

British Columbia History began in 1923 as the Annual Report and Proceedings of the British Columbia Historical Association (now the British Columbia Historical Federation). From 1937–58 it was published as the *British Columbia Historical Quarterly*, and then the *B.C. History Magazine* from 1968–2005. The articles from 1923 to 2007 are available through a link to UBC Library on the BC History website, <http://www.bchistory.ca/british-columbia-history/>. Articles from 2007 on were obtained from the Vernon Museum and Archives.

NOTE: The articles are organized by topics and in alphabetical order.

Agriculture, Farming and Food Production

Alcohol and Beer

Communities, Towns and Cities

First Nations and Indigenous Food Sources

Fruit growing & marketing

Grist and Flour Mills

Home Economics

Homesteading

Hudson Bay Company Farms and Food

Salmon and Canneries

Travelling and Tourism

Agriculture, Farming and Food Production

Brink, V.C. (2007). Vanished: Field crops & wooden artifacts from BC farms & ranches. *British Columbia History Magazine*, 40 (3), 16-18.

Wooden farm equipment; agriculture

The premise of this article is that “the recording of skills, ingenuity and artifacts in the food and forage conservation system of BC is only thinly developed” (p. 16). Wooden artifacts such as hay stackers, buck rakes, wooden irrigation flumes , hay wagon and rick and tobacco curing sheds are pictured, and some of the structures are described further. For example, wooden flumes from reservoirs behind roughly-made dams figured large in water distribution and the corresponding increases in crop production.

Today flumes have been largely replaced by pumps and by aluminum piping and sprinklers. Sickles and

scythes were replaced by horse-drawn mowers. Hay was pitched into wooden wagons and then into ricks. All of the foregoing was replaced by mechanized equipment which results generally in better quality food for livestock.

Field crops that are not grown today include tobacco, hops (although these are coming back), fibre flax, particularly during World War II, and sugar beets. Photographs and documents were credited to the Langley Farm and Agricultural Museum (now the BC Farm Museum, <http://bcfma.com/>).

Corriveau, L. (2001). Looking for grass. *British Columbia History Magazine*, 35 (1), 19-22.

Sheep herding; agriculture

This is the story of a family's trek from Estevan, Saskatchewan to BC in search of grass. "Right after shearing in the spring of 1933, the Eppards loaded everything of value into the wagon and along with their border collie and 300 sheep headed west. Their total wealth was \$3.40. They had no compass, no map, no gun, only a slingshot for food and the sun and stars to steer by. The distance as the crow flies was probably 1,200 miles, but herding 300 sheep along more than doubled the distance." (p. 19).

The family (parents and a five-year old boy) wintered near Foremost, Alberta in an abandoned cabin a local farmer offered them. They sheared the sheep in the spring to obtain traveling cash and took off again in search of "perfect grass". The flock now numbered 600 with the addition of lambs, and they traded lamb and mutton for milk and other necessities. When the path at St. Mary's River became impossible, they left the wagon and crossed over Rose Pass, near Kimberley. After some huge efforts, the sheep were barged across Kootenay Lake from Crawford Bay to near Ainsworth 50 or 60 at a time. Carrying on further, they finally came to Vernon, BC where they found the perfect grass they were looking for. The journey took two years and they ended up traveling with around 1,000 sheep.

Dandy, Betty. (1990). Mission's Strawberry Festival. *British Columbia History Magazine*. 23 (4), 21.

Key words: strawberries, Fraser Valley, Mission

The strawberry festival was the main fund-raiser for the Mission Hospital. A Strawberry Queen was chosen as was a Strawberry King (the grower who grew the best berries). It lasted from 1946 to 1957 when it was replaced by the Soapbox Derby.

Glanville, Jim. (1994). Seed Growing in Grand Forks. *British Columbia History Magazine*. 27 (2), 15-19.

Key words: agriculture, seed-growing

During the First World War, vegetable seed was unattainable from the lowlands of Europe. Farmers of the Grand Forks valley strove to fill the gap. After the war ended, the production continued right up to 1955. Internment of the Japanese to the Boundary country in 1942 helped to provide a very necessary labour force for local seed growers. "Temporary living quarters were provided for them on various farms and they proved to be hard working and dependable. That year 60,000 pounds of carrot and even more of onion seed were produced. Radish and lettuce seed were also grown extensively". Open-pollination was the norm. The industry started to decline as the economic climate of post-war Europe began to improve.

Greene, Ronald. (1999-2000). Glanville's Dairy of Grand Forks, BC. *British Columbia History Magazine*. 33 (1), 25.

Key words: dairying, agriculture, Grand Forks

The token system for paying for milk is described as is the Glanville family history of dairying, starting in 1907 in the Grand Forks area. "In the days of door-to-door delivery there were several advantages for a dairy to use tokens. The first was that the dairy could get their money up-front, which always helped the cash flow. Secondly, tokens were less likely to be stolen from the milk bottles than cash was." (p. 25).

Kay, Ted. (2002). Transporting Bees by Stagecoach: The beginnings of the honeybee industry in BC. *British Columbia History Magazine*, 35 (2), 26 – 27.

Beekeeping; BX stagecoach transportation of bees; agriculture

The means by which honeybees came to BC and their subsequent movement up the coastline and into the interior can be traced fairly clearly. Bees came to BC in 1858 by ship from California. In 1865 the bees were transported to the mainland at Crescent Beach and over the next twenty years the bees expanded up the Fraser Valley. W.H. Turnbull, author of *One Hundred Years of Beekeeping in British Columbia 1858-1958* credits Chinese workers with starting the first commercial honey production. One of the few jobs available to Chinese workers after the railway was finished was shingle-bolt cutting, most usually made from hollow cedar shells. Hollow cedar shells plus honeybees plus Chinese workers equaled honey production. In order for bees to be transported to the interior of BC they were put in tea chests and sent on the BX stagecoach express. The tea chests were fragile and prone to breaking open; experienced drivers such as Steve Tingley soon gave the job of transporting bees to their junior drivers. A possibly true story from Lytton describes a time when a tea chest full of bees tumbled off the stage coach. The bees escaped and the entire town had to shelter in the bar until darkness came and the beekeeper could take the bees home to Botanie Valley. With the influx of British settlers in the 1890s and early 1900s, bees spread throughout BC.

Laing, F.W. (1942). Some pioneers of the cattle industry. *BC Historical Quarterly*, 6 (4), 257-275.

Cattle drive: agriculture

The article mentions the first cattle drive in 1858 from Fort Okanagan in Washington Territory to Kamloops, names of various drovers, an explanation of the Harper Ranch near Kamloops, and firsthand account of a Washington-to-Cariboo drive in 1861.

Norton, Wayne. (2013). Ranching at the Tranquille Sanatorium. *British Columbia History Magazine*, 46 (1), 16-21.

Key words: agriculture, self-sufficiency

The Tranquille Sanatorium was located about ten kilometers outside Kamloops on the north shore of Kamloops Lake. Its unique history shows the interaction of food and good health in the history of the sanatorium intended to treat patients with tuberculosis, at that time the number-one killer in Canada. The ranch existed solely to meet the food requirements of the Tranquille patients and staff. In 1907 when the sanatorium was opened, the medical profession subscribed to the belief that a diet of milk and eggs was essential for recovering from TB. The Alexandra Ranch which formed the basis of the

sanatorium had beef cattle, horses, chickens, sheep, pigs and fruit trees. A boarding house, barn and slaughterhouse were added and a dairy herd was started. Alfalfa was grown and often provided three to four crops annually. Water for irrigation was drawn from a dam behind the sanatorium and later from the headwaters of Tranquille Lake, 48 kilometers away. Various superintendents made improvements through the years and outside sales of meat and produce supplemented the sanatorium. Under the leadership of David Strachan (superintendent from 1914 to 1929) a prize-winning dairy herd was created. Politics frequently got in the way of production at the ranch – for example, Strachan was replaced by William Jackson when the provincial government changed from Liberal to Conservative in 1929. By the 1950s the ranch had been largely mechanized and a cannery had been opened. The piggery and the cannery continued to provide a considerable amount of the institution's food. New drugs, surgical techniques and treatment procedures began to sharply reduce the death rates from tuberculosis and in 1958 the last medical staff left the property. In a side note the author mentions a plan for Tranquille to become an agricultural college. He suggests that failure to do this might have been a missed opportunity in the agricultural history of the province.

Pallant, Roy J.V. (1993-94). Famous potatoes from Ashcroft. *British Columbia History Magazine*. 27 (1), 12.

Key words: potatoes, CPR

For many years the Canadian Pacific would use only Ashcroft potatoes in its dining cars and hotels across Canada. The CPR considered that Ashcroft potatoes were superior to all others in flavor and they could also be grown in large quantities. The Ashcroft Potato Growers Association was started in 1912.

Riemche, J. (1990). Armstrong from celery to cheese. *British Columbia History Magazine*. 23 (2), 19-20.

Key words: agriculture, celery, Chinese workers,

This article describes the development of agriculture from 1887 on, and details the successions of crops that grew in the fertile "muck" of the swamp surrounding the 'island' of Armstrong. Celery was replaced as a commercial crop by asparagus, then wheat. The contributions of the Chinese market gardeners to the vegetable-growing industry are outlined. The establishment of the well-known Armstrong Cheese Company is described as well as the role that the railway played in all of the agricultural development. History of the Interior Provincial Exhibition is included.

Robie L. (1937). Early Days at Old Fort Langley, *British Columbia Historical Quarterly*, 1 (2), 71-86 BC

Key Words: agriculture

This article provides a general overview of Fort Langley including 4-5 pages on the fishery and agriculture at the Fort. Langley Prairie was the chief food growing area. For example, in 1834 Chief Factor McLoughlin encouraged everyone to grow as much barley and "pease" as possible because there was a need to increase food production because the Russian forts up the Stikine River were having problems. The HBC committed itself to supply the Russians with wheat flour, peas, grits and hulled pot barley (if it could be annually provided), salted beef, and salted butter. In 1840 four hundred barrels of salted salmon were put up.

Shervill, Lynn. (1982). Who Invented the egg carton? *British Columbia History Magazine*, 15 (3), 22.

Key words: Egg cartons; inventors

The Coyle Safety Egg Carton was invented in 1911 by Joe Coyle, a newspaper editor, in Aldermere, near Smithers after he overheard arguments about broken eggs between a local egg producer and the local hotel. The egg carton had a humble introduction to the world in 1919 and was described as “pleasing in design”. Some people became millionaires through the invention, but Coyle was not one of them. He continued production of the egg carton in New Westminster until he was well into his 90s and his invention was replaced by plastic and molded cartons

Watt, K. Jane. (2013). Farming, Fort Langley, 1867. *British Columbia History Magazine*, 46 (1), 6-11.

Key words: agriculture, Hudson Bay Company, Fort Langley, self-sufficiency

Fort Langley was moved to its present location on the upland beside the Fraser River in 1839 and for the next ten years its purpose was to supply agricultural commodities for international trade. Land clearing was very expensive and the Hudson Bay Company preferred to have meadowland linked to forts by waterways. In this case the prairie land at Milner was cultivated. By the 1850s Fort Langley had enough surplus to provision coastal forts and interior brigades and exported salmon and cranberries. Ovid Allard was Clerk at Fort Yale until 1864 and then took over as Clerk and Postmaster at Fort Langley for the next ten years. Both the Fort Langley and Milner sites had been neglected since BC had become a crown colony in 1858. Allard's superior management and improvement of relationships with old and new customers, created a money-making operation. He improved infrastructure, developed dairy and beef herds, encouraged farm-gate sales and made it possible for the thousands of pack animals used on the Cariboo Road to forage at the Milner farm all winter. In 1867 the farm produced 25 tons of oats and 100 tons of hay. In 1868 Allard reported in a letter that the Fort had cucumbers, beets, carrots, pumpkins and apples. The Company reduced its farming operations in 1871, deciding that produce could be purchased more cheaply from California and Oregon than it could be raised locally. In 1885 the old Fort site was sold.

White, George B., (1948). The development of the Eastern Fraser valley. *British Columbia Historical Quarterly*, 12 (4), 259-292

Agriculture; pioneers; Chilliwack and Sumas valleys

Relates early farming history of the Fraser Valley east of New Westminster with a brief review of Fort Langley (1928) and continues with descriptions of further down the valley.

“The Chilliwack and Sumas Valleys attracted several (individuals) in 1862 and 1863, and it was there, with the exception of the Hudson's Bay Company's farm at Fort Langley, that the first attempts at systematic farming in the Fraser Valley were made. Fruit, vegetables, grain, and hay were grown in abundance, and with the introduction of cattle the dairy products of the valley began to establish their present-day reputation”(p. 264). In the 1880s “Salmon-canneries at several points on the river gathered in the rich annual harvest of the sea. Small sawmills and grist-mills catered to local needs.” The article includes a section on Agriculture with an emphasis on dairying.

Wyness, M. Anne. (2013). Behind the scenes at James Inglis Reid Limited. *British Columbia History Magazine*, 46 (1), 35-38.

Key words: agriculture, meat sales and marketing

James Inglis Reid Limited was a legendary food production site in Vancouver from 1922 to 1986 at its 559 Granville Street location. The shop at its height included three key production areas; the back shop with delivery access ; the cellar with coolers, smokehouse and refrigeration and a third floor with bake shop and sausage kitchen (where haggis was made). Curing and smoking was carried out year round. The founder, James Reid came to Canada from Scotland in 1906 with a letter of introduction from the Lord Provost of Glasgow. His establishment became known for high quality meat products. An emphasis on using all products fully was part of the production process. A wide variety of products backed up the store slogan on the outside canopy, “*We hae meat that ye can eat*”.

Alcohol and Beer

Smith, Bob. (1982). The liquor question and the 1916 election in Chilliwack. *British Columbia History Magazine*, 15 (3), 6-12.

Key words: Hop production, prohibition of alcohol

Prohibition of alcohol was a burning issue in the 1916 BC provincial election. The arguments of the “wets” and “drys” are spelled out in this article. “Drys” contended that “a bad food, booze, was made from wholesome grains much needed in the war”. The owner of the local hop farm in Sardis represented the “wets” and engaged in a newspaper debate with various clergy, arguing that Christ himself drank wine. Prohibition won, but only for a short time.

Williams, Jacqueline. (1991-92). Spruce beer. In lieu of their grog. *British Columbia History Magazine*. 25 (1), 3-4.

Key words; beer, scurvy, Captain Cook

Spruce beer made by Captain Cook and his company in 1772 could be called BC’s first “microbrewery”. If sailors drank enough of the beer, they could ward off scurvy. Either pine or spruce needles could be used, and most captains who were going to be in port for any length of time would have the ship’s coopers make the beer. French, English and Dutch sailors all had their different methods – here is the Dutch method; “Two hands of cuttings of the pine” were added to twelve gallons of water. After the mixture cooled, yeast and sugar were added. In order to take away the resinous taste a pound of sugar was added (p. 3).

Communities, Towns and Cities

Adams, John. (1988). A Chinese Herbalist in British Columbia. *British Columbia History Magazine*, 21 (2), 7-10.

Key words: Chinese in BC

The history of Chinese people in British Columbia is outlined starting in 1858. "The study of New Westminster's Chinatown can contribute significantly to understanding the growth of Canada's Chinese community. It also reveals the interdependence of Whites and Chinese in the Fraser Valley. Just as Chinatown's prosperity was determined by the well-being of the City and District, the White community needed the presence of Chinese labour. The growth of the salmon canning, lumber and agricultural industries depended on a large supply of cheap labour. In addition, the city's residents relied on Chinatown to supply cooks and servants for their homes and competitively priced groceries, goods and services."

Elliot, Marie. (1990). The Japanese of Mayne island. *British Columbia History Magazine*. 23 (4), 15-16.

Keywords: tomatoes, Mayne Island, Japanese workers

The history of the Japanese community on Mayne Island began in 1900 and lasted until 1942. A large tomato-growing industry was begun and in 1940 the Japanese population was responsible for over 50% of the commercial business on the island. When Kumazo Nagata, the largest tomato producer was forced to leave and taken to an internment camp in 1942 along with 50 other island residents, his biggest concern was for the "occidental residents of the island who had been working in the greenhouses". He put in a plea that these people not lose their source of income because they had been such faithful assistants. The history after World War II shows the extreme unfair treatment that the Japanese received. Their farms were sold to returning veterans and very few returned to Mayne Island.

Flucke, F. (1951). Early days on Saltspring Island. *British Columbia Historical Quarterly*, 15 (3/4), 161-201.

Key words: Indigenous hunting and gathering; native rights; communities

"Saltspring Island is simply the story of pioneer agricultural settlement, from the first somewhat unenthusiastic pre-emptions of unsurveyed land by would-be settlers whose limited resources would supply them with nothing better—through long years of struggle with a rugged terrain that yielded only grudgingly to the axe and plough, and an insecurity of life and livelihood that gave rise to many tensions and frictions—to an island community, self-respecting and in many ways self-sufficient (p. 163)".

The article includes Aboriginal hunting and gathering rights to the island and describes several conflicts that ensued over these rights.

Kolehmainen, J. I. (1941). Harmony Island: A Finnish utopian venture in British Columbia, 1901-1905. *BC Historical Quarterly*, 5 (2), 111-123.

Key words: Finnish community, self-sufficiency in food

Sointula which means "place of harmony" in Finnish is located on Malcolm Island at the northern tip of Vancouver Island. It was started as a Finnish utopia, but it never really succeeded although many people of Finnish descent still live there today. "The clearing of the fields proceeded very slowly, for heavy timber had to be felled before the land could be made ready for crops. For most of its life the community, far from attaining self-sufficiency, was an importer of foodstuffs"(p. 116).

Lim, D. (1988). Chinese Medicine and Home Remedies. *British Columbia History Magazine*, 21 (2), 15-16.

Key words: Chinese medicine

Folk lore and home remedies were features of Chinese medicine and this article outlines the basic philosophies of herbal medicine.

Runnalls, F.E. (1944). Boom days in Prince George. *BC Historical Quarterly*, 8 (4), 280-306.

Prince George; pioneer communities

Prince George boomed between 1906 and 1913. This article includes descriptions of aboriginal dip-netting (800-900 salmon per night) and the luxurious interior of the "B.X.", a steamer that was nicknamed "the Queen of the Upper Fraser" – lighted by electricity with real baths and a staff of Japanese servants. A very popular restaurant, "Red-and-Black" was run by two English girls, one with red hair, one with black. Local food was important because freight rates were excessive. "Live chickens sold on the streets at \$6 each. Local farmers who had garden produce to spare brought it in by dog-train or horses, and were paid \$10 for a sack of potatoes and \$12 for a bag of carrots" (p. 297).

Fruit growing & marketing

Cooper, S. (2006). The orchard project: Seedlings of hope on Gambier Island, BC. *British Columbia History Magazine*, 39 (2), 7-11.

Orchards on Gambier island; Norwegian immigration

Gambier island is one of four islands located in Howe Sound about 10 kilometres north of the Horseshoe Bay Ferry Terminal, West Vancouver. Island properties opened for pre-emption in the 1870s and were taken up by loggers who cleared the south-east side of Gambier and then left the land for an influx of farmers. The story of one Norwegian immigrant, Hugo Hjorthoy shows the struggles that early settlers went through. Hjorthoy bought his first lot while he was still living in Christiana, Norway, and he arranged for a farmhouse to be built on it before he emigrated in 1896. 1900 to 1909 were Hjorthoy's best years on Gambier and he planted 1200 fruit trees on his land. His dream was to develop his land, but a "complex combination of world events, his own bad judgment and personal bad luck" (p. 10) resulted in his failure to achieve his life dreams. While Hjorthoy's fruit trees were starting to produce, the Okanagan was even further ahead in production, and he could not compete. Hjorthoy died in 1942 and was buried on his own property. The land on Gambier Island had sustained him and his family for fifty years.

Dendy, D. (1990). The Development of the Orchard Industry in the Okanagan Valley, 1890-1914. *British Columbia History Magazine*. 23 (2), 28-30.

Key words: fruit production, Okanagan, railway

From 1863 to 1913, fruit growing became a well-established industry in the Okanagan Valley with most of the growth in the 1890s. Lord Aberdeen is credited as the driving force behind the introduction of

orchards although the real factor was the arrival of the Okanagan and Shuswap Railway in 1892 which made transportation of fragile fruit possible. Most of the early orchardists were not British but rather from Manitoba and the prairies. The British influx began after extensive CPR advertising in the early 1900s. As a result of a glut of American fruit on the market in 1912, cooperative unions were formed to better control supply.

Switzer, Ann-Lee. (2013). How the Japanese orange came to BC. *British Columbia History Magazine*, 46 (1), 12-15.

Key words: oranges, trade

The first oranges from Japan came to Victoria in 1860. By the end of the 1880s ships from Asia were delivering and loading goods on a weekly basis, and in 1889 the *Daily Colonist* announced that 50 packages of Japanese oranges had been delivered along with other Christmas goods.

These delicious, easy-to-peel oranges were also known as mikans. They are similar to satsumas, clementines and tangerines. According to the article the trees were cultivated in China for thousands of years and were known there as "honey citrus of Wenzhou". A rare seed or two made it to Japan and agriculturalists there created a fine product also known as mandarins. During World War II trade declined, and mandarin oranges were few and far between. When trade resumed between Canada and Japan in the 1950s, Japanese mandarin oranges were eagerly anticipated. The wooden boxes that the oranges came in had a useful afterlife long after the fruit was all eaten.

Welwood, Ron. (2000). Big little cherry. *British Columbia History Magazine*. 33 (2), 15-19.

Key words: fruit growing, Kootenays, cherries, little cherry disease

Then, in your opinion, an orchard is not exactly a Garden of Eden?

Not in England at any rate.

Is it so anywhere—in any part of the world?

Yes: in Canada. At least, so I am told. I mean in British Columbia, (Bealby, 1911,viii,)

Beginning in 1906 with the purchase of Kootenay Lake fruit land by Earl Grey, governor-general of Canada, Kootenay cherries became famous throughout the world for their size (eight were packed to a small wooden box) and superior flavor. In 1920, 65% of British Columbia's sweet cherry trees were planted in the Kootenay-Arrow Lakes district, but by 1950 this figure had dropped to 11% and by 1955 it had been dramatically reduced to a mere 2%. What had gone wrong? Little cherry disease struck the Kootenay cherry orchards; the disease didn't become evident until two weeks before harvest. It was found that Japanese ornamental flowering cherry trees planted at the Blaylock Estate near Nelson had been the source of the virus, which was transmitted to fruit-bearing cherry trees by the apple mealy bug. J.T. Bealby's book *Fruit Ranching in British Columbia* is extensively referenced.

White, Hester. (1940). John Carmichael Haynes: Pioneer of the Kootenay and Okanagan [judge]. *BC Historical Quarterly*, 4 (3), 183-202.

Key words: early fruit growing in Osoyoos

This biography of Haynes gives some small details about his garden in Osoyoos, where he and his family lived from 1864 to his death in 1888.

“ [Judge John Carmichael Haynes] took special pride in his garden, in which he had a few peach-trees he had grown from seed, and also some apple-trees. Wonderful muskmelons and watermelons were grown in round beds, which were watered from the lake by an Indian, night and morning. (p. 199).

First Nations and Indigenous Food Sources

Collison, H. A. (1941). The Oolachan Fishery. *BC Historical Quarterly*, 5 (1), 25-32.

Key words: fishery, oolachan, ooligan,

This article is about Fishery Bay , “or, to give it its Indian name, Tsim-golth-t’ctngsin” (Collison, p. 25), located on tidal waters and about 14 miles from the mouth of the Nass River. It describes the cultural, nutritional and economic importance of the oolachan (also spelled ooligan and referred to as “candlefish”) and includes details of the Grease Trail and oolachan harvesting.

Dehart, S. (1989). Marianne & Amelia Kinbasket. *British Columbia History Magazine*. 22 (1), 14- 17.

Key words: Aboriginal foods, natural resources, First Nations

The lives of Marianne Kinbasket (1847-1933) and her daughter Amelia (1892-1957) span pre- to post-contact. In Marianne’s early life she learned how to use the available natural resources for food: most foods were boiled, roots for winter use were baked on hot rocks in the ground. “Fun food was soap berry whip”. Amelia retained many of her mother’s ways including how to build a root cellar: “An Indian cellar is best”, she said and dug one herself. “When finished it was a hole in the ground eleven or twelve feet deep, about 35 or 40 feet in circumference at the bottom but a narrow opening at the top”.

Meyers, L. (1993-94). The Kwakiutl: A West Coast Nation. *British Columbia History Magazine*. 27 (1), 18-21.

Key words: First Nations, pre-contact

Pre-contact customs of the Kwakwaka’wakw are described, including food customs, meal patterns and the wide selection of foods available, e.g. seafood such as clams, mussels, seals and sea lions; halibut, cod and salmon; deer, elk, beaver, mink, otter; an abundance of ferns and shrubs yielding a good supply of berries and roots. “At mealtime, they had no tables or chairs; the men sat cross-legged and the women squatted. The food was served in a wooden bowl or in dishes placed on the ground. As a rule, the women did not eat until the men had been adequately looked after. This spartan meal ritual existed before the coming of the white man”.

Sutherland, R. (2001). The oolichan fishery of Northern British Columbia. *British Columbia History Magazine*, 34 (3), 8-13.

Oolichan; rendering of oolichan; grease trails; present-day oolichan fishery

The importance of oolichan, also known as candlefish and eulachon, is comprehensively detailed in this article. Diagrams from Hilary Stewart’s *Indian Fishing* show how an oolichan net operates and also a

herring rake. The cultural and trading significance of oolachan grease in providing wealth, prestige and power is described. The rendering process is described and the various uses for the resulting grease: "Herring spawn and seaweed were boiled and mixed with oolichan grease; even the berries crabapples and cranberries, after cooking, were mixed freely with the grease and stored for winter use" (p. 9). The timing of the oolichan run was important to prevent hunger when other foods had run out in the spring such as dried fish, seaweed, roots and berries. Medicinal uses are also indicated. Grease trails from the interior of BC were used to develop trading networks. It became a mutually beneficial economic system for the European fur-traders as well. The present-day oolichan fishery is described as well. It could not be canned so it never became a source of food outside the Native communities. It is still important to the Nisga'a who took about two hundred tons of fish for family use in 1998. "A century ago each family took five to ten tons for their own use fresh, then smoked, dried, and rendered the majority" (p. 13).

Suttles, W. (1954). Post-contact culture changes among the Lummi Indians. *British Columbia Historical Quarterly*, 18 (1/2), 29-99.

Indigenous food sources; potatoes; post-contact influences on first nations

Includes a brief description of pre-contact activity outlining the richness of the food sources and efficiency of hunters and gatherers that allowed leisure and art without domesticated plants and animals [the choices of activities in the article reflect the traditional values of those times and excluded for example, clam gardens]. The article states that fur-traders did not want to revolutionize native culture – they needed the natives' help in food gathering and labour and their main influence was in material culture. "Traders introduced large iron cooking-pots; these replaced to some extent the boxes and baskets used for stone-boiling and since cooks were now able to boil directly over a fire, probably made stews more popular. Potatoes were probably introduced by the Fort Langley traders soon after 1827; they were also spread from tribe to tribe, some receiving them before they had direct contact with the whites. Potatoes were generally planted and dug up by women with digging sticks; their cultivation and use fitted easily into by native gathering practice" (p. 44). The change in Indigenous food habits is documented.

Wagner, H.R. & Newcombe, W. A. (Eds.). (1938). The Journal of Jacinto Caamaño. Part I. *BC Historical Quarterly*, 2 (3), 189-222.

Key words: indigenous food plants

Relates the experiences of Jacinto Caamaño a Spanish sea captain in 1792 on the west coast of British Columbia. List of natural history specimens including food crops (pp. 208-210)

Grist and Flour Mills

Cowan, B. (1990). The Role of Enderby in Early Okanagan History. *British Columbia History Magazine*. 23 (2), 21-22

Key words: distribution of goods, flour milling

While Armstrong was an agricultural centre, its next door neighbour Enderby, initially known as Fortune's Landing was noted for distribution of many types of goods along the interior waterways. Millstones shipped to the interior before the railway was put through in 1891 required the following

tortuous journey: "They arrived by sailing ship in Victoria, where they were re-shipped to Yale. They travelled by freight wagon to Savona's Ferry where they were again placed on a steamboat. They progressed through the Thompson River system, Shuswap Lake, and then up the Shuswap River to Fortune's Landing [Enderby]. From there they were taken overland to the head of Okanagan Lake near Cornelius O'Keefe's ranch. A rowboat took them to Lequimes Landing [presumably the present site of Kelowna] where they were off-loaded and skidded by stone-boat four miles inland.' The connection at Fortune's Landing was central to the success of this marathon adventure." The completion of the railway marked the end of Enderby's water route dominance in the interior.

Eversole, Linda. (1985). Price's Grist Mill, Keremeos. *British Columbia History Magazine*, 18 (4), 10-11.
Key words: flour milling, grist mill, Keremeos

In 1877 John Barrington Price built a grist mill at Keremeos and it opened the next year. The early attempts at milling produced a coarse, dark flour, so Price attempted to improve the quality by importing the latest in milling technology in 1881. This included a "new patent roller from Louisville, Kentucky as well as "a Eureka Smut and Scouring machine to clean the grain, a Barford and Perkins steel grinding mill, ... and a variety of belts and conveyors, all powered by the water wheel." Price also built a commodious house that reputedly cost \$5,000. This required a mortgage which he defaulted on, and the mill was turned over to other hands. It is one of the few intact mills in the province and was opened as an historical site in 1985.

Ireland, W.E. (1941). Early flour-mills in British Columbia. Part 1. *BC Historical Quarterly*, 5 (2), 89-110.
Key words: flour-milling, wheat, agriculture

Ireland's article describes the importance of flour-milling prior to British Columbia's joining Confederation in 1871, and its dependence on the development of agriculture and the cultivation of wheat. A small mill was in operation in 1837 at Alexandria, and one was built at Millstream (Victoria) in 1848. Arthur Bunster was an early entrepreneur in the flour-mill enterprise.

Laing, F.W. (1941). Early flour-mills in British Columbia. Part II. *BC Historical Quarterly*, 5 (3), 191-213.
Flour mills; local foods; Cariboo Wagon Road; wheat

This article describes the contributions of the flour-mills of the upper country to the economic life of British Columbia, beginning with the influence of the Cariboo Wagon Road, and the development of grain-growing capabilities in the interior that increased the development of agriculture. In the current times of focusing on local foods, it is interesting to note that wheat has been successfully grown and milled in BC for 150 years or more.

Home Economics

De Zwart, M. L. (2007). The Red Book revealed: British Columbia's home economics secret 1930-1975. *British Columbia History Magazine*, 40 (2), 11-13.
Key words: home economics, recipe book, education

Food, Nutrition and Home Management Manual was a home economics textbook for public schools used between 1930 and 1975. This article details the content of the book and suggests reasons for its enduring success. Jessie McLenaghan, the first Director of Home Economics for the BC Department of Education initiated the writing of the textbook and considered that it proved the worth of home economics. “The Red Book is important for what it leaves out as well as what it includes and in that respect it’s a valuable historical artifact. In addition to perpetuating colonialism, it gave credibility to home economics as a legitimate school subject” (p. 13).

De Zwart, M.L. & Peterat, L. (2013). Dorothy Britton: Home Economist. *British Columbia History Magazine*, 46 (1), 22-24.

Key words: research station, fruit, Okanagan, home economist

Dorothy Britton (1919 – 1988) fulfilled the role of home economist at Agriculture Canada’s Summerland Research Station between 1952 and 1980 and made outstanding contributions to the selling of BC fruit. The mandate of the Research Station was to provide service to industry. Some of Britton’s research work included improving frozen convenience foods and testing the viability of commercial production of popular homemade recipes. She also created recipe books and preserving guides. A 1964 publication *Recipes Using British Columbia Fruit* included over 175 tested Okanagan fruit recipes and is still a treasured recipe source for many people. By focusing on interpreting what homemakers needed and wanted, Britton’s research led directly to consumer acceptance of processed food, in particular fruits and vegetables of the Okanagan Valley. She helped developed one of the earliest, most concentrated forms of marketing in BC food history.

De Zwart, M.L. & Peterat, L. (2016). Alice Stevens: Innovations in women’s work. *British Columbia History Magazine*, 49 (2), 33-37.

Key words: Okanagan, home economist, Bulman Cannery

Alice Stevens (1900-1952) began her home economics career as a high school teacher in Vernon, BC and ended it as the Director of Women’s Programs in the University of Saskatchewan Extension Department. In between, she became well-known as a writer for and editor for *Country Life in BC* and *Vernon Daily News* where she contributed hundreds of articles on improving home life and promoting women’s rights. Stevens made a major contribution to the war effort in her employment at Bulman’s Cannery where she was responsible for educational publicity and laboratory control. She was declared one of Vernon’s most outstanding citizens when she departed for Saskatoon in 1947. Her untimely death precludes further positive effects that might have come about as a result of her exceptional commitment to service.

Homesteading

Birch, G. D. (1984). She came before the railway: Mabel McLarty Peterson, a pioneer of Prince George. *British Columbia History Magazine*, 18 (2), 16-19.

Homesteading; Prince George; food preservation; wild game

In 1911 when Mabel McLarty's father was tired of "batching" at Prince George, he asked two of his children, Mabel age 16 and Ivan age 14 to come from Riding Mountain, Manitoba to help him out, Mabel by cooking and her brother to provide labour. The first winter they subsisted on beans and bacon until they discovered the neighbour had turnips to sell. Details of food preservation, availability of local foods, how to make canning jars out of beer bottles are included in this glimpse of homesteading life.

McAllister, Clare. (1987). I love old trappers. *British Columbia History Magazine*, 20 (3), 19-20.

Key words: prospectors, camp foods

"An old prospector can frizzle-fry you a trout, or turn you a grouse inside out, and get it stewing, and no time wasted about it." This article outlines the life of the prospector including wood stove management, biscuit baking and how not to can bear meat.

McLeod, K. (1988). Keeping clean and warm was a problem. *British Columbia History Magazine*. 21 (4), 21- 23.

Key words: pioneer housekeeping

The author outlines the difficulties of keeping pioneer homes clean and warm, with a detailed description of how to use a wood-fired stove.

Miller, N. (1984). Dishwashing in Pioneer Days. *British Columbia History Magazine*, 17 (4), 19.

Key words: household management

Labour-intensive water-saving dishwashing is described in detail along with a unique solution to the perennial chore that involves a dog.

Piersdorff, Kay Hartley. (1984). The Hartley Road. *British Columbia History Magazine*, 17 (3), 11-16.

Key words: commercial food products; homesteading; Golden, BC

The author tells the story of her parents, George and Daisy Hartley who homesteaded around Moberly from 1912 to 1930. Their story is not ordinary – George was a Presbyterian minister who moved with his young family from Ohio to Nova Scotia in his work with the YMCA, and then received an assignment with the Home Mission in Field, BC. Homesteading; laundry; food preserving; childbirth; and the many ways that the minister and his family had to make money to survive are included. Daisy Hartley decided to contribute to the family income in 1913 and took a seven-week course in Calgary about how to sell Mapleine (a maple-flavour substitute). Her father Frederick O'Bannon had come to live with them, and she left the children with him. Her job as a Mapleine salesperson included visiting the Hedley Mine and climbing down and up the ladder to the mine.

Stoneberg, M. (1985). Susan Louisa Moir Allison "Mother of the Similkameen". *British Columbia History Magazine*, 18 (4), 12-14.

Key words: pioneers, women, self-sufficiency

Susan Allison's (1845-1937) amazing life is summarized by Stoneberg from a publication by Dr. Margaret Ormsby. She was well-educated in England, and came out to Canada to join her sister Jane who had married Edgar Dewdney. At the age of 23, Susan married John Fall Allison, a man 20 years older than

her, and they pioneered around Westbank and then the Similkameen. She had fourteen children. As a pioneer wife she learned to make clothes for her children, make moccasins, braid straw for hats, strand and braid lariats, plough (with help), and plant a garden; bake bread, cure fish, dry venison and a hundred other chores. She learned Chinook in order to talk to the local Indigenous people and learn their ways and legends. Her life encapsulates early life for women in British Columbia.

Sutherland, E. (2003). A childhood in the Skeena. *British Columbia History Magazine*, 36 (2), 6-13.

Local food; self sufficiency: Port Essington

Drawing from memories of her childhood summers spent at Port Essington in the 1920s and 30s, Eileen Sutherland describes the foods that were available to her and her family; "Almost all fruits and vegetables came from cans, except fresh root vegetables, and apples, oranges, and bananas. A couple of times a week we had a piece of salmon from the cannery, poached and served with an egg sauce. Every Friday, a butcher from Rupert brought meat to sell in Essington. We had no refrigeration, but a "cooler"—a box nailed to the north side of the house just outside one of the kitchen windows—kept things fairly cool. Mum baked bread, cookies, gingerbread, and other sweets; there was always dessert, often sliced oranges and bananas, or apple cobbler. I could pick enough blueberries from the bushes on our hill in half an hour, whenever Mum asked for them and blueberry pudding was always a favourite. We drank evaporated milk mixed with water and were quite accustomed to its taste, until we moved to Vancouver and tasted fresh milk. That turned us against canned milk a bit. We made delicious cocoa with undiluted canned milk, and had melted butter and brown sugar on our breakfast porridge instead of milk. For a year or two a Japanese farmer kept cows a short distance down the Skeena River. He brought milk into town to sell, in pails hung from a yoke over his shoulders. But the cows grazed in a meadow with skunk cabbage, and the milk had a strange taste, so we really preferred the canned."(p. 10).

Sutherland also describes the Port Essington cannery: the "Iron Chink", the washers and the fillers. "The [washers] were mostly Native women, wives of fishermen, who stood in front of tables and sinks, with constantly running cold water, and thoroughly scrubbed each fish inside and out. The women wore rubber gloves, oil-cloth aprons, boots, and heavy sweaters to keep warm, and had their hair gathered up into caps or scarves. The cleaned fish were put back onto the moving belt, and went through another machine, which cut them into sections the same size as the height of the can. The next stop was at the "fillers," another group of women, mostly Japanese, again well wrapped up against cold, and with long aprons to try to keep their clothes clean. Since the fish were moving along the "line" at a steady rate, both washers and fillers had to work fast to keep up. In front of each filler was a stack of empty cans, replenished when they got low, several chunks of salmon, and a pile of cut-up pieces. So quickly it looked impossible, the filler picked up an empty can, jammed in a section of salmon, filled any spaces with the small pieces, and pushed it all down firmly."(p. 11).

Weir, W.A. Pioneer women in the Windermere Valley. (1988). *British Columbia History Magazine*, 21 (4), 7-11.

Key words: pioneer women

This article is part of an entire issue devoted to pioneer women in British Columbia. Weir's article details the arrival of many British settlers in 1911 and 1912 who sold their homes and estates in England and Scotland to "embark on a fruit-farming venture in the Canadian Rockies". Invermere was the destination for many people whose previous experience with hands-on farming and housekeeping had been very slight. One challenging aspect of pioneer life in a world controlled by the arrival of the paddlewheelers was learning to be self-sufficient; making yeast for baking, and burying the failed bread dough in the backyard where it rose like a mushroom.

Weir, W.A. (1989). Memories of Housekeeping in the 1930. *British Columbia History Magazine*. 22 (4), 26-27.

Key words: housekeeping, local foods, imported foods

From housekeeping from laundry to fresh lake ice for the icebox in the 1930s, all are described in detail. Weir indicates fruits that were available in the winter other than preserves (apples, oranges and bananas), and the joy of the first (imported) grapefruit in the spring. Meal preparation in 1932 is compared to 1989.

Hudson Bay Company Farms and Food

Barman, J. (1999). Family life at Fort Langley. *British Columbia History Magazine*. 32 (4), 16-23.

Key words: food gifts, Hudson Bay fort

A long description of life at Fort Langley around 1830 mentions the gifts of food given to the wives of Fort employees in the afternoon of Christmas Day: "The men's wives were invited to the big hall where they were given two or three 'shots' of wine after which their baskets (they were told to bring them) were filled with cookies, cranberries and blue berry jam and ships biscuits."

Watson, Bruce M. (1999). Family Life at Fort Langley. *British Columbia History Magazine*. 32 (4), 24-30.

Key words: children's work, Hudson Bay fort

This very lively account of Fort Langley life mentions Allard's Cheese: Jason Allard, the son of Ovide Allard, mistakenly ordered 2,000 pounds of cheese instead of 200. When the cheese arrived at Fort Colvile, he stored it in recently emptied barrels of rum. The resulting product was so popular that U.S. Army officers would travel a hundred miles for "Allard's Cheese" (p. 29)

The article also describes how wives (First Nations) and children assisted in the work at the Fort that was required for self-sufficiency;

"Almost as soon as the children were able to handle it, they were put to work. They might be beating furs to get rid of the dirt and bugs, some of which would have bitten them, leaving sores. While the clerk or officer might be negotiating fish sales at the wharf, the children would have to carry the fish up into

the fort where their mothers would split the fish and put them in brine. As soon as they were able, the children might be carrying milk from the dairy cattle from the large field to the east of the fort, back up the hill and inside the fort, where the mother would churn it into butter. The children might feed the chickens, tend the sheep and cows, or groom the horses" (p. 26). It goes without saying that formal education took a back seat.

Salmon and Canneries

Chow, Lily. (2001). The Chinese Canners in Port Essington. *British Columbia History Magazine*, 34 (2), 6-11.

Chinese workers; "Iron Chink"; Port Essington fish cannery

The Port Essington fish cannery, located 30 kilometers away from the mouth of the Skeena River was functional from 1883 to about 1965. Chinese workers played a major role in its operations. They were the first to arrive at any given cannery because they made the tin metal cans. After the fish were brought into the plant, the next job was fish-sorting and then gutting or "slitting". Some Chinese workers could each butcher about 2,000 fish in a 10-hour day. Native women would then scrub off the scales and trim and wash the fish. In 1905 a butchering machine, the "Iron Chink" (as much an expression of anti-Chinese sentiment as it was a technological advance) was introduced in an attempt to replace the Chinese workers.

At the end of each season feasts were given by both the Native workers (in the form of a dance) and Chinese workers who offered up a roast pig. The workers raised pigs and grew vegetables in plots of land near their segregated bunkhouses. Meals could be purchased in the cannery mess and workers would sometimes cook for themselves; rice, salt fish, pickled vegetables and fermented bean curds. "China Bosses" from Vancouver were in charge of the contracts for the Chinese workers and thus the cannery officials did not pay the workers directly.

By 1920 there were more than one hundred canneries along the Pacific West Coast and at the mouth of the Skeena River. The area became badly overfished and Department of Fisheries restrictions were imposed. The industry continued to decline and the Port Essington cannery was finally destroyed by fire in 1965.

Griffin, Robert. (1991). Case after Case: Canning at Bestovall 1933 to 1963. *British Columbia History Magazine*. 24 (1), 3 – 8.

Independent canneries

Bestovall was a very successful independent cannery in Vancouver for thirty years. It was begun by Charles C. Hayden in 1932 and taken over by his son Art in 1943. Efficiency and innovation were the key features of the company. One of their major products was pork and beans. The article has thorough and colourful descriptions of many canning processes. For example, adding squash to the pumpkin mix was not without its hazards: "Despite its name, the squash was sometimes so hard that it would stop a saw and need to be cut by hand, often the choppers had to swing away at them 'to beat the dickens'" (p. 40). Employment was seasonal, with many women in the Kitsilano area of Vancouver working at Bestovall. Competition eventually caused Bestovall to close in 1963 – a close relationship with Kelly

Douglas had kept it going until that company started buying fruits and vegetables from Eastern Canada where labour and growing costs were lower. As well, they could not compete successfully with American companies, though Bestovall felt their products were superior in quality.

Locke, Jeffrey W. (1993). No salmon, no furs: The provisioning of Fort Kamloops, 1841 – 1849. *British Columbia History Magazine*. 26 (2), 14-18.

Key words: Hudson Bay forts, salmon, provisioning

The provisioning of Hudson Bay forts was no small matter. When ships could not get through via the Pacific and then up the Fraser or Thompson rivers, the forts had to become self-sufficient. Pemmican was seen as an ideal food, made by combining dried and pounded animal flesh, usually buffalo, with animal fat. "The product was an extremely concentrated food source that could survive indefinitely if properly protected. It was said that a man could survive on two pounds of pemmican per day with nothing else" (p. 14). It could not be obtained in the interior of BC because there were no large game animals and was too expensive to be brought in. Salmon became the next ideal food: it met the requirements of a staple food as outlined by the Chief Factor at Fort Kamloops, John Tod: "something obtainable regularly in large quantities, something fairly nutritious, prepared as to keep without decay, easily packed and carried, and with the advantage, also, of cheapness". A man could survive on 21 pounds of salmon per week and Fort Kamloops was situated by several excellent salmon-bearing rivers. The article gives extensive information about harvesting and drying salmon and its value as a trading item. Growing potatoes and collecting firewood were also critically important items in the provisioning of the fur-trading forts.

Nemtin, S. (2001). Japanese charcoal pit kilns on the Gulf Islands: An untold story of early BC and Japanese-Canadian history. *British Columbia History Magazine*, 34 (2), 2-4.

Key words: salmon canneries; charcoal

The first Japanese immigrants to BC were from the Wakayama prefecture where charcoal production had been carried on for centuries. Charcoal was a very common fuel in salmon canneries and also explosives. The author has restored a charcoal-making pit on Galiano Island and describes in great detail the process of making charcoal.

Palmer, R. (2004). Feast & Famine; Salmon and the fur trade in New Caledonia. *British Columbia History Magazine*, 37 (4), 12-16.

Salmon life cycle; fur trade in New Caledonia

This article rebuffs the commonly held idea that salmon were always abundant in earlier times. "More often than not, salmon were scarce in the Fraser River tributaries of New Caledonia. Periods of short rations and starvation were not uncommon for both the HBC employees and the Native people" (p. 12). As early as 1826 Chief Factor William Connolly at Stuart Lake stated the essential need for salmon at the same time that it was a poor staple food. The two main species found in the Fraser River are the chinook, largest of the Pacific salmon, and the smaller but more abundant sockeye. The sockeye grows in four-year cycles, "essentially four separate populations which reproduce independently" (p. 12). High

cycles between 1897 to 1913 ran at 26 million fish, with low cycles five to seven million fish. In 1913 a major disruption occurred struck with the dumping of rock into the Fraser River during construction of the Canadian Northern Pacific Railway (later the Canadian National Railway). Since then biologists have studied the journals and reports of the HBC and concluded that two years out of four were almost a complete failure.

The article gives further statistics about population control of salmon fisheries as well as stories about the importance of salmon to survival, trade and fur trading particularly at Babine Lake. An important government regulation was promulgated in 1888 which prohibited salmon fishing by means of nets or other apparatus except under license;

"Provided always that Indians shall, at all times, have liberty to fish for the purpose of providing food for themselves, but not for sale, barter or traffic, by any means other than with drift nets, or spearing" (p. 15). The connection between salmon and the fur trade came to an end in the early twentieth century.

Scott-B, Jo. (2005). Smith's Iron Chink: one hundred years of the mechanical fish butcher. *British Columbia History Magazine*, 38 (2), 21-24.

E.A. Smith; inventor; Smith's "Iron Chink" Butcher Machine

In a previous article (Chow, 2001) it was reported that expert "slitters" could hand butcher 2,000 fish in a 10-hour day. By inventing a mechanical fish butcher machine, Edmund Augustine Smith innovated the salmon cannery system.

Smith was born at London, Ontario in 1851 and moved with his family to BC when he was quite young (note that the article gives Smith's wrong birth date). He was described as a 'large, intelligent, inventive man who loved practical jokes" (p. 21). In 1900 he invested in the Alaska Fishermen's Union which had a cannery at Chilcat, Alaska, where he soon learned that his investment was not all that lucrative.

Mechanization had come to the canning line but the "human butchers" could not keep with steam closing machines, can fillers, steam cookers and conveyors. Smith came up with a patent idea in the middle of the night that was refined by 1905 as the "Iron Chink", or as it later became known, the Smith Butcher Machine. ("Iron Chink" was both a racist and an anti-Chinese immigrant name.) Smith's design was ingenious because it was compact and circular, and freed up floor space for storage. Only two men were needed to work the machine. This slowed it slightly but created less wastage than other machines. By 1907 Smith had refined his machine so that it cleaned the whole fish automatically. He continued to invent machines for fish canning, one of which was an automatic weighing machine. This was produced after his untimely death in 1909 and used extensively in salmon, meat, fruit and vegetable canning.

A photograph of E.A. Smith may be seen at:

<http://digitalcollections.lib.washington.edu/cdm/ref/collection/imlsmohai/id/3494>

Yesaki, M. (2001). Charcoal Production for the Salmon Canning Industry in British Columbia. *British Columbia History Magazine*, 34 (2), 4-6.

Japanese workers; salmon cannery

In the early 1890s, Japanese immigrants started making charcoal at various locations on the British Columbia coast. The article states that 150 bushels of charcoal were needed to process every 1,000

cases of salmon. The Japanese originally came as fishermen, one of the few occupations open to them at that time, and expanded into logging (to get the required hardwood) and then charcoal production on the outer Gulf Islands (e.g. Mayne Island). In a 1901 immigration inspection report, it was noted that the workers on Mayne were able to live off the plentiful resources of the island, including fish, waterfowl, and deer, and only needed to buy rice, flour and a few groceries at the company store. Charcoal making was an important off-season occupation for the Japanese and only ended in 1908 when the canneries switched to coal.

Travelling and Tourism

Andrews, Gerry. (1987). Beyond those rugged mountains. *British Columbia History Magazine*, 20 (4), 12-14.

Key words: tourism, CPR

The author of this article relates his summer work in 1919 in Field, BC, between grades ten and eleven of high school. He worked first as a waiter at the Railway "Y" (as in YMCA) in Field, BC in 1919, and then as a bull cook at the CPR Tent Camp at Takkakaw Falls, further up the Yoho valley. The clientele were tourists who came via the CPR to explore the mountains. Andrews describes the cooking arrangements as posh, with linen tablecloths and wildflower centerpieces. As bull cook, his duties included "cutting firewood and kindling, lighting all fires, fetching water, washing dishes, peeling vegetables, burying noncombustible garbage and keeping the premises tidy." He drew the line at polishing boots, but the camp cook, a "buxom Scottish woman" talked him into it, and he had the pleasure of declining a big tip for the work he had done. "My family never had to take tips for a living", he told the rich client.

Benning, Ben. (1987). The Dining Car — Memories. *British Columbia History Magazine*, 20 (2), 8-10.

Key words: CPR dining car, rail travel

This is an inside look into the CPR dining car. Some surprising facts – the dining car became the sleeping car for the cooks and waiters every night. One essential task for the staff was to count the silverware. It was said CPR cared more about cutlery than crew. All food except the bread was cooked on board the dining car. The details of shunting, handling time and crew changes and climbing the Spiral Tunnel above Field make very interesting reading.

Brown, G. & Lamb. W.K. (1939). Captain St. Paul of Kamloops. *BC Historical Quarterly* 3, (2), 115 – 128.

Key words: travelling and tourism

Dr. W. B. Cheadle was one of the earliest tourists to BC. In 1862-63 he accompanied Lord Milton to BC and kept a journal. See http://www.biographi.ca/en/bio/wentworth_fitzwilliam_william_10E.html

In a general description of Lolo (St. Paul), an excerpt from W.B. Cheadle's journal describes a campfire meal with this famous resident of Kamloops:

"We catch a last glimpse of St. Paul in the journal kept by Dr. W. B. Cheadle during his celebrated trans-Canada journey in 1862—63. Readers will recall the desperate plight into which his party fell during the trip from Edmonton to Kamloops. St. Paul was the first person Cheadle encountered as he and his weary companions stumbled along in the dark towards the latter post, on August 28, 1863. He thus describes

the dramatic moment :— Darker still, but at last in the twilight we discern a long rambling shanty, & riding round to the front found several people seated round a tarpaulin stretched on the ground eating—pots & kettles on the fire near. An old man jumped up & in a curious mixture of French, English & Indian invited us to eat, saying “Une piastre chaque, Monsieur,” “Une piastre chaque, mon sieur,” “Campez, campez ici,” I said, All right we must eat if it costs £50 a piece, & straight let loose our horses & sat down to the remains of the repast which consisted of a greasy soup of bacon, cabbage & pease in a tin dish, beautiful white galette, & tea & sugar. Milton & I did wonders! • . . The old man informed us he was Captain St. Paul “un Canadien” of whom we must have heard; showed us into a kind of out-house with 2 broken-down bedsteads in it & fowls roosting on the beams. (p. 126).

Gresko, Jacqueline. (1978). Mrs. Moody's first impressions of British Columbia. *British Columbia History Magazine*, 11 (3/4), 6-9.

Key words: gardening, local foods

This article gives background to letters that Mary S. Moody, wife of Col. R.C. Moody, wrote to her sister in England (the letters are held at the BC Archives). They are dated 1859 and detail early days in Queensborough, later New Westminster), providing insight into available foodstuffs. Meat (meaning beef) was often not available. “The Garden gets on wonderfully, we have splendid radishes now which are a great treat”.

Presidential Address – M. Jordon. (1968). *British Columbia History Magazine*, [volume not stated] (3), 6-24.

Key words: Chinese cooks

The presidential address of Mabel Jordon is reproduced in newsletter format and includes excerpts from the autobiography of Florence Baillie-Grohman, who lived in Victoria and travelled throughout BC between 1887 and 1894. She discusses how to work with a Chinese cook, what it was like to have Judge Begbie drop in for tea and her busy social life that included time spent in Canal Flats and Golden.