B.C. HISTORICAL

# NEWS

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## AN EDITORIAL NOTE

The editors, with the approval of Council, are adjusting the publication schedule of the News. As a result, this issue, the April 1979 number, appears slightly late. The June number, Vol. 12, No. 4 will appear this summer. Commencing with Vol. 13, No. 1 the News will be published in the Fall, Winter, Spring and Summer.

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> I wish somehow that we could prohibit the use of alcohol and merely drink beer and whiskey and gin as we used to.
>
> Stephen Leacock

# BIBLES AND BOOZE: PROHIBITION IN CHILLIWACK IN THE LATE 1800'S

During and after the gold rush in British Columbia no institution of social life was more common or important than the saloon, which sprang up wherever miners, loggers, navvies, and their camp followers congregated. The saloon was not only a drinking and eating establishment, but frequently a court, inn, church, and post office, a sort of integrated community services center. There, one drank, ate, slept, heard the news, renewed acquaintances, played cards or billiards, saw magic shows and boxing matches, and patronized the ladies of the evening. In the absence of other institutions, the saloon served as a club, ameliorating the harsh conditions to which the majority of the population, young, single, transient men, were subject: the isolation, the seasonal nature of work, back-breaking labor, rigors of the weather, lack of family and home, and in general an exceedingly bleak cultural milieu. The services and pleasures of the saloon often had their price: pauperism, drunkenness, physical injury, demoralization, and imprisonment. The saloons contributed to British Columbia having the highest per capita rate of liquor consumption in the Dominion. Men often "drank to get drunk, and the quicker the better." During the construction of the Canadian Pacific Railway at Yale, one observer noted the activities of the navvies on payday, a scene all to common in British Columbia:

> Tattered, dirt-bespattered drunkards rolled about the streets, wallowing in the mud, cursing and fighting, and driving all respectable people into the recesses of their home, while saloon after saloon were added to the number already terribly in excess of the needs of the community.[1]

Workers often did not return to their jobs for days. The wide-open traffic in liquor attracted criminals who cheated or "rolled" drunken workers. Saloon keepers and prostitutes encouraged and were encouraged by corrupt police officers who provided the "sinning licenses." As the province matured, as the rhythms of conventional life and morality intruded into this primitive social environment, the saloon and liquor traffic were singled out as the cause of many social ills and well-nigh abolished, albeit temporarily, in 1917.[2]

In contrast to the unstable and crude social conditions which nourished the saloon in the rest of the province, Chilliwack had a "respectable" society from its inception. Most of the gold rush and railway construction activities by-passed it. The newcomers to the Chilliwack Valley were, as a rule, not transient, single men intent on acquiring a quick stake and then clearing out. White pioneers came in family groups and brought their churches. They quickly perceived the area's agricultural potential and transformed the virgin land into productive farms, dairies, and orchards. The settlers strove to create a permanent, prosperous, and stable community in which a variety of social controls would foster "right" thinking and conduct, particularly for the benefit of their children. The newcomers were not isolated from each other, the area settled being only about 100 square miles. The principal social events - the house and barn raisings, picnics, bees, dances, the annual agricultural exhibition and camp revival, as well as the day-to-day activities of church and school - were entrenched early to serve community and family.[3] Here there were no saloons, no red light district, no miners roaring into town for a "Bender." The townspeople were on the look-out to see that inebriates were prosecuted, that the "dizzy-headed" were excluded from community picnics, that stills were uncovered, and that the sale of booze from hotels, restaurants, and steamboats was prevented.[4] In 1885, for example, a special session of municipal council received a petition, bearing over 180 names, demanding that Mrs. Bartlett's restaurant license be revoked because she sold booze to her patrons. Council acted promptly by refusing to renew her license and by prosecuting her for the sale of liquor.[5] Fifty inches of rain each year and sometimes the Fraser flooded, but the town was dry. Most of the people had taken the pledge.

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[1] H. Gowan, Church Work in British Columbia (London, 1899), cited in Albert John Hiebert, "Prohibition in Early British Columbia" (unpublished M.A. thesis, Simon Fraser University, 1969), p. 12; S.D. Clark, "The Gold Rush Society of British Columbia and the Yukon," from The Social Development of Canada (Toronto, 1942), pp. 308-26; and Isabel M.L. Bescoby, "Society in Cariboo During the Gold Rush," Washington Historical Quarterly, XXIV (1933), pp. 195-207.

[2] Hiebert, Chapter 1, passim.

[3] Terrence Charles Arnett, "The Chilliwack Valley Continuum" (unpublished M.A. thesis, University of British Columbia, 1976), pp. 300-325 and "Horatio Webb Records District's Earliest Days," Chilliwack Progress, 25 June 1958. See also Oliver Wells, "Edenbank -- The Story of a Farm," unpublished manuscript, Fraser Valley College Archives, Chilliwack.

The evangelical churches - Methodist, Presbyterian, and Baptist - provided a strong institutional base for prohibition. They had all passed prohibition resolutions in national conferences. These evangelicals, particularly the Methodists who established the first church in the area, dominated the leadership and rank-and-file of a formidable anti-saloon coalition, consisting of the Sons of Temperance, the Templars (both the Independent Order of Grand Templars and the Royal Templars of Temperance), the Woman's Christian Temperance Union, the Dominion Alliance, and the Local Option League. The activities of these societies included songs, debates, pantomimes, charades, lectures, and the pledge, not only to re-enforce the "bone-dry" conviction but also to provide a congenial social matrix. The local chapter of the Royal Templars offered their members reduced rates for sickness and life insurance.[6] These churches and societies jointly organized Queen's birthday temperance parades and hosted prominent temperance speakers at public meetings.[7] At the agricultural exhibition, the WCTU, active in Chilliwack since 1884, maintained a tent where people could rest, eat, and peruse temperance literature.[8] The virtues of total abstinence from liquor were inculcated in the youth through the agencies of the Band of Hope and Willard Y's, WCTU affiliates for children, and the Epworth League, the Young Methodist club, and among the Indians at Coqualeetza, the residential school at Sardis operated by the Methodists. By 1886 five Bands of Hope were active in the Chilliwack area, with 100 members, 30 of whom were native. Their fight song was "Tremble, King Alcohol, Love Will Grow Up." During the spring examinations at Coqualeetza in 1891, Rev. Tate asked a native student "What is the use of alcohol?" The reply: "To preserve dead bodies and kill living ones."[9] These activities received prominent and favorable coverage in the local newspaper, *The Chilliwack Progress*. The editor, W.T. Jackman, himself a Royal Templar of Temperance, donated space for a regular WCTU column and often reprinted articles appearing in temperance journals.[10]

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[4] *Progress*, 18 May 1891, 6 August 1891, 14 April 1892, 20 February 1895 and Minutes of Municipal Council, 5 November 1888, 1 December 1890, and 3 August 1891, originals letterbooks, Chilliwack Municipal Hall Chilliwack.

[5] Minutes of Municipal Council, 26 June 1885. See also minutes of 24 April 1880, 1 October 1888, 7 July 1885 and 5 August 1889. In a letter to Municipal Council requesting patronage for his newly-opened Palace Hotel, Thomas Bartlett promised that strict temperance principles would be observed. Council minutes, 3 May 1887.

[6] *Progress*, 11 April 1900.

[7] *Progress*, 29 April 1894.

[8] Progress, 10 October 1894. The Chilliwack Chapter of the W.C.T.U. was founded on 7 June 1884 at the annual camp revival meeting. The prominent Methodist, Mrs. A.C. Wells was elected president. See "Historical Sketch of the Woman's Christian Temperance Union of British Columbia," n.d., p. 3.

[9] F.L. Barnes, "Beams from a Lighthouse, Woman's Christian Temperance Union of B.C., Brief History of W.C.T.U. of B.C., 1883-1968," n.d., p. 5; R.C. Brown and Ramsay Cook, *Canada, 1896-1921* (Toronto, 1976), p. 24; *Progress*, 21 May 1891. The *Progress* records that in 1894, 84 children had taken the pledge to abstain from the use of tobacco and alcohol. 26 September 1894.

[10] *Progress*, 29 November 1899.

This prohibition coalition did not confine its efforts to the "sunny" methods of persuasion. It was all too willing to invoke the arm of the law to enforce what had become the 11th commandment: "Thou shalt not drink." To prohibitionists in Chilliwack, the sale and consumption of liquor had profound social implications and thus did not lie within the realm of an individual's liberty. The consumption of liquor was economically, physically, morally, and spiritually destructive to the family and community as well as the individual.[11] To the prohibitionist, the saloon was no club; it was a whiskey den, closely associated with gambling and prostitution, which led people astray from family responsibility and conjugal fidelity. People must not be permitted to drink, even moderately, for drunkards, prohibitionists reasoned, were once moderate drinkers. The stock situation in the local temperance gatherings was the lecture, recitation, or melodrama about the drunkard's neglected home, the marriage ruined by drink, or "the home vs. the saloon."[12]

R.H. Cairns, Chilliwack's school principal and prominent Methodist lay official, asserted in a public address that drink annually caused the death of 4,000 Canadians.[13] Cairns declared it was the government's duty to make it as difficult as possible for the individual to err; if Parliament could legislate to protect animals, he concluded, it could legislate to protect women and children who were vulnerable as long as the liquor traffic was legal.[14] The social results of drink were underscored by the Rev. Dr. Lucas, a temperance circuit rider, who spoke to the Methodist and Baptist congregations in Chilliwack in 1896. Lucas stated that nothing so wronged humanity, stole people's food and clothes, and filled up the asylums and poor houses, as the liquor traffic.[15] Chilliwack's prohibitionists cited statistics to demonstrate a causal relationship between drink and crime and to show that fees from liquor licenses could never pay for the crime and disorder resulting from the liquor traffic.[16] The good of society required prohibition.

Another important, though less current, rationale for the opposition to the saloon and liquor traffic was the belief that they interfered with efficiency in the work place. During the 1890's Chilliwack's agricultural and horticultural societies, the farmers' institute, and the cheese, creamery, and fruit co-operatives were concerned with efficient production and keen competition. The Australian WCTU lecturer, Miss Mercer, speaking in Chilliwack in 1898, asserted that the liquor traffic was incompatible with industrial prosperity.[17] How could producers compete if they wiled away their time and health in saloons? It was a hackneyed but nevertheless common belief that sobriety and punctuality were integral parts of the work ethic, and possibly of salvation itself.[18]

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[11] Progress, 3 July 1895.

[12] Progress, 25 March 1896 and 21 September 1898.

[13] Progress, 29 April 1896. Robert Henry Cairns was born and educated in Hamilton, Ontario. After teaching school there, he moved to Nanaimo in 1892. In 1895 Cairns settled in Chilliwack where he served as principal of Chilliwack's public school until 1902. He later served as vice-principal of Strathcona School in Vancouver, 1903-1912, principal of Coqualeetza, 1912-1914, and Inspector of Indian Schools in B.C., 1914 until his death in May, 1929. Cairns was not only deeply involved in Chilliwack's educational life but also in almost every aspect of religious and temperance activity. He was frequently called upon to give sermons to Protestant congregations when their regular ministers were absent or ill. Progress, 16 May 1929.

[14] Progress, 3 August, 1898.

[15] Progress, 23 December 1896.

[16] Progress, 28 July 1894. F.S. Spence wrote in the Campaign Manual 1912 that the acquisition of liquor, the resultant loss of labor and lives and other costs, annually totalled $181,722,683 which was offset by dominion, provincial, and municipal liquor revenue of $19,342,924. Spence, "The Economics of the Drink Question," republished in Canadian History Since Confederation: Essays and Interpretations, Bruce Hodgins and Robert Page, eds. (Georgetown, Ontario, 1972), p. 395.

[17] Progress, 21 September 1898.

[18] S.D. Clark, Church and Sect in Canada (Toronto, 1948), pp. 255, 266-7.

In a public debate with Cairns, the Rev. W. Bough Allen of Chilliwack's Anglican Church described prohibition as fanatical. The Anglican Church advocated true temperance, not prohibition, moderation in the consumption of liquor, not total abstinence. After all, Allen argued, the use of liquor (wine) was required in the church service. Allen observed that because the saloon was often the poor man's home, the church ought to work with it.[19] Allen had unwittingly touched upon something that modern scholarship has articulated, that the evangelical churches' zealous advocacy of prohibition was hindering their mission to gain new members, particularly among the growing class of working and other poor people who frequented saloons. The census of 1901 revealed, for example, that the population of British Columbia had increased faster than new memberships in the Methodist Church. The quickening tempo of economic activity in the 1890's caused more rigid social stratifications. This was nowhere more apparent than in Chilliwack's Methodist churches, whose members were among the most prosperous and powerful in the area. Their approval of certain types of clubs, which they attended, and their condemnation of others, such as the lower-class club, the saloon, constituted a punitive and discriminatory action by one class of people against another.[20]

The process of granting liquor licenses has been regulated by colonial and provincial legislation since 1853. Although the laws have changed constantly, they generally have required that public support accompany liquor license applications.[21] During the last quarter of the nineteenth century, the licensing authority resided in a local board which was composed of municipal officers and justices of the peace. Given the prevailing popular opinion of the liquor traffic and the predominance of known prohibitionists on the licensing board,[22] it is understandable that hotel keepers in the Chilliwack Valley encountered resistance to their applications for liquor licences. The applications of Messrs. Garner, McKeever, and McNeill, in 1876, 1880, and 1884 respectively, were all denied by the board on procedural grounds. The application of the proprietor of the Main Hotel, A. Ennis, was denied because of procedural irregularities, because the area's residents were prohibitionist-minded, and because liquor had been illegally sold at that hotel.[23]

Directly following the liberalization of provincial liquor laws in 1892, the owner of the Queen's Hotel, G.T. Lundy, applied for a license. The editor of the Progress, somewhat uneasy about the changes in the law, summarized the pros and cons: those who supported the application asserted that legal sales of liquor would replace illegal sales, that an assured and legal supply would discourage drinkers from illegally stocking up, and that to keep his license the saloon keeper would police his establishment and refuse to sell to minors; those who opposed the application claimed that wherever there were licensed houses drunkenness, crime, and disorder increased and that young men in the community, now teetotalers, would become so enamoured of cards, billiards, and drink that they would become "habitual drunkards."[24] In his representation to the board, Lundy's counsel introduced a new argument in favor of granting the license: that a legal saloon would pre-empt the establishment of private drinking clubs, which were legal but not subject to policing. Despite the fact Lundy produced a petition signed by 215 lot and householders (the number of signatures to the counter-petition, presented by the Methodist minister, J.P. Bowell, was not disclosed), the license commissioners ruled against the application on the ground of procedural irregularities and that it was not in the public interest.[25]

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[19] Progress, 18 December 1895.

[20] Clark, Church and Sect in Canada, pp. 266 and 390-395 and F.E. Runnalls, It's God's Country (Richmond, 1974), p. 132.

[21] Royal Commission on Liquor Traffic, "Appendix No. 72," (Ottawa, 1894).

[22] The Board of License Commissioners for 1884 consisted of Messrs. D. McGillivray, G.R. Ashwell, and A.C. Wells, all prominent lay officials in the Methodist Church.

[23] Minutes of Municipal Council, 17 January 1876, 28 March 1880, 21 January 1884 and 15 June 1886.

[24] Progress, 26 May 1892 and 9 June 1892.

[25] Progress, 9 June 1892.

Lundy was not beaten. Within a week he organized a private drinking club at his hotel.[26] These clubs proved to be a convenient device to circumvent the dry board. Although the law required members to pay high initiation fees and annual dues, the Rev. J.H. White claimed in 1896 that two local clubs were dodging these regulations by accepting payment in promissory notes on the understanding that the notes would not be called due.[27] In years afterward, these clubs including the Chilliwack Club and the Canadian Legion, enjoyed a flourishing trade and, contrary to the law, were not especially particular about whom they served.[28]

The prohibition controversy, always a prominent public issue, heated up in 1897. C.T. Higginson, a candidate for the reeveship, committed the ultimate faux pas by advocating the control of liquor through licensing.[29] In one of his letters to the Progress, the tireless prohibitionist, Rev. White, concluded his critique of Higginson's message to the electorate with a quote from John Ruskin: "The encouragement of drunkenness for the sake of profit on the sale of drink is certainly one of the most criminal methods of assassination for money ever adopted." Higginson lost in spite of the fact that the incumbent, T.E. Kitchen, was so ill he could barely address the electors - he died ten weeks later - and that during Kitchen's most recent regime the municipality had been plunged into serious debt.[30] The editor of the Progress explained that Higginson was "handicapped by the fact...that though himself a lifelong total abstainer, Mr. Higginson was not prepared to take any strong measures for suppressing the illegal sale of liquor."[31] Four months later when he stood for the provincial legislature, Higginson corrected his message to the electors to read that he was prepared to support any measure to restrict the illegal sale of liquor.[32]

While additional currency to the drink question was provided by the prospect of a Dominion plebiscite on prohibition, the most important development in this controversy was another attempt by a local hotel owner to secure a liquor license, this time by William Henry Cawley, an established and respected member of the community. Cawley, born in Ontario in 1854, came to Chilliwack in 1878, and prospered from his butcher's trade, road contracting, and farming. He acquired considerable town and country property, including the Queen's Hotel on Yale Road.[33] Cawley was an Anglican and therefore not obliged to adhere to the prohibition standards which the evangelical churches expected of their members. Cawley proposed to take advantage of apparent changes in the law governing the grant of liquor licenses which reduced the number of residents who might support or oppose his application to the area within a five-mile circle of the Queen's Hotel. Also, the support of only a bare majority of resident householders within that area was required. This situation posed a particular threat to the anti-saloon league in view of the fact that prohibitionist sentiment was strongest in the area beyond the five-mile circle.[34] Cawley may also have been encouraged to seek a liquor license at this time in order to bolster his sagging finances. He was unable to pay taxes on six lots which were slated for public auction.[35] From July 1897, when Cawley made his plans known, until December when the Board of License Commissioners ruled, the controversy raged in public meetings, in the churches, in the press, and in the courts. Petitions for and against circulated constantly. Feelings ran so high that the issue was beyond

[26] Progress, 16 June 1892.

[27] Progress, 9 December 1896.

[28] H.J. Barber to Premier McBride, 16 May 1909 and 26 May 1909 and McBride to Barber, 19 May 1909, McBride Collection, private papers, Provincial Archives of British Columbia.

[29] Progress, 13 January 1897.

[30] Progress, 20 January 1897 and 27 January 1897.

[31] Progress, 20 January 1897.

[32] Progress, 5 April 1897.

[33] Progress, 4 August 1892; "William Henry Cawley", biographical sketch, Wells Collection, Wells Centennial Museum, Chilliwack; Minutes of Municipal Council, 26 May 1884 and 3 July 1888.

debate. The temperance societies and evangelical churches formed the Union Temperance Committee to direct the anti-license campaign and the WCTU was specially charged with getting up the anti-license petition.[36]

So zealous were the prohibitionists that they resorted to extreme tactics. In October, Cawley found himself charged with selling liquor. The court heard that W.J. Abbott, claiming to be a traveller from Washington state and feigning a toothache, came to the Queen's Hotel and asked Cawley to sell him liquor. Cawley gave him some liquor but rejected Abbott's persistent offers to pay for it. The court dismissed the charge against Cawley, but in a separate though related case, fined Abbott for violating the liquor laws.[37] Cawley charged in a letter to the editor that Rev. White, fearing that a sufficient number of residents had supported the liquor license petition, sent a member of his church, Abbott, to spy on Cawley's premises and to entrap Cawley into selling liquor for the fancied toothache. Cawley also charged Reeve A.C. Wells with complicity in the frame-up for authorizing the use of public funds for the prosecution.[38] White, attacking Cawley for having sold liquor in the past, said that Cawley had only recently cleaned up his operation in order to avoid prejudicing his application for a license. However, White admitted that he had engineered the spying caper; he neither denied complicity in the attempted entrapment nor launched a libel action against Cawley.[39]

There is no evidence that the community was at all shocked by the zealous and devious manouver of one of the chief proponents of the prohibition cause. The anti-license alliance felt no misgivings and staged rally after rally in the weeks before the license board met on December 8.[40] The WCTU members, wearing their white temperance ribbons (which one might think runs counter to the impartiality and decorum expected of board meetings), attended en masse. The local Member of Parliament, Aulay Morrison, represented the temperance coalition and Rev. White presented the counter-petition which bore 285 signatures. Cawley's application was supported by 181 persons. It soon became obvious that both petitions contained signatures of people ineligible to sign, either because they lived outside the five-mile circle or because they could not satisfy the residence requirements. How the board could determine the precise location of the homes of each of the signatoris and the distances between their residences and the Queen's Hotel, except by the use of a compass and an accurately scaled map denoting those property sites, is not known. The license commissioners - Messrs. Armstrong, Lickman, Wells, Gillanders and Ashwell (the latter three were known prohibitionists) - worked throughout the day. They ruled that only 43 could legally support the grant of a license but that 47 could oppose it. Thus, by a very narrow margin, Cawley failed to bring the first saloon to Chilliwack. Hearty cheers greeted the announcement of the Board's decision.[41] The recent changes in the licensing regulations may well have accounted for Cawley's strong showing. The overwhelming support (331 for, 107 against) Chilliwack area voters gave prohibition in the Dominion plebiscite in 1898 indicates the true strength of the anti-saloon forces.[42].

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[34] Progress, 28 July 1897; "An Act to Amend 'the Municipal Clauses Act, 1896'," 8 May 1897, B.C. Statutes. It is hightly questionable whether Clause 29 of this act, which the council acted upon when considering the Cawley application was in fact the appropriate one. For the town-country split see the results of the Dominion plebescite, 05 October 1898.

[35] Progress, 24 November 1897 and ol December 1897.

[36] Progress, 28 July 1897. At a public meeting in Henderson Hall on 26 July 1897 not one person spoke in support of the proposed license. A motion opposing the grant of a license was passed unanimously.

[37] Progress, 27 October 1897.

[38] Progress, 03 November 1897.

[39] Progress, 10 November 1897.

[40] Progress, 1 December 1897.

[41] Progress, 15 December 1897.

[42] Progress, 5 October 1898.

Although Chilliwack's prohibitionists were powerful enough to prevent saloons from corrupting what they felt was a model community, they were powerless to eradicate drinking. Their many petitions to municipal council calling for the prosecution of bootleggers, the frequent reports of rowdy and drunken behaviour, the demands for increased surveillance at the steamboat landings, and charges that private clubs, e.g., the Chilliwack Club, were in reality "blind pigs," consistently indicate that an illicit liquor traffic was based on widespread demand. This general state of affairs occasioned many frantic protests; one such letter to the editor of the Progress is worth quoting at some length:

> Dame Rumour ...says our select little unlicensed town of Chilliwack has had an over abundant supply of Hudson's Bay whiskey stored in a cellar somewhere... Now, Mr. Editor, these violations are going on, and is there no one to say "thou shalt not." Our worthy Reeve and councillors and all the law abiding Citizens...are sitting quietly by; and some of them, by the way, are said to be good judges of the Hudson's Bay mountain dew... Is this wholesale manufacture of drunkards to go on while this community folds its hands and says "No License"? Can we see husbands, fathers, and brothers dragged down to perdition by this cursed illegal traffic; our homes, which should be happy homes, made miserable, children and wives disgraced? A thousand times no! If the men of this valley and town have any love and respect for their loved ones, if there is no other way, they should band together (and show the devil's emissaries that they are not the only people who can take the law in their own hands) and expose their vile traffic and rout them out.[43]

All too few were the advocates of moderation, those who observed that drinking could not be eradicated, that enforcement of the law consumed money and time required elsewhere, and that reputable saloon keepers could pre-empt the illegal traffic and observe Sunday closings and other standards.[44] This position Chilliwack's majority rejected in the belief that a licensed liquor traffic would only compound the existing problems. The prohibitionists escalated the struggle: renewed vigilance, new temperance societies, more anti-liquor education, new rounds of temperance rallies, and, most importantly, increased pressure on politicians in Victoria.

Prohibition was a major note in Canadian social, political, and religious life during the 1890's. It was the subject of a royal commission and controversial litigation. When plebiscites on prohibition were conducted in Ontario, Prince Edward Island, Nova Scotia, and Manitoba, the drys won by substantial majorities.[45] In the Dominion plebiscite of 1898, the voters of the Northwest Territories and every province except Quebec supported prohibition, although, the vote was extremely close in British Columbia.

Common among the public today is the opinion that prohibition was a reactionary, narrow-minded, even fanatical plot cooked up by the puritans to prevent other people from enjoying themselves. Such was the view of Canada's foremost humorist, Stephen Leacock. Scholars, however, have demonstrated that Leacock's musings were highly misleading, that prohibition was an integral part of a national reform movement which also championed the cause of women's rights. These reformers, among educated and articulate citizens in the land, were sensitive to the spread of social injustice and suffering caused by the urban and industrial revolution which in the 1890's had shifted into high gear. To the prohibitionist, "alcohol became part of a wider social problem to be excised in a more general reform of society. Drinking came to be judged not only as a threat to individual health and the stability of family life, but also as a cause of poverty, prostitution, industrial indiscipline, disease and accidents."[45] Prohibitionists were persuaded that some of the adverse by-products of rapid social and economic change could be ameliorated by abolishing the liquor traffic, which reform was finally attained, along with female suffrage, during World War I.

While it may well be true that the white, Anglo-Saxon, middle-class Protestants who dominated the national prohibitionist movement looked forward to a major restructuring of society., the objectives of their counterparts in Chilliwack were considerably more modest. Here, the drink question was less about uprooting saloons than about preventing their intrusion. Here, there was no large resident working class or ghetto to which saloons might cater. Here, economic growth did not overwhelm moral concerns. The social, economic, and institutional origins of Chilliwack, quite different from the general pattern of early settlements in B.C., fostered a tradition in which the liquor traffic had no legal or moral place. The majority of residents were prohibitonist from an early date and they were powerful enough to prevail over the Lundys and Cawleys. Although an account of prohibition in the Chilliwack Valley during the twentieth century has yet to be researched, the evidence pertaining to this issue in the preceding decades indicates that local prohibitionists were no flaming reformers. They liked their society the way it was, and they wished to keep it that way.

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[43] Progress, 13 December 1899.

[44] Progress, 13 November 1901.

[45] Brown and Cook, p. 45.

Robert L. Smith.

Bob Smith teaches history at Fraser Valley College in Chilliwack.

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## THE DEPRESSION IN MATSQUI, 1930-1937

> I don't know how we are goint to get through. I do know that there will be a great change in our Municipal financing or we cannot weather the storm.
>
> -- Reeve Cruickshank, 5 January 1935.

The unemployment relief problem of the Great Depression exceeded in volume and duration any previous or subsequent Canadian experience. At the depth of the Depression in 1932-33, over 600,000 or 26% of Canada's wage earners were unemployed and the average per capita income had declined by 48% since 1929.[1] Statistics for British Columbia revealed similar trends but the Pacific province's problems were complicated by its attractiveness for large numbers of transients from the Prairies, both single men and families. Although the Dominion government assumed increasing responsibility for financing both direct and indirect unemployment relief, it never departed from its adherence to the British North America Act which assigned constitutional responsibility for "municipal institutions" and public welfare to the provinces. British Columbia, in turn, gave the municipalities the responsibility of looking after the poor and indigents. Thus, municipal councils had to face the unemployed on a day to day basis and attempt to satisfy their basic needs such as food, fuel, and clothing. This case study of the municipality of Matsqui in the central Fraser Valley shows how local financial resources were inadequate to handle the sudden increased demand for relief or to maintain normal municipal responsibilities as set out in the Municipal Act.

Before the Depression, churches and families often looked after their own needy. Matsqui's annual budget always included a small amount for relief and funds could be used for relief from the sundry account but in 1919 Matsqui's total welfare expenses were \$785.00, a mere fraction of its total expenditure.[2] In the fall of 1930, however, Matsqui applied for a \$4,000 grant under the federal government's new Relief Act and pledged to put up an equal amount for unemployment relief.[3] By 1936, the peak year for relief payments, \$58,162.00 or over half of Matsqui's budget, was being spent on relief.[4]

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[1] S.A. Saunders, "Nature and Extent of Unemployment in Canada," Canada's Unemployment Problem, ed., L. Richter (Toronto: Macmillan, 1939), p. 9; Canada, Royal Commission on Dominion Provincial Relations, Report (Ottawa: King's Printer, 1939), vol. I , p. 150.

[2] Corporation of the Municipality of Matsqui, Minute Book, Treasurer's Report, 1929 (hereafter referred to as Minute Book).

[3] Minute Book, October 18, 1930.

This tremendous jump, from less than one per cent of annual spending to more than half, totally disrupted the orderly maintenance of the municipality and threatened to collapse municipal services.

Provincial legislation, the Municipal Act and the Public Schools Act, placed a high priority on the building and maintenance of roads and the operation of public schools. The topography and climate of Matsqui made the upkeep of roads unusually costly. Matsqui's 3,835 people were scattered over 54,000 acres. Some resided in the lowlands along the Fraser River; the remainder lived in the hilly country which was cut by numerous creeks and deep ravines. Heavy precipitation, especially in spring and winter, transformed the creeks into torrents of water washing out or flooding many roads and turning the ravines into treacherous abysses into which bridges and roadways collapsed. Throughout the previous decade Matsqui had spent over a third of its budget on road maintenance. The 1931 figure of $32,595.00 was fairly representative.[5] Of the 202.5 miles of municipal roads only 90 miles were gravelled; the balance, dirt, were very susceptible to rain damage. Well maintained roads were essential for farmers to get their products, especially milk, to market and to transport children to school.

The largest municipal expenditure was education. The Public Schools Act required municipalities to assume all financial responsibilities for expenses incurred by the Board of School Trustees in their district. In 1931, Matsqui spent $40,044.00 on education. Once schools and road costs had been met, the municipality had only approximately $16,000 for all other expenses.

To pay for municipal programs, the Municipal Act empowered municipalities to collect funds directly from the citizens. Minimal revenues were provided by the sale of trade licenses, the imposition of road, poll, and dog taxes, and sundry sources. A share of the provincial revenue from liquor sales and motor vehicle license fees and provincial school grants provided a third of Matsqui's revenue but the main source of Matsqui's total 1931 revenue of $88,863.00 was the $48,863.00 collected from real estate taxes.[6]

As the Depression worsened and the demand for unemployment relief increased, both provincial grants and real estate taxes declined.[7] As a result, Matsqui had to cut back road and school expenditures by approximately $25,000.00 between 1931 and 1933. The situation continued to worsen. By 1935, less than 40% of the reduced municipal expenditure was spent on public works. The Council put an additional 32 men on relief but had no money to pay them or to spend on emergency road work. The municipality was able to borrow $2,000.00 for relief from the provincial government and some additional funds from the banks which received a provincial guarantee. Nevertheless, there was no money for municipal work crews and all were laid off.[8] These lay-offs reduced public works expenditures but increased the demand for relief and the likelihood of additional unpaid taxes. This snowballing effect continued. When road conditions prevented some farmers from moving their products to markets[9] both they and their customers suffered and some were unable to pay their taxes.

The inability of residents to pay taxes was not a new problem. In 1933 large delegations had told Council meetings that if conditions did not improve they would lose their homes and farms. Council had previously repossessed and resold wild land but it did not want to injure long time residents by repossessing their homes and farms for the benefit of some new settler, probably an impoverished prairie farmer, who required relief nor did they want to reduce potential tax revenue by repossession. Council decided that no one should lose

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[4] ReeveCruickshank's election speech, M.S.A. News, January 20, 1937.

[5] British Columbia, Department of Municipal Affairs, Report of the Deputy Minister (Victoria: King's Printer, 1931) (hereafter referred to as Municipal Affairs).

[6] Municipal Affairs, 1931, p. 11.

[7] In 1931, the province provided $30,120.00 to Matsqui in grants; in 1933, the amount, aside from any relief grants, was $22,626.00. During the same two years the amount of real estate taxes collected fell from $48,863.00 to $34,931.00 (Municipal Affairs, 1931, p. 11 and 1933, p. 21).

[8] Minute Book, April 6, 1935.

[9] M.S.A. News, February 15, 1933 and December 15, 1935.

his home or farm because of unpaid taxes and removed the improvement tax from 1934 to 1936.[10]

Residential and farm taxes had been especially important to Matsqui since logging operations did not have to pay taxes on their improvements until the lands were prepared for settlement. Furthermore, since much timberland was owned by the provincial government and leased by timber companies, it was exempt from municipal taxation. Lumbering had been Matsqui's primary industry during the 1920's but high unemployment in the industry heralded both the end of logging in the area and the beginning of the Depression. Matsqui, of course, shared the same problems as other lumber producing areas in the province: a decline in world markets and a sharp reduction in prairie demand because of crop failures and high freight rates. Many small operations closed.[11]

In order to reduce the unemployment problem, the reeves of Matsqui, Abbotsford and Sumas met with 25 local businessmen to discuss the situation with the Abbotsford Lumber Company, the largest operating company in the area. This meeting encouraged and endorsed the Company's decision to fire all of its Asian workers and replace them with white men. The firing of forty to fifty Asians was only a temporary solution.[12] By the summer of 1931 the Company had closed its doors because of poor prairie markets and the lack of good local timber. When it resumed operations, it moved its logging operations eastward to Cultus Lake and the Harrison Valley. Extensive logging in Matsqui was over.

As the forests were cleared, agriculture, particularly dairying and vegetable growing, replaced lumbering as the chief industry. As the Depression deepened, farm prices dropped drastically. Matsqui pioneers tell many stories of feeding milk and eggs to animals because they would not yield sufficient to pay transporatation costs. Compounding the problem was deplorable confusion in the marketing arrangements for milk products. The Fraser Valley Milk Producers Association, to which a majority of Matsqui farmers belonged, attempted to raise the price of dairy products but was constantly undercut by independent producers and a price war ensued.[13]

The move to agriculture as the main economic activity was hastened by the influx of settlers who, in turn, contributed to Matsqui's financial crisis. In 1932, the federal government made agreements with all the provinces except Prince Edward Island whereby Ottawa would contribute one-third of the cost, up to $600,000.00 of resettling farmers. On December 10, 1932 the Government Relief Land Settlement Committee offered Matsqui council $200.00 for each family it would accept under this programme. The Council unanimously voted against the plan since $200.00 would barely cover the relief costs for one family for one year.

Despite municipal objections, the provincial government had decided to settle immigrants in the area. Anxious to improve its image and financial position, the province had offered twenty acre blocks of land to settlers for $500.00 with low down payments and easy terms. The government had subdivided logged-over lands and used relief camp workers to clear major access roads of stumps and to erect small shacks to accommodate incoming settlers. The terms of sale, the promise of good soil, adequate precipitation, and a mild climate attracted many settlers.[14]

The reeve tried to stop the sales because he claimed "it is utterly impossible for a family to find a living on such a place, and by next fall everyone will be a charge on the municipality." He argued the land for the new community of South Poplar and a smaller subdivision at Clearbrook was of marginal agricultural quality and had gravel below the foot of top soil. Not only would it cost $400.00 to clear each twenty acre parcel of stumps but he estimated the municipality would have to spend an additional $4,200.00 for roads, police, and schools per year in each subdivision as well as additional relief costs.[15]

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[10] Minute Book, October 7, 1933.

[11] M.S.A. News, June 25, 1930.

[12] They also mailed letters to numerous mills within the province encouraging similar action as they thought this would create 46,000 jobs for whites. Hop farmers endorsed a similar plan. M.S.A. News, July 9, 1930.

[13] M.S.A. News, February3, 1932.

[14] M.S.A. News, March 30, .930.

[15] M.S.A. News, March 30, 1932 and July 27, 1932.

The ratepayers attracted several hundred people to rallies to object to the new subdivisions. They repeated objections to increased costs for relief and municipal services and they claimed that families of up to nine people were living in 8 x 12 foot shacks and that some families had been without food for several days.[16]

In the spring of 1933 the reeve ordered the cessation of all municipal work in the new subdivisions, advised Victoria that Matsqui was no longer responsible for the new settlements and would stop all relief payments immediately. The provincial government reluctantly assumed relief costs or, rather, agreed to reimburse the municipality if it continued to make relief payments. By the end of the year, Matsqui had not received any additional money.[17]

No exact figures show the number of settlers who moved into the government subdivisions or onto lands the government sold to private syndicates for subdivisions. However, according to the 1941 census, the population had increased 47% to 5,601 over the ten year period. Relief statistics for 1935 indicate relief was paid to about 122 families or 610 new settlers. Moreover, between 1935 and 1938 Matsqui was third only to Vancouver and Burnaby in receiving provincial aid for married couples. It seems obvious that Matsqui had drawn a large number of new settlers for which it should not have had to take responsibility. As neither senior government accepted full responsibility, Matsqui carried the financial burden almost to the point of bankruptcy.[18]

The relief payments themselves were not generous. In 1934 when the average weekly industrial wage in British Columbia was $23.47, Matsqui paid $15.00 per month for a family of five. To qualify, recipients were not allowed to keep dogs or cattle and, if they had land, they had to plant a garden. Those who did not have their own land were given free seeds and the use of land around the municipal hall for vegetable gardens. The unemployed were also allowed to cut fire wood from municipal lands at a cost of 25¢ per cord. When relief funds were used up, the municipality gave scrip which could be redeeemed at any local grocery store.[19]

The history of Matsqui's finances clearly underscores the impact of the Depression and relief costs. In 1931, Matsqui was one of the few debt-free municipalities because it had prudently postponed installing sidewalks, streetlights, sewers and recreational facilities. Indeed, in January, 1933 the Bank of Commerce acknowledged Matsqui's excellent financial record. By 1935, the Bank refused to advance any more funds for relief. Only a $35,000.00 grant from the province saved the municipality from bankruptcy.[20]

Not until 1936 did the province, with aid from the Dominion government, assume 100% of costs for "provincial charges," that is, relief recipients who had moved into a municipality within the previous year. This, however, did not completely lift the burden from the municipality. From 1930 on, both the federal and provincial governments had offered some aid to help the municipalities cope with relief costs. However, strings were attached to this assistance, namely a requirement that in order to take advantage of the various programs, the municipalities had to match the senior government's grant. As the depression deepened, Matsqui could put up less money for relief and hence received less aid. To provide some relief funds, Matsqui had to abandon necessary work on roads and schools. Furthermore, the programmes involved three separate governments but there was no central body to handle the overall organization. This delayed payments and, in turn, increased municipal costs because loans had to be obtained to cover the shortages. Only the federal government could introduce such a co-ordinating agency or implement a system of unemployment relief that could cross provincial lines, alter the banking system, borrow internationally or change the constitution in a national emergency. But neither the federal Conservatives under R.B. Bennett nor the Liberals under W.L.M. King would fully acknowledge the crisis. Thus, municipalities such as Matsqui had to cope with the Depression as best they could.

Zeke Doerksen

**For reasons of space, the editors have had to condense this essay which Mr. Doerksen, a resident of Clearbrook, originally wrote as part of his history studies at Simon Fraser University.**

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[16] M.S.A. News, July 27, 1932.

[17] Minute Book, April 18, 1933.

[18] Municipal Affairs, 1941; British Columbia, Public Accounts, (Victoria: King's Printer, 1935).

[19] British Columbia, Department of Labour, Annual Report (Victoria: King's Printer, 1935), p. 9; Minute Book, March 17, 1934.

[20] Minute Book, January 22, 1933 and October 31, 1934.

## WILLARD ERNEST IRELAND 1914-1979

Former Provincial Archivist, Willard E. Ireland died suddenly at his home in Victoria on Saturday, 27 January 1979. Dr. Ireland, a native of Vancouver who received his B.A. (U.B.C.) in 1933 and M.A. (U. of T.) in 1935, taught at South Burnaby High School prior to being appointed Provincial Archivist in 1940. Dr. Ireland's duties as archivist were interrupted by service in the R.C.A.F., 1942-1945. In 1946, he was appointed Provincial Librarian and Archivist and held these dual offices until his retirement in March 1974.

Willard Ireland sat on numerous government committees, was active in various library and historical associations (including our own B.C. Historical Association), and was the recipient of two honourary doctorates. Recently he had been named Chairman of the Provincial Heritage Advisory Board. Dr. Ireland is survived by his wife, three children and seven grandchildren.

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## OLD TRAILS AND ROUTES IN BRITISH COLUMBIA

BY R.C. HARRIS

### THE BOSTON BAR TRAIL

### 1859 - 1860

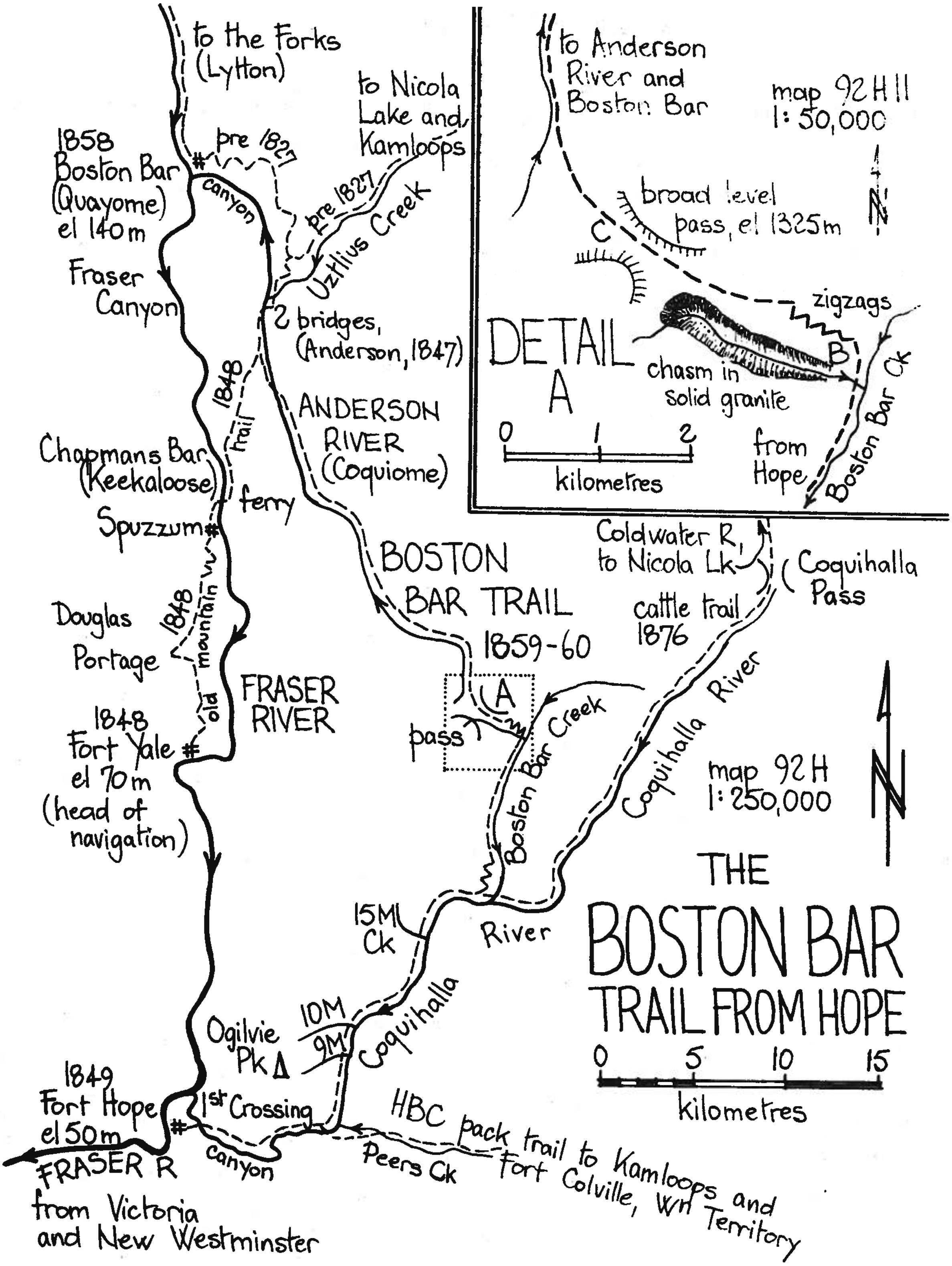
FORT HOPE TO BOSTON BAR

Travellers up the Coquihalla route from Hope may be puzzled by the location of Boston Bar creek, which enters from the north, 18 miles from downtown Hope.

Closer examination of the 1:50,000 topographic map also shows 10, 11 and 15 mile creeks on this side of the river. These are reminders of a mule trail which was built in 1859 and 1860 by the merchants of Hope, with Royal Engineer assistance, to participate in the Fraser river gold mining trade. From the Coquihalla, the trail ran generally north for six miles up Boston Bar creek, then magnetic west through a broad pass on the divide to Anderson river. This river has the remarkable property of running parallel to the Fraser for 20 miles, but in the opposite direction. The trail followed Anderson river north to join the HBC 1848 brigade trail (the Old Mountain trail) just upstream of the mouth of Uztlius creek, where A.C.Anderson put in two foot bridges during his 1847 exploration. Beyond Uztlius creek, the brigade trail connected with the well travelled Indian "horse road" to Boston Bar, then a small settlement on the east bank of the Fraser, just above the mouth of Anderson river.

At Boston Bar, the trail joined a good trail northward to Lytton and beyond, as predicted by A.C.Anderson after his 1847 exploration for a route from Kamloops to the sea. (The rock bluffs at Jackass Mountain were more of a problem to building a waggon road than a pack trail). In more detail, the Boston Bar trail followed H.N. Peers' 1849 HBC brigade trail for 5 miles out of Hope, fording the Coquihalla at mile 1 and crossing Palmer's "two conical hills." Whereas the HBC trail recrossed the Coquihalla and headed east up Peers creek to the Similkameen country, the Boston Bar trail continued up the west bank of the Coquihalla, which here comes from the north. The trail is described at some length in the records of Capt. A.R. Lempriere, who in proper military fashion sent in reports and sketch maps of his explorations to the headquarters of the Columbia Detachment, Royal Engineers, at the Camp, New Westminster. (Col. R.C. Moody R.E., commanding, was also Cheif Commissioner of Lands and Works for the colony of British Columbia.)

Later, in 1876, the first 18 miles of the Boston Bar trail (up to where it left the Coquihalla at Boston Bar creek) were, in turn, reused for the government cattle trail from Nicola Lake, via the Coquihalla to Hope. The Boston Bar trail had one thing going for it. It stayed on the east side of the Fraser and thus avoided the ferry over the Fraser at Spuzzum. This advantage disappeared with the building of the 1863 Alexandra suspension bridge, and the Cariboo waggon road from Yale (head of steam navigation from Victoria and New Westminster).



THE BOSTON BAR TRAIL FROM HOPE

to the Forks
(Lytton)
to Nicola
Lake and
Kamloops
1858
Boston Bar
(Quayome)
el 140m
pre 1827
canyon
pre 1827
Uztlius Creek
Fraser
Canyon
2 bridges,
(Anderson, 1847)
1848
trail
ANDERSON
RIVER
(Coquiome)
Chapmans Bar
(Keekaloose)
ferry
Spuzzum
1848
old mountain trail
Douglas
Portage
FRASER
RIVER
BOSTON
BAR TRAIL
1859-60
1848
Fort Yale
el 70m
(head of
navigation)
pass
A
Boston Bar Creek
Coldwater R,
to Nicola Lk
Coquihalla
Pass
cattle trail
1876
Coquihalla River
map 92H
1:250,000
15M
Ck
River
Coquihalla
10M
9M
Ogilvie
Pk
1849
Fort Hope
el 50m
1st Crossing
canyon
FRASER R
from Victoria
and New Westminster
HBC pack trail to Kamloops and
Fort Colville, Wn Territory
Peers Ck
0
5
10
15
kilometres
to Anderson
River and
Boston Bar
map 92H11
1:50,000
broad level
pass, el 1325m
C
zigzags
DETAIL
A
chasm in
solid granite
B
0
1
2
kilometres
from
Hope
Boston Bar Ck
N

The peak year for the Boston Bar trail as a through route was 1860. The trail failed from its several inconveniences. The high pass (4500 feet) to the Anderson river remained closed by snow for months longer than its predecessor, the HBC "Old Mountain" trail (2850 feet). Its condition was rough and its line was undulating and tortuous. The benches of unconsolidated silts and sands along the Anderson river were, and still are, subject to continuing slides. In addition, the trail's length was unfortunate:

| | | |
|---|---|---|
| 1859 | Hope to Boston Bar via Coquihalla | 60 miles |
| 1848 | Yale to Boston Bar, (Old Mountain trail) | 34 miles |
| 1863 | Yale to Boston Bar, (Cariboo waggon road, river level, via Alexandra bridge) | 25 miles |

Having worked on the removal of the CPR bridges in the Coquihalla in 1960, including the bridge over Boston Bar creek, the writer from time to time has collected the history of the Boston Bar trail. The remnants of the trail were being erased steadily by logging and mining roads and by oil and gas pipe lines. The divide between the Coquihalla and Anderson basins was selected as a likely site for an undisturbed section of trail. It was examined from several nearby peaks, including Needle peak to the southeast, and Gate mountain, near Hells Gate, to the north. The obvious pass was found to be not yet logged, and better still, to contain remnants of the trail, disused here for over 100 years.

A second trip was made by Hughes, Suttill and Harris on Saturday, 24 June 1978. We drove 9 km on the gas pipeline tote road up Boston Bar creek, from the Bailey bridge on the Coquihalla road. Boston Bar creek runs in a wide deep glacial valley which loops back to the Coquihalla at its upper end. This valley has been selected as the route of the provincial four lane Coquihalla highway. We parked opposite the pass on the skyline to the west, descended through mature timber to Boston Bar creek and crossed on a fallen cedar. After scrambling up the west bank we crossed a wooded flat and began the ascent of the valley leading to Boston Bar pass. We kept well up the sidehill on the north side, away from the rim of the great meltwater chasm in the solid granite to our left.

Soon we found the faint zigzags of the trail benched in wide sweeps up the hillside. This ascent continued to elevation 1325 metres, then the trail contoured west on the north side of the pass, as a good trail should, for over two kilometers. We passed over almost flat country, past heather patches and muskeg between widely spaced trees, until we got a short way down the west side. The line of the trail was confirmed by remains of pole stringers over most of the numerous small streams drifting across from the right (north). Other evidence was old axe cuts on roots projecting from old trees, and axed stumps. The trail may have been used subsequently as a trap line: old blazes on trees generally follow the line of the trail, and at least two big old trees carry the remains of trap sets. Blue and yellow tapes in the pass may indicate that logging is imminent, "the mills need the trees".

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## NEWS FROM THE BRANCHES

Ed. note. The success of this section depends on the branches sending news to us. We trust all branches are alive and well but we would appreciate confirmation. Please send submissions for the summer issue to us before June 15, 1979.

**PRINCETON** The Princeton Pioneer Museum Society's Archives Project is going ahead with local residents co-operating by giving and lending old photographs. Aural histories of old-timers are being put on cassette tapes and transcriptions made.

This fall, Princeton became a town when the population reached the magic number of 3,000. The village council discouraged any celebration. There wasn't any celebration in 1951 when Princeton became incorporated. The fledgling commission at that time under the chairmanship of Ike Plecash faced many problems: unpaved streets, wooden sidewalks, outhouses in almost every yard, no garbage collection, and no streetlights.

Although the commissioners had no experience in municipal management (one member was a storekeeper, two worked for the local mine, one was an undertaker) they tackled the jobs one at a time. Within two years Princeton changed from a dot on the map to a thriving town.

Margaret Stoneberg

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VANCOUVER The editors were pleased to receive the recent issue of Vancouver History published by the Vancouver Historical Society. The February 1979 issue includes articles on Vancouver's weather, Hastings Park, and conservation in Seattle. In addition, the volume includes resumes of recent lectures presented to the Society. In October, Norman Hacking spoke on Spanish Exploration of the North West Coast; in November, Keith Ralston presented a talk on "Leonard McClure, Colonial Journalist, Politician, and Long-winded Speaker."

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## BULLETIN BOARD

### NEWSPAPER INDEXES

In response to a comment of Clarence Karr in his review of Western Canada Since 1870: A Select Bibliography and Guide, Ms. Linda Ervin of the National Library of Canada has advised us that there are, indeed, several union lists of Canadian newspapers. She reports that in 1977 the Newspaper Section of the National Library published a Union List of Canadian Newspapers Held By Canadian Libraries including the publishing history and Canadian library locations for Canadian newspapers, both current and retrospective in original and microform. Libraries and other institutions may obtain complimentary copies of this list from the Public Relations Office of the National Library, Room 3136, 344 Wellington Street, Ottawa, Ontario, K1A 0N4.

### HERITAGE WEST

Through a special grant from the B.C. Heritage Trust, Heritage West magazine has been able to adopt a new and attractive format. The magazine features news of British Columbia heritage events. Subscriptions may be obtained for $4.00 per year from Heritage West, 1111 West 7th Avenue, Vancouver, B.C. V6H 1B3.

### HERITAGE AND INCOME TAX

Heritage Canada is calling for a change in the Income Tax Act to remove a shelter for those who demolish old buildings and to encourage Canadians to improve existing buildings.

### MUSEUM TRAINING

The American Association for State and Local History is sponsoring a Regional workshop on Interpreting the Humanities through Museum Exhibits in Spokane, Washington, July 22-25, 1979. Attendance is limited and applicants "must be actively involved in exhibit work in a historical organization." For further information and application forms, write to the Exhibits Workshops Co-ordinator, American Association for State and Local History, 1400 Eighth Avenue South, Nashville, Tennessee, USA 37203. Deadline for completed applications is June 12, 1979.

### ARCHIVES TRAINING SEMINAR

The Association of British Columbia Archivists intends to sponsor an archival training seminar in Vancouver on November 2 and 3, 1979. The seminar will be oriented toward people who find themselves working with archival collections, but lacking formal training in archives work. The ABCA hope a number of people from small, local archives (including museums with archival collections) will be able to attend the seminar and acquire a basic understanding of archives responsibilities, procedures, and services. Some funding may be available to assist with travel costs. Since no more than 25 participants can be accommodated, those who are interested should apply as soon as possible to Warren F. Sommer, Heritage Village Museum, 4900 Deer Lake Avenue, Burnaby, B.C. V5G 3T6.

## DO YOU REMEMBER THE DEPRESSION?

We are sure that many of our readers have personal recollections of the Depression of the 1930's. To encourage you to share them with us, we offer a prize , a copy of George Woodcock's Faces From History - Canadian Profiles and Portraits.

Please send us a letter of 500-1000 words recalling your most vivid memory of the Depression in British Columbia. We will publish the best letter and perhaps some runners-up in our Fall issue. To be eligible for the prize, letters should reach us by August 1, 1979. Please type or print your entries, double-spaced, on one side of the paper only.

## FOREST HISTORY

Because of the close relationship between the forest industry in British Columbia and the American Pacific Coast, readers may be interested in the activities of the Forest History Society. The Society recently received a $50,000 grant to support the preparation of a biography of David T. Mason of Portland, Oregon who is regarded as the "father" of sustained-yield forestry. The Society also publishes the quarterly Journal of Forest History. Its headquarters are at 109 Coral Street, Santa Cruz, California, USA 95060.

## LE COURRIER DE LA NOUVELLE-CALEDONIE

SAVIEZ-VOUS QU'IL EXISTAIT UN JOURNAL EN FRANCAIS AU DEBUT DE LA COLONIE? LE COURRIER DE LA NOUVELLE-CALEDONIE INFORMAIT LES PREMIER COLONS DE LA COLOMBIE-BRITANNIQUE. PROCUREZ-VOUS LES EXEMPLAIRES EXISTANTS DU 11 SEPTEMBRE 1858 AU 8 OCTOBRE 1858. ECRIVEZ A:

SOCIETE HISTORIQUE FRANCO-COLOMBIENNE
a/s Mme Catherine Levesque
211, 46eme avenue ouest,
Vancouver, C.B. V5Y 2X2

PRIX: $1.25 + 25¢ pour la poste.

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## BOOK REVIEWS

"nu.tka. CAPTAIN COOK AND THE SPANISH EXPLORERS ON THE COAST," edited by Barbara S. Efrat and W.J. Langlois, Sound Heritage, VII, 1, 1978. 101 pp, illus.

"nu.tka. THE HISTORY AND SURVIVAL OF NOOTKAN CULTURE," edited by Barbara S. Efrat and W.J. Langlois, Sound Heritage, VII, 2, 1978(?). 65 pp, illus.

Bicentennial madness has been and gone. There was a Captain Cook look-alike, some tall ships appeared (although fewer than expected), two plaques were laid at Resolution Cove (although possibly in the wrong place), there were commemorative flags, T-shirts, and coffee mugs, there were parades and much hullabaloo, and the Honorable Grace McCarthy smiled a lot. All of this, no doubt, has its place in a province where tourism is a major industry, but did it tell us much about Cook and his importance to British Columbia? That question, it seemed to me, received very little consideration. It was perhaps ironic, although in my view appropriate, that, in the context of celebrating Cook's arrival at Nootka Sound, some Indians and provincial polititians should finally find something in common as both made absurd claims about Cook that had more to do with politics than with history. Hence the debate about whether Cook had syphillis, and the assertion that the most brilliant navigator in history did not have the foggiest notion of where he was when his two ships came limping into Nootka Sound. Well, no matter, one might say, when all the fuss has died down perhaps some of the writing stimulated by the bicentennial will provide a more thoughtful and enduring consideration of Cook's importance to the area. It was with this hope that I received the latest two issues of Sound Heritage, entitled "nu.tka." My anticipation was further kindled by the recollection that, in the midst of it all, one of the editors had resigned his position as Director of Aural History at the Provincial Archives reportedly because he felt that the government had treated the bicentennial superficially. Surely, then, these two issues would rise above the nonsense and give us something worthwhile.

These issues of Sound Heritage are certainly lavishly produced, with numerous illustrations. Clearly expense has not been spared. It is more the pity, therefore, that the first number in particular was not edited with greater care. J.C. Beaglehole's Hakluyt Society edition of Cook's journal of the third voyage is a basic document for all of the writers in the first issue. Yet this source is cited differently in each of the six articles, and not one of the six variations is correct. If not exactly illegal, it is certainly unprofessional to credit paintings and drawings to the Provincial Archives of British Columbia when the originals are held by other institutions. Then on pages 56 and 57 there is an illustration of Friendly Cove which is attributed to Cook's artist, John Webber, although the original engraving actually appears in Vancouver's Voyage. The editors of "nu.tka." evidently did not think it a bit odd that when the first group of Europeans landed at Yuquot there should be a thumping great, free-standing cross in the middle of the village.

The only piece in the collection that deals directly with Cook is the first by Barry M. Gough, entitled "Nootka Sound in James Cook's Pacific World." Gough begins by saying that Resolution and Discovery came to Friendly Cove which, of course, is incorrect; and then goes on to describe the dilapidated, run-down appearance of the place today. The implication, which continues through the paper, is that one can survey a direct line from Cook's arrival to the present condition of the Nootka Indians. The terrain of British Columbia history is more complicated that that oversimplification would suggest. There are inaccuracies in the discussion of Nootka culture at the point of contact and, although vague about exactly when it ended, Gough also comments that the Nootka were living in an "era of primeval innocence." This strikes me as a rather fanciful notion, but I suppose that if you are going to have a fatal impact then you need to begin with a noble savage. Most of all, this piece gives the impression of having been written in a hurry and the rather flat prose evinces no great enthusiasm for Cook's truly incredible achievements in the Pacific.

As if having dismissed him in the first article, the editors then proceed to give us papers on everything but Cook. Christon I. Archer's reminder, that, in the midst of the Cook bicentennial, we tend to forget about the contribution of the Spanish on the northwest coast, is well taken; if a little beside the point. In another context Archer has discussed the relationship that existed between Cook's third voyage and the Spanish efforts to explore the coast, which, in 1978, is a more pertinent point. Then there is a series of articles dealing with aspects of Nootkan culture. Ida Halpern and David Duke make good use of Cook's journals to describe Nootkan music, Barbara J. Moon makes some easy assumptions about the impact of Europeans on the Indians' relationship to the animal world, and Nancy J. Turner and Barbara S. Efrat also use the accounts of Cook and his men as a basis for discussing the botany of Nootka Sound and the language of its inhabitants. These articles deal with a narrow subject matter, which is fair enough, but they are also somewhat parochial in their approach. The authors might have benefited from greater acquaintance with the broader scope of Cook scholarship. Thus, it is not so much Anderson's health at Nootka Sound as the loss of his journal for the latter part of the third voyage that accounts for the lack of botanical information. It is quite untrue to say that Cook was "completely successful in preventing scurvy among his crews" (page 86). Not only were there several outbreaks of scurvy on his ships, but some of Cook's suggestions about dealing with the disease actually retarded the search for an effective cure. When Samwell wrote that the Nootka language was "harsh and gutteral" it was not necessarily just the "ethnocentric viewpoint of a European" (page 89). He may have been making a quite valid comparison with the melodic vowel music of the Polynesians. Barbara Efrat apparently confuses William Anderson, the surgeon and naturalist on the third voyage who died in August 1778, and George William Anderson, the compiler and editor of explorer's accounts. It would have been a stunning contribution indeed if she had discovered, even in published form, the lost segment of Anderson's journal. But alas, all we have is a case of mistaken identity.

In many respects the most satisfactory piece in the collection is the first one in the second number: "Nootka Sound: A 4,000 Year Perspective" by John Dewhirst. He presents the results of his archaeological work at Yuquot and makes some original points about the nature of Nootkan culture. In my opinion, even his section dealing with culture change in the historic period is more sensible than some of the things that the historians have to say.

Along with these articles written by specialists, there are portions of interviews with contemporary Indian informants. It is interesting, however, that with only a few minor exceptions none of the articles draw on the aural history. In a sense this is reasonable since what people have to say in 1978 is not evidence of what happened 200 years earlier. Thus, the fact that an Opetchesat speaker todays knows the meaning of the work "nu.tka." does not, in itself, domonstrate that the Moachat speakers of 1778 knew it, as Barry Gough seems to suppose. There is no attempt in these issues of Sound Heritage to distinguish between aural history and Indian oral tradition. The claim that it is only recently that Europeans have attempted to preserve Indian traditions (page 54) is, as readers of Franz Boas et. al. will know, quite ridiculous. For all that aural history is a new method, presumably its practitioners ought to have some notion of what happened before they arrived on the scene. Some notion, that is to say, of history. Many questions remain to be considered in relation to aural history, on which so much money is being spent in this province. While this is not an appropriate format to deal with such matters, it must be said that these two volumes from the Aural History section of the Provincial Archives are not convincing evidence of the value of the technique.

Neither aural history nor the memory of Cook is particularly well served here. There is some interesting work on the nature of the Indians who met the explorers and that, of course, is very appropriate. But we get no sense of the opening up of a new Pacific world of which Nootka was a part. Nor do we get a sense that, in an age of great navigators, Cook was the greatest, and that the shores of this province were once touched by the man who, as a contemporary put it, "fixes the bounds of the habitable earth, as well as those of the navigable ocean."

Robin Fisher
Simon Fraser University

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THE REMARKABLE WORLD OF FRANCES BARKLEY: 1769-1845. Beth Hill. Sidney, B.C.: Gray's Publishing Limited, 1978. pp. xv, 232, 4 mpas, 58 illus., $12.95.

Basically, this book brings to the reader the contents of the slim but important and little-known file in the Provincial Archives of British Columbia pertaining to Captain Charles William Barkley, the late eighteenth century merchant-trader and navigator, and his wife Frances Hornby (nee Trevor). The jewel of the collection is a notebook of autobiographical reminiscenses for their children, written by Frances at age 65, describing their fur-trading voyages and their life and adventures abroad.

Because of the immediate admiration Mrs. Hill developed for the character and courage of Frances Barkley from these initial sources, she set out to fill the gaps in "the Barkley story" by enthusiastic research in Canada and, particularly, in England. As well as making contacts with helpful descendants, she searched for background material on the times and fashions in England and the countries of Asia where the Barkleys either lived for a time of paid a lengthy visit.

While the author's primary objective was to bring a wide spectrum of general readers into Frances Barkley's "world", her secondary objective appears to have been to present a historical backdrop to Captain Barkley's two fur trading expeditions to the northwest coast of North America and to reinforce Barkley's rightful place in the long roster of navigators who have contributed to the exploration of the west coast of Canada and to join with professional historians in erasing the smears and sneers of Captain John Meares. On his first expedition from Osten via the Horn in Imperial Eagle, Barkley spent five to six weeks (from late June to the end of July, 1787) on the west coast of Vancouver Island fur trading and mapping the coast south of Nootka to the Strait of Juan de Fuca. At that time he discovered and named Barkley Sound. His second expedition in Halcyon took him from Calcutta via Petropavlovsk to the Alaskan coast from Yakutat south to the west side of Baranof Island where he spent about five weeks (16 August to around 20 September 1722).

Turning to the author's presentation of the heart-warming Barkley love story, the stage is set with the stunning painting across the entire front and back covers, depicting Frances as a girl of 19 on the shore of an island with a high mountain behind -- probably representing the island in Mulgrave's Harbour in Alaska, August 1788, described in her Reminiscences. It is a tale of a woman's faith, of hope retained from youth to old age through many setbacks, and of the mutual devotion of Charles and Frances throughout the forty-six year span of their marriage.

The author catches the reader's interest in her enthusiastic preface and the introduction therein of the mystery of Frances' missing journal from which decades later, she prepared her notebook of recollections. It was thought the journal had been destroyed in the 1909 fire that took the life of her grandson, Captain Edward Barkely, R.N. at Westholme, B.C.; but Mrs. Hill discovered it is likely still exant somewhere in England. Add to this initial recipe four maps and close to sixty illustrations including six delightful small drawings by J.H. Whittingham commissioned by the author, a family tree, a family and world chronology, an attractive format, and easy-to-read type and one should get a literary delight. And likely for the casual reader, particularly the browser, it will be. But, for the serious reader with a developed interest in history, it will be a disappointment, despite Frances Barkley's absorbing memoirs and the author's devotion to her principal subject. The book is marred by a number of technical faults. The family tree is not easily consulted, the maps and illustrations are scattered but not listed, the indexing is careless and confusing, the references are often inadequately cited, there is much repetition and a number of minor factual errors are included.

More serious flaws result from Mrs. Hill not having done her homework on the history of the Pacific of the time, despite an impressive four pages of "sources." There are two distressing major historical errors in connection with Cook's third voyage, the purpose of which was to make yet another search for the North-west Passage; but this time from the Pacific side. This expedition included the discovery of the Hawaiian Islands, a visit to Nootka, and the loss of Cook's life on 14 February 1779. On page 45, Mrs. Hill gives the following purpose of the voyage:

> When rumours of Russian expansion along the North Pacific rim reached the Spaniards, they dispatched from Mexico the expeditions under Perez (1774) and Bodega y Quadra (1775). News of the Spanish voyages was carried to London by the English Ambassador in Madrid, which inspired the English to send Captain Cook, on his Third Expedition to re-establish the claims founded by Sir Francis Drake near San Francisco in 1579.

This is utter nonsense. The author cites in her sources two versions of Cook's Voyages, namely: A Voyage to the Pacific Ocean in the Years 1776-1780 (London, 1784) in three volumes and The Voyages of the Resolution and Discovery: 1776-1780 J.C. Beaglehole, two volumes (actually edited by Professor Beaglehole as Volume III, parts one and two in his definitive edition of all Cook's journals published for the Hakluyt Society between 1955 and 1967). From either of these works Mrs. Hill could have found the Admiralty Orders detailing completely the purpose and conduct of the expedition sent to settle once and for all the question of the North-west Passage. Cook was ordered to have no contacts with the Spanish! The stop at Nootka Indian settlement was only to make some urgently needed repairs to the ships and take on wood, water, and some provisions bought from the Indians.

The second major deviation from fact is a serious false accusation that the incomparable Cook committed or permitted violence against the natives in Hawaii. On pages 132-133, Mrs. Hill says:

> From the moment of the very first contact with Europeans, before Captain Cook's ships had anchored - when a party was sent toward land in small boats to discover a suitable watering place, and one of the natives was shot by Lieutenant Williamson for apparently trying to take a boat hook - the relationship between Europeans and the Sandwich Islanders was one of profound mistrust, with bloody and violent deeds on both sides.

The only fact in the above statement is that Williamson killed a native; it is understandable how the misfortune occurred when one reads Cook's account:

> He (Williamson) also reported that he had attempted to land in a nother (sic) place but was prevented by the Indians coming down to the boat in great numbers, and were for taking away the oars, muskets, and in short everything they could lay hold upon and pressed so thick upon him that he was obliged to fire (a warning shot) by which one man was killed. But this unhappy circumstance I did not know till after he had left the islands, so that all my measures were directed as if nothing of the kind had happened.... It did not appear

> to Mr. Williamson that they had any design to kill or even hurt any of the people in the boat but were excited by mere curiousity to get what they had from them, and were at the same time, ready to give in return any thing they had.

Mrs. Hill repeatedly claims that Mrs. Barkley was the first European woman to visit the British Columbia and Alaska coast. There is no way of proving or disproving Mrs. Hill's monotonous boasts but it seems unlikely that Mrs. Barkley was the first white woman to visit British Columbia. Yet, Mrs. Barkley herself mentions the Halcyon falling in with a Russian trading vessel on 17 June 1792 near the top of the Kurile Islands. The captain's wife and several other women were on board, of whom Frances recorded, "I believe they were European women - very fair and good-looking." (pp. 95-96). Does it not seem likely that at least one Russian vessel plying between Okhotsk and the Alaskan coast during the forty-five years from Bering's death in 1741 to Barkley's first voyage (a period when the Russians were actively exploring the coast and establishing trade with the natives) had its captain's wife on board?

The author and publisher of The Remarkable World of Frances Barkley are obviously expecting the book to have a wide circulation: witness the lavish use of pictures and the extravagant format of the book. What a pity that along with her engrossing Barkley family story, Mrs. Hill is feeding her public so many things that are not so; and in particular those relating to Captain Cook, whom Alan Villiers has called, "the greatest explorer-seaman the world has known. The names of his brave ships may stand as his best epitaph - Endeavour, Resolution, Discovery, Adventure. To these must be added a fifth. Its name is Humanity." Beside Cook, Barkley pales into insignificance.

Thomas L. Brock

Mr. Brock who was Alcan Historian and Curator of the Alcan Museum and Archives now lives in Victoria. He is currently working on a biography of Admiral Sir Robert Barrie.

Ed. note. For reasons of space, we have had to eliminate many of the examples illustrating Mr. Brock's criticisms of this book.

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OCEAN OF DESTINY: A CONCISE HISTORY OF THE NORTH PACIFIC 1500-1978 by J. Arthur Lower. Vancouver: University of British Columbia Press, 1978, 256 pp. illus. cloth $16.50.

This is a concise history of the North Pacific Ocean with a Canadian focus. Following themes developed earlier in his Canada on the Pacific Rim (1975), Mr. Lower surveys the history of the ocean expanse and littoral of the last of the world's great navigable oceans to be exploited in the process of Europe's expansion. Rather than presenting a sustained argument, the book's arrangement tends to be episodic -- a bit on the San Juan Island affair, a bit on the Boxer Rebellion, and a bit on the Manchurian incident - to give just three examples. In the main, the work is based on a careful reading of secondary sources. The material may not be new and the interpretation not distinctly fresh, but Lower brings together between two covers a neat survey of a broad subject. For the reader this will be an useful introduction. Ocean of Destiny is really a porthole, a window looking out on that vast, trackless watery waste whose physical and psychological proportion, Darwin wrote, could only be appreciated by those who sailed it for weeks on end.

There is so much material in this book that in covering what amounts to a third of the world's surface over a period of almost five centuries, we seem to be rushing through time and space. Even in such a possibly detailed subject as the history of whaling in the Pacific we are treated to only a few pages (56-58 and 190-191) plus a few other scattered references on the topic. Subjects such as whaling beg full description in the larger story. So too, do the maritime fur trade and North Pacific fishing, to give only two examples. Yet, again, concise treatment limits the attention that the author has been able to give to the subject. Another point of criticism is Lower's heavy Canadian focus. Beyond a shadow of doubt Canadians are slow and have been slow to appreciate the importance of the Pacific, its lands, peoples and resources, in our history. I, for one, am delighted to see appropriate Canadian references but, in my opinion, Lower's postscript goes beyond the historian's obligation. The "future outlook on the Pacific" approach is interesting but not convincing. What Canada will do in the Pacific in the future is not conditioned by the nation's history; it will be shaped by the circumstances and the opportunities relating to that ocean or it may be shaped by forces over which the nation can exercise no control.

Barry Gough
Wilfrid Laurier University
Waterloo, Ontario.

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GO DO SOME GREAT THING: THE BLACK PIONEERS OF BRITISH COLUMBIA. Crawford Kilian. Vancouver: Douglas & McIntyre, 1978. pp. 188, illus., $12.95.

Crawford Kilian, an instructor at North Vancouver's Capilano College, has written a history of the Blacks in British Columbia to accord them the recognition which he feels is their due. By his own admission, the author has placed heavy reliance on an unpublished 1951 UBC MA thesis on the same subject by James W. Pilton; however, to his credit, Kilian has made readily accessible the nuggets of Pilton's research heretofore available only to those who frequent archives and the special collections divisions of university libraries. Herein lies the value of this work for it places on the B.C. bookshelf a readable volume on a subect too long overlooked.

Attractively bound, illustrated and reasonably priced, the book, unfortunately has its shortcomings. Though the author's style is light and for the most part quite readable, it is hampered by the frequent and excessive use of lengthy quotations; so long in fact are some excerpts, that in one instance, the multiple paragraph quotation exceeds a single page (p. 137). These long quotations could have been effectively summarized and in so doing would have contributed greatly to the continuity of style so necessary to maintaining the reader's interest.

Good historical writing demands detachment and thorough documentation; unfortunately, the author seems to have compromised the former and largely ignored the latter. It is indeed a pity that some of Kilian's subjects seem to loom larger than life. The struggles of the Saltspring Island pioneers (Chapter 9) assume epic proportions, yet the heroic characteristics so described can be assigned to any successful pioneering group facing the immeasurable odds of carving a homestead out of the wilderness. Accordingly, these values are not peculiar to one segment of a pioneering society but, to the society in general. To be sure, pioneers, in general, were "tough, resourceful, aggressive and ambitious" and Black pioneers shared these qualities; however, they were not the sole proprietors as the author would have us believe (p. 48).

The author's reason for omitting footnotes, i.e. that his volume, on a somewhat specialized topic, is intended for "nonspecialist readers", is unacceptable.

Further disappointments appear in frequent generalizations. Kilian all too easily dismisses Pilton's reasoned speculation concerning the DeCosmos election victory of 1863, due, in part, to the split Black vote, with the simplistic observation "that the Blacks were individuals" (p. 129). Blacks, we are told, were active in the Cariboo gold rush and mining companies were partly or solely Black (p. 89); unfortunately, these statements remain unsubstantiated.

Generalizations and the occasional contradiction such as that concerning Barkerville's Black barber, Wellington Delaney Moses, who "led a quiet uneventful life...however, he helped send a man to the gallows for murder" (p. 91) will cause more than a few brows to furrow and, in so doing, detract significantly from the volume and lessen the impact so obviously sought and desired by the author and so rightfully due his subjects.

Kilian's work indeed fills a space on the bookshelf and undoubtedly it will achieve its end in drawing attention to the role of the Blacks in the history of the province; however, it is unfortunate that the volume possesses these disappointing limitations.

Brian Young

Mr. Young is an archivist at the Provincial Archives of British Columbia.

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BARKERVILLE, QUESNEL & THE CARIBOO GOLD RUSH. Gordon R. Elliott. Vancouver: Douglas & McIntyre, 1978. pp. vii, 184, illus., $6.95 Paper.

For twenty years Gordon Elliott's Quesnel, the Commercial Centre of the Cariboo Gold Rush has been the standard history of the north Cariboo area. The book has now been reprinted, "with minor revisions" and some new photographs, under the title Barkerville, Quesnel & the Cariboo Gold Rush. Elliott, in his "Preface", points out that "the fact that this history deals with Barkerville and the gold rush generally, more than with Quesnel specifically, accounts for the change in title."

The main problem for Elliott in his presentation was to balance the exciting story of the gold rush ("The legend of the golden fleece and the argonauts who journey after it") with the dry stuff of the development of Quesnel and the surrounding district. Is is not an easy problem to manage effectively in the best of situations. That he succeeds reasonably well may be due in large part to his obviously deep understanding of the folklore and history of the area.

The book is, as he claims, "not a chronological history of the region, but a topical one." The first six chapters, covering till the late 1850's, provide an adequate background, though the author is uncomfortable in his Chapter One, "Geography and first inhabitants." Admittedly, when he wrote the book in the late fifties, there was little secondary material readily available.

The next four chapters, which are primarily concerned with the general growth of the region and the development of its commerce, society and institutions, are handled well; the remaining eight chapters, dealing with topics such as law and order, transportation, and industries, round out the picture. Five of these last chapters are given over to various aspects of transportation, a reflection of the author's concern for the transportation problems.

The treatment given the history of the region is carefully organised and clearly presented. Well chosen contemporary observations and a few anecdotes provide valuable insights into details of everyday life. I was pleased to learn, for example, that "Barkerville in 1868 had eighteen saloons", and that, in 1910, on the stately sternwheeler BX "Each stateroom has two berths with the exception of the beautiful bridal chamber."

There are twenty-one pages of photographs which are grouped together and which are adequate though not exciting. A good map showing the principal places and natural features would have been very valuable. The index is fine, but I was disappointed that an essay on bibliographic material made available since the book was first published in 1958 was not included in this new edition. Although the book is not attractively bound, it held together well though I gave it some rough handling.

George R. Newell

George Newell, formerly an active member of the Victoria Branch, continues to take an active interest in B.C. history from his new residence in Prince Rupert.

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A HISTORY OF SHIPBUILDING IN BRITISH COLUMBIA: AS TOLD BY THE SHIPYARD WORKERS. Marine Retirees Association, Vancouver: College Printers, 1977, p. 170, illus.

Despite the increasing interest in western Canadian social, economic, and political history, there remain a large number of gaps in our understanding of the past. One of the largest of these is the lack of research concerning the labour history of the West -- and in particular the history of organized labour in British Columbia. There are many reasons for the paucity of historical research in this important field. The history of organized labour is relatively new; earlier historians were more interested in describing the province's role in the growth of the nation; and records and other source documents were either not kept or have been lost. These and other factors have hindered attempts at describing in detail the difficult struggle of organized labour and its special role in our history. The retired members of the Marine Workers and Boilermakers Industrial Union are to be commended for producing A History of Shipbuilding in British Columbia. The book was made possible by a grant from the New Horizons Program of the federal government, and is a valuable addition to the labour history of this Province. As the cover suggests, the book is primarily a collection of personal reminiscences spanning the period from 1916 to 1945. The first chapters sketch the origin and development of shipbuilding, and each chapter begins with a general narrative of the period under review. But the real purpose of the book is to provide a history of the Boilermakers Industrial Union as told by its members.

Shipbuilding on the West Coast is a cyclical industry, going from periods of boom to long periods of decline. Only the stimulus of government contracts has maintained the presence of major shipbuilding firms, as most of the steady work is the result of small vessel construction and ship repair work. The history of the union reflects these swings from prosperity to survival. The 1920's were a time of radicalism as the economy recovered from the depression following World War I. The Boilermakers were in the forefront of the radical union movement, and were one of the first unions to join the One Big Union in 1919. The depression of the 1930's reduced the shipbuilding workforce to a minimum, and many worked on temporary jobs up and down the coast. The personal descriptions of these years provide many insights into the social history of these skilled tradesmen. The Second World War provided a tremendous stimulus to the industry and the union. Membership jumped from about 200 to over 13,000 in two years. During the war years, the West Coast shipyards built 217 freighters of the 10,000 ton class and 53 naval vessels. These were the golden years of the industry and all those engaged in this vital production were proud of their achievement.

While more general narrative would have helped to outline the changes that occurred in the 1920's and 1930's, the stories of the members are of great interest to social historians. They tell of hand-riveting large ships, of standing outside the gate each morning hoping to be picked for a workgang, and of the men and women that they worked alongside. Hand riveting gave way to mechanical hammers, which in turn were replaced by welders. As technology changed so too did conditions of work. The closed shop, union hiring, shorter hours and higher wages were some of the victories won by the union. It is a story that needs to be told, both in the personal reminiscence format and in a more analytical study of British Columbia's union history.

R.C. McCandless
Co-ordinator, Manpower Training
Post-Secondary Department
Ministry of Education
Science and Technology.

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IN THE SHADOW OF THE CLIFF: A HISTORY OF NORTH ENDERBY, Enderby, B.C.: North Enderby Historical Society. n.p.d. 207 pages, illus.

The publication of local histories continues to be prolific and the appearance of In the Shadow of the Cliff indicates the state of community history writing has not changed. This is another in a series which produces gems of information in reminiscences and photographs rarely found elsewhere while failing to provide an overriding theme or to place the community in a broader context.

North Enderby, a small North Okanagan community, developed slowly because most of its area was heavily treed which necessitated arduous years of land clearance. This study relates the story of the settlers of North Enderby working to make marginal farms profitable, suffering from the odd flood, and usually being forced to take other jobs in logging or in a neighbouring town to make ends meet.

Common threads in the story are not easily found as the organization does not lend itself to a theme. The book is divided into chapters focusing upon families which arrived in a specific decade. Thus, a settler who came with his family in 1911 would have his experiences and those of his descendents up to the present described in an early chapter. It means the reader has difficulty tracing the development of the district, often having to refer back. Because it is doubtful that any other source than memory was used and the editor lacked a firm hand, the facts presented often lack scope and stories leave gaps. On some occasions, a settler passes away but there is no mention of the year of his death. On another occasion, an interesting character called Mr. Sparrow (p.60) does not even have his first name recorded - despite the fact that his descendents still live in the district. It is tantalizing to read that Sparrow and one other farmer had worked a coal mine on the property yet nothing more is said about the unique mine. More complete editing would have ensured the reader who finds a woman who showed "prize flowers...at the Interior Exhibition" (p. 51) would not have to wait thirty pages to discover that the fair was held in the neighbouring community of Armstrong.

One would like to have a clearer idea of the reasons for North Enderby's growth. Its history is recounted in isolation from Enderby (just across the bridge over the Shuswap River). While there are accounts of a woman who sold high quality butter to residents of Enderby for years (p. 53) or a gentleman who was a millwright in the flour mill in Enderby (p. 36), one wonders about the impact Enderby and its commercial enterprises had on the community's developemnt. Presumably the flour mill would have purchased grain from the farmers and encouraged them to grow wheat or oats. One would also assume the construction of the Shuswap & Okanagan Railway would have enhanced the profitability of the new farms but there is no allusion to the railway.

Yet, there are many good points in the book. The researcher who uses this study can draw a fairly accurate demographic picture of the community and, on occasion, determine which carpenter built which house whether in North Enderby or Enderby itself. And, the story of "Old Charlie", the Chinese vegetable vendor who travelled through the district in the 1930's and 1940's with a horse and wagon is an interesting comment on marketing and consumption habits of the period.

Despite the drawbacks, In the Shadow of the Cliff provides a good basis for an in-depth study on the development of the community. Attempts have been made to tell the complete story of certain community organizations. The selection of photographs is valuable for they remind the reader that the days of horsepower and relatively primitive implements for clearing and working the land are not long past.

Jim Wardrop
Associate Curator of Modern
History.
Provincial Museum.

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PLACE NAMES OF THE ALBERNI VALLEY. Helen Ford, Dorrit MacLeod, and Gene Joyce eds. Alberni: Alberni District Museum and Historical Society, 1978. pp. 84, map, $4.95.

The most recent British Columbia volume of the Gazetteer of Canada (published in 1966) contains over 33,000 names of places. This total has been greatly increased by supplements issued periodically. The tracking down of the origins of so vast a number of names is an enormous venture in which local historians can play an indispensable part. The more credit then to the members of the Alberni District Museum and Historical Society who have compiled and published this little book on the place names of their area.

The editors have chosen to divide Place Names of the Alberni Valley into three parts. The first, "Why Alberni?", consists of a short account of Don Pedro De Alberni, containing excerpts "from the Spanish historical records" specially translated by P.M. Barrett. Brief as this material is, one would wish for a footnote identifying the archives and documents in question. Possibly Barrett could be persuaded to do an article on these researches revealing the sources.

The second part of the book, twenty pages headed "Geographical Landmarks," deals with the place names as the term is usually employed. Various of the 120 names listed go with their origins unexplained, generally due to lack of information, but locations and variant names are often given. Particularly praiseworthy is the trouble the editors have taken to supply original Indian names and their meanings. It is interesting to know that to the Indians Mount Arrowsmith was "jagged face" and that Lupsi Cupsi Creek is a corruption of the Indian "Noop-tsi-kuh-pis" meaning "lone tree meadow." "McCoy Creek", incidentally, proves to be of Indian, not Scottish provenance, coming from the native "Muh-ki-yut". Generally, however, the Alberni names are rather predictable or colourless, which makes it the more regrettable that no story is found to go with Devil's Den Lake.

The third and final section is devoted to street names. The origins of a surprisingly large number of these could not be traced by the compilers. Thus, one is left to wonder how a city without a cathedral acquired a Cathedral Street. Of Mr. DeBeaux, who had a road named after him, we are told only that he was "deported to Germany after World War I, because he made an unwise remark". Irresistibly one wonders what remark could have been so unwise as to merit deportation!

A word of praise must be given for the attractive format of this modest publication. It contains, inevitably, the occasional slip. Mr. Richard Marpole has been knighted by the editors, and the present reviewer appears as G.P.O. Akrigg.

G.P.V. Akrigg

Professor Akrigg is co-author of 1001 B.C. Place Names.

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EXPLORING VANCOUVER 2: TEN TOURS OF THE CITY AND ITS BUILDINGS. Revised and enlarged edition. Harold Kalman; photographs by John Roaf. Vancouver, University of British Columbia Press, 1978. 299 pp., illus., $7.95

The first edition of Exploring Vancouver was published in 1974 and reviewed in the B.C. Historical News, Vol. 8, No. 1, in November of that year. Since that time the metropolitan area of Vancouver has undergone many changes, for better or for worse. Thanks to the fact that the first edition of the book was such a success, we are now lucky to be favoured with a new and enlarged edition. Those of us who live in or visit Vancouver and are energetic enough to get out and explore the city will find it well worth while to keep the book handy for guidance.

Described for the city explorer are six walking tours, each taking an hour and a half to two hours, and four driving tours, varying from fifteen to sixty miles. The description of each tour has been brought up to date from the previous edition. A few buildings have disappeared; a few added; many photographs have been improved or updated.

The selection of buildings for inclusion is wide and varied; on one double page opened at random, in the Point Grey and South Vancouver tour, we look at, in turn, Macdonald's Restaurant, Wosk's Warehouse Store, the Sikh Temple and Western Propellor Limited factory. Everyone has his or her own favourites, and I personally was disappointed that Brock House was not included in this tour. An area that I have always found interesting is Powell Street; the only building listed on this street is the B.C. Sugar Refinery. Perhaps one of the grain elevators might have been mentioned on this side of the inlet rather than one on the North Shore which has many other features of note.

These are very minor criticisms. As well as the various additional buildings, the descriptions from the first edition have been carefully brought up to date: there is new information on the C.P.R. Station; the new Harbour Centre is included; four pages have been added on the False Creek development; and there is some preliminary information on the Provincial Courts complex, still incomplete.

An interesting and rather nostalgic feature is the "In Memoriam" section which, in the first edition, consisted of eight buildings originally intended to be included in the tours, but which were demolished during the preparation of the book. In this new edition there are eighteen buildings in "In Memoriam", another ten having been destroyed since 1974, including the memorable Birks Building, as well as the old Immigration Building, for whose preservation the B.C. Historical Association wrote several letters of appeal. One cannot help speculating on what buildings will be included in "In Memoriam" in the third edition of Exploring Vancouver.

A new feature in this edition consists of twenty-eight excellent photographs of details of buildings which, unfortunately, are left out of the otherwise copious general index. A separate index of architects and other artists provides many interesting names of the past and present.

This fine guide book, in spite of the fact that it will not fit into an average purse, is not only attractive and instructive in its own right, but should serve as an example of an excellent architectural guide to a large city. I hope it will not be too many years before it is out of print again so that we may look forward to a third edition.

Anne Yandle

Anne Yandle, the former co-editor of the B.C. Historical News, is in charge of Special Collections at the University of British Columbia Library.

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THE SUICIDE BATTALION. James L. McWilliams and R. James Steel. Edmonton: Hurtig Publishers, 1978. pp 226, maps (end papers), $11.50

This history of the 46th Canadian Infantry Batalion (South Saskatchewan) is a vivid reminder of the experiences of Canadian soldiers in the First World War. Organized at Moose Jaw in February, 1915 with a strength of 600 men, including recruits from Regina, Estevan, and Weyburn, the battalion trained at Camp Sewell (Camp Hughes) near Brandon and in England where most of its original personnel were drafted to reinforce the 1st Canadian Division in France. Rebuilt with contingents from centres across Canada, the 46th joined the 4th Division at the front in August, 1916. The original commanding officer, Lt. Col. Herbert Snell of Moose Jaw, seriously wounded in a training accident, had been replaced by Lt. Col. H.J. Dawson, a professor at Royal Military College, Kingston. Dawson held the command until the end of hostilities when, having been promoted to a staff position, he was succeeded by Lt. Col. J.S. Rankin of Weyburn who brought the battalion back to Moose Jaw where it was demobilized on June 9, 1919.

The battalion was engaged in such major battles as the Somme, Vimy Ridge, Passchendaele, Amiens, Canal du Nord, and Valenciennes. In all, 5,374 men passed through its ranks and of that number 4,917 became casualties! Those killed in action or who died of wounds totalled 1,433! This enormous turn-over in a battalion of 600 is explained when one learns that on the first day of the battle of Passchendaele alone it suffered 403 casualties. It is no wonder that the men referred to themselves as "The Suicide Battalion".

The authors, James McWilliams, a history teacher in Moose Jaw, and James Steel of Ladysmith, who is a grandson of an officer of the 46th, have produced a well-organized and readable narrative. They state that they are not writing of "generals, grand strategy, and political events", but they have sufficiently related their story to the over-all organization and tactics of the allied offensive, and their facts are soundly derived from documents, in particular the official War Diary of the battalion. They have consulted personal accounts written shortly after the war and relied substantially on their recent interviewing of more than fifty veterans. The emphasis of the work is on these individual experiences which, though relieved by lighter moments and inspiring in their reflection of acts of valour, combine to drive home the grimness of trench warfare, the stupidity of some of the tactics, the awful wastage of manpower, and indeed the futility of war. The book is a valuable contribution of the record of the Canadian war experience and will be of special interest to British Columbia readers in that many men from this province served in the 46th Battalion. At least eight of the veterans who were interviewed and about whom data is supplied in the Biographical Appendix to the volume had careers in this province or moved to it when they retired.

Allan R. Turner

Allan Turner, Provincial Archivist since 1974, has recently been appointed Assistant Deputy Minister responsible for Heritage, Cultural and Recreational Services in the Provincial Secretary's Ministry.

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COLOMBO'S BOOK OF CANADA. Edited by John Robert Colombo. Edminton: Hurtig Publishers, 1978. pp. 176, illus. $12.95

Colombo, who has made a name for himself as a collector of Canadian quotations, states that his purpose in this book is "to delight the general reader and surprise the specialist with a wide array of general interest writing that seldom finds its way into popular anthologies."

The result is a very mixed bag. Here are verses, songs, plays, stories, quotations and what the author calls "other documents." There is some interesting reading and a collection of statistics grown old, such as the dullish information that British Columbia's population was 2,184,621 in 1971 and in 1976 had increased to 2,466,608. But, banishing the suspicion that Colombo has found a use for some leftovers from another book, the reader can go in search of unexpected titbits and find, for example, that Canada has a lot more of little-used mottoes.

The Dominion motto, "From Sea to Sea" is well known. How many Canadians could dash off the rest? Newfoundland has a resounding motto, "Seek Ye First the Kingdom of God." Prince Edward Island is less than inspiring with, "The Small under the Protection of the Great." Nova Scotia has, "One defends and the other Conquers,", New Brunswick, "She (England) Restored Hope," Quebec, "I Remember," Ontario, "Loyal She Began, Loyal She Remains," and British Columbia, "Splendor Without Diminishment." Manitoba, Saskatchewan and Alberta stagger along without official mottoes.

Quotations, like mottoes, do not appeal equally to all. As the start of his book Colombo gives pride of place to the words on a memorial to Vilhjalmur Steffansson, the Arctic explorer: "I know what I have experienced, and I know what it has meant to me." This reader, much abashed, can see nothing great in that statement.

Of course Colombo has to be respected as an epicure of quotations and he has more than 20,000 in his files. From this reservoir he has drawn 52 he considers great and there will be no quarrel with the selection of most of them. Here are old familiars -- the enthusiastic Conservative shouting "You'll Never Die, John A.", at the Prime Minister, Jacques Cartier turning to the belief that Labrador was the land God gave Cain and - less well known - the modern politician, Robert Thompson, declaring that "the Americans are our best friends whether we like it or not." In a section devoted to Canadian eloquence, the editor chooses, among the other, the melodius words of Chief Crowfoot, the Blackfoot, as he spoke of life as "the little shadow that runs across the grass and loses itself in the sunset." What a pity that modern education has not resulted in more Indian quotations being printed in books like this!

In the "Some Dramas" section, Colombo gives first place to a play written by Gwendolyn MacEwan based on the Franklin expedition tragedy in the Arctic. Then he goes on to print stories of high courage -- Madeleine de Vercheres fighting the Iroquois, Laura Secord carrying the warning that the Americans were coming, a Mounted Police constable on a testing patrol, and Pilot Officer Mynarski, RCAF winning the Victoria Cross. For variety here are the FLQ Manifesto of 1970, the Canadian Bill of Rights, 1960, the arms or armorial bearings of the dominion and provinces in brilliant colors, photographs of governors-general and prime ministers (not in color) and, for good measure, pictures of parliament buildings and "residences of reknown", led by Rideau Hall.

The "light verse" section gives space to the Canadian Boat Song, usually regarded as a lament, but then there's a jolly bit about the "Sweet Maiden of Passamaquoddy."

At the very end comes a chronology of dates of interest to Canadians, starting 430 A.D. when Herodotus, the Greek historian described travellers' reports of a land where the ground was "frozen iron hard." What a pity these travellers, if it was Canada they visited, didn't leave some little memento to ornament books like this.

James McCook

James McCook is past president of the Victoria Branch, B.C. Historial Association.

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THE HISTORY OF MINING IN BRITISH COLUMBIA. G.W. Taylor. Saanichton, B.C.: Hancock House Publishers Ltd., 1978. pp. 195, illus. 213, $16.95.

This book borders on being a social history of mining rather than a technical description of minerals and mining in the province. The author seems to have concentrated on Vancouver Island, particularly Nanaimo and metal mining in southern British Columbia. In these two areas he has done considerable research of the early history and development but his facts about minerals and mining in other areas of the province seem to be rather sketchy. Well-selected pictures and the use of quotations from people involved in the industry create much interest in each chapter. Considering the soft cover, quality of paper, and number of pages in the book, the price is too high.

Barbara Stannard.

Mrs. Stannard, a member of the Nanaimo Historical Society, is the daughter of Harry Neville Freeman who played a large part in the mining industry particularly in the Nanaimo area.

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BRITISH COLUMBIA DISASTERS. Derek Pethick, Stagecoach Publishing, P.O. Box 3399, Langley, B.C., V3A 4R7 pp. iii, 207, illus., 1978. $10.95.

This is not a book filled with good cheer, of course, because it deals with tragedy, and, therefore, much human suffering. All the events described in this book cast their palls of gloom over the landscape, and worry and anxiety and sorrow were in the wake. However, such tragedy is part of living, and is part of British Columbia's stirring history, and so it cannot be ignored. There is no point in sweeping such events under the carpet.

Mr. Pethick, obviously, did a great deal of research, as one would expect of an experienced researcher. He knows that one cannot rush into the Provincial Archives and do a job in an hour. Amateurs never understand this. Students like Mr. Pethick know research is never-ending, one discovery leading to another, on and on and on. The information in this book appears entirely factual, and sources are expertly notated. The author did his homework very well. I can find none of those small, but irritating errors which add up to one large frustration, all too common in too many books published in British Columbia.

The latest Pethick book is divided into chapters as follows: the Smallpox Epidemic, 1862; the Bute Inlet Massacre, 1864; the Barkerville Fire, 1868; the Loss of S.S. Pacific, 1875; the Great Vancouver Fire, 1886; the Nanaimo Mine Disaster, 1887; the Fraser Valley Flood, 1894; the Collapse of the Point Ellice Bridge, 1896; the New Westminster Fire, 1898; the Great Victoria Fire, 1910; the Fraser River Slides, 1913-1914; the Loss of S.S. Princess Sophia, 1918; the Influenza Epidemic, 1918-19; the Great Depression, 1929-39; the Fraser Valley Flood, 1948.

This book is profusely illustrated, and, if we've seen the pictures before, they do not grow tiresome, only familiar. The attractive cover, in color, is by Kim LaFave.

British Columbia Disasters is important to anyone interested in British Columbia and its turbulent past. It is extremely valuable for reference.

If you are given to feeling sorry for yourself these days, read this book, and you'll decide conditions can always be worse. It is a work that has its own niche in any collection of British Columbiana.

James K. Nesbitt

James K. Nesbitt is a regular commentator on various aspects of British Columbia's history.

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TRUCKING: A HISTORY OF TRUCKING IN BRITISH COLUMBIA SINCE 1900. by Andy Craig. Saanichton, B.C., Hancock House, 1978. 164 pp.

Easily read and often entertaining, this book recounts Andy Craig's 50 years of trucking through the Fraser Canyon. The author began driving trucks in the 1930's, and the book largely reflects his experiences from that time until the 1950's. Opening with a chapter on the history of the Cariboo wagon road, Craig then discusses his family background, his own career, and goes on to give brief sketches of companies and individuals involved in Fraser Canyon trucking. The thirty years since 1950 are covered as an update.

Trucking is a recent addition to the Hancock House series on resource industries, previous titles having dealt with logging, fishing, and mining. Trucking, however, suffers from being forced into the same title and design format of the series. It is not a history of trucking. It is an informal autobiography with truck driving as its primary focus.

Its main contribution - and its a significant one - is that it vividly describes what it was like to be a trucker in the early years of the industry in British Columbia. Few academic histories would have accomplished this difficult task. They would, however, have considered the economics of trucking; competition with other common carriers, (primarily railroads); changes in technology; and the effects of those changes. There would also have been broader coverage in terms of geography and in the types of trucking. Craig does not attempt to get into these aspects of the subject.

The author has gone to considerable effort to collect photographs of the 1930's and 1940's, and although there are a few which would seem to be irrelevant or redundant, the majority in this section add an important and interesting dimension to the story. The 1960's - 1970's portion of the book could have been greatly improved had some photos been included of trucks working in the canyon. Instead, the author appears to have made use of publicity photos from manufacturers and trucking companies. As a consequence, this section lacks the intimacy of early chapters. Captions are very poorly written and fail to exploit the opportunity to present additional information about the photograph. A number of photos are not captioned at all and they serve little purpose beyond that of decoration.

With more professional treatment prior to publication - and especially with more thorough, objective, and educated editing - Andy Craig's book could have been greatly improved. It would have avoided the misnomer "history" which the author himself disclaims in his foreword and would have appeared for what it really is: the fascinating recollections by one man of nearly fifty years of trucking experience in one region of the province.

David N. Parker
Assistant Curator
Modern History Division
B.C. Provincial Museum

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RANCHING: RANCHING IN WESTERN CANADA. Ed Gould. Saanichton, B.C.: Hancock House Publishers, 1978. pp. 165, illus.

"...A treeless plain, not fitted for permanent habitation of civilized man..."

"A worthless land..."

"The whole...is valueless, the grass being very scanty and the timber very scarce."

With such words Hind, Palliser and Butler who examined conditions in Western Canada in the 1860s and 1870s, described the country in which Canada's great cattle ranches would one day flourish. The courage and dogged determination of the ranchers coupled with the farsightedness of a government which in 1880 allowed a person to lease up to 100,000 acres of land for only one cent per acre, per year, made nonsense of their gloomy forecast.

Many books have been written about these famous ranches, which are indeed one of Canada's justifiable prides, but it is doubtful if any book on the subject is as comprehensive as Ed Gould's. Not only is it comprehensive, it is also extremely readable. Mr. Gould is well qualified to write it. His grandparents and parents homesteaded near Drumheller. His father punched cattle for Pat Burns, pioneer rancher and meatpacker. Uncles and great uncles on both sides ranched and farmed in various parts of Alberta. The author was born in Turner Valley and raised in Longview, both ranching areas.

Through the book's pages march most, if not all, the great figures of Western Canadian ranching history: ranchers, such as the "Big Four," George Lane, Pat Burns, who rose from humble Irish roots to senatorial rank, A.E. Cross and Archie McLean; British blue bloods, who were attracted by the literature flooding Britain depicting the fortunes to be made in North America, such as Lord Beresford, whose first shipment of 2000 Texas Shorthands and 900 saddle horses arrived by rail, Lord Martin Cecil who came from his stately home to take over a "stopping place" on the Cariboo Wagon Road 100 miles north of Lillooet and not only extended it into a 12,000 acre ranch but also made One Hundred Mile House the Canadian headquarters for the Emissaries of Divine Light religious organization, and Clement Cornwall, who started the Ashcroft Ranch and became one of British Columbia's early Lieutenant Governors; 'characters' such as Liver-Eating Johnson who ate the liver of an Indian he had killed, hoping to be imbued with his adversary's strength and courage, Ware the Texas slave who became one of the greatest Broncbusters the country ever knew and owner of two Alberta ranches and Reverend Peck, a pistol-packing, itinerant preacher, and 'remittance men' such as Louis Garnet who changed into evening dress every night for dinner, though his nearest neighbour was a hundred miles away.

Gould graphically describes the terrible climatic conditions which the ranchers had to battle. The winter frost of 1886-87 was so severe and protracted that 40,000 animals starved within a 25 mile radius of Fort McLeod alone. In 1906, when the temperature went down to minus 51 degrees F. people in Lethbridge dared not cross the main streets lest they be charged by wild range cattle seeking shelter on the leeside of buildings. The killer blizzard of 1938 brought 85 mile an hour winds and wiped out many ranches. So did the long periods of deadly drought. Weather was not the only enemy. Wolves and prairie fires, smallpox and soil erosion, hostility from Indians and American cattlemen and barbed wire fences threatened big time ranching.

Although the impact of the gold rush, the coming of the C.P.R., law enforcement by the North West Mounted Police, are all well described, the hero of this fascinating history is the cowboy. He is the last of the free enterprisers and free thinkers, independent, self-reliant, totally and incessantly involved with a multitude of tough, demanding duties. Unless he had been of a special breed, the great ranches would not have survived. The stories of the Gand, Empire Valley, Douglas Lake, Guichon Ranch, Cochrane Ranch, Oxley, Chilco, Bar U and dozens more and the tales of the men who lived and worked there are set out with humor and rich detail.

The inside cover of the book contains extracts from the 1887 issue of the Alberta Livestock Journal advertising rider saddles for $48 'delivered' and buffalo coats: and the programme for the 1912 Calgary Stampede 'the last and only pageant of the disappearing Wild West...can never be reproduced again...' a prophecy which proved somewhat wide of the mark. In addition, interesting pictures, some of them from private collections, are to be found on almost every page.

Douglas Harker
North Pender Island.

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FACES FROM HISTORY: CANADIAN PROFILES AND PORTRAITS. George Woodcock. Edmonton: Hurtig Publishers, 1978. pp. 254, illus., $29.95.

Unhappily, the assembly line approach to book production seldom yields results any more satisfying for popular history than for popular automobiles -- pretty enough on the surface, adequate perhaps for mass consumption, but that's about all anyone can say for them. Faces from History, George Woodcock's recent photo gallery of notable Canadians, is an assembled book, a fact admitted by the author. Woodcock acknowledges the aid of Hugh Dempsey in gathering the photographs used and in doing much of the "basic research" and the publisher credits another person and three separate firms for editing design, typesetting, and printing. It is little wonder that the book lacks any sort of purposeful coherence. It is a pieced together thing in which the elements work neither together nor separately.

In the best examples of books of this type (highly recommended is Ben Maddow's Faces: A Narrative History of the Portrait in Photography, New York Graphic Society, Boston, 1977. $35.00), words and images work together, skillfully interwoven in a harmonious whole. Although text and photographs might be capable of standing alone (contrary to popular myth, a photograph can rarely speak for itself), both find their greatest impact in amplification and explication of each other.

Take away photographs from Faces from History, however, and what is left? A collection of mediocre thumbnail sketches that offers little, including a bibilography, to suggest that the author has gone much beyond standard sources and private opinion. The text, moreover, would suffer nothing from the disappearance of the pictures -- nothing gives away the fact that photos ever existed in the book. Apart from mere correspondence of subjects, there is so little communication between the biographies offered and the particular images juxtaposed on them, that the author might have just as easily picked any photograph to appease the current hunger of the public for browsing books. Indeed, he seems to have. This indiscriminate serving up of photographs illustrates, besides shoddy research, a lack of basic understanding of the nature of historical images. Their use in this book is at once inadequate, inappropriate, and unimaginative.

Is one portrait really sufficient to reveal the truth of character of a subject, particularly when devoid of any elucidating explanation? The physical characteristics and personality traits of a person change over time. This is admirably documented by a range of portraiture, as are the interesting facets of a single personality. Despite Woodcock's claims, such a range of good portraits is available for most of the subjects portrayed in his book. He has simply not troubled to look for them. Nor has he even used the best examples of those that are available, judging by the choice he makes for the B.C. figures exhibited, thereby missing many opportunities and distorting some realities.

Where, for example, is the Withrow portrait of a dashing young John Robson or the proud, dignified Robson of later years; where is the rough, earthy strength of Peter Verigin in rumpled suit and torn straw hat: where is David Oppenheimer's visual assertion of flowery, flamboyant opulence; where are the variously maturing faces of Emily Carr, Dr. J.S. Helmcken, and Nellie McClung in their journeys from youth to age? All these images exist. In their place we get those same old, tired, dead-pans of Douglas, De Cosmos, et al, that have long been visual cliches. It is interesting to note in this regard that in a selection of 120 portraits, notwithstanding the term "profile" in his title, Woodcock has offered us no more than half a dozen of these often dramatic views. There is no reason why the author could not have employed a multiplicity of images for each subject in a more imaginative format. "This book," claims Woodcock in his introduction, is "nothing more pretentious than the family album of a country." If so, it would have profited its designer to visit a home (or an archives) to see what a family album actually looks like.

Why is it necessary, furthermore, to blow up perfectly good small format pictures to jarring proportions? The rigid formula of one full-page image opposite a facing page of text almost guarantees distortion of the character and intent of the original photograph. Gratuitous enlargement of cartes-de-visite and cabinet photos to 9" x 12", still further mutilation by injudicious cropping, and then adding insult to injury by bleeding (i.e. running an image, without borders, off the limits of the page) not only magnifies defects unnoticed or balanced in the original, but creates new, false centres of focus, and ultimately leaves the viewer wondering what significant details, if any, have been hacked off, or sucked down the gutter of the book. The portrait of John Robson on page 155 is an especially loathesome example of this sort of practice -- a carte-de-visite enlarged mercilessly, dropped atrociously with white borders at either side, then bled right off the page top and bottom -- horrible!

It is entirely possible to present historical photographs with respect for the integrity of the originals, as Richard Huyda has enviably demonstrated in his Camera in the Interior: 1858; the Assiniboine and Saskatchewan Exploring Expedition, (Coach House Press, Toronto, 1975). With even less trouble, it is possible to provide captions that give important information about a photograph: original size, format, date and place of creation, photographer, and any circumstances attached to its creation, where these are known or can be reasonably estimated.

As it is, the failure of the author to view or research the original images himself is mostly to blame, too, for the overall wretched reproduction quality in the book. Far too many ghostly, disembodied faces peer out from grainy shadows, the manifestations of botched tonal renditions and appalling loss of detail that are immediately evident to anyone who has seen the original photographs. Part of this undoubtedly results from the inadequacies of modern reproduction methods. Much more, one suspects, traces to the poor quality of copies with which the printer was supplied (the portrait of Kootenai Brown on page 163, though not perfect, is visible proof of the marked difference a good quality copy-print can make). Responsibility falls on the supplying archives, to be sure, but heavily on the author, too, for not knowing that the prints were terrible, and insisting on better reproduction. At $29.95 the public ought to!

"George Woodcock," notes the dust jacket of Faces from History, "is the author of almost fifty books." He has, therefore, justly earned the title "prolific". Perhaps, it is now time for him to lay down scissors and paste long enough for a good, hard, serious look at quality.

J. Robert Davison.

J.R. Davison is responsible for the photo collection in the Provincial Archives of British Columbia.

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## BOOKS OF INTEREST

Compiled by Frances M. Woodward, University of British Columbia Library, Special Collections Division.

ANDREWS, G.S. Professional Land Surveyors of British Columbia: cumulative nominal roll; with appended lists for discovery, exploration & primary surveys by sea and land. 4th edition, 1978. Victoria, Corporation of Land Surveyors of the Province of British Columbia, 1978. xix, 57 p. ill.

BALTZLY, Benjamin. Photographs and journal of an expedition through British Columbia, 1871; ed. by Andrew Birrell. (Early Canadian Photographers.) Toronto, Coach House Press, 1978. 160 p., ill. $14.50.

EVENDEN, Len J. Vancouver: western metropolis. (Western Geographical Series, v. 16.) Victoria, Dept. of Geography, University of Victoria, 1978. 300p., ill. $4.00

GOULD, Ed. Ralph Edwards of Lonesome Lake: the complete biography of the Crusoe of Lonesome Lake. Saanichton, Hancock House, 1978. 256 p., ill. $10.95

HEMBROFF-SCHLEICHER, Edythe. Emily Carr: the untold story. Saanichton, Hancock House, 1978. 320 p., ill $14.95.

KAVIC, Lorne J., & Garry Brian Nixon. The 1200 days: a shattered dream: Dave Barrett and the NDP in BC 1972-75. Coquitlam, Kaen Publishers, 1978. 289 p., ill. $5.95.

KNIGHT, Rolf. Indians at work: native people in the B.C. Labour force, 1860-1930. Vancouver, New Star Books, 1978. 300 p. ill. $14.95; $6.50.

LIND, Carol J. Big timber, big man: a history of loggers in a new land. (Resources series.) Saanichton, Hancock House, 1978. 160 p., ill. $14.95.

VANCOUVER, George. A voyage of discovery to the North Pacific Ocean and round the world... (selections) Campbell River, Campbell River and District Historical Society, 1978. (4) 14 (2) p., ill. $1.00 or 10 for $8.00. Reprint.

VAUGHAN, Thomas, & others. Voyages of enlightenment: Malaspina on the Northwest Coast 1791-1792 (by) Thomas Vaughan, E.A.P. Crownhart-Vaughan (and) Mercedes Palaude Iglesias. (North Pacific Studies.) Portland, Oregon Historical Society, 1977. viii, 61 p., ill. $2.95.

VICTORIA BLACK PEOPLE'S SOCIETY. Blacks in British Columbia: a catalogue of information and sources of information pertaining to Blacks in British Columbia; jointly funded by the Department of the Secretary of State and the Victoria Black People's Society, September 1978. Victoria, Society, 1978. v, 230 p.

WARD, W. Peter. White Canada Forever. Montreal, McGill-Queen's University Press, 1978. 240 p., $15.95; $7.50 pa.

WHYTE, Jon. The Rockies: high where the wind is lonely (photos by Shin Sugino). Toronto, Gage, 1978. 96 p., ill. $16.00; $8.95 pa.

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Allan R. Turner, Provincial Archivist, Victoria, V8V 1X4. Tel. 387-3621.

Kent Haworth and Patricia Roy, Editors, BC Historical News, P.O. Box 1738,
Victoria, V8W 2Y3. Tel. 387-6671.

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