$4.00
Volume 27, No. 3
Summer 1994

ISSN 1195-8294

British Columbia Historical News

Journal of the B.C. Historical Federation

HOSMER, HAGWILGET AND HAT CREEK

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SUBSCRIPTIONS / BACK ISSUES

Published winter, spring, summer and fall by British Columbia Historical Federation
P.O. Box 5254, Station B
Victoria, B.C. V8R 6N4
A Charitable Society recognized under the Income Tax Act.

Institutional subscriptions ..... $16 per year
Individual (non-members) ..... $12 per year
Members of Member Societies ..... $9 per year
For addresses outside Canada, add ..... $5 per year

Back issues of the *British Columbia Historical News* are available in microform from Micromedia Limited, 20 Victoria Street, Toronto, Ontario M5C 2N8, phone (416) 362-5211, fax (416) 362-6161, toll free 1-800-387-2689.
This publication is indexed in the *Canadian Index* published by Micromedia.
Indexed in the *Canadian Periodical Index.*
Publications Mail Registration Number 4447.

Financially assisted by the Ministry of Municipal Affairs, Recreation and Culture through the British Columbia Heritage Trust Fund and British Columbia Lotteries.

British Columbia Historical News

Journal of the B.C. Historical Federation

Volume 27, No. 3 **Summer 1994**

EDITORIAL

Summer. The word conjures up warm days, travelling around the province, showing visitors the highlights of your district and, when time permits, relaxing with some good reading. Within these pages you will find references to Hosmer, a newly declared heritage site; Prince Rupert, where an amazing petroglyph sits beside the museum; Hagwilget Bridge near Hazelton; Fort Steele Heritage Town near Cranbrook; and Hat Creek Ranch near Cache Creek. In the last issue we told of the Chinese exhibit at the Royal B.C. Museum in Victoria and St. Anne's Church in Parksville. In other words, we supply both the tourist and the armchair traveller with a brief history of places which are open for visitors during the summer.

Clayoquot, on the west side of Vancouver Island, has become known internationally as *the* area of confrontation between environmentalists and loggers. Did you know that the Clayoquot area has been mined over the years? See page 26.

Three years ago E.L. "Ted" Affleck asked whether anyone had written on the flood of 1894. I interpreted this as an offer to write such a piece. Before his article arrived I became aware of numerous references, including the Norbury letter written from Donald (near Golden). A family member recalled seeing a marker — *High Water 1894* — above the tiny rail station at Arrowhead at the north end of the Arrow Lakes. Most of us remember 1948; floods are nasty but descriptions of floods make fascinating reading.

Writers and would-be writers, if summer is the time of year for your best achievement, get on to that tidbit of B.C. history you have found and prepare an article, typed double-spaced, up to 3,000 words. Please send it in to the editor (see address at the bottom of this page).

Naomi Miller

COVER CREDIT

Old Mine Building, Hosmer, B.C. was drawn by Sandy Lightfoot, who now lives within sight of these walls of the once-huge Tipple. Cars of coal from the workings came into the back of the Tipple and were released on a Philips cross-over dump, tripped to empty into a bin, then released to the outside to rejoin a string going back empty to the mine. Coal was passed across a mechanical screen where the fine coal, ¾" or less, fell through the screen onto a conveyor and was transported to the slack bins. Beneath this bin the Larrys were loaded to charge the Coke Ovens. Coal pieces over ¾" were taken from the discharge end of the screen by a conveyor to the "Picking Tables" where the coal was hand sorted to remove rock pieces. This larger coal was then placed in bins awaiting transportation to end users. Much of the Tipple was torn down during World War II to reclaim the metal contained within the structure. At that time, too, metal doors and door frames were ripped out of the Coke Ovens.

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Manuscripts and correspondence to the editor are to be sent to P.O. Box 105, Wasa, B.C. V0B 2K0.
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Printed in Canada by Kootenay Kwik Print Ltd.

Motoring in British Columbia on $3.26 Per Day

by Edward L. Affleck

"12,075" was the mileage reading on the odometer of Godfrey Smith's 1928 Chevrolet Touring Car as Smith, his wife Olive, and her sister and brother-in-law, Jean and Angus Galbraith, pulled away from 568 Rithet Street, Victoria, on the bright summer morning of Sunday, August 16, 1931, bound for the 8 a.m. Black Ball ferry to Bellingham, Washington. Descendants of James Strachan, a Victoria settler from pre-Confederation days, Victoria-born Olive and Jean were both seasoned motorists, having accompanied their husbands on trips to every accessible part of Vancouver Island over the past twenty years. If their middle-aged breasts nourished a special flutter as the Bellingham-bound steamer *Olympic* drew away from the Inner Harbour, it was because never before had this mettlesome foursome attempted the awesome Fraser Canyon route and the Cariboo Highway to Barkerville. Seated on the ferry deck, Angus Galbraith, an auditor in the Provincial Comptroller-General's office, entered the $14 ferry fare ($1.50 per person, $8 for the vehicle) in a notebook which would contain, by journey's end, several pages of neat entries on disbursements, mileage, road and weather conditions, etc. Thanks to the holiday efforts of this meticulous public servant, we have a clear record of this 1931 trip over the primitive Interior highways of pre-World War II British Columbia and Washington State.

After stopping at Bellingham for midday dinner (the Galbraiths picked up the $2.50 tab). the foursome set out for the Sumas border crossing, bound for the Rosedale-Agassiz ferry crossing of the Fraser River which permitted a side trip to fabled Harrison Hot Springs. Recrossing later at Rosedale, the group paused at St. Elmo to gas up ($1.85) and to purchase supplies for a Monday morning breakfast before stopping overnight at Yale Lodge Cabins ($3), located at Yale, head of navigation on the Lower Fraser River and starting point for horse and wagon traffic on the historical Cariboo Wagon Road.

An early start on Monday morning enabled the foursome to cover the 145 miles to Clinton by early evening. The distance travelled may sound modest, but it well reflects the tortuous state of the Fraser Canyon highway of 1931, as well as the route north of Lytton, which required the motorist to work his way via Lillooet and the road over Pavilion Mountain, a route which even today is not fit for the faint-hearted. At Clinton, the men spent the night in a $1 cabin of the Pine Tree Cabins, while the ladies repaired to the Clinton Hotel ($3).

Angus Galbraith's notebook contains many terse comments on the sights viewed on the trip. The Chasm ("a wonderful freak"), located about twelve miles north of Clinton, was undoubtedly Tuesday's highlight. Thanks to frequent stopovers at 100 Mile House, Lac La Hache, Williams Lake, Soda Creek, etc., the foursome did not arrive at Quesnel until after 9 p.m., but opted to press on to Barkerville, arriving there one-half hour after midnight, having driven 240 miles since leaving Clinton.

Barkerville in 1931 could not have been the showplace it is today, since our southbound travellers cleared the settlement by 8:45 Wednesday morning, bound for an early overnight stop with friends at Lac La Hache. Thursday night was spent at Kamloops, and Friday night at "the finest tourist camp yet seen" ($4) in Penticton, numerous stops having being made between Vernon and Penticton to admire the abundant fruit orchards.

A Saturday 8:30 a.m. departure from Penticton enabled our motorists to reach Cashmere, west of Wenatchee, Washington, by dusk. 7:50 a.m. was the setting-out time for a long Sunday drive which encompassed the Snoqulamie Pass, Seattle, Tacoma and Chehalis, reaching the Portland, Oregon, home of relatives at 9:45 p.m. Most of Monday was spent under the roof of the Portland relatives and our travellers were on the road again by 6:20 a.m. on Tuesday, pressing 253 miles north to Port Angeles, Washington, to catch the Tuesday afternoon Black Ball ferry sailing to Victoria.

At the Port Angeles ferry dock, the odometer registered "13,872," indicating 1,797 miles covered on this ten-day motor trip. Total expenditure for the trip, including ferry passage, gas and oil, meals, accommodation and "extras": $130.23 or $3.26 per person per day. In appraising this $3.26 per diem per capita cost, one should keep in mind that while the Galbraiths and Smiths were not "high livers," neither were they accustomed to doing without a certain number of creature comforts. Included in the "extras" were stops for ice cream, soft drinks, roadside fruit, museum admissions, and other such trimmings which add to the pleasure of a motor trip. $130.23 would also have represented a substantial portion of the monthly salary paid to Angus Galbraith in 1931. Knowing the zest of the Galbraiths and the Smiths for motor travel, we may be sure they considered the outlay worth it!

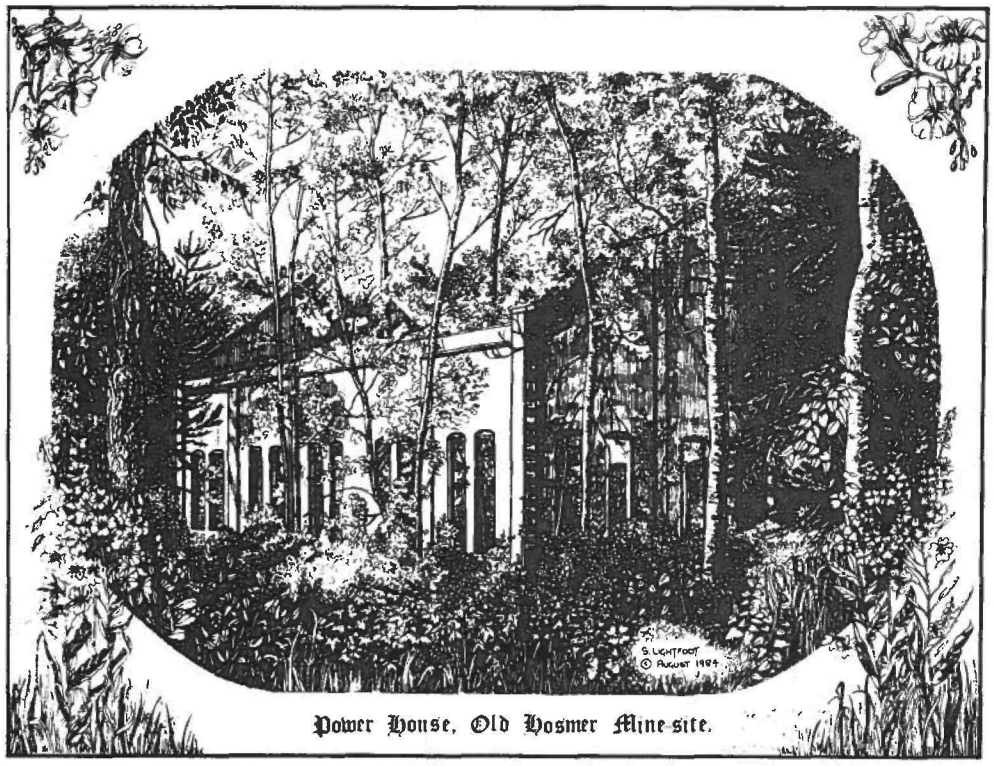
****

E.L. Affleck shares this story with us to give us a smile. His more serious research centres on sternwheelers in inland waterways.

Hosmer Colliery Past and Present

by Fred Lightfoot

"Hosmer – Unincorporated" appears to be a handful of residences beside Highway #3, between Fernie and Sparwood in southeast British Columbia. Less than one-half kilometre away, however, stand the shells of buildings connected with a coal mine that was "state of the art" when it opened in 1908. At the lower elevations of the mine, many of the beehive coke ovens, part of the tipple, the powerhouse, boiler house and foundation for the blacksmith/machine shop remain. The historic cemetery is an interesting feature nearby. Up Hosmer Ridge, at a bench known as A-level, the concrete portals of the original main tunnel and ventilation tunnels can be seen, plus the lamp house and fan house. Inclines, where rail lines were laid, lead down to the main buildings, or up to a second bench, B-level, where there were upper mining tunnels. These inclines are now paths for pleasant hikes or cross-country ski challenges. Gradually some of the coke ovens, the cemetery and two buildings are being cleared of invasive vegetation to become interpretive displays for tourists and history buffs.



This picture was taken when a feasibility study was underway to prepare plans for presenting the Hosmer Mine as an historic site. In 1993 the trees growing inside the building were removed and it is hoped that in 1994 the roof will go on. NOTE: The trusses for the roof were used on the Machine Repair Shops for the Coal Creek Railway, owned by the Crows Nest Pass Coal Company. The Shell Oil Company is the present owner and when they no longer needed the building, the trusses were laid aside to be returned to the Hosmer site, where they will be included as an important element of the restoration process.

Hosmer Mine was operated by Canadian Pacific on a 3,840-acre (1,554 ha) property obtained in 1902 as part of the 1897 Crow's Nest Agreement. Canadian Pacific purchased the charter from B.C. Southern Railway to build a new rail line from Alberta through the Crow's Nest Pass and Elk Valley westward to Kootenay Lake. The Canadian government helped to finance the construction in return for 50,000 acres of land and for freight rate concessions from Canadian Pacific Railway. The only lands eventually remaining to Canadian Pacific were those coal sections at Hosmer. Part of the agreement was a ten-year moratorium on coal mining by the Canadian Pacific, provision of rail service at specified rates to Crow's Nest Pass Coal for ten years following completion of the new line, and carrying construction material for the coal company at one cent per ton per mile (roughly sixty per cent of the current tariff rates).

Hosmer had a sawmill which was sold in 1904 by Alex Black to Skead and Johnson of Calgary. The investigative and planning phase for the mine at Hosmer had some construction commenced in 1907. The majority of building occurred in 1908 — the tipple, boiler house, power house and machine shops. Two hundred and forty beehive coke ovens were built under the supervision of Harry Oldland from Pennsylvania, who also supervised the building of coke ovens at Fernie, Morrissey and Michel. Originally Canadian Pacific had planned to build Belgian retort ovens with by-product recovery and a distilling plant. By-product tar would have been sent to Bankhead for making briquettes and by-product gas would have been used for on-site power. These, however, were never begun and the coke ovens here on display represent the last of the early format. Despite a brief strike, the ovens were completed by August 1908. The first shipment of coal left the Hosmer Mine on December 19, 1908.

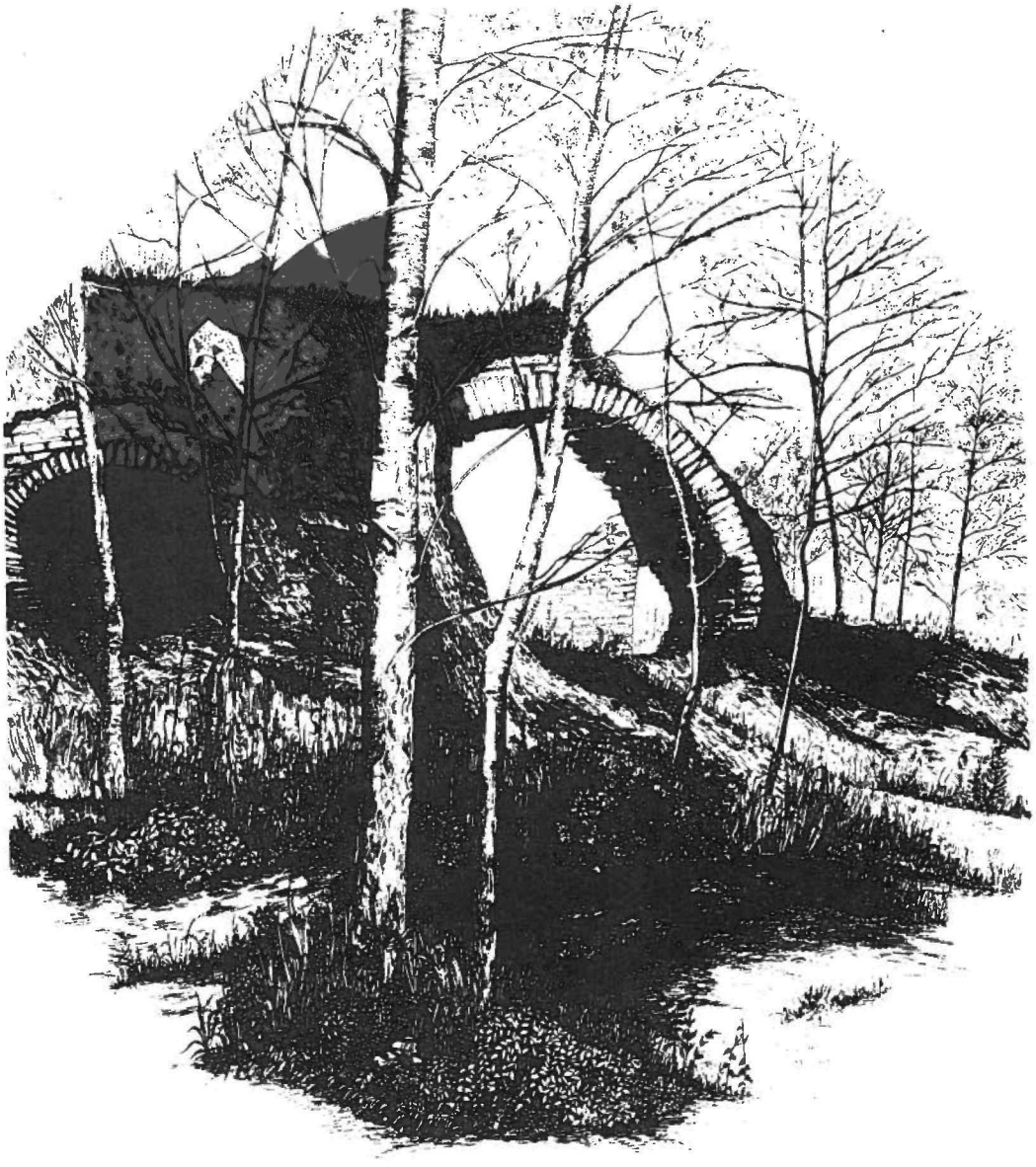
The Hosmer Townsite

On the lower piece of their Hosmer property, Canadian Pacific built housing for mine workers. Yuill's 1910 report mentions a general mine office, a mess house, a large boarding house,

three officers' residences, three foremen's houses, eighty-eight miners' houses, a hospital and a church. The houses were in rows of similar construction: all were painted and had nominal servicing, "electric light and running water." "Electricity" meant that a twenty-five-watt bulb hung by wires from the middle of the ceiling and burned continuously. "Running water" referred to a communal spigot in the street, one for every six houses. Miners paid rent of either $7 or $12 per month for their company "house."

A third community, a collection of ramshackle houses, was established between the coke ovens and the CP Railway line. This group of about twenty-five dwellings, not serviced with electricity or water, was known as "Tony's Camp" due to the mainly Italian immigrants who built their own houses.

Hosmer functioned as a busy community during the time that the mine was operating. Newspapers for 1910 give researchers a better view of that year than of other years. There were Presbyterian, Methodist, Anglican and Catholic churches, each with a ladies' auxiliary. Societies included the Knights of Pythias, Hosmer Football Club, Odd Fellows, Sons of Scotland, the Ukrainian Society, Hosmer (Men's) Club, Conservative Association, the Hosmer Civilian Rifle Club, Maple Leaf Lodge, Hosmer Firemen's Hockey Club, and a Board of Trade. Dances were held in either the Opera House or a hotel. Musical entertainment was sometimes performed by visiting "celebrities" but more often was local talent presented at an organized, or an impromptu, gathering. Early silent movies were shown in Hosmer Opera House or occasionally in the Queen Hotel. In the hotel, the film projector had to be set up outside and shone through a window on to an interior wall for viewing. The cost to see a movie in 1910 ranged from ten cents to twenty-five cents.



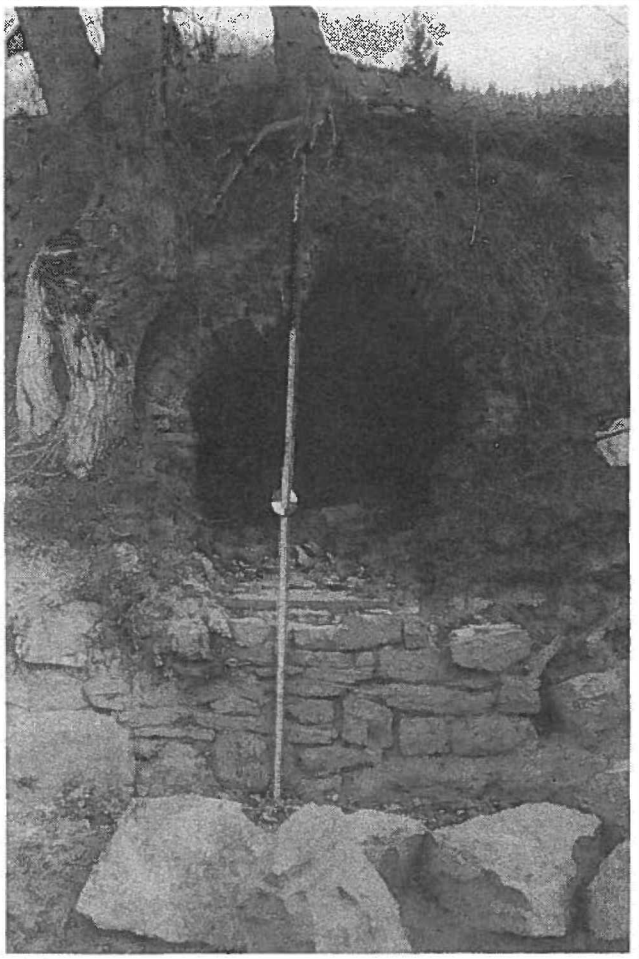
Two coke ovens at Hosmer, as seen in 1980 by artist Sandy Lightfoot, show that time has moved the insulating dirt from atop the brick ovens and spread it across what was a level wharf or walkway. When operational, a hopper car called a "Larry" ran on tracks above the ovens. The Larry was equipped to load both the east-facing and west-facing ovens standing back to back.

On August 1, 1908, a fire destroyed most of Fernie. Many Fernie residents were evacuated by train to Hosmer. Norma Fink, still a resident of Hosmer, remembers travelling out to Hosmer on a lumber train with her mother. Her father did not leave Fernie till many hours later, after helping to fight the fire in his lumberyard. The refugees were sheltered in the brand-new coke ovens. The fire spread to above Hosmer before it abated due to rain. The timbers at the mouth of the mine tunnels were burned and had to be replaced before underground work could proceed. And the powder house was ignited, detonating the dynamite stored therein.

The Life of a Mine Worker

Table 4.2 shows the wages for various mine positions through the years of the Hosmer Mine operation. It should be remem-

bered that for outside workers, this small wage was for a ten-hour day. Underground workers spent eight hours in the mine, to which was added travel time to walk to the upper mine levels. Sunday was the only day off, but probably was not much of a "day of rest" with home chores to be done. Note the division of workers into white, Japanese, Chinese and Indian categories, indicative of racist attitudes predominant at that time. Another point of interest is the 1911 increase in potential salaries for coal miners, which resulted from a lengthy strike that year which severely decreased annual production. It was a mile-long trudge up to the A-level, especially tough when heavy snow had fallen. (It is conjectured that a sturdy specimen be delegated to break trail for a few cents reward at the end of the day.) Before going underground, each miner had to collect a lamp from the lamp house and obtain their numbered brass tag which identified those in the mine at any given time. The lamp and the tag had to be returned before a man could proceed to the wash house. Within the mine, the room and pillar system was used for extracting coal. This was exhausting physical labour associated with dangerous dust which created respiratory problems as well as potential explosions. Hosmer Mine reported one fatality in 1909 and 1912, with three in both 1913 and 1914. Gravestones tell us that a number of residents died while in their early thirties.



Coke Oven No. 5 West. The surveyor's rod stands on the wharf landing against the front of the oven. Below the ovens, foundations were built of flat sandstone rocks to a depth of six feet. This provided the necessary support for the oven and rail lines that passed over the tops of the ovens. Railway tracks adjacent to the wharf were supplied with hopper cars which were hand loaded by the operator, who had to rake the coke from the oven onto a wharf and then load the car. The floor of each oven sloped slightly to allow drainage of the water used for quenching the fire within. There was still enough heat to ignite the next filling of coal loaded through the trunnel atop the oven. Dirt covered the brickwork to hold the heat better. Vegetation gradually invaded as shown by the trees and vines around the mouth of this oven.

Photo courtesy of the author.

The assignment at the coke ovens was perhaps even harder. Each man was assigned six ovens, of which three would be ready each shift. Five to six tons of barely quenched coke had to be pulled from each oven manually with a metal long-handled rake weighing sixty pounds (27 kg). Husky men, usually of Slavic origin, were hired for this job, which went on seven days a week on three shifts. The labourer received between eighty cents and one dollar per oven, giving a maximum of eighteen dollars per week, leaving scant to spare after living expenses were deducted.

The 1908 fire, and others, reduced the log supply for all area sawmills, including the one at Hosmer. The Hosmer colliery produced less than its expected quota of coal but a slightly larger percentage of coke from the East Kootenay district. Michel, Morrissey and Coal Creek were run by the Crow's Nest Pass Coal Company and Corbin Mine produced near present-day Byron Creek Mine. The Hosmer coal seams were nipped off unexpectedly, folded and mixed with conglomerate more frequently than predicted. Hosmer Mine had been havng difficulty in adequately supplying Trail smelter with their coke requirements. The 1911 strike further riled smelter personnel as coke had to be brought in from Pennsylvania at $10.55 per ton. In 1912 the power house burned and, once operations were resumed, there was a shortage of railway cars allotted. Overburden began to bulge in the lower tunnels so expensive improvements, such as double tracking to B-level amd replacing horses with air-pressured locomotives, were done in 1913. By June 1914 Canadian Pacific announced permanent shutdown of Hosmer Mine. Ironically, the General Superintendent for Natural Resources, Lewis Stockett, based in Calgary, was sent to Hosmer to direct the closure of the operation where he had been manager until 1911. Stockett gave instruction for the removal of mine equipment and structures to be shipped to Bankhead and other Canadian Pacific facilities. Most of the machinery eventually went to the Stores Department, while Irrigation got timber and some of the mine houses. By July 28, 1914, A- and B-level openings had been securely fenced and outside tracks and pipes had been taken to the tipple yard.

Private property owners were left with scant reason for existence. Miners drifted away, most able to find work in other collieries in the Crow's Nest Pass. Those that stayed remember the time the electric light was cut off permanently. In 1922 John S. D'Appolonia and Alex Morrisson of Coleman bought many of the Hosmer houses, cut them in half, and shipped them to Coleman where they were reassembled, repaired and either sold or rented out.

Somehow a portion of Hosmer retained viability. Despite the closure of the Great Northern Railway spur, and the reduced use of the Canadian Pacific Railway line, passenger stops were made at the tiny building which replaced the earlier station. The population warranted keeping the school open but teachers did not stay very long. One teacher, at-

tracted from Nova Scotia by higher pay in British Columbia, stayed at Hosmer only one term "because she could not find a boarding house that had a bathtub." There were enough residents to justify a local post office from 1906 to 1948. (It is now on a rural route from Fernie post office.) Modern transportation allows today's Hosmer residents to commute to work, and school buses take children to district learning centres.

Much of the Hosmer Mine equipment, such as locomotives called "dinkies," went to other mines in the area. The drums from the A-incline hoist went to Maple Leaf Mines on the Alberta side of the Pass. Some of the tipple steel went to Michel. In 1938–40 all the remaining steel and iron (including corrugated roofing) was removed for use in World War II. In 1948 a major flood of the Elk River washed out the Hosmer bridge. The facing stones from many of the coke ovens were taken and used for rip-rap to stabilize the river bank near the bridge site. In 1973–74, when Stevenson Road was widened, 148 ovens were destroyed. The heritage restoration project is concentrating on a series of thirty-six ovens which are in quite good condition. The cement pillars which supported the overhead track for the "larry" dumpster are still sound. Some trunnel caps are in place eighty years after their last firing. It should be possible to mock-up a "before" and "after" coking sequence. Hosmer will offer little known historical features in a lovely setting only one-half kilometre off a main highway!

****

NUMBER EMPLOYED:	1908		1909		1910		1911		1912		1913		1914	
Job Classification	Underground	Above	Underground	Above	Underground	Above	Underground	Above	Underground	Above	Underground	Above	Underground	Above
Supervision and Clerical Assistance	8	7	6	10	9	10	11	9	14	11	14	12	15	14
Whites - Miners	64	-	87	-	115	-	65	-	100	-	138	-	113	-
Miners' Helpers	74	-	113	-	187	-	78	-	100	-	138	-	113	-
Labourers	90	58	17	87	52	95	60	85	80	88	150	124	144	92
Mechanics and Skilled Labour	-	48	33	38	31	31	24	40	35	36	20	24	67	60
Boys	3	1	-	10	-	9	1	9	-	15	-	13	-	19
Japanese	-	-	-	-										
Chinese	-	8	-	-										
Indians	-	-	-	-										
Total Employed	239	361	256	145	394	145	239	143	329	150	460	173	452	185

MEAN DAILY WAGE:	1908		1909		1910		1911		1912		1913		1914	
Job Classification	Underground	Above	Underground	Above	Underground	Above	Underground	Above	Underground	Above	Underground	Above	Underground	Above
Supervision/ Clerical	$5→ 3.75	$5→3	$6→ 3.75	$10→3	$6→ 3.50	$10→3	$6→ 3.75	$13→3	$6→ 3.50	$13→3	$5→ 3.93	$9→ 2.42	$6→ 2.50	$9→ 2.50
Whites - Miners	$3.75→3		$3.50→3		$3.50→3		$7→3		$7→3		$7→3.30		$7→3.30	
Miners' Helpers	$2.75→ 2.50		$2.50		$2.50		$2.75		$2.75		$2.75		$2.75	
Labourers	$2.50	$2.25	$2.50	$2.75 →2.25	$2.50	$2.75 →2.25	$2.75	$3→ 2.47	$2.75	$3→ 2.47	$3.30 →2.75	$3.40 -2.47	$3.03 →2.75	$2.90 →2.47
Mechanics/ Skilled		$4→ 2.75	$3.50 →2.75	$3.68 →3	$3.50 →2.75	$3.68 →3	$3.85 →3	$3.85 →3	$3.75 →3	$3.85 →3	$3.75 →3	$4.25 →2.90	$3.75 →3	$4.25 →2.90
Boys	$1.25	$1.25		$1.50 →1.25			$1.65	$1.37		$1.37		$2→ 1.37		$2→ 1.37
Chinese		$1.50												

Source: Reports of Minister of Mines, B.C. 1908 - 1914.

Table 4.2 Daily wages for Hosmer Mine workers, 1908–1914.

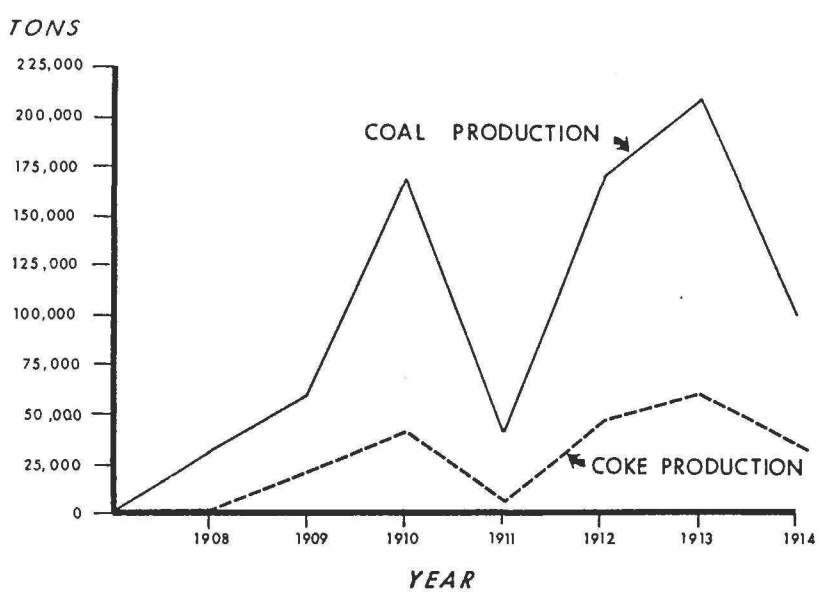


FIG. 4.11 VARIATION IN GROSS PRODUCTION OF COAL & COKE AT HOSMER MINE, 1908-1914

Fred Lightfoot is one of the founders of the Hosmer Heritage Society. In 1984 he was project manager for a federally funded feasibility study which had scant follow-up action until the fall of 1993 when a crew of twenty-four worked as part of an Elk Valley enhancement grant from the provincial government. He built his family home across the road from the shell of the old tipple. The sketches are done by his wife, Sandy.

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The Man Who Fell From Heaven

by Phylis Bowman

Petroglyphs, or marks and signs in the rocks along the rugged British Columbia coast, were made by Indians in past years to denote boundaries or ownership edges, or perhaps to tell a story, say the archeologists who have been studying them these past few years. Researchers claim that most petroglyphs on the Northwest Coast are faces dominated by eyes, often with one eye different from the other.

Among the dozens of large and small and varied markings on the rocks along the shores of the Prince Rupert harbour and nearby Metlakatla Pass is one which has been reproduced in the B.C. Museum in Victoria and also in the National Museum of Man in Ottawa. It's called "The Man Who Fell From Heaven" for it is the outline of a human figure on the rocks on Roberson Point in the Pass, a six-foot-long figure with a circular head, straight long arms and rather short legs. And it had been there as long as anyone could remember. It had evidently been carved with stone tools long, long ago by someone who wished to commemorate an important event and there are many versions told to explain its existence.

The outline of "The Man Who Fell From Heaven" is clearly outlined on a rock on Roberson Point in Metlakatla Pass near Prince Rupert. It is covered twice daily by ocean tides and there are many tales of how it got to be there.

One was related by Dominion archeologist Harlan Smith, who visited the site in the mid-1920s and said he was told by a resident from Hazelton that the carving marked the place where the body of a drowned man had been recovered. A different story was told him by the Tsimshians who claimed the figure was etched there by a Metlakatla band member who wanted to impress his fellows. (Some say it was a strong young fellow who wanted to mostly impress the band chief and so win his attractive daughter for his bride.) He told them he was going to travel up into the sky and then disappeared for several days. When he became hungry he returned to the village and told them he had fallen from the sky and took them to show them the spot in the rocks made by the impact of his body when he landed. A similar story tells of how he threw a lot of rocks into the water on a summer day when all the men were away fishing, and when the women and children who had been left in the village came to see what the commotion was about, he told them he had just landed from heaven. Which tale is true is up to the listener to believe, but, at any rate, the young fellow evidently impressed the chief with his tale and ended up marrying the daughter with her father's wholehearted support.

A third story involves the mythological tale of that mischievous culture hero Raven, or Wegets as he was known to the Tsimshians, and concerns the origin of a line of village chiefs. According to this version, Wegets and his brother, who were born of unions between two mortal brothers and two spirit sisters, were expelled in their human forms from the spirit world. Descending toward the earth, Wegets' brother decided to land in a soft bed of seaweed, where he soon sank out of sight. Warned by his brother's fate, Wegets chose to land on the rock, where he became firmly embedded. He managed to entice a land otter to free him and travelled up the Skeena River, spreading the arts of mankind, and various rocks upon which he walked or sat are commemorated by the Tsimshians. Although "The Man" is completely covered by water twice a day by the swirling ocean tides, it remains clearly outlined under a large tree on a solitary point in one of the small coves in Metlakatla Pass, an unsolved conundrum which will probably never be solved but a fascinating marker on the shores of the Pass and one which has provided much interest and speculation by those who have seen it or heard about it.

Another interesting petroglyph is one found by an Anglican missionary-teacher, Canon W.F. Rushbrook, who discovered it lying on the shores of Observatory Inlet, just north of Prince Rupert, in 1938, while on his travels up and down the coast on the mission ship *Northern Cross.* The missionary, who served for many years in Port Essington and other little communities on the coast, described the boulder as a "totem in stone" and thus practically indestructible, so it is of unique interest as it is the only one of its kind "in captivity." He had lived amongst the Tsimshians and studied their ways and this is what he wrote about petroglyphs on June 22, 1938:

"When similar art in wood has perished, this will remain a concrete evidence historic, social and cultural, of the aborigines of this district. More aboriginal rock carvings are on cliffsides or bedrock so that the interested public sees only impressions or photographs

— this is indeed original. This stone formerly marked the south boundary of the hunting and fishing domain of the family of Nachklats (meaning 'partly furred cub bear just emerging from hibernation') and was a deed to the family of that domain which stretch northward from An-ga-ish (the place where the boulder was carved) to Nisha-Aks (Indian River) on Observatory Inlet.

Beloved Anglican missionary, Rev. W.F. Rushbrook, pictured on the beach on Observatory Inlet, north of Prince Rupert, beside the huge petroglyph rock he discovered there. He moved it on to the mission boat* Northern Cross *with the help of his engineer, Albert Eyolfson, and it now sits in front of the Museum of Northern B.C. in Prince Rupert.

"As a totem, it has the advantage over wooden totems in that it neither could be destroyed, burned nor carried away by maraudering enemies. So the boulder which is to us simply a curio with crude markings, is to the native a family history stretching back possibly many hundreds of years, laboriously chiseled through long hours of patient toil, possibly by many artists and at widely separated times. On the upper lefthand corner is carved an eagle, Nachklat's crest, thus we know that the family was an important one. Crests are social emblems in local Indian life. The fish (a halibut) and the beaver face, etc. depicted on the stone indicate intercrestal marriage. You will note that the Eagle does not again recur — a tacit evidence of the native social custom that members of the same crest, though of no blood relation, might not intermarry. Any breach of this code was classed as incest and punishable with death. The spiral-like drawing denotes the origin of the family as Gish-Ga-Aks ('dwellers of fresh water'). Near this carving was found an ancient stone chisel and there is little doubt this was one of the tools with which the work was done. The Nachklats family from whom this stone carving was purchased now lives in Kincolith — 'The Place of the Skull' — on the Nass River."

The unique stone was placed near the little fountain in Totem Park on Fraser Street in Prince Rupert for years, but then was moved to the front of the Museum of Northern B.C. on First Avenue West several years after the museum was constructed in 1958. Thousands of tourists have stopped to admire it and dozens of archeological students have taken rubbings of it to study and keep as mementoes of Indian customs on this coast many years ago. Canon Rushbrook, who had come to the north coast from Ontario where he had been ordained in 1901, was stationed for a time at Port Essington before coming to the new little port city of Prince Rupert to conduct some of the first services there. And then from 1912 to 1929 he was skipper-teacher-missionary aboard the Anglican mission vessel, travelling to all the little biways, conducting services, baptisms, marriages, funerals, and distributing literature, and doing, oldtimers said, "obliging acts for young and old, thus embodying the spirit of sacrifice for the good of others which is the meaning of the cross of Christ." He conducted services once a month at a stated time in about twenty different places, and being a practical gardener and poultryman, was able to give expert advice to the settlers. He had a most congenial nature, carrying sunshine where he went, with lonely pioneers greeting him affectionately, their faces beaming with pleasure to see him again, children especially being attracted to him as to a magnet. He visited lonely lighthousekeepers as well as scattered settlers, bringing the Christian message and news of the outside world.

His young wife died soon after the birth of their little daughter, Dorothy, and it was with a sad heart he took the child back to Ontario to live with relatives there. However, she returned to the west to be with her father when an attractive young woman and worked at the Prince Rupert Public Library for several years. She often travelled on the *Northern Cross* with her father, and it was he who married her and the young man who worked for a time on the vessel, Fred Skinner, in June of 1938 in the little St. Peter's Anglican Church in the east end of Prince Rupert, where he was in charge of the services after leaving his travels on the mission boat. He had built a little home for himself in 1912 in the woods high on a bluff overlooking the east end of Prince Rupert harbour — and maintained a well-kept lawn and vegetable garden around it, and when dozens of little wartime houses were built in that area to house construction workers during the Second World War, that section of the east end of Prince Rupert was named "Rushbrook Heights" in his honour and the docks below it "Rushbrook Floats." The well-known and well-loved canon died in 1951 and is buried in the Prince Rupert cemetery, leaving thousands of fond memories behind of the services and kindnesses he conducted in his many years in his travels to bring help, love and joy to the pioneers and settlers in isolated communities on the north coast of British Columbia.

An entertainer emulates Gracie Fields at BCHF Conference 1994 in Parksville.

Archeological Findings in the Prince Rupert Area

by Phylis Bowman

The first surveyors and railroad workers who trod the shores of Prince Rupert's vast harbour and environs at the turn of the century were certainly not the first humans to do so. Teams of archeologists from the National Museum of Man in Ottawa who have been carrying out extensive explorations on the north coast since 1968 have uncovered hundreds of artifacts and articles used by former residents, the Tsimshian Indians, long ago, with some of them dating back more than 5,000 years. Various samples show that these people had been short and stocky, with the average male adult being about five feet, four inches tall, and the women about three inches shorter.

Life had not been easy for these inhabitants of the dense forests and rocky shorelines of the coast, for the remains found showed that arthritis had been a common ailment amongst them, with dental problems afflicting many, for they had eaten coarse food composed mainly of dried fish and shellfish, and had used their teeth often as tools: to hold basketry fibres and to soften them with saliva, and to chew hides to make them more pliable. Parts of some skeletons found showed the kind of bodily stress caused by paddling canoes, for the Indians used this method to get from island to island, to the fishing grounds, and up and down the coast and rivers.

The death amongst infants and small children was high, it was found, with childbearing difficulties no doubt shortening the lifespan of women, with most of them dying in their early thirties. The men outlived them by several years, but few people lived much past their fifties. Researchers say the sites on the north coast of British Columbia were "among the oldest human habitation in the New World, with their 5,000-year history antedating the great dynasties of ancient China and the blossoming of civilization in Egypt, Babylon, India, Persia, of ancient China and Greece, Rome, Meso-America and Peru by millenia and not merely centuries."

Prince Rupert's harbour is about the geographical centre of 200 miles of shoreline between the Nass River to the north and Swindle Island to the south — the traditional territory of the Tsimshian-speaking people. Between 1966 and 1973, ten of the fifty sites in the immediate area of the harbour and Metlakatla Pass were excavated, with archeologists finding more than 15,000 artifacts, several hundred burials, 200,000 pieces of animal bone, and hundreds of samples of soil, shell and burned wood. They searched through the "middens" which were the garbage dumps of the villages which contained clam and mussel shells, barnacles, gravel and earth, besides household utensils and tools, human remains and primitive tools, all enabling the archeologists to piece together the complex jigsaw puzzles of life and how they existed in the harsh lands so long ago.

In order to preserve one of those sites and to show what they were investigating, the researchers chose a site on the shores of Dodge Cove on Digby Island to reproduce in the museum in Ottawa an idea of what it was like to search through these former garbage disposal sites. The chosen site, 600 feet along the shoreline and 200 feet inland, was named "The Boardwalk" as it was alongside the shoreline beside the long government wharf which stretched out into the cove. It had been one of the main winter villages of the Tsimshian Indians.

Digging to a depth of twenty feet, the workers meticulously sifted through half a million cubic feet of debris and found many treasures, such as a wide variety of food remains, including shellfish, particularly butter clams, little neck clams and mussels, bones from salmon, halibut, deer, wolf, porcupines, beaver, bear, mountain goat, sea otter and seals, and more than fifty species of birds, including sea ducks, ravens, geese, loons, eagles and gulls. Nearly 5,000 tools and other implements made from bone, stone, shell and wood were found, as well as fishing and hunting weapons with bone and stone points, and harpoons.

To make the reproduction at the museum look authentic, samples of each type of soil were sorted and keyed to position in the excavation walls and then fixed with polyvinyl acetate to suitably sculptured sheets of styrofoam and assembled to look like the continuous profile of an excavation. More than twenty tons of shell and soil from the actual site were gathered by hand, packed into 200 wooden crates, and loaded into boxcars to be shipped to Ottawa. To complete the illusion of a real "dig," botanists classified the types of trees and shrubs which grew on the site, and samples of each were gathered and preserved for exhibition. New techniques were developed to preserve the living appearance of the vegetation and, at the same time, meet the strict fire code regulations. The limbs of huge cedar trees were preserved intact, but sheets of cedar bark were removed from the trunks and mounted on fibreglass cores at the museum.

Moss, rotten wood, and hemlock, spruce and fir needles, all part of the forest floor, were gathered, sorted and fumigated before being taken east, to make the illusion of being in an actual midden complete, especially since a tape is played while the visitors gaze at the reproduction — a tape of seagulls crying in the winds and the tidal waves dashing onto the rocky shores. Listening to that tape it is easy to imagine the rustling of the trees above and the blue-green of the northern waters on the vast length of beaches and rocky ledges dashing against the shores in the rise

and fall of the tides and winds.

The "Boardwalk" was not the only valuable find of the archeologists for in 1971 a team working on the mainland just to the east of the Indian village of Metlakatla found a site measuring 600 feet long and 250 feet wide, covering an area of about three acres. Part of the area had been cleared for potato farms by the natives long ago, but the rest was untouched.

Described as one of their richest finds in their years of research in the Rupert area, crews found a large cedar plank house once used by the Tsimshians, thus opening up new fields of facts and knowledge for the archeologists. The roof of the house had long since caved in, but a couple of the beams which had supported it were still in fine enough condition to yield important clues to life and housing in that area in the latter part of last century. The site, on the shores of Venn Passage, became known as "Knu Site" and could have been lived in as late as 1830.

The archeologists surmised the house to be dated somewhere between 1780 and 1850 as it was in the style of the Tsimshian and Nishga dwellings as described by the famed explorer, Franz Boas, in 1896. Eight large posts, ranging from twenty-four to thirty inches in diameter, marked an area of occupation roughly forty-five feet square, with about 1,800 feet of living space. The construction of the house was very interesting in that it was a little different from the ordinary type used by the people at that time. There were absolutely no fastenings of any kind found, such as nails or spikes, and the planks measuring about six by eighteen inches were laid on top of one another. Before this find, archeologists had only photographs on which to base their research so coming upon this site was a real find.

The house was unique in that it had a plank floor — a sure sign that it had belonged to a high-ranking chief, or was a house of ceremony. It had been a house of about forty people — they and their belongings stayed on the outside edge of a twenty-five-foot square depression in the centre which was used for cooking and working. The main season of activity for the people then was in the winter time when they returned from the Skeena and Nass Rivers with a supply of salmon to carry them through the year. They dwelt in such houses for about six months out of the year and it was then that the main ceremonies were held and social life enjoyed.

Another valuable midden found on the western shores of Digby Island showed thirty-four house depressions, proving that from 300 to 500 people could have lived on that site years ago. Most of the sites on Digby Island have remained untouched over the years, but a very valuable midden on the northwestern shores of Kaien Island has been obliterated by construction crews. Situated by the railroad's Mile 93 milepost, 1.6 miles east of the Prince Rupert Via Rail station, this midden showed the site had been a large Indian village, and searchers discovered there were bone points which might have been used as fishooks or harpoons, a small stone adze blade for woodworking, a small scraper probably used for scraping hides, and several large chopping tools used for rough woodworking.

Archeologists started work on this site in 1973 when it was found that artifacts were being uncovered when the area was being excavated for the construction of port development at Fairview Terminal, just west of the Prince Rupert Fishermen's Co-operative Association's plant. There, the searchers discovered remnants which showed there had once been a large Tsimshian village well over 2,000 years ago, and major artifacts found included some waterlogged bark basketry and hard pieces of preserved wood as well as remains of houses and house posts. One section was of special value to the researchers for a stream bed had penetrated the soil and it was in this entirely water-saturated ground that such items as wood tools and basketry were found in excellent condition. The crews used the utmost caution in uncovering these artifacts, using high-pressure hoses to wash them from the sides of the dig, afraid to use metal trowels due to the organic artifacts being so fragile.

The North Coast Tribal Council requested the Department of National Defence to consider extending the time for port expansion when plans were being made there in June of 1987 to expand the terminal to install and store bunkering fuel tanks, but the site was eventually destroyed by heavy machinery preparing the site for tanks, and archeologists were disappointed to find their work cut short and the site ruined. The artifacts, including wooden wedges for splitting wood, digging sticks for clams or root crops, basketry, fragments of arrows, spear handles made of wood — and even a wooden bowl — were immediately immersed in water after being uncovered to prevent decomposition. All of the artifacts were categorized to Ottawa for final analysis. And there they are on display, interesting and fascinating proof that many Indians lived in this area many years ago.

Those Indians who lived on the rugged west coast then lived off the land and devised many tools and methods to garner their food from the sea and the land. They had adapted well to living beside the ocean, just as they understood the rough terrain of the beaches and shores and forests, and they made their tools and artifacts to cope with nature and the fish and animals. They knew and understood the ebb and flow of the tides and currents, and the changing winds which could gently waft like a summer breeze or quickly change to a violent storm which could lash huge waves to a boiling point. These quirks of nature the archeologists knew too, and it is these which they have imitated in their display of the tools used and the life lived on the rugged west coast years ago to try to give the present generation, with all their comforts and modern conveniences, a glimpse of the work and hardships which the Tsimshians endured to eke out a living in the areas of Digby and Kaien Islands long before the explorers and missionaries arrived to radically change their lives forevermore.

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Port Edward author Phylis Bowman has written extensively of interesting and historical events in the north coast area and became most interested in facets of Indian life and lore when interviewing archeologists from the Museum of Man in Ottawa who came to search for and study relics and tools and weapons found on Prince Rupert harbour beaches.

The Greening of Glenmore

by Wayne Wilson

Study of the settlement process is aided significantly by the use of historic photographs. Panorama views provide a benchmark for landscape change; portraits help humanize the past; snapshots of special events, workplaces and streetscapes add context to "place." A series of views taken over the years reveals the scale, pace and direction of change. In the Glenmore Valley, Kelowna, the landscape changes brought about by the settlement process are given particular focus by a unique set of photographs that record the very genesis of an orcharding landscape that has become synonymous with the Okanagan region.[1]

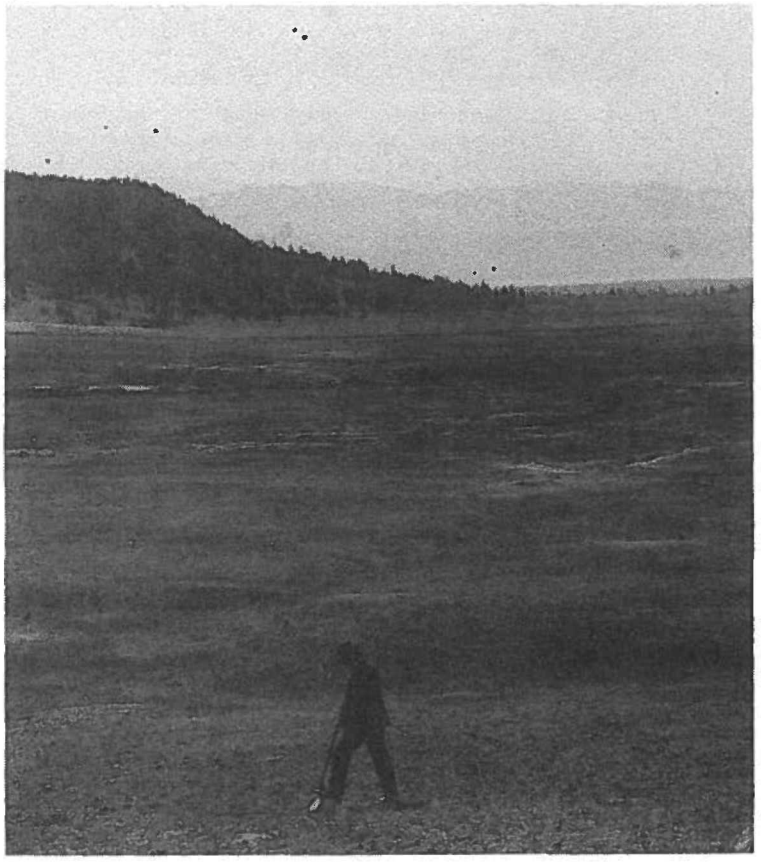
Between 1904 and 1914 the entire Okanagan spatial economy shifted from extensive to intensive agriculture as orcharding replaced cattle ranching and grain growing.[2] In the Glenmore Valley that shift took place in less than half that time. The land turned from brown to green, a new road network was set in place, and manicured blocks of fruit trees replaced open grazing range. The change was dramatic, rapid and complete.

The catalyst in this change was water, and the Kelowna Irrigation Company, with its parent, the Central Okanagan Lands Ltd., recorded every inch of its irrigation system on film. A set of more than one hundred photographs captured the construction of the main storage dam at Postill Lake to the orchard lots on the valley floor and everything in between. Although details differ from system to system, this photo collection provides a model for understanding the circumstances surrounding the start of Okanagan irrigated horticulture — in this case, the Greening of Glenmore.

Okanagan orcharding requires a ready, reliable supply of water. For the most part, that supply was insured by the construction of dams at the outlets of upland lakes in the hills that flank the main valley. The Postill Lake Dam is typical of early dam construction. Log-crib, rock filled and earth and clay covered, it withstood years of wave action. In this case, at twenty-eight feet high, the dam held back 2,408 acre-feet of water for use in the heat of summer.[3]

From this point water was released into Mill Creek, where it flowed until reaching the headgate. Built like a small control dam, the headgate took water into the irrigation system at the necessary elevation to service benchland and valley bottom lands. Generally, the water moved by gravity at a grade of one foot per thousand feet.

Once in the system, a complex and expensive network of canals, flumes, siphons and ditches carried water to the orchards. The more efficient canals and

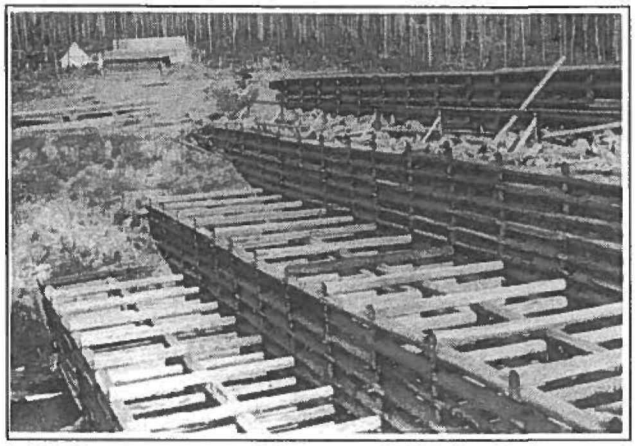


Prior to irrigation development the Glenmore Valley was known locally as Dry Valley or Starvation Flats. It is not difficult to see why.

Kelowna Museum photo No. 10,380A

With a regular and ready supply of water, Glenmore Valley took on a civilized, deciduous green hue.

Kelowna Museum photo No. 10,380



Downstream side of Postill Lake Dam. This is one of the clearest photos of log-crib, rock-fill construction.

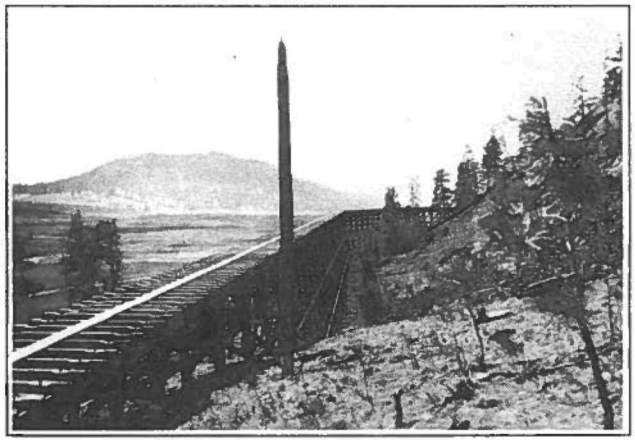
Kelowna Museum photo No. 10,347

Two- and four-horse teams pulled hand graders called "fresnos."

Kelowna Museum photo No. 10,289

Building concrete-lined irrigation canals for the Glenmore Valley. Note the cast out forms on the right.

Kelowna Museum photo No. 10,301



British Columbia's rugged terrain made construction of irrigation works difficult and expensive. In the Glenmore Valley this elevated flume was typical of those works.

Kelowna Museum photo No. 10,271

Irrigation's visible hardware. This 32-inch siphon took water across the Ellison Valley to Glenmore.

Kelowna Museum photo No. 10,323

These "laterals" ran down the east and west sides of the valley. Once in place, the area's transformation could take place.

Kelowna Museum photo No. 10,270

ditches were concrete lined. Using portable wooden forms, crews laid out a section of canal and poured the concrete. While it set they prepared the next section to the proper grade, depth and width. Horse-drawn graders, called "fresnos," were used to remove large amounts of earth and gravel.

Where terrain or cost would not allow the construction of canals, elevated flumes crossed gulleys and rocky outcrops. By and large, these were a system's weak point. Support structures could be easily washed out and, because they were made of wood, the wetting and drying cycle they faced rotted them quickly.

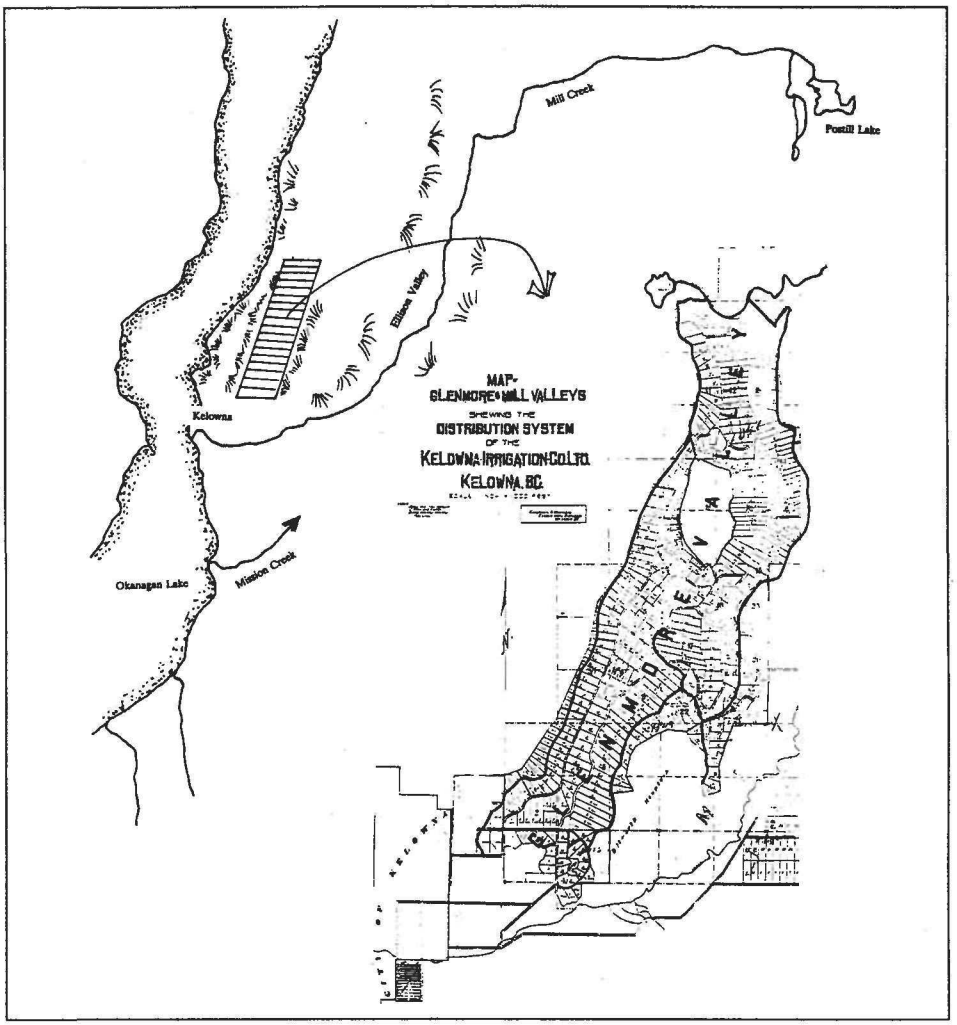
Siphons were used extensively in the Okanagan. In the case of Glenmore, a thirty-two-inch steel siphon crossed the Ellison Valley to take water to a large regulating reservoir. From this point, canals ran along either side of Glenmore Valley.

The new supply of water changed the landscape and the picture of Glenmore Valley looked wonderfully prosperous at this time (1912). Unseen in the photographer's record, however, the Kelowna Irrigation Company had laid a poor foundation. Between 1910 and 1915 the company spent more than $500,000 to build the irrigation works. Unortunately, it had built poorly.

By 1916 the provincial government had recognized the problems and hired A.R. Mackenzie, a Vancouver engineer, to survey the system. His report called for more than $325,000 of repairs to be carried out over the ensuing seven years. Included was the relining of more than two miles of canals and scraping and repainting the main siphon.

These problems clearly threatened Glenmore growers and they quickly applied to the government to take over the failing privately owned and operated water company. In 1920 a public body, the Glenmore Improvement District, purchased the water system from the Kelowna Irrigation Company and embarked on a new approach to water management in the Okanagan Valley. Water, during this era, changed its status from a private resource to a public good, and Okanagan orchardists were at the forefront of the new management strategy.

Today the valley's irrigation works are



largely invisible. Flumes, siphons and canals have been replaced with buried pressurized pipe — all that is seen today is the sprinkler. In the Glenmore Valley, however, the transition can be better understood because this photo series records, in detail, one important starting point of Okanagan landscape change.

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Wayne Wilson is an Assistant Curator at the Kelowna Museum and works largely at its satellite facility, the British Columbia Orchard Industry Museum. Wayne is also a professor of geography at Okanagan University College. He holds an MA in Historical Geography (UBC), having written his thesis on Okanagan irrigation, 1860–1920.

FOOTNOTES

1. There are now two known sets of these photographs, the most complete of which is held by the Glenmore-Ellison Irrigation District. The Kelowna Museum holds the other set and has made four-by-five-inch copy negatives of each.

2. For more detail on the historical geography of Okanagan irrigation see K.W. Wilson, *Irrigating The Okanagan: 1860–1920*, unpublished MA thesis, UBC. 1989. See also D. Dendy, *One Huge Orchard: Okanagan Land Development Companies Before The Great War*, unpublished BA Honours Graduating Essay, UBC. 1976.

3. A.R. Mackenzie. *Report on the Physical and Financial Condition of the Irrigation Projects of the Province.* Part 1, p. 36. This detailed report supplies the remainder of the statistical information quoted here.

Fort Steele's Presbyterian Church

by Lee Chernoff

Fired by the rumours of rich and bountiful strikes in the Kootenay region, and stricken by "gold fever," the 1860s saw hundreds of fortune seekers pour into a region otherwise uninhabited, save by the Native Canadian. The next two decades continued to witness this trickle of prospectors and their families into the area — a trickle which increasingly gave way to a flood as the years passed by. The Kootenay region by the late 1880s was well on its way to becoming a settled region, and this especially so when the main line of the Canadian Pacific Railway was completed in 1885. With the population steadily rising in this "new land of opportunity," the Presbyterian Church in Canada saw the land as one of increasing opportunity as well. The first men who had journeyed into the region came seeking gold; these men who followed would come seeking a much more precious commodity — the souls of men.

> The year was 1887 and the General Assembly of the Canada Presbyterian Church was meeting in the City of Winnipeg, its concern focused on the expansion of Home Mission work on the western prairies and in the mining camps of the British Columbia mountains. Rev. James Robertson ... Superintendent of Missions for the North-West ... rose to address his fellow policy-makers. Consumed with a passion to spread Christian teachings across the land and to claim new fields for the Presbyterian cause, he inspired his listeners as in his Scottish burr he told of humanity sweeping over the country in the wake of the newly built railroad: 'These tides of immigration will not wait for us,' he said. 'If we lose these people now we shall have a wild and godless West.' His plea met a response and the Assembly moved to form a great new Presbytery of Calgary.[1]

This new presbytery would reach far into the Kootenays, of which Fort Steele (previously Galbraith's Ferry) was rapidly becoming the capital.

A few years later, in the summers of 1893 and 1894, a Presbyterian missionary by the name of Reverend A.D. McKinnon was stationed in a field extending from Fort Steele to Golden. His mandate consisted of three separate charges: Fort Steele, Galena and Windermere. Reverend McKinnon's most pressing concern was to set up an educational facility, and this he forthrightly did at both Windermere and Fort Steele. For lack of a building, in these early years, the Presbyterian congregation in Fort Steele met to worship within the one-room school house which the community had erected in 1894. The other Christian denominations, the Roman Catholics and the Anglicans, met and shared the building as well — each denomination being designated a specific time during the day to hold their respective services. Such practice continued for the next four years, with various Presbyterian missionaries being assigned each summer and departing in autumn.[2]

As Fort Steele continued to grow, the Presbyterian folk resident there also increased. Soon the demand grew so great that a lonely missionary was stretched beyond his ability. Something had to be done. The Presbyterians in Fort Steele waited anxiously for the decision of the Church government.

Finally, word came and was published in the local newspaper, *The Prospector*, which reported:

> An ordained missionary of the Presbyterian Church is to be sent here this fall, in view of which the local members of the denomination are contemplating the erection of a church building.

Excitedly, the congregation looked and prepared for the arrival of their first full-time minister, expected to arrive in the new year.

Reverend John Glass Duncan did arrive in early January of 1898 via the stage from Kamloops Presbytery in the north. He was a Scot, born and raised in Glasgow, who entered the ministry and was ordained in 1882.

Upon his arrival Reverend Duncan immediately set about his business and relocated the congregation from the school house to the Opera House. With his prime objective being the founding and construction of a building, following the first service on January 23, a meeting was held to that effect. According to the session notes of the day, it was decided that the congregation should have a Sabbath school as well as "a choir, and that Mrs. Frizzell be leader." Mr. Henry Kershaw, of H. Kershaw and Son General Store, was "delegated to look after (the) collection plate and reading desk." Dr. Hugh Watt, the physician at Fort Steele, was appointed as treasurer.[3]

The meeting accomplished a great deal, not only in terms of settling certain specific matters just mentioned; it also set in motion the plans for construction, and with them, the mindset of the people who would be called upon to sacrifice and apply themselves to the arduous task.

A short three weeks later another meeting was called to elect trustees to receive the deed of property. *The Prospector* (February 18, 1898) records:

> At the close of the Presbyterian service held in the Opera House last Sunday evening a congregational meeting took place for the purpose of electing four of their number to the position of trustees for the new building to be erected as a place of worship. The Reverend J.G. Duncan ... chairman ... explained briefly the purpose of the meeting. The election of trustees was then proceeded with, and the following gentlemen were appointed: Messrs. Henry Kershaw, Malcolm McInnes,

Robert Duncan Mather, and Hugh Watt, M.D.[4]

At the meeting the question arose as to how the building would be financed and what means the congregation would adopt to secure the funds. *The Prospector* continued:

> ... the congregation agreed to form a Ladies' Aid Society to take up the work of collecting subscriptions and help forward any scheme having for its object the furtherance of the Presbyterian Church.[5]

The week was full of proposals, recommendations and finally a decision was made on the 16th of February regarding the petition for a loan from the Church and Manse Building Fund of the Presbyterian Church of Canada for Manitoba and the North West. Estimating the cost of the building to be $800, it was decided that half of that sum be requested: "$150.00 in grant and $250.00 loan ... to be repaid in three annual instalments — $50.00 first year, $100.00 (next two), the congregation being expected to raise the other $400.00"[6] The petition was a success.

The trustees were not alone in their planning and implementing that week; the infant Ladies' Aid Society went right to work as well. *The Prospector* reports on a successful pie social held on Monday evening, the 14th, at Dalgardno Hall.

> There was a large attendance. The social took the form of a conversazione, and all felt quite happy in the entertainment afforded. The arrangements of the dining hall were all that could be desired, and every variety of pie was ready to suit the tastes of all.[7]

The Ladies' Aid Society, indeed, proved to be the pillar of strength throughout the planning as well as the construction phases of the building, raising both funds and spirits when both dropped dreadfully low. They were a determined group of women devoted to the vision of seeing the building of the first Presbyterian church in South East Kootenay realized. The initial office-bearers of the society were: president, Mrs. Mather; vice-president, Mrs. Goodnow; secretary-treasurer, Mrs. McInnes, assisted by Mrs. Underhill. According to *The Prospector*, each member agreed to pay twenty-five cents per month, while "Mrs. Mather and Mrs. McInnes were appointed to collect subscriptions which had been promised towards minister's salary and church expenses."[8]

With actual construction still a ways off, the Presbyterian congregation continued to meet in the Opera House, worshipping each Sabbath evening at 7:30. Sabbath School and Bible Class were held there also, at 3:00 in the afternoon.

The accumulation of the funds was slow but steady throughout the spring months, with regular soirées and church socials being held by the ladies. It will do well to give an account of one such soirée, as recorded in *The Prospector*, which was held in the Opera House on the 15th of March:

> There was a large attendance, as all seats were occupied. The Reverend J.G. Duncan acted as chairman and introduced the singers, speakers and reciters to the meeting. Though the programme was a long one it was gone through with wonderful celerity, as all the performers were thoroughly conversant with the parts they had taken in hand ... Where all did so well it would be insidious to specialize ... It was the general opinion that this soiree excelled any that had ever been held in Fort Steele, and the talent displayed by the various performers was quite a revelation ... the meeting broke up with the singing of 'God Save the Queen.'[9]

The newspaper the following week reports the funds raised as being $72.25, and writes: "The proceeds of the pie-social of a former date are also with the same bank, the Exchange and Safe Deposit."[10]

Such was the work of the Presbyterian Ladies' Aid Society at Fort Steele, which continued on through the spring. At one of their regular meetings it was intimated to the society "that a generous offer of an organ for the service ... had been made. The Society heartily accepted the offer, thanked the donor for his generous act, and ordered the thanks of the Society to be engrossed in the minutes.[11]

On May 7, 1898, *The Prospector* made an announcement concerning the said organ:

> The new organ (Bell, Cathedral model) for the service of the Presbyterian Church is now shipped and may be expected shortly at Steele. It comes from Guelph, Ontario, via Jennings. It ought to be a first-class organ, as its real cost is $300.[12]

Amidst the busy-ness of organizing the members and overseeing the development of the construction plans, Reverend Duncan also tended to his regular pastoral duties of teaching and preaching, as well as conducting both weddings and funerals. An account of the latter is preserved for us in the May 28 publication of *The Prospector*. The highly esteemed lady who has passed suddenly away is Mrs. Hirtz, wife of Mr. Richard Hirtz of the Fort Steele Mercantile Company. Reverend Duncan made the following remarks:

> We have all been startled and saddened by the sudden death of Mrs. Hirtz ... We remember her geniality, her earnestness, her vigor of mind, her love of home, and her faith in God. She has gone from this earthly scene to be 'forever with the Lord' ... Her death ... ought to deeply solemnise our minds and hearts. Again and again we are taught that life is uncertain, and death is universal, irresistible, and inexorable. We are called upon to live the life God desires us to live — the life of faith in the Son of God. We are warned by the teachings of His Word, by His Spirit, by the dispensation of His Providence, by prevalent sickness, and by the suddenness and frequency of death, to flee from the wrath to come, to lay hold of eternal life, to seek the Kingdom of God and His righteousness, to believe with the heart unto righteousness in Him who is the Son of God and the Savior of Mankind.

He concludes his sermon with these words:

> May we be ready when the Master cometh. May these words of the Divine Master ring

in our hearts: 'Be ye also ready, for in such an hour as ye think not, the Son of Man cometh.'[13]

As was mentioned above, Reverend Duncan not only conducted funerals, but weddings as well, as this news clipping reports:

> The Rev. Mr. Duncan informs The Prospector that he has now tied the marriage knot eight times in the Fort Steele District. He notes that there were 7 bachelors, 1 widower, 4 spinsters and 4 widows. There appears to be a neck-and-neck race between the widows and the spinsters.[14]

And so Reverend Duncan saw both to the spiritual needs as well as the ongoing and pressing concern of organizing the congregation for the future construction of the building.

With the $250 grant received from the Church Building Board, Winnipeg, and through much effort on the part of the congregation, who had managed to raise $480, on July 16, 1898, tenders were called for construction by Treasurer Hugh Watt. Now that the preparation and planning phase had passed, there was both a sense of achievement as well as a re-mustering of their strength and resolve as they looked to the actual erection of the building. That same week, on July 28, the congregation gathered on the two lots which had been donated by Mr. R.L.T. Galbraith, for the purpose of laying the foundation of the building. It was a ceremony of deep reflection and undoubtably many a mind wandered back to the days of Reverend McKinnon when a building of their own was but a far distant dream. Here now they stood after countless soirées, socials and much prayer. Reverend Duncan began to speak:

> We are here gathered together in the presence of God for the purpose of laying the first Presbyterian church in South East Kootenay ... Let our aim and endeavour be: the conversion of sinners and the edification of believers. Let us pray that the Lord will bless this enterprise begun today so auspiciously for 'Paul may plant, and Apollos water, but the Lord alone giveth the increase.'[15]

Once begun, construction progressed rapidly, and fund raising continued. By September the building, though still unfinished, was functional. On September 4, 1898, the people congregated to hear their first sermon preached from within their new building, situated on Selkirk Avenue, by the secretary of British Columbia North West Missions, Reverend Charles W. Gordon.

The end was in sight. In October an acetylene gas apparatus was installed, being the new illuminant of 1898. "The gas was tested ... with a small quantity of carbide and burned an hour and a half. It gave great satisfaction." *The Prospector* goes on to state that "this gas promises to come well to the front in this age of progress."[16]

By December the building was completed, in time for a Sabbath School Christmas Social.

> The church was beautifully decorated for the occasion, and a magnificent Christmas tree was loaded with valuable gifts for the children ... After a short interval, tea and cake were served, and then came the chief attraction of the evening — the arrival of Santa Claus who appeared in appropriate costume as the 'children's friend' ... All the children were highly delighted whilst the older people were much amused.[17]

Such was the celebration in the newly finished building. Proudly opened to the public for viewing, *The Prospector* praises the finished work and describes the interior in one of its articles:

> ... The wainscotting is of tamarac (dark) and white pine set alternately, and the carved pulpit and well made seats enhance the neatness of the church. The windows show superior design ... As the church is now lighted with the new illuminant there is much to be thankful for ... quite an attractive appearance.[18]

The Prospector adds:

> Of course there is a considerable amount to be paid off, but this debt is not expected to be hung up too long.[19]

Although, optimistically, *The Prospector* predicted the debt soon to be resolved, it wasn't until well after the turn of the century that it was finally put behind them. On January 14, 1900, the church session notes record that a second loan be applied for in the amount of $400 "in aid of defraying the cost of building the church."[20]

On a larger scale, as a result of the railway passing by the Fort, the post-1898 years witnessed a slow but steady decline both in the economy and population at Fort Steele. For most of the years between 1898 and 1925, Fort Steele remained a student mission field. One such student, C.L. Cowan, visited Steele in 1908 and his account is as follows:

> During his weeks work the minister would go by ... mule drawn stage to the almost deserted town of Fort Steele. A scant 200 people now lived there. Many buildings stood empty, cows and horses roamed the streets, but the few inhabitants look forward eagerly to worship in the neat little frame church on the bench above the Kootenay River.[21]

As time passed even the few dwindled, and for all purposes the church became inoperative.[22] It remained this way until, in the mid-1930s, it was reopened as a United Church for a short time, through the efforts of Mr. and Mrs. G.C. Cobb.[23] During this reopening, session minutes were again recorded which state that some maintenance was done to the building. A fence was to be erected surrounding the church and Mr. George Barr was appointed to take charge of the construction.[24] That same year, 1934, Mr. Voisey was to "paint the church for the sum of $95.00 ... there was to be two coats ... same color as the English Church in Cranbrook."[25] As was earlier mentioned, the reopening was but for a short time and again the building stood vacant, only infrequently visited by various church groups. Finally, in 1961, Fort Steele was declared to be an historic park, and buildings of the 1890 to 1905 era were moved and restored for public viewing. The historic church of John Glass Duncan, the Ladies' Aid Society and the Fort Steele Presbyterians was one of such buildings salvaged and incorporated into the park.

The church stands to this day, on its relocated site at the corner of Rocky

Mountain Avenue and St. Mary's Street, restored and functional. Throughout the summer months its doors open each Sabbath for worship services. In his sermon on the day the congregation gathered to lay the first foundation post, Reverend Duncan's hope was that the church

> [would] be an ornament to the town, and that within its walls they who fear the Lord will meet and take counsel of God.[26]

Indeed, the Presbyterian Church to this day remains "an ornament to the town" and an invaluable connection to the rich heritage of South East Kootenay.

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The author researched and wrote this during the summer of 1992. He is a student who portrayed the Presbyterian minister at Fort Steele during the tourist seasons of 1992–93. This manuscript is courtesy of the Cranbrook Presbyterian Church and Fort Steele Heritage Town.

FOOTNOTES

1. Turnbull, Elsie G. *Church in the Kootenays — The Story of the United Church of Canada in Kootenay Presbytery*, Trail Times Ltd., 1965, p. 8.
2. For a list of Fort Steele's Presbyterian missionaries and ministers refer to Appendix II. (Available from the Editor on request.)
3. Fort Steele Presbyterian Church: Session Notes, Entry Jan. 23, 1898.
4. *The Prospector*, Feb. 19, 1898.
5. Ibid.
6. Fort Steele Presbyterian Church: Session Notes, Entry Feb. 16, 1898.
7. *The Prospector*, Feb. 19, 1898.
8. *The Prospector*, Feb. 26, 1898.
9. *The Prospector*, Mar. 19, 1898.
10. *The Prospector*, Mar. 26, 1898.
11. *The Prospector*, Apr. 16, 1898.
12. *The Prospector*, May 7, 1898.
13. *The Prospector*, May 28, 1898.
14. *The Fernie Free Press*, May 6, 1899.
15. *The Prospector*, July 30, 1898.
16. *The Prospector*, Dec. 3, 1898.
17. *The Prospector*, Dec. 31, 1898.
18. *The Prospector*, Dec. 17, 1898.
19. Ibid.
20. Fort Steele Presbyterian Church: Session Notes, Entry Jan. 14, 1900.
21. Turnbull, Elsie G. *Church in the Kootenays — The Story of the United Church of Canada in Kootenay Presbytery*, Trail Times Ltd., 1965, p. 32.
22. As the church dwindled, regular congregational and session meetings were also discontinued. As a result there are no session records between the years 1916–32.
23. Turnbull, Elsie G. *Church in the Kootenays — The Story of the United Church of Canada in Kootenay Presybtery*, Trail Times Ltd., 1965, p. 46.
24. Fort Steele Presbyterian Church: Session Notes: Entry July 4, 1934.
25. Fort Steele Presbyterian Church: Session Notes, Entry Sept. 11, 1934.
26. *The Prospector*, July 30, 1898.

SOURCES

Fernie Free Press

Fort Steele Presbyterian Church: Session Notes

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Turnbull, Elsie G. *Church in the Kootenays — The Story of the United Church of Canada in Kootenay Presbytery*, Trail Times Ltd., 1965.

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White, Derryll. *Fort Steele: Here History Lives*, Heritage House Publishing Company Ltd., 1988.

***Writing Competition Chair Pamela Mar honors Robert Swanson for his latest book* Whistle Punks & Widow Makers.**

This Conference 1994 photo courtesy of George Thomson.

CORRECTIONS PROFFERED

Branwen Patenaude of Quesnel presents the following information found during her own research on Cariboo history. These items apply to "Lord of Williams Lake," *B.C. Historical News*, pp. 26–27, Vol. 27:2.

1. To begin with, William Pinchbeck did not set foot in the Cariboo until 1860 when he arrived in July of that year as Constable to Gold Commissioner Philip H. Nind. (Ref: Philip H. Nind, letter of July 23, 1860. GR1372. F1255. BCARS)
2. It was not until 1875, following the death of Thomas Menefee, successor to Davidson's ranch, that Pinchbeck acquired the "Upper Ranch" at Williams Lake. (Ref: Papers attached to Crown Grant #2923/16. B.C. Lands, Legal Surveys Branch, Victoria, B.C.)
3. William Pinchbeck, due to his having been a Constable at Williams Lake in 1860, did command some authority in the local district but was not, to my knowledge, ever appointed a Justice of the Peace.
4. It was in 1884 that Pinchbeck journeyed to England where he married Alice Killam. (Ref: *Colonist*, Sept. 30, 1884, p. 3)
5. When Pinchbeck returned to the Cariboo in the fall of 1884 he brought with him his sister Annie Anders and her husband William, who worked for Pinchbeck at the "Upper" roadhouse. (Ref: *Colonist*, Oct. 14, 1884, p. 3)
6. Helen "Emma" Pinchbeck was not a daughter but a niece of William Pinchbeck, who arrived in the Cariboo with the wedding party of 1884. (Ref: Ibid)
7. When Pinchbeck and Lyne dissolved their partnership in 1888, William Lyne and his American wife left Williams Lake to settle in Ashcroft, where Lyne purchased an interest in the Ashcroft Hotel and became the proprietor in 1894. (Ref: *Ashcroft Journal*, Nov. 13, 1974. History of the Ashcroft Hotel) It was William Lyne, Jr. who settled at Deep Creek in 1889.
8. Following her husband's death in 1893, Alice Pinchbeck did not "sell off the assets" because there weren't any. Pinchbeck had been carrying a large debt for a number of years, owed to the Gang Ranch, who immediately foreclosed on Pinchbeck's property and belongings. Alice Pinchbeck left Williams Lake soon after — with nothing. (Ref: B.C. Land & Investment Agency Ltd., Series 1.D.–103. p. 105, Victoria City Archives, Victoria, B.C.)

The Hagwilget and Walcott Suspension Bridge

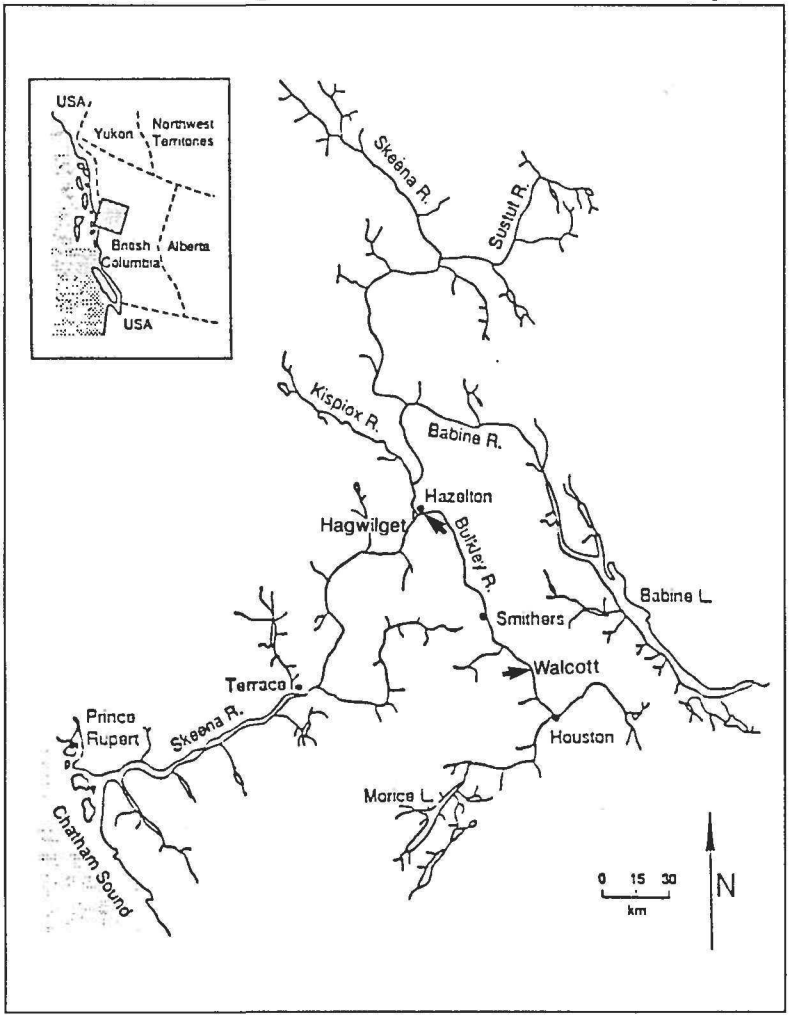
by Dirk Septer

Around 1930 the residents of Walcott, a tiny community between Telkwa and Houston, depended on a cable ferry to cross the Bulkley River. In 1930 Walcott was a flagstation on the Canadian National Railway, with a population of thirty. The Walcott railway station and the post office were on the west side of the river, while other houses and farms were on the other side. In May 1931 the children residing on the west side of the river were unable to attend school due to the flooded condition of the river. Later that same year the Walcott District Conservative Association started lobbying the provincial government to replace the ferry. In October 1931 A.M. Manson, MLA at the time, wrote to the Minister of Public Works that:

> Wolcott (sic) very badly needs a bridge. The ferry is a dangerous one, and loss of life will occur there one of these times if the Department continues to use it. In these times of unemployment relief it would be possible to build a bridge at comparatively small expense.

A few years earlier the old suspension bridge across the Bulkley River at Hagwilget, an Indian reservation near the historic village of Hazelton, had been condemned. In 1931 it was replaced by the bridge that is still in use today. The cables and steel from the old bridge were stored at Hazelton. Using these materials, the bridge was rebuilt at Walcott in 1932. It was decided that a four-foot (1.2 m) wide footbridge with a step approach would best serve the area, so the steel was narrowed down to make this possible. The steel was narrowed down to a new four-foot (1.2 m) wide footbridge with a step approach. Construction of the bridge started on March 10. Twelve weeks later, on May 31, 1932, the bridge was opened for traffic.

Though the Walcott residents had originally requested a footbridge, they were now unhappy with it. The settlers claimed that the cost of the narrowed-down bridge would be as much, if not more, than providing a crossing for cars. The high cost of cutting down all the wide angle irons to the new size would more than offset the small increase in decking cost required for a wider bridge.



One of the reasons the bridge at Hagwilget had been condemned was the ends of the heavy cables had deteriorated. Now, since the rebuilt bridge at Walcott would have a much shorter span, it was argued that the cables could be cut off to a point of perfect safety. Despite endeavours by Sam Cocker, Conservative candidate, Bob Reid, general foreman, and others in the Omineca constituency, Walcott had to be satisfied with the footbridge.

In later years the question of widening the bridge and thus making it suitable for vehicular traffic came up many times. However, the government always responded with the same argument: too expensive. To upgrade the bridge would require an entire new floor system. The towers would have to be rebuilt and the distance between the cables increased. Also new hangers would probably be required. As an alternative, the government suggested the possibility of constructing a road on the west side of the river from Walcott to the station at Quick.

Before relocation to Walcott this bridge had for almost twenty years spanned the canyon at Hagwilget. Over the years this canyon across the Bulkley River at Hagwilget had been the site of four different bridges. The first two were built by the local Indians. These bridges were constructed according to the cantilever principle. Tree trunks were projected across the river from both sides and cantilevered over natural rock outcrops

Hagwilget c. 1932. New (still existing) bridge on left, old suspension bridge (now at Walcott) on right.

Photo courtesy Bulkley Valley Museum

or artificial ones. They were counterweighed with logs and rocks. Transverse wood planking was lashed to the trunks with cedar ropes. When the trunks did not meet, the gap was bridged with a suspended filler piece. This type of construction had the advantage that no block and tackle or construction scaffolding were required. The only tools needed were knife and axe. It was not used in Europe at the time, but was widely known and used in Asia. It is not known if the Indians developed the construction method by themselves, or whether this knowledge came from their place of origin. These bridges looked frail and insecure to a white man's eye and many refused to cross them.

The first bridge at Hagwilget was built around 1856 using poles and cedar bark rope. It was some 150 feet (45 m) long and 100 feet (30 m) above the water. The bridge, which was built on a lower level, was about six feet (1.8 m) wide and able to withstand 300-pound packs across it. When Colonel Charles S. Bulkley arrived during the mid-1860s, the Indians agreed to have the bridge strengthened with wire. A photograph of the bridge taken by Charles Horetzky in 1872 shows a resemblance to a graceful spider web. All the other bridges were built at a higher level than the first.

With the arrival of the white man, traffic increased dramatically and also the mode of transportation changed. Horses and mules were now used to carry heavy loads. In 1880 the Indians built a new bridge from wood and telegraph wire. A Ministry of Transportation and Highways publication described this structure as the earliest known bridge of any size in British Columbia. The quite elaborate structure was constructed of wood poles tied together by telegraph wire. It supported a six-foot (1.8 m) wide pathway across a span of 150 feet (45 m), joining cliffs some 100 feet (30 m) above the river. Though the cantilever principle supported by struts was used again, some new construction methods were applied. New knowledge was added in the form of king-post trusses at either end and a queen-post truss in the centre. Telegraph wire from the abandoned Collins Overland Telegraph line was also used to construct a suspension system. Some of the materials used in this structure came from the telegraph wire abandoned in the Hazelton area.

During the mid-1860s an attempt was made to establish a telegraph link from North America to Siberia via British Columbia and Alaska. The construction of the ill-fated Collins Overland Telegraph line came to an abrupt end in 1867. The Western Union Telegraph Company successfully laid a transatlantic cable, making an overland line redundant.

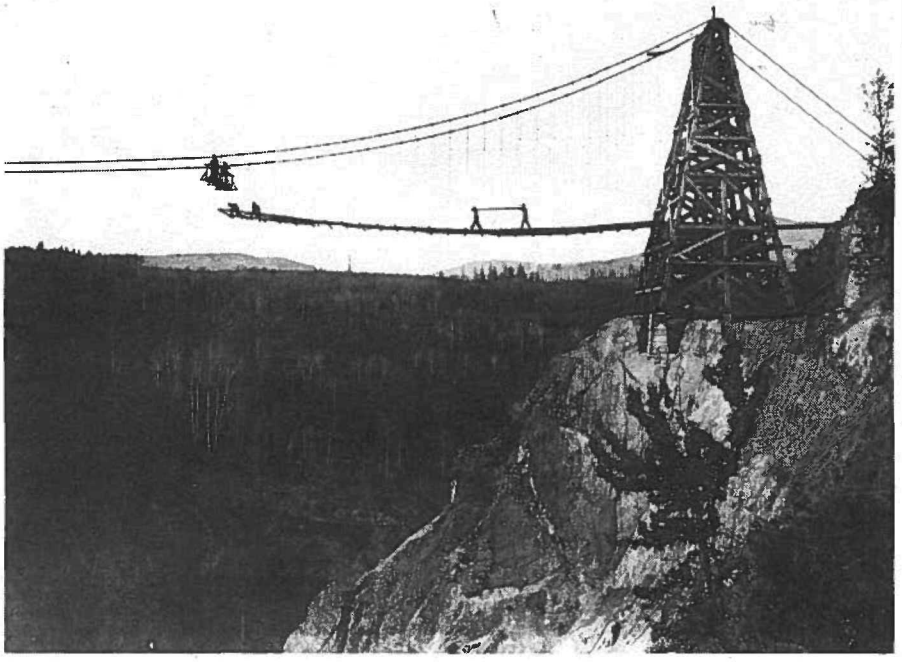
Before opening the bridge to traffic, the new structure was tested. Women heavily loaded with packs were marched over the bridge, while below the bridge the men were standing by with poles to support part of the bridge in case of emergency. For over thirty years this crude bridge carried local Indians, prospectors, traders and settlers beyond the deep canyon. Through photographs and even postcards the structure became very famous. But its bastardized architecture never achieved the same graceful elegance of the older Indian bridges.

Around 1913, Robert Kelly of the firm Kelly-Douglas and Co. was promoting a new townsite called New Hazelton. In order to attract more settlers to the district, Mr. Kelly decided to put in a new high-level bridge at Hagwilget across the canyon. It would replace the old structure built by the Indians.

The British firm of George Cradock and Company obtained the contract for the new suspension bridge. This firm was at the time trying to get into the western American wire and cable trade. Building this bridge, they considered, would be good advertising for their wares. Thus they took the bridge contract at a very low price.

The firm of George Cradock and Company was originally founded in the early

years of the nineteenth century as a hemp and rope-making concern by the original Cradock. In 1853 his son, George Cradock, moved the works from Darlington to Wakefield. Here, in 1854, the firm expanded its line of products by adding the manufacture of wire rope. In the 1870s, John Lang, works manager of the firm of R.S. Newall and Company, discovered and patented a new improved way of making wire rope. The now well-known Lang's Lay refers to the strands being laid in the same direction as the individual wires, thereby spreading the wear and tear, resulting in longer life. When Lang joined the firm of George Cradock as manager, they were granted the sole and exclusive right to the patent, which was also taken out in Germany, France and the United States. In 1881 the firm ceased hemp rope-making and concentrated entirely on wire ropes. In 1900 Cradock erected their own acid open-hearth steel works and rolling mills. By 1903 they had two wire-drawing mills and twenty-six stranding machines to deal with every size of rope. Lang's Lay was widely adopted and proved its advantages in practice. At that time, Cradock's was the only completely self-contained firm making wire ropes from the raw material, which they processed themselves, to the finished article. One of their early specialties were wire ropes for steam plowing, and they acquired a reputation for particularly durable products of this class. In 1908 the firm became a private limited company, until it was merged into British Ropes Limited in 1926.



Construction of suspension bridge at Hagwilget 1913.
Photo courtesy Public Archives of Canada PA 95778

The bridge at Hagwilget was the biggest Cradock ever built and the first the company built in Canada. At the time it was the largest construction project undertaken in the northern interior of British Columbia. The wrought-iron bridge was of the stiffened suspension type. The special stiffened structure was the first of its kind to be hung from catenaries of locked coil cables which do not rotate nor lengthen. Stiffening girders minimized undulations of the platform when heavy loads passed over it. All the steel work for the bridge was made in Wakefield, England, and shipped over in pieces. The main cables, made from Cradock's Improved Plough Steel, have a diameter of 2 7/16 inches (6.19 cm) of locked coil construction. The bridge, which was of a very light construction, had a roadway of nine feet (2.7 m). It was designed for both vehicle and foot traffic and would carry a moving load of 18,000 pounds (8,172 kg), distributed over a length of sixty-seven feet (20.1 m). The deck and the two towers were built out of wood, described as "the finest coast fir," supplied by the British Canadian Lumber Company in Vancouver. The span between the centres of the two tower saddles was 451 feet (135.3 m). The bridge was anchored on both sides with four three-inch steel bolts, two to each cable and buried in blocks of concrete measuring fifteen by twenty-one feet (4.5 x 6.3 m) and weighing approximately 150 tons.

The structure was 266 feet (79.8 m) above the water, and swayed gently in the slightest of summer breezes. All this made the bridge unpopular with the public. Oldtimer Perry "Dutch" Cline described the structure as follows: "The bridge was very narrow, just wide enough for a car if the owner was an expert driver and cold sober."

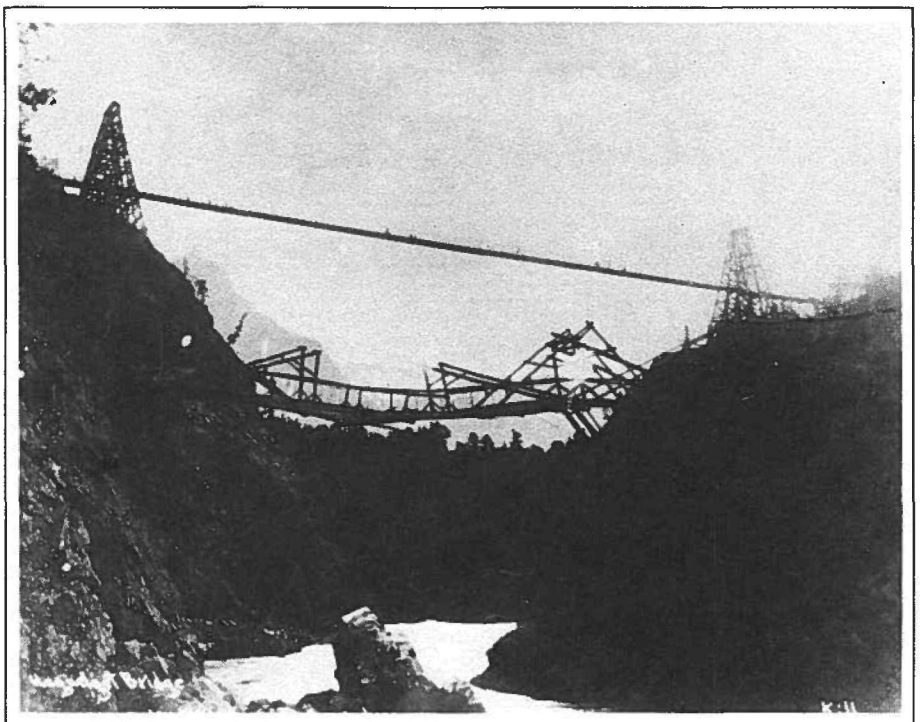
"Dutch" Cline was a familiar figure up and down the Skeena River. Before joining the British Columbia Provincial Police, with others he had operated a winter mail service from Hazelton to Prince Rupert. The mail was transported by dog team along the Grand Trunk Pacific right-of-way before the rails were laid. As Hazelton's policeman, it was to Cline that the outlaw Simon Gun-an-noot gave himself up in 1919. This Kispiox Indian of the Carrier tribe, nicknamed "the Phantom Indian," avoided being captured for more than thirteen years after being accused of murder in June 1906. Encouraged by Cline, a friend of Gun-an-noot persuaded the fugitive to hire a Victoria lawyer and face a trial that he was sure would end in acquittal. At the trial held at Vancouver, it took the jury only fifteen minutes to acquit Gun-an-noot.

It took such a long time to get the excavation started that the Cradock company sent out their chief engineer William Spencer. Percy Cradock, grandson of the founder George Cradock, came to British Columbia to spend several months in Hagwilget, supervising the work. His visit was prolonged by the fact that the local building contractors ran into financial difficulties before the work was finished, and he had to wait some months to collect payment. Around the middle of June, one of the Indians employed in the construction of the bridge was killed after a fall of thirty-five feet (10.5 m). The fatality was accidental and it was decided that an inquest was unnescessary. Had the vicitim been white and of British descent, things

might have been different. The construction of the bridge was completed in the autumn of 1913.

Since the provincial government deemed the route to Hazelton over the existing low-level bridge adequate, Mr. Kelly was forced to also build new approaches to his bridge. Early November 1913 a road crossing was surveyed and construction of a road started.

In 1920 the provincial government purchased the bridge for $12,000. In 1928 the bridge was considered unsafe and closed to traffic. Three years later, when the Tolmie government considered the construction of a highway to the Yukon, the old bridge was replaced by the current one. At the time, this new suspension bridge was the highest in Canada, 262 feet (78.6 m) above the water with a span of 460 feet (138 m). It has a sixteen-foot (4.8 m) roadway and contains over a million pounds of steel and cable. It is interesting to note that the cables for the new bridge were supplied by British Ropes' Canadian factory, which by then had been established in Vancouver. Thus was the parent's work continued by its greater offspring.



Hagwilget c. 1914. Old Indian bridge in foreground, suspension bridge in background.
Photo courtesy Bulkley Valley Museum

For a while, the history of the Hagwilget bridge became somewhat clouded. According to an article that appeared in February 1980 in the Smithers newspaper *The Interior News*, the bridge built at Hagwilget in 1913 came from Mexico. There it spanned a gorge near Agua Caliente, connecting two small villages. An earthquake later wiped out these two villages but left the bridge virtually unscathed. Since the villages no longer existed, the bridge became redundant and was sold to British Columbia. The provincial government would then rebuild the bridge at Hagwilget. Anybody who read the article, including officials of the Ministry of Transportation and Highways, confirmed this Mexican connection.

However, after two years of correspondence with sources in Canada, Mexico and the United Kingdom, major inconsistencies in the story were found. The alleged location of the bridge in Mexico was not in an earthquake zone. It was also questionable whether this type of bridge ever served as a public bridge in Mexico. Such bridges were usually made of stone. A thorough search of Ministry of Transportation and Highways' files confirmed that the bridge was not bought from Mexico.

The final piece of evidence came from a British firm that took over the company that previously had taken over the firm that originally built the bridge. This company's 1922 bridge catalogue shows a photograph of a bridge "connecting two townships situated in the far West of Canada." The description in the brochure of the bridge at Hagwilget continues:

> The site of the bridge is interesting, as it lies in the direct route taken during the great rush to the goldfields of Klondyke. Indeed, it was here that the last of the old Hudson's Bay Company trading posts was situated. Probably due to the facilities offered by this new bridge, the population of the district has since shown considerable increase.

So, the bridge came straight from England and had never been in Mexico. When contacted, the author of the *Interior News* article on the Hagwilget bridge commented: "Oh, I just made that up. I had to get that bridge to Hagwilget somehow. You should not believe everything I write."

For years the bridge received minimal maintenance. Only some redecking and other small repairs were carried out. Following the 1972 flood some renovation work was done on the pilings and footings. By the late 1970s the structure was in very poor shape. The pilings were all rotten, as they had been for years. All that held up the bridge was balance and the suspension of cables. It would have needed only a slight lean to make the whole structure come down. In 1980 the Ministry of Transportation and Highways expressed its intention to close the bridge.

After heavy public pressure and political intervention, Highways changed its mind and started major repairs on the bridge. In 1983 the two wooden towers were replaced with steel ones and the substructure was rebuilt at a cost of $105,560. Also, two concrete piers were constructed and rip-rap applied. It cost another $15,961 to paint the structure in 1986.

Though considered a waste of money by some, this beautiful structure and unique landmark received a new lease on life. Not a vital link anymore, the old suspension bridge at Walcott still serves some local residents, fishermen and other recreationists.

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The author makes his home at Telkwa. He volunteers at the Bulkley Valley Museum in Smithers.

Croatians Enlivened Mining Towns

by Dr. Zelimir B. Juricic

It was an unpredictable December in 1929. Early that month, a freak snow storm sent pedestrians and motorists into a panic. Ladysmith's steep streets resembled a winter amusement park. Joyous red-cheeked children blocked traffic, skiing, tobogganing and showering annoyed passers-by with snowballs. For the most part, motorists stayed home. Only the bravest dared try their luck on the icy streets. Then, by mid-month, the rains came. It rained heavily for several days and the snow turned into wet, dirty slush and mud. Motorists heading up-Island were delayed for hours at Qualicum after the Island Highway was made impassable when the rains washed out the roadbed.[1] It looked like there would no "white Christmas" in Ladysmith that year.

Extension mine and camp, c. 1920.

Photo courtesy B.C. Archives and Records Service HP 78692

The area's economic climate looked just as bleak. Due to the depressed world coal market, production at the nearby Extension mines was drastically curtailed. Earlier in the year, two shafts were closed indefinitely and, for a period in the summer, the entire operation of Canadian Collieries (Dunsmuir) Ltd. was shut down for the first time since 1912. By late August 1929, one mine had reopened, but only part-time; it produced a meagre 1,676 tons of coal, about ten per cent of its normal output.[2]

Especially hard hit by the downswing in the economy were the small ethnic communities in Ladysmith, including the Croatian mining community. In the period of Ladysmith's greatest growth, from 1908 through 1912, there were over eighty Croatian miners working at Extension. By 1929 their number had been reduced to less than thirty. Many had migrated to other parts of Canada and the United States; others returned to the "old country." One former Croatian miner commented: "What else was there for them to do here, in Ladysmith? There was no work. And they were young men with families to feed. We had a hard, but good life here, while it lasted. Some really good times, oh boy, did we ever. But, deep down, we knew they would not last. We knew."[3]

The Croatian miners and their families lived between Fourth and Fifth Avenues, in the residential section of Ladysmith known as "on the Hill." It was a true international village, with a cosmopolitan mix of people: French, Belgian, Austrian, Finnish, Italian, Polish, and others. The single Croatian men lived in boarding houses and hotels, while the miners with families lived in their own homes. Most had vegetable gardens, and some kept cows, pigs and chickens. Margaret Kulai-Thomas grew up in one such household.

"The house in which we lived is still there. It was a double lot. And we had cows. And my father ... he worked like a slave. He worked in the mine, and he worked at home; he had to, I mean with all that property. And he would grow hay. We all had gardens, you know — might be sixteen by twenty lots, but we all had gardens. It was a nice vegetable garden, you see ... Croatians made wine. They all had grapevines. They would sit under their vine and talk about their wine. And that was their life. And my mother used to milk her cows, and take the milk round the neighbourhood, maybe five cents a quart, or whatever it was in those days. Often my father would tell me, 'Go look for the cows.' And then I'd come home and say, 'Did our cows have horns?' My father looked at me and smiled: 'When you grow up, you'd know.' Quite a few people had cows in that neighbourhood. And we had chickens and pigs for a short time."[4]

"Oh, yes, we had everything we needed," remembered Tom Kulai. "My uncle used to phone and my mother used to say, come on over to *stric* (uncle's) place. What am I gonna do there? Trampin' on *zelje* (cabbage), she said. That was my job. Cabbage. Used to make *zeljanica* (pita with cabbage and green vegetables). And we had pigs. Used to do everything with them."[5]

Croatian miners were all strong young men who had been lured to Dunsmuir Wellington-Extension Collieries' mines

either from the U.S. or directly from the old country in search of a better life. Before advancing underground and working as miners — to become a miner they had to learn mining techniques and pass government examinations for a miner's ticket — they worked as trip or rope riders, miners' helpers, loaders, chunkers and muckers, pushers, cagers, sprag men and mule drivers.[6] Due to their lack of education — some were illiterate[7] — many never became miners, but spent most of their working lives at jobs which they learned from experience and which required no certification.

To the Anglo-Saxon population of Ladysmith, the Croatians were known by any number of names, ranging from "others"[8] to Crots, Slavonians, Slavs or Austrian Slavs — since until 1918 Croatia was under Austrian rule. The other Slavic miners — among them Poles, Czechs, Ruthenians, Montenegrins, Slovenes and Russians — knew them as either Croatians or, more intimately, as *Zumbercani*, the people from Zumberak, referring to the area in northwestern Croatia from which most of them originally came. Among themselves, they addressed each other as *kum* (godfather), a kinship term which is frequently used as a friendly form of address. "Oh, yeah, they all came from one locality in Croatia ... you could even call from one to another. From one village to another."[9]

In 1903 the Croatian miners in Ladysmith founded the National Croatian Society, Lodge No. 268, named "St. Nicholas," the first Canadian branch of the National Croatian Society of Pittsburgh, Pennsylvania, itself the first Croatian fraternal benefit society on the American continent. The founding meeting of St. Nicholas Lodge was held on October 21, 1903, in the home of a thirty-year-old Croatian miner named William (Croatian *Vasilij*) "Bill" Keserich. It was attended by eighteen members, who all joined in unanimously electing Keserich as their first president.[10]

Besides providing its members and their families with insurance protection, the National Croatian Society offered many cultural and social activities to its members. Soon after its formation, the newly established Ladysmith lodge founded the Croatian "tamburitza" orchestra, with Jack Djuric as its first musical director. With help from the national organization in the United States, the orchestra purchased twelve instruments: *bisernice* and *brac* for playing the melody and *bugarije* and *berde* for playing harmony. By accompanying dancing and singing at concerts and on special occasions, the orchestra helped to preserve the musical heritage of the old homeland. At first, the enthusiastic *tamburasi* spent many hours practicing in the basement of the Tunnel Hotel in Extension, the favorite place of miners for "washing down the coal dust" and playing bocce. When, on the order of the Dunsmuirs, the miners and their families — together with businesses, churches, hotels and private homes — were relocated to a new settlement at Ladysmith, the tamburitza players "plucked their strings" in the basement of the old Roman Catholic Church, which was turned into the Young Men's Institute hall in 1904 and used by various church and music groups for entertainment, dances, music practices and Christmas parties for the children. Over the years, the Croatian tamburitza orchestra staged many concerts in Extension, Ladysmith, Chemainus and Nanaimo. Their unique music buoyed people's spirits and warmed their hearts. "Tamburitzas? We loved it. Yeah. When these guys played, well you could hear them from here all the way down to Nanaimo. And when they travelled, they played on the bus, too. Beautiful music. Such a nice, really nice music."[11]

The *tamburasi* were most in demand at Christmas and the New Year, when Croatians everywhere observe age-old Advent, Christmas and New Year's customs, especially *kolede* (from the Latin *calendae*), the special Christmas carols and hymns. Dressed in their national costumes,[12] the tamburitza players would accompany children and young men as they went from house to house singing special Yuletide songs, wishing good health and happiness to households and receiving food and gifts for their performance. A curious blend of simple religious themes and more materialistic requests for a generous handout, such old festive songs were the favorites of Croats in Ladysmith: *Kyrie Eleison*/Jesus is born; *Veselje ti navjescujem*/I bring you glad tidings; Christian folk; *O pastiri, cudo novo*/Oh, shepherds, a new wonder; *Svim na zemlji*/To all on earth – peace and joy; and *Narodi nam se kralj nebeski*/The heavenly King is born to us. Not only the Croatians, but the miners of other nationalities enjoyed singing the *kodele*. Even the worshippers who could not speak Croatian joined in. There was a special bond of understanding between miners at Christmas which transcended language and cultural boundaries. "In those days we were of different nationalities, the Croatians, the English and others, and had our own special kind of culture, but at Christmas we all got together because coal miners, they all had the same job. They all had the same worries and the same way of life. Croatians had a good time. Some couldn't talk English, but that didn't matter. They knew a little bit of German, you see, and they picked up English too. At Christmas, it really didn't matter whether miners understood each other. They all had a good time."[13]

The *tamburasi* became a permanent fixture at Croatian picnics, marriage and christening ceremonies and, of course, frequent private parties (Croatian *zabave*). "We had a spare room, and we had a bunch of apples there. You could smell apples in there. And in that room, we used to, when we were little kids, dance in there, with these tamburitzas. And then at the Finn Hall ... and I remember once them havin' a concert there. Yeah, the Croatians had. And, then they had their picnics, the lodge picnics. We had lots of picnics. Oh yeah, there was lots of them. And they'd cook a lamb or a ... pig, I don't know. I was small. Like in those days, if you had picnics, the kids went too. And if there was a christening, there was a little, you know ... *zabava*. Maybe twenty, thirty people in one house. Beer, whisky, anything. And always a barrel of wine. Always. Oh, we all used to have a good time. Everybody. They had their celebrations, they all got together and had a good time. Many were single men. But never heard of any fight, or anything like that. Never! Different than it is today. Oh, I loved that music, I just loved it. Get-up-and-go-with-it type of music."[14]

Like other groups in Ladysmith sharing the same cultural background and language, the Croatians tended to group together, belong to the same organizations, and attend the same church. "We

all went to the Roman Catholic Church in Ladysmith. Just like anybody else, went to church now and again, then. But, when we were kids, they made us go to church. Just like an ordinary family, you know."[15] Before the new St. Mary's Catholic Church was built in 1904, Father Verbeke, the first pastor, celebrated masses and performed other spiritual duties at a small temporary chapel in Extension, where many of the Catholic miners still worked and lived. According to the 1902 parish register, the church at times appointed a Slavic priest to attend to the spiritual needs of its Croatian parishioners: " ... the above children were baptized by the Reverend Father Rech, a Slavonian priest, who had charge of Extension for a few months, up to the time that the inhabitants of Extension were requested and forced to go and live at Ladysmith."[16]

Croatian wedding, Ladysmith, 1908. At the far left are Juraj Badovinac, his wife, and young son, George.
Tom Kulai photo

With the coming of the Depression, the once vibrant Croatian community slowly began to disintegrate. Without any work, its members started to drift away. By Christmas 1929 only a handful of Croatian miners were still working. Ilija Badovinac was one of them.

Badovinac was born on May 15, 1873, in the village of Bulici in the province of Zumberak, Croatia. At the age of sixteen he came via the United States to Vancouver Island, seeking better wages. He first worked in the mine on Diver Lake, in the Nanaimo district, "pushin' cars on the side entries in the mines, on two by fours ... for they only had steel rails on the main railway ... It was a hard life."[17] When the Wellington-Extension Collieries mines opened up, Ilija found a job there. Soon his wife Martha and a young son, George, came from the old country to join him. In 1907, at a special meeting of the Croatian lodge, held in the hall of the Queens Hotel in Ladysmith, and on recommendation of the two established members, George Rajakovic and Janko Kulai, Ilija Badovinac became a member of the society.[18] For the next two decades, he would serve variously as vice-president, secretary treasurer, chairperson of the committee for sick members, and the committee to help the victims of drought in Croatia.[19] When his fifteen-year-old son George started work in the mines, Ilija persuaded him to join the society too. "My father put me in when I was a young fella starting in the mines. He said, gee, you never know what's going to happen — it's dangerous work."[20] The Extension mines had their share of misfortunes. On October 5, 1909, thirty-two men, including six Croatian miners, were trapped underground in No. 2, the worst tragedy to occur there in years. Ilija narrowly missed becoming a victim himself. "My father was lucky he got out. Him and another young fellow were on the other side of the trap doors when the explosion occurred. Gee, it blew them doors to smithereens. Everybody that was on the inside of the door got killed. If he and his partner were on the other side of the door, they'd got it too. That was how close."[21]

Twenty years later, Ilija was still working in the pits. In 1929 he could consider himself lucky indeed to still be working.

Two days before Christmas, the Badovinac home was buzzing with final preparations for festivities which would continue uninterrupted through Epiphany. Pigs were already slaughtered so that the traditional roast pork would not be missing from the Christmas table. Poppy seed and walnut cakes were being prepared, together with roast beef, sausages and homemade bread. There was plenty of wine in the cellar. This year, too, the tamburitza orchestra, of which George was a member, was ready and waiting for the *kodele*. On December 23, early in the morning, Ilija took the miners' train to Extension for his last shift before the Christmas holidays. Later that day, young John Pecnik also went to the mines, not to work, but to look for work. He saw Ilija Badovinac there. It was a tragic meeting.

"My home was up, on top, right across from the church. And if I wasn't workin', my mother would be after me, she'd say, John! I'd say, what's a matter? You go look for a job! Go to Extension. I didn't want to go to Extension anyway, never liked it. So, I got on the bike, went up there. Old Bill Wilson was boss. I got there around two thirty, the miners were

comin' out of the tunnel there, round three o'clock. Well, first train that come, they had motors runnin', takin' a hundred, hundred twenty car trips, goin' out — I see George Badovinac's old man on top of a load — dead. Got killed. I never asked for a job. That was it. I never went back anymore. Yes, well them days a man was worth nothin'. You might as well forget about him. You know, they never lost a car of coal. They just put him on top of a load, and take him out. I knew him well! I knew George and I've been in their house many times ... His sister and his family."[22]

According to the local press reports, "Ilija Badovinac, a Croatian miner, was instantly killed while at work as a miner in No. 1 section of the Extension mine at 2:30 Monday afternoon, by an extensive fall of coal and rock. His partner, Roberts, had a narrow escape from death, being caught on the inner side of the cave-in. Rescue parties labored over two hours before the body was recovered, but it was found that death had been instantaneous, the remains being badly crushed. The late Mr. Badovinac was 55 years of age ... Beside his wife, he is survived by three sons, George, Daniel and Ile, and one daughter, Miss Caroline, at home."[23]

"Yeah, 1929, two days before Christmas," recalled his son George. "That was a tough Christmas, that. And he was the only one killed."[24]

After the closing of the mines in Extension, on April 10, 1931, the National Croatian Society Lodge 268, St. Nicholas, moved to Nanaimo, where it continues as a focal point for the Croatian community. George and Caroline Badovinac-Tonzetic still live in Nanaimo. And the tamburitzas? They don't play them anymore. The instruments have been gathering dust in the basement of a home in Nanaimo, perhaps waiting for the day when the music and colour of another Croatian Christmas will bring joy to the people of Vancouver Island.

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Dr. "Bob" Juricic is a professor in the Department of Slavonic Studies and a director of the Croatica Research Group at the University of Victoria.

FOOTNOTES

1. "Rains cause closure of Island Highway" *The Ladysmith Chronicle* (Ladysmith: 27 December 1929) No. 20, vol. XXII.
2. "Coal output on Vancouver Island" *The Ladysmith Chronicle* (Ladysmith: 8 November 1929) No. 15, vol. XXII.
3. Interview, Zelimir B. Juricic with Tom Kulai (Nanaimo: 18 August 1991).
4. Interview, Zelimir B. Juricic with Margaret Kulai-Thomas (Ladysmith: 8 August 1991).
5. Interview, Zelimir B. Juricic with Tom Kulai, ibid.
6. See Zelimir B. Juricic, "Mules miners' beast of burden" *Times-Colonist* (Victoria: 19 July 1992).
7. Canadian Collieries (Dunsmuir Ltd.) Record Book, Ray Knight Collection, Ladysmith.
8. Interview, Zelimir B. Juricic with Viola Cull (Ladysmith: 13 December 1992).
9. Interview, Myrtle Bergen with George Badovinick (Victoria: B.C. Provincial Archives and Records Services, Coal Tyee History Project #4051:14).
10. *Zapisnik Drustva Svetog Nikole u Ladysmithy* (Ladysmith: 21 October 1903) 1. The founding members were Vasilij Keseric, Miko Keseric, Juro Keseric, Nikola Magovac, Janko Kuljaj, Viktor Micik, Johan Bojovski, Juraj Badovinac, Janko Popovic, Tomo Kuljaj, Mato Krizmanic, Simon Frgacic, Miko Herak, Petar Zivkovic, Stjepan Bulic, Rade Vrlenic, Ilija Sajatovic and Pravo Rajakovic. In 1926 the name of the society was changed to Croatian Fraternal Union/Hrvatska Bratska Zajednica. Since its founding in 1894, in Pittsburgh, Penn., the national organization has grown into an organization with 100,000 members, the largest Croatian organization outside Croatia. I am grateful to Drago Balaban, secretary-treasurer of Nanaimo lodge, for permitting me to view and make use of this material.
11. Interview, Zelimir B. Juricic with Tom Kulai, ibid.
12. Interview, Myrtle Bergen with George Badovinick, ibid.
13. Interview, Zelimir B. Juricic with Tom Kulai, ibid.
14. From interviews, Zelimir B. Juricic with Margaret Kulai-Thomas, ibid., and Drago Balaban with Tom Kulai (Nanaimo: July 1991).
15. Interview, Myrtle Bergen with George Badovinick, ibid.
16. *The Catholic Parish of St. Mary's Ladysmith 1901–1988 Today and Yesterday* (Ladysmith: 1988). I would like to thank The Rev. William Hill, Pastor, St. Mary's Rectory, Ladysmith, for helping me compile material on Croatian/Slav parishioners in Extension and Ladysmith, and for providing me with a copy of this valuable publication.
17. Interview, Myrtle Bergen with George Badovinick, ibid.
18. *Zapisnik Drustva Svetog Nikole u Ladysmithy* (Ladysmith: 21 October 1903) 59.
19. Ibid.
20. Interview, Myrtle Bergen with George Badovinick, ibid.
21. Ibid. See also Zelimir B. Juricic, "Croatian miners died in blast" *Times-Colonist* (Victoria: Sunday, September 29, 1991).
22. Interview, Myrtle Bergen with John Pecnik (Victoria: B.C. Provincial Archives and Records Services, Coal Tyee History Project #4051:98–99).
23. "Extension miner killed on Monday" *The Ladysmith Chronicle* (Ladysmith: 27 December 1929) No. 20 vol. XXI, 1.
24. Interview, Myrtle Bergen with George Badovinick, ibid.

The host committee for Conference 94. Left to right: Cora Skipsey, George Thomson and Jim Storey, Qualicum and Jean Higgins, Judith Van Oyen and Paddy Cardwell, Parksville.

Myrtle Haslam of Cowichan Bay hands over the gavel to Alice Glanville of Grand Forks, April 30, 1994.

Mining at Clayoquot

by Walter Guppy

Tidewater Copper Company, Stewardson Inlet, Clayoquot Sound, c. 1923.
Photo courtesy B.C. Archives and Records Service 725-3356

Clayoquot Sound is not noted as being an important mining area today but it does have a history of mining activity that began with an influx of prospectors before the turn of the century. The extent of this boom is indicated in the following excerpt from the diary of Mrs. C.F. Rolston, the wife of a missionary who came up to the trading post of Clayoquot on the steamer *Willapa* in 1898:

> There is plenty on all sides. Bye and bye no doubt there will be men and means to make this a Western port of great importance. It seems strange that so little is known of this part of the Island, a part that can easily be reached for many miles beyond this. No doubt this ignorance will not continue long. Every day brings fresh miners and prospectors who with feverish desire to get gold and other precious metals will push their way through mountains of difficulty, and the country will soon be opened up.

Clayoquot never became "a Western port of great importance" as visualized by Mrs. Rolston and, in fact, the site of the trading post she visited is now only a privately owned resort. However, the village of Tofino that was established nearby did become the centre of considerable commercial enterprise along the coast, and mining made a significant contribution to this development.

Bedwell River — known as Bear River at the time — was the focal point of much of the early mining activity, with nine of the thirty-two mineral prospects of the Clayoquot Sound area mentioned in the *Annual Report of the Minister of Mines for 1898* being located there. Gold was first found in this river by a member of the party led by John Buttle of the Vancouver Island Exploration Company in 1865. The stampeders that flocked to the area in response to this report met with little success, but a group of Chinese persisted and found workable concentrations in a boulder-strewn section of the river about six miles upstream. It is reported that these Orientals left the area in a body in 1886 because of, it was said, superstitious fear engendered by the sudden death of one of their number. Subsequent activity in the area was centred on the discovery of lode deposits of gold and base metals, rather than placer mining.

Deposits of copper-iron mineralization and gold-bearing quartz veins were discovered at Bedwell River as early as 1896 but this first boom petered out within a few years with nothing with production possibilities being developed at the time. Later a company with its head office in London, England, acquired a copper prospect on Big Interior Mountain, between Bedwell River and Drinkwater Creek, and proposed to put a mine into production with access from the Bedwell River side. Seven miles of wagon road were completed and materials for an aerial tramline landed at the head of Bedwell Sound when war broke out in 1914 and the crew abandoned the project to enlist. A slump in copper prices in 1918 and the difficult access discouraged further development of this property.

Interest in the area revived when gold-bearing veins were discovered on a tributary of Bedwell River seven miles inland in 1938. A boom of considerable proportions developed and two mines, the Musketeer and the Buccaneer, were put into production, producing between them nearly 7,000 ounces of gold before being closed by war-time conditions in 1942. This area of upper Bedwell River is within the boundaries of Strathcona Park and is now closed to mining.

Elsewhere in Clayoquot Sound, small ore shipments were made from various

mines and prospects at various times, the largest being 1,500 tons containing 60,000 pounds of copper, 3,544 ounces of silver and 569 ounces of gold from the Kalappa Mine on Meares Island in 1913.

The Indian Chief Mine at Stewardson Inlet, thirty miles northwest of Tofino, was a somewhat larger-scale operation with an integrated mill and concentrator. It was operated by the Tidewater Copper Company during the 1920s and again by Japanese interests shortly before the outbreak of World War II. Total production from this mine was 2,430,310 pounds of copper, 55,000 ounces of silver and 722 ounces of gold from 72,000 tons of ore.

During the 1960s interest was mainly in copper, but the Musketeer gold mine at Bedwell River was rehabilitated and operated for a brief period and 734 ounces of gold was produced at the Tofino Gold Mines operation near the head of Tofino Inlet. Also, during this same period between 1960 and 1964, the Brynnor Iron Mine to the east of the Clayoquot Sound area produced three million tons of iron concentrate. Since that time, most of the mining-related activity in the Clayoquot Sound area has been directed towards exploration for large mineral deposits rather than small-scale production.

This exploration activity was stimulated by the discovery of the Catface copper deposit in 1960. Subsequent drilling and underground drifting has indicated that it contains over 180 million tons of 0.35 per cent copper ore. No doubt the oldtimers knew of this occurrence of low-grade mineralization — a malachite-stained bluff that can be seen from a boat out in the channel — but they wouldn't have considered it as being ore. However, modern technology has proven similar deposits to be feasible to mine (Island Copper Mine at Port Hardy on Vancouver Island is an example).

On the subject of exploration, reference can be made to the report prepared for the Clayoquot Sound Sustainable Development Strategy by Dr. N.C. Carter of Victoria which gives an estimate of $9.5 million spent on mining exploration in the Clayoquot Sound area between 1980 and 1989, in addition to an estimated expenditure of $10 million on the Catface copper project since the early 1960s.

Exploration activity has declined in recent years as a result of generally unfavourable economic conditions and particularly because of uncertainties over land-use allocation. However, it can be expected that it will revive when conditions improve and there will be mining in the Clayoquot Sound area into the next century and beyond.

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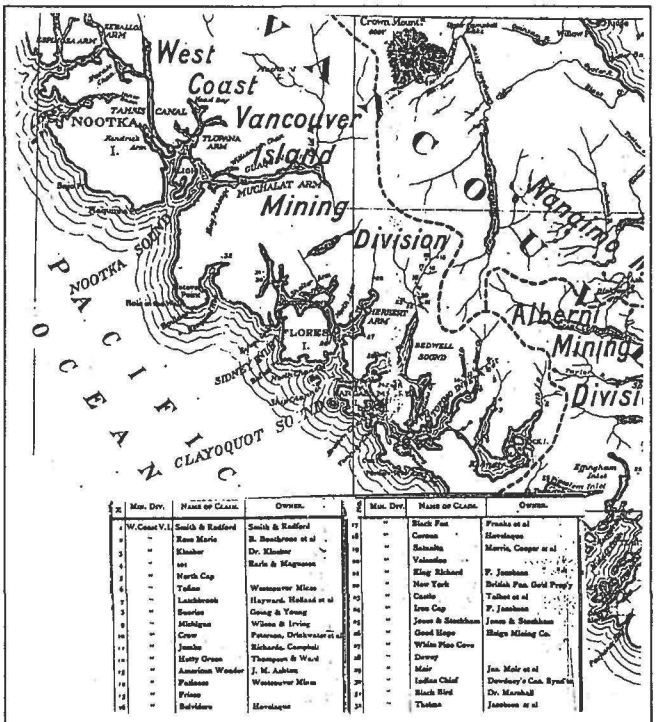
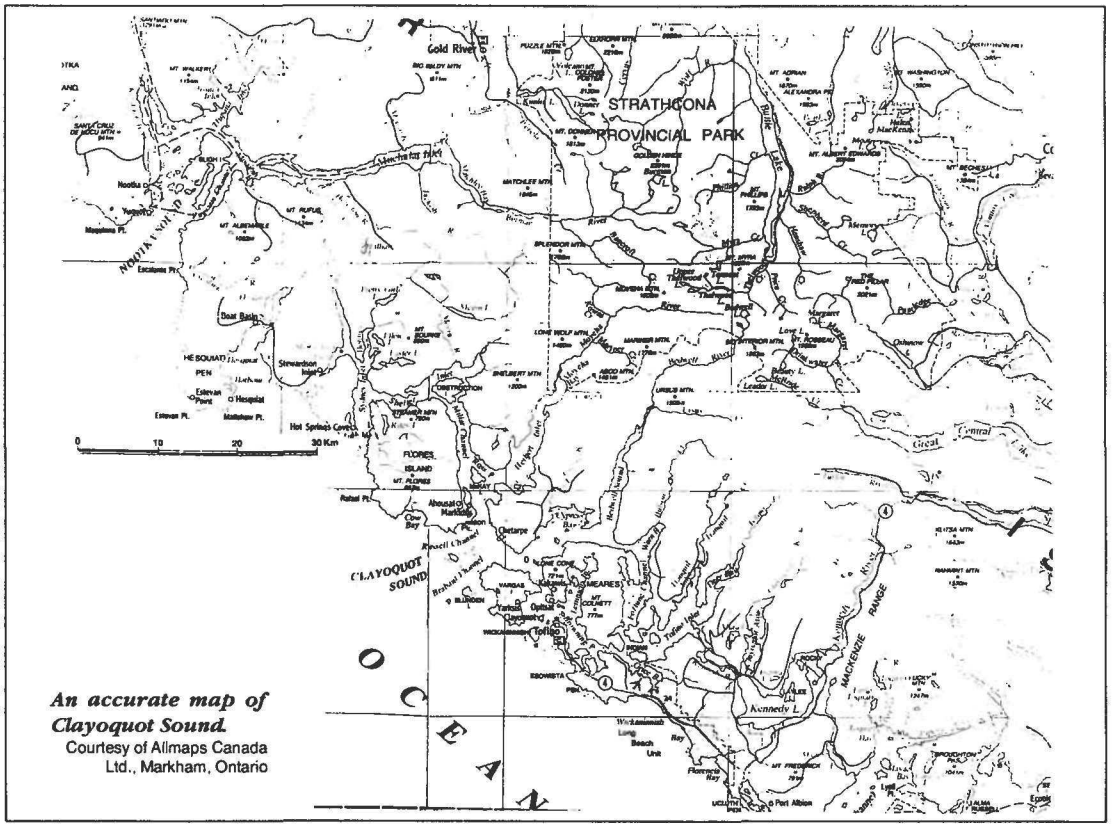


This 1898 Department of Mines map shows the location of mineral prospects in the Clayoquot Sound area. Rivers had not yet been surveyed so the mapping of inland features is inaccurate.

The author is a long-time resident of Tofino. He has published a book on mining on Vancouver Island and in 1993* Wilderness Wandering *describing travel away from the main roads.

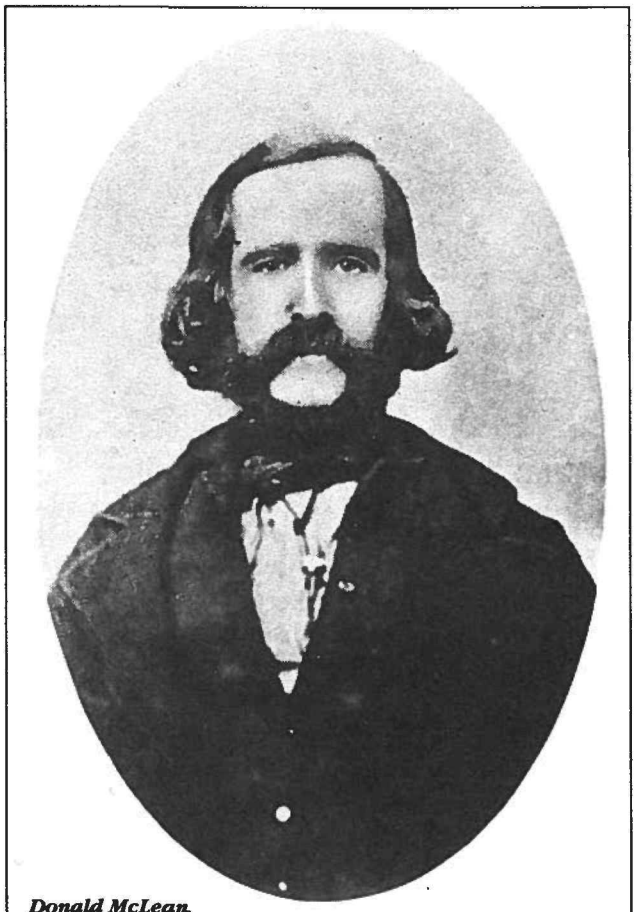


An accurate map of Clayoquot Sound.
Courtesy of Allmaps Canada Ltd., Markham, Ontario

Historic Hat Creek Ranch

by Michelle Morrison and Darcy Astaforoff

One can only imagine Don McLean's thoughts as he first looked over the open vistas of the Hat Creek Valley some hundred and forty years ago ... Perhaps he imagined the roadhouse he hoped to establish; he might have pictured his cattle and horses foraging in the snows of winters yet to come; or it may be that Donald McLean envisioned a home for his family and a lifestyle he could grow old enjoying. Whatever shape McLean's dreams took, he would not be alone in his vision. Many individuals would follow after him, seeking a prosperous future in the holdings of the Hat Creek Ranch. Through their stories, the history of the Ranch unfolds.



Donald McLean.
Photo courtesy B.C. Archives and Records Service #63818

The Hat Creek Valley's history begins long before the Ranch's establishment in 1860. For thousands of years Shuswap natives hunted through the area, and their traditions remain an important part of the Cariboo region's history. The area derives its name from Riviere aux Chapeaux, as it was first called by early French Canadians who noted three hat-like depressions in a large rock by the creek. Later it became known as Chapeaux Creek, and then Hat Creek. The rock, unfortunately, can no longer be seen as it was destroyed when a new highway was built through the valley.

The first Europeans to occupy the land near the Hat Creek-Bonaparte River junction were Antoine Gregoire and Neil McArthur. Both were Hudson's Bay Company employees hired to care for as many as two hundred horses, mules and oxen during the winter months of the late 1850s. Gregoire and McArthur needed grazing land that could support their herds through the winter cold, and the Hat Creek Valley was well known for its excellent winter feed. McArthur stayed in the valley after retiring from the company in 1860 and pre-empted the land near the mouth of the creek.

About the same time, our Donald McLean, Hudson's Bay Company chief trader, also found himself on the verge of retirement after eleven years as chief trader in Fort Kamloops and at other forts around the colony. McLean, too, looked toward the Cariboo region for new beginnings; he had pre-empted land at Cache Creek and had an interest in McArthur's land at Hat Creek. Having decided the time had come to settle permanently in this area, McLean retired, ending a thirty-year career with the Hudson's Bay Company, and moved his large family, his horses and cattle to the grasslands of the Hat Creek valley.

The business acumen that had made McLean chief trader also influenced his selection of Hat Creek as the site for his new endeavours. During his years in British Columbia, McLean came to learn much about the region and knew that Hat Creek, with its fertile soil and good winter pasture, provided the ideal conditions for agriculture. Having been one of the first to see gold from the Fraser River, he also knew firsthand that the Cariboo rush would open up the region. Most likely, McLean gained prior knowledge of the proposed Cariboo Wagon Road development, which intended to open a route from Yale, directly through Hat Creek and north to Barkerville.

That McLean saw an opportunity for financial success is obvious: he and his sons set to work constructing a twenty-two by fifty-five foot log structure that soon became known as "McLean's Restaurant" or "McLean's Station." By the summer of 1861, weary travellers could rest their horses, have a meal — and perhaps a shot of whiskey — as they headed north to the Cariboo goldfields. The establishment even offered an overnight stay in the bunks, all for a reasonable cost.

The station house marked only the beginnings of McLean's operations in the valley. He worked diligently to establish his land as a farming and ranching operation, despite facing summer water shortages. With determination and resourcefulness, McLean constructed a flood irrigation system which redirected water from the creek. His agricultural development was on its way — so much so that, when visiting McLean at the Ranch, Governor James Douglas deemed McLean's enterprise one of the finest roadhouses on the Cariboo Road. Douglas also noted that Hat Creek was the first ranch in the colony to be serviced by flood irrigation techniques.

McLean's personal commitment extended beyond his business interests to his family. McLean first married a native woman known as "Ali," whom he met in Spokane, Washington. The couple

Hat Creek House, 1899, during the Tingley era. Note the team of ten mules and two horses pulling the three freight wagons.

raised a total of four children: Donald Jr., Elizabeth, Duncan and Alexander. Shortly after Ali's death in 1848, the Hudson's Bay Company sent McLean to manage the Babine Lake trading post, just north of Fort St. James. Here, with an unknown Babine woman, he fathered one son, John. The death of his first two wives added to his responsibilities, but he remained a dutiful father, providing well for his children and keeping them with him. In 1854, at Fort Alexandria, McLean wed a woman named Sophia Grant. While living in Kamloops, Sophia gave birth to five children: Hector, Allen, Christina, Annie and Charlie. Their youngest, Archie, was born at Hat Creek. McLean had eleven children by the time he and Sophia settled their family creekside, in a series of simple log cabins.

The summer of 1862 brought hopeful prospects; the Cariboo Road was complete to Soda Creek. Unfortunately, McLean's hopes never materialized. Although the road increased the number of travellers passing by the Ranch, the new McLean family business never really prospered. Nonetheless, McLean continued to work hard in an effort to make the venture successful. Reports suggest that during this time McLean tried his hand at prospecting. This, however, cannot be confirmed.

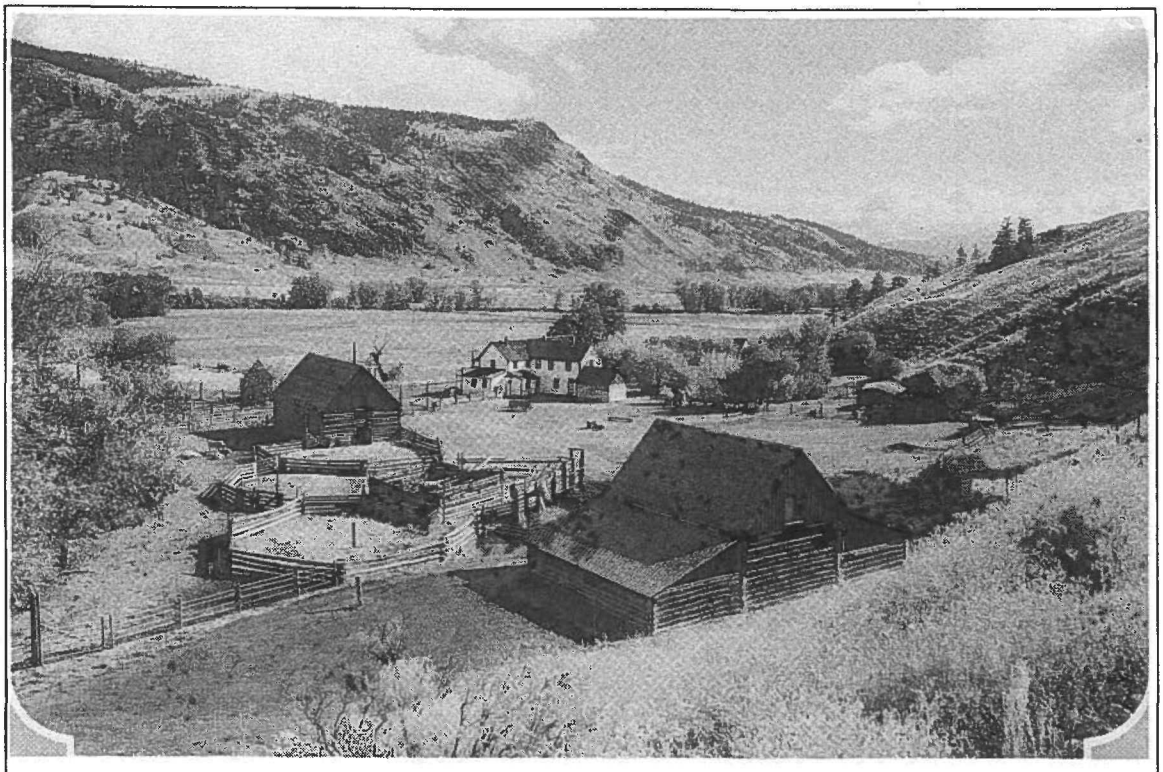
The expansion into the Cariboo continued at a furious pace. Alfred Waddington, a Victoria entrepreneur, attempted to construct a toll road from Bute Inlet, across the Chilcotin Plateau, to Alexandria on the upper Fraser River. The objective was quick and easy access to the goldfields. Mr. Waddington, however, ignored previously established aboriginal occupation of the land. Many of the Chilcotin natives were angered by the unwanted intrusion; they feared that the travellers through their territory would herald the return of smallpox and the further decimation of their people.

In the summer of 1864, Governor Frederick Seymour asked McLean to join an expedition, led by Gold Commissioner George Cox, to end the violent native rebellion that had developed. McLean raised twenty-five volunteers, including his own son Duncan, and headed north to help locate the Chilcotin rebels. Early one morning in July of 1864, McLean was shot in the back. He was wearing a breastplate, but it had not saved him as it had on several previous occasions.

Donald McLean did not leave the Ranch entirely, even in his death. Legend has it that before he left on the deadly expedition, McLean told his wife Sophia to listen for the howl of a coyote. If the animal barked four times, she was to follow it and the coyote would lead her to her husband's cache of gold. Four days after his death, Sophia heard a coyote howl four times; she followed it up the mountain. Sophia was unable to find McLean's special coyote; if there was a cache, it never has been found.

For several years after her husband's death, Sophia tried to keep the Ranch and roadhouse going, but this proved too difficult. Complicating her situation further was the fact that Donald McLean had not pre-empted the land on which years of hard work were built: Sophia and her family were squatters and could not sell the roadhouse property. Fortunately, another individual would see the same potential in the Hat Creek property as had Donald McLean. George Dunne purchased Neil McArthur's Hat Creek property — on which McLean had been a squatter — in 1866. The acquisition of the Ranch was completed in 1867, when Dunne, out of "good will," purchased Sophia's claim to land, building and improvements. Sophia, and those children still at home, moved to Kamloops.

Upon acquiring the Ranch, Dunne began expansion of the existing operation. He invested a great deal of money



A view of Hat Creek Ranch today. The BX Barn is adjacent to the corrals, the freight horse barn is in the foreground. The main house is in the centre with the McLean cabin adjacent. The hillsides are typically dry interior vegetation with bunch grass, sage brush and tumbleweed.

Photo courtesy B.C. Heritage Trust

toward the construction of new buildings, and added a barn, granary, a cabin and new corrals. In 1872, Dunne built a second floor onto the roadhouse, which included eight hotel rooms up and a lady's sitting room on the main floor. Financial difficulties thwarted Dunne's improvement efforts, and in 1873 he mortgaged his property to Jerome Harper for $2,000.

Dunne's financial hard times would bring the Ranch's history together with two of British Columbia's more prosperous ranchers: Jerome and Thadeus Harper. The brothers, both entrepreneurs from Virginia, came to British Columbia in 1854. Their interest in the Hat Creek roadhouse was rather limited; these brothers were cattlemen and the Ranch provided an ideal location to rest their herds on the long drive from the Chilcotin Gang Ranch to their holdings in Yale and Kamloops. The Harpers became quite prosperous through land purchases, and they established several large ranching operations in the Interior. The Gang Ranch, the Harper Ranch and the Perry Ranch, all Harper brothers' purchases, remain large cattle operations to this day. Also involved in lumber and grist mills, and "unofficial banking," one can only imagine the success the Harpers might have brought to Hat Creek had they felt the same attachment to the land as Donald McLean had.

To help repay the mortgage, Dunne leased Hat Creek House — as the old station house was now called — to Gus Shubert for $500 per year. Even with this income, Dunne failed to meet his loan payments, due in part to his tendency to spend a great deal of money at the Hat Creek House bar. Jerome Harper died in 1874, and by 1881 the effects of the economic slump had forced Thadeus to foreclose on Dunne's mortgage. In the same year, for a sum of $3,000, William Cargyle of Dog Creek became the next individual to shape the development of the Hat Creek Ranch.

"Billy" Cargyle brought more enthusiasm — and more development — to the Ranch. He erected two additional barns, including the first phase of the BX Barn, to house the stage horses that passed through the valley. Billy purchased a billiard table for the bar, or "men's room," then called "The Stag and Pheasant." Cargyle's personal attention to the Ranch was limited due to his diverse business concerns. With the construction of a new hotel in Ashcroft to monitor, and 250 head of cattle to manage, Billy was a busy man. For this reason, the hotel came to be administered by Charles McNichol.

A new and exciting period began at Hat Creek Ranch in 1894 when Cargyle sold the property and buildings to Stephen Tingley, the owner of the BC Express Co. Tingley had a long and famous career as an express driver, which began when he was a young man under the employ of Frank Bernard. Barnard owned Barnard's Express Stage Company, which he had established in 1859 at Yale to carry people, parcels and mail into the Interior of British Columbia. Shortly after Tingley began working for Barnard, he returned home to New Brunswick and there married Elizabeth Harper. The newlyweds returned to Yale, where they planned to raise a family. In 1873 Elizabeth died tragically in a buggy accident, leaving behind her husband and two sons, Clarence and Fred. Tingley, who had been driving the buggy, which backed over the canyon edge near Yale after meeting a group of native women on the narrow road, always blamed himself for the accident because he had not been carrying a whip. He remarried several years later in Victoria to Pauline Laumeister. Pauline gave birth to two daughters, Pauline and Ada.

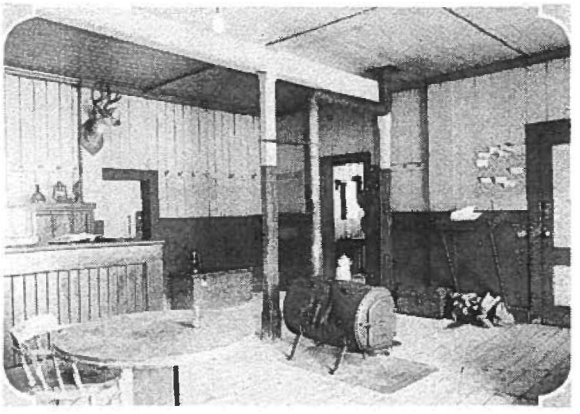
Tingley became the sole owner of the BC Express Company in 1866. He had developed the reputation of being the "fastest whip in the west," due most of all to one particular trip. Tingley drove four people 380 miles in thirty hours, which was quite a record. Tingley became increasingly successful, purchasing several properties — including Hat Creek — which served his stage company well. His tales of exciting trips and adventures on the road brought the excitement of life on the Express to the Ranch.

The Hat Creek property experienced further change under its new ownership. In 1901 Tingley added a two-storey west wing to the roadhouse, which featured a large kitchen and additional dining space. The expansion continued: a piggery; a three-section barn for draft horses and mules to serve the lucrative freight business he had developed; a blacksmith shop; and the BX Barn was expanded to house an additional six teams. Tingley also decided to have the old McLean cabin moved. From its location near the creek, the cabin was relocated directly behind the Hat Creek House, where it would be used as a meat locker and an icehouse.

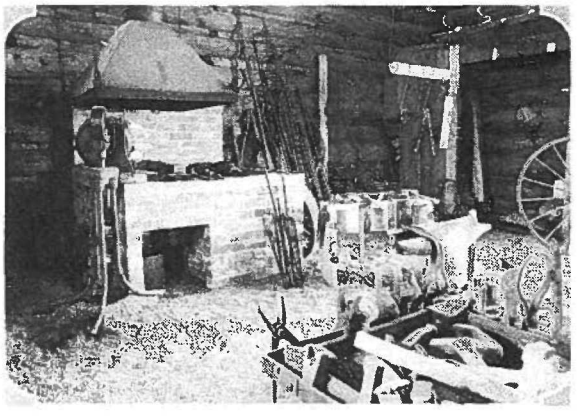
Many of the Ranch operations, in particular the management of the hotel, were assigned to managers and lessees throughout the Ranch's history. The Hat Creek Ranch owes much of its success to the numerous managers hired to direct its operations. A succession of managers, most moving on to supervise operations of their own, handled business for Tingley between 1899 and 1910. Tingley had fully retired by 1905, and finally sold the Ranch to Charles Doering in 1910. Tingley remained in Vancouver until his death in 1915 at the age of seventy-six; Pauline Tingley lived in Vancouver until 1947, where she died at age ninety.

Finally, Hat Creek Ranch would once again be owned by an individual who truly appreciated the Cariboo landscape. Doering, a very wealthy owner of the Vancouver Breweries, had been in love with the Bonaparte countryside for quite some time. In fact, Doering had wanted Hat Creek Ranch since the time of William Cargyle's ownership of the property. The $30,000 paid to Tingley over a five-year period was just the beginning of Doering's purchases. He continued to buy property around Hat Creek, including over 2,000 acres of deeded land and an additional 18,000 leased acres for cattle grazing.

Once again the Ranch would be changed to suit its new owner. Doering expanded Hat Creek House with the addition of a two-storey private section to the south side of the house. The animal varieties on the Ranch even received additions: an avid pheasant hunter, Doering stocked the valley with one hundred Chinese pheasants. Aided by his wife, Mary, and her interest in Morgan and Kentucky horses, the Ranch became known as one of the best horse-breeding operations in the province. And the name changed too. Once "Hat Creek Hotel," then "Hat Creek House," "McLean's Station" finally became "Hotel Hat Creek."



This bar room looks much the same as it did at the turn of the century when it served travellers on the Cariboo Wagon Road.
Photo courtesy B.C. Heritage Trust



Original blacksmith shop at Hat Creek Ranch.
Photo courtesy B.C. Heritage Trust

What began in 1860 came to a formal end in 1915, when Doering closed the doors of Hotel Hat Creek to the public. Times had been changing rapidly, particularly since the turn of the century. The mule pack train and stagecoach era had neared its end; the Cariboo Wagon Road was now frequently travelled by automobiles; Ashcroft and Cache Creek had grown into substantial communities; and the population had temporarily decreased as individuals went off to fight the Great War. The region shrunk in size with improvements to transportation, and hotel services were no longer required for the now short trips through the valley.

Though closed to the public, operations at the Ranch continued on with Doering's stepson, John Basil Jackson, who returned to Hat Creek as the full-time manager after serving in the Royal Air Force during the war. Charles Doering continued to spend his retirement years between Vancouver and Hat Creek until his death in 1927, at age seventy-one. After her husband's death, Mary Doering returned to her home in Duncan, but remained owner of the Ranch. Basil remained active manager in his mother's absence. Mary died in 1940, leaving Hat Creek to her son.

Until Basil married Dorothy Parkes of the Bonaparte Ranch in 1937, the big old roadhouse must have seemed a lonely place. Basil lived there for a number of years until he wed, but chose to modernize the house with electric lighting as a wedding gift for his bride. Some things did not change, however; the house remained uninsulated and, in the extreme cold of winter, the wood stoves had to be stoked twenty-four hours a day. The Jacksons remained in the house until 1952, when Dorothy built the new and warm house that she had been dreaming of for quite some time. Basil spent one night alone in the old house, perhaps in protest of Dorothy's extravagance, but was observed with his duffle bag over his shoulder the following morning, heading for their new home.

The operation remained with the Jacksons until 1977 when John Basil Jackson passed away. Subsequently, Dorothy sold the entire property to BC Hydro. Two years later a portion of the property, 320 acres containing the ranch buildings, was again sold, this time to British Columbia Heritage Trust. Dorothy spent her remaining years in her house at the Ranch, until her death in the summer of 1993 in her ninety-seventh year.

Through changing times and changing hands, daily life on the Ranch went

largely uninterrupted. It was always a busy place. Through the winter the ranching operation employed about six ranch hands, and in the summer the number would jump to as many as twenty. The hands were paid between $2 and $3.50 per day, depending on seniority and job title, and Hat Creek provided many employment opportunities between ranching and the hotel, the majority of them filled by natives from the Bonaparte area.

Hard work meant hearty appetites and a cook was employed for the roadhouse and hotel. From time to time, Mrs. McCosh, a neighbour from down the road, would cook for Hat Creek; usually, however, the Ranch employed a Chinese cook. In 1910 the cook received $30 per month to cook for the hotel guests and Ranch staff. While the hotel operated, laundresses and chambermaids were also engaged at a rate of $3 to $5 per week. Each of their jobs was important to the Ranch's success. One woman, entered in the hotel ledger as "Indian Mary," was mentioned as having gone on strike for a pay increase for her job as a laundress. The endeavour was successful, as she did receive a raise.

When a house has such a long history, with so many different inhabitants, there are bound to be stories of ghosts, and Hat Creek is not without spiritual dwellers. Some people claim to have seen the figure of a small man looking out the window of the Chinese cook's room. Perhaps it is the ghost of the Chinese cook watching over the precious orchard. Legend has it that one cook would get very angry as bears made a habit of coming into the orchard at night to eat the apples off the trees. The cook worked long hard days and could not stay awake all night to watch for the unwanted guests. After some thought he finally came up with a brilliant idea. He tied strings from each of the trees in the orchard and pulled the strings up to his bedroom window and attached a bell to the strings. If any of the strings were snagged by a bear, the bell would ring and alert the cook, who would then jump out of bed, grab his gun and fire a few shots into the air to scare the bear away. To this day, he is still watching and his shotgun still sits by the window.

The Ranch, as it stands today, represents more than the initiative of its former owners, the administration of its many managers, and the endless work of hired hands. People lived at Hat Creek, and the hopes of newly wed couples, the laughter of children, the trials of ranching, still echo through the valley. Captured in the Ranch's history are the little events that tell of the Cariboo region's rich past: James Douglas, Lord Dufferin and Judge Begby all stopped in for a drink at one time or another; unknown miners stopped for a rest on the way to their dreams; the stagecoach stopped along its well-travelled way, bringing the men and women that would open the Interior of British Columbia. And Donald McLean stopped first.

The Historic Hat Creek Ranch, located eleven kilometres north of Cache Creek at the junction of Highways 97 and 99, is owned and managed by the British Columbia Heritage Trust and can be visited year-round, with full visitor services available from mid-May to mid-October. Admission is by donation. For further information, please call (604) 457-9722.

The Ranch goal statement is:

> The Historic Hat Creek Ranch is to be conserved and presented for the educational and recreational benefit of the public, illustrating its role in the evolution of ranching in British Columbia, and the development of freighting, transportation, and accommodation on the Cariboo Wagon Road from 1860 to 1915.

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Two staff members at Hat Creek Ranch collaborated to prepare this article for the* B.C. Historical News. *Our thanks to manager Dwane Scott for putting this project on the winter schedule.

SOURCE

Mel Rothenburger and Sydney Jones. *The Hat Creek Ranch: A History.* 1993.

Conference 94 speaker Kim Recalma Clutesi poses with her cousin, Francis Recalma, and a nephew, Michael. The ceremonial button blanket drapes over an apron decorated with appliqué and ornamental copper pieces. The cedar hats are topped with white ermine and faced with a crest of mother-of-pearl.

Allison Mitcham, winner of the Lieutenant Governor's Medal for her book* Taku *poses with her daughter Naomi (who provided many illustrations for the book). Professor Mitcham lives in New Brunswick, daughter Naomi lives in Atlin, B.C.

The Great Flood of 1894

by Edward L. Affleck

This year — 1994 — marks the hundredth anniversary of British Columbia's great spring flood. While a centennial celebration is scarcely called for, a few words on the subject might be appropriate. In June 1893 the U.S. Congress repealed the Sherman Silver Purchase Act, which had been enacted several years previously to maintain support for the price of silver. This repeal triggered a collapse in the world market price of silver, and within weeks a general financial panic spread over North America. The mining camps in south Kootenay, which had been riding high on the 1891–92 discoveries of fabulous silver-lead-zinc lodes in the Slocan Mining Division, were particularly devastated, but general financial misery spread throughout the northwest. The 1893 building construction boom in Vancouver paused for a deep breath, and rumour had it that half the imposing dwellings on Vancouver's elegant West Georgia Street were facing mortgage foreclosure.

To compound the misery, the 1893–94 winter proved to be protracted. Record snowfalls were recorded in many of B.C.'s Interior mountains, and winter's chill lingered on and on into the spring days of 1894. In the waning days of May, a hot spell finally struck the province, causing the hefty snowpack in the Rockies to melt with astonishing rapidity. As the headwaters of both the Fraser and the Columbia Rivers lie in the Rockies, the snowmelt in these two river systems caused flooding unprecedented in the nineteenth century. At the crest of the flood in the Fraser Canyon, the Alexandra Suspension Bridge was within inches of being swept away. The most heavily populated area to be struck by flooding was the Fraser Valley below the canyon. Farms in the entire Chilliwack, Sumas and Matsqui areas were inundated. When the waters finally receded, heavy deposits of salt-laden silt made it impossible to seed crops that year. The stench of rotting salmon permeated the length of the Fraser River.

Transportation in British Columbia was equally devastated by the Great Flood of 1894. A series of washouts on the Canadian Pacific Railway line west of the Rockies severed train connections with Eastern Canada for forty-one days. There was a resurgence of activity among sternwheeler fleets on the Fraser and Thompson River systems as this versatile craft worked its way over the flooded terrain to bring succour to settlers and livestock trapped by the flooding.

The Columbia River waterways, more sparsely settled, proved equally unruly during the 1894 run-off. Bridges, trestles and culverts on the few wagon roads and railways already constructed were swept away. Kootenay Lake rose to unprecedented heights, causing waters to surge back into the Kootenay Flats, obliterating the great land reclamation project which was underway. The settlements of Revelstoke and Trail experienced severe flooding, while the burgeoning city of Kaslo, incorporated in 1893, received a triple whammy in 1894. A severe fire on February 25 wiped out many buildings in the lower town. By June 3, lake water was lapping at the windows of those buildings and dwellings still standing east of Third Street and eroding the support for those buildings undergoing reconstruction. On the afternoon of June 3, a freak tornado working its way north on Kootenay Lake succeeded in demolishing much of what was still standing on the site. Kaslo staggered, but by the time the farmers started 1895 seeding in the Fraser Valley, the plucky mining settlement was once again on its feet.

The following extract from a June 12, 1894, letter written to his mother by young East Kootenay settler F.P. Norbury provides an excellent contemporary account of the 1894 flood:

> Donald, B.C.
>
> ... You will probably long before this reaches you have heard of the disastrous flood from which this western country is suffering and in all probability know much more about it than I do as we have had no news from the east or west for 15 days, all traffic being completely blocked. The extraordinary thing about it is that it was so entirely unexpected, as our floods are not caused by rain but by snow fallen some months before, the fall of which was not much out of the way but we had a nasty cold spring and no hot weather to melt the snow, followed by seven of the hottest days I have seen in the country. 97 degrees [Fahrenheit] in the shade. The consequence was a rush of water all at once which sent bridges and railways and towns flying. What the loss of life has been I have no idea as all telegraphic communication has been stopped also but we heard they were rescuing settlers by steamboats along the Fraser River. In the Fort Steele district we have one bridge left out of six, but what further damage it has done there I do not know as the water was not nearly at its highest when I left ... There are not many settlers along the Kootenay River but along the Columbia, Fraser and Thompson I am afraid they must lose their entire crop. Golden was flooded and Anthracite, a town some 50 miles east, was half swept away. I had to walk to Golden and back the other day to hold [Provincial Voters' List] Court of Revision, the track being flooded in many places. I had to take to the hills. No one turned up at the Court as they were too busy fighting water, besides no one takes any interest in politics in this division and Col. [James] Baker will be unopposed ...

How great was the spring flood of 1894? The systems used to gauge the

wicked flood of 1948 were not in place in 1894, but experts agree that the 1894 flood surpassed that of 1948 in practically every area of southern British Columbia. Thanks to post-war inflation and a much denser population, the dollar loss in the 1948 flood was higher. Those who figure they saw it all in 1948, however, might do well to ponder the following message to be found on page 183 of the *Fraser River Upstream Storage Review Report*, published in Victoria in 1976 by the Canada/British Columbia Fraser River Joint Advisory Board:

> ... The Lower Fraser Valley faces a continuing and serious flood threat. Greater floods than that of 1894 can and will occur, but the specific year or years of their occurrence cannot be predicted. There is a 1 in 3 probability that the 1894 flood will be equalled or exceeded during the 60-year period from 1973 to 2032 ...

A predicted flood of this magnitude will provide a severe test for the great water storage systems constructed in the Columbia River waterway since 1948. No comparable systems harness the Fraser River, so that ultimately the dyking systems in the Fraser Valley will again bear the brunt of the flood stress. When such a test comes, will we be able to face it with the degree of fortitude summoned by our forebears?

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Edward Affleck, born in the Kootenays, has worked in several communities and explored much of B.C. He is now retired and living in Vancouver.

BCHF Conference 1994

The tide rolled gently over the huge expanse of sand viewed from the Island Hall conference centre as inside the past was unrolled by local speakers. The tallest mayor in B.C., Paul Reitsma, and his counterpart, Jack Collins of Qualicum, greeted the visitors. Members from District 69 (Parksville) and Qualicum Historical Societies hosted the event. We heard of pioneers who landed at the various beaches, then cleared enough of the forest to establish a home; of ships which floundered on sandbars, allowing the passengers to dig clams while awaiting high tide to refloat the vessel; and saw examples of the early buildings erected by early British and European settlers at Craig Heritage Park and while on a bus tour conducted by Marj Leffler.

Kim Recalma Clutesi gave a glimpse of the native peoples who made seasonal migration from hunting to fishing to food-gathering grounds. It is only within the last fifty years that these people have stayed in one place. This young lady, wearing hereditary robes, was elated that potlatches are again permitted and her family had recently held a burial potlatch to honour her grandparents. From pre-contact civilization, the topic switched to pre-historic paleontology with an excellent slide show by Graham Beard. This was the introduction prior to our visit to Beard's private museum in Qualicum and the Qualicum Power House Museum.

Lunch at the Civic Centre in Qualicum, followed by tea at the 80-year-old schoolhouse, now an art gallery, and a marvellous buffet supper at Island Hall ensured that all were replete. A fashion show titled "From the Skin Out" kept us watching, listening and laughing. Gwen Speering of the Canadiana Costume Museum and Archives of British Columbia (Victoria) commented as two young ladies were dressed from chemise out. The 1860s garb included a bustle (which was surprisingly compressible), two or more petticoats (one holding the hoops), a garibaldi blouse, wide skirt and a tiny hat. The 1887 garments started with the chemise, drawers and a larger whaleboned corset than in the 60s. Again there were two petticoats, a lined skirt with weighted hem, an elegant blouse topped with either a lovely shawl or a restrictive jacket, and small black hat. The 1900s model demonstrated a style which amplified the matronly bosom, and a straw boater glorified with many flowers. A 1908 ensemble consisted of blue taffeta skirt and white tucked blouse, with a restored hip-length jacket in magnificent Battenburg lace. The model wearing this lace jacket circulated, demonstrating the combination of embroidery and cutwork which made decorative edging or yardage. Next there was a teen modelling a short dress, cape and headband from the 20s, and a sophisticated lady wearing a charming pleated dress with coordinated coat and cloche hat.

Saturday's after-dinner speaker, Hugh Taylor, observed that archival garments on live models gave a magnificent exhibit — surpassing the items on mannequins, on video, or flattened in a protective display case. This retired archivist predicted that family/home archives, when well organized, are the treasure of future researchers.

The awards for the Competition for Writers of B.C. History were presented by Chair Pamela Mar. She thanked the three judges who had read and evaluated the thirty-four books entered in 1993. Dr. Allison Mitcham of New Brunswick attended to receive the Lieutenant Governor's Medal for her book *Taku*, written about the Atlin district. Allison's daughter, Naomi, has lived in Atlin since 1979 and prepared many of the illustrations in *Taku* and an earlier book, *Atlin: The Last Utopia* (1989). Robert Swanson was honoured for his *Whistle Punks and Widow Makers*. Absentee winners were Lee Stewart for *Women Volunteer to Go to Prison: The Elizabeth Fry Society* and Jeffrey Locke, now a law student, for his Best Article, "No Salmon: No Furs" (*B.C. Historical News*, Vol. 26: No. 2).

The annual general meeting was conducted very efficiently by retiring president Myrtle Haslam. Committee heads reported enthusiastically. Local society representatives summarized highlights of the past year. Election of officers was conducted by nominating committee chair Mary Rawson. The slate of officers (always listed inside the back cover) resulted in two new faces at the council table. These are Marjorie Leffler of Parksville, second vice president, and Melva Dwyer of Vancouver, replacing Rawson as member-at-large.

NEWS & NOTES

BCHF ARCHIVIST HONOURED

Our BCHF Archivist and Honorary Life Member, Margaret Stoneberg, was recognized recently as Princeton's "Citizen of the Year." Congratulations! In the photo at right Margaret is shown giving her report from the Princeton Historical Society at BCHF Conference 94.

NOON BREAKFAST POINT

Your readers may be pleased to note that Lieut. Peter Puget's Noon Breakfast Point, noted in the Spring 1994 issue of the *B.C. Historical News*, pp. 12–14, has been spared from oblivion and that while it may forever be in the shadow of Point Grey it nevertheless has been recognized as commemorating the contribution made by the men of the boats of Vancouver's expedition. In 1981 the writer contacted the Canadian Permanent Committee on Geographical Names with the suggestion that the southwest tip of Point Grey be designated as Noon Breakfast Point and it was agreed that the official position be at 49° 15.9′ N and 123° 15.8′ W. In March of 1981, Mr. Don Pearson, the B.C. representative of the C.P.C.G.N., confirmed that it would be so designated in future editions of the *British Columbia Gazeteer of Geographical Names*, but that its use on maps and charts would be limited to those of the largest scale. Tomàs Bartroli has the story of Noon Breakfast Point basically correct, though there is no evidence that Vancouver had stopped in the Bowen Island area on his return from Jervis Inlet. More than likely, it would have been at the Winchelsea or Ballenas Island group which match "the Cluster of Islands in Mid Channel off Noon Breakfast Point" noted on p. 112 of Puget's rough journal. Puget's Noon Breakfast Point was not the first of his designations that Vancouver ignored. Earlier on the morning of June 12 (Vancouver's dating), Puget had given Tongue Point at Semiamoo Bay at the entrance to Drayton Harbor, the delightful name of *Strawberry Level*, from the "large quantities of tolerable flavoured Strawberries & abundance of wild Onions." Vancouver was not impressed. The writer has also shared Tomàs' rejection in trying to promote Noon Breakfast Point. In 1989, when a contest was held to name the regional park in the University Endowment Lands, "Noon Breakfast Point Park" was submitted, along with supportive historical evidence that gave the attending public the reasons behind the rather enigmatic name. This, however, lost out to the memorably forgettable "Pacific Spirit Park." It should be noted that great care must be taken in using Puget's rough journal (British Museum Add. MS 17545) for he was a notoriously poor recordkeeper as far as his dating was concerned. Many of the date headings for the period of the Fourth Boat Expedition were changed and he does not record their stopping overnight on Beaver Island, prior to entering Agamemnon Channel, noted on p. 200 of Vancouver's journal.

– submitted by J.E. (Ted) Roberts, Victoria

P.S. Mr. Bartroli thanks Mr. Roberts for this note. He admits that "Bowen Island" was merely a conjecture.

BOOKS FOR BUFFS OF NAVAL HISTORY

Frank Wade of West Vancouver (who contributed articles to the *News* Vol. 23:3 and Vol. 24:3) has just published *A Midshipman's War: 1941–43*. This is one of a trio of naval histories released by Cordillera Publishing Company with offices in Blaine, Washington, and Vancouver, B.C.

REGIONAL HERITAGE MEETING

The Canadian Museum of Rail Travel in Cranbrook was the site of the first regional meeting of the Heritage Society of B.C. Directors of the Heritage Society were overnight guests assigned berths in a restored sleeping car. We understand that sleep was interrupted by modern yard engines shunting on adjacent lines, and the taller visitors complained of very short beds. Local representatives from Creston, Invermere, Fernie, Moyie, Kimberley and Fort Steele gave reports on their museums, archives and historic site development. Naomi Miller was invited to represent the B.C. Historical Federation. Directors of the Heritage Society attending were Sue Thompson of Grand Forks, Stephen Bathy of Prince George, President Arthur Buse of Surrey, Linnea Battel of Mission, John Stuart of North Vancouver and Jim Wolf of New Westminster. Garry Anderson of the Museum of Rail Travel hosted the event as a prelude to the 1995 Heritage Society Conference which will be held in Cranbrook.

A HUNDRED YEARS: A MILLION STORIES

There are many special events planned at, or connected with, the Vancouver Museum during this, its centennial year. Locals as well as out-of-towners are advised to attend and enjoy.

And in Victoria the Royal B.C. Museum has many new programs, rotating displays and even out-of-city tours on a busy timetable.

KOOTENAY MUSEUM HEAD HONOURED

Shawn Lamb, curator of the museum in Nelson, was declared "Citizen of the Year 1993" and was honoured at a banquet April 16, 1994. This good lady does volunteer work for her church, etc., when not busy at the Kootenay Museum.

DOUGLAS HARKER 1911–1994

Douglas Harker of Pender Island leaves a legacy of written history, plus memories of those who were his pupils, neighbours or business colleagues. This gentleman was an officer in WWII, a schoolteacher, an administrator in the Woodward's Stores empire, then headmaster of St. George's School. His written work includes *The Woodwards*, *The Saints* (St. George's), *The Dukes* (Duke of Connaught's Own Rifles) and two volumes of which he was editor, *Gulf Islands Patchwork* 1 and 2.

SVEVA CAETANI 1917–1994

Miss Caetani died in Vernon on April 27, leaving her home to the city as an Art Centre. A book, *Recapitulation*, featuring fifty-four of her water colour paintings and short pieces of her philosophical writings is currently being readied for publication by Coldstream Books (for details phone 542-1551). Readers will find Sveva's article on her family on page 29 of the *News*, Vol. 27, No. 1, Winter 1993–94.

BOOKSHELF

Books for review and book reviews should be sent directly to the Book Review Editor:
Anne Yandle, 3450 West 20th Avenue, Vancouver, B.C. V6S 1E4

The Northwest Coast: British Navigation, Trade and Discoveries to 1812
Barry M. Gough, UBC Press, 1992. 265 p., $39.95

Professor Gough has spent some of the last twelve years researching and writing about the significance of the British Navy and its influence on the development of the Pacific northwest coast. *The Northwest Coast: British Navigation, Trade and Discoveries to 1812* is Professor Gough's fourth book on British marine influence on the "littorals" off the Pacific northwest. In his book, Gough studies the incentives and "efforts of the British seaborne activities," and the international struggle among a few European countries for "advantage and accord" on the Pacific northwest coast. He suggests that British superiority in marine technology, Cook's delineations of the Pacific northwest coast, and Cook's introduction to the sea otter population in Nootka Sound all triggered international trade in the sound and abetted expansion into this coastal region.

The earliest proven exploration off the coast was completed by Sir Francis Drake, who laid claim to today's San Diego region of California in 1579, calling the land "New Albion."

As early as 1711 the British had plans for colonizing territory in the Pacific, and during the 1740s George Anson's voyage initiated these plans. This voyage was to help destroy the "Spanish stronghold on the Pacific."

While conflicts between the two imperial powers, Spain and England, intensified during the 1720s to 1740s, the Russians had twice sailed to the north Pacific (present-day Alaska Panhandle), finding abundant supplies of sea otters for a lucrative Asian market. The Russia-China trading of sea otters had been clandestine for many years. In reaction to the Russian exploration in the north, the Spanish settled the San Francisco area in 1769, which resulted in the Spanish locating sea otters off the California coast.

The mission of Captain James Cook's voyage of 1776 was to search for the Northwest Passage. In 1778, en route to the Pacific northwest, Cook discovered the Hawaiian Islands. On 22 March 1778 both the HMS *Resolution* and HMS *Discovery* entered Nootka Sound.

Following the contact and interaction with the natives of Nootka Sound, the vessels were refurbished, after which they went north. Unsuccessful in discovering the Northwest Passage, Cook planned to spend the remaining winter on the Hawaiian Islands, where he died on 14 February 1779.

James Cook provided the world with charts that delineated the Pacific northwest coast, including new geographical information on present-day Alaska, the Bering Sea and the Arctic Ocean. The sea otters procured by Cook in Nootka Sound initiated the maritime fur trade on the Pacific northwest and led to a frenzy of international trading at and around Nootka Sound which quickly expanded up the Pacific coast.

Men such as Hanna, Dion, Meares and Barkley tried their success with the new trade. No matter how successful these men and their companies planned to become in the sea otter trade, they all had one common adversary — the East India Company. The charter and the policies of the East India Company were too overwhelming for the mariners and mercantilists to overcome, forcing British interests to subdue their trading on the Pacific coast. The charter was revised in 1833, allowing British vessels to sail into Canton from the Pacific northwest without requiring the East India Company's permission to enter Canton. However, by 1833 the sea otter population on the northwest coast was almost decimated, making the sea otter trade an unprofitable venture.

By the late 1700s the competition in Nootka Sound became intense. The Spanish believed they held exclusive trading rights at sea and at Nootka Sound. This dogma led to the Spanish arrest of two British whaling vessels in 1789 off the Patagonia coast and to the seizure of two British vessels in Nootka Sound in 1790.

The Nootka Sound Convention dealt with Spain's desire to exclude rival trading at Nootka and Britain's desire for "all nations to trade on the high seas." Martinez charged the captain on board the British vessel (*Iphigenia Nubiana*) with illegally trading in the King of Spain's domain.

On the 28 October 1790 the Anglo-Spanish Convention in Madrid was signed between Britain and Spain, where the latter country had to return land in Nootka Sound to the British, promise British whalers sailing rights in the Pacific, and allow British mariners to trade at sea without fear of being harassed by the Spanish. This pact between the two countries was not completely resolved until 1794.

Captain George Vancouver explored the west coast of what is today known as British Columbia and entered Nootka Sound on 28 August 1792. Captain Vancouver continued the negotiations over the Nootka Sound Crisis. The mutual agreement regarding Nootka Sound was accomplished in 1794 where both countries would abandon the settlements at Nootka Sound in 1795, with the exception of allowing temporary buildings to be erected by any country. Nootka Sound was to become a "free port of exchange."

Inspired by Captain Cook's literature and charts, Peter Pond, a fur trader, explored the Athabasca region of North America in the mid-1780s. In turn, a new land-based fur trade network was created that would eventually reach the Pacific coast with Alexander Mackenzie's journey to Bella Bella in 1792–93. Pond had envisioned a new "Mecca" for the fur trade industry on the west coast and he had urged the British government to financially support the North West Company, so the company could build trading posts on the west coast enabling them to hold a secure position in the fur trade. Pond was unsuccessful in his objective.

Competition in the fur trade and control of the land was evident in the form of the American expeditions of Lewis and Clark, and Kendrick and Gray, which created more pressure for the British to establish trading posts on the Pacific coast. As well, the formation of the Pacific Fur Trade Company in 1810 and construction of Fort Astoria (1811) added to the American control of land and their domination of the fur trade. The Americans were plying their trade for furs as far up the coast as the Skeena and the Nass rivers.

Simon Fraser's and David Thompson's explorations significantly abetted the British knowledge of the geography of the regions explored. These expeditions led to the North West Company establishing numerous posts in New Caledonia (what is today central British Columbia) and in other locations in order to undermine the threat of American expansion and competition on the coast. By 1821, the North West Company, for economic and political reasons, was forced to merge with the larger Hudson's Bay Company.

Distance, cost and the East India Company were the deterrents leading to the demise of British participation in the maritime fur trade on the Pacific northwest. The Americans and the Russians were the main traders on the west coast between 1795 and 1825.

However, the British superiority in shipbuilding technology and their discoveries and charts delineated by Captain Cook, and fellow explorers who followed him, contributed significantly to the maritime fur trade on the Pacific west coast and to the westward expansion from the Athabasca region of North America

to the coast, both directly and indirectly.

The Northwest Coast: British Navigation, Trade and Discoveries to 1812 is an informative book that has been well researched and written, utilizing both primary and secondary sources, definitely a scholarly work. One typing error was found on page 23: "occupaton" should read "occupation." On a personal note, I believe that the author could have used the native term for Nootka, which is Nuu-chah-nulth. The Nuu-chah-nulth should be given the respect and dedication for their linguistic/cultural name, whether a person is describing a contemporary or pre-historic period of an aboriginal group.

Gough, I believe, used the word "discovery" loosely when applying it to Cook's acquisition of the sea otter pelts in Nootka Sound which sparked the maritime fur trade. The Nuu-chah-nulth peoples were the first to "discover" the sea otter population and incorporate it into their trade network. Captain James Cook perhaps initiated the international maritime fur trade, but he did not "discover" the sea otter population.

Charts or graphs depicting the total number of ships represented by each country trading on the northwest coast and the years these countries traded would have been interesting to see. Information on the marine technology of each country's vessels was lacking, and the book could have been improved by using either plans, drawings or descriptions, since this issue was one of Gough's main points for British superiority at sea. The extra information would have been useful to compare and contrast the marine technology used by the other countries.

Professor Gough neglected to mention John Finlay's expedition of the Peace River in 1797 that led to the North West Company establishment of a few trading posts in the northern part of New Caledonia prior to the posts founded during and after the Fraser and Thompson expeditions.

The Northwest Coast: British Navigation, Trade and Discoveries to 1812 is a great addition to Professor Gough's trilogy on British marine influence on the Pacific northwest coast that will be a welcome addition to any library, maritime or history buff's collection.

Werner Kaschel

Werner Kaschel, a Surrey schoolteacher, is a member of the Vancouver Historical Society.

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Guide to the Holdings of the Archives of the Ecclesiastical Province of British Columbia and Yukon

The Archivists of the Ecclesiastical Province of British Columbia and the Yukon. Published by the Anglican Church of Canada General Synod Archives, 600 Jarvis Street, Toronto, Ontario M4Y 2J6, 1993. $15

My favourite research tools reach beyond their appointed mandate towards new vistas of serendipity and surprise. This *Guide* performs splendidly and is recommended to all historically minded browsers of reference libraries. It succeeds also in its stated purpose: to open up to researchers a "memory of activity ... which stretches back to the establishment of the Diocese of British Columbia in 1859, and even before then," and to allow the Anglican Church "to enter its own memory in the course of carrying out its tasks."

The introduction provides a useful description of the *Guide*'s contents:

The guide is composed of fourteen sections. The first eight sections are the entries for the archival holdings of the Ecclesiastical Province, the six dioceses, and the Vancouver School of Theology. Then ... there are two glossaries, one is for the record types and other terms used in the guide entries and the other is a list of ecclesiastical terms used in the Anglican Church; and two indices, one for geographical names and one for personal names. Finally, there is a section of short biographies of individuals prominent in the histories of the Ecclesiastical Province or dioceses for which significant records are held in the archives and a section listing those persons who have held the offices of Metropolitan of the Ecclesiastical Province and Bishops of the six dioceses.

Each of the eight sections, in which the holdings are listed and described, begins with an introduction which provides an overview of the holdings of the particular archives and general access guidelines. Then, a fonds level description of the provincial or diocesan administration is provided which summarizes the whole of the records of the provincial or diocesan administration, which are arranged and described in greater detail in the first three categories which follow. In the sections for the holdings of the ecclesiastical province and each diocese, the entries are organized into eight categories.

The first three categories cover Diocesan Synod, General Administration, Offices and Officers, and Boards and Committees. The remaining categories are: Related Organizations, Collections, Individuals, Deaneries and, last but certainly not least, Parishes.

Users should heed the introduction's clarification of the *Guide*'s intention: not "to replace the more detailed finding aids at the different archives, but to direct researchers to appropriate archives." Length of entry in the *Guide* is not an indication of the extent of a parish's archival riches, but only of the information immediately at hand to the compiler of the entry. The parish which I know best, St. James, Vancouver's oldest Anglican parish, receives a minute historical description, in contrast for instance, to St. Luke's on the facing page. Careful reading of the entries shows that St. Luke's has deposited its original records, ninety-one centimetres of them, with the diocesan archives, whereas St. James has deposited microfilm copies and retained possession of the originals.

The same dependence on information immediately at hand accounts for a sometimes tiresome vagueness of details, particularly dates, which should be verifiable. We are told, for instance, that "since *about* 1974 the BCAYM has published the newsletter, Logos," and that "*by the 1910's*" the Bishop and Synod administration had moved from New Westminster to Vancouver. Minimal consultation of reference texts and maps might have helped when describing rural and remote areas; Alert Bay is not on Vancouver Island. These are caveats, not quibbles, necessary because the *Guide* is often fascinating enough to cause an unwary user to grant it authority where it claims none.

Browsing Anglicans may learn more than they care to know about the paper burden of diocesan commissions and ad hoc committees. One could meditate on the six centimetres of text and six video cassettes left by the Archdeaconry of Vancouver Coordinating Committee, charged with planning the Primate's tour of Vancouver parishes in 1988, contrasting with only ten centimetres of paper left by the New Westminster Deanery over a seventy-year period.

More profitably and pleasurably, however, the browsers might continue leafing through the *Guide*, enjoying its riches: from the Diocesan Church Society (1861–76) formed by Bishop Hills in the light of diminishing financial support from England, to the Vancouver Island Joint Committee of Ten (1966–77) formed to study the ramifications of proposed union with the United Church (1969–74). Examining the correspondence, notes and clippings left by Canon Walter Field Rushbrook, first Superintendent of the Prince Rupert Coast Mission and later historian for Caledonia diocese, one discovers the typescript of his fictional work *The Trollers*. I'd like to read the letter from Rev. F.L. Stephenson written "to a Miss Tatow in England" in 1912, and I would love to peruse Amy Wakefield's album of photos from Kingcombe Inlet in the 1930s.

Phyllis Reeve

Phyllis Reeve is the author of Every Good Gift: A History of St. James, Vancouver.

BOOKSHELF

Women Volunteer to Go to Prison: A History of the Elizabeth Fry Society of B.C. 1939–1989

Lee Stewart. Victoria, Orca, 1993. 207 p., illus., $16.95

"Prison" is a common enough word. Oakalla, Dorchester and Kingston are common Canadian place names. Yet the idea of prison for most compassionate people must, on reflection, be almost incomprehensible. To go to prison means to be taken out of one's life, as if one could be separated from it, wrenched loose and disconnected and made anonymous with a number. It means being confined against one's will and, like an animal in a cage, made to obey a keeper. The women of the Elizabeth Fry Society of British Columbia (EFSBC) well understand the essential idea of prison, and that is why for over fifty years they have been volunteers working on behalf of women prisoners, providing support and practical help and helping to implement much-needed reforms in the corrections system. As one member said, "Only by understanding the enormity of the fact of *prison* can the rationale of the Elizabeth Fry be truly understood."

Lee Stewart's history of the EFSBC is not, as one might expect of a subject so replete with marketable human interest, a sensational account of female oppression under the Canadian legal system, with lurid glimpses into the criminal underworld and inspiring sketches of women "rescue workers." When the EFSBC commissioned her to write its story, it made clear that it did not want this kind of *People* magazine account. As she herself explains, "They only wanted me to *get it right* — to project the real story of E. Fry." (p. xii) She has honoured their wishes in this interesting and well-documented history which traces the EFSBC from its beginnings in 1939 as an "offspring" of the Provincial Council of Women through fifty years of innovative and productive work in penal reform.

The EFSBC takes for its inspiration the life's work of the prison reformer Elizabeth Fry, the English Quaker who began visiting the infamous Newgate Prison in 1812, then gathered together a Ladies' Committee. In 1818, one hundred years before women obtained the vote, she appeared before a parliamentary committee to urge more humane living conditions, education and rehabilitative work for women prisoners. In British Columbia in the 1930s, Oakalla was not Newgate: at least children were not born in prison. Yet British Columbia's Oakalla Prison Farm housed women inmates under squalid conditions. Their only useful employment was mending the socks of male inmates. Discharged prisoners, men and women, were left to their own devices, the Salvation Army was the only guiding friend. The penitentiary, literally a place to encourage and instill penitence, was just beginning in Canada to move away from the Aubrey system of hard labour, silence and solitude, long held to be the means of changing and reforming the character of the antisocial prisoner. Penology as a social science was emerging, and the Archambault Commission of 1938 reflected the new ideology with its recommendations for educating and training prison inmates to become contributing members of society.

The Elizabeth Fry volunteers also aimed to rehabilitate rather than punish. They were not sociologists, however. Like Elizabeth Fry herself, they were practical women with a fund of compassion mixed with good sense, and their first undertaking was to prod the provincial government into building a new facility for women at Oakalla. They also persuaded the government to introduce an occupational therapy program. Throughout the years the EFSBC continued to urge construction of more humane facilities, along with implementation of a philosophy of rehabilitation in line with modern penology. In succeeding decades they themselves established a number of group homes for girls and women in conflict with the law, looking to the community for ways of helping them and reflecting in their programs the new and more understanding attitudes towards juvenile delinquents. And all the while, Elizabeth Fry volunteers continued to visit women in prison and befriend them on their release: "Like the trees or the mountains, the Fry women and their homes were familiar landmarks in an alien landscape." (p. 54)

In Canada, offenders receiving a sentence of two years or more are sent to a federal penitentiary; women thus sentenced were, in past years, sent to the only facility available to them, Kingston Penitentiary for Women (P4W), for many women offenders half a continent away from husband, children and friends. The EFSBC strongly advocated the closure of Kingston P4W, with its barred cells and barbed wire notoriously patterned after nineteenth-century prisons for hardened male criminals. They urged instead that federally sentenced women from British Columbia be housed in provincial facilities through a joint services agreement with the federal government. (The federal government finally announced in 1991 that Kingston P4W would be closed in September 1994.)

Lee Stewart emphasizes that the EFSBC does not regard itself as a feminist organization. That outdated attitudes towards female criminality discriminate against women and create inequalities in the justice system, the E. Frys are well aware of, and in this concur with the feminist interpretation that "women in prison have more in common with other women than with male inmates." (p. 140) However, in recent years, unlike some other Elizabeth Fry Societies in Canada, the EFSBC has actually "recoiled from any alignment with prison activists or radical feminists." (p. 158) The Elizabeth Fry Society in British Columbia belongs rather to the volunteer tradition of "philosophic caring," working within the justice system and with government and other organizations to help women in conflict with the law in a practical way.

Lee Stewart's history is respectful of the society and appreciative of its efforts. The writing is careful and restrained. At the same time, this plain, factual narrative is often quite moving for the reader who is willing, like Elizabeth Fry volunteers, to understand the idea of prison.

Irene Howard

Irene Howard is the author of The Struggle for Social Justice in B.C.: Helena Gutteridge, The Unknown Reformer.

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Thomas Crosby and the Tsimshian: Small Shoes for Feet Too Large

Clarence Bolt, Vancouver, UBC Press. 163 p., illus., $35.95

Clarence Bolt's *Thomas Crosby and the Tsimshian* is a welcome addition to what is still a largely neglected area of research, the relationship between First Nations and the Christian churches. The author attempts to assess the nature of this relationship by focusing on the Tsimshian peoples and their contact with two charismatic missionaries, Thomas Crosby, Wesleyan Methodist, and William Duncan, Anglican. He challenges those writers who have portrayed the relationship between First Nations and missionaries only in terms of native response to uncontrollable upheavals in their lives. He refutes the argument that the First Nations' inability to deal with the pressure of white encroachment on their land and white-introduced diseases led to their acceptance of Christian teachings; that their positive response was a direct result of demoralization.

In Bolt's account, the First Nations are proactive, with the Tsimshians sending for a Methodist missionary and, once Thomas Crosby arrived, working with him in what the author sees as a mutually beneficial partnership. Crosby, a man from the lower classes, would gain prestige, a life of adventure and excitement, and vocational fulfillment. The

Tsimshian hoped to gain access to white political and economic power. Bolt argues that although, like native peoples around the world, the Tsimshian responded to the Christian message for a variety of specific reasons, they were strongly motivated by their belief that a positive attitude towards Christianity would facilitate their desired assimilation and guarantee them equality with whites. The author believes that Crosby's struggles in later years to keep the Tsimshian attached to Methodism was a direct result of Tsimshian failure to achieve these goals.

In portraying the First Nations as active participants in the acculturation process, Bolt has certainly advanced the writing of contact history. Particularly convincing are Bolt's arguments regarding Tsimshian efforts to gain autonomy within the church. The research is impressive and the book is highly readable and generally well organized — although the final chapter reveals information on past research that might have been better included earlier. Bolt's work is sure to be challenged by both First Nations and whites who still focus on the victimization aspect of contact history, an attitude which does tremendous disservice to those First Nations in the past who surely did more than simply react to circumstances beyond their control.

In spite of its refreshing approach, however, the book has a fundamental flaw. The author states that most of the material for the book was written ten years earlier, but that, in view of recent research, he sees no need to make too many changes. What he has ignored is the recent scholarship by women such as Eleanor Leacock and Carol Devens that examines gender as a factor in First Nations' responses to Christianity; because of the work of such scholars, we know that native women responded differently to Christianity than men. Christianity taught that women must be submissive to men and the missionaries stressed the authority of men. How did Tsimshian women respond to such white-defined sex roles? Was assimilation at any cost the goal of both women and men? Given that religious changes could lead in many respects to the marginalization of women, did the conversion of the Tsimshian lead to female/male conflict? And was one reason for Crosby's problems in later years the continued resistance of women? As Devens has suggested for other groups, was the persistence of native culture among the Tsimshian — particularly their spiritual beliefs — due in part to Tsimshian women's efforts to preserve their "political, economic, and ritual significance"?

The author also notes the presence of women at the mission. He mentions Emma Crosby and uses quotes from one or two of the women mission staff. Not taken into account is the extent and impact of their work. Bolt concludes, for example, that Crosby's many absences were in part responsible for his loss of favour and control. He does not note that during those absences the female staff not only continued the practical teaching and medical work of the mission, but also took up the preaching role — sometimes assisted by Tsimshian women and men. On one particular occasion, a woman missionary, Susannah Lawrence, gained First Nations' interest where Crosby had failed. Why? And given that the Crosby Girls' Home was considered by the Methodist Church as a vehicle for assimilation, and that the Tsimshian desired assimilation, surely the work of the female missionaries of the Home must be factored into any analysis of Tsimshian missionary relations?

While there is much of value in *Thomas Crosby and the Tsimshian*, it is not a definitive treatment of the conversion process; no book that ignores the role of women in that process could be.

Margaret Whitehead

Margaret Whitehead teaches history at Camosun College, Victoria.

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Hidden Cities: Art and Design in Architectural Details of Vancouver and Victoria
Gregory Edwards. Vancouver, Talonbooks, 1991. 151 p., illus., $22.95

Hidden Cities is a delightful collection of photographs of architectural details from buildings in both Vancouver and Victoria. As the introduction notes:

There are lions, dragons, gods, goddesses, gargoyles and historical figures inhabiting an unexplored landscape in the *Hidden Cities* of Vancouver and Victoria.

These building elements are indeed "hidden" except to those with binoculars or a very powerful telephoto lens.

The book consists of ten chapters divided by the subject matter depicted, starting with Lions and ending with Inner City Flora, with Dragons and The Orients, The Architectural Zoo, Hidden Faces and The Romanesque, History and Allegory, Gods and Goddesses, Classical Motifs, Heraldry and The Gothic, and Art Deco in between.

The photographs are wonderful. The writing, unfortunately, is not of as high a calibre as the photography. The text is written in a rather convoluted and awkward style. There are innumerable blind references to "this" and "these" at the beginnings of sections or paragraphs. Were there headings in the original text that were removed in the final printed version?

The author also seems somewhat confused by styles. When discussing the Victoria Public Library (p. 35), he refers to elements in the building as being in the Art Nouveau, Viking, Celtic, Neo-Romanesque and Arts and Crafts styles, and ends up asserting that the building is in a "pure Richardsonian Romanesque style" with a "Classical portico."

The layout could be improved. By cutting the columns of text in half in order to fit in the photographs, the resulting column of text often ends up being only two words wide. This does not add to the legibility.

The titles under the photographs have been omitted in the first two pages of each section. These photographs are identified in a list at the end of the book, but the reader would not necessarily know this at first. In some instances the text describes elements not on the photographs. In other instances, as on page 71, there is a reference to "these two panels" showing "these two primary B.C. professions," but only one photograph is printed. Were the photos in some cases cropped to fit the page with no corresponding change in the text, or dropped altogether?

As well, there are typos in the text. The following is an example: "The unknown architect of the Green Shields (sic) building on Water Street could easily have been of (sic) one of the Five Sisters Block architects." The "Green Shields Building" is in fact the Greenshields Building, and one "of" in the sentence is unnecessary.

The text could use closer editing. On page 63, the author notes "With only a single exception," and then goes ahead to give two examples. On page 89 he states first that "Of all the Classical orders the Ionic is probably the most familiar to us" but in the next paragraph states that "the Corinthian ... is the most frequently encountered Classical order in Vancouver and Victoria."

The end of the book includes a number of suggested tours, which locate many of the buildings photographed in the text, both in Victoria and Vancouver. These would assist the reader to visit these wonderful sites.

The quibbles of layout and text aside, the book contains innumerable delightful and instructive photographs, which are uniformly excellent. The photographs of the Marine Building, printed in colour, are particularly beautiful and well worth close perusal. Buy the book and enjoy the pictures.

Imbi Harding

Imbi Harding, a member of the Vancouver Historical Society, is an architect and librarian.

BOOKSHELF

Rough and Ready Times: The History of Port Mellon

Ellen Frith with Peter Trower. Gibsons, B.C., Glassford Press, 1993. 136 p., illus., $29.95

This book is an excellent example of that popular genre, the local history, and its even more specialized and fascinating sub-genre, the company town. Its authorship is described as "by Ellen Frith with Peter Trower." The respective roles of Frith and Trower are not completely clear, but I assume that Frith wrote the main text, and Trower, whose name appears with two inserted articles and two poems, provided background material, having lived in Port Mellon since childhood. Frith credited Trower thus in the Acknowledgements: "whose memories and talents have done much to breathe life into this history."

Rough and Ready is the story of the pulp and paper mill at Rainy River on Howe Sound, near the present Langdale ferry, from the time of the original Squamish Indian settlers, to its establishment in 1908 by Captain Henry Mellon and Greely Kolts, through its twelve corporate manifestations, until the present time. It describes in well-laid-out detail the many vicissitudes endemic to the industry: periodic changes of ownership, shutdowns, technological difficulties and developments, problems with markets, starts and stops for various reasons, union activity, layoffs and bankruptcies.

The text is by no means linear. While there is a principal narrative adorned with many excellent photographs, the main text is supplemented by numerous inserts, some acknowledged and some anonymous, providing informal vignettes which deal with interesting incidents in the life of the mill and the goings-on in the townsite. In addition, there are many headlined boxes expanding upon some important event in the main story. With all of the additions, the reader has to have at least one finger handy so as not to lose his place in the main text.

The author has included considerable technical data, which I cannot assess. This information would be especially interesting to those with a pulp and paper background and to Port Mellon workers and residents, past and present. For the uninitiated, considerable concentration is required if full benefit is to be derived from these topics.

Having lived adjacent to Britannia and Woodfibre for many years and having worked at Powell River in my earlier years, all of which operated company towns, I found this topic of special interest. I am indeed familiar with the oft-repeated litany that the town went downhill once the road was opened to the outside world. The romantics who express that opinion would undoubtedly overlook the low wages and dangerous working conditions present in the early days, the sub-standard living conditions, where repairs were at the mercy of the Townsite Manager (although Port Mellonites seemed to have fared quite well on this score), the necessity of shopping at a company store where prices were always high, and where there was the omnipresent odour of effluent from the non-environmentally regulated mills. Often the locals were forced to wear some of this unwelcomed effluent, here called "black dandruff." Perhaps it demonstrates that absence (in both distance and time) makes the heart grow fonder. Fond memories of self-generated entertainment and a well-developed community spirit seem to have offset these areas of unpleasantness.

The optimism and cheerfulness of the residents is indeed heartwarming, made evident in the phrase "Well at least Port Mellon isn't Ocean Falls."

An attractive, highly readable and well-illustrated history, *Rough and Ready: The History of Port Mellon* will be a welcome addition to the libraries of those interested in local history, the pulp and paper industry, company towns and Howe Sound.

Carl Ian Walker

The author of Pioneer Pipers of British Columbia *and* Pipe Bands in British Columbia, *C.I. Walker has worked as a Provincial Court Judge in Squamish since 1959.*

Fields of Endeavour

Albert E. Field. Kelowna, B.C., Jon-N Publishers, 1993. 88 p., $19.50

This autobiography of an Englishman who came to Canada in 1927 offers more than a personal history. He came first to Saskatchewan as a farmer's helper, but soon moved to jobs in British Columbia. He worked in Anyox from 1928 to 1934, the Bullion Placer Mine, 1934–37, and at Allenby, 1937–43. The chapters dealing with those three mining communities are documented with detailed descriptions, names of personnel, statistics about operations, and many clear illustrations.

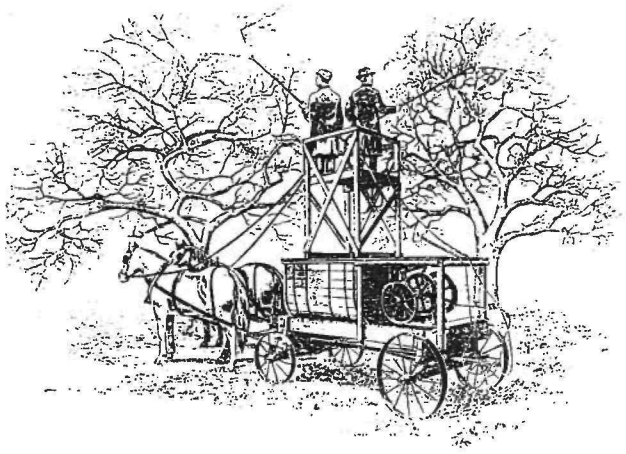
The author then became a citizen of Prince Rupert for eighteen years. The account of his life while there is anecdotal and interspersed with tales and pictures of holidays taken away from Rupert.

Kelowna became his retirement home where Field intensified his love for golfing. He and his wife kept their home there until Mildred died three years ago. The author now lives in a seniors' home in Kelowna. The final pages of the book describe and illustrate many friends and relations met on extensive travels.

This is a well-produced book following the moves of an enthusiastic commentator. The chapters on the now-vanished mining communities make this book a worthwhile addition for libraries of B.C. history. The book is on sale at Marika's Books in the Capri Shopping Centre, Kelowna, or at Mosaic Book Store, 1420 St. Paul Street, Kelowna, B.C. V1Y 2E6 or from the author at Hawthorne Place, 104–867 KLO Road, Kelowna, B.C. V1Y 9G5.

Peter L. Miller

Peter Miller is a past president of the East Kootenay Historical Association.



This spray platform was typical of the type recommended by turn-of-the-century horticultural books. In fact, there are few historic photos that show this type of platform. More often the applicator simply walked beside the spray machine and used a long bamboo pole (fitted with a spray nozzle) to reach the upper limbs. This etching dates from 1913.

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WRITING COMPETITION

The British Columbia Historical Federation invites submissions of books for the twelfth annual Competition for Writers of B.C. History.

Any book presenting any facet of B.C. history, published in 1994, is eligible. This may be a community history, biography, record of a project or an organization, or personal recollections giving a glimpse of the past. Names, dates and places, with relevant maps or pictures, turn a story into "history."

The judges are looking for quality presentations, especially if fresh material is included, with appropriate illustrations, careful proofreading, an adequate index, table of contents and bibliography, from first-time writers as well as established authors.

NOTE: Reprints or revisions of books are not eligible.

The Lieutenant Governor's Medal for Historical Writing will be awarded to an individual writer whose book contributes significantly to the recorded history of British Columbia. Other awards will be made as recommended by the judges to valuable books prepared by groups or individuals.

All entries recieve considerable publicity. Winners will receive a Certificate of Merit, a monetary award and an invitation to the BCHF annual conference to be held in Chilliwack in May 1995.

SUBMISSION REQUIREMENTS: All books must have been published in 1994 and should be submitted as soon as possible after publication. **Two copies** of each book should be submitted. Please state name, address and telephone number of sender, the selling price of all editions of the book, and the address from which it may be purchased, if the reader has to shop by mail.

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There is also an award for the Best Article published each year in the *B.C. Historical News* magazine. This is directed to amateur historians or students. Articles should be no more than 3,000 words, typed double spaced, accompanied by photographs if available, and substantiated with footnotes where applicable. (Photos will be returned.)

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