

Chapter 4 - Theodore's Agriculture Foundation

Farmers' Organizations

Prairie farmers soon realized that in order to address and resolve the many problems outlined above, they had to organize. During the period between 1890 and 1940 a number of farmers' organizations appeared in the Canadian west.

Patrons of Industry

One of the earliest organizations which local farmers joined was the Patrons of Industry. According to Wikipedia the Patrons of Industry was an organization “dedicated to upholding and encouraging the moral, social, intellectual, political and financial situation of farmers and to preserve the way of life that existed in farming communities in the late nineteenth century against encroaching industrialization.”¹ It began in Michigan in 1889, spread to Ontario, and then to Manitoba.² The Lodge at Theodore was most likely affiliated with the Grand Lodge of Manitoba.

In Western Canada the Patrons of Industry initially focussed on coordinating an agrarian cooperative movement on the Prairies.³ Through direct bulk buying of such necessities as binder twine they were able to reduce the prices of many items essential to operating a farm, and through strong lobbying efforts they were able to secure a reduction in tariffs on imported goods important to farmers.⁴

The New Denmark Lodge of Patrons of Industry was established in the Theodore area by 1894 and in 1895 was meeting in the home of O. G. Frederickson.⁵ Almost immediately the lodge took an active role in the community. As previously mentioned, they took an interest in pushing

for a westward extension of the M.&NWR line that ran from Winnipeg to Yorkton and, when that did not happen, they supported Seeman's proposal of a graded road from Yorkton to Theodore.

In the 1890's the Patrons of Industry became involved in party politics and for a few years it was a significant political force. Internal differences on political issues may have caused some of the financial losses it experienced and by 1900 the organization had passed out of existence. Although the Patrons of Industry disappeared as a separate entity, many of the ideals and policies it supported lived on in other organizations. Specific issues such as prohibition, universal suffrage for both men and women, and electoral reform re-emerged in the various farm, political, and social movements that arose later in the twentieth century.⁶

Territorial Grain Growers' Association

Many farmers in Western Canada were dissatisfied with the way the grain was handled. This dissatisfaction could be expressed in two major complaints. First, there was the amount of dockage that the grain buyers deducted from the price of the farmers' wheat. Second was the belief that they were being shorted on the bushel weights on the grain that was delivered to the local elevators. In response to these concerns the federal government appointed a Royal Commission to look into the farmers' grievances in 1899. The findings of the Commission resulted in the passage of the Manitoba Grain Act of 1900 which recognized that, in order to gain a fair price and access to markets, farmers must be guaranteed freedom in both shipping and selling.⁷

In 1901 the grain companies and the Canadian Pacific Railway failed to adhere to the provisions of the Manitoba Grain Act and western farmers were unable to market their crops. In an attempt to address the situation a meeting of western farmers was held at Indian Head. The organizers of the meeting hoped they could get as many as twelve farmers to attend, and must have been very pleased when they counted about seventy attendees. This first meeting led to the organization of the Territorial Grain Growers Association. By the time of its first annual meeting a year later it had a membership of 500.⁸

In 1902 the Canadian Pacific Railway again chose to ignore the provisions of the Manitoba Grain Act. This time, however, the Territorial Grain Growers were prepared to take legal action against the Station Agent at Sintaluta for not providing a box car for the farmers to load themselves. The case was first heard by the local Magistrate's Court in Sintaluta, and the railway was ordered to pay a fine of \$50 plus costs. The railway appealed the decision and the case worked its way up to the Supreme Court of Canada which ruled in favour of the farmers.⁹

The Territorial Grain Growers Association disappeared with the establishment of the provinces of Alberta and Saskatchewan in 1905. In Saskatchewan what had been known as the Saskatchewan section of the Territorial Grain Growers became the Saskatchewan Grain Growers Association and continued to work on behalf of the farmers of the province.¹⁰

Saskatchewan Grain Growers Association

Although the Saskatchewan Grain Growers Association was formed from the older Territorial Grain Growers Association in 1906, it wasn't until 1912 that it was mentioned in the Theodore news column of *The Yorkton Enterprise* when the author asked, "Why don't our local

farmers get together and organize a branch of the Grain Growers. This is one of the very few districts still unrepresented by such a society.”¹¹ Three more years were to pass before a meeting was held on Monday, March 8th, 1915 for the purpose of organizing a Grain Growers Association in Theodore.¹²

The fact that there was no local Association of the Saskatchewan Grain Growers at Theodore for several years, did not, however, mean that Theodore’s farmers benefited from the work they did. Several items in the Theodore news columns show that they were benefiting from the significant changes that had made. In 1912, for example it was reported that, “The elevators are still taxed to the limit to handle the grain, cars however, seem plentiful, no complaints on that account.”¹³ Similarly, in 1913 it was reported that, “Grain continues to come in freely to the elevators and is being shipped out as fast as cars can be obtained.”¹⁴

One of the first orders of business the Theodore Grain Growers undertook was to arrange for the purchase of a large amount of binder twine.¹⁵ As it turned out, the decision to buy twine, was an extremely wise one as the 1915 wheat crop was the largest in Theodore’s short history. Other items essential to farming operations that could be bought in bulk were often purchased by the Grain Growers Associations. In the spring of 1916, for example the Grain Growers of Beaverdale bought a car load of lumber.¹⁶

A second important activity in the Association’s first year was, the organization of Theodore’s first seed fair which occurred in the spring of 1916 in Baxter’s hall. Seed Fairs were promoted by the various Departments of Agriculture across the prairies as a way of encouraging farmers to use better quality seed and raise better quality livestock. Farmers were encouraged to show off their seed grain and poultry and compete for prizes. Generally the competition was open

to everyone, but the seed that was exhibited had to have been grown by the exhibitor the previous year. Theodore's first seed fair was held on Wednesday, 1 March, 1916 in Baxter's hall, as was a topic of general conversation for several days.^{17 18} "Although the number of exhibits in grain and poultry were small, they were of first class quality."¹⁹

In addition to exhibits of seed and poultry, the Theodore Homemakers Club arranged to have displays of such "ladies work" as cooking, baking, and needle work. There were also displays of children's school work from around the district.²⁰ As the newspaper correspondent said, "The educational value of such a fair can scarcely be over-rated."²¹

While the Women's Section of the Saskatchewan Grain Growers Association was founded in 1913, there is only one mention of such an organization in the Theodore news. However, when a meeting of Grain Growers was announced in December 1924, the ladies were especially invited to attend.

Saskatchewan Co-operative Elevator Company

The lack of competition among the elevator companies in Saskatchewan prompted the calling of a Royal Commission on Elevators in 1910. The Commission recommended that the elevators should be owned by the farmers and in 1911 legislation was enacted incorporating the Saskatchewan Co-operative Elevator Company (SCEC). The new company was to be run along the same lines as the Grain Growers' Grain Company which has been organized in 1906 by Edward Alexander Partridge of Sintaluta, Manitoba.²²

The idea of a farmer owned co-operative elevator company proved to be extremely popular. According to *The Encyclopedia of Saskatchewan*, the new company built forty elevators

in its first year of existence and leased six more. Then in 1912 it built another ninety-three, and by 1917 it had over 230 elevators in operation.²³ One of those elevators was built at Theodore.

The need for a fourth elevator at Theodore had been apparent for some time before a meeting of the Co-operative Elevator Company was held in Theodore early in 1915.²⁴ The results of the meeting were reported in *The Yorkton Enterprise*

A farmers meeting was held on February 5th, with a view to getting the Saskatchewan Co-operative Elevator Co., to establish an elevator at Theodore. This representative gathering of the farmers of the district listened with a great deal of interest to Mr. R. Robinson, the organizer for the company.

The farmers seemed to agree with him that the Saskatchewan Co-operative Elevator Co., is doing good work for the agriculturalists of the province, as at the close of the address one hundred and twenty shares out of one hundred and eighty necessary to establish the local elevator, were taken up and several more since then.

Application for the balance of the shares may be made to the Union Bank, Theodore, and the deposit per share is only \$7.50. It is hoped that any farmers, or farm owners, who have not availed themselves of the opportunity to become connected with this strong progressive farmer's movement will do so without delay so that the desired elevator may be purchased or built in time to handle this year's crop.²⁵

By the end of May local farmers were hauling gravel to the site of the new elevator,²⁶ and construction commenced in June.²⁷ On 16 December, 1915, the Theodore correspondent to *The Yorkton Enterprise* reported that, "The Farmers' elevator, under the management of H. S. Swallow, is doing big business this year and farmers are well satisfied with both the grading and the prices."

Saskatchewan Wheat Pool

Recognizing the need for an even stronger organization, the Saskatchewan Grain Growers' Association, in 1923, met with the United Farmers of Alberta and United Farmers of Manitoba and formed the Saskatchewan Co-operative Wheat Producers Ltd.²⁸ This new and larger

organization was informally known as the Saskatchewan Wheat Pool. It built its first elevator in Bulyea, Saskatchewan in 1925 and in 1926 bought out the Saskatchewan Cooperative Elevator Company.²⁹ Except for a brief report of a Wheat Pool meeting in December 1925 at which working of the pool was explained, the formation of the Saskatchewan Wheat Pool passed unnotched in the Theodore news.³⁰ It may be assumed, therefore, that most of the members of the Saskatchewan Grain Growers' Association and the Co-operative Elevator Company in the Theodore area were happy with the new arrangement,

United Farmers of Canada Saskatchewan Section (UFC)

In 1926 the Farmers' Union of Canada and the Saskatchewan Grain Growers' Association merged to form the United Farmers of Canada (Saskatchewan Section). It was more radical than many other farm organizations and strongly supported the idea of a "100% pool system" in which the government would market all the grain. It also supported reforms in both the educational and health care system, and in the 1930's it entered the political arena on a socialist platform. It gave its support first to the Independent Labour Party in Saskatchewan and later to the Co-operative Commonwealth Federation. Other than an announcement in the Theodore news column that a local lodge of this organization had been formed in February 1927, there is no mention of it until the 1930s when a number of news stories appeared.

One of the first of those news stories was about a grand rally of the members of the UFC and interested farmer was held in the village hall in May 1932. One of the speakers at that meeting was Mrs. Lucas, president of the women's section of the Provincial UFC. Mrs. Lucas, was one of the best informed women on matters relating to western farm problems that could be found in the

province, and drew a crowd that nearly filled the village hall. This crowd was seen as an indication that the farm movement had rapidly gained ground in the Theodore area. Increased taxation by the provincial government and its failure to find a cure for the current ills were cited and the reasons for the organization's growing popularity.³¹

In the fall of 1932 the Theodore branch of the United Farmers held a series of meetings, at which men representing various phases of social life were asked to address the meetings. One meeting was addressed by Rev. E. C. Bewell, the local United Church minister, who spoke of "The Individual and the Social Order."³² Other speakers in the series included Mr. John Svenbjornson of Elfros who was scheduled to speak on "The Economic Problems and the Farmer," and the Rev. J. L. Pottruff of Springside, who had previously addressed an audience in the Dr. Brass auditorium in Yorkton on the topic of "Economic System."³³ In February, 1936 a crowd of farmers gathered at the town hall to hear H. J. Benson speak on the topic, "Farming Is In Danger."³⁴

In accordance with a resolution passed at the annual convention of the UFC in Saskatoon in July 1933, the local lodge of the UFC at Theodore set up a defense unit to assist debt-ridden residents against unscrupulous creditors. The UFC and its legal department at Saskatoon cooperated with other organizations to protect homes from seizures, evictions, foreclosures and forced sales, by creditors. It was also instrumental in obtaining the following exemptions for farmer facing a financial crisis: One-year's living expenses, groceries, clothing, doctor, medicine and hospital, One-year's operating expenses: labour, repairs, rent, insurance, gasoline, oil, grease, feed, One year's taxes. Any remaining balance of income was to be divided pro rata among creditors holding a just claim against the farmer. Local farmers who needed the assistance of the

UFC was asked to notify any of the following residents of the Theodore district. C.M. Frederickson, Ben Hanson, John Hardy, Mike Herasymuik, or O. Helgason.³⁵

Farm Women's Organizations: Saskatchewan Homemakers' Clubs

The Beginning

According to Jennifer Milne, the world's first Women's Institute was organized in Ontario in 1897.³⁶ The positive effect the Women's Institute had on the lives of rural women in Ontario generated much discussion in Western Canada over the ensuing decade. In 1909 the University of Saskatchewan began to examine ways in which it could reach the rural population and concluded that it had to include the women living on the farms. As a result, in early 1911 the Homemakers' Clubs of Saskatchewan, patterned on the Women's Institutes, was organized under the direction of the Department of Agriculture at the University of Saskatchewan.^{37, 38}

The Homemakers Clubs were non-partisan, non-sectarian, and open to all women. They endeavored to relieve the social isolation women on the farms faced and help women make their homes and communities a better place to live in. The clubs quickly became popular across the province. Clubs were established at Beaverdale, which appears to have included women from Creekside and Theodore, Caldervale, Springside, and a club of Ukrainian women at Theodore.

Theodore Homemakers' Club

It is not known exactly when the Theodore Homemakers' Club was first organized, but it was an active presence in the community by early March 1914 when it was reported that they had opened a free restroom behind the Union Bank where all ladies were welcome to spend a quiet

hour in town.³⁹ The ladies rest room in Theodore was the result of a meeting of the Caldervale Homemakers' Club with their sister club in Theodore a month earlier.⁴⁰ It seems clear that the rest room in Theodore was large enough to provide a comfortable place for women to gather and relax, and not just toilet facilities, as the modern use of the term implies. A news item from April 1914 stated that the Homemakers' would serve a lenten tea in the rest room and that their monthly meeting would be held there as well.⁴¹

While the matter of a rest room may seem like a small thing now, the ladies' rest room was an important facility for the rural women who came to Theodore to shop. The men had many places to congregate such as barbershop, pool rooms and restaurants, and could use whatever toilet facilities they could find. Women, on the other hand, did not have that freedom. Other than the homes of friends, there were very few places that a woman who valued her reputation could go to meet friends, relax, or use the toilet facilities.

One of the more important aspects of the Homemakers' Club was the opportunity it gave to rural women to meet socially and enjoy a break from the isolation of the farms that was so characteristic of their lives. It was not unusual for members of one Homemakers' Club to visit a meeting of homemakers in a different community, and several of these visits are recorded in the Theodore news column. In addition to their regular meetings the social calendar of the Homemakers' Club included such things as teas, picnic and ice cream socials. The annual conventions of the clubs in Saskatchewan gave the women further opportunity to meet and exchange ideas on common topics.

In addition to this social aspect, The Homemakers Club provided an opportunity for the women to hear speakers from the university and see demonstrations. When speakers were not

available, papers were read by various members on such topics as “System in our Housework,” “Child Training,” “Macaroni,” “Gardening,” “Meats,” and raising poultry.

Sewing was an important part of a woman’s life and the Homemakers provided ample opportunity for the members to share in that activity. Sometimes the sewing was done for the use of the members but sometimes it was for a needy family in the district.⁴²

The Homemakers Club will hold a sewing meeting at the home of Mrs. Hans Hanson in Theodore, on Wednesday, June 24th, at two o’clock. Any clothing or partly worn clothing that could be made over would be thankfully received. Everyone welcome.⁴³

The Homemakers’ held their monthly meeting at Creekside. Sewing was done at the meeting and quite a number took work home to do. It was decided to send a box of clothing to our own people at the drought-stricken district of Saskatchewan who have appealed for aid. Women and children have particularly requested clothing. The box is to be packed at Mrs. Wm. Wylie’s on Thursday, December 10th. To be forwarded to Regina, but anyone wishing to contribute might leave it at the home of Mrs. Wylie as another parcel is to be sent at Christmas. The programme for the new year is now being prepared. Anyone wishing to give a special paper or entertain the Club, kindly make arrangements with Mr. Thomas. The next meeting will be held at the home of Mrs. Ekins, January 20th.⁴⁴

As World War I progressed into 1915 the activities of the Homemakers Club began to change. Money raised at ice cream socials and the sale of work such as sewing and baking was dedicated to the Red Cross Fund, the Saskatchewan Field Hospital, the “Prisoners in Germany Fund,” among others.^{45 46 47} Sewing projects became more focused on the needs of the soldiers, and included such items as surgical shirts.⁴⁸ In 1916 the Homemakers gathered gifts and money to be sent to the soldiers from Theodore now on active service.⁴⁹

When the Theodore Homemakers’ Club decided to participate in the 1916 seed fair that the Grain Growers was holding they also decided to offer prizes for exhibits of skills that were considered essential at that time. In the cookery category prizes were offered for the best exhibit

in each of the following: pound of butter, loaf of bread, layer cake, jelly roll, loaf cake, pie, tarts pickles preserved fruit, and drawn fowl. In the needlework category prizes were offered for all kinds of fancy embroidery, crochet work, home made garments using a sewing machine, plain hand sewing, darning and knitting, quilts and cushions.⁵⁰

Theodore Ruthenian Homemakers' Club

In late September the Theodore correspondent to *The Yorkton Enterprise* reported that the Ruthenian ladies had organized a Homemakers' club with Mrs. Kirstuk as president and Mrs. Minken as secretary. The aim of the club and the help to be derived from it was explained to the eleven ladies who joined.⁵¹

The success and popularity of the Homemakers' Clubs in the Theodore district was not lost on the Ukrainian ladies of the area. In the fall of 1916 Mrs. A. D. Kerstiuk, described the beginning and early days of the club.

Theodore Ruthenian Homemakers' Club is making a slow but sure progress. We are as little babies in this new organization, taking our feeble way step by step, believing that we will grow stronger as the time goes on.

Our club was organized with great enthusiasm. I talked with women about it for several weeks before, and on our first meeting day it was a Ruthenian holiday, and quite a number of our people were in town. I took a walk through the town and looked into the different stores to see and talk with those that I had not talked with before about this organization and to remind those that I had already spoken to of our first meeting day. There were about twenty-five in attendance. When I did speak to the women about this organization they looked funny at me as though they did not approve of meetings for their old and middle-aged. They laughed and said such things are not for us; we must be content with what we are. However, they came for curiosity's sake. Some of their men said that kind of thing is just for those that don't want work; others said it was impossible to have such things for these women for they were not in the habit of attending such meetings. But in spite of all difficulties our women sat very attentively and listened to Miss De Lury's address, which I interpreted. The meaning of that organization was explained to them and the help that was possible to get from meeting together each month. Then they

were asked if they wanted to have such an organization, and they all agreed by raising their hands. They were not compelled, they were only asked in a friendly way. That meeting did have effect on them. We had eleven members to start with. Now we have thirty-five names in our book. Some of those members moved away in the spring, and they will not likely be back. Our average attendance is eighteen. The interest among our members is growing, as well as membership. All but three of our members are farmers' wives and daughters. They are hard-working women. They have large families; they help their husbands with work on the farm and they still make an effort to come to the meetings.

We have had papers on many interesting subjects and we do sewing too, which helps to keep their interest in the club. We bought a fashion catalogue, and the women pick out the patterns they like best so that garments are cut and made up in the latest style. Husbands of women that belong to our club have nothing against their going so long as all work is done. Others act the gentleman's part. They bring their wives to the meeting and come for them when it is time to go home. One woman said to me that her husband was very anxious to come to our meetings to see what we did there. And I said that anyone is welcome as a visitor, but he has not come yet.

I must say that I am not the original founder of this first Ruthenian Homemakers' Club, although I thought for a long time on the problem of Ruthenian women; that they have not enjoyed the social privileges and have not profited from the advantages that are open for women here in Canada to educate themselves along the lines that are so important for women. But while I was on the homestead it was next to impossible to do anything. After I moved to town I joined the English Homemakers' Club and soon found out the Dr. and Mrs. Ekins of our town were interested in Ruthenian women and they suggested an H.M.C. organization for these women. Shortly afterward I took up that work with Mrs. Ekins and two other ladies in town.

Our women are interested in all good work and subjects that teach them something more, as they have so little knowledge of things in general. The advantage is first that they are becoming more refined; they learn better taste for dress; they learn to care for other people's feelings and care for other people's needs. It helps them morally, mentally and spiritually.

Our first three meetings were held in the town hall. Then we decided to meet in the different homes but the members soon found that it was inconvenient because it was out of the way for some and too far for others. After our first four meetings all the rest have been held in my home. I give them the use of my dishes and sewing machine. They help with lunches. Lately we bought some dishes that belong to the club. It is interesting to see them coming up; some in cars or buggies, some in wagons and some by foot, especially in busy seasons.

My home is a convenient place for most of them. They come to town to do their shopping and attend meetings on the same day. I enjoy this work and I am doing whatever I can for the club; planning for each meeting, reading and translating all interesting articles into the Ruthenian language, also cutting garments and seeing that they are put together right.

I am hoping that next year some others will help in this work as that are getting to understand it more. I hope that our club will be an example for other Ruthenian women. Mrs. A. D. Kerstiuk⁵²

At the 1917 Homemakers' Convention at Saskatoon Mrs KIRSTIUK address on the "Work Among the Ruthenians," told how the Homemakers Clubs had helped bring the English speaking women and the Ukrainian speaking women of Theodore together. She stated that meetings were held once a month, attended by both young and old women, who all took a great interest in the proceedings. The club dealt with a variety of issues including care of the children, demonstrations and lessons in cooking, public health and gardening. Sick women were visited and supplied with fruit and flowers and made more cheerful. Mrs KIRSTIUK also traced the history of the Ruthenians from the sixteenth century and described how they had found freedom and contentment in Canada.⁵³

The Theodore Ruthenian Homemakers' Club Theodore was the first in the province that was especially intended for Ukrainian speaking women. In 1918, a similar Homemakers' Club was organized near Yorkton. Miss Abigail DeLury, Director of Women's Work, in the province said that the Theodore Club had been most successful and in 1918 had twenty members. She also stated that there was an interpreter at the meetings for those who did not speak English and that the ladies were anxious to know more about the Canadian ways of homemaking.⁵⁴

Notes:

1. "Patrons of Industry," *Wikipedia The Free Encyclopedia*.
https://en.wikipedia.org/wiki/Patrons_of_Industry
2. "Patrons of Industry," *Wikipedia The Free Encyclopedia*.
https://en.wikipedia.org/wiki/Patrons_of_Industry .
3. "Patrons of Industry in Manitoba," *Wikipedia The Free Encyclopedia*.
https://en.wikipedia.org/wiki/Patrons_of_Industry_in_Manitoba
4. "Patrons of Industry in Manitoba," *Wikipedia The Free Encyclopedia*.
https://en.wikipedia.org/wiki/Patrons_of_Industry_in_Manitoba
5. "Theodore," *The Winnipeg Tribune*. 14 August, 1894.
6. "Patrons of Industry in Manitoba," *Wikipedia The Free Encyclopedia*.
https://en.wikipedia.org/wiki/Patrons_of_Industry_in_Manitoba
7. "Takeover of Agricore United marks the end of an era," *World-Grain.Com*. Downloaded 17 November 2016 from <http://www.world-grain.com/news/archive/takeover>
8. Knuttila, Murray. "Grain Growers Associations," *Encyclopedia of the Great Plains*. Downloaded 17 November, 2016 from <http://plainshumanities.unl.edu/encyclopedia>
9. "Takeover of Agricore United marks the end of an era," *World-Grain.Com*. Downloaded 17 November 2016 from <http://www.world-grain.com/news/archive/takeover>
10. Knuttila, Murray. "Grain Growers Associations," *Encyclopedia of the Great Plains*. Downloaded 17 November, 2016 from <http://plainshumanities.unl.edu/encyclopedia>
11. "Theodore," *The Yorkton Enterprise*. 1 February, 1912.
12. "Theodore," *The Yorkton Enterprise*. 4 March, 1915.
13. "Theodore," *The Yorkton Enterprise*. 13 November, 1912.
14. "Theodore," *The Yorkton Enterprise*. 30 October, 1913.
15. "Theodore," *The Yorkton Enterprise*. 22 April, 1915.
16. "Theodore," *The Yorkton Enterprise*. 23 March, 1916.
17. "Theodore," *The Yorkton Enterprise*. 2 March, 1916.
18. "Theodore," *The Yorkton Enterprise*. 9 March, 1916.

19. "Theodore," *The Yorkton Enterprise*. 9 March, 1916.
20. "Theodore," *The Yorkton Enterprise*. 9 March, 1916.
21. "Theodore," *The Yorkton Enterprise*. 9 March, 1916.
22. "Saskatchewan Co-operative Elevator Company," *The Encyclopedia of Saskatchewan*, http://esask.uregina.ca/entry/saskatchewan_co-operative_elevator_company_scec.html
23. "Saskatchewan Co-operative Elevator Company," *The Encyclopedia of Saskatchewan*, http://esask.uregina.ca/entry/saskatchewan_co-operative_elevator_company_scec.html
24. "Theodore," *The Yorkton Enterprise*. 4 February, 1915.
25. "New Elevator For Theodore," *The Yorkton Enterprise*. 11 February 1915.
26. "Theodore," *The Yorkton Enterprise*. 27 May, 1915.
27. "Theodore," *The Yorkton Enterprise*. 3 June, 1915.
28. "Saskatchewan Wheat Pool," *Wikipedia*. Retrieved 8 November 2017 from https://en.wikipedia.org/wiki/Saskatchewan_Wheat_Pool
29. "Saskatchewan Wheat Pool," *Wikipedia*. Retrieved 8 November 2017 from https://en.wikipedia.org/wiki/Saskatchewan_Wheat_Pool
30. "Theodore," *The Yorkton Enterprise*. 12 December, 1925.
31. "Theodore," *The Yorkton Enterprise*. 20 May, 1932.
32. "Theodore," *The Yorkton Enterprise*. 23 September, 1932.
33. "Theodore," *The Yorkton Enterprise*. 11 October, 1932.
34. "Theodore," *The Yorkton Enterprise*. 13 February, 1936.
35. "Theodore," *The Yorkton Enterprise*. 31 August, 1933.
36. Milne, Jennifer. *Cultivating Domesticity: The Homemakers' Clubs of Saskatchewan, 1911 to 1961*. Unpublished Masters' Thesis University of Saskatchewan, Saskatoon. 2004. p. 24.
37. Milne, Jennifer. *Cultivating Domesticity: The Homemakers' Clubs of Saskatchewan, 1911 to 1961*. Unpublished Masters' Thesis University of Saskatchewan, Saskatoon. 2004. p. 24.

38. Taylor, Georgina. "Homemakers' Clubs and Women's Institutes" *The Encyclopedia of Saskatchewan*.
http://esask.uregina.ca/entry/homemakers_clubs_and_womens_institutes.html
39. "Theodore," *The Yorkton Enterprise*. 12 March, 1914.
40. "Theodore," *The Yorkton Enterprise*, 11 February 1915.
41. "Theodore," *The Yorkton Enterprise*, 30 April, 1914.
42. "Theodore," *The Yorkton Enterprise*. 23 March 1916
43. "Theodore," *The Yorkton Enterprise*, 18 June 1914
44. "Theodore," *The Yorkton Enterprise*, 10 Dec 1914
45. "Theodore," *The Yorkton Enterprise*, 10 June, 1915.
46. "Theodore," *The Yorkton Enterprise*, 19 August 1915
47. "Theodore," *The Yorkton Enterprise* 9 November, 1916
48. "Theodore," *The Yorkton Enterprise*. 24 February 1916
49. "Theodore," *The Yorkton Enterprise* 23 November, 1916
50. "Theodore," *The Yorkton Enterprise*. 24 February, 1916.
51. "Theodore," *The Yorkton Enterprise*. 23 September, 1915.
52. "Theodore," *The Yorkton Enterprise* 28 September 1916
53. "Theodore," *The Yorkton Press*. 27 June 1917.
54. "Miss DeLury Will Visit the Women of Yorkton District," *Saskatoon Daily Star*.
Saskatoon, Saskatchewan. 13 June, 1918.