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John Atkin,
921 Princess Avenue, Vancouver BC V6A 3E8
e-mail: johnatkin@shaw.ca

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Frances Gundry, Book Review Editor,
BC Historical News,
P.O. Box 5254, Station B., Victoria, BC V8R 6N4

Subscription & subscription information:
Alice Marwood
211 - 14981 - 101A Avenue Surrey BC V3R 0T1
Phone 604-582-1548
email amarwood@shaw.ca

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PO Box 5254, Station B., Victoria BC V8R 6N4

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British Columbia **HISTORY**

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"Any country worthy of a future should be interested in its past"
W. Kaye Lamb, 1937

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Deadline 15 May 2008

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To apply for the scholarship all candidates must submit (1) a letter of application and (2) a letter of recommendation from the professor for whom the essay was written. First and second year course essays should be1,500-3,000 words; third and fourth year,1,500 to 5,000 words. All essays must be on a topic relating to the history of British Columbia. By entering the scholarship competition the student gives the editor of BC History the right to edit and publish the essay if it is deemed appropriate for the magazine.

Applications should be submitted to: Marie Elliott, Chair BC Historical Federation Scholarship Committee, PO Box 5254, Station B, Victoria, BC V8R 6N4

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The British Columbia Historical Federation and David Mattison are jointly sponsoring a yearly cash award of $250 to recognize Web sites that contribute to the understanding and appreciation of British Columbia's past. The award honours individual initiative in writing and presentation.

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Anne & Philip Yandle Best Article Award

A Certificate of Merit and fifty dollars will be awarded annually to the author of the article, published in BC History, *that best enhances knowledge ot British Columbia's history and provides reading enjoyment. Judging will be based on subject development, writing skill, freshness of material, and appeal to a general readership interested in all aspects of BC history.*

Cridge, the Making of a Bishop

By Robert Dennison

Robert Dennison last wrote for BC History (issue 39.1) with his article A Leap of Faith.

The kind reception given by you to myself and fellow voyagers on the occasion of the fortieth anniversary of our arrival from England in this land, and the cordial greetings of yourselves and many others added, has brought back to my mind some thoughts of my work in those early days.

There has always been a chaplain at the station, and singularly enough my immediate predecessor was an old college friend, but my appointment as district minister brought on changes incidental to church organization. It is difficult to realize the contrast between Victoria as it now is with its numerous churches and congregations, and Fort Victoria as it then was, with only one congregation and no church building for Protestant worship.[1]

In 1895, forty years after his arrival, Bishop Cridge celebrated this anniversary by recalling his first sermon at Fort Victoria.[2] The seventy-seven year old cleric slowly gazed around his congregation of the Church of Our Lord, Victoria nodding his satisfaction. His surplice covered his rotund physique crowned with a great white beard and white locks. It had been a long hazardous journey from those loud, rough and "mud up to your knees" pioneer days full of happiness and sorrows, of standing firm in beliefs regardless of the consequences. In 1874 he joined the Reformed Episcopalian movement taking most of his congregation with him. He had worked hard to be a good shepherd presiding over countless baptisms, marriages and burial services. Indeed many of his old friends and family had departed and were sorely missed but new ones had been warmly welcomed. In his usual soft wheezing style, frequently punctuated by his familiar *ahs*.[3] his story unfolded.

On April 1, 1855,[4] the small chartered vessel, the Marquis of Bute slowly edged its way by Cape Flattery, then the tip of Vancouver's Island and the crew fired the canon to signal the vessel's position to Fort Victoria. When the passengers heard the canon they rushed to the ship's side and gazed intently into the misty distance hoping to catch a glimpse of their new home. Nearing the end of their long journey, they could barely make out the lush green of the land through the drizzle and fog but in clear patches they could see the numerous spring flowers and towering mighty cedar trees. The young minister gave a prayer of thanks [5] and joined his cheering and laughing companions as they anchored in Esquimalt harbour.

When first on land, the Reverend Cridge describes wife Mary as being delighted to be back on solid ground. Despite the smells, deep mud, noise, roaming animals, all kinds of nationalities and fort living quarters nothing could stem her enthusiasm. Mary was greeted like a long lost friend by the Church ladies group already considering her as a fresh voice for the church choir.[6]

The first services took place in the fort mess hall. Doctor Helmcken described the room as "twenty feet in length by about a dozen in breadth, lined with upright plank unpainted….In the centre stood a large dilapidated rectangular stove,…."[7] Usually very early Sunday mornings a group of cleaners made the hall presentable for the colonial church congregation after the previous night's bachelors' drinking parties.

Governor of the Hudson's Bay Company, Andrew Colville, had insisted that the job description for the clergyman should follow the pattern of the Bishop of Rupert's Land at Red River and include taking charge of a boarding school. This school would enroll a "superior class", the children of the Company's officers, and to accomplish this the minister should take with him a gentleman and his wife capable of running such an establishment.[8] However, a teacher and wife did not accompany the Cridge party to Fort Victoria. and being a stickler for detail, the Rev. Cridge quickly came up with a workable solution. Within several weeks he assessed the potential student population and concluded that a boarding school was desperately needed but for the daughters of the Company officers. This seemed like a very ambitious goal at the time, but many Bay officers had several daughters per family, including James Douglas.

Cridge discussed this situation with his wife and between them it was decided they could superintend the general operation yet the teaching positions would have to be filled by experienced staff brought from England, which would take at least 6-12 months. The astute chaplain proposed to James Douglas that the unmarried sisters, who were still in England, could fill the boarding school's positions. The sisters had remained in England to take care of their ailing father but after his death anticipated sailing on the Princess Royal, in July, 1855, to join Edward in Fort Victoria. Delighted at their arrival, December 17, 1855,[9] Cridge announced the "next day I went on board and found my sisters well…and received them into my house."[10] Once the parsonage boarding school opened it would have room for 6 or even 7 students who would pay a fee of £20 per anum which did not include books and washing of clothes.[11] This had the organization of a comfortable family business, particularly when

Bishop Cridge, born 1813 died 1915
BC Archives photo A-01196

Cridge was appointed the unpaid examiner of all schools and pupils in the settlement and area.[12]

Having settled his sisters in his home and gotten the Ladies Parsonage School started, the minister turned his attention to the many other duties that garnered his time. Naturally he had his own church to take care of, as well as all outlying areas including Colwood, Metchosin, Esquimalt, Sooke, Nanaimo, Craigflower and services aboard the visiting H.M.S.vessels. Sometimes accompanied by sister Elizabeth,[13] he would ride around his own area performing private services and baptisms and although many of these communities were not far, the hazards were ever present. Many times he helped new missionaries journey through the vast interior to select church sites perhaps thinking of the future need for a bishop and he, "the man on the spot," as the obvious candidate. During these early years he was also involved in the establishing the first public hospital,[14] better treatment for prisoners and a YMCA.[15] All these things took time but none more than the foundation of the orphanage.[16] For Rev. Cridge this time was "ministerially" isolating but he silently relished the freedom from superiors. Although very busy, life for the Cridges seemed to proceed with health and happiness and as long as he did not criticize James Douglas or the Company he had virtually carte blanche in his sphere of influence. They had access to the 100 acre glebe, regular generous financial support, good rations at the Company store, the respect of the community and a new parsonage with loving relatives close by. To take the family to new heights of joy, "God gave us a first born son, born at 1½ A.M, June 6, 1856."[17] Just over a year later, wife Mary gave birth to another boy, June 25, 1857.[18]

This delightful situation was about to end. Sister Mary was beginning to have of bouts of debilitating illness which demanded constant care and she could not assist even with simple household chores. Had she caught the dreaded disease while on her voyage from England? In the *Princess Royal's* log not only was the death of the sailmaker in October 1855 recorded but also the death of a young married woman, Mrs.

NOTES

1. The *Victoria Colonist*, April 19, 1895. p.3.

2. *First sermon April 8, 1855*, (Mark 16:15-16.) *Cridge Papers* MS 0320. vol. 8/fo.1 British Columbia Archives (BCA). See also *Library and Archives Canada* LC BX5616.2, Archives Canada (AC) and the *Victoria Colonist* 19,1895. p.3.

3. Emily Carr, *The Book of Small*, (Irwin Publishers, 1942), p.39.

4. W.K. Lamb (ed.), "The Diary of Robert Melrose", *British Columbia Historical Quarterly,* 7 (1943), p. 211.

5. Sermon while at anchor, April 1,1855. amentations 2:29) *Cridge Papers* MS 0320 vol. 8/ fo.1. (BCA)

6. N. de Bertrand Lugrin, *The Pioneer Women of Vancouver Island 1843-1866.* (Victoria Women's Canadian Club of Victoria, 1928), pp. 31-32.

7. From Quote in G.P.V. Akrigg and H.R. Akrigg, *B.C. Chronicles: Gold and Colonists, 1841-1871.* (Discovery Press, 1977), p.91.

8. Hudson's Bay House, London to the Reverend Edward Cridge, September 13, 1854. A.5/19 pp.59, 60,61,62, Hudson's Bay Company Archives (HBCA)

9. The *Princess Royal Logs*, July 19-December 17, 1855. 2M107 Ships logs (C1/975 HBCA) Cridge sisters were cabin passengers.

10. Cridge Notebook, Cridge Papers MS 0320 vol 8/fo.1 (BCA)

11. Edward Cridge to Governor Douglas, April 17, 1855. *Cridge Papers* MS 0320 vol1/fo. 3 (BCA)

12. Cridge to Young, Acting Colonial Secretary, 25 August, 1861.GR-2054 (BCA) Cridge signs himself as Acting Superintendent of Education. See also *Journals of the Colonial Legislature of the Colonies of Vancouver Island and British Columbia, 1851-1871*, February 1856. pp. 16, 17.

MacDonald, a steerage passenger. According to the ship's surgeon she had succumbed to "consumption."[19] No one made any connection between the two ladies and now three years later not realizing how ill she was, Mary wished to go back to England to regain her health and perhaps even work again. Edward, himself, felt that she might recover and offered to pay 5 shillings for her upkeep while recuperating at Uncle Richard's house in Devon.[20] After several examinations, by Fort Victoria's Dr. Helmcken and Dr. Piers of the ship HMS *Satellite,* the diagnosis was tuberculosis and she was offered little hope for recovery.[21] Their advice was that she remain at Fort Victoria comfortable in the care of her immediate family. Still she did not succumb to death until 1870, after a long and painful illness giving up the good fight at age 50. She was buried beside the four Cridge children. [22]

The service at the little wooden Anglican Church outside the old fort, on a hill overlooking the harbour, had just ended. It was a warm summer Sunday April morning in 1858, and the plodding congregation was just filing out of Christ Church, shaking hands with the minister when the vessel *Commodore* sailed into the harbour. A collective gasp of disbelief came from the churchgoers who were shocked to see 400 to 500 men waving and yelling as they disembarked from the ship. Among them was a group of about 35 "men of Colour".[23] What an invasion! The gold rush was on! This mélange of humanity were to be the forefront of miners and entrepreneurs who would descend on sleepy Victoria in their thousands as they stopped off to buy supplies and passage across to the mainland. Speculators gobbled up vacant land at exorbitant prices and Victoria landowners rubbed their hands with greed as huge profits danced before their eyes. The Gold Rush crushed the Colonial Office's blueprint for an English landed gentry.

Reverend Cridge was speechless, as he surveyed the growing mayhem. Cridge wrote to his old friends at the Colonial Church and School Society begging that they send assistance particularly for the mainland, where most of the miners located.[24] Two ministers one for the interior "diggings". and the other as aid for himself in Victoria, would be accepted with great thanks. His letter painted pictures of growing communities mushrooming with thousands of would be miners every week struggling to get to the interior. In Victoria a sea of tents sprang up, overnight housing for a population that was neglectful and non-caring about scriptural guidance and guided by drink, gambling, and greed. The minister welcomed all to

The Misses Cridge, Maude, Rhoda and Lillie
BC Archives photo A-01209

13. Cridge Diary, May, 1858. *Cridge Papers* MS 0320 vol.6/ fo. 1(BCA). See also J.K. Nesbitt, "The Diary of Martha Cheney Ella, 1853-56" *British Columbia Historical Quarterly*, v. 13, 1949. page 266.

14. E. Cridge to J.S. Helmcken, March 7, 1894. *Helmcken Papers* MS 505 vol.2/fo.18. (BCA) See also The *British Colonist*, December 18, 1858. p.2

15. The *British Colonist*, September 5, 1859. np.

16. The *Daily Colonist*, December 20, 1905, p.3. Mrs. Cridge was president of the orphanage committee for twenty years and a lifetime honorary president of the institution after she retired.

17. *Cridge Papers* MS 0320 vol.8/ fo. 1 (BCA)

18. W.K. Lamb (ed) "The Diary of Robert Melrose", *British Columbia Historical Quarterly, 7 (1943)*, p. 295.

19. The *Princess Royal Logs*, July 19-December 17, 1855. 2M107 Ships logs (C1/975 HBCA).

20. Cridge Papers, MS 0320 vol.1/ fo.4. (BCA)

21. Cridge Diary, May 5, 1858. *Cridge Papers* MS 0320, vol. 6/ fo.1 (BCA)

22. Devon Records Office, England to Robert G. Dennison, July, 2005. From *Bratton Fleming Parish Register: Baptisms 1815-1819*. Confirmed entries :Mary Abbott Cridge was baptized on the same day as her sister Elizabeth Dyer Cridge, 11 January, 1819. She was buried in the Pioneer Square Cemetery, Quadra and Meares Streets.

23. *Cridge Diary*, April 25, 1858. *Cridge Papers* MS 0320 vol. 6/ fo. 1(BCA)

24. Reverend Cridge to Colonial and Continental Church Society (CCCS), July 5,1858. *Annual Report*, (Diocese of Columbia), 1859 and 1860. (AC) Reel A325A.

his little church. It had room for only four hundred people so Cridge provided open-air evening services in front of the fort.[25]

Later in the year, on Christmas Day, the Church of England's spiritual reinforcements arrived in the person of one Reverend Mr. William Burton Crickmer, B.A., late curate of Marylebone, a missionary licensed by the Bishop of London. Crickmer set foot in Esqumalt and trudged through the forest, brush and along the rough and muddy trails to Victoria where he met Reverend Cridge[26] He would need to be a hardy soul as he had been specifically sent to minister the to miners in the interior "diggings." The missionary had traveled with his wife and child in the Colonel Moody party via the Panama Railway, completed in 1855. Such had been the force of the Cridge request that it convinced the Society that the missionary need was so urgent they should send Crickmer the quickest way to Fort Victoria. The Hudson's Bay chaplain was so pleased with Crickmer's speedy arrival he immediately wrote again to the CCCS extolling the virtues of the new comer. He also explained to the Society that in wintertime the many miners deserted the areas, and wintered in Victoria, only to return in greater numbers when the rivers revealed their gold bearing sandbars.[27] Both men teamed up with the Reverend Gammage, who was supported by the Society for the Propagation of the Gospel, and travelled to the mainland seeking potential sites for a new church, finally selecting New Westminster. Their journey was not easy, with no roads, treacherous rivers, dense underbrush and thick forests but their great zeal, naivety, faith and desire to expand the "march of British colonization" saw them safely through.[28]

Unknown to Cridge his letter for help set off an event in England that would come to fruition in a storm of controversy. Angela Burdett-Coutts, a wealthy philanthropist concerned about supplying the builders of the British Empire with their home religion, read his letter. This generous woman already supported bishoprics in Africa, Australia and now she felt British Columbia needed the same. To do this she subscribed £25,000 to pay for a bishop and two archdeacons.[29] The cleric selected for this position was the Reverend George Hills, Vicar of Great Yarmouth, England, and a well-connected son of a Royal Naval Captain. He was a tireless worker for his diocese, travelling hundreds of miles in the interior of British Columbia, accepting all the difficulties and on his frequent trips to England constantly encouraging his friends to subscribe to his churches.[30]

By 1859 the year before the new Bishop arrived Edward Cridge's 5-year contract was drawing to a close with a need for renegotiation by both parties.[31] The colonial chaplain offered to continue in the same capacity but who was his employer? His agreement was with the Company and yet Vancouver Island had evolved into a colony with a fledgling legislature that rejected his request claiming that body did not have the responsibility or funds to honour the terms of the original contract.[32] Poor Cridge. What was he to do? Seeing that no decision was forthcoming he took the iniative and presented a *Memorandum* of his situation to the Colonial Secretary, the Duke of Newcastle.[33] While Douglas, the Colonial Office and local legislature bickered as to who had the responsibility for the minister's renewal of contract and salary, Cridge had no income from the glebe or pew rents.[34] Fortunately or unfortunately it was about this time in early 1860 that Bishop George Hills intervened. Supporting Cridge the Bishop offered to license him as Rector in September 1860 and give financial support from his sponsoring society the SPG. Hills wanted to make his churches independent of the state and included in this offer was the agreement that Cridge would give up the 100-acre glebe around the church. A settlement of 25 acres as agreed to by Governor Douglas, and the Bishop, and three trustees were quickly nominated including the Governor, Bishop Hills and the Archbishop of London.[35]

Cridge and Bishop Hills appeared to work together quite well and the Bishop even sponsored Cridge's daughter for baptism in 1860.[36] She was christened Mary Hills Cridge a symbol of cooperation between the Cridge and the Bishop. Hills, however, was a stickler for order, facts, figures and forms particularly information on congregations and financial support which would be gathered by the Bishop, a centralization to which several ministers did not subscribe. Minor changes were pointed out to Cridge in his own church, such as giving communion on "one rail", and the need to give prayers for Governor Douglas. The interference had begun. Rev. Cridge tolerated it in the beginning even when the Bishop announced the need for another congregation in Victoria from Cridge's Christ Church pulpit. When Christ Church was designated the Cathedral and Cridge was instituted as Dean in December, 1865, a tense working relationship rapidly snowballed between the clerics with one adhering to low church ideology and the other high church beliefs.

25. Ibid.

26. Cridge to CCCS, February 7, 1859. Anglican Ecclesiastical Archives, Province of British Columbia Box PSA 50/4

27. Cridge to CCCS, October 4, 1854. *Annual Report* 1859.

28. Cridge to CCCS, December 21, 1859. *Annual Report*, 1860.

29. Edna Healey, *Lady Unknown: The Life of Angela Burdett-Coutts* (Sidgwick & Jackson, London, 1978), pp. 77, 78.

30. Allan Pritchard (ed), *Vancouver Island Letters of Edmund Hope Verney, 1862-65*, (Vancouver: U.B.C. Press, 1996), p.13.

31. Hudson's Bay House, London to the Reverend Edward Cridge, September 13, 1854. *Memorandum of Salary, Allowances for a Cleryman for Vancouver's Island* A.5/19 pp.59, 60,61,62, (HBCA)

32. Duke of Newcastle to Governor Douglas, August, 1861, GR-0332, vol. 5/ pp.156-158. (BCA).

33. Memorial of Edward Cridge to the Duke of Newcastle, April 23, 1861.B.226/2/1 fo.47& fo.48 (HBCA).

34. Ibd., B. 226/2/1 fo.49 & fo.50

35. Cridge to Governor Douglas, MS 0320 vol. 2/fo. 7. (BCA). The Dean settled on 25 acres as the glebe was too far from the church. See also The *Victoria Daily Colonist*, April 16, 1895, p. 2.

36. Roberta L. Bagshaw (ed). *No Better Land: the 1860 Diaries of the Anglican Colonial Bishop George Hills* (Sono Nis Press: Victoria, British Columbia, 1996), p.233.

37. Society for the Propagation for the Gospel in Foreign Parts *Annual Missionary Reports, 1867 & 1870* E-Series Reels A326 & 328 (AC).

One of the administrative duties instituted by the Bishop was a yearly form with 48 questions about the church, congregation and minister incomes and their dispersal of such financial support. Reverend Percival Jenns, who replaced Rev. Dundas at St. John's, Victoria, disliked the forced administration too, but he answered just enough questions to show his distain. Cridge being no shrinking violet filled in two forms with cutting answers and left others blank.[37] These forms were the beginning of the Bishop's push for a synod organization which meant a centralization of control over clergy and funds. For an evangelical like Edward Cridge who had grown up in a fundamentalist environment and did not believe in central control or apostolic succession these intrusions were a challenge. The clash between the Dean and Bishop was delayed due to Hills absence from Victoria for weeks at a time yet whispers came to Cridge's ears. The Bishop had said he could not sit through his preaching as he found it very irritating [38] and Lady Franklin expressed a dislike for the"same deplorable voice in which he speaks."[39]

Bishop Hills offered the Dean a choice of two archdeaconries, New Westminster and Nanaimo in 1868 and dangled the lucrative salary before him. "I felt it a duty to consider any suggestion..." Cridge said. He then consulted most of his own churchwardens and friends whose consensus was to advise rejection as "the Bishop might have ulterior motives."[40] If accepted either position would reduce the Dean's influence and power base in Victoria.

In 1869 Christ Church burned down and Dean Cridge told the Bishop that he could not estimate church income as he wished on his forms as it was unlikely that his congregation would have an easy time finding the funds to rebuild a new church. In fact the minister was having a hard time convincing his congregation to donate the funds as many wanted a stone building and would donate less funds for a wooden edifice. Finally, however, the ability to pay for the building was the deciding feature and tenders were requested for a wooden one.[41]

38. *Memoranda Book, 1867-68* Cridge Papers MS 0320 vol. 8/ fo.4. (BCA).

39. Dorothy Blakey Smith (ed). *Lady Franklin Visits The Pacific Northwest: February-April 1861 & April-July 1870* (Victoria, British Columbia: Provincial Archives of British Columbia Memoir No. XI, 1974), p.32.

40. *Memoranda Book, 1867-68* Cridge Papers MS 0320 vol. 8/ fo.4. (BCA).

41. The *Victoria Daily Standard*, Thursday, June 22, 1871, p.3

42. *Trial of the Very Reverend Edward Cridge, 1875*. (Special Collections and University Archives, UBC).

43. Hudson's Bay Company to Edward Cridge, February 12, 1875. He was to terminate all connections with the parsonage and land. *Cridge Papers* MS 0320 vol. 1/fo.5. (BCA).

44. Herbert B.Turner to Reverend Edward Cridge, May 21, 1875. *Cridge Papers* MS 0320 vol. 3/fo.1. (BCA). At the congregational meeting, June 16, 1875 Reverend Cridge was unanimously comfimed as Bishop. See: MS 0320 vol. 8/fo.1. (BCA).

45. The headstone's chiseled message: In memory of the four young children of Edward and Mary Cridge Died in the years 1864 and 1865; of Mary Abbott Cridge sister of Dean Cridge Who died in April 1870; Frederic Pemberton, Edward Scott, Eber and Grace died 1865.

46. A daughter was born April 20, 1868 at 4 am.

47. The *Victoria Daily Colonist*, September 25, 1890. p.5. (Obituary). She never married nor visited her native land.

A grand service of consecration was held when the new wooden church was completed. In the afternoon the Archdeacon W.S. Reece gave the sermon which seemed to extol the virtues of ritualism. Cridge had been isolated from the religious movements in England for some time and his fundamentalism had not changed. This sermon brought expressions of objection from the Dean who rose to condemn the sermon and vowed Christ Church would see no ritualism as long as he was the minister. A hush descended on all present as the portly cleric, his red face more coloured than usual, pointed to Archdeacon Reece. Once the shock of this action subsided most of the congregation gathered around Cridge to show their support. Bishop Hills and other clergy huddled in consultation in the vestry. Never had they heard such a forceful display from their Dean, and so distressing was the upset that some ladies fainted while others walked out of the church. The debate carried on for several years with each protagonist blaming and lecturing the other in letters in the local press with quotes from church law. It escalated into an untenable situation with both parties refusing to withdraw and Bishop Hills finally charged his brother cleric before an Ecclesiastical Tribunal. Cridge was found guilty on most points.[42] and his Church of England ministers' license was made null and void. To add insult to injury he received a letter of termination to sever all his connections with the parsonage and church land.[43]

A defiant and proud minister with no church or license gathered his flock and joined the fledgling Reformed Episcopal Church, a group with similar views. The Presbyterian church building was used until January 16, 1876, when the Church of Our Lord opened with the Reverend Edward Cridge as Rector. Soon after this break Edward Cridge was elected the bishop, known as Edward Pacific, with a diocese that extended from Alaska to California.[44] Once more Cridge had no superior to placate. He settled down at the Church of Our Lord, Victoria, a life without anger, angst and struggle or changing traditions, a life of comparative ease with a loving congregation.

His wife Mary had had nine children in rapid succession. In late 1864 and early 1865 four succumbed to the scourge of measles in the city. A faded moss covered head stone beside the Christ Church Cathedral tells the story of heartbreak as the Cridges grieved for their young loved ones.[45] The family immersed themselves in a myriad of charities and became involved in all aspects of the community. Mary and sister-in law Elizabeth worked tirelessly for the first Sunday School, the establishment of a female hospital, the children's orphanage and the bride ships, the Tynemouth and the Robert Lowe, and many other Victoria organizations.

In 1868 the Cridge family bought Sellindge Cottage in Oak Bay where their last child was born,[46] and seven years later moved into their house Marifield in the James Bay area. By this time Elizabeth had developed very serious arthritic pain and although housebound she would still counsel "lost souls" on the dangers of alcohol. She died in 1890 at age 70 years.[47]

Sixteen years later, in 1906, Mrs. Mary Cridge passed away at *Marifield* at age 78. It was a great loss to her husband and the many unfortunate citizens who relied on her devotion and kindness. The *Colonist*, described her as "having a useful life, and she did all she could."[48] With the passing of his lifelong helpmate, the Bishop's strength waned. He had already resigned as rector of the Church of Our Lord in 1902 due to " infirmities of old age" but still continued his Episcopal duties until 1908. In 1913 the doleful peal of church bells signalled the passing of Bishop Edward Cridge, B.A., Cambridge, D.D.. All Victoria mourned. He was laid beside his wife, Mary, in Ross Bay Cemetery overlooking the Pacific Ocean.[49] •

48. The *Daily Colonist*, December 20, 1905. p.3. Valance House Museum, Dagenham, England to Robert G. Dennison. St. Peter & St. Paul, Dagenham, *1500-1842: Baptisms, Marriages & Burials.* Father: George. Mother: Sarah. Sisters: Ellen and Mary Ann. Brothers: Benjamin, George, Richard James and Thomas Field.

49. The *Victoria Daily Times*, May 6, 1913. pp. 1, 12. Late Bishop Edwadr Cridge The *Victoria Daily Colonist*, April 25, 1895. p.5. Received Doctor of Divinity degree. He was also a founding member of the Cambridge University Musical Society, England and until his death was in constant contact with this organization.

The Funeral of Bishop Cridge, Victoria, 1913 [opposite page]
BC Archives photo A-01207

Social Efficiency & Public Schooling in British Columbia

By Catherine Broom

The Putman Weir Report of 1925 signalled a massive change in educational philosophy in BC: the uneasy blending of progressivism and social efficiency, both educational movements developed in the United States early in the twentieth century as mass schooling was established. This essay describes the Putman Weir Report, which highlights when social efficiency and its concomitant scientific curriculum making became embedded in BC curricula. Both continued to be found—particularly in the case of scientific curriculum making—in greater concentrations in BC's curricula released over the century. Their factory-style, rationalistic approach led to the unfortunate loss of understanding of education as a holistic process.

Mass Public Schooling

Mass public schooling is an industrial product. Prior to the nineteenth century, education was a private and class-based affair. Parents were in charge of educating their young. In most cases, as the majority of the population was poor and rural, parents taught their children. Some parents sent their children to be apprenticed to a trade. Only the wealthy, upper class, could afford tutors or private schools which provided their sons and daughters with a "liberal education," an academic curriculum aimed at improving the whole person. Beside the small, church schools, which provided instruction in reading primarily to expand faith and morality, schooling was a privilege few could afford (Boyd and King, 1975).

Germany led the transformation of education by instituting public schooling at the end of the eighteenth century. The Prussian state saw in education a way of creating citizens loyal to it and of inculcating particular morals in its people (Cordasco, 1976). Industrialization melded with this new conceptualization of schooling to produce the common, public school for the large number of children conveniently amassed together in dark, smoke infested city grottos, who were—the business class argued—in need of training in "proper" work values. Public elementary schools, reformers argued, were the new panacea (Osborne, 1985). These new institutions would create the docile, trained workers so desperately needed for labour hungry industries. All curriculum guides and textbooks from the early part of the century in BC, in effect, unabashedly focused on "training" students to be industrious, patient, and loyal to the state. For example, one textbook stated, "*Obedience to the law and respect for authority is the distinguishing mark of a good citizen*" (Italics in the original, McCaig, 1930).

Being thus a product and an aim of the industrial age, these industrial schools mirrored their age. They provided a "basic," or "common," education for elementary students in reading, writing, and arithmetic - skills reformers hoped would create "better" workers (Tompkins, 1985 and 1986). Most importantly, school structures reinforced the work values middle class reformers advocated: bells announced when students were to sit down and pay attention and when to rest; school rules enforced an industrial work ethic, such as arriving on time and completing work as required, supplemented by corporal punishment for those who dared to assert their independence. These common schools, particularly well illustrated in Britain, were to train workers not leaders. Leaders, naturally the sons of the wealthy upper class, were to be educated in fancy private schools, which also grew in numbers and in popularity through out the nineteenth century (Boyd and King, 1975; Barman, 1984).

In B.C., which attempted to create a British identity for itself in its early years, we see the parallel development of private and public schools (Barman, 1984). The public schooling offered was basic: students learned only basic skills at the elementary school level. High schools, during the nineteenth century, remained fee-based institutions for the elite. They offered three possible options for middle class children: a classic program in preparation for university, a commercial program in preparation for business, and a teacher-training program (Jackson and Gaskell, 1987). However, in the early twentieth century, reformers influenced by social efficiency theories, pushed for the expansion of more and longer attendance at public schools. Public school theorists argued that education could be used to reconstruct a better society, to train good citizens, and to prepare individuals for their supposed places in society.

As a result, mass public schooling was established in BC. As occurred in the United States and as explained by Callahan (1962), BC's school development from 1900 to 1929 was very much under the Social Efficiency movement (Dunn, 1980). With the forces of industrialization, increased urbanization and a perceived need for schools due to the parents' inability to now socialize their children (Dunn, p. 24), mass schooling arose. Based on the American model, BC's Ministry of Education instituted compulsory attendance and child labour laws, divided students into grades by age, developed a much more complex

In the classroom, 1950.
BC Archives photo I-00514

Ministry of Education hierarchy, professionalized the status of teachers with certification and training programs held at normal schools, offered an increasing number of courses in vocational education, streamed students through testing, and instituted platooning in some schools (Dunn, 1980, pp. 23-51).

These rapid and complex changes led to growing public pressure from business and labour leaders, teachers, and the public for reform that would aid in managing these challenges and school realities. As a result, the government established a commission, as some other provinces had already done, to investigate and advise on schooling in BC (Barman, 1988). The government conservatively choose two middle class reformers with doctorates, Putman and Weir, to carry out the commission.

The Putman Weir Report

The Putman Weir Report of 1925 was important in the establishment of social studies and of a number of other changes in BC schools. It was primarily aimed at increasing the "efficiency" of schools, that is, of ensuring that the most benefit (highest educational achievement) was achieved at the lowest price. The report promoted efficiency through the use of "scientific" means, such as standardized testing and tables of data from which conclusions were to be drawn and policies made. Its main recommendations, enacted by the Ministry of Education, included the establishment of junior high school schools, the suggestion to use standardized testing in order to determine "efficiency" through seeing what students had learned and a concomitant decrease in reliance on (or even removal of) stressful grade 8 exams, the continuation of varied program options in order to meet the varying needs and abilities of students but with a "common" core that all students had to take, a stress on manual training and home economics instruction, and more teaching of physical exercise and of hygiene study at schools. Further, the school system was to be paid for through a new income tax on all people, as opposed to what was considered an unfair tax on real property owners who had borne the burden of education.

The report stated that educational costs had risen markedly and that many more children were attending school after the war as less jobs were available for students due to returning soldiers and as reformers made calls for the re-creation of society through education; that society, generally speaking,

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valued education; that education was seen to be important as both a right and a need; and that it was to be paid for by all as it provided benefits to all, for individuals in society were described as increasingly accepting the idea of the government's provision of social services. It made clear that—at the time of the report—the primary concern of many was the increasing costs of education and the difficulties experienced by teachers in small, rural districts. It described various viewpoints with regard to education, from conservative to radical, and stated that the moderate was the most popular. Individuals in this group supported some modifications to the school system.

The report included many "progressive"-like statements, such as arguing for education to be based on the needs of the child and on "experiences" and on new classroom pedagogies such as projects, social recitation and silent reading. It mentioned Dewey and stated that "education is life" and that teachers should consider their students when instructing, and it used Thorndike's research to argue against the Theory of Disciplines, which the report stated, was popular in BC, as well as arguing for the hiring of a psychologist. It also advocated junior high schools as a way of providing a more meaningful program to students of that age. However, these statements are, in fact, superficial ones, for the curriculum and the strategies recommended are not based on the child. Mostly, the report stated that less lecture and more activities such as projects undertaken by the student and silent reading were needed. Its child centred approach, in short, falls far short of Dewey's. Its modification of the school system to include junior schools does, nevertheless, illustrate its acceptance of the argument of new development psychologists that children pass through various stages of development. Being, therefore, at a different stage of development by about the age of 13, they should be separated from elementary school children in their own schools. Physical education was also mentioned as a way "to educate through play" (p. 47) in order to develop physical fitness and "character," the latter of which was seen to develop "moral citizens" (p. 47).

By far, most of the chapters in the report are primarily concerned with social efficiency, that is, with the setting up of a smoothly running, professionalized school system. Its efficiency-based chapters echo the movement in United States (Callahan, 1962). Callahan (1962) explains that Scientific Efficiency involved the adopting of successful business practices to schools. Taylor had recommended that businesses study the production process in detail in order to find the most efficient and cost effective practises and then institute these. These ideas were adopted by American principals and superintendents who used standardized tests to determine the "efficiency" of schools. They were also adopted by Putman and Weir. Indeed, the report made frequent references to American pioneers of a more rationalized school structure, including Bobbitt, Cubberly, and Snedden. For example, Bobbitt was described as "one of the greatest present-day authorities on the curriculum… his views are sound and they are in accord with the best educational thought of the day" (p. 329).

Bobbitt and Snedden's approaches to curriculum were serious ones, aimed at preparing students for life and not centred on the child's interests. Chicago educational administration professor, Bobbitt, wrote his curriculum book, *The Curriculum,* in 1918. It was based on practicality and utility and aimed to develop a rational, curricular science, arguing for the break down of teaching into minute, organized "tasks." These would be designed, ordered, and implemented so as to maximize the learning of pre-established goals that aimed to teach students the skills they were seen to need as adults in varied aspects of their lives. Any subject that was not seen to contribute to adult life was, therefore, not only a waste of time but also a waste of money. Bobbitt articulated "…five steps in curriculum making: (a) analysis of human experience, (b) job analysis, (c) deriving objectives, (d) selecting objectives, and (e) planning in detail" (Murray). Objectives were to be achieved in the most scientifically-efficient way possible. Further, students were to be streamed and directed into specific training in a career through the use of standardized tests. Schools, in short, were to adopt business models in order to run more efficiently and remove waste, as efficiency was also linked to monetary constraint (Callahan, 1962). In this way, Bobbitt and other Social Efficiency scholars argued, society could be improved.

In a similar vein, Snedden, who was, among other university placements and experiences as an administrator of schools, at Teachers' College, argued for practical, vocational courses in industrial education and preparation for specific jobs (Kliebard, 1992). He wrote *The Administration of Public Education in the United States* (1909), *Sociological Determination of Objectives in Education* (1921), and *Educational Sociology* (1922). Critical of the narrow academic

focus of schools and a supporter of Herbert Spencer and Edward Ross, he argued that schools should prepare students for their appropriate places (leader or worker) in varied, specific and practical programs. He attempted to institute some specialized schools himself when he was State Commissioner of Education in Massachusetts. Like Bobbitt, he argued for a scientifically-developed curriculum in which what useful to society was the most important factor to consider in determining what was taught. Criteria, with regard to social utility, were to be established through the use of scientific methods and stated as specific objectives for students to master.

Kliebard (1992) describes a number of features of social efficiency in the United States. These include providing varied programs for students in order to "fit" them into their supposed places in societies, using principles derived from new scientific research in development psychology to shape a new "scientific curriculum," and having education guided by new educational experts, who were like middle managers, trained in methods for maximizing efficiency. The latter included Bobbitt, Cubberly, and Snedden. All three wrote about achieving efficiency in education through scientific curriculum making and administration. Cubberly argued, for example, that:

Our schools are, in a sense, factories in which the raw products (children) are to be shaped and fashioned into products to meet the various demands of life…and it is the business of the school to build its pupils according to the specifications laid down. This demands good tools, specialized machinery, continuous measurement of production to see it is according to specifications, the elimination of waste in manufacture, and a large variety in the output (quoted in Kliebard, 1992, p. 116).

Bobbitt also argued that the "school plant" should be used in a cost effective manner, through, for example, having all working in it at their maximum efficiencies by being healthy individuals—hence, the argument for hygiene education (Kliebard, 1992). Further, standardized testing, mostly based on intelligence testing, was to be used in order to achieve standardized results so that students could be "scientifically" placed into the classes most appropriate for them. Efficiency was also to be achieved through teaching: teachers' actions were to be scientifically studied in order to determine "good teachers' " behaviours and these were then to be taught to student teachers. Finally, cost accounting, the determining of the prices of courses per pupil, was to be used to determine efficiency.

All of these elements are found in the Putman Weir Report. The report argues for scientific and rationalized amendments including: a change in the use of academic exams to focus more on more "scientific" standardized and intelligence tests, the increase of standards for teachers through more competitive normal school entrance and increased supervision primarily by the principal, the setting up of a centralized textbooks centre and of clear standards of achievement for each grade and course, the instruction of student teachers in the "science of education" and not in methods, the "guidance" of students into careers deemed appropriate for them in middle schools, the expansion of the Department of Education, the encouragement of educational research, the "scientific" selection of teachers, and the re-arrangement of school administration through the clarification of duties and the establishment of a superintendent of schools, responsible to school boards. Educational decisions and management, importantly, were to be placed in the hands of "educational experts."

Little time was spent arguing for the importance of or need for education, except for a few superficial statements. It appears, that is, that the commissioners took for granted that individuals in society accepted public education as both necessary and important. Their aim was to professionalize and rationalize the system. The report connected "the moral and patriotic aims of education to the importance of specific habit formation and the development of character" (p. 43). Education was to move from "the period for forming habits of order, diligence, obedience, and punctuality" during elementary schooling to "…the need for subject which have a content value…and the need not so much for forming additional habits as for a careful examination of the basis of each action" (p. 75).

History and civics instruction, for example was to occur together in new middle schools for grades 7, 9, and 9. History was to be taught in grades 10, 11, and 12, with Sociology in grade 12. History was to teach "who he is, whence he came, who are his neighbours, what are his relations with them and his obligations towards them" (p. 91). It was to be linked to students' life experiences (p. 398). This history, not surprisingly considering the main focus of the report, was linked to efficiency, as the following statement highlights:

…the members of the Commission were very favourable impressed with the obvious sincerity and genuine desire manifested by the great majority of those who appeared at the sittings to make their contribution towards the

Tompkins, G. (1985). "The Social Studies in Canada." In A Canadian Social Studies, pp. Eds. J. Parsons et al. Edmonton: Faculty of Education Publication Services.

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1. Weir's aims were not liberating to the majority. They aimed to create docile citizens who accepted their place in society and thus supported the current social structures, as did Jones' program in the United States, through standardized testing and vocational courses (Mann, 1980).

solution of British Columbia's most vital problem—the efficient education of over one hundred thousand future citizens for active and worthy participation in the affairs and duties of life (p. 5).

In summary, this report illustrates that by the 1920s many individuals in BC accepted public schooling as a right of children and as important to society. However, concerns as to costs were clearly an issue. While there was some small progressive influence in some of the language used and in the support for psychology, most of the report aimed to improve "efficiency" through the following of "social efficiency" practices from the United States that focused on "professionalizing" schools and running them on business principles. The report would have been a very "modern" report at its time, although not really very "progressive."

The 1930s Curriculum Revisions

The vision of education articulated in the Putman Weir Report of 1925 was translated into curriculum guides released throughout the 1930s, in three stages.[1] The first occurred in 1927, with the rearrangement of curriculum to move from ancient ages to more recent ones, a chronological sequence supported by progressivists in the United States. The second step occurred in 1930, with the establishment of the course of "social studies" and a new common core. In 1936 and 1937, when commissioner Weir had himself become Minister of Education, a new philosophy of education was articulated at the beginning of the curriculum guide. It set out aims in detail, with the use of Deweyian and Progressive language and a new way of presenting curricula.

In particular, these amendments illustrate the first stage in the transformation of understanding of the curriculum as simply being the textbook (Snyder et. al), to being something that should be "scientifically" developed (Kliebard). As social efficiency advocates, Bobbitt and Snedden, had effectively argued, curriculum should begin with the objectives to be achieved. From these, what and how to teach should be determined. This new understanding was first illustrated in the 1936 and 1937 guides in which curricula was presented with "aims, objectives, and methods," although these still remained lists of content to be learned. This scientific and rationalistic understanding of curriculum illustrated the adoption of factory ideology (begin with "outputs" desired and then determine how to achieve these) into education and has, unfortunately, remained predominant (even becoming more so) throughout the century. Indeed, the 1980s curriculum revision in BC focused primarily on developing a number of dissected "skills" or behaviours in students. The possibility of conceptualizing education as a holistic process was gone. The "scientific" rationalist approach so dissected education, it killed what it was essentially aiming to achieve.

Solutions, however, do exist through the articulation of this history, which provides the opportunity to eschew poor and incorrect theories and philosophies of education and explore other, more holistic and positive alternatives, such as found in the work of Orr (1990). He criticizes and presents an alternative to this rationalized and dissected approach. He argues for the conceptualization of education as a holistic process, a "wholeness…the ability to relate their autobiographies to the unfolding history of their time in meaningful, positive ways" (p. 207). Education should create "… balanced, whole persons. Wholeness requires integration: the analytic mind with feelings and the intellect with manual competence. Failure to connect mind and feelings, as Gray writes, 'divorces us from our own dispositions at the level where intellect and emotions fuse'"(p. 208).

CONCLUSION

The early twentieth century saw a revolutionary change in education with the rise of mass public schooling, a product of the industrial age, the development of the theory of social efficiency, and the transformation of curriculum into a rationalized art. These changes led to the dissection of education as a holistic activity, integral to its very nature, thus killing the possibility of educating well. This paper has traced the evolution of these transformations in BC and aimed to provide a solution to them, through a comprehensive education that aims at developing mind, body, and heart in a positive and nurturing environment. In the words of Martin Luther King, "We must rapidly begin the shift from a "thing oriented" society to a "person-oriented" society. When machines and computers, profit motives, and property rights are considered more important than people, the great triplets of racism, materialism and militarism are incapable of being conquered." •

Letters From Afar

By Steve Tunbull

The letters sit on my desk, stacked neatly in groups of 10 to 20 each. The various stacks are carefully segregated according to the name of the originator and are held in place with whatever was available when they were received some 60 years ago; baling twine, random bits of string, and a spectrum of red, green, and pink ribbons. A benevolent and fatherly King George VI stares out from the 1 and 4 penny stamps on the envelopes, his military uniform reflecting the extraordinary times.

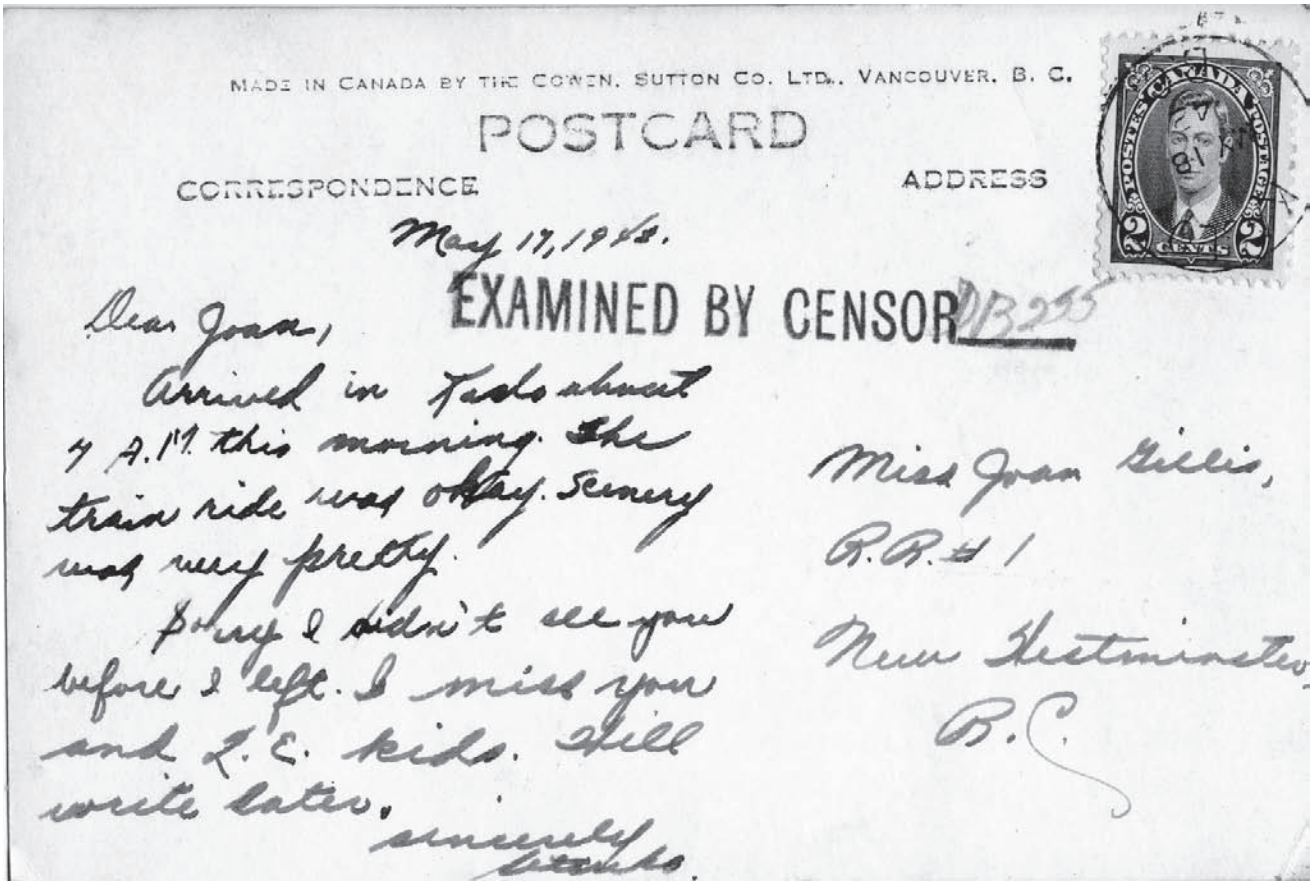
These are the letters sent to my cousin Joan by her classmates after they left Queen Elizabeth Secondary School in Surrey, B.C. These were not, however, the kind of "keeping in touch" notes old school chums exchange after graduation. None of the writers had the privilege of graduating with their class from the school they knew simply as "Q.E." The reason this is so is simple and cruel in its tragedy. Though these were Joan's school chums and were ordinary school kids like her, they had a crucial difference-they were Japanese Canadian and by that one fact they were caught up in the remarkable events of the early 1940's.

Like most Canadians of Japanese ancestry these children were victims of the mass evacuation and internment that began in the early months of 1942. The years following the attack on Pearl Harbour have been well documented as have the consequences for the people of Japanese ancestry living in Canada. They do not need repeating here. However, in contrast to the broad and earth-shaking scope of these events the letters before me provide a simple and singular view, a look at the effects of these sweeping events from the perspective of the children who were swept along with them. They *do* bear repeating; each is unique and has not been aired in public-until now.

Each letter is a story in its own right, a very personal one. Collectively this correspondence creates a mosaic of the life and times of these young people against the backdrop of the Internment.

By simply scanning the envelopes I get a dramatic hint of what happened. They are occasionally marred by ominous black stamps that read "Examined by Censor" and they bear cancellation stamps that tell of their origin. Place names such as "North Kildonan", "Winnipeg", "Dryden", "St. Boniface",

Steve Turnbull is a secondary school teacher in the Surrey School District.
He may be contacted at turnbull_s@sd36.bc.ca


MADE IN CANADA BY THE COWEN, SUTTON CO. LTD., VANCOUVER, B. C.

POSTCARD

CORRESPONDENCE ADDRESS

May 17, 1942.

EXAMINED BY CENSOR B255

Dear Joan,
Arrived in Tashme about 4 A.M. this morning. The train ride was okay. Scenery was very pretty.
Sorry I didn't see you before I left. I miss you and Q.E. kids. Will write later.
sincerely

Miss Joan Ellis,
R.R. # 1
New Westminster
B.C.

"Vernon", "Chatham", "Kaslo", "Coaldale", and "Rainier" (among other locations) speak quietly of the uprooting these people experienced and of the scope of their tragedy..

The origins of the letters vary, but they share the same destination, my cousin Joan in Surrey B.C. She was born Joan Gillis in 1928, the oldest daughter of my great uncle Warren. The Gillises were among the earliest pioneer families to settle in what is now Surrey, and almost 125 years after the first Gillis homesteaded on the Fraser River near Barnston Island, many members of the family, including Joan, still live in the area.

Joan grew up in Surrey and went to school there, attending and graduating from the original Queen Elizabeth High School. Queen Elizabeth (named after the late Queen Mother, wife of King George VI) served a huge swath of North Surrey, an area that included many small fishing communities along the Fraser River. Numerous Japanese Canadians lived here as well as on some of the many livestock farms scattered throughout the area. As a result, a significant number of Japanese Canadian children attended "Q.E.". It was here that Joan met and became friends with some of them. These friendships often endured a lifetime despite the exceptionally disruptive effects of the events that unfolded around them.

By early 1942, the war in Europe had been raging for nearly 2 1/2 years. As Joan recalls from that time, "The war got to be normal because it was all we had ever known. However, with the outbreak of war in the Pacific the life the children at Q.E. knew got worse. Canada was now at war with Japan, and so it would seem, with its own citizens of Japanese ancestry.

One of those citizens was Setsuko Fuji. She, like Joan, was a student at Queen Elizabeth. She was in Grade 11 and had gotten to know Joan through the school's newspaper the "QE Vue" which they worked on together. Beginning in early spring of 1942, Setsuko and the other ethnic Japanese at Queen Elizabeth were removed from the school, eventually to be relocated inland, removed from the 100 mile wide security zone on the B.C. coast.

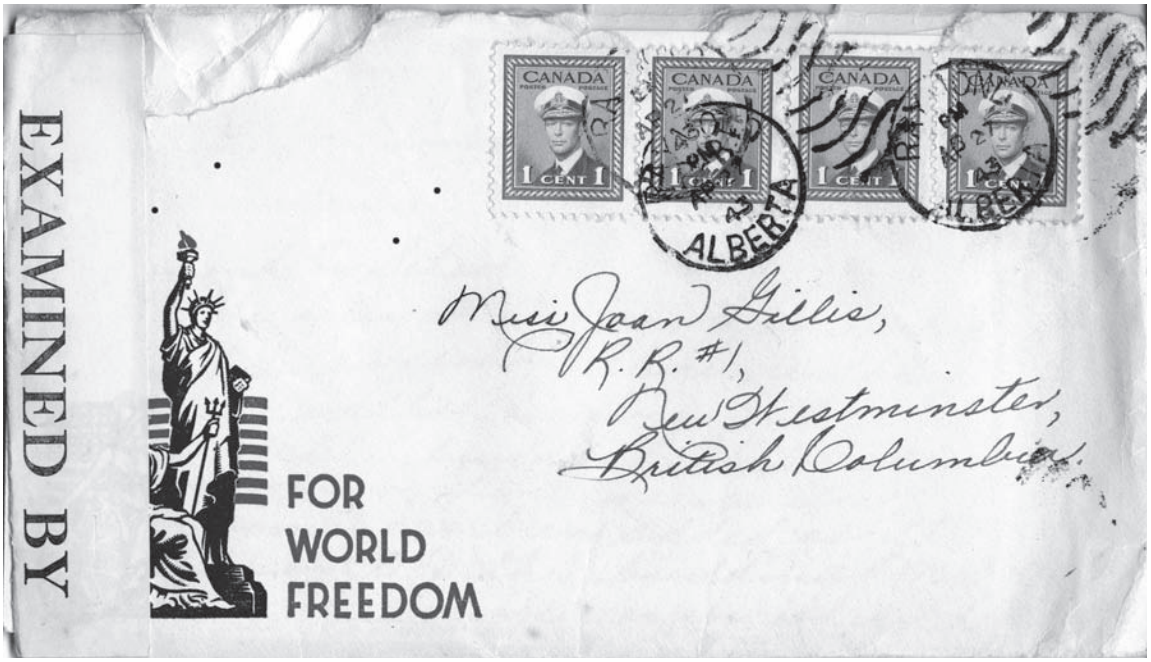
Joan did not hear from Setsuko for some considerable time after her removal. Then in May of 1942 a postcard arrived in the mail:

"May 17, 1942
Dear Joan,
Arrived in Kaslo about 7am this morning. The train ride was okay. Scenery was very pretty. Sorry I didn't see you before I left. I miss you and Q.E. kids. Will write later.

Sincerely,
Setsuko"

Setsuko did write, just a week later. In a letter dated May 25 she wrote:

Seized Fishboats of Japanese-Canadians Near Robson Island, New Westminster
BC Archives photo 0-05267



"As soon as we landed in Kaslo the Red Cross had coffee and sandwiches ready for us. Mr. Brennan, our security commissioner welcomed us to Kaslo and gave us our room number…Our room is 7' by 9' in size. After the 5' x 7' bed is placed in the room their [sic] is hardly any place to put our baggage. Theirs three storeys to our Kaslo Hotel. Each floor is about twenty rooms. In each room there is about four people living in it. So if theirs only two in the family two members of another family stay with them. Also, on each floor there is one large stove which is no good cause it doesn't heat properly at all."

Setsuko continued with details of their poor cooking facilities but seemed much more interested in knowing what was going on in school back home in Surrey. As she closed this letter she wrote *"If you have any snapshots of yourself please send me one. I'd love to send you one but we can't use a camera…"* an obvious reference to the camera ban that was imposed upon the internees.

Following a prompt reply from Joan, Setsuko responded with another letter June 8. By now she was becoming more comfortable with her new surroundings: *"Our* and *hotel isn't a temporary residence but our place to live now for the duration of the war…I feel quite settled now and love this sorta living."* Despite this she was very homesick anxious for any news from home, asking about mutual friends and the goings on at Q.E.

Like most Canadian teenagers she was also keen for the latest popular music: *"What's on the Hit Parade this week? I guess I wouldn't know."* The internees were not permitted to own radios. Setsuko also reminded the reader of the ancient rivalry between siblings when she wrote about her brother:

Akira is dumber than ever now. You remember how dumb he was, well he's a low down stupefied so and so… On Sunday he went as a Caddy. He earnt a dollar. Golly he's proud of himself but he won't give me a cent. Just like him.

While perturbed with Akira, she was happy about a recent event:

"May Day in Kaslo…turned out to be a splendid day. There was a lot of people out. Gee I had lots of fun."

Though they are just a few of the many dozens of letters sitting before me they give a fascinating and often detailed account of how life was unfolding in a strange new place, one seen through a child's eyes as a source of adventure and fun. This is in stark contrast to the hardship experienced and shame felt by her parents' generation, the result of the ethnic intolerance prevalent in Canada at that time.

However, distinctions of ethnicity that caused so much disruption fade when I read these letters and realize that they contain nothing less than the heart-felt longing of ordinary Canadian kids who miss their school, their friends, the social "mixers" they once enjoyed and the "Hit Parade". Ethnic differences seem to be a petty distinction for friends separated by war and intolerance. •

Vanished: Field Crops & Wooden Artifacts From BC Farms & Ranches

By V. C Brink

Bert Brink is a regular contributor to BC History on the agricultural history of BC.

Comprehensive records of agricultural change in British Columbia over the last century are difficult to make and are not likely to be undertaken by present day urbanized society. The recording of skills, ingenuity and artifacts in the food and forage conservation system of B.C. is only thinly developed. May it be hoped that those who have such records would consider placing them in our museums so that our rich agricultural history can be preserved..

Hay Stackers, Buck Rakes, Wooden Irrigation Flumes and Other Structures

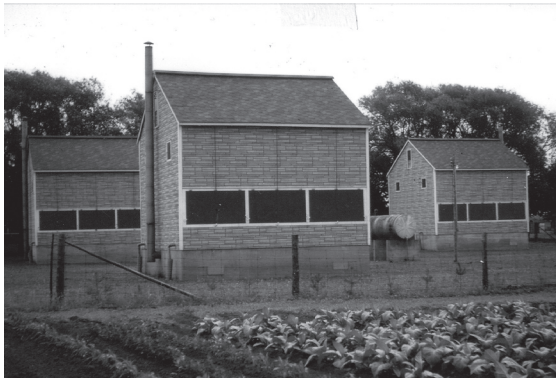
Wooden artifacts such as hay stackers, buck rakes, wooden irrigation flumes and other implements and structures once common on the B.C. agricultural landscape have vanished. Seventy-five years ago they were part of food-for-livestock and food-for-mankind conservation systems.

Artifacts made largely of wood which decays readily may exist today only as remnants, in some photographs, or the memories of a few elderly farmers, their families and hired hands. Metal artifacts, such as old-time ploughs, seeders and tractors, are on display in museums.

Detailing the changes in food and forage conservation systems in the developed world and the growth in our knowledge of food and forage chemistry, biology and engineering - even for a decade - goes far beyond the purpose of this photo vignette but a few comments may put the foregoing statement in context.

To tide over the adverse seasons of winter and drought, human kind has always conserved food for himself and his animals, even quite likely in hunting-gathering societies, tens of thousands of years ago. Conservation practices evolved slowly but in the developed world there has surely been no period when change has been so rapid or extensive as in the last 75 years. But change also brought losses.

Until recently in B.C., a land of rugged terrain, irrigation of hay meadows and arable fields was by gravity in wooden flumes from reservoirs behind roughly-made dams. Parenthetically, it might be noted that Chinese irrigators, a vanished breed, were in many areas employed to skillfully distribute water evenly with minimum loss of soil and water by the furrow irrigation system. Today, flumes, with their holes for wooden blocks and strips to divert water into the furrows, have largely been replaced by pumps and by aluminum piping and sprinklers.



Two centuries ago sickles and scythes were replaced by horse-drawn mowers. Very rarely today is loose hay cocked from windrows by hand with hay forks and pitched into wooden wagons and then into ricks. Gone too are the old-style wagons with steel-rimmed wheels, showering seeds and shattered foliage as they drove down country lanes to hay barns or stacking areas. Also gone in most places are stacks of loose hay, built and topped with skill, and gone too are much toil and sweat by man and beast. Gone also are the murderous hay forks, buck rakes and many kinds of hay-stackers.

Today in B.C., forage is ensiled, baled by mechanized equipment or wrapped in plastic, resulting generally in better quality, leafier, more nutritious and more palatable food for livestock.

Field Crops Not Grown Today and Their Wooden Ancillary Structures

Seventy-five years ago root crops (field carrots, swede turnips, field beets and mangels) were still being grown on high quality land mainly in coastal B.C. Larger and much coarser than their vegetable counterparts used for human consumption, root crops yielded large tonnages per acre. Generally classed as "root crops" or, because of their high water content, "succulents", they supplemented hay, making it more palatable. Conserved in root cellars which were dug ,into soil, lined with planks of wood and topped with insulating branches and soil, their contents were drawn out as needed in winter and chopped by hand or in machines. A few root cellars exist today, used as coolers for the storage of potatoes.

Tobacco was grown as a field crop in the Lower Fraser Valley, the Okanagan Valley, southern Vancouver Island, and at Lillooet. Full-time staff doing research and extension were maintained at the Dominion Research Station at Summerland. B.C. was noted for its production of cigar leaf. The first tobacco acreage of consequence was in Lillooet, supplying the fur trade and First Nations people. Tobacco drying sheds, made of wood, were a notable feature of many B.C. agricultural landscapes. Pioneer production is recognized in a monument in Lillooet where it was grown along with "trader" potatoes and field beans. The last commercial production was on Sumas Prairie where one drying shed still stands. The last production was grown with the support of the Imperial Tobacco Company and was used as a warning to tobacco growers in Ontario that if their demands became too great the company would expand its B.C. production.

For those who are interested, one museum, the Langley, B.C., Farm and Agricultural Museum Association, has a temperature and humidity controlled room where records and photographs can be catalogued and maintained in good condition.

The address is: B.C. Farm Machinery and Agricultural Museum Association Box 279, 9131 King Street, Fort Langley, B.C., V1M 2R6

Hops, like tobacco no longer grown commercially in B.C., were grown in two locations in the Kamloops area, in several locations in the Lower Fraser Valley, in Lillooet and in southern Vancouver Island, largely with brewing company contracts. Today, little remains of the pole and cord structures or of the buildings which supported the industry.

Fibre flax was grown during the war of 1939-1945 as a field crop in the Lower Fraser Valley where the climate and soil proved to be ideal. Although rayon fibre from wood was available before the war, it was unsuitable for fish nets. Nylon and other fibres from petroleum products had not yet been commercialized and supplies of linen cordage from Europe and Ireland were cut off by the Battle of the Atlantic. Growers for fibre flax were found in the Lower Fraser Valley, and a processing plant, largely of wood, was built in Surrey. European and,Irish production of cordage and linen was resumed after the war and synthetic fibres became excellent substitutes for fish-net fibre. Parts of the fibre flax processing plant remains as a livestock feed lot but the retting (steeping) tanks and other scutching structures have decayed or been destroyed.

Sugar beets were field grown in B.C. for seed during the 1939-1945 war and for nearly two decades after. Soil and climate in Delta were ideal because, close to the sea, the winters were mild and first-year plants (stecklings) did not have to be lifted and stored over winter, and the climate in summer was very suitable for pollination and seed development of plants in their second year. Little remains of wooden support structures. The main buildings, where processing and storage occurred, are today used for marketing fertilizer and other farm products.

In conclusion, reflection on the various reasons for the disappearance of wooden artifacts and of field crops may be warranted. Wood is not durable and toil by man and beast is today reduced by aluminum pipes and sprinklers. Soil, water and crops are better conserved so that hay stackers and wooden flumes have, disappeared. Watery root crops are' costly to store and to handle and have little place in the nutritionally balanced processed feeds of today. In western society tobacco use is no longer favoured and its production greatly reduced. Corporate efficiency and the high cost of land have made hop production move out of B.C. to other areas. Synthetic fibres from petroleum products make fish nets of better quality than nets from flax fibre, and cane sugar produced in warmer latitudes make sugar beet seed production a dubious enterprise without heavy subsidies. •

Third Time Lucky: 64 years later W.W. II airman's grave finally gets the correct headstone

By Dirk Septer

In 1943 an unknown RCAF airman's body had been found washed ashore on Meadow Island near Bella Bella and although his remains were put to rest at the Meadow Island Cemetery in September 1943, the grave remained unmarked.

In 1979, a crated grave marker was discovered in a B.C. Packers warehouse in Bella Bella which had been ordered by the Canadian Agency of the Imperial (now Commonwealth) War Graves Commission on 9 May 1944 to the to mark the grave on Meadow Island. It had been delivered to the village but somehow never reached the gravesite. The newly discovered headstone was placed on the grave in 1980.

Unknown at the time, the headstone contained an error and now 27 years later in October 2007 the grave finally received its proper headstone.

The disappearance of the B.C. Star

On September 3, 1943, the unidentified body was recovered from Price Island, north of Bella Bella. It was brought to Royal Canadian Air Force (RCAF) Station Bella Bella for identification. Mr. G.H. Hill, the coroner from Ocean Falls, who arrived the next morning, was unable to identify the body. The drowning victim was believed to be a member of the RCAF Supply and Salvage ship *M-427 B.C. Star*.

Before the start of World War II, RCAF's Western Air Command already operated four high-speed crash vessels and a scow seaplane tender. The boats and their crews acted as a very efficient quick-response rescue operation.

With a possible threat of a Japanese invasion, the RCAF Marine Squadron assumed an ever-increasing responsibility for preparing the defence of the vast British Columbia coast. Shortly before the United Sates were drawn into World War II, they proposed the Canadian government to form a joint electronic aeroplane detection (radar) system. Including coverage of the west coast of British Columbia would complete the chain of radio defence stations already operating on the west coast of the United States as far north as Alaska.

In the agreement, Canada was to provide the base sites, construct the buildings required and furnish all the necessary materials and manpower to operate the bases. For their part, the United States would provide the actual detection equipment and train the Canadian operators.

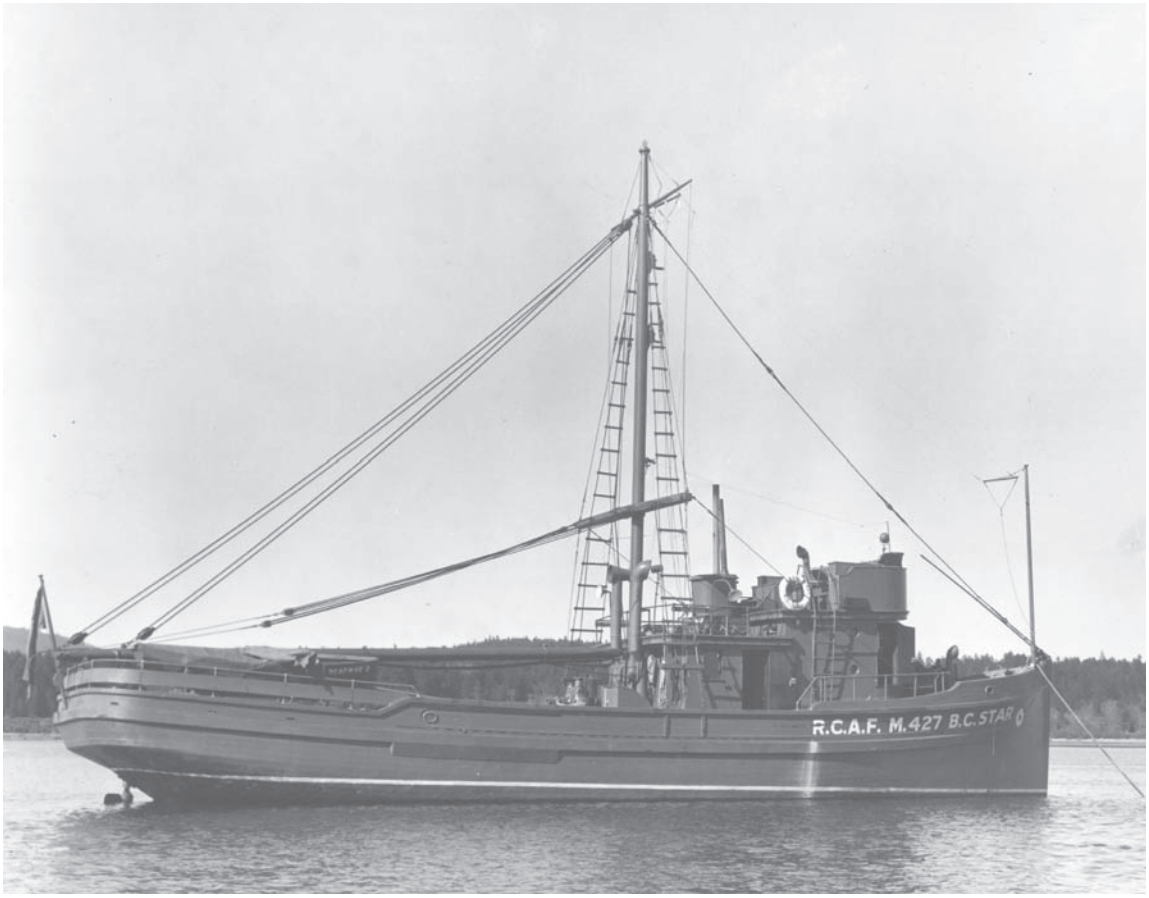
In July 1942, Air Command Headquarters issued an order by which 10 Radar Detection Units were to be established in strategic locations along the west coast. The units would be part of an early warning radar chain operating early warning low flying (CHL) radar equipment with an approximate range of 100 miles (160 km). Many of these Radio Detachments were perched on rocky shores. The isolated sites were at the edge of the wilderness, exposed to wind, rain and fog. Since they could not be accessed overland, the RCAF requisitioned a number of tugs and fishing vessels to service these otherwise inaccessible locations.

The *B.C. Star* was one of three seiners requisitioned by Western Air Command in January of 1942. The relatively new vessel, owned by Nikola Jurincich / ABC Packing Co., had been built in Vancouver in 1940. Together with the *Midnight Sun* and *Cape Canso*, the 70-ton gross register salmon seine fishing vessel had been chartered to the RCAF "on bare boat basis without crew." She carried complete safety equipment including a lifeboat with a capacity for 12 persons and two liferafts each for 10 persons. Eighteen lifejackets and two life buoys were also carried. The vessel was wireless-equipped, though under war regulations radio silence was observed in certain areas of the British Columbia coast.[2]

The original headstone in place in the Meadow Island Cemetery.

On July 21, 1943, the *B.C. Star* had left Vancouver with 41.5 tons of gravel, cement and other supplies for a RCAF construction detachment at Cape St. James off Kunghit Island on the southern tip of the Queen Charlotte Islands. She carried a crew of ten and three passengers. Two days later, the ship put in at the RCAF Station Shearwater near Bella Bella where she took aboard 2.5 tons of cargo and three more passengers.[3]

On July 24, the vessel departed for Cape St. James and was never seen again. An intensive search by air and sea in the choppy, wind-swept waters of the northern British Columbia failed to find the 67-foot craft. Local marine observers believed that an explosion might have sealed the fate of the *B.C. Star* and its 16 occupants. Eight of the men were from British Columbia, six of which from Vancouver. Apart



from her regular crew, the vessel carried as passengers some personnel from the No. 9 (CMU) Construction and Maintenance Unit.

Due to the lack of cipher equipment at Cape St. James, the crew at the radar station under construction was not aware about when the supply ship was coming. Information regarding the movement of these vessels was classified and all communications were coded. Consequently, the vessel was not immediately missed, until the construction crew at Cape St. James complained about the non-arrival of their building supplies, two weeks after the vessel's departure from Bella Bella.[4]

Discovery of the life rafts, one reported found 100 miles from Hecate Strait, between the Queen Charlotte Islands and the mainland, was the only clue to the fate of the craft. An empty 15-foot rowboat, the oars missing, a number of wooden boxes and an oil drum were picked up but these were not definitely identified as belonging to the missing vessel.[5]

Initially only two bodies were found. The crew of a United States freighter picked up one, approximately 50 miles from the spot where the two life rafts had been found two weeks earlier. A RCAF search boat near Goose Island found the second body. [6]

Several weeks later, a third body recovered. As no identification discs were located, its identity could not be determined. Clothing, consisting of a Mae West sweater and khaki trousers gave no clue to identification. Due to the advanced state of disintegration fingerprints were not obtainable and all facial characteristics were obliterated. The station dentist examined the teeth and forwarded the information to Western Air Command Headquarters for comparison with records there or at No. 9 CMU, Vancouver. Unfortunately, identification by means of dental charts was not possible in Vancouver.

Consequently, a burial as "an unidentified Airman" was arranged under the authority of Western Air Command Signal K215 of September 17, 1943. Permission was obtained from the coroner to release the body for burial.[7]

The sinking of the *B.C. Star* was the major

Notes

1 Letter May 11, 1944, A. Lewis Watson, Asst. Sec. General, I.W.G.G. (Canada) to The B.C. Monumental Works Ltd. Vancouver.

2 The Vancouver Sun, August 13, 1943.

3 The Vancouver Sun, March 4, 1944.

4 Jerry Vernon, pers. comm. September 10, 1998

5 The Vancouver Sun, August 24, 1943.

6 Ibid.

7 Report October 16, 1943, F/L G. Lee-Warner for commanding Officer, RCAF Station Bella Bella, B.C. Unidentified Body Recovered off Price Island, B.C.

8 Chris Weicht. *Jericho Beach and the West Coast Flying Boat Stations*. Vancouver, BC Creekside Publications 1997 p. 144.

9 Memorandum 5090-1, March 24, 1980, Maj. L.R. Coleman (BChap (P) 273, Placing of grave marker - unknown WWII Airman Bella Bella, B.C. 19 Mar 80.

10 Canadian Agency Imperial War Graves Commission, Comprehensive report of military inscriptions, Sheet No. 1, May 9, 1944.

11 Dominique Boulais, pers. comm. August 2006.

tragedy that happened in the RCAF Marine Squadrons on either coast. No conclusive evidence ever came to light as why the *B.C. Star* went down. An inquiry into the vessel's disappearance did not find any evidence of negligence on the part of the master or any of the crew. Rumours of the vessel with a cargo capacity of some 80 tons, having been overloaded were also discarded. It must have sunk very rapidly, since apparently no one boarded the liferafts or launched the lifeboat. Clothing and other articles from the bodies of the three victims that were recovered revealed indications of hasty dressing.

In his recent book *Jericho Beach and the West Coast Flying Boat Stations*, Chris Weicht sheds another light at the vessel's disappearance. There apparently was some speculation that a Japanese submarine might have attacked the *B.C. Star*. Rumours to this effect circulated and were only enhanced by reports made by the crewmembers of another RCAF Marine vessel inbound to the Flying Boat Station of Alliford Bay on the Queen Charlotte Islands. When listening to a Ketchikan, Alaska radio station, they heard this programme interrupted by an unusual and unidentified transmission. The broken-up message read: "Star...out of bread and water...Alliford repeat message...Thank you...Good afternoon."[8]

Grave finally marked

Subsequent to finding the grave marker, 442 Sqn. of CFB Comox, B.C. in conjunction with the Rev. R.A. Ferris, the RCMP detachment, several members of the Bella Bella community arranged to transport the headstone to the grave on a nearby island. On March 19, 1980, Maj. Norman Hartley, on his last mission before retirement, flew to the coastal community and assisted with the placement.

Maj. L. R. Coleman was invited to take part in the simple ceremony. In a memorandum he puts the circumstances of the event in context:

The event was significant from several points of view. First, it is probably the last World War II headstone to be placed on a grave. Second, it was an occasion for the Bella Bella villagers to share with serving members of the Armed Forces a poignant experience. The event was without fanfare and yet to those present it was significant as if it were the tomb of an unknown serviceman in any national capital. The scene was so geographically and socially different in contrast that it served to emphasize the uniqueness of Canada and the bond which can bring our people together in such a simple event of historical note. Third, the pastor's graveside prayer in heartfelt dignity seemed to express so meaningfully the unspoken thoughts and feelings of many Canadian families who lost loved ones to unknown graves in the great wars. It un[der] lines again the constant memory shared by those who even though the turbulence of time should have rendered us less emotional, it has not in fact done so but rather lifted our spirits to a new understanding of sacrifice and devotion to duty. Fourth, in a very real sense I finally laid my own brother to rest. He was lost 'somewhere North of Scotland' on a flying mission in September 1943. His body was never recovered.[9]

The headstone with the RCAF crest, manufactured by B.C. Monumental Works Ltd., of Vancouver, reads: "An airman of the R.C.A.F. unidentified. Recovered at *Prince* (author's Italics) Island 3rd Sept., 1943. Known to God."[10]

May be it was that typo on the grave marker as to the location where the body was found that prevented the original placement at the time. Did someone spot the mistake and the marker and set aside till another one with the correct spelling could be produced. If so, it never materialised and the rediscovered, incorrect grave marker was eventually placed on the grave 37 years late.

After the author pointed this error out to the Commonwealth War Graves Commission, Dominique Boulais, Deputy Secretary-General Canadian Agency of the Commission, Ottawa promised to make the appropriate modification to their file and arrangements to replace the headstone during their scheduled inspection visit. [11]

The brand new headstone manufactured by the Commission's contractor was scheduled to be delivered and installed in October 2007. Now, 27 years later, the unknown RCAF airman finally gets the proper headstone after more than 64 years! •

The C. & C. Taxi Service Ltd., of Victoria, B.C.

Token History

By Ronald Greene

Ron Greene is the BC Historical Federation's first vice president

James Calwell was a Toronto blacksmith who packed up his tools and came west when the Canadian Pacific Railway was completed in the 1880's. In Victoria he worked as a horseshoer and four of his sons went into horse-related fields. Only the oldest, William, who became an upholsterer/carpetlayer, and the second, James, who was lost at sea on a whaler didn't work with horses. Walter, the youngest, became a driver for the police department when horses were still the motive power and later became a detective. He retired from the police force as an inspector. Joseph was a teamster and later a farmer. The remaining two boys, Allan Andrew "Andy" and Hugh Emerson "Mike" are central to this story. "Mike" was five years old at the time the family left Toronto and his son Emerson Allan Calwell was age 83 when interviewed in 1989 by the author.[1]

Cameron & Calwell – the origin of C. & C.

Andy Calwell and John S. Cameron started in the horse business about 1903. Prior to that date Andy Calwell had been a driver for the Dominion Livery Stables and B.C. Meat Market. John Cameron was not listed in the city directory before 1903. A 1906 tourist brochure showed their location at 109 Johnston Street, which became 711 Johnson Street when the streets were re-numbered in 1908.

In 1911 the partners built a first class livery stable at 820-824 Johnson Street for $18,000.[2] The brick building, which still stands, had a blacksmith shop, a storage area for hearses and hacks, and a veterinarians office on the ground floor for Dr. Simon Tolmie. A ramp was used to walk the horses up to the second and third story stalls. There was an elevator at the back of building to take the feed up to the fourth floor where the storage bins were located. From there feed tubes led down to the floors where the horses were stabled. The vet's office had a large table that stood up so that a horse could be strapped to it with belts, and which could then be laid down so that the veterinarian could operate on the horse. The hearses were a special arrangement. They were owned by the funeral homes, but the livery supplied the horse and driver whenever they were needed.

Sometime, not too long after the stable was built the trend away from the horse to the automobile became evident, and Cameron & Calwell moved into the automobile livery or taxi business as well, switching completely to automobiles as the horse business died off. Near the end of the 1918 – 1918 War the company opened up another office at 906 Government Street to be closer to the shipping terminals where they could get more involved with the tourist trade. The company was first listed on Government Street in the 1920 city directory, shown as Cameron & Calwell, Auto Livery.

The C. & C. Taxi Service

The 1921 city directory showed the first listing for C. & C. Taxi Service Ltd., but since the company was not incorporated until July 7, 1924 and the next listing as a limited company wasn't until 1926 we can assume that the 1921 "Ltd." directory was either a directory error, or premature. The incorporation papers dated June 16th, 1924 showed that the company was a private company with a capital of 75,000 shares of $1.00 each.[3] The preamble stated that the company was formed to acquire the goodwill of Triangle Tours Co. Ltd., the automobiles, tools, etc., at 824 Johnson Street and 906 Government

Street. The three partners were:

John Stanley Cameron taxi service owner 25,000 shares
Allan Andrew Calwell taxi service owner 25,000 shares
Roy Wayne Troup "Master Mariner" 25,000 shares

The name Triangle Tours derived from the famous Triangle Run of the C.P.R.'s British Columbia Coast Steamship Service. Captain James Troup, manager of the coast service and father of Roy Troup, had introduced this run in 1908 when he put two steamships, *Princess Victoria* and *Princess Royal* on a route sailing in opposite directions around the triangle formed by the three cities of Victoria, Seattle and Vancouver.[4]

Roy Troup brought in some needed capital to the C. & C. Taxi Service, but he didn't stay active for very long. By the end of December 1926 he was no longer a director and in October 1927 Mike Calwell became a partner. About this same time, unhappy with continued financial problems – in a capital intensive business money was always in short supply – John Cameron sold his shares to the two Calwells, so that from November 3, 1927 there were two partners:

Allan Andrew Calwell 37,499 shares
Hugh Emerson Calwell 37,501 shares

Part of the settlement with John Cameron was that he obtained sole ownership of the building at 824 Johnson Street and the Calwells obtained the running stock. C. & C. Taxi moved out of 824 Johnson Street, consolidating at 906 Government Street. After leaving the firm, John Cameron became a stock broker for a short while and then left for Vancouver. The Johnson Street building was later sold to a moving and storage firm, Stockers Transfer Co. Ltd.[5]

A financial reported filed in 1926 listed the

Notes

1 Interviews with Emerson Allan Calwell, May 6, 1989 and Aug. 19, 1989. Mr. Calwell passed away April 22, 1998, just short of his 92nd birthday.

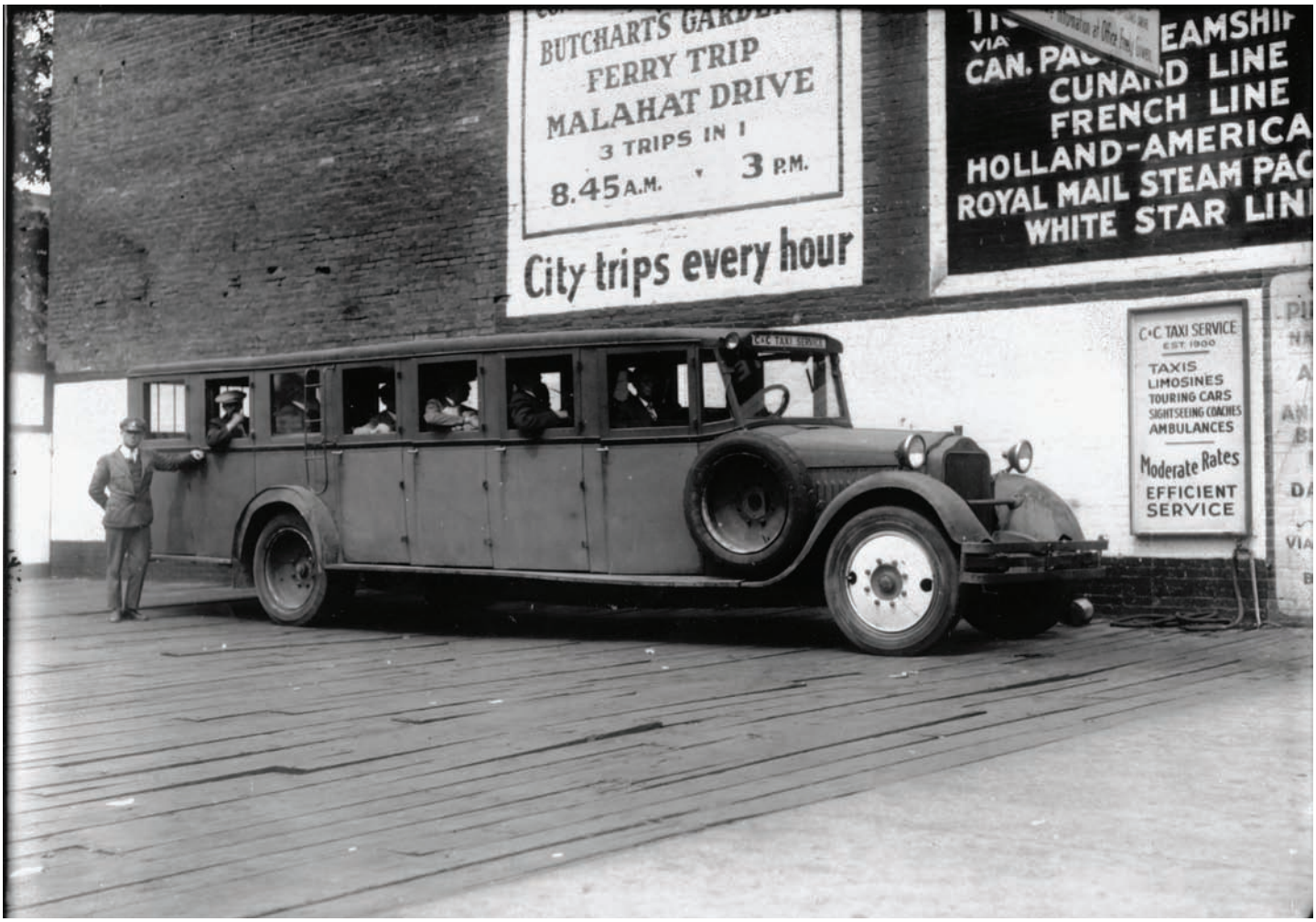
2 City of Victoria Archives

3 Registrar of Companies, file 7548

4 Robert D. Turner, *The* Pacific Princesses, Sono Nis Press, Victoria, 1977, p. 82

5 also issuers of tokens

6 The 900 block of Government Street bounded by Government, Courtney, Wharf, and Broughton streets.



vehicles of the company and would, no doubt, raise pangs of envy from antique car buffs of today. The company had:

2 White stages
1 Packard SS Tallyho
1 McLaughlin stage
1 Russell SS Tallyho
1 Cadillac stage
1 Leyland SS Tallyho
1 Leyland stage
2 Hudson Touring cars
2 Pierce Arrow stages
1 Cadillac Touring car
1 Dodge Graham stage
2 Hudson limos
1 Hupmobile
7 Dodge Sedans
2 Ambulances, one "old" and one "new," a Chalmers and a Dodge

Total cost *$91,501.50*

We should backtrack at this point since we haven't mentioned Mike Calwell in any detail. He had run his own stable and transfer company, H. Calwell Transfer, for many years out of his stable at 737 Cormorant Street. This was located next to the terminal of the Victoria & Sidney Railway. Later he bought Pacific Transfer and for a while his brother Joseph was also involved in that company which appears to have been sold about 1921 to Perry and McAllister. Years later, during WWII when Northwestern Creamery Ltd., reverted to horse-drawn delivery wagons they rented his stable. After the sale of Pacific Transfer, Mike worked for C. & C. for some years became becoming a partner. Mike's son, Emerson Allan "Babe" grew up in the livery business and was sent to the National Automotive School in Los Angeles where he graduated in April 1925. He came home and started to work for C. & C.

Taxi Service Ltd., as the mechanic foreman.

Throughout the 1920's and 1930's the firm continued to operate taxis, limousines, sightseeing tours and ambulances. Andy never had any children so that when he died active management was left in the hands of Mike and Emerson. In 1947 the Calwell family was approached by well-known Victorian Ainslie Helmcken who wanted to buy the company on behalf of some investors. The sale was made as of July 1st that year. The main purchaser was Basil H. Gunning of Vancouver who bought all but one share. A real estate agent, Milton H. King, had the remaining share. Later a new firm called, "C. & C. Transportation Ltd." was formed to hold Gunning's shares.

The new owners brought in two local men who had been successfully running the Causeway Taxi, Leon Hugh Rawlings and Cecil Rhodes. These men were killed not long after in a fishing accident. They had a SeaBee plane which they had taken to a remote lake to go fishing. When they tried to take off the plane had insufficient height to clear the trees and crashed.

Subsequently the company went through several ownership changes and whose ownership had nothing to do with the numismatic reminder of the company. By the 1970's the company had dwindled to a small taxi business operating in the Greater Vancouver area and the last annual report was filed with the Registrar of Companies for 1980. The city block containing the former taxi and tour bus site at 906 Government was consolidated and the Harbour Square Mall was erected on the block.[6] This mall wasn't successful and most of it was converted to offices with some store fronts along Government Street.

There is one token known. A 25 cent denomination, it is made of aluminum, has a scalloped edge and measures 28½ mm. Emerson told the author that one day he was looking for something in a storage room and came across a couple of flat boxes. These held the tokens, which were in their original packaging, on edge, one deep. He had never seen them before. He took one, showed it around to all the old-timers working there, but no one could remember the tokens having been used. He believed that they had never been used. A number of similar tokens are known from the 1920's in Vancouver. Possibly John Cameron or Andy Calwell had seen one of those, thought the idea was good, and ordered some tokens, but later decided that the idea wasn't that good, with the result that the tokens were never put into use. •

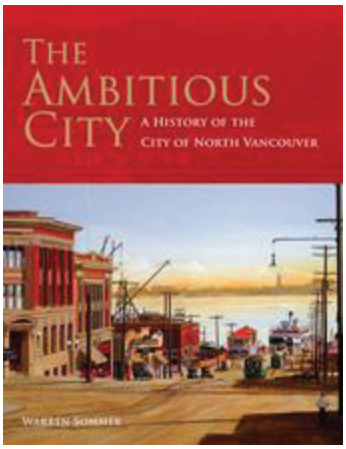
Archives and Archivists

Submitted by Sylvia Stopworth

Edited by Sylvia Stopforth,
Librarian and Archivist, Norma Marian Alloway Library,
Trinity Western University

Book Reviews

Books for review and book reviews should be sent to:
Frances Gundry, Book Review Editor,
BC Historical News,
P.O. Box 5254, Station B., Victoria, BC V8R 6N4



The Ambitious City: A History of the City of North Vancouver.
Warren Sommer. Madeira Park, B.C., Harbour Publishing Co. Ltd., 2007. 342 p., illus. $44.95 hardback.

It is a pleasure to read the text and examine the photographs and maps of a well-conceived and lively written local history. Warren Sommer's history of the City of North Vancouver easily finds a place in that pleasurable category. The themes chosen by the author – economic boom, bust and boom and growing cultural diversity – are unifying threads that give the chronological development point and clarity. His archival and contemporary photographs are well chosen and clearly reproduced. His judicious use of historic detail and present-day quotations carry the narrative forward.

One of the first photographs in this commissioned centennial book is a three-segment panorama of the north shore of Burrard Inlet taken in 1898. Against a backdrop of an almost unrelieved blanket of conifers and mountainside, it shows Saint Paul's Catholic Church and the Squamish Nation Mission Reserve on the left, the Moodyville Sawmill on the right and an area cleared of forest in the centre foreshadowing the site of the future City of North Vancouver. Nine years later, afire with real estate speculation and growing population, the burgeoning community on that site had streetcars and streetlights and was petitioning the province for incorporation. It was granted on May 13, 1907.

Of course, the bust of depression in 1913 followed this economic boom. Sommer documents these periods – the difficult First War years, the heady 1920s, the shattering 1930s Great Depression, the Second War ship building activity, post-war boom, the collapse of shipbuilding and the recent transformation of the North Vancouver City waterfront to walkways, parks, residences and commercial enclaves. Sommer makes this chronicle come alive by judiciously choosing detail to illuminate the City's intermittent growth and stagnation.

The growing cultural diversity of the community is woven throughout the account. Sommer opens with a visit of ethnographer Charles Hill-Tout to the Mission Reserve to record creation myths. He details the ethnic make-up of the workers at Moody's sawmill. He notes the overwhelmingly British population of the City in the first half of the last century and explores the waves of European immigrants after World War II. Finally, he surveys the Chinese and Iranian communities that have arrived in the last 25 years. Sommer does not dodge the bursts of racial tension that have accompanied these changes but ends the theme on an optimistic note of increasing racial acceptance.

He peppers his text with quotes from the seventy, eighty and ninety year olds who lived the latter part of North Vancouver's history. His list of "informants" is impressive. He interviewed a notable list of "retired" activists. Among others, are included quotes from long-time City Mayor Jack Loucks, observant District Mayor Murray Dykeman, feisty Councilors Stella Jo Dean and John Braithwaite who all spent lifetimes in and around North Vancouver City and each of whom provided insightful and cogent quotes for the author.

Warren Sommer has written books about Langley and North Vancouver in the recent past. He's learned the techniques of the craft. He capably unites the City's history with that of B.C., interlinking cultural relations, economic and labour history and politics. The book is a first-rate local history, thoroughly researched, accurate and well designed in its medium quarto package.

Ross Carter *of Bowen Island is a retired college administrator and editor of HIstoriana, the newsletter of the Bowen Island Historians, and Marlais, the newsletter of the Dylan Thomas Circle of Vancouver.*

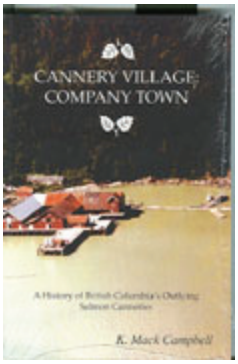
Bathroom Book of British Columbia History: Intriguing and Entertaining Facts about Our Province's Past.
Mark Thorburn. Edmonton, Alta., Blue Bike Books, 2006. 128 p., illus. $9.95 paperback.

As the title of Mark Thorburn's *Bathroom Book* implies, his 128-page compendium of historical facts and figures about British Columbia's past is intended for light reading rather than serious study. Given its eclectic approach, it will appeal more to newcomers to the province and to readers near or far with little or no knowledge of BC's colourful beginnings since long time residents and history buffs will be well aware of the references to the Cariboo Gold Rush camels, Mrs. Schubert and the Overlanders, Bill Miner's sojourn in BC, and the escapades of "Hanging Judge Begbie," all of which have been well-documented in numerous articles, books and on internet websites. Others of Thorburn's entries such as those for musicians Bryan Adams, Diana Krall, Michael Bubble, and Nova Scotia transplant Sarah McLachlan are more current events than historical perspectives, indicative as well of his wide-ranging light touch rather than in-depth approach to his subject matter.

With its short, easily read paragraphs, the book's sixteen sections composed of fifty-eight chapters can be dipped into at any point to extract nuggets of information about politicians, wars, railroads, First Nations, gold rushes, heroes or Hollywood North. There are bits about BC's first female Premier, a still unresolved murder mystery, a gunfight in New Hazelton, the KKK in Vancouver, parliamentary goings-on in Victoria, bathtub races in Nanaimo, and the naming of Ladysmith, to select only a handful from the multiplicity of Thorburn's topics. And there are "firsts," such as the

details about "the First Asians in British Columbia," the first church in the province and the first Canadian jurisdiction to repeal prohibition. Overall, Thorburn's book is as pleasant a diversion as he intended with the sketches by illustrators Roger Garcia and Pat Bidwell adding to its entertainment value.

M. Wayne Cunningham, *Kamloops BC*



Cannery Village: Company Town.
K. Mack Campbell. Victoria, B.C., published on-demand in cooperation with Trafford Publishing, 2004. 337 p., illus., maps. $30.95 paperback.

Although the title of K. Mack Campbell's book indicates that it is about British Columbia's "upcoast canneries and the villages that supported them", this is, in fact, a very comprehensive account of the economic and social history of the B.C. commercial fishing industry as a whole. It should find a place in every local library not only for its content, but also as a good example of how to present and format masses of facts in a straightforward, pleasing, and effective way. Although the salmon fishery plays a dominant role in this book, Campbell also provides good information about commercial ventures based on halibut, herring, tuna, groundfish, shellfish, dogfish, and whaling.

To tell his story of life in a coastal cannery village, Campbell assembles information about many aspects of the industry: financial, social, racial, regulatory, historical, geographic, technological, and biographical. He delivers it in chapters organized around themes such as "The Influence of Ethnic Factors", "The Causes of Decline of the Outlying Plants", and "Managing the Resources". Information is often duplicated in several of the chapters, but remains interesting because it is being retold as part of another story. Several chapters at the end of the book present the memoirs of individuals whose families worked in some aspect of the industry, often over several generations, and who can provide insight into the intimate details of life in a cannery village.

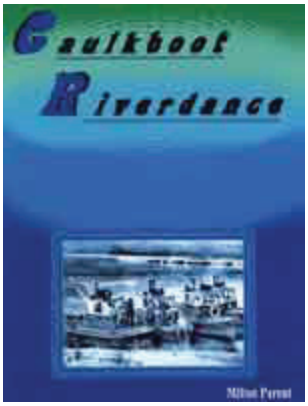
The book is generously illustrated with photos of villages, boats, and village inhabitants. The graphics are well-placed and captioned with helpful information. An appendix contains fire insurance maps, showing cannery layouts. Another appendix provides maps showing the locations of the canneries and fish hatcheries along the coast. Campbell doesn't go overboard with exotic fonts or formatting, but keeps the narrative as the star attraction. The book is well-written and well-edited. My only disappointment was the lack of an index. The wealth of information is hard to access without this type of finding aid, and it detracts from its value as a reference book.

Campbell doesn't shy away from topics that other writers might try to ignore or soft-pedal. He is very forthright about racism and about the alcohol use and abuse that was a feature of life in many of the villages. His interview with Peter Seifert relates the story of "Annie" and her home brew, and concludes: "That was the only sad part of the fishing industry—that alcohol controlled a lot of people through all those years" (page 295).

Another topic that only the bravest of narrators would tackle is that of the residential schools. According to Campbell: "far from being 'torn from the bosoms of their families,' many Indian children were annually rescued from shocking and sordid conditions at home, which included abuse and plain neglect. The annual migration by Union Steamships from the villages to the residential schools was a happy and exciting time for the Indian children that was witnessed by hundreds or thousands of fellow travelers over the years" (p. 244-245).

These accounts, and many other vignettes of cannery village life, give the reader an insider's perspective on a social history that has now largely disappeared. It's worth reading.

Susan Stacey *is a Richmond writer.*



Caulkboot Riverdance: working the Columbia, Canada's wildest log drive.
Milton Parent, Nakusp, Arrow Lakes Historical Society, 2006. 144 p., maps, photos. $25.00 plus $10 shipping. Order from A.L.H.S., Box 819, Nakusp, BC V0G 1R0

Forest harvesting along the Columbia River began in the late 1800s and the river continues to be used as a logging thoroughfare to this day. Milt Parent, 2001 BCHF winner of the Lt. Governor's Medal for Historical Writing, continues to add to his growing list of monographs about the upper Arrow Lakes region and in this monograph he details the evolution of log transportation along this vast interior waterway.

Caulkboot Riverdance is divided into two main categories: "The First Half-Century" and "Corporate Resurrection." The former is a historic commentary complemented by an incredible array of photographs that include camps, mills, flumes, railways, logging trucks, tugboats, etc.

The second section of the book focuses

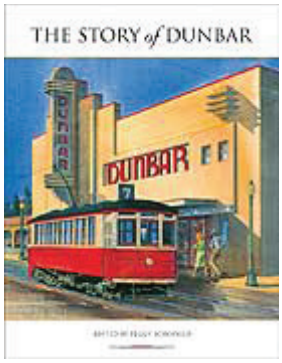
on the evolution of the massive river drives and the creation of an extensive freshwater fleet specifically designed to shift log inventory to the Celgar mills located near Castlegar. The company's appetite for timber was massive and its forest reserves extended approximately 320 km (200) miles north to the Big Bend of the Columbia River. Company employees and contractors required ingenuity and flexibility to adapt to the vagaries of the Columbia River and Arrow Lakes both before and after the construction of dams on these waterways. Personal anecdotes flavour the narrative that describes the challenges to maneuver log booms, log bundles, logjams, watercraft, heavy equipment and colleagues along this lengthy stretch of fickle water.

Excellent maps illustrate the nuances of the river's eddies, sandbars, and other obstacles. The 192 photographs and detailed captions should be viewed and read before beginning each chapter. This will alleviate the frustration of jumping back and forth between the illustrations and the main text.

There are only a few suggestions for improving this informative book. A Table of Contents with chapter numbers and pages would be helpful and far too many different type fonts and sizes are used — an unfortunate flaw in the layout and design. Also, a columnar mix-up misfiled eleven index entries that could easily be overlooked.

All in all, *Caulkboot* Riverdance is a good record of massive landscape alteration caused by timber harvesting and dam construction along the Columbia River valley and Arrow Lakes.

R.J. (Ron) Welwood, *editor, bchistory.ca and Past President, British Columbia Historical Federation, lives in Nelson, B.C.*



The Story of Dunbar: Voices of a Vancouver Neighbourhood
Ed. by Peggy Schofield. Vancouver, B.C., Ronsdale Press, 2007. 441 p., illus. $39.95 paperback.

Local histories can run the gamut from photocopied pamphlets to commercially published books. This title is more than just a fine example the latter. *The Story of Dunbar* is a telephone book sized work of almost 450 pages of text and photographs produced by Vancouver publisher Ronsdale Press. A nice local touch is that Ronsdale operates its national publishing business in Dunbar.

Well organized and indexed, the book is arranged in 12 chapters and is the work of 11 authors, all local residents, representing a wide range of professionals, community activists and volunteers. It is a tribute to the group that after the death in 2005 of the overall editor and coordinator of the project, Peggy Schofield, the other 10 carried on and saw the work to its completion. Schofield began the project as "Documenting Dunbar" and the book is dedicated to her.

While over 300 people were interviewed to provide the basis of "The Story of Dunbar" the book is not just a simple compilation of anecdotes. Starting with first inhabitants, the Musqueam, and ending with an essay on respecting nature's legacy, the book gives a thorough and honest assessment of both the good and bad in the overall development of the neighbourhood. Schooling for native children, the internment of Japanese, the loss of streetcars and the effect of 'monster houses' are examples of topics that are covered honestly and realistically to give a complete picture of the history in this part of Vancouver.

The text is well written and full of interesting stories ranging from a visit by beatnik poet Allen Ginsberg at the Black Spot Coffee House to the development of the internationally known Eddie's White Wonder dogwood by local nurseryman Henry Eddie. Almost every page is illustrated not only with professional photographs but also with family treasures unearthed for this publication which add a personal touch to the stories. The photos directly relate to the text and greatly enhance the effect of the publication. For example, the photo of the Dunbar Lawn Bowling Club (still a local feature) taken for B.C.'s centennial in 1958 shows the fashions, skirt lengths and demographics of the time more effectively than words ever could.

As an indication of the level of detail that went into this book, the authors have taken the trouble to explain to alert readers that the sign on the streetcar on the cover illustration (a painting by artist Paul Ohannesian) is correct for the period since today it would read differently, a change to route names that was made in 1949. There are over 18 pages of sources clearly documented as well as an extensive index. Acknowledgements alone run to 3 full pages.

History is, of course, well covered, from the First Nations through early settlement and subsequent development into the area Dunbar is today. However, the book also contains extensive coverage of many aspects of life in the community, including background on commerce, transportation, arts, sports, churches, schools, parks and the residential landscape. What emerges is a complete record of an historic and important Vancouver neighbourhood.

As for the origin of the name Dunbar, the editors speculate that it is not after C.T. Dunbar, an early developer from the U.S. but is part of the series of "battle streets" in the area (Waterloo, Balaclava) named after the 1650 battle at Dunbar, Scotland. This book would be a valuable addition to any collection of local histories and a fascinating and interesting read for anyone who was raised or has lived in the area.

Ron Clancy *is a retired librarian and long time resident of Dunbar.*

The Ghost in the Turret: A History Mystery for Young Readers.
Phyllis Grant Lavelle. Nelson, BC, Crew Publishing, 2007. 205 p. $7.99 paperback.

Few old homes remain in Vancouver's downtown neighborhood but after reading *The Ghost in the Turret*, children may wonder who could be lurking in one of these top rooms. Such is the imagination of retired educator and history enthusiast Phyllis Grant Lavelle. She has written a "history mystery"--the first in a series of six books--for older elementary level readers, combining a lively story with social history.

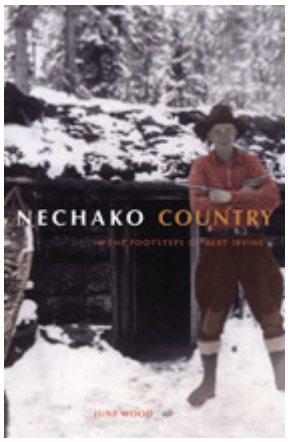
A 'pretty little house on Barclay Street' existed in 1894 and when the Scott family moved in, they encountered a ghostly presence in the turret. Eventually the source of the unwanted spirit is discovered but not before a series of family events occur over the Christmas season.

Lavelle describes early city life in telling detail, from the old style shops to domestic rituals. People commuted on horse-drawn trolleys and occasional snow falls blanketed the city. The Scott family lived close to Stanley Park at a time when cougars still inhabited the area. "It's not just animals that prowl around there--lots of bad folks hide out there, too," an old timer warns little Jack Scott.

The Scotts were of a social class where ladies came visiting on special days and placed their calling card on a silver tray. "I'll have my own cards as soon as I'm sixteen," Mag Scott vows as she collects the cards for her mother.

Besides a descriptive setting, there's lively dialogue and a plot full of lessons learned. A caveat however: the author undermines her diligent research by suggesting the whole series 'would easily be adapted for other cities,' in the afterward. Nevertheless, if parents or teachers find this story has children wanting more, the other books in the series are: Between the Forest and the Sea, A Spot of Trouble at Jenny G', Full Scream Ahead, There's Something Under the School and A Midsummer Night's Scream.

Janet Nicol *of Vancouver is a high school history teacher and freelance writer.*



Nechako country: in the footsteps of Bert Irvine.
June Wood. Surrey, B.C., Heritage House, 2007. 176 p., illus. $17.95 paperback.

In the late 1950's Bert Irvine acquired a Class A guiding licence for 200 square miles of prime hunting territory, encompassing the headwaters of the Nechako River. For the next fifty years he supported his family of two sons and two daughters by trapping and guiding in season, and working at carpentry and other jobs in the region centered on Vanderhoof. Nechako Country is Bert's story but it is also a brief environmental history of the upper Nechako River. The Kenney Dam, built in the early 1950's, and the subsequent logging of Bert's guiding territory led to negative consequences that remain to this day.

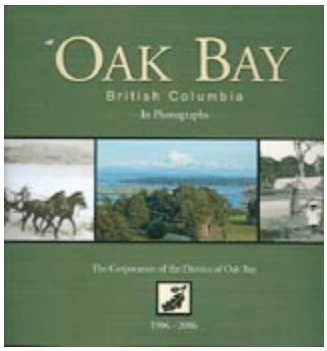
Bert began his outdoor career at the age of fifteen, in the Swan Hills region, north of Whitecourt, Alberta. By age twenty he was a seasoned trapper, camping out in –40˚F. weather, building cabins from local materials, and snowshoeing endless miles to check on traplines. When trapping season ended he honed his carpentry skills working with his father in Barrhead. During the next decade Bert served in World War II, married, had two children and found lucrative employment in the oil fields. But by 1952 he was ready for a new challenge in central British Columbia. When his younger brother, Stan, moved to Vanderhoof, to work on the Kenney Dam project being built by Alcan, Bert and his family joined him.

For two winters Bert acted as caretaker at Rich and Gloria Hobson's Rimrock Ranch, located off the Kenney Dam Road. He used his carpentry skills to renovate their ranch house, and to assist neighbouring ranchers with building projects. Eventually Bert brought property of his own about sixty miles along the road, facing onto the Nechako River.

Environmental impact assessments were not carried out in great detail in the early days of giant dam projects in British Columbia.---The Capilano Dam was completed in 1954, and planning for the W.A.C. Bennett Dam at Hudson's Hope commenced a few years later.---Today, thousands of smolts are lost over the Capilano Dam because no bypass was installed, the waters of Williston Lake claimed the homes and traditional hunting and trapping grounds of the Dene of Ingenika, and efforts continue to bring Nechako sturgeon and salmon stocks back to former levels.

This book is a tribute to Bert Irvine, his wife Mary, and a life well-lived in the beautiful upper Nechako country, but the description of curling tentacles of logging roads, stretching ever farther into the pine forests of the Interior Plateau remains to haunt us. How much critical habitat must be lost in the name of industrial progress?

Marie Elliott *lived in Prince George for six years and regrets that she never explored the Kenney Dam Road.*



Oak Bay, British Columbia: in photographs.
Jean Sparks. Victoria, B.C., Corporation of the District of Oak Bay. 2006. 93 p., illus. $23.50 hardcover.

Oak Bay occupies the farthest southeast corner of Vancouver Island. Its borders (sometimes referred to as the "Tweed Curtain") touch on the City of Victoria to the east and the Municipality of Saanich to the north. It's pleasant place, with well-kept, mostly older homes and gardens, spectacular mountain and ocean views, three golf courses, a part of the campus of the University of Victoria, and a quasi-quaint commercial "village" in the center of it all.

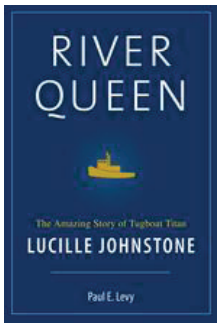
This unpretentious but handsome book was compiled by volunteers from the Oak Bay Community Archives on the occasion of Oak Bay's centenary in 2006. The compilers state in the introduction that the publication is intended to "…tell the story of Oak Bay not as a formal history, but with photographs and anecdotes gleaned from local lore and oral histories". They have achieved their objective admirably.

Jean Sparks, Oak Bay Archivist, has written an intelligent, lively text to accompany the photographs. She outlines the evolution of Oak Bay from First Nations settlements, through the early explorers, the Hudson's Bay Company's land grants and the first and second generation landowners, to the period before the First World War when, for a time, Oak Bay became a popular seaside and sporting resort, with hotels, parks, fairgrounds and a hockey arena (where the Victoria Cougars won the Stanley Cup in 1925!) The author then describes Oak Bay's development after it was incorporated in 1906, focussing on the evolution of municipal services like fire and police protection, schools, churches and recreation facilities. The latter part of the book describes Oak Bay's commercial center ("The Village") and concludes with a section on contemporary life in the district. The final pages include a list of additional readings, and a useful map of Oak Bay with points of interest clearly marked.

The real attraction in the book is the photographs, including black and white photographs from the Oak Bay Archives and present-day colour images by Sarah Booth and other contributors. The pictures are well chosen, well organized, and clearly captioned. The mix of heritage and contemporary photographs often shows "then" and "now" juxtaposed, a feature of great interest to those trying to imagine their neighbourhood as it existed in years gone by.

Oak Bay, British Columbia: in photographs is more than a decoration for the coffee table. It is an attractive and interesting introduction to the district for newcomers and a lovely dose of nostalgia for those residents of Oak Bay who have lived here for many years.

Joan Sandilands, *a retired librarian, has lived in Oak Bay for a mere 16 years.*



River Queen: the amazing story of Tugboat titan Lucille Johnstone
Paul Levy. Madeira Park, B.C., Harbour Publishing Co., 2006, 268 p. Index. $34.95 hardback.

In the terminal building of the Vancouver International Airport is a cartoon-like tugboat named "Lucille". It is a tribute to the contributions to the development of British Columbia made by Lucille Johnstone, the subject of this book. She rose from an office "girl Friday" at River Towing, a small tugboat operation on the Fraser River, to become the president and Chief Executive Officer of what, as RivTow became, a diversified conglomerate operating tug boats shipyards, and gravel pits and selling and servicing industrial equipment. Throughout this time, she maintained her own integrity and gained the respect of others with whom she was associated for her total commitment to projects undertaken and her acknowledgment of others and their contributions to her knowledge of business. While recognizing the importance of practical experience she also valued formal education. She began her career shortly after graduating from the Fairview High School of Commerce in Vancouver but did not stop her studies. Through part time studies she became a certified general accountant and a notary. She also attended classes at the Banff School of Advanced Management

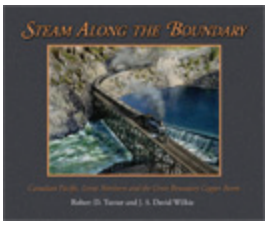
Through a series of interviews with Lucille and friends, relatives and business associates, Paul E. Levy has knit together a story that was well worth telling. The theme is well summarized by her comment on receiving the first Y.W.C.A. Woman of Distinction award on May 17, 1984: "I simply went ahead and did the job. I guess I really didn't stop to think a woman shouldn't be doing it." That was the way she met challenges in fields usually dominated by men, throughout her life.

River Queen is also relevant for relating how creative thinking and ingenuity contributed to corporate growth in post World War II British Columbia. It also tells something of the history of such public projects as B.C. Place, Expo 86, Vancouver International Airport, and Integrated Ferry Constructors on whose Boards Lucille served In addition, she found time to serve on the boards of such voluntary agencies as Planned Life Advocacy Network, St. John's Ambulance, and Fraser River Discovery Centre.

A few photographs and some sidebars with extensive quotations from Lucille's

friends and co-workers enhance the book which will appeal both to those with interests in the history of business and of women.

Bob Spearing *lives in Victoria and is a researcher in marine history.*



Steam Along the Boundary: Canadian Pacific, Great Northern and the Great Boundary Copper Boom.
Robert D. Turner and J.S. David Wilkie. Winlaw, B.C., Sono Nis Press, 2007. 224 p., maps, illus. $49.95 hardcover.

In *Steam Along the Boundary: Canadian Pacific, Great Northern and the Great Boundary Copper Boom,* authors Robert Turner and David Wilkie have produced an engaging study of the activities of the two transcontinental railroad companies within a region described as "the Boundary District of British Columbia and the adjacent parts of Whatcom, Okanogan and Ferry counties in Washington" (17). For more than thirty years they traced railroad development in the area by following abandoned rights-of-way, interviewing surviving railroaders or their families, poring over local newspapers, and, perhaps most importantly, gathering photographs of the roads and the industries they supported. After Wilkie died in 1998, Turner reorganized and finished what is an impressive testament to their efforts.

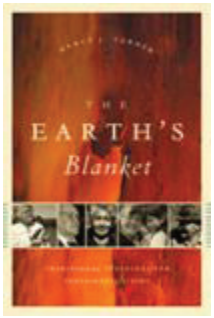
This book has much to recommend it. The authors dispel much confusion concerning the control of the many railroad subsidiaries that operated along the border by offering an annotated list of these concerns and their perplexing acronyms grouped under the parent companies. And with few documents beyond the newspapers and some mining manuals, they construct an interesting account of the rise and decline of the region's copper mines and smelters.

Most striking are the crisp photographs of not only railroad construction through the region during the late nineteenth and early twentieth centuries but also tracks and sometimes trains that transited the great mines and smelters that surrounded Phoenix. What makes some of the railroad "landscape" views particularly appealing is the positioning of a detailed plan of the photographed site, – towns, mines, and smelters – usually on a facing page, that frequently allows one to locate exactly the railroad subject of the image. Such a presentation helped this reader finally visualize the Granby and Greenwood smelters as two different, if equally grim, venues. The publisher, Sono Nis, deserves praise for providing a format that supports this fruitful combination and comparison of maps and photographs.

Most of the book deals with the development of the western portion of the CPR Boundary Subdivision, which extends eastward from Midway to Grand Forks, and the Great Northern line that pushed up to Phoenix between them. Since the main focus is on railroad activity north of the border, the treatment of the extension of the GN Vancouver, Victoria, and Eastern, the major leg of the "Third Main Line," which crossed the boundary five times on its way from Spokane to Vancouver, reflects the disjointed nature of this road.

Why did CPR and GN executives undertake the construction of two expensive, competing rail networks in the region during the 1890s and 1900s? Clearly the prospect of traffic in copper ores inspired them just as decline of this traffic after 1920 ultimately led to curtailment and then abandonment of the railroads. But where the authors deploy some quantitative data from company and government reports to explain the reduction of the rail systems, they do not provide the same detail for their origins. A review of the relevant management documents from company archives in Montreal and St. Paul would make a good book even better.

Frank Leonard *teaches at Douglas College*



The Earth's Blanket: Traditional Teachings for Sustainable Living.
Dr. Nancy J Turner. Vancouver, B.C., Douglas & McIntyre, 2007. 298 p., bibliog. $24.95 softcover.

Once again Dr. Nancy Turner has produced a book that is thought-provoking and intelligent; yet warm and passionately rich with First Nations peoples and their traditional use of the land as taught to them by their ancestors. Dr. Turner has written or shared authorship of at least 16 books, as well as many other publications in the field of sustainable resource use and ethnobotany in the Pacific Northwest. This author herself is a living bridge to understanding First Nations philosophy of the land that is embodied in the tribal elders. Bringing that knowledge into educational channels has been her life work and gives special emphasis to her communication talents.

Dr. Turner's words in the Preface contain the essence of what this book is and delivers her message eloquently. "By studying and understanding the foundations of some of these ideas with appreciation and respect, people of all cultural backgrounds may be able to live more gently on the earth." Again, she expresses a central sense of mission. "The idea for this book, then, is to demonstrate—and try to better understand myself—alternative ways of viewing the world and how these different perspectives might change the way society in general looks at the Earth." And yet again, her passionate gift for communication is best expressed in her own words. "Writing this book is a form of medicine or therapy for me, to help me understand my own universe and to envision the changes that can be made to help the land to heal."

The scope of the research in crafting this book is impressive. From historic documents written by famous anthropologists; to personal visits with First Nation elders in Alaska, Alberta and Arizona, as well as West Coast tribal nations in between; the Turners have made contact with many fast disappearing sources of knowledge concerning peoples living in harmony with the land. Robert Turner produced most of the photographs of plants discussed in the book and in their travels together they must have formed an efficient and proficient investigative team. *The Earth's Blanket* is full of examples reflecting their efforts to find and condense such wide-spread verbal information into a readable book format. Dr. Turner has succeeded admirably in her book showing that an intelligent and compassionate listener can bridge cultures. She has done this both as a student reaching out to First Nation's elders and as a teacher in the Earth Sciences at the University level of education.

Most of us today often hear, but seldom listen. *The Earth's Blanket* contains many important messages being resurrected for our benefit by the author. With a thread here and a string there, she brings the warp and woof surely together to show us the "blanket" of the elders that has all but become lost in the merging realities of differing cultures and over-riding global economic and societal demands of a very complex world.

I found this book to be a very enlightening and engrossing read. I recommend it unreservedly to old readers, young readers, and all of those in between.

W. GRANT HAZELWOOD, *a graduate of UBC in the Earth Sciences, lives in Terrace on the Northwest Coast.*

This and That: the lost journals of Emily Carr.
Ed. by Ann-Lee Swizer. Victoria, B.C. Touchwood Editions, 2007. 232 p. $17.95 softcover.

The public has an insatiable appetite for material pertaining to, or even better, created by, the iconic artist and author, Emily Carr. We simply want more of Carr's artistic genius: drawings, paintings, pottery, rugs, cartoons, poetry, diaries and stories.

This and That is the latest Carr related publication. It is a selection of stories by Emily Carr edited and titled by Ann Lee Switzer, a passionate Emily Carr fan. The readers familiar with Carr's own publications will find much to delight and engage them. Five stories are set in Haida Gwaii, like many of those in *Klee Wyck*, and several are addendum to *Growing Pains* and *House of All Sorts*. Almost half are Emily Carr's well lit memories of a little girl in the little town of Victoria in the 1870s and 1880s, like those published in *Book of Small*. However, *This and That* is uneven with first drafts published in concert with more polished ones. Some stories are paler versions of ones already published. Many are works in progress, and while some are ripe - most are green!

Should authors' drafts be published? They can be fascinating and valuable, if it is clear that they are the raw, unedited work of an author. In *This and That* though, such "diamonds in the rough" have been partially and inexpertly polished by the editor. This is a problem. Unless familiar with the actual manuscript material the reader cannot assess the degree of editorial intervention. Scholars will still need to refer to the original material in the BC Archives.

Switzer's intention to publish more of Carr's writings is commendable, but some of her editorial methods raise questions. Her footnotes are erratic and peculiar, such as one defining "garter," for example. Switzer admits to combining versions of stories and excluding others which she claimed were too long or "did not fit Emily Carr's criteria." However, this seems at odds with Emily Carr's well-documented criteria for publication of her writing, which was that Ira Dilworth, to whom she had bequeathed all her manuscript material, would guide all future publications.

Always part of Carr's richly expressive life, writing became an increasingly important creative outlet for her from 1926 onwards. Seeking feedback from the friends she called her "listening ladies" in the 1930s [Flora Burns, Ruth Humphries and Margaret Clay], Carr sometimes found collaboration exasperating. Once she told Flora Burns to "just punctuate and let me be!" Emily Carr rigourously maintained self-imposed high standards. While she felt that "failed attempts" were crucial in the creative process she had regular "clear outs" or "purges," in which she consigned letters, watercolours and "failed stories" along with "unmendable furniture" to the bonfire!

Between her heart attack in 1937 and death in 1945, with painting activities seriously curtailed by illness, Carr turned most of her creative energies to writing. She tells us that its value was "in the doing". She could open up the doors of her memory and although bed ridden still travel to Haida Gwaii or the world of "Small," her childhood self. The fruitful collaboration, starting in 1939, with her friend, literary executor and capable editor, Ira Dilworth, suited Emily Carr completely. Dilworth responded to a steady flow of stories sent to him for comment, with many of the stories now appearing in *This and That* judged worthy but raw and in need of rewriting. Carr expected this as it was her method to write, rewrite and pare down to reach the

essential core of her story. Sadly time ran out. The first and many subsequent drafts of stories, exercise books of "jottings," poems, and loose unpaginated papers of ideas and memories were all carefully stored in a large wooden trunk entrusted to Dilworth. Thankfully this accumulation of creative writing never reached a bonfire. Some material had already been rewritten, polished and, thanks to Dilworth, published in her lifetime: *Klee Wyck*, 1941; *Book of Small*, 1942; and *House of All Sorts*, 1944. Additionally, Carr prepared *Growing Pains*, 1946, for posthumous publication.

In her final years Carr could continue to write prolifically comforted by the fact that Dilworth would represent her literary interests after her death. What about after his death in 1962? Over the past 40 years, with the sale of the material to the Public Archives of Canada and subsequent transfer to the BC Archives, there have been many harvests for publication from Emily Carr's manuscript material. Some of the stories appearing in *This and That* were not previously published because they were far from ready, and to be ready they needed Emily Carr.

The stories published in Carr's lifetime, had the benefit of the writer "peeling each sentence," stripping away all unnecessary or ambiguous words, sharpening and clarifying her ideas until her writing stood, clean, precise and strong. The stories published in *This and That* would clearly benefit from the acumen and deft editorial skills of Ira Dilworth and Carr's full creative process.

Much of *This and That* remains green, as the stories could not properly ripen without Emily Carr. Even so, at many points the reader is treated to delightful imagery and keen observations. Who but Carr could describe her cat, Adolphus, as "purring to full capacity?" A memorable simile like "cream crinkled up like bad sewing" found in the story "Yellow Scum" or Carr's expression of joy and wonder at the idea of a rose, reward the reader of *This and That*. Despite some curious editorial decisions and not heeding Carr's directive to "just punctuate and let me be," Ann Lee Switzer is to be commended for bringing more examples of Emily's literary genius to her grateful, voracious public.

Kerry Mason *teaches in the History in Art Department at the University of Victoria*

Women Lead the Way: A History of the University Women's Club of Vancouver, 1907-2007.

Jean Mann, Beverley New and Cathy Barford. Vancouver: University Women's Club, 2007. 145p. illus, bibliog.. no price given

Organizations usually sponsor the writing of their own histories for the pleasure of their members. *Women Lead the Way: A History of the University Women's Club of Vancouver*, published in honour of the Club's centennial, is no exception. Much of it details the Club's internal history, a fact highlighted in sidebars about contributions of individual members. Later chapters focus on caring for Hycroft, the Shaughnessy Heights mansion that the Club purchased in 1962 and rehabilitated largely through their own volunteer labour. Yet, the book is also a fine source of Vancouver's social history.

The chapters – organized roughly by decade --reveal how much has changed especially for women and their concerns. A small group of university educated women founded the University Women's Club (UWC) in 1907 to develop friendships and stimulate intellectual activity with like-minded women but they also believed that "they could be a force for the improvement of society, if not its redemption."(p. 14)

Not surprisingly, one of their first acts was to promote the establishment of a University of British Columbia. Once it came into being, the UWC provided bursaries and scholarships for women students. Later, it called for the opening of a Home Economics Department, the construction of a women's residence, and, in the 1990s, the creation of a campus committee on Women's Safety.

The UWC did not neglect primary and secondary education. Early on it assisted in forming Parent Teacher Associations and promoting "Little Mothers' Leagues' to teach girls aged 11 to 13 about child care. Later, it was concerned about education generally. Its 1960 brief to the Royal Commission on Education called for, among other things, more examinations, more comprehensive report cards, and the study of a second language (preferably French) beginning no later than Grade V. A hint of differences in opinions among members occurred in 1985 when it withdrew opposition to government funding for private schools from its brief to another Royal Commission.

Controversy was not new. In 1916 a resolution endorsing female enfranchisement also affirmed the right of individuals to express their own views. Hints of differences appeared again in the late 1960s when its brief to the Royal Commission on the Status of Women simply called for support for mature women pursuing their educations.

The interests of UWC went beyond women and children. During the Second World War, for example, it raised money to provide comforts for the Merchant Navy, it passed a resolution favouring conscription of men and materials, and it protested a city by-law that would have prevented a Chinese Canadian couple from buying a home in Point Grey. Its study groups on international relations had an almost continuous presence. In the 1920s, it joined the League of Nations Society; by the 1980s, it had committees studying Peace and Security. Other committees examined policies relating to Senate Reform, Pornography, education, the law, as well as the Status of Women.

Since the 1940s, however, the reform impulse has declined. In 1947, the president chided members for not taking up the challenge of a demand for leadership by "intelligent, educated women."(p. 63). Such plaints persisted. Moreover, members tended to be conservative. For example, the Laws Committee objected to a clause in a provincial Fair Employment Practices Act banning discrimination on the base of race, religion, nationality and the like, because it would infringe on an employers' "inherent right" to choose his employees.(p. 72)

By the 1970s, many members seemed more interested in social activities than in intellectual stimulation although book and language interest groups were doing well. At the same time, after reaching a peak of over 1,000 members, membership began to fall and it became difficult to recruit members to serve on committees. The authors attribute this to the increased participation of women, especially married women with children, in the labour force; to the formation of new UWCs in the suburbs; and to the many other opportunities for women to engage in intellectual and cultural activities. Nevertheless, in praising the Club's members over the past century, the authors conclude that given the spirit of co-operation in the UWC "there will be two hundred year history."(p. 134)

A few errors crept in. The index lists Prime Minister Mackenzie King under the "M's" not the "K's." The footnoting would not pass the scrutiny of Dorothy Blakey, a member in the 1940s and co-author of *The Preparation of Term Essays,* a pamphlet well known to generations of UBC students. Nevertheless, members of the UWC can be proud of this, their latest contribution to Vancouver's social history.

NOTEWORTHY BOOKS

Books of interest which may be reviewed at a later date.

Above the falls
John Harris. Victoria, Touchwood Editions, 2007. 192 p. $18.95 paperback. Creative non fiction (Nahanni River, 1936).

Artists in their studios: where art is born.
Robert Amos. Victoria, Touchwood Editions, 2007. 160 p., illus. $44.95. hardcover,

At the far reaches of Empire: the life of Juan Francisco de la Bodega y Quadra.
Freeman M. Tovell. Vancouver, U.B.C. Press, 2007. 400 p., photos, maps. $85.00 hardcover (paperback, July 2008, $39.95).

Be of good mind: essays on the Coast Salish.
Bruce Granville Miller, ed. Vancouver, U.B.C. Press, 2007. 320 p. $85.00 hardcover (paperback, January 2008, $32.95).

Capital and Labour in the British Columbia Forest Industry, 1934-1974.
Gordon Hak. Vancouver, U.B.C. Press, 2006. 272 p., illus. $85.00 hardcover (paperback, 2007, $29.95).

Columbia Journals, bicentennial edition.
David Thompson, ed. with a new intro. by Barbara Belyea. Montreal, McGill-Queens University Press, 2007. 368 p. $29.95.

Domestic reforms: political visions and family regulation in British Columbia, 1862-1940.
Chris Clarkson. Vancouver, U.B.C. Press, 2008. 304 p. $85.00 hardcover.

Hiroshima Immigrants in Canada, 1891-1941.
Michiko Midge Ayukawa. Vancouver, U.B.C. Press, 2007. 208 p., photos, maps. $85.00 hardcover (paperback, July 2008, $24.95).

John M. Horton, mariner artist.
Peter Vassilopolous. Surrey, B.C., Heritage House publishing, 2007. $59.95 hardcover.

Let right be done: Aboriginal title, the Calder case and the future of Indigenous rights.
Hamar Foster, Heather Raven and Jeremy Webber. Vancouver, U.B.C. Press, 2007. 352 p., maps, photos. $90.00 hardcover (paperback, July 2008, $32.95).

Makuk: a new history of Aboriginal-White relations.
John Sutton Lutz. Vancouver, U.B.C. Press, 2007. 416 p., maps, photos. $85.00 hardcover (paperback, July 2008, $32.95).

Myth and Memory: stories of Indigenous-European contact.
John Sutton Lutz, ed. Vancouver, U.B.C. Press, 2007, 256 p., $85.00 hardback (paperback, January 2008, $32.95).

New histories for old: changing perspectives on Canada's Native pasts.
Ted Binnema and Susan Neylan. Vancouver, U.B.C. Press, 2007. 336 p., maps. $85.00 hardcover (paperback, July 2008, $34.95).

Slumach's gold: in search of a legend.
Rick Antonson, Mary Trainer and Brian Antonson. Surrey, B.C., Heritage House Press, new ed., 2007. 160 p., illus. $14.95 paperback.

Surveying Central British Columbia: a photojournal of Frank Swannell, 1920-1928.
Jay Sherwood.. Victoria, B.C., Royal British Columbia Museum, 2007. 192 p., illus, maps. $39.95 paperback.

The archives of place: unearthing the pasts of the Chilcotin plateau.
William J. Turkel. Vancouver, U.B.C. Press, 2007. 352 p., maps. $85.00 hardcover (paperback, 2008, $39.95)

The intrepid explorer: James Hector's explorations in the Canadian Rockies.
Ernie Lakusta. Red Deer, Alberta, Fifth House, 2007. 240 p. $22.99 paperback.

The mapmaker's eye: David Thompson on the Columbia plateau.
Jack Nisbet. Seattle, Washington, University of Washington Press, 2005. 192 p., maps, bibliog. $36.95 paperback.

The trail of 1858: British Columbia's gold rush past.
Mark Forsythe and Greg Dickson. Madeira Park, B.C., Harbour Publishing, 2007. 250 p., illus. $26.95 paperback.

The triumph of citizenship: the Japanese and Chinese in Canada, 1941-67.
Patricia E. Roy. Vancouver, B.C., U.B.C. Press, 2007. 400 p., map, illus. $85.00 hardcover (paperback, January, 2008, $32.95).

Miscellany

Alder Grove Heritage Society Telephone Museum & Community Archive

3190 271 Street, Aldergrove, BC, Canada, V4W 3H7
604.857.0555
http://www.telephonemuseum.

WINTER HOURS:
SATURDAY, SUNDAY & HOLIDAY MONDAYS
11:00 A.M. to 4:00 P.M."

The building as it appeared on the front cover of "Telephone Talk" in 1921 (top) and today.

Walking Tour Republished

The Nelson Architectural Heritage Walking Tour has been updated and revised in preparation for a new printing next year [first edition was in 1984]. In order to make it more accessible, online versions have also been created.

An overview of Nelson, its buildings and environs can be found at http://kootenay-lake.ca/lakeside/Nelson/index.html Also, a link to a ten page printable pdf can be downloaded from the "heritage buildings" website.

New Room in Coquitlam

The Coquitlam Heritage Society and Mackin Heritage Home & Toy Museum are pleased to be able to add another room to our growing Museum. With the help of the City of Coquitlam, through it's Community Capital Grant project, we have been able to rebuild another period room for visitors delight. This room represents the style used during this period by a young girl of 10 years old. It showcases beautiful furnishings, The DOWER house dollhouse, dolls from 1870 and up, a marionette theatre and more.

The museum is at 1116 Brunette Ave, Coquitlam, BC. Phone: 604 516 6151 http://www.mackinhouse.ca

"Eating Stories: A Chinese Canadian & Aboriginal Potluck"

The Chinese Canadian Historical Society (CCHS) is pleased to announce the publication of *Eating Stories: A Chinese Canadian and Aboriginal Potluck*, edited by Brandy Lien Worrall and with foreword by Margaret Gallagher. Following the success of the first workshop and the resulting book publication, *Finding Memories, Tracing Routes* (English and bilingual English-Chinese editions), CCHS held a second writing workshop with the theme of "Food and Family". Twenty-three participants of Chinese Canadian or Aboriginal backgrounds researched, discussed, and wrote their memories of family gatherings, home cooking, restaurant outings, and other stories cooked up by the smells, tastes, sounds, sights, and textures that bring families and communities together. 37 recipes and over 170 images complete the collection.

Writers include Jacquie Adams, Jennifer Chan, Shirley Chan, Allan Cho, Grace Chow, Lilly Chow, Betty Ho, George Jung, Jackie Lee-Son, Roy Mah, Gordy Mark, Amy Perrault, Dan Seto, Bob Sung, Hayne Wai, Evelyn Wong, Larry Wong, Todd Wong, Harley A. Wylie, May Yan-Mountain, Candace Yip, Gail Yip, and Ken Yip. Additional contributors include Imogene Lim, Lisa Moore, Janice Wong, and Henry Yu.

Ladysmith & District Historical Society Cookbook!

This is an ongoing project to raise funds for The Society. We have over 80 recipes and stories. The book is targeted to go to press in time for Christmas release. If you want to pre-reserve a copy just go to https://cowichanbay.net/cookbookorders.html for a pre-order form, we want to hear from you! Call us up today at (250) 245.0100.

Oh yes, the price is $12 from our office (plus shipping and handling) . Once printed it will also be available at retailers in Ladysmith.

Dawson Creek's main street c. 1930s (top)
The Lakeview Hotel in Williams Lake, lost in a fire in 2005 (bottom)

The British Columbia Historical Federation is an umbrella organization embracing regional societies.

LOCAL HISTORICAL SOCIETIES are entitled to become Member Societies of the BC Historical Federation. All members of these local historical societies shall by that very fact be members of the Federation.

AFFILIATED GROUPS are organizations with specialized interests or objects of a historical nature.

MEMBERSHIP FEES for both classes of membership are one dollar per member of a Member Society or Affiliated Group with a minimum membership fee of $25 and a maximum of 575.

Question regarding membership should be sent to;
Ron Hyde, Secretary #20-12880 Railway Ave., Richmond BC VlE 6G2 Phone 604.277.2627 Fax 604.277.2657 rbhyde@shaw.ca

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Subscription & subscription information:
Alice Marwood
211 - 14981 - 101A Avenue
Surrey, B C V3R 0T1
Phone 604-582-1548
email amarwood@shaw.ca

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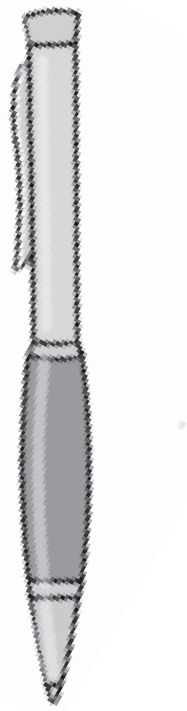

24th Annual Competition for Writers of BC History Lieutenant-Governor's Medal for Historical Writing Deadline: 31 December 2008

The British Columbia Historical Federation invites book submissions for their annual Competition for Writers of BC History. Books representing any facet of BC history, published in 2006 will be considered by the judges who are looking for quality presentations and fresh material. Community histories, biographies, records of a project or organization as well as personal reflections, etc. are eligible for consideration.
Reprints or revisions of books are not eligible.

Lieutenant-Governor's Medal
The Lieutenant-Governor's Medal for Historical Writing will be awarded to an individual writer whose book contributes significantly to the history of British Columbia. Additional prizes may be awarded to other books at the discretion of the judges.

Publicity
All entries receive considerable publicity, Winners will receive a Certificate of Merit, a monetary award and an invitation to the Awards Banquet of the Federation's annual conference.

Submissions
For mailing instructions please contact:
Barb Hynek,
Chair/Judge of the BCHF Book Competition
2477 140th Street, Surrey, B.C. V4P 2C5
Email: bhynek@telus.net
Phone:604.535.9090

Books entered become property of the BC Historical Federation.

By submitting books for this competition, authors agree that the British Columbia Historical Federation may use their names in press releases and Federation publications regarding the book competition.