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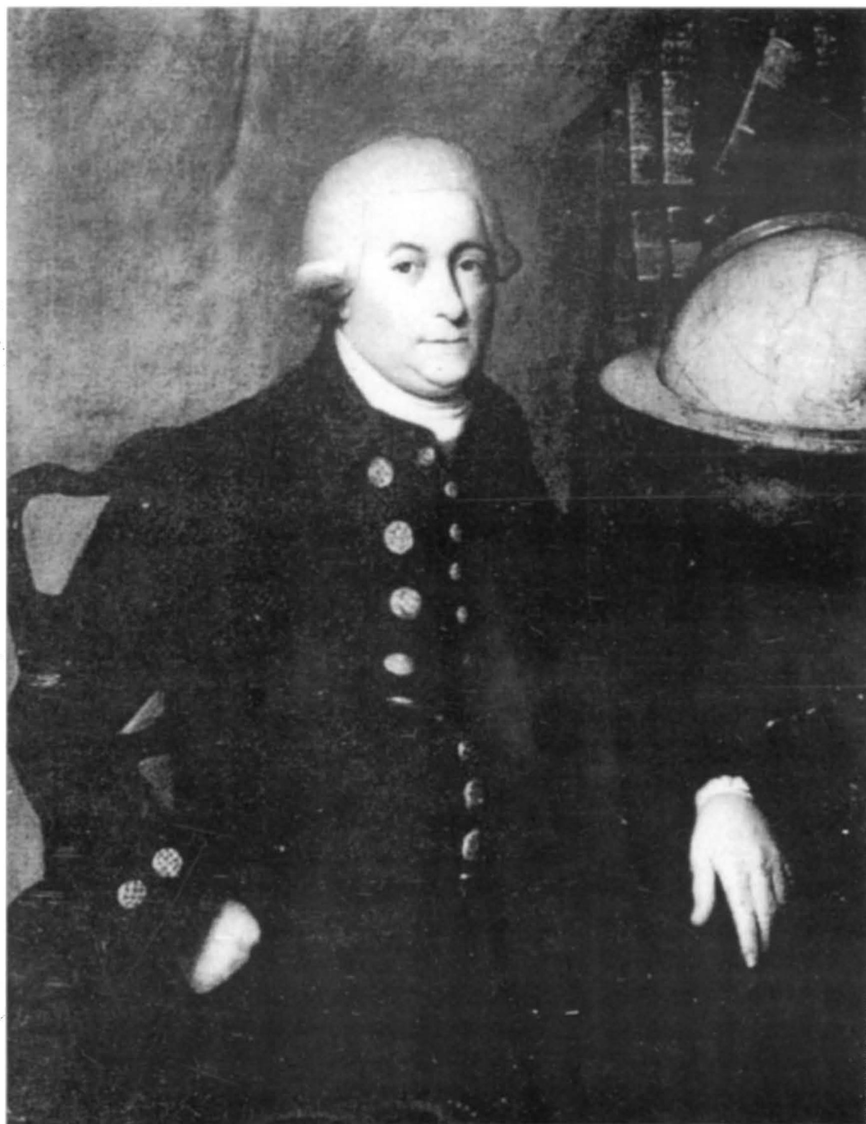

Courtesy Victoria Maritime Museum (copy of orginal painting in National Portrait Gallery)

Captain Vancouver

Diary of a Pioneer Farmer

Simma Holt

Compass North

Water Rights in the Okanagan

Vancouver's North Shore Mountains

Estella Hartt

"There are tantalizing reasons for believing that this is a portrait of *the* George Vancouver, but careful review by John Kerslane, Deputy Keeper at the National Portrait Gallery in the 1950s led to its reclassification: *...all we have is a painting of a middle-aged man dressed in mufti, backgrounded by a globe showing the track of Cook's voyage and a few books on voyages of exploration: a painting of an unknown man by an unknown artist.*" —B. Guild Gillespie, *On Stormy Seas*

British Columbia Historical Federation

Organized 31 October, 1922

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

Questions about membership and affiliation of societies should be directed to Nancy M. Peter, Membership Secretary, BC Historical Federation, #7—5400 Patterson Avenue, Burnaby, BC V5H 2M5

Please write to the Editor for any changes to be made to this list.

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

Thank you

Naomi & Peter

When you read this publication, do you ever think about the editorial decisions made to make it all possible?

Naomi Miller has been the volunteer editor of *British Columbia Historical News* since her inaugural issue in the Fall of 1988. She has nurtured this publication with tender loving care for just over ten years or 42 issues!

Right from the start Naomi solicited "articles on any aspect of British Columbia history." She always acknowledged receipt of each submission and, once published, sent a thank-you letter along with several complimentary copies to the author. Under her guidance *BC Historical News* grew in size from 32 pages to its current 40.

Mailing this journal from the East Kootenays became a growing challenge, particularly with the ever increasing rules and regulations imposed by the postal authorities. Fortunately Naomi and her helpmate/husband, Peter, had both the patience and the stamina to make certain that the quarterly deadlines were met and the journal delivered in time. This feat itself deserves a heroic medal.

We are grateful to the Millers for their faithful service to the British Columbia Historical Federation and, particularly, to the *British Columbia Historical News*. Although she bids farewell as editor, Naomi will maintain her link with this journal by assembling the News and Notes column.

It is no surprise that Naomi passed on a very detailed list of procedures to her successor. I am certain Fred Braches will continue to maintain the high professional standard she established. We thank Naomi (and Peter) very much and wish them a well deserved retirement.

Ron Welwood
President. British Columbia Historical Federation

Captain George Vancouver: 200 Years Dead on May 12th, 1998

by B. Guild Gillespie

Brenda Guild Gillespie, writer and illustrator, lives in Coquitlam.

CAPTAIN George Vancouver spent his 35th birthday just off Point Grey, on June 22nd, 1792. He ate a hearty breakfast in the company of welcoming natives and Spanish Captains Galiano and Valdes.

Less than six years later, on May 12th, 1798, he died broken of health and spirit. The intervening years had been hard on him. He'd accomplished so much, yet earned for it more heartache than he could bear.

What exactly did George Vancouver do? And what went wrong? To understand, let's put ourselves in his shoes, starting from today, from familiar ground and waters.

Imagine you're up coast in a 25-foot sailboat. You have every amenity and safety device. You put into a snug cove on a pleasant evening. There's no one around for miles. A wind comes up, then a gale. Soon, you're in a rollicking storm, and it's getting dangerously rough in your little nook.

Now, burn all your charts, every last one. Replace them with a sketch of the coast, with only San Diego, San Francisco, Nootka Sound, Mt. St. Elias, and a few other geographic features noted, none accurately.

Deep six your radio. There's no communication with civilization as you know it for so many miles that it would take you months to get there.

Chuck your motor, every modern power and sail aid. Add some oars and oarlocks—you'll need them to get around when the wind dies.

Replace all your hi-tech clothing with natural fibres and oilskins. Remove your cosy cabin; you'll sleep under tarps in the boat or in canvas tents on shore.

Get rid of all but basic cooking tools. You have no fresh food, except what you can gather. You've got sauerkraut, saltbeef, and bug-infested biscuits, which you've been eating for months.

Anything looks better than this.

Getting worried? Don't—we've barely begun. Now that we're down to the basics, let's get down to work. You've got half a dozen of these poorly equipped boats, and you've got 145 lusty young men to keep occupied. Most are as couth as English football fans and as keen to work as mules.

You have a couple of wooden ships to call home, but they're leaky, cranky tubs, and you're packed cheek by jowl in them. A modern sailor would jump ship after a week with one-quarter the company, but you've got to keep them all living and working civilly together for years.

Now, here's your little chore. Chart the continental shoreline from San Diego to present-day Anchorage. Prove once and for all that there is no navigable Northwest Passage. Do it with unreliable equipment, and do it in two summers please—three, if you must.

At the same time, stay at Nootka Sound for as long as it takes to solve a pressing diplomatic problem with occupying Spaniards, and complete this assignment without instructions. And don't forget to collect botanical specimens at every stop.

By the way, you're dog sick with a mysterious disease and getting worse. Several times, you're close to death, but don't let this slow you down.

Spend your winters on the Hawaiian Islands, which are as seductive as Tahiti, where your friend William Bligh was mutinied three years before, and your whole crew knows it. Don't let them fall in love with native women, but don't interfere with their pleasures, or they'll rebel for sure.

Are things seeming a little tight now, a little difficult? Well, here's the ringer. Put a psychopath on board, and not just any Joe sort of psychopath, but a full-blown one who's related to everyone important back home. This teenage Lord-in-waiting, Thomas Pitt, doesn't like authority. He's handsome and popular, in a crazy way. He makes life difficult for you, every day for three years, until you arrange a ride for him to China in another ship.

This is what George Vancouver put up with, and here's what he accomplished: In three short summers, he used his small boats to chart the most intricate 10,000 miles of coastline on the planet. For the first time in recorded history, the limits of the world were known, which had an impact equal to seeing Earth from the moon in 1969.

Vancouver kept his men so healthy that only six died in nearly five years of sailing—far more than would have lived had all stayed safely at home. They didn't adore their captain, but their respect, measured by their unprecedented accomplishments, was obvious.

Vancouver got King Kamehameha to cede Hawaii to Great Britain, a tidy gift for King George III, if he wanted it. (He didn't.)

Vancouver didn't complete his diplomatic mission—how could he?—but he didn't botch it either. It got deferred. His botanist brought back a ton of New World plants, plenty to satisfy old Farmer George, the King, although another ton would have been nice. But then again, charting every river and island on the coast would have been nice too. Some things would require a return trip or two, but so what? Look at what did get done.

To Thomas Pitt, none of this mattered. He despised the man who, as captain, held all others' life and death in his hands. Back in England, the tables turned. There, Pitt became Lord Camelford, Baron of Boconnoc, and took his seat in the House of Lords. Now he could harass Vancouver at whim, with impunity. No Peer of the Realm had ever been charged with or convicted of undoing a commoner, which Pitt had firmly in mind.

Vancouver's last few years were grim. The Admiralty (formerly headed by Camelford's cousin Lord Chatham) delayed paying him. The government (under Prime Minister and cousin William Pitt the Younger, with Secretary of State and brother-in-law Lord Grenville) refused to honour his achievements. Camelford hounded Vancouver and kin relentlessly. Vancouver's cries for help and justice went nowhere, critical documents disappeared, and creditors pounded on his door.

Vancouver knew that redemption lay in publishing his journal. He worked to his last breath completing the official report of his voyage. It's dry reading, but his first concern was for sailors who might live or die by its accuracy and completeness. Had he lived, he planned to publish more entertaining accounts for armchair geographers, based on his extensive shipboard notes.

These vanished. Very little exists in Vancouver's handwriting today. No official portrait was commissioned, and the only certain image we have is a caricature of him being beaten in a London street by an enraged Lord Camelford. After this incident, Vancouver lost hope of acceptance by his beloved country and, with it, his desire to live.

Camelford reeled from disaster to disaster, eluding charges of mayhem and murder of a fellow officer only because of his title and connections. He died at age 29 in a duel with his best friend over a strumpet.

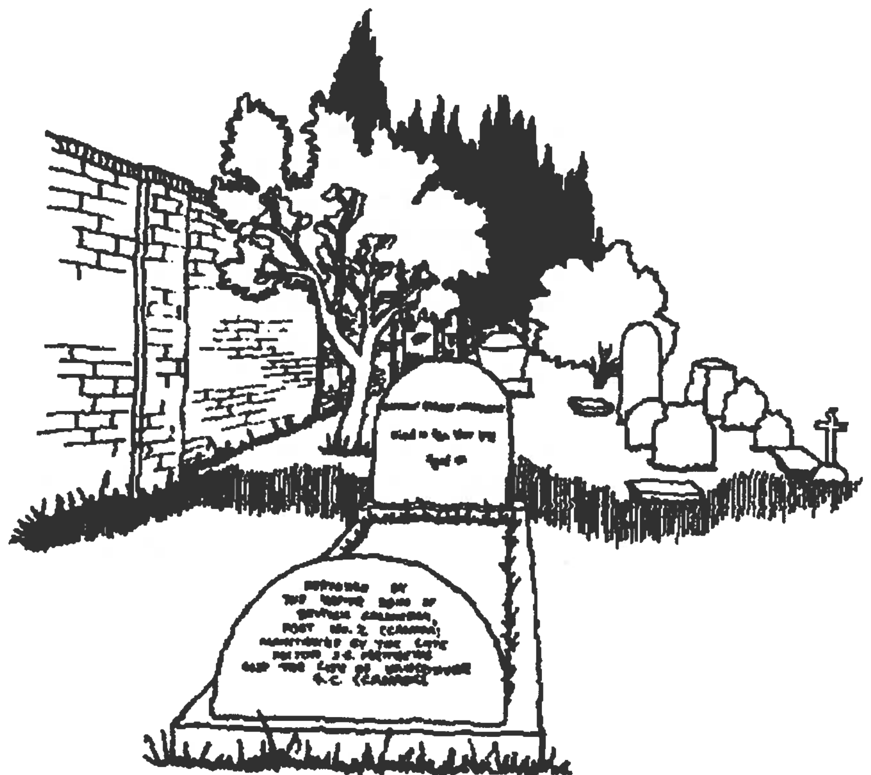
George Vancouver's journal was an instant bestseller, although the English continue, to this day, to underrate him. His birthplace at King's Lynn was torn down in the 1960s for a shopping mall. His grave at Petersham is little better tended than those around it. Enquiries at the National Maritime Museum are often as not greeted with, "Oh him. He's not important."

He came from an enlightened family, with two brothers who advocated progressive agriculture and social policies. Camelford particularly hated Vancouver's treatment of native peoples—far too accepting and concerned about their well-being for blueblood tastes. Vancouver had unusual sensitivity for women too, with no condescension evident in his writings and a liberal bestowing of women's names on geographic features.

Now he's out of fashion, just another old white-guy explorer/exploiter. Pity, because he was too modern for his times, which got him into trouble then, and he still can't get an even break.

This text, previously published in *The Vancouver Sun*, May 9th, 1998, is reproduced here with kind permission of the author.

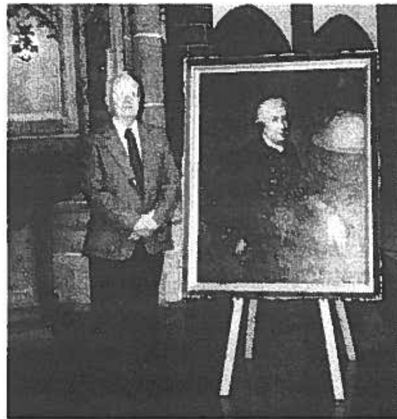
Shown below is Brenda Guild Gillespie's drawing of Captain Vancouver's grave at St. Peter's Churchyard in Petersham. An illustration from her book *On Stormy Seas, The Triumphs and Torments of Captain George Vancouver.*



"Vancouver Sunday" in Victoria

by J. E. Roberts

J.E. (Ted) Roberts, shown here at Christ Church Cathedral alongside a copy of the well-known Vancouver painting given on loan by the Victoria Maritime Museum. J.E. Roberts published *A Dicovery Journal* reviewed in this issue of *BC Historical News*.



On Sunday, May 10, 1998, a special service was held at Christ Church Cathedral, Victoria, BC to commemorate the 200th anniversary of the death of Capt. George Vancouver who died in Petersham, Surrey, on May 12, 1798. Vancouver is buried in the quiet churchyard of St. Peter's Church in that London suburb and every year, on the Sunday closest to the date of his death, a 'Vancouver Sunday' service is observed, attended by visiting dignitaries from Canada and the United Kingdom.

In an effort to stimulate a greater interest in Vancouver and an appreciation of his work, the Friends of Vancouver sponsored the Victoria service which was patterned, in part, on previous services held at Petersham. With one or two exceptions, Vancouver has been poorly served by historians and writers of fiction and is remembered primarily for the unfortunate conflict with one of his midshipmen, young Thomas Pitt, who became 2nd Baron Camelford. Until very recently, the distorted remarks expressed by many historians have gone unchallenged, but new information, uncovered at the University of British Columbia, has been the cause for a re-examination of the facts, the result being a complete vindication of Vancouver's actions.

The service provided an opportunity to review Vancouver's character and to briefly examine the charges brought against him by the family of Thomas Pitt and to note how false these charges were, though accepted as fact by many writers of history. One historian has described Vancouver as being "pig-headed and stupid", while another has given us "narrow-minded" and "lacked the ability to unbend". We have yet another telling us that as explorers went, Vancouver was "pretty small potatoes" and one more, babbling on about Vancouver's "missing rivers", insisting that "... his failure to find the Fraser was ... unforgivably careless and slack." These sentiments are expressed in sources used in our schools today and present a totally unfair evaluation of a great explorer and seaman.

The worst distortions of Vancouver's character are found in George Bowering's novel *Burning Water* which has the barest veneer of fact covering the whatever-it-is from which that author suffers and which has been foisted on the reading public as worthy of literary merit. In contrast, another novelist, Brenda Guild Gillespie, has written *On Stormy Seas,* a fictional, yet sensitive account of Vancouver's life. Though it is based on some solid research, *On Stormy Seas* and its author are totally out-gunned by Bowering who has been given the support and recognition of the Canada Council, in an act that defies all logic.

Bowering continues his character assassination of worthy men in his latest book, *Bowering's B.C., A Swashbuckling History,* wherein he reprints comments from Dr. Kaye Lamb, reflecting on Bowering's earlier effort, *Burning Water.* The back cover of this work carries adulatory remarks from reviewers of questionable historical competence but Bowering leaves Dr. Lamb hung out to dry with Dr. Lamb's remarks placed, alone and without context, on page 406, the last page of the puffed-up Bibliography. They read:

> ...taking only scant account of historical facts and good taste ... he [Bowering] has bespattered his pages with numerous errors of fact that are both pointless and needless ... without a shred of evidence ... the facts speak for themselves....

The primary aim of the Friends of Vancouver is to correct the distortions concerning the life of George Vancouver and his work. Working through the schools in the province, and by taking a few moments during one day in the year to acknowledge the work of one of England's greatest seamen and surveyors, we hope to make "Vancouver Sunday" truly a day to remember.

Left: *A detail of the painting shown on the front cover alleged to represent Captain Vancouver. Dr. Kaye Lamb reminds us "that there is considerable evidence to suggest that the portrait may well be authentic."* (The Voyage of George Vancouver, *p. 1612) A copy of this painting is in the collection of Victoria Maritime Museum. The original is at the National Portrait Gallery, London.*

TEXT OF AN ADDRESS BY J.E. ROBERTS GIVEN ON VANCOUVER SUNDAY AT CHRIST CHURCH CATHEDRAL, VICTORIA, BC, MAY 10, 1998

It would be nice to tell you that George Vancouver was a particularly godly man and that he loved his Lord, but there is nothing in the historical record to substantiate this idea. However, when we consider that in his relatively short lifetime Vancouver had circumnavigated the globe three times, he would have seen more of the wondrous beauty of God's world and more of its terrors than most men of his time, or since, and he could not but have been aware of the power and mystery of creation.

One would never know this from his writings, for there are few references to Providence in his journal, other than the more or less obligatory inclusion of thanks to the Almighty at its end. On this occasion, when referring to the men lost during the voyage, he wrote:

> The unfortunate loss of these five men from the Discovery produced in me infinite regret, but when I averted to the very dangerous service in which we had been so long employed, and the many perilous situations from which we had providentially been extricated with all possible adoration, humility, and gratitude, I offered up my unfeigned thanks to the *Great Disposer of all Human Events*, for the protection which thus, in his unbounded wisdom and goodness he had been pleased, on all occasions, to vouchsafe unto us, and which had now happily restored us to our country, our families, and our friends. (emphasis added)

The journals of the *Discovery's* and *Chatham's* officers are strangely silent about deliverance, even after escaping the possible loss of *Discovery* in a grounding in Queen Charlotte Strait in August of 1792, when the only words of thanks that I have found are in the journal of young midshipman Thomas Heddington of the *Chatham*, who at age 16 in 1792, was the youngest in the squadron. He was moved to write:

> Here the *Discovery* hung until the early hours of Monday August 6, when at 2AM, the rising tide floated the ship free and as Providence directed she was hove off.

The record shows that much as Vancouver was a stickler for adhering to the rules of the Navy, a study of the various journals shows that in one respect he paid slight heed to the Articles of War. Article 1 of these regulations required that:

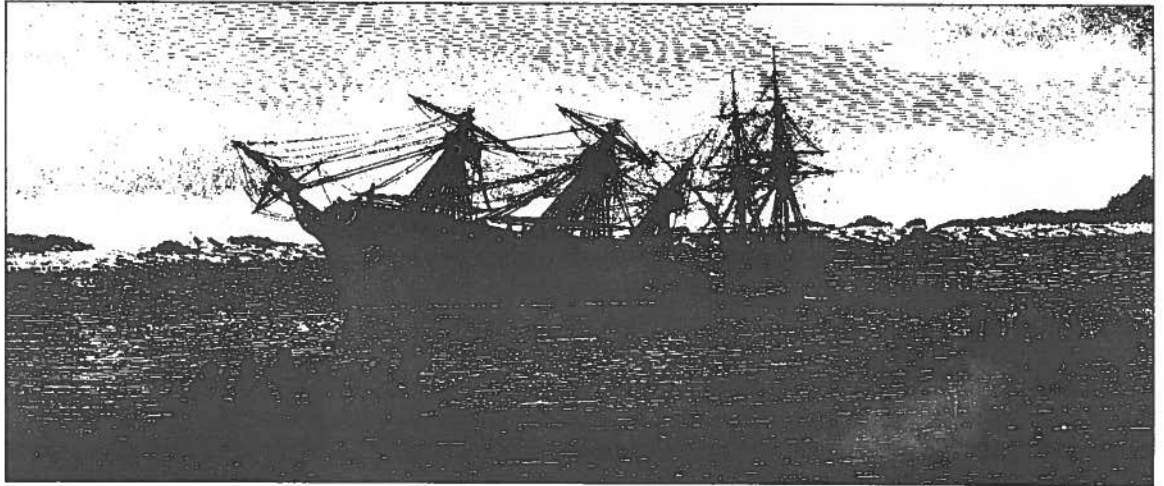
> All commanders, captains, and officers, in or belonging to any of His Majesty's ships or vessels of war shall cause the public worship of Almighty God, according to the Liturgy of the Church of England established by law, to be solemnly, orderly, and reverently performed in the respective ships; and shall take care that prayers and preaching by the chaplain in holy orders of the respective ships, be performed diligently; and that the Lord's day be observed according to law.

The *Discovery* did not carry a Chaplain and there is no record of divine service being held regularly on board ship, only the occasional reference to prayers being said to the men assembled for muster.

We do know that George Vancouver was an emotional man who often wore his heart on his sleeve and expressed himself in a manner not commonly associated with officers in the Royal Navy. The most poignant example was when he witnessed the destruction of one of the ship's boats as it was being hoisted in after returning from another ship in the convoy they were in, en route home to England from St. Helena at the end of the voyage. He wrote:

> I do not recollect that my feelings ever suffered so much on any occasion of a similar nature, as at this moment. The cutter was the boat that I had constantly used; in her I had travelled very many miles; in her I had repeatedly escaped from danger; she had always brought me safely home; and although she was but an inanimate conveniency, to which, it may possibly be thought no affection could be attached, yet I felt myself under such obligation for her services, that when she was dashed to pieces before my eyes, an involuntary emotion suddenly seized my breast, and I was compelled to turn away

"Here the Discovery *hung until the early hours of Monday August 6..." Part of an Etching from Vancouver's Voyage.*



to hide a weakness (for which, though my own gratitude might find an apology) I should have thought improper to have publicly manifested.

During the last 10 years of his life, Vancouver was not a well man and he died in Petersham on May 12, 1798, of what has now been diagnosed as kidney failure. The charts prepared under his direction during his great survey of the North West coast of America have slight errors in latitude and longitude, caused primarily from errors in the Nautical Almanac that was used to reduce the thousands of observations taken by Vancouver and his officers. This problem remained with Vancouver, even after his death, when the head and foot stones to his grave were moved with the result that he is not where he thought he was.

On the side of the Register, under date of December 17, 1892, the Vicar made this addition:

N.B. The head and foot stone over the brick grave in which the remains of Capt. George Vancouver lie were in my presence lifted, raised six inches and drawn six inches aside to the south. The consent of the Agent-General of British Columbia and two church-wardens of this parish having been previously obtained in order to effect an improvement to the churchyard and to place a rail to the Tollemache tomb.

I have not found a reference to the stones being replaced to their original position.

Vancouver's voyage was the longest continuous journey ever undertaken under sail and its success was due entirely to the interaction of their commander, the ship and its crew. All had to be first rate and the failure of one would have meant the failure of all.

Probably the fittest of the three was the ship, the *Discovery*, a ship-rigged, sloop-of-war, 300 tons burthen with a complement of 100 men and with a few features which were "state of the art" for her time. She had a raking stem, not found on ships of this period and had straight sides with a slight outward flair, making her a very dry ship. The *Discovery* was one of the earliest ships fitted with a quadrant on her tiller and she is the first ship in the Navy that I can find a record on of carrying a small boat at her stern, though this was common practice with East Indiamen.

Her crew may be said to have been typical of her time and Vancouver and his officers worked them up into a small, but efficient group of men who were able to rise to any challenge. It must be noted that the average age *of Discovery's* crew was less than 22 years, including a few 15 and 16 year olds. Where Vancouver stood out, was in that he accompanied many of the boat parties engaged on the actual surveys. He did not just sit back on board while the others laboured, but he was out on the water, sharing the hardships of bad weather and short rations with his men.

It may be argued that the commander was the weakest link and here I feel that he is being so rated only because of his abrasive personality. His qualifications as a surveyor are unchallenged, developed from his experiences with Cook on two voyages around the world, during which time he learned how to deal respectfully with all manner of indigenous peoples. His leadership qualities were well founded from his service as 1st Lieutenant in the *Europa*, a ship with a crew of 700 men operating in the foul climate of the Caribbean. What, then, went wrong?

During the course of the voyage, it had been necessary for Vancouver to send a young midshipman, Thomas Pitt, son of Baron Camelford, back to England because of a series of infrac-

tions that included the charges of purloining, breaking the glass in the compass, sleeping on his watch and theft of ship's stores. The hot-headed youth, on his return to England challenged Vancouver to a duel and in a chance encounter in the street, attacked Vancouver and his brother, Charles, with his cane. This became the subject of a cartoon, entitled "The Caneing in Conduit Street" which depicted Vancouver as a despot and detailed his alleged mistreatment of his crew. The incident soon subsided and was forgotten by all but Lady Camelford, young Thomas' mother, who was determined to get her pound of flesh from the man who had abused her dear son.

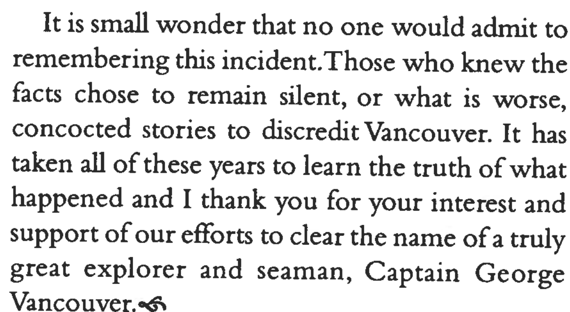
Lady Camelford turned to Archibald Menzies, the botanist who served on the voyage, and asked him to compile a record of all of the instances where her son had suffered at his Captain's hand. Menzies apparently decided that he alone was not going to be the only tattler, and contacted Joseph Whidbey, the *Discovery's* Master for corroborating evidence. This pathetic record is in the Banks' Correspondence in the British Museum and has served as the only basis for historians' charges against Vancouver. In it, the charges against Pitt noted previously, were trivialised and dismissed as the actions of young men in general. In fact, they were all very severe and worthy of a true flogging to any man who lacked the protection of the noble name of Pitt. Vancouver attemped a bit of psychology with his punishments of young Thomas and tried to embarrass him before his peers, and instead of a real flogging, had him bend over a gun in the cabin and take a whipping. It must have been quite a sight to see this big lad being whipped in a cabin with less than six foot head room under the beams. Any physical pain that Pitt felt would have been minimal and Vancouver hoped that putting him in this position would have him change his ways. Again, when Pitt was punished for falling asleep on his watch, instead of a flogging, he was put in irons with the common seamen and lost all privileges of his rank.

Vancouver's soft treatment of Pitt came to a shuddering halt in an incident that has gone unrecorded for nearly 200 years. It involved punishments inflicted aboard the *Discovery* in August of 1793 which Menzies recorded in his journal were of such an unpleasant nature, that, *"on seeing which all the natives left the* Bay." This involved the theft of some copper sheets that could not be resolved. It was shortly after this episode that Pitt was sent home.

The answer was found in a scrap of a letter placed in a 2nd edition copy of Vancouver's Voyage held in Special Collections at the University of British Columbia which reads:

> I am very credably informed that Capt. Vancouver was never again employed because he flogged Mr. Pitt afterward Lord Camelford. Now the story is this: the Captn missing some sheets of copper cd not learn who had taken them he therefore tied up the Boatswain during the flogging the boatswain feeling the pain said Oh Mr Pitt how can you see me thus used, Capt V perceiving that mr Pitt had taken the copper ordered the boatswain to be released & Mr P take as many lashes as the boatswain had recd, I think Mr Vancouver's conduct very manly and those who disrespected him for it very unmanly I wish I cd take him [by] the hand for it but alas he is dead.

It is small wonder that no one would admit to remembering this incident. Those who knew the facts chose to remain silent, or what is worse, concocted stories to discredit Vancouver. It has taken all of these years to learn the truth of what happened and I thank you for your interest and support of our efforts to clear the name of a truly great explorer and seaman, Captain George Vancouver.

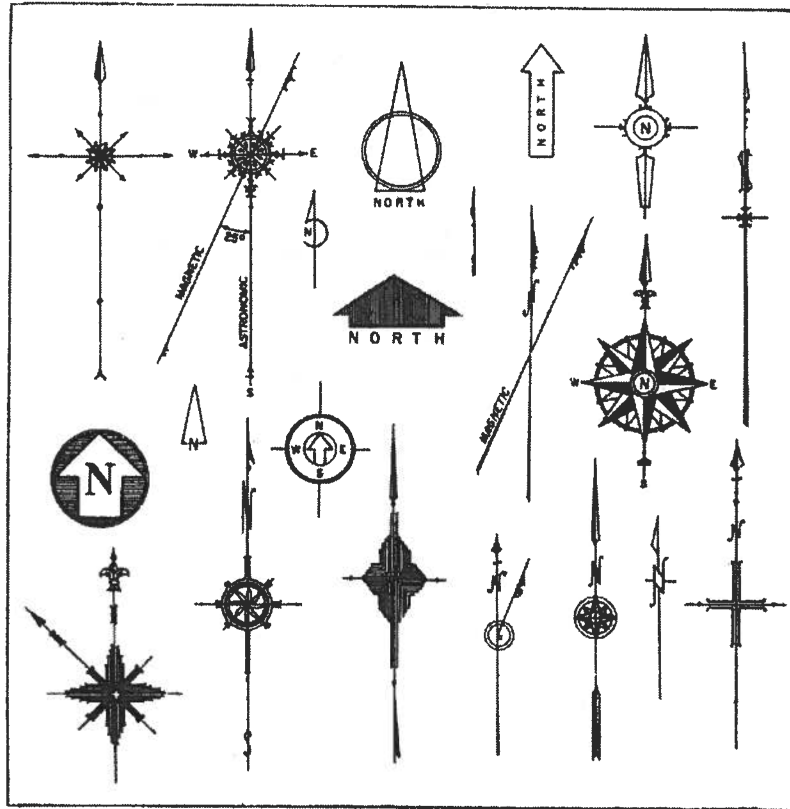


Above: *"The answer was found in a scrap of a letter ... held in Special Collections at the University of British Columbia..." See also J.E. Roberts' article "The Camelworth Controversy" in* BC Historical News, *Spring 1995, Volume. 28 No. 2*

Stylized Arrows and Compass Roses: The Declining North Point

by Leonard W. Meyers

Leonard Meyers lives in Vancouver



Left: *North arrows compiled by the author from hundreds of British Columbia land surveyors' plans prepared over the past one hundred years.*

Graphics by Leonard Myers

THE NORTH POINT is taken for granted. It is ignored for it is always there. It is generally treated with indifference until, suddenly it is required, and it is not around, nor anywhere to be found. Then, and only then, is its true worth recognized. And how futile is one's sense of direction without it. For, without the familiar and faithful north point, the subject literally takes off in all directions, yet secured to none.

The north point, like a poor relative or a man without a country, has no status of its own. It is not an island unto itself. It does not educate or interpolate. It is always an adjunct. Almost a second thought—even an afterthought—when the rest of the plan has been completed in all its elegance and technical perfection. But the north point can point the way to an island, and the lay of the land. Without it any map or chart is almost as meaningless and ineffectual as a ship without a rudder.

The exact origin of the north point is lost in antiquity. But it is probable that the ancient Egyptians used some sort of a symbol to directionally orientate their land areas, cities and structures such as the pyramids. And to redefine property lines after each subsequent flooding of the Nile. The father of the first true north point—certainly the first classical one—might well have been the Greek geometer and astronomer Eratosthenes who measured, for the first time, a meridian arc in 230 B.C.. But the north point didn't come into its own until the discovery of the magnetic compass and the subsequent arrival of the days of sea travel, exploration and navigation, and the general acceptance that the earth was round and replete with magnetic poles.

As the north finally became defined, it was a simple matter for the early chart and mapmakers to superimpose on their product a facsimile of an elaborate compass point, indicating the north. And, for the first time the explorers and navigators knew where they were going. And they've been going ever since. And the north point was

here to stay. It has been used and relied upon by cartographers, surveyors, engineers and drafting firms.

During the period of exploration and colonization, when the use of projections became universal, cartography work was done by experts. In fact, for several hundred years, map drafting was considered one of the foremost professions.

Ever since the early sea chart renderers became enamoured of their profession it was the custom to embellish the charts. They were produced individually by hand, and were elaborately decorated and coloured, showing mythical creatures representing the winds, as well as other denizens of the ocean. Marine masterpieces with lavish and outlandish illustrations of mythological creatures: seahorses, King Neptune complete with trident, mermaids, and devious denizens and demons of the deep. The north point did not escape attention. In fact, more often than not, it was the focal point of the inspired chart artist's creative zeal. Nor did the land plan, or map, escape this early artistic adornment.

This practice prevailed, with certain modifications, for centuries, culminating, finally, in a grand flourish of swirls, whorls, curlicues, flowers and filigree ornamentation symbolizing the frilly fashion of the Victorian era. But, like everything else in this changing world it, too, was subject to change, to revision, to pruning and streamlining. It had to come. The north point was getting out of hand. It was getting altogether too ornate and elaborate. It had to be brought down to earth again.

Even as early as a half century ago the handwriting was on the wall. The axe was about to fall. A technical chronicler of the times was moved to remark on the excesses of the north point which, in many instances, even contained two heads - one pointing to the magnetic, the other to the astronomic north. In his words: "I have seen the plans of noblemen's estates got up with such elaboration that they were almost pictures! For instance, the north points were painted to represent lilies of the valley and other beautiful flowers, evidence of the artistic skill of the draughtsman...."

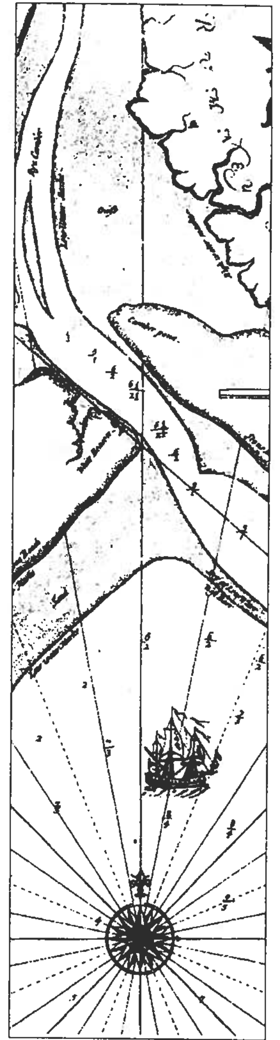
Then came the twentieth century. And the lacy, excessively embellished north point, like the garish hairdo, hat and burgeoning bloomers had to go! The modern engineer, architect, surveyor and cartographer simply would not expend the time on it. Nor did he want his draftsman to waste time on it. There were instances where he expended more valuable time executing an elaborate north point than on the entire plan.

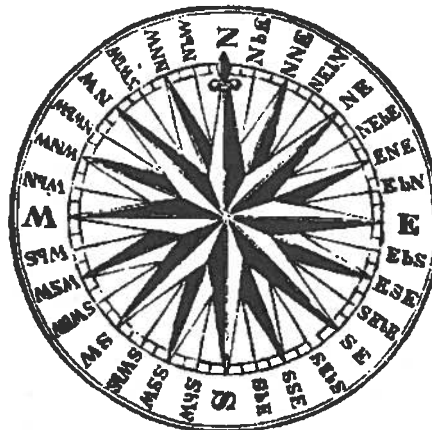
As a consequence, today, what with the double coffee break and all, certain interests would like to abolish the north point altogether. And it isn't as though certain cartographic firms haven't already. In particular those, whose maps are oriented so that the top of the map is always north. But its complete abandonment is not likely. No self-respecting artist or draftsman would permit it. The north point would go over his dead body. He would see it as his epitaph first! And with good reason. The average draftsman, unlike his professional superior, is an artist and in many instances a dedicated one. However, in deference to the dollar-and-cents attitude of his employer, he reluctantly will agree to cut the frills. He will prune his plan to the bone until he is left with little else but skinny lines and gaunt lettering. Even his figures are not much more than mere skeletons of a once proud and rococo past. And many draftsmen have already become expendable with the advent of the map rendering computer, which turns out a sterile product, to say the least, compared to the talented artist-draftsman of yesterday.

The north point is the draftsman's last stand. It is the last remnant of his creativity and originality. The only part of his plan that he can take liberties with, and take artistic licence with. He knows full well he can do it up and doctor it in any way he likes, for no one pays the slightest attention to it—until he inadvertently forgets to put it on.

And thus the decline of the once proud, florid, and garishly embroidered north point is under way. It is now only a thin shadow of its former self. It has seen a better day. But it is still in there pitching and pointing the way.

Below: *Part of a chart of Rye Harbour drawn at the end of the 17th century by Captain Greenville Collins.*





Left: *Compass rose from an early map of the city of New Westminster prepared for Colonel Moody.*

When the Ditch Runs Dry:
Okanagan Natives, Water Rights, and the Tragedy of no Commons

by George Richard

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"It is a long standing [question] but apparently nothing has been done to secure a definite decision as to Indian Water rights. It seems to me action in this connection should be taken at once because the longer the matter is allowed to drag the greater will be the complications and difficulties in the way of final adjustment."[1]

"We find ourselves between a rock and a hard place in that the reservations were set up by the federal government who have full fiduciary trust responsibility to the Native people. On the other hand, water rights are handled by the province, so this makes it very difficult for First Nations to try to deal with a province which has so far shown no mercy on First Nations people."[2]

"Water is the most important resource in this area of the Province....The potential loss of access to the water supply in the [Westbank First Nation] land claim area will have a devastating effect on communities within Kelowna, Westbank and Lakeview."[3]

EVER since European settlement began in earnest in the late 1850s in British Columbia's interior, natives have struggled to hold on to their right to water. Eventually, Okanagan natives and their peers across the province lost this right through Victoria's dogged determination to control all of this precious resource. The federal Department of Indian Affairs did try in vain for over forty years to secure some water tenure for natives on their reserves, however, Ottawa eventually gave up. The federal government's position on native land tenure on reserves also worked against natives. Ottawa's abandonment of tenure and misguided Indian Affair's policy left native farmers, already suffering from restricted water access for four decades, further marginalized.

Before British Columbia became a colony in 1858, and shortly after, the British Crown considered water rights to be riparian in nature. Riparian rights are common law rights wherein possession of water is linked to adjacent land ownership:

> He whose land borders on a running stream, not forming part of the public domain, may make use of it as it passes, for the utility of this land, but in such manner as not to prevent the exercise of the same right by those to whom it belongs. He whose land is crossed by such stream may use it within the whole space of its course through the property, but subject to the obligation of allowing it to take its usual course when it leaves his land.[4]

English common law allowed two forms of riparian water usage—natural and artificial. "Natural" use is defined as domestic use. "Artificial" use is one which increases one's comfort or prosperity. Riparian owners had unlimited "natural" (domestic) use of water. "Artificial" (irrigation) users could use the resource as well, however, never to the detriment of the "natural" user under the riparian system. It is this riparian system the federal government believed it had inherited from the British Crown to which it would apply as the definitive water law affecting natives on reserves.

The riparian mindset still existed within the newly-developed British Columbian colony in early 1859 when Governor James Douglas was making arrangements for managing native reserves across the colony. Douglas wanted to make sure natives could support themselves on the land:

> I have but little doubt that the proposed measure will be in accordance with the views of Her Majesty's Government and I trust it may meet with their approval, as it will confer a great benefit on the Indian population, and will protect them from being despoiled of their property, and will render them self-supporting, instead of being thrown as outcasts and burdens upon the Colony.[6]

When Douglas refers to "self-supporting", he and his peers are insinuating native use of their reserve land for agriculture.

As a result of Governor Douglas' vision, all reserve lands that were staked out for BC natives by the Colonial government in the 1860s needed

[1] Federal lawyer advising Department of Indian Affairs official, March 15, 1909, in Black Series, RG10, Vol. 4040, File 269,190, Reel C10172.
[2] "Canadian Indian Water Rights of B.C.," spokesman Albert Saddleman addressing the Royal Commission on Aboriginal Peoples in Kelowna June 16, 1993.
[3] A Summary Report Given to Local Governments Interested in the Westbank Treaty Negotiations, August 7, 1997, 5.
[4] Article 2613 in Civil Code; document provided in Richard Bartlett, *Aboriginal Water Rights in Canada: A Study of Aboriginal Title to Water and Indian Water Rights.* (Calgary: University of Calgary, 1988), 48.
[5] Duane Thomson, "The Development of Irrigation Law and Institutions in the Western States". (Unpublished essay, 1980), 4.
[6] James Douglas to Secretary of State for the Colonies E.B. Lytton, February 9, 1859, in Black Series, RG10, Vol. 4010, 6.

to display not only potential for agriculture but they had to have access to water. In one letter to the colonial office, J. Turnbull writes about one piece of unnamed reserve land along Okanagan Lake suggesting "the whole of the flat may be considered eligible for agricultural purposes as it can be irrigated with very little trouble." [7] Years later, stipendiary magistrate of the Colony responded to a Lytton missionary justifying the placement of a certain reserve saying it was "indispensable that the reserve should be well supplied with wood and water." [8] There is no question the colonial government endeavoured to ensure natives across the colony and the Okanagan Valley had ample water on their reserves. This being said, it is just as obvious the creation of native reserve land before Confederation by the Colonial Office was never of great importance when compared to the needs and demands of non-native settlers. While surveyors mapped out the future home of the Okanagan nation, the Colonial Legislature passed a number of statutes which changed water tenure and abandoned riparian use of water.

The first of this series of legislation was the Gold Fields Act of 1859. With non-native gold miners streaming into the interior of the colony, Governor Douglas realized he had to act quickly to ensure some form of colonial regulation to mitigate potential water and stream-bed disputes between miners. The legislation compromised riparian rights:

> Any person desiring any exclusive ditch or water privilege shall make application to the Gold Commissioner...stating the name of every applicant, the proposed ditch head and quantity of water, the proposed locality of distribution, and if such water shall be for sale, the price at which it is proposed to sell the same, the general nature of the work shall be completed; and the Gold Commissioner shall enter a note of all such matters as a record.[9]

For the first time, a licensing system had been established where the colony "could grant exclusive rights to the use of defined quantities of water—not necessarily for use by a riparian owner." [10]

The next step was to ensure property rights for new settlers. The colonial government incorporated fee simple legislation giving an individual right to own title to land:

> British subjects and aliens...may acquire the right to hold and purchase in fee simple, unoccupied and unsurveyed and unreserved Crown Lands in British Columbia, not being the site of an existing or proposed town or auriferous land available for mining purposes, or an Indian Reserve or settlement.[11]

Natives living on reserves then—and still to this day—cannot hold title of land in fee simple. This shortcoming led to complications for natives in trying to acquire water tenure in the future.

A third and fourth piece of legislation further entrenched the colony's power over water. In 1865, the government's land ordinance set out new rules for diverting water:

> Every person lawfully occupying and cultivating lands may divert any unoccupied water from the natural channel of any stream, lake or river adjacent to or passing through such land for agriculture and other purposes, upon obtaining the written authority of the Stipendiary Magistrate of the district... [12]

For the first time in the colony, a person who owned property away from a stream or river bed and possessed a water licence issued by the colony had more legal authority to use that water than a property owner who lived beside the same creek and did not have a licence. Five years later, the land ordinance would be amended with additional clauses. One of these clauses dictated "priority of right to any such water privilege, in case of dispute, shall depend on priority of record." [13] In essence, the legislation mandated no matter how long someone had lived beside a water source, the first person to register a water licence had the first priority to the water.

By the time British Columbia joined Confederation in 1871, its water laws were explicit and uncompromised by any other governmental jurisdiction in the land. All colonial water laws immediately became provincial legislation ipso facto. However, all matters dealing with natives had now been transferred to Ottawa under Article 13 in the Terms of Union:

> The charge of the Indians, their trusteeship and management of the lands reserved for their use and benefit, shall be assumed by the Dominion Government...to carry out such a policy, tracts of land of such extent as it has hitherto been the practice of the British Columbia government to appropriate for that purpose, shall...be conveyed ...to the Dominion Government in trust for the use and benefit of the Indians on application of the Dominion Government.... [14]

There is no mention of water rights in Article 13 or in any of BC's Terms of Union. However, one legal scholar suggests water rights are im-

Winning essay submitted for the 1998 British Columbia Historical Federation Scholarship competion. Recomending Professor: Dr. Duane Thompson, Okanagan University College

In 1997 George Richard won the Burnaby Historical Society Scholarship

[7] Ibid., 13.
[8] Stipendiary Magistrate P. O'Reilly to Reverend J.B. Good, March 4, 1871, in Black Series, Vol. 4010, 14.
[9] *Gold Fields Act*, Section VI, August 31, 1859, B.C. Archives, File NW346 B862, 2.
[10] Tracy St. Claire, "Economic Diversification of the Penticton Reserve: Pre-settlement to 1920." (M.A. Thesis, Simon Fraser University, 1993), 62.
[11] B.C. Land Ordinance Law, paragraph III, August 27, 1861, in Black Series, Vol. 4010, Section Two, 13-14.
[12] *An Ordinance for Regulating the Acquisition of Land in British Columbia*, Section 44, April 11, 1865, B.C. Archives, File NW346 B862, 5.
[13] *An Ordinance to Amend and Consolidate the Laws Affecting Crown Lands in British Columbia*, Section 32, June 1, 1870, B.C. Archives, File NW346 B862, 1866-71, 7.
[14] British Columbia Terms of Union, Article 13, document in Bartlett, *Aboriginal Water Rights in Canada*, Appendix.

plied with the use of the phrase "tracts of land". Richard Bartlett believes "to deny water rights to lands appropriated under Article 13 would defeat its intent." [15]

The federal government certainly had the impression water rights were granted along with the tracts of land for natives. When establishing new reserves while touring the province in 1877, Indian Reserve Commissioner G.M. Sproat was under the assumption riparian rights existed on aboriginal lands. In fact, "Sproat repeatedly assured his superiors...that water rights were being granted on those reserves." [16] Eventually, Sproat would be proven wrong. Neither the settlers nor the provincial government recognized his authority to grant water to natives. BC's Chief Commissioner of Lands and Works, William Smith, made his case to the federal Indian Superintendent:

> The Indian Commissioners seem to have had not the slightest authority to confer any rights to water upon the Indians, and their action in assuming to do so could be productive of nothing but injury to the persons it was professedly intended to favour....If the Indians require water for irrigation purposes, let them or the agent who has charge of them apply for a record of a reasonable quantity and I see no reason why it should not be granted. [17]

However, I.W. Powell said obtaining that record like Smith said was not the case. The Indian Superintendent responded back that natives could not take out provincial water records because BC water law prevented Natives from doing so. Powell added that so long as these legal and jurisdictional misunderstandings continued, native productivity in agriculture would be negatively affected:

> Until this [legislation] is effected it must be apparent that little can be done in the way of encouraging [Indians] to put permanent improvements on and utilizing land. [18]

Powell's prediction turned out to be true the next year. In the Department of Indian Affairs annual report for the Okanagan Valley, some natives were reportedly "greatly impeded" in their agricultural pursuits because of a lack of water for irrigation.[19] There also were several complaints by Okanagans "that settlers were depriving them of their water." [20]

Changes would not come until 1888 and even then, those changes made it more difficult for natives to obtain water rights. The Provincial Land Act was amended, however it specified why natives could not obtain water records. It cited that since reserve natives did not own land in fee simple, they could not obtain a licence. [21] Consequently, Indian Agent J.W. MacKay gathered all the water licences and re-applied with changes. The Indian Agent, on behalf of the federal government, now became the applicant for the water licence with the recipient of the licence's rights and privileges to be cited on the licence as simply "Indians". MacKay filed 33 applications from the Okanagan region in June of 1889. [22] The 33 claims made by Okanagan natives involved over six-thousand "miner inches" [23] of water per month.

By 1892, these latest water claims were negated by the province. Victoria passed the Water Privileges Act "declaring that no exclusive right to water could be acquired by riparian owners." [24] This effectively made native water records invalid. Adding weight to the province's case against the natives were the growing number of non-natives moving into the valley. As many of these ranchers took out water licences themselves and used stream water for irrigation, it became increasingly evident that "there was not enough water for both sides." [25] Eventually, these non-native water licences would take precedence over native water claims because of the 1870 Land Ordinance declaring priority of right to water was dictated by valid priority of record. It took another five years before both senior levels of government were able to work out an acceptable arrangement for natives to once again re-submit their water records.

From the time this latest allowance took place until World War I, the Okanagan Valley saw tremendous change. Prior to the 1890s, the valley was primarily cattle country with ranching the mainstay for the non-native economy. However, these pioneer ranchers were retiring at the same time the Canadian Pacific Railway spurline was constructed into the valley. This new transportation link brought hundreds of people, including entrepreneurs such as J. Robinson, to the area. Men such as Robinson bought land from aging ranchers and sent surveyors into the hills to map a course of bringing water down for irrigation. Peachland (1899), Summerland (1900) and Naramata (1902) were all communities created by Robinson. He then subdivided the land, planted orchards and marketed ten and twenty acre plots to single, middle-class Englishmen, many of whom aspired to become gentlemen

[15] Ibid., 45.
[16] St. Claire, "Economic Diversification on the Penticton Reserve," 62-63.
[17] Smith to Powell, December 5, 1884, in Black Series, Vol. 4010, 18.
[18] Powell to Smith, December 9, 1884, Ibid., 19-20.
[19] St. Claire, "Economic Diversification on the Penticton Reserve," 63.
[20] Ibid., 64,
[21] Duane Thomson, "A History of the Okanagan: Indians and Whites in the Settlement Era. 1860-1920," (University of British Columbia: Ph.D. Thesis, 1985), 330.
[22] Black Series, RG 10, Vol. 3683, File 12669, Reel 10120, 1-5.
[23] A miner's inch is an early British Columbian term for measuring water volume. This measurement would be taken in a miner's slough box. Water running in a one-foot wide slough box one inch deep for one hour would constitute one miner's inch. A typical water record claim by Okanagan natives would be for 100–200 miner's inches a month—enough water to effectively irrigate between 300 and 400 acres of land.
[24] Bartlett, *Aboriginal Water Rights in Canada*, 175; also see St. Claire, "Economic Diversification on the Penticton Reserve," 64.
[25] Ibid., 64.
[26] For more information, see Duane Thomson, "A History of the Okanagan," 326-330; also see Cole Harris, *The Resettlement of British Columbia: Essays on Colonialism and Geographical Change*, Vancouver: UBC Press, 1997, 230-232; see also Wayne Wilson, *Irrigating the Okanagan: 1860-1920*, (Vancouver: UBC Press, 1989).

Photo courtesy Historic O'Keefe Ranch (Native Collection) ID: F16-12, Provenance: Okanagan Indian Band

Left: *Three Okanagan natives, Henry Wilson, Johnny Lawrence and Victor Alexander, build a dam for white settlers on Siwash Creek near Vernon. Incidentally* Siwash *is Okanagan slang for Indian. It is called White Man's Creek today.*

farmers. [26]

It was important for entrepreneurs like Robinson to attract this class of immigrant because these men had access to capital. Since none of the infrastructure or irrigation works were in place, a large amount of money was needed to establish the new system. For some individuals and irrigation companies during this era, the cost was too much and many went insolvent. However, some men like Robinson made a lot of money. When addressing a Western Canada Irrigation Convention in Vernon in 1908, Robinson said all orchard land in Summerland six years earlier had been worth one hundred thousand dollars, but in that year, the same land with irrigation was assessed at two million dollars. [27]

Considering the rapid expansion of irrigated land the provincial government decided to create an irrigation commission in 1907 to investigate how its water laws should be amended to meet the changing times. The main instigator for this Commission was Okanagan politician Price Ellison. Considering his sizable land holdings around the Vernon and Kelowna areas that had not yet been set up for irrigation, he certainly had a personal stake in its findings. [28] The following year, Commissioner L.G. Carpenter recommended changes to the Water Act which would see private water rights further solidified. He based much of his recommendation on the system being used in Colorado where whole streams could be diverted into others. Carpenter found this "practice is a natural development [of irrigation laws] and in many cases it is to be encouraged." [29]

By this time, it had become painfully obvious to Okanagan natives that the playing field and rules for acquiring water worked against them not just in dealing with the provincial government, but also in dealing with the Department of Indian Affairs. Under Sir Wilfred Laurier's Liberal government, "the central aim of Indian administration...was to keep expenses at an absolute minimum." [30] This meant that trying to acquire irrigation infrastructure was out of the question and natives still had to stick with obtaining water via an earthen ditch. Considering the mass diversion taking place on some creeks in the valley in order to provide non-natives with water for orchards, the situation on some reserves became desperate. In 1908 and 1910, the Chiefs of the Shuswap, Okanagan and Couteau Tribes wrote to Prime Minister Laurier explaining the conditions they were living under on reserve land. Among their grievances were water rights as some reserves "had no irrigation water" and in many places, they were "debarred from obtaining wood and water." [31] By 1913, undeveloped agricultural native reserve land became very noticeable alongside non-native orchards. The vast amount of property underdeveloped by a lack of water concerned the provincial government to a point of

[27] Ibid.; also see *Vernon News*, August 13, 1908, 1; also see George Richard, "Price Ellison: A Gilded Man in British Columbia's Gilded Age", Wasa, B.C.: *BC Historical News*, Vol. 31, No. 3, Summer, 1998.

[28] See Richard, "Price Ellison", *BC Historical News*, Vol. 31, No. 3, Summer, 1998.

[29] Report of the Irrigation Commission of British Columbia. January 22, 1908, in *B.C. Sessional Papers 1908*, Microfilm, Okanagan University College, D13.

[30] Sarah Carter, *Lost Harvests: Prairie Indian Reserve Farmers and Government Policy*, (Montreal and Kingston: McGill-Queens University Press, 1993), 237.

[31] The Chiefs of the Shuswap, Okanagan and Couteau Tribes of B.C. to Laurier, August 25, 1910, in Maracle et al., *We Get Our Living like Milk from the Land*. (The Okanagan Rights Committee: The Okanagan Indian Education Resource Society), 1993/4, 114.

establishing a Royal Commission on Indian Affairs.

The main focus of the Royal Commission on the part of the province was to see how to make these uncultivated lands productive. The natives testifying at the Royal Commission had two messages for the commissioners: first, stop the federal government from selling off reserve land to non-natives, and second, the land can only be made more productive with irrigation. In the early 1900s, the Department of Indian Affairs had started to sell off land that had been deemed "unproductive" because of a lack of access to water. [32] The revenue from these sales went back into the reserve to help the natives continue their sustenance living. To a person, natives or chiefs addressing the Royal commission in the Okanagan requested the practice of cutting off land be stopped. [33] Many natives also were concerned about the limited access to water they had had and how many springs and streams which decades before had run well in the summer were now reduced to a trickle because of non-native irrigation works upstream.[34] Indian Agent J.R. Brown even testified how one settler in the North Okanagan would not let natives use the water near his flume unless they paid him for it. [35]

When Royal Commission Chairman Chief Justice Wetmore made his recommendations with regard to Indian reserves to the Canadian and British Columbian governments, the hope that Okanagan natives and their peers in the interior would receive some redress was revived. Wetmore acknowledged the many complaints made by natives on their water rights and feared those complaints were "only too true." [36] The recently created provincial Board of Investigation in handling water issues had appointed a lawyer to act on behalf of natives. In the end, Wetmore said he had "no doubt decisions will be just a given, which will be just as possible, and which...will improve the present conditions of the Indians in respect to their water needs." [37] With those words, it appears as though natives followed through on trusting the system. Through the Indian Agent a number of natives throughout the valley, but particularly around Penticton, applied for more water licences through the Penticton precinct of the Fairview water district. [38] Unfortunately, the Royal Commission Chair's words regarding redress appeared more than ever to be the rhetoric of failure on behalf of natives.

The Provincial Board of Investigation's mandate seemed determined to ensure that natives were disenfranchised from the process of obtaining water rights in order to favour the non-native public. After its first meeting, the Board notified the Department of Indian Affairs unequivocally that the federal government's "right to allot water to the Indians was absolutely denied." [39] It also informed the Department it had cancelled two native water record permits: in one case, the board claimed the Native was not able to show title to the lands he wanted to irrigate; the Board suggested in the other case a Native had a water licence for over 30 years "but [had] made no use whatever of the waters." [40] Furthermore, the Board determined with this case that because the Native had "abandoned" his licence and that there are "other parties...more deeply interested than the Indians" [41] in this licence, the Native's tenure should be revoked.

Although it is not specified who the other parties are, one institution it was definitely not was the Department of Indian Affairs. Later in the letter, the Board informed the Department that even though they anticipated an appeal over the abandonment case, the Board members saw "no reason why the Department should be brought into the matter at all." [42] The terseness of this letter indicates three things: first, the Board had made it clear that it did not want the Department of Indian Affairs involved with water issues or representing reserve natives on water issues; second, one must assume the political body was only willing to consider non-native water claims. The reference to "parties" in the letter probably indicated non-native farmers or municipalities that would want access to the amount of water allocated in the previous water licence. Finally, even though the Board's position was taken before testimony into the 1913 Royal Commission, it certainly indicates that the political mindset of the Board of Investigation would have to move substantially in order to conform to Chief Justice Wetmore's wishes.

It should come as no surprise that shortly after the Royal Commission completed its work "the 1889 [Federal Indian reserve water] notices were claimed to be meaningless by the Provincial Government in a submission to the Board of Investigation adjudicating water rights." [43] The Department of Indian Affairs had assumed publication of the records in the BC Gazette would be sufficient to formalize the records, but the Province claimed formal applications had to be

[32] Thomson, "A History of the Okanagan," 239.
[33] *Evidence submitted to the Royal Commission on Indian Affairs for the Province of British Columbia: Okanagan Agency, October 2 - November 11, 1913*, Vol. 10, OUC Library.
[34] *1913 Royal Commission Evidence*, see pages 15, 67, 82, 108, and 127 for more information.
[35] Ibid., 153.
[36] Ibid., 236.
[37] Ibid.
[38] Fairview Water District records, Penticton Precinct, November 24, 1913. Kelowna Museum Archives.
[39] Billings and Chochrane (Lawyers for the Board) to DIA, August 4, 1913, Black Series, RG10 80-1/51, Vol. 11, File 9755, part 2.
[40] Ibid., 2.
[41] Ibid.
[42] Ibid., 3.
[43] Thomson, "A History of the Okanagan," 321.

approved by an Order-in-Council. By 1919, there was still no change in this status. The situation frustrated the Department to the point of taking legal action against the Province. Victoria did not seem too worried about this:

> Mr. Ellis [Chair of the Board of Investigation] stated that he would...take the matter up with the Council for the Province and ascertain what position the Province intends to take as to the whole situation. We have not yet heard from Mr. Ellis as to the position which the Province proposes to take. [44]

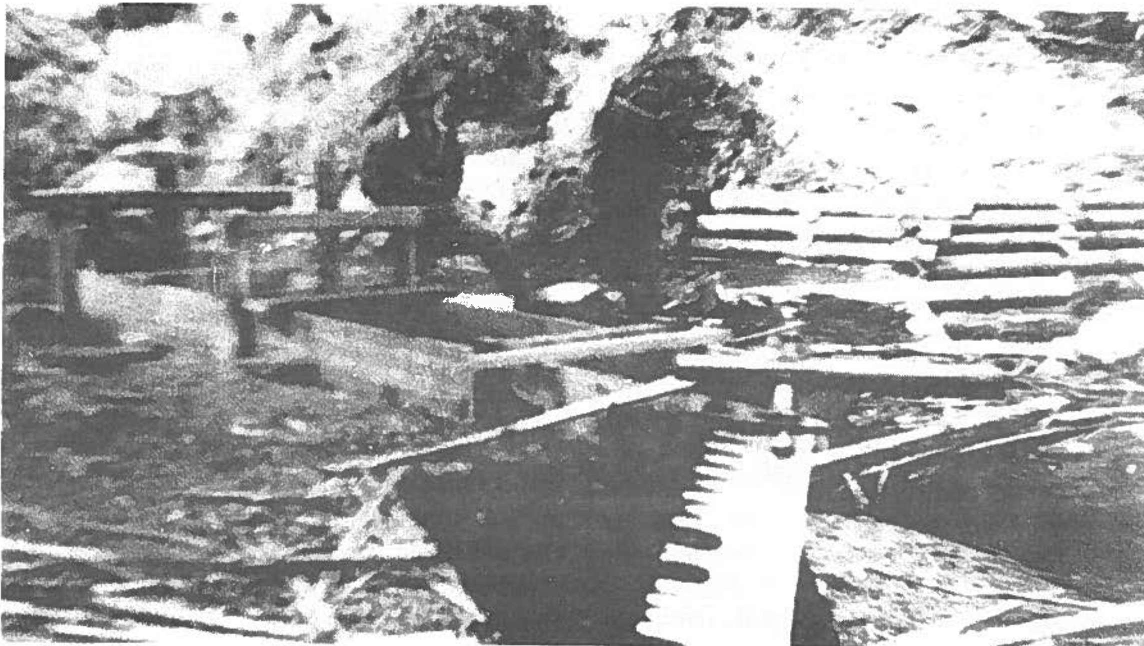
This being said, the federal government knew it would be a difficult court case to win. Even if Ottawa used Article 13 in the Terms of Union, the Deputy Superintendent General of Indian Affairs stated that he was "doubtful of our being able to succeed in the courts." [45] Today, this article is seen as a key in justification for native water rights in BC.

With the legal avenue closed and continual lobbying on the part of federal bureaucrats toward provincial water officials not going anywhere, the last avenue left was a political solution. Dufferin Pattullo came close to doing this. Late in 1919, the BC Minister of Lands promised the Department of Indian Affairs "that the Indians shall have the same right in respect of water, as has the white man in British Columbia."[46] However, Pattullo made it clear that only native water records issued since 1897 would be recognized. This meant that federal water records handed out between 1877 and 1897 would still not be recognized. Considering the influx of settlement in the Okanagan valley during the 1890s, the start date on valid water record permits would be late "enough to give priority to white settlers' records." [47]

Once again, the Department of Indian Affairs sent out an employee to tour the province and gather updated information on old and existing water records. Within two years, M. Balls was able to confirm that in the Okanagan valley there were 58 claims involving seventy-five hundred miner's inches. [48] These claims involved all the water running out of Smith Creek on the Tsinstikeptum reserve west of Kelowna. [49] Balls was able to bring this information to the Indian Water Claims Royal Commission which toured the Okanagan in July of 1921 for two days.

All of the testimony before the Indian Water Claims Royal Commission during the two days was given by provincial and federal experts on water and irrigation. For the most part, all experts testified that Okanagan natives needed more water even though the amount of water available then would not be sufficient to run any serious commercial farming or orchard operating. One sad example of the consequences of the past fifty years of water rights legislation involved a spring tapped by David Gellatly. The son of the Westbank pioneer built a flume at a spring above a portion of Westbank reserve No. 9. With his water permit, Gellatly was able to divert all water from the spring to his property. One native family, who lived beside the spring downstream from the flume and had a water record, was now faced with no water access. M. Balls also noted the long

[44] Deputy Superintendent General of Indian Affairs to Prime Minister Arthur Meighen, September 30, 1919, in Black Series, RG10 80-1/51.Vol 11, File 9755, Part 3, p. 2.
[45] Ibid.
[46] Pattullo to DIA, November 14, 1919, in Black Series, Vol. 11, Part 4, p.3.
[47] Thomson, "A History of the Okanagan", 331.
[48] M. Balls, Water Records appurtenant to British Columbia Indian Reserves. Report #3 Okanagan Indian Agency and supplement report. Public Archives Canada, RG89, Vol. 563, File 557, and RG89, Vol. 581, File 985.
[49] This is Westbank Reserve No. 9 today; ibid.



Left: Two men examining dam and headgate at Siwash Creek.

Photo courtesy Historic O'Keefe Ranch (Native Collection) ID: F16-11, Provenance: Okanagan Indian Band

length of the flume meant much of the water was lost in the conveyance toward Gellatly's property. In fact, Gellatly told Balls "there is only sufficient water to irrigate three rows of potatoes." [50] Balls suggests that if the flume was dropped, the family could get enough water to at least irrigate a half-acre garden. However, the Commission noted that Gellatly had a prior water record while the natives' claim fell in between the years 1877 and 1897 and fell in the category of federal water records that were voided by the Province. The matter would not be pursued further. [51] There are other notable cases of Okanagan injustice, specifically toward natives' rights to water. They include the claims of Antoine Pierre and Paul Terrabasket.

Pierre was a Penticton native with a cultivated peach and plum orchard along Trout Creek west of Summerland. He took out a water licence in 1897 requesting one hundred miner's inches of water. However, when the Municipality of Summerland was created, it blocked and diverted the creek above his intake leaving him with no water. Pierre testified at the 1913 Royal Commission that he wanted redress based on what he believed were riparian rights saying "when a government gives a reserve, a certain amount of water goes with it." [52] By the time of the 1921 Indian Water Claims Royal Commission, while Pierre's fruit trees had withered and died, the Municipality of Summerland had arranged with the Department of Agriculture to send 100 acre feet to the senior government's experimental farm located immediately below Pierre's property. [53] Pierre never received compensation even though he had a legitimate water record claim listed with the federal and provincial governments. [54]

The other blatant miscarriage of justice involved Similkameen Native Paul Terrabasket.[55] Terrabasket owned fifty acres of land on reserve No. 6 near Keremeos, a place where his father had farmed wheat, oats, hay and potatoes for decades. [56] Seeing the success of orcharding in the valley, Terrabasket wanted to pursue modern irrigation and attempted to obtain a water licence from the province. The Board of Investigation rejected the application and instead affirmed the record held by the Similkameen Fruitlands Company which succeeded the title of land and water from pioneer rancher Manuel Barcelo who had acquired the permit in 1875. [57] However, for the next decade, the company could not make use of the permit, a condition which should have seen the title to the water records cancelled by the province. In the meantime, Terrabasket continued to divert the limited water he had on Blind and Causton Creeks for his fledgling orchard and was able to "make good on taking and using what little water" [58] was available. During this time, unbeknownst to Terrabasket, Royal Commissioners discussed cutting off four-hundred acres from the Terrabasket reserve in an effort to raise money through re-sale to non-native farmers. [59] By 1922, the company began to use Barcelo's ditch upstream from Terrabasket's reserve and slapped the native with a restraining order preventing him from diverting the creek back. Terrabasket ignored the Supreme Court writ to save his crops. He was consequently arrested, tried and jailed. [61]

In light of these cases, it should not be a shock that during the 1920s, the provincial government remained defiant in officially granting any water to natives despite Pattullo's promise of years earlier. By June 1925, Federal Indian Commissioner for BC W.E. Ditchburn seemed exasperated in respect to his dealings with Victoria over this issue:

> It [was] impossible for us to obtain justice for the indians so long as we are bound by the provisions of the British Columbia Water Act, for the British Columbia Government will not give any consideration to Indian claims for water except when they are in full conformity with the provisions of that Act to which provisions there have always been a string attached, in the way of having Orders-in-Council passed, or as is now the case, the consent of the minister. Old allotments made by the Indian Reserve Commissioners have been ignored entirely. [61]

In the meantime, the amount of water available for natives on reserves continued to drop. A progress report done by the Dominion's Water Power Branch in 1923 showed "the water requirements of many reserves...have been found to be in excess of the quantity of water recorded." [62]

By the end of 1925, the federal government gave up on its four-decade fight with the Province and developed a new attitude toward the issue of water rights. In a letter to the Provincial Board of Investigation's Water Rights Branch, Ditchburn surrendered the federal government's native water records dated prior to 1897 which included several Okanagan licences. Ditchburn says the Department felt that "retain[ing these] rights from which the Indians can derive no benefit, would put both this Department and the

[50] Testimony from the Indian Water Claims Royal Commission, July 21, 1921, in Black Series, RG10 ACC80-1/51, Vol. 11, 137.
[51] Ibid., 138-139.
[52] *1913 Royal Commission Evidence*, 67.
[53] 1921 Royal Commission, 143.
[54] For more information, see Thomson, "A History of the Okanagan," 332.
[55] Ibid., 331.
[56] *1913 Royal Commission Evidence*, 109.
[57] Testimony from the 1921 Royal Commission, in Black Series, RG10 ACC80-1/51, Vol. 11, 178; see also Thomson, "A History of the Okanagan", 332.
[58] M. Balls, Okanagan Indian Agency Water Records Report, June 1921, 15; see also 1921 Royal Commission, in Black Series, RG10 ACC80-1/51, Vol. 11, 178-181.
[59] *1913 Royal Commission Evidence*, 200.
[60] Thomson, "A History of the Okanagan," 332.
[61] Ibid., 331.
[62] Indian Water Rights Investigation by the Dominion Water Power Branch, July 21, 1923, in Black Series, RG10, Vol. 3661, File 9755-7, 1.

Provincial authorities to needless effort and expenses." [63] Certainly expense could be a chief reason for why Ottawa abandoned this fight, but it could very well be a change of attitude within the government or the senior bureaucrats within the Department of Indian Affairs. More research will have to be done on this question before a conclusive answer can be reached.

In a span of over sixty years, BC and Okanagan natives lost their inherent right to water. They lost that right primarily because of a determined provincial government which established their water laws as a colony and then doggedly held on to them, not only to prevent federal influence into an important government jurisdiction but also to service non-native settlers at the expense of natives and their reservation communities. The Department of Indian Affairs apparently did want natives to have legal access to water but after four decades of taking on the Province, Ottawa gave up the pursuit without a court challenge due to the expense and possibly other political reasons. As a result, reserve natives throughout the decades were further marginalized as they had limited or no access to an economically valuable resource.

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[63] Ditchburn to Board of Investigation, November 23, 1925, in Black Series, RG10, Vol. 3661, File 9755-7, 1.

Edward Marriner
Pioneer Farmer of Cowichan
An annotated summary of his diaries 1862–1884

by J. A. Green

J.A. (Jack) Green lives in Duncan, BC.

EDWARD Marriner, the son of a clergyman, was born in England, September 10, 1843. At age nineteen Edward left home for Vancouver Island on the sailing ship *Frigate Bird,* which sailed from England on August 5, 1862.

Though the voyage lasted for five months the ship did not call in anywhere en route for fresh water or supplies. Despite the stale water, monotonous food and cramped conditions Edward voices no complaint. It was his nature to accept reality as it came. After four months out he mentioned that "another pint of water stopped per man making two quarts for three quarts". Two quarts of water per day, for all needs, is a scanty allowance. He appears to have been travelling deck, so would have had better accommodation than the steerage passengers. He speaks of sighting a dozen or so ships during the voyage, seeing albatross, whales, porpoises and flying fish, and catching a shark by hook. Bonito he found very fine eating.

There was some friction among the crew and passengers. Two men got drunk and were put in irons. The mate got into a fight with one of the crew and the captain had to come to the mate's assistance. They got the man down, put him in irons, and proceeded to kick him in the face. When a passenger spoke up for the man the passenger was put in irons for a time. Next the captain took over all firearms on the ship, and stopped all drinking of alcohol. Once a small fire broke out on deck, from ashes knocked from a pipe, but it was easily extinguished. The captain kept absolute control of the ship.

There were bad storms. On 31 August a gale broke off the upper masts (topgallant and royal) on both the main and mizzen masts. Some sails were split and some carried away. However the ship carried spare spars and canvas and the damage was quickly repaired. On 19 September a jib was carried away and on 11 October, off Cape Horn, they lost the spanker. It took sixteen days beating back and forth to round the Horn, and big seas washed away a closet and part of the bulwarks.

On 23 December they entered the Straits of Juan de Fuca, but were held up by adverse winds, so that it was not until 27 December, with the aid of a steam tug, that they docked in Victoria. Edward visited some contacts in Victoria, but stayed on the ship until 19 January, working as a stevedore to earn extra money.

In 1862 Victoria was just a minor seaport, with a population of only 2,500. Five years before there had been a gold rush and 25,000 gold seekers passed through the town on the way to their dreams of finding a mother lode. Since then the town had gone from boom to bust, but by 1862 it was recovering and was well supplied with saloons, hotels and restaurants. The Victoria Theatre seated 500. There was a Victoria Philharmonic Society, a Masonic Lodge, a cricket club and horse racing. There were churches, schools, a hospital, a library and a police barracks. Merchants were represented by a Board of Trade, and the many businesses included the Bank of British Columbia, and the Bank of British North America. A few streets were paved, but most were still mud and horse droppings, with wooden sidewalks. The "birdcage" pagoda-like legislative buildings were being built, and St. Ann's Academy supplied instruction to young ladies.

With several British naval vessels stationed at Esquimalt there was an active social life with formal visits, dances, band concerts and parades. The first of the bride ships, carrying a group of unmarried girls seeking family and fortune, arrived in 1862.

On January 20, 1863, Edward started for Cowichan on foot, spending the night in North Saanich. Next day he travelled by canoe to what he called Shawnigan Castle—possibly an inn at Mill Bay standing at the terminus of the Shawnigan-Mill road. After a day he went on to Dr. John Chapman Davies' farm where he spent a few days reading, shooting and meeting local men. On the 28 January he walked to Chemainus

...Edward's diary is short, with large gaps, and in the main a farm record....My typed transcript only covered 75 pages and the only things that I omitted were his long dissertations on the sermons he heard in church.—

J.A. Green in a letter to the Editor, December 15, 1998
It is not known where Edward's original diary is kept today.

Photo courtesy Cowichan Valley Museum Archives and J.A. Green

The only photograph of the Marriner family we have. From left to right: Nettie, Arthur, Mary, Gertie and Mrs. Augusta Marriner, Edward Marriner's wife. Since Arthur looks about 20 years of age in the picture, and he was born in 1881, the photo could be circa 1900. The photo is taken in front of the old Patrick Brennan house, built in 1860, which Augusta Marriner bought in 1894.

to find out about available farms, and six days later purchased a farm which he describes as being near a lake. The farm must have had flat land cleared already as he refers to it as the "big prairie". Later he would acquire the large farm on Cowichan flats with which his name is associated, but the sequence is lost through gaps in the diary. He started construction of a log house on the property, and still found time for community service, helping with the building of a church/schoolhouse at Somenos, which started March 14, 1863.

This church/schoolhouse completed, the Rev. A.C. Garrett held services there on his visits from Victoria, and W.H. Lomas opened his school. The building stood on the shores of Somenos Lake where the BC Forest Museum is now. In 1869 Mr. Garrett left the area, later becoming Bishop of North Texas.

To obtain his farm equipment Edward hired a canoe and arranged with Patrick Brennan (best known for his brushes with the law) for the hire of a scow. Using the scow, he brought oxen from Saanich to Cowichan on 16 March. A week later he had finished his "house" and moved in. Edward was now preparing a farm garden, assisting in construction of the church, and working part-time at Dr. Davies' farm. Living alone he must also have had to cope with cooking, cleaning, tending the oxen and other chores. A busy man! Five days of snowfall in March would not have helped.

Edward retained his interest in the Anglican Church. During his stay in Victoria, and after moving to Cowichan, he attended church regularly and participated in church work. He took his religion very seriously and a large portion of his diary is given over to dissertations on the contents of sermons given during church services.

There is now a gap in the diary from April 14, 1863 to March 31, 1864. By April 1, 1864, he had his cow shed completed and had acquired a wild heifer. A few days later his cow had a calf. By 4 April he was ploughing and two days later seeding and harrowing. In May he sowed peas and carrots and was selling butter which he churned himself. While neighbours helped him with heavy construction he did his full share in helping others.

There is a three-year gap in the diary from May 10, 1864 to June 12, 1867. In June and July, 1867, Edward was building his dairy. Logs were cut and floated down the river to his farm. Next they had to be hauled to the site and peeled. Edward got cedar shake bolts from William Duncan (after whom the city of Duncan was later named) and split them into shakes. On 29 June Duncan and a Mr. Evans helped him raise the logs for the dairy. He put rafters in place, laid shakes, made and installed a door and completed the gable ends. Then the floor and shelving were put in. All this was done with simple tools— saws, hammers, wedges, axe, and floe—with human la-

...They [Edward and his brother, Harry Marriner] were in partnership for quite a few years on the flats, before any of the flats were dyked. They secured a canal strip from the government for a building site, the piece between the road and the river. Finally, after Edward had been married some time, they parted, and Harry, the elder brother, bought what is known as the Cliffs, and owned by the Wilsons. He lived in a log house, just behind Queen Margaret's School.
Edward and his family continued to live in the old home on the flats until he [Edward] was killed by his team. He used to milk quite a number of cows. In fact all the places on the flats used to keep more cows than all the rest of the district. Both the Marriners were fine men.... Our first celebration of Confederation was held on the Cowichan flats on Marriner's farm.—
John N. Evans, date of writing unknown, possibly February or March, 1929. Provided by J.A. Green.

Edward & Augusta Marriner's children

MARY LOUISA
1872–1928

EDWARD HASLEWOOD (HASLE) 1875–1880

GERTRUDE (GERTIE) 1875–1939

HENRIETTA AUGUSTA (NETTIE) 1877–1961

EDWARD ARTHUR (ARTHUR) 1881–1919

bour, and the oxen for hauling.

A parsonage had been built in Quamichan in preparation for the establishment of St. Peter's Church there. The Reverend W.S. Reese arrived as resident missionary for the large parish which included Cowichan, Shawnigan, Chemainus and Salt Spring Island.

On 7 July Edward attended church and confirmation service in the parsonage, and Bishop George Hills consecrated the burial ground. The following day Edward travelled to Victoria on H.M.S. *Sparrowhawk* courtesy of the British navy. On his return, though, he had to walk to North Saanich and travel by canoe from there.

Edward Marriner was hauling rails for fencing and a corral. His hay was cut, turned and cocked up. He was killing and butchering his own cattle and pigs, and selling the meat. He was harvesting wheat, oats and turnips, as well as hay. All this at age 23.

There is now a 13½ year gap in the diary, from June 28, 1868, to December 31, 1881. In this period Edward visited England and married Augusta, a sister-in-law of W.S. Reese, the rector of St. Peter's Church, Quamichan.

At this point Edward's diary is really just a farm record and cashbook. He only mentions his wife and children when, on an occasional Sunday, he drove them to church. His brother Harry (Henry) 1840–1887, who may have been with him on the ship coming out, and who was his partner in the earlier years, is barely mentioned.

In 1882 he was employing many natives on his farm, paying men 75 cents per day and women 50 cents. Either he didn't attempt to record their native names, or the anglicized names were more commonly used, as we have Canute, Pierre, Machiel, Motlock and so forth, and there are many such as: Old Charlie, Koksilah Charlie, Lac's Mother, Little Jimmy, Johnnie, Young Johnnie, Big Johnnie, and Little Johnnie. He also employed white men when needed,

The farm was now an active substantial business, producing beef and pork, eggs, butter, plums, apples, carrots, onions, potatoes, black currants, wheat, oats and hay. Some goods were sold by the ton. Since this was before the time of the E & N Railway wheat, oats and hay had to be taken by team to the steamer dock at Maple Bay for shipment to such merchants as:

A.R. Johnson, General Grocer & Feed, Nanaimo
Henry Saunders, Wholesale & Retail Grocer, Victoria
Van Volkenburgh, Butcher, Victoria
D.B. Le Neveu, Merchant, Victoria

Edward was also hauling wood and renting out his team and wagon.

A lot of business was done on credit or by barter. Even the natives working for him were paid in a variety of ways—cash, groceries, offsets, or by telling them to go to Ordano's Store and to charge what they needed to his account. Prices at Ordano's Store seem low by our standards:

Item	Price
Tea	Four pounds for 50 cents
Scotch whisky	$1.00 per bottle
Bourbon	Fifty cents per bottle
Boots	$2.00 per pair
Pain killer	37½ cents per bottle
Knives	37½ cents each

Half-cent figures are mentioned frequently, even as amounts put in the church collection, but there was no coin available in those values. The usage was probably based on 12½ cents being half of two bits (25 cents) or one eighth of a dollar as in the old Spanish pieces of eight.

The farm continued to prosper and expand until October 23, 1884, when Augusta Marriner made an entry in the diary regarding "My dear husband's accident and death." No detail is given except that it involved a horse and wagon. Edward was buried in St. Peter's burial ground on October 26, 1884. Three days later Augusta entered in the diary "Sold to Saunders 36 pounds butter." She, with her three daughters, and Arthur, continued to operate the farm.

Her daughter Mary, a very outgoing person, now took over maintaining the diary, and developed it to provide a detailed description of life in Cowichan. This is a valuable and very interesting historical record covering the years 1894-1925.

An important factor in the success of Edward Marriner's farming was his excellent relations with the natives. They supplied the labour that he needed, and helped him in emergencies such as floods. After Edward's death it was this same cooperation that enabled Mrs. Marriner and her family to make a living from the farm, though much reduced without Edward's energy and expertise. In later years they were living in very straitened circumstances.

Augusta Marriner died in 1916, at the age of 75. In 1919, Arthur Marriner was thrown from a horse and killed. None of the children born to Augusta and Edward married and with the death of Nettie in 1961, this pioneer family of Cowichan passed into history.

The Mary Marriner diaries, of which we have the originals in the Cowichan Valley Museum Archives, fill several large volumes covering the years 1894–1925....Her diaries are a mass of local happenings, plays and entertainments, walks, trips to Victoria etc. ...To the best of my knowledge nothing has ever been done to write or publish articles based on the diaries. [I] transcribed the first volume which is not an easy task because of reading the writing. I started to transcribe the second volume not long ago, but ...had to stop.—J.A. Green in a letter to the Editor, December 15, 1998

SOME SELLING PRICES

BEEF	5 ¢ PER POUND
VEAL	6 ¢ PER POUND
EGGS	10 ¢ PER DOZEN
WHEAT	2 ¢ PER POUND
OATS	3 ¢ PER POUND

Historic Echoes of the North Shore Mountains

by A.C. Rogers

A.C. (Fred) Rogers lives in Qualicum Beach

VANCOUVER is blessed with the natural beauty of mountains bordering the north shore of Burrard Inlet close to the city offering adventure and the challenge of hiking and skiing. Despite ever increasing pressure of summer and winter sports, so far the many recreational developments haven't destroyed the beauty of these hills. However, that may not last into the oncoming decades.

But what about the early history of exploration of the lofty Lions, Grouse Mountain, Seymour Mountain, and Hollyburn Ridge? While researching other subjects, I happened to discover an article published in the *Vancouver Daily Province* of July 30, 1902, which sheds some light on early adventures on these mountains.

The story, entitled "In The Region of the Clouds. Mountain climbing fad now counts its devotees among both sexes", features the accomplishments of Mrs. J.A. Green of 1149 Haro Street and her two daughters aged fifteen and seventeen as being the first women to reach the summit of Crown Mountain. They were accompanied on this July trip by a young bank clerk (not named) and another unnamed man who acted as their guide.

In 1902 this adventure was no trivial feat. There was no established trail to follow. After a good night's rest at the Capilano watershed dam and a good breakfast, the party of five loaded their packs with provisions and blankets for a three-day trip and started at 9 a.m.

The five hikers followed the road from the dam a short distance until they reached the small stream coming down from the valley between the mountains on the left. There was no trail in the virgin forest, so they followed the stream until it reached a canyon which was too precipitous for them to enter. They left the creek, with the guide blazing their way as they struggled through the forest, seeking a route around old windfalls and other obstacles. After two hours the heavy underbrush became became thinner, but it still was rough going. The mountain seemed to be a series of benches. A little more than half way up there is a decided shoulder on Crown Mountain which is plainly visible from the city. The climbers reached this area after five hours of strenuous travel and then had more gentle slopes to cross before reaching the next high bluffs.

After leaving this shoulder, the group struggled on for another four hours through vast areas of blueberry bushes that made the advance difficult. It was not until another one-and-a-half-hour travel from the shoulder of the mountain that they reached the first snow in a little hollow sheltered from the sun. Its appearance was hailed with joy by the hikers who had now been without water for nine hours. They dropped their packs and started a little fire to make tea and have a little food. Fortified by this repast, they progressed a little higher and reached the snow line where more steep bluffs and ledges made for stiff climbing. As the climbers came closer to the summit, the snow banks became deeper. After struggling up one dangerous rocky cliff, they came out on a little plateau just west of the highest tip of Crown Mountain.

The party prepared a level spot to spend the night on the summit, and after a rest and a hearty supper, they watched the glowing sunset and a bright moon lighting up the landscape. The city lights were far away like distant stars laid out in rows. The lights of New Westminster were visible too, as were those of steamers out in the Strait of Georgia, and the flashing lights on the Fraser sand heads and Brockton Point aroused particular interest. Although tired and weary, the travellers didn't fall asleep until after midnight.

The group had brought fireworks to send up as proof they had reached the summit, but unfortunately they had lost those in the long struggle up the mountain. However, their friends did see the campfire which was kept going as it was quite cold.

In the morning the hikers climbed the remaining rocks to the summit from where they had a commanding view of the mountains extending north from their lofty peak, the course of the Capilano River beyond the dam, and the Lions. They searched for a possible ascent of the latter to the west via Sisters Creek and wondered if the

Photo by Fred Rogers - 1940

Above: *The twin peaks of Crown Mountain with the Camel on the right.*

Right: *A view of the Camel from Crown Mountain showing a group of mountain climbers*

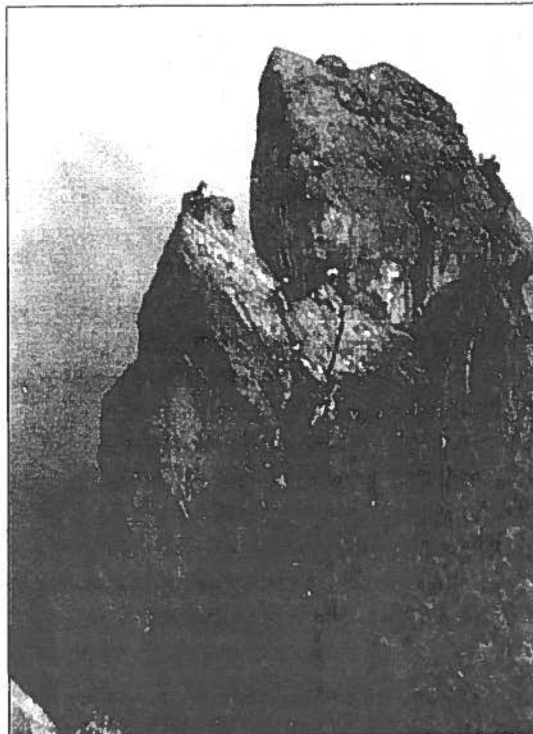

Photo by Fred Rogers - 1937

Lions had actually been climbed.

An old deserted campfire provided proof to the little group that they were not the first human beings to reach the summit of Crown Mountain. They looked for other marks of recent visitation but didn't find any. So they decided to let other future climbers know they had been preceded by building a stone cairn near a clump of old stunted trees. In addition they inscribed their names in the bark of one of the trees.

The descent from the mountain was almost as time consuming as the ascent since the hikers had trouble finding a route down around the numerous bluffs. They often had to retrace their steps to find a safe route. For part of the way they were able to follow the blazed trail made on the way up, but they frequently lost it.

There is no doubt that in order to tackle this climb, Mrs. Green and her daughters must have been in good condition. The *Province* reporter asked Mrs. Green if she enjoyed her adventure, and she said she certainly did and was soon planning a trip up Grouse Mountain and, if possible, a trip to the Lions.

The newspaper story didn't reveal who the first hikers were to reach the summit of Grouse Mountain, but it did contain other information relating to this peak. In 1902 a record in hiking time was set by a party composed of Dr. Robertson and two companions who started their climb at the ferry terminal in North Vancouver early in the morning and reached the summit about noon. After spending considerable time on the mountain, they returned late that evening. The time made on that trip, however, was improved later that year by another lone hiker. Mr. A.F. Bush started from the North Vancouver ferry terminal at 9 a.m. and arrived at the peak of Grouse at 1:35 p.m. He remained on the summit until 3:30 and returned to the ferry dock at 6:30 p.m.

There was an established rough trail up Grouse Mountain in 1902, but climbing parties were eyeing other coveted, challenging mountains that year. Towards the end of July a group made the first ascent of another alluring peak known then as the Sleeping Beauty, later named Mount White. This mountain was at the head waters of Lynn Creek on the east side. The members of this group were not named, but they said, due to the absence of a trail, the climb was a long and hard one.

Photo by Fred Rogers - winter 1943

The toadstool shelter at the foot of Mt. Seymour trail. This was once a large Douglas fir stump cut to provide a resting place and shelter. From left to right: Ken Farris, Lil Todgress, and Marge and Fred Rogers.

The most difficult peaks on the North Shore are the Lions on the west side of Capilano River, and as far as is known, the twin summits had not yet been climbed in 1902. Mr. R. Jamieson and Mr. Alex Graham, two well known city school teachers, left during the second half of July on the steamer *Defiance* to attempt a climb from Howe Sound. They were well prepared for several days outing and had informed their friends they would light a fire on the peak if successful. However, although straining their eyes for two evenings, the friends were not rewarded by the sight of that fire.

On returning home, the climbers reported they had reached the base of the twin peaks after a hard struggle of bush whacking in virgin forests, but were then hampered by deep snow which was in a soft, melting condition and hence dangerous because of possible slides. In 1901 another party had made an attempt to scale the Lions, and they had had a very narrow escape from this same danger. A huge snow slide had been set in motion and raced down the steep slope, passing only a few feet from where the climbers stood. Before reaching the forest, the slide had developed into quite a large avalanche.

Other well known mountaineers who explored the North Shore were Don and Phyllis Munday. From Mrs. Munday we know that the ladies of her era wore their skirts until they were in the forest and then hid these garments and continued in bloomers, conforming to the style of early-day hiking attire for females.

Left: *The author, age about three, holding a bottle of his father's home brewed beer.*

Against a Tide of Change:
an Interpretation of the Writings of Simma Holt, 1960-1974

by Laura Duke

Laura Duke was born and raised in Vancouver. She is currently completing a Canadian Studies Major and a History Minor at UBC. Laura is particularly interested in Canadian post-war social history.

When the media fails in its true duty to the public, tyrants can move in...
It can and will happen here, if the press fails to look at the real problems in society... [1]
—Simma Holt

Simma Holt was like a mother to British Columbia. She has been described as a "Mary Worth on speed,"[2] and her numerous awards and accomplishments are evidence of the genuine concern she had for others. As a journalist, author, social activist, and politician, Holt aimed to build a better society for British Columbians. She exposed what she saw as society's weaknesses in her articles, books, and motions in Parliament, vowing to attack them with full force.

Holt was, however, the product of a generation whose values would be challenged in a society facing unprecedented demographic change. Holt held values popular with the majority of adult Canadians during 1950s. Closely knit nuclear families, traditional gender roles, societal responsibility, and religious and sexual conformity characterize the 1950s definition of an ideal society and one that Holt adhered to. Her preoccupation with child welfare is also characteristic of Canadian society in this period. By the early 1960s, however, the children born after the second world war were no longer children but adolescents forming their own ideas. Their values were created in reaction to those of their parents and adults like Holt. The conflict of ideals experienced by the two generations was characterized in Holt's works as a series of social crises. Sexual freedom, experimentation with drugs, teen pregnancy, unwed motherhood, and religious non uniformity were all threats to the social status quo. Holt and her generation saw these phenomena as symptoms of a sick society. Lax morals and poor parenting had resulted in a rebellious and troubled generation on the road to disaster. Perceiving this new code of teen behaviour as 'abnormal' because it differed from her conservative values, Holt exposed youth problems in order to solve them by offering parents advice from child care experts. Although she had a genuine concern for the well being of youth, Holt applied her morality and constrained adolescents to her generation's values. She failed to recognize that the baby boomers' rejection of 1950s conservative values was a *deliberate* decision to assert an identity different from that of their parents.

Born in Alberta in 1922, Simma Holt was one of eight children of Russian immigrants.[3] She attended the University of Manitoba and graduated in 1944 with a bachelor of arts. While in school Holt worked as a freelance journalist for the *Winnipeg Free Press* and the Canadian Press.[4] Soon after graduating she went to work for *The Vancouver Sun* and remained there as a reporter and columnist for the next thirty years. Holt married a high school math teacher, Leon, and the two enjoyed a home on the scenic skyline of West Vancouver's British Properties.[5] The Holts were also members of the Vancouver Lawn Tennis and Badminton Club, a private athletics club.[6] With two incomes and no children, Simma Holt enjoyed the economic security of the upper middle class and shared their moral and social values.

The post World War II period was a time of prosperity for many Canadians, and was welcomed after a decade of severe economic depression and a dislocating war. Canada had emerged from the conflict in a relatively good position compared to its counterparts in Europe and escaped the kind of repression that had occurred after the Great War.[7] Canadians were eager to take this occasion offering peace and prosperity to settle down and create the stable society they had longed for. This post-war reconstruction was actively encouraged by governments at both the federal and provincial levels. Following the rec-

[1] Marjorie Nichols, "An essay that speaks for itself," *The Vancouver Sun*, 11 Sept. 1984.
[2] Marian Bruce, "The Liberal Party Pooper," *The Vancouver Sun*, Weekend Magazine, 1 Jan. 1977, 5.
[3] ibid, 6.
[4] "Sun Reporter Wins Press Club Awards," *The Vancouver Sun*, 24 June 1959. (The majority of the biographical information was found in the biography files at the Vancouver Public Library. Unfortunately not all the articles contained in the files were labelled with their respective page numbers.)
[5] Barry Broadfoot, "Freedomite Story Told by the 'Witch Woman'," *The Vancouver Sun*, 10 Oct. 1964, 6.
[6] "Leon Holt, 71, dies at tennis," *The Vancouver Sun*, 28 Nov. 1985, A10.
[7] Jean Barman, *The West beyond the West: A History of British Columbia*, revised ed. (Toronto: University of Toronto Press, 1996), 270.

ommendations of the Marsh Report of 1943 (and Britain's Beveridge Report of 1942 on which it was modeled), Prime Minister Mackenzie King and his Liberals moved to establish a system of social welfare.[8] Introduced in 1945, family allowances provided all Canadians with children a minimum standard of welfare. Historian Dominique Jean, writing about the affects the allowances had on Quebec families, outlines four reasons for their introduction: to increase support for the federal Liberal government, stimulate the postwar economy, secure children's welfare, and promote women workers to return to the home.[9] Although reluctant to give up jobs that offered them economic independence, many women did not have much choice but to leave their wartime jobs.[10] The government as well as employers encouraged women to make way for the men who were coming home from the front by resuming traditional gender roles as mothers and wives.

At the same time, however, many women and men were in search of a sense of security and the "better times" they believed to have existed before the war.[11] This ideal was sought and replicated through the traditional separate spheres of the male as the "breadwinner" and female as the "angel of the hearth". Men were responsible for the economic activity of the family, while women's purpose was to give birth to and raise children. Women had a duty to become wives and mothers, consequently single and childless women of marriageable age were scorned by their communities. Creating strong nuclear families was considered as the obvious life-goal for many Canadians, and aberrations from this definition were seen as "abnormal". Children did indeed come to this generation seeking security, and they came in droves. Between 1946 and 1955 3.1 million babies were born in Canada at the height of the "baby boom".[12] Families in this period, therefore, played a key role in shaping the values and ideas of the country with unprecedented influence. Homosexuality, in turn, was unacceptable because it did not fit the mould of the "normal" and ideal lifestyle.[13] Communal living that various religious minorities engaged in was also shunned, as were the traditional cultural practices of various ethnic minorities. "Normal", as was defined by psychologists and various experts in this period, meant homogeneity and the practices of the majority. Difference from the conservative ideal was not accredited to personal choice, but to abnormality and deviant behaviour.

Simma Holt fit the mould of the dominant majority. She was married and enjoyed a middle class economic existence. Although Holt had her own career, while she was a Member of Parliament in Ottawa she would fly back to Vancouver once a week to take care of her husband: "she plays the dutiful Hausfrau role...preparing meals a week or more in advance for her husband Leon..."[14] Holt, however, did not have any children of her own. This fact perhaps accounts for her ceaseless concern for child welfare. Holt's father told her, "Simma, you have no children, but the children of the world have to be yours."[15] These were words Holt lived by, her concern for children infiltrating all her work.

The majority of Holt's attention went to teenagers. By the late 1950s and early 1960s the baby boom generation was growing into adolescence, and youths were branching out and forming their own values. The largest concern for the conservative parents of the 1950s was their teen's sexual development. Holt too was concerned with the increasing sexual freedom of teens and wrote a book, *Sex and the Teen-age Revolution*, so that "this knowledge will give parents, and those still stumbling through their teens, better understanding of what is one of the most urgent—virtually universal—problems of our time."[16] A compilation of two series of articles written for the *Sun*, Holt's book was concerned with breakdown of "teen-age morality" as a result of the boomer generation's openness to their sexuality and willingness to engage freely in intercourse: "The problems young people face are intensified, the breakdown in morality is greater, and there is little or no guilt about their sexual freedom."[17] Youth were rejecting their parents' sexual norms and this was seen by mainstream adults as social decay. More teenagers were having sex, and this was interpreted as heightened immorality. Like the rest of her generation, Holt was concerned with morality and the maintenance of the conservative society she had helped build. She argued that:

> ...on the one hand, [some of] the highly *idealistic* and *ambitious* boys and girls cling to the old moral concepts almost as puritanically as if they were part of the Victorian era. But on the other side, as definite and as positive that they are correct in their way of life, are the sexually *precocious, confused, misguided* (or unguided), many equally intelligent and bright. These make up the core of the

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[8] Robert Bothwell et al, *Canada since 1945: Power, politics and provincialism*, revised ed. (Toronto: University of Toronto Press, 1989), 49.
[9] Dominique Jean, "Family Allowances and Family Autonomy: Quebec Families Encounter the Welfare State, 1945-1955, in *Canadian Family History*, Bettina Bradbury, ed. (Mississauga: Copp Clark Pitman, Ltd., 1992), 402-405.
[10] Doug Owram, *Born at the Right Time: A History of the Baby-Boom Generation* (Toronto: University of Toronto Press, 1996), 27.
[11] ibid, 28.
[12] ibid, 31.
[13] Gary Kinsman, *The Regulation of Desire* (Montreal: Black Rose Books, 1987), 105-106.
[14] Bruce, 6.
[15] ibid, 6.
[16] Simma Holt, *Sex and the Teen-age Revolution* (Toronto: McClelland and Stewart Ltd, 1967), 24.
[17] ibid, 21.

[18] ibid, 17.
[19] Simma Holt, "Unwed Motherhood A Rising Problem," *The Vancouver Sun*, 25 May, 1960, 9.
[20] Simma Holt, "B.C. Society Seriously Sick, Says Expert," *The Vancouver Sun*, 31 May 1960, 1.
[21] Mona Gleason, "Psychology and the Construcion of the 'Normal' Family in Postwar Canada, 1945-1960," in *The Canadian Historical Review* 78, no.3 (Sept. 1997), 446.
[22] ibid, 443.
[23] Simma Holt, "Experts Tell Parents: Build Close-Knit Unit," *The Vancouver Sun*, 19 May 1966, 9.
[24] Simma Holt, "Dad's Not the Boss Any More," *The Vancouver Sun*, 18 May 1966, 14.
[25] Simma Holt, "Cannabis Weed of Woe," appendix in *Proceedings of Canadian Senate on Legal and Constitutional Affairs* (30th Parliament, 1st session, 1974-76), 20:22.
[26] ibid, 20:14.
[27] ibid, 20:14.

teen-age breakdown of traditional standards of morality.[18] (emphasis added)

Holt's word choice here illustrates her standpoint on teenage sexual behaviour. The *idealistic* and *ambitious* teens are those who are fastidiously devoted to Victorian prudery while those who do not adhere to Holt's values are understood as being *precocious*, or having developed earlier than *normal*.

Normal for Holt, then, meant sexual modesty during the teens. She was supported in this assessment by psychologists who maintained that the sexual freedom youths were relishing was the symptom of a troubled society. In her 1960 series on the problem of unwed motherhood,[19] Holt consulted American psychologist Dr. Joseph C. Lagey. He maintained that, "The increased sex activity and drinking among school-aged children today is a symptom of a seriously ill society," and was "the logical outcome of the worship of freedom— including sexual freedom."[20] "Experts" like Dr. Lagey not only determined the problems society was facing, but also offered solutions.

A popular element of postwar culture, experts' advice was sought by parents to enable them to raise "well adjusted" kids.[21] Parenting was not an innate ability, but something that required the rational know-how of psychological experts. However, like Holt, psychologists were also swayed by their own generation's values in establishing what was considered normal. Sociologist Mona Gleason maintains that,

> ...psychologists' discussions of normal families and normal family members were shaped not by objective, unchanging scientific 'truths,' but by the hegemonic values and priorities of the middle class in postwar Canada.[22]

The establishment of child-rearing guidelines by postwar psychologists was also a tool to enforce the values and standards of the dominant middle-class in Canada. Like Holt, Canada's child-care experts saw the behaviour of teens as deviant and abnormal because it did not conform to their own personal values. Instead of attacking the root of the problem of unwed motherhood— lack of sex education and access to birth control— Holt and the experts saw it as a moral problem, and the fault of poor parenting.

Parenting was seen by Holt as the source for many teenage problems. Parents that didn't provide adequate discipline or teach moral and social values to their children were neglecting their duties as parents and also to society by failing to produce good citizens. Holt attributes a vast number of perceived social problems to poor parenting: unwed motherhood, homosexuality, drug use, and hippiedom. Unwed motherhood was attributed to parents failing to teach their girls that "their most precious possession is their virtue," and by "giving them more freedom than they could handle."[23] Fathers that failed to affirm their position as head of the household were also not meeting parental requirements. Holt asserted that an absentee father could result in "the development of effeminacy among boys, and for the current upsurge in juvenile homosexuality..."[24] Without proper understanding of moral standards and good role models, BC's youth was headed for disaster. Instead of considering sexual liberty or homosexuality among youth as something natural and healthy, Holt and parents believed these things were unnatural, immoral, and, therefore, social problems. Insisting that traditional morals were more desirable because they had provided their generation with security, Holt and psychological experts tried to persuade parents that their teens were not engaging in normal "teen" behaviour, but were suffering from a lack of parental discipline.

Holt also attributed the "social crises" of recreational drug use and hippiedom to teenagers' parents. Entrance into the drug cult was the result of lack of parental love and education. Teens who felt neglected by their parents numbed their sorrows with drugs and found a support network of "peace and love" with hippies. Undoubtedly threatening Holt's generation (in the late 1950s), street drugs like cannabis, LSD, hashish, and later heroin and amphetamines were a phenomenon relatively new to both parents and youth.[25] Not well understood and associated with the counter culture movement and crime, drugs and the personal freedom that was attributed to their use were threatening to an adult generation that valued *societal* responsibility.[26] As an MP in Ottawa Holt wrote a booklet entitled "Cannabis Weed of Woe" to educate people about marijuana. Holt, however, puts a greater emphasis on the effects the drug will have on society than the adverse effect it would have on a person's health:

> If we set cannabis free, we could have 732,000 "pot heads" in five or ten years, and a new drug to add to the carnage on highways and in the entire fabric of our society.[27]

Again, Holt's concern for society as a whole is evidence of her clash of values with the new gen-

eration that was interested in personal freedom and experimentation. As well, instead of crediting drug use to teens' personal choice, Holt blamed lack of parental love and concern. In the booklet Holt writes:

> As long as [cannabis] remains on the law books with strength, the police will pick up young people, hopefully many before it is too late, stopping them either through reunion with street workers, social workers, counsellors, and by education.[28]

Holt wrote this under the assumption that if youth were educated and loved by parents they would choose not to use drugs. A conscious and autonomous decision to stray from conservative moral standards was clearly alarming and difficult to swallow for Holt, and those who believed that observing conservative values led to happiness.

Hippies were also an area of youth concern for Holt. In the opening of her book *The Devil's Butler* Holt describes the new counter culture of hippies as: "Gentle, passive people [who] left their parents' homes in search of a new world of love, understanding, and peace—and regressed, instead, into a nether world of brutality, *selfishness*, and hopelessness."[29] (emphasis added) Again, Holt concerns herself with the individualism of youth, believing that they should concern themselves with society's well being over their own. Youths are again portrayed as innocent victims of their own parents' faulty parenting. By failing to educate their children about their responsibility to others, parents created self-absorbed teens:

> The vagrant young began preying on each other, building their own criminals. And in the community at large they were tolerated by some, but despised by most. The adult society dared not look too closely at *what it had created.* [30] (emphaisis added)

As can be interpreted here, parents held the responsibility for their children's actions. To acknowledge that youth had consciously rejected conservative values would mean that those values failed youth in providing support in times of need. Instead, maintaining the integrity of her beliefs Holt portrays teens as victims, misguided and vulnerable: "...today's wandering young people who, deprived of the normal social protections of family and community, become the casualties of violence." [31]

Throughout her work, youths are always portrayed as innocent and essentially good, yet occasionally having made uneducated life decisions. It is always assumed by Holt that had children been properly educated by parents, they would have not chosen the wrong path down the road of sexual freedom, drug use, or independent self-definition. Holt refused to acknowledge that the boomer teens were making deliberate choices to be different from their parents because it made no sense to her—why would anyone choose to stray from an ideal society like that of the 1950s?

The baby boomer youths were not the only ones who rejected Holt's conservative values: the Doukhobor people did as well. A Russian religious minority group that had established itself in Canada at the turn of the twentieth century, the Doukhobors did not conform to the norms and values popular to Canadians. Simma Holt wrote a book about a sect of the Doukhobor people, the Sons of Freedom, who had established a colony in the Kootenay District of British Columbia in 1912.[32] During the late 1950s and early 1960s when Holt was writing the book, tension between the Doukhobors and the government (at both the federal and provincial levels) was high. The Doukhobors had insisted from the day of their arrival that they would not comply with the laws of the Canadian governments because they only adhered to God's law.[33] In turn, they had refused to become naturalized citizens, register their lands with the government, send their children to school, and provide the governments with birth, death and marriage information since their immigration.[34] Although the federal government offered them immunity from conscription, they were continually asked to adhere to the other Canadian laws they rejected, especially that of compulsory education for children. In 1952, the new attorney general, Robert Bonner, took a zero-tolerance approach with the Doukhobors. Adults were imprisoned and children were seized for failure to comply with Canadian law.[35]

Holt had little sympathy for the Doukhobors and their assertion of religious persecution. Totally foreign to Holt was the view that people

Simma Holt with a poster of Golda Meir on the wall behind her.

Photos of Simma Holt on the previous page and this page are reproduced with kind permission of The Vancouver Sun.

[28] ibid, 20:15.
[29] Simma Holt, *The Devil's Butler* (Toronto: McClelland and Stewart Ltd., 1972), 12.
[30] ibid, 12.
[31] ibid, 7.
[32] Simma Holt, *Terror in the Name of God: The Story of the Sons of Freedom Dukhobors* (Toronto: McClelland and Stewart, 1964), 50.
[33] ibid, 20.
[34] ibid, 46.
[35] ibid, 168.

[36] ibid, 232.
[37] ibid, 232.
[38] ibid, 48.
[39] Barry Broadfoot, "Freedomite Story Told by Witch Woman," *The Vancouver Sun*, 10 Oct 1964, 6.
[40] Holt, *Terror in the Name of God*, 295.
[41] ibid, 296.

might not want to conform to the dominant values of middle-class Canadians. In an interview with a Freedomite Doukhobor Holt asked:

> Don't you feel this is a hard way of life for a child? Have you ever considered putting your children on a road you had not taken— the non-Doukhobor one where they could live in peace in their community and perhaps have careers?[36]

Holt had difficulty accepting (if she did at all) that people can have fulfilling lives following different beliefs. Ignoring that much of the hardship and unhappiness in Doukhobor communities came from their persecution, Holt presses on: "Could you not see any happiness in careers, say as lawyers, writers, nurses, doctors, *who serve humanity*?"[37] Holt had an honest belief that happiness can only be found in adherence to the moral and social values she espouses, here especially that of serving one's community. Something of a red Tory, Holt believed in protecting conservative values of the collective over individual freedom. Particularly distasteful to her was the non-compliance of Doukhobors to Canadian law. Although essentially peaceful people, the Doukhobors remained threatening to the Canadian majority because they rejected mainstream values. Even though this was done on religious grounds, Holt had no sympathy for these people:

> The question of whether the government was wrong to demand that the Doukhobors obey the law to the letter will forever be the subject of debate. Some felt that the government should have given them the land without their becoming citizens or accepting the oath of allegiance. Many of these believed that it was primarily religious conviction that kept the Community Doukhobors from making entries for their land. Others felt as many do today, that the Doukhobors had been given too many special privileges, that *the law had been bent too often to suit them.*[38] (emphasis added)

The Doukhobors were threatening to Holt because they contravened many of her morals. They refused their responsibility to the larger community of citizenry, lived communally, marched nude without modesty, and forsook material possessions by burning them. Worst of all, they taught this immoral behaviour to their children.

Holt's primary objective in writing *Terror in the Name of God* was to expose how the Doukhobor children were being treated.[39] Again Holt's concern for children surfaces, revealing her belief that children were an investment to be cultivated for society's future. Her concluding chapter, entitled "The Solution", outlines her answer to the Doukhobor "problem": "There can be only one answer. That is to break the chain. The only way the chain can be broken is by removing the new links—the children." Again children are the innocent victims of their parents. Misguided and abused because they were not taught mainstream social and moral values, Doukhobor children were destined to a life of unhappiness if not removed from their parents and their culture. Convinced that if given the opportunity Freedomite children would freely choose a middle-class "normal" Canadian lifestyle, Holt advocated the removal of Doukhobor children from their parents: "One courageous rescue-attempt was made by the British Columbia government—the first enforced education of the children."[40] What Holt condones echoes the seizure and subsequent education in residential schools of Native children. Like native children, the only way to help the Doukhobors was to assimilate them into the dominant culture, moulding them into model citizens:

> The Sons of Freedom terror will never end unless every Canadian accepts the tragedy of these children as his or her individual responsibility and takes immediate—and sincere—steps to save these tormented youngsters. It may mean enactment of special laws—laws that might well upset decent Canadians who resent infringement on human freedom. *There can be no doubt that the civil liberties of a vicious gang of outlaws...may have to be sacrificed for the civil liberties of the majority of law-abiding citizens.* And no doubt the lives of children may have to be put before the strange and perverted love of the misguided parents.[41] (emphasis added)

For Holt, it is essential for all Canadians to adhere to mainstream values to maintain social stability. The actions of the Doukhobors were threatening because their moral and social values not only contradicted those of Holt and the mainstream, but also because these were taught to children. To have subsequent generations of people who failed to integrate into conservative Canadian society was intolerable and a shame for Holt and others. They were convinced that what they had achieved in the 1950s—stability and material prosperity—were the keys to a happy and fulfilling life. Believing that what they had achieved was desirable for all, they sought to impose their beliefs on the Doukhobors by assimilating their children.

Holt had her heart in the right place; she longed

to help kids and build a better society by teaching a young generation good morals. Those who were growing up in the 1950s had economic advantages her generation had never had and thus opportunities to do great things.[42] In educating children and parents, she felt she could help foster the conservative values of the 1950s, creating a cohesive society instead of a cluster of individuals. Holt put her values and lifestyle at the apex, and denounced any variation of this as an aberration.

This perspective was not only ethnocentric and moralistic, but undesirable for many. Single parents, homosexuals, and ethnic and religious minorities were left little choice by Holt but to deny their lifestyle as abnormal, thus denying their individual experience. By teaching conservative values Holt believed she was offering people an opportunity to achieve success, but this was based on her own ideas of what personal accomplishment meant.

It is also interesting that Holt herself had freedom and opportunity in the 1950s that many other women did not have. Without children Holt was able to pursue a career that undoubtedly offered her a feeling of personal achievement and self-fulfillment. Although many mothers during the 1950s credited looking after their families as fulfilling and a challenge, other women felt they had more to contribute to society than well-rounded children.[43] Did Holt make a conscious choice to have a career over having kids? Perhaps Holt's preoccupation with children and youth in her writing stemmed from a belief that as a woman she should devote her career to this "woman's concern".

Whatever the reason for Holt's work, her concern remained with establishing a better society. Having lived through World War II, Holt was part of a generation that had built freedom as a group and subsequently stressed the importance of collective stability over private freedom. These views, however, ended in a clash with the baby boomers' value of individual freedom and the increasing cultural diversity of the 1960s in British Columbia and Canada. While Holt's goal of creating a better world for Canadians was noble, her ideal world was not acceptible to the emerging "teenager" generation. The culture that developed in the 1960s fought to counter the previous generation's values, a pattern of youthful challenge that continues to this day.

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[42] Simma Holt, "Social Disaster in B.C.: Our Teen-age Birth Rate Exploding," *The Vancouver Sun*, 13 May 1966, 12.

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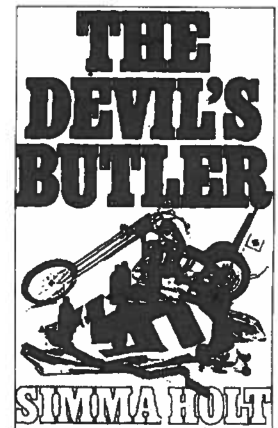

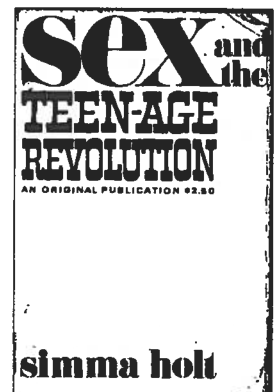

The Story of Estella Hartt

by Rosemarie Parent

Rosemarie Parent is vice president of the Arrow Lakes Historical Society in Nakusp

Left: *Estella Hartt in her pioneer teaching days in Southern Saskachewan*

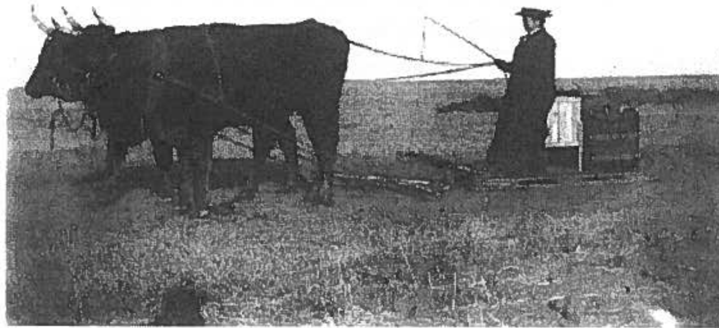

Photo courtesy Rosemary Parent

HERB growing is an up-and-coming industry these days, but years ago the Arrow Lakes region had its own flourishing herbal business. Its owner was one of the area's most enterprising and interesting women: Estella Hartt.

Estella Maria Hartt was born in Kingsclear, New Brunswick, on March 10, 1876. She completed her schooling and normal school training in New Brunswick and was one of six teachers chosen to attend a three-month course in nature and science in Guelph, Ontario, at the turn of the century.

After the First World War, Miss Hartt taught school in Saskatchewan, where she became a well-known commercial teacher in the Success Garbutt Business College circles. Later, she became principal of the Weyburn Success College.

Hartt retired in 1928 to care for her ageing mother and came to the Arrow Lakes, where she purchased property at Bird's Landing. She had the soil of her property analyzed and found the soil suitable for growing ginseng and golden-seal.

Cultivating these herbs, she developed a thriving business and was successful in finding European markets by shipping through the botanical gardens in Cincinnati and New York.

Ginseng and golden-seal require shade to grow well, so she built waist-high fences and covered them with shakes. While the herbs were being raised, Hartt planted varieties of walnut and hazelnut trees around her garden. When they were able to provide the shade required by the herbs, she removed the fences. After a time, a synthetic product replaced the herbs and the market diminished. However, Hartt managed to keep her mother, uncle and herself on her sales. She also helped to support the Three Hills Missionary School in Alberta, which was a favourite charity of hers.

Her mother passed away in 1935, and her uncle in 1942. She continued to live alone until BC Hydro purchased her property in 1962. She then moved to Kaleden near Penticton and made her home with two close friends from her Weyburn College days. She died in Penticton, 91 years old, in the summer of 1967.

Hartt is remembered for her hospitality and strength of character. She was interested in woodwork, taxidermy and nature study. Her collections of butterflies and insects were beautifully mounted. She also had hundreds of specimens of prairie flowers and herbs, which were all botanically classified to make exceptional collections.

She was noted for her beautiful penmanship, Old English writing, pen and ink etchings, and oil paintings. Pat Philcox, a pioneer of Bird's Landing, remembers Hartt well because her family visited in the summers on a property close to hers. She gave marvellous dinners on beautiful English china and read Bible stories to her and the other children.

Estella Hartt proved to be an entrepreneur *extraordinaire* at a time when women usually only entered into nursing and teaching professions. What is more she did it well and with flair.

Information for this article was compiled by Rosemarie Parent from the Arrow Lakes Historical Society archive files and *Whistle Stops Along the Columbia River Narrows*, printed by the Burton New Horizons Book Committee in 1982

Book Reviews

Books for review and book reviews should be sent to:
Anne Yandle, Book Review Editor BC Historical News, 3450 West 20th Avenue, Vancouver BC V6S 1E4

Tomas Bartroli
Genesis of Vancouver
Reviewed by Gordon Elliot
John E. Roberts
A Discovery Journal
Reviewed by Robin Inglis
John Graham Gillis
"A Lovely Letter from Cecie"
Reviewed by A.C. Waldie, M.D.
Robert Gordon Teather
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Howard White & Peter A. Robson (Eds.)
Raincoast Chronicles 18
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Peter D. Omundsen
Bowen Island Passenger Ferries
Reviewed by Gordon Elliott
Frances Martin Day, Phyllis Spence & Barbara Landouceur
Women Overseas
Reviewed by Naomi Miller

Also Noted:

Wild Wacky Wonderful British Columbia; answers to questions you never thought to ask.
Eric Newsome. Victoria, Orca Book Publishers, 1997. 144 pp., paperback. $9.95. Hundreds of interesting anecdotes relating to B.C. history.

Orca's Family and More Northwest Coast Stories.
Robert James Challenger. Surrey, Heritage House, 1997. 48 pp. Illus., paperback. $9.95. A collection of West Coast fables from Victoria.

Index to the 1891 Census of Canada: District of Alberta.
Regina Branch, Saskatchewan Genealogical Society, 1998. $25. Available from Regina Branch, Saskatchewan Genealogical Society, c/o 37 Procter Place, Regina, SK S4S 4E9

George Jay School 1909.
Warren & Bob Gretsinger. Victoria, 1998. 73 pp. $12 including postage. History of the school bringing memories to life and telling of changes imposed by the Department of Education. Available from George Jay Elementary School, 1118 Princess Ave., Victoria, BC V8T 1L3.

Charcoal's World; the true story of a Canadian Indian's last stand.
Hugh A. Dempsey. Calgary, Fifth House, 1998. 181 pp. Illus. paperback $12.95. A balanced and fascinating account of the battle of wits between Charcoal and Major Steele of the North West Mounted Police.

Reviewers:

Gordon Elliott is an editor, and author of *Quesnel, Commercial Centre of the Cariboo Gold Rush.*

Robin Inglis is director of the North Vancouver Museum and Archives and president of the Vancouver Spanish Pacific Historical Society.

Adam C. Waldie is a retired physician who grew up in Trail.

Richard J. Lane is an academic who writes on BC literature and history. He currently lives and works in London, England.

Phyllis Reeves lives on Gabriola Island and sometimes gets lost amidst notes and photographs.

Kelsey McLeod is a member of the Vancouver Historical Society.

James P. Delgado is executive director of the Vancouver Maritime Museum.

Naomi Miller is a well-known former editor of this journal.

Genesis of Vancouver: Explorations of its site 1791, 1792 & 1808. Tomas Bartroli. [Vancouver] Author, 1997. 195 pp. Maps, Bibliography, Appendices, Index. $10. Available from Marco Polo Books, 3450 West 20th Ave., Vancouver, B.C. V6S 1E4
Reviewed by Gordon Elliott

This brilliantly organized volume involves its readers in solving a kind of mystery. They know at the outset that Vancouver City exists, and in short order they learn about the site and its inhabitants in 1790. Then laid out for them is an overview of events in North America between 1773 and 1790, with a narrowing down to its Northwest Coast and a still further narrowing to the early explorations of the coast. A summarizing passage lists events from 1774 to 1790 and another comments on events in 1790. This constant limiting of the focus of "what, why, when, and where" sets the stage for the discovery of the location of the city, the "genesis" of the city, "[t]he earliest recorded explorations of the site of Vancouver City, from the sea and from the land". But the introduction material does not tell of the "who" and the "how", a couple of major elements of any good whodunit.

The "who" and the "how" and the various expeditions of discovery — the people there at the time and how they worked — constitute the core of this book. Why they saw and what they did see and why at that time they did not see what we now take for granted create a sense of suspense that grows as each of the exploring groups misses something that a reader feels should not have been missed. In addition, Bartroli deftly leads the reader step by step through the problems by quoting from ships' logs, by quoting other scholars, and even by making shrewd guesses, and stating bluntly that he is making those guesses. For instance, having no real explanation for the make-up of the crews on the *San Carlos* and the *Santa Saturnina*, Francisco de Eliza's expedition out of Nootka, Bartroli ventures what he calls "a possible explanation".

On Eliza's 1791 expedition were such experienced men as Juan Carrasco who had been with Manuel Quimper at Clayoquot Sound and Juan de Fuca Strait, Jose Maria Narvaez who had earlier travelled from Nootka to Juan de Fuca Strait, and Lopez de Haro who had already inadequately charted the west coast of Vancouver Island. When Eliza became ill, Narvaez and Jose Antonio Verdia took over, and their map, which became part of the Eliza papers, indicates by longitude and latitude the location of the present city of Vancouver. But how did they miss Mud Bay and Boundary Bay, and how could they assume that what is present-day Richmond and beyond was covered by water? Bartroli has explanations that help answer some of our questions. But no mention yet of the Fraser River which was surely spewing mud around Point Grey.

In 1792 the Spanish had two other vessels on the coast, the *Sutil* under Dionesio Alcala Galiano, and the *Mexicana* under Cayetano Valdes. The British were also present with

two vessels, the *Discovery* under Captain George Vancouver, and the *Chatham* under William Robert Broughton. Before discussing these two expeditions separately, Bartroli gives reasons for their being here at the same time.

The Vancouver and the Galiano expeditions he treats as meticulously as the Eliza expedition, but here Bartroli focusses on the coastline from Point Roberts to Point Grey. With Vancouver, the reader explores Burrard Inlet and makes contact with natives the Spanish had met the year before. Then up the inlet with both of them to Indian Arm, not into it with the British, but into it with the Spanish. Both saw Stanley Park as an island. Neither had discovered the river which to us is so evident in the world of Greater Vancouver. Both European groups had friendly dealings with the natives and, in spite of the limitations imposed by different languages, had friendly dealings with each other. Bartroli suggests how the language problem might have been overcome. He also explains how the Spanish had fresh milk on board to give to the British: they carried goats along with them. The Europeans met again with an obvious mutual respect, and a sentimental footnote tells us that Vancouver was already dead when, at Gibraltar in 1805, Valdes was wounded and Galiano killed.

Again Bartroli prepares us for another stage of exploration by describing what is now the Interior of the Province of British Columbia with its two major rivers, the Fraser and the Columbia. The description leads smoothly into Simon Fraser's 1808 trip down the river named after him and necessarily mentioned in any discussion of Greater Vancouver which extends eastward into the Fraser Valley. From Lytton with Fraser himself, and with some direction from Bartroli, we come down a violent river, meet friendly people, miss the site of New Westminster, and encounter a hostile village at Musqueam. Fraser drew no map, but did leave a journal or narrative in which he expressed his "great disappointment in not seeing the *main ocean*, having been so near it as to be almost within view."

That could have been one place to end the story of the discovery of all parts of what is now the site of Greater Vancouver: the Galiano chart had been published in 1795, and a chart of the coast published along with Vancouver's book in 1798. But Fraser had left no map. In 1813 and 1814 David Thompson, an employee of the North West Company knowing about the earlier charts and acting on information from John Stuart who had been with Fraser, constructed a map showing the river down which Fraser had journeyed. Then Thompson himself descended the Columbia from Kettle Falls to Astoria and, by comparing longitudes and latitudes with those noted by Fraser, determined that the two were different rivers. The fur trade companies reproduced Thompson's sketches and used them extensively and, eventually, in 1849, after being printed in London, the sketches became important in the opening up of the whole area to immigration and development, with the eventual City of Vancouver as its centre.

This book is a challenge to read because of its detail, but a challenge worth accepting. Spend time studying the plates, do not scamp the appendices, read the footnotes with care. And who worries about the odd spelling error and the overuse of "etc." when the overall rewards are so great?

A Discovery Journal. John E. Roberts. Private publication. Available from the author at #3-630 Huxley Street, Victoria, B.C. V8Z 3X8. Telephone 250-727-2282. Price $30.00 + $10.00 postage and handling.

Reviewed by Robin Inglis

In the aftermath of the peaceful settlement of the Nootka Controversy in the Fall of 1790, that breached the Spanish claim to sovereignty over the Northwest Coast of America in Britain's favour, the government in London sent George Vancouver in command of *Discovery* and *Chatham* on a "voyage of discovery to the North Pacific Ocean and Round the World." He was to meet with a Spanish commissioner at Nootka on the west coast of Vancouver Island and to receive control of Spain's establishment there, but above all he was to chart the entire coast from California to Alaska to determine if indeed a Northwest passage actually existed. Prime Minister William Pitt's administration was keen to gain as thorough a picture as possible of a still (at least in Europe) largely unknown coast in which imperial manoeuvring and a frantic maritime fur trade had given it such a compelling interest.

Vancouver's detailed and meticulous charting of one of the world's most difficult and complex coastal regions was a remarkable achievement that went largely unappreciated at the time and is really only now receiving the attention it deserves thanks to Kaye Lamb's Hakluyt Society edition of Vancouver's journal (1984) and the renewed interest that has attended the bicentennials of the various voyages that finally put the long coast of modern-day British Columbia and Alaska onto the world map. Seemingly there is little credit in disproving maritime mysteries—in this case the fable of a great passage from the Pacific to the Atlantic—rather than discovering new, rich or interesting lands, and one has to agree with the author of *A Discovery Journal* that Vancouver's voyage still elicits too little attention in the larger historical context of British naval exploration and hydrography.

In their first season on the coast, during the summer of 1792, Vancouver's ships entered Juan de Fuca Strait and, establishing the insularity of Vancouver Island, spent three months sailing round it to Nootka where commissioner Juan Francisco de la Bodega y Quadra was waiting to meet with his British counterpart. *A Discovery Journal* provides a day-to-day account of the activities of that summer's progress. The author gives us a detailed synopsis of the extant documentation quoting from time to time from the original sources. Once in Fuca Vancouver instituted an approach to surveying the fragmented coastline that was to be repeated in the two following years, 1793 and 1794. From a temporary anchorage, for example Discovery Bay near Port Townsend or Birch Bay near Bellingham, crews in small boats would set out from the ships on extended expeditions to explore inlets such as Puget Sound or Burrard Inlet, move through channels like Rosario and Johnstone Straits and identify islands like Quadra Island east and north of Campbell River. Each of these different launch expeditions and the progress of the ships themselves is covered simultaneously by the author, as they took place, with reference given to modern American and Canadian charts. There are also copious notes providing even more detailed information along with references to documentary and published sources. The relevant sections of Vancouver's chart are reproduced as necessary and when, north of the San Juan Islands, the Spaniards Dionisio Alcalá Galiano and Cayetano Valdés enter the picture, detailed analysis of their activities is provided with sections of the Spanish charts of 1791 and 1792 also being reproduced. We thus get not only a detailed account of what happened and when, but a fascinating glimpse of the

co-operative spirit that quickly developed between the two groups of explorers experiencing new lands and waterways so far from home.

Detailing the every move of the major players who provided the first definitive picture of our local waters is an enormous undertaking, demanding extensive knowledge of the waters themselves, navigation and the principles of surveying. With this publication Ted Roberts has in effect given us a bird's eye view of the movement of ships and launches—a kind of running research note. There is a vast amount of detail and not many will read *A Discovery Journal* as a book *per se*; rather it is a work to be dipped into to check a fact or a position or the activities of a certain part of the coastal survey. It is an exhaustive effort which if only Vancouver enthusiasts may want it in their personal collection, certainly deserves to be in every major university, college and public library.

A Discovery Journal is prefaced by three short essays that deal with Vancouver's reputation and legacy, provide a survey of the early exploration of the Northwest Coast prior to 1792, and cover some of the issues surrounding the voyage such as the brutality of naval life in the Eighteenth century, Vancouver's "style" as a commander, and his ultimately disastrous clash with the young and well-connected Thomas Pitt, who came to openly challenge his authority. Here one feels that Roberts is on familiar but for him less safe ground. He is right to stress Vancouver's devotion to duty and adherence to the letter of the law, but he protests too much in trying to rationalize Vancouver's shortcomings as a leader of men which added up to the fact that *Discovery* was something less than a model or happy ship. Vancouver, as has now been ably demonstrated by medical scholars, was by no means a well man throughout the voyage—in fact he was suffering a debilitating disease that led within a few years to his untimely death. One cannot doubt his personal courage. However his inordinate use of the lash, his stupidity in allowing the Pitt affair to become a personal trial of strength that meant that he could win the battles but not the war, and his outbursts of temper that bordered on insanity meant that he forfeited the basic respect of many of his officers and men. A commander need not expect to be loved, but a number of men really hated Vancouver and the wholesale desertion from his cause by those who had been close to him for five years when he needed their support and recognition for what they had achieved together cannot easily be explained away. Another quibble is the author's statement that before 1792, "...the continental shoreline had remained for most of its length a *terra incognita* notably above 48°." This seems to me to dramatically shortchange the tangible—if not well publicized—achievements of the Russians and Spanish, even of La Pérouse. Vancouver filled in the details of a coastline already very well covered and whose general outline was clearly understood by those who were sailing it by the end of 1791.

But these are minor points about a publication whose clear intent is not to explore character or the history of the exploration of the Northwest Coast or the Nootka Crisis. Ted Roberts' contribution to our understanding and appreciation of the "season of '92" is a major one, enhanced by a good bibliography and index and notes that are an invaluable guide to the sources and further reading. His years with Vancouver, which have spanned the best part of half a lifetime, have long made the author a valued friend to Vancouver scholars and enthusiasts. It is indeed good news that the fruits of his interest and hard work have found their way into print and the public domain, as sadly this is not always the case with researchers who have much to pass on to their colleagues and contemporaries but who lack the tenacity and maintenance of focus and discipline that Roberts has displayed. With *A Discovery Journal* as a handy guide for our travels with Vancouver in the summer of 1792, we can be grateful beneficiaries of the author's own praiseworthy achievement.

"A Lovely Letter from Cecie": The 1907-1915 Vancouver Diary and World War I Letters of Wallace Chambers. John Graham Gillis. Vancouver and Seattle, Peanut Butter Publishing, 1998. 181 pp., illus. Paperback. $19.95.

Reviewed by Adam C. Waldie, M.D.

This delightful book is a collage of letters and diary notes covering seven years in the life of Wallace Chambers, a young middle-class gentleman, in Vancouver prior to World War I. Wallace was a maternal uncle of the author.

The first twenty-five pages of this slim volume are 1914-1915 diary entries written by Wallace Chambers in England and France describing, in a poetic prose, the stark horrors of war. Interspersed are comments on nature amidst the cacophony of battle, suggestive of Dr. John McRae, "...and the larks, still bravely singing fly", or of Farley Mowat in the later war, "...and no birds sang". After a gap of six months, the diary resumes sporadically, giving a brief account of trench life as a machine gun officer in the Canadian Scottish ending when Wallace was killed in action on July 6, 1915. Following the last diary notes is a letter to Cecie from Wallace's good friend and fellow Vancouverite, Capt. Walter P. Kemp, and another from his commanding officer, Capt. Wallace Fergie, both giving detailed accounts of Wallace's injuries, death, and funeral service, all within a matter of hours. A parcel containing his personal effects was sent by regular post, but there was a note of his dying request that his field glasses be given to the C.O. for safe keeping, as they were a present from Cecie.

"Cecie" of the title is a shadowy figure. Little wonder, since she had returned to her home in England after meeting Wallace in Blairmore, Alberta, in 1905, where her father was a mining engineer for a time. After Wallace's mother died suddenly of a stroke, he and his sisters set up a home in the heart of Vancouver where he worked as a clerk for Evans, Coleman & Evans. For nine years Wallace courted Cecie by mail but could not afford to go to visit her overseas. His real estate investments, mostly in present-day Kitsilano, did not produce an immediate fortune, and in fact they suffered from the well-known depression of 1913, attributed (even then!) to unrest in the Balkans. Wallace had been in the reserves in Vancouver, but, though he apparently had the opportunity to become an officer, he could not afford to do so, as officers still had to provide their own uniforms at that time.

The remaining 150 pages consist of scattered quotes and comments about life in the heart of Vancouver from 1907 to 1913 taken partly from diary notes and from family letters. The records of skating, parties, canoe and sailing trips, visiting musicians, and operatic performances would indicate some things have not changed in the hundred years of Vancouver's life, though skiing is not mentioned. Bicycle outings were very much in vogue, but the phenomenon of the automobile was just emerging. Interestingly, the church seems to occupy more time in the life of this group than it would today, but though there are brief comments about the quality of the sermon or the music, one gets the impression it was more of a social centre than it would be today.

Despite a busy social, cultural, athletic, and church life, Wallace's later Vancouver diary entries indicate an increasing frustration at being unable to fulfill his dreams of marriage to Cecie. Fate came to his rescue in a bitter-sweet way with the outbreak of Word War I on August 4, 1914. Wallace was amongst the first in Vancouver to enlist, and having mustered at Valcartier, set sail from Quebec on September 30th, for Plymouth.

Wallace and Cecie were married in London December 19, 1914. Following a short course in machine gunnery in Kent, he was sent to France in February. By the end of April he was in the trenches. He was killed in action and buried at Armentiers on July 6, 1915. Apart from one letter from a military hospital in London where she was working, there is no remaining record of Cecie.

Today, one can hardly imagine a courtship being carried on for nine years by mail, but obviously it did happen. My own parents, who met briefly in Ontario in 1913, wrote letters for seven years, became engaged by mail, and were married when Dad journeyed back across the continent. Likewise a paternal uncle wrote to his fiancée in Scotland for ten years, then married her the day she arrived in British Columbia.

Part of the joy of browsing in such an attractive little book is trying to decide if the names of many of the young people mentioned are not actually the forebears of some of today's well-known Vancouver families. There is little problem with distinctive names like Bell-Irving, Van Roggan, Leckie, and Townley. The latter is even identified for us as an architect and presumably the principal in the firm of Townley and Matheson, who built the City Hall for Mayor Gerry McGeer in the early 1930s. Others are a little more speculative. Was the Paymaster of the 16th Btn., Capt. S.V. Heakes, related to Air Vice Marshall Heakes of the RCAF in Word War II? Was Dr. George Earnest Gillies the same elderly doctor who was so familiar in the Vancouver hospitals into the 1950s?

The author, Dr. Jack Gillis, is a practicing cardiologist, whose father and uncle were pioneer doctors in Merritt. He was an occasional consultant for this reviewer. This being a non-medical subject, it may come as a surprise that he writes with such a pleasant turn of phrase. Dr. Gillis has skilfully avoided the use of too many notes and explanations, leaving the fragmented text and elegant typesetting to be an art form in themselves.

Mountie Makers: Putting the CANADIAN in RCMP. Robert Gordon Teather. Surrey, BC: Heritage House, 1997. 160 pp. Photographs. $14.95
Reviewed by Richard J. Lane

With his book about the process of RCMP training, Robert Gordon Teather provides us not only with a glimpse in a general sense into what has been traditionally a secretive institution, but also a glimpse into the past, since training methods are constantly being reviewed and where necessary, updated. In his author's foreword, Teather argues that

> We have been made different through the RCMP training procedure. To outsiders, this process may appear brutal and tough throughout, but it has worked for over one hundred years. Times have changed, and it is a shame indeed that the training that historically was used to 'make Mounties' is now being tempered—some would say corrupted—by pop psychology and the confused priorities of the Me Generation.

What would be useful and informative at some point in Teather's narrative would be some specific details concerning the modernization of basic training, and some examples of his notion of "pop psychology" to compare with the past. Such a criticism aside, Teather's account of basic training, drawn as he notes on the experiences of the different troops over a six-month period, is compelling, revealing and structured in an interesting way. For the troops are being watched throughout not only by the narrator and the reader, but also (without the troop's knowledge), by Corporals Withers and Wheeler. The latter adds some unexpected twists to events later on in the book.

Teather presents the reader with a series of problems that the troops must encounter, solve and then learn from for more general application in the field. He shows not only how the troops are taught to achieve perfection in their duties, but also why their actions may be necessary, and the further implications such actions might generate, for example, with the serious issues involved in the use of firearms. Behind the particular events and stories that make up the book lie two ever-present notions: that death is always close by (through accident, assault or self-infliction) and that the hardships the troops endure must always be put into relation to the heroic courage of "Francois Labeau" who suffers a serious spinal injury during a game of the appropriately named "murder ball.". Labeau becomes determined not only to complete a basic training that involves great physical hardship and endurance, but also to graduate with his troop. He becomes a significant factor in the transition—key to the training process—from "a troop of individuals" to "an individual troop".

As the book progresses the reader gets to share the frustrations and accomplishments, the lows and the highs of the training process. Many of the lessons may seem quite crudely taught by contemporary standards, but they are effectively taught for a job which ultimately involves an individual officer confronting at times severe personal danger. Teather, in lamenting the passing of earlier techniques of basic training, doesn't explain how today's RCMP must function within a more complicated and "sensitive" society; needless to say, any modern police force must balance survival techniques with subtle skills of diplomacy. While it is not the role, perhaps, of a historical account of the RCMP to discuss modern-day policing, a sense of why the RCMP training has been modified could have been provided to contextualize the fascinating insights Teather has provided.

The Sale-Room; a story written in the hope of achieving a postponenemt of its own end. Norman Simmons. 1998. 180 pp. photographs. Available from the author at RR2, Site 52, C-32, Gabriola, B.C. V0R 1X0. $17.50.
Reviewed by Kelsey McCleod

"On a wet February day toward the end of the 21st century, an auctioneer pessimistically surveyed his sparsely occupied Vancouver sale-room." From the block, a battered silver plated jug with a lizard-shaped handle waits for its future to be decided and reminisces about its past. Within this whimsical framework, Norman Simmons tells the story of his life, which began in a Council house on "a street at the very eastern edge of greater London" and continues on a British Columbia island.

As the subtitle indicates, Simmons hopes the book will keep memories alive and preserve treasured objects for another generation. He adds,

> "In the meantime, perhaps it holds some minor historical interest for those interested in such histories. I also hope that it might encourage others to leave their own record."

I share his hope, for this little book is a remarkable achievement.

With the same single-minded determination and intelligence which enabled him to build a horticultural business in postwar England, he embarked upon his autobiography. He sought out literary and historically minded mentors, took creative writing classes, mastered the computer as he had hundreds of other tools, learned to scan his photographs and postcards, located and shrewdly assessed printers, copiers, and binders, made economic decisions, and produced his book.

Simmons details how things worked — his mother's washing mangle, a camp oven, the pipes in his greenhouse — and how places looked and felt. Every page stimulates the reader's memories. Oh yes, that's how it was. I'd better make a note before I forget. And what did I do with that photo?

Good Morning Quadra*: The History of HMCS* Quadra. Suzanne Anderson. Duncan, Half Acre Publishing, 1997. 171 pp., illus. Paperback. $16.
Reviewd by Kelsey McLeod

If you are interested in BC's Sea Cadet Training program from any aspect, this book could be a valuable resource. While limited to HMCS *Quadra*, located at Goose Spit, Comox, it gives a good overall picture of cadet training in all its aspects. (There are six similar camps, nation-wide!)

1943 was the first year cadets used Goose Spit. At that time the official name for the Spit was HMCS *Naden* (III). The camp served later as Cadet Camp Comox, and in 1956, was renamed *Quadra*, after the Spanish explorer on our coast, Bodega y Quadra. Hundreds of youngsters, aged twelve to nineteen, get seamanship training at *Quadra* every summer. There are about two hundred cadet staff members, officers, and civilians to instruct them. Boatswain skills, sailing, gunnery, and music training are all taught, and the programs, gear, and uniforms are free for the youths attending.

Those familiar with the programs are convinced that the training is an invaluable asset to all involved. Though not a recruitment program for the Armed Forces, it does give excellent preparation for such, and it is surprising to read that most cadets prefer to join the Mounties.

There are sixteen chapters in all, and every aspect of the camp life is covered in minute detail, whether it is training, commanding officers, or how the food supplies were obtained. Parades, band concerts, etc. all get full treatment.

There are pictures of all the commanding officers, the actual camp, parades, etc. The appendix lists Memorial Award winners.

While HMCS *Quadra* is in British Columbia, the cadets come from Alberta, Saskatchewan, and Manitoba as well, which will give the book a wider readership.

Anderson has commanded two cadet units, worked on staff at *Quadra*, at Pacific Regional Headquarters, *Quadra* Easter sea Training and the regional regatta there. She is currently a member of the directing staff at Regional Cadet Instructor School (Pacific) — excellent qualifications for the writing of this book. In these days of seeking government grants for publishing, Anderson also deserves credit and support for self-publishing an excellent history of western Sea Cadets. If you want a copy, the address is: Half Acre Publishing, 7311 Bell McKinnon Road, Duncan, B.C. V9L 3W8.

Raincoast Chronicles 18. ed. by Howard White and Peter A. Robson. Madeira Park, Harbour Publishing, 1998. 80 pp., illus. $14.95
Reviewed by James P. Delgado

The *Raincoast Chronicles* are now a British Columbia institution in their own right. Unique, reminiscent, discoursive, and pertinent, the *Chronicles* are a wealth of information about the coast of this remarkable province. In number 18, editors White and Robson once again provide a variety of coastal tales that range from reminiscences to historical retelling and debate. Reminiscences include Hallvard Dahlie's short but memorable time at Cape St. James Light in 1941, Michael Skog's interviews with fisherman Hank McBride, Vickie Jensen's remarkably detailed and contextually well-placed recounting of World War II shipbuilding with Arthur McLaren, and a brief but chilling account by Duane Noyes of Mike Burke's near-death experience in a capsized self-unloading barge. My favourite, an absolute delight, is Dick Hammond's account of a 1919 encounter between Svendson and the taxman. Historians weigh in with David R. Conn's history of log barging on the coast, Ruth Botel's account of Claud Carl Botel, Northern Vancouver Island pioneer, Douglas Hamilton's well argued discussion that the Japanese submarine *I-26* really did shoot up Estevan Point Light in 1942, and Tom Henry and Ken Dinsley tell the recent (1960s) history of the development of the venerable submersible *Pisces.* A worthy addition to the series, *Raincoast Chronicles 18* is a rich, delightful read.

Bowen Island Passenger Ferries. The Sannie Transportation Company 1921-1956. Peter D. Ommundsen. N.p., 1997. 64 pp. $14.95. Available from Sandhill Book Marketing, #99 - 1270 Ellis St., Kelowna, B.C. V1Y 1Z4.
Reviewed by Gordon Elliott

This short paper-backed history of passenger ferries to Bowen Island from 1920 to 1956 is indeed concise. Its overall 64 pages include a two-page index, five pages of footnotes, two pages listing illustrations, one page listing the fleet, 23 pages of pictures, a graph showing passenger development, a 1928 passenger schedule which shows the fare as 25 cents, and a map of Howe Sound. Apart from the title page, the publication details, the table of contents, and a preface, there are 24 pages of text, not every one of them full. All for $14.95.

Crammed into these few pages is the story of the ferry service to Bowen Island's developing holiday world. John Cates started it all with the Terminal Steamship Company and his resort, which the Union Steamship Company acquired in 1920 and operated until 1962. John H. Brown decided to supplement the steamer service with the *Sannie* — named after an Australian race horse which had paid Brown a hundred to one —, and in 1921 formed the Sannie Transportation Company which began operating from Horseshoe Bay to Snug Cove on May 21 of that year. Through the determination of one of the original partners, Thomas David White, the Sannie connections remained until the Black Ball took over in 1956, its first trip on December 7.

The short informative text should appeal to many readers. Those interested in dimensions, construction, and design of the five little *Sannies* which appeared over the years will be fascinated by the technical details. Those interested in local, home-grown, grassroots political activity might learn something from the persistence of the Bowen Island Property Owners Association which was unhappy with the service and the 1955 fare increase to 55 cents, or 80 cents return, in spite of costs for the ferry company having risen fourfold since 1921; the politically alert might also be interested in the roles of W.A.C. Bennett and Flying Phil Gaglardi. Those in-

terested in demographics will see the effects of the North Vancouver Ferry system on Bowen Island's economy and its ferry service, the building of the Second Narrows Bridge, the building of the Pacific Great Eastern Railway, the carving out of a new road from North Vancouver to Horseshoe Bay, and, of course, the erecting of the Lions Gate Bridge. Those interested in the dangers of success can learn something from the growth of competition and from the threats of takeovers. The book even contains a reference to rum-running.

In general, a successful little book, even though a reader might at times wish for some more humanizing personal information. We do, however, learn something about the gentlemanly Tommy White, but a word or two on the hotel he had owned in Vancouver could have helped. In addition, although we know when Tommy White died, his wife Mary just seems to have disappeared in spite of her having been a key player; and, judging from a little private research, she seems to have been even better liked on Bowen than Tommy himself. Two other books might flesh out this one a bit: Irene Howard's *Bowen Island* and Gerald Rushton's *Whistle Up the Inlet*.

Women Overseas: Memoirs of the Canadian Red Cross Corps. Editors Frances Martin Day, Phyllis Spence & Barbara Ladouceur, Ronsdale Press, 1998, 382 pp. $18.
Reviewed by Naomi Miller

This is a beautifully coordinated collection of stories by a few of the 641 Canadian women who were selected to serve overseas with the Canadian Red Cross. These writers opted to go to England to join a father, brother, fiancé or husband as well as to help those whose lives were disrupted by war. Many women gave up good jobs or interrupted university studies to take on overseas volunteer work that was dangerous and much more demanding in time and energy than the paid jobs they left behind them. Corps members were granted the courtesy of officer's rank but no pay. On out-of-country duties the Canadian Red Cross provided each member $5 per week and accommodation: Otherwise they were self-supporting.

While the memoirs of service in WW II run parallel, telling of the volunteer work and training done here in Canada, the wait for a drafting to sail—usually in a wartime convoy—to England, and their first leave in England, the detailed description of their duties was amazingly different. Most mentioned London and buzz bombs. All had a brief stint of "general duty" serving or cooking meals, making beds, sorting and distributing layettes for babies born of Canadian fathers, taking toiletries to wounded soldiers or writing letters for the injured. They worked hard and, in off-duty time, played hard. A camaraderie developed which continued long after the return to civilian life.

Each of the 31 contributors describes her particular assignment(s). The challenges were obvious but accepted and overcome. Ambulance driving in blackout conditions with British vehicles dissimilar to those in Canada was necessary, exciting and ultimately rewarding. Nurse's aids duties might be with newly blinded men, prisoners of war, battle-injured soldiers near the front lines or convalescent men awaiting transfer back home. Others became occupational therapists or welfare officers. Some were escorts for war brides and children enroute to new homes in Canada. A few had the responsibility of organizing the entire Canadian war-relief effort in Normandy in the immediate post-war period. Each tells of what she saw. There are over 100 illustrations bringing the stories more vividly to life.

For formal occasions these Red Cross volunteers were accorded "one pip" military status which stood them in good stead at Buckingham Palace or for ceremonies conducted elsewhere.

Those of us who remember the 1940s picture the attractive, friendly Red Cross Corps members serving at Maple Leaf Clubs or canteens. The work described in these memoirs shows that these young ladies handled many other programs and activities. Even less known was the role of Canadian Red Cross workers in the Far East during and following the Korean War. *Women Overseas* includes three dramatic reports by social workers recruited to counsel peacekeepers in the demilitarized zone, or to offer marriage counselling to Japanese girls and their intended Canadian partners.

Frances Martin Day is an active member of the Overseas Club in Victoria. (Her tale commences with the death of her husband overseas days before she was to sail for England). She was ably assisted in the editing of this book by Phyllis Spencer and Barbara Ladouceur, two ladies who edited a companion volume of war bride stories, *Blackouts to Bright Lights,* reviewed by Phylis Reeve in BCHNews, 29:1 (1995/96):37.

Symposium: Fur Trade Days on the Lower Fraser

Co-sponsored by the Vancouver Historical Society, the Vancouver Museum and Fort Langley National Historic Site. The symposium will discuss the role of First Nations, women and fur traders in BC history.

20 March 10:30-03:30 at the Vancouver Museum (free) and continued 3 April 10:30-3:30 at Fort Langley. Contact: Vancouver Historical Society, Phone 878-9140.
Address/URL: www.vcn.bc.ca/vhs

Site to Mark

If you have not done so you may want to visit http://victoria.tc.ca/resources/bchistory.htlm compiled by David Mattison and "dedicated to all historians of British Columbia."

Margaret Ormsby Scholarship Committee

The Margaret Ormsby Scholarship is pleased to announce that the essay prizes to honour Margaret Ormsby are now an annual affair. This year's prize winners included Dorothy Barenscott at Okanagan University College, Carol Baird and Teresa Hampel at the University College of the Fraser Valley, and Erin Ashbee at Malaspina University College.

The Committee is still fundraising for scholarships to encourage the study of BC history. Tax deductible donations can be sent to the Margaret Ormsby Scholarship Committee, 1454 Begbie Street, Victoria, B.C. V8R 1K7.

BC Archives Action Committee

The B.C. Archives Action Committee is a group of historians and other archives users who have gathered together to lobby the government for adequate funding for British Columbia Archives and ultimately for an Archives Act that will protect historic material in the province. It also provides a voice for archives users around the province to suggest and respond to changes at the B.C. Archives. This year representatives from the Committee among other things made a presentation to the Legislative committee reviewing the Freedom of Information and Privacy legislation—asking that the act take into account the needs of historians. The BCAAC contact person is John Lutz, History Department, University of Victoria, PO 3045, Victoria, BC, V8W 3P4.

News and Notes

News items concerning Member and Affiliated Societies and the BC Historical Federation should be sent to:
Naomi Miller, Contributing Editor BC Historical News, PO Box 105, Wasa BC V0B 2K0

Swiss Guides Festival

The Centennial of the Swiss Guides working in the Canadian Rockies will be celebrated by ongoing events in 1999. The Canadian Pacific Railway employed certified mountaineering guides from Switzerland to hike with guests at their Banff Springs Hotel, Chateau Lake Louise and Glacier House. In the early years the guides were seasonally employed and returned to Switzerland for the winter. Commencing in 1909 the men and their families stayed in Canada year round with duties to care for alpine buildings by snow removal and the like. By 1912 five of the guides were installed in Swiss type houses in "Edelweiss Village" adjacent to Golden, BC. This unique community was very much promoted in tourist literature. Retired guide Walter Feuz purchased all five houses when the guiding program was discontinued. These Swiss gentlemen, who hiked or climbed in the era when a white shirt and tie was worn on every outing, lived to a ripe old age and left large families (many still in or near Golden).

The Swiss Guides Festival commences at Chateau Lake Louise on the May long weekend. Displays and activities in Golden commence June 12 and conclude November 13. For details of programming contact the Golden Chamber of Commerce at (250) 344-7125 or 1-800-622-4653.

Love's Farmhouse in Burnaby

Burnaby Village Museum held an official opening of the restored home of Jesse and Martha Love on Sunday, November 29, 1998. The house was built in 1893 and remained in the family till 1971. It was about to be torn down in 1988 but the Burnaby Historical Society (under the leadership of the late Evelyn Salisbury) acquired the house and had it moved to their museum property. Jesse and Martha Love had eleven children. The rededication of their residence was the occasion for a family reunion of Love descendants. One hundred and sixty five family members assembled that day. They came from California, Washington and from across BC—Merritt, Horsefly, Nanaimo, and the Lower Mainland.

This large farmhouse, restored to its 1925 appearance, is a very special addition to the Burnaby Museum complex.

Japanese Canadians in WW I

On November 11, 1998, a large crowd assembled at the Japanese Canadian War Memorial in Stanley Park. As well as veterans—Japanese Canadian citizens—there was representation from Vancouver City Council, Vancouver Parks Board and Vancouver Police with its five-man Police Mounted Squad. Of special interest this year was the unveiling of a plaque with names previously omitted in the listing of Japanese Canadians who served in World War I. The names were added thanks to an astonishing paper odyssey of Major Roy Kamamoto, Canadian Armed Forces, retired, now living in Kelowna. To find those names Kamamoto spent 3,500 hours to check 660,000 pieces of paper in some previously sealed records opened by the National Archives in 1995.—

Medals for Sidney, BC

To honour one of Sidney's earlier citizens Mayor Don Amos arranged a very thought provoking display. He assembled a collection of medals, including all Victoria Crosses, awarded to British Columbia servicemen. Family members attended. Each winner was described, or introduced if still alive, at an assembly on November 11th.

The late Cyrus Wesley Peck, V.C., DSO and Bar, served with the Canadian Scottish Regiment in WW I and was a hero at Vimy Ridge. On returning to civilian life he became an MLA, founding a ferry service between Salt Spring Island and Victoria, mainly for island farmers to get their produce to Victoria. The ferry was christened the *Cy Peck*. He also convinced Ottawa to build a new Post Office in Sidney in the midst of the depression. The media of his era described Peck as "the most popular man in Western Canada". Mayor Don Amos undertook to reintroduce the memory of this man to present-day citizens of Sidney.

Halcyon: A Phoenix Rising

Halcyon Hot Springs, on the north eastern shore of Arrow Lake, was discovered and purchased in 1890. A series of owners operated a health spa from 1893 onward.

Retired Surgeon-General Frederick Burnham operated this health resort from 1924 to 1955, when he lost his life in the fire that consumed the hotel building. Tourists travelled to this spa on the SS *Minto* or other lake steamers.

New owners of that attractive site are currently building resort facilities. Today's traveller can access the property right beside Highway #23 between Galena Bay and Nakusp. Milton Parent of Nakusp is preparing a history of Halcyon Resort.

5th Fraser River History Conference

This popular fall gathering is to be staged in Lillooet on October 1 to 3, 1999. The manager of Historic Yale, Blake MacKenzie, does the planning. He is looking for speakers willing to present Fraser River stories and information in sessions of 45-60 minutes. If you would like to be a presenter or to obtain a registration packet contact: Fraser River History Conference, Box 1965, Hope, BC V0X 1L0 Phone (604) 869-5630 Email prospect@uniserve.com

CAIN Enabled–AABC/ASA

The Archives Association of BC and the Archives Society of Alberta will converge on Revelstoke between 14 and 17 April, 1999. Sessions have been organized on current issues in the management of aboriginal archives and the progress and future of the Canadian Archival Information Network (CAIN). Topics of the workshops include "Introduction to Archives for Museums," and "Copyright". Interested? Please contact AABC Vice PresidentKelly Stewart at (604) 661-6889 for details. Registration deadline March 12. 1999

Revelstoke celebrates its 100th birthday. this year. The Revelstoke Historical Society and the Revelstoke Railway Museum made local arrangements.

Federation News

Naomi Miller...resting after a job well done

In righthand column from the top down: *1) Peter batching and bundling journals, 2) Naomi writing postal information 3) Piled batches 4) Naomi and Peter stuffing mail sacks.*

In December, Joel Vinge, Subscription Secretary, witnessed the last time the journal was prepared for mailing in Wasa. He took the photographs shown on this page and wrote this account of the work done by the Millers to get the journal out on time, as usual.

This and future issues of the journal will be mailed commercially from Vancouver, using quite sophisticated modern technology. Not that the new Editor can relax. Desktop publication technology allows him to add design and layout of the journal to his editing work. The journal reaches the printer ready for printing and binding.

The Extraordinary Volunteers from Wasa

Over the past 10½ years Editor Naomi, and Peter Miller, "Coordinator of Mailing," have developed a complex routine to produce and distribute *BC Historical News*. As Naomi's role as editor is celebrated elsewhere in this issue the following will provide a condensed view of the steps required to mail the journal.

After finalizing the content of the journal and after much communication on many occasions with the printer the journal is ready to be picked up.

Naomi and Peter prepare their truck by loading a tarp in case it rains or snows, then drive the 45 kms to Cranbrook to pick up the journals. They pick up 22 cartons, weighing 35 to 40 lbs. each, containing over 1200 journals, from the printer. Then they stop at the post office to pick up 75 mail sacks. Once they get home they lug the cartons of journals and the mail sacks into their house to occupy their living and dining room.

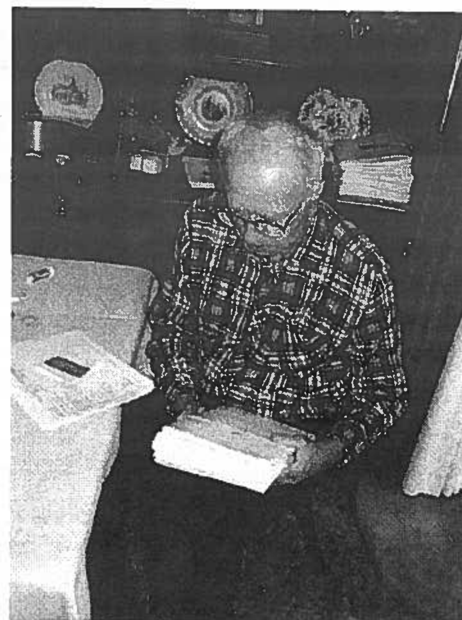
The journals are then prepared for mailing. Labels, which are sorted by postal codes, are individually affixed to each of the journals. The journals are carefully sorted by postal code and subcodes and bundled into batches, and each batch is labelled with precise postal code information. These batched journals are then piled in orderly piles throughout their living room. When this phase is complete, Naomi and Peter together stuff the bundled journals into the sacks and fasten the identifying labels. Then they lug the loaded sacks down to the front door. This time there were 72—an average.

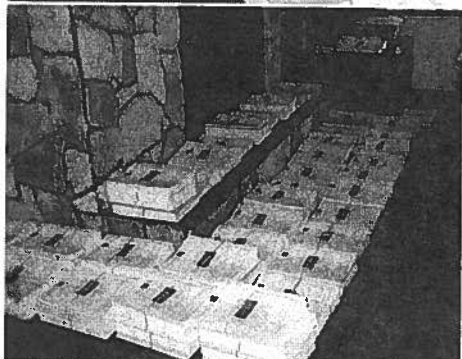
The sacks are loaded onto the truck, covered with the tarp, and taken to the post office in Cranbrook, to be mailed.

This effort, as usual, has taken almost three full days.

This time, it was the last time.

Thank you, Naomi and Peter!





British Columbia Heritage Award conferred to Naomi Miller

Just in time for publication we received the happy news that Naomi Miller, former Editor of BC Historical News, will receive this year's British Columbia Heritage Award. The award is conferred annually by the Minister responsible for culture in the province of British Columbia. On February 16, during Heritage Week, Naomi will be presented a special recognition plaque at a public meeting at the Parliament Buildings in Victoria.

Nominations for the Award are reviewed and selected by the British Columbia Heritage Trust. The executive of the British Columbia Federation submitted Naomi Miller's name for the British Columbia Heritage Award. Alice Glanville, Federation's Past President, prepared a document for this submission, reviewing Naomi's many contributions to preservation and promotion of our heritage and history. A transcript of Ms. Glanville's text is on the right.

With the BC Heritage Award comes an endowment of $10,000 from the provincial government to a heritage-related non-profit organization of the recipient's choice. Naomi plans to assign the endowment to the maintenance of SS *Moyie*, the 100 year old sternwheeler berthed in Kaslo, in recognition of the remarkable work of the Kootenay Lake Historical Society to raise funds, and oversee stabilization, preservation and restoration of what is today a National Historic Site and a BC Landmark.

The executive of the BC Historical Federation would like to submit the name of Naomi Miller for the British Columbia Heritage Award.

Born in Kaslo in 1927, she graduated from the University of British Columbia in 1951 with a Bachelor of Science degree in Nursing.

From 1961–1986, she held positions at many levels in Girl Guides of Canada and was given Honourary Life Membership in 1981.

Her efforts in promoting heritage conservation and awareness are many and varied. She joined the Golden and District Historical Society in 1968. In 1983 she and her husband received the first Award of Merit from the BC Museums Association for "the building, development and presentation of the Golden & District Museum."

1986–1988 President of East Kootenay Historical Association and President of British Columbia Historical Federation

From 1986 on, she lobbied for the preservation of the Wild Horse Goldrush Site. She conducted tours of the Wild Horse area for international students.

From 1986 to 1988 she gave lectures on local history to Elderhostel groups at East Kootenay Community College.

1987 -1990 Charter Director of Friends of Fort Steele Society. She worked on a volunteer pilot project to index Fort Steele's 1890s newspaper. During the summer session weekly duties at Fort Steele Heritage Town included that of interpreter. She planned and led bus tours for East Kootenay Historical Association with a commentary *en route*.

In 1983, under the sponsorship of the BC Historical Federation, she formulated and conducted the Writing Competition for BC books. The books can be on any facet of BC history and must contribute significantly to the recorded history of British Columbia. With the winner receiving the Lieutenant Governor's medal and a money prize, this competition has generated considerable interest.

In 1985 she established the BC Historical Federation Scholarship which is given annually to a college or university student who submits the best essay related to BC history. This essay and other worthy submissions are published in the *BC Historical News*.

From 1988 she has been editor of *BC Historical News*, a volunteer position which requires considerable time and expertise. She has continued the high standards for this publication and has reached out to all parts of the province for submissions. She will retire from the editorship in January 1999, but will continue to review news and notes from the various provincial societies.

In 1992 she became a member of the BC Advisory Council to the Minister and served from its inception to its dissolution.

From 1993 to 1996 she was a member of the BC Heritage Trust.

In 1995 she was granted a Honourary Life Membership in the BC Historical Federation.

Besides writing articles for *BC Historical News*, she and Wayne Norton edited the book *The Forgotten Side of the Border: British Columbia's Elk Valley and Crowsnest Pass.*

As members of the BC Historical Federation, we realize the important role Naomi has played in the organization. It is largely through her efforts that the Federation has generated interest throughout the Interior. She has also encouraged the amateur historian to play a greater role. All of this she has done as a true volunteer, often at considerable personal expense.

Alice E. Glanville
Past President
BC Historical Federation

Conference '99 in Merritt

The Nicola Valley Museum Archives Association welcomes all history buffs to the BC Historical Federation Conference from April 29 to May 2,1999. Deadline for registration is April 5th.

Thursday afternoon and evening, the Museum will be open for viewing, with a wine-and-cheese social held in the Senior Citizens Centre (in the same building) from 7 to 10 p.m.

Friday, a bus tour includes visits to a fallow deer farm, the Upper Nicola Ranch, historic Murray United Church, cemeteries, Quilchena Ranch where ranching of 100 years ago is demonstrated. Lunch will be at the Quilchena Hotel where most of the plumbing and heating is original Edwardian style. After a catered supper in Merrit there will be evening entertainment at the Civic Centre.

Saturday morning, the Annual General Meeting will take place, followed by a catered lunch. Then the afternoon bus tour goes to the large Highland Valley Copper Mine. Please wear comfortable clothing and good walking shoes. Anyone not going on the bus can arrange a walking tour with lunch at the historic Baillie House.

The *Awards Banquet* features presentations and speaker Wendy Wickwire on the Thompson Indians.

Sunday morning, a pancake breakfast is on the agenda for visitors prior to leaving the host community.

Registration forms with details of a variety of accommodations are available from the secretary of your local historical society or may be requested from: Bette Sulz or Barbara Watson, PO Box 1262, Merritt, BC V1K 1B8
Phone or fax (250) 378-4145.
Prices have been set as follows:

Full Conference	$115
Friday or Saturday only	$60
Banquet only	$30

For those reluctant to drive, Greyhound offers seven buses per day between Merritt and Vancouver.

BCHF Seeks A New Recording Secretary

Get well soon, George! Our current volunteer R. George Thomson has been having medical problems since our September Council meeting. He regrets any inconvenience created but will be forced to retire.

Is there someone who is willing to volunteer to assume the duties of recording secretary for five meetings per year? Three of those meetings are on Conference weekend. Please contact President Ron Welwood or Corresponding Secretary Arnold Rannaris. Their addresses, phone and fax numbers are shown inside the front cover.

BC Archives Photos

Considering that the BC Historical Federation, via the *BC Historical News*, is a major player in the dissemination of historical information, the BC Archives has kindly offered to provide annually up to a dozen prints of their photographs and paintings, drawings and prints collection at no charge to *BC Historical News*. A maximum of four cover photos and two inside illustrations per issue will be provided free of charge, to be used solely as illustrations in the News, on order of the Editor only. Authors submitting manuscripts for publication, and wishing to use illustrations from the BC Archives collection, are requested to provide the appropriate registration numbers to allow us to order the illustrations, at no charge, under this agreement.
We accepted this offer with many thanks.

The Good and the Bad

To make a long story very short: the good news is that Members of our Member Societies will continue to enjoy a reduced subscription rate for *BC Historical News*. The bad news is, because of substantially higher mailing rates, we had to increase our subscription rates from $12 to $15 for individual subscriptions, including those of members of affiliated groups. Institutional subscriptions have increased to $20. These increases will apply as from January of this year.

Manuscripts for publication in *BC Historical News* should be sent to the Editor. Submissions, not to exceed 3500 words, should be double spaced. It would be appreciated if authors could also send us their manuscripts on diskette or as an email attachment.
Illustrations are welcome and should be accompanied by captions, precise source information, registration numbers where applicable, and permission for publication. If possible provide original photos or digital images, for the best reproduction results.

British Columbia Historical Federation
SCHOLARSHIP 1998–1999

The British Columbia Historical Federation annually awards a $500 scholarship to a student completing third or fourth year at a British Columbia college or university.

To apply for the scholarship, candidates must submit:

1. A letter of application.

2. An essay of 1500-3000 words on a topic relating to the history of British Columbia. The essay must be suitable for publication, in *British Columbia Historical News*.

3. A professor's letter of recommendation.

Applications should be submitted before May 15, 1999

Send submissions to:
Frances Gundry
Chair, B.C. Historical Federation
Scholarship Committee
255 Niagara Street
Victoria BC V8V 1G4
(250) 385-6353 (home)
(250) 387-3623 (work)
frances.gundry@gems3.gov.bc.ca

Since the winning essay will, and other selected submissions may be published in *British Columbia Historical News*, all applicants should be prepared to send us a copy of the essay on diskette—any format or program is acceptable.

British Columbia Historical Federation

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

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Membership fees

Members of Member Societies	$12.00 per year
Members of Affiliated Groups	$15.00 per year
Individuals (non-member)	$15.00 per year
Institutional Subscriptions	$20.00 per year

For addresses outside Canada:
add $ 5.00 per year

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BC HISTORICAL NEWS welcomes manuscripts dealing with the history of British Columbia and British Columbians.

Please submit stories or essays on any aspect of the rich past of our province to: The Editor BCHNews, Fred Braches,
POBox 130
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Phone: (604) 462-8942
Email: braches@netcom.ca

Contributing Editor Naomi Miller
PO Box 105, Wasa, BC V0B 2K0
welcomes news items.
Phone: (250) 422-3594
Fax: (250) 422-3244

Send books for review and book reviews directly to the Book Review Editor, Anne Yandle
3450 West 20th Avenue
Vancouver BC V6S 1E4
Phone: (604) 733-6484
Email: yandle@interchange.ubc.ca

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EMAIL: NISSE@BC.SYMPATICO.CA

The British Columbia Historical Federation invites submissions of books for the seventeenth annual Competition for Writers of BC History.
Note that reprints or revisions of books are not eligible.

Any book presenting any facet of BC history, published in 1999, is eligible. This may be a community history, biography, record of a project or an organization, or personal recollections giving a glimpse of the past. Names, dates and places, with relevant maps or pictures, turn a story into "history."

The judges are looking for quality presentations, especially if fresh material is included, with appropriate illustrations, careful proofreading, an adequate index, table of contents and bibliography, from first-time writers as well as established authors.

The Lieutenant Governor's Medal for Historical Writing will be awarded to an individual writer whose book contributes significantly to the recorded history of British Columbia. Other awards will be made as recommended by the judges to valuable books prepared by groups or individuals.

All entries receive considerable publicity. Winners will receive a Certificate of Merit, a monetary award and an invitation to the BCHF annual conference to be held in Port Alberni in May 2000.

SUBMISSION REQUIREMENTS: All books must have been published in 1999 and should be submitted as soon as possible after publication. Two copies of each book should be submitted. Books entered become property of the BC Historical Federation. Please state name, address and telephone number of sender, the selling price of all editions of the book, and, if the reader has to shop by mail, the address from which it may be purchased, including applicable shipping and handling costs.

SEND TO: BC Historical Federation Writing Competition
c/o Shirley Cuthbertson
#306-225 Belleville Street Victoria BC V8V 4T9

DEADLINE: December 31, 1999