

Southern Alberta newspaper history

Editor's note: The following is the edited text of the address recently given at the Southern Alberta Council on Public Affairs by Dr. Cousins, emeritus professor of the department of history at the University of Lethbridge. Those who read the report of it on the news pages and had their interest aroused can read a fuller version here.

From Hutchinson Press we get a picture of itinerant printers who carried a case of type and a hand press from town to town to set out a livelihood and it is not a myth. From the more list alone of papers published in this area from 1880 to about 1930 we realize that there was a plethora of printers many of whom were willing to trade in any town that showed any promise of permanency.

From my studies of the Crowfoot Pass I found newspapers in its most unlikely places — Bellevue, Frank, Michol-Natal, Rosser, Morrison in the mountains, in Coleman, Blackfoot and Fernie. There were two in Fernie at one time just as there were two in Macleod.

Most of the newspapers sent copies to the provincial library although few files ever start with Volume 1, Number 1. It usually took something like 24 numbers before the editors found out about the provincial library.

Frequently there are newspapers that are not represented in the archives at all and it is only by references to them in other newspapers that we know they existed. The Blackfoot Times was one such. The life of newspaper publishers was a hard one and it is a wonder to find how they could exist at all.

Hence it is not surprising to find papers disappearing with no warning or apparent reason — they just quit. Only one in all the files I looked into ever announced he was quitting. Other papers would appear either through sale or new enterprise. Hence Coleman Miner, Estrella, Journal, Review, Blackfoot, Times,

Enterprise, Graphic, Morrisonian, Minner, Despatch, (Even the names sound like an organ roll) Michel-Morrison, Reporter, Macleod Gazette, Advance. The Frank Vindicator certainly was more stirring as a title than the Frank Paper at least in sound if not in content. Only the Free Press of Fernie continues in the old way — which shows what has happened to coal mining.

On the more prosperous prairies, papers survived in towns that disappeared — The Macleod Gazette, Taber Times, Fischer Creek Echo, High River Times, Nelson News, Valmont Advance, and the Cardston Local Press. Yet there were papers in Marmarth and Raymond and in other towns so that the whole of southern Alberta was faced together by a network of highly independent publications. We are not forgetting the Lethbridge News which grew into The Herald nor the Medicine Hat News but they soon became urban papers so that their appeal was more general and city-centred.

What value do these publications have for us at present. First — they are by far the best source of knowledge for life in the early days. They reported all meetings, covered all events and marriages, births and marriages.

Most of all they were political and not unexpectedly Liberal or Conservative, with the single exception of the Fernie Democrat Ledger which for a time was the official organ of the United Mine Workers of America (1908-1920).

The editors reflected the attitudes of the "better" classes — the businessmen or the chamber of commerce and hence rarely supported the industrial or laboring movements in such places as the Crowfoot Pass, Lethbridge and Taber which were mining areas.

Just as 80 per cent of U.S. newspapers opposed Roosevelt, probably 80 per

cent of Alberta's newspapers opposed Albenberg, which showed how much the editors had lost touch with the people — or perhaps because only businessmen advertised in newspapers.

One curious example of this is shown early in the century when the UMW decided that there should be no discrimination on a racial basis. Yet the Fernie Free Press accurately reflected the British Columbian racial attitude when it denounced this granting of favors to "dagons, niggers and chinks." Such an attitude is not stylish with "better" people today.

The fact is different now. Realizing as we do that the editors had little influence with the voters we wonder now why governments (and historians) paid so much attention to them (Lethbridge Herald political support today is recognized to be the "kiss of death").

But the editors ruled and ruled or heaped lavish praise on whichever party they supported. They denied the "segregationist" opposition or "weak-kneed" arguments at the one might be and heaped lavish praise on the statesmanlike behavior of their own party. They were always "British" — as a Canadian anti-American sort of way. What they did not like was un-British which was the most heinous form of treason.

Read Lethbridge Herald editorials during the First World War to find how treasonable French-Canadians were to try to weaken the "British" (our) cause. When there were two papers in a town it was almost Fickwiltian with the Estanewill Gazette opposing the Estanewill Independent.

Perhaps the most interesting aspect to historians is what the papers reveal unconsciously of the life and manners to the town.

For example divorce in 1880 was a major news story. One such between a lawyer and his "authorous" wife kept front page interest in the Macleod Gazette with statements by

the wife matched by statements from the husband. The whole thing kept on like a serial story for weeks.

On another place an innocuous little item in the same paper almost developed into a raid on an Indian camp. The story simply noted that there were many children with blonde and red hair seen on the Blood Reserve. Then came letters to the editor. "A wagon train had disappeared; Indians had raided farms and killed the parents and stolen the children; we cannot put up with white children being raised in savagery; we must go in and rescue them."

One letter ended the whole thing. It was written by Father Lacombe, then living in Macleod. The key clause in the letter was: "If the white boys would leave the Indian girls alone . . ." There was never another mention of blonde or redheaded babies.

The influence of the church was great and usually encouraged by the press. Summaries of sermons were given space. The preachers of the time revelled in the term "fighting." They railed against many things but mostly against prohibition because in that era when men greatly outnumbered women prostitution was much freer and probably a social necessity.

In B.C. towns could be "closed" or "open," in Alberta "aggregated districts" were the thing. Rosser, B.C. was an open town. The Methodist minister called a public indignation meeting to blast out this "damned spot." He was inveigled into calling a vote — and was voted down. He slumped out of the hall. The editor must have been a maverick because he seemed to enjoy the preacher's discomfiture.

Valuable historical material often appeared as articles, as the story by Senator Gladstone's grandfather of his arrival in the south west via Hudson's Bay Company in the

Fischer Creek Echo. Somehow a hitch arose and he never completed the part about Fort Whooop — he was the builder of R. I believe. Or by letters to the editor by people familiar with events inaccurately stated. One Indian agent (Lethbridge Herald) showed the story of the naming of the Crowfoot Pass after the Crow Indians was false, simply by pointing out that Crow Indians are called Crow Indians only in English.

The forms of entertainment in the age of no radio, movies, or television are quite noticeable — the weekly word story in the newspaper, the publication of long poems written by local residents when poetry could be distinguished from prose. (With modern poetry there is an infallible way to tell poetry from prose. If it makes sense it is prose. If you can't figure it out at all — it is poetry.)

They had their staccato dances and ice cream parlors and macarooned balls and dances in aid of the volunteer fire department. They even brought in dancing masters to teach the steps and woe betide you if you danced the wrong dance. The minister of ceremonies would put you off the floor.

There were the travelling companies with their plays and revues which was why so many of the towns had "opera houses" and gradually could be observed the development of movies and movie theatres: — "Magnificent electrical representations of the latest dramas" — in 12 or 13 reels for a super epic.

We got news of the first automobiles, the first speed laws, and the games of pioneer speedsters who flouted the law.

As you go through these papers you find yourself being pulled back into the past; you see cowboys struggling for "pioneer" and schools being built.

You attend school concerts and dances in the schools. You go to whistdrives and delirious saloon sandwichees with mugs of murky coffee and if you have memory to serve you as I have you will dance to piano, fiddle and drum and of course a few square dances will come in — even the call of the Pipes they seemed to like so much in this area.

I know of no way of serving the past as well as by going through the weekly newspapers. What could be dreary back work can become a pleasant dreamy journey into a far country.

Yet you must ask yourself — is it a true picture? Can any history be complete? Is something missing — what about putting up leaders in tall and taking them down in spring — or sticking them at 2 a.m. when it was below zero. You can think of so many things — like the sudden entry at 2 a.m. when you had dysentery.

I have stressed to my students that one could always be skeptical to be a real historian; that history at best can be a pale representation of what really was. Think of today's newspapers. Are they a mirror of today's life? Is something essential missing or is something exaggerated? Was the drug problem in Lethbridge as great as one would gather from reading the papers?

We often make misstatements as what I call "the rat formula" i.e. — I read once that for every rat you see at a dump there are nine you don't see. so if we catch a number of people with drugs you multiply by ten or some convenient factor. Is it valid? In the great war of the "longhairs" I found a very small percentage at the old college when I counted. Now the thing has caught on and should now be nothing very true; as I guess the tide will give it up.

To recall the past we must read everything, newspapers, letters, minutes, memoirs, government reports and diaries, but even as I have given you a smidgen of what life was like as revealed from week to week by the weekly newspapers what I have recorded is what I thought was the story of the past.

I probably have discarded unconsciously much material that other historians would find more valid. Is what I have told you a picture of the past or is it "a tale told by an idiot full of sound and fury, signifying nothing?"

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Gloria Strathern



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