Ecuador), Ryan Cormack (Montreal, Quebec), and Richard Holmes (Philippines).

The Selkirk Branch has also benefited from missionaries coming from other parts of the world to serve in the Selkirk Area, including senior missionary couples; Kellies, Haslems and Tillmans.

All programs of the church operate in the Selkirk Branch under the direction of the Priesthood. The priesthood is an integral part of the Church of Jesus Christ of Latter-day Saints. It is the authority of God, delegated to worthy members of

the church, an unpaid lay ministry which officiates within the church. Priesthood callings are extended to individuals to serve in ministerial and administrative positions. Gospel ordinances such as baptism, confirmation and marriage for time and all eternity are performed by those who hold the priesthood or authority and power of God. Ordinances performed by proper priesthood authority are binding in this life and in the eternities to come hereafter. Since each worthy male receives the priesthood, the blessings of the priesthood are not only realized at church during Sunday services but also in every Latter-day Saint home and in the community abroad. It is through the lay ministry that the restored gospel of Jesus Christ is taken to people of all walks of life. The invitation is for all to come unto Christ. At age twelve, worthy young men can be ordained to the priesthood and called to serve in many positions. A priesthood holder may be the bishop or he may be a teacher in the Primary or Sunday School. A man will serve in many and various callings during his life. The priesthood is a lifelong commitment to serve others as was exemplified by the Lord and Saviour Jesus Christ himself. What is to be remembered is that the priesthood office or position is not of any great importance. What is of importance is the redemptive power and eternal nature of the priesthood itself. This is the Greatest Gift of God; to receive eternal life through the atonement of Jesus Christ. This greatest gift can be obtained in and through the power and authority of God, through His priesthood.

The Relief Society is an organization for women in The Church of Jesus Christ of Latter-day Saints. It was founded on March 17, 1842 in Nauvoo, Illinois for "the relief of the poor, the destitute, the widow and the orphan, and for the exercise of all benevolent purposes". The principles established at the founding of the Relief Society continue today. Relief Society is for women of all ages, 18 years or older, and for women younger than 18 years who are married. The motto of Relief Society is "Charity never faileth" (1 Corinthians 13:8). The Relief Society accomplishes its purpose and objectives in the following four areas: visiting/teaching, welfare and compassionate service, education, and homemaking.

1. Visiting/teaching reaches out to all women in the congregation. It is a program where women in pairs are assigned to visit two or more other women on a monthly basis and, through these visits, work to build caring relationships to offer support, comfort and friendship.

2. Through Relief Society, women learn welfare principles such as work, self-reliance, provident liv-

ing, personal and family preparedness, and compassionate service. By serving each other, women in the church provide support for individuals and families.

3. Sunday Relief Society lessons help women draw closer to the Lord and strengthen their faith in Him. Lessons also help them learn the gospel and how to apply its principles in their lives. During lessons, women share their experiences and testimonies. Lessons also encourage unity and sisterhood. Another aspect of the education is literacy, which among other things teaches basic literacy skills to those who need to improve their ability to read or write.

4. Once a month, women attend Relief Society Homemaking meetings where they learn homemaking skills that help them meet daily challenges. The purpose of these meetings is to strengthen women and their families and increase unity.

In addition to Priesthood and Relief Society, which are for the adults, the younger members of our church are served by Primary and the Young Men/Young Women Association. Between the ages of eighteen months to three years, older boys and girls, participate in Gospel centered activities in Nursery, on Sundays, which is part of the Primary Organization. From four to eleven years old the children join in Sunday lessons and activities. The purpose of Primary is to teach the children the gospel of Jesus Christ and help them learn to live it. At twelve years of age, they graduate from Primary into the Young Men's or Young Women's Program which serve youth from twelve to eighteen years of age. This program provides Sunday lessons and an activity evening one night each week and incorporates lots of youth activities, service projects and lessons in Gospel Principles and how to apply these principles in daily living. The Church of Jesus Christ of Latter-day Saints endorses the program of the Boy Scouts of Canada with Cubs being encompassed within Primary and Boy Scouts within Young Men.

Young members of the Church of Jesus Christ of Latter-day Saints also participate in Early Morning Seminary which is a high school-level religious education program. This takes the form of either week-day classes before regular school or, in more remote areas, home study four mornings a week augmented by one class on Sundays. Successful graduation from this program provides high school credits in religion valid on entry to Church sponsored colleges and university such as Brigham Young University.

The Selkirk branch of The Church of Jesus Christ of Latter-day Saints has been, and continues as a vibrant, vigorous part of the Selkirk and St. Andrews communities and is always ready to assist or participate in projects serving these communities.

Clandeboye Amalgamated United Church by Irene J. Foster

Since the St. Andrews municipality centennial book **"BEYOND THE GATES OF LOWER FORT GARRY"** was published two years after the 1980 date, the Clandeboye Amalgamated United Church has seen a few changes. The biggest one is, the original church is not there any more, it has been replaced by a new brown speckled stucco building. The windows frames are the same, salvaged from the original church, but there have been changes there, also. The beautiful stained glass window in the west end of the church still enhances the new church and is a living memorial to Mary Montgomery and Mary E. Muckle who were honored by Lord Pirey of Ireland with this gift to the church because they had cared for him when he was a boy in Quebec.

The middle stained glass window to the south is a tribute to Mrs. R.A. (Jean) MacGarva from her grandchildren and was salvaged from the old church, a new stained glass to the south is a tribute to Tom and Margaret Davidson former C.P.R. foreman in Clandeboye.

In the centre on the north side is a lovely stained glass window, a tribute to Mr. & Mrs. Colin and Ethel Leask from members of their family.

The memorial chairs and pictures were preserved and new ones added.

The building of a new church had been in discussion at church meetings during the late seventies when the church was operating only on pulpit supply on Sundays and the requested weddings, baptismal and necessary funerals on weekdays. The congregation felt the need for a proper Sunday School area; a minister living in the district; and their sister church, Winnipeg Beach were wishing for the same in a joint ministry. There were ideas of building an annex to the north of the church, moving the Dunara church to join onto the Clandeboye Church, building a senior citizen complex on land (across the road) south of the church; however, none of these ideas seemed to be acceptable.

The church congregation was growing under the influence of a lay minister Ryan C. Johnson and his wife Bev and their two boys Chad and Noell. They lived in the Clandeboye community in the winter and managed a vegetable farm near Oakville in the summer.

Finally a decision was made on September 19, 1982 to build a new church on the same sight as the old one. The church would be carefully dismantled; all windows and lumber salvaged and stored and a basement would be dug which would serve the needs of a Sunday School. The final service in the

old church was held on Sunday, Sept. 22, 1982 and on Monday the project of carefully dismantling the church began. Alvin Bracken was chairman of the Building Committee and Adolf Gusta had been contracted to oversee the proceedings. Willing volunteer help came from members, non-members and neighbours. The weather was conducive to fall work being completed early, so the versatile farmers were readily available to help. The women who didn't want to handle a hammer or a goose neck, made lunches, so as not to interrupt a whole day's work. It was a phenomenal feat, by Christmas eve, the church was ready enough for its first service. There was standing room only to enjoy the rousing Christmas Carols. The Holy Spirit within everyone surely worked a miracle. Everyone was proud.

There was lots of finishing to do but the framework was intact. The church was warm from the heat of a gas furnace, washrooms were available in the lower level as was a small kitchen on one end with an office and storage room (later used as a nursery room) at the west end, stairs at both ends and a washroom on the main level that was wheelchair accessible, as was the front entrance with a long concrete ramp to No. 9 Highway. A pulpit was designed and made by Larry Keating, Kym Terry made the chair rail and memorial podium and a new wooden Baptism font. New pews were financed by relatives of former residents as memorials to those who were deceased. The name of Blair Bracken was immortalized from generous contributions after his untimely death in January 1983; the church's first funeral; there are three pews in his honour. Others who have pews in their honour are: Ernest Manford Bracken, Leonard Robinson, Pauline H. McKay, Hattie Keating, Gerald L.R. Long, Alex and Isabel Ann McDonald, Mr. & Mrs. E.E. Jardine, William and Mary Leask, George McKaughan, Joseph and Eva McDonald and family, Alexander and Alice McAulay, Roy McDonald, Alex and Sarah McBain, Ida Grace Bracken and William and Helen King..

The spirit of good will had watched the new Clandeboye Amalgamated United Church grow to be a functional part in the lives of the people in the community. As a result of many catering jobs, the mortgage was burned on February 14th, 1987.

The Dunara Church building on Highway # 8 was relocated on the same property with the entrance way off the municipal road instead of Highway #8. This was a Manitoba Highways expense. The church is now used by a Full Gospel Group lead by Grace and Steve Fryza. The Petersfield Church, which was the third part of the Amalgamation, was removed from its site and at present the site is the residence of Doris and Ted

Horvath, 403 Archie, corner of Archie and Netley in the village of Petersfield.

At the time of writing, the Clandeboye Church which includes Winnipeg Beach has its first full-time minister since 1964 when the new manse was built. In 1997 this manse was sold to Rheal and Carmelle Lafreniere and son, Christian on lot 404, Railway Avenue in Clandeboye. Our minister Rev. Lynn Stevens lives in her own home with her husband John Badertscher at 32 Prospect Street in



Clandeboye Amalgamated United Church, 1999, corner of Hwy # 9 and Clandeboye Road.

Winnipeg Beach. John is also a minister and a retired professor from United College in Winnipeg.

In the years since the new church was built, the following people have served in part-time ministry in the Clandeboye Charge: Reverend Murray Pippy; David Ewart, Reverend Frieda Rajotte, Jean Larstone, James Farrell, Reverend Rainie McKinnon (2); Reverend Anne Gajerski-Cauley and presently Reverend Lynn Stevens.

The church is a comfortable sanctuary with a fully carpeted floor on both levels, there are heavy vinyl curtain dividers on tracks to create a five room space for the different age groups of children in the Sunday School.

Volunteer Sunday School teachers support the Sunday School classes on a team basis. Classes are held at the same time as the church service – Sundays 9:30 a.m..

We are fortunate at this time to have a full-time volunteer organist, namely Linda Tocher, who moved to our community in the early 1990's. Edith Chubey, a Petersfield resident ably conducts morning hymn sing and a choir as well as conducting Sunday services when our minister is on holiday or study leave. We are blessed with two pianos and an organ.

Moving into the year 2000, the future of the church looks bright, hopefully it can give a guiding

light to all who attend and support a healthy Christian Community Ministry.

Cloverdale United Church

The first church services to be held in the Cloverdale district took place in 1890 in the little old school house. There were only 11 families settled here and the minister from Little Britain came out to conduct services.

Among those first attending were Mr. and Mrs. Thomas Linklater, Mr. and Mrs. Malcolm McRae, Mr. and Mrs. William Taylor, Messrs. James and Alex Massey, and later on Messrs. John and William Linklater and Alex Moar. Mrs. Colin Campbell was the first organist.

A choir was organized which consisted of Alice Grieve, Alice Norquay, Etta Peel, Mrs. Colin Campbell, Messrs. John Linklater, Colin Campbell, John Sutherland, Alex Campbell, William Norquay, and Malcolm Campbell, with Miss Etta Fraser as organist.

On July 24, 1899, the cornerstone was laid for a Methodist Church to be built on two acres of land donated by Mr. Thomas Linklater. On September 22, 1899 the first church was opened.

On May 11, 1921, the church was struck by lightning and destroyed. A new, larger church was built and opened on October 28, 1921. This then became a Presbyterian Church.



First Cloverdale Church, destroyed by lightning, May 11, 1921.

Renovations to the church took place in 1977, which is now the present Cloverdale United Church.

On September 26, 1999 the church celebrated its 100th anniversary with a special service. The officiating minister was Rev. Barb Janes.

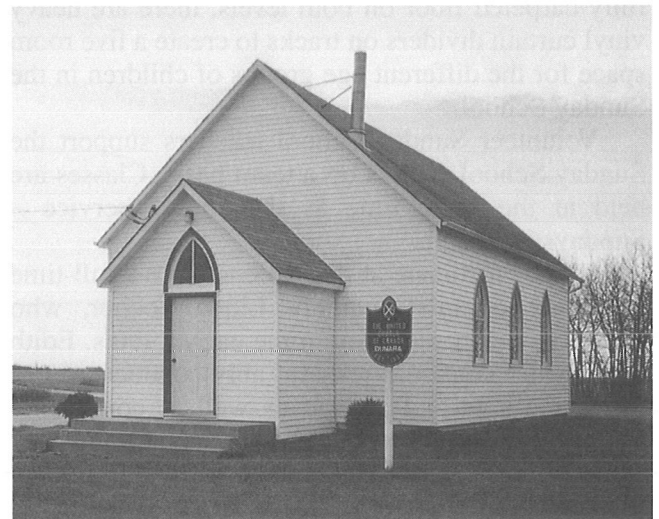


Cloverdale United Church – 1999.



Cloverdale Church's 100th Anniversary, Sept 26, 1999. Glen Grieve piping congregation into the tent.

Full Gospel Church - Dunara



Full Gospel Church, Dunara. Formerly Dunara United Church, #8 Hwy and Anderson Rd.

Little Britain United Church

Donald Gunn

The man responsible for the founding of this congregation, Donald Gunn, was born in Halkirk, Caithness-shire, Scotland in September, 1797.

In June of 1813, at the age of 16, he left Scotland for North America as a new employee under contract with the Hudson Bay Company to serve for three years at 20 pounds Sterling a year and the promise of a free 50 acres of land at Red River when the contract was completed.

Coming by way of Hudson Bay, he went to York Factory to begin his life in this new land. He spent from 1813 – 1816 in the York District and at the post of Severn in North Eastern Manitoba, and from 1816 – 1822 worked as an assistant trader at Trout Lake, Winisk River and Severn. He also earned a promotion to be the lesser postmaster which gave him contact with the leading men of the company.

In 1819, Donald married Margaret Swain of York Factory, a daughter of James Swain, the officer in charge of the York District. Their first of twelve children, William, was born in 1820 at Bager River. Donald chose to retire in 1821 when the Hudson Bay Company and the North-West Fur Trading Company merged, after having renewed his contact with the company several times.

The Gunn family made their way south to Red River and spent the winter of 1823 at Netley Creek. In the summer of 1824, they moved to the rapids on the Red River, now Lockport, to start homesteading on the east side of the river near where the bridge is today. Soon, more settlers arrived, mostly English or Scottish families, some of whom were also retired Hudson Bay Company employees. The area became known as 'Little Britain' and eventually encompassed the long narrow lots east and west of the Red River between Lower Fort Garry and just south of the St. Andrews rapids where the Locks are today. It is not clear just when the Gunn family moved to the west side of the river, but on April 15, 1839, it is recorded that John McDonald, another retired Hudson Bay Company employee and Donald Gunn were granted HBC Lot 33 (145 acres) on the west side of the river. Donald was also granted Lot 34 an additional 83 acres, 50 acres of which were gratis. This west-side lot was situated about 500 metres further north of his east-side Lot 163, which he still owned. Parish lots came into being after Little Britain joined the Parish of St. Andrews which was established by Rev. William Cochrane in the mid 1840's and the area had become the most populous on the Red River. On the west side Lots 33 and 34 became Lot 109 St. Andrews (158.10 acres) on the

east side Lot 450, 451 (120 acres) became Lot 163 St. Clements.

In 1855, Donald deeded over a portion of Lot 163 to his son John. By this time, John owned Lot 165 and 167 and had built a water mill for grinding wheat at the junction of Gunn's Creek and the Red River just south of the present bridge. About 20 years later the mill was replaced with a steam powered flour mill.

After 10 years of hard work, his farming had prospered and with the help of his growing family, he was able to pursue other interests and could take charge of the Church Missionary Society's Parish School in St. Andrews for the next 18 years. Here he taught the youth of the day and generation.

The large home of the Gunn's was noted for its hospitality, and many visitors to Red River stayed with them. It was the focal point of the community and was also used as a library, school and for Church meetings. One of the rooms held the Red River library of which Donald was the custodian. This was the only collection of books in the Red River Settlement. For a time he conducted a commercial school in his home to help prepare the sons of company officers for their future service with the HBC.

The Gunns were staunch Presbyterians as were many of the Scottish settlers at Red River. They attended church at St. John's Anglican Church, but met frequently at Gunn's home to study the catechism and keep their faith alive until a Presbyterian minister would come to Red River. Lord Selkirk had promised a minister would be sent for them, but it wasn't until 1851, nearly 40 years later that Rev John Black came to Kildonan. In the spring of 1852, he rode the 14 miles to Little Britain on horseback, and held the first service in the evening at Gunn's house. A Presbyterian Congregation was at last begun, and a church or 'meeting house' as it was called was built on Donald Gunn's property that same year. Through the years, Donald Gunn was very much involved as a scientist, and for over 20 years, communicated with the Smithsonian Institute of Washington, D.C., and was one of the Institute's earliest meteorological observers. He contributed information and collected specimens related to natural history in the Northwest, travelling far and wide by canoe or oxcart to collect them. Fossils and Indian relics were also added to his collections. His reports were considered to be among the most reliable of those received at the Institute. As a politician, Donald served his community in many capacities including magistrate, justice of the peace, post master, and inspector of fisheries, and in 1871, he consented to sit for five years in the Upper House of the

Manitoba Assembly, the first Manitoba Legislature. As an original Red River settler and an eye-witness of much of the early Western Canadian history, Donald wrote one of the first histories of Manitoba up to 1835, which was published in 1880 after his death in 1878.

Coming alone to Manitoba as a lad of 16, with a minimum of schooling, to take on a man's job with

the Hudsons Bay Company; the success he and his family had with their farming as early homesteaders despite drought, floods, early frost, grasshopper infestations; and his having accomplished so much in the educational, scientific, and political involvements bespeak of a very energetic and remarkable person, certainly worthy of the title the Honorable Donald Gunn.

Family of Donald Gunn (1797-1878) and Margaret Gunn (1802-1870)

<u>NAME</u>	<u>OCCUPATION</u>	<u>SPOUSE</u>	<u>CHILDREN</u>	<u>COMMENTS</u>
William 1820-1842		Isabella Ross	One daughter	Son-in-law F.L. Hunt wrote the 'Sketch of Donald Gunn'
James 1824-1905		Mary McDonald	One daughter	Lived at Lot 116, St. Andrews
John 1826-1898	Farmer, Politician, Postmaster	Emma Garrioch	5 sons 3 daughters	Lived at Lot 165, St. Clements Member Manitoba Legislature 1874-1879
Alexander 1829-1902	Farmer	Angelique MacKenzie	5 sons One daughter	Lived on Lot 127 St. Andrews (1870)
Matilda 1831-?		John Atkinson William Pruden	3 sons 2 daughters	Lived at Poplar Point, Manitoba. A second marriage to Pruden is not confirmed
George 1831-1901	Trader and Rancher	Julia Winechild/or Lisa Otterskin	2 sons 3 daughters	Was ranching near Swift Current, Saskatchewan at the time of his death. Around 1879 his brother Donald & George ran a saw mill/trading post on the Birdtail River in Gunn Valley' north of Rosburn, Manitoba
Jane 1835-1844				
Margaret 1838-?		1st – William Taylor 2nd – Jack Drain	3 sons 3 daughters 3 daughters	Lived at Poplar Point, Manitoba
Donald 1840-1927	Trader and Rancher	1st Caroline Ballendine 2nd Sarah Fidler	3 sons 2 daughters 2 sons one daughter	In the early 1880's he moved to Fort Qu'Appelle and then Good Spirit Lake, Saskatchewan
Robert 1842-1843				
Janet 1846-1930	Teacher	Alexander Muckle	3 sons 2 daughters	Lived near Clandeboye, Manitoba Accompanied her father on some Smithsonian expeditions. Taught school at the Little Britain School
William 1848-1917	Rancher	Catherine A. Mowatt	5 sons one daughter (3 died in infancy)	Inherited Lot 109 St. Andrews from his father and in the early 1900's was ranching near Gull Lake and then Whitemud River, Saskatchewan.