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Courtesy R.G. Harvey.

Jane (Fisher) Huscroft, ca. 1897, with her eleventh grandchild, William Rodger Huscroft Long. After a brief attempt in 1891 to settle on Baillie-Grohman's Kootenay Flats, the Huscrofts settled near Creston. R.G. Harvey's article starting on page 2.

Acts of Kindness

Big Bend

From Utah to Kootenay Flats

Business in the Lardeau: 1901

Bees in BC

This issue includes a registration form for a day of free workshops in Revelstoke in conjunction with the annual conference of the British Columbia Historical Federation.

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

What Are We Doing on the Net?

BC Historical News may be the only magazine dedicated to the history of British Columbia, but on the Internet there are many sites of organizations and individuals reaching out and promoting interest in all facets of the history of BC.

The Internet has a large and diverse audience, and while wanting to continue publishing *BC Historical News* as a paper journal, the British Columbia Historical Federation recognizes the opportunities offered by the Internet to reach out to societies and people, and the need to extend publicity through this medium.

Hosted by Selkirk College in Castlegar the BCHF runs a simple Web site infoming visitors about the BCHF and its activities. Member societies and their mailing addresses are shown. Member societies with own sites or pages can now be easily reached through "links," but Eileen Mak, our Web site editor, would like to add information on our Web site about member societies who don't have a Web site of their own. At the Revelstoke Conference she would like to listen to what you think should be on the BCHF site about your organization.

Since last summer Eileen has kept working at the BCHF site. Photographs of events add colour to the pages.Visitors to our Web site can now download *BC Historical News* indexes for the years 1993 to 2001, and even a sample copy of *BC Historical News:* a digital version of a recent issue.

Thanks to Eileen for her work building on the site and keeping it fresh and exciting, to Barbara for doing that technical stuff, and of course to Selkirk Colege, our gracious host.

the editor

The Trek of the Huscrofts in 1891

by R.G. Harvey

In the 1880s William Adolph Baillie-Grohman conceived a perfectly feasible scheme whereby some of the water of the upper Kootenay River would be diverted into the Columbia River where the Kootenay—already about fifty miles along its course—came close to the Columbia headwaters. He calculated that the consequent reduction in the maximum flow of the Kootenay through the flats at the head of Kootenay Lake would enable a huge area of rich alluvial plain in the Creston area to be reclaimed from annual flooding by a minimum of dyking. By 1887 he had built a canal between the rivers at a place called Canal Flats near Columbia Lake. At that time he put out a widely-circulated brochure praising the wonderful Kootenay flats.

R.G. Harvey is the author of two volumes on the development of highways, railways, and steamboat routes though the southern mountains, central and northern British Columbia: *Carving the Western Pass*. For his book *The Coast Connection* he received in 1995 a British Columbia Historical Federation award for historical writing.
Last summer, at a convention in Victoria, the Canadian Society for Civil Engineering presented R.G. Harvey with the W. Gordon Plewes Award for "his many contributions to the preservation of the history of transportation in British Columbia." Bob Harvey gave a well-received after-dinner talk titled "Making an Author out of an Engineer."
R.G. Harvey married Eva, daughter of Charles Leroy Huscroft, the youngest son of William Rodger Huscroft

When William Rodger Huscroft married Jane Fisher in Provo, Utah Territory, in 1856, Jane was fifteen years of age. William was twenty-six. They were both quite recent immigrants to America, who had arrived a few years earlier from England, Jane with her parents, and William, an orphan, unaccompanied. Both had been recruited to the Mormon Church, otherwise known as the Church of the Latter-day Saints, by Brigham Young in his mission to England to increase membership in America. Huscroft had rejected polygamy in the years prior to his marriage, and he continued this non-conformance, which probably led to his leaving the church. In the midst of having and raising their eleven children, he retreated with his wife and children to Missouri.

Around 1876 they came back to Utah to be near to Jane's parents, but William's discontent with Mormonism resurfaced fourteen years later, after reading the brochure distributed by Baillie-Grohman, praising the virtues of the Kootenay River valley some 900 miles north in British Columbia, Canada. Despite being over sixty years of age at that time, Huscroft decided to up stakes and move north, to enjoy the benevolence of the Kootenay flats and live under the Union Jack.

The Huscrofts planned their migration at their home at Jensen by the Green River in Utah, and it is there that we join them. To make the trip, they decided first on the make-up of the party. Emma, their eldest girl, was married to John Arrowsmith, and in 1891 they had two daughters, eight and four years old, two sons, two and six years of age, and a baby coming. The Arrowsmiths travelled north with the Huscrofts, but not all the way initially. Mary Elizabeth, William's second daughter, born in 1864, stayed behind in Utah and married there. She died of cancer in 1896, and never saw her parents again after they left. The eldest surviving son (their firstborn son died young) George Joseph Huscroft, aged 24 in 1891, married an Irish girl named Mary McKinney and a year later followed his parents to British Columbia. In 1893, on their way north, their first child, Vera Marie, was born in Bonners Ferry.

The Huscrofts' unmarried offspring were three boys and four girls: James, 22; John, 13; Charles, 9; Effie, 19; Sophy, 15; Sarah, 11; and Maud, 5. To carry this company as well as their two parents and their worldly possessions, they decided on two heavy wagons for the Huscrofts, and a heavy wagon and a light one for the Arrowsmiths and their four young children. Therefore, in May of 1891, when they left Jensen on the Green River, there were three heavy wagons and one light wagon. There were also twenty or more head of cattle and forty spare horses according to the sons' recollections. Quite a train. James must be given the credit for this livestock coming with them. He had earned the money to purchase them by herding cattle in Wyoming in the months before. His experience at this would be well used on the trip.[1]

William, the father, would have driven one of the heavy wagons, James, his eldest son, another and his son-in-law John Arrowsmith, the third. The light wagon would have been driven either by son John, or else by one of the older daughters Effie or Sophy. Driving the spare horses and the herd of cattle were two young men, names never mentioned, whom they took with them

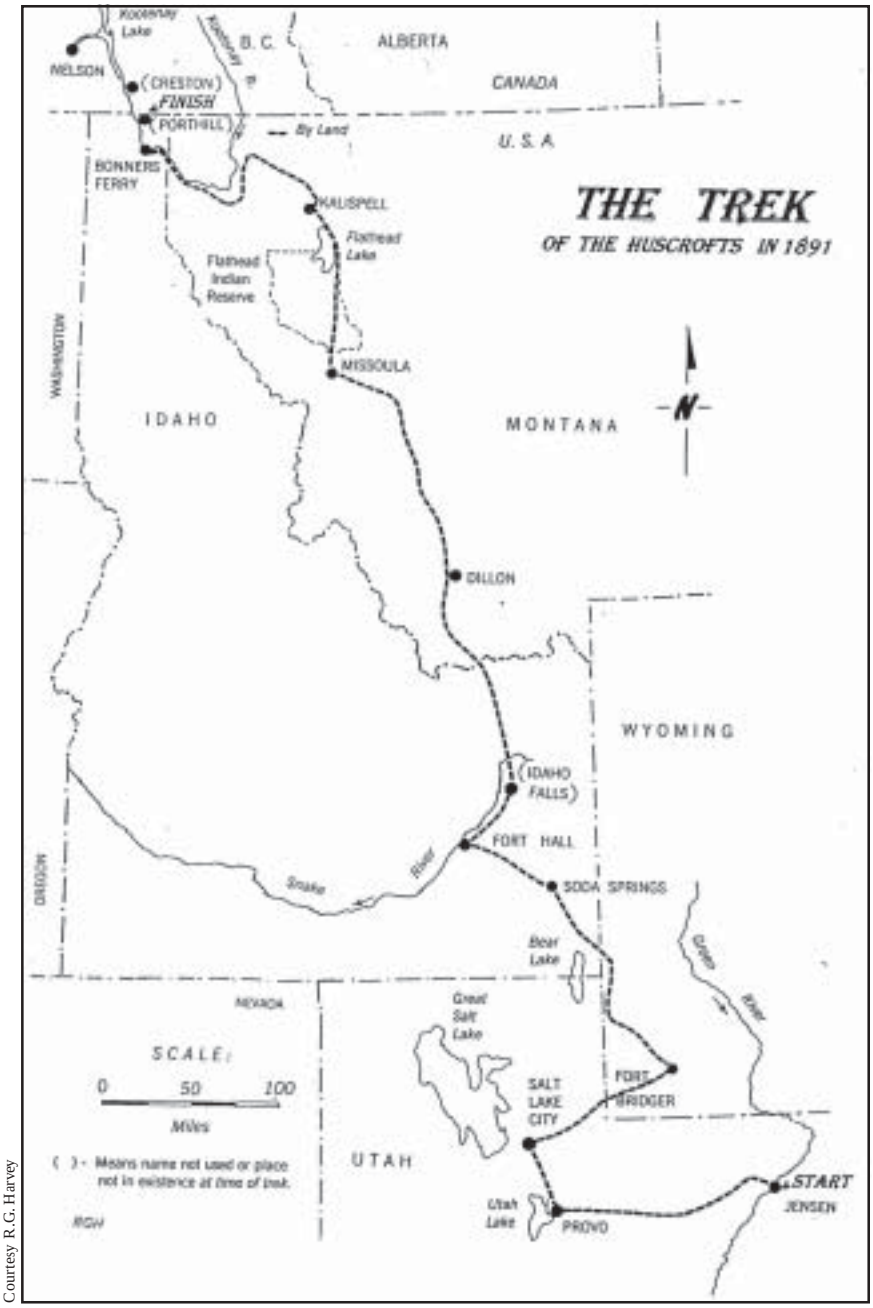
1. Apart from those kept for farming, the balance of the horses was later sold to mining companies in the Slocan District of British Columbia.

from Jensen. The two men might have been assisted by John from time to time, and even by one or more of the daughters. Charles, nine years old, was too young for any responsibility, but could help out. They would have been glad that they had the two men from Jensen accompanying them. These two left them at Kalispell to take work building a railway.

The travellers reportedly visited Provo en route north, visiting Jane's mother, Emma Burrows Fisher, who stayed there (she died in 1905), and son George. It is also said that they went through Wyoming, so they probably went back up the old trail to Fort Bridger and then by the old Oregon Trail north. Beyond Fort Hall they probably followed roads built by the Mormons and then they would soon come upon a number of mining roads built in the Montana mining boom of the 1880s. They saw the lights and heard the night-time noises of Missoula, Montana, as they passed, but they did not call in—it was a wild town. Beyond Missoula the family left the mining road network and struck off northwards through the huge Flathead Indian Reserve, often, as John says, rolling along through the sagebrush without the benefit of a road. They then travelled along the east shore of Flathead Lake and from there onwards north to Kalispell, Montana, where they stopped and paused for a while. John Arrowsmith and his family stayed to winter in that outpost, but the Huscrofts did not.

After a reconnaissance ahead by William and John, they hit the road again, and fifteen miles north of Kalispell they met the Great Northern Railway right-of-way along the Kootenay River, with the grade complete but without tracks, and mostly without bridges. It would be opened for its full length two years later. Here the rains came, and as they struggled along the muddy railway grade and laboriously struggled down and up again to cross the creeks for which there were no bridges, they did some damage to the fills and slopes. Finally, after they had covered nearly a hundred miles on the grade the contractors stopped them and said, "Go no further."

Relenting, the railwaymen consented to a compromise. The women and children would proceed in the light wagon, but the heavier vehicles, with the great majority of their possessions, would not be allowed to continue this way. James would guide the women and girls, and Charles would go along with them. All the horses and the cattle would go with them as well.



Courtesy R.G. Harvey

John, the teenager, would remain with his dad, to assist him moving the large wagons and their freight. William and John got the idea of building a raft to take the larger wagons down the Kootenay River to the Canadian border. William had questioned the contractors, and he learned that at that point they had progressed far enough to be past the Kootenay Falls, the main interruption to navigation within the loop of the Kootenay River in the United States. There were some rapids between them and Bonners Ferry, but they were not too bad, or so the railwaymen said, and best of all, their destination lay in the direction the current was flowing.

So they set to work, felling and trimming trees

Above: *Map tracing the route taken by the Huscrofts to reach the Kootenay Lake flats and future Creston.*

2. It is reported that Baillie-Grohman first saw the Kootenay flats from the top of Arrow Mountain whilst hunting with Theodore Roosevelt. In 1883 he signed a ten-year lease with the BC government for 47,000 acres to be reclaimed on the flats. He did not personally retain one acre, leaving the area for the last time in 1891. Information on W.A. Baillie-Grohman is found in the Columbia River Chronicles.
3. John C. Rykert's wife Ella was the daughter of Henry Wells, a pioneer of American transportation. He was one of the organizers of the Wells Fargo Company, which served the California gold rush and ran stagecoach lines from Sacramento to Salt Lake City and to Portland, Oregon.
4. Baillie-Grohman purchased the *Midge* from a friend in England, after canvassing sources in the west for boat-building and finding them too expensive. The *Midge* was a pleasure boat from Norway made of teak. It was originally the *Midget* according to some reports, and this was a more suitable name as it was the smallest steamboat on record. The "t" got missed out somewhere between England and Canada. En route from Europe it ran into customs trouble in Montreal due to a crackdown on out-of-Canada steamships. A friendly customs officer agreed to classify it as agricultural machinery because Baillie-Grohman said he would use it to cultivate land—land under water! It took three weeks of hard labour to haul it on rollers for 40 miles from Pend O'Reille to Bonners Ferry, and the

by the river. Soon they had a raft built, fourteen feet wide by forty feet long, just large enough to carry the two wagons. John Arrowsmith had kept one wagon in Kalispell. Working together, they unloaded and dismantled the wagons and loaded their contents and the wagon parts aboard the raft. At this point, just before William and thirteen-year-old John set off on the river to Bonners Ferry, and before the others had left to travel to the same destination along the railway grade in the light wagon, they had a change of plans. Along the right-of-way came a young man with a packsack—one of the multitudes of wanderers through the bush of these years. Finding out where they were bound he asked for a ride, and William took him up immediately and promptly demoted son John to the wagon, a safer means of locomotion. William and his new helper pushed off and the others also got under way.

According to John's memoirs, the raft party were going fifteen miles an hour down the Kootenay River when he last saw them, and he could only wish them luck. The land party went on its way, but then, after travelling about a mile, they were puzzled to see a figure standing on the cleared right-of-way ahead of them, a person who looked very much like their dad. It was, and when they reached him he told the story. The ride had been rough—they hit boulders constantly, and when the captain of the craft finally steered it to the shore, the mate and sole crew member mutinied and left without a word. John was immediately reinstalled as mate, and all started again.

Although very likely they either sold or left some of the cattle in Kalispell with John Arrowsmith, they did take most of the animals on to Bonners Ferry, and herding them would have been a problem. James probably did it with the girls, while the mother drove the light wagon.

John says that on the river things did not get better. Ahead of them they saw a canyon, and a sheer cliff with a sharp turn of the stream before it and a whirlpool. The raft struck the rock, tilted, and almost sank. With the stern four feet under water, John, who was at the rear, climbed up on the stacked wagon wheels as the raft spun, righted itself, and resumed its trip down the river, back to front. John was now the pilot, and somehow, using the rough paddle they had made, they carried on to Bonners Ferry.

At Bonners Ferry the others joined the raft, and in a much more placid current, the now more heavily laden and populated craft gently floated down towards Canada. That it did so in stately if not speedy fashion is attested to by John's account that it took them seven days to cover the thirty-five miles to a place immediately south of the border which is now called Porthill, then known as Okinook. They had reached their goal: the flats of the Kootenay River in Canada were in sight before them. Jim Huscroft says that they crossed the border on 1 September 1891. , but it is not certain whether the Huscroft family spent that winter in BC or Idaho. In any case, as soon as the sloughs became frozen they could ride cross-country to Bonners Ferry for supplies, which they did on two occasions, and they sent out news of their progress to mother Emma Fisher and son George in Provo, and to John Arrowsmith in Kalispell. On these trips they would bring their horses and cattle from Bonners Ferry where they would have had to leave them before rafting to Porthill. The Arrowsmiths joined them early in 1892, and George, his wife, and new-born daughter joined them in 1894. But before describing their first adventures in their new country, it is necessary to describe what was going on in that part of British Columbia.

Southern British Columbia had just entered the most exciting period of its history, and if William Rodger Huscroft anticipated finding unspoiled wilderness there he was out of luck. The opening of the Canadian Pacific Railway main line in 1886 started up a general interest in the western province, but the finding of lead, zinc, and silver in substantial quantities in many places along and close to the international boundary, from the Okanagan Valley to the Rocky Mountains, had really put things in high gear, attracting migration mainly from the United States. Small numbers of these American immigrants were pioneers interested in tilling the land like the Huscrofts, but the overwhelming majority were prospectors and miners and of course they were accompanied by the promoters and manipulators associated with that industry. There were also pioneer railway builders plying their trade, and at the start they also came from the United States.

This mining frenzy had started south of the border when an old pick-and-pan prospector found colour in 1883 in the Coeur d'Alene Range about a hundred miles south of the line in Idaho Territory, causing a gold rush. This find was followed by larger finds of other minerals, and those discovering them soon turned their footsteps north. In 1887 the Hall brothers claimed

BC Archives B-09461

Left: *The* Midge *was reportedly the first steamboat on Kootenay Lake. The tiny teak-hulled vessel, originally called* Midget, *was built in Norway as a pleasure craft. Baillie-Grohman acquired her in England. The* Midge *was operated by a man called Charlie Davis, perhaps the person sitting on the shore. The photo was taken by Baillie-Grohman himself.*

outcrops of copper and silver on Toad Mountain some nine miles from Nelson, BC, resulting in the Silver King Mine, and this was followed by hugely valuable silver and lead discoveries at Ainsworth alongside Kootenay Lake in 1889, at Rossland near Trail in 1890, and in the Slocan area in 1891. The Payne Mine in that district quickly became the greatest dividend paying operation in the province.

When the Huscrofts arrived Baillie-Grohman's grand-scale project was over, and he was gone.[2] The diversion project was scuttled by the farmers of the Columbia valley at Golden. They were assisted by the CPR, which was concerned about the effect of the project on its track. Without this flood prevention assistance, a reclaimed area of much lesser acreage than originally intended was achieved at Creston, with dyking hoped to be sufficient.

The Huscroft family presented itself at the customs house just inside Canada where the Kootenay River flows in northbound at a place named after the officer there, one John C. Rykert. Rykert was a customs officer, an immigration inspector and gold commissioner's agent. In this place he was also the registrar of shipping. He was obviously a man who could greatly help the Huscrofts and he also became a friend of the family.[3]

Suitably admitted, the family proceeded to build a log cabin across the river, presumably within the purview, and the dyking, of what was called The English Reclamation Company. The Huscroft men were grateful to find employment with the company. Rykert was the first white settler in the area and the Huscrofts were the first white family to settle in the Kootenay Valley south of the lake. They carried out all the essentials of pioneer living, building a cabin, cultivating vegetables, growing hay for the animals, and so on.

Some years earlier Baillie-Grohman had brought the *Midge*, a steam launch, on a wagon

owner described the cost of transport as "unconscionable." (Thanks for this information are due to the *Creston Valley Advance*).

5. It seems fitting that a remnant from William Adolf Baillie-Grohman's vision, the steam launch *Midge*, saved the dreams of William Rodger Huscroft, because it was Baillie-Grohman's writing which had originally triggered Huscroft's move. The Huscroft family history records that in the high-water period of 1894 there were several violent wind- and rain-storms. One of these coincided with their move from the flats to the bench and it

almost achieved what the flooding first threatened—the loss of their possessions. Another such storm later on was less forgiving to the *Midge*: it sank. Both the launch and Charlie Davis disappeared. John Huscroft, William's son, eventually spotted the *Midge* lying on the bottom of the Kootenay River near the Bonners Ferry dock, fully covered in silt. Davis did not drown with her, he just left. The silt preserved the launch, and the faithful craft was resurrected some years later, re-floated, and rather unkindly renamed the *Mud Hen*. It did not last long as that, however, and quite soon it met a permanent watery grave on the bottom of the same river close to the West Creston ferry.

6. At this reunion a draft of the book *William Rodger Huscroft, Jane (Fisher) Huscroft Family History* was reviewed. It is a 494-page volume, produced by Dawn (Huscroft) Sommerfeld and John A.I. Young (Emma's grandson), organized by Roots III genealogy software, and desktop-published by John Young.

road recently built from the Northern Pacific railhead at Pend O'Reille to Bonners Ferry. There it was launched to serve the dyking project on the Kootenay River. The *Midge* was operated by a man called Charlie Davis.[4] The *Midge* also obtained mail and supplies for the Huscrofts from Bonners Ferry because the vessel also ran a supply service to the miners at the recently opened Bluebell Mine at Riondel, located halfway up Kootenay Lake from Bonners Ferry. By that time a more elegant vessel was plying the Kootenay River and Lake. The SS *Nelson*, a sternwheeler of fine lines and rather exceptional horsepower, from time to time was towing barges loaded with galena, the heaviest of ore, (a mixture of lead, zinc, and silver), shovelled out of the ground at the Payne Mine and other mining properties near Sandon in the Slocan district. The *Nelson* was towing the barges upstream to Bonners Ferry, where its load would be transferred to the Great Northern Railway, when it started operation, whose right-of-way the Huscrofts had traversed in 1891.

John Arrowsmith and his family took up land adjoining the flats further upstream close to the site of the future township that a neighbouring settler, a fellow American named Fred Little, would nostalgically name Creston, after his hometown in Iowa. George Huscroft and family, who had stayed behind in Provo, came north in 1893, and after a stay in Bonners Ferry settled first in Kaslo. Later they also moved to the Creston area.

All proceeded quite nicely throughout 1892 and 1893, but with more snow than normal, the winter of 1893/1894 was a severe one. What affected our pioneering family much more was what happened when the snow left. One morning in the spring of 1894, as they sat down to breakfast in their roughly built log cabin beside the river, water appeared on the floor. It flowed in rapidly and unceasingly. Their neighbours responded. One of these was Charlie Davis, with the sturdy steam launch *Midge.* He arrived at their waterlogged doorstep towing a reclamation company barge.[5] Gratefully they loaded everything transportable in the cabin onto the barge, including the still-dismantled wagons, and they were towed to high water mark, and then to high water mark again, and again, until the Kootenay finally stopped rising, in what was to be the worst snow-melt flood in British Columbia's history. It is said that at Creston that spring the river rose to a point eight feet above any height that it had ever reached before, and far above Baillie-Grohman's dykes, which suffered seriously.

The Huscrofts had to find a new place to build again, and they found it in an area southeast of Creston that eventually became known as Lister. Some of it was also known as Huscroft. It is on a bench of relatively flat land three to four miles wide and one to two hundred feet above the river. The bench was quite heavily wooded in parts, but once the trees were removed, almost all of it could be very satisfactorily cultivated in orchards in the north and alfalfa in the south, as time would tell. The family built a road up to this bench, at the south end, and settled there. They and the road are still there.

Now that they were established on dry land it remained to them to put their hands to it, and they certainly did. In two generations they became land-clearing and stump-blasting experts, loggers, sawyers, hay farmers, wheat growers, orchardists, cattle ranchers, and dairy farmers. They built houses, barns, sheds and workshops, fences, roads, water systems, and drainage ditches and even irrigation ditches, which John learned about in Utah.

From horsemen and teamsters they became truck drivers, and tractor and bulldozer and combine operators. To maintain their equipment they became blacksmiths, welders, mechanics, woodworkers, plumbers, and electricians. They raised horses, cattle, sheep, pigs, chickens, geese, and turkeys. To care for and deal with their animals and land they became part-time and non-professional veterinarians, pest and vermin exterminators, butchers, agriculturists, and weather forecasters, and much more.

In the beginning they had no running water nor indoor toilets, sometimes a very long way to carry water, primitive lighting and heating, and very little in laundry facilities and cooking utensils. There were many mouths to feed and clothes to wash, and babies and young ones to care for and cherish. They bound up their wounds and treated their aches, colds, measles, and whooping cough. Blessedly there was no cholera or such like, but there were blood poisoning and pneumonia, bone fractures and head injuries—constant threats to men working with sharp tools and primitive machines in rough and hard conditions and weather. The women knew about all this and did their share and more and beside all of this they sewed, knitted, taught their offspring the golden rule, canned and bottled fruit and

Courtesy R.G. Harvey

vegetables, baked, cooked, and celebrated Christmas, Easter, Thanksgiving, and gave their spouses love and encouragement!

Thus a pioneer family in British Columbia was established—a large one. All the eight offspring who stayed in or around Lister had families, of an average size of six and a half. They produced 52 grandchildren, who in turn produced 120 great grandchildren. Between 2 and 4 August 1991, almost exactly one hundred years from the day the family ended their floating trip down the river from Bonners Ferry, the Huscrofts held a reunion. There were around three hundred attendants. They had built a small-scale replica of the raft, made of slightly smaller logs and bereft of cargo, but with hand-rails and an outboard motor attached. They launched it in a side slough to the Kootenay, which had not quite got over its summer high water, and to the amazement of American tourists on the nearby highway that day, by emulation a succession of Huscrofts paid their respects to William Rodger and to John Henry, his son.[6]

William and Jane lived out their lives quietly after their sons and daughters married and moved away from them. Most of them stayed nearby. Jane died in 1918 when she was 77, and William in 1922, aged 92. Son John said that if only the old man had found a substantial interest or a cause to fight for he would have lived to be a hundred.

Above: *The Huscroft homestead was built in the mid or late 1890s. The house is of adzed logs chinked with a primitive mortar. The addition behind was new when this photograph was taken in 1909. The solitary figure standing on the right is 79-year-old William Rodger Huscroft, and on his right is Charles Leroy Huscroft, his youngest son. The man in the doorway is his second youngest son, John Henry Huscroft and John Henry's wife, Monna,* née *Wigen. Finally there are Maud Isabella Huscroft, youngest daughter, with Ernest Ennerson, Jr., aged 5 years, the son of Sarah Etta, William and Jane's second youngest daughter. She died in childbirth. He was looked after by his grandmother Jane, which simply meant that she raised twelve children instead of eleven. The dog's name is unknown.*

"Individual Acts of Kindness" and Political Influence: Alice Parke's Experience with the Vernon Women's Council

by Kimberly Boehr

This spring Kimberly Boehr graduates from Okanagan University College with a major in history and a minor in English. She plans to acquire an MA in history at the University of Western Ontario.

This winning essay in the 2001 W. Kaye Lamb Scholarship Competition was recommended by Dr. Duane Thompson, Okanagan University College with the words: "an excellent interpretation of women's roles in Vernon at the turn of the century."

In 1891 Alice Parke, the daughter of a customs officer, left her home in Port Dover, Ontario, in order to help with domestic chores on her uncle's ranch in the Okanagan Valley.[1] She was an educated woman, an avid reader, and an active participant in the political issues of her day. One of the issues challenging Parke and other women was the emergence of a new model in social welfare practice. In 1893 Lady Aberdeen[2] brought the National Council of Women of Canada (NCWC)[3] to the community of Vernon, British Columbia.[4] Parke's diary, which spans a nine-year period from March 1891 to February 1900, reveals that Parke and many other women in the community were not enthusiastic participants in the NCWC. The women who settled in Vernon were a diverse group in terms of economic condition, social class, educational level, and religious affiliation. Parke is distinguishable from many of the other female pioneers of Vernon, as she came from a wealthy upper-class family that had secured an education for her.[5] These factors would seemingly make Parke an ideal candidate to lead the NCWC locally; however, she declined a leadership role for a variety of reasons. Parke thought that within a highly differentiated community, her method of bestowing "individual acts of kindness" would be both a more practical and appropriate way of exercising her political influence than the approach recommended by the NCWC. Parke's experience with the NCWC allows us to examine the interaction of class, gender, and religion in the developing town of Vernon, a diverse community within which various visions of women's roles were discussed and promoted.

At the turn of the nineteenth century the views of the time dictated that a woman was responsible for the welfare of her family, including her husband and the children, and thus, the future of the nation. Though a woman's place was generally believed to be in the home, a widespread debate existed as to how a woman could best carry out her responsibilities.[6] Lady Aberdeen advanced a new role for women and thought that a woman's influence should be extended beyond domestic concerns. She argued that women should understand "how the laws of the Dominion and the Provinces affect themselves and be able to help others to make laws."[7] Therefore the responsibility laid upon women did "not rest simply with looking after and caring for their own families and homes," but rather, involved "mothering" the entire community.[8] Lady Aberdeen believed that:

> …special training has been given to the women of this country, enabling them to think of others, to contrive for others, to live for others—a training which prepares them when the time comes and the settlement grows bigger, to take the lead in those works of charity and benevolence and helpfulness which tend to build up all the higher life of any district. Thus it must be to the women of this country that we must look when any enterprise of charity or benevolence has to be undertaken. The men are so largely engrossed with necessary business, with the interests of providing for their dear ones, that they have not the time to give to these needs.[9]

Lady Aberdeen argued that women should be "in touch with the wider aspects of life" in order to best serve their husbands and children.[10]

According to Lady Aberdeen, women who were "in touch with the wider aspects of life" had a duty to organize their community. On October 10th 1895 the *Vernon News* provided a detailed account of Lady Aberdeen's speech to the women of Vernon in which she described her efforts to generate interest in establishing a local branch of the NCWC. Lady Aberdeen anticipated resistance from the residents of Vernon as evidenced in both her speeches to the women of the community and her own diary entries. Although the scheme of promoting community

Although Kimberly Boehr consulted and quoted from Jo Fraser Jones's transcriptions of Alice Parke's diaries, at the Vernon Museum and Archives, she had no access to Jo Fraser Jone's recently published book: *Hobnobbing with a Countess and Other Okanagan Adventures: The Diaries of Alice Barrett Parke 1891–1900.*

Vernon Museum and Archives Photo No 671.

Left: *Alice Parke, 1895. "In Alice, a brand new Canadian writer of great merit has been discovered….Her diaries are indeed a stunning document" (Jo Fraser Jones in an e-mail to the editor.)*

values through secular institutions was relatively new, according to Lady Aberdeen, some people believed that the organizations in existence were sufficient, even excessive in number:

It is only within the last 20 years that we have seen these institutions and associations for the good of the community growing up, and many of us are no doubt inclined to think that there are enough of these organizations, as appeals come in for one object and another.[11]

Lady Aberdeen then took it upon herself to address those individuals who thought that organizations were unnecessary or that Vernon was "still too little," arguing:

> Just because this place is still in its infancy furnishes a very good reason why the women of the place should try to help one another to fulfill their mission. We hope for a great future for this district—nay we believe that there is to be a great future for it, but that future will be what you make it now, what you make the tone of this place will be the heritage of your children.[12]

She enthusiastically claimed that the Council was an organization capable of bringing many subjects "before the consideration of the public."[13] Lady Aberdeen was quite hopeful that the Vernon Council would be successful if it was able "to win the support of all sections."[14]

Lady Aberdeen further argued that the usefulness of the Council lay not primarily in its ability to obtain funds for community projects, but rather in its ability to bring women of different religious groups together in order to overcome differences. The women began each Council meeting in silent prayer, as this was deemed the best method because the Council represented "so many different [religious] views."[15] In her speech, Lady Aberdeen argued that while the members might have known what was being done in their own church, they might have had "many prejudices against others" pursuing endeavors in God's name.[16] She also stressed that women could "learn from those with whom we thought we had but few points of agreement."[17] The general policy of the Council was briefly outlined stating that the NCWC was to be "organized in the interest of no one propaganda."[18] Lady Aberdeen encouraged participation in the Council by assuring that any group entering the NCWC would be "left free as far as its internal regulations" were concerned.[19] Furthermore, Lady Aberdeen contended that by not interfering with the "working of any Council or Guild," a variety of societies and institutions were eligible to join.[20] Once the Council was established, a pleased Lady Aberdeen addressed the fledging Vernon

[1] "The History of the Barrett Family" by Harry Bemister Barrett, Greater Vernon Museum and Archives, 1997.

[2] Lady Aberdeen, wife of the governor-general of Canada, was an ardent social reformer. She established The National Council of Women in Canada in 1894 and the Victorian Order of Nurses in 1897. For more information about her life and work see: Doris French, *Ishbel and the Empire: A Biography of Lady Aberdeen* (Toronto: Oxford Press, 1988).

[3] According to Alice Parke, The National Council of Women Canada was a secular organization designed "to promote greater unity of feeling between women of all sects and denominations by affording a platform of common interests upon which they may meet and confer together—and to awaken and strengthen patriotism by making women in all parts of the Dominion cognizant of, and interested in, the good works in which the different provinces are concerned." Though Parke later changed her mind about her willingness to participate in the organization, she did describe quite accurately the nature of the Council. ("The Okanagan Journals of Alice Butler Barrett Parke," 1891-1900. Transcribed from the original by Jo Jones 1996-1997. Greater Vernon Museum and Archives, 6 October 1895). For a more detailed discussion of the Women's Council see: Veronica Strong-Boag, *The Parliament of Women: The National Council of Women of Canada 1893-1929* (Toronto: University of Toronto Press, 1976).

[4] For the early history of Vernon, British Columbia see: Edna Oram, *The History of Vernon: 1867-1937* (Vernon: Wayside Press Ltd., 1985).

[5] Alice Parke was a descendant of prosperous Irish ancestors. In 1928 her brother inherited the Quintin Dick Estate. This estate, in addition to other assets, included a large library, lands near Marble Arch in London, England and Tuam, Ireland as well as investments totaling two million dollars. Harry Bemsister Barrett.

[6] *Vernon News*, 14 February 1895. There was concern about whether a woman's participation in organizational work contributed to building a healthy home environment or took away from it. For instance, there is reference to the Methodists of Vernon having had a debate over whether a woman's place was in the home or on the public platform.

[7] *Vernon News*, 10 October 1895

[8] Ibid. [9] Ibid.,

[10] *Vernon News*, 31 October 1895.

[11] Ibid.

[12] *Vernon News*, 10 October 1895.

[13] Ibid. [14] Ibid. [15] Ibid. [16] Ibid. [17] Ibid. [18] Ibid. [19] Ibid. [20] Ibid.

[21] *Vernon News*, 12 November 1896.

[22] R. M. Middleton, ed. *The Journals of Lady Aberdeen* (Victoria: Morriss Publishing Ltd., 1986), 80-81.

[23] *Vernon News*, 10 October 1895.

[24] Frances E. Willard was leader of the Women's Christian Temperance Union from 1879 until 1898 and was also the first president of the Women's Council in the United States. For more information see: Judith Papachristou, *Women Together: A History of Documents of the Women's Movement in the United States* (New York: Alfred A Knopf,

1976), 91.

[25] Excerpt from the Journals of Lady Aberdeen, 3 March 1895. John T. Saywell, ed., *The Canadian Journals of Lady Aberdeen* (Toronto: The Champlain Society, 1960),205. 10 Ibid., 10 October 1895.

[26] *Vernon News*, 10 October 1895.

[27] Ibid. [28] Ibid.

[29] *Vernon News*, 31 October 1895.

[30] Charles Mair to George T. Denison 17 August 1895, Kelowna. Denison Papers, Public Archives Canada. Transcript prepared by Duane Thomson, Okanagan University College.

31 "Okanagan Journals." Reverend Wilson approached Parke about joining the Council on 19 September 1895 and Reverend Outerbridge convinced her to attend the first meeting on 6 October 1895.

[32] *Vernon News*, 20 January 1898. The editor praised the Council claiming that there was "perhaps no local organization or society whose efforts for the public good [were] more appreciated by our townspeople than the local branch of the Women's National Council."

[33] *Vernon News*, 16 February 1893. The editor urged the residents of Vernon to consider the importance of the proposed hospital scheme arguing that: "[It was] high time that our citizens were [waking] up to the importance of this question." He was concerned that with only a few months remaining in which to take advantage of a government grant, "prompt measures should be taken to bring matters to a head."

[34] *Vernon News*, 24 December 1896.

[35] *Vernon News*, 31 July 1902.

NCWC and claimed that the branch "had amply justified its existence." She argued that the NCWC "had been a center around which ladies of all sections and churches had clustered…."[21] She was proved correct when women joined the Council from various local associations, including the Methodist Ladies' Aid Society, the English Church Guild and the Presbyterian Ladies' Aid Society. Lady Aberdeen then assessed the progress achieved by the Council:

> I think we may claim that the experiment of starting a Council in this small place has been successful. Like all little towns it is full of bickering and gossip and little cliques in opposition to one another. The Council has been the means of the leading ladies of the different churches meeting one another and working together at something and also has led them to take an interest in matters going on in other parts of the country.[22]

Lady Aberdeen acknowledged the fact that women might be hesitant to join an organization such as the NCWC, for fear that they might seem to be associated with a particular religious movement or certain political associations. For this reason Lady Aberdeen took measures to avoid establishing any link between the NCWC and the Women's Christian Temperance Union (WCTU). A perceived link between these organizations could easily have deterred participation in the NCWC because many women did not approve of the excesses to which the WCTU went in its crusade against alcohol. The editor of the *Vernon News* was careful to assure the public that the NCWC was "not in any sense a political organization, nor a church society, but [it] embraced within its limits a large number of philanthropic schemes, in which all classes could engage harmoniously."[23] Regardless of these assurances, some individuals perceived a link between the NCWC and the female temperance movement. Lady Aberdeen herself noted that because Frances Willard[24] was the first president of the NCWC, the organization was assumed to be committed to the so-called "Temperance Cause."[25] Thus, in her speech directed at the community of Vernon, Lady Aberdeen appealed to the interest of "all serious-minded women," rather than women with a mission.[26] The address given by Lady Aberdeen asserted that the members of the Women's Council were often "the most earnest-minded women in the District, and therefore likely to know a good deal about the needs of the people."[27]

Lady Aberdeen also realized that many women were hesitant to join because they did not wish to deviate from traditional gender roles and in response, she advocated the inclusion of men in the NCWC. By encouraging men to attend meetings of the Council Lady Aberdeen hoped to assure Vernon's female population that the NCWC was not a radical movement. Lady Aberdeen claimed that the men of the community should know not feel as though they were "being kept in the dark about [the NCWC]."[28] She deemed male support to be valuable and upon noticing several men in the audience, she congratulated the newly formed organization on securing "the hearty cooperation of the gentlemen of the city."[29] Lady Aberdeen's remarks reveal her attempts to address male concerns. She was correct to assume that men in the community found her influence intrusive and threatening. An early resident of nearby Kelowna remarked that Lady Aberdeen ought not to "teach [the] women to prefer cackling on platforms" and instead should encourage them to stay "at home attending to their domestic affairs."[30]

While some men found Lady Aberdeen's pursuits threatening, many men of Vernon took an active role in propagating the Council—the local newspaper and political and religious leaders in the area urged women to join the NCWC.[31] The town of Vernon, in its initial stages of development, lacked significant community infrastructure and these men recognized that a woman's organization could contribute by securing essential services such as medical care. The *Vernon News*, in particular, encouraged cooperation, praised the work of the Women's Council[32] and supported the NCWC's efforts to establish a hospital.[33] The *Vernon News* urged community activism, referring to the proposed hospital as a "much-needed institution" and a "commendable cause."[34] The *Vernon News* also promoted the project by appealing for funds,[35] while frequently applauding contributions and deploring any lack of interest in the hospital.[36] This enthusiasm is not surprising since the owner of the *Vernon News* was Price Ellison who, besides being the MLA, was a large landowner and property developer and thus had an interest in expanding the services available in Vernon. The political and religious leaders in the community also urged cooperation from the Vernon citizens. At the close of Lady Aberdeen's address to the women of Vernon, her husband the Governor-General suggested "that a few of the leading and representative gentlemen of the

city...give their opinions on the matter."[37] Hence, Vernon's judge, mayor, MLA and three clergymen proceeded to voice their approval of the Council. The newspaper repeatedly commented on those in attendance at the Women's Council meetings and while women composed the majority, the records often mention "a sprinkling of men also being in the audience."[38] Therefore the media assisted Lady Aberdeen's initiative to legitimize the organization, through its acknowledgement of the male support for the NCWC.

The *Vernon News* also displayed its support for the Council by publishing various papers written by women about the female obligation to contribute to the community. For example, one paper was written by a visitor to Vernon affiliated with the WCTU, identified only as Mrs. Alcock from Vancouver. This paper outlined the importance of God, home, and country in a Christian woman's life. Alcock argued that the "best and most effective Christian work may be accomplished within the limits of the home."[39] According to her, "a cheerful room, well warmed and lighted, bright with pleasant talk, and attractive with games or music, [was] one of the deadliest foes the saloon [had] to contend against."[40] Also, in a paper written for the Women's Council and printed in the *Vernon News*, a Mrs. Stodders similarly asserted that mothers were "guardians of the home" and were responsible that "everything pertaining to a healthy, happy life be encouraged, and all that would mar its purity be banished."[41] Stodders encouraged women to exert their influence indirectly because they had "no right at present to exercise the franchise."[42] Stodders called upon women to ensure that the "law respecting gambling and houses of ill-fame be enforced... and see that all men appointed to public offices be honest and trustworthy."[43] Both Alcock and Stodders thought that a woman's role was essentially in the home, but also believed that women contributed indirectly to the well-being of their community and country by ensuring that the men in their surroundings possessed "high ideals and noble motives."[44]

The *Vernon News* also reproduced a paper written by Sophie Ellison, Vernon's first schoolteacher and the wife of Price Ellison. Similarly to Alcock and Stodders, Ellison discussed a woman's obligation to contribute to the community indirectly by providing a healthful home environment; moreover, Ellison's argument directly promoted participation in the Council. In her paper Ellison outlined the issues that plagued the Council in the form of rhetorical questions:

> When the National Council of Women was first organized, these questions were constantly asked: 1.-Will it be of any use? 2.-Will it not encroach upon men's work, and assume that women can do it better than they can? 3.- Will it not take women out of their sphere, and rob the home and family of their just and natural rights? When we were asked to form a local council, the same questions were asked; and even now, after six years of effective work, they are still being asked.[45]

Ellison continued by providing answers to these questions. The first question she responded with a counter question, "[c]an a large band of earnest, consecrated and intelligent women put forth united effort for the good of their homes, their country and humanity without being of some use?" To the second question posed, she answered that "men have not the time...or the tenderness of mind and heart which would induce them to work with the unsparing efforts of women." In answer to the third question Ellison argued that a woman should not be too "much engrossed in her own house to lend a helping hand."[46] Thus Ellison, similar to her husband and his male peers, directly supported the local branch of the NCWC.

This enthusiasm for the NCWC, however, was not universal in Vernon, as Alice Parke's diary reveals. In contrast to the Ellisons and others, Parke was opposed to the formation of a Women's Council in Vernon from the beginning. She believed that Vernon was not in need of an organization such as the NCWC: in her opinion, the world was "organized to death."[47] Parke, skeptical of the NCWC capabilities, wrote that she was not "very hopeful of any great results from this Vernon Branch…."[48] Her skepticism stemmed from the assumption that Vernon was too sparsely populated to be able to raise enough money to make a significant difference. Parke held serious reservations about the Council's ability to solicit money and in regards to the plan to start a hospital, she thought that "it would be worse than foolish to begin…without a good guarantee of funds."[49] She was also concerned about the schisms apparent within the community; an enormous influx of people came to Vernon between the years 1891 and 1907.[50] Listed amongst Parke's initial objections for participating in the NCWC was her feeling that "it would puzzle a Napoleon to manage this town…."[51] Furthermore, she stated her doubt as to whether a "…Napoleon could

[36] *Vernon News*, 4 December 1902.
[37] *Vernon News*, 10 October 1895.
[38] *Vernon News*, 10 October 1895
[39] *Vernon News*, 16 November 1898. Alcock's paper: "The Home as a Factor in Our Work"
[40] Ibid.
[41] *Vernon News*, 14 February 1901. Stodder's paper.
[42] Ibid. [43] Ibid.
[44] *Vernon News*, 16 November 1898.
[45] *Vernon News*, 14 February 1901 Sophie Ellison's paper.
[46] Ibid.
[47] "Okanagan Journals," 19 September 1895.
[48] "Okanagan Journals," 8 October 1895.
[49] "Okanagan Journals," 23 October 1895.
[50] The population of Vernon experienced rapid growth between 1891 and 1907 with fluctuations occurring during the construction of the railways in the early 1890s. The movement of workers in and out of Vernon explains why the Canada census data for 1891 affirmed the town's population to be 739, while a report published in the local newspaper just two years later claimed the population of Vernon to be 400 (*Vernon News*, 26 November 1902). According to the Canada Census information for 1901 (Microfilm Okanagan University College), Vernon had a population of 797. However by 1907, the *Vernon News* reported that the population had climbed to 2,400. (*Vernon News*, 24 December 1907).
[51] "Okanagan Journals," 19 September 1895.
[52] Ibid. [53] Ibid.
[54] Ibid. Parke wrote: "My year as secretary will be up in October and I will then resign."
[55] Women's Council minutes, 22 October

have led the united Vernonites against a common enemy."[52] She also expressed her belief that "there are so many clashing interests here that unity [is] almost impossible."[53]

Although Parke was eventually persuaded to join the NCWC, the efforts to keep her committed to this cause proved to be in vain and less than a year later, Parke stated in her journal her intention to resign her position of corresponding secretary.[54] She submitted her wish to resign from the Council on 22 October 1896.[55] Four days later Parke received an unannounced visit from Lady Aberdeen. In her diary Parke wrote: "Her Excellency talked Woman's [*sic*] Council to me."[56] Although Parke's diary entry is very brief, it can be inferred that the extremely intimidating Lady Aberdeen strove to persuade Parke to revoke her resignation from the Council. Furthermore, Lady Aberdeen's ploy to visit Parke's home completely unexpectedly prevented Parke from refusing a meeting with her and enabled Lady Aberdeen to catch Parke with her guard down. Despite Lady Aberdeen's attempts, Parke formally resigned her office on 10 November 1896.

Parke was not the only member reluctant to remain committed; numerous references to poor attendance at meetings of the Women's Council, both in Parke's diary and the minutes of the Council's meetings, attest to this.[57] It appears that very few of the women in the community shared Lady Aberdeen's ardent enthusiasm. In a description of a Council meeting, Parke wrote that the entire day was taken up by it and she expressed her hope that once the Council had settled down to regularity, the meetings would not be as lengthy. She also wrote, "of course, when Lady Aberdeen is here no one can suggest breaking up the conference until she is ready to do so."[58] Despite efforts to secure a larger turnout, many women lost interest in the Council and as a result, the NCWC resorted to a media advertisement in hopes of generating enthusiasm. For example, a member of the Council, referred to only as Miss MacIntyre, placed a notice in the newspaper inviting all individuals who were willing to help, to attend a meeting. In her journal, Parke expressed her surprise because "despite expectations for a fair sized meeting—we had four! Mrs. Cochrane, Mrs. Latimer, Miss MacIntyre and myself.[59] In addition to the Council members, even the president of the Council lost interest in the organization's endeavours. Parke made a reference in her journal to Cochrane (the president of the Council) as having said, "we'd better all stay in office for the year, and just keep as quiet as possible and do as little as possible and then we can all refuse re-election."[60] Evidently, this trend continued, as several years later an entry in the Women's Council minute book described the president's reaction to poor attendance.

> [She] addressed those present, deploring the great want of interest shown by the women of the city generally in the Local Council, and urged the Presidents of the different societies present to try and arouse some enthusiasm amongst the members.[61]

Conversation ensued respecting the best means to be taken to elicit interest in the local Council. In November 1906 the members of the Women's Council who were frustrated with disinterest and poor attendance, agreed to "cease sending cards of notice of meeting to members who fail to attend *three* meetings."[62] Furthermore, despite the early efforts of Lady Aberdeen to bring together women of all religious affiliations, the Vernon branch of the Women's Council received a letter from Cora O'Keefe in 1907 stating that the Roman Catholics "would not affiliate with the Local Council for the year."[63] Although this statement was not elaborated upon, it would seem that religious intolerance played a role in the Roman Catholics' decision to leave the Council. Hence, between the efforts to elicit support, the obvious lack of interest, and the threats and exasperation, it seems that the Women's Council was an undesirable pursuit for the majority of Vernon's female population.

Parke rejected the approach recommended by the NCWC and preferred her own model of social welfare practice. This model, which entailed her own ideas about a woman's role, community service, and political influence, allowed her to focus her efforts in ways that she deemed practical and appropriate. For Parke, the home was definitely a woman's first priority and her diary reveals in no uncertain terms her idea of womanhood and the responsibilities it entailed:

> There is no doubt in my mind that woman's sphere is, as a rule, in the house. Of course, genius may force her out of it, or dire necessity drive her forth to soar—or to struggle in higher flights or harder paths, but the quality of a house maker is essentially woman's, and perhaps if she did her work better in this line, men might be stronger and nobler.[64]

Thus, it was the responsibility of women to be "strong in character, gentle in words and ways, to

1896. "Minutes of the Vernon and District Council of Women Meetings," Greater Vernon Museum and Archives.

[56] "Okanagan Journals," 26 October, 1896.

[57] "Okanagan Journals," 9 July 1896. Parke revealed that the Women's Council meeting was "not a full meeting" and there are repeated references in the newspaper and the Women's Council minute book to there being "only a few members present."

[58] "Okanagan Journals," 23 October 1895.

[59] "Okanagan Journals," 8 September 1896. For the article Parke referred to, see *Vernon News*, 3 September 1896.

[60] "Okanagan Journals," 19 February 1896.

[61] "Women's Council minutes," 8 October 1903. It was decided that "the presidents of the local societies would impress upon their members the necessity of their attending public meetings." In addition abstracts would be read from various letters written by Lady Aberdeen and other members of the National Council. Furthermore, it was stated that "people should be made clearly to understand that the term of office for President, Vice President, etc. is elected yearly, expiring at the end of twelve months." ("Women's Council minutes," 13 November 1903).

[62] "Women's Council minutes," 28 November 1906.

[63] "Women's Council minutes," 8 March 1907

[64] "Okanagan Journals," 22 March 1891.

[65] Ibid.

[66] "Okanagan Journals," 9 February 1897.

[67] "Okanagan Journals," 8 December 1895.

[68] "Okanagan Journals," 23 February 1897.

BC Archives F-04994

Left: *Lady Aberdeen. Alice Parke wrote in her journal "It really [was] a pleasure and a privilege to be associated with a woman like [Lady Aberdeen], but oh! She is large! I felt like a pigmy beside her." 25 October 1895:*

soften while they strengthen the rougher manners of the men."[65]

Parke also thought that a woman was responsible for the welfare of others and had an obligation to contribute to the community. Despite significant social pressure, Parke remained convinced that organizational work was not the best way to contribute one's efforts. She thought that the Women's Council was "not strong enough to do much" as most of the schemes were "too impracticable."[66] Parke had concerns that the approach recommended by the NCWC was wasteful of her time. She did not want to spare an hour that was not "positively needed" in order to attend a meeting of the Women's Council.[67] Parke thought that her individual contributions were more valuable and would make a greater impact than any of the proposed activities of the Council, as the organization possessed an element of superficiality. She thought that people "talked too much" without effecting any tangible change. Parke was shocked to hear Cochrane make the comment that in her opinion it was Alice Parke, out of all the women, since joining the Council who had "improved the most in appearance." In response, a somewhat insulted Parke wrote in her diary that she did not "suppose any thanks is due to the Council for that—it wasn't to improve our looks that we joined it. I wonder if the change is any more than skin deep!!"[68] Among her reasons for not wanting to take any part in the NCWC was her perception that she did not have the "time to give [to] public working." Parke had her "house to look after, a frequent neighborly kindness to do, many little calls" on her time which she did not "think it would be right to neglect."[69]

Parke's individual acts of kindness included a variety of activities. She brought food to those who were in need, whether due to poverty, sickness, or loneliness. She visited the elderly and gave music and reading lessons to members of the community. She also devoted a significant amount of her time and energy to educating youths and the Chinese in the community; she frequently taught Sunday school and volunteered at the Chinese school. Additionally, Parke brought bread and soup to those in mourning and even made clothes for the neighbourhood children. Thus, Parke's method proved to be highly beneficial to Vernon as she reached out to numerous individuals and a wide range of people in the community.

Often women's actions are represented as having served people not ideas.[70] Parke's actions evidently served both people and ideas. She not only aided community members, but also injected her well-informed perspectives into the political discussions at the turn of the century in Vernon. Though she would not have identified herself as such, she was a political woman[71] who participated in the debates of her time and undoubtedly influenced the opinions of others around her. For instance, Parke vehemently opposed the proposed hospital scheme and her opinions likely had some effect on the slow progress to build the institution. The degree to which she asserted her beliefs is acknowledged in the *Vernon News*. The editor wrote: "Mrs. Parke was decidedly in favor of dropping the scheme at once, and she urged that as far as the council was concerned they should give up the responsibility of such a movement."[72]

While Parke contended that outside interests were important,[73] she insisted that a woman's place was in the home. For Parke the morning's activities always consisted of various domestic duties. Her diary contains numerous references to preserving jam, jelly and marmalade as well as baking pies, cookies and breads. Many household chores consumed her time: washing clothes and dishes, sweeping, weeding, sewing, and embroidering.

[69] "Okanagan Journals," 19 September 1895.

[70] Dorinda Outram, *The Body and the French Revolution: Sex, Class, and Political Culture.* (Yale University Press: New Haven and London, 1989), 85.

[71] Nancy Fraser defines someone as political if they are able to participate on a par with others in dialogue. Nancy Fraser, *Unruly Practices: Power, Discourse, and Gender in Contemporary Social Theory.* (University of Minnesota Press: Minneapolis, 1989) 126.

[72] *Vernon News*, 23 January 1896.

[73] In her journals Parke confessed, "I know quite well I am not what would be called a good housekeeper—but Hal says I satisfy him—and I know if I never neglected my house I'd have to neglect all outside interests."("Okanagan Journals," 11 April 1894).

[74] Fraser, Nancy. *Unruly Practices: Power, Discourse, and Gender in Contemporary Social Theory. University of Minnesota Press, Minneapolis, 1989.* 11. Fraser argues that historians should avoid simplistic conceptions of "public" and "private" spheres. She wishes to broaden conceptions of "public" to include subjects usually defined as domestic and personal. She notes that boundaries between the presumably incompatible spheres of "public" and "private" are never fixed at any given time.

To assume that women identified solely with private life and domesticity, and men with the external public world[74] is inaccurate if the situation in Vernon is examined. A fluidity existed between traditional gender roles as evidenced by Parke's diary entries and letters between Sophie Ellison and her sister-in-law, Elizabeth Johnson. Parke frequently mentions that both her brother and her husband helped with numerous "domestic" chores in the home. Furthermore, in a letter from Johnson to Ellison a concerned sister-in-law writes: "I don't see how you can let your husband make [bread] that is not his sphere, and it's yours."[75] Thus, in Vernon, men took part in "private" activities, just as Parke enjoyed "public" activities.

Parke's ideas concerning gender roles necessitated that she avoided any association with the "New Woman's Movement"[76] of the 1890s. In her diary, Parke commented on the arrival of a Mrs. Craven to Vernon, a woman described by Parke as a "radical suffragist" and "a specimen of the New Woman." Parke further stated: "while I recognize the honesty of her intentions I hardly admire her methods."[77] Parke evidently thought that the New Woman's behavior was inappropriate and she did not want to be associated with the movement. After attending Lady Aberdeen's meeting that discussed the creation of a local branch of the Women's Council, Parke, with a sense of relief, remarked that the Council did not "encourage the new woman in the very slightest."[78]

Parke's model of social welfare practice also necessitated that women act within their own interest and competency. She made a firm distinction between being a woman who contributed to her community as a business endeavor and a woman who contributed because it was a volunteer activity, the latter being her preference:

> I really believe I was meant to be [a] 'society woman,' for I do enjoy a gathering of human kind - but only when it is for pleasure—a business meeting is pain and vexation of spirit for me, and I really cannot *work* well with others, though I enjoy thoroughly having companions in play time.[79]

Parke, acting only in areas that interested her, was concerned about the plight of the Chinese in her community and thus made an effort to improve the conditions of these immigrant residents. In reference to Vernon's Chinatown, she wrote:

> It seems dreadful to think there is a class of heathen slaves in our midst and we grow utterly callous to it. I confess, while at first it was a trouble to me, latterly I am getting used to it, and say/ [have said] like all the others, "What can we do?" and there it ends.[80]

However, for Parke, it did not end there, as she later volunteered to teach at the Chinese school. The feelings of helplessness and uncertainty as to how to improve the conditions of the Chinese in Vernon were overcome and though Parke claims to have been against organizations she was supportive of this endeavor.[81] By her decision to refuse affiliation with the Women's Council, while participating in efforts to educate the Chinese, Parke demonstrated her desire to participate only in areas in which she felt interested and competent.

A woman's competence, which was regarded as largely a reflection of her education and social standing, was a crucial element in judging her fitness to assume a public role. In her diary Parke mentioned having read "some very good articles in a California paper... [concerning] the New Woman Question."[82] Upon examination of these articles, which were published a few weeks prior to her entry, it becomes apparent that they strongly coincided with her own views about a woman's right to speak her mind publicly. Parke agreed with the sentiments expressed in the *Argonaut* articles, mainly that the New Woman had no right to assume a public role if she had nothing to offer. One such article described the New Woman as "a subject fitter for medical treatment rather than as a person to be admired applauded and encouraged."[83] The newspaper further represented the New Woman as an abnormal, "…repellent, and an apocryphal being."[84] In the *Argonaut* the New Woman is deplored for her perceived incompetence:

> It is not the woman of genius [or] the woman of talent that the *Argonaut* expresses distaste for — not the woman who accomplishes anything worthy, small or great, but the female who, with the ability to accomplish nothing, yet pushes her barren personality noisily to the front. It is this 'New Woman,' this uneasy, voluble, incompetent who, dissatisfied herself because of her impotence to achieve, is spreading unrest among other women, who, but for her disturbing influence, would be content to do their duty as wives and mothers obscurely and in modesty.[85]

These articles articulate and exemplify some of the opinions held by Parke. While she believed that women were just as "wise and as good as

[75] Elizabeth Johnson to Sophie Ellison, 26 July 1885. Provided courtesy of Kenneth Ellison

[76] According to historian Gertrude Himmilfarb, the term "New Woman," adopted in the 1880s and 1890s, applied in "the broadest sense to women who wore bloomers, rode bicycles, played golf and tennis, smoked in public and shocked their elders by conversing about 'free love,' before settling down to marriage, home and children." Unlike feminists —who were women with a cause, or several causes, new women had "no particular cause, only the larger, more general cause of social and sexual liberation." See Gertrude Himmilfarb, *The Demoralization of Society* (New York: Alfred A Knopf, 1995), 189.

[77] "Okanagan Journals," 20 June 1896.

[78] "Okanagan Journals," 6 October 1895.

[79] "Okanagan Journals," 10 December 1896.

[80] "Okanagan Journals," 6 February 1894..

[81] Ibid., Parke taught groups of three or four Chinese men once a week.

[82] "Okanagan Journals," 5 December 1895.

[83] "The New Woman Very Old," *Argonaut*, 14 October 1895.

[84] "The Genuine New Woman," *Argonaut*, 28 October 1895.

[85] "'New Women,' 'Club Women' and Women," *Argonaut*, 18 November 1895.

[86] "Okanagan Journals," 15 May 1896. Parke wrote about her views pertaining to the question of whether or not women should vote, "even granted that women are as wise and good as men in public matters they are certainly not more able or far-seeing and it will simply be multiplying the

men in public matters,"[86] she did not think that just anyone (man or woman) was in the position to proclaim abilities that he or she did not possess. Parke knew where her contributions would be most effective and thus readily agreed with the *Argonaut's* claim that:

> Every woman who is true to herself and lives in honesty and modesty, is quite safe from the sort of criticism which gives distress to those unhappy females who, either in ignorance or defiance of what nature has written in their bodies and brains, attempt to pass limitations that are impassable. It is open to any New Woman to be a George Eliot, if she can; but when her abilities are of an order that suit her better for the functions of a house-maid than for those of an author, a statesman, or a social philosopher, she is not to be dealt with too delicately if she obtrudes on public notice.[87]

Parke thought that certain members of her own community were "obtruding on public notice," as she believed that the aspirations of the members involved in group activities were overly ambitious. She expressed disdain for those who, while possessing grand ideas, failed to exhibit practicality in their endeavors. The grand ideas Parke referred to included the excitement over establishing both a reading room and a hospital in Vernon. In her diary, she expressed the opinion that the committee members did not know "exactly what they want, and they talk too much with no definite idea to work upon."[88] Parke desired a more cautious approach and doubted the capacity of Vernon citizens to cooperate with one another. In reference to the proposed hospital, Parke stated that she did not like the idea "of the Council attempting any work just yet. It seems... that we need to know each other better before we can hope to work together."[89] She approached the Council with the presumption that little could be accomplished unless the residents of Vernon could work together toward practical objectives.

Parke's concern that co-operation was essential in securing organizational efforts was prescient, as divisions among the Vernon population relating to class, gender, ethnicity, and religion made joint action difficult. Parke herself frequently expressed her inability to get along with others, which was undoubtedly due in large part to her argumentative disposition and her class-consciousness. Throughout her diary, she expressed disdain for those lacking in manners, speech, and intelligence. A few members of the Women's Council such as Mary Ann O'Keefe and Elizabeth Greenhow, in addition to being Roman Catholic, were the nouveaux riches and, in Parke's opinion, these women possessed "wealth and influence" but not ladies' "manners and speech."[90] Parke evidently preferred the conversation of those who were well-educated, wealthy, and upper class.[91] She stated: "I think there is something in the air out here which makes one less industrious—men and women all seem ready to waste so much time." She also thought that the time would not be so wasted "if the conversation were atall [sic] edifying, but it isn't very often."[92] Furthermore, she expressed the concern that her surroundings would have a negative impact on her character and she says: "I suppose it takes a very adamantine character not to be influenced by circumstances and companions."[93] Parke evidently found the residents of Vernon to be less "amusing and pleasant" than those she was accustomed to in Port Dover: "The real, the useful, the necessary, these occupy one here, rather than the amusing and pleasant." However she noted, "not that the latter elements are quite lacking here, but they are accidental, not the business of life."[94]

Parke thought that by becoming a member of the Council she would be conceding some of the individuality and independence that separated her from the lower classes. According to Parke, one of her reasons for desiring not to affiliate with the NCWC was her assertion that she did not "whole heartedly approve of Associations and Societies." She justified her views in this statement:

> Little is done now by individual effort—no doubt unity is strength but there is the other side too. Supposing something does break down the union, the scattered remnants have no individual strength. It's hard to know what to do. I suppose the trend of the world is towards amalgamation, but I think enough of the old fashion is left to last my life in spite of co-operative kitchens. I am still able to cook my own dinner—in spite of clubs and societies and lodges we spend our evenings in our own home—in spite of kindergartens, if I had any children they'd be brought up as an individual and not by wholesale on a system.[95]

According to Parke, participation in an organization like the NCWC was restraining. Parke took pride in her ability to assert her independence; she had a tendency to argue and she refused to be led by others. In reference to her participation in the Council she wrote, "I can't and won't keep

number of advisors without improving the quality of advice."

87 "'New Women,' 'Club Women' and Women," *Argonaut*, 18 November 1895.

88 "Okanagan Journals," 18 June 1894.

89 "Okanagan Journals," 29 October 1895.

90 "Okanagan Journals," 16 June 1894.

91 "Okanagan Journals," 25 April 1892. For example Parke mentioned in her diary a pleasant conversation she had with a Mrs. Evans in Vernon who is described as being intelligent and well read.

92 "Okanagan Journals," 7 August 1891.

93 "Okanagan Journals," 4 October 1891.

94 Ibid.

95 "Okanagan Journals," 19 September 1895.

96 "Okanagan Journals," 25 February 1896.

97 "Okanagan Journals," 9 February 1897.

98 "Okanagan Journals," 23 April 1898. She enjoyed talking politics with men including Mr. Ellison..

99 "Okanagan Journals," 10 June 1891.

100 "Okanagan Journals," 28 June 1891.

101 In his book, *The Valley of Youth*, Charles W. Holliday refers to a man by the name of Samuel Gibbs who lived in Enderby and it is probable that this is the man Parke referred to in her Journals as Mr. Gibbs. See: Charles W. Holliday, *The Valley of Youth* (Caldwell, Idaho: The Caxton Printers, Ltd, 1948), 143.

102 "Okanagan Journals," 13 June 1891.

103 "Okanagan Journals," 19 November 1893. According to the Collins English Dictionary transubstantiation is the "doctrine that substance of bread and wine changes into substance of Christ's body when consecrated in Eucharist."

104 "Okanagan Journals," 23 February 1892.

still and let people do things I think foolish and ill-advised without at least uttering a protest."[96] She enjoyed a "wordy scrimmage," but found that her opposing views offended others. When Parke disapproved of most of the impractical schemes proposed by the Women's Council she found that, rather than being able to change the opinions of the other members, she ended up offending her friends.[97] Her diary entries reveal her strong-will and forthright character; not only did she speak her mind in the presence of women but also in front of men. She enjoyed political and controversial conversations[98] and did not hesitate to voice her opinions even when they countered those of others. In reference to her discussions with her brother Harry Barrett and her future husband Hal Parke, she wrote, "I am afraid I argue too much—there are so few things we all agree on—and sometimes I believe they just talk to set me going."[99] Although the two males who were closest to Parke seemed to enjoy a heated discussion, other individuals were taken aback by her frankness of spirit. She noted after one social occasion: "I am afraid I shocked Mrs. Lawes by some of the views I advanced."[100] While her bold manner appeared to amuse or shock people, Mr. Gibbs, the manager of Rithet's flour mill in Enderby and the owner of the largest residence there,[101] thought her to be the "only Canadian lady he had met who he did not feel called upon to talk nonsense to."[102] Moreover, Parke refused to adopt the views of others. For example, the local pastor, Reverend Outerbridge, failed to convince Parke on the doctrine of transubstantiation.[103] Parke showed disdain for those who accepted the opinions of others without questioning them and with a note of condescension she wrote that Sophie Ellison "seems to agree with all her husband says and does."[104] Although Parke held traditional beliefs whereby she expressed affection for "well-beaten paths and established conventionalities," she "would not like to be a slave to them and never be able to get over the fence of custom."[105] She abhorred restrictions of any sort and expressed her opinion that at socials, people "should be allowed to arrange themselves into little circles rather than attempt a general mixture."[106] Parke did not desire "a general mixture"' as she wished to associate with individuals of her own choosing.

She was apparently not alone in her desire to remain distinct from other residents of Vernon; a local schoolteacher, Lizzie Harding, also expressed distaste for anyone not of the upper class. According to Parke's diary, "Lizzie is not cordial to anyone not of the 'upper 10' class - and as nearly all the parents of her pupils come under that heading, she is not very popular."[107] In Vernon, people were held in contempt for putting up a class distinction. According to historian Jean Barman, a Vernon resident in the 1890s reported that:

> Social life in Vernon…had been very free and easy and unspoiled by any sense of 'class,' but as English people from the so-called upper classes began to come in with their families, many of them seemed unable or unwilling to shed their prejudices; they formed a distinct 'social set' among themselves, people who for some obscure reason thought they were superior to mere 'colonials.' [108]

Tension exhibited itself within the NCWC, the members often had difficulty reaching agreement about how to best pursue community projects.[109] Arguments also surfaced because of gender differences; for instance, an article in the *Vernon News* mentioned a sexist comment and the small quarrel that resulted from it at a council meeting.[110] Prejudices arose not only from differences in class and gender but ethnicity as well. For example, in a letter to her mother Sophie Ellison mentioned that "her Chinaman [sic]... was very satisfactory for one of his kind."[111] The stereotyping employed by Ellison implied that she did not think very highly of the Chinese residents.

In addition to these clashing interests, religious differences exhibited the greatest challenge to unity among the members of the NCWC in Vernon. A competitive spirit between religious affiliations was evident at the turn of the century as the Roman Catholic population in Vernon was particularly singled out as a threat to other denominations.[112] After attending a Roman Catholic sermon, Parke commented on her surprise at the priest's claim that Catholicism received one thousand converts from other religious bodies each year in England.[113] Throughout her diary, Parke repeatedly expressed her distaste for Roman Catholicism,[114] and she was particularly upset to learn that not one of Vernon's clergymen would attend Luc Girouard's funeral. The events surrounding the funeral of Girouard and the resulting displeasure expressed by Parke and her husband Hal Parke, provide further evidence of the division between the Roman Catholics and the other religious denominations. According to Parke, Girouard, formerly a Roman Catholic, was the first permanent settler in the area, "much loved" and "not a

[105] "Okanagan Journals," 25 April 1892.
[106] "Okanagan Journals," 27 August 1898.
[107] "Okanagan Journals," 18 March 1898.
[108] Jean Barman, "British Columbia's Gentlemen Farmers," *History Today* 34 (April 1984) :9-15.
[109] The members of the Women's Council could not agree whether or not to abandon the hospital scheme. See *Vernon News* 23 January 1896. For more information regarding the early history of the Vernon hospital see Daphne Thuillier, *A Case of Caring: 1897-1997* (Vernon: Mission Hill Printers, 1997).
[110] *Vernon News*, 23 January 1899.
[111] Sophie to her mother, 13 February 1890, Vernon. Provided courtesy of Kenneth Ellison.
[112] A significant number of Vernon's early residents were of Roman Catholic faith (In 1891 out of a population of 739 there were 341 Roman Catholics in Vernon). Canada Department of Agriculture, Canada Census, 1891, British Columbia, Yale District, Priest Valley Subdistrict.
[113] "Okanagan Journals," 12 September 1898.
[114] Parke was shocked to discover her brother's love for a Catholic woman. "Okanagan Journals," 3 November 1891. She was also displeased to hear that a Roman Catholic church was to be erected in Vernon. "Okanagan Journals," 17 February 1894.
[115] "Okanagan Journals," 27 January 1894.
[116] For more information about Luc Girouard see *The History of Vernon*, 54.
[117] "Okanagan Journals," 28 October 1895.
[118] "Okanagan Journals," 19 September 1895.
[119] "Okanagan Journals," 28 July 1891.

Godless man." He was further described as "a man who had never wronged his neighbors." Hal Parke attended the funeral and thought that "the affair was full of prejudice on all sides."[115] It was rather surprising to Alice Parke that a man so revered by his community should have had no clergymen present at his funeral.[116] Thus a considerable amount of animosity existed between Protestants and Catholics and for this reason Parke thought it best to work within one's own religious group.

Certain individuals, both from within and from outside Vernon, recognized that the Vernon community was diverse in terms of economic condition, social class, educational level, and religious affiliation, and as a result they aimed to establish a more egalitarian society. However, amidst this heterogeneity, the women of Vernon were not enthusiastic about pursuing Lady Aberdeen's model of social welfare practice, in part because they were unwilling to relinquish class and religious affiliations. In Vernon, various visions of women's roles were discussed and promoted as the women were encouraged directly and indirectly to contribute their efforts to the NCWC. Yet despite the urgings of women in the area and the town's male leadership, concerns about the NCWC's potential to overstep gender boundaries continued to deter participation in the Council. Although Alice Parke was not concerned that the Women's Council would "usurp any of men's duties,"[117] the NCWC was not an organization in which she desired "any leading part, for a good many reasons."[118] She believed that the creation of a local branch of the NCWC was unnecessary and that its work would prove to be ineffective. Parke also had concerns that organizational work would encroach on her homemaking, her community work, and the personal freedom she enjoyed. She enjoyed the conversations with political influential and well-educated individuals of Vernon, many of whom were male. These conversations, which took place in her home and outside of it, as well as her method of bestowing "individual acts of kindness" allowed her to exert her political influence in Vernon without wasting time or associating with women whom she perceived to be inferior to her. Parke, who did not see "a companionable woman once a week,"[119] chose to identify herself in terms of class, rather than gender, and therefore refused to assume a leadership role within the NCWC.

BCHF Revelstoke Conference ~ 9 – 11 May 2002

Hosted by Revelstoke & District Historical Association

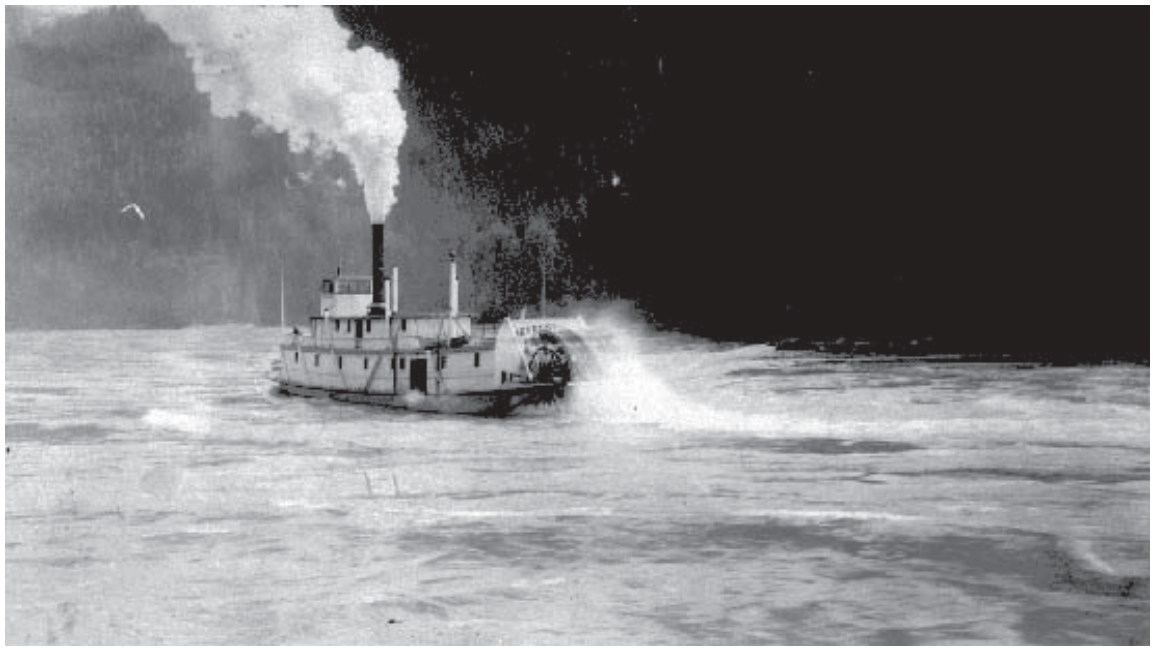
Conference Coordinator Cathy English can be reached at Revelstoke Museum & Archives. Phone: 250.837.3067; Fax: 250.837.3094; E-mail: rm_chin@revelstoke.net.

Venues:	Revelstoke Museum and Archives: 325 First Street. Revelstoke Community Centre: 600 Campbell Street. Revelstoke Railway Museum: 719 Track Street West.
	THURSDAY, 9 MAY 2002
	Revelstoke Community Centre
8:30 A.M.-5 P.M.	Workshops (see insert this issue for details)
2–5 P.M.	Book fair and early registration.
3:30–5 P.M.	BCHF council meeting
	Revelstoke Museum and Archives
7– 9 P.M.	Opening Reception
	FRIDAY, 10 MAY 2002
	Revelstoke Community Centre
8:30 A.M.	Registration
8:30 A.M. –1 P.M.	Book fair
9–10:30 A.M.	Plenary session: "History & Heritage –Revelstoke as a Heritage and Cultural Tourism Destination."
10:30 A.M.	Coffee Break
10:45–12 A.M.	Cathy English, curator of Revelstoke Museum & Archives, will present a lively history of Revelstoke.
12 A.M.	Bag lunch or your own choice. Snack and water will be provided for all tours
	Tours and alternatives.
1 P.M.	Tour options are: A: Bus Tour of Revelstoke: B: Revelstoke Dam and B.C. Interior Forestry Museum: C: Guided Heritage Walking Tours D: Roger's Pass (leaves at 12:30 P.M.)
1-5 P.M.	Revelstoke Museum and Archives and Revelstoke Railway Museum are open for visits
7 P.M.	Tour of Revelstoke Railway Museum
	SATURDAY, 11 MAY 2002
	Revelstoke Community Centre
8–9 A.M.	Continental Breakfast
8:30 A.M.–3 P.M.	Book fair
9–12 A.M.	Annual general meeting of the British Columbia Historical Federation
12 A.M.–1 P.M.	Soup-and-sandwich lunch
	Tours and alternatives
1 P.M.	Tour options are A, B, & C, as Friday D: Mount Revelstoke Ski Jump Site –
1–5 P.M.	Revelstoke Museum & Archives and Revelstoke Railway Museum are open for visits.
	BCHF AWARDS BANQUET
	Revelstoke Community Centre
6– 6:30 P.M.	No-host bar
6:30 P.M.	Awards presentation
7 P.M.	Dinner with local entertainment to follow
	SUNDAY, 12 MAY 2002
	Regent Inn
8:30 – 9:30 A.M.	BCHF council meeting

Optional events and self-guided suggestions for those staying an extra day. For more information on any of these options, please contact the Conference Coordinator.

The Big Bend Gold Rush of 1865

by Edward L. Affleck



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Right: *Because no picture of the doughty little sternwheeler* Forty-nine *is extant, we are publishing a picture of her successor, the sternwheeler* Revelstoke *bucking the Columbia River.*

Edward Affleck, a vocal historian, wonders if during the Revelstoke Conference sufficient notice will be given to the Big Bend gold rush and the hard-rock mining efforts in the Revelstoke area. He regrets that the program does not include an excursion to the old Big Bend placer sites.

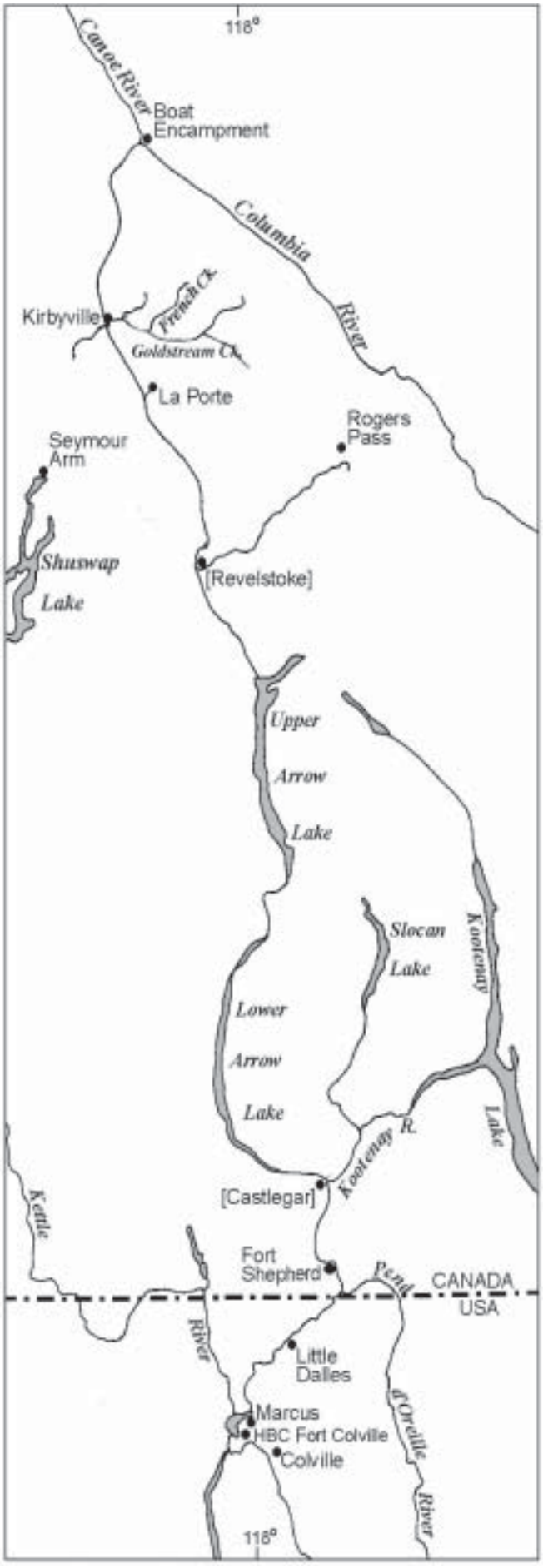
THE Big Bend of the Columbia gold rush of 1865 was one of the echoes of the California Gold Rush of 1849. The California Gold Rush was a long time dying. It drew to the west coast of North America hordes of men from many parts of the globe, all driven by the desire to find that one lucky strike that would lift them from a mundane life of toil to a select spot on easy street. As prospects in California dimmed, men fanned over the Pacific Northwest, both north and south of the 49th parallel, in a relentless search for that elusive prospect. The succeeding decades were host to a number of gold rushes. The shallow-draught steamboat was a great ally to the prospector in that it offered relatively cheap and rapid transit to a number of placer fields. Prospecting activity in the Lower Fraser River in 1858, the Stikine in 1862, Omineca (Skeena) in 1869 owes a largely unacknowledged debt to this almost forgotten form of economic invasion craft. The same can be said of the gold booms in the Snake/Clearwater area of Central Idaho and of Baker County in Northeastern Oregon.

The situation was different in the upper reaches of the Columbia River. Boatmen from the earliest days of the Hudson's Bay Company in Washington Territory were well aware that the Columbia River offered many hazards to navigation for all types of craft as it worried its sinuous way downstream from the great Kettle Falls near the 49th parallel to its confluence with the Snake. Considerable capital outlay would be required to open up the river to navigation, while breaching the awesome Kettle Falls themselves would require outlay of major proportions. It would be the 1880s before sternwheelers began to invade the middle Columbia River above the mouth of the Snake. Prospectors seeking out placer prospects on the Columbia River above Kettle Falls in the early 1850s therefore had to arm themselves with a considerable grubstake to enable them to work up the Columbia by a man-propelled vessel, or to travel on foot or on horseback over the trails that led overland from the navigable reaches of the Columbia below the mouth of the Snake to the Hudson's Bay Company Fort Colville near Kettle Falls. Throughout the 1850s an agricultural hinterland was developing in the Colville Valley adjacent to the Fort, thus easing the need of the traveller to bring even greater amounts of foodstuffs with him to survive for a period in an heretofore remote area.

The transportation picture at Kettle Falls also changed radically in the late 1850s. Skirmishes with the Indians awakened the US Federal Gov-

ernment to the need to construct wagon roads fanning out from the navigable reaches of the Columbia River in the Walla Walla area to various strategic points in Northern Washington Territory and Idaho and to establish military installations at such points. The point of interest to the Big Bend of the Columbia was the Colville area, which by 1858 boasted a wagon road link with the Walla Walla area as well as a US Military Fort Colville. Eager prospectors possessing the wherewithal could now travel up the Lower Columbia River to Wallula on the Oregon Steam Navigation sternwheelers, and then look to the horse drawn stagecoach or freight wagon to take them north to Colville. When members of the British Boundary Commission survey party reached the HBC Fort Colville in 1860, they found the Columbia River upstream from the Fort peopled with placer miners, with a particular concentration around the mouth of the Pend d'Oreille River, an area that the Boundary Commission surveys were to determine lay just above the 49th parallel in British territory.

In placer gold mining, high grade beds near the surface enable men to make their pay with minimum equipment, but eventually more elusive deeper deposits have to be scoured out with heavy-duty hydraulic equipment. It was such heavy-duty equipment that greatly extended the life of the Klondike beds. Lacking the capital for hydraulic equipment and a feasible means to transport it, prospectors, as the high grade beds around the mouth of the Pend d'Oreille River began to play out, started to work their way east up the Pend d'Oreille and north up the Columbia. The Lakes Indians, who had enjoyed a friendly, neighbourly relationship with the HBC Fort Colville staff, did not welcome this Yankee incursion of miners into these upper reaches, but the lure of gold could not be withstood. In 1862, prospectors began working up to the Big Bend of the Columbia area in boats and canoes. The main body of the Columbia River above the Arrow Lakes, however, was a vast turbulent body of water, not particularly suited for placer diggings. It was not until prospectors got into the side streams in 1863–1864 that really promising prospects opened up. Working upstream from the Arrow Lakes to Carnes Creek, Downie Creek, and the Goldstream River basin, prospectors began to encounter particularly promising results. Two side streams of the Goldstream, McCulloch Creek and French Creek, proved most enticing, although it was recognized early on that hydraulic equipment would be required to get down to bedrock. The mouths of Carnes Creek and Downie Creek lay below the head of steamboat navigation at Death Rapids, while that of the Goldstream lay about twelve miles upstream. All these waters had their source in the mighty glaciers of the Selkirk Mountains to the east. What became known as Gaffney (Kirbyville) Creek, flowing from the west, joined the Columbia near the mouth of the Goldstream. A pass in the Monashee Mountains linked the headwaters of the Gaffney with those of the Seymour River system flowing into Shuswap Lake, but unfortunately this route, which would have brought the traveller from the west to the Columbia River near the Goldstream, was not the route used for the pack trail built at the instigation of BC merchants on the coast from the head of Seymour Arm on Shuswap Lake. The route cho-



Cathy Chapin – Lakehead University – Thunder Bay

Right: *Revelstoke Canyon, now drowned under the waters of Lake Revelstoke, behind the Revelstoke Dam.*

BC Archive B-01947

sen branched from the Seymour River east up Ratchford Creek, then over a lower pass to Pettipiece (Seymour) Creek and emerged on the Columbia seven miles downstream from La Porte. A long hike on this route left travellers and livery less close to the Goldstream fields than if they had worked by boat up the Columbia from the Colville area.

It was reported at Colville in the spring of 1865 that the Columbia River looked like the Lower Fraser did in 1858, so many boats, canoes, and even raft scows were being launched to work up to the Big Bend diggings. When the news seeped down to the coast, merchants in the British colonies were aroused. Aggressive Yankee traders had snagged the Wild Horse Creek trade in East Kootenay a year earlier, but surely the Big Bend trade must fall into the hands of the British? A customs establishment which had languished at Fort Shepherd on the Columbia, opposite the mouth of the Pend d'Oreille River was reactivated, as much, one conjectures, to discourage traffic working north up the Columbia River from the Colville area, as to swell the British Columbia coffers. With commendable celerity the BC government commissioned a wagon road spur to be built from Cache Creek on the Cariboo Wagon Road to the ferry at Savona's at the foot of Kamloops Lake. The Hudson's Bay Company was persuaded, presumably by the promise of an operating subsidy, to commission the building of a small sternwheeler, the *Marten*, to work east from Savona's to its Ogden City post (later Seymour City) at the head of Seymour Arm on Shuswap Lake. The rough trail previously mentioned was extended from Seymour City over the Monashee Mountains to La Porte below Death Rapids on the Columbia.

Alas, the efforts initiated at New Westminster were too little, too late. After the British Boundary Commission had abandoned its barracks above Fort Colville on the Columbia River in 1862, they had been purchased by an astute Yankee merchant, Marcus Oppenheimer, who had come west with two brothers over the Oregon Trail. Nearby was a sawmill. It was on this site, now named Marcus, that not only a flotilla of man-propelled boats was constructed throughout 1865, but also a sternwheeler, to be christened *Forty-nine.* Machinery for the steamboat, stripped from John C. Ainsworth's pioneer Portland sternwheeler *Jennie Clark*, was shipped up together with a boiler in ox-carts over the military wagon road from the Lower Columbia River. Publication of the correspondence of Ainsworth, president of the Oregon Steam Navigation Company of Portland, many years later confirmed that the OSN was a silent partner in the enterprise. The hero of the day was Captain Leonard White, who superintended the construction of the boat and piloted her on her maiden voyage in very cold December weather up the Columbia, only

to be stopped by ice in the narrows above the head of Lower Arrow Lake. She began regular service upstream from Little Dalles, the new terminus of the Colville wagon road, on 10 April 1866, anticipating the maiden voyage of the HBC sternwheeler *Marten* on Shuswap Lake by six weeks. The short trail upstream from La Porte below Death Rapids to the confluence of the Goldstream and the Columbia proved infinitely more inviting to traffic disembarking from the *Forty-nine* than it did to those who had already toiled on the pack trail over the Monashee Mountains from Seymour City. Furthermore, good freight forwarding services were already well in place in the Colville area. The BC coast merchants lost out again to the pesky Yankees? Nothing but a prohibitive tariff could have conquered steam on the open Columbia River. What transportation policy the *Marten* followed is not known, but Captain Leonard White of the *Forty-nine* from the outset resolutely refused to carry upstream any man who could not lay his fare and had no grubstake, but took downstream, gratis, every man going out "broke" from the camp. At the peak of activity in the summer of 1866, it is unlikely that the numbers of miners matched those found in the Wild Horse Creek camp in East Kootenay. About three-fourths of those leaving Big Bend in November 1866 could not pay their fares to Little Dalles. This situation tells the story of the Big Bend Camp; there were indeed some very rich placers, but in most cases hydraulic equipment was required to get down to the richer ore near bedrock. The chief centres of the Big Bend in the 1860s were La Porte at the head of steam navigation on the Columbia below Death Rapids, Kirbyville near the mouth of the Goldstream, and French Creek at the mouth of French Creek. This latter held on to a post office from 1866 to 1871, but it was Kirbyville that had a sawmill and saloons etc., while La Porte had the warehouses and other forwarding services. How many big winners were there in the Big Bend gold rush? At least four of the boatloads of prospectors leaving Marcus for the Big Bend in the spring of 1865 struck it rich. Among the lucky ones were William Downie, Hy Carnes, and Nets Demars. They first struck gold on Carnes Creek, but later in the season Dan McCulloch discovered gold on McCulloch Creek where he mined successfully for one or two seasons. The rival Clemens Company, however, had better luck on this stream and extracted from twelve to thirty-five ounces of gold per day before the winter freeze-up.

After 1866, mining activity in the Big Bend continued at a reduced pace, but one hundred men were said to have spent the winter of 1866–1867 on French and McCulloch Creeks. After the fall of 1867 a few persistent operators continued in the field. Among them was Capt. A.L. Pingstone, the original mate on the *Forty-nine*, and successor to Capt. White. The "'49 Company," Pingstone's syndicate of steamboat employees, not only worked properties on Fortynine Creek opposite Carnes Creek, but financed the development in 1867 of the Fortnine Creek workings several miles west of Nelson. By 1871, however, men working in the Big Bend area were chiefly Chinese.

It was the great financial panic of 1873 that brought mining in the Big Bend to a virtual standstill. The Northern Pacific Railroad, which had commenced building west from Duluth, Minnesota, to the Montana mines and the Inland Empire of the Columbia, failed in this panic and construction came to a stop. The Oregon Steam Navigation Co. put expansion of its routes on hold. The Hudson's Bay Company also faded from the Kootenay District picture. In 1870, Hudson's Bay Factor Finlayson recommended that Fort Shepherd be closed for lack of trade. All supplies were removed and the fort was abandoned. In 1872 the HBC buildings on the site burned to the ground, leaving only the small customs house standing on the site. In 1871 the HBC Fort Colville, which had operated continuously since 1825, was closed. In 1911 the old Fort Colville bastion burned down and in 1941 the area was flooded by the reservoir behind the Grand Coulee Dam. Captain Pingstone continued to work the *Forty-nine* between Little Dalles and his Fortynine Creek camp until she was dismantled in 1874, the boiler and fittings being sent back down the military wagon road to the Lower Columbia. Well before 1874, one deduces, the white man had stopped wintering in the Big Bend or in fact anywhere in West Kootenay. Some persistent diggers in the Big Bend area might choose to winter down at Pete Ellison's hotel at Little Dalles, others might winter at Colville, while those with a bit more ready cash might strike out for Spokane.

Mining activity in the Big Bend never died out completely, but it took the construction of the Canadian Pacific Railway in 1885 to provide some real impetus. As men in the Revelstoke area were laid off from construction they began to work the Columbia River side streams for gold. Winter employment shovelling snow in Rogers Pass provided the necessary grubstake for such men. The Provincial Government began in 1887 to expend small amounts on developing a rudimentary trail north from Revelstoke to the Big Bend diggings, but no heavy duty hauling could be undertaken on this trail. A major step forward occurred in 1897, when hydraulic equipment began to be brought in to the Big Bend, utilizing a sternwheeler upstream from the railway hub at Revelstoke to La Porte, and a wagon road for the remainder of the journey to the Goldstream Basin. In the post-Revelstoke-Dam era, while some of the former diggings are now "drowned," it is still possible to reach many of the old Goldstream Basin camps by means of an unimproved road, which branches east off Highway 23 south of the mouth of the Goldstream River. At the present time mining in the Big Bend is not a brisk industry, but it never pays to write a mining area off completely. The Big Bend may yet in the future yield up further rewards to persistent members of the mining community.

The Lardeau

A Country Bustling with Towns, Ranches, and Mines

Following is the text of an article (without its numerous paragraph headings) published over several issues of the Kootenay Mail *of Revelstoke. The unsigned article presumably is the work of E.A. Haggan who took over the newspaper early in 1901. It gives an excellent glimpse of the country as it was a century ago.*

RONALD GREENE

[*Kootenay Mail*, 2 August 1901]

Revelstoke is naturally the main business point for commercial transactions with the Lardeau, and with a fair railway tariff, this city should today have been the main wholesale supply for the Kootenays. The C.P.R. with their usual speculative vagaries, however chose Nelson for their favors, and the want of wisdom shown in that selection has just been evidenced by the action of the Turner-Beeton Company in closing their Nelson warehouse. Had Revelstoke been chosen for tariff favors bestowed on Nelson we should have seen Revelstoke today a city with as large a population as Nelson. As it is, however, Revelstoke is banking point for the Lardeau, and merchants and manufacturers in this city do a considerable business with Lardeau points.

Leaving Revelstoke, the railway follows the Columbia River to Arrowhead—one of the beauty spots of the province. The business portion of Arrowhead consists of two hotels and a store. The hotels are the Lakeview, and the Arrowhead. The former is conducted by J.J. Foley and is one of the best appointed hotels to be found on the road. The Arrowhead is owned by E.J. Kerr, and though not such a pretentious hostelry as the Lakeview, it is a well-conducted house. The store and post office are in the hands of G.T. Newman. Arrowhead is essentially a railway centre, being the point of transfer from the A. & K. railway to the C.P.R. boats which carry traffic into the heart of Kootenay. Slips are laid to suit the various stages of high and low water. The Fred Robinson Lumber Company's steamers also connect Arrowhead with points on the north-east arm of the lake, the *Archer* this season being under command of Capt. Johnston.

Comaplix is the site of the Fred Robinson Lumber Company's mill, Kootenay Lumber Company's store, and the mining recorder's office for this section of the Lardeau. Mr. Sumner is mining recorder and provincial constable. He has had a busy time of late owing to the rush in the Fish Creek camp. There are two good hotels, the Queen's, conducted by D. Cameron, and the Lardeau, conducted by R. McLeod. A public school has also been provided here, Miss Gibbons being the present mistress. Comaplix is also a point of arrival from and departure to Fish Creek.

J.W. Thomson, after whom this important point on the Arm was named, was the pioneer store and hotel-keeper in [Thomson's Landing], but [he] retired from business some years ago and has a pretty home on the shore of the lake. Thomson's Landing is the point of transfer of passengers and freight for Trout Lake and Ferguson. Considering the size of the place, a large amount of business is done here. Messrs. Craig & Hillman have splendidly equipped stables which supply pack and saddle horses for miners, prospectors, experts and all sorts and conditions of men for thirty miles around. Forty pack and saddle horses of good stamp are kept, and Mr. Craig has just gone out to purchase another lot, specially with a view to packing out ore from some of the outlying camps. The firm also runs a stage thrice weekly each way between Thomson's Landing and Ferguson and have [*sic*] four teams continuously on the road hauling freight from Thomson's Landing to Trout Lake and Ferguson. There are two hotels here—the Prospector's Exchange, a large building conducted by T.W. Graham, and the Pioneer, of which Isaac Bate is the landlord. Excellent accommodation is afforded by both houses. The post office is conducted by Andy Craig, and A.G. Fraser has a well-stocked store which he opened about a year ago. Mr. Fraser is agent for the telephone exchange.

Thomson's Landing is a celebrated place for fruit at this season of the year, and travellers have a good time picking berries. Mr. Needham's garden is a favorite spot, and one of the best and most prolific in the district in the way of small fruits. J. Tobin conducts a blacksmith and horseshoeing business here.

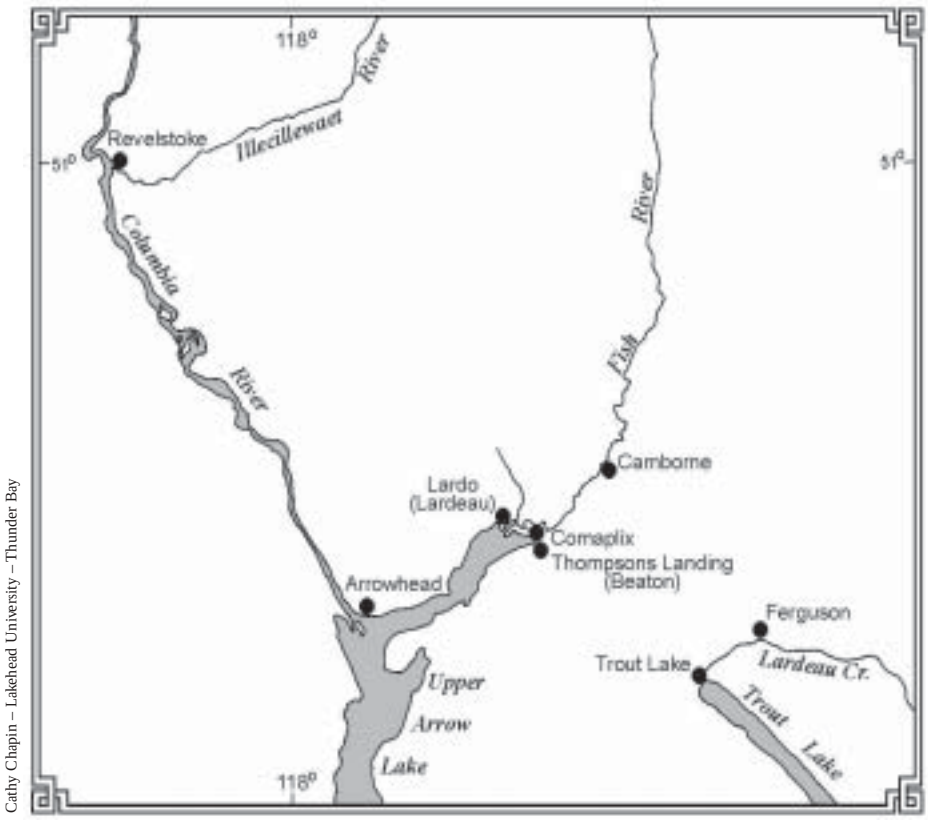
A good wagon road connects Thomson's Landing with Trout Lake, twelve miles distant. The road follows Thomson Creek through a deep canyon, affording magnificent scenery. Four and a half miles out Fulmer's ranch, which is a favorite stopping place with travellers, is reached, and at this season of the year the ranch is celebrated for its strawberries and cream.

The road skirts two pretty lakes, one known as Armstrong Lake, four miles out, and forming the headwaters of Thomson Creek. The other is Stauber Lake, a much larger sheet of water, and Fulmer's ranch is between the two. From Stauber Lake to Trout Lake City several ranches dot the valley, and appear to be doing well, dairying and hay being the principal resources.

It is along this valley, close to the road, that the railway to connect Revelstoke with the Lardeau railway will be built, via Arrowhead, Comaplix and Thomson's Landing.

The next stopping place is the Park Hotel, situated at the junction of the roads to Ferguson and Trout Lake, and within a mile of Trout Lake City. This hotel is conducted by W. Baty, who is sanguine as to the future of the district and firmly believes that the old-timers who have stayed with it are about to have their reward. He is interested in the Copper King, on the North Fork, near Circle City, and the Justin and North Star in the Johnston Basin. The Copper King is one of the few copper prospects in the district and Mr. Baty informs us assays have run $85 in copper values. Quite a bit of work has been done on it and the trail runs through the property. Mr. Baty has a nice garden, with good crops of potatoes, etc., and has one of the best poultry yards in the district.

A charming site for a town, nestling in the valley, and between the mouth of the Lardo river and Trout Lake, is the characteristic of Trout Lake City. The town has



Cathy Chapin – Lakehead University – Thunder Bay

LARDEAU refers to the mountainous country northeast of upper Arrow Lake in the West Kootenay, encompassing Trout Lake and the Lardeau, Duncan and Incomappleux rivers. It was the site of a silver mining boom in the 1890s, when several small mining towns appeared: Thomson's Landing (later Beaton), Trout Lake City and Ferguson. Camborne flourished briefly as a gold mining centre. At the height of the boom in 1902 there were about 100 silver mines, the Nettie-L being the most productive. Logging was also important; large sawmills at Comaplix and Arrowhead exported lumber to the prairies. By WW I most of the mines and mills had closed. There was a brief mining revival in the 1930s, but most of the pioneer communities have become ghost towns. The town of Lardeau, pop 59 (formerly spelled Lardo), once a terminus for the Arrowhead & Kootenay Rwy, is a tiny logging community on the shores of Kootenay Lake.

Encyclopedia of British Columbia
Harbour Publishing, 2000

grown considerably of late and gives every promise of becoming an important business centre and railway point. Four good hotels afford accommodation for travellers, and the stores are well stocked with all the requirements of a mining camp. There are also a mining recorder's office, assay office, schoolhouse, and Trout Lake City is headquarters of Capt. Davey and other well-known mining men. Mrs. Jowett runs the Trout Lake City Hotel, the pioneer house of the town; D.R. McLennan owns the Windsor; Messrs. Abrahamson Bros. the Queens; and Messrs Madden and Leveque are conducting the Lakeview, N. Lay, the former landlord, devoting most of his time to his mining properties. C.B. Hume & Co. have here a finer store than their Revelstoke premises, and overhead is a public hall which is used for dances, socials, meetings, and answers the purposes of a local church. Messrs. Hume & Co. opened here in 1896, and H.L. Godsoe is in charge of this branch of the firm's business. Masterson & Griffith opened two years ago in the general store business and have a well-stocked establishment, and J.H. Currie, formerly manager for Hume & Co., conducts the post office, general store, and the telephone agency.

J.O. Piper, who is one of the owners of the townsite, conducts a gents furnishing and general house furniture warehouse as well. The city boasts a weekly newspaper, "the Topic," very creditably conducted by J.J. Langstall.

D.L. Clink's sawmill keeps the city folks up to time, the mill whistle blowing with punctuality of those well known timekeepers in Revelstoke, and the C.P.R. shop and the Fred Robinson Lumber Company's mill whistles. The mill is of the Waterous make and has a capacity of 15,000 feet a day. The motive power is supplied by a boiler of 35 h.p. and an engine of 30 h.p. The plant includes planing and moulding machinery, and is well arranged for economical working. As building is slack just now the mill is not worked to anything like its capacity. The logs are cut on the Lardo river and floated down to the boom.

There are three traffic boats on Trout Lake—the *Victoria*, a large transfer boat owned by Menhinick Bros. and Capt. Roman, and the *Idler*, which the same firm purchased from Capt. Troup, and which was that gentleman's private launch at Nelson; also a gasoline boat owned by W. Schmock. The *Idler* makes a daily trip to and from Selkirk and is a smart little launch.

A government school is provided, but a teacher has not yet been appointed to succeed Dr. Wilson.

Constable Snell looks after the good behaviour of the people of Ferguson and Trout Lake alike.

A new trail has been opened direct from the city to the Silver Cup mountain and effects a great saving of time in reaching a number of claims.

F.C. Campbell is mining recorder, clerk of the county court, and deputy recorder for the Duncan section of the Kaslo district. He is at present loaded up with enough office work for two men, owing to the great activity in the Trout Lake division. Mr. Campbell is the owner of the *Badshot*, in partnership with J. Black and W. Johnston, of Thompson's Landing. He is also interested in the *Mollymac*, two miles above *Ten Mile* and which is said to be a large body of low grade ore, and in the *Noon-day*, a galena property on the Little Duncan.

F.T. Abey, formerly of Revelstoke, carries on business as chemist and druggist, and since the departure of Dr. Wilson he is also responsible for the good health of the neighborhood. Mr. Abey has a well-

stock[ed] drug store and takes an active interest in matters pertaining to the welfare of Trout Lake. The enterprising firm of Craig & Hillman have a branch of their livery stables here. The owners of the townsite are F.B. Wells, Abrahamson Bros., J.F. Hume, J.O. Piper, T. Kilpatrick and Ole Sundberg.

[*Kootenay Mail*, 30 August 1901]

W. Abrahamson has cut into lots and placed on the market 30 acres between Broad Street and the river. The land is high and dry and should make good residential sites. A goodly number of lots have already been sold by the energetic agent, H.N. Coursier. This land is part of Mr. Abrahamson's block of 100 acres, and Park, Hume and Broad streets have been projected through the extension.

Trout Lake City is an ideal spot for a townsite and reflects great credit on the judgment of the locator, G.B. Nagle, who also located the townsites of Duchesnay and Lardeau. If the government would cut out the jam in the Lardeau river, and so lower the level of the lake, it would be a great improvement to the present lower lying portions of the townsite fronting on the lake, and not only so would but make available quite an area of ranching lands which are now so wet as to be comparatively valueless. Trout Lake has some valuable mineral properties at hand, abundance of timber and the completion of the railway should make it an important point of transportation.

Returning to the Park Junction, a run of four miles over a good road takes the visitor into Ferguson whose interests are guarded by the *Eagle* in its watches and screeches as Editor Pettipiece grinds out his complaints of some neglected interest, or announces the discovery of some of those rich mineral strikes which have made the Lardeau famous. As the traveller wends his way along he passes the canyon through which pours the Lardeau river, and an occasional reminiscence is seen of the busy days of placer mining when quite a lot of gold was taken out of the bed of this rushing torrent which drains such a large area of country.

Ferguson occupies a position at the junction of the north and south forks of the Lardeau river. The site is on a river terrace, high above the river, thus affording first-class drainage, while water is supplied from the mountain rising above the terrace. The townsite is a good selection of the Messrs. Ferguson, but is large, comprising 640 acres. The owners have now sold a good many lots, and the main street is well kept, and many fine buildings now adorn the townsite – hotels, stores and private residences. Business premises are so far confined to the main street. The mine-owners around purchase practically all their supplies from the Ferguson merchants, and this has made Ferguson a good supply point, the manager of the Silver Cup, Mr. Didisheim, informing us that he can be as well supplied at Ferguson both in quality of goods and prices as in any neighbouring town. This is a high tribute to the business abilities of Ferguson merchants, who have hitherto had to contend with such exceptional difficulties in the way of freighting in supplies.

Ferguson has four good hotels, the Windsor, kept by Mrs. O'Connor, and which is the first hotel entering the town; the Hotel Ferguson, kept by D. Ferguson; the Balmoral, kept by Andy Cummings, and the Kings, built this season by Jas. Cummings. The Hotel Ferguson has just been enlarged and the former portion thoroughly renovated. The bar room is one of the best to be seen in the province, and is attractively fitted up with show cases containing birds and animals tastefully mounted by Doc. Young on whose skill and patience the work reflects the highest credit. Andy Cummings, the landlord of the Balmoral, built the first hotel in the town and opened it in 1897. He left for a time, however, for the Crows Nest to take advantage of the railway construction there, and returned to Ferguson last fall doubling the accommodation of the Balmoral, which is supplied with a luncheon counter as well as good hotel accommodation for about 80 guests. The house is most creditably fitted up. The Kings Hotel, built and opened this season, by Jas. Cummings is provided with 24 bedrooms. It will thus be seen that the hotel accommodation of Ferguson is well in advance of the town and capable of supplying all requirements of the travelling public for some time to come.

[*Kootenay Mail*, 4 October 1901]

The Lardeau Hotel, kept by J. Laughton, formerly of Revelstoke, is another good house of 17 rooms, and completes the list of Ferguson hotels—a list which would do credit to a much larger town.

Business Firms: Alec Cummins is one of the most enterprising merchants of the Lardeau. He started business in Ferguson in 1896, and has also a branch store at Ten Mile. Owing to increasing requirements, he extended the accommodation of his Ferguson store this season by an addition of 24 x 34 feet. Mr. Cummins is also agent for the telephone company. G. Batho conducts a general store, and also has charge of the post office which he conducts with much satisfaction to the public. Messrs. McKinnon & Sutherland have a well-stock[ed] general store. P.L. Cummings, C.E., P.L.S., formerly gold commissioner for East Kootenay, has made Ferguson his headquarters. Craig & Hillman have good livery stables here. W. Schnell, of Trout Lake, has a barbers shop in the town. The Great Western and Double Eagle Company have built imposing offices, portion of which is occupied by A.H. Holdich, the well-known assayer, who is also secretary to the Great Western.

S. Shannon also conducts an assay office and represents quite a number of eastern investors in the camp. Among others he has been managing the *White Warrior* and the *Comstock*, above Circle City. D. Ferguson has established a sawmill which has been run for some months by R. Davis, now of the Revelstoke Lumber Company. R.P. Pettipiece and the Eagle are an integral part of the town and district.

Ferguson is surrounded by rich mineral discoveries. On the Horne Payne creek, in the townsite, J.C. Kirkpatrick got a specimen which went $276 gold with small silver values.

There is [placer] gold in the Lardeau river and tributaries but of course the difficulty is to extract it. Still, occasionally rich strikes are made. J. Cague made a good strike this season on *Ten Mile*, at a point six miles above the junction with the south fork, and took out quite a bit of gold, in coarse nuggets, running up to as high as $30 each in value. The strike paid him about $12 a day while it lasted. The gold was taken out by ground sluicing. Cague is an old-timer, having been here since 1892. He thinks there is much good ground for placer mining in the district though it is not a Klondike by any means, but considers that parties providing ample capital in careful hands could reap good returns. It is stated that $3000 of placer gold was taken out of the Lardeau some years ago, and Walter Jennings and Alex.

Biggar are known to have taken out $600 two years ago.

Few towns have such promising mines in close proximity. The *Nettie L.*, the *Silver Cup*, the *Triune*, are properties which have made considerable shipments of high grade ore, and there are many neighboring properties which look as if they were within reach of adding to the shipping list. The ores of the country surrounding Ferguson have the advantage that they are very high grade, and while the ore-bodies may not be very large, their exceptionally high average value make them possible producers of great wealth. A remarkable feature of the silver-lead ores of this section is their persistent gold values, while the development work done on the *Nettie L.* and *Silver Cup* have proved their ore-bodies to increase in volume and value with depth. What has been proved in these properties may reasonably be expected to prove the rule of the camp.

Another promising property is the *Cromwell*, locally known as the "sky-scraper." This is the property of E. Morgan and J. Grant. A peculiarity of the ore here is that carbonates predominate, with high silver values—about $200 a ton. Another property that is well spoken of is the *Kootenays*, owned by Carter, Thompson, Kirkpatrick and Shannon. This property is only two and a half miles from Ferguson, north-east of the south fork wagon road. A tunnel has been run for 70 feet, and there is a nice showing of ore, resembling in character that of the *Nettie L.*

The *Comstock* is reported to have been showing up well under development. The ore is different from that usually found in the district, consisting of copper pyrites, with values of about $10 to $12 in gold, and 30 to 40 ozs. silver per ton. Messrs. Welch and Westlake, of London, Ont., and Mr. Richards, of Cleveland, president of the company, visited the property and were much pleased with the prospects.

Another company which started operations in the Lardeau this season was the *White Warrior* Mining Company. The capital was fixed at $150,000. The promoters were Prof. P.A. Cowgill, superintendent of public instruction, of Michigan City, D.G. Holland, jeweller, of Lapeer, Mich., and L.A. Lockwood of the same place. They took up the *White Warrior* property on Gainer creek. The work this season was carried on under direction of S. Shannon, who shut it down as the results were not satisfactory. The company had also two prospectors out but we have not heard with what results.

BC Archives A-08468

Above: *Trout Lake City, 1904: "C.B. Hume & Co. have here a finer store than their Revelstoke premises, and overhead is a public hall which is used for dances, socials, meetings, and answers the purposes of a local church. Messrs. Hume & Co. opened here in 1896."*

A property that has attracted a good deal of attention is the *Mountain Lion*. This property consists of three claims, the *Mountain Lion*, the *Black Scott* and *Black Scott No. 2*. It is situated on McDonald creek, a tributary of the Duncan, and was recently taken over by M.C. Miller, of Minneapolis, on behalf of a company which he had formed in that city known as the Mountain Lion Mining Company. The company is registered under the laws of this province, and has a capitalisation of $1,500,000 of which $500,000 is in the treasury. The company has a strong directorate, consisting of Dr. Eugene May, of Washington, president; L.C. Flournoy, treasurer of the Flour City Logging and Lumber Company, vice-president; George E. Maxwell, formerly cashier of the Flower City National and Union National Banks, treasurer; J. Grier, principal of the central high school of Minneapolis, Dr. E.W. Gifford, manager of the *Great Republic* mine, and E.J. Lee, of Valley City, and one of the directors of the Cheyenne National Bank. Capt. Davey is engineer for the company.

Entering Ferguson, the pretty home of J.C. Kirkpatrick, one of the best-known prospectors in the Lardeau, is the first private residence met with. Mrs. Kirkpatrick can talk mining as well as her husband, and knows what it is to scale the mountain in search of hidden treasure. Among other properties in which Mr. Kirkpatrick is interested is the *Little Robert* group at the head of the north fork, and adjoining the Horn property. The width of the vein on this property is two feet and it carries a paystreak of six inches. Several open cuts and a tunnel have been run. A ton and a half of ore has been taken out. The ore is of the class which has made the Lardeau famous carrying high silver values with lead, gold and copper. The values have run about $200 a ton, of which the gold runs about $11 and the copper is low—about 2 per cent. The formation is graphitic schist and lime dykes. The *Black Diamond* was another of Mr. Kirkpatrick's properties but has been disposed of to the Silver Tip Mining Company, of Spokane. 200 feet of tunnel has been run in this property, but Mr. Kirkpatrick estimates the work has not gone far enough to cut the lead. Eight assays gave an average of $264.

Transporting Bees by Stagecoach

The Beginnings of the Honeybee Industry in BC

by Ted Kay

ALPHONSE Gautier was the driver of the stage when it tipped over. Bees were in the freight, one stung a horse, and over went the stagecoach. This happened opposite the Globe Hotel on the main street of Lytton where Alphonse had grown up. He must still have been a young, inexperienced man, since usually the BX drivers soon learned a trick or two about handling delicate cargo. This event is not dated in my source but it is likely that it happened in the later 1880s.

It is not clear when Wing Kee and his fellow beekeepers started to ship bees to the interior but it cannot have been long after completion of the railway. Alphonse must have taken the bees off the train and his coach was on its way to Lillooet. The bees were to be dropped at the Botanie Valley junction for Mr. Loring, but there lay the stage, across the main street of Lytton. Mr. Loring was sent for but nothing could be done in daylight. Everyone sheltered in the Globe bar until darkness caused the loose bees to cluster in their hive. Then Mr. Loring was able to take them to their new home, and business cautiously resumed in Lytton.

Honeybees did not occur in the New World until European settlers brought them. The bees adapted well to their new home and often travelled ahead of settlement across the eastern part of the continent. When the Hudson's Bay Company reorganized its Western headquarters to Vancouver Island a fur trader called J.B.D. Ogilvie bought land on the Gorge for his retirement. In May 1858 the *Victoria Gazette* told its readers that a shipment of two hives of bees from W.H. Hoy of San Jose to Mr. Ogilvie was in the care of Mr. Thain of Yates Street. The paper urged its readers to see the first bees in the colony before the owner took them to his farm. The town was seething with prospectors, speculators, and hangers-on of every kind, and this unlikely mix lined up to see the bees. Ogilvie imported two more hives in 1860 from Oregon and on June 14 the *British Colonist* reported that he had gathered ten pounds of honey. The craft of beekeeping was launched in British Columbia.

In 1865 John Buchanan Drummond Ogilvie died while trading near Bella Bella. Wilhelm Schwartz bought the bees from his estate. A strip of sand and gravel along the shore of Crescent Beach is still called "Blackie Spit," not after the regrettable habit of the early days, but, according to the beekeeping fraternity, because Schwartz translates as "black" to English.[1] There the scows and other various craft arrived on the mainland after crossing Georgia Strait. Wilhelm Schwartz built a lodging house there known as "Blackie's" and helped the optimists on their way, over to Fort Langley and the interior gold. To lodging, guiding, freighting, and logging "Blackie" added beekeeping, and he is the first recorded successful beekeeper on the mainland. Father Pandosy had brought bees to his Mission earlier but they died from lack of nectar sources. Blackie's bees found themselves in paradise. As the loggers moved up the inlets, falling and burning the dense forest, nectar and pollen producing plants grew in profusion behind them. The new beekeeper was usually busy with other things so his bees swarmed abundantly and followed these food sources up the valley. There they found fireweed, cascara, maples, various *prunus*, *rubus*, and *vaccinium* species, and apparently a small climatic optimum.

Over the next twenty years, logging and clearing spread, leaving hollow and decaying trees which the bees soon occupied. Some of these trees were found—there is a report of 800 pounds of honey harvested from a tree on Point Grey, but not until completion of the railway was exploitation organized. One of the few jobs allowed the released Chinese railway labourers was shingle-bolt cutting. Shingle bolts are most easily made from hollow cedar shells. The cutters soon came across the bees, hived them in tea chests and stumping powder boxes, and took them back to their camps. This was necessary as bears had adapted to honey as readily as the bees had adapted to BC. This was the beginning of honey production on a commercial scale. Among many, the only Chinese beekeeper we have a record of is Wing Kee, who produced honey and bees on Westham Island until his retirement in 1919.

Chinese miners in the interior soon heard of this other golden bonanza, and Long Shue's store in Ashcroft became the transfer point for bees from the train to the BX and on to the Cariboo. The railway from Vancouver to Ashcroft seems to have handled this item successfully but, as we have seen, the stagecoach was not so kindly. The tea chest was preferred as a portable beehive. It was light, the right size, and readily available, but a little frail for all those miles of rocky roads. Steve Tingley and other senior drivers soon delegated loads containing bees to junior drivers. The drivers learned to put the hives on the trunk shelf at the back with a quick release rope leading to the driver's seat. When the warning cry arose from the outside passengers the driver pulled the rope, releasing the bees, and the coach surged ahead. This method, developed to deal with leaks, spread bees along the road and soon stopping houses were serving honey. However, enough bees survived the journey and arrived at their destination that a Chinese cabin in the camps and gullies could be identified by the tea chest full of bees on the roof.

Some years later another aspect of the industry was developing in the lower valleys inland. By the turn of the century bright young middle-class families in England were answering advertisements by developers selling orchard-growing land. They came to Walachin, Seymour Arm, Salmon Arm, and, most successfully, the Okanagan. After Lord and Lady Aberdeen bought the Coldstream Ranch at Vernon, plantations became extensive and outstripped the ability of native pollinators to set good fruit. A group of men between Vernon and Mara began to supply the need of honeybees and the pollination industry began.

James Emeny took bees to his homestead at Spring Bend north of Enderby in the 1890s. He was joined by Charles Little and A.E. Moore. In 1909 Leonard Harris arrived in Enderby. Customs agents and various travel officials along the way must have been cooler people then and the problems with agricultural imports had not been recognized. Harris, a furniture maker in London before he emigrated, had kept bees at High Wycombe and decided to take them with him. Many beekeepers have since said that they would like

to have seen the portable hives a high-class furniture maker designed. He carried two colonies with him as hand baggage, on the ship from England to Quebec, the train from Quebec to Sicamous, then to Enderby. He joined the group of bee producers and eventually became a provincial bee inspector.

Beekeeping is a craft that attracts interesting adherents. One of these was Joseph Murray, originally from Louisiana, whom a varied career took to the end of a foot trail nine miles into the bush off the road between Vanderhoof and Fort St. James. In winter he trapped and in summer was a meticulous beekeeper, supplying farmers along the Bulkley Valley with replacement stock. A photographer found him in the early 1950s at his cabin. Joe was slightly nettled that the photo had to be taken with him in his old pants beside a "log gum," when there was a row of perfect white beehives nearby. A "log gum" or "bee gum" is a term from the American southeast for a section of hollow log serving as a beehive. At the time the picture was taken he had stopped selling bees. On turning ninety he found it tiring to carry a beehive the nine miles to the Vanderhoof road.

George Turner arrived at Bella Coola in 1903, found it too crowded, and moved on to a meadow on the Kliniklini River a day's walk down from the Kleena Kleene Ranch. There he found bees that may have moved up from tidewater. They were sometimes carried on the rafts that Scandinavian loggers used as mobile living quarters. George also trapped, made hives from sections of hollow cedar, and planted apple trees, which are still there. The present owner of the land says the bees are still there as well. In the 1930s George moved to a cabin on the Kleena Kleene Ranch but floated between there, Nimpo, and Anahim. He was used as a threat to recalcitrant children by mothers of the area: "If you … George will get you!" Having been a beekeeper, he could not have been all that bad. It is likely he was one of the Dalton Gang, the Missouri train robbers.

Those are some of the highlights of beekeeping history in the province. It is likely other importations were made, particularly by American settlers, at various times. Perhaps some HBC posts had bees even before 1858. There is a report of bees in the Revelstoke area when the railway was being built. Even my dramatic opening may be misdated, as it is possible that Alphonse had carried the bees from Yale before the railway was started and they were not from the shingle bolt cutters. I admit to favouring the idea that the Chinese initiated the honey industry. I would be pleased to hear from anyone who can bring more precise knowledge to light.

BC Archives A-09775

Above: *Stagecoach on Cariboo Road, 1890s.*

The material in this article was originally assembled as an amusement to relieve beekeepers' business meetings. The main source is *One Hundred Years of Beekeeping in British Columbia–1858 to 1958* by W.H. Turnbull. Confirmation and expansion was gathered anecdotally during my 29 years as a provincial bee inspector from ranchers of the Cariboo and Chilcotin, Okanagan and Kootenay orchardists, a descendant of James Emeny (also called James Emeny and still at Spring Bend), former Provincial Apiarist John Corner, and former Provincial Police Constable Robert Turnbull, son of W.H. But mostly the antique, some now long gone, beekeepers all over the province who were always willing, in fragrant honey house or humming bee yard, to talk your ear off.

[1] The origin of the name follows W.H. Turnbull's book *One Hundred Years of Beekeeping in British Columbia*. We may one day be reluctantly persuaded by the excellent work of the Akriggs and agree that Blackie Spit owes its name to Walter Blackie who bought the spit in 1875, and not to Wilhelm Schwartz who settled there ten years earlier.

Token History: W. Cowan, Revelstoke, BC

by Ronald Greene

WHEN P.N. Breton wrote his *Illustrated History of Coins and Tokens relating to Canada*, which appeared in 1894, he listed the Government of British Columbia $10 and $20 patterns and four merchant tokens—three trade and one advertising. I don't believe that it is any coincidence that the three trade tokens were from Revelstoke. Sitting on the main line of the Canadian Pacific Railway (CPR), the town would have been about the first town in British Columbia to be visited by travelling salesmen from the east after the railway was completed in 1885 and passenger service started the following June. Furthermore these pioneer Revelstoke tokens were issued by hotels: two of the tokens carry the name of the Central Hotel, and the third reads W. Cowan, who ran the Victoria Hotel. Mr. Breton did not provide much information about the Cowan piece: an illustration and the following text, "Issue 200. still in use. R.1"

The name of Revelstoke was bestowed by the CPR on its station, named after Edward Baring, first Lord Revelstoke, a prominent London banker who had been one of the financiers backing the railway, but the establishment of the town was a little more complicated. A government surveyor, Arthur Stanhope Farwell had surveyed the Eagle Pass and had worked for the CPR. When he heard that the CPR would follow the Rogers Pass route he proceeded to Second Crossing and pre-empted 175 acres where he thought the railway would cross the Columbia. On 20 October 1883, he applied for a provincial grant of an extra 1,000 acres. Just over a year later, on 13 January 1885, the provincial government issued him a crown grant for the requested 1,175 acres. This grant, however, contravened the terms of the agreement to build the railway, under which the CPR was entitled to a belt of land twenty miles (32 kilometres) either side of the right-of-way. The government of British Columbia refused to rescind the grant. Meanwhile the federal government had given grants to others, believing that the site was within the railway belt. It was not until 1894 when the case was decided in the Supreme Court of Canada that people could obtain title to their property. Earlier Farwell had wanted a high price for his townsite, which the CPR refused to pay. They had no choice when it came to buying the right-of-way; but that was all they bought from him. Farwell had hoped that the CPR would build its shops, etc., on his land, but they refused to have further dealings with him.[1] Of course, Farwell's townsite was named Farwell. The CPR arranged for a townsite on some higher ground a little to the east of Farwell's where they laid out the railway yards, station, hotel, streets, and lots. They then asked the federal government to change the name from Farwell to Revelstoke which was done in June 1886. For many years the Farwell townsite was known as Lower Town and the station townsite was known as Upper Town. Revelstoke was first listed in the British Columbia Directory for 1887 and Mr. Cowan's name was one of only four to appear on that occasion.

William Cowan was born in 1855 in County Huron, Ontario, the second of nine children. He came to Revelstoke in 1885[2] and in June of that year built the Victoria Hotel, sometimes referred to as the Hotel Victoria, which was the first of his many ventures in Revelstoke. The hotel was situated at the corner of Front Street and Wright Avenue. which was located in Lower Town. It survived until April 1924 when it was destroyed by fire.[3]

Mr. Cowan seems to have been a man of great energy and became Revelstoke's premier entrepreneur. In 1888, in partnership with J. Fred Hume and Robert Sanderson he formed the Columbia Transportation Company. The company launched the steamers *Despatch* in 1888 and *Lytton* in 1890. Later three more men, all prominent, became partners: John Mara, Frank Barnard, and John Irving, and the company was incorporated as the Columbia and Kootenay Steam Navigation Company on 21 December 1889. Mr. Cowan sold out of this enterprise fairly early on.[4] The company was sold to the CPR in 1897 and formed the basis of their inland steamer service. In November 1890 Cowan opened the first public telephone system in Revelstoke, which later, in 1897, was incorporated as the Revelstoke, Trout Lake and Big Bend Telephone Company, Limited by Act of the Provincial Legislature.[5] His partners at the time of the incorporation were Charles Holten and Thomas Downs with whom he had other dealings. At the same time as the telephone company incorporation, with partners John Abrahamson,[6] William M. Brown, and Thomas Downs, Cowan obtained an incorporation of the Revelstoke Water, Light and Power Com-

[1] Ruby M. Nobbs, *Revelstoke History & Heritage*, 1998, pp. 24-25, p 112. This is one of the best local histories I have encountered, and certainly the most useful as it mentions several token issuers.

[2] Edward Mallandaine, publisher, *The British Columbia Directory… 1887*, Victoria, BC p. xiii

[3] *Revelstoke Review*, 2 April 1924, the article about the fire said the hotel had opened 5 August 1885.

[4] *Revelstoke Review*, 14 April 1926.

[5] *Statutes of British Columbia*, Chapter 69, 1897

[6] John Abrahamson was one of the owners of the Central Hotel, issuers of Breton 936 and 937.

[7] *Statutes of British Columbia*, Chapter 70, 1897. The act specified the creeks where the company could take water.

[8] *Kootenay Mail*, 14 April 1894.

[9] *Kootenay Mail*, 5 December 1896. This was the first ad for the Cowan-Holten-Downs partnership.

[10] *Kootenay Mail*, 8 May 1897.

[11] *Kootenay Mail*, 15 January 1898 and 12 February 1898.

[12] But we haven't found when the hotel was sold to him. There are conflicting reports.

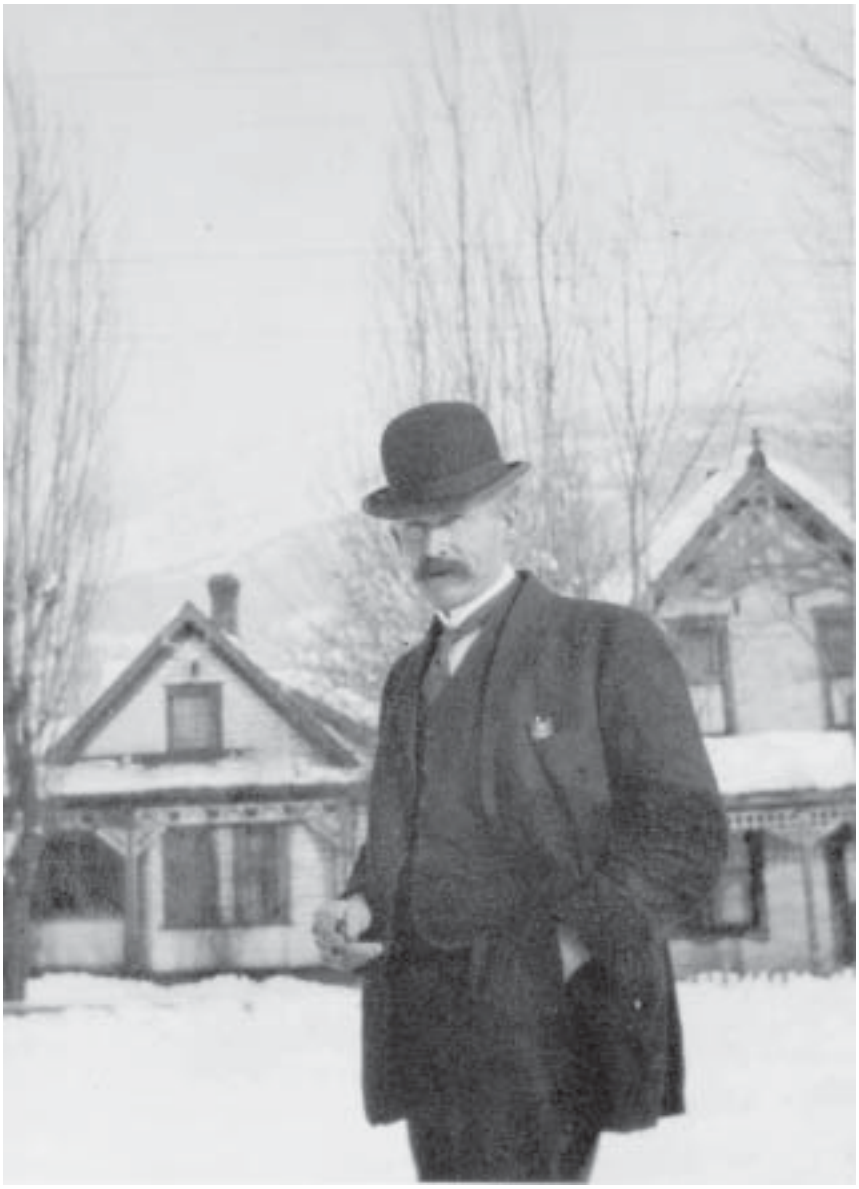
The token is Brass: Round: 24½ mm

BC Archives A-09436

pany, Limited to supply electrical light and power to the town of Revelstoke and within a ten-mile radius.[7] Revelstoke enjoyed its first electric light in February 1898. Cowan also started the first horse-drawn street car service between the Upper and Lower towns.

Mr. Cowan doesn't seem to have relished the thought of being a hotel proprietor for long, as he leased out the hotel as early as April 1894 when Capt. C. Edwards took over the management of the hotel.[8] At this time Cowan opened the first licensed bonded liquor warehouse, an enterprise in which he was joined, in 1896, by Messrs. Holten and Downs.[9] The three men also were involved in the formation of the Enterprise Brewery, which opened in 1897 although Mr. Cowan seems to have been less involved in that project and more of an investor. Capt. Edwards died suddenly in mid 1897.[10] Cowan subsequently leased the hotel to Charles Holten in January 1898, and the liquor licence was transferred to Holten shortly afterwards.[11] Charles Holten engaged his brother-in-law, J. Edwards, to manage the hotel. R. Laughton, the last owner of the hotel, started advertising the hotel as "under new management" in January 1906.[12] By then, Cowan seems to have settled into running his telephone company, which he ran until his death.

William Cowan married Bertha Beatrice King of Revelstoke in 1903. They had one son, Patrick. Unfortunately Mrs. Cowan died from appendicitis in 1906. For all his public spirit, Cowan disliked politics and only served as an alderman for 1910 and 1911. In 1926 he went to the Mayo Clinic in Rochester, Minnesota for treatment, but died there in April 1926.



Revelstoke Museum and Archives MA 1599

Top: *The Victoria Hotel, Revelstoke, ca. 1904*. Bottom: *William Cowan.*

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

Ruby M. Nobbs
Revelstoke: Heritage and History,
reviewed by Edward L. Affleck.

Ruby Nobbs
Rail Tales from Revelstoke,
reviewed by Edward L. Affleck.

Fred Thirkell and Bob Scullion
Vancouver and Beyond: Pictures and Stories from the Postcard Era 1900–1914,
reviewed by Sheryl Salloum.

Mildred Valley Thornton
Buffalo People: Portraits of a Vanishing People
reviewed by Shirley Sutherland.

Joy Parr
Domestic Goods: The Material, the Moral, and the Economic in Postwar Years,
reviewed by Laurenda Daniells.

T.W. Paterson
Capital Characters: A Celebration of Victorian Eccentrics,
reviewed by Arnold Ranneris.

Edward L. Affleck
High Grade & Hot Springs: A History of the Ainsworth Camp,
reviewed by R.J (Ron) Welwood.

Quest Library of XYZ Press
Five Canadian historical biographies
reviewed by Jaqueline Gresko

Lisa Christensen
A Hiker's Guide to the Rocky Mountain Art of Lawren Harris,
reviewed by Melva Dwyer

Mark Leier
Rebel Life: The Life and Times of Robert Gosden Revolutionary, Mystic. Labour Spy,
reviewed by Duff Sutherland.

Revelstoke: History and Heritage

Ruby M. Nobbs. Revelstoke: Revelstoke Museum and Archives, 1998. 303 pp. Illus. $30 hardcover. Available from Revelstoke Museum, Box 1908, Revelstoke, BC VOE 2SO

REVIEWED BY EDWARD L. AFFLECK.

Ruby (Rutherford) Nobbs was born in Revelstoke on 20 March 1907 and died there on 4 April 2001. Save for the years spent at Victoria Normal School and in teaching at a one-room school down the Columbia River, she lived her entire life in Revelstoke, where she and her husband operated a trucking business and a bowling alley. In retirement she became a zealous worker in the cause of Revelstoke's heritage and began to publish historical articles in the local weekly newspaper. By the time she began the compilation of *Revelstoke: History and Heritage* her eyesight was failing. The final portions of the work had to be dictated to an amanuensis, as a blind Ruby did not take kindly to a dictating machine. The Revelstoke Credit Union provided some financial support for publication, so Mrs. Nobbs was able to spend her final months secure in the knowledge that her research labours were not in vain.

Revelstoke: History and Heritage is printed in substantial Friesen Corporation format. Mrs. Nobbs has worked diligently on the major and minor themes in Revelstoke's past. The major themes include placer mining up in the Big Bend of the Columbia River, lode mining in the surrounding Selkirk Mountains, skiing and hiking on those awesome peaks, and railroading. This last theme rightfully dominates the book, as Revelstoke since 1885 has been a CPR town. The browser will find a copious supply of pictures, mini-biographies of early residents, and railroading anecdotes while the serious historian will find much of substance as well.

A few rough edges reveal the lack of a deft editing hand. An absence of maps of early and modern Revelstoke City and of the surrounding mining areas, railway routes, and parklands constitutes a major flaw in this work. One wishes also that Mrs. Nobbs had dealt in more detail with the classic case of *The Queen v. Farwell*. The CPR, having dithered in the early 1880s over the route it would follow east of Kamloops, finally settled on the Eagle Pass, Rogers Pass, and Kicking Horse Pass route east. It arrived at the "second crossing" of the Columbia River to find that an astute land surveyor, Arthur S. Farwell, had already secured provincial title to over a thousand acres at a key point on the east side of the crossing. The railway promptly located its station well east of the town site that Farwell had surveyed on his property and lobbied the federal government to challenge his right to title, on the basis that the land lay within the "Railway Belt" over which the Feds held jurisdiction. Sensing a challenge to its powers, the provincial government backed the dogged Farwell in the ensuing legal fray, which raged on for almost a decade and during which no purchaser of land in the disputed area could be sure of securing title. This situation was not conducive to the rapid development of the settlement. Farwell scored higher than the CPR in the end, but he never became a local hero, as it was felt that in fighting for his rights he had created a cloud over the progress of the settlement.

All things considered, Mrs. Nobbs is entitled to rest in peace in the knowledge that she has conveyed a valuable legacy to Revelstoke residents and the reading public at large.

Reviewer Ted Affleck is an authority on sternwheelers in the Kootenays.

Rail Tales from the Revelstoke Division

Ruby Nobbs. Revelstoke: Revelstoke Railway Museum, 2000. 96 pp. Illus. $13.95 paperback.
Available from Revelstoke Railway Museum, 719 Track Street West, P.O. Box 3018, Revelstoke BC VOE 2SO.

REVIEWED BY EDWARD L. AFFLECK.

Having completed her monumental *Revelstoke History and Heritage* in 1998, Revelstoke's doughty historian, Ruby Nobbs, found herself with much that was "left over," including a wealth of detailed anecdotal narrative, biographical material, and old

newspaper write-ups pertaining chiefly to railroading, the industry which has dominated the Revelstoke scene since 1886. Much of this material has been deftly woven into *Rail Tales*. Railroading has never been a risk-free enterprise, so one need not be surprised that accounts of railway accidents and near accidents, the gruesome details delivered in Nobbs's forthright style, hold a conspicuous place between the covers of this work. Railway buffs will be mesmerized by the contents of this book, while other readers with a historical bent will also find it rewarding to browse through this potpourri.

Vancouver & Beyond: Pictures and Stories from the Postcard Era, 1900–1914

Fred Thirkell and Bob Scullion.
Surrey: Heritage House Publishing Company, 2000. 192 pp. Illus. $24.95 paperback

REVIEWED BY SHERYL SALLOUM.

The 160 black-and-white illustrations which fill Vancouver & Beyond provide a striking chronicle of Vancouver, the Lower Mainland, the Fraser Canyon, and the Coast. Taken from a collection of picture postcards, 124 of the images have been reproduced from "real photograph" cards taken during the "golden age" of postcards. From 1900 to 1914, collecting and mailing postcards was a popular pastime. The authors estimate that by 1910, when "BC's population had reached 350,000, over 1.8 million cards passed through the mail." Most were the work of professional photographers and are now rare as they were "printed only in very limited numbers." The remaining 36 images are from non-postcard paintings, drawings, sketches, and photographs.

Thirkell and Scullion have complemented the book's graphics with 50 thoroughly researched, well-written, and fascinating stories. Attention to small details, ironies, intriguing statistics, connections and interconnections, and stories-within-stories make for intriguing and delightful reading.

Those wishing to locate this book should be aware that the title on the cover (Vancouver and Beyond: During the Golden Age of Postcards 1900-1914) differs from that on the title page. That aside, readers should also be forewarned that this captivating book is one they will peruse again and again.

Sheryl Salloum is a Vancouver-based freelance writer.

Buffalo People: Portraits of a Vanishing People

Mildred Valley Thornton. Surrey, BC: Hancock House, 2000. 207 pp. Illus. $24.95 paperback.

REVIEWED BY SHIRLEY SUTHERLAND.

Mildred Valley Thornton (1890–1967), Canadian painter and author, produced many landscape paintings documenting the beauty of the West, but her fame is rooted in her lifelong passion for preserving and recording, in her journals and paintings, Canada's Native cultures. Mildred Valley Thornton's first publication, *Indian Lives and Legends*, printed in 1966, emphasized personal accounts of her travels and experiences with the Native people of the west coast of Canada. It is illustrated by twelve colour plates of her paintings. A companion manuscript of her work and experiences with the people of the Plains, remained unpublished until the recent release of *Buffalo People: Portraits of a Vanishing Nation*.

In this publication, the colour reproductions of Thornton's bold Plains sketches and paintings are impressive. There are nearly seventy included, most of which date from the 1930s and 1940s. In addition to a detailed index, the reference alongside each reproduction allows the reader to easily link the image to text. A biography of the author precedes eight chapters describing Thornton's travels to the homes of the Cree, Saulteaux, Stoney, Sarcee, Sioux, Blackfoot, Blood, and Piegan peoples. Each chapter focuses on the circumstances surrounding the production of the paintings. The book concludes with a small selection of legends and listing of "colourful" Native names.

In his introductory comments, John M. Thornton, the author's son, reminds us that since the 1960s, when the manuscript was first written, society's attitudes and views of Native people and their experiences have changed dramatically. When preparing the manuscript for publication, John Thornton endeavoured to keep the writings true to his mother's original intent and edited only "to clarify and modify the text in keeping with contemporary usage." Despite this, the language, at times, is difficult and distracting.

Thornton's primary mission was to use her portraits of Native people to link to the Prairies' past. Her subjects include those who she had been told had interesting stories. Prominent Native leaders, medicine men, those who had witnessed history in the making, those whose ancestors had participated in significant events, and those who recalled the old traditions were portrayed. She recorded oral histories of the Riel Rebellion, the signing of treaties, of buffalo hunts and of the old ways. Throughout her writings, she is constantly aware of the magnitude of change that her subjects had seen and were still experiencing. Repeatedly, we are reminded that these people represent a vanishing culture. Thornton's workplace was the Plains, a teepee, a cabin, or the grounds of a gathering place such as the Calgary Stampede. She often travelled alone, using any means available—car, foot, horse, or train to reach remote locations. Language barriers and cultural differences added to the challenge.

Buffalo People puts personal stories, as well as faces, to the dates, names, events and places of the Prairies. The explanation of a detail within a portrait, of the significance of a pipe, a necklace, or a medal adds to our appreciation of the paintings. However, as with the paintings of Emily Carr and the photographs of Edward Curtis, one is aware that many of these images were created by someone of another culture, and often were meant to illustrate a time that already had passed. While one wonders how Natives today will view this interpretation, it is important to remember that *Buffalo People* is a record of an individual's journey. These are the impressions, portrayed through pen and paintbrush, of a twentieth century Canadian woman who used her creative abilities to chronicle her experiences with the people of the Prairies.

Reviewer Shirley Sutherland is Curator of Education, North Vancouver Museum & Archives.

Domestic Goods: The Material, the Moral, and the Economic in the Postwar Years

Joy Parr, 1999. Toronto: University of Toronto Press, 368 pp. Illus. $21.95 paperback

REVIEWED BY LAURENDA DANIELLS.

Did you, or your mother or your grandmother, labour over a wringer washing machine in the basement years after your American cousins were using the convenient automatic washers that were on the market in the forties? Did you ever wonder why? Joy Parr, professor of history at Simon Fraser University, in her introduction to *Domestic*

Goods describes her book as "about Canadian homemakers, designers, and manufacturers in the first two decades after the Second World War and the public policy makers who regulated the relationships between them."

Her careful research on the interrelationships between these groups reveals a surprising number of answers to the above questions. Canadian homemakers were long accustomed from the Depression days followed by the Second World War, to "making do" and not discarding the serviceable in favour of the fashionable. Moreover, Canadian government policy makers (chiefly male) were determined during the reconstruction period after the war to re-establish industry in order to produce materials for sale in an international market, which they hoped would be governed by multilateral free trade. Because of limited resources, this meant temporarily at least ignoring the needs of homemakers for domestic goods. The Liberal government, intent on establishing a social safety net by introducing in the 1940s and 1950s unemployment insurance, family allowances, old age security, and hospital insurance, did not encourage the entrepreneurial manufacturing spirit and consumer consumption which Americans perceived as their way to prosperity. Canadian manufacturers had successfully sold wringer washers for many years and were content to continue manufacturing them, with upgrades to make them more stylish. They were reluctant to retool and produce the fancy new automatics which they knew would appeal only to a limited number of new homeowners because of their higher price and the added costs of upgrading water and electrical connections before they could be installed. A severe financial crisis had hit Canada in the late forties as a consequence of lending Great Britain $1.25 billion in the confident expectation that it would be offset by an increased trade in commodities. This did not happen as Britain chose to trade elsewhere and Canada was thrown into an international exchange crisis that left its citizens with less money in their pockets to buy new domestic goods. Credit was very hard to get and very expensive. And so the ultimate trickle-down effect of these many factors was to find Canadian women slaving over washing in the basement long after their American counterparts had been liberated from that particular chore.

The washing machine is but a single example of the "domestic goods" explored by Parr but it is really only one of the many goods, reaching from diverse forms of furniture, especially maple furniture, to stoves and dryers and other electric utensils, examined by her. The scope of Parr's work is extensive. In her introduction she explains that previous studies of consumption of modern and post-modern periods, which, Parr claims, frequently had gender-based assumptions have often missed the more useful opportunity to encounter and assimilate past differences because they have paid "most attention to the past that is more like the present."

She has set out therefore, in her book, to investigate consumption in a particular time and place, the two decades immediately following the Second World War in Canada.

Parr's methodology is intriguing. Not only did she examine the literature and a prodigious number of the records in the various fields she has covered, she also sought out and interviewed 18 Canadian and Swedish industrial designers and industry experts of the 1940s and 1950s. In addition she and an assistant conducted 23 interviews with homemakers of the forties and fifties who came forward in response to requests made in newspaper columns by Frances Bula and Deborah Pearce in the *Vancouver Sun*, which resulted in many extremely interesting and quite charming (Parr might reject the adjective) recollections of the period. Also in response to the two columns she received a number of useful letters from homemakers of the period. She therefore had a very large body of information on which she was able to base her analysis of the interrelationships between female homemakers and male designers and manufacturers and the reasoning that governed Canadians' relationships to the domestic world of goods.

The task Parr has undertaken is rather daunting and frequently the density of her prose style is a challenge to the non-academic reader. She has had to integrate a wide variety of material and her approach has been to divide the book, which consists of a series of essays, into three sections. Section one focuses chiefly on the Canadian government's political and economic policies. There is an exploration of two rival consumer organizations, the Canadian Association of Consumers and the Housewives' Consumer Association and their influence on government, followed by a chapter showing the philosophical differences between two major exhibitions of modern design that were held in the mid-forties at the Royal Ontario Museum and the Toronto Art Gallery. A chapter entitled "Borrowing to Buy" has a detailed discussion of government controls on consumer credit and its relation to consumption. Section two focuses on industrial design and consumption, and especially on why "in postwar Canada, it makes more sense to say that women remade their furnishings, than that their furnishings remade them."

Canadian designers were strongly encouraged to think in terms of the international style of high modernism with the inference that this would make international exports more attractive. They were influenced by British designers and Swedish models, which did not always appeal to the homemakers who were looking for comfort rather than the new spare forms.

Section three, which is, in my opinion, the most interesting section of the book, contains a number of case studies of the purchase choices of women from the late forties to the early sixties. In using the following excerpt from an interview Parr points out that varieties of Mary Kippen's New Westminster dilemma were common:

> I used to hang my clothes out on a line at the back of the house and we lived up the hill from the river and down on the river there were pulp mills, with burners. And the beehive burners would deposit all their little bits of sooty grit all over my baby's diapers. And in those days, you used flannelette diapers, right? And so you would have to bring diapers in that were almost as dirty as when you put them out. So having a dryer made a lot of sense...for two reasons, the weather plus the fallout that we were experiencing...I had no say in the matter. This was a gift that my husband gave me and it was an excellent choice that he made.

In this era of increasing anxiety about Canadian companies being swallowed up by the global economy and fear of corporate industrial domination of democratic governments, this is a book which encourages us to think about our own habits as consumers and our relationship with the market economy. In her introduction Parr asks, "What can and do citizens do when, by gender, class, or nationality, they have little influence over the shape of the material world in which they live?"

And in her conclusion she partly answers this question, saying, "If we choose to exercise

prudence and responsibility as users of things, it will be in a material world made for us, and not much of our own making. For all our sakes, and for those who follow, let us hope that, in space the state and the market cannot readily claim as their own, we too will make grounds for reasoned and resisting hope."

Reviewer Laurenda Daniells is University Archivist Emerita, University of British Columbia.

High Grade & Hot Springs: a History of the Ainsworth Camp

Edward L. Affleck.
Ainsworth Hot Springs, BC: Ainsworth Hot Springs Historical Society, 2001.
128pp. Illus., maps. $21.95 paperback.
Available from the Society, PO Box 1339, Ainsworth Hot Springs, BC V0G 1A0 ($25.00, includes shipping)

REVIEWED BY R.J. (RON) WELWOOD.

The official book launch at Ainsworth on Sunday, June 21, was this reviewer's first experience to hear an author literally sing about his book (in a mature, tenor voice). As an accomplished vocalist and writer, E.L. (Ted) Affleck had a lot to sing about that day. Over the past three decades he has written many articles and monographs, which have earned him a reputation as a thorough, meticulous researcher and an excellent writer. (His article "Steamboating on the Peace River" was chosen as *BC Historical News'* best article for 2000).

Affleck grew up in Nelson, BC and the majority of his writing is either about the Kootenay region or paddlewheelers e.g. *A Century of Paddlewheelers in the Pacific Northwest, the Yukon and Alaska*, reviewed in *British Columbia Historical News*, Spring 2001. *High Grade & Hot Springs* can now be added to that growing list of Kootenay publications.

This is a brief history of the Ainsworth mining camp, the townsite, and Ainsworth's hot springs (the main text is 98 pages). The mining camp, one of the oldest in the West Kootenay district, embraces a 6-mile (11-km) hillside section of Kootenay Lake's western shoreline. Unlike many other mining communities, this unincorporated townsite has survived ghost town status primarily because of its lakeshore location, the natural hot springs and the various recreational activities available because of these natural attributes.

The book's first chapter covering the mining history of the camp, is followed by seven chapters arranged into eras: "Ainsworth Before the 1888 Townsite Development; 1888-1896: The Heyday of Ainsworth; 1896-1914: From the Fire to the War; 1914-1929: From the War to the Depression; 1929-1949: The Burns Era; 1949-1959: Yale Lead & Zinc; After 1959". These chapters are followed by six appendices containing useful information on teachers; "People of Our Past" (an incomplete but alphabetical necrology which includes useful biographical information); a curious "Summary of Accidental and Other Unnatural Deaths in Ainsworth Mining Camp;" and a handy "Ainsworth Mining Camp, Table of Production, 1889 to 1964." The book ends with four pages of captioned photographs including "Fish Stories."

Ainsworth, first known as Warm Springs Camp or Hot Springs Camp, was solely dependent on water-borne traffic until a road was constructed north to Kaslo in 1919-1920. By 1926 a wicked stretch of road just south of Ainsworth was completed to link the community with Nelson. But even before this road connection, Ainsworth had started to attract attention as a hot springs resort when sternwheeler excursions began in the summer months of 1909. When an outdoor plunge pool was constructed in 1911, Ainsworth's prospects as a spa began to take shape, although it was not until after 1929 ("The Burns Era") that it began to be seriously developed into a successful commercial enterprise.

By the author's own admission, "Ainsworth is a difficult place to write about in terms of the people who settled there. The vast number of mines in the camp, many of them short lived, resulted in a great many people moving in and out of the settlement as mining opportunities waxed and waned." However, in spite of this drawback, many people connected to Ainsworth are woven into the fabric of this history. As with all of Friesens's printing ventures, this book is an aesthetically pleasing publication that demonstrates how the printed word and the photograph can complement each other—either a map, or one or more photos appear on every page except for the pages of a comprehensive index.

Although this reviewer would prefer to see a separate list (bibliography) of the materials consulted, the in-text references are sufficient to satisfy the curious researcher. *High Grade & Hot Springs* is an aptly titled, well crafted publication that should prove to be of interest to those with past or present connections to Ainsworth (genealogy) as well as to those curious about mineral exploration and mining in the Kootenays.

Reviewer Ron Welwood is Past President of the British Columbia Historical Federation

Capital Characters: A Celebration of Victorian Eccentrics

T.W. Paterson.
Duncan: Fir Grove Publishing, 1998.
162 pp. $l6.95 paperback

REVIEWED BY ARNOLD RANNERIS.

The subtitle really explains the content of this book of 56 people from Victoria's past. In the preface, the author notes that "most Capital Characters chose to march to their own drummers." In so doing, some of them achieved greatness, such as Amor de Cosmos and Emily Carr; others like Boon Helm and John Laurence Sullivan, would be largely unknown except for this author's research and brief biographies.

A few had a Victorian connection, such as Robert Falcon Scott (of Antarctic exploration fame) through his courtship of Kathleen O'Reilly at Point Ellice House. And there were women eccentrics too, like Madame Bendixen, who operated a sophisticated house in downtown Victoria, and Anna Bishop, whose beautiful singing voice packed the Theatre Royal for ten glittering nights in l873.

Grouped broadly into categories such as "Sad Endings," "Name Dropping," "Visitors from Other Worlds," "Mysteries," and "Wild Days in Court," this book offers a glimpse into our province's shadowy side, and the people who inhabited it in unique ways. It will be enjoyed by readers who appreciate learning history through biographical sketches.

Reviewer Arnold Ranneris is secretary of the British Columbia Historical Federation.

Quest Library, XYZ Press

Bowen, Lynne: *Robert Dunsmuir: Laird of the Mines*; Margoshes, Dave: *Tommy Douglas: Building the New Society;* Wyatt, Rachel: *Agnes Macphail: Champion of the Underdog;* Keller, Betty: *Pauline Johnson: First Aboriginal Voice of Canada;* Braid, Kate: *Emily Carr: Rebel Artist*.
Montreal: XYZ Publishing, $16.95 each. Paperback.

Reviewed by Jacqueline Gresko.

Last year Anne Yandle and I had one of those conversations about how in the British Columbia of the 2000s, historians need to write books for the public, not just for each other. Old Canadians familiar with English tell me they are put off by academic jargon. College students, many of whom are new Canadians, tell me they enjoy histories that move beyond narrating "the standard stuff," i.e. theses on race and colonialism, into explaining the intriguing "realities" of British Columbia history. For the students that means topics such as premarital sex and pregnancy, alcohol abuse, generational tensions, picket line violence, career failure, continuity of Aboriginal cultures, and spiritual influences.

So Anne Yandle assigned me to review five Canadian historical biographies in the Quest Library of XYZ Press. All will be of interest to my students. All benefit from archival research and lively writing. Series editor Lynne Bowen adds a chronological table on the person's life history and Canadian and World History to each volume. She did not require end notes from the authors but did have them provide source lists. These will assist students and help mitigate the Anglo-Canadian, Protestant and Atlantic perspective of all the books.

Three of the Quest books have little direct discussion of British Columbia history, e.g. Macphail's biography. However, Pauline Johnson the artist and Tommy Douglas the politician both spent the last years of their lives in this province. Their biographies are also linked in a minor way by discussion of Aboriginal issues in British Columbia, particularly the land question.

The two biographies most directly related to this province, Lynne Bowen's *Robert Dunsmuir* and Kate Braid's *Emily Carr,* share this linkage. Although Bowen's *Dunsmuir* has less discussion of the Aboriginal context of his times, she carefully explains the particular time and place of the "laird of the mines." Robert Dunsmuir was a Scots emigrant man in colonial and early provincial society. He saw the world narrowly: Total abstinence for his coal mine workers, rum for himself; police brutality for strikers, newspaper columns to hammer political enemies; poor pay and conditions for Chinese immigrants brought in as strikebreakers, a castle for his own wife. Academic historians have discussed the stern, selfish, capitalist-made-good aspects of Dunsmuir's life. Bowen narrates its raw beginnings and Joan's contributions to his life achievements. Robert and Joan Dunsmuir married when she was nine months pregnant. As young parents they emigrated from Scotland to Vancouver Island. Robert's survival there beyond business failures owed much to Joan's strength of character. And so perhaps did the alcoholism and generation tensions experienced by their numerous offspring.

Kate Braid's *Emily Carr: Rebel Artist* explores the life of the Victoria-born artist who remained a spinster. Patriarchal and hierarchical family patterns repressed her personal development and fed her perception that her career as an artist was a failure. Braid carefully explains for modern readers the economic and social challenges life in England in the 1900s presented for Carr as a young art student from "the colonies." She narrates how Carr returned to British Columbia and struggled for the rest of her life in her quests for art, publication and recognition. Carr was aided by her rebellious spirit but also mentors and friends. Emily Carr's own missionary sister invited her up coast to sketch, and the Aboriginal people led her to their sacred spaces in the forest. There she met the wild woman of the woods spirit who became one of the major spiritual influences in her life.

I hope this review encourages Lynne Bowen and XYZ Press to continue the publications on the "realities" rather than the "standard stuff " of British Columbia history.

Reviewer Jacqueline Gresko teaches history at Douglas College.

A Hiker's Guide to the Rocky Mountain Art of Lawren Harris

Lisa Christensen.
Calgary: Fifth House, 2000.
135 pp. Illus. $29.95 paperback.

Reviewed by Melva Dwyer.

The title of this book immediately alerts the reader to the fact that the author, Lisa Christensen, has written about two subjects that are not usually considered to be very compatible. This is, however, the second book on hiking and the arts that Christensen has written. In the first: *A Hiker's Guide to the Art of the Canadian Rockies*, she described the inspiration that the Canadian Rocky Mountains have given many of our painters of this century. This second publication, however, links the same milieu to the art of a specific artist, Lawren E. Harris. Harris was a founding member of the "Group of Seven," Canada's first major art movement. Like so many of Canada's artists he sought inspiration for his painting in nature and the world around him. Many of his early paintings were set in the landscape of northern Ontario with its multitude of lakes, rugged landscape and ever changing colours. Harris began to visit the Canadian Rockies from 1924. Here he found that the mountain scenery from Jasper south to Lake Louise and Banff furnished him with subjects that were more majestic and inspirational than those of northern Ontario. It is many of these works that the author has described so successfully through quotations and text. To link the art to her second subject, hiking, she has carefully researched where the artist was located when he painted or sketched. Complete information is given so that anyone who wishes to do so can enjoy the same vista that was painted years before. All the hiker must do is to follow the clear directions in the text located in a panel adjacent to the reproduction of the work. The author has also included the difficulty of the expedition and the approximate time required to complete it.

Lawren Harris did not travel alone on his journeys to the Rockies but was frequently accompanied by another member of the same group of painters, A.Y. Jackson, who had visited the Jasper area earlier. Christensen has included much information about Jackson along with some of his sketches and paintings made at the same time as Harris was working on his own subjects. The reader, therefore, gains an insight into the lives and work of two artists. The book has many coloured reproductions, sketches and photographs of the work of both artists. Chronologies of their lives are included together with a list of the works illustrated. A bibliography and index add to the value of the book for anyone who wishes to do further research on either the art or the sites. Christensen is obviously an avid lover of both art and the outdoors. She has written this second book that explores the relationship of nature and art focusing on the life and work of one of Canada's most

famous painters. As an art historian and researcher her work is to be admired. In the literature of both art and hiking this book and the earlier one are unique. She allows us to see not only the beauty of the art but also the majestic beauty of the landscape from which the art has been derived.

Reviewer Melva Dwyer is Librarian Emerita, Fine Arts Division, UBC Library.

Rebel Life: The Life and Times of Robert Gosden Revolutionary, Mystic, Labour Spy

Mark Leier.
Vancouver: New Star, 1999
238 pp. Illus. $19 paperback.

REVIEWED BY DUFF SUTHERLAND.

In *Rebel Life*, Mark Leier traces the life and times of Robert Raglan Gosden, a Wobbly revolutionary who became a labour spy in 1919 during the workers' revolt. As the Royal Canadian Mounted Police's "Agent 10," Gosden not only reported on the labour movement in the Canadian west, he also recommended that the police "disappear" socialist labour leaders to put down the revolt. In a fascinating narrative, Leier painstakingly documents Gosden's life and spying while also trying to explain this despicable behaviour. In the end, Leier finds no easy explanation for Gosden's actions but sees him as the product of the complicated interaction of personality and experience.

Bob Gosden emigrated in 1904 from England to Canada where he entered the brutal world of the young, transient, male worker. By 1910, he was a revolutionary active in the Industrial Workers of the World in Prince Rupert. IWW activities took him to San Diego in 1912 where he spent time in jail for involvement in a free speech fight. Deported back to Vancouver, Gosden actively supported striking Vancouver Island coal miners and made a famous speech at the Vancouver fairgrounds in which he warned Premier McBride and Attorney-General Bowser to guard against poisoning if they did not release jailed strikers. Considered too radical and provocative by BC labour leaders, Gosden's speech effectively ended his career as a labour agitator. By the outbreak of war, Gosden faced the decline of the IWW and was alienated from the labour and radical political movements in BC. Many of his political views "shattered", unemployed and impoverished, Gosden acted for the Liberal "machine" during the 1916 Vancouver City by-election, and then began his career as an RCMP spy after the war. According to Leier, Gosden spied on the labour movement until the early 1920s—about the end of the labour revolt—and then was dumped by the Mounties. For the rest of his life, he appears to have worked at labouring jobs while often keeping house with a series of women of independent means. Always on the margins of BC society, "Gosden kept to a an odd credo that blended right-wing conspiracy theory, mysticism, and left-wing politics."

In *Rebel Life*, Leier tells a credible and compelling story about the nature and cost of being a radical in BC in the early 20th century. The transient Gosden was a bright and vain man. He was also a "wage-slave" who lived a tough life and faced rough treatment when he tried to achieve radical change. As Leier suggests, Gosden, both principled and shady, found a natural home in the Wobblies, a union known to attract "the most unselfish and courageous, together with the self-seeking and the semi-criminal." Gosden lost a lot personally when the Wobblies declined before the war. Political and personal failure, alienation, and frustration all appear to have led him to disreputable and "unmanly" behaviour including spying on former friends and comrades.

Leier presents Gosden's life in an interesting and thought-provoking manner. In a broad sense, *Rebel Life* deals with the question of "what man does with what 'one' has done to him." What Gosden "did" will not be very inspiring to those interested in the history of BC's working people. At the same time, *Rebel Life* points to the tremendous personal risk involved in challenging "the system." Leier does not provide comparisons, but it would be useful to learn how similar experiences affected the life courses of other early radicals as a way to understand the province's early social development. *Rebel Life* shows that we should know as much about the Bob Gosdens as we know about the Robert Dunsmuirs of BC history.

For those interested in pursuing BC labour history, *Rebel Life* includes an excellent section on "doing history" and a bibliography of BC labour history at the end.

Reviewer Duff Sutherland teaches history at Selkirk College in Castlegar

Regular readers will remember labour historian Mark Leier's article on Gosden in *BC Historical News* 33:3, Summer 2000.

Newsworthy

Books listed here may be reviewed at a later date. For further information on any title, please consult Book Review Editor Anne Yandle.

Abandoned: the Story of the Greely Arctic Expedition, 1881-1884. Alden Todd. Fairbanks, University of Alaska Press, 2001. $22.95 US paperback.

Beginnings: Stories of Canada's Past. Ann Walsh, ed. Vancouver, Ronsdale Press, 2001. $12.95 paperback.

Flying Under Fire: Canadian Fliers Recall the Second World War. William J. Wheeler, ed. Calgary, Fifth House, 2001. $21.95 paperback.

Frank Gowen's Vancouver, 1914–1931. Fred Thirkell and Bob Scullion. Surrey, Heritage House, 2001. $39.95 hardcover.

Heavy Horses: An Illustrated History of the Draft Horse. Grant MacEwan. Calgary, Fifth House, 2001. $21.95 paperback.

Historical Portraits of Trail. Published by the Trail City Archives, 1394 Pine Ave., Trail, BC V1R 4E6. $20.00 paperback.

If These Walls Could Talk: Victoria's Houses from the Past. Valerie Green. Victoria, TouchWood, 2001. $24.95 paperback.

Merchant Prince: The Story of Alexander Duncan McRae. Betty O'Keefe and Ian Macdonald. Surrey, Heritage House, 2001. $18.95 paperback.

Off the Map: Western Travels on Roads Less Taken. Stephen Hume. Madeira Park, Harbour, 2001. $32.95 hardcover

Old Square Toes and His Lady: The Life of James and Amelia Douglas. John Adams. Victoria, Horsdal and Schubart, 2001. $18.95 paperback.

On the Street Where You Live. Vol. 3: Sailors, Solicitors and Stargazers of early Victoria. Danda Humphreys. Surrey, Heritage House, 2001. $34.95 hardcover.

Scandal: 130 Years of Damnable Deeds in Canada's Lotus Land. William Rayner. Surrey, Heritage House, 2001. $19.95 paperback.

The Tenth Pupil. Constance Home. Vancouver, Ronsdale Press, 2001. $8.95 paperback.

Reports

Restoration of Interurban Car on Track

THANKS to the B.C. Electric Railway Company, the City of Burnaby and the Burnaby Historical Society, interurban car number 1223, built by the St. Louis Car Company in 1912, is on the way to being restored as a valuable artifact and symbol of Burnaby's history.

For over 60 years, car number 1223 ran on the interurban lines through Burnaby. When the interurban services on BC's Lower Mainland were phased out in 1957, many of the old tram cars that traveled the lines were systematically destroyed by burning. Only a few remained intact, symbols of a transportation system that, at one time, revolutionized means of travel by harnessing the power of electricity.

The first interurban line to be operational in western Canada was initiated by The Westminster & Vancouver Tramway Company, incorporated in 1890. Developed to travel between Vancouver and New Westminster, the line was opened with an inaugural run in 1891 from New Westminster through the heavily forested area of South Burnaby. Subsequently known as Central Park line, it was the means by which many of Burnaby's early settlers came to homestead in the southern area of the Municipality, now City of Burnaby. The Burnaby Lake line, inaugurated in 1911, was built mainly to service Central Burnaby but the First World War put a halt to anticipated real estate development which never got off the ground.

When the Burnaby Historical Society was formed in 1957, one of the first projects planned was the acquisition of an interurban car for display in the community. Application to the BC Electric resulted in car number 1223, one of the few remaining intact, being donated to the Society in 1958. Installed at Kingsway and Edmonds in southeast Burnaby, the tram became not only a landmark but also a target for vandals and inclement weather. Unable to keep up with constant repairs and deterioration, the Society turned over the tram to the Municipality for one dollar in 1971 so that it could be moved to the recently opened Heritage Village (now Burnaby Village Museum).

Above: *The body of Interurban 1225 loaded on a flatbed, ready to be taken to a site where it will be restored to its 1925 appearance before returning the car to Burnaby Village. Museum. 14 September 2001.*

Safe from vandals but not the weather, the tram stood as a display but, since funds were scarce, only minimal maintenance was possible. In 1999, a group of BHS members, recognizing the importance of preserving the historical tram, formed "Friends of Interurban 1223." The group proposed finding volunteers and funds to carry out restoration. The initial idea was to have a car barn built in the Burnaby Village Museum so that the public could witness the restoration progress. When that idea proved unfeasible, the City of Burnaby offered a large City-owned warehouse free of charge for five years with utilities supplied. This venue is proving to be ideal for the restoration work. The City also paid the $18,000 cost of moving the tram from the Village to the warehouse.

On 14 September 2001, car 1223, separated into three pieces (body and two trucks), was craned onto three large flatbeds and moved, at 4 in the morning, by Nickel Bros., to the restoration site. To date over 70 volunteers, of various trades and interests, have signed up and the first work crew of five spent two days cleaning up the tram ready for hands-on work to begin.

The restoration is being directed by Village Curator, Colin Stevens, Conservator, Elizabeth Cerwinski, and consultant Andrew Todd. A detailed documentation system—a vital element in restoration work—is being compiled by Village staff. "Friends of Interurban 1223" are in charge of the volunteers and their activities. A fund-raising committee, looking for cash and gifts-in-kind, is developing strategies and making contacts. Several firms and individuals have shown interest in assisting with services and expertise. Local TV and community newspapers are providing ongoing exposure of the restoration process. The first of a proposed series of newsletters went out to members and volunteers in November 2001.

The tram will be restored to 1925 appearance to fit in with the era depicted in the Village. When restoration is complete, it will be moved to its own car barn which will be constructed by the City on the Burnaby Village Museum site where it will be a major exhibit and teaching resource for school tour groups.

"Friends of Interurban 1223" are looking for sources of funds, gifts-in-kind, anecdotal data, and information leading to the acquisition of needed parts. Contacts through: fax 604.293.6525; mail: 6501 Deer Lake Ave, Burnaby BC V5G 3T6, or phone Pixie McGeachie, President, at 604.522.2062.

—Pixie McGeachie

Celebrating Education: "A Miserable, Cold, and Draughty School"

Inspired by the writings of Patrick Dunae ("Archives and Archivist" 35:1) and the adventures of Jean Barman ("Sex and Violence in the BC Archives" 34:1), I recently took a few days leave from the editor's chores for an expedition to Victoria looking for information on the early days of Whonnock's school. I concentrated on the thousands of letters written between 1882 and 1897 to Dr. S.D. Pope, Superintendent of Education, available on 14 reels of microfilm (B 2017-B 2030). Even scanning quickly through the letters one catches fascinating and tantalizing glimpses of human life and human nature during the settler years everywhere in the young province—invaluable information for local historians and, yes, genealogists. Together with my rich harvest of letters telling unknown stories about the Whonnock and neighbouring schools, I took home copies of a handful of letters from the first years of schooling in Savona. I have presented the copies to Edward Villiers, honoured recorder of Savona's history, but also want to share the contents with you, hoping that it may inspire you to go on a similar quest for the unknown in the BC Archives.

In 1889 Messrs. Leighton, Thomas, and Mc Vicker, "being the parents and guardians of eight children of school age," petition the Lieutenant Governor to establish a school at Savona, "undertaking to aid in every way to carry on the work successfully in providing education for our children." James Leighton offers the use of a suitable building for a schoolhouse free of charge for five years but it needs some fixing up: "It will require about eighty dollars to put it in thorough good condition." He also promises to haul any firewood required to the schoolhouse. "The wood is generally bought from Indians and delivered along lake shore at high water mark." With the petition goes a list showing eight children between 6 and 13 years old and four children under school age.

It seems that this first attempt to have a school in Savona fails, probably because there were not enough potential pupils. In January 1894 A.B. Ferguson, proprietor of the Lake View Hotel in Savona ("Good Fishing, Hunting, Bathing and Boating"), sends another list to Victoria, now showing the names and ages of 11 children of school age. "There are several [other children] which are close on school age. So I think if we can only get [the school] commenced we will have no trouble in keeping up the number."

That fall of 1894 formal school education reaches Savona. In October teacher H. Young prepares another listing of the children of school age (19) and under school age (16). Obviously Miss Young throws her net wider than Mr. Ferguson. She writes in her letter to Superintendent Pope in Victoria: "I know that there are other children—whites—of school age here, but I have not been able to ascertain their ages or names." Among the children under school age the list shows a two-year-old toddler without a given name with the note "not baptized."

In spite of this good number of children Miss Young and the parents agree that it would be better to postpone the establishment of a regular school for a year or two "till the younger children are of school age." A regular school requires a larger attendance. Miss Young has her doubts, "Here some of the children are young & live a distance, in cold weather they cannot attend every day. Others are half-breeds who are not distinguished for their devotion to education." Miss Young's list shows four children, three girls and a boy, aged 15 years—much needed for chores at home and with perhaps not more than one school year left.

But there are more immediate concerns. "[T]he most serious difficulty is the supply of stove & fuel. The people are poor. There is no business going on here by which they could make a little money. For so far the cost of providing & furnishing the school room has fallen on Mr. Ferguson & myself & so far as I can judge at present, unless the Dept. helps the chief cost of the fuel will fall to me." James Leighton, secretary of the school board, applies for "a special grant for a stove for our school here. The cold weather is coming on & can't manage without one." The school receives the grant and a box stove and pipe are supplied by Mr. John Jane's store in Savona. Leighton informs Victoria, "Our school is going ahead in fine shape."

Shortly before Christmas 1894, Miss Young writes a note to Superintendent Pope, warning him that a stormy winter could seriously affect the attendance. Six of her pupils live on the opposite side of the lake and have to "cross the foot of Kamloops Lake by boat as the bridge was swept away by the high water last spring." She adds, "It is very windy here, so much so that it is not safe for the little ones to venture across every day. For so far the children have attended quite regularly."

But not only severe winter weather affects the attendance. At the end of summer 1895, Miss Young, who lives "in the same house in which the school room is," has prepared for the beginning of a new school year and is ready to open school on 12 August, "as prescribed by statute." However, none of the children appear. The trustees agree to defer the opening till the following week but even then not all the children are attending. "The heat was excessive at the time…," writes a suffering Miss Young, but that is not the only reason why the children stay away. "Mostly all the families here have small ranches a few miles out from this place. At the time school should have opened the parents had not completed their haying & harvesting, and as they are poor, & unable to pay for necessary help, they kept the children with them, to render any assistance they could with the work."

Another letter from Miss Young, written a year and a half later, early in December 1896, caught my eye. She is now recovering "from an attack of inflammation of the lungs, the result of teaching in a miserable, cold, draughty school." —"I like my pupils here" she writes but she would be thankful for a change to "more comfortable circumstances." She goes on teaching in Savona for another half year, but weakened by the illness Miss Young resigns early in the summer of 1897. A doctor has advised her to take a rest and she asks Dr. Pope, "Now, Sir, will you kindly interest yourself in my behalf to secure a school for me next January…I may be strong enough to return to work with wanted vigour."

"I am sorry to leave my school," Miss Young writes, and "I can honestly say that I have spared either enthusiasm, labour, or pain to make my work here successful…my relations with the parents have been pleasant." She goes on explaining that during her years of teaching at Savona, the financial burden of running the school continued to fall on her and Mr. Ferguson. Miss Young herself "expended in cash more than one hundred dollars for furnishings & incidental expenses for two years, etc., etc." Mr. Ferguson "gave the house, desks, seats & one blackboard—a cash value of a little more than ($80) eighty dollars." He also made repairs to the building at no cost to the department, while Mr. Leighton contributed part of the wood for two years.

The third trustee at that time is John Jane, the shopkeeper who sold the stove for the school three years before. He writes to Superintendent Pope: "Miss Young…was very successful with young children—got them on rapidly—but her health is bad, & she would not service another winter here." He informs

the superintendent at the same time that he resigns as trustee and "would rather not have anything to do with the appointing of a new teacher," claiming that he has no time to spare. He also reports that Mr. Leighton has been appointed Indian Agent and can not act as school trustee any longer.

So this story, gleaned from a few letters, ends in the summer of 1897 leaving Mr. Ferguson as the only trustee of that inhospitable school without a teacher in Savona. What happens next is still out there in the BC Archives to find out!

—Fred Braches

Situation at BC Archives

THE BC ARCHIVES, as all departments and agencies of the BC Government, is affected by general downsizing of the Public Service.

The BC Archives is required to yield up three positions next fiscal year in order to meet our ministry's targets. Fortunately for the Archives we have been able to reduce by three positions without having to lay off any regular staff members. Potential retirements and the use of transfers and temporary assignments to other government offices enabled us to accomplish our target. In fact, the BC Archives has been able to fill three vacancies from the staff of the two ministry libraries that are closing. Two other vacancies will be filled through the collective agreement placement processes. I note that all auxiliaries and personal services contracts will terminate on 29 March and there is little prospect for their return next year.

However, with the large number of displaced public servants, there will be impacts upon the BC Archives' less-than-three-year employees. Under the provisions of the collective agreement, these individuals can be "bumped" by more senior public servants outside of our branch and ministry. Currently, we have five "under-threes" who will probably be replaced.

With the replacement of five positions, four of which are in support services, and three new arrivals, there will be impacts in our services as we train our new staff in our public service delivery systems.

I will endeavour to keep you informed as we continue to deal with the general and specific impacts of the government's new direction for public service.

—Gary A. Mitchell

Web Site Forays

by Gwen Szychter

I'VE BEEN giving a lot of thought to archives in the early part of this year, not the least of which is wondering how many will survive as government funding disappears.

One of my absolute favourite sites, about which I've written in a previous review, is that of the BC Archives. It can be reached at <http://www.bcarchives.gov.bc.ca/index.htm>. There are many features to explore and the site is well worth the time spent doing some poking and following links. A drawback of the site, which I discovered recently, is that old books and unpublished manuscripts are not included in the database and can only be accessed at the Archives in Victoria. Luckily, I had done some research in these materials in my pre-Internet days and was aware of their existence and value.

My next favourite site relating to archives is Canadian Archival Resources on the Internet. Consisting of pages of links, the site is maintained through the University of Saskatchewan Archives. The URL for the page of links for British Columbia is <http://www.usask.ca/archives/car/bcmenu.html>. On this menu there are a lot of very useful links, and all of the following can be found on that list.

The British Columbia Archival Union List is an essential site to explore, but again, only a jumping-off point for other fascinating Web sites: <http://aabc.bc.ca/aabc/bcaul.html>. One of the sites on the Archival Union List that I have used and can recommend is the City of Victoria Archives at <http://www.city.victoria.bc.ca/depts/archives/index.htm> which has some searchable databases on-line, a big plus, in my opinion. Just recently I discovered there the Victoria Women's Movement Archives.

City of Vancouver Archives is located at <http://www.city.vancouver.bc.ca/archives/index.htm>. Lots to explore here, but so far I've mostly looked under "Maps and Plans," none of which are available on-line, of course. You might be surprised at what you can find at this repository: Vancouver Maps ("over 4,000 maps"), Architectural Plans ("thousands"), Fire Insurance Plans (including a few that "depict other areas of the lower mainland," and Ships Plans ("over 1000 plans of commercial and private vessels...from the late 1700s to 1980"). The photographs, by the way, are searchable on-line.

I must include here UBC Library, Special Collections and University Archives at <http://www.library.ubc.ca/spcoll/> where I was delighted to find that the Guide to the Fire Insurance Plans of British Columbia cities (a wonderful source of information) was updated in 2001. Unfortunately the site map is not especially helpful as to how to find the Insurance Plan information, but this link will get you there(<http://www.library.ubc.ca/spcoll/fireins/titlepg.htm>). There are other resources here, including photographs.

An archival site with a droll approach to the subject is that of the United Church BC Conference Archives <http://www.interchange.ubc.ca/bstewart/index.html>. This is archives with attitude! If only it had some information available on-line!

The Archives of the City of Richmond is the last to include in this list of Archives to explore at <http://www.city.richmond.bc.ca/archives/default.htm>. This is the only one of the community archives that I've checked out on-line recently that has a "Friends of the Archives" society, something worth thinking about. I know the BC Archives has had such an organization for some time—and it is no doubt needed more than ever now.

These are the major ones—perhaps I'll take another column to reveal some of the smaller community archives. If you have a favourite that deserves attention in this column, please contact me at gwens@dccnet.com

Archives and Archivists

Editor Frances Gundry

The South Peace Historical Society Archives: A Brief History

It was sometime in the early summer of 1996. My friend Walter and I were led along narrow hallways, deep inside Dawson Creek's City Hall, wondering what was awaiting us up ahead. Our escort stopped outside a dimly lit jail cell and pointed through the bars. "In there," he said quietly, "that's the Archives."

A single, bare light bulb hung from the ceiling and I was sure I could hear water dripping into the stained, cracked sink in one corner of the cell. Jammed into every square inch of the cell—no longer used by the RCMP—were cardboard boxes, filing cabinets, and wooden cupboards. It was just barely possible to squeeze into the area but there was no room to do any work. Besides, who would want to work in there? Not me.

Two moves later, a lot of patience, several adventures, some serious renovations, a couple of great workshops with Bill Purver and Patti O'Byrne, a Community Archives Assistance Program grant, equipment donations from the City—and we were finally able to begin opening boxes and cupboards. It was now March 2000, more than three years after I first offered to help develop the Historical Society's archives.

Between Patti O'Byrne's workshop in mid-March and the end of 2000 we were able to accession, briefly describe, and catalogue more than ninety collections, as many as possible to the item level. During 2001 another 105 collections were added to our holdings—all accessible in a simple but searchable database.

While our collections cover a large number of topics and time periods, the most significant focus is on the Alaska Highway, constructed in 1942–1943 by civilian contractors and US Army Engineers. Dawson Creek is, of course, Mile Zero on the Alaska Highway. We have thousands of photos of life along the highway, many donated by men who worked on the project and who came back to Dawson Creek for the 50th Anniversary celebrations in 1992. School District 59 (Peace River South) gave us two large collections of early school history materials, one from the period 1927–1937 and the other from 1946–1960. Other collections include memorabilia and administrative records from such diverse sources as the Peace River Old Timers' Association (1933), the George Dawson Centennial Committee (1979), and the Year 2000 Homecoming Committee (2000). A large donation of photographs from the Peace River Block *Daily News* added pictures of many prominent people from the past. We also have bound volumes of the local newspapers, primarily the Peace River Block *News*, dating from 1930 to 1979.

Funding is, of course, a never-ending problem for a community archives. Our Archives Committee quickly became adept at begging for cash and scrounging idle office furniture and equipment. Our members spent many hours cleaning, repairing, and painting. A small annual grant from the Historical Society is welcome but it does not provide enough funds to buy all the archival storage materials we need. The CAAP grant was absolutely critical to our being able to move ahead quickly and confidently in the first years. The advice and support that came with the grant kept us on track and focused, too.

The Lake View Credit Union, a homegrown financial powerhouse in the South Peace, donated the money to buy four dozen proper newspaper storage boxes for our local newspaper collection. Carpentry students at Northern Lights College donated the labour to build customized storage units for the boxes.

One fund-raiser, which has also gained publicity for the Archives, is a weekly column in the local newspaper. Titled *From the Archives*, the column usually consists of two photos from our collection and a 600-word article relating to the images. To date more than 75 articles have appeared in the paper since the first one was published in April of 2000.

Both the City and the Chamber of Commerce have come to the Archives for historical photos to illustrate promotional materials and to produce plaques showing where historical buildings once stood. Two mural projects have used the Archives as a starting point for picture selection. On the textual side of things, a couple of environmental investigators have used the Archives to determine land use on particular sites during the wartime period. A local history group made extensive use of land ownership records in preparing their book, *Borderline History*.

Soon we will have finished the accessioning and describing of all the materials we started with—at least to the collection and series levels. Next on the list is probably going to be a new computer system so we can make digital records of our photographs. After that, who knows?

A listing of all our archival holdings can be found on this local history Internet site: <http://www.calverley.dawsoncreek.bc.ca>.

Look for the link to the South Peace Historical Society on the opening page.

The major holdings of our Archives appear in the BCAUL records. Our e-mail address is hsarchives@pris.bc.ca or we can be contacted by phone at 250.782.4565.

Gerry Clare is chairman of South Peace Historical Society Archives.

News and Notes

Please send information to be published in News and Notes to the editor in Whonnock before 15 August, 15 November, 15 February, and 15 May.

Above: Anne Holt of the Alberni District Historical Society wondered how many pioneers arriving prior to 1871 would have still been around in 1924 to respond to the call made by the British Columbia Historical Association for a reunion. (35:1). The answer to this question also surprised the organizers of the reunion. "About 600 names.... From this number, about 300 from all over the Province and outside points attended the Reunion." On 9 May 1924, 250 of those living in the province for fifty-three years and more gathered for a banquet. The oldest lady pioneer attending was Mrs. Lyall, having arrived in Victoria in 1853. The group photograph shown here was later printed "with a key to the names of the people represented," and distributed as a souvenir. It seems that the pioneers present filled up personal records forms "indexed and bound in book form by the Archives Department." (British Columbia Historical Association: Second Annual Report and Proceedings of the Association. For the Year ended October 11th 1924).

Marjean Shelby 1910-2002

The East Kootenay Historical Association lost one of its founding members with the passing of Margaret Jean (Marjean) McClure Noble Shelby on 20 January 2002. Marjean and her husband vowed to follow some of David Thompson's travel routes in our area, doing major hikes such as following Howse Pass from near Golden to the Banff-Jasper Highway in Alberta. In her teens Marjean organized a trip on horseback for eight Kimberley girls to the Lake of the Hanging Glacier. Two of her companions on that trip were the Dakin sisters described in the Eppard story (35:1 "Looking for Grass"). Male observers declared it couldn't be done, but congratulated Marjean when it was successful and happily completed. A photo album of that all-girls expedition is in the archives at Fort Steele Heritage Town.

—Naomi Miller

Fort Langley: Outpost of Empire

Note that a conference celebrating the 175th anniversary of the founding of Fort Langley is planned to be held 22-24 August 2002 in and around Fort Langley.

The "Dort Bible" for Sale?

An English clergyman named Giles, banished as a "non-conformist" in Cromwell's days, set up a Presbyterian congregation in the Dutch town of Dort (Dordrecht). His Bible, a second-edition King James Bible probably published in 1613, was discovered there when the church was torn down in 1743. The word "Dort" was embossed on the cover of the book. In the mid-1800s a man named Galbraith brought the Dort Bible to Hamilton, ON. Around 1900 the Bible was willed with some other rare books to Harold Foster who lived in Wilmer, north of Invermere. In 1923, a few years before his house and his possessions went up in flames, Foster gave the book to the Anglican Church in Invermere. The Dort Bible was kept on display in the church until 1960, when "a UBC professor" saw it, and worrying about its preservation, arranged to have it stored in the Vancouver Public Library. The book came back to Invermere in 1991 and is kept in a sealed box in a climate-controlled vault at the Windermere Valley Museum. The congregation thinks that it should not stay there much longer. They are facing the question whether to put the Bible on display again or sell it for what is thought to be a sizeable sum of money.

Extract from: *The Daily Townsman/The Daily Bulletin*, 7 January 2002 *—Naomi Miller*

Seeking Stories of Pioneer Nurses

Is there a heroine in your community's history? Was she a nurse?

The History of Nursing Group is collecting information about nurses in our province. The group is prepared to honour individuals who made outstanding contributions in their district. Perhaps it was a matron who kept a hospital operational when there was no physician available. Or one who rode miles on horseback to tend a new baby or a burn victim? Or?

The group is seeking information on nurses' lives and services. Whether you have just one highlight or a biography of someone who nursed in BC, please share it with the History of Nursing Archives. Mail your information to Naomi Miller, Box 105, Wasa, BC V0B 2K0 or Fax: 250.422.3244 or e-mail naomi-j@telus.net. Should you wish to consult by phone contact Glennis Zilm (in White Rock) at 604-535-3238.

Education Anniversaries

Amidst all the controversy and rancour over the teachers' contract, school district budgets, etc. 2002 is still the 150th anniversary of our public school system. The minister of education has proclaimed "Innovation and Imagination" to be the theme of Education Week in March and the ministry has put some "Innovation and Imagination" links on its Web site: <http://www.bced.gov.bc.ca/edweek/>.

We now have two Web sites aimed at schools. One site—Make History on the Web! — encourages students to write the history of their schools and communities: <http://web.mala.bc.ca/dunae/makehistory/>.

At the other—Lessons from the Past—students and teachers can engage with a curriculum from the 1890s: <http://www.mala.bc.ca/homeroom/Content/Lessons/index.htm>.

Our History of Education "Homeroom" Web site <http://www.mala.bc.ca/homeroom> is also being revamped and is now chock-full of all kinds of interesting items, including sound recordings of 1942 school radiobroadcasts. *Patrick A. Dunae*

Power House

BC Hydro's Power House at Stave Falls, on the north shore of the Fraser Valley, is due to open its door to the public late this spring. The carefully restored plant, with its historic gallery and a science centre, promises to be a popular attraction for visitors of all ages. BC Hydro's attractive book *Station Ready*—well-crafted by Meg Stanley and Hugh Wilson—tells the story of this interesting site. Enquiries at 604.462.1222, Sharon Vallance, Senior Tour Guide.

Hedley Happy Fundraiser

Hedley held a Heritage Fashion Show on 9 December 2001, coinciding with Christmas Light-up Day. Seventeen volunteers from Hedley, Princeton, and Keremeos modelled costumes and hairstyles of yesteryear. Costumes were from thirty to one hundred years old, set off with costume jewellery loaned for the event. Harry Alton, co-owner of the Wild Goat gift shop, looked handsome in an antique tuxedo as he escorted ladies to the stage. Every chair was filled in the hall and many people watched standing. The Heritage Society hopes to do it again next Christmas. Everyone is invited to Hedley Days in the last week of August. *—Naomi Miller*

Hedley Heritage & Museum Society Newsletter

Scots Heritage Conference

From 12 to 14 September 2002 the Centre for Scottish Studies at Simon Fraser University will be holding its third annual conference, this time featuring an in-depth look at the Scots Heritage in British Columbia and the Canadian West.

While the Scots were one of the largest settler groups in British Columbia and were prominent in the fur trade, government, banking, agriculture, fishing, the military, the labour movement, education, and many other areas, their central role in the history of BC and the Canadian West has not been fully explored.

Speakers at the conference will address these issues in a number of talks. Following is a provisional list of speakers and topics they will present.

Jean Barman:	*Scots Ethnicity as Canadian Identity: Nova Scotia's McQueen Sisters in British Columbia*.
Keith Bell:	*The Photographic Representation of Scots on the Prairies*.
Alan Bevan:	*Highland Bagpipe Composers in Western Canada*.
Sharron Gunn:	*Gaelic Speakers in Hudson's Bay Co.*
Marjory Harper:	*From the Prairies to the Pacific: The Scots in Western Canada*.
James Hunter:	*A Scottish Highlander in the Camp of Sitting Bull*.
Clive Justice:	*From the Hudson Bay Company's William Fraser Tolmie to UBC's John Davidson: Scots Dominance of Botanical Discoveries and Horticultural Development in the Canadian Pacific Northwest, 1792–1992*.
Pat Koratchek:	*Chasing the Comet: David Caldo's Scottish-Canadian Adventure*.
Paul Koroscil:	*Scottish Heritage Restoration in Fintry, BC.*
Richard Mackie:	*Eric Duncan: Vancouver Island Bard*.
David Marshall:	*Ralph Connor in the West.*
Harry McGrath:	*The Scottish Community in Vancouver and the Janet Smith Murder Case.*
Ruth Underhill:	*Scots Miners in Fort Rupert and Nanaimo.*
Michael Vance:	*Crofters and Canneries: The Interwar Attempt to Introduce Scots into the BC Fishing Industry*.
Bruce Watson:	*Scots on the Coast before Alexander Mackenzie.*

Along with these presentations, librarians, archivists, and museum curators from BC and Scotland will review the kinds of source materials that are available to those who wish to study the role of Scots in BC and the West.

The event will also provide an opportunity for people to have experts assess the historical value of any letters, books, papers, art works, or other documents that they may have in their possession relating to the role of Scots in Canada. It is not the intention of the Centre to "acquire" the materials, but rather to enable the owners to assess the historical value of the material and, if agreeable, to include them in an archival data base for use of people interested in the history of British Columbia, family histories, or other topics related to Scots in BC.

For further information about bringing archival materials to the conference or for general information on the Scottish Centre contact Ron Sutherland at Ronald_Sutherland@sfu.ca or 604.988.0479.

It is the Scottish Centre's hope that the materials that individuals, associations and other groups bring to the conference for assessment and valuation will be a significant addition to the archival sources concerning the role of Scots.

To be added to the Scottish Centre mailing list and receive information about the 2002 Conference, contact Wendy Sjolin at wendy_sjolin@sfu.ca or 604.291.3689.

Above: *An older William Bambury, Phoenix's last resident*.

Young Bambury's Travels

In her article "William Bambury: Phoenix's Last Resident" (*BC Historical News* 33:3), Alice Glanville mentioned that Harry M. Bright of Metaline Falls, Wash. intended to publish some letters he owned, written by Bambury, giving details of a 1894 prospecting trip through southern BC. These letters were written by Bambury to his sister Bertha in England over a five-year period ending in 1899. At Bambury's request, a typewritten transcript, including notes and questions from Bertha, found its way to Phoenix in the 1940s. William Bambury originally planned to publish the content of his letters but never did so.

After his death in 1951, Bambury's home at Phoenix was demolished and it was not clear if the transcript of the letters had survived. Optimists in Boundary Country believed that the letters would eventually turn up again, as had some of Bambury's other writings, and they were proven right. Harry Bright came across the document in the United States, in a tavern owner's desk drawer, some forty years after they disappeared. Fascinated by the charm and candour of Bambury's insightful letters to his sister, his lavish descriptions of British Columbia's natural beauty, and the lively description of his exciting and sometimes ludicrous experiences, Bright started preparing the letters for publication, a work of love that is now completed. True copies of Bambury's letters (including Bertha's notes), fill more than half of the 120 pages of the book. The remaining pages are filled with an introduction, maps, editor's notes, a calendar, and a 17-page index.

Harry Bright is doing his best to ensure that his self-published book *William H. Bambury's Travels–1894* will be available this summer at visitor-centres and community museums along the route Bambury took a century ago. For enquiries please write to Harry M. Bright, PO Box 433, Metaline Falls, WA 99153, USA, or e-mail hmbwrite@potc.net.

Family History

by Brenda L. Smith

Hearsay—A Guide to the Past

The first generation of my Campbell line arrived from Scotland in August 1844. Family folklore tells that Donald and Jane eloped because her family disapproved of her liaison with the gardener's son, and that their first child was born aboard ship on the way to Canada.

For family history researchers, hearsay is where it all begins. Family stories, rumours, the memories of relatives and neighbours, are the colour and texture of human lives. In law, "hearsay" is strictly defined as evidence given by a witness based on information received from others, rather than personal knowledge. In family history research, it may be all we will ever have, but it can be just the beginning of the story. By removing the pejorative legal overtone, we are free to use it as a beacon for our travels through the past.

Hearsay evidence is collected from memories, and from all other sources of secondary proofs. Suppositions, based on the memoirs of an elderly uncle or a caption inked on the back of a fading photograph, can stimulate the questioning process that leads the search for such primary proofs as a birth certificate or log book.

For my Campbells, the evidence suggests a more prosaic story than that recorded in the family reunion book. According to the marriage index for their home parish, Donald and Jane were married in Scotland in June 1843. Clearly, the tale grew with the telling.

As historians, we all bring our personal viewpoints, our emotions, and our belief systems to our work. But in order to treat our research subjects fairly, we must set our biases aside, approaching unproven information with skepticism. No matter how much we want to believe the romantic version, we owe it to our own descendants to counterpoint the myths with our research findings. In reporting unexamined hearsay to our families and other researchers, we risk increasing its power to mislead, and we risk engaging in unethical research practice.

As Elizabeth Shown Mills writes in *Evidence! Citation and Analysis for the Family Historian*, "Are we cynical? No, just cautious. As researchers, we do not speculate, we test. We critically observe and carefully record."

We rely on hearsay at the risk of devoting resources of time, money and emotion to fruitless wandering. But treated as a springboard, the folklore can lead us to rich sources of more solid information. For example, the obituary of a Campbell descendant contained six errors. Even so, the item yielded enough shreds of information for me to find his sister and his wife's siblings.

The research process is circular. Using hearsay to discover the supported evidence, we reach back to the next layer of family legend. There we find the genesis of the next search.

Suggested further reading:

Mills, Elizabeth Shown. *Evidence! Citation and Analysis for the Family Historian*. Baltimore: Genealogical Publishing Company, 1997

Tudor, Dean. *Finding Answers: The Essential Guide to Gathering Information in Canada*. Toronto: McClelland & Stewart, 1993

Candidates for the 19th Competition for Writers of BC History

Adams, John: *Old Square-Toes and His Lady: The Life of James and Amelia Douglas,* Horsdal & Shubart Publishers.

Agassiz-Harrison Historical Society: *Memories,* Agassiz-Harrison Historical Society (1)

Armitage Doreen: *Burrard Inlet: A History,* Harbour Publishing Co. Ltd..

Blacklaws, Rick, and Diana French: *Ranchland: British Columbia's Cattle Country,* Harbour Publishing Co. Ltd.

Blackstock, Michael D.: *Faces in the Forest: First Nations Art Created on Living Trees,* McGill-Queen's University Press

Boundary Historical Society: *Boundary History: The Fourteenth Report of the Boundary Historical Society,* Boundary Historical Society (2)

Braches, Helmi, Ed.: *Brick by Brick: The Story of Clayburn,* Clayburn Village Community Society (3)

Brown, Wayne F.: *Steele's Scouts: Samuel Benfield Steele and the North-West Rebellion*, Heritage House Publishing Co. Ltd.

Campbell, Robert A.: *Sit Down and Drink Your Beer: Regulating Vancouver's Beer Parlours,* 1925-1954, University of Toronto Press

Carlson, Keith Thor, et al, Eds.: *A Stolo-Coast Salish Historical Atlas,* Douglas & McIntyre Publishing Group

Choate, Chilco: *The Fire Still Burns: A Life of Trail Talk and Contrary Opinions,* Heritage House Publishing Co. Ltd.

Cole, Jean Murray ed.: *This Blessed Wilderness: Archibald McDonald's Letters from the Columbia*, 1822-44, UBCPress

Gallaher, Bill: *The Promise: Love, Loyalty and the Lure of Gold, The Story of 'Cariboo' Cameron,* Heritage House Publishing Co. Ltd.

Gilker, Gerry, Jack Lowe, and Geraldine (Dody) Wray: *Whispers From The Shedrows: A History of Thoroughbred Racing in Richmond,* City of Richmond Archives. (4)

Green, Valerie: *If These Walls Could Talk: Victoria's Houses From the Past*, Heritage House Publishing Co. Ltd.

Hammond, Dick: *A Touch of Strange: Amazing Tales of the Coast*, Harbour Publishing Co. Ltd.

Harris Douglas C.: *Fish, Law, and Colonialism: The Legal Capture of Salmon in British Columbia,* University of Toronto Press

Hayes, Derek: *First Crossing: Alexander Mackenzie, His Expedition Across North America, and the Opening of the Continent,* Douglas & McIntyre Publishing Group

Hayes, Derek: *Historical Atlas of the North Pacific Ocean: Maps of Discovery and Scientific Exploration, 1500–*2000, Douglas & McIntyre Publishing Group

Helm, Charles: *Tumbler Ridge: Enjoying its History, Trails and Wilderness*, MCA Publishing (5)

Henry, Tom: *Inside Fighter: Dave Brown's Remarkable Stories of Canadian Boxing,* Harbour Publishing Co. Ltd.

Hume, Stephen: *Off The Map: Western Travels on Roads Less Taken*, Harbour Publishing Co. Ltd.

Humphreys, Danda: *On The Street Where You Live, Volume Three: Sailors, Solicitors and Stargazers of Early Victoria*, Heritage House Publishing Co. Ltd.

Jones, Jo Fraser ed: *Hobnobbing With A Countess and Other Okanagan Adventures The Diaries of Alice Barrett Parke 1891–1900*, UBCPress

Knickerbocker, Nancy: *No Plaster Saint: The Life of Mildred Osterhout Fahrni, 1900–1992,* Talonbooks

McCardell, Mike: *Chasing the Story God,* Harbour Publishing Co. Ltd.

McKay, John: *The Hudson's Bay Company's* 1835 *Steamship* Beaver, Vanwell Publishing Ltd. (6)

Milne, Courtney: *Emily Carr Country,* McClelland & Stewart Inc.

O'Keefe, Betty and Ian Macdonald: *Merchant Prince: The Story of Alexander Duncan McRae,* Heritage House Publishing Co. Ltd.

Overend, Howard: *Book Guy: A Librarian in the Peace,* Heritage House Publishing Co. Ltd.

Parent, Milton: *Circle of Silver, Centennial Series,* Arrow Lakes Historical Society (7)

Perry, Adele: *On The Edge of Empire: Gender, Race, and the Making of British Columbia, 1849-1871,* University of Toronto Press,

Piddington, Helen: *The Inlet: Memoir of a Modern Pioneer,* Harbour Publishing Co. Ltd.

Rayner, William: *Scandal: 130 Years of Damnable Deeds in Canada's Lotus Land,* Heritage House Publishing Co. Ltd.

Reksten, Terry: *The Illustrated History of British Columbia,* Douglas & McIntyre Publishing Group

Rose, Alex: *Spirit Dance at Meziadin: Joseph Gosnell and the Nisga'a Treaty,* Harbour Publishing Co. Ltd.

Smith, Lisa: *Travels With St. Roch: A Book for Kids,* Time Talk Press. (8)

Snyders, Tom and Jennifer O'Rourke *Namely Vancouver: A Hidden History of Vancouver Place Names,* Arsenal Pulp Press

Stanley, Meg and Hugh Wilson: *Station Normal: The Power of the Stave River,* Douglas & McIntyre, Ltd. (9)

Thirkell, Fred and Bob Scullion: *Frank Gowen's Vancouver, 1914-1931,* Heritage House Publishing Co. Ltd.

Turner, Robert D.: *Those Beautiful Coastal Liners: The Canadian Pacific Princesses,* Sono Nis Press

(1) Agassiz-Harrison Historical Society, Box 313, Agassiz, BC V0M 1A0 Phone 604.796.3545

(2) Boundary Historical Society, PO Box 1687, Grand Forks, BC V0H 1H0

(3) Clayburn Village Community Society c/o Cyril Holbrow, 4176 Seldon Road, Abbotsford BC V2S 7X4 Phone 604.859.4677

(4) City of Richmond Archives, 7700 Minoru Gate, Richmond BC V6Y 1R9 Phone: 604.231.6430. Fax 604.231,6464

(5) MCA Publishing, Box 1981, Tumbler Ridge, BC V0C 2W0. Phone: 1.888.942.9922. E-mail: http://www.pris.bcxa/wnms/

(6) Vanwell Publishing Limited. PO Box 2131, 1 Northrup Crescent, St. Catherines, ON L2R 7S2. Phone: 905.937.3100. Fax 905.937.1760 or 1-800-661-6136. E-mail: sales@vanwell.com

(7) Arrow Lakes Historical Society, Box 819, Nakusp, BC V0G 1R0

(8) Times Talk Press, 3645 14th Avenue, Vancouver BC V6R 2W2
Phone: 604.733.9749.
E-mail: timetalkpress@altavista.com.
Mail orders: Vancouver Maritime Museum, 1905 Ogden Avenue, Vancouver BCV6J 1A3.

(9) BC Hydro, 6911 South Point Drive, Burnaby BCV3N 4X8.
Phone: 604.528.3468

Federation News

Open Positions

Are you ready to take a position as a member of the council of the British Columbia Historical Federation? If you are interested to be involved in the affairs of the Federation in an excutive positions, or if you would like to manage or take part in one of our committees please contact Ron Welwood, Past President, in charge of nomintations.

R. Welwood, 1805 Ridgewood Road,

Nelson BC V1L 6J9. Phone 250.825.4743.

E-mail: welwood@look.ca.

Revelstoke Conference

Ready for Revelstoke? Yes, we are ready!

An insert in the previous (Winter) issue included conference information and a registration form for you to complete and mail to Revelstoke.

The insert in this issue contains information for registration for two free BCHF workshops on 9 May arranged by Melva Dwyer with a grant from Canada's National History Society.

On page 17 of this issue is a brief summary of the attractive program arranged by the conference's hosts, the Revelstoke & District Historical Association.

If you have questions please call Cathy English at the Revelstoke Museum and Archives. 250.837.3067 or ask executive members mentioned on the inside cover of this issue.

See you in Revelstoke!

Your Web site editor wants your input

Do you have any news that should get out to other societies? Do you know something that members of other societies might like to know? Is your society doing anything unusual? Has your society accomplished something noteworthy? Does your society have a program or schedule you'd like to share? E-mail your information to the Web site editor, Eileen Mak, at emak@interchange.ubc.ca or call her at 604.875.8023. Let's make the Web site even more interesting, current, and useful.

At a recent luncheon at Government House, The Honourable Iona Campagnolo, PC, CM, OBC, Lieutenant-Governor of British Columbia, Honorary Patron of the British Columbia Historical Federation, shared her commitment to fostering a better public understanding of British Columbia's history with her guests. Shown on this photograph taken by Stephanie Desrochers are from left to right: Stephen Hume, Robin Fisher, Jacqueline Eaton, Her Honour, Paul Tenant, Wayne Desrochers, Yvette Guigueno, Susan Mayse, and Terry Glavin.

MANUSCRIPTS submitted for publication should be sent to the editor of *BC Historical News* in Whonnock. Submissions should preferably not exceed 3,500 words. Submission by e-mail of the manuscript and illustrations is welcome. Otherwise please send a hard copy and if possible a disk copy of the manuscript by ordinary mail. All illustrations should have a caption and source information. It is understood that manuscripts published in *BC Historical News* will also appear in any electronic version of the journal.

W. KAYE LAMB Essay Scholarships

Deadline 15 May 2003

The British Columbia Historical Federation awards two scholarships annually for essays written by students at BC colleges or universities on a topic relating to British Columbia history. One scholarship ($500) is for an essay written by a student in a first- or second-year course; the other ($750) is for an essay written by a student in a third- or fourth-year course.

To apply for the scholarship, candidates must submit (1) a letter of application; (2) an essay of 1,500-3,000 words on a topic relating to the history of British Columbia; (3) a letter of recommendation from the professor for whom the essay was written.

Applications should be submitted before 15 May 2003 to: Robert Griffin, Chair BC Historical Federation Scholarship Committee, PO Box 5254, Station B, Victoria, BC V8R 6N4.

The winning essay submitted by a third- or fourth-year student will be published in *BC Historical News*. Other submissions may be published at the editor's discretion.

BC History Web Site Prize

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

Nominations for the BC History Web Site Prize for 2002 must be made to the British Columbia Historical Federation, Web Site Prize Committee, prior to 31 December 2002. Web site creators and authors may nominate their own sites.

Prize rules and the on-line nomination form can be found on The British Columbia History Web site: <http://www.victoria.tc.ca/resources/bchistory-announcements.htlm>.

Best Article Award

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

British Columbia Historical Federation

Organized 31 October 1922

Affiliated Groups

Archives Association of British Columbia
British Columbia Genealogical Society

Member Societies

Alberni District Historical Society
PO Box 284, Port Alberni, BC V9Y 7M7
Anderson Lake Historical Society
PO Box 40, D'Arcy BC V0N 1L0
Arrow Lakes Historical Society
PO Box 819, Nakusp BC V0G 1R0
Atlin Historical Society
PO Box 111, Atlin BC V0W lA0
Boundary Historical Society
PO Box 1687, Grand Forks BC V0H 1H0
Bowen Island Historians
PO Box 97. Bowen Island, BC V0N 1G0
Bulkley Valley Historical & Museum Society
Box 2615, Smithers BC V0J 2N0
Burnaby Historical Society
6501 Deer Lake Avenue, Burnaby BC V5G 3T6
Chemainus Valley Historical Society
PO Box 172, Chemainus BC V0R 1K0
Cowichan Historical Society
PO Box 1014, Duncan BC V9L 3Y2
District 69 Historical Society
PO Box 1452, Parksville BC V9P 2H4
East Kootenay Historical Association
PO Box 74, Cranbrook BC V1C 4H6
Finn Slough Heritage & Wetland Society
9480 Dyke Road, Richmond BC V7A 2L5
Fraser Heritage Society
Box 84, Harrison Mills, BC V0M 1L0
Galiano Museum Society
20625 Porlier Pass Drive
Galiano Island BC V0N 1P0
Gulf Islands Branch BCHF
c/o A. Loveridge S22, C11, RR # 1
Galiano Island BC V0N 1P0
Hedley Heritage Society
PO Box 218, Hedley BC V0X 1K0
Jewish Historical Society of BC
206-950 West 41st Avenue,
Vancouver BC V5Z 2N7
Kamloops Museum Association
207 Seymour Street, Kamloops BC V2C 2E7
Koksilah School Historical Society
5213 Trans Canada Highway,
Koksilah, BC V0R 2C0
Kootenay Lake Historical Society
PO Box 1262, Kaslo BC V0G 1M0
Langley Centennial Museum
PO Box 800, Fort Langley BC V1M 2S2
Lantzville Historical Society
c/o Box 274, Lantzville BC V0R 2H0
Lions Bay Historical Society
Box 571, Lions Bay BC V0N 2E0
London Heritage Farm Society
6511 Dyke Road, Richmond BC V7E 3R3
Maple Ridge Historical Society
22520 116th Ave., Maple Ridge, BC V2X 0S4
Nanaimo & District Museum Society
100 Cameron Road, Nanaimo BC V9R 2X1
Nanaimo Historical Society
PO Box 933, Nanaimo BC V9R 5N2
Nelson Museum
402 Anderson Street, Nelson BC V1L 3Y3
Nicola Valley Museum Archives Association
PO Box 1262, Merritt BC V1K 1B8
North Shore Historical Society
c/o 1541 Merlynn Crescent,
North Vancouver BC V7J 2X9
North Shuswap Historical Society
Box 317, Celista BC V0E 1L0
Okanagan Historical Society
PO Box 313, Vernon BC V1T 6M3
Princeton & District Museum & Archives
Box 281, Princeton BC V0X 1W0
Qualicum Beach Historical Society
587 Beach Road,
Qualicum Beach BC V9K 1K7
Revelstoke & District Historical Association
Box 1908, Revelstoke BC V0E 2S0
Richmond Museum Society
Minoru Park Plaza, 7700 Minoru Gate,
Richmond BC V6Y 7M7
Salt Spring Island Historical Society
129 McPhillips Avenue,
Salt Spring Island BC V8K 2T6
Silvery Slocan Historical Society
Box 301, New Denver BC V0G 1S0
Surrey Historical Society
Box 34003 17790 #10 Hwy. Surrey BC V3S 8C4
Terrace Regional Historical Society
PO Box 246, Terrace BC V8G 4A6
Texada Island Heritage Society
Box 129, Blubber Bay BC V0N 1E0
Trail Historical Society
PO Box 405, Trail BC V1R 4L7
Union Bay Historical Society
Box 448, Union Bay, BC V0R 3B0
Vancouver Historical Society
PO Box 3071, Vancouver BC V6B 3X6
Victoria Historical Society
PO Box 43035, Victoria North
Victoria BC V8X 3G2
Yellowhead Museum
Box 1778, RR# 1, Clearwater BC V0E 1N0

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

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

Affiliated Groups are organizations with specialized interests or objects of a historical nature.

Membership fees for both classes of membership are one dollar per member of a Member Society or Affiliated Group with a minimum membership fee of $25 and a maximum of $75.

Questions about membership should be directed to:
Terry Simpson,
Membership Secretary,
BC Historical Federation,
193 Bird Sanctuary,
Nanaimo BC V9R 6G8
Phone: 250.754.5697
terryroy@nanaimo.ark.com

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CONTACT US:

BC Historical News welcomes your letters and manuscripts on subjects dealing with the history of British Columbia and British Columbians.

Please send stories or essays on any aspect of the rich past of our province to the Editor, *BC Historical News*, Fred Braches, PO Box 130, Whonnock BC, V2W 1V9.
Phone: 604.462.8942
E-mail: braches@netcom.ca

Send books for review and book reviews directly to the Book Review Editor, *BC Historical News*, Anne Yandle, 3450 West 20th Avenue, Vancouver BC V6S 1E4,
Phone: 604.733.6484
E-mail: yandle@interchange.ubc.ca

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THE BRITISH COLUMBIA HISTORICAL FEDERATION INVITES SUBMISSIONS OF BOOKS FOR THE 20TH ANNUAL COMPETITION FOR WRITERS OF BC HISTORY.

Any book presenting any facet of BC history, published in 2002, 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." Note that reprints or revisions of books are not eligible.

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.

Winners will receive a Certificate of Merit, a monetary award and an invitation to the BCHF annual conference to be held in Prince George, May 2003.

SUBMISSION REQUIREMENTS: All books must have been published in 2001 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
PO Box 5254, Station B, Victoria BC V8R 6N4

DEADLINE: 31 December 2002

VACANCY: We are looking for a person interested to assume the management and coordination of the Annual Competition for Writers starting this year. Please call Shirley Cuthbertson at 250.382.0288 if you want to know more about this rewarding, and interesting assignment.