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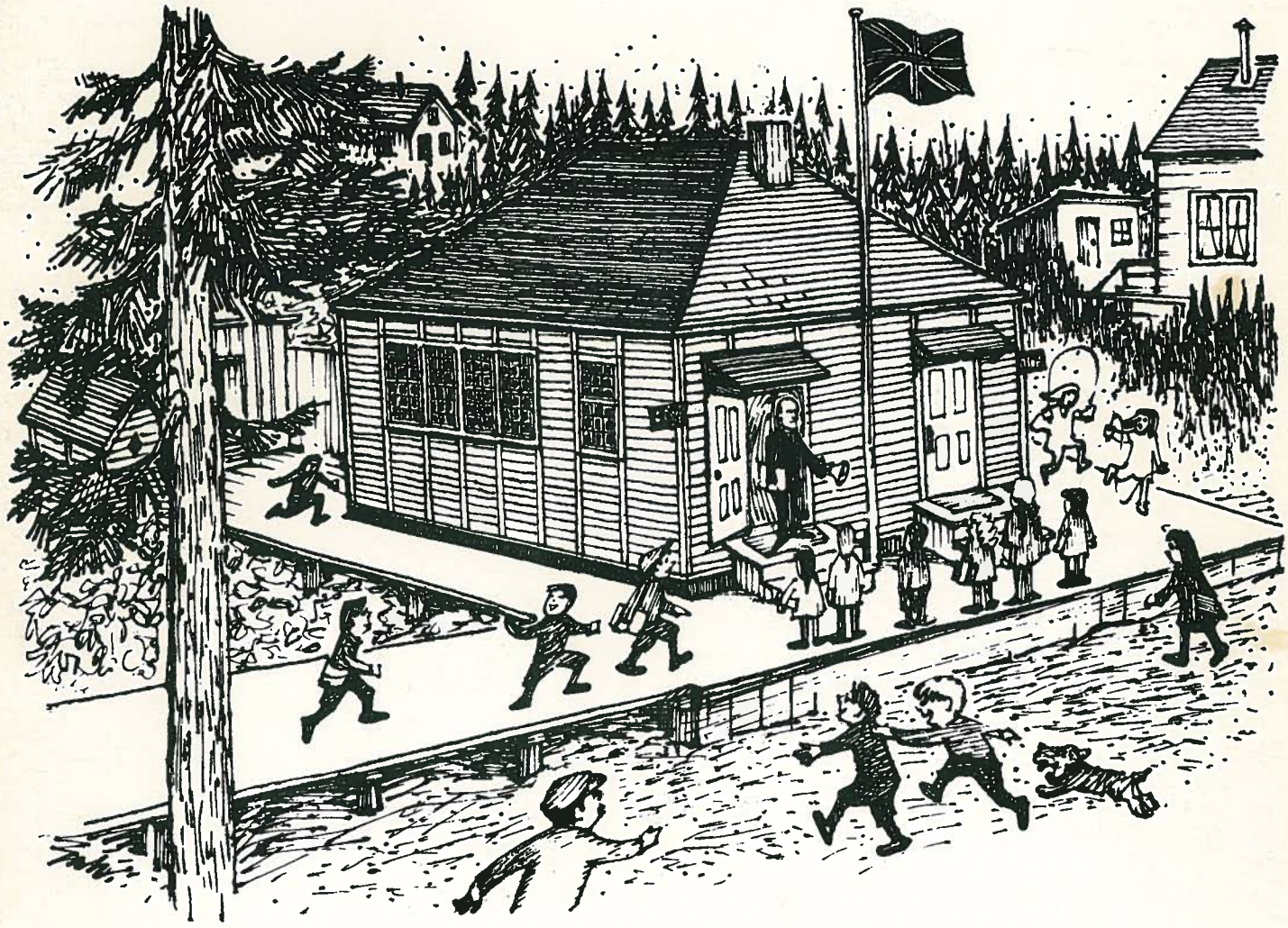

Education Issue

MEMBER SOCIETIES

★★★★★ ★★★★★★★

Member Societies and their secretaries are responsible for seeing that the correct address for their society is up-to-date. Please send any change to both the Treasurer and the Editor at the addresses given at the bottom of this page. The Annual Return as at October 31st should include telephone numbers for contact.

Members' dues for the year 1988/89 were paid by the following Members Societies:

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The Hallmark Society, 207 Government Street, Victoria, B.C. V8V 2K8
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British Columbia Historical New

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Contents

Cover Credit

The Cartoon illustrating Port Essington School 1914-1920 was drawn by Earnest Harris of Vancouver. This author/artist has had works published in the **Vancouver Sun** and **Province** and has provided work to be included in a future issue of the **Historical News**. Port Essington School was one of several pre-fab buildings brought in from the Lower Mainland to create instant facilities in waterfront towns up the coast.

Editorial

The response to the appeal for articles on the theme "Education" was overwhelming. Material received would fill 60-70 pages. Those chosen for this issue tell of educational activities from Vancouver to Atlin, Galiano to the East Kootenay. We hope that you will enjoy the selections, and can look forward to others in coming issues.

The publications committee notes with regret that the cost of preparing the **Historical News** has risen. In an endeavor to avoid raising subscription costs we must increase the number of subscribers. We challenge you, the reader, to each sign up a new subscriber or local member. How about giving a gift subscription to a family member or a friend? It costs only $8 per year for subscriptions to be mailed anywhere in Canada. Mail your application today for a gift subscription. Make cheques payable to the B.C. Historical Federation, and send to:

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Naomi Miller

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King Edward High School

by Win Shilvock

The mammoth brown-stone structure that was built in 1905 at the corner of Oak Street and 12th Avenue in Vancouver served many of the educational needs of the city until the mid 1970's when it came to a blazing end in the biggest fire ever seen in the area.

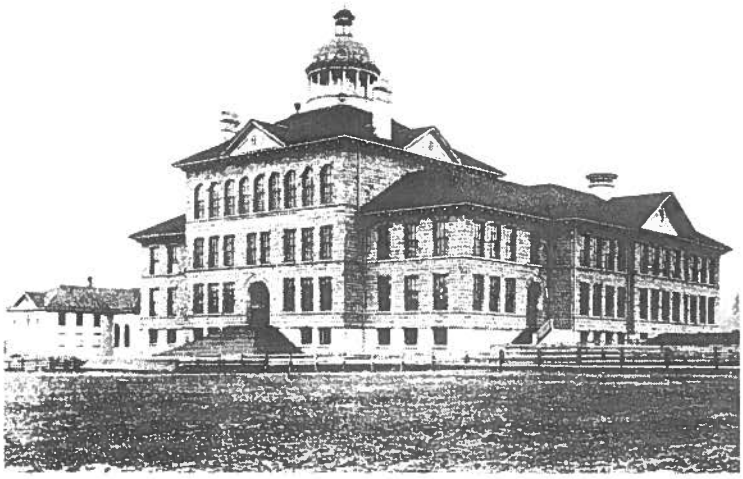
Over the years it functioned with five different names. Until 1909 it was called the Vancouver High School and College when it was renamed King Edward High School. In the early 1960's it ceased to operate as a high school and became affiliated as a Special Programs Division with the new Langara College.

The most illustrious period for this spacious edifice was the 53 years when it was the King Edward High School (KEHS). It's not known for sure, but it's estimated that there must have been at least 8,500 students who trod the wide hallways and studied in the classrooms which could hold 40 students and which occupied the ground and second floors. The third floor, or attic, was big enough to handle rifle shooting for the Cadet Corps and a comprehensive library was the envy of most other schools.

Half a century is time enough to generate many tales, but this little story will cover only my stay at KEHS - 1924-27 - with emphasis on the Matric, or final year.

It took three years to travel the course through chemistry, biology, physics, Latin, English, French, botany, mathematics and home economics. During this time a not-too-serious pecking order existed with the students being divided into Prelims, Juniors and Matrics. The school motto, *"Ad Summum"* (To the highest), encouraged everyone to take a broad outlook and every year a great school spirit was engendered in the several hundred students occupying 31 classes.

The Matrics were divided into five classes headed by a *"Home Teacher"* whose job it was to account for his/her charges at the beginning of each day and often act as confessor for problems. The Prelims and Juniors were divided likewise. Each teacher taught a certain subject and once an hour loud bells sounded and students would move to another room for instruction.



King Edward High School Building. circa 1906

In the centre of the school was a large auditorium, complete with stage, and it was most impressive when students from the *"Fairview Shacks"* which housed the University of British Columbia next door, paraded in to use it for lectures. University seemed an awesome thing, a long way off, to a Prelim. , This activity ceased when UBC opened for business in Point Grey on September 22, 1925.

Mr. G.A. Fergusson was the principal. On the surface he appeared to be an austere person but he was really a softie who had the ability to attract a lot of good teachers. He was a veteran of the 1914-1918 war as were some of the male instructors such as Johnny MacLeod, Percy Tees and Buck Yeo (mentor to Class 1), all of whom were heroes to the boys.

Miss A.B. Jamieson mothered Class 2 and was, perhaps, the most beloved of all the teachers. She was gentle and kind, but tough enough not to let anyone get away with tomfoolery. Her admonition to the '27 Matrics was, in part, *"Cultivate kindly feeling and do kindly acts - observe the laws of health and be happy - grow up into clear-thinking, able-bodied, clean minded, staunch Canadians."*

John Marr, home teacher for Class 3, was a considerate, soft-spoken man who taught Latin. He must have writhed in agony as we shredded Caesar's efforts to divide Gaul into three parts, and his feelings were reflected somewhat in his final comments to the class, *"I can hardly say that you have distinguished yourselves in scholarship."* He was a good teacher, and although we never found out, he must have been pleasantly surprised when all but one passed the final government exams.

The portly mathematics wizard who handled Class 4, A.W. Ross, was a good friend to everyone, even those who couldn't fathom the intricacies of analytical geometry. He was always good for a laugh as he walked around with the front of

his dark blue suit covered in chalk dust which wafted over him as he endlessly inscribed figures on the blackboard.

Class 5 was composed of 30 girls who were exposed to home economics, taught by their home teacher, Miss Mabel Allen. The boys didn't know her but the girls thought she was wonderful.

Little Miss Cameron taught French and had twice been to Paris. She adored drawing the Garde de Lion on the blackboard but was near apoplexy when a wag drew the Union Jack atop one of the flagpoles. We couldn't converse well in the subject but we could write it and were able to conquer most of the irregular verbs, pass the final exam, and go on to two more years of it at U.B.C.

The school had a system of Prefects, headed up by Miss Jamieson and Mr. Marr, and was composed of seven girls and eight boys. Their job was to maintain a semblance of order and listen to any moans by the students. From this group came an interesting story.

Six of the Prefects in 1926-27 were Chuck Teeple, Percy Williams, Geoff Inkster, Alf Morfitt, Bobby Gaul and Win Shilvock. Although the six had varied interests, a bond of friendship evolved and they formed a club called the Hexamis - a word comprising part of the Greek word for six and the French word Amis. The club carried on for many years after KEHS days and in 1928 when Percy Williams went to the Olympics, the remaining five bought him spiked running shoes which, unfortunately, were half a size too large. Percy was very superstitious and wouldn't allow them to be exchanged. Instead, he filled the extra space by wearing woolen socks rather than the light, silk ones worn by sprinters. Thus it was that in Amsterdam he won the 100 and 200 metre races wearing oversize shoes and woolen socks.

Not long after, Bobby Gaul died following an injury received playing Varsity rugby. The Bobby Gaul Memorial Fund at UBC is in his honor.

Every form of extra-curricular activity was available at King Ed. The 101st School's Cadet Regiment; Basketball; Grass Hockey; Tennis; Rugby; Football; Ice Hockey; Soccer; Swimming; Track and Field; Literary and Debating, and a yearly Annual was published.

A Parent-Teacher Association, which had been formed in 1916, was active and had a membership fee of 25 cents. It aimed to *"....promote educational standing and never has this been more necessary than at the present time when the educational world is in more or less a chaotic condition."* It does seem that history repeats itself!

No great attention was given to graduation after three years of high school except it was the custom to hold a Matric Dance to celebrate. When government exams were finished all went their own way to anxiously await news of a pass or failure. These results appeared after a couple of weeks in the Vancouver Province and Sun newspapers. Individual marks were mailed later from Victoria.

Sixty-two years can exact a heavy toll on people and it's probable that not too many of those 158 young people who matriculated from King Edward High School in 1927 are around today. For those who are, it's hoped some may read this little tribute to them and King Ed and recall a few memories of those fun days.

Winston Shilvock went from King Edward High to UBC, where he earned a B.A. & B. Comm. degree. In 1948 he served as President of the UBC Alumni Association - He has made Kelowna his home since 1949.

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Writing Competition

Winners of the 6th Annual Competition for Writers of British Columbia History will be honored at the B.C. Historical Federation Conference in Victoria in May. His Honour David Lam will present the Lieutenant-Governor's Medal for Historical Writing in Government House on the afternoon of Friday, May 12th. All winners will be given their Certificates of Merit and monetary awards at the banquet on May 13th. Selection of winners was a difficult task for the judges who were faced with more books than on previous years and a very high quality of the entries.

The 1989 Writing Competition is now open for submissions. Any book with B.C. historical content, published in 1989 is eligible. Authors or publishers are urged to send in books as soon as possible after publication. Those submitting books should include name, address, telephone number, selling price of the book, and an address from which the book may be ordered if a reader has to shop by mail.

Send entries to:

British Columbia Historical Federation
c/o Mrs. Naomi Miller
Box 105
Wasa, B.C.
V0B 2K0

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Mining Camp School

by Christine F. Dickinson

The news of important gold discoveries in the area of Atlin, B.C. first broke in August, 1898, and by the time the mining season opened in 1899, Atlin had become a community of several thousand. In the late summer of that year, as significant numbers of miners and businessmen made plans to stay in the north for the coming winter, it became an urgent matter to provide for the educational needs of the camp's children. Besides, community leaders, who were making ambitious plans for Atlin's future, recognised the value of a school as a symbol of the community's permanence. Consequently, in August a meeting was held with Gold Commissioner J.D. Graham, and three prominent businessmen, J. St. Clair Blackett, A.S. Cross, and J.H. Russel, were elected as temporary School Trustees.[1]

Establishing a school, though, was not an easy task, and the onus was on the community rather than the Provincial Government to demonstrate its viability, and to make all the necessary arrangements. At first the Government in Victoria promised to send a qualified teacher, and to pay the incidental expenses of running the school, if the community assumed the responsibility for providing a building. [2]

Before long though it became obvious that a teacher would be hard to find, and that to operate a school in the far north of the province would prove expensive. The cost of cordwood for heating, for example, was extremely high. As a result, within a short time officials in Victoria retracted their promise, and offered instead to provide $60 a month for the teacher's salary, leaving the matter of hiring a teacher and all other arrangements to the Trustees.[3]

For two months the Trustees looked in vain for a teacher willing to accept this meagre sum. Even when they decided to augment the Government's offer by another $15, still no teacher could be found. In the meantime 18 children had been assembled, and the duties of teacher were temporarily assumed by Rev. Fred Stephenson. Immediately there was a complaint from officials in Victoria, who were quick to point out that it was not legal for a clergyman to hold the post. Stephenson had been willing to work as a volunteer until a teacher could be found, but he was so offended by the official reprimand that he resigned. [4]

There was a widespread sentiment in the community that the Provincial Government was placing obstacles in the way of all efforts to establish a school. They were quibbling about the cost of cordwood, holding back on the promised grant, and offering no assistance in the search for a teacher. There was bitter resentment that, despite the fact that, in less than a year at least $50,000 in government revenue had been collected from Atlin mines, businesses and land sales, the school would have to be supported as a charity with dances and concerts.[5]

In November J. St. Clair Blackett, J.H. Brownlee, and D.S. McDonald were elected to replace the temporary Trustees.[6] Shortly thereafter they found what they were looking for when a 20 year old, named Hulet Wells, came into town from one of the mines on Spruce Creek, where he had been working as a labourer. Wells had in his pocket $100 which he hoped would pay his winter food bill. Unwisely he allowed himself to become involved in an all-night gambling game, from which he emerged with 50 cents. Before he had set out for the North, young Wells had received a Teaching Certificate, and spent a year teaching in Agassiz, B.C. Needless to say he was more than willing to accept the position as the first teacher of the Atlin School.[7]

Enrollment increased to 35 pupils and classes were held in an abandoned building.[8] The makeshift schoolhouse was not only poorly built and badly lit, but it was quite unsuitable for winter use. There was no insulation, and as its rough cut boards shrank, the wind and snow were able to blow through the walls. When the school year ended in June, Wells found that he still had gold fever, and so he wasted no time in packing up his blanket roll and setting out on foot in search of a job on the creeks.

In the fall of 1900, Miss K.C. Smith arrived to take over the position and in its second year the Atlin School opened with a new teacher in new premises.[9] This time the pupils were to do their lessons in the large tent which had previously been occupied by the Gold Commissioner's Office. One half of the floor was covered with rough lumber, and the other half with sawdust.[10] Although the tent was spacious and its white canvas walls let in plenty of light, two stoves had to be kept burning, and snow was banked around the perimeter in an attempt to keep out the cold. Despite the difficult conditions the students were taught a full program of reading, writing, spelling, composition, arithmetic, grammar, geography, drawing, history, hygiene and sewing. Seated at desks they worked diligently, doing most of their work on stone slates.

Attendance for some was not always regular. Winter conditions were an obstacle for those who lived on the creeks and had to travel long distances. Charlie Bruce remembered travelling with his brother on the stage from Discovery,

a community on Pine Creek 6 miles away. When the weather became too cold, lessons had to wait until the spring.[11] Often too, boys especially would be required to work at mining or in the family business.

A permanent school building was not provided until September, 1902. After 3 years of lobbying, Trustees and parents were finally satisfied that their children were being adequately provided for. For a contract price of $1600 a one room schoolhouse was built. Complete with a basement for recreational use in bad weather, a cuppola atop, and large windows on two sides, the Atlin school was a source of great community pride.[12]

Earlier that same year the Board of Trade had successfully persuaded the Government to increase its grant, so that a more highly qualified teacher could be hired. As a result Miss E.I. Miller, a vivacious energetic young lady, who had had high school experience, arrived to take charge.[13]

Finally in comfortable surroundings, and with a well qualified and experienced teacher, the Atlin School began to develop a good academic record. With 37 students it was difficult indeed to cope with eight different classes, but it was not at all an uncommon situation in rural schools. Older students helped younger ones, and enthusiastic learners were keen to finish their work so that they could listen in on lessons being taught to the class ahead.

As with many other public schools at the time, school examinations were often held orally and in public. Parents and Trustees could witness a display of students' competence in such activities as reading, spelling, mental arithmetic, and recitation. The community was satisfied that the Atlin School was finally well-established. In November, 1905 every Atlin student had written work exhibited at the Dominion Exhibition at New Westminster. The quality of the work produced by the Province's most northern school was admired by southern newspapers.

M.J. Reid & Pupils; Atlin School - circa 1906.

Courtesy of Atlin Historical Society

Dr. Henry Esson Young, who became Atlin's political representative in Victoria in 1903, took a particular interest in the school and its students. His wife, formerly Rosalind Watson, a university graduate, had been a high school teacher in Victoria, and she willingly involved herself with the Atlin School. She acted as sub-examiner for high school entrance examinations,[14] and reassured authorities in Victoria about the school's solid academic footing.[15] In 1907 Dr. Young became the Minister of Education in the McBride Government, an appointment which meant that Atlin could no longer feel powerless in its dealings with Victoria.

As the years passed many teachers arrived to play their part in the education of a handful of young Northerners. The women frequently married, which effectively ended their professional careers, but most of the men, and some of the women went elsewhere to teach, all the richer for their Atlin experience. Hulet Wells, however, never did return to teaching. He eventually settled down and became a lawyer.

Similarly Atlin students pursued a great variety of careers. Some remained to become miners or trappers, and to raise their own families. Others migrated to southern cities to enter business, a variety of trades or the professions, and one, the young Walter Owen, became Lieutenant Governor of British Columbia.

The 1902 schoolhouse has been removed from its original site, but it remains standing. School enrollment remained fairly steady and it served its original purpose until 1968. Today it serves as the Atlin Museum, and welcomes thousands of visitors each year.

Mrs. Dickenson is a graduate in Honours History from Victoria University in Wellington, New Zealand. She lived in Atlin for 12 years during which time she assisted with the development of the Atlin Historical Society's Archives. She now lives in Houston, B.C. where she is on staff at Houston Secondary School.

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1. **Atlin Claim,** 19th August 1899
2. **Ibid.**
3. **Atlin Globe,** 28th September, 1899
4. **Ibid.**
5. **Atlin Claim,** 28th October & 16th December, 1899
6. **Ibid.**11th November, 1899
7. Wells, H,M. **"Back Door to the Klondike"**, Part 6 in **The Alaska Sportsman,** September, 1960 p. 35
8. **Atlin Claim,** 28th October & 11th November, 1899
9. Ibid., 1st September, 1900
10. **British Columbia, Public Works Report,** 1900, in **Sessional Papers,** 1901, p. 491
11. Bruce, Charles, Letter in **Atlin Historical Society files.**
12. **Atlin Claim,** 30th August, 1902
13. **Ibid,** 23rd August 1902
14. **Ibid.**17th June, 1905
15. 11th November, 1905

Lost opportunity:
All Hallows School for Indian and White Girls, 1884-1920

by Jean Barman

All Hallows; pupils - circa 1901.

All Hallows; Indian pupils - circa 1897.

For a third of a century, from the 1880s to the end of the first World war, two groups of young girls shared the same boarding school in British Columbia, but they did not mix. Indeed, they did not even talk to each other. They might have been a million miles apart rather than in close physical proximity day after day, year after year. To understand why such separation existed is to grasp a significant component of the province's history, for one of the groups comprised young Native Indians, the other white girls. The story of All Hallows' Schools at Yale, where these girls lived and studied, in many ways encapsulates the troubled history of Native-European relations in British Columbia. It is a story of lost opportunity.

All Hallows School originated in the great missionary impulse of the last century to convert and "*civilize*" indigenous peoples around the world. Central to this obligation, so missionaries considered, was the education of the younger generation into European ways. Thus shortly after a new Anglican bishop arrived on the British Columbia mainland from England in 1879, he invited out three sisters of the Anglican order of All Hallows in Norfolk to open a school for Indian girls. By the time they arrived in the autumn of 1884, Bishop Sillitoe's many initiatives had outdistanced the new diocese's limited financial resources, and the sisters were left to fend for themselves in the isolated community of Yale, nestled in the Fraser Canyon.

Bishop Sillitoe's choice of Yale as the location for his school made good sense from the church's point of view. As missionaries had spread out across the province, so the various denominations had marked out spheres of influence for the purpose of Native conversion. The Rev. John Good had been at work along the stretch of the Cariboo Road lying between Yale and Lytton since 1867, giving the Anglicans claim to the area stretching northwest to Lillooet, east to the Nicola Valley and south along the Fraser River almost as far as Chilliwack. At the beginning of the 1880s, when the bishop was becoming familiar with his diocese, the former goldrush town of Yale was a bustling centre of activity as the base of operations for construction of a major portion of the transcontinental railroad. However, by the time the sisters arrived in 1884, the boom was passing and the community "*gradually decaying*." Equally disquieting to the sisters was its setting at the base of steep mountains, which contrasted sharply with the gentle landscape surrounding their mother house at Ditchingham, a few miles south of Norwich. They felt themselves, so went a report back to England, "*almost at the bottom of a deep basin - so shut in on all*

sides, is Yale by mountains."

Yet the sisters persevered, even taking in washing to acquire the funds needed to school a handful of local Indian girls. Then the bishop proposed a solution which determined All Hallows' unique character. Among projects initiated in his original spate of enthusiasm had been Columbian College for white girls in New Westminster. It had collapsed for lack of funds, but if the sisters would take on this additional responsibility they could acquire much needed physical facilities by using funds promised Columbian College by an English missionary society. While the white girls' schooling would then by financed by pupil fees, that of their Indian counterparts would be supported both by ongoing donations from parishioners in British Columbia and England and by an annual operating subsidy from the federal Department of Indian Affairs. The sisters agreed, and arrangements were made to purchase "*Brookside,*" the spacious home and grounds formerly occupied by the railroad contractor Andrew Onderdonk.

Thus All Hallows became a reality, eventually enrolling 35 Indian and 45 white pupils ranging in age from six, and even younger in the case of Indian girls, through the late teens. Many early white pupils were the daughters of Anglican clergymen from across the province, who were sent primarily because All Hallows' religiously based instruction replicated what their parents, almost all of English origin, had themselves experienced. Other girls came for lack of alternatives. For example, shortly after settling in the Okanagan Valley, the writer Charles Mair reported, "*There is no school here as yet which is a draw-back, but there is a fine school at Yale, kept by lay-sisters of our church, and we shall send Mabel, and perhaps Bessie, there in spring..*" In time All Hallows became fashionable and attracted numerous daughters both of prominent local figures, such as railway and government officials and medical doctors, and of establishment Vancouver families. Typical of such pupils were the two daughters of J.F. Armstrong, Government Agent at Fort Steele. Motives for attendance varied. Edna Rich, whose father was a Ladner businessman, may well have gone simply because their neighbour, T.E. Ladner, had already sent two daughters, making it "*the thing to do.*"

Many of the Indian pupils who came to All Hallows were recruited by local Anglican clerics, although increasingly parents became aware of the advantages of their offspring receiving some schooling. As one pupil later recalled, she was sent "*to learn white people's ways.*" Some were sent for lack of alternatives, as when mothers became ill or died. Girls came primarily from the Lytton area, although some were from as far away as Shuswap, Salmon Arm, Lillooet and Chilliwack.

For Indian girls in particular, the transition from an affectionate environment centred on family and band to boarding school was not easy. Very likely knowing no English, they were immediately forced to exchange familiar clothing for garments provided by the school, consisting in winter of chemise and drawers of unbleached cotton, heavy red or grey flannel petticoat, long woolen stockings, high leather boots, dark blue serge longsleeved dress, red pinafore, and red cloak for out of doors. While new pupils had their own sleeping area in order "*to acquire habits of cleanliness and order*" they soon moved into a dormitory of eight to 25 girls. Thereafter came an unceasing routine whose infringement brought such traditional European punishments as being "*sent to bed early, put in the corner,*" or deprived of "*Sunday pudding..*" Once in school, Indian pupils had little choice as to whether or not they wanted to be "*civilized..*"

From the surviving evidence - including the order's magazine published in England, another at the school itself, various Anglican news magazines, and oral interviews - it is clear that Indian and white pupils led very different lives at the school. The opportunity provided by close physical proximity in conditions of geographical isolation to learn to live together was not taken, except in the school's first years. Only then did a certain amount of social contact exist. For instance, a first-hand account described Christmas 1889 as celebrated by "*twenty of us Indians and Half-breeds, and only two young ladies,*" one of whom was "*going to be Father Christmas, and she is followed by four Christmas spirits.*" The visiting examiner the next spring examined "*the children of the school, [including] several intelligent pupils of white parentage,*" as a single pupil body.

The impetus to Indian and white pupils becoming physically separated was a letter appearing in the New Westminster newspaper late in 1890 "*raising the question of mixed classes*" at All Hallows. While Bishop Sillitoe pointed in rebuttal to the "*mixed classes*" attending the province's public schools, he in effect acquiesced to the demand that white boarders be treated in a manner consistent with their higher station in life. Thereafter, they would not only be "*lodged in a separate building from the Indian children,*" but "*have a separate dining-hall, a separate sitting room, separate accommodation in the schoolroom, and a separate teacher.*"

The concept of separation was consistent with assumptions held both by the sisters and by the federal Department of Indian Affairs. The order of All Hallows also ran schools in England, and there poor white girls were "*trained for domestic service, were confirmed, and were employed in performing the household chores of the main school,*" at which girls of "*proper*" background were educated for their anticipated roles as social leaders. Similarly, the Department of Indian

Affairs considered that, while Indians could through proper schooling be assimilated into the dominant society, their "*uncivilized*" state made it almost inevitable that they would enter at society's bottom rungs. Boys should be trained to be farmers or semi-skilled labourers, girls domestic servants. However odious such notions might appear to us today, a century ago they made perfect sense. Status at birth was still considered critical in determining status in adulthood. While individual advance was possible, it was not to be assumed but rather depended on personal ability and perseverance.

Complete physical separation was imposed. The next year the same examiner as in 1890 examined the two groups of girls separately and emphasized how the white pupils were "*clearly being educated for refined Christian gentlewomen.*" That Christmas, unlike a year previous, one of seven white pupils remaining at the school alongside 25 Indian pupils reported somewhat wistfully concerning a party held around "the Indian Christmas tree." "*We were not allowed to go to it, only to peep through the open door for a little while.*" Bishop Sillitoe's mother-in-law visited the school in 1895 and reported back to an English church magazine that "*in accordance with the wishes of the English parents, the white children and the Indians do not mix.*" Eventually the only activity shared in common was daily chapel service but even then, to quote a white pupil, "*the seats are on either side, and the Indian school in red caps and pinafores sit on one side and the Canadian school in white veils on the other.*"

The recollections of both white and Indian pupils confirm the entirety of separation. As put by an Indian girl at the school from 1894 to 1900, "*we didn't mix at all.*" However, to defend the sisters whom she clearly admired, she put the case in favour of class-based segregation: "*I think the sisters were very wise in keeping us separate because we didn't begin to have the nice things the other children had because our people couldn't afford it.*" White women are much more blatant in their assessment of the relationship. "*Whites and Indians were never together, that I can tell you.*" "*We didn't think about mixing in those days.*" To quote another, "*there was no contact at all.*" And yet another, "*we weren't allowed to speak to them.*" A fifth pupil has summed up, "*we weren't allowed to look at the Indian girls, were not even supposed to look at them in chapel which was the only place we ever saw them.*"

During much of each day Indian and white girls were very differently occupied. As part of Indian pupils' training "*either for household occupation at home, or for domestic service, they were responsible for All Hallows' daily operation. As a white pupil bluntly put it, "they were the servants, they did the work."* Indian girls rose earlier than did their white counterparts so that they could do an hour of "*Housework*" before the joint chapel service at 7:30. Whereas white pupils spent the hours from 9 to 3 wholly in the classroom, Indian girls had to fit in another hour of housework. While white girls went for an afternoon walk and then "*up to dress for dinner,*" their Indian counterparts set the table and lit the lamps. Not unexpectedly, at each annual Prize Day Indian girls were especially commended in such areas as "*Bread-making*" and "*Laundry-work.*"

At the same time, the sisters insisted on seeing their Indian charges as academically capable human beings who on an individual level could make great strides. In the classroom, Indian and white girls were treated similarly. From 1893 federal authorities required that Indian pupils be assessed annually, and girls at all Hallows did exceptionally well. In 1900 came the observation "*that out of 1,000 Indian children in boarding schools in the whole Dominion, eleven reached the Sixth Standard, and five of these eleven are credited to Yale Mission School.*" Examples of individual progress were frequently reported in the various church publications. For instance, three years after arriving without a word of English, Mary "*is now in the "Third Canadian Reader,"and in the compound rules, weights and measures in arithmetic; she can also say the Church Catechism perfectly.*" Talent was also encouraged in other areas, and Rosie in particular was repeatedly commended for her "*light easy fingering" on the piano at selections ranging from Mendelssohn and Beethoven to "all the school songs and drill.*"

Then, in the first years of the new century, the lives of Indian and white girls diverged further apart at All Hallows, as the rough parity which had up to that time existed in the classroom disappeared. Two factors interacted: schooling for children in the dominant society became more sophisticated, while opportunities for young Indians were curtailed.

At the time of Hallows' foundation public education had been relatively simplistic, few children remaining in the school more than half a dozen years. Gradually public schools had become more attractive. More and more children continued on to high school and studied for external examinations. To remain competitive, All Hallows had to raise its academic standards for white girls, which it did by appointing a Queen's University graduate as "*headmistress*" in 1899. The results were soon apparent. In 1907 an All Hallows' pupil came first in British Columbia and sixth in all of Canada in the entrance examination to McGill University. The next year another pupil received the first gold medal awarded in Canada by the Royal Academy of Music.

The gulf between the schooling of Indian and white girls at All Hallows was further widened by the

changing policy of the Department of Indian Affairs, which increasingly viewed Indians as inherently inferior. As put by the federal minister in charge of Indian Affairs, Clifford Sifton, the Indian *"has not the physical, mental or moral get-up to enable him to compete" with " the white man."* Reflecting growing racism in the larger society, the earlier goal of assimilation gave way to a policy of separation, in effect, to tucking Indian people out of the way on isolated reserves. Opportunities for academic achievement, such as existed at All Hallows, became of themselves undesirable. In the words of the Department, *"to educate children above the possibilities of their station, and to create a distaste for what is certain to be their environment in life would be not only a waste of time but doing them an injury instead of conferring a benefit upon them."* The federal government had never offered Indian schools sufficient funding to provide education comparable to that accorded the children of the dominant society, and it had only occurred in unusual cases, as at All Hallows where the fees of white families subsidized general upkeep and capital costs. Now finance was further restricted.

The new policy soon rebounded on All Hallows. Instead of the earlier concern to prepare girls academically as well as occupationally to survive in the larger society, if they so chose, the emphases shifted to acquiring *"some practical handicraft which will stand them in good stead when returning to their homes."* No longer did they learn to do laundry using the appliances likely found if going out into domestic service, but instead used *"such simple, homely contrivances as they would likely to have to use in after-life, as, for instance, boiling their clothes in coal-tins to which wooden handles have been attached."* On this particular practice, the local Indian agent commented approvingly *"that work of that sort was the most useful kind that girls could learn, and would be of more practical value to them in late life than advanced school studies."* An Indian pupil summed up the change in her disappointment that, when the inspector if Indian schools turned up in late 1908, he *"did not ask us to read," as was previously the case, but rather inspected "the blouses, or dresses or other things (including cedar baskets) we had made."* Indian and white pupils at All Hallows might have been living and studying a million miles apart.

During these same years the factors leading to All Hallows' eventual collapse were becoming apparent. The demand among establishment families for elite private education which had led to All Hallows's growing popularity also resulted in more accessible alternatives, such as Vancouver's Crofton House School *"with all city advantages culturally."* Public high schools were also being opened at more and more locations around the province. Then came the severe economic recession beginning in 1913, followed by the onset of war a year later. Numbers of fee-paying white girls fell, which then made the Indian school's finances tenuous. In 1910 the federal funding policy had been officially changed. As a consequence the Indian component of All Hallows would run at a deficit until sufficient monies were secured, via charitable donations, to construct more spacious facilities for Indian pupils. Not only did the war make such virtually impossible, but the sisters themselves were becoming more and more emotionally exhausted by their endless struggle against seemingly impossible odds. A school for Indian boys had been constructed at nearby Lytton a few years previous, and in 1918 the Indian girls were transferred there, funds so far collected to be used to construct a new wing. By then the number of white pupils had dwindled to a handful, and two years later All Hallows School at Yale closed, the sisters returning home to England.

Today, two thirds of a century later, the buildings once housing All Hallows have disappeared, torn down to make room for an auto court. Only a plaque in the local Anglican church commemorates its existence. Yet the school remains alive, not only in the memories of both Indian and white families whose mothers and grandmothers attended, but for the sisters of All Hallows at their mother house in Ditchingham. Still active in girls' schooling, they fondly remember their British Columbia adventure as a high point in a long history of service.

All Halllows School also remains important historically. As the only school across Canada enrolling both Indian and white girls in the same facilities, it held the promise of bringing together two races during the critical years of the late-nineteenth century. The opportunity was lost. All Hallows never fulfilled its potential, and its failure to do so provides useful insights into both the school itself and the larger society in which it functioned.

Jean Barman is a member of the Canadian Childhood History Project centered at the University of British Columbia. She is author of the book - "Growing Up British in British Columbia" (U.B.C. Press 1984.)

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The University Club of Nelson
and
The Provincial University Question, 1903-1910

by Ron Welwood

University Site Commissioners, British Columbia.
circa 1910

Nelson's post-secondary education roots began with Notre Dame College (1952-1963) which later became Notre Dame University of Nelson (1963-1977), British Columbia's second degree-granting institution. N.D.U. was later transformed into the David Thompson University Centre (1977-1984). While the City was justifiably proud of her university which survived more than three decades, few people remember the efforts of a dedicated group of Nelson citizens which was largely responsible, at the turn-of-the-century, for the formation and location of the University of British Columbia. This group was the University Club of Nelson.

The realization that British Columbia required a university was recognized early in the province's history when the University Act (1890) and its Amendment (1891) became statutory law. All graduates of any university of Her Majesty's dominions who resided in the province for at least two months prior to 31 December 1891 constituted the first Convocation, provided they had signed the register in the Provincial Secretary's office and paid a fee of two dollars. One hundred and twenty-five graduates became Members of Convocation of the University of British Columbia.

The University's governing body consisted of a Chancellor, Vice-Chancellor and Senate. Its first meeting, by law, would have to be convened within one month of the first regular election by Convocation. This meeting was to be held on 2 July 1891. Unfortunately a quorum failed to assemble because of illness, travel difficulties and a conflict with Dominion Day celebrations, so those members present resolved to adjourn the meeting until 9 July 1891. However, the Attorney General ruled that since the meeting had lacked a quorum such a motion was out of order and, therefore, no meeting could be legally held! Thus the University movement came to an abrupt halt and remained in a hiatus for a little more than a decade.

In November 1903, at a meeting of the University of Toronto Alumni Association for the Kootenay Boundary district, it was decided to extend an invitation to all university graduates to hear an interesting academic paper on marine biology and discuss the possibility for a series of similar meetings during the winter. The following month, on 3 December 1903, after the reading of the paper, the assembly of Alumni and guests moved to form a University Club in Nelson. A committee was appointed to draw up a Constitution and report back on 12 December. At that meeting it was proposed that *"all graduates and undergraduates of Universities of recognized standing shall be eligible for membership" in "The University Club of Nelson" and that "the purpose of the Club shall be the discus-*

sion of matters affecting or interesting its members" (the initial statement, "*...interesting the members as university men*" was amended). Apropos of the newly formed University Club's objectives, R.J. Clark's paper "*On the Prospects of a Provincial University in B.C.*" was delivered at this December meeting.

The format of each monthly meeting was rather consistent through the years - discussion of "*The University Question*" and then the presentation of a paper by one of the members which was often followed by spirited discussion. During these early months the University Question dominated the agenda and was the subject of lengthy debate. A resolution to establish a provincial university with extensive land grants was unanimously adopted in January 1904. This motion was later expanded and on 12 March 1904, it was resolved.

"That the University Club of Nelson beg to recommend to the Government of British Columbia:

That immediate steps be taken to provide by endowment for the establishment, equipment and maintenance in the near future of a provincial University: That such endowment, to be ample for the needs of such a university, should consist of the revenues from not less than ten million acres of land;

That, in the meantime, the government should establish as soon as possible, a thoroughly equipped School of Mines, and should add to it, as fast as possible, departments for the teaching of all branches of applied science which are of special value in the development of the industries of this province;

We beg to point out that in the absence of such institutions a hardship is inflicted upon the boys and young men of British Columbia inasmuch as they must either leave the province to secure such training as will qualify them for the leading positions in any profession or submit to permanent disqualification for such positions."

This communication was submitted to The Honorable Richard McBride, Premier of the Province and Minister of Education. Copies of the resolution were also forwarded to politicians and other organizations such as the University Graduates' Society of Vancouver. It should be noted that the University Club of Nelson was constantly lobbying politicians and influential organizations as well as issuing releases to the news media about various aspects of the University Question; and that their cause had been taken up by the Member of the Legislative Assembly from Fernie, W.R. Ross, who had introduced the university issue to the legislature in February 1904. The government did not act on the subject during that session.

Later in the year the Club formed its University Committee whose sole purpose was to deal with the University Question and to develop procedures for presenting this topic to the populace. The Committee's report, tabled at the December meeting, recommended that five percent of revenue from public lands should be set aside by the government as a university fund and that this fund should be administered by a nine member board (all university graduates and British subjects). Two hundred copies of a petition embodying these suggestions including the reasons for establishing a university were printed and distributed to the Premier, all university graduates in the Legislature and other interested parties.

A timely paper by Rev. J.T. Ferguson on the "*Location of a University*" was read at the 11 March 1905 meeting. He concluded that "*...the majority of recently established universities have been placed at or near large centres of population*" (University n.p.). This conclusion became one of the common themes reiterated by the University Club in later years.

On 21 October of the same year, a special meeting was called to meet with the Superintendent of Education, Mr. Alexander Robinson. It was pointed out by the Club members that if a provincial university were out of the question, then assistance should be provided to students; and, furthermore, that if a percentage of the public domain was set aside there would be less trouble establishing a university. Mr. Robinson replied that it was still too early to start a provincial university but he alluded to the fact that McGill University would soon be establishing a site in Vancouver and that aid to B.C. students presently attending eastern universities was a possibility. In response to the endowment question, he did acknowledge that less than one-fifth of provincial revenues went to education and that British Columbia was paying less proportionately than almost any of the other provinces.

In the early months of 1906 two Bills were introduced to the Legislature enabling McGill University to establish college(s) in the province. These Bills were the subject of heated debate both in the Legislative Assembly and in the press. At its meeting in May, the University Club of Nelson discussed the issue of petitioning the government to set aside endowment lands for a provincial university. The Club's press release was submitted to legislators, various educators and clerical officials It was even discussed at the Methodist Conference in Montreal. In March the Vancouver University Graduates' Society had submitted its protest to the proposed Bills by asking the Premier to revive the British Columbia University Acts (1890,1891) and to set aside public lands as a University endowment.

Evidently all the publicity from various sections of the province had some effect on the McBride government because a University Endowment Bill was introduced to the Legislature in 1907. Upon review of the proposed legislation, the University Club of Nelson informed the government that its members were disturbed that the proposed land grant of two million acres did not include revenues derived from minerals, coal and timber thereby

rendering the grant inadequate for its intended purpose. The Bill, as presented, was passed in April. Even though the members of the University Club could take some consolation from the fact that they may have helped to influence the government, they were not satisfied with a partial victory.

At the meeting of 9 November 1907, Dr. E.C. Arthur, a founding member and organizer of the University Club of Nelson as well as a member of its University Committee, read a lucid paper on *"University Endowment and Organization"*. This paper was later printed as a fifteen page pamphlet and distributed to Members of the Legislative Assembly and the press. His Memorials prophetically stated that

"For three years this club has striven for an endowment at the outset that would forever place the provincial university, when established, beyond the necessity of appealing from time to time...to unsympathetic party governments for additional aid, the institutions in the meantime frequently suffering irreparable injury. (Arthur 5-6)

He then went on to list two points connected with the organization of a provincial university.

"First: the location. The modern tendency is to establish universities in or near the largest centres of population. The city of Vancouver being by far the largest centre of population in British Columbia, I think we must concede that the university should be located in or near that city...

Second: the site... The Province owns a large tract of land at Point Grey, near Vancouver, which I am told by competent authority contains some ideal sites for a university. (Arthur 8-9)"

Dr. Arthur's objective treatise explained that a large endowment would help provide for buildings, equipment, library and salaries. *"By this wearisome quotation of statistics I hope that it is clearly established that very large revenues are required to establish and maintain a modern university in a creditable degree of efficiency" (Arthur 12).* His paper concluded with a petition to the government to enlarge the university endowment to *"...give the university the revenues from timber and minerals on the two million acres of land already granted..."* and to appoint a Board of Governors *"...to choose a site and draft a University Bill to be submitted to the next session of the Legislature" (Arthur 14-15).*

A new British Columbia University Act was indeed introduced and passed in March 1908 (it repealed the Acts of 1890, 1891). A short while later, on 28 May, the Club held a special meeting with the Minister of Education, Hon. H.E. Young. The Minister explained, in detail, the government's objectives concerning the establishment and endowment of a provincial university. He also related the difficulties encountered in carrying the university bills through the Legislature and *"... he expressed warm appreciation for the steady support received from the University Club of Nelson, the only organized support he had received from any part of this province"* (University n.p.).

Newspaper accounts of the summer of 1908 implied that the government would soon appoint an independent commission to recommend the location of the university. However, it was not until February 1910 that the University Site Commission Act was passed by the Legislature. According to the Act, the Commissioner's were to be *"...disinterested educationalists non-resident in the Province of British Columbia..." who were authorized and empowered "...to select as a location for the University that city or rural district best suited in their opinion... for University purposes, which selection when made shall be final" (433-434).* By the next month the University Club of Nelson had asked the Minister of Education if the University Commission had been appointed and, if so, who were its members. Additionally, the Club particularly wished to know whether the Commissioners would be ready to receive suggestions and recommendations.

In early March a lengthy newspaper article on the *"University Question Down to Date"*, written by F.C. Wade, K.C., was printed in the Vancouver Province. The article implied that the university movement, dormant between 1891 and 1904, had been revived by the University Graduates' Society of Vancouver. In fact, the Vancouver organization, which began three months after the University Club of Nelson, only had its first regular meeting on 15 March 1904 and after its fourth gathering in 13 May there were no further meetings until February 1906. Very little mention was made by Wade of the major role played by the University Club of Nelson and its members felt that this omission should be brought to the public's attention. R.J. Clark, former Secretary to Nelson's University Committee and now a Vancouver resident, was asked to take on this task. Clark's timely article, succinctly outlining the history of the Club's activities since December 1903, was published on the same day as the Site Commission's hearings in Vancouver.

By April, the following appointments had been made to the Commission: Dr. R.C. Weldon (chairman), Dean, Dalhousie University; Canon G. Dauth, Vice-Rector, Laval University; Dr. Cecil C. Jones, Chancellor, University of New Brunswick; Dr. Walter C. Murray, President, University of Saskatchewan; and Dr. Oscar D. Skelton, Professor, Queen's University. Between 28 May and 28 June 1910, their busy itinerary included visits to Victoria, Nanaimo, Vancouver, North Vancouver, New Westminster, Chilliwack, Kamloops, Vernon (some members went to Kelowna, Summerland and Penticton), Revelstoke, Nelson, and Prince Rupert.

At the Commission hearings delegations from each community usually included local politicians, Board

of Trade representatives and other individuals interested in promoting their respective areas as the ideal site for the university. The majority of these presentations stressed growth and development (good for local business) or the quality of life (climate, scenery and sports). In fact, deviations from these themes were rare and the suggestion that the site be elsewhere than in their region was scarcely stated. This, however, was not the case of the University Club of Nelson. Consistent with its many years of correspondence to Victoria, the Club remained objective and steadfast in dealing with the University Question. At its meeting on 11 June 1910 two resolutions presented by the University Committee were unanimously adopted:

1. That we favor placing all faculties as near to one another as possible, and deprecating the scattering of faculties over the province;

2. That it is desirable that the university be placed as near as possible to the largest centre of population. (University 57)

On 17 June 1910, at the Commission's public sessions in the Nelson Court House Mayor Harold Selous proposed Nelson as the site for the university. He suggested three reasons for this proposal: a large tract of available land, accessibility to both rail and water transportation, and a healthy climate. W.B. Farris, the representative from the Nelson Board of Trade, reiterated the advantages of suitable site and climate, then added winter and summer sports to the list. Being a member of the University Club, he also pointed out that a resolution favoring location of the university near a large centre of population was passed at a meeting he did not attend. Farris stated *"...that he dissented, and he wished to say that in this case, the mayor and himself represented ninety-nine percent of the people of Nelson" (City's 4).*

Dr. E.C. Arthur, President of the University Club, in his introductory remarks stated that although the Club, according to Farris, might represent but one percent of the city's population ... *yet it could claim a large measure of credit for the university about to be established. The University Club of Nelson was organized in 1903, and at its second meeting it took up the matter of the establishment of a provincial university, and urged it in season and out of season, during the ensuing years. (City's 4).*

He further stated that he heartily agreed with all of the advantages of Nelson mentioned by the previous speakers and that should Nelson be selected as the university site, none would be more pleased than the Club's members. Dr. J.T. Ferguson and Dr. Arthur then presented lengthy and detailed arguments supporting the two resolutions passed by the Club earlier that month (Dr. Ferguson spoke on location and Dr. Arthur, on placing university departments in close proximity to each other). Their lucid presentation was perhaps the best brief presented to the Commissioners (Harris 124).

In response to the University Club's presentations, Mayor Selous feared that Dr. Ferguson's *"very clever document"* would greatly influence the Commissioners and that it was an injustice to the city *"...which he felt had been stabbed in the back, he would ask Dr. Arthur to state the membership of the University Club, and the number who voted for the resolutions submitted" (City's 8).*

At this sitting the Commissioners invited further comments about the climate. Some interesting but exaggerated and humorous statements were made.

Rev. J.P. Westman... From the climate point of view, there was no doubt whatever that the Kootenay was better for the students than the coast, and four hours work here accomplished as much as seven hours work there...

J.O. Patenaude, jeweler, said that he could do three times as much work as a watchmaker in Nelson as he could in Montreal. During his business career in Nelson he had employed 15 watchmakers, all of whom were physical wrecks when they came to him and all of whom went away well men. Of six mechanics he had now, several had worked at the coast and claimed they could do far more work here...

A.M. Johnson... For two years he was in Victoria, and could not work, forgetting in the morning what he had toiled to memorize the night before. He came to Nelson, worked more hours a day and passed with 'remarks'. (City's 5,8)

The commissioners, after careful examination, reported to the Lieutenant-Governor in Council on 28 June 1910 that they *"...have selected as the location for the University the vicinity of the City of Vancouver"*. In a supplementary report, they stated that *"The University Site Commissioners are strongly of the opinion that the University should not be placed on a site which may in time be completely surrounded by a city..."* and they were *"...of the opinion that the most suitable site is at Point Grey"* (B.C. Sessional M13).

At long last the University Club of Nelson's dream of an established provincial university was close at hand. At the 8 October 1910 meeting ... *an academic discussion issued upon whether the club should disband, having witnessed the accomplishment of the object for which it has worked incessantly since its organization in December 1903... The Concensus of opinion among those present was that the accomplishment of this mission properly marked a stage in the history of the club, at which profound satisfaction could properly be felt; but there still remained a wide field for usefulness for the Club, in fostering university ideals and in contributing to the community life as in the past.* (University 81,83)

The University Club of Nelson continued discussing educational issues for another five years until its last meeting on 2 January 1915. There is no indication in the minute-books why it ceased at this time,

but one can speculate that many of its patriotic members became involved in the Great European War.

For seven years the members of the University Club had constantly submitted to the provincial government, politicians and other civic officials letters, telegrams, petitions and communiques concerning the establishment of a provincial university. They fully assumed and expected that their intercessions would be considered by the politicians who would listen to men and women of reason and vision. It never occurred to them that their views might be cavalierly dismissed. True to the society in which they lived, the members were treated with civility by the government of the day and their petitions were considered with due deliberation. This was an idealistic era, an appropriate climate for provincial university protagonists such as the University Club of Nelson. Thanks to its members, and the cooperation of non-partisan government officials, the University of British Columbia became a reality.

Ron Welwood is a Public Service Librarian at Selkirk College as well as a Kootenaiana afficionado. He is a long standing member of Nelson's Heritage Advisory Committee.

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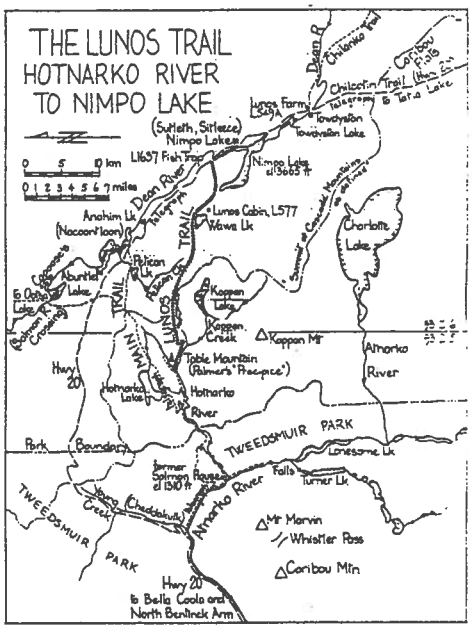
I am greatly indebted to my wife, Frances, who researched and took notes from many newspaper articles relating to the University Question.

The Lunos Trail

from the Precipice on Hotnarko River to Nimpo Lake

by R.C. Harris



The Coastal and Interior Indians recognized the Bella Coola Valley as a route between the sea and the Interior plateau of British Columbia. They led Alexander Mackenzie this way in July 1793 on his exploration to the western ocean. In all, the Indians developed four or five ways up from the deep river valley to the plateau. The southernmost of these routes, a 20 mile bypass, was eventually named after Jake Lunos.

Jacob Johnson Lunaas arrived as one of the large group of Norwegians who settled in the valley, and founded Hagensborg, near Bella Coola, in 1895. It seems that some of the less familiar Norwegian names were not easy to transcribe, and Lunaas appeared in documents, voters' lists and directories as Sumaas, Sumas, Lumaas, Lunas, Lunes, Lunos, Luno's, and more recently as Loomis. The simplest phonetic spelling, Lunos, became general.

After a few years, Jake and his brother-in-law Tom Engelbretson, moved up on to the plateau and pre-empted land in the broad valley of Dean River (locally Salmon River, or "Islako" to the Indians). Their pre-emptions were on the main Chilcotin Trail to Tatla Lake and points east, and lay between Towdystan Lake and Cariboo Flats. Jake Lunos kept his part of the Bella Coola Trail open at the time when the country was being mapped, and surveyed into District Lots; naturally, his name became attached to the trail. By 1922, however, the trail was shown on a Water Rights Branch map as *"(Old Lunos Trail (now in disuse)"*. Happily, it was recleared by the Public Works Department in the 1930's, and the west half was cleared again in the 1970's by a local rancher, acting for the Forest Service.

The first detailed mapping of the main route from Bella Coola to the

Cariboo Gold Fields was by Lt. H.S. Palmer, RE. His report, including lithographs of two of the four maps drawn, was printed at the Royal Engineers Press, New Westminster, November 1862.

Leaving Hotnarko River at the mouth of Kappan Creek, below Palmer's "*Precipice*", the Lunos trail climbed gradually along the east bank of Kappan Creek as far as the second north fork, where a series of switchbacks took it up on to the plateau, east of Table Mountain.

Palmer's *"Plan No. 3"* Shows that he did not follow the first three miles of the Lunos Trail, which he names *"Southern Route to Sutleth"*. The northern route continued, a little north of east, to Nacoontloon, (now Anahim Lake), before turning south up the Dean River valley towards Sutleth. In general, the latter was the route adopted by the Dominion Telegraph between 150 Mile House and Bella Coola in 1912.

Palmer climbed up the talus and rimrock (his 'Precipice') to the nose of Table Mountain, presumably to examine the lie of the land, then headed east along the rim of the plateau and rejoined the regular trail. His viewpoint later became a topographic survey station, and is shown on the current 1:50,000 map 93 C/5, in feet, as *"3926"*.

The Lunos Trail continued east over the flat and swampy plateau, keeping along the glacial ridges north of a string of small lakes, then crossed the divide to the Salmon River basin (shown on provincial maps as part of the *"Summit of the Cascade Mountains, as defined for administrative purposes"*). Turning a little south, and always reaching for the good ground, the trail crossed the headwaters of Pelican Creek, and passed by the north shore of Wawa Lake. A legal plan of the country beyond this lake shows *"Lunos Cabin"* in Lot 577. This would be about a day's travel for Jake from Towdystan.

Until the 1930's, Nimpo Lake was mapped as two separate lakes, Nimkop and Nimpoh, due to the ends of the two north arms being several miles apart, see accompanying map. After passing the first north end of Nimpo Lake, the trail headed due east to join the main Chilcotin Trail where it crosses the Salmon River at the Fishtrap (in Government Reserve L1637), a relic of the days when the fishery was managed by the Indians.

Immediately east of the Fishtrap is an historic marker in front of a small hill where packer Alick McDonald and party dug a protective earthwork and took refuge in the Chilcotin War of 1865. Their work can still be seen as a depression in the hilltop; it is peaceful there now on a warm summer afternoon looking out over the meadows, swamps, rushes and glacial mounds, watered by the slowly moving Dean River.

Sutleth or Sitleece was an Indian camp on the Chilcotin Trail about where the Nimpo Lake post office and general store now stands. Continuing south to Towdystan, Hunlene's cabin was passed (1922 map) in Indian Reserve No. 3 (east of L999). This may have been the Indian hunter for whom the magnificent Falls below Turner Lake were named.

"*J. Lunos House*" is shown in the southwest corner of the Legal Survey plan of Lot 549A, Towdystan. Here, the Chilanko Trail branched east from the Chilcotin Trail. The Distric Lots mentioned in the text will be found on current topographic map 93 C/6.

Jake Lunos' trips between Towdystan and Bella Coola are reported from time to time in the 'Bella Coola Courier', a four page weekly newspaper which published between 1912 and 1917; for example:

1915 June 19th:

"Tom Engelbretson and family, John H Schafer and Jacob J. Lunos came down with their pack trains a week ago yesterday, from Tudistan, back of Anaham Lake." (Note the old spelling, and present pronunciation, of Anahim).

About 1910, the Pacific and Hudson Bay Railway considered a location up the Hotnarko, which would have intersected the Lunos Trail. The railway company advertised weekly in the Bella Coola Courier with a reduced map of their proposal, and prepared a set of topographic maps of the country to be crossed. A right of way through the Indian Reserve at Bella Coola was purchased. A cut location line, laid out with curves and tangents, can still be seen on air photographs, crossing the plateau and heading towards the Kappan and the lower Hotnarko, but the Lunos Trail was never disturbed by any construction.

In 1922, the Lunos Trail was used during surveys for highway locations to Bella Coola. Neither of the proposed locations was used when Highway 20 was finally connected as a through route, via Heckman pass, in 1955.

The Lunos Trail remained undisturbed, scarcely known outside a few local residents for many more years, but John Spittle, Chairman of the B.C. Historical Federation's 'Historic Trails and Markers Committee', reports that it was converted to a mining exploration road about 10 years ago.

R. C. Harris is a Professional Engineer who has lived and worked in B.C. since 1950. He has been Construction Manager for 70 bridges including the Port Mann and Laing Bridges. His hobby is researching historic trails. He has shared his findings on trails in previous issues of the B.C. Historical News and has promised more articles for the furture.

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1. **B.C. Directories:** Williams, 1895,1899 Henderson, 1910
2. **Voters' List:** 1898
3. **B.C. Sessional Papers;** Minister of Lands Report, 1925. p. D55: "...the old Lunos Trail, used between Towdestan and Bella Coola."

Maps with 'Lunos Trail' Named:

4. **C. 1913.** "Pacific and Hudson Bay Railway/ Topographical Map / Sheet No. 1 / Scale 2 miles = 1 inch." Contour interval 100 ft. Bella Coola to Alexis Creek.
5. **1922.** "Map of Dean River (watershed) / (showing portions of the Bella Coola River, and Adjacent watersheds) / To accompany report on Coast Project #94 / Water Power Investigations 1922 / Scale 2 miles = 1 inch / Field Engineer D.W. Hodsson."
6. **1926.** "Tatla-Bella Coola Area / Coast District / 1 inch to 4 miles". V. Dolmage. **GSC Publication** No. 2103.

Education in the Cariboo Fifty Years Ago

by T. Don Sale

100 Mile House - circa 1868.
The part of the building with the open door was the location of the author's first school -1934-35.

At the start of the great depression of the early thirties a considerable number of young people who had recently completed their high school education found themselves with no hope of finding gainful employment within the foreseeable future. Few if any had the necessary money to gain a university education. It was soon realized that in spite of the current economic depression there were still a large number of children in British Columbia and that these children needed an education. In order for them to receive an adequate education teachers were needed. Here was a slim chance of employment if the proper qualifications could be obtained.

There were in existence at that time two Provincial Normal Schools (one in Vancouver and the other in Victoria) where future teachers could enroll. The year at Normal School passed all too quickly where 'Master' teachers in each subject imparted their accumulated knowledge to their students. At the end of June 1934 with certificate in hand the massive hunt for emloyment as a teacher somewhere in British Columbia took place. Provincial Inspectors were visited, trustees were contacted and dozens of letters were written to all possible locations in British Columbia where a teacher might be needed to fill a vacancy. *"Teacher Wanted Advertisements"* were answered as soon as they appeared in the newspapers.

In my case Mr. A.R. Lord, who was the Inspector of Schools for the Cariboo, appointed me teacher of 100 Mile House School at the salary of $780 per annum. The late Lord Martin Cecil (later Bishop Martin Cecil and still later Marquis of Exeter) was the Official Trustee for the newly created school district.

Many young enthusiastic teachers had the beginning of their teaching careers in the numerous one room schools located throughout the vast Cariboo-Chilcotin District during the pre running water, pre electricity, and pre telephone era. The School Law of the 1930's called for a minimun of ten pupils in order to start a school with an average monthly attendance of six to be maintained in order to keep the school open. In order to comply with these regulation sometimes local boundaries were changed and pupils were imported to keep a school functioning.

As the first one room school at 100 Mile House had not yet been built the old bar room in the partially vacant old 100 Mile House Road Tavern was pressed into service and cleaned up to serve as a schoolroom. It was necessary to improvise and at the same time to try to concentrate on the basic 3R's (Reading, Writing and Arithmetic). At the same time a young teacher from the city had to get to know his pupils who were well versed in country life. Both pupils and teacher were receiving an education. History was available at first hand and the atmosphere of the old building made this subject readily conducive to learning.

In late spring on a Friday after school hours the Anglican Sunday School Van bearing the wording 'Diocese of Cariboo' made a regular call enroute north. Miss Gill was the driver and Miss Vaughan was the teacher.

In September 1935 both teacher and pupils became ensconced in a new one room school building located in a meadow two miles north of Exeter Station as this was the most central for the three families then attending school. As much of the surrounding land was owned and controlled by Bridge Lake Estates an official trustee replaced the normally elected three trustee land holders. Lord Martin Cecil continued in that capacity.

Perhaps the most important event of the year was the annual Christmas Concert in which each and every pupil participated with their parents as audience. For much of December all subjects were correlated to making this social event a success in spite of many handicaps. Parents are appreciative and do enjoy seeing their children on centre stage.

In the winter the windows of the school were iced over while hoarfrost caked any exposed nails. At one time the temperature had to dip to 35 ^{o} below zero (F.) before the school could be closed due to cold weather. Pupils travelled in pairs usually on foot or on horseback and watched each other for possible

signs of frostbite on the cheeks. The snow at the low temperatures made a crunching noise with each step taken.

When the main 100 Mile House Lodge closed for the winter season I occupied a small room upstairs in the old historic original 100 Mile House building. Meals (breakfast and dinner) were enjoyed in company with the winter staff. A box lunch was eaten at school with the pupils. The evening's preparation of homework was done with the help of a coal oil lamp.

Frequently in the long winter evening a rubber or two of bridge would be played in the end room where Charlie the store keeper had his living quarters. To complete the foursome we were joined by George the carpenter and Ben the handyman.

Fishing was an enjoyable recreational pastime. Both Canim Lake and Lac La Hache proved quite lucrative with Kokanee and Rainbow trout being enjoyed frequently. In winter ice fishing was quite an attraction with skaters carrying lamps to scare the fish to holes cut in the ice where they were skillfully speared.

In January 1937 I was transferred to Springhouse School which was located 17 miles southwest of Williams Lake on Dog Creek Road. Springhouse received its name from St. Peters Spring where the gold seekers could stock up with fresh water enroute to Barkerville. The area of Springhouse is wide open prairie and subject to snow drifts during the winter.

Springhouse School was a one roomed log schoolhouse originally built in 1917 from logs felled, limbed, trimmed, and 'snaked' out of the nearby bush by two of the district's pioneers - Charlie Harris and Ingvard Johnson. Between the cracks a mixture of moss and mud made the building air tight and snug. The school was heated by a huge oil drum stove which rapidly devoured cordwood lengths of 24 to 30 inches during the winter. Damp outdoor clothes of the pupils were hung on pegs near the stove to dry. Rogers syrup pails containing soup, milk, or cocoa were placed on the stove top at recess or just after in order to heat up for lunch. It was necessary to check to see that the lids were loosened or there would be a loud pop and the lid would fly upwards towards the ceiling.

All grades from one to nine inclusive were taught at Springhouse School after which pupils had to take correspondence or board in Williams Lake or elsewhere if they wished to continue their education. At the time of my teaching tenure there were three trustees - Mr. E.C. Harris, Mrs. Edith Stafford, and Miss Marie Sorensen.

In those years the roads were not paved, so frequently following a rain or spring thaw they were covered with a thick layer of mud (gumbo) which condition added to the problem of pupils' footwear.

A sturdy truck driven by G. Place carried freight and mail from Dog Creek, Alkali Lake, and Springhouse to Williams Lake every Tuesday and made the return journey every Wednesday.

The pioneers of the Cariboo Highway were saddened by the destruction of the historic 100 Mile House buildings by fire in April 1937.

When artificial light was required in the school a coal oil and a gas lamp were used. A single line telephone, battery operated, used the Morse code to call the person wanted. A *"howler"* was conveniently placed above each phone set.

Passenger transportation on the Cariboo Highway between Ashcroft and Quesnel was arranged by the genial and popular Clarence Stephenson and his employees of the Interior Transportation Stage Line. Teachers looked forward to travelling this route at each break in the school year.

In addition to boarding with Mrs. Stafford and family I made regular visits to the homes of all parents and trustees and always felt the warmth of welcome. Incomes in those days were scant but what delicious homemade bread, headcheese, home produced meat and many more delectable locally garnered items were served during these memorable visits! Not to be forgotten were the feeds of venison, wild ducks, geese, grouse and on one occasion porcupine which tasted somewhat like chicken.

Each one roomed school celebrated the closing of school for Christmas in its own way. Springhouse was no exception. Here again in the form of a traditional Christmas Concert each and every pupil had a prominent part in the various songs, drills, plays and tableaux. Following the concert the desks which were on runners were moved out of the schoolroom. The parents and friends in attendance enjoyed an old time social and dance. Music was provided by two prominent local fiddlers - Jimmy Isnardy and Antoine Boitanio who was Springhouse's postmaster and after whom the shopping mall in Williams Lake is named.

My tenure as teacher at Springhouse was brought to a sudden end in 1939 with the outbreak of World War Two. The five years spent in the Cariboo had provided a good beginning to my forty year teaching career. There was a certain magic about a one room school - a togetherness, an eagerness to learn, a thorough knowledge of each individual pupil, common local interests and a common concern being only a partial list.

As a result of the Cameron Report Springhouse School was finally phased out in 1952. The building was moved log by log about two miles down the road and reassembled with a view to making a satellite museum to Williams Lake. At present it serves as living quarters to one of the employees of Springhouse Trails and now at some seventy years of age boasts electricity.

The demise of the one room school has invoked a note of sad-

ness. An era has gone forever yet it will long remain in the memory of many teachers who laboured as pioneer educators in the Cariboo Chilcotin half a century ago.

UPDATE: 1989.

Today, as a result of the Cameron Report, the Cariboo Chilcotin is referred to as School District No. 27. It is served by a large fleet of modern school buses as it extends from 70 Mile House in the south to McLeese Lake in the north, and from Anahim in the west to Horsefly in the east.

The author is retired and living in Nanaimo where he is very active in many community activities, including the Nanaimo Centennial Museum Society. He is currently the Corresponding Secretary for the B.C. Historical Federation.

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Some Early Schools of British Columbia

by Douglas Harker

When this writer came to live in B.C. in 1933, there was a plethora of small private schools in and around Vancouver and Victoria. Their premises were usually an old family residence crudely adapted to provide classrooms, gymnasium and playing field. Money to buy equipment was often donated by a well-to -do parent. These schools were not recognized by the Board of Education, had no funds except what came from inadequate tuition fees, and were not inspected by government-appointed inspectors (unless the school principal was able to make a private arrangement.) Teachers were often unqualified or possessing a qualification unacceptable to the Provincial Board.

On the *"plus"* side was an abundance of dedication. The men and women who started such schools, and their staff members, were not concerned with hours of work. They willingly toiled seven days a week for salaries which were abysmally low even by depression-day standards. They are still remembered with respect and affection. They proved that devoted teachers are a more important factor in education than buildings or equipment.

Of the interdenominational Vancouver private schools operating at that time only Crofton House, St. George's and York House have survived. Captain Danby Hunter came from England in 1931 and founded St. George's School that same year. He picked as good a site as could be found in the city of Vancouver. The Mather House at 3954 West 29th Avenue was still a country residence on a tree lined avenue with ten square miles of thickly wooded, undeveloped land adjoining when purchased for St. George's.

Hunter returned to England after two years. His interest was bought by John Harker and his brother Douglas. The school had about fifty pupils and a mass of debts. The Harker bothers, also English immigrants, paid little more than $1000 each for the privilege of ownership.

John Harker became Headmaster and held this position for thirty years. He was a man of sound judgment, engaging personality and vast humour. Under his wise direction the school flourished. There was never a year in its entire history when the enrolment was less than in the previous year. The school has steadfastly resisted the advance of co-education. Once, during the Second World War, some evacuated students were billeted at St. George's but when they were found to be girls, other arrangements were made for them.

The Harkers had some rare luck in the acquisition of playing fields. A substantial acreage of the nearby University Endowment Lands was owned by the Jesuits of Upper Canada. They had been granted 37 acres to build a seminary in that area but plans changed and it was built elsewhere. In 1935 the Jesuit Fathers, pleased to see their land used for educational purposes agreed to a long term lease first of two, later five, acres, for a rental of $300 a month, and eventually to their sale. Parents and friends helped clear the land at minimal cost.

Today St. George's numbers some 650 students. The Junior School and boarders are now housed in the former Convent of the Sacred Heart, a Roman Catholic School for

Girls established in that same tree-lined avenue some ten years before the opening of St. George's. A splendid Senior School with every possible amenity has replaced the old Mather homestead.

One of the most distinguished of the schools that did not survive was Athlone School, opened in 1940 by Violet Dryvynsyde. This remarkable lady emigrated from Australia, was widowed in 1940 and left with a daughter aged eleven and a son aged five. She refused an offer to teach at St. George's where her husband had been a brilliant teacher of English and French. Instead she started her own school with three pupils in the Kerrisdale district of Vancouver. Two of the three were girls, though she intended Athlone to be a boy's school. She lived to see it flourish with an enrolment of 250 boys, an enviable reputation for academic excellence and sound discipline, and waiting list. Like her husband she died in harness and her school closed in 1972.

Another fine school that died with its founder was North Shore College in North Vancouver. In 1947, P.T. Dale, its only headmaster, lost a long struggle with illness. The school could not continue for lack of funds. At this writing (1989) some of the Old Boys still hold an annual reunion dinner, a notable tribute to the school spirit engendered by North Shore College.

Vernon Preparatory School was established in 1913 by the brothers Mackie who found a perfect site for it in the beautiful Okanagan Valley. The elder, the Reverend A.C. Mackie came from England, built and opened the school in the village of Vernon in 1913. He was joined by his brother Hugh three years later. They worked together for thirty years. Two of Hugh's sons were killed in the Second World War. In one term four students died of polio. In spite of such cruel blows of fate, the Mackies brought to Vernon *"Prep"* an immaculate reputation.

In the 1880s, when Vancouver was still an unincorporated village named Granville, a girls school (or more accurately a private seminary for young ladies) was started in Yale, a rough, tough little town inhabited mostly by miners preparing for their assault on the goldfields. All Hallows School, as it was called, started as a school for Indian girls and came about in this way; Bishop Sillitoe, first Bishop of New Westminster, horrified at the lack of teachers for local Indian girls, sent out an appeal for help to friends in Britain. The year was 1883. It was answered by the All Hallows community of High Anglican nuns in the Norfolk village of Ditchingham. Three of them, well educated, cultivated ladies, came to Yale at their own expense and started All Hallows in the West, first in the vacant parsonage adjoining St. John's Church, then in an abandoned CPR hospital, and finally, in 1888, in the palatial home of CPR contractor Andrew Onderdonk. The house set in many acres, contained a magnificent mahogany curved bannister, down which the more adventurous girls used to slide. The Onderdonk stable was converted to a chapel.[1]

So successful were the nuns in their educational methods that well-to-do families in New Westminster began to seek admission for their own daughters, and in 1890 a new wing was built for white girls. They paid $30 a month for board and education. Tennis courts, basketball court, hockey and croquet fields were now added. In this unlikely setting, in a village where taverns outnumbered any other type of business, with the mighty Fraser rushing by their door and towering mountains hemming them in, the girls dressed in white frocks and violet sashes (Mrs. Sillitoe's name was *"Violet"*) greeted the Duke and Duchess of York, later King George V and Queen Mary, who had their train stopped for an hour at Yale so that they might visit the famous All Hallows School.

In 1916, when the school could no longer keep pace with the demands of modern education, it was closed.

Lorne Collegiate School, also opened in 1883 by that same tireless prelate Bishop Sillitoe, and so called to mark a visit to New Westminster from Canada's Governor-General, the Marquis of Lorne, was built on the grounds of the Bishop's residence at Sapperton. The bishop had migrated from his chaplaincy at the British Legation at Darmstadt where he moved in court circles and had as his close friend the Grand Duchess of Hesse, to New Westminster, at that time a city of less than 2000 souls. It had been described in a letter to the London Times as:

"... no place for European gentlemen. It has a dense forest full of panthers (!) wolves, deer and grouse. But beside the shooting of these, there is nothing else to do. The life of a miner is nothing but a round of swearing, striking and gambling. The most bare-faced immorality goes on publicly and knows no shame..." [2]

The good Bishop, however, found New Westminster *"a very lovely place"* and made many contributions to its educational and religious development. Fees at Lorne Collegiate were $4 per week for room and board and *"use of furniture"*, a further $1 for tuition and an annual $2 for fuel. For these sums, meager even by the standards of the day, *"careful instruction was given in Reading, Writing, Spelling, English Grammar, Analysis and Composition, Bookkeeping, Philosophy, Geometry, Commercial and Advanced Arithmetic, Algebra, Mensuration, Latin, Greek, Bible, History, Liturgy, and Ecclesiastical History."* German and Music were extras. [3]

From the Archdeaconry which Bishop Sillitoe re-named St. Mary's Mount, the Bishop kept a close eye on Lorne Collegiate, operating night classes himself and encouraging the playing of team sports. A letter from the school's Football Club expressed *"thanks to the Right Reverend Bishop of New Westminster for the most generous and acceptable gift of a football."*

The Bishop responded: "The sooner you wear it out with kicking, the better I shall be pleased." We today perhaps have something to learn from the manners of Lorne Collegiate students and from the scope of their curriculum. The school closed after four years, unable to meet expenses. Despite its short life at least two of its students rose to great heights in the government, Richard McBride, premier of British Columbia from 1903 to 1915 and Ernest Miller, member of the British Columbia cabinet and president of the Council. The high standard maintained by Lorne Collegiate School was in no small measure due to its principal, Mr. H. Fiennes-Clinton M.A., brother of the famous Father Clinton, who rebuilt St. James Church after the Great Fire.

A type of education very different from that offered by any of the institutions of far described in this article was imposed on native Indians in early Indian residential schools. Celia Haig-Brown in a recently published book gives a graphic account of life in the Kamloops Indian Residential School, opened in 1893 by the Oblates of Mary Immaculate. Until the coming of the white man, education among the Shuswap had been a family responsibility. Children remained at home until puberty and the idea of being removed from parents and family was unfamiliar and repugnant. Missionaries of that era however seemed to regard Indians as barbarous heathens to be sternly moulded into civilized behavior. The Missionaries' aim, albeit well-intentioned, was the complete destruction of the Indian traditional way of life. [4]

It is not surprising most Indians regarded the regime in their residential schools as harsh and cruel. Children underwent severe punishment for the least infraction of the regulations, were forbidden to speak their native language and made to feel ashamed of being Indian. They rose at 6:00 a.m. attended Mass said in Latin and lasting one hour. Their food...described in Resistance and Renewal as burnt, lumpy porridge, salty fish and blue milk...was atrocious and minimal. The children received only two hours each day of academic work. The rest of the day was spent on chores. The reader is reminded of Nicholas Nickleby and Mr. Squeers. In British schools, too, it was an era of strict discipline. Doubtless the missionaries believed they were whipping away the devil.

Kamloops Residential Indian School closed in 1960. Over the ensuing years Indian control of Indian education has steadily increased.

Doulas Harker is a resident of Pender Island. He retired in 1971 from headmastership of St. George's School

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1. **Historic Yale** - Vancouver Section B.C. Historical Association.
2. **Pacific Pilgrims Grove**
3. **Churchman's Gazette** 1885.
4. **Resistance and Renewal** Celia Haig-Brown , Tillacum Library.

Skookumchuk Soliloquy

by Malcolm McPhee

In the late twenties and early thirties for one to become a teacher required a real desire, money, or the ability to supplement one's income by various means, or a great faith in the future. So when I stepped forth from Normal School (young people today ask: *"Normal School? What's that?")* with my diploma in hand, I confidently expected that the combination of a least two of these ingredients would automatically assure me a position as a teacher. But after writing forty four applications and attending twenty two interviews, my hopes were dashed. Nothing was available at the time.

A job as a dishwasher-flunkie at New Lake Logging Camp was my only alternative. The salary of $40.00 per month plus board kept my body and soul together.

Later in the fall, the teacher at Skookumchuk, a little village in the southern part of the East Kootenay, not far from the present day location of the Pulp Mill, accepted a transfer to a teaching position in Fernie. The news travelled quickly to New Lake. Armed with a glowing recommendation from Mr. T.M. Roberts, the Mayor of Cranbrook, and with the offer of hasty transportation by car from Rev. Ralph Hardy, our minister, I presented myself at Skookumchuk, and *"Hallelujah!"*, I had my first teaching job.

The little school where I spent my first two years as a teacher was built in a clearing, quite remote, but convenient for a scattered community. It stood alone, very much a part of the natural country-side. One realized this fully when a student, who happened to sit near a window, spotted a party of about five wolves drifting through the school yard. Fortunately for us all, it wasn't recess, or a new door would have been opened in the school. Three local hunters combed the area for these animals, but without success.

The periodic visits of the doctor to country schools was an interesting if somewhat *"anxiety producing"* event. Even in those days inoculations were not at the top of the list of *"fun"* things to do. Dr. Green, Sr. was occasionally accompanied by Mrs. Green, who filled in as a nurse. On one visit, I noticed a look of consternation on her face during a student's check-up. I was horrified to see a nose with a "healthy" trail of mucous streaming down the child's face. Constant sniffing reminded one morbidly of the ebb and flow of ocean tides. My clean handkerchief and a hasty blow relieved the situation.

Christmas concerts, as every country school teacher will recall, were the highlight of the school year for students and adults alike. The small school was transformed. A stage was constructed with donated lumber, curtains were provided to add drama to the scene, and the Christmas tree was elaborately decorated by an appointed committee. Hours of rehearsing went into the concert production.

The children, of course, were the stars of the evening. Parents sat proudly as their offspring performed the little number or two assigned to them, sometimes laboriously, with much prompting. Unanticipated occurences added a bit of hilarity to the occasion. One boy had the misfortune of stepping between the planks and had to be helped up, unscathed, to continue his performance.

The most important and anticipated part of the evening was the appearance of Santa Claus and the opening of gifts. The children themselves had previously selected their cost-limited gifts from a catalogue and, if ordered early enough, they came already gift-wrapped and ready for Santa's personal presentation.

An occasion such as this was a welcome opportunity for socializing, so food and a dance would invariably follow the concert. Country dances were lively, non-alcoholic affairs. Everyone participated in a variety of terpsichore: schottisches, square dances, and more modern steps. During one schottische, I was pressed into participating by a very energetic farm lady. She literally took command and in the spins my feet never touched the floor. The dance ended and I bowed out, dizzily, with a new respect for all womankind.

After the Christmas holidays many of the children wore their Christmas clothing gifts to school. One little girl had the misfortune of dropping her new mitten down the hole in the out-door privy. This required a bit of consideration. The selection of a long stick with a forked end, and a bit of dexterity, brought the needed result. The treasured article was returned, at which point my responsibility ended.

I was fortunate to find a home *"away from home"* with the Camerons. I was made very comfortable, and settled into my new abode quite painlessly. The Camerons had a large log home which could accommodate a small community gathering with ease. Their daughter, Bertha Moore, was secretary-treasurer of the school board, so it was quite natural that the family home would be open to various events. On one occasion there was a party at the Camerons. People came, children, babies, and all. My room and bed were selected to settle six sleepy children of varying sizes while the party was in progress. When the evening ended and people had departed, I made my way to bed. This was in the days before pampers, and I found to my chagrin that I had a very sodden and uninviting bed. Mrs. Cameron came to my rescue and placed me into another room for the night.

As a young school teacher in a rural school setting, I was confronted with a variety of *"first-time"* experiences. One that stands out vividly in my mind revolves around my capacity as a taxi driver from Skookumchuk to Cranbrook or vice versa. Elizabeth, my little 1919 Buick roadster, was pressed into service more than once. On a return trip to Skookumchuk from Cranbrook, my passengers and I were facing a long trip home on icy winter roads. One of the passengers, Mrs. West, was just out of hospital, returning home because the baby she was expecting had decided to wait a little longer; in other words, a false alarm. The other passenger, Miss Helen McClure, was the teacher from Ta Ta Creek School. On Eager Hill, north of Cranbrook, the car skidded, slipped toward the ditch, and overturned. I was partially stunned by the impact of hitting my head on the steering wheel. When the fuzziness started to clear, I found the car still running, with wheels spinning on top and gasoline dripping inside. Visions of an emergency baby delivery passed through my mind among other equally unthinkable things. I switched off the ignition and rolled out of the car to check the other passengers. To my great relief, they had already climbed up to the highway to find help. The tow-truck driver who arrived on the scene gave Elizabeth a couple of shoves and she landed on all four wheels. Mrs. West, with the help of an obliging motorist, was returned safely home, in time to attend her brother's birthday party, something she was determined not to miss. The baby was born about two weeks later - a little girl, Marguerite.

Meanwhile, Elizabeth rallied to the occasion sufficiently to transport Miss McClure and me to our respective places of residence. Later, Elizabeth was patched up for $12.50 !

After two years as teacher at Skookumchuk I returned to Cranbrook, my home town, to join the all-female staff , nineteen in number, at Central School. I held this position until 1942 When I enlisted in the Air Force to train as a pilot.

The fact that I was a teacher led me into instructing classes in air gunnery and bombing. I joined a special duty squadron as air gunner

overseas, flying from the east coast of England.

After the war ended, I attended U.B.C. to obtain a Bachelor of Arts degree. I later resumed my teaching career in Cranbrook, first at Mount Baker High School and then as principal at Tenth Avenue Elementary, Laurie Junior High, and finally, until retirement, at T.M. Roberts Elementary - the whole teaching experience encompassing a span of over forty years.

Malcolm McPhee taught from 1933 to 1974 in the Cranbrook area. He is a former president of the East Kootenay Historical Society.

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Gems From Archives

The letter on this page is the first of a series – **Gems from Archives**. You see a photograph (reduced) of an actual handwritten letter complete with ink blots. This is an application to the Cranbrook schoolboard written in 1910.

Perhaps you have a souvenir of long ago that virtually tells its own story. It could be a picture, a dance program, a poster, a list for a music recital, a menu, a newspaper clipping or ??? For a news clipping please name the paper and date (or approximate date) of the source. Make a good quality photocopy of your archival treasure and send this copy with whatever relevant details you have to:

The Editor – **B.C.H. News**
Box 105
Wasa, B.C.
V0B 2K0

Box 31
Nanaimo B.C. July 5, 1910.

To the School Board.
Cranbrook B.C.
Gentlemen:

I solicit a position on your teaching staff, should a vacancy occur during the present vacation.

I hold a second class certificate and a Normal school diploma. I have had eight years experience as a teacher (four years of which I have acted as principal) of a city graded school.

I am at present principal of the Middle Ward School, Nanaimo. I have always received excellent reports (especially in discipline) from our present inspector Mr J. S. Gordon, and also from our former inspector Mr R. Wilson. To these gentlemen I refer you.

Besides the ordinary courses in Drawing given by Mr Gunell, Provincial instructor, I have taken a course in this subject from Miss E. Kirk a graduate of the Kensington Art School.

My only reason for wishing to change my position is that I may see something of the interior country having always taught on the coast.

I am at present receiving a salary of Seventy five dollars per month so it would not be advantageous for me to accept a position for less, without there was prospects of immediate advance.

Enclosed you will find copies of four references.

Hoping that when a vacancy occurs you will favor me with an appointment, I remain

Yours respectfully
(Miss) Fanny I Dick

P. S. I have taught in all grades, but prefer the intermediate.

F. D.

'One, Two, Three, Alary;' Vancouver School Grounds

Between the 1920's and the 1960's

by Neil Sutherland

To many children, the most important events of the school day took place on the school playground before school and during recess, lunch hour and after school. In interviews conducted for the Canadian Childhood History Project, we have asked many people who grew up in Vancouver to describe their childhood, including their play time, for us. One large group of our interviewees spent their childhood in Cedar Cottage and another large group in Kerrisdale. Despite the class differences between these neighborhoods, children in both apparently employed their school yards in very similar ways.

Vancouver generally provided substantial concrete and brick schools for its pupils. Well maintained, many stood out as the most impressive buildings in their neighborhoods. The front of each school presented its best side to the community; the building was set back behind low fences which protected lawns and shrubs. At about eight o'clock each morning a janitor or a pupil monitor raised the flag in front of the school. Since most had above-ground basements, those using the main entrance of the school - forbidden to pupils - climbed a set of wide granite steps and entered on one side of a double door. Most schools also had a boys' entrance and a girls' entrance, generally at ground level. Behind the school lay the main playing field. Since intensive use made grass impossible, this part of the playground was usually covered with packed earth and gravel, which meant that those who fell on the playing field often tore their skin or pitted their knees.

Although the children in both neighborhoods appeared socially more or less integrated in their play, even on the playground they displayed characteristics that showed some of the sharp differences between them. To eyes accustomed to the present rich range of children's clothes, shoes, hairstyles, and so on, all pupils in this earlier era would appear very drab indeed. Even in the middling levels of society, children bathed less frequently than they do today. More children then than now did not bathe at all. Children had fewer clothes and changed them less frequently. Some boys wore heavy boots, often with metal plates around the toes and with *"blakeys"* on toes and heels. Despite the admonitions of teachers and nurses, some wore only cheap *"runners"* in the summer and when it was dry, and *"gumboots"* when it was wet or snowy. A few wore runners whatever the weather. Some were unkempt and even dirty, while others wore clean but threadbare clothes. One of the latter recalls always having *"hand-me-down clothes" and boots that at first were too big, for a time just right, and then, "for another interminable while, they were too small."* Unlike the children of the employed working class or middle classes, such children *"had nothing new . . . after Woodward's 95-cent day."* Nor did they wear, to cite but one fad of the 1930's *"Lindbergh"* helmets, with their plastic goggles and straps that did up under the chin.

As the time for the first bell approached, each school yard in the city became a noisy scene that could be heard for a couple of blocks in all directions. In the Fall, for example, most boys in the upper grades assembled on the field. Some boys raced continually after the soccer ball, trying, as they said, to get a *"kick"* in. Sometimes a group of the older boys tried to keep the ball to themselves, passing it within a fairly tight circle. A single mistake put it back into play for all. Other boys lounged in clumps. If the ball came arching down their way, these clumps dissolved as the boys raced for the ball. The lucky victor booted it as hard as he could across the field and another clump dissolved after it. On the girls' playground, many youngsters bounced lacrosse balls, and one could hear amongst other chants, *"One, two, three, alary"*. On the smaller playgrounds younger children played tag, hide and seek and other games.

Seen from afar, all the movement that characterized the playground appeared kaleidoscopic but in fact much of what went on was highly structured. Although most children arrived at school well before the bell, on all but the worst days, they played outside. Only those privileged *(and sometimes jealously despised)* pupils who had minor housekeeping or administrative tasks to perform were admitted to the corridors of classrooms before the bell. On very wet or very cold days the children might gather, or be compelled to gather, in the basement play areas of those schools which had such facilities. Since basements were usually dark, noisy and unventilated, children tended to avoid them if they could.

Whether they played inside, or outside, however, the rigid structures of the *"culture"* of childhood dictated who used which part of the field or basement, and what went on there. In large schools, each level - primary *(grades one to three)*, intermediate *(grades four to six)* and senior *(grades seven and eight)* - had a core group who dominated the activity that the season dictated. They also controlled the best bit of the playground that custom assigned to children in that grade or level. Most other children played

the same game close by.

Both boys and girls played many of the traditional games of childhood. Both sexes played tag, tag ball, dodge ball, and andy-andy-eye over. On wet days in their separate basements they played a version of tag sometimes called *"British Bulldog"*. Both boys and girls also employed traditional starting rhymes and chants: *"On your marks"; "Liar, liar"; "Cry baby"; "You're getting warm"; "Stick and stones"; "Nyah, nyah, nyah!"*

Both boys and girls also had their separate games. Girls played singing games. They skipped separately or in a variety of games - *"Dutch", "Double Dutch"* and so on - of increasing complexity. They bounced balls - *"there were lots of games with lacross balls"* - on the sidewalk or against the wall of the school. They played with jacks and balls together. *("I loved jacks".)* They played hopscotch *"with favourite things sewn together"*. They played *"house" and "initials"*. Boys played *"conkers"* with horse chestnuts *"to see who was the King of the chestnut bashers"*. They played with marbles or *"alleys" (such as "steelies" and "cobs")* in such games as *"round pot", "odd or even", "poison", "stink"*, or with marble boards. They played with milk bottles tops, using their *"stickers"* to increase their supply. They chased and shot at each other with finger-guns, while making appropriate noises in their throats. They played handball, murderball, *"two finger whacking. tagball, and pie"*. In the school basement particularly, they played a game called, variously, *"ship ahoy", "ships and sailors coming in"*, or *"piling on"*.

More boys than girls played adaptations of adult games. Thus the school taught children to play soccer, softball and basketball. On their own, boys played soccer without any of the inhibiting rules of adults; there were, for example, no *"off sides"* in their play. *(Soccer was our game!")* Both boys and girls played, separately if there were enough of each sex, otherwise together, a transformed softball game called *"scrub"*, which may also have been an adult game but one which children learned from each other. *("I loved baseball and enjoyed it best if boys and girls played it together".)* Both boys and girls played *"single basket"*.

Around the edge of the playgrounds, some children stood in pairs, some girls holding hands, or in small groups. *("We spent a lot of time observing . . . and talking about people".)* Except for the boldest of the grade sevens and eights, these pairs and small groups were composed of children of one sex only, and most children of each sex were separated either by rule or by custom on the schoolgrounds. Some groups talked loudly, argued, laughed and the boys particularly but also some of the girls, hit, pushed and shoved each other playfully and sometimes not so playfully, and wrestled in *"play"* fights. Others talked quietly, gossiping, sharing the secret knowledge of childhood, telling jokes and sometimes *"dirty"* stories. *("Why did the little moron... ? "; X "Do you want to hear a dirty story?" Y: "Yes". X: "A white horse fell into a mud puddle".)* Occasionally these pairs or groups of children would promenade the whole schoolyard, so that they would know what was going on everywhere, or to spot a particular member of the opposite sex.

A few children, also at the edge of the playground, stood alone looking on. If there was a *"special"* class of some sort in the school, its pupils were generally ignored by the *"regular"* pupils. *("They didn't talk clearly or walk right; they didn't socialize with us"; "One boy with c.p. talked funny and other kids did not want to talk with him".)* The duty teacher circulated from field to field, sometimes carrying a brass bell by its clapper. If she taught one of the primary grades she might also try to join some of the *"loners"* to this or another group.

At about five to nine, those schools equipped with bell towers or electric bells sounded a warning ring. In other schools a senior pupil or the duty teacher circulated through the corridors and on the grounds ringing the brass hand bell. At the bell, monitors collected the sports equipment. The children moved rapidly to the inside or outside assembly point for their classes. There they lined up in pairs; girls in front, boys behind. The younger children held hands with their partners. Many of the girls moved to an already-reserved place in the line. Since the front was a much-coveted position, those who wanted it reserved it by placing coats, lunch bags or other possessions there, or even lined up well ahead of the bell to ensure their positions. At the bell, the boys raced up and tussled either for first position behind the girls or for the very last position in the lines. *(In some upper-grade classes, the "toughest" boys claimed this latter position as a matter of right.)* The principal, vice-principal, or duty teacher appeared and stared - or even roared - the children into silence. He or she then signalled the classes one by one to march into their classrooms. As the children progressed inward, many were already planning how they would spend their recess, only an hour and a half away!

Note: *Some material in this paper appeared in my "The Triumph of Formalism": Elementary Schooling in Vancouver from the 1920's to the 1960's," B.C. Studies, 69-70 (Spring-Summer 1986), 175-210 and in "Everyone seemed happy in those days"; the culture of childhood in Vancouver between the 1920's and the 1960's "History of Education Review 15 1986), 37-51. I am indebted to both my many interviewees and the Social Sciences and Humanities Research Council of Canada for their generous help.*

Neil Sutherland works at the University of British Columbia on the Canadian Chilhood History Project.

Discovery Reenactment '92

Captain Vancouver's Yawl Returns to British Columbia Coast

by Greg Foster

Note: The commemorative maiden voyage described in the following article was made in honour of Dr. W. Kaye Lamb, noted Canadian historian, editor of The Voyage of George Vancouver 1791-1795 (The Hakluyt Society, London, 1984), and advisor to Discovery Reenactment '92. The mission was accomplished in a spirit of respect and appreciation for his long, scholarly labours on the Vancouver expedition.

Yachtsmen making the passage up British Columbia's famed Jervis Inlet in mid-August 1988 were taken back two hundred years at the sight of a 25-foot *(7.6 m)* pinnace plying its way under oar and sail among the distant reaches. It is a credit to the historical consciousness of Northwest mariners that few failed to recognize this graceful 8-oared 3-masted vessel *(actually a ships' yawl)*, or to appreciate her presence in these waters. The Union Jack fluttering from the mizzen may have helped.

This strirring expedition was the maiden voyage for the *"Elizabeth Bonaventure"* - a reconstruction of the yawl-pinnace from *"Discovery"* - the first of the British Columbia boats being built to reenact the original charting of our Northwest inshore coastline as a bicentenary commemoration in 1992. And a proper shakedown it was.

Constructed to carefully researched lines and specifications from the late 1700s' the yawl seeks to replicate the craft reserved for Captain George Vancouver's own personal use during the monumental survey begun in 1792. Discovery's yawl, in company with her launch, were the first European vessels to penetrate Jervis Inlet in the search for a Northwest Passage.

That original expedition in the ship's boats - the ninth of thirty-one that were sent out from Discovery & Chatham in the first season's work - began south of the present international boundary and progressed northward charting the lower *"Gulph of Georgia"(sic), "Burrard's Canal", "Howe's Sound", and "Jarvis"s Canal"* before returning to the ships anchored in Birch Bay. Lieut. Peter Puget estimated they had surveyed 315 miles in 11 days.

Numerous incidents of lasting interest and scenes of enduring grandeur were described by the explorers during this very full 11-day cruise, which included their surprise meeting with the Spanish captains Galiano and Valdes off Point Grey. We latter-day explorers recorded equally memorable events as we sought to test the feasibility of using such boats under similar conditions in the same waters. For us it was a crucial reconnaissance expedition, exploring the conditions to be expected during Discovery Reenactment '92, in which hundreds and perhaps thousands of persons of all ages will have the opportunity to participate in a hands-on-oars memorial exploration of our coastline from the bottom of Puget Sound to north of Vancouver Island. The 4-month commemoration will be divided into sections or *"passages"* varying from one to ten days - much as the original - and the Jervis trip gave us a taste of one of the longer stints.

Our itinerary was somewhat different. Starting from Galiano Island where the yawl was launched in mid-July, we proceeded north to Nanaimo, crossed the Strait and mostly rowed the 50-mile length of Jervis to Chatterbox Falls at the head of Princess Louisa Inlet.

The return voyage took us down the Sunshine Coast to Vancouver where we were received with warm hospitality aboard HMCS Discovery in Stanley Park. Then skirting the banks to Tsawwassen, we recrossed the Strait, sailing with fair winds to the 11th Annual Victoria Classic Boat Festival where the *"Elizabeth Bonaventure"* hosted over 1,000 enthusiastic persons *"pulling an oar with Capt. Vancouver"* in harbour excursions during the 3-day event . . a live exhibit co-sponsored by the Discovery Reenactment Society and the Maritime Museum of British Columbia, with the Victoria Real Estate Board as Festival host.

Needless to say, the return of the original boat crews to the shipboard community of 100 men on the Discovery, was probably less shattering than our arrival at the crowded, horn-tooting, steam-blowing, colourful wharves of the Inner Harbour . . . from the remote, silent *(and wet)* arms of Jervis Inlet where the awesome mist-shrouded heights plunge to unfathomed depths. Vancouver called its aspect *"equally dreary"* to Howe Sound, characterized by a *"natural gloominess"*, finding that "the cataracts here rushed from the rugged snowy mountains in greater number, and with more impetuosity . . ." Puget waxed somewhat more poetic and enthusiastic, describing the Inlet *"trending to the Northward in a winding Direction & running up between two Inaccessible Ridges & high Snowy Mountains down which immense Water Falls rushed from the very Summits whose Fury, largeness and Romantic Appearance is beyond any descriptive Powers I possess. We pulled as close as possible to one of the largest. The Sea was in a perfect Foam & to look up . . . was absolutely awfull and I may add terrific."*

The *"Elizabeth Bonaventure"* returned to Galiano Island having covered 364 nautical miles in 12 days underway, filled with magnificent sights, memories, and respect

Discovery's yawl under full sail in Welcome Passage, returning from Jervis Inlet in August 1988.

for a 200-year old type of vessel in which Capt. Vancouver before us ". . . repeatedly escaped from danger - she always brought me safely home." Even greater is our respect for our distinguished explorers - most of them still boys in our reckoning - from both the British and Spanish expeditions who were working here in 1792.

In truth, the journals of the original expedition reveal a drama of heroic dimensions lying at the roots of our regional heritage. Half a world away from home, engaged in the longest voyage of record, under orders to chart a coast of unsupected complexity, carrying weighty diplomatic and scientific responsibilities, with time pressing and working on short rations, unable to maneuver their large vessels in such intricate tidal passages . . . they took to their boats.

Under oar and sail, mapping their way northward in all weathers, they left us a legacy of reliable charts, scientific classification of plant and animal life, educational encounters with the native people of the coast, peaceful cooperation between nations, and an enduring example of fortitude and diligence. In commemoration, two hundred years later we will follow respectfully in their wake, exploring a coast that is now our home as we consider our own responsibility to it. It is an edifying history to reenact, and one which touches us closely. We will come to appreciate this more as we take part in a real life opportunity to learn - and earn - our Northwest heritage firsthand.

The captain's seat on the *"Elizabeth Bonaventure"* was vacant, out of respect for the captain who held his great expedition together . . . and as a timely reminder lest we become too big for our breeches. After all is said and done, we - with our charts, tide & current tables, modern food & clothing, and dependence on nearby civilization - cannot begin to duplicate his accomplishment. Perhaps it will be enough if the Reenactment promotes respect and interest in four *"ships"* that can never be outmoded in this part of the world: scholarship, craftsmanship, traditional seamanship, and stewardship of our magnificent resources.

Dr. W. Kaye Lamb, distinguished Canadian historian and editor of the 4-volume **The Voyage of George Vancouver 1791-1795** *(The Hakluyt Society, London, 1984)*, exemplifies the mature historical scholarship which is the shipmate and lightkeeper of great deeds. All Canadians are beneficiaries of his long career in research and authorship, and those engaged in planning for 1992 commemoration - whether academic-, museum-, or reenactment-oriented - are greatly in debt to his past work and to his continuing help and advice. If Dr. Lamb had not been "confined to barracks", he would have been in the captain's seat as the "Elizabeth Bonaventure" returned to Jervis Inlet this August. He would have kept our minds off our blisters and wet clothes by regaling us with anecdotes from the expedition journals, from his own experiences on the coast, and from his adventures in historical research. As it was, our mission was in honour of Dr. Lamb's scholarly labours on the Vancouver expedition. There is more than one way to pull an oar.

The summer's shakedown went even further toward demonstrating the practicability and popularity of the Reenactment plan than we were prepared for. Nearly a dozen groups helped crew the yawl on progressive legs of the Jervis trip. Volunteers of both sexes ranging in age from seven to seventy - with or without previous experience - seized the chance for themselves and their children to step into the shoes of our early explorers . . . and a very successful job they made of it, too.

Days of rain in the Inlet may have dampened some clothes and sleeping gear, but not the spirits of our intrepid crew, as we speculated over discrepancies in the original journals or the prospects of a Northwest Passage, all the while drinking in the majesty of this world-wonder-class place. Neither did days of steady pulling with the blazing sun mirrored in the waters of an uncharacteristically glassy Strait daunt

the enthusiasm of even very young midshipmen alternately helping at the oars and learning to lay a straight course athwart the tide.

Vancouver's boat crews generally got underway at 4 a.m. and continued their charting work until 10 or 11 p.m., often experiencing difficulty locating suitable camping spots. We did well to breakfast by 9 a.m., were usually finished for the day by 7 or 8 p.m., and with the aid of charts had no difficulty finding desirable havens to pitch our tents and set up our camp stove. It must be admitted that, regardless of terrain, pulling boat crews sleep well!

The yawl is clearly a thoroughbred, as is the reconstruction of Discovery's launch presently operating in Puget Sound . . . and the cutters, longboats, launches and jolly boats either on the building stocks or on the drawing board. All are based on outstanding British and Spanish examples of these types from the late 18th century, carefully reconstructed from the source analysis of Research Director J.E. *"Ted"* Roberts and the author's experience building historical watercraft over the last twenty years. In contrast to the naval whalers familiar to most B.C. mariners, the ships' boats for the Reenactment are taken from older, safer, more wholesomely - modelled craft representing the zenith of the boatbuilder's art. All are pulled double-banked, which allows shorter oars and nearly twice the number of rowers as in single-banked boats. In addition, the designs are of moderate proportions, sea-worthy and safe, with adequate beam for good stability in all conditions. Under sail or oars - even in gale force winds and rough seas - these *"small ships"* are an eloquent testimony to the reliability of time-proven designs developed in the context of a long and rigorous seafaring tradition.

The new year will see a number of boats added to the Reenactment fleet here in British Columbia as well as in Washington State and Oregon. Many of them will be built *"on exhibit"* at museums. For instance, one of the large cutters will be planked this winter at the Washington State Historical Society Museum in Tacoma, and a jolly boat and cutter are the object of a demonstration workshop at the Oregon Historical Society Museum in Portland. In addition to the survey boats being built by the Discovery Reenactment Society at Whaler Bay on Galiano Island *(a Spanish launch is on the stocks)*, the Society is cooperating with interested communities, schools, and organizations throughout coastal British Columbia to reproduce boats for participation in the '92 commemoration and on-going historical/recreational programs.

Primary purpose of the Reenactment is to provide an active educational program for the Bicentennial focusing on our early maritime history, traditional seamanship, and appreciation of our rich coastal heritage, including our long-established native culture. Curriculum development is underway, and pilot projects throughout the Northwest region are working out the practical aspects as the boats become available.

The Discovery Reenactment Society was organized in 1987 by experienced open boat mariners, outdoor education specialists and marine historians, to provide an avenue for widespread international participation in this distinctive early chapter from our maritime heritage. The venture is characterized by cooperation between many organizations and communities in Canada and the U.S., and seeks to complement the excellent programs currently offered by our maritime museums. Response from all quarters has been even more enthusiastic than anticipated. Given proper coordination, it is apparent that the Reenactment in 1992 will be a major commemoration in the history of our province, whose influence will be felt for many years to come. The directors are seeking contact with key persons representing organizations which would benefit from this program throughout British Columbia, particularly those in waterfront communities with historical/recreational/outdoor education objectives.

The Society is incorporated under the Society Act of British Columbia, and is authorized to receipt tax-deductible contributions as a registered charity under the provisions of the Income Tax Act. All support to date has come from private individuals wishing to assist this noteworthy project. Copies of the Discovery Reenactment prospectus are available to persons or organizations interested in furthering the Society's goals of heritage education.

Write To:

Discovery Reenactment Society
P.O. Box 43, Whaler Bay,
Galiano Island, B.C.
V0N 1P0.

Article contributed by Greg Foster, practicing shipwright & historian since 1970, in charge of the "Pacific Swift" tallship project at Expo "86. Mr Foster is one of the organizers of the Discovery Reenactment Society, and currently serves as its Executive Director. He and his wife Shay were crew members aboard the yawl "Elizabeth Bonaventure" during her maiden voyage to Jervis Inlet.

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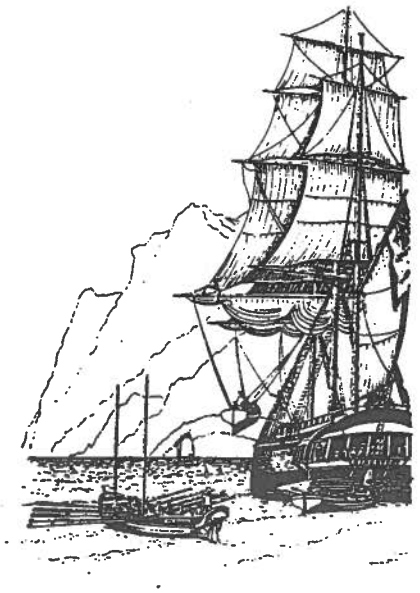

Bookshelf

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Distant Neighbours: a Comparative History of Seattle and Vancouver.
Norbert MacDonald; Lincoln and London: University of Nebraska Press, 1987. $25.95

For much of the past thirty years Norbert MacDonald has been intrigued by numerous aspects of the development of Vancouver and Seattle. His articles published in the **Pacific Northwest Quarterly**, the **Pacific Historical Review**, the **Canadian Historical Review** and **B.C. Studies** informed readers of his finding and conclusions, particularly on topics of an economic or demographic nature concerning one or both of the two cities. In **Distant Neighbours** MacDonald greatly expanded the scope of his inquiries and tackled the difficult task of writing a comparative history of Vancouver and Seattle.

Working within a chronological framework, MacDonald set out on several different avenues of inquiry to explore the central unstated question, *"Why did two communities with such marked similarities of setting and resources develop so differently?* The opening chapters pursue a search for early indications of differences. The motivations of the earliest pioneers and the settlement patterns and the land ownership policies in the two communities were examined. Excellent maps enable the reader to gain a clear understanding of the overall layout of the *"frontier villages"* which ultimately became Vancouver and Seattle. These findings, viewed in relation to the respective roles of private, semi-public and public agencies and major financial players including the two transcontinental railways, lead MacDonald to conclude that fundamental differences of approach laid the groundwork for very different cities.

The economic focus evident in the early chapters remained keyed throughout the book, although its relative prominence varied. The chapter *"Critical Growth Cycle"* for example, outlined the rapid expansion of both cities from 1900 to 1910 principally through an analysis of standard economic indicators. Statistics on population growth, urban and interurban railway line expansion, residential and commercial building construction and real estate transactions were assembled to describe the two cities. The implications of this economic expansion for city government and urban planning were also briefly examined. Similarly, the chapters on the two wars and the depression were presented primarily from an economic standpoint. MacDonald stressed the different economic impacts of war related industries to account for part of the difference in the development of the two cities. In the chapter on the 1930's MacDonald contrasted the different levels of involvement in the local economies undertaken by the respective federal governments. Taken as a whole, the reader gains an overall although somewhat episodic sense of the course of economic development in the two cities. Intriguing subjects such as the role of the business elite unfortunately were not pursued throughout the book, but rather were analyzed only for the three decades prior to 1915. This is particularly regrettable as MacDonald offers a top down view of the two urban economies concentrating primarily on the major corporations and most successful businessmen. The professions and their respective roles were largely outside the scope of the inquiry. Consistent with the author's perspective, **Distant Neighbours** offers little indication of what it was like to be a member of the labour force in either city.

While economic matters were of central importance to MacDonald, he did not concentrate on them to the exclusion of all other matters. Woven through the text were tantalizing segments dealing with the political and social life of the two cities. A collection of 48 carefully chosen photographs in the centre of the book provide glimpses of everyday life as well as a brief visual record of the changing skylines of the two cities. Municipal politics in both cities came under close scrutiny in the chapter *"Thirty Years of Municipal Politics"* which covered the post World War II period. Of particular interest to residents of Vancouver is MacDonald's account of the influence of the 1929 Bartholomew report on Vancouver's urban planners for decades afterward. Similarly, Seattlites will be able to recognize the influence of John Olmstead on their city.

Unlike the "popular" histories MacDonald referred to in his introduction, this volume is carefully researched and painstakingly documented. The task of writing a comparative history of two cities in one volume means that the author's stroke must be broad and areas inevitably will be excluded. For example, the role of women in creating these cities is largely ignored. The careers of prominent women such as Helena Gutteridge, Helen Gregory MacGill and Ella Johnson pass unnoticed. Race relations are touched

only lightly and only in terms of conflict. The power of the press in forming each city is tacitly acknowledged but not fully explored. Labour history buffs will find little for their mill. Nevertheless, **Distant Neighbours** enhances our growing understanding of the two cities. MacDonald's book will be avidly sought by persons interested in the process of urban development in North America, in cross-border studies, in the settlement of the far West and in either of the subject cities.

Linda Hale

Linda L. Hale, member of the Vancouver Historical Society is currently writing a book with Marjory Land entitled ***The Other Side of the Story: Canadian Women Journalists 1890-1945.***

Workers, Capital, and the State in British Columbia; Selected Papers edited by Rennie Warburton and David Coburn. Vancouver: University of British Columbia, press 1988. Pp. 288.

The general reader and the novice in British Columbia labour history are advised to approach this collection of essays with caution. While many of the individual selections contain valuable information and reflect the wide spectrum of positions on the left, the overall work is presented to advance the value of class theory and class conflict in interpreting the history of the province. Using the widest possible definition of the working class - *"all those who work for wages and who do not control or profit from their control over the means of production" (p. vii)* - the editors argue that the basic nature of the province *"has been contained and moulded by the needs of capital and the demands of labour" (p. viii).* By extension, this position presupposes that theories stressing conflict based on ethnic divisions or gender, while important, should not be given a greater explanatory value than class conflict.

A second theme underlying the editors' selection of materials for the volume is that sociological theory and historical research need to be used together. Theory without recourse to historical evidence is problematical; or *"a sociology without history is suspect" (p. 7).* The essays are collectively present as works in historical sociology *(or sociological history since several of the contributors are trained as historians)* with historical evidence used to illustrate the validity of theoretical constructs. To a lesser degree, original research is used to refine and detail theory. The primacy of theory is stressed: *"history which is not sociological is basically deficient" (p. 7).*

The individual essays in the collection do not uniformly support the broader assumptions put forward by the editors. While this problem is readily admitted, the suggestion is offered in the preface that the wide range of approaches will demonstrate the overall strength and usefulness of *"a single, broad, theoretical perspective" (p. vii).* Articles on the role of the state in creating a legalistic native identity and overviews of the mining industry prior to 1920 are presented alongside studies of specific strikes and arguments for the inclusion of managers, clerical workers and school teachers within the bounds of the working class. Broadly speaking, the articles fall into two major groups: those which address the major themes of the collection and those which serve to maintain a general sense of chronological development without necessarily contributing to a considered class analysis.

Consequently, the success of the collection must be measured against two different standards: the stated and the demonstrated. As an overview of recent writing on class relations and labour history in British Columbia, the book is informative in terms of broader trends and specific studies. Logging, mining, fishing, farm labour and the expansion of the white collar workforce are discussed in one or more selections. Given the emphasis on class, it is unfortunate that there is no discussion of ranching and the *"landed aristocracy"* that emerged in the interior of the province around the turn of the century. Granted, the editors did not commission pieces for the book; but the topic should have been at least alluded to in the article on the structure of the 19th century state. As an argument for a general, rather than a class approach, the book is less than satisfying. The attitudes towards class as an analytical tool differ widely from author to author. The positions range from closely argued academic discussions to the simple unspoken and uncritical acceptance of class conflict so commonly embodied in strike chronicles.

The degree of historical grounding also varies widely from one selection to another. Several of the pieces do little more than reorganize previous work according to the needs of a theoretical position. While a review of the literature is useful, a total reliance on secondary sources does not qualify as good history. Other contributions, particularly James Comley's work on the salmon fishery, are based on extensive primary evidence and demonstrate the potential value inherent in the merger of history and sociology advanced by the editors. Patricia Marchak's discussion of recent changes in the forest industry can also be highly recommended.

Indeed, the strengths of the book lies in the individual articles. The complexity of the working class and the myriad divisions that exist within it are frequently well presented. Fragmentation resulting from ethnicity and differing methods of employment - wage work, piecework, contracts, or independent production - is examined in the context of antagonisms within the working class as well as in conflict between classes. Unfortunately, some of the explanations for conflicts based on race or gender are less than convincing. Some are not even solidly based on economic analysis let alone class.

For example, one author describes the blatant racism of early British Columbia labour organizations as *" . . a product of developing, but not yet mature, working-class consciousness . . " (p. 80).* Such an explanation derives more form a Whiggish view of progress than any objective class based or economic analysis. To paraphrase Kurt Vonnegut: *I'll be better in the morning, really.*

Given the diversity of the constituent parts to this book, the conclusion is necessarily in the form of a gloss. The *"single, broad, theoretical perspective"* is so all encompassing in its definition of class as to be nearly meaningless. Indeed, in their final summation, the editors retreat from their strong initial positions and advance public education as the collection's primary contribution. In this regard, the final sentence of the conclusion bears quoting: *"The dissemination of knowledge about the episodes in this volume is intended to be a small contribution to the education of those involved" (p. 285).* This is an admirable goal in and of itself, but not the fulfillment of the promises made to the reader.

Logan Hovis

Logan Hovis is an industrial historian, based in Vancouver.

They Call Me Father: Memoirs of Father Nicolas Coccola, edited by Margaret Whitehead. Recollections of the Pioneers of British Columbia, Volume 7. Vancouver: University of British Columbia Press, 1988. Pp. xi, 203; illus.; bibliography; index. $29.95

They Call Me Father is the seventh volume is a series of editions of documents important to colonial and early provincial history. These Memoirs of a Roman Catholic missionary priest were written *"under obedience"* to his bishop. The editor, Margaret Whitehead, whose previous publications include **Now You Are My Brother** (1981) and **Cariboo Mission: a History of the Oblates** (1982), may now add this latest volume to her list of well-researched ecclesiastical histories.

Whitehead's lengthy Introduction (73 pp.) provides the reader with an insight into the politics and culture, contact and conflict prevalent during Coccola's missionary years. Twenty-three well selected photographs separate the Introduction from his Memoirs. Both of these sections have detailed endnotes and the book is completed by a comprehensive bibliography and an extensive index.

Only two editing flaws were noticed by this reviewer: a slight mix-up in the endnote reference numbers to the Preface; and an individual who was cropped from a group photograph of Kutenai Indians *(but remains listed in the photo caption).* However, these are only minor.

Father Nicolas Coccola was born in Corsica, 12 December 1854. As a youth he desired to serve in the foreign missions and dreamed of martyrdom. At the age of nineteen he entered the seminary and after four years joined the Oblates of Mary Immaculate. In 1880, political unrest in France precipitated his departure to St. Mary's Mission in the Fraser River Valley of British Columbia. It was here that Coccola learned to speak English from the Indian boys, *"especially when they quarrelled".* He was ordained a priest in 1881 and under the vow of obedience he soon departed for Kamloops. This was his first posting in a missionary career that spanned 63 years.

Although stationed in Kamloops, the itinerant missionary covered a vast area of the Cariboo-Interior region of the province by horseback or by other means. During the early years of his priesthood he visited many Canadian Pacific Railway construction camps. His self-taught medical skills enabled him to serve both the physical as well as the spiritual needs of his Indian and white flock.

By 1887 Coccola was transferred to St. Eugene near Cranbrook. Here he was responsible for the Kutenai Indian missions and was instrumental in settling several disputes between Indians and whites. His Memoirs relate the often told story where he chided his natives: *"You see White people taking the mineral of your country under your eyes...Why don't you locate some mines as the Whites do, then we will build" (a church).* The ore deposit discovered by Indian Pierre in 1893, led to the claiming of the famous St. Eugene Mine at Moyie. The revenue from its sale enabled Coccola to build a beautiful Gothic church at the mission as well as provide Pierre with a new house, cattle, farm implements and $5.00 per month for life.

After eighteen years among the Kutenais, Coccola was transferred north to New Caledonia in 1905. He continued to work as an advocate for his beloved Indians whose life style was being threatened by the development of the railroad, a precursor to white settlement. The first strong stand taken by Coccola on behalf of Indian cultural rights occurred when he went to Ottawa and interceded on their behalf against the cannery operators of the Skeena River who blamed the natives' fishing weirs for the depletion of salmon stocks. He continued his missionary work until 1934, his eightieth year, when he was placed in semi-retirement and directed to write his memoirs. Coccola then served as chaplain to the patients and nursing sisters at the Smithers Hospital until his death at the age of 88, 1 May 1943.

This book is recommended to anyone interested in the history of the Roman Catholic church's missionary activities in British Columbia or in the cultural changes experienced by the native people around the turn of the century.

Ron Welwood

Ron Welwood is Assistant Librarian at Selkirk College, in Castlegar.

Trees of Greater Victoria; a Heritage. A field guide to the arboreal riches of Greater Victoria. by G.H. Chaster, D.W. Ross and W.H. Warren. Victoria, Heritage Tree Book Society, 1988. 92 p. $14.95.

This slender volume has 34 pages of full colour illustrations. Five pages each show one species, and three pages each show three species. Some show the tree in spring bloom, and also in fall colour.

There are excellent diagrams of special areas, such as Beacon Hill Park, Eastern Saanich and Oak Bay. Street location of varieties, whether on private or public property is made clear. Botanical and common names are thoroughly indexed.

A hundred different species of trees are identified, references including Government House, Royal Roads, a variety of small parks, and, of course, Butchart Gardens.

Residents and tourists alike will enjoy this carefully produced, and informative volume.

Clare McAllister

Clare McAllister is a long time member of the B.C. Historical Federation, Gulf Islands and Victoria Branches.

P.S. In an accompanying letter, Mrs. McAllister states informally *"I feel so fortunate - having this superb book production - I was fearful of over praise or too much enthusiasm - so perhaps I've diluted or reduced my praise too much."* Book Review Editor.

Hastings and Main; Stories from an Inner City Neighbourhood. Vancouver New Star Books, 1987. 160 p. $9.95 paper, $17.95 cloth.

Good oral histories serve two audiences. Readers with a general interest in the topic receive unparalleled insights into what others are generous enough to tell us about their lives. Historians acquire evidence of a sort that rarely appears in the documents they study. Both audiences will enjoy reading **Hastings and Main**. Carnegie Community Centre's Oral History Project collected over fifty life stories of short-term or long-term residents of Vancouver's Downtown Eastside between 1980 and 1985. A few of the twenty whose stories are included in this collection spent much of their lives in and around the neighbourhood *("We moved from Cordova Street to just behind the Mar Hotel on Alexander Street. Mother ran a rooming house there . . .").* Others tell of mostly harsh lives led in sawmill towns, logging camps, fishing villages, and Indian reserves elsewhere in the province. *("When I was real small, about four or five, every time my brother went fishing with my father I'd go along in the big dug-out canoe").* Still other recount events from their lives in prison or internment camps, as service men in Europe or Asia, or as veterans of the great political events of our times. *(In Regina in July, 1935, "the riot police came out, on the double, three lines deep. And they came out swinging. Without warning. They charged and started beating people.")* Although the settings for these life stories range around the world the people who recount them have much in common. They are neither sentimental about their pasts nor do they apologize or give excuses for any part of their lives. *("I'm still alive and my health is just as good as before I started that alcohol, so I thank the federal prisons for what they have done for me.")* Each narrator tells his or her story with a lively sense of self. *("I've been a bit of a hustler, you know. Not a bad hustler, but I never went on welfare during the Depression.")* Indeed, when Katherine Kosta explains that she *"survived on my own guts and my own mentality"* we know that she is speaking for them all. And we are glad we made their acquaintance.

Neil Sutherland
University of British Columbia

Neil Sutherland is a former President of the Vancouver Historical Society.

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Your **B.C. Historical News** staff aims to present you, the reader, with a good variety of articles from many parts of the province. The Summer '89 issue will feature Texada Island, Phyllis Munday, the Spiral Tunnels, Burgoyne Church and a B.C. born inventor. The Fall Issue looks at the 1930's through the eyes of a Park Warden, bank clerk, beginning teacher, loggers and sawmill workers, and others. Spring 1990 will be an Okanagan Special.

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News & Notes

The Beaver Valley and Pend d'Orielle Historical Society is restoring a 1912 log schoolhouse on a site one mile east of the Champion Lake turnoff on Highway 3B. The curator wishes to know if there are any log schoolhouses older than this one. And he is seeking a few old desks to recreate the realism of the school. Answers or offers of help should be sent to:

Jack Bell
Box 696
Fruitvale, B.C. V0G 1L0

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HOT OFF THE PRESS,
A Researcher's Guide to British Columbia: Nineteenth Century Directories, a Bibliography and Index. 162 p. $14.95. This was prepared by the:

Public History Group
University of Victoria
P.O. Box 1700
Victoria, B.C. V8W 2Y2

Orders may be sent to George Young at the above address.

This new cataloguing of resources for researchers lists the directories up to 1900. It lists material referring to long vanished communities, and cross references towns that have had name changes. Most of the source material is held in local universities, archives or libraries though some out-of-province institutions are mentioned. Historians can discover at a glance the dates of directories which are available for the community or district being researched.

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Jean Barman *sends a message of thanks to those readers who responded to her appeal in the* Winter 1988 NEWS *for information on teachers in British Columbia prior to the inception of Normal School in 1901. She is, however, still gathering material and wishes to borrow photographs of teachers of that era.*

Her address:
Jean Barman, Dept. S & E Studies, University of B.C.
2125 Main Mall, Vancouver, B.C. V6T 1Z5

News Publishing Committee Report

At a recent meeting of the Committee, Nancy Peter, our efficient new Subscription Secretary, reported on the excellent cooperation which she has received from Branch treasurers. This is a tremendous help.

We are concerned about our rising production expenditure. It costs $6.40 to mail four issues of the NEWS to each of our 1100 subscribers. As Federation members only pay a $5 subscription, the source of our problem is easily identified. Rather than raising subscription rates, however, we are launching a subscription drive. The more magazines that we publish, the lower the unit cost. We hope that each of our readers can help by persuading a friend to subscribe.

Finally, the Committee is looking for new members, including a new chairperson. If you have some background in publishing and / or an interest in helping to maintain the standards of this magazine, PLEASE VOLUNTEER TODAY !

Ann W. Johnston

Note:
We distribute about 1100 copies of the **Historical News** each quarter, 900 to members, 120 to non-members and 85 to Institutions. Of these 32 copies go to other provinces, 26 copies to U.S.A., and one or more to England, Scotland, West Germany, Japan and Australia.

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