

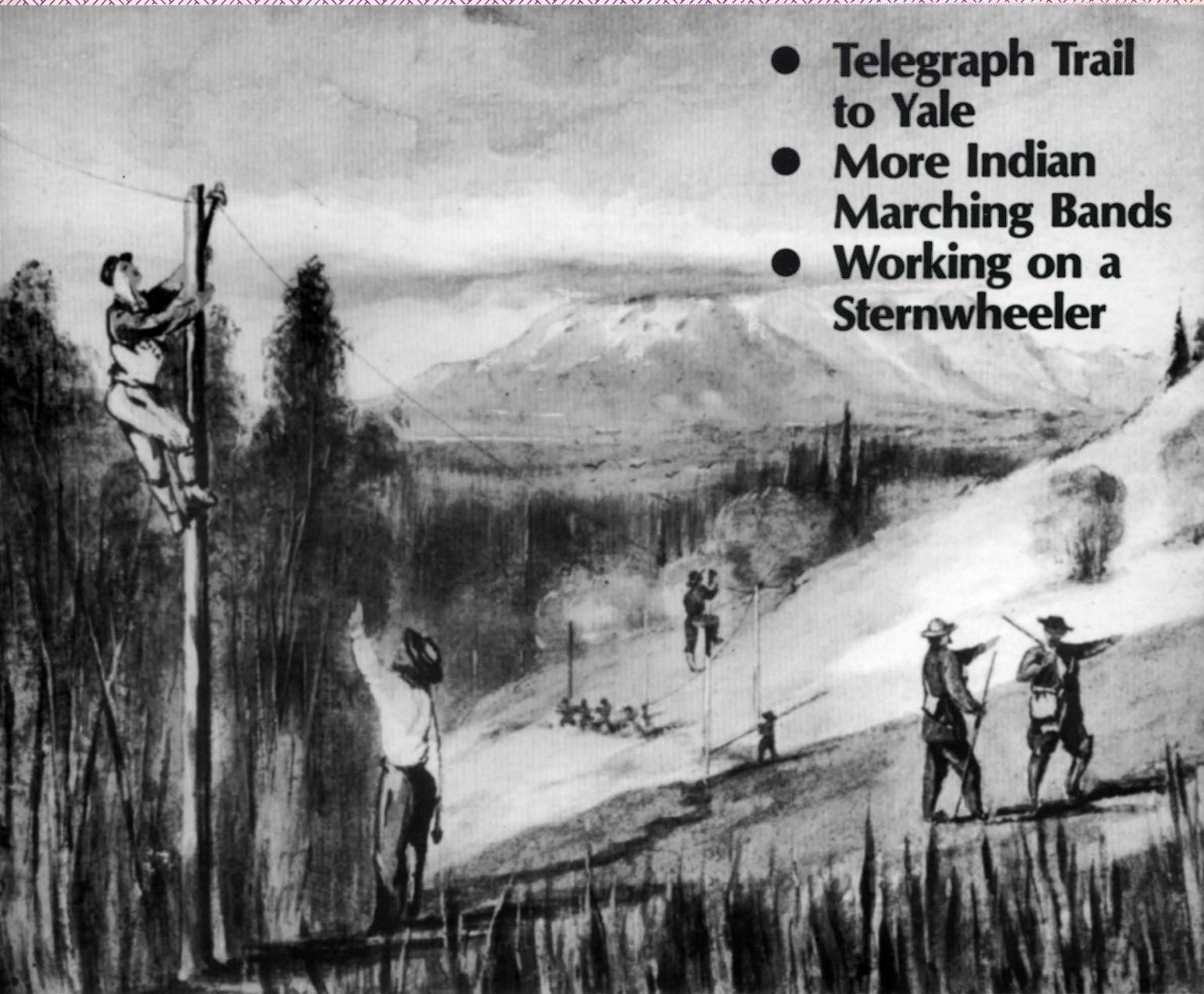
Published by the British Columbia Historical Association

\$3.00

# BRITISH COLUMBIA HISTORICAL NEWS

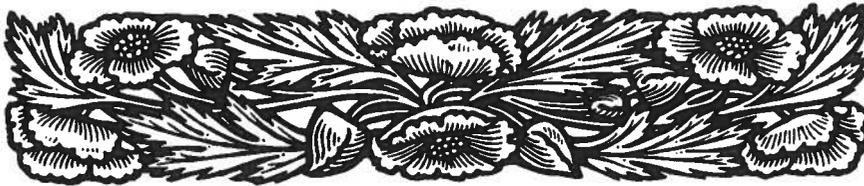
VOLUME 16, NO. 2  
Winter 1983

- Telegraph Trail to Yale
- More Indian Marching Bands
- Working on a Sternwheeler



The Collins Overland Telegraph sought to avoid the necessity of an Atlantic cable by going around the "backdoor" through British Columbia, across the Bering Strait, and through Siberia to Europe. Cable was strung in British Columbia in 1865 and 1866. John Clayton White painted this watercolour in 1866.

. . . story starts on page six.



## MEMBER SOCIETIES



Member societies and their secretaries are responsible for keeping their addresses up-to-date. Please enclose a telephone number for an officer if possible also.



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# BRITISH COLUMBIA

# HISTORICAL NEWS

Winter 1983  
Vol. 16, No. 2

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Second-class mail registration number 4447.

Published fall, winter, spring, and summer by the British Columbia Historical Association, P.O. Box 1738, Victoria, V8W 2Y3. Our Charitable Donations number is 0404681-52-27. Printed by Fotoprint, Victoria, B.C.

Correspondence with editor is to be addressed to Box 1738, Victoria, V8W 2Y3.

Subscriptions: Institutional \$15.00 per year, Individual (non-members) \$7.00 per year.

The B.C. Historical Association gratefully acknowledges the financial assistance of the British Columbia Heritage Trust.

# News Policy Committee

For personal reasons, our editor, Maureen Cassidy, has resigned as of the completion of Volume 16, Number 4 (Summer 1983). Her term, therefore, expires on or about June 30, 1983. It is then that Maureen, with her husband and children, expects to return to home in Kispiox.

All members of the British Columbia Historical Association, join its Council, I am sure, in accepting her resignation with deep regret. Our readers know what her expertise and good judgment have added to the attractiveness, readability and standard of the *News* over the past two years. This publication, I feel, is evidence that the written history of our province can be both popular and scholarly. Our best wishes will accompany her and her family and we trust that she will continue to be actively involved in the recording of B.C.'s past.

This means that this committee must now search for an equally dedicated volunteer. I trust that members will assist in this endeavour.

At the same time, the committee must come to terms with rising publication costs and the slow down of the economy. This may mean fewer, yet perhaps bulkier editions of the *News*, supplemented by a newsletter carrying necessary information to members at

appropriate intervals. Already, a volunteer has indicated willingness to be responsible for such a newsletter.

— Ruth Barnett

## To the Editor

The Editor:

I have just come across a copy of the *B.C. Historical News*, Vol. 13, No. 1, with a picture of "The First Motor Car in Prince Rupert" on the cover and a contest asking for the name of the driver of the car. The next volume stated the winner as identifying him as T.D. Pattullo, but I would like to tell you that answer is not technically correct. Although Duff did indeed own the car, he could not drive it, and just posed behind the wheel for the picture. The fellow beside him, William H. Wright, actually drove the car off the dock for him and ultimately taught him how to drive.

My dad was one of the first settlers in Prince Rupert, coming in 1907, and counted Duff Pattullo as his friend. I have written seven books about the Prince Rupert area in the last ten years, doing an intense amount of research into its history. This picture of Pattullo and his car is on page 134 of one of my books, *Road, Rail and River!* and identifies Billy Wright as the actual driver.

(Mrs.) Phylis Bowman  
Prince Rupert, B.C.

## Subscribe!

Yes, I wish to subscribe to *B.C. Historical News*. I enclose a cheque or money order payable to the B.C. Historical Association, P.O. Box 1738, Victoria, B.C. V8W 2Y3.

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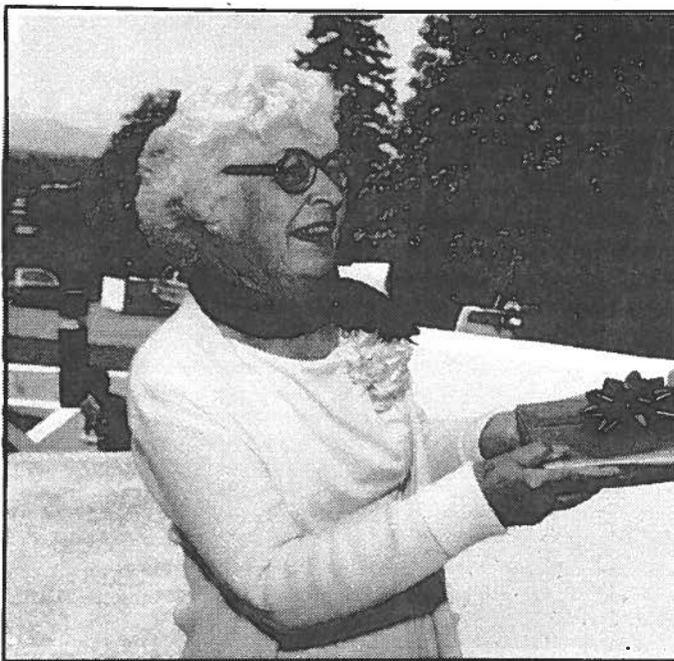
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Ruth Barnett, Past-president, British Columbia Historical Association, Bachelor of Arts from University of British Columbia, history major. Eldest daughter of the late Magistrate G.H. and Eleanor Pidcock of Courtenay. In 1942 married Thomas S. Barnett, MP for Comox-Alberni, then mayor of Campbell River, now retired. One daughter, Nancy Bosomworth, and one son, Paul. Taught school in the Comox Valley, Prince George, Wells and Alberni. Activities: political CCF-NDP; chairman of the 1975 British Columbia Historical Association Convention; has been president of: Soroptimist Club of the Alberni Valley, Mitlenatch Field Naturalist Society, Campbell River and District Historical Society as well as the BCHA, was given Club Service Award by Federation of B.C. Naturalists in 1982. Major interests: gardening, history, and environmental concerns.

#### **British Columbia Background:**

Great-grandfather: **Captain Henry Smith**, employed by Rithet's, Victoria.

Grand-parents: **Willim W. and C.P. Starrett**, Silver Creek (Hope), **Alice and Reginald H. Pidcock**, Indian Agent, Kwawkwalth Agency, Fort Rupert, Alert Bay, Quathiaski Cove.

Great-uncles: **Harry Guillod**, first Indian agent, West Coast Agency, Ucluelet, old Alberni. *Harry Guillod's Journal of a Trip to Cariboo, 1862*, was published in the British Columbia Historical Quarterly, Vol. XIX, Nos. 3 and 4. **Ashdown Green**, Dominion Land Surveyor, amateur ichthyologist, Victoria.

Uncles: *Martin (Starrett) Number 30*, Sound Heritage Series. *Uncle Reg* from R.L. Haig-Browns's *Woods & River Tales*.

# A Message from the President

I have just acted as representative for the B.C.H.A. at one of the longest continuing ceremonies of remembrance in this province. I commend the Nanaimo Historical Society for their continuation of this ceremony which started 128 years ago, November 27th. The ceremony was started in 1854 by Mr. Gaugh, who carried it on for many years. The Historical Society has carried on the ceremony of the arrival of the *Princess Royal* settlers. It is inspiring to see the number of descendants who attended the ceremony.

I hope by writing this to inspire other communities to remember a similar circumstance in their community and make it an annual event. There is no better way for the presentation and preservation of history than a visual one with community participation.

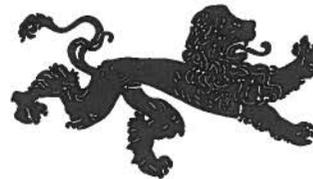
The spring council meeting is approaching and there are a number of very important issues:

- the change of name from "Association" to "Federation".
- the very important issue of what to do about the *News* — make it a twice-yearly issue, or any other idea anyone may have. The way it is running now in financial difficulty will increase unless something is done about it at once.

There still seems to be some misapprehension with some of the societies in regard to fee structure for regular and associate fees.

I hope to see all delegates in February in the Centennial Museum. I am looking forward to a stimulating meeting. Please instruct your delegates to vote according to the dictates of your societies.

— Barbara Stannard



#### **NEXT ISSUE**

Deadline for submissions for the Spring issue of the **NEWS** is March 1, 1983. Please type double spaced if possible. Mail to the Editor, *B.C. Historical News*, P.O. Box 1738, Victoria, B.C. V8W 2Y3.

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R.C. Harris

# The Route Adopted by the Government Between New Westminster and Yale, 1865.

The lower Fraser River was British Columbia's artery of commerce before a road was built to Yale. In 1827, at the limit of normal tides, the Hudson's Bay Company built a trading establishment named Fort Langley.

Following the treaty of 1846, when the international boundary was set at the 49th parallel, the Hudson's Bay Company built two more posts on the river, Fort Yale (1848) and Fort Hope (1849), to serve new pack trails to British Columbia's interior. From Langley to Hope, and Yale, they freighted with canoes and *batteaux*.

Steamboats appeared in 1858 with the Fraser River gold rush. They ran from Victoria to Langley, Hope and Yale. In the early 1860s, Yale, at the head of navigation, became the start of the Cariboo Wagon Road, the main route to the interior. The steamboats, however, were not 100% reliable. There were problems with high water, fire, boiler explosions, low water and collisions, so an alternative land route was attractive to the Colonial Government.

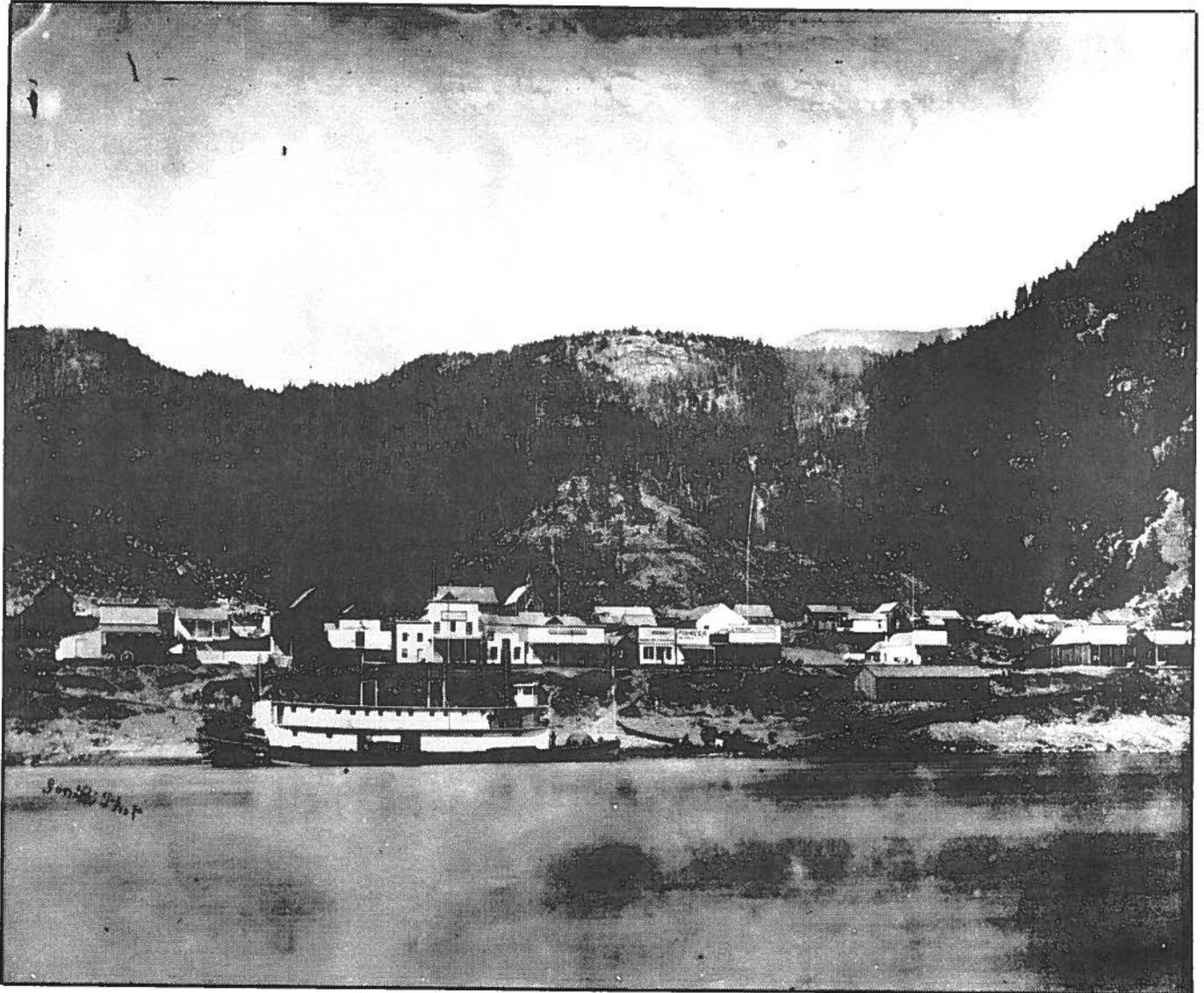
The first land route from tidewater to Yale

served the Collins Overland Telegraph (Western Union Extension). After the failure of the first Atlantic cable, the telegraph to Europe was to be built overland, via Alaska and Siberia. A "sleigh road" twelve feet wide and one hundred miles long was started by the Colonial Government in the summer of 1865.

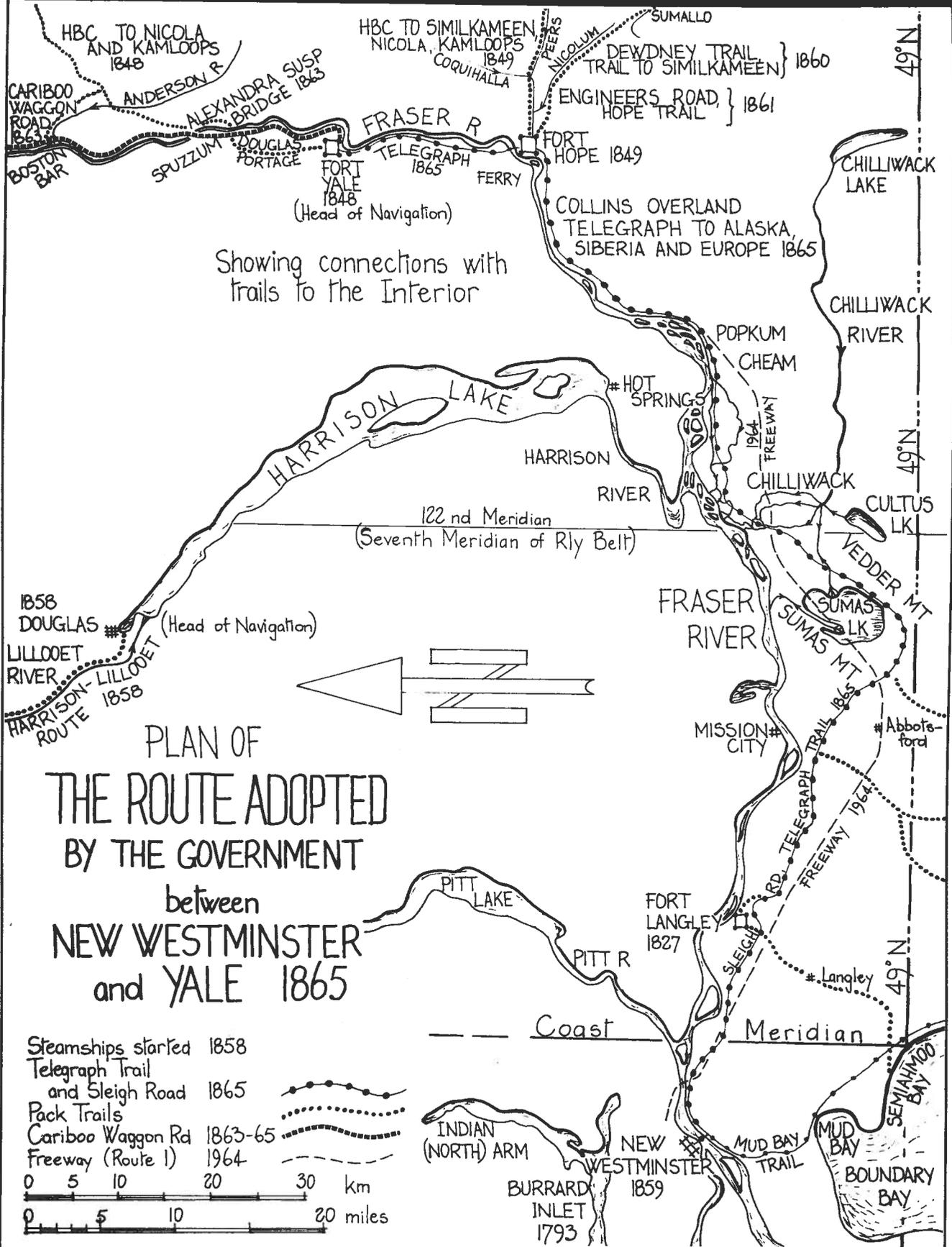
## Sleigh Road

Why a "sleigh" road? A sleigh road was rated in cost and utility between a pack trail and a wagon road. This is apparent from Trutch's Report for 1865. Regarding progress on the sleigh road, he says: "... not completed as a sleigh road but opened as a trail: 95 miles."<sup>1</sup> It is unlikely that this remaining ninety-five miles were ever completed as a sleigh road.

Though a sleigh road was wider than a pack trail, no limits were set on the grades. One hundred-twenty years ago, winters were much more severe than we have endured of late, so sleigh roads could be located across prairies and swamps that would be flooded in summer, yet frozen and



**The front view of Yale, B.C. (1865). This photograph was taken by one of the early British Columbia photographers, Charles Gentile.**



paved with snow in winter.

The sleigh road from New Westminster to Yale was located and plotted by James Turnbull, a military surveyor and draftsman who remained in the colony when Col. Moody's Columbia Detachment of Royal Engineers disbanded at New Westminster in the Fall of 1863. Turnbull had already explored and laid out several trails and roads for the Lands and Works Department of the Colonial Government, notably the Cariboo Wagon Road between Yale and Cooks Ferry (Spences Bridge).

In June of 1865, Turnbull and Edmund Conway of the telegraph company, examined both banks of the Fraser River as far as Yale, where the Cariboo Road began. They agreed that the telegraph line, and hence the sleigh road, should be built south of the Fraser as far as Hope, then west of the river to Yale.

Turnbull's "Proposed Route" used existing trails where possible.<sup>2</sup> There was already a continuous trail from Fort Langley to Fort Hope, shown on Anderson's map of routes to the goldfields, published at San Francisco in May of 1858. This trail was joined at the "Chilwacook" River by the [Whatcom] trail from the southwest. Anderson's map also shows "Prince Albert" at the site of New Westminster, which reminds us that the name "New Westminster" will not be found before 20 July 1859, when it was proclaimed by Governor Douglas.

Between the Royal City and Fort Langley no trail existed, except the five miles "from a point opposite Tree Island towards Fort Langley" built and abandoned by Girard and Co. early in 1861.<sup>3</sup> This work was largely incorporated in Turnbull's location of the sleigh road to Yale. He notes it on the "Plan of the Route Adopted . . ."

The chosen route can also be followed from notes placed along the trails on the Royal Engineers plan, "Routes of Communication," transmitted to Governor Douglas in June 1860:

*From New Westminster to Derby [Old Fort Langley]: "[Construction of] Trail recommended by Col. Moody."*

*From Derby to junction with Whatcom Trail near Sumas Lake: "Good Mule Trail recently formed."*

*From preceding trail junction to Fort Hope: "Continuation of[old] trail from Whatcom to Hope."*

*From Hope to Yale, along the east bank only: "Rough Mule Trail."<sup>4</sup>*

Other old maps show trails on both sides of the Fraser between Hope and Yale in 1864.<sup>5</sup> The west side proved superior, as it was adopted in turn by the telegraph, the wagon road, the Canadian

Pacific Railway and the Trans Canada Highway. Beyond Yale, the recently completed wagon road furnished a good location for the telegraph as far as Quesnel at mile 232 from Yale, where the two routes diverged.

Turnbull estimated the sleigh road from New Westminster to Yale would cost \$24,000. The agreement with the government bound the telegraph company to pay one third of the actual cost, up to a ceiling of \$8,000.<sup>6</sup> This gave the telegraph certain rights of way over the road; mainly an extra two feet on one side of the road, to be cleared thirty feet high. Dangerous trees were to be removed by the government.

## Construction

Walter Moberly was placed in charge of sleigh road construction by Joseph Trutch, Chief Commissioner of Lands and Works. A report by Moberly, dated 19 June 1865, gives progress and costs.<sup>7</sup> Costs were required for sharing with the telegraph company. Correspondence in the Provincial Archives shows that construction of the telegraph sometimes preceded the cutting of the sleigh road, leading to changes in the intended location of the road. Construction of the telegraph and the sleigh road was serviced from the river, so the located line tended to be near the river. Many Indian Reserves are located along the river banks, and the route may be deduced from the official Reserve plans.<sup>8</sup>

Beyond Matsqui, however, the telegraph turned southeast to meet the Whatcom-Hope Trail near Sumas River, and continued southeast almost to the border, to get round Sumas Lake. Thence, it ran northeast to the Fraser River near the site of Chilliwack town, passing between Sumas Lake and the base of Vedder Mountain. North of Vedder Mountain, it crossed the delta of Chilliwack River where the river expanded to numerous tributaries, mainly the Vedder, Atche-litz and Luckakuck, and finally Chilliwack River itself.

East from Chilliwack, the telegraph followed Camp Slough to "She-am" and "Pop-cam" where the valley narrows and the telegraph was restricted by topography to the "old trail." North of Hope, the telegraph crossed to the right (west) bank of the Fraser, just upstream of the present double deck bridge.

The final word on the as-built location of the telegraph is given on a set of plans, surveyed in 1865 for the telegraph company by several former Royal Engineers, and neatly plotted by (Corporal) J.C. White.<sup>9</sup>

Evolution of the "old trail" adopted by the

telegraph between Chilliwack and Hope can be traced in the regular letters from Peter O'Reilly, magistrate and gold commissioner at Hope, to the colonial secretary in Victoria.<sup>10</sup> Like any trail, it required constant attention.

## Vedder

Volkert Vedder was a contractor employed by O'Reilly to maintain the trail. Vedder worked from his 1856 pre-emption on the Vedder River, immediately north of the present settlement of Yarrow. He showed interest in trails and bridges. In 1860 he helped finance a pack bridge over the Coquihalla River near Hope. This bridge gave access to the old (1849) brigade trail to Fort Colville and Kamloops, and to the newer (1858) east bank trail up the Fraser River to Hills Bar and Yale; and a third trail up the Coquihalla and Boston Bar rivers to Boston Bar.

Maintenance work on the old trail from Chilliwack to Hope, later used by the telegraph is exemplified by a succinct proposal from Volkert Vedder and two partners, dated 28 December 1860, at Fort Hope: "To Judge O'Rily we the undersinede propose to open the trail from fort hope to the Chilawack by removing logs and other impediments so it is passable for animals for consideration of one hundred dollers."<sup>11</sup>

Four months later, on 6 May 1861, O'Reilly reported to the Colonial Secretary in Victoria:

*I have inspected the trail from the Chilwahook to Hope, which has recently been repaired by Mr. Vedder.*

*The trail is very wet and muddy caused by the passage of a number of mule trains from Sumas to Hope during the recent heavy rains, and in consequence of its sheltered position ...*<sup>12</sup>

A year later on 31 May 1862, O'Reilly again wrote to the colonial secretary:

*"P.S. 435 head of horses and mules have arrived at Hope via the Chilweyhook trail in the last month and have paid their [customs] duties here.*

*The trail from Hope to Yale is in much need of repair ...*

*The steamer Moody arrived again this morning at Hope, but could not proceed further." [high water]*<sup>13</sup>

Exploration and construction of the sleigh road is mentioned in Trutch's "Report on Operations of the Lands and Works Department, 1865."<sup>14</sup> The telegraph also attracted official notice in the Government Gazette.

The telegraph reached New Westminster from San Francisco on 11 April 1865, and passed through Yale 19 September 1865. Construction of

the telegraph was abandoned near Hazelton, B.C., in 1866, when a new Atlantic cable began successful operation. As far as Quesnel, the telegraph continued to serve the Cariboo goldfields (Williams Creek, Barkerville and vicinity). Several photographs from this period show the single wire strung alongside the Cariboo Road.

Little more is heard of the "sleigh road," though it is still named as late as 1902 on the Railway Belt plan of Township 9, East of the Coast Meridian (ECM), now part of Langley municipality, and it rates three mentions in the Provincial Report of the Public Works for 1873.<sup>15</sup> As the "Telegraph Trail" or "Telegraph to William Creek," however, it still crosses the official plans of Townships 9, 8, 11, 14, 17, 16, 22 and 23 ECM, between New Westminster and Chilliwack.<sup>16</sup>

## Townships

Township plans, which were issued in several editions, are good references for early use of the land in the Fraser Valley. Some townships were also plotted as quarter-townships, at twice the scale and double the detail, which often increases their value as sources. Township surveys in the Fraser Valley were started in the young province of British Columbia in 1872. Following Col. Moody's check of practice in nearby Washington Territory, the townships were made six miles square, comprising 36 sections one mile square, numbered from 1 to 36.

About thirty townships were surveyed in the Fraser Valley by the Province, mainly ECM, "East of the Coast Meridian," reaching in three tiers to just east of Chilliwack. With construction of the Canadian Pacific Railway in the 1880's, the Provincial surveys were met by the Dominion surveys of the Railway Belt, advancing from the Prairies. Present municipal boundaries do not follow the old township lines, which can be found, six miles or 48 roads apart, on relatively recent street maps of the Fraser Valley, for example "Coast Meridian, Johnson, Wilson, County, Township and Townline Roads."<sup>17</sup>

## Stretches Remain

A few stretches of Telegraph Trail still defy the Lands and Works Department's Procrustean township grid of rectangular land subdivision. These remnants are in extreme northeast Surrey and northwest Langley municipalities, still named "Telegraph Trail," except for one section, now "Rawlison Crescent," and another recently renamed "72nd Avenue Diversion."

On 96th Avenue (Wilson Town Line Road) in

Langley municipality, the "Telegraph Trails" restaurant marks the route of the Telegraph Trail from the northwest. Further east, a bronze plaque mounted on a boulder shows where the Telegraph Trail crossed Glover Road on its ambitious way to Siberia and Europe. Glover Road is the present name for the ancient route that became the 1824 MacMillan Portage between Semiahmoo and Fort Langley. Further east again, a metal sign on a post calls attention to the Telegraph Trail where it runs south from 80th Avenue (McKay Rd.).

The Telegraph Trail, as the land route from tidewater to Yale, was superseded in 1874 and 1875 by the New Westminster and Yale Road, but that is another story.

<sup>1</sup> PABC. Colonial Correspondence. [Lands and Works Office]. J.W. Trutch, "Report on Operations of the Lands and Works Department", October 29, 1866. Ms. draft, F947. (A printed copy is in Bancroft Library.)

<sup>2</sup> Surveyor General of British Columbia. Plan 12T1 R and T: "Plan of the Route Adopted . . ." (J. Turnbull; c. June 1865). See also 11T3 R and T. PABC. Colonial Correspondence. Moody to Douglas, New Westminster, Sept. 23, 1859. CAB 30.7] letter book 5.

\_\_\_\_\_. Moody to Douglas. Royal Engineer's Camp, New Westminster, Oct. 17, 1859. F918 letter 5.

<sup>3</sup> \_\_\_\_\_. Moody, "Specification for a [deleted] Road from New Westminster to Fort Langley [with plan]" New Westminster, December 1, 1860. F963b, letter 8.

<sup>4</sup> \_\_\_\_\_. Moody to Douglas. June 29, 1860. F922, letter B.

Surveyor General of British Columbia. Plan 17T1 R and T: "Sketch Map of Part of British Columbia shewing Trails and Routes of Communication (Royal Engineers, June 29, 1860.)

<sup>5</sup> PABC. Lands and Works Office. J.W. Trutch (Chief Commissioner of Lands and Works) and J.B. Launders (draftsman), "Guide Map to the Big Bend Mines (on the Columbia River) shewing the Route from New Westminster. [and Portland, Oregon Territory, etc.]" New Westminster, February 5, 1866.

\_\_\_\_\_. Lands and Works Office. J.W. Trutch and J.B. Launders, "Map of British Columbia . . ." Victoria, January 1871.

<sup>6</sup> PABC. Colonial Correspondence. Moberly to Attorney General. Lands and Works Office [New Westminster], April 26, 1865. F942, letter 3.

<sup>7</sup> \_\_\_\_\_. Moberly to Trutch. Lands and Works Office [New Westminster], June 19, 1865. F942, letters 6a, 6b.

<sup>8</sup> Surveyor General of British Columbia. Official

Plans of Indian Reserves.

<sup>9</sup> "American Division, Route of Western Union Telegraph Line. New Westminster to Yale, British Columbia." Drawn by J.C. White, 1866. Bancroft Library Map Collection, 17B8 C7T 1866a C.

<sup>10</sup> PABC. Colonial Correspondence. O'Reilly to Young (Colonial Secretary). Regular correspondence and reports. Fort Hope or Hope, 1859 to 1862. F1278, 1279, 1280, 1281.

<sup>11</sup> \_\_\_\_\_. V. Vedder to O'Reilly. Fort Hope, Dec. 28, 1860. F1278.

<sup>12</sup> \_\_\_\_\_. O'Reilly to Young. Hope, May 6, 1861. F1279.

<sup>13</sup> \_\_\_\_\_. O'Reilly to Young. Hope, May 31, 1862. F1281.

<sup>14</sup> see note 11.

<sup>15</sup> Sessional Papers of British Columbia for 1873, Annual Report of the Chief Commissioner of Lands and Works. pp. 11, 12 (Report of Public Works) and pp. 54, 55 (Report of Surveys).

<sup>16</sup> Surveyor General of British Columbia. Official Plans of Townships in the Railway Belt.

<sup>17</sup> Dominion Map, "Sectional Street Map and Directory of the Fraser Valley, British Columbia, Vancouver to Hope". Vancouver, 1968. [A new edition is promised for Spring of 1983.]



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## Some Research Notes

# Roman Catholic Indian Brass Bands, 1866-1915

Jacqueline Gresko

David Mattison's "On the March: Indian Brass Bands, 1866-1915," *B.C. Historical News* (Volume 15, Number 1, Fall 1981) deserves both a compliment and some complementary material from the Roman Catholic side. Mattison notes the Roman Catholic St. Mary's Mission band established ca. 1866 as the first in British Columbia. He says "it appears to have had a continuous existence from that point on . . ." I agree with the first point but would like to offer some discussion of the second.

One of my great mistakes in life was **not** packing a tape recorder in my case when I went to research Oblate missionary records at St. Peter's rectory, New Westminster in 1968-1969. The late Father George Forbes, O.M.I., assisted my work by bringing out of storage the books and papers which were my sources for a University of B.C. honours essay on Roman Catholic Missionary effort and Indian acculturation in the Fraser Valley. He chatted continually about Oblate Indian mission history. His favorite topics were articles that deserved to be written . . . those on Indian mission bands. Father Forbes kept putting note slips in records for me or verbally pointing out what should be copied on the subject of St. Mary's Mission band.

Reading Mattison's article made me search my files for those notes inspired by Father Forbes. Most of the following discussion comes from his leads into the *Missions* of the Oblate order. These volumes, printed annually in Europe after 1862,

are roughly equivalent to the Jesuit *Relations*. They are contemporary missionary "public relations" but can serve as a modern historian's source, albeit an edited source.

Any errors in translation of their original French descriptions are mine, not Father Forbes', as he wrote notes in both official languages. More information on St. Mary's Indian Mission brass bands could be gleaned from the Department of Indian Affairs Annual Reports, the Indian Affairs Department papers in the Public Archives of Canada, and from New Westminster newspapers.

Before I describe the Oblate's pioneering work as music educators at St. Mary's Mission, however, I must point out that the credit for finding the origin of the band goes not to Father Forbes but to another Oblate historian, Gabriel Dionne. In his 1947 study of Oblate missionary methods in British Columbia, Dionne noted that Father Pandosy wrote from Esquimalt to his superior D'Herbomez on January 2, 1862, of his plans for an Indian mission band. In 1863 Pandosy suggested it again, this time at Fort Rupert, since he had heard that the Anglican William Duncan was organizing a band. Dionne cites a letter from Father Paul Durieu to Bishop D'Herbomez March 15, 1869, stating that Pandosy had finally acquired band instruments. After Father Lamure arrived at St. Mary's Mission in November 1868, he taught singing and instrumental music to the boys for an hour and a half each school day.

This description of the origins of St. Mary's

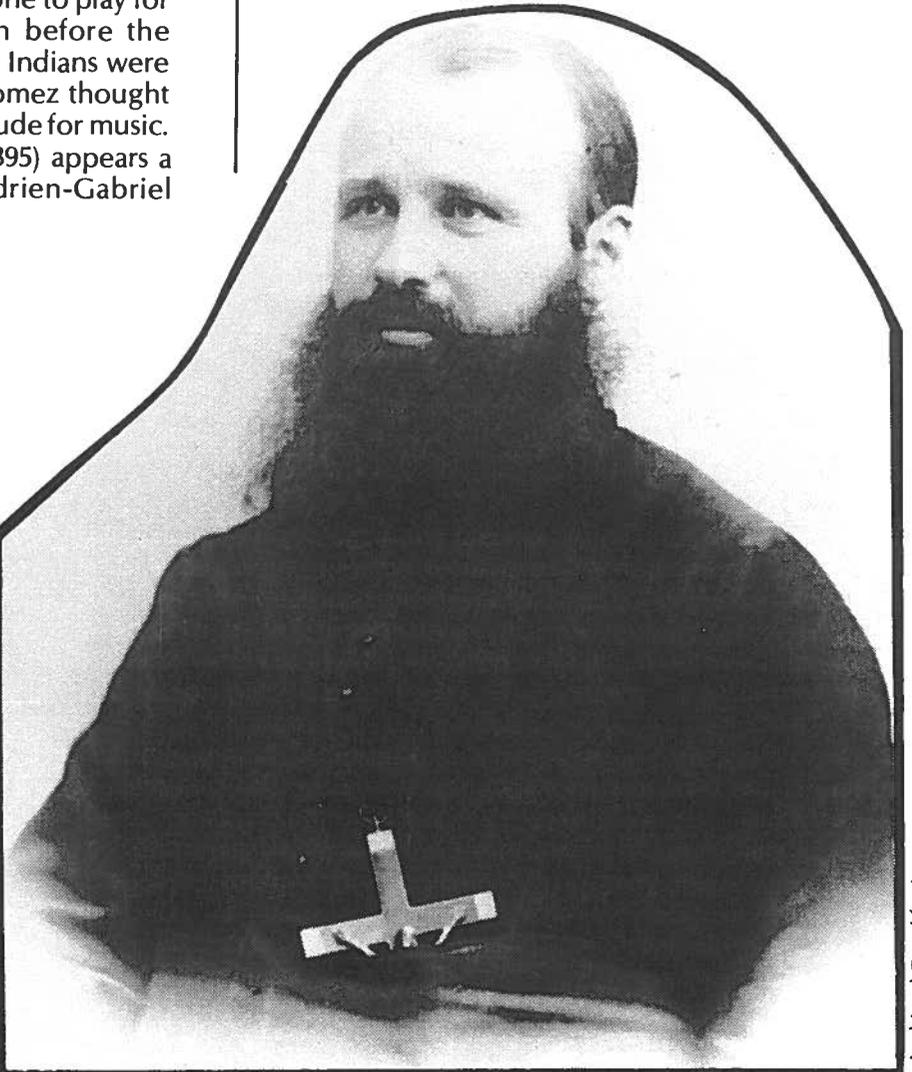
Mission Indian band is supported by *Missions* XII, 1874 (p. 304). It reports Father Lamure teaching St. Mary's pupils vocal and instrumental music. It also includes the New Westminster *Mainland Guardian's*, May 28, 1873, praise of the astonishing precision of the all-Indian band. Under Father Pandosy's direction it had played for the Queen's birthday celebrations in New Westminster, May 24, 1873. A later volume of *Missions*, XVIII, 1880 (p. 373) says Pandosy founded the band and Father Lamure took it over again.

The Oblate superior in British Columbia, L.J. D'Herbomez wrote from New Westminster, August 12, 1867, to the Superior General of his Order, Fabre, what might be the first mention of the band in missionary archives. D'Herbomez said the Indian children's band enchanted the Indian parents, and attracted the admiration of whites for Roman Catholic Indian advancement in civilization. This band was the only one to play for the Queen's birthday celebration before the Governor in New Westminster. The Indians were very proud of that. Bishop D'Herbomez thought the Indian youth showed great aptitude for music.

In *Missions*, XIX, 1881, (pp. 387-395) appears a letter from Scholastic Brother Adrien-Gabriel

Morice, datelined St. Mary's Mission, June 24, 1881. Here, Morice, the young seminarian, recently arrived from France, records his first impressions of missionary work in British Columbia. Most interesting to us is his account of what well may have been the province's first school band trip. Morice reports that during the school holidays he took the Indian students and young men of the mission band on a tour of Canadian Pacific Railway construction camps in the Fraser Valley, in order to raise funds for an harmonium (small organ). Morice said one could title this story "L'Art de se procurer un harmonium". He first explained why such fund raising was necessary.

On Morice's arrival at the mission in 1880, he found Father Carion was still in charge of the residence, parish and farm as he had been since 1873. But the school was not what it had been.



**Adrien-Gabriel Morice, O.M.I., missionary, historian, linguist, and organizer of the province's first school band trip.**

Archived Deschâtelets, Ottawa

**BRITISH**

VOLUME 15, NO. 1

**COLUMBIA  
HISTORICAL NEWS**



- Indian brass bands
- B.C. enters World War I
- Policing the Gulf Islands

Published by the British Columbia Historical Association

Jacqueline Gresko identifies this as the St. Mary's band in front of the now demolished St. Mary's Mission.

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There were only twenty-five pupils and it was quite easy going. Brother Henry taught geography and a little history. Brother Morice introduced the boys to the "mysteries of instrumental music."

On June 8, 1881, St. Mary's Indian band and bandmaster Morice left the mission on Captain Irving's steamer, the *William Irving*. The boys were impressed with this grand canoe. The kind Captain John Irving provided free passage for the schoolboys. He also treated their teacher and accompanying chaplain, Father LeJeune, with respect. The routine at each of the steamer's stops at a railway construction camp was for the band to have supper at the boarding house, then give a concert. Father LeJeune would then explain the purpose of the band trip and the boys would play another piece. After this, the priest would hold religious conferences, prayers and hear confessions. The Yale newspaper honoured the mission boys' band with a very flattering account. The results of the trip included funds for the organ and school and publicity for Roman Catholic mission school work. Morice noted that his Oblate superior Bishop D'Herbomez remarked that the Protestants often publicized their work among the Indians.

Brother Morice's 1881 letter on this premier St. Mary's Mission band trip also made an interesting contribution to our knowledge of the genesis of the band. The first instruments had been sent from France by a school-mate of D'Herbomez, M. Victor Delannoy when he was at the parish of Saint-Andre at Lille, France. In 1881, he was Bishop of Aire in southwestern France. Father Pandosy, then Father Lamure, used these instruments to foster band instruction at St. Mary's. In the 1870's the mission band became known for its performance on feast days and at the Queen's Birthday celebrations in New Westminster. For some reason — probably lack of teaching staff — musical instruction and the band declined in the late 1870's. By the time of Morice's arrival at St. Mary's in 1880 only seven band members remained. According to his own account he dug up and dusted off the instruments and began instructing the Indian boys.

### Many Brass Bands

Years later Morice, now Father Morice, retired from missionary work in northern British Columbia, wrote more on the history of Roman Catholic Indian mission and school bands. In the

French edition of his *History of the Catholic Church in Western Canada* (1928), which differs somewhat from the English version (1910), Father Morice comments on St. Mary's Indian Mission band. He repeats his description of its reorganization in 1880-1881. He also notes that there came to be a total of eleven Roman Catholic Indian brass bands. These played at grand assemblies of Indians at various missions, for visiting dignitaries, and for ceremonial funerals of Oblate missionaries. *Missions*, XXI, 1893, (p. 388) supports Morice with a report that by that year there were already seven Roman Catholic Indian villages in B.C. with brass bands.

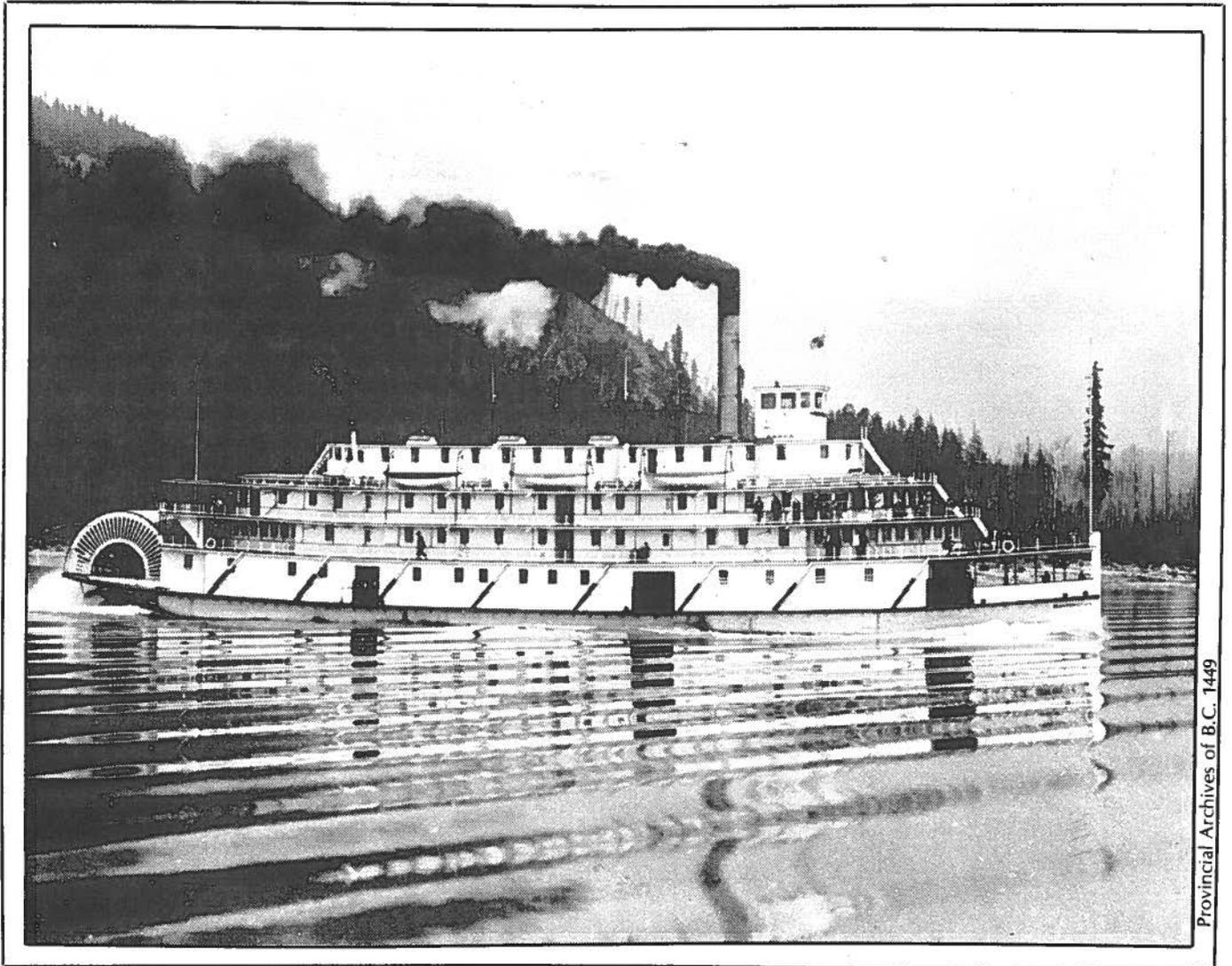
Corroboration of Oblate missionary accounts of Roman Catholic Indian brass bands can be found in the 1890 report of Lower Fraser Indian Agent McTiernan (*Canada, Sessional Papers* 18 part I, 1891, pp. 128-129). He records six Indian brass bands in his agency: Sechelt, Squamish Mission, Pemberton Meadows, and "a small boy's band at St. Mary's Mission." The Squamish Mission and St. Mary's bands had been "engaged by the Agricultural Society of New Westminster to play during the exhibition for three days." The Squamish earned \$200 and the school boys \$100. "The Indians are fond of music and learn it quickly."

The final words on Roman Catholic Indian bands should come from Father Forbes. He noted that Brother Joseph Betancourt, with the Oblates in New Westminster from 1902 on, told him on July 26, 1962, that Brother Collins brought the band to perform in New Westminster every year. Father Forbes also cited Brother Collins "From My Diary" page 2 "A brass, reed and piccolo band . . . became famous . . ." It visited all over B.C. and also went to the U.S.A. Brother Collins had been at St. Mary's Mission in D'Herbomez' time, before 1890, and remained there until 1912. Brother Joe — as we who knew him will always call him — also remarked on how the Indians were "naturally musical" and took to imitating, acting and wearing costumes such as were involved in bands and in the passion plays.

The latter deserve a separate article as they would unnecessarily lengthen this short response, or rather encore, to David Mattison's fine photo essay.

*Jacqueline Gresko teaches history at Douglas College. She is a patient and frequent contributor to the News.*

# Discovery: 1920's



Provincial Archives of B.C. 1449

*S.S. Bonnington, the pride of the Arrow Lakes*

The era of the paddlewheeler played a vital role in the progress of this province and their services have been recorded for more than a century. The great days of expansion in the Arrow, Okanagan and Kootenay Lakes districts were directly attributable to the contributions of these fine ships. Many of the finest sternwheelers on this continent plied our inland waters.

At the time of their operation, they were not accorded the recognition so richly deserved. In contrast to our history of paddlewheelers, there are few people today who have not heard of the Mississippi River boats, famed in song and poetry. Our ships were of equal status and they probably surpassed in grandeur and certainly excelled in service in many instances.

It is a sad commentary that more lake vessels were not preserved, the last remaining ships being the S.S. *Moyie* at Kaslo, B.C. and the S.S. *Sicamous* at Penticton. An excellent job has been performed in their restoration and the visitor is well advised to take advantage of the conducted tours. While society is grateful that at least the smaller ships are on display, what a boon it would have been had the big four-deckers, the S.S. *Bonnington* or the S.S. *Nasookin*, been preserved. They would have exemplified the beauty and craftsmanship that dominated these great structures.

One does not often read of actual detail or personal accounts of life on these boats. It is with this factor in mind a former employee offers a brief summary concerning experiences aboard paddlewheelers. The following is produced solely on the recollections and memories of a most enjoyable interlude during my lifetime. I served as a steward on the S.S. *Moyie*, S.S. *Kuskanook* and the S.S. *Bonnington* and was fortunate to be working aboard the S.S. *Nasookin* in 1930, her last year of scheduled runs between Nelson and Kootenay Landing. I was the youngest officer to serve aboard the S.S. *Moyie*. All four boats were owned and run by the Canadian Pacific Railway.

## Raw Recruit

Preference was given to high school boys as dining salon personnel. The main reason was their acceptability for seasonal employment. Additional summer help was required for the tourist traffic beginning in May and lasting into late September. A young lad considered himself quite fortunate to secure work on the boats. After all, the pay was \$50.00 per month, plus room and

board, and the energetic youngster could also gain a few dollars in tips. The young man could enjoy a certain measure of independence and also association with world travellers.

Mr. Crump, Chief Steward of the *Nasookin*, was a member of the famous C.P.R. Crump family, one of whom became president of the company. He was efficiency personified. Prior to every meal the stewards would stand at attention before their respective tables and Mr. Crump would pass in review. He would occasionally pause to suggest an adjustment of the black bow tie or a misplaced hair. This rigid training eventually developed an employee instilled with neatness, politeness and cleanliness, qualities which were ingrained and often remained to the advantage of the individual for future years.

The raw recruit commenced his duties as officer's waiter, a fine form of initiation in the art of domestic attendant, and would eventually graduate to passenger's tables. There was very little trouble from the officers for they enjoyed the identical fare as the travelling public and complaints were thereby kept to a minimum. There was a certain amount of comradeship among crew members, each man respecting the efforts of his fellow employee and when necessary offering assistance. A senior would be delegated to supervise the newcomer and after a short period of time most proteges were thoroughly familiar with all aspects of the job.

The C.P.R. maintained an inflexible system of discipline in practically every division of the company and the lake steamers were no exception: the company's well known motto being, "the only thing we have to sell is service." All personnel were indoctrinated in this belief, and passenger patronage was of utmost importance. Travellers were accompanied when boarding ship, and escorted to staterooms. Their baggage was handled by an attendant. When entering the dining salon, they were personally conducted to their table by the chief steward.

The more luxurious hotels and places of accommodation in southern British Columbia did not compare with the fare and service offered by the S.S. *Nasookin*, commonly known as the "Queen" of Kootenay Lake, or the pride of the Arrow Lakes, the S.S. *Bonnington*. These vessels were equipped to carry more than five hundred passengers and safety precautions were always kept up to standard. These majestic ships, the pride and joy of inland waters, were indeed a sight

to behold, a gleaming white showcase of marine splendor magnificently displayed. The black smoke curling silently upward from the high smokestack and the gentle swish of the paddle wheel assured a voyage of peace and serenity. A friendly atmosphere prevailed constantly and was therapy for patron and employee.

The uppermost decks of the *Nasookin* and *Bonnington* were known as Texas decks. They were not accessible to the public but the ship's crew on the odd occasion used these areas for personal relaxation. During my off-duty periods of rest, pure pleasure was experienced simply by observing the natural beauty of the lakes. The Texas deck provided elevation enhancing a sweeping survey of immediate surroundings.

These vessels maintained elegant dining rooms carpeted throughout and had special lighting fixtures to illuminate the various decorations. Many unique designs adorned the woodwork adding a picturesque effect to harmonize the pleasures of delightful dining. The architecture was considered modern for the day. Table settings were the envy of all ladies, only the finest linens were used to grace the tables embellished with flowered vases.

Cream and sugar bowls, coffee and tea pots, as well as condiments and cutlery, all were silver plated. These items were highly polished and kept in this condition on a daily basis. Each table setting consisted of ten pieces of dinnerware accompanied by meticulously-folded, starched serviettes. All meals were completed with a brass finger bowl containing tepid water.

The dinner menu had a few French connotations. This was rather amusing: a French menu taken in English, given to the pantry boy who translated in Chinese to the cook.

Kitchens were located on the deck below the dining salon and the meals transported by a lift operated manually, commonly known as a dummy waiter. While the method may appear crude, it did have its compensations. Kitchen odors could not emanate to the above deck, leaving a clear and invigorating atmosphere for dining pleasure. The pantry adjacent to the dining room was the sovereign domain of the pantry man. His decision on culinary procedure was seldom refuted. The Chinese pantry boys and cooks worked long and arduous hours. The unsung heroes of pioneer labour on the lake boats were undoubtedly the Orientals and the crew's relationship with these employees was most cordial at all times.

## Afternoon Tea

For the pleasure and enjoyment of the ladies wishing to effect social superiority, afternoon tea was served at precisely three o'clock. The guests were summoned by a steward playing miniature chimes promenading around the ship twice. This was sufficient notification to alert the patrons interested in a moderate repast. Those not wishing to avail themselves of the normal tea routine could be served in staterooms by simply pressing a buzzer. The service warning was transmitted electrically and registered on a panel near the dining salon. A steward was assigned to keep an eye on the panel, the device being devoid of sound.

Fresh produce was brought aboard daily and carefully placed in well-insulated storage vaults. Natural ice was the form of refrigeration and ice blocks covered with sawdust were stored in coolers. During the summer months very little imported fruit or vegetables was used, the Kootenay and Okanagan areas supplying all necessary garden produce.

One of the duties of the chief steward was the inspection of all kitchens and pantries on a daily basis. As a consequence, all the items used in the preparation of meals shone with brilliance. Sanitation was a byword and a very dangerous disinfectant, lye, was commonly used to clean meat boards, sinks and cupboards. No government supervision was in force during this period to protect the public against health hazards, and, as far as the lake steamers were concerned, none was necessary.

The dining room personnel consisted of some men representing European and British nationalities who had gained previous experience serving popular hotels throughout Europe and the British Isles. While these people were in the minority, they were fortunate to secure work in their chosen fields. Their knowledge of distinctive dining procedure proved most beneficial to the junior staff and resulted in financial gain by way of tips.

Three popular summer holidays were celebrated with gusto in the Kootenays during the 1920's. Each festive event was allocated to a different city. The city of Trail made special reservations for Labor Day. Nelson honored Canada's birthday, July 1st, with water sports being the main attraction. Speed boat races proved thrilling with entrants from as far away as Spokane,

Washington. Sculling crews competed and the younger generation celebrated their prowess in swimming contests. The town of Kaslo made merry on the 24th of May, the Queen's birthday.

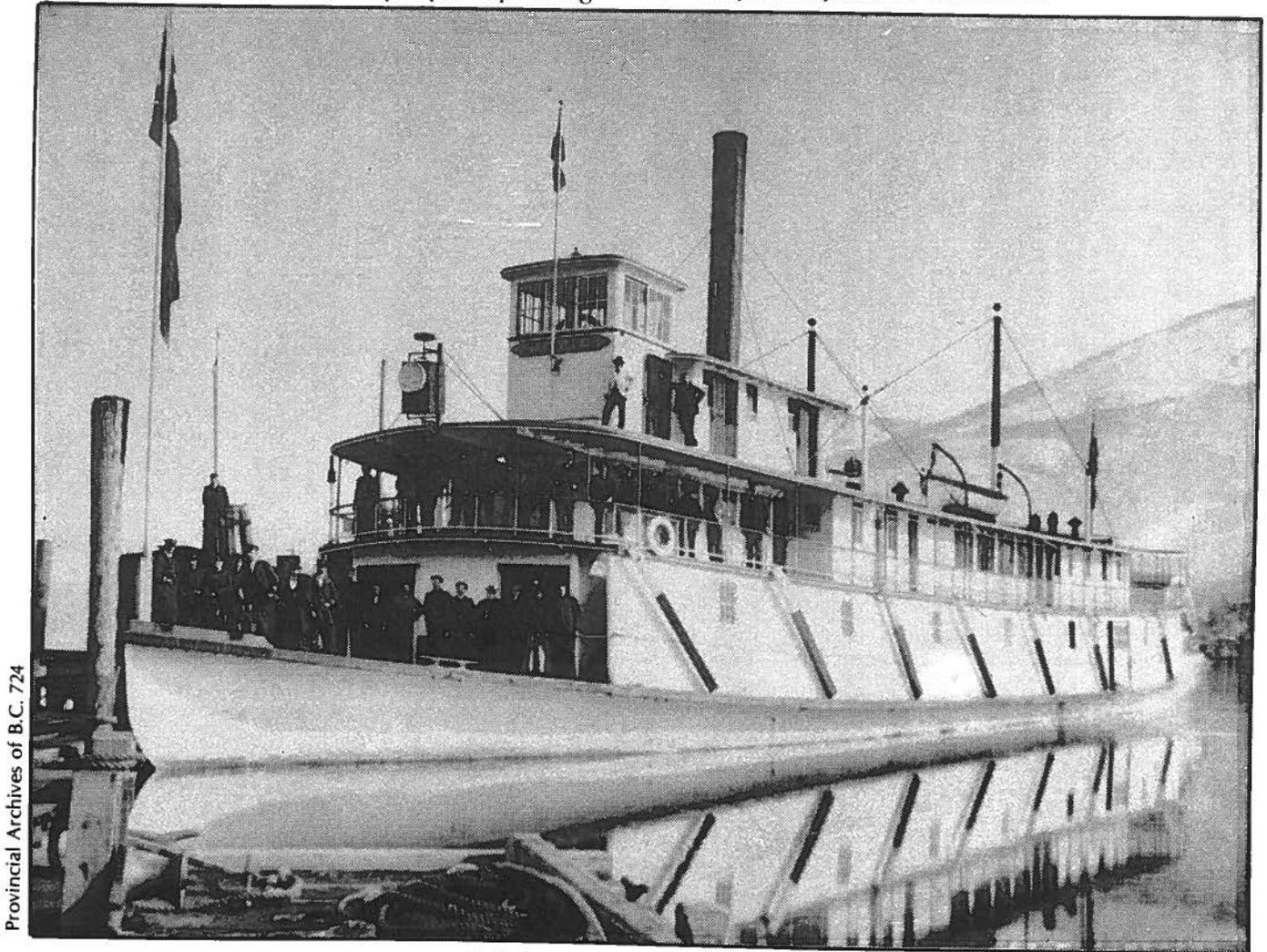
Being somewhat biased, I would suggest it was "the day of the *Nasookin*." The vessel was taken off her usual Nelson-Kootenay Landing run. Special arrangements were made for the Kaslo excursion. The ship had undergone a spring cleaning process in preparation for the summer tourist season. An array of multi-coloured flags decorated the masts from stem to stern and the white hull gleamed. Needless to say, the ship was crammed with joy seekers of all ages. It was a delightful twenty-mile journey along the west arm of Kootenay Lake to Balfour, then entering the main lake and continuing another twenty miles to Kaslo. A gala reception awaited the arrival of the Queen of the Lakes, the townspeople expressing

utmost jubilation featuring bands and parades.

As a final comment, a few words of lasting admiration previously omitted are presented. Paddlewheelers were the life line of early lake settlers and isolated communities dependant upon their services. The sternwheelers were of flat bottom construction and drew only five feet of water which enabled this type of vessel to land at inaccessible places. It took considerable technique for a skipper to gently glide the ship onto a sandbar for a brief stop. The local inhabitants of wayside points were serviced fair weather or foul and their appreciation of such energetic needs knew no bounds.

As Robbie Burns said: "Lang may their chimney reek."

*Morris Condon is a "devout British Columbian." He presently lives in Vancouver.*



**S.S. Moyie on Kootenay Lake**

## History on Walls: The Chemainus Murals

### Hong Hing and His Waterfront Store

Hong Hing was actually the name of his store, his real name being Fong Yen Lew. After a half-century career as a shopkeeper, secondhand dealer, bootlegger, gambling house brothel operator and general busboy, he returned to China, presumably to die. Instead, he married a woman forty years his junior, who presented him with an heir before Old Hing joined his ancestors.

Artist: Paul Marcano, of Victoria, B.C.

LOCATION: Corner of Oak and Esplanade Streets, Chemainus, B.C.

Sponsored by the Chemainus Historical Society.



Chemainus has the distinction of being the first community to start and finish under the provincially-sponsored Downtown Revitalization Program. In doing so, it departed from the conventional new sidewalks, planters, shrubs and trees and added a bold new dimension — wall murals.

As a tribute to its pioneers and to keep its history alive, the community decided to tell its past by way of murals on all available walls. The murals are based on the book, "Water Over The Wheel," by W.H. Olsen, a local writer who started out by recording the history of the Chemainus Valley.

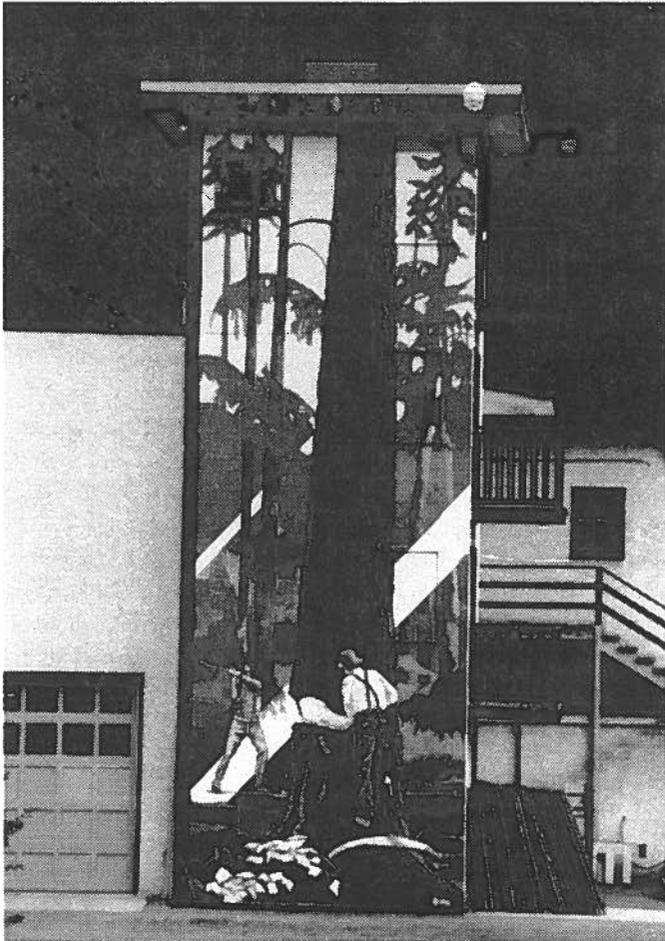
After more than a year of preparation, research and dedication by Revitalization Co-ordinator Karl Schutz, Mayor Graham Bruce and the Council of the District of North Cowichan endorsed the project and commissioned four

murals to be painted. These murals are painted in a realistic technique to ensure historical accuracy; dynamic colours enhance the drama of the sacrifice, ingenuity and determination of the pioneers. Five murals were completed in 1982 and ten more are planned for 1983.

The content of these larger than life-size murals, the painting technique and the total community participation is making this project a uniquely West Coast work of art. Eventually, dozens of murals will tell the complete history of the lumber industry and the Chemainus Valley. This project is designed to keep the history of both Chemainus and Canada alive. It will provide a forum for artists to display their creative talent outside galleries for people to enjoy on a daily basis. To the visitors from around the world, it is a dramatic reminder of how Vancouver Island and this country were

built: the tools, animals and machinery which were used, and the hard work, fortitude and physical labour it took.

Tourism will soon be our biggest industry, and the "Mural Project" is well under way to becoming an international attraction. The friendly people of Chemainus are providing the travellers with a worthwhile place to visit and are sharing with them their rich and colourful heritage.



### Fallers Undercutting a Fir

To work as a team, fallers had to stand at the same elevation which was almost impossible on the rough ground and steep slopes of the forest. To overcome the difference in heights and to get above the butt of the tree, springboards were used which were mostly made from yellow cedar planks, iron tipped and jammed into a notch in the tree.

Each faller used a double-edged falling axe and a thin bladed two-man crosscut saw 8 feet in length to fall the same. The oil bottle had a sharp hook fastened to its neck and the oil was shaken out through three or four grooves carved into a piece of fir bark, used as a cork. Artist: Thomas Johnson Robertson, of Edinburgh, Scotland

LOCATION: Fire Hall Tower, Chemainus, B.C.

## B.C. Writers on Tape

More and more, western writers are receiving national recognition for their books about British Columbia. Now people have an opportunity to meet two award-winning B.C. writers in an unusual way — through audiotaped interviews. The audio packages include Maria Tippett talking about *Emily Carr: A Biography* and Robin Fisher discussing *Contact and Conflict: Indian-European Relations in British Columbia*. They are produced by SFU Publications at Simon Fraser University.

Tippett's *Emily Carr* won the Governor-General's Award for non-fiction in 1979 and the Canadian Historical Association's Macdonald Prize in the same year. In taped lectures, Tippett discusses her experiences in researching and publishing the book, considering especially Carr's contact with the Coast Indians and her vision of the forest. The detective work which led to Tippett's discovery of Carr's medical records in an English sanatorium is also discussed.

Also a winner of the Macdonald Prize for *Contact and Conflict*, Fisher talks on tape about early contact between Europeans and native people, the fur trade, and the impact of settlement, disputing the conventional view that the fur trade was all to the advantage of the Europeans.

Both tape packages include an autographed copy of the book under discussion and a printed guide to the tapes. Local historical societies will enjoy using the 35 mm slides of historical photographs available with *Contact and Conflict*.

Each package is available from SFU Publications at \$55.00; slides are \$25.00 extra. For complete details and a catalogue contact SFU Publications, Continuing Studies, Simon Fraser University, Burnaby, B.C. V5A 1S6. Telephone 291-4743/4565.

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## AASLH Victoria Meeting

The American Association for State and Local History will be holding one of their rare out-of-country general meetings in Victoria October 4-7, 1983. All interested persons are invited to attend.

## Reports from the Branches

### District 69

District 69 Historical Society can look back on an active and successful year during 1982 highlighted by the restoration of a heritage church building and the establishment of a permanent site for it.

The former Knox United Church, first opened in 1912, had been saved from demolition in the spring of 1978 and moved to a temporary site. The building was later declared a heritage edifice, but the historical society had been unable to find a permanent setting on which to set it up and proceed with restoration. In February, 1982, a home was found for the heritage building on land owned by Parksville Town Council. Through the cooperation of the municipality, the land was leased by the Society and the building moved.

Under the leadership of society member Don Levirs, the restoration project has proceeded well and has been helped by generous donations of goods and labor from businesses, organizations and individuals. It is hoped to use the former church for historical displays and Society functions, in addition to providing a tourist attraction. The little church building is most attractive in its woodland setting just outside of Parksville near Craig's Crossing. Future plans include possible construction of a museum nearby and the addition of other historical buildings at the site.

Don E. Levirs has been elected president of District 69 Historical Society for the ensuing year to succeed Marjorie Leffler. Other members of the executive are vice-president Graham Beard; secretary, Mildred Kurtz; treasurer, Marjorie Leffler and museum trustees, Grace d'Arcy, J.L. Nicholls and Josta Tryon.

A hearty vote of thanks was accorded retiring president Marjorie Leffler at the annual meeting for her outstanding work as president of the Society for the past four years. It was largely through Mrs. Leffler's efforts that the heritage church project was accomplished. Mrs. Leffler in turn highly commended Don Levirs for the fine job done on the heritage church project.

Activities during the year included a successful Museum Day in January, participation in displays

to mark Heritage Day in February and Pioneer Heritage Days in June, the sponsoring of a vintage fashion show in October and setting up displays on a regular basis at the community hall showcase.

— Mildred E. Kurtz

### Vancouver

Jacqueline Gresko, Douglas College, opened our new season on September 22 with a talk on "FRASER PORT — From Goldrush to Present." Jacqueline sprinkled statistics and facts on New Westminster's efforts to be recognized as a "port of international stature" with excellent slides and enlivening stories.

She moved quickly in accounting New Westminster's rise from fish boat to deep sea traffic and on to the newest development under the Fraser River Harbor Commission.

The October meeting of the Society featured a presentation by Robert McDonald, History Department, U.B.C., entitled, "Stanley Park, Vancouver's Forest Playground".

Illustrating his talk with about 50 slides, Bob traced the history of the area from its designation as a military reserve, through its formative years as a park, into the first two decades of the 20th Century. Highlights of the early development of Stanley Park included problems with squatters, attitudes of different social classes towards park use, and the unique contribution made by the Park's facilities to sport and recreation in the young city.

### British Columbia Historical Association Annual Convention

June 2, 3, 4, 1983

Royal Towers Hotel  
New Westminster

Call Irving House, New Westminster (521-7656) if you require more information now. Full details will be printed next issue.



# Seniors' Summer Study

## Seniors' Summer Study: UVic in the Kootenays May 8-14 or May 15-21, 1983

University of Victoria's first residential summer programs for seniors began in the summer of 1982. The concept of a "community of senior learners" seems appropriate for a University in a city of dynamic seniors.

The evaluations by the participants indicate their reaction was a positive one. Here is what some of them had to say:

- "For a group of people with varied interests and outlooks I could not imagine a better program."
- "I enjoyed being with such an interesting and congenial group of people in a study situation."
- "This summer study has been a bonus beyond my wildest expectations."

Life experience makes you an interesting student. There are no formal educational requirements, just a positive attitude toward living and learning and an interest in being a participant in a vibrant learning community. Our programs provide an opportunity for people sixty years or better (or whose spouse or travelling companion qualifies) to study aspects of the rich natural and human history of the Kootenay area.

Summer Study will be limited to forty participants each week and offers a unique opportunity to form new friendships in a stimulating environment with the DTUC campus as your temporary home.

Nelson, the Queen City of the Kootenays, awaits you. Boasting mountains, glaciers, blue green lakes, forest flora and fauna, it is a perfect setting for live-in summer study, exploration and relaxation. The city is steeped in pioneer history: the mineral rush, stern-wheelers, and a legacy of heritage buildings, including the Rattenbury Court House. The artists and artisans of the Kootenays are internationally renowned.

Located in the heart of the Selkirk Mountain range and on the vast Kootenay Lake, Nelson offers an ideal climate and a wide selection of activities for student visitors. Mineral hot springs in the area are a great attraction and easily

accessible. The Kootenays will surprise and delight you.

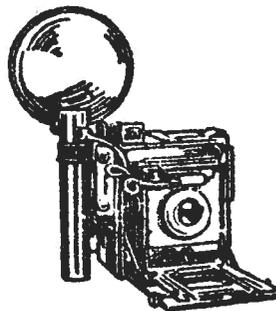
Overlooking Kootenay Lake and renovated in fall, 1982, the residence space has been reserved for Seniors' Summer Study.

Three courses will be given from Monday to Friday. Topics may include: natural history, early settlers, diarists, the autobiography, as well as Kootenay cultural reflections. Each week a professor will lead a field-trip to areas of interest. There are no exams, no grades and no required homework; professors may make suggestions for outside reading and study for your own interest. You will have optional evening activities and leisure time to use as you please or to sightsee.

Nelson is accessible by good main highways through spectacular country. PWA has convenient daily flights to Castlegar, a half-hour by bus from Nelson.

It would be wise to register early, as our program was filled very quickly last year. 1982 students are welcome to come again as there will be course variations. The cost includes all meals, room, course fees and field trips — from Sunday evening to Saturday morning. The cost for one person in a double occupancy room is \$219; for a single room it is slightly more. (The tuition portion of the fee is deductible from your income tax.)

If you would like further information, please call Anne Fraser or Brishkai Lund, 721-8463.



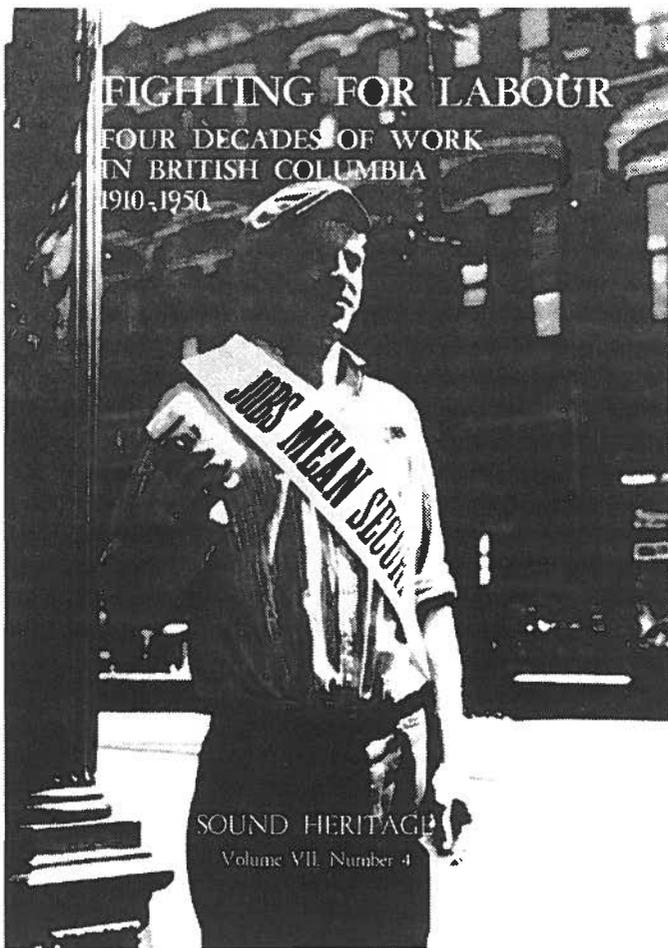
## Can You Help?

David Mattison is compiling a biographical directory of photographers who worked in or visited British Columbia in the nineteenth century (1858-1900). He is seeking information from persons or institutions who have detailed knowledge of such photographers. The directory includes commercial and amateur photographers as well as darkroom personnel, retouchers and finishers. David can be contacted at the Sound and Moving Image Division, Provincial Archives of British Columbia, Victoria V8V 2X5 (387-6748).

## Sound Heritage Series

# British Columbia history through the voices of those who lived it.

Charles Lillard



In late November 1982, the Sound and Moving Image Division of the Provincial Archives of British Columbia published *Dreams of Freedom — Bella Coola, Cape Scott, Sointula*, the thirty-sixth issue of its Sound Heritage Series. *Dreams* is a stereoscopic view of three well-known pioneering endeavors.

This issue, dealing with several almost unknown aspects of immigration into our province, continues the series' reputation as a unique journal of British Columbia in which the stories of ordinary and extraordinary men and women are presented in their own words. *Dreams* is thoroughly documented, frequently with previously unpublished material, illustrated with maps, historical and modern photography, and has a bibliography which lists most of the material relevant to the three colony-communities.

The Sound Heritage Series has been published by the Provincial Archives of British Columbia since 1974. Initially, it was a publication about the practice of oral history with articles which illustrated aspects of this developing field. By 1976, however, the direction of the publication had evolved into a series of monographs treating different aspects of British Columbia history utilizing oral history as its source.

William J. Langlois was the first general editor of the series, succeeded in mid-1978 by Derek Reimer who held the position for the next four years. In mid-1982, Charles Lillard became the editor.

One interesting feature of the series is the fact that almost all of its writers are new or first-time authors. In this way, the series performs a valuable service in providing a forum for talented and enthusiastic but inexperienced British Columbia writers. Peter Stursberg, the author of *Extra!* (Number 35) is probably the only author in the series whose name would be widely recognized by the Canadian reading public.

The editors of the series have made a conscious effort to cover a wide range of British Columbia history, not only in terms of subject material but also geographically. Subjects as diverse as

mountain climbing, radio broadcasting and early aviation have been covered as well as issues on regions of the province such as the Lardeau, the Skeena River, the Okanagan and a neighborhood of Vancouver.

In 1983 the series will publish *Floodlands and Forest — Pioneer Life in the Fraser Valley, 1860-1900*, perhaps the most genial study of a landscape and its people yet to appear in British Columbia; *Early Radio in British Columbia*, as told by those who built and manned the first radio stations in this province; and *Tall Tales of British Columbia*, which is the first collection of its kind to appear in this province and is one of the most thoroughly researched and documented books of this type of folklore to appear in Canada.

Books in the Sound Heritage Series are sold individually for \$4.50 each or by prepaid subscription at \$14 for four successive numbers. To learn more about the series or to subscribe, phone 387-6748, or write Sound Heritage Series, Provincial Archives of British Columbia, Victoria, B.C. V8V 1X4.

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## Archival Notes

The Association of British Columbia Archivists held their fall meeting on Saturday, November 6th, at the Abbey at Mission. Representatives of several B.C.H.A. member societies were there as well as representatives of a number of local historical societies which have yet to join the Association.

Two workshops were held. George Brandak from University of British Columbia Special Collections led one on evaluating collections, that is, what to collect and why. Daniel O'Neill, Curator of the Vancouver Public Library's Historical Photograph Collection, lead the other on the care and cataloguing of historical photographs. Mr. O'Neill prepared extensive reference notes for the participants, copies of which can be obtained by writing him.

The Kitimat Centennial Museum has received a donation of material relating to the Royal Templars of Temperance, 1893-1906. They include items used in the ritual of the quasi-religious society, glass sandwiched celluloid lantern slides, and documents, including the ledger books of the society and notebooks of prayers in the Haisla language. These materials were originally the property of Rev. G. Raley, an early missionary at Kitimaat Village.

## Local History Book Sales

At the 1980 B.C.H.A. Conference in Princeton, I was most annoyed to have to search for a book on the history of the host city and find it in the drug store.

Out of this came the idea for selling privately-printed local history books at the Annual Conference. Delegate members would search out and send lists of books to someone in charge at the Conference. Anne Yandle, Jill Rowland and I were enthusiastic about the idea and decided to initiate the first sale. We organized the writing of letters and made contacts necessary to have the first sale in Cranbrook. For that sale we charged no commission and the Vancouver Historical Society underwrote the postal and Xeroxing expenses. After the sale, a book list was published in the *B.C.H.A. News* and the *V.H.S. Newsletter*.

We decided to have a second sale during the B.C. Studies Conference sponsored by Simon Fraser University and in this instance we asked for a 25% discount with profits to the V.H.S. Centennial Project, a bibliography of the city of Vancouver. The dual site for the Conference at the Denman Inn and S.F.U. limited the sale to one day at Denman Inn. The book list was again put in the *V.H.S. Newsletter* and circulated to libraries and people who attended the B.C. Studies Conference. The remaining books were stored in Anne Yandle's basement and many orders came in and were filled after the conference.

The third and final sale was held at Cowichan Bay, site of the 1982 B.C.H.A. Conference. We again asked for a 25% discount (other book stores take at least 40% discount).

I wish I could report an outstanding success and enlightenment on the gathering of local histories for sale at a conference. When looking through a book store in Duncan I found two books *Cowichan My Valley* (R.I. Dougan, 1973, 3rd ed.) and *Genoa Bay Reckonings* (G. McCurdy Gould, 1981) which should have been included in our sale.

Even though, I still feel there is a place for someone to start a small home business in the sale of privately published B.C. local histories. A vacant room in your home, a sleuthing nature to find

these books and the ability to build up contacts to sell to a small group of buyers who want these publications are all that are needed. Libraries, archives and British Columbia bibliophiles would patronize such a business. A person would not make a fortune, but would have an interesting and independent business.

I want to thank Anne Yandle and Jill Rowland for the hard work they did to gather up the books, organize the sale and all the odds and ends needed to complete the bookkeeping of the venture. Thanks to Marion Johnson and Dorothy Shields who filled in when wanted in a hurry. A special thanks to Leonard McCann, our president, who was our 'gofor'. Many thanks to Rhys and Kathleen Richardson whose van helped us get our supply of books to our last sale. Not to be forgotten are the authors, who signed books at a moment's notice, and the many friends who bought books.

— Peggy Imredy



The following is a list of books which were offered for sale by the Vancouver Historical Society at the B.C. Historical Association Annual Conference, April 30-May 2, 1982. This list does not include those titles which were also sold at the B.C. Studies Conference last October and which were listed earlier in the News (Volume 14, No. 4: Summer 1981).

These titles are **not** obtainable from the Vancouver Historical Society. They may be purchased from the addresses listed, or, if none, through your local bookstore.

Andrews, G.S. *Professional land surveyors of British Columbia*. Victoria, B.C., 1977. \$5.00 (G.S. Andrews, 116 Wellington Ave., Victoria, B.C. V8V 4H7.)

Atwood, Mae. *Border gold*. Grand Forks: Orris Press, 1981. \$7.95 (Stanley Orris, Box 1510, Grand Forks, B.C. V0H 1H0.)

Bechtold, George. *Follow the pathfinders through the Okanagan and Ogoogoland to the Shuswap*. Vernon, B.C.: G. Bechtold, 1980. \$9.95 (G. Bechtold, Apt. 46, 4701 P.V. Rd., Vernon, B.C. V1T 4M7.)

Belisle, Olga. *Children of the homesteaders (and the kinship between the Canadian and American peoples.)* Vernon, B.C.: Canho Enterprises, 1980. \$8.95 (Canho Enterprises, P.O. Box 249, Vernon, B.C. V1T 6M2.)

Belisle, Olga. *Strongest men of steamboat mountain*. Vernon, B.C.: Canho Enterprises, 1980. \$8.95 (Canho Enterprises, P.O. Box 249, Vernon, B.C. V1T 6M2.)

Bently, Mary and Ted. *Gabriola; petroglyph island*. Victoria: Sono Nis Press, 1981. \$5.95.

Bossin, Bob. *Settling Clayoquot*. Victoria: Provincial Archives, 1981. \$3.00 (Sound Heritage No. 33.)

Bourdon, Don. *The boom years; G.G. Nye's photographs of North Vancouver, 1905-1909*. Vancouver: Hancock House, 1981. \$9.95.

Bruce, Alice. *Kootenay sketchbook, 1920*. Winlaw, B.C.: Pigweed Press, 1981. \$6.95. (Pigweed Press, Box 76, Winlaw, B.C. V0G 1J0.)

Burrows, Roger G. *Railway mileposts. British Columbia. Vol. 1. The C.P.R. mainline route from the Rockies to the Pacific*. Vancouver: Railway Milepost Books, 1981. \$9.95. (Railway Milepost Books, Box 593, Postal Station A, Vancouver, V6C 2N3.)

Carroll, Leila. *Wild roses and rail fences*. Courtenay, B.C.: St. George's United Church, 1981. \$9.95. (St. George's United Church, 6th St., Courtenay, B.C.)

Carswell, Sally. *The story of the Lions Gate Hospital; the realization of a pioneer settlement's dream*. West Vancouver: Author, 1980. \$8.95. (Keith and Sally Carswell, 820 Burley Drive, West Vancouver, V7T 1Z6.)

Day, David, ed. *Men of the Forest*. Victoria: Provincial Archives, 1977. \$3.00. (Sound Heritage No. 18.)

Decker, Frances, et al. *Pemberton: the history of a settlement*. Pemberton: Pemberton Pioneer Women, 1977. \$8.95. (Pemberton Pioneer Women, Pemberton, B.C. V0N 2L0.)

Drushka, Ken. *Against wind and weather; the history of towboating in B.C.* Vancouver: Douglas and McIntyre, 1981. \$24.95.

Duffy, Dennis and Carol Crane, eds. *Magnificent distances: early aviation in B.C.* Victoria: Provincial Archives, 1980. \$3.00. (Sound Heritage No. 28.)

Dunae, Patrick A. *Gentlemen emigrants; from the British public schools to the Canadian frontier*. Vancouver: Douglas and McIntyre, 1981. \$18.95.

Duncan, Michael. *A royal view*. New Westminster: Chamber of Commerce, 1981. \$10.95. (New Westminster Chamber of Commerce, 333 Brunette, New Westminster, B.C. V3L 3E7.)

*Festive Fare Favourites; a collection of members' favourite recipes*. Vancouver: Vancouver Museums and Planetarium Association, 1981. \$3.50 (VMPPA, 1100 Chestnut St., Vancouver.)

*The Fraser's History: from glaciers to early settlements*. Burnaby: Burnaby Historical Society, 1980. \$4.95. (Mrs. Una Carlson, 6719 Fulton Ave., Burnaby, B.C. V5E 3G9.)

**Continued next issue**



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glaciers and caves and the impact of tourism.

The book is completed with a glossary of scientific terms, a table of the main peaks and a list of additional reading materials. The list reveals that a surprising amount has been written about the Icefield area. However, this book captures the essence of the Icefield's peculiar threatening beauty, scientific interest and human history better than any previous work. The photographs, which range from panoramas to close-ups of glacial features and reproductions of those taken on the Collie, Wilcox and Harmon expeditions, are accurate and lyrical with science and history being interspersed with philosophy and anecdote. The book deserves a wide readership though this may require improved distribution, and a cheaper paperback version.

*The Columbia Icefield: A Solitude of Ice*, by combining geography, science, history and fine photography, serves as a model for the other books on significant Canadian landscapes that are needed if we are to develop a full and historically and scientifically accurate appreciation of our natural heritage.

*John Marsh, the chairman of the Environmental and Resource Studies program at Trent University, Peterborough, Ontario is particularly interested in the history of the Rocky and Selkirk Mountains.*



**COONEY AND HIS CLAN.** Eric Norfolk. Prince George: Noreen Delisle, 1979. Pp. vi, 98, illus., \$5.75 (paper)

*Cooney and His Clan* is the story of Charles Thomas and Elizabeth Allard Cooney and their large family. "C.T." was born in Ireland and emigrated to the United States at the age of sixteen. He worked his way west, arriving on the Fraser River when it was already crowded with miners. In 1865 he married Elizabeth, daughter of Hudson's Bay Company Factor Joseph Allard. The couple settled at Tranquille Creek where they raised ten children and numerous grandchildren, and looked after countless workers and their families and the Sanatorium staff and patients. They built up one of the finest ranches in British Columbia, raising horses and cattle, and with a large, productive orchard. Cooney died in 1917, and the ranch was expropriated by the provincial government in 1922.

The book provides a marvellous picture of life in

the interior of British Columbia, both on a working ranch and in a market town, and to some extent the story of Tranquille Sanatorium. It is a warm story, full of family pride, which unfortunately ends with a bitter note over the government's unfairness. The story shows the agricultural wealth of the interior which had dwindled to a small number of large ranches. Most of the fine land around Kamloops which used to support productive orchards, truck gardens (especially the famous Kamloops tomatoes), and hop fields is now covered by housing and commercial development.

The "Cooney Kids" are concerned mainly with telling the story of their family, but in doing so they give us a picture of a way of life now lost. The story is based on family records and on the memories of several of the grandchildren. It is edited and published by a great-granddaughter, and printed by Sunshine Press Ltd. The book has a number of interesting photographs, but the quality of reproduction of many of the pictures is poor. A map of the area and a family tree would have helped greatly.

The publisher has apparently tried to save money in the printing and binding. The pages have minimal margins, and the binding is so tight that it is very difficult to hold the book open in order to read it. The cover design is an interesting sketch of a roundup, (apparently by Jean Cooney) a familiar event on the Cooney Ranch. The proof-reading could have been improved, as there are many mis-spellings, and some variations in the spelling of names, even on the same page. However, despite its flaws, this unassuming little book is well-worth reading, particularly by anyone with an interest in the interior of this province.

*Frances Woodward, a librarian in the Special Collections Division of the University of British Columbia, grew up in Kamloops.*



**A FLANNEL SHIRT AND LIBERTY: BRITISH EMIGRANT GENTLEWOMEN IN THE CANADIAN WEST, 1880-1914.** Susan Jackel, ed. Vancouver: University of British Columbia Press, 1982. Pp. xxvii, 229, illus., \$21.95 (cloth)

During the quarter century prior to the Great War a large number of well-educated women emigrated from Great Britain to Western Canada. Many came as wives of intending farmers or ranchers; others came as

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governesses and "home helps" to British families already established in the towns and villages of the West. Not all of the women prospered and many — especially those from the industrial cities of England — experienced difficulties adjusting to pioneer life. But these women all played an important part in developing the country and, like their male counterparts, they left a lasting imprint on many Western communities.

Susan Jackel has provided a striking picture of this immigrant sorority in her new book, *A Flannel Shirt and Liberty*. The book is made up of extracts from contemporary memoirs and settlers' manuals, and from excerpts from turn-of-the-century pamphlets and periodicals. Included in the collection are Mary Hall's graceful memoir, *A Lady's Life on a Farm in Manitoba* (1884) and Moira O'Neill's delightful article on "ranche life" in the Alberta foothills (1898). Also included are extracts from two other "classics" — Georgina Binnie-Clark's *A Summer on the Canadian Prairie* (1910) and Elizabeth Mitchell's *In Western Canada Before the War* (1915).

While the selections are in themselves informative, it is the editor's introduction that makes this book so useful. She discusses the problem of the "superfluous woman" in late-nineteenth century Britain by illustrating the pressures and disadvantages faced by ladies who were unable, or unwilling, to marry. She explains the attractiveness of immigrating to Western Canada, where there was a shortage of marriageable women and where other opportunities — commercial, political, spiritual — were apparently unlimited. After reading the introduction, it is easy to understand why so many "middle-class emigration societies" directed their female members to the Far West.

Dr. Jackel also alludes to the imperial zeal which imbued most emigration schemes of the period. She has, however, overemphasized some commentators at the expense of others. For example, she might have devoted fewer pages to Miss Binnie-Clark (whose *Wheat and Women* (1914) Dr. Jackel edited last year) and substituted selections from such novelists as Harold Bindloss, Mrs. Humphrey Ward, or even Bessie Marchant and Janey Canuck, all of whom romanticized the adventures of gentlewomen in Canada. The *Girl's Own Paper*, which boasted the largest circulation of any illustrated periodical in Britain and which often featured articles on life in the Dominion, could have been included, too. More seriously, there are virtually no references to British women west of the Rockies. This neglect of British Columbia must be the major weakness of the book, considering the fact that southern Vancouver Island and the Okanagan were veritable Meccas for "home helps" during the early 1900s.

Still, the points Dr. Jackel makes about the gentlewomen of the Prairies are instructive and cogent, and can be applied readily to the women "of

breeding and endurance" who came to our province. Moreover, the book is well-produced, well-presented, and well-illustrated, even though it is a trifle expensive. *A Flannel Shirt and Liberty* should certainly be welcomed by those interested in Canadian history and in women's studies. It is also the kind of book that readers interested in British history, and indeed the history of the Empire, will find valuable.

Patrick A. Dunae is the author of *Gentlemen Emigrants*.



**WHY WE ACT LIKE CANADIANS.** Pierre Berton. Toronto: McClelland and Stewart, 1982. Pp. 113. \$10.00

Young and middle-aged Canadians must now find it difficult to remember a Christmas without a new Pierre Berton book — indeed, reading Berton at New Year tide has become as ritualistic as trimming the tree, hanging the mistletoe, and serving up the plum pudding. He has even come to look a little like Santa.

This year's offering is slim and thus a shade expensive at ten cents per large-printed page. Also, the book borrows heavily from Berton's previous work, as he readily admits. Yet, despite the perceptible boiling of the Christmas pot, this should be an interesting book for its intended audience, the Canadian general reader who knows little about Canadian history and the average American reader who knows little about Canada in general.

Berton's purpose is signalled by his subtitle: "A Personal Exploration of Our National Character." Ambitiously, he is seeking to answer those timeless questions that have long preoccupied the Canadian mind. What is the Canadian identity? What is our national character? How are we different from Americans? In skillfully written letters to his imaginary American friend, Sam, Berton describes the Canadian emphasis on peace, order, and strong government, the paternalistic Mountie as national hero, the Loyalist legacy, the significance of Canada's ethnic mosaic (especially its Scottish, Scandinavian, and Northern Irish contingents), and the formative influence of climate and wilderness landscape. In Berton's judgement, these forces of history, culture, and geography produced a people that is essentially law-abiding, differential toward authority, cautious,

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prudent, elitist, moralistic, tolerant (of ethnic differences), cool, unemotional, and solemn. While these characteristics are not unmixed blessings, Berton rejoices that Canadians have been spared some of the least desirable aspects of American character — violent, disorderly, excessively democratic, morally permissive, nationalistic, impetuous, and romantic.

Professional historians have heard these arguments before and have become increasingly nervous about such sweeping generalities. Have Canadians normally been tolerant of racial and cultural differences? Did the United States ever become a melting pot? Does the typical Canadian schoolboy worship the memory of the R.C.M.P.? Was the American frontier as wild as Hollywood would have us believe? Are Canadians held together by love of the land, especially the mystical North? Does a solemn landscape produce solemn people?

Intellectual historians might also wonder how Berton defines the elusive concept of national character. Does he mean behavior (western Canadians distrust the east), culture (Canadians are not good showmen; they are better at instructing), temperament (Canadians are sober and solemn), or values (Canadians are moralistic, frugal, and respectful of authority)? Character might include all those things, but the author's failure to provide a hierarchy of concerns makes his book resemble a shopping list and makes the reader wonder just what are the essential characteristics of the *genus Canadianus*.

Berton might have concentrated on the major conditions that molded Canadian values, in which case he probably would not have devoted an entire chapter to the Mounties. (For surely the fact that the ultimate Canadian hero is a nameless policeman is a product rather than a cause of our value system.) Or, in organizing his book, the author might have devoted a chapter each to basic Canadian values, discussing in turn their causes and effects. He does neither, and confusion reigns. The high Canadian savings rate is mentioned in a chapter about the Loyalists, and in the chapter about climate, the reader is told that Canadians venerate institutional authority.

As usual, however, Berton has written an engaging book overflowing with interesting anecdotes and rich historical detail. There is no better introduction to what has been written about the Canadian character and how it differs from the American, and although more in the tradition of Luigi Barzini than Alexis de Tocqueville, Berton's study does enhance our understanding of what it means to be Canadian. Most of us probably received worse books for Christmas.

Wesley T. Wooley teaches American history at the University of Victoria.

## notes

The Society for the Study of Architecture in Canada announces that selected papers from their 1975, 1976, 1977 and 1978 annual meetings are now available at a cost of \$3.50 per volume. Among the articles of interest are "The Baillie-Grohman Canal of East Kootenay" by Frederick J. Netherton; "Talented Drifters: The Construction Industry in Dawson, Y.T., 1897-1903," by Margaret Carter (1978) and "Variety and Decorum: Style and Form in the Work of Samuel Maclure, 1860-1929," by Martin Segger (1978). Volumes may be ordered from the Society, Box 2935, Station D, Ottawa, Ontario, K1P 5W9.

According to its publisher, *Northland Echoes* by Doris Neeley Haralson tells the story of "a strictly-raised, educated Wyoming girl through the sweep of sparsely homesteaded northern Alberta to cross the Rockies and pause for a time of heartache and new beginnings in British Columbia's Robson Valley, before moving on to the awesome landscape of Canada's Arctic." Soft cover copies of this book may be obtained for \$9.95 from Doris N. Haralson, Box 31, Yarrow, B.C. VOX 2A0.

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