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FRONT COVER: Ralph Edwards, well known as the "Crusoe of Lonesome Lake" and saviour of the trumpeter swans in B.C.

EDITORIAL

In my capacity as Secretary as well as Editor for the British Columbia Historical Association it is my doubtful privilege perhaps to be knowledgeable of the "where's" and "why's" of the Association. To such an extent has it become apparent to me that the newer members should know what their affiliate membership means to them that I thought this might be an opportune time to tell it 'as it really is'.

Every paid up member of an affiliated society is a full active member of the parent body, with the privilege of expressing opinions within the aims and objects of the Association right up to taking an active part on Council, by becoming a society delegate and becoming President or any of the table officers.

The aims and objects as set forth in the Constitution are as follows: "To encourage historical research and stimulate public interest in British Columbia history; to promote the preservation and marking of historical sites, relics, natural features and other objects and places of historical interest and to publish sketches, studies and documents".

Such a declaration of purpose seems to me a very broad scope for activity and includes every geographical, physical and social aspect of this beautiful province which I am proud to call my home. To belong to an historical society one must have a feeling about history and therefore must find a certain personal gratification for continued membership. Some members have a passive attitude toward involvement in an organization, but it does not seem realistic to me that this should be a majority decision. Every member should see that if at all possible his or her Society has full representation at all Council meetings and that the Secretary of that Society send into the Editor a reporting of the Society's activities to be included in the News. The deadline dates are 10th November, February, April, and June, the current months of issue in that order for the year.

It is a democratic organization that gives every affiliate society one member on Council and an additional member if their paid up membership exceeds 100; all decisions are made by a voting majority. All minutes of Council meetings and Annual General Meetings are published in detail in the current issue of the News following the holding of such meetings.

Any member can be elected for a specific office, e.g. Secretary, Editor, Treasurer, from an Annual General Meeting as these offices entail a considerable amount of work and quite often the appointed delegates from the Societies are not willing to undertake these "burdensome" jobs. I am not an official representative of my affiliated Society and have been during my tenure just a "run of the mill" member elected from the Annual General Meeting. In the first instance I was elected as a "volunteer" because no one wanted to take it on. There will come a time perhaps when someone else will have to volunteer.

What does this all mean to you "dear member"? That your Association is only as strong as its weakest link. Read the News, ask questions of your representative on Council, be informed that your Society is taking

an active part, and if they are not, how about coming aboard and giving us a helping hand. There are no wage increases to worry about and, best of all, no strikes. One last thought, when you hear a member saying "What is the B.C. Historical Associationdoing", what he really is asking in fact is "What am I doing?"

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MINUTES

Minutes of the third Council meeting of the B.C. Historical Association held in the Centennial Museum, Nanaimo, on Sunday, February 13th, 1972. Meeting opened at 1.30 p.m. by the President.

Present: Mr R. Brammall, Pres.; Mrs Mabel Jordon, Past Pres.; Mr G. German, 1st Vice-Pres.; Mrs R. Brammall, Treas.; Mr P. Yandle, Sec. & Ed.; Mr F. Street, Exec. member; Mr H.B. Nash, Exec. member; Delegates: Mr K. Leeming (Victoria); Mr D. Schon (Nanaimo); Mr J. Lawrence (Vancouver); Mrs Claxton (Gulf Islands); Mrs K. Adams (Alberni & Dist.); Visitors: Mr & Mrs D. New; Miss E. Norcross; Mrs H. Ford; Mrs M. Wood; Mrs A. Yandle.

Minutes of the last Council meeting in Alberni were adopted as circulated on motion. Moved Leeming, seconded German. Carried.

The plans for the Convention to be held in Port Alberni, May 25th, 26th and 27th were reviewed and the programme omissions have now been filled. Mrs Adams had been fortunate to be able to arrange for Mr E.G. Stroyan to be our guest speaker at the banquet. Mrs Adams reported that she had been notified that the bus trip to a working logging camp would not be permitted and said that there would be no problem in substituting a tour of some of the mills instead. On the discussion, both Mr Schon and Mr Street thought there was a possibility that if the matter was pursued further and a full explanation of the purpose of the tour was presented, we might still be able to have it.

Some of the members thought that Alberni should reconsider the wine and cheese party at the Thursday evening pre-registration, and instead cut costs by having a coffee party.

The Saturday morning start on the all-day boat trip was changed from 9.00 a.m. to 8.00 a.m., with our returning time 4.00 p.m. Mr German in suggesting this felt that this would allow us some leeway should we be late arriving back and give ample time to prepare for the banquet. Complete programme and costs will be ready for the April issue of the News.

The sponsorship of Mr R. Dangelmaier was discussed. The Secretary read the letter he had been instructed to write to Mr Dangelmaier at the last Council meeting in November asking Mr Dangelmaier to state what disposition he contemplated for his drawings in the event that he received a grant. It was the consensus of opinion that with all due respect to Mr Dangelmaier's long letter in reply, he had avoided making any written commitment. Moved Leeming, seconded Mrs Adams that we should withdraw our sponsorship. Carried.

Mr Brammall apologised for not having a definite format for an informative pamphlet to be used for recruiting new affiliates. He had

samples that were being worked on. Council left the matter to Mr Brammall and Mr German.

The Secretary raised the question of gathering all outstanding old records of the Association from past and present officials and placing them with the Provincial Archives. Moved Leeming, seconded Street that application be made to the Provincial Archives to accept these old records. Carried.

Mr Street asked the President if the Association could reintroduce the membership cards that had been used by the affiliated societies in the past. Moved Street, seconded Yandle that the Association send out membership cards for the use of affiliated societies. Carried. It was assumed that the old cards with the "Bird cage" background had been provided by the Provincial Archives, and Mr Nash was asked to approach Mr Ireland on this matter.

A great deal of discussion took place on the information supplied by the Sierra Club seeking our endorsement on the controversial Nitinat Triangle and West Coast Trail. The submission presented arguments from both interested parties - the logging companies who were opposed to this area becoming a park and the conservationists who wished to retain the entire area. The Sierra Club's proposal was a compromise between the two extremes. Moved Leeming, seconded Yandle that we endorse the stand of the compromise proposals of the Sierra Club, and the Secretary be instructed to write to the appropriate parties and to the four M.L.A.'s for southern Vancouver Island. Carried. (see letter elsewhere in this issue)

Moved Jordon, seconded Leeming that a vote of thanks be given to the Nanaimo Society for the use of the Museum and their hospitality. Carried.

Moved German, seconded Yandle that the meeting adjourn at 3.45 p.m. Carried.

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SOCIETY NOTES AND COMMENTS

GOLDEN Golden & District Historical Society (Sec. Jean Dakin, Box 992, Golden) has issued nine Information Bulletins since 1968 - glossy two to four page leaflets, with illustrations, outlining various aspects of the history of Golden which was originally called Kicking Horse Flats. These sketches include a history of the Golden Saloon, the Russell Hotel, Glacier House, and the Golden General Hospital, which was enlarged in 1971.

GULF ISLANDS On 7th October 25 members attended a meeting on Saturna Island. Dr Hugh MacLure (now a resident property owner on Galiano, while on furlough) spoke of his medical missionary work in Uganda and Sierra Leone. His wife, a nurse, was also a guest at the meeting. Films and slides were shown, with comment on the native people and wildlife of the two countries. Preventive educational work in nutrition, maternal and child health were stressed. Information was given on response to adequate treatment of some of the tropical diseases.

Largest meeting in Branch history greeted Mr Willard Ireland, B.C. Archivist, on Pender Island, 17th November. Fifty persons listened with enthusiasm to his presentation on Sir James Douglas. Members and guests

were interested in the stress on the man, rather than the politician or administrator. Well chosen documentary material illuminated the man and his times. Mr Ireland was presented with an ancient, handmade, ironbound mallet, in token of appreciation. In advance of the meeting, guests from Galiano were entertained on arrival in the homes of Mrs J. Cornaby and Capt. and Mrs C. Claxton.

The Gulf Islands Branch lost since their last report two long-time members. Dr R.W. Pillsbury, Professor Emeritus of University of British Columbia Department of Biology died in Ganges on January 11th, and Mrs Gladys Corbett, a resident of Pender Island for 35 years died on January 27.

NANAIMO Mr John Gourlay spoke at the November meeting on the history of Ladysmith. Coal and the Dunsmuir family, he said, brought Ladysmith into being. Robert Dunsmuir had come out to Vancouver Island in 1851 under contract to the Hudson's Bay Company to work in their coal mines. A few years later he obtained from Governor James Douglas a permit which allowed independent search for coal, and in 1869 he discovered a good seam at Wellington. The coal from the mines he developed there he shipped over his own railway to his own facilities at Departure Bay. Later, when he built the E & N Railway, he received as part of his reward about one million acres of land, a tract lying on either side of the railroad, together with all mineral rights. When coal was discovered at Extension, in the mid 1890's just at the time the Wellington mines were running out, there was no difficulty about ownership. The elder Dunsmuir, Robert, was now dead, and his son James was in control. The miners from Wellington were moved to work the new Extension mines, and a town on Oyster Harbour, named Ladysmith was built to house them. In its heyday Ladysmith had sixteen hotels, various theatres (now it has none) a shingle mill, a brewery, soda water factory, smelter, and foundry. In 1908 its population was about 4,000 and in 1971 it is about 4,000. Ladysmith suffered two major tragedies in the early years of this century. The first was a mine explosion in 1909 which killed 30 men, the second a strike in 1912 which tore the town apart. Mr Gourlay said that a friend of his, four years old at the time of the strike remembers gathering rocks for his father to throw through the windows of the Gourlay home. When the coal mines were closed in 1928 a period of doldrums followed for the town. Logging revived it to some extent, but the speaker did not feel that the loggers, a shifting population, have developed the same affinity for the town that the coal miners had.

Due to a heavy snowfall an audience of only ten people managed to attend to hear Mrs J. Gresko speak on Lower Fort Garry and Fort Langley. She stressed her opnion that all local museums should be used for their educational potential much more widely than they are at present. Another of her points was a strong plea for professional historians, local history groups and museum people to work much more closely together than they do at present. Nanaimo, of course, is an exception, with their few local professional historians and some of the museum people, including its President, being members of the Nanaimo Historical Society.

PORT ALBERNI In October students from the A.W. Neill Junior Secondary School showed a film, with commentary, that they had taken during the Community Arts Festival in May 1971. The film covered the various events and exhibits of the festival

The November meeting was open to the public as is the custom, with

a special invitation to the old timers of the area. Alice Riley, a member of the Society, showed a variety of pictures. Some were by her father, Joseph Clegg, who was a photographer in Port Alberni for many years following his arrival in 1913. Others belonged to John Grieve, a ninety year old pioneer resident and he was present to give an explanation of each. The last group of pictures were those which have been given to the City of Port Alberni over the years and have now been turned over to the Society.

"Tse-Ees-Tah", sketches by George Bird, was received from the printers November 30th 1971. The publication of this book was the Centennial project of our Society and was made possible by the assistance of the Community Arts Council, MacMillan Bloedel Ltd. and the Leon and Thea Koerner Foundation. To date nearly 700 copies have been sold and a reprinting will be ordered shortly.

At the January meeting Jack Goldie exhibited and spoke on some items from his collection of bottles and other artifacts, which have come from the Alberni Valley and the West Coast of Vancouver Island.

WEST KOOTENAY The Society has sent a report on the Rossland Museum's 16th annual meeting. The museum was honoured in 1971 with visits from Governor-General & Mrs Roland Michener, and ex-Rosslander Justice Minister John Turner. Further improvements were made to the museum displays and to the underground tour. A large quantity of historical material from city files at Trail was obtained and added to the collection.

A newspaper clipping received tells of a "local boy who made good", Stanley G. Triggs from Nelson, a U.B.C. graduate and ex free lance p hotographer and itinerant folk singer has been since 1965 curator of photography for the McCord Museum of McGill University. Mr Triggs and his staff spend most of their time cataloguing the thousands of prints and glass-plate negatives of the Wm Notman archives, a collection of some 400,000 items documenting the life and times of nineteenth century Canada.

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JOTTINGS

It is with deep regret that we note the passing of former Lieutenant-Governor Frank Ross. He was Lieutenant-Governor from 1955 to 1960 and during the same period graciously consented to be the Honorary Patron of our Association. We extend our expression of sympathy to Mrs Ross and members of the family.

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Wm Langlois and Colin Reeves, graduate students in historical geography at the University of B.C. are presently at work in oral history in B.C. Mr Langlois,who headed an oral history project in the east is at present supervising a Local Initiatives Project, studying ethnic groups in B.C. Although there are a number of oral history research programmes underway in the province, there has been no systematic compilation of this work. They would like to hear of any work in progress or contemplated. They also would be glad to supply material on the subject to anyone who is interested, Their address is c/o Dept. of Geography, University of B.C., Vancouver 8, B.C.

Shortly after the mailing of the November issue of the News, this very interesting and informative letter dealing with Dr Humphries' article "War and Patriotism" was received from General George Pearkes:

" ..... I was interested in reading "War and Patriotism: the Lusitania Riot". I was in the Camp at the Willows in May 1915 - will recall some of the circumstances connected with the riots.

Capt. J. Dunsmuir went down in the Lusitania; he had been a very popular officer in C Squadron 2d CMR and of course a Victoria boy, but had obtained his discharge from the Canadian Army in order to go to England at his own expense to join a British Cavalry Regiment. The fact that he should have lost his life at sea on his way to England incensed many of his friends in the regiment, and when word was received that some German sympathizers were meeting in the Kaiserhof hotel, it was decided to break up that party. When the soldiers arrived at the Kaiserhof they found a small group there. The fact that a portrait of the Kaiser was hanging on the wall further infuriated the men. After the party was broken up most of the soldiers returned to Camp.

I was one of the mounted men sent into Victoria to help quell the disturbances. I always understood that the fact that Capt. Dunsmuir went down with the Lusitania was the spark that started the trouble. Yours truly, George P. Pearkes."

Maybe some of the Victoria members have some memories also that they might like to pass on to the News

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B.C. BOOKS OF INTEREST, compiled by Frances Woodward, Vancouver Hist. Soc.

ALM, Edwin A. I never wondered; illustrated by Karin Jonsson. Vancouver, 1971. 296 pp., illus. $7.50.

BIRD, George. Tse-ees-tah: one man in a boat. Alberni, Arrowsmith Press, 1971. 240 pp., illus. $3.

BISSLEY, Paul L. History of the Vancouver Club. Vancouver, 1971. 120 pp., illus. $10.

BRITISH COLUMBIA. DEPT. OF EDUCATION. DIVISION OF CURRICULUM. British Columbia heritage series. Series 1. Our native peoples. Victoria, 1971. 10 vols. Reprint.

BRITISH COLUMBIA CENTENNIAL '71 COMMITTEE. 100 years of ladies' costume trends. Victoria (1970) 25 (6)pp., illus.

CALVERT, Larry, ed. Tsimshian trips, record of a field trip made by second-year anthropology students of the College of New Caledonia, Prince George, B.C. Prince George, Youth Publications, 1970. 25 pp., illus. $2.

CAPITAL REGIONAL DISTRICT, Planning Dept. Gulf Islands options. Victoria, 1971. 24 pp., illus.

CASHMAN, Tony. An illustrated history of western Canada. Edmonton, Hurtig, 1971. 272 pp., illus. $12.95.

CURTIN, Fred, ed. Hiking trails. Vancouver, Daily Province, Dept. of Reader Services, 1971. 60 pp., illus. $1.

DOWNS, Art. Paddlewheels on the frontier: the story of B.C. - Yukon stern-wheel steamers; volume two. Surrey, Foremost Pub., 1971. 80 pp., illus. $3.95

EATON, Leonard A. The architecture of Samuel Maclure; (exhibition) Victoria, Art Gallery of Greater Victoria, 1971. 44 pp. illus. $.75.

HAYDON, A.L. The riders of the plains; a record of the Royal North West Mounted Police of Canada, 1873-1910. Edmonton, Hurtig, 1971. 385 pp., illus. $8.85. Rep rint.

HEARN, George and David Wilkie. The Cordwood Limited; a history of the Victoria & Sidney Railway. 3d ed. Victoria, B.C. Railway Historical Association, 1971. 88 pp., illus. $2.50.

HENDRY, Charles Eric. Beyond traplines. Toronto, Ryerson, 1969. 102 pp.

HOUSTON CENTENNIAL '71 COMMITTEE. Marks on the forest floor: a story of Houston, B.C. Houston, 1971. 152 pp., illus. $10.

HULL, Raymond & Olga Ruskin. Gastown's Gassy Jack: the life and times of John Deighton of England, California and early British Columbia. Vancouver, Gordon Soules Economic Research, 1971. 48 pp., illus. $1.50.

JOHNSON, F. Henry. John Jessop: goldseeker and educator, Vancouver, Mitchell Press, 1971. 192 pp., illus. $6.50.

LAZEO, Laurence A. British Columbia's treasure world: a history of lost mines and buried or sunken treasures located in B.C. (Treasure book 1) New Westminster, 1970. 36 pp., illus. $.50.

MARRIOTT, Margaret. Heffley Creek early history; comp.... in 1958 for Canada's Centennial, updated by Mrs Velma Brady for B.C.'s Centennial in May 1971. 2 pp. mimeo. $.25.

MOUNTAIN ACCESS COMMITTEE. Mountain trail guide for the south west mainland area of B.C. 3d ed. Vancouver, Federation of Mountain Clubs of British Columbia, 1971. 64 pp., illus. $1.95.

NEATE, Frank E. The Gorge waterway: Selkirk Water to Portage Inlet. Victoria, Corporation of the District of Saanich, 1970. 63 pp., illus. $2.50.

NORRIS, John, ed. Strangers entertained: a history of the ethnic groups of British Columbia. Victoria, B.C. Centennial '71 committee, 1971. 254 pp., illus. $7.

O'KIELY, Elizabeth. Vancouver, the golden years 1900-1910; photographs from the Philip T. Timms Collection. Vancouver, Museums and Planetarium Association, 1971. 52 pp., illus. $2.

PATERSON, T.W. Treasure, British Columbia! Victoria, 1971. 80 pp., illus.$2.

STOOCHNOFF, John P. Toil and peaceful life: Doukhobors as they are. 2d ed. Calgary, Vancouver, Liberty Press, 1971. 118 pp., illus. $3.75.

SYMINGTON, Fraser. Seafaring warriors of the west: Nootka Indians. (Ginn studies in Canadian history) Toronto, Ginn, 1970. 24 pp. illus. $.95

TAKASHIMA, Shizuye. A child in prison camp. Montreal, Tundra Books, 1971. unpaged, illus. $7.95.

TRAYNOR, Harry ed. The great London to Victoria air race. Toronto, Published for the London-Victoria Air Race by Copp Clark, 1971. 156 pp., illus. $6.

VAN DER POST, A. Snow shoe trek through B.C. wilderness. Prince George, 1971. 24 pp., illus. $1.98.

WILSON, Sir Charles. Mapping the frontier, Charles Wilson's diary of the survey of the 49th parallel, 1858-1862, while secretary of the British Boundary Commission; edited with an introduction by George F.G. Stanley. Toronto, Macmillan; Seattle, U. of Wash. Press, 1970. 182 pp., illus. $7.95.

TELFORD, Mabel. Strings for a broken lute. London, Psychic Press, 1971. 286 pp. $7.95.

FORBES, Elizabeth. Wild roses at your feet. Victoria, 1971. $3.50.

BOOK REVIEWS

TSE-EES-TAH: ONE MAN IN A BOAT, by George Bird. Alberni, Arrowsmith Press, 1971. 240 pp. illus. $3.

During the centennial celebrations 1958 to 1971 a wealth of local histories have been produced, TSE-EES-TAH is one of the latest to be published. It portrays a comprehensive coverage of the Alberni Valley and points westwards of the coastal districts, containing over 200 pages. The introduction states "The Alberni District Museum and Historical Society presents 68 sketches by George Bird. These are selections from articles written during the period 1941-1950. Many of these appeared in the West Coast Advocate".

G.H. Bird settled in the Alberni area in August 1892; he must have possessed a retentive memory to recall the enormous number of names and items of historic interest; it is to such persons that important and almost forgotten accounts of local history have been preserved. Mr Bird's experiences with early day conditions recall the stamina, adaptability and self dependence of the pioneer settlers. Throughout the book anecdotes concerning selected persons are refreshingly told stories. The first 90 pages are particularly of prime interest to the local residents of the valley; that is as it should be in histories of this nature; a few names that are mentioned are also well known former residents of Nanaimo.

Commencing with the section "B.C. first lumber export mill" keener interest is provided for outside readers; Anderson Mill 1861-1865 is well portrayed and brings such famous names to the fore as Captain Stamp and Gilbert Malcolm Sproat. It seems incredible at this time that a large mill should be shut down around 1865 for the want of suitable logs! B.C.'s first papermaking mill 1892-1896 is worthy of note.

Mr Bird having himself owned and operated a saw mill made him very capable of enunciating the activities of the logging and lumber business and also the tribulations that often accompanied them.

In the comprehensive coverage of the Alberni area, nothing of importance seems to have escaped the attention of Mr Bird, some of the items noted being: homes and living conditions, schools, churches, entertainment, fisheries, farming, sports, first telephone and electricity, game, railway, transportation, banking and so on, including bicycles 1887 and 1893.

The pictures interspersed throughout the book are excellent; they assist one to visualise appearances that prevailed during the pioneer days. Page 35, the portrait of Ka-koop-et by Joseph Clegg commands attention for study. The picture of the Bank of Montreal 1910, page 138, would have been more interesting if the Capital and Reserve amounts had not been cut off, to compare with today's figures.

The S.S. Maude at Waterhouse's warehouse about 1896 attracted interest; she was a regular caller at Nanaimo. Some years ago I made a charcoal sketch of the Maude along side Hirst Wharf that Mr Bird mentioned (from a picture of course) in 1875. Only one picture by Leonard Frank is shown, a master photographer who has left a legacy of outstanding pictures of the Alberni area.

As a final comment, the publishers of Tse-Ees-Tah must receive full marks for the 21 page alphabetical index. Such an extensive reference is seldom seen in works of this kind.

W. Barraclough.

Mr Barraclough is a long-time member of the Nanaimo Historical Society.

SQUEE MUS OR PIONEER DAYS ON THE NOOKSACK, by Robert E. Hawley. Bellingham, 1945. (reprinted 1971 by the Whatcom Museum of History and Art. 189 pp. illus.

Squee Mus is the personal account of the Robert Hawley family's pioneering experiences in the Lynden district of washington State. At the time of the book's first publication in 1945, Mr Hawley was the oldest surviving pioneer in the region, having settled with his family in 1872. His narrative is spiced throughout with an interesting array of anecdotes, personal triumphs, and tragedies that give the reader a keen insight into pioneer life of the period.

Of particular interest to us is the historical relationship between the Lynden district and southwestern British Columbia. The author makes it clear that the local economy was at times very dependent upon B.C. markets; we also learn that the international border did not prevent considerable intercourse of activity across the border, such as when a Fraser Valley settler travelled to the Hawley residence to have a tooth pulled. Finally, in his detailed description of Indian life, the author notes the tendency of the Thompson River Indians to encroach upon Nooksack Indian territory.

Though the Lynden settlement was set apart from the mainstream of American life, she nevertheless retained certain fundamental characteristics that distinguished her from the nearby settlements of the Fraser Valley. The author points out, for instance, the importance of the 4th of July celebrations. Nevertheless, the author considers institutional activity of lesser importance than the human warmth of pioneering spirit:

> "Aiding the sick and injured; taking care of the dead; welcoming newcomers to the valley; acting as guide and interpreter; and lending a helping hand whenever needed - such was the life of the pioneer...."

According to Mr Hawley, even the local minister gladly shovelled dirt when there was something to be done.

Readers looking for a comprehensive, orderly history of the Lynden area will be disappointed by this book; the work should not be considered for more than it was meant to be - a collection of intimate reminiscences told in no fixed chronological order. Even so, the author would have done better to have omitted the brief recollections of other pioneers, which were inserted in separate chapters; alternatively, their stories could have been integrated with the main course of events. The same can be said of Mr Hawley's brief sketch of his life which appears at the end of the book; much of this is mere repetition. At times the reader thus becomes hampered by an awkward arrangement of the subject material.

Squee Mus is of interest to all readers wishing to learn more about frontier life before 1910; many of Mr Hawley's remarks might well apply to any number of small settlements of the period in both northwest Washington and the Fraser Valley. As an introduction to Lynden regional history, moreover, it is of special importance to ourselves and future generations.

John Cherrington.

Mr Cherrington is a 4th year history major at the University of B.C., and is particularly interested in the history of the Pacific Northwest.

SHAKESPEARE IN VANCOUVER 1889 - 1918, by Sheila Roberts. Vancouver, Vancouver Historical Society, 1971. Occasional paper No. 3. $3.00; $4.50.

This is a well produced book with a generous selection of photographs. A useful appendix lists all productions of Shakespeare in Vancouver from 1889 until January 1971. There is plenty of material as Mrs Roberts' tantalising glimpses prove. There are many questions that come to mind - certainly too many to be adequately answered in the limited space available. Space being vital we might well have dispensed with the opening sketch of Vancouver history and the closing pages of compressed and very debatable theorising about the decline and fall (and rise?) of Shakespeare after 1918. These are some of the questions and comments that come to my mind after reading this essay.

"With the new theatre came the city's first Shakespearean production - Richard III, on December 5, 1889" (6). This is all we hear about it. Is nothing else known? The illustrations include a programme from Hart's Opera House for a "Grand Entertainment" given on February 18, 1888. It was a pot-pourri of music and tableaux, two of the latter taken from Hamlet and Merchant of Venice. The illustration exists without any comment: is nothing known of this kind of entertainment? did it die after 1889? surely it tells us something of Shakespearean 'production' and the period taste (this latter is a topic often taken up in the essay, usually interestingly but haltingly due to a lack of knowledge of the general history of Shakespearean production: i.e. the relation of the 1915 Hamlet to the accepted 'traditional' productions the play received during the 19th century; the scope and endurance of Colley Cibber's versions of Shakespeare). To return to the illustrations: a Playbill for John Griffiths' Richard III given on December 18, 1906 is very interestingly linked with a reproduction of the page from the Vancouver Opera House accounts book with the box-office of that day. Was this a typical house? How extensive are records of this kind? What do they tell us of the popularity of the plays?

What kind of companies did visit the city - how big were they? what kind of productions did they stage? Our appetite is whetted but not satisfied by learning that after 1915, due to increased rail rates, "extravagant touring companies ... became more and more rare" (11) and that at times the stage of the Opera House was too small to accommodate these companies (22). What happened on such occasions? Precisely what productions were accompanied "usually by a full symphony orchestra" with "vocal recitals between the acts"? (14) How long did such enormous entertainments last? Are any programmes extant? Are such shows a development of the 1888 "Grand Entertainments"? What connection has this with the "stupendous" Julius Caesar in 6 acts of 1907 (20)? Were all productions prior to 1918 regularly given with four intermissions as suggested on page 20?

It is precisely because one supposes productions to have been very different in the period 1889-1918 from what they are now that one feels frustrated at being given only a bewildering series of notes on them in this essay. Some illuminating hints about older acting styles can be gathered from critical remarks quoted during the essay but what standards of comparison are in the writer's mind? We are told that voice was important in those old days "when neither singers nor actors had microphones" (15). Does the writer believe actors use microphones today?

The rich material in the book has not been well enough digested, but the essay energetically opens up a field of research which I hope some

student seeking an interesting and unhackneyed topic will further explore.

By the way, if you think Vancouver weather lets us down remember that in "August 1899 a local company attempted a well attended outdoor performance of As You Like It in Stanley Park, but the lightning was faulty" (13) TUTS audiences will know what this means.

R.W. Ingram

Dr Ingram, a Professor in the English Department at the University of B.C., specializes in Shakespearean studies.

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DEATH OF A RAILWAY

(They've killed off the Kettle Valley Line)

by Mrs Clare McAllister, Secretary, Galiano Branch.

If your life had been as much intertwined as mine with the Kettle Valley Railway, you wouldn't have been able to credit it, either, when they were going to run the last train through its tunnels and trestles, run the last train through on the railroad that bites its way through the mountains from the Kootenay to the coast, because there never really was a pass. An now, they, the army, have blown up one of the trestles!

Now this was a moment - I suppose you could call it a historic moment, certainly a moment to make one think. And that "one" shouldn't just be me. Because the Kettle Valley Line was intertwined with the economics, the life-blood, the heartbeat of this province. Somehow it was blasted and rivetted and rent and pushed through all the mountains between the Kootenay country, and the Boundary country, and the coast.

I know a good deal about it ... because it was my big brother that built the Kettle Valley Railway - at least, that is how I was brought up to view the matter, back when I was five or six years old.

They had to build the railway, because of the economics of the time. There was a big mining boom in southern B.C. at the turn of the century. I suppose really, by the time they got the railway built, the need for it was to some extent already past ... All the country between Greenwood, with its smoke-fuming smelter, and Grand Forks with its big smelter, was staked solid with mining claims. I've seen the old mining maps and read the old mining reports. Legion were the names of the mines and legion the men who swarmed over the hills. Greenwood reeked with 29 saloons. Up the hill above was its new courthouse - where claims were staked in the mining recorder's office. You can see it now, the coats ot arms of the seven then existing provinces displayed in coloured glass. Up and up and up and up the mountain above Greenwood was Phoenix, a big mine workings. You can visit it now, not even a ghost town, though the mine's wet blast of below ground, chill breath still rises from the shaft. But all the dwellings of the town, where once pianos (in proof of gentility), graced parlours, all the dwellings, all the once homes, are long flattened by the heavy snows of many winters.

The houses gone, the saloons gone, the people gone, the copper concentrates gone, long gone. But across the little river below Greenwood's now one principal street, you may see the slag heaps, the tailing piles of the vanished smelter.

In my childhood there sat on our Kootenay hearth a bowl of pure raw copper, bubbly, rough-blistered, from Grand Forks' smelter; beside it an odd-shaped batlike bit of brass, visitors' souvenirs from smelter visits.

Nelson once had its smelter, too, making a third refining point for the wealth that men were tunnelling out of the mines. How small was I when, from a camp across the lake, one could see the evening glow of tipped slag, soon cooling from orange, fire red, to black and dross? Then came the night I was lifted from my bed and taken to the end of our floats to see the smelter burning.

The Boundary, the Kootenay, the Slocan valley, the Lardeau, the mines, the wealth seemed bottomless. Ore-buckets, aerial tramways, rawhiding, pack trains, roads with loops, on loops, on loops of switchback, - loaded drays, sweating draught horses - somehow the ore, the concentrates, could be got down the mountains to the valley floors - but how, economically, could it be got outside?

A railway - by a railway to cut through the mountains - the mad railway, the Kettle Valley Railway, was the answer. The Grand Trunk, the Great Northern, the Northern Pacific, the Union Pacific, the C.P.R., the Crows Nest - once we got to school we traced their spider paths, cross-hatched (I suppose for railway ties) across the geography books' coloured pages.

Before I was in school, there was no Kettle Valley railway to trace. The Great Northern went to Spokane in Washington State, that way one could get to the coast. Travelling Canadian, one got by railway to the foot of the Arrow Lakes, proceeded north by paddle wheel steamer. Reaching the main line at Lakehead, a small child was bestowed in a hotel bed, complete with luxurious eiderdown, and from that warm nest, rent at some ungodly hour like 3 a.m., to be put into a mainline train berth. Arrived at Vancouver, one could put up in the new Hotel Vancouver, now long gone. Now this may have been tough on my parents and me, but it was too tough indeed for all the ore they were dragging out of the mines, so they had to build the Kettle Valley Railway.

They had not only ore to get out, they had apples too. Orchards were planted in the Kootenay in multifarious variety - none of your tough-skinned tasteless Okanagan Macs, foisted on us by merchandising , but Kootenay apples: Grimes Golden, Wagner, Ben Davies, Northern Spy, Greenings, Russets and more; we had these to sell to a waiting world. And so we needed the railway through the mountains. Lumber we had to sell. Oh we'd stuff to sell, allright.

So they cut the railway through the mountains. Because my big brother built it, we had in our house for a long time, when I was a child, a fat big book full of snapshots and photographs of how the Kettle Valley railway was built.

My big brother was going to be a civil engineer and he worked on the building of the railway. We thought he was doing it before he went away East to McGill to study. (It turned out it was before he went away and got killed in the First World War.) Past the Kootenay and the Slocan, the Arrow Lakes and the Okanagan, by the Kettle and the Tulameen and the Coquihalla Rivers, right through the Cascade Mountains, somehow down and down to Hope they bored the railway. Worse than through the Andes, they said. One mile

with 27 tunnels and trestles, they said. Our photo album showed the work crews in thick woollen underwear and blanket pants; crews shaking hands where ends of tunnels met: "the dill pickle boys" with derby hats atilt, in town clothes; scrambled like spiders, or like flies, on trestles spanning chasms; blackened with blasting powder; by tents, by cookshacks.

When they got her done, she twisted, - that Kettle Valley Railway; even in its heyday never a long train, there would be often one end that vanished in a tunnel and t'other invisible round some hairpin bend, while the middle shook a trestle over a snow-swollen stream. A child proud of a father who drove one of the first cars in all the Kootenay, I was well accustomed to chasms. I used to take pride, when travelling by rail to the coast (once my big brother had got the railway finished) at seeing Easterners, Englishmen and other greenhorns who had been craning necks at scenery, turn faintly grey, and move queasily to the INside of the coaches, where they need not see the depths of the gaping voids, round and above which we wound our mountainy way.

It was pretty classy in the Kettle Valley's pullmans, not to mention its diners. The ice tinkled in the tall glasses, the napkins of starched linen were folded in fancy shapes, there were oyster crackers which might miss plopping into the soup bowls if one did not aim carefully, as we swayed round tunnels, through snowsheds. I admired the waiters' spiralling arms, as they balanced their trays with a dexterity more incredible than that of ship's waiters in high seas.

Pretty important people travelled on the Kettle Valley line - like big mining magnates. Once Sylvia Pankhurst, the famous British suffragette leader, was pointed out to me, travelling with a woman companion, but playing solitaire at the table set up for her in the parlour car, by the beaming porter. The porters, aah! the porters on the Kettle Valley line! Well tipped by my father, they produced for me such a shine as never before was seen, on the leather bottom part of my buttoned boots, with the wafflecloth brown top and the tassle that hung at the front.

The trains left a trail of cinders and steam behind, but within we were kept immaculate by the porter's polishing brush and whiskbroom. We leaned against plumped pillows of goosedown; watching the snowy dusk blacken into night, until only our own reflections showed from black windows.

Once it was our greatest need in B.C., our dream come true, our movement of wealth, our way of travel. Now grown grey, I know indeed it was not just my brother who built it. But it was there, solid and real, and for evermore.

And they've run the last train through on the Kettle Valley Line. And they've blown up a trestle on the Kettle Valley Line. They've killed the Kettle Valley Line.

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WITH THE NISEI IN NEW DENVER

by Gwen Suttie, edited by Dorothy Blakey Smith.

Introduction

The winter 1970-71 issue of BC Studies carried a thought-provoking article entitled "Some Aspects of the Education of Minorities: the Japanese in B.C., Lost Opportunity?" by Jorgen Dahlie. Mr Dahlie's statement (p.13) that in the relocation centres of the 1940's "high school education was by correspondence or made possible by the assistance of the Roman Catholic, Anglican, and United Churches" reminded me that my old friend Miss Gwen Suttie, B.A. (Brit.Col.) B.Paed.(Tor.), now retired in Vancouver after forty years in Japan, had worked for the United Church Women's Missionary Society in New Denver from 1942 to 1947; that she had organized a high school that flourished for three years; and that it was she also who had actually established the kindergarten which Mr Dahlie implies (p.13, n.48) had been set up by the B.C. Security Commission. It seemed to me that Miss Suttie's recollections of her five years in New Denver might have some historical value in themselves; and I thought too that they might provide an authentic, if small, weight on the credit side of the balance, worth the consideration of some future historian who might undertake a comprehensive and unbiased account of an episode in Canadian history that most British Columbians at any rate would prefer to forget.

Miss Suttie was at first reluctant to revive her memories of New Denver, thinking that surely she could have nothing new or valuable to add to accounts already given. However, I pointed out to her the statement of F.E. LaViolette (in his The Canadian Japanese and World War II: A Sociological and Psychological Account, Toronto, 1948, p.113, n.22) that "it has not been possible to gather sufficient information to relate or appraise the role of the churches in the educational work", and she then agreed to put on tape what she remembered. I checked and amplified this tape against the various reports of the B.C. Security Commission published in Ottawa by the Department of Labour, and also against a file of the Nakusp Arrow Lakes News, a weekly which carried a column of notes headed "New Denver". In addition, the Archivist of Union College, Vancouver, kindly made available to Miss Suttie the annual reports of the WMS from 1942 to 1948, which contained the field reports of Miss Suttie and her fellow-workers.

When the material had been gathered Miss Suttie was still reluctant to write an article (saying that her Japanese and English vocabularies were now interfering with one another in a most frustrating way), and so I finally agreed to organize the material and write the article, but from Miss Suttie's personal point of view - the only possible way, I felt, in which the material could be vividly and adequately presented. But my text was thoroughly discussed and emended where necessary; and this final version has Miss Suttie's full approval.

The article is, admittedly, narrow in scope: it deals with only two of the relocation centres, and it presents the point of view of one person who worked for the most part with Japanese Christians. Nevertheless, it is factual; it is documented; and it is, as far as possible, in the circumstances, objective. It may serve therefore as a supplementary footnote to Mr Dahlie's article, and it should also make good in a small degree the lack of information noted by La Violette concerning the role played by the churches in the relocation crisis. It would appear that this was a role of which the United Church of Canada, for one, need not be ashamed.

Dorothy Blakey Smith

When World War II broke out I was in Canada on furlough after over ten years as a high school teacher in Japan under the Women's Missionary Society of the United Church of Canada. The Axis Pact of 1940 made it clearly unwise for any Canadian missionary to return to Japan, and so I was sent to work in Vancouver, at the Powell Street Japanese United Church, a large, well-organized, and self-supporting institution which celebrated its 45th anniversary in November 1941. Here I supervised the kindergarten and worked with various groups of children and adolescents. I found the young people, all of whom had been born and educated in this country and who had never thought of themselves as anything but completely Canadian, in a state of unhappy bewilderment and often quite at a loss to understand the personal bitterness with which some other Canadians now regarded them. If it had not been for the thoughtful sermons and the wise counselling of the Rev. Kosaburo Shimizu they would, I think, have been even more bewildered and more than a little resentful.

In March 1941 all the Japanese in British Columbia were required to register with the RCMP, and so when in December 1941 Japan attacked Pearl Harbour they were easily and immediately classified as "Aliens". As soon as Canada declared war on Japan some were interned, though none of our Powell Street congregation were thus affected; others were sent to road camps; all were required to surrender their fishing vessels, cars, cameras, and weapons. At the Rev. Mr Shimizu's request I took over his car (for the consideration, I remember, of seventy-five cents) and it was then my job to make the circle tour collecting the children for the kindergarten and to do any other driving that the church needed.

Under strong and almost hysterical pressure from British Columbia the Federal Government finally agreed to evacuate all the Japanese living in the coastal area, for it was felt that there was not time to sort out the loyal from the disloyal, and so the innocent suffered. On 4 March 1942 Ottawa set up the British Columbia Security Commission to carry out the evacuation scheme. Some 23,000 people had now to be relocated either east of the Rockies or in various "ghost towns" in the interior of British Columbia. When a clearing station was organized in the Exhibition Buildings at Hastings Park in Vancouver I was given a pass to visit the women and children there. As far as possible I carried on the group work among the girls and small children, and I was also able to do some personal shopping for the women of our former congregation, now bravely making the best of their horse-stall accommodation. I felt that I must do anything in my power to assuage in even some small degree the loneliness, the frustration, and the bewilderment that were afterwards to be so poignantly expressed in Dorothy Livesay's Call my people home and in Takashima's sensitive and delicate evocation of her own past in A Child in prison camp.

All summer the work of relocation went on, and the Hastings Park centre was closed on 30 September 1942. A month before that, however, the WMS had provided me with a car and sent me to work among the Japanese evacuees in New Denver and Rosebery, two of the once flourishing mining towns in the mountains between the Kootenay and Slocan Lakes. These settlements were four miles apart on the eastern shore of Slocan Lake, with a magnificent view of mountain and glacier to the west. New Denver, considerably the larger of the two, had had about 300 inhabitants, mostly miners and farmers, before the influx of over 1500 Japanese in 1942.[1] The BCSC leased the 60-acre Harris

1. See the B.C. directories for the period, and the Report of B.C. Security Commission March 4, 1942 to October 31, 1942, p.22

Ranch half a mile south of the town, and in an old orchard erected 275 houses for the immigrants, the Commission supplying the lumber and the Japanese the labour. The houses were small, most of them only 14 x 25. Some were allotted to one large family; others accommodated two families, who had one room each for sleeping and shared a central room as living quarters. Built of rough lumber and tar paper, the shacks were far from weatherproof. On an early morning visit to a family I had known well in Vancouver, I found the lady of the house sweeping up some greyish-looking stuff from the floor and putting it into a bucket. When I asked what it was she replied: "Oh this is the frost we have to scrape off the walls every morning. We usually get about two buckets of it". Yet the health of the people in the orchard that winter was very good: no use was made of the small house next to the New Denver hospital, which the Commission had reserved as an isolation unit for the Japanese. At first the shacks were lighted only by lamps and candles, but in the spring of 1943 electric power was made available to the orchard settlement.

When I arrived in New Denver on 5 September 1942 the town was naturally in a state of considerable confusion, many of the original inhabitants indeed being almost as bewildered as the Japanese. One man and his wife refused an introduction to me when they heard I had come to work among the Japanese, and it was said that this gentleman was even circulating a petition asking the government to supply New Denver with an arsenal for the protection of the citizens against the invaders. On the other hand, the New Denver branch of the Canadian Legion accepted the situation, declaring the influx of Japanese a necessary war measure[2], and the Board of the Turner Memorial United Church offered me the use of their building at any time when services were not being held. In the middle of September I was able to open a Sunday School and to organize the usual church groups for young people. By the end of May 1943 there were 125 children on the Sunday School roll in New Denver, and 30 in Rosebery. Junior Explorers and CGIT were also meeting in both settlements.[3]

On the secular side, the B.C. Government had consistently refused to accept any responsibility whatsoever for the education of the 5,500 Japanese children so ruthlessly and so irrevocably plucked from the coastal schools in which they had heretofore been peacefully integrated. It therefore became necessary for the Federal Government, through the BCSC, to set up an elementary school system in the housing centres, headed by two qualified Japanese-Canadian young women and staffed by teachers chosen from the best-educated young Japanese-Canadians in the settlements, who were given crash courses by Normal School staff and others. In New Denver the Commission built a school in the orchard and provided teachers, and thus the Japanese elementary school children were taken care of.

The next most pressing need, it seemed to me, was for a kindergarten, and this I was able to open on the 1st of November 1942 with 71 children[4]. Since there was no suitable space in the United Church, the Presbyterian Church gave me the use of their basement, and the BCSC Supervisor for New Denver, Mr H.P. Lougheed, had three windows put in, of course with the consent of the congregation. Miss Terry Hidako, one of the two organizers of the elementary school system, undertook to teach in the kindergarten,

2. Nakusp Arrow Lakes News 8 October 1942.
3. Ibid., 27 May 1943.
4. WMS Annual Report 1942-43, p.118

since she had previously coped with small children in Sunday School. With her help, I pasted building paper on the basement walls to make the room warmer and to give it a little more light. The crooked lines testified to the amateurish efforts of a missionary not trained in that particular trade.

In January 1943 Mrs Margaret McDuffee James, with whom I had already worked in the Powell Street Church, came from Vancouver to help me. She took over the supervision of the New Denver kindergarten and also assisted in the group work. As soon as I could I organized another, though smaller, kindergarten in Rosebery, renting the old schoolhouse from the local school board for ten dollars a month. In March the Sunday School clubs combined with the Women's Association of the Japanese United Church in putting on a bazaar which was patronized beyond our wildest dreams, in view of the popularity of the bingo games and raffles by which other organizations in New Denver were accustomed to raise money. There was barely standing room in the Veterans Hall from one o'clock in the afternoon to ten o'clock at night, and I was really afraid the old building would collapse altogether, or at least that somebody or something would go through the floor. We sold various articles that the women had made, and hamburgers, and soft drinks; we served some 700 meals; and in the evening 150 children played games in the hall. The net proceeds of $160 went partly to the Japanese Church and partly to the children's clubs[5], some of the money being given to the students to buy baseball equipment. Incidentally, they later won the baseball championship of New Denver. When the BCSC Supervisor for the whole province inspected New Denver shortly after our bazaar, he had high praise for the activities offered by the United Church to the Japanese people in a place where entertainment and recreational facilities were so conspicuously lacking.

During that first winter in New Denver, Mrs James and I organized a study group for Japanese ex-university students and graduates. They met in my tiny apartment once a week, sometimes for a play reading, but more often for a discussion of the difference between Japanese and Canadian ways of thinking, or of the effect which the evacuation had had on the Japanese. The talk was calm and well informed: indeed, the open-minded facing of facts, without bitterness or sentimentality, would probably have surprised anyone not so well acquainted as we were with Japanese-Canadian youth. They tried hard to keep their mental and emotional balance, for they truly believed that a new era was coming. And for them it was. When the right time came for each individual, all of them went east: one boy to the atomic plant at Chalk River, where he is still working; others to various universities and eventual degrees; all of them to a much freer choice of professions than if they had remained in coastal British Columbia.

In June 1943 Mrs James left to join her husband, who had been posted to Halifax. Her place was taken by Miss Ella Lediard of Toronto, a returned missionary from Japan. She took over the supervision of the kindergarten and some of the work with the groups, and she also visited the women in the orchard, thus leaving me better able to concentrate on my next problem: the provision of education for the Japanese teenagers, who were simply roaming the streets, causing no particular disturbance, but still doing no good to themselves or to anybody else.

5. WMS Annual Report 1943-44, p.159.

At a Board meeting on 18 March 1942 the WMS had advised missionaries among the Japanese at the coast that they would stand behind any action taken in the field for the welfare of the Japanese in Canada[6]. I now put this resolution to the test: I wired the WMS in Toronto for money to open a high school in New Denver. The response, both then and later, was as generous as other commitments could allow. For the calendar year 1943 the total WMS grant for all the work of the United Church in New Denver-Rosebery, including the high school and the two kindergartens, was $4680.72; for 1944, $6353.54; for 1945, $7558.54; and for 1946, the year in which the high school was closed, $4663.19[7]. In September 1943 the WMS officially recognized the establishment of high schools at Lemon Creek, Tashme, and New Denver-Rosebery.

I spent the summer of 1943 organizing the New Denver-Rosebery project. An interview in Victoria with Dr S.J. Willis, the Superintendent of Education in British Columbia, resulted in his promise of three conscientious objectors for the United Church proposed schools, the only stipulation by the Provincial Government being that we should not pay them more than $25 a month beyond their board and room. Naturally I had first choice among the three, and I picked Mr John Rowe, the son of an Alberta clergyman and a graduate of the University of Alberta, who had expected to be at Harvard instead of in a forestry camp on Vancouver Island. He took the mathematics and science in the New Denver-Rosebery school and also taught maths every Friday evening and Saturday morning at Lemon Creek. The course in social studies was taken by Mrs Mildred Osterhout Fahrni, whose husband Walter was then at the Lucky Jim mine in nearby Zincton. Well known in university and political circles for her interest in the welfare of the underprivileged, Mrs Fahrni was a qualified high school teacher with experience, and also with a willingness to work for "what the budget will bear". Miss A. Helen Lawson, a teacher from Hamilton, was anxious to do something for Japanese students in British Columbia because of her contact with the Japanese who had been evacuated to Ontario. Well trained in music, she did Sunday School and club work as well as her high school teaching of English, and she trained a girls' choir and a boys' tonette band. Holding a B.C. academic certificate dated 1922 I myself served as principal and also taught Latin and French, managing to keep barely ahead of the students in vocabulary and idiom after twenty years of forgetting. We planned to give a complete high school course in Grades IX-XII. While in Victoria I also saw Dr Edith E. Lucas, who was in charge of the correspondence courses given by the Provincial Department of Education, and I obtained from her a copy of every lesson in every subject we were offering, not for the use of the students but for the teachers. Using these lessons as outlines for our own teaching we could feel satisfied that our Japanese students were at least getting the same material as other high school students in British Columbia.

The problem of finding accommodation proved even more difficult than finding teachers. I had thought that possibly the Japanese and the Occidental students might be integrated in the New Denver high school, as

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6. This information was kindly supplied by Mrs Philip Harrison, Archivist of Union College, Vancouver, from notes taken by her from the Minutes of the Dominion Board of the WMS in the Archives of the United Church in Victoria University, Toronto.
7. See the WMS Annual Report 1943-44, p.369; 1944-45, p.380; 1945-46, p.379; 1946-47, p.361.

had been done in some of the other centres[8], and that our four teachers might be combined with the New Denver staff of one. But the local school authorities thought it better to keep the two racial groups separate. The Roman Catholics had begun mission work among the Japanese some two weeks after my own arrival in New Denver, and were planning to open a high school at the same time as ours. Again I had thought it possible that staff and accommodation might be combined, but these were the days before the ecumenical movement, and the Sisters could only reply pleasantly but firmly: "We cannot co-operate".

So after a vain search up and down every street in New Denver for a vacant building of any sort I had to accept with grateful thanks the offer of the United Church of their fairly large one-room building. The BCSC Supervisor, again with the consent of the congregation, put in two more windows. We had a cupboard built, and tables made which could be placed in the pews for study periods. Our equipment was a box of chalk and a rolled blackboard. Since the budget barely covered running expenses the initial outlay was taken care of by contributions from friends of the staff. On Friday evenings the church had to be swept and dusted and all the school equipment hidden behind a green curtain; on Monday mornings we took it all out again and began school for the week.

Each of the four teachers was allotted one corner of the room, and all the students, even the big gawky boys, sat on kindergarten chairs. If occasionally there was some doubt as to whose class a particular student was really in, I'd just ask him: "Is it my class today or Mr Rowe's?" and if he replied, "It's yours", I would just say, "All right; come over a little closer and we'll get on with it". Inevitably mathematical formulas sometimes got mixed with French irregular verbs, and the reading of poetry had for background the "stinks" of the science class opposite. But there was a fine spirit of friendship among school, church and Commission. When wood for heating, which was supplied by the Commission, was delivered in 8-foot lengths, students and teachers dealt with it in a Saturday morning session with borrowed axes and cross-cut saws. When the church was needed for a funeral, the science teacher took his students on a long-planned nature ramble[9].

The school opened on the 1st of September 1943 with 45 students[10]. When 25 more pupils came into Grade IX from the elementary school they could not possibly be accommodated in the church, and so the BCSC Supervisor gave us the use of the Recreation Hall during school hours, the ping pong tables making excellent desks. The hall was two blocks from the church and the necessary running back and forth certainly provided exercise for both students and teachers. We called our school "Lakeview Collegiate", and with our eyes on the shining mountains across the lake we chose as our motto: "Per ardua ad magna".

The Japanese United Church in New Denver was solidly behind our efforts. The Roman Catholic high school had much better equipment than we

8. Report of the Dept. of Labour on the administration of Japanese affairs in Canada. 1942-1944. p.16.
9. Mrs Walter Fahrni, "Lakeview Collegiate", Nakusp Arrow Lakes News, 21 October 1943.
10. WMS Annual Report 1943-44, p.160

had, and a larger staff, but many of the Japanese congregation were reluctant to send their children to a Roman Catholic school, and even those who had no children of high school age themselves did all in their power to further the development of a Protestant school. One mother sold her sewing machine rather than ask for assistance to buy books for her children. Some Japanese offered help in renovating and decorating the church, while others tried, though without success, to arrange regular transportation for the students who lived in Rosebery.

Indeed, the transportation for the 20 Rosebery students posed a real problem. From September to December Mr Rowe and I took turns driving them to New Denver every morning in time for their classes, and they made their own way home, either walking the four miles with their books on their backs or hitching rides when they could. One morning they were not at the accustomed rendezvous; we learned later that a meeting with a black bear had been responsible. In January the weather grew colder and walking more unpleasant. We then decided that it would be better to conduct two schools, the staff alternating between New Denver and Rosebery, where we arranged to conduct classes in the old schoolhouse after the morning kindergarten was over. Of course this arrangement involved more work and more inconvenience for the teachers, but they were glad to do it for the sake of the children who were without educational facilities through no wish nor fault of their own.

In the school session of 1944-45 things had settled down and there were fewer problems in administration, though I did find myself taking on the additional load of commercial subjects. These were naturally attractive to our students, and so when they came to me and said, "The Catholics are going to have business subjects on their curriculum. Are we?" I simply knew I could not allow our students to feel cheated and immediately answered, "Oh yes, of course - bookkeeping, typing and shorthand". Actually it was the first time the idea had entered my head, and I quite realized that I should have to be responsible for all these subjects myself. In the summer of 1944 I took Dr Lucas's correspondence course in bookkeeping; I had instruction books in typing and shorthand - and I managed. The students did their typing practice according to a definite schedule, using my own personal typewriter in my living room. Some years later I met again one of the boys in my bookkeeping class who had become the head of a large Toronto office and who was showing me the sights in his own car. When he told me that he had had no business training beyond what he had received in New Denver I felt well recompensed for all the midnight oil I had burned trying to keep ahead of my commercial classes.

One reason for the undoubted success of our school was, I think, the almost complete lack of disciplinary problems. Education had top priority for the Japanese parents, and the children themselves really wanted to come to school. The only punishment I ever meted out, and that only once, was to forbid a student entry into a class. Even though some of the older people in the relocation centres found voluntary co-operation at times rather difficult, the students in Lakeview Collegiate came to understand more and more that the educational service the WMS offered them was truly disinterested and the teachers had no governmental or religious axe to grind in the classroom.

Of course out of school the teachers did involve themselves in

religious work with the various youth groups in the church and taught Sunday School and Bible class. Also, every other Sunday one of the four high school teachers would take the church service, for New Denver had no resident United Church minister and was served by the minister from Nakusp, who came over every other week, weather permitting. The women teachers joined the Women's Institute and the Women's Association of the Turner Memorial United Church and on occcsion held office in these Occidental societies.

In June 1944 Mrs Fahrni, to our regret, felt that she must take up some social work broader in scope than New Denver permitted. Her place was taken by Miss Margery Rempel, a university graduate from New Mexico who was a physical education specialist and who also was fired by the necessary desire to work hard for a small salary. In June 1945 the students of Lakeview Collegiate took the regular departmental examinations in all the subjects we were teaching, and 95% of our candidates passed[11]. The kindergartens in New Denver and Rosebery also continued to operate successfully, and by now they had been opened to the local Canadian community as well as to the Japanese, so that there were half-a-dozen fair heads among the black-haired Japanese tots.[12]

Before the end of this school term the war in Europe was over, but it was not until August 1945 that Japan surrendered. Then began the long and complicated process of disestablishing the relocation centres in the interior towns of British Columbia, and of sending the people, according to their own choice, either back to Japan or to other settlements in Canada. New Denver became the centre for all those Japanese who wished to remain in this country; the other camps became repatriation centres. There was thus a considerable shifting of the Japanese population in New Denver and Rosebery, as those who wanted to be repatriated departed and their place was taken by an equal number of Canada-minded Japanese. During this period Lakeview Collegiate carried on with the same staff, the same lack of space, the same minimal equipment. There were now 70 students, equally divided into boys and girls, and now that most of the adherents of the Buddhist faith had left to be repatriated, the school was 85% Christian, mostly United Church and Anglican.[13] My own time was now spent almost entirely in the high school, but I continued to go to Resebery on Sunday mornings, for there were still some 15 children there. Since the people now in NEW Denver had all decided to stay in Canada I also started a beginners' class in English for the women. The 20 members met for an hour twice a week, and while they made many humorous mistakes they did learn the fundamentals of the language and became less shy about using it.[14]

In June 1946 the provincial supervisor of the B.C. Security Commission came to New Denver and asked me to close our school. When I asked what was wrong with it he replied, "Nothing. That's just the trouble. The government wants the Japanese to move east of the Rockies, and because the children are established here in a satisfactory school the parents are reluctant to go to another area where there might not be such good educational opportunities. Will you co-operate with the government by closing your school here?" Since I also was of the opinion that it would be far better for the Japanese

11. WMS Annual Report 1945-46, p.160
12. WMS Annual Report 1944-45, p.154
13. WMS Annual Report 1945-46, p.160
14. Ibid.

to go east and to be assimilated into the life there, I could do no other but agree to close down Lakeview Collegiate at once. During its three years of operation, out of a total registration of 122 students 14 had now graduated from high school and at the end of its final year 97% of our candidates passed the Department of Education examinations.[15]

But I determined to come back to New Denver after the summer holidays in 1946, to see what had happened to the Japanese high school students who for one reason or another had still not left for the east. Now that the war was over the Provincial Government was forced to re-assume its educational responsibilities, and the local school board could not legally deny admission to the Japanese students who remained. They had to be accommodated in the existing New Denver high school. The enrolment was thereby increased from 20 to 55, and a second teacher had to be found. The Board appointed a male principal and asked me to join the staff. For the sake of my Japanese students I could hardly refuse, for teachers were scarcer even than fuel in those days in British Columbia. I agreed to stay only until another teacher could be found, but of course it turned out to be for the whole school year. The day school opened the principal came to my room and said, "I wouldn't have come to New Denver if I'd known that the students would be mostly Japanese". There was no answer to that remark. In less than three weeks he appeared again to say, "I've never had better students anywhere". My own fears for my Japanese students were allayed as soon as I discovered that they and the Occidental students were borrowing each other's homework. I had no further cause for worry. When the school inspector came in the spring of 1947 he said to me: "What can I offer you to stay on for another year?" I could only reply "Nothing. I work for the church". And I think he understood. But I admit to a feeling of, I hope, justified pride when a Japanese student from the New Denver high school came second for the Kootenay district in the junior matriculation exams in 1947 and won a scholarship, with an average of 91.9%.[16]

When Lakeview Collegiate was so abruptly closed in June 1946 the other three members of the staff of course left New Denver, and since ill-health prevented Miss Lediard from resuming her missionary duties in September I was alone for the next year. I carried on as much of the church work as my teaching load in the high school would permit, continuing the Sunday School and the Mission Circle as long as enough members remained, and giving Bible lessons once a week to a group of young women patients in the sanatorium which had been opened in New Denver in April 1943 to accommodate all the Japanese in British Columbia who were suffering from tuberculosis. With the help of some of the local congregation I also kept up the services in the church when the minister from Nakusp was not able to cross the mountains.

In June 1947 the WMS decided that the situation in New Denver did not warrant a special worker for the Japanese, and after almost five years I left New Denver for good. The hope of the United Church was that the Japanese who remained there would become part of the local community, and so indeed it proved. The children had now been integrated into the local

15. WMS Annual Report 1946-47, p.143
16. Nakusp Arrow Lakes News, 24 July 1947

schools. The adults had already shown their acceptance of the Japanese; a number of families in the orchard purchased property from the local residents without opposition, and in June 1946 the Rev. T. Komiyama was appointed minister of the New Denver United Church, taking the responsibility for both English and Japanese services every Sunday. At the ceremony of welcome it was made clear that

> this occasion was one of real importance to Canadians, for while the appointment of a Nisei to a position of responsibility in an Occidental community should be nothing out of the ordinary, it is still unfortunately rare enough to be noteworthy, as an example of common and natural fraternity.[17]

It is true that in November 1946, when the number of Japanese had dwindled to fewer than 700 and it was felt that he could be more useful elsewhere, Mr Komiyama was transferred from New Denver,[18] but the point had been made. Other professional men of Japanese racial origin had also been accepted into the community. In August 1946 the Nakusp Board of Trade had requested Ottawa to allow Dr Paul S. Kumagai, the dentist in New Denver, to remain in the district, and the Deputy Minister of Labour had replied that Dr Kumagai was quite at liberty to remain on a self-supporting basis if he wished to do so.[19] He did so wish; and on 19 June 1947 the Nakusp Arrow Lake News reported on its front page that Dr Kumagai, playing with two men bearing obviously Occidental names, had "sunk his tee shot on the 9th hole." The headline read simply: "New Denver man makes golfers' hall of fame."

When Lakeview Collegiate had been in operation for a year I asked in my annual report to the WMS,[20]

> Does the education of forty-five children justify the effort and expense involved? On the basis of citizenship, on the basis of democracy, and on the basis of Christianity which succours those in need, we believe that it does. How long such school will be needed we cannot tell, but the Church will not lose in prestige or in power through filling a need, which was in part caused but not cured by the government.

The next year I expressed my opinion

> that the WMS is doing a very great work, perhaps greater than any of us realizes, in giving Japanese young people an opportunity for a Christian Protestant Canadian education with no strings attached.[21]

In the years that have passed since 1945 I have seen no reason to change this opinion. When some years after the closing of Lakeview Collegiate I made a check of our former students then in Toronto and of others whom they knew of, I was well satisfied. One of the boys was working for his Ph.D.; he obtained the degree and has for some years now been an advisor to the Federal Government in oriental matters. Two of the girls

17. Nakusp Arrow Lakes News, 13 June 1946
18. WMS Annual Report 1946-47, p.143
19. Arrow Lakes News, 15 August 1946
20. WMS Annual Report 1943-44, p.161
21. WMS Annual Report 1944-45, p.154

had gone into pharmacy: one was then working in the Food and Drug administration in Ottawa; the other was in the dispensary of the Women's College Hospital in Toronto, an institution with a very fine reputation indeed. Many of the other students had done equally well. For staff and students alike those years in New Denver had not been easy, and perhaps I am prejudiced. But I still think we made no mistake when we chose as our school motto: "Per ardua ad magna".

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This letter, referred to in the Minutes (p.4) has been sent to the people responsible, endorsing the stand taken by the Sierra Club regarding Phase 3 Pacific Rim National Park:

"..... The Council of the British Columbia Historical Association has endorsed the stand of the Sierra Club of British Columbia regarding the inadequacies which exist in Phase Three - West Coast Trail - of the recently formed Pacific Rim National Park, and are in accord with the reasons given for the proposed changes.

The Council respectfully wishes to draw your attention to the Sierra Club's proposal that a strip 1½ miles wide be preserved to allow proper protection for the trail strip, instead of the existing strip of ½ mile, and we would ask your further consideration that the Nitinat Lake area be included in the boundaries of this same Phase Three.

The Sierra Club has proposed that we save the most precious region of the Nitinat - the lake drainage basin to the west of Nitinat Lake - the valley of Tsusiat, Hobiton and Squalicum Lakes, comprising approximately 13,800 acres of land.

The Council was also in agreement that, until final disposition and decisions have been made by the parties entrusted with this great responsibility on behalf of all Canadians, any logging or other commercial development should not be allowed in this water-shed. We have no desire that any logging company shall be allowed to attempt to predetermine the future destiny of this area. Yrs."

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List of Societies affiliated with the B.C. Historical Association

Alberni & District: Mrs E. Adams, 845 River Rd., Port Alberni,B.C.
Burnaby: Mrs F. Street, 6176 Walker Ave., Burnaby, B.C.
Creston & Dist.: Mrs Clarice Y. Abbott, Wynndel, B.C.
Golden: Mrs Jean L. Dakin, Box 992, Golden, B.C.
Gulf Islands: Mrs Clare McAllister, R.R.1, Galiano Island, B.C.
East Kootenay: Mr D. Kay, 921 S. 4th ASt., Cranbrook, B.C.
West Kootenay: Miss Jane Tyson, 39 Hazlewood Dr., Trail, B.C.
Nanaimo: Miss E. Norcross, 710 Hamilton Ave., Nanaimo, B.C.
Vancouver; Mrs K. Winterborrom, 3828 West 14th Ave., Vancouver 8, B.C.
Victoria; Miss M.C. Holmes, 863 Somenos St., Victoria, B.C.