In 1872, Henry Ruckle joined a growing community of newcomers to Salt Spring Island, claiming Crown land that had been First Nations' territory for millennia. He was a German-stock, Irish-born, Ontario-raised farmer whose fellow pre-emptors were Hawaiian, Greek, German, Scottish, American, Norwegian, and African-American. Many had First-Nation wives; some hired help from Japan and China.

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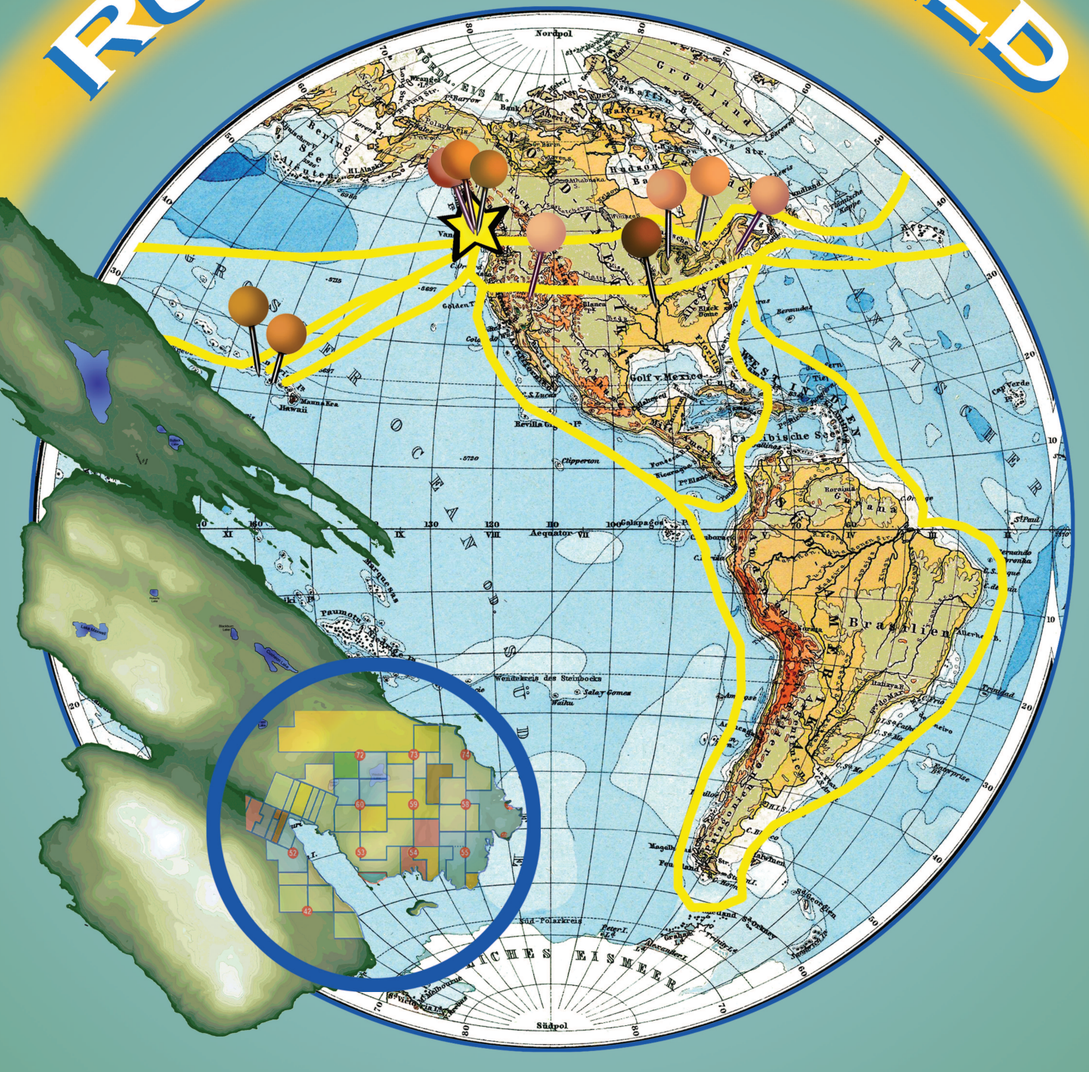
In 1972, Ruckle farm became Ruckle Provincial Park. The family sold it to the British Columbia government for a fraction of its value, to keep the farm running and to save a rare combination of heritage agriculture and Gulf-Islands wilderness. This book is to help residents and visitors appreciate how the wider world converged on a corner of Salt Spring Island to create a unique community, elements of which continue today.

RUCKLES' WORLD by Brenda Guiled

Kimae Books

RUCKLES' WORLD



A History of South-East Salt Spring Island

by Brenda Guiled

RUCKLES' WORLD
A HISTORY OF SOUTH-EAST SALT SPRING ISLAND

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I have worked on books with Brenda Guiled for over twenty years—e.g., her much admired and innovative account of George Vancouver, *On Stormy Seas: The Triumphs and Torments of Captain George Vancouver*—and I have complete confidence in the superlative quality of her historical research. She knows her sources, she is painstaking in her attention to detail and she follows every possible lead.

Marlyn Horsdal, Salt Spring Island, BC

Brenda Guiled, an accomplished writer, brings the past to life with vivid prose, insightful commentary, and sober judgments. A champion of Canadian heritage causes, her thorough research always yields a thoughtful legacy worth our attention and acclaim.

Barry Gough, Victoria, B.C

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Kimae Books

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RUCKLES' WORLD
A HISTORY OF SOUTH-EAST SALT SPRING ISLAND

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PREFACE

A year ago, an old farmhouse in my neighbourhood was set to razed, as a practice burn by the fire department. The owners were surprised by the community's outcry against this. The fire department called off the burn, but then what?

By default, I became the "then what". I approached BC Parks to see if they'd consider taking it at Ruckle Provincial Park, a couple of kilometres away. They liked my "Rationale to Move the Monk Farmhouse to Ruckle Park" and said yes, it would work for them as an interpretive and administrative centre. The community would have to pay for the move, through fundraising and grants, plus skilled volunteer contributions, in-kind donations, and at-cost materials. Every legal and insurance detail would be covered, to remove the owners from all risks and liabilities.

Much of this was determined in the spring. The Salt Spring Island Foundation granted $5,000 then, to help build a new foundation, on the hope that we'd be building it soon. The owners' decision about its fate, however, would come in the fall. What to do for all those month? Write more pages, of course. Thus, this book took shape.

I've written some history: *On Stormy Seas: The Trumphs and Torments of Captain George Vancouve*, published by Horsday & Schubart; *Dancing in the Kara of Te*, which includes the history of Okinawan karate, an art I've studied and taught for 22 years; two hardcover 200-page family history books similar in a format to this one.

Further, I've volunteered helping two local First-Nation elders create a book about their entire culture. The production team got it solidly outlined and about one-sixth of the material ready for me to put into book form before the elders, most unfortunately, passed on. The project has been stalled, but will resume. My understandings of First-Nations' history deepened with the great trust and privilege of this work.

By mid-November, the owners of the old farmhouse decided to demolish it. Efforts began immediately to reverse this. The house still stands down the road as I write, but this book must go to press, to help with fundraising if the house can be saved. If not, this history can be a consolation prize, to show what we had and what remains only in memory.

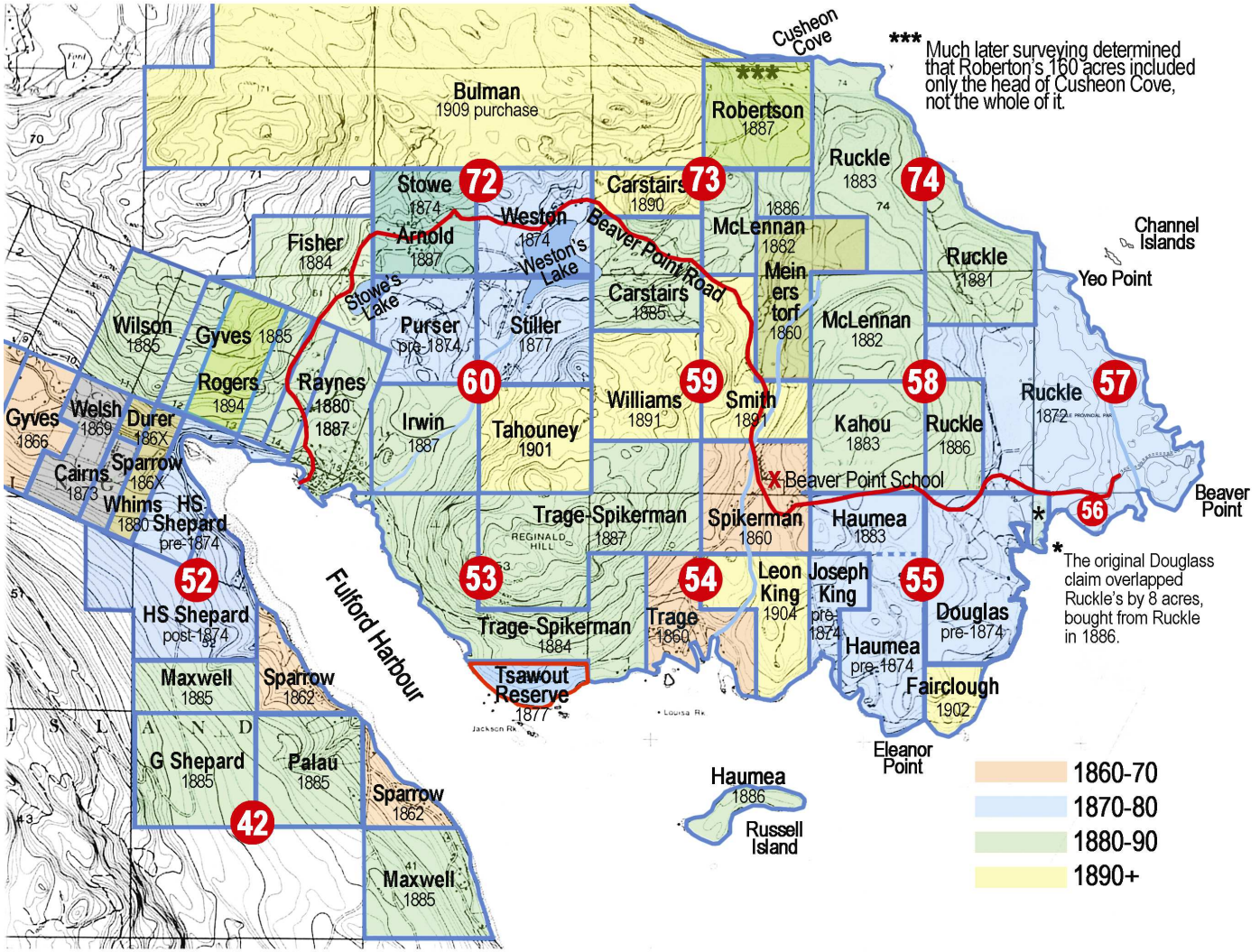
In this telling, you'll find that bits get repeated, because the lives of First Nations and newcomers interwove as they created their new community together. An earmark of oral histories is this repetition, showing the warp and weft of shared lives and place. It's also an aid for remembering.

In this and many ways, history is a living art, a work-in-progress. New details and perspectives keep coming to light, requiring additions and revisions. This is especially true as Internet sources of old records grow by leaps and bounds. In personal copies of this book, please add information that was unavailable or missed when it was written, as well as corrections, using interleaved notes or marginalia.

Special thanks to Salt Spring Island Archives for use of its many images at no charge, a vital contribution. And my hearty thanks to all who see the value in keeping and forwarding our shared history, so future generations can realistically build their lives and dreams on what's come before.

Brenda Guiled, Salt Spring Island, 2016 November

SE Salt Spring Island Crown-Land Pre-emptions



Some pre-emptions were abandoned, not purchased, hence a few properties had multiple pre-emptions. Once purchased, ownership became fee-simple freehold, not traceable in public records as pre-emptions and purchases of Crown land are.

INTRODUCTION

Residents and visitors go "Ruckling" in south-east Salt Spring Island, a favourite activity for both. It's more than a visit to a park and heritage farm. It's a time-out experiencing nature, and it's a "time-in" immersing in a way of life that's passed. This book expands on the latter, to place Ruckle Farm in a deep and broad historical context.

The land sat, for the longest time, on the fringes of the known and recorded world. Even when invaded and transformed in modern times, it seems isolated, if not remote.

But that assumption proves untrue, when you get to know the place and neighbourhood through the various peoples who've made it their home.

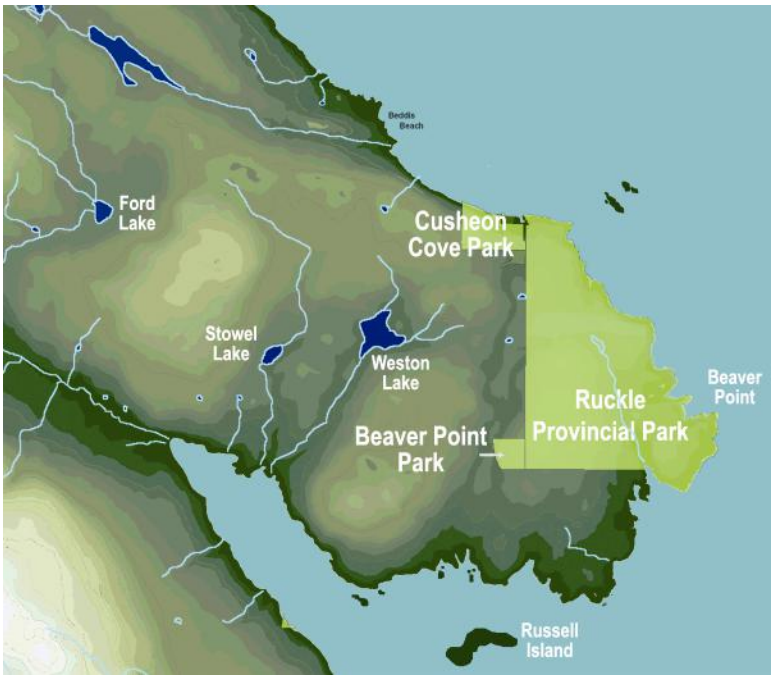
Yes, it is a speck on the fringes of the New World, but it's also played a small, meaningful part in the grand and increasingly disruptive human story. Ruckle Farm is a good lens by which to appreciate all kinds of global goings-on, even as it remains an enclave away from the bustle of contemporary life.

Ruckle Park Heritage Farm—Where in the World

Ruckle Provincial Park sits on the south-west coast of British Columbia, centred on 48°46' N latitude and 123°22' longitude.

It's on the southeast corner of Salt Spring Island, which is the largest island in an archipelago called the Gulf Islands.

Salt Spring Island is an attractive community of forests, mossy knolls, farmland, Ganges village, and about 10,000 permanent residents. It's a tourist destination, with Ruckle Park as a must-visit place.



Before human habitation, the Ruckle area stood for millennia as forest primeval. Western red cedar and Douglas-fir trees reached over 60 metres (200 feet) into the sky, and those were just average heights. The senior Dougs grow to more than twice that tall. The largest cedars can be 1000+ years old.

The land, its rocky shores, and the sea created a rich web of life. Humans joined the mix at least 5,000 years ago.

FIRST NATIONS AND FIRST NEWCOMERS

First Nations of South Salt Spring Island

Coast Salish people live from the northern limit of Vancouver Island south to Oregon. They represent more than 50 different culture and language groups.

Newcomers to Salish territory noted that the people throughout a wide range had many languages, but shared the common gesture of lifting both hands up, bent at the elbow, to say welcome, "Come this way", and to give thanks for everything from small favours to their great guiding spirit. Their word for 'hand' was similar; for example, the people who make south Salt Spring part of their home territory say SÁLES for "hand", said "say-les". The foreigners called all of these nations the "Salish" group, or Salishan peoples.

For long years, and to this day, some people persist in saying that no First Nations lived on Salt Spring Island, that they considered it too sacred, or they just gathered clams from beaches, or only stopped by on their way to other places.

Those visiting Ruckle Park may wonder why evidence of aboriginal peoples is absent from the landscape and historical record, there and almost everywhere on island. This chapter tells a bit about the Saanich people, who held the southern parts of Salt Spring in their home territory. It also provides the context in which they were diminished and thwarted for the past three centuries. It's a miracle they've survived, and it's no wonder that, by the time Salt Spring was being taken over by others, they had no strength, clout, or means by which to claim any part of the place, excepting one small reserve they'd been allotted and by shadow lives through marriage to men from far away.

The earliest carbon-dated proof of human habitation on Salt Spring Island is about 4,000 years ago, at Long Harbour, about six kilometres NNW of Ruckle Park. When people

live at a site for millennia, traces of their buildings, tools, food, discards, and human bones accumulate in the soil—helping to make the soil, too. Further studies will doubtless reveal ancient use of other Salt Spring harbours and bays.

About 1,000 years ago, the archaeological record—examined mostly through middens, or deep human-made deposits of shells and bones—shows a dramatic spike in human industry, pointing to a large population increase. Improved fishing technology likely caused this, with the invention of the reef net. While various clever means were used to catch fish by hook, nets, baskets, weirs, and more, the reef net proved a most ingenious way to harvest salmon when they migrate from the sea to home streams and rivers to spawn.

By 1492, when Christopher Columbus sailed to the Americas, estimates are that about one-quarter of all North-American peoples lived in the Pacific Northwest.

The great, extended family who called the Ruckle area home were and are the W̲SÁNEĆ people, said "Saanich" in English. Their name means, “it's emerging, lifting, showing up". The land, that is, has risen from the sea. They see the islands as human beings in island form, their founding and sustaining kin.

The Saanich language is SENĆOŦEN, said "Sen-chaw-then", a dialect of Northern Straits Salish. It's different from most languages in the world, because verbs go first. The Saanich lived by the rhythms of the sea, its tides, currents, waves, and weather. Such a dynamic environment requires a language that describes actions before all else.

Other dialects of this language are Malchosen, Lekwungen, Semiahmoo, and T’Sou-ke, spoken on southern Vancouver Island.

The Cowichan-area nations to the west speak Hul'qumi'num, a dialect of the lower Fraser River languages.

The Saanich don't have a river in their core territory. They lived by streams for drinking and bathing. The ocean was their 'river'—their highway and their larder. While the land provided game, food plants, and construction materials, they are truly, as they call themselves, the Saltwater People.

approximate limits of the Saanich peoples' home territory, including intermarriage privileges, from information in Saltwater People, *see Sources*

Intermarriage privileges provided a peaceful way to share resources through extended boundaries. Firm rules regarding marriage ensured this, as well as prevented inbreeding. Women were more likely than men to marry out, moving to live with their husband's family.

Married men and women could expect permission from in-laws to hunt, fish, and cultivate and harvest foods in their holdings, but only by asking every time, then to be formally granted the privilege and only taking what was allowed. Gracious favours in return were given, or privileges would dwindle and sometimes end.

For treaty negotiators, this makes hard-and-fast property boundaries difficult to determine. A system built on respected holdings, protocols, and reciprocity is incompatible with one built on maps with rigid lines, bureaucratic sharing, and a punishing legal framework.

Still, Saanich elders, like other British Columbian indigenous peoples, remember clearly the outermost boundaries of their home territory, beyond which they must not harvest or live, although visiting and trading were possible, following time-honoured rules.

<u>T</u>ESNOEN, now Beaver Point

The ancient Saanich name for the western point of Ruckle Park is <u>T</u>ESNOEN, "Tses-no-en", meaning “to be struck right on” by tides, currents, and winds, and, perhaps, the view.

looking south from <u>T</u>ESNOEN

From this vantage point, one can see to the north, east, and south across the Salish Sea archipelago to the snowy mountains of continental shores. Southern Vancouver Island can be seen to the west.

The sense from <u>T</u>ESNOEN is not one of isolation at the edge of the world, rather being at the centre of everything. All around is a vast sweep of activity, be it weather and seasonal changes or people on the move to fish, hunt, visit, trade, or raid.

Friends and enemies could be seen approaching in canoes from every seaward direction. The most deadly threats of attack came from occasional visits by northern warriors, paddling great war-canoes from their distant realms, a peril that increased dramatically as foreigners moved in.

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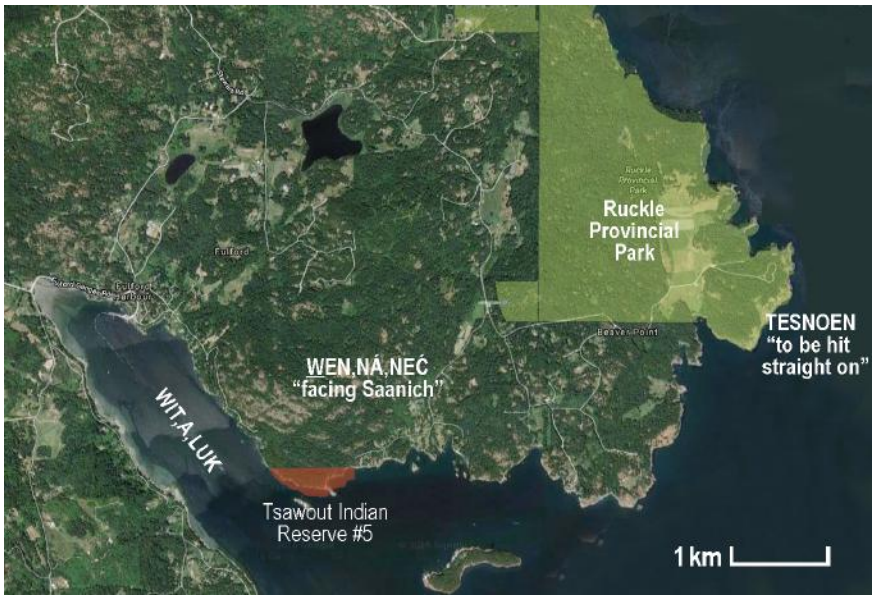
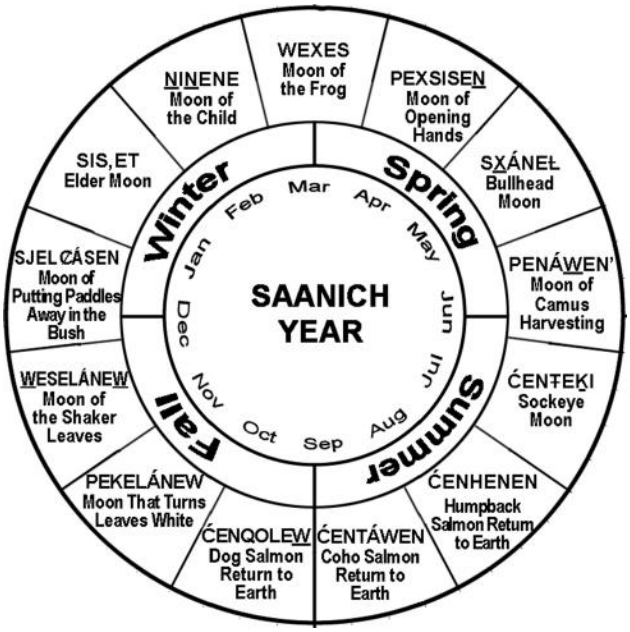


SENĆOŦEN names for south-east Salt Spring features

The Saanich year, foods, and customs

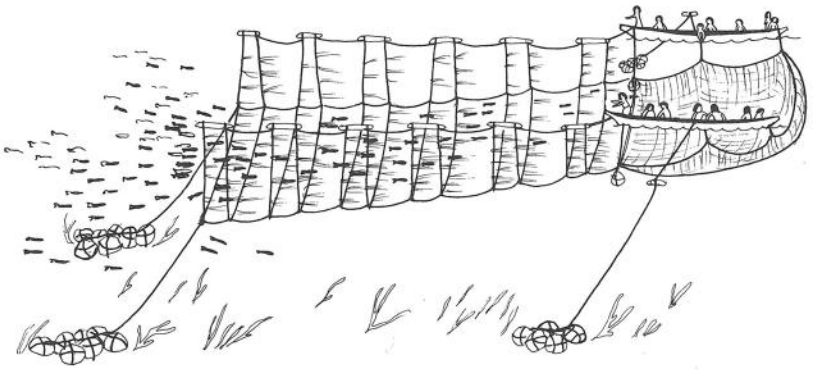
The Saanich people harvested a wide variety of foods through the year, gathered and cultivated from where the plants and animal thrived. The notion that people who get their food from different locations are nomads is nonsensical. Indigenous peoples were very settled on their home territories, going back millennia, while the wandering newcomers who came to "settle" the land actually unsettled much of it as they did so, then moved on.

Daily life closely followed seasonal rhythms and abundance. Good harvests took long days and hours, some it strenuous work that required making, beforehand, ingenious tools.



The four salmon moons, from early summer into fall, were the time of plenty. The Coast Salish are also called the Salmon People.

The reef net, in particular, allowed salmon migrating to their home rivers to be corralled and hauled in, always with necessary prayers and rituals to the salmon, who sacrificed their lives for their human kin. The net allowed some salmon to escape, to tell the other salmon that the Saanich were fair, kind, and worth supporting.

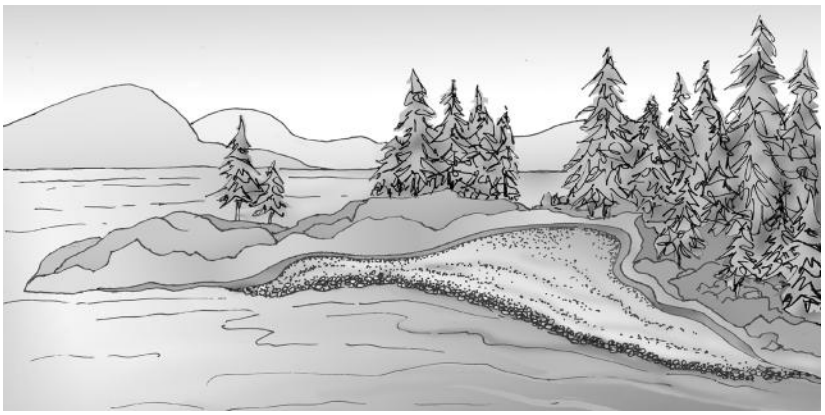


Over-fishing would have been extremely disrespectful, as well as wasteful of the resource, effort, and time. Much of the catch had to be preserved, to store in woven baskets and cedar boxes for leaner seasons.

From ȾESNOEN, on warm, windy summer days, salmon that had been filleted and hung on drying racks could seen on nearby islands. A good, windy spot was the western end of Portland Island, now part of the Gulf Islands National Marine Park Reserve. Smoked salmon was a labour-intensive, particularly prized food, ceremonial offering, and high-value trade item.

Clams were far more than a favourite shellfish to eat; they were an industry. Vast harvests were cooked and smoked to sell up the Fraser River. Traders paddled long kilometres against the current to reach as far inland as the rapids allowed, about 150 km east of Vancouver. An 1827 record mentions coast people's visit to trade at the newly built Fort Langley, about 50 km from their home.

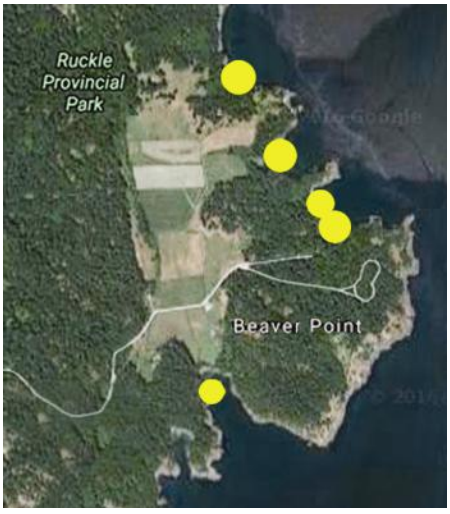
Productive clam beds were made more so by adding, at lowest low tide line, an enclosure of large, loose rocks—about basket-ball size—to hold in sand eroded from shore and washed up by the sea, thus creating clam gardens.



Traces of numerous clam gardens are continually being (re)discovered on Pacific north-west shores. Half a dozen have been located off Salt Spring Island, with more certain to be charted.

Untold numbers of these low-time lines of rocks have disappeared, tumbled away by the fiercest storms, as well as slowly covered by sediments.

Shell middens found rimming many Gulf Islands beaches speak of shellfish harvesting, not only the species gathered, but the impressive numbers, obviously in a sustainable manner. Each family controlled their own shellfish beaches, with Saanich elders remembering well and vigorously which families controlled harvesting rights on what beaches.



Eel-grass beds were cultivated, near-shore fields of narrow-bladed seaweed that provides habitat for a rich diversity of edible species. Herring arrive in mid-winter to spawn, depositing their eggs on various seaweeds, favouring eel grass. The herring and their eggs provided valuable sources of rich food and trade items.

Several offshore areas still have eel-grass outcrops that attract herring, some years more bountifully than others. Several Ruckle bays have eel-grass beds, as this orthophoto shows.

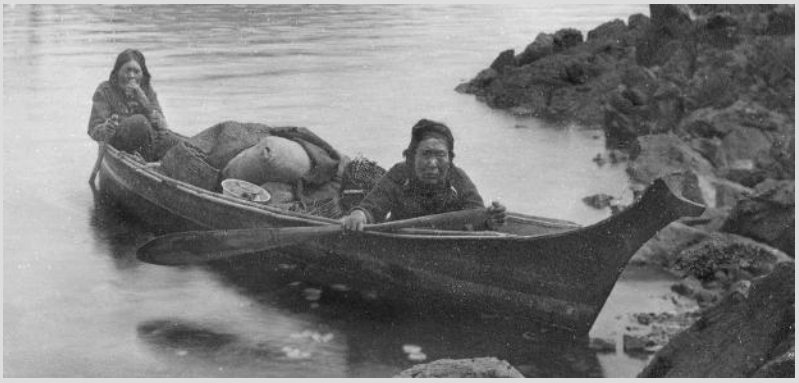
eel-grass beds mapped around Ruckle Beaver Point

Saanich peoples had very little starch in their diet, rather made the sugar-based bulbs of the wild hyacinth, or camas plant, a staple food. The sugar is inulin, the same as in onions, which caramelizes when cooked. Camus bulbs are too bitter and stomach-cramping to eat raw, but slow-cooking for 12 to 18 hours in a pit oven renders them palatable.

Salt Spring Island Harvestings

... One of the residents tells how twenty years or so ago [1875[it was no strange thing during the months of May or June to see the shores of Ganges harbor swarming with Indians—500 or more in number—in their long, curiously shaped canoes drawn up on the beach, the object of their visit being to dig, roast, and preserve the clam-fish. That these visits must have been made to the same spot for centuries past is evidenced by the great depth of the clam-shell soil, three, four and even in places as much as seven feet in depth, with trees 200 years old or more growing in it; indeed the theory of our informant that "Indians were roasting clams here in Ganges harbour while Moses was writing the Pentateuch on Mt. Sinai," may not be altogether without foundation.

According to his description the process of preserving clams was as follows: Along the shore, ..., they would dig the "clams," getting them up out of the wet sand and shingle [pebbles] with a piece of scrap iron or a 'hardak' stick made hard in the fire. Then they would make a number of holes in the beach, each from a yard to a yard and a half wide and about 18 inches deep. In these holes they would place wood and kindle fires, then throw rocks in and make them hot. On the heated rocks they would empty the clams they had dug, bushels and bushels of them, and cover them all up with mats and bags. When the mats were removed the shells were all open and the clams partly cooked. Then came the operation of "scaling clams"—scooping them out of the shell. Long, slender sticks were then procured, and the clams being threaded on them, the sticks were bent into a hoop and hung up before the fire for the fish to brown. Then they looked very tempting and were ready for market. What the Indians did not require for home use they sold or traded to the Indians of the Interior.



"A Load of Clams", with "Big Mama" and companion in a cedar canoe

In Ganges harbour the Indians also used to catch enormous quantities of herring during the season. They would go out in their canoes, and with long flat sticks, 12 or 13 feet in length and shaped like paddles, with nails sticking in the edges, they would scoop up the herrings by the hundreds and dump them in their canoes. Then, on reaching shore, they would make a long frame-work of poles, for or five tiers high, and hang the herring to dry in the sun.

They would also place cedar boughs in the water for the herring to spawn on, and the herring spawn after being dried in the sun was for them an important article of commerce with which to trade with the Interior Indians.About the month of August the smelt would come into the harbor in immense numbers, and during the spawning season would be so thick in the shallow water that they could easily be caught with the hand or drawn on shore with an ordinary garden rake or hoe. Indeed they are still caught in this way, by those who care for them, during the season.

Salt Spring Island, British Columbia, 1895 by Rev. E.F. Wilson

Saanich women prepared fresh baked KŁOEL, or camas bulbs, in spring, enjoyed with the venison and fish their men brought home.

Camas continues to grow well throughout the Gulf Islands, but no longer has cougars, wolves, and human hunters to keep the native white-tailed deer population down, so it doesn't stand a chance. Also, most newcomers prefer to garden with foreign species, destroying remaining camas patches and good growing places for them to put in common non-native plants.

Seals provided valuable meat, fat, and hides. Fulford Harbour was such an important sealing place for the Saanich people that they carved a seal petroglyph into a large rock at the entrance to the harbour—a sacred marker, never to be moved. In 1963, a Salt Spring logger rescued it from becoming part of a breakwater for the new BC Ferries terminal. He moved it to a private airstrip, then, in 1979, it was set up at Drummond Park by the head of the harbour. Saanich people weren't informed or consulted about any of this, nor were they invited to the reinstallation.

Saanich families had a village at Fulford Harbour for millennia, called WEN,NÁ,NEĆ, said "When-nay-netch", meaning "facing toward Saanich". Tsawout Reserve #5 on the northeast shore of the harbour is a vestige of this long occupation. It's also the only First-Nation Reserve on Salt Spring. When it was created in 1877, the Saanich were one people, not split into four bands until 1920.

Berries, greens, roots, herbs, deer, ducks, geese, all manner of fishes and other seafoods, including the rare whale, rounded out a healthy, diverse diet. So long have Coast Salish

peoples thrived on seafood that, genetically, they require considerably more of its nutrients than modern diets provide.

Cedar was vital for building homes, canoes, storage boxes, implements, and tools. Women wove strips of it into clothing, hats, tarps, shelters, baskets, etc. They used other plants for many personal and household necessities. Shells provided tools and domestic items.

The women spun wool from wild goats and long-haired dogs, to weave into blankets and warm clothing. Some descendants continue today as expert creators of knitted woolen garb and wraps, in fibres and designs prized around the world.

left: removing cedar bark to tear into strips for weaving into clothing, hats, baskets, etc.

right: Songhees woman weaving a blanket, painting by Paul Kane, 1847

Food productions and harvestings took great time and effort, but were successful enough to leave time to develop a culture rich with traditions, ceremonies, fine craftsmanship, and various arts.

Every activity required giving thanks to XÁLS, "Hayls", the great creator and moral teacher. Elders taught that everything was to be done with a prayer, because everything *is* a prayer, to be treated according to long-respected beliefs, customs, and rituals.

Care of the dead was, naturally, one of the most tender of rituals. The Saanich placed their lost loved ones to rest throughout the Gulf Islands, fairly close to shore. Leaders were laid out in their canoes, others on seaside platforms, a few higher up on slopes and in trees. Mounds were made, small rock cairns built ... a diversity of forms and ceremonies. Regular, reverent visits had to be made, as vital acts of connection and tending. When strangers came and took over the land, including gravesites, most forbade

trespassing to mind the ancestors. Saanich people's suffering went deep. It still does, for the forebears they remember and can't visit, and for those they have forgotten through forced abandonment of their graves.

Visitors to Ruckle Park can be sure that the area remains the eternal home of many Saanich forebears, vanished souls spared the vast changes their people had to witness and, in greatly reduced numbers, survive.

First Newcomers to the Pacific Northwest

In 1788 June 29, John Meares and Co. became the first white men recorded within Juan de Fuca Strait, 100 km west of present-day Victoria. He named it after a Greek sailor who took this name while working a Spanish vessel that, in the late 1500s, sailed by the entrance. Did it lead to the Northwest Passage to the Atlantic Ocean. Verifying this fabled seaway became goal of European nations for the next 200 years.

Meares was an English merchant and scoundrel operating under the Portuguese flag. He was looking for sea-otter pelts to sell at great profit to Chinese mandarins for luxurious, warm capes.

sea otter nursing

He very quickly met Chief Tatoosh of the Makah people and gave him a token tribute, far from sufficient. The next day, Tatoosh and 400 warriors in canoes encircled the ship, impressing the Englishmen enough to furl their sails in haste and leave.

This astonishing news doubtless quickly reached the Lummi people of present-day San Juan Islands and nearby mainland, who told Saanich kin to the east, and on it spread.

The first trickle of white men seeking trade in sea-otter pelts had begun. Sea otters were soon slaughtered in vast numbers, from Alaska to California. They were extirpated off British Columbia until reintroduced in the 1970s. They haven't been seen off Ruckle Park for so long that it's long forgotten that they lived in the bull-kelp beds just offshore.

British and Spanish explorers quickly followed the hungry merchants, staking vast claims and making charts to confirm ownership for their hungry empires.

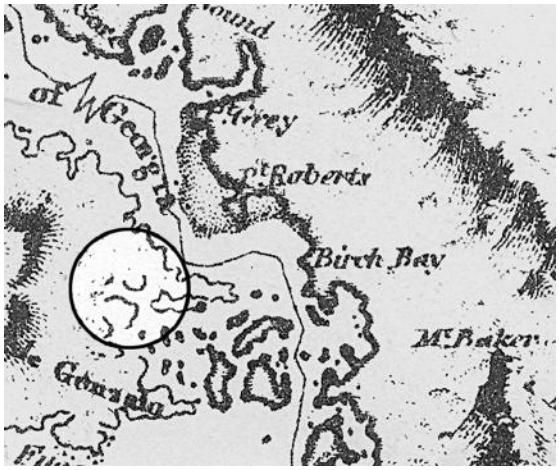
Plagues came with the ambitious travellers. A massive smallpox epidemic hit in the late 1780s, but it didn't cause the first die-off. It and other new diseases had spread, since the early 1700s, from Mexico and the eastern continent, passed from foreigners to First Nations who, through trade and intermarriage, relayed it to the far west.

child with smallpox

In 1792, Lieutenant Peter Puget, sailing with Captain George Vancouver, wrote of Puget Sound and George Strait peoples:

> ... the Small pox most have had, and most terribly pitted they are; indeed many have lost their eyes, no Doubt it has raged with uncommon Inacteracy [?] among them."
>
> Native traditions ... indicate that several villages were completely wiped out, while all suffered losses ... [W]hen the smallpox wiped out a tribe on Boundary Bay [Saanich trading partners and relatives], the Semiahmoo took over their territory.
>
> ... In the San Juan Islands two or three Lummi villages and one or two Samish villages [near Anacortes, Washington] were nearly wiped out by smallpox, and the survivors moved to Mainland villages ....

The Saanich people would have suffered the same losses and debilities, despite no written records of it and only echoes left in their oral history.



Captain George Vancouver's 1792 map, circled area showing the north tip of Saanich Inlet and a fragment of the south Salt Spring coast

They had half a century left to regain their numbers and live as they had for thousands of years before the foreigners moved in. The first of these resident newcomers arrived in Songhees territory in 1843, charged with relocating the west-coast headquarters of the Hudson's Bay Company (HBC) to southern Vancouver Island from Fort Vancouver, near present-day Portland, Oregon. Chief Factor James Douglas led the invasion, a mulatto man with a Métis wife, overseeing the new wooden garrison known as Fort Victoria.

By 1846, the U.S. and U.K. set a new international boundary at the 49th parallel, dipping it south to keep Vancouver Island British. The Saanich people were divided from their southern kin by this new, invisible line zigzagging across the strait between them. It had no immediate impact on their rights and culture, but that changed dramatically over time.

Nearby First Nations traded with the white men at Fort Victoria. They worked out acceptable sharing of trees, water, etc. taken from their lands, although skirmishes simmered and

"Return of a War Party", 1847; Songhees village left, Fort Victoria right

sometimes boiled over. Douglas proved more even-handed and fair than many HBC authorities elsewhere, and his edicts ruled. The pale-skins had guns, but indigenous residents outnumbered the newcomers by many thousands to a few hundred.

A measles epidemic swept through in 1848, taking many First-Nations people's lives.

In 1849, Great Britain leased to the HBC all of Vancouver Island, in exchange for creating the new Colony of Vancouver Island, with Douglas named as governor.

That year, influenza took more First-Nations people's lives.

Governor Douglas negotiated the purchase of 358 square miles on southern Vancouver Island through agreements with 14 different nations, to allow British citizens to buy Crown land for farming and business purposes, and to raise money for the government. In return, the chiefs accepted trade goods—mostly hundreds of HBC blankets, at prices inflated two to three times—valued at £30 to £84, worth about £3,700 to £10,600 now.

North Saanich land purchase agreement, indigenous people's signatures all 'X's

These agreements were seen as land purchases by the government, although they could never have explained such deals to those signing, because the concept of selling their sacred land was unthinkable

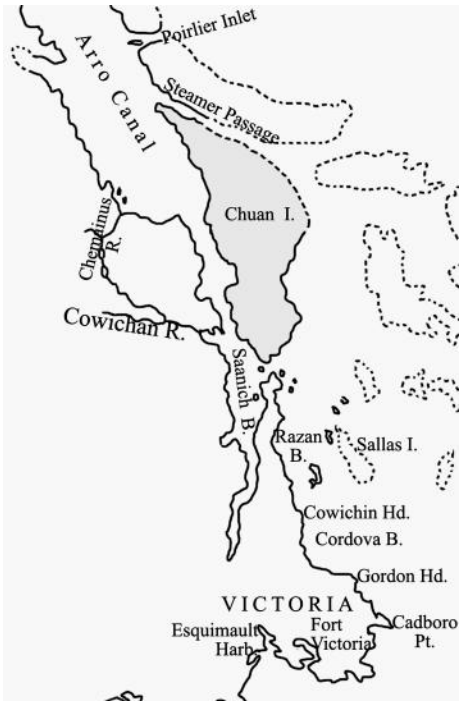
For the Saanich people, the description of their winter village area seemed accurate enough, worth signing what they viewed as a peace agreement with the disruptive WENITEM, “people who came out of nowhere”, to have their boundaries respected. No other lands or islands they called home were included. The document upheld their right to "hunt over the unoccupied lands, and to carry on our fisheries as formerly." In 1852 February 11, they met Governor Douglas and marked their "X"s in exchange for goods valued, in inflated prices, at £41, 13 shillings, and 4 pence worth about £5,300 now.

Indigenous peoples were just beginning to learn the hardest fact and lesson of European customs, that to the Queen, or Crown, papers with words and numbers trumped all else. It would take long, disastrous decades for the full import of this to come clear to the signatories and to the following generations.

Salt Spring by any other name

The Saanich people called Salt Spring Island ĆUÁN, said "chu-ayn", or "mountains each end". A variant of this, Chuan, was used briefly, on an 1854 map. Mount Tuam on the

southwest of the island echoes this. Another 1854 map called the island Salt Spring, two words. In an 1857 "Description of Vancouver Island, it was Saltspring Island, one word.



far left: 1854, chart from Governor Douglas' 1853 canoe trip to surveying his Queen's new realm

left: 1854 May chart sent to the Colonial Office in London

Giving European names to "new" lands, supposedly unoccupied, was a small part of laying claim to them. Lines on paper, delineating land from water, secured supreme ownership, despite evidence to the contrary on the ground and in the intricate, long-held knowledge of land and sea by the original inhabitants.

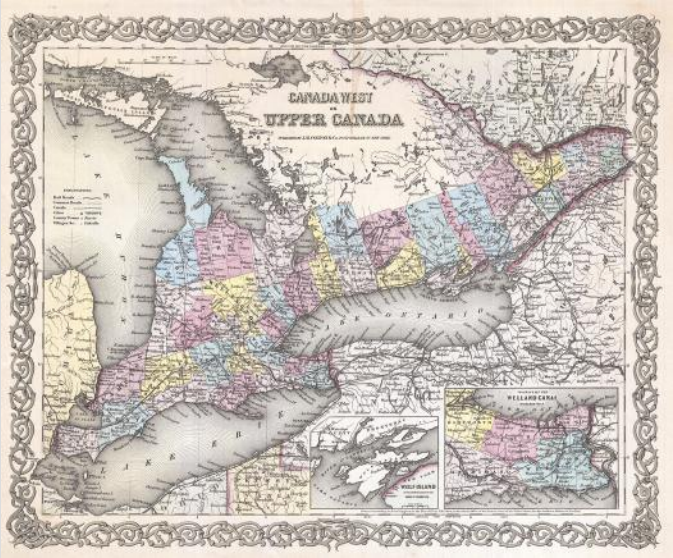
Fort Victoria's purpose remained principally to gather furs for the Hudson's Bay Company to turn into profits, be it back home in England and Europe for felt hats or to China for warm robes. Native men did most of the hunting, some travelling long distances to harvest and trade. Thus, large war canoes from northern waters came to Victoria. These interlopers—Haida, Tlingit, Kwakuitl—had come south before, for mostly unwelcome reasons, but not often. Now, their big, seaworthy vessels made regular trips, camping along the way on beaches that didn't belong to them, without permission to be there and take food and other resources. Some of these men came down to Victoria for the winter, returning home in the spring. Skirmishes broke out between local families and their unwanted warrior guests, escalating to the occasional massacre.

Land Sales and a California Invasion

Men drawn to the 1849 California gold rush who had failed to find El Dorado there began drifting northward to try their luck in the southern reaches of the Fraser River. Through the 1850s, they created a market for food and services. Those who gave up on an elusive dream straggled back to Victoria, too numerous for the jobs available and too poor to buy much, hence of no use to government coffers. If they were to stay, Douglas had to find a way to turn them into farmers and shopkeepers, to keep themselves fed and to serve the colony.

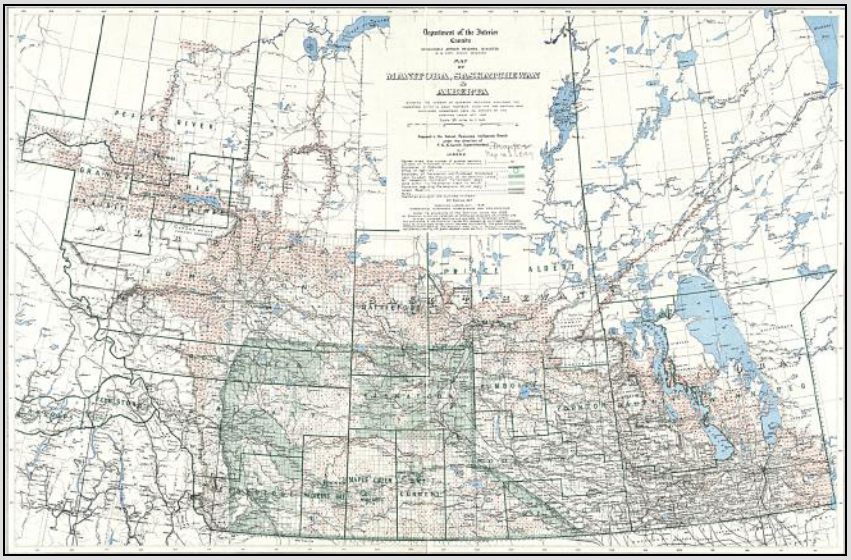
In 1856, the Colonial Office in England allowed Governor Douglas to sell Crown land for £1 or $5 per acre—about $140US now—to British men, but only if already surveyed, which meant only in the Victoria and Nanaimo areas. Few could afford this princely sum.

Land all across the North American continent was being parceled and sold or given away.



right, Canada West, now southern Ontario, 1855, carved into counties, townships, sections (1 square mile) and quarter sections

The grid dividing up Turtle Island—a First Nations' name for North America—ignored existing tenure and home-lands, landforms, watersheds, fields, hunting grounds, etc.



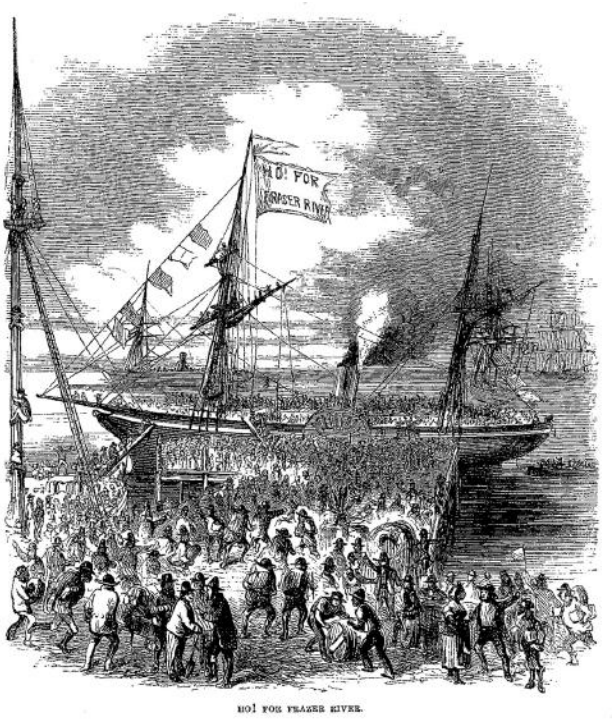
left: 1870s, the Canadian prairies entirely sliced and diced into quarter-sections

Most of the early Fraser River gold-seekers gave up and left, but, in 1857, one ne'er-do-well named David Macaulay, who sold illicit goods to white and native men alike, lucked into buying some gold nuggets and dust from Fraser River aboriginal men. The British surveying ship *Plumper* arrested him, then transferred him to the American surveying steamship, the *Active*. See Maxwell section for Macaulay's demise.

This spurred Governor Douglas to send, that winter, a load of Fraser River ore, rich with gold, to the San Francisco mint. Word of Macaulay's purchased motherlode got out, and the rush was on.

Soon, 30,000 men sailed and steamed into Victoria harbour, bent on finding gold up the Fraser, with camp-followers providing legitimate and shady services to the prospectors.

From TESNOEN—Beaver Point in Ruckle Park—a great flotilla of ships passed by, heading east. For the Saanich people, gold fever was a distant madness that doubtless worried their trading partners up the river, but it also provided opportunities, all along the route, to sell fish and wares to the travellers.



"Ho! For Frazer River" by J. Ross Browne, 1860

Governor Douglas and Great Britain saw the scope of the problem. Countless Americans were entering British territory leased to the Hudson's Bay Company, enough foreign men to pose a threat to British sovereignty. Since the HBC had rights to the resource wealth of the entire Fraser River watershed and more, Great Britain created the new Crown Colony of British Columbia out of this holding. In 1858 August 02, Governor Douglas took charge of it while remaining governor of the Colony of Vancouver Island.

Royal Crest of British Columbia, 1858

Later that year, Colonel Richard Clement Moody arrived, along with his company of British Royal Engineers, nicknamed sappers. As the new Chief Commissioner of Land and Works, he was to build roads, set aside reserves for Indians, and deal with land purchases to British subjects—men overwhelmingly, a few British widows with children, and Church of England religious orders. More lands were to be surveyed by the sappers, for future sale, as time and resources allowed.

By 1859, gold fever had run its course for tens of thousands of men who'd failed to strike it rich. Many Americans went home, where they could get land for the cost of working it or buy it for $1.25 per acre. About 1,200 Brits tarried around Fort Victoria looking for work to allow them to stay, else a ship to get to better prospects.

Douglas could offer some of them jobs in the new Nanaimo coal mines, brutal and dangerous work rife with disease and exhaustion. The only other real industry was the Hudson's Bay Company, its biggest market then selling provisions and locally grown food to the Russian fur factories in Alaska. If able-bodied, but penniless British men could get land to farm, they'd stay, grow food for themselves and the HBC, and create an economy from which fees could be levied and government payrolls met.

The problem, however, was that these men didn't have money to buy surveyed land and make a home.

Douglas couldn't get the British government to budge on its land-sale requirements. His Colonial Surveyor, Joseph Dispard Pemberton, who'd laid out the Victoria and Nanaimo land plots, reasoned that the rules only applied to surveyed land, hence those not surveyed were for Douglas to administer as he saw fit.

Thus, Douglas and Pemberton devised a scheme of land pre-emptions, whereby British and Hawaiian men could claim an acreage that, after making specified improvements and getting an official survey done, they could buy for $1.25 per acre, soon amended to $1 per acre.

They reasoned that the land so dispensed had to be within ready reach of the Victoria and HBC markets, so the farmers could sell their produce and earn money to pay for their claim. Chemainus on Vancouver Island and Salt Spring Island were chosen. Douglas had noted, on his paddle up the east side of Chuan/Salt Spring Island in 1853, that it would have rich soil created by its plentiful alders, fruit would grow well in salal patches, and sheep could be raised on the grassy knolls.

Thus, Salt Spring Island became one of the first two places in British Columbia to be carved into sections and lots for pre-emption, improvement, and eventual surveying, then purchase.

above: 1860s map of first Crown-Land pre-emption blocks on Salt Spring Island

The first Cowichan-area Crown-land grants were given in 1859 April and the first on Salt Spring Island that June. The grid had come down on the island, as it was doing all over North America.

British newcomers had to build a small home (at least 30 feet by 20 feet, with side walls 10 feet high), clear a small acreage and fence it, ideally in two years, then they could get the land surveyed and purchase it. As long as they resided on the place, the recommended house size and time frame meant nothing. Initially, those absent more than three months lost their claim, but legal challenges soon led to authorized proxies being allowed.

By 1862, Governor Douglas granted pre-emption rights to Indian men, whom Queen Victoria decreed her full subjects. They had to enclose and cultivate two acres of woodland in the first year, or five acres of prairie land, then from the second to fifth year,

how to claim Crown land to pre-empt

... I would suggest that you decide among yourselves, on certain natural lines of frontage, such as a road, a river, a seabeach, to adopt a distance, not exceeding a 1/4 mile for each settler, to be given by lot or otherwise, as you may arrange; and you will, in that case, be at liberty to assume that the distance of each, back from the frontage, may include a run not exceeding 200 acres.

The Land Office will assist in pointing out to you the tract of land in question, the starting points for surveys, and Indian grounds; but it must be distinctly understood, that all the detailed internal arrangements, with regard to that tract, wil be made by yourselves, as well as those required to enable all the parties interested, by consent, or deed, or otherwise, to comply with the Land Office regulations ....

Victoria Daily Colonist, 1859 August 19

British men familiar with farming would have found these terms unacceptably onerous and bureaucratic. For First-Nation fishermen and hunters, who lived with extended families in longhouses, the pre-emption offer by Douglas was useless.

Not surprisingly, names on B.C. land-grant records from 1861 to 1886 have no discernable indigenous men's names on them. Their English surnames were white men's first names, because newcomers didn't want Indians using their family's vaunted moniker. No land deeds bear names such as those gathered in the 1871 Vancouver Island census or the 1881 Canadian census.

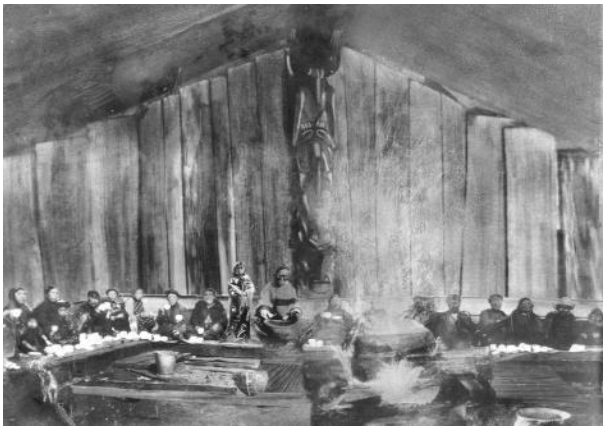
right: 1881 enumerated names and ages of 20 Saanich people, of 64 total counted

Name	Age
Agist	11
Catherine	17
Cecele	17
Charley Hultses, Cul sart	40
Charley Hultses, John	14
Charley Hultses, Moces	10
Charley Hultses	42
Cull leesh	14
Cull leets	21
Edward	11
Hateloc	20
Kun to wuth	64
Lewis, Cecele	12
Lewis	40
Ochene	21
One nuk	4
Quaw se air	24
Sarlar silsten	60
Sil whaem, Kus lark	37
Sil whaem	40

In 1862 April, a ship from San Francisco brought smallpox to Victoria. White officials vaccinated as many whites as possible and a few First-Nations people. Those camped near Victoria began dying of smallpox, the second recorded major epidemic among them.

Vancouver Island authorities forced them to leave. The sick and dying returned to their homelands, causing the disease to spread north from Vancouver Island to southern Alaska and south into

three acres of woodland, or six acres of prairie land. Land Office officials would oversee their full compliance. Having completed all this, they could only pass on or sell their pre-empted or purchased land with prior consent of the governor.



above: interior of longhouse, Quatsino potlatch ceremony, Vancouver Island, circa *1910*

the Puget Sound region. Estimates are that 14,000 indigenous North Americans died, including about half living along the coast from Victoria to Alaska.

In 1863, Colonel Moody went home to England, never to return. He held, however, large tracts of B.C. Crown lands that he'd pre-empted and purchased—thousands of acres—while apportioning smaller reserves to native peoples than the Crown decreed. He had been instructed to allot 10 acres to every Indian family, which he interpreted to mean 10 acres for large, extended families. For example, he gave a few hundred Kwikwetlem people 41 acres of cranberry bog, while taking 1,200 acres of fertile Coquitlam River bottom-lands for himself, the core homeland of the Kwikwetlem for millennia.

Douglas replaced Moody with Joseph Trutch, an English-born civil engineer. He had migrated to 1849 California gold rush, then worked in the Oregon Territory as a surveyor and farmer. In 1850, he wrote to his wife Charlotte that, "I think they [aboriginals] are the ugliest and laziest creatures I ever saw and we should as soon think of being afraid of our dogs as of them." In 1859, he followed the gold-seekers to Victoria, finding work as a surveyor on the Cariboo Road. He collected tolls from a bridge on route, striking his fortune this way.

In 1864, Governor Douglas retired—to First Nation friends, an inexplicable abandonment. How could a great chief hang up his hat and never lift a finger again to help them, despite continuing to live in Victoria until he died in 1877?

Trutch immediately amended the pre-emption ordinance to exclude Indians, then worked tirelessly taking land out of reserves. By 1875, he wrote: "The Indians really have no right to the lands they claim, nor are they of any actual value or utility to them ...."

He deemed that they should have enough land for "cultivation and pasturage, and that the remainder of the land now shut up in these reserves should be thrown open to pre-emption." By 1871, Trutch had managed to reduce, by 91 per cent, the reserves mapped out by Moody under Douglas’s direction, reserves already considerably smaller than Queen Victoria's edict.

<u>The New Province of British Columbia</u>

1871 July 20, British Columbia joined the Canadian confederation. Trutch's work had ensured that the new province fell far short of the requirements of the 1763 Royal Proclamation by King George III, still in effect, that recognized aboriginal title and rights to land. All B.C. aboriginal people became charges of the Dominion government under the federal Indian Act, to be dealt with by Indian Agents.

The following list outlines the forces and actions that impacted all British Columbia's First Nations, including the Saanich who knew *T*ESNOEN as home. It may help some who insist that "Indians never lived on Salt Spring Island" understand why there are is so little evidence of their long tenure, obliterated by colonial, provincial, and federal threats and forces, as well as lost to hardships from disease, hunger, falling populations, a confusion of new influences, and the ravages of despair.

Note: This list was compiled from several First-Nation sources. "Indian" is used throughout, rather than "First Nation", "aboriginal", "indigenous", or "native". This provides a sense of historical context, when "Indian" was the only term used in B.C. and Canada, on the street, and by government agencies until recent times.

1871-1985 Indian women marrying non-Indian men lost legal Indian status
1871-1923 Indian people banned from fishing commercially
1872 smallpox epidemic in B.C.
1872-1949 B.C. Indians banned from voting in provincial elections
1876 joint provincial and federal commission established for the Settlement of Indian Reserves in B.C., confirming 82 small reserves, mostly in Coast Salish territory, including Tsawout Reserve #5 on Salt Spring Island;
- B.C. Indian lands and resources excluded from the federal Indian Act
- B.C. Indians banned from voting in municipal elections
1885-1951 potlatches prohibited
1886 Indian Department empowered to execute Letters Patent conveying Indian lands to third parties—i.e. take reserve land for public and private interests
1888-89 smallpox outbreak
1894 federal regulations restricted Indian fishing devices; permission required to fish for food
1895 Indian Affairs decreed mandatory band elections in some parts of Canada, putting ambitious elected chiefs and councils at odds with hereditary leaders
1897 Indian fishing devices destroyed by federal officials
1901 B.C. Premier James Dunsmuir requested Terms of Union be renegotiated and that reserve sizes be re-assessed
1903 Songhees people displaced from their Victoria-area reserve by special act of Parliament
1905 B.C. government claimed all unalienated timber lands, dashing indigenous claims
1911 Indian Act amended
1912 federal officials allowed to destroy Indian fishing devices;
- federal-B.C. McKenna-McBride Commission established to settle differences over Indian Affairs and lands
1913 Commission visited all parts of the province, meeting Indian Agents and native people; Indian population ~21,489
1916 McKenna-McBride Royal Commission report recommended reducing reserve lands;
- reef-net fishing deemed to be traps and banned; white-men's trap-fishing continued, with government support
1917 Indians required to have licences to fish, then refused applications made for them
1918 Spanish influenza epidemic killed many B.C. Indian people
1920 McKenna-McBride recommendations implemented, reducing the size of many reserves, contradicting the Indian Act
1920-52 Indians attending university, joining a profession, and staying over five years off-reserve lost legal status
1920s B.C. Indians refused seine licences;
- B.C. Indian population hit new low
1922 federal government removed some salmon-fishing restrictions
1923 McKenna-McBride reductions and cut-offs of reserve land approved;
- Indians permitted to participate in commercial fishery; gas boats allowed on B.C. north coast
1924 elected chief-and-council band system replaced all hereditary leadership systems
- Indians prohibited from soliciting unauthorized outside funds
1927 joint Senate-House Committee appointed to investigate B.C. aboriginal claims, recommended and implemented giving aboriginal communities an annual allotment of $100,000 in lieu of treaties;
- Indian Act amended to make it illegal for any person to accept payment from an aboriginal person to pursue land claims
1927-51 Indian Act prohibited Indians from raising money or hiring lawyers to pursue land claims
1927-52 government banned hereditary governments, fund-raising for land claim efforts, off-reserve meetings of more than three Indians, and the prairie Sundance
1928 B.C. Indian population below 30,000
1949 B.C. Indians granted provincial voting right
1960 on-reserve Indians granted federal voting right

This list notes nothing about status Indian children being forbidden to attend public schools. From the 1870s to the 1970s, Indian Agents took children away from their families and forced them to live at Indian Residential Schools. These schools began with the grand hope and folly that giving the sort of boarding-school life that created the Lords and leaders of Britain would produce similar results in Canada. However harsh English boarding schools may have been, and continue to be, students are daily inculcated with pride in their culture and country, while Canada's aboriginal peoples were stripped of their language and culture, with humiliation as a core operative.

What did the native peoples do to address so many wrongs against them? The record is full of small and larger actions—letters written, visits to officials, delegations to the powers-that-be, local protests, some battles, murders, and hangings of First-Nations activists.

Following are a few early, concerted protest efforts. Countless recorded and unrecorded efforts seeking justice also took place in every community, to no effect.

1867 petition from 70 B.C. Indian Chiefs forwarded by Governor Seymour to the Crown in England

1874 56 B.C. chiefs petitioned the federal Indian Commissioner for B.C., asking that he implement a federal proposal for reserves containing 80 acres per family

1906 delegation of B.C. chiefs met with King Edward to discuss Indian land issues

1909 delegation of 20 B.C. Nations travelled to England to petition King Edward VII regarding land issues; petitions referred back to Canada

1916 Indian Conference statement rejected McKenna-McBride Commission report

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In 1982, the United Nations condemned Canada for violating the human rights of First Nations people. In 1985, Canada amended the Indian Act to remove many discriminatory sections, although the flaws go deep and have produced generations of problems to be addressed and resolved.

ĆUÁN Homeland and Waters

Without doubt, Saanich families once lived and thrived on south Salt Spring Island, as did Cowichan-area families in central and north Salt Spring. Some non-aboriginals who understand this still insist that native peoples left of their own accord, some time before memory.

There's direct evidence of a Saanich man and woman living in a house on south Salt Spring, noted in the 1861 February diary of Methodist missionary Reverend Ebenezer Robson (brother of John Robson, B.C. Premier from 1889-92).

> Friday 22. Left {Ganges Harbour] early and paddled against a strong wind till about 10-1/2 am, when we rounded the southerly point and hoisted sail after about 2 hours sailing we came to an Indian house on Salt Spring Island and as our canoe was not sufficiently large to Endure the gale we hired an Indian with a large canoe and took ours in towe |sic]. ... The wind was blowing in a gale the Indian in charge of the canoe became terrified his squaw began crying, the sail was carried away from the mast and finally the owner of the canoe refused absolutely to go further.

These Saanich people with their large canoe could only have been engaged from that house. None others would be out and available in such weather, especially in the winter following Put-Your-Paddle-Away moon. They were living there that blustery February, doubtless year-around residents.

Coast Salish women continued to live on Salt Spring for long decades after foreign men moved in. From the 1860s, they joined them to raise families together, which fit with the custom of women marrying out of their birth families. The next section summarizes the lives of numerous First-Nation women who had foreign husbands and raised families on south Salt Spring.

These women lost their legal Indian status if the married their partners, but few legalized their unions. With a strong First-Nations presence on Salt Spring, from the 1860s through early 1900s, how could the Saanich people know that they'd lost all but 17.2 hectares (42.5 acres) of south Salt Spring Island—the size of their south-end reserve since 1877—as soon as the ink had dried on purchase deeds for surrounding Crown lands? This loss was unforeseen, as everyday life carried on, sealed in their children's and grandchildren's mixed-heritage blood.

The 1877, the Canadian and British Columbia governments formed the Joint Indian Reserve Commission (JIRC), to reconcile all of the reserves of British Columbia. They began with a census of the aboriginal population.

The Saanich considered themselves all one people, which the JIRC recognized: "The JIRC identify this group generally as Saanich Indians, although the reserves are currently held by the Tsawout, Tseycum, Tsartlip and Pauquachin Indians". These are the names of the four Saanich winter villages on the Saanich peninsula, not how Saanich families divided up the 13 reserves apportioned them two decades before. Still, the JIRC carved in stone which bands owned or shared each reserve, based on superficial understanding, never to shift again with marriage and other alliances.

The Indian census, as it was called, counted an extended family on the SE side of Fulford Harbour, at a place the enumerator called Ku-nay-nitch, i.e. W̲EN,NÁ,NEĆ.

Siltkuyim headed the small village. He had two adult sons, Pierre and Sklemit, and two daughters, one with a child. There were two other men and women, plus a widow with a child.

In total, there were five men, five women, two male children, and one female. They had one horse, 10 cattle, 10 chickens, and 30 sheep. Clearly, they lived there.

In 1920, the B.C. Indian Lands Settlement Act altered many reserves, in boundaries and size, on average making them smaller. The little Saanich reserves weren't reduced, but the four named Saanich family groups became separate bands, each with their own elected chief and councils. These divisions and the forced foreign system of governance led to more rifts.

SȾÁUTW̲	—Tsawout, East Saanich: Houses on Top
W̲SÍḴ̲EM	—Tseycum, Patricia Bay: Place of Clay
BO,ḰE,ĆEN	—Paquechin, Coles Bay: Place of Cliffs
W̲JOŁEŁP	—Tsartlip, Brentwood Bay: Place of Maple

Further, everyone living on the Gulf Islands had to move permanently to their winter villages in north Saanich. They were even routed from their Gulf Islands' reserves, forced to leave their longhouses, with only seasonal camping allowed henceforth. Saanich families' Gulf Islands homes soon vanished as if they'd never existed.

Until 1923 March, a Tsawout man known as Charlie Zalt, or Zalt-Zalt, and his wife Mary lived on the Salt Spring reserve. Was he one of the young Charlie Hultses in the 1881 census? —p. 17. Their neighbours remembered them fondly, met when out fishing or bringing their catch to the Beaver Point wharf to sell to the CPR steamships on their scheduled runs.

In 1969, Salt Spring resident and historian Bea Hamilton wrote, that, "when Mary died, Charlie got Fanny to live with him. Fanny died and the author's father, meeting Indian Charlie one day, said that he was sorry Charlie had lost his squaw. 'No matter,' said Indian Charlie cheerfully, 'I get 'nother squaw from Cowichan for twenty dollar.' He did, too, and they lived very happily and everyone like the old couple."

This way of talking about First-Nations people typifies a long era of bemusement and belittling, even by those considered friends.

Tsawout Reserve and longhouse, circa *1910*

below: close-up of the longhouse and tidy fenced area

Mary Zalt, an unidentified visitor, Charlie Zalt at the Tsawout Reserve, Salt Spring Island

In 1923 March 15, the *Sidney Review* reported that Indian Charlie was, "Missing with wife Mary one week." Word was that they had been saving up for a potlatch, hence guessed to be targets for murder. They were never seen again, nor their bodies found.

One of their canoes washed up at Portland Island, and $300 cash was said to have been found in their camp. If this latter were true, then they weren't killed for their money or potlatch gifts. Others said that they went to live on Vancouver Island, and the found canoe was a spare that they'd left on Portland or had gone adrift. The money remains a puzzle, perhaps just a rumour or speculation that gained legitimacy from repetition.

It's worth remembering that, in 1920, the revised Indian Act required all indigenous people living on the Gulf Islands to move permanently to their winter villages on Vancouver Island. It's possible that the Indian Agent had given the Zalts numerous warnings to leave, then finally removed them, forbidding them to gather their belongings at the time or return to fetch them.

Stories from their extended family and offspring may yet surface to explain what happened, or government documents may shed some light, especially if possible soundings and spellings of their surname are kept in mind.

Their house soon disappeared too, and thus ended millennia of Saanich families with fully indigenous roots living on Salt Spring Island.

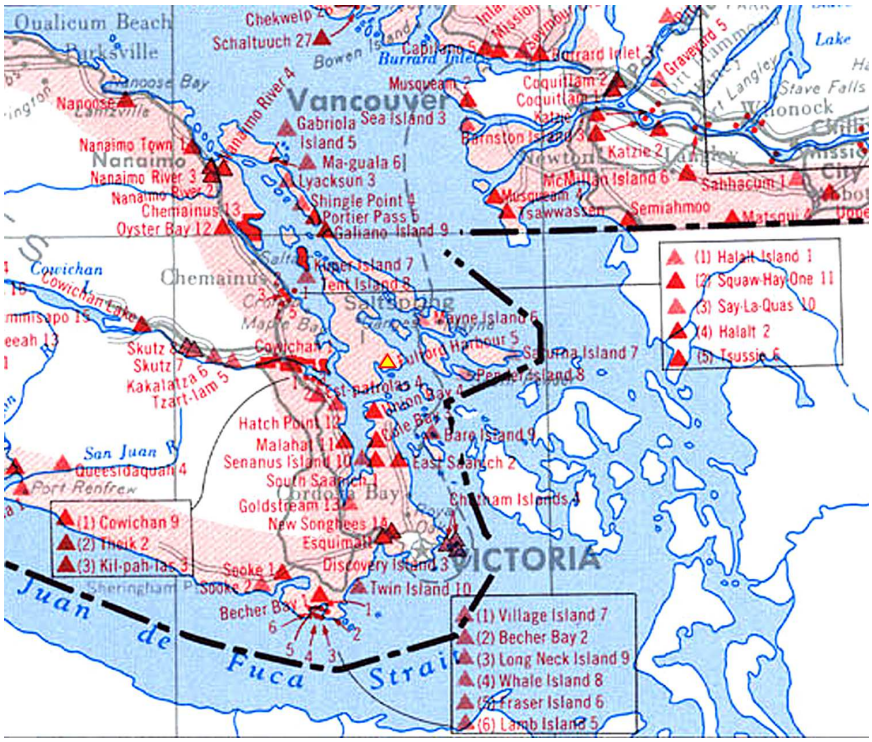
First-Nation Wives

The First-Nations women and their daughters included in the following pages appear again throughout the book, woven into the fabric of their husband's lives and other dominant forces. Giving them their own chapter highlights how significantly they contributed to local well-being and culture, providing much of the glue of Salt Spring families and community.

More daughters of the second and subsequent generations could be listed, but this gives a sense of indigenous women's numbers and diversity on south Salt Spring Island from the 1860s into the 20th century.

First-Nations women who married Salt Spring pre-emptors came from reserves within the radius shown on this map, including the U.S. San Juan Islands.

Many foreign men invading the colony took "country wives", cohabiting with aboriginal women outside of wedlock. A few couples married before having children, while some did so after, to legitimize their children and rectify the sin of Godless marriage.



B.C. south coast Indian reserves, 1984

Their offspring were called Indians or half-breeds by many in their community. Some used these words as simple descriptors, without prejudice, while others knew the weight of them. Federal government census-takers sometimes noted the children by their father's nationality and sometimes as Indians. Whatever official records show, family stories indicate that most kept strong ties to their First-Nation kin.

As noted before, Coast Salish peoples had strict rules about acceptable marriage partners, with women most often being the ones to leave their homes for their husband's community. Intermarriage alliances secured trust between the different language groups, allowing for generous resource-sharing, while keeping family control of respected territories.

First Nation women marrying foreign men, arriving in droves, seemed to fit well with their system. The strangers brought desirable goods, new technologies, and valuable foodstuffs to grow, and some brought love for their country wives, as well as need. These

men were unstoppably intent on setting up on the land, in any case, so best to secure advantages, all around, through close family ties.

Making farms out of Salt Spring's limited fertile soil and fresh water sources was difficult. It meant felling and burning off massive trees, finding and making good spots for fields and gardens, fencing them or running livestock over unfenced rocky land rife with predators, waiting years for orchards to bear fruit, raising children in tiny, dark cabins ... the list goes on.

First-Nations wives knew how to live on the bounty of the sea and land. They were experts as harvesting fish, sea birds, and all manner of edible plants. They had family networks to help with this. They had sustaining medicines, beliefs, rituals, and ceremonies. Many had traditional arts and crafts skills. They gave their men a great deal of themselves—their knowledge, caring, and endless hard work. They were farmers, fishers, etc., as much as their husbands, despite owning nothing and census reports consistently noting all co-habiting women's occupations as "None".

First-Nations' women and their communities made positive gains from intimate ties with foreign men, a primary one being their ongoing, complete access to the lands and shores claimed by pre-emptors. Mixed-blood children and grandchildren sealed the deal, seeming to ensure long-term access to territory and its harvests. When the "half-breeds" intermarried, their indigenous heritage strengthened.

Pre-emptors didn't own their claims, which fit with First-Nations concept of land and resource use. Possession required improvements to be made and approved, an official survey done, and money paid. This took 10-20 years in most cases—a vague goal, something only a few pre-emptors talked or fretted about. Children grew up and left home in that time. It all seemed like a win-win.

After pre-emptors purchased their Crown lands, this arrangement changed drastically, especially as property changed hands. It passed on from fathers to sons, in some cases squeezing out First Nations' use of it through their women. Further, profit could be made by selling the land to newcomers with money, who had no need or interest in recruiting local women to help them earn their estates.

First Nations' contributions to Salt Spring, through aboriginal wives and their families, were many from the 1860s to 1890s. Then the growing Anglo community made clear that the colourful diversity of times past, with its little log cabins, nature-tuned ways, and hard-scrabble livelihoods, had to go. Telephones, regular steamship service, motor vehicles, and electricity changed work and leisure, displacing most of the old ways and old families on island.

Lineage is difficult to trace for most of the fully First-Nation women. Those noted in records went by various of their family and Christian names, with various spellings, often with nothing more noted than a first name and "Indian" in place of a surname.

They avoided census-takers, uncertain about how the information might be used against them and their people. Enumerators were easily confused as well; First-Nations' family systems are generally complex, not fitting neatly into boxes the way European culture demanded.

Thus, these summaries can only give bits of information about the First-Nation women. Speculations abound about those listed on genealogy websites, often linking one individual to various possible kin, with no clear ways to verify any of it.

Unlike foreign women newcomers, who were far from their families, First-Nation women had family nearby for support. They knew how to harvest native foods, too, another freedom, should their husbands prove to be difficult or poor providers. Quite a few left unsatisfactory unions, moving on to other partners, and some dropped out of newcomer society entirely, without a trace.

Despite long years of pregnancy, child-rearing, home-making, and growing/gathering food, many lived to old age.

right: In 1874, Crown-land surveyor of south Salt Spring, Ashdown Green, made a list of south-end pre-emptors, as shown, noting the First-Nation wives with an "X". He counted 18 households from Burgoyne Bay to Fulford through to Beaver Point, with the ones highlighted in this table included below.

** Weston had a First-Nation wife on Vancouver Island.*

Name	Men	Wo–men	Chil–dren	Hor–ses	Cat–tle	Sheep	Pigs
Mitchell	1	1	3	2			
McDonald	1	1					
Caimes	1	1	2		9		
Purser	1	X	3		7		20
Foord	1	1					
Williams	1	1					
Sparrow	1	X	3	1	30		
Gyves	1	X					
Welch	1						
Meinerstorf	1			1	12		8
Trage & Spikerman	2	X	1		13		28
Ruckle	1				17		20
Haumea	1	X			2		12
Nauana	1	X					
Shepard	1	X	4				
Pimbury	3				2	350	
Akerman	1	1	4				
Weston*	1						

Mary Haumea

William's Haumea's wife, Mary, was recorded living with him in the 1891 and 1901 censuses, noted as an "Indian", but nothing else is known of her.

Annie Haumea Kahou

(1858–1892)

William and Mary Haumea's daughter, Annie H. Kahou, married Hawaiian settler and neighbour, John Peavine Kahou. By 1892, they had a seven-year-old son Isaac. She was pregnant with twins when she died in childbirth, the twins too. Rumours persist that his

Mary's headstone

drinking and temper had overtaken him again, and he had beaten her. She was buried in St. Paul's cemetery at the head of Fulford Harbour, her grave prominent by the front of the church. It's planted with a carpet of thyme that flowers purple, in May, the month she died, and her marker is kept draped with Hawaiian shell necklaces. Her parents' orchard, where her funeral was held, midst a tremendous lightning-and-thunder storm, was long considered haunted. To this day, some, without any knowledge of this history, claim to sense a disturbance there, something female and distressed. Her husband was buried in the St. Paul cemetery, but the record of where and when has been lost. Henry Ruckle bought his property in 1893 May.

Maria Mahoi Douglass Fisher (~1855–1936)
Maria (said "Ma-rye-ah") claimed to be a daughter of an unidentified First-Nation mother and Hawaiian William Haumea, from whom she inherited Russell Island. Mary Haumea Kahou was likely her sister. After Maria's marriage with American sea-captain, Abel Douglass, ended, she lodged two of her eight children with Mary and family. She next married George Fisher, a farmer of half English, half Penelakut heritage. She had eight more children with him. She was a midwife, among her many skills and activities, remaining feisty, resourceful, and engaged into old age. Maria has become posthumously famous, the subject of a biography and a number of articles.

Maria Mahoi

Mary Jane Fisher Roberts McCoy
(1890–1983)
Daughter of Maria Mahoi and George Fisher, she married an Englishman at St. Paul's church, with the reception on Russell Island. They had three children, making their lives in Victoria and Nanaimo. As a 49-year-old widow, she married a New-Brunswick-born man, no offspring.

Mary Jane Fisher Roberts

Sophie Naukana Palau (1854–1916)
Sophie's father came from Hawaii, her mother from a San-Juan-Islands First Nation. In her early teens, she married her father's old Hawaiian friend, John Palau. She had at least 13 children with him, many of whom died young. They sent their daughters to St. Ann's convent school near Duncan, where the nuns provided a good home and education. Sophie may have had other children with other fathers—complicated to trace and hard to verify. She died in Vancouver.

Sallie Stowe (~1840–?)
Sally was born in B.C., according to U.S. census reports, but is untraceable otherwise. Also unknown is when she took up with Cyrus Stowe, who pre-empted land by the Salt Spring lake that Crown surveyor, Ashdown Green, called Stowe's Lake, which became Lake Stowell. Stowe abandoned his claim and lived out his days in Washington state, mostly on San Juan Island. When she was last noted with Cyrus, he had served time in prison for smuggling alcohol and was a poor, bent-over old man.

Mary Ellen Jack Shepard (~1845–?)
Mary's American-born husband, Horace Shepard, was 25 years her senior. She came from Kenipson (Quw'utsun), from the north end of Cowichan Bay, perhaps the daughter of Maria/Mary Kwoltenaat. After Mary and Horace had five children, she left Salt Spring to live elsewhere with an Englishman, with whom she had more five children.

Julia Naukana Shepard (1860–1932)
Julia was half Hawaiian, half First Nation. She married Horace Shepard's son George, who was half Caucasian, one-quarter Hawaiian, one-quarter First-Nation. They had four children.

Julia Naukana Shepard

Delia Shepard Palau Tahouney (1867–1952)

Delia Shepard Palau

This Shepard daughter first married John Palau Jr., of Hawaiian-First-Nation descent. They had two children. She then married Joseph Tahouney Jr., also of Hawaiian-First Nation parentage. They had one child.

Mary Tsish King (~1841–~1900)
Mary was the granddaughter of a Songhees chief. She may have been the child of an unidentified mother, presumably Songhees Nation, and Bavarian immigrant George Pappenberger. Mary had a daughter, Emma, in Victoria, the father said to be an Irishman named Murphy. She then married south Salt Spring pre-emptor Joseph King, from Greece. They had five children. Two of their sons died as young men, while sealing off Vancouver Island. Mary died at about the time her remaining son married Sophie Purser, see next page.

Mary Tsish King

Emma Murphy King Stevens Shepard (1871–1970)

Emma King Shepard

Emma's adoptive father, Joseph King, arranged for her marriage, at 14 years old, to an older Greek-Turkish friend, but spitfire Emma chose for herself, marrying her father's Greek friend, a Steveston fisherman named John Stevens. They set up house next door to her family, where she had eight children before leaving him for George Shepard, half Caucasian-American and half Cowichan-area First Nation. She had several more children with him, with at least two of them dying young.

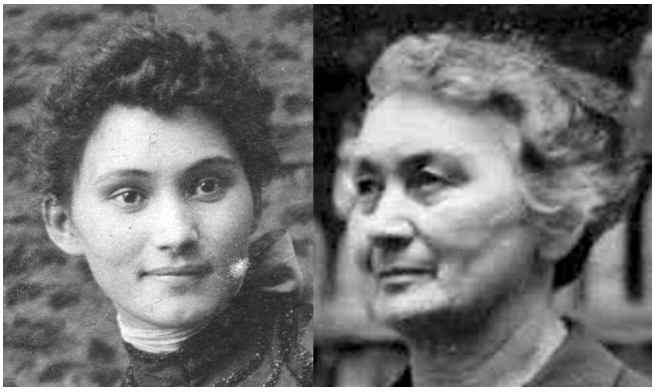
Maria King Silva ((1880–1920)
Maria/Mary, at age 17, married Joseph Silva, 18, half Portuguese and half Sechelt-area First Nation. He grew up on Reid Island, just north of Gabriola Island. Mary and Joe had

children, but their names are not readily traced. They lived on Vancouver Island, then Egmont, north of Sechelt, where she died of thyroid disease.

Mary Ann Pielle Pappenberger (1866–1959)
Mary Ann (Q'ut'q'it) was born on Kuper Island, home of the Penelakut Nation. She married John Pappenberger, whose father, George, was Bavarian and mother, Mary Peatson, was daughter of Penelakut Chief Hulkalutkstun (one of many spellings) and Polly Capilano of the Squamish Nation. Mary Ann and John had eight children. Pappenbergers lived for nearly 80 years next door to the Ruckles' farm, hard-working farmers who are still described occasionally by old-timers, with full respect, as the "Indian family out by Beaver Point".

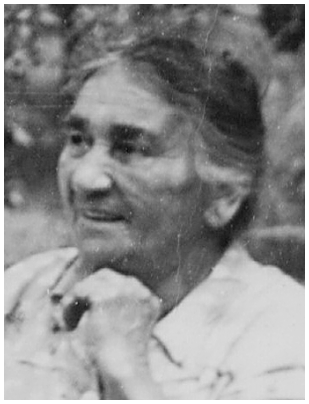
Sara Annie Kwoltenaat Fisher Purser (1838–1908)
Sara was born on Kuper Island, now Penelakut, a sister or cousin to Mary Ann above. Her father was Chief Hulkalutkstun/Xulqualastan, her mother, Polly Capilano of the Squamish First Nation. Sara's grandparents may have been Chief Joe Capilano and Homulcheson, of an unidentified First Nation. Sara first married Englishman Edward Brande Fisher of Piers Island. Their son George was about three when Edward died from a gunshot wound, a suspicious, but uninvestigated death. She then married Englishman George Purser, who called her Annie. He also died from a gunshot wound, this one suicide. She died at a relatively old age on Russell Island, home of Maria Mahoi.

Sophie Purser King (1880–1975)
Sophie's mother was Sara Annie Kwoltenaat Purser. Sophie lived at St. Ann's School at Tzouhalem, near Duncan, from age four or five to 17—a place she loved. She married Leon King, son of Greek Joseph King and Songhees Mary Tsish. They raised four children through a long, productive marriage. She outlived her soulmate husband, dying "exhausted" by old age.



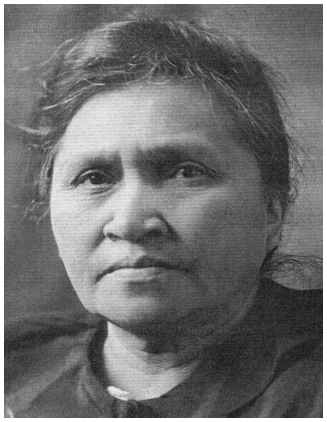
Sophie Purser King

Mary Emily Purser Pappenberger Tahouney Douglass (1870–1952)



Emma Purser Douglass

In her mid-teens, Emma, had a son, Edward, with Thomas Pappenberger. They apparently were not a couple. Edward Pappenberger lived most of his life on the Pappenberger, property. Emily married Joseph Tahouney and had two sons with him, one of whom survived and spent the rest of his life on south Salt Spring. Emma then married George Douglass, a Douglass-Mahoi son. Emma and George had five children on Salt Spring before moving to Vancouver Island, then finished their days on Lasqueti Island.



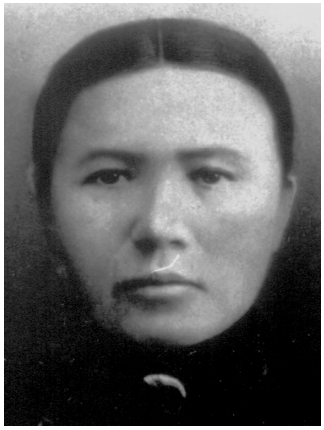
Mary Tahouney Irving Lumley

Mary Tahouney Irving Lumley (1864–1961)
Joseph Tahouney's daughter Mary, half Hawaiian and half First Nation, married German-American Michael Irving, also spelled Irwin and Erwin. They had two children, a daughter who survived and a son who's only known by his baptismal record. Michael then vanished entirely, untraceable through available public records. She married Englishman William Lumley, raising 12 children with him, including her Irwin daughter.

Alice Victoria Irving/Erwin Sparrow (1886–1967)
Alice grew up on Tahouney land near present-day Fulford village. She was one-quarter First Nation, one-quarter Hawaiian and one-half German-American. She married John Charles/Christian Sparrow, half Norwegian and half Cowichan-area First Nation. They raised seven children together.

Lucy Nahanee Smith (1866–1933)
Lucy's mother was likely Mary Nahu See'em'ia of the Katzie First Nation, near Mission, B.C. Her father was Joe Nahanee, born either in Hawaii or in the Pacific NW, perhaps connected to the Naukana family. She grew up in "Kanaka Ranch" at Coal Harbour by Stanley Park. She married German immigrant Louis Smith; they had five children, the first of them born on Salt Spring, then they moved back to Vancouver. When the oldest was 12, Louis was killed in an industrial accident. She lived out her life on various reserves, ending up as the matriarch of a large Squamish Nation family. She died on the Mission reserve.

Lucy Nahanee Smith



Mary Ann Gyves

Mary Ann Taltunaat-Tusilum/Gosselim Gyves (1851–1941)
Mary (Tuwa'h'wiye) was the daughter of Cowichan Chief "George" Tusilum and mother Taltunaat of the Clem-Clemelutz clan. She was a cousin of Susannah, below. At about age 17, Mary Ann joined Michael Gyves, age 46, in his windowless cabin. They had three children who survived. Mary attended as midwife to many south-end births. She'd also applied medicines and cures learned from her family. In her old age, Granny Gyves stayed active helping in the community, a continual inspiration to her children and grandchildren.

Susannah Trage

Susannah George Trage (~1854–1932)
Susannah (Musiqwiaht) was Cowichan-born, 10 years younger than her German husband, Theodore. He had pre-empted and eventually owned extensive acreage in south-east

Salt Spring, from west of Ruckle's farm to Fulford Harbour. She had at least nine pregnancies, with four children surviving to carry on the family line.

Emma Trage Shepard Williams (1866–~1934)
Daughter of Theodore and Susannah, above, she married John Shepard, half Cowichan-area First Nation, half white American. After they separated, without children, she married an American newcomer, George Williams, who was half U.S. First-Nation, half-Caucasian. They had six children. He shot to death a friend, Alfred Douglass, Maria Mahoi's son, for which he served 14 years for manslaughter. He and Emma stayed married through old age.

Emma Trage Williams

Clara Trage Maxwell (1879–1967)

Trage sisters, Bertha and Clara

Clara, half German and half Songhees, married David Maxwell, son of an Irish father and Cowichan-area First-Nation mother. They lived on Trage land by Fulford Harbour, where they raised a large family.

Bertha Emma Trage Daykin (1884–1960)
Clara's younger sister, Bertha, was an excellent student at Beaver Point School, where she later taught for three years before marrying Robey Daykin, an American from English stock. They raised three children, living in Vancouver and on Vancouver Island.

Emily Ellen Sampson Whims (1865–1912)

Emily Sampson Whims

Emily's mother was Lucy Peatson, from Cowichan Bay; her father was Englishman Henry Sampson, who pre-empted in the early 1860s in north Salt Spring. Emily grew up in the Fernwood area, at age 14 marrying a fellow from next door, son of Hiram and Elizabeth Whims. They and their eight children were African-Americans from Missouri who had escaped slavery by going to California, then coming north to Victoria and Salt Spring Island in the late 1850s.

Lucy Peatson Sampson

William Whims pre-empted and purchased land by Fulford Harbour, where he and Emily lived for about a decade and had the first of their nine children before selling to John Sparrow and pre-empting property next door to her parents in north Salt Spring.

Annie Kawetchin Sparrow (mid-1850–?)
Annie, from Cowichan, as her maiden name suggests, was the mother of Norwegian John Sparrow's first three surviving children. She then vanished from public records. Their oldest son died in a hunting accident at age 19; their third son, a young woodsman, died of infection.

Maria/Mary Kolletselssot Sparrow 1861–?)
Mary was born by Cowichan Bay. She was kin to Sara Annie Kollestomet Fisher Purser, Mary Peatson Pappenberger, and Lucy Peatson Sampson, although how they were related and much else about her is untraceable. Mary had seven children with John Sparrow. Their daughters attended St. Ann's Indian School, as it was called, at Tzouhalem, near Duncan. Son John took a Musqueam wife and lived out his life with her family. They started the long, thriving line of Musqueam Sparrows.

Annette Sparrow Douglas (1878–1905)

Nettie Sparrow Douglass

Nettie, as she was known, was half Norwegian and half Cowichan-area First Nation. She married George Douglass, who was one-quarter Hawaiian and one-quarter First Nation from his mother, Maria Mahoi, and half Scottish-American from father, Captain Abel Douglas. She and George had eight children. They moved from Salt Spring to the Nanaimo area, where she died, at age 28, of tuberculosis. Widower George then married Emma Purser, see above.

Emily Sparrow Maxwell (1883–1964)
Emily, also half Norwegian and half-Cowichan-area First Nation, married Richard (Dick) Maxwell, who was half Irish and half Cowichan-area First Nation. After they raised their children in the Burgoyne valley, she was widowed, spending her last 15 years in the old Maxwell house her father-in-law had built. She was well remembered for her mandolin playing with Leon King on violin and Mrs. Alfred Douglas on piano, for starting the South Salt Spring Island Women's League, and other community works through her church.

Mary Maxwell (1851–?)
Irishman John Maxwell took a Cowichan wife, as he described her, named Mary. They had seven children before she left him, returning to her Cowichan-area reserve.

Mary Zalt (__ –1923?)
Among the fully First-Nation women living on Salt Spring, Mary was the only one with a First-Nation husband, Charlie Zalt, or Zalt-Zalt. They made their home on the Tsawout Reserve near Fulford Harbour, until they disappeared in 1923 March.

Mary Zalt

PRE-EMPTING NEWCOMERS

Meet Henry Ruckle

In 1872 August 31, Henry Ruckle, age 37, pre-empted his first 338 acres of Crown land on Salt Spring Island at Beaver Point. He paid $5 for a licence to do so. If he resided there, improved it as required, and got a Crown survey done, then he had could buy it for $1 per acre.

How did he get to his new claim? Likely by cedar canoe, paddled by Saanich or Cowichan-area First Nation people. They'd been transporting newcomers throughout the Salish Sea since 1843, trading the movement of people and goods for all manner of useful commodities and money.

In 1859, indigenous families started helping pre-emptors get to Salt Spring Island and establish themselves here. They drove a fair bargain for a welcome service and wisely refused to paddle in risky weather, especially between late October and March.

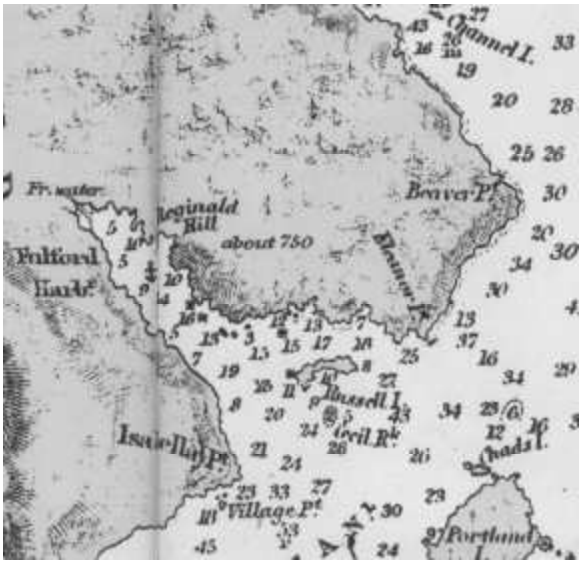
Henry had come from Victoria, perhaps by canoe or boat the whole way, or perhaps by steamer to Sidney or Ganges Harbour, then by smaller craft.

SS Beaver

Steamers plied the Salish Sea since 1836, the year the steamship *Beaver* arrived at Fort Vancouver, Oregon Territory, about 160 km (100 miles) up the Columbia River. She became the Hudson's Bay Company's floating fur-trade factory. In 1843, she brought Governor Douglas to found Fort Victoria. By 1851, rich seams of coal from Nanaimo and area kept her belching along.*

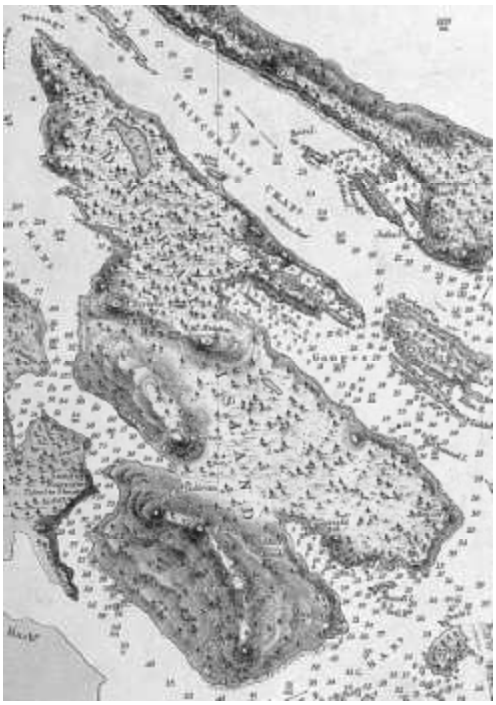
Henry's new address was at Beaver Point, named for *SS Beaver* in 1859 by Captain Richards while surveying in an 8-gun wooden sailing ship, *HMS Plumper*.

He and Captain Fulford of *HMS Ganges*, built in India, named places after colleagues, friends, family, and by descriptive features.



right: part of 1859 survey map with some of Salt Spring's oldest English place names: Beaver Point, Reginald Hill, Fulford Harbour, Eleanor and Isabella Points, and Russell Island

* In 1872, the HBC sold *The Beaver* for use as a towboat. In 1888 July, the drunken crew grounded her off Stanley Park in Vancouver, where she hung perilously on the rocks until finally sinking four years later.



Admiral Island, 1859, as charted and named by Captain Richards

Richards gave the island, previously noted as Salt Spring and Saltspring, the new name of Admiral, solving the spelling problem. That same year, Colony of Vancouver Island clerks started writing Salt Spring Island on all land pre-emption documents, without fail. (In 1906, the Geographic Survey of Canada decreed it Saltspring, then the postal service and now Google have settled on Salt Spring Island, shortened by locals to SSI.)

By the 1870 U.S. census, Henry Ruckle was counted in Snohomish County, Washington, a 35-year-old Irish-born "Chopper" living in Codyville, inland from Everett, with other choppers, lumbermen, laborers, farmers, and housekeepers. He then plied the 100 km (60 miles) from Everett to Victoria by steam or sail.

How had he gotten so far from his Ontario home? Henry's family said that he left for California, but when? There's no record, but if he left home after 1869 May, he could have taken the train to San Francisco. Before then, he could have gone part way, to the end of railway construction, then continued by wagon, horse, or foot. Or he could have travelled to Montreal or New York by rail or by Great-Lakes ship, then sailed to Panama, crossed the isthmus by rail and a bit of donkey-riding, catching another ship heading northward.

Henry left his parents and siblings on their 100+ acres of farmland in Dereham County, about 30 km (20 miles) east of London, Ontario. In the 1851 Canadian census, he's listed as 16-year-old labourer living with his parents, Daniel and Ann (née Switzer), three brothers, and two sisters. There's no record of him in the 1861 Canadian census.

Henry noted in a later census that he'd come to Canada from Ireland in 1849, making him 14 years old then and his youngest sibling 10. His family had been farmers in Limerick, working the land of Englishman Sir Thomas Southwell. The Ruckles were many generations Irish by birth, but had remained German in their customs and habits.

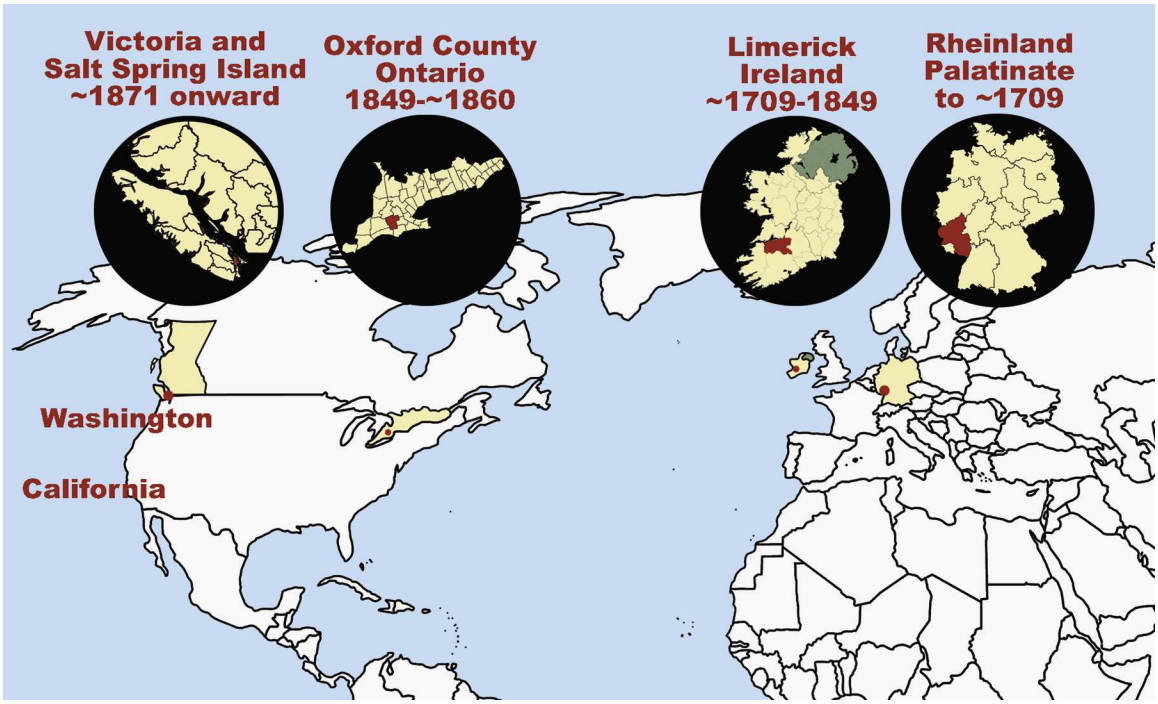
His forebears, the Roekles, had emigrated from the Rhine River Valley following a brutally cold winter in 1709. This area was called the Rheinland Palatinate, hence these Germans ex-patriots are still known as Palatines.

The Palatines were more than frozen-out farmers looking for better prospects. They were religious refugees, Protestants in a Roman Catholic regime that had been tolerant of them at times, but was tightening again. New Queen Anne of Britain promised to help them sail to her North-American colonies, but funds soon ran out, so she set them up in Ireland, to help strengthen Protestant rule there.

Most Palatine farmers left Ireland for the New World long before the Ruckle and Switzer families did. By 1849, however, the Irish potato blight and resulting starvation had decimated the population and sent masses of Irish immigrants overseas. That Henry's family held on through increasing hardship attests to their farming skills and resourcefulness.

The Ruckle family's new farm in Ontario had rich soils and a productive growing season, if somewhat short. They doubtless made a success of this work. Henry's mother died in 1862, when he was 27, then his father died five years later, followed soon after by a sister. In 1869, brother Thomas passed away. Did Henry inherit part of the original farm, or had he left before it was apportioned to T, J, B, and Mrs. Rutle/Ructles [sic], as noted on an 1876 Oxford County, Dereham Township map.

In any case, Henry chose to seek his fortunes elsewhere, first in California and Washington, then on to his own farmland in the new province of British Columbia, which had joined to Canada the year before, in 1871 July 20.

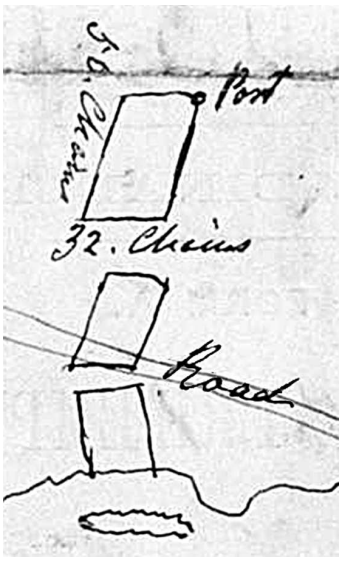


Salt Spring Island Land Claims

Salt Spring's land rush started mid-year in 1859. Pre-emptions were allowed there and in Chemainus through an anomalous system that the Colonial Surveyor, Joseph Despard Pemberton, and Governor Douglas devised to skirt the requirement, in the Colony of Vancouver Island and the new Colony of British Columbia, that only surveyed lots could be purchased, for £1, or $5, per acre—about $140 in current value.

Salt Spring Island's modern history began as an exception and experiment. It was successful enough that the rest of the two colonies soon followed this way of carving up the land. Salt Spring's reputation as an innovative place, where the tail can wag the dog, has 167-year-old roots and is still going strong.

In 1859 July 26, a Victoria lawyer rounded up 27 clients and took them to Salt Spring Island to stake out claims of 100 acres for single men and 200 for married. They used a crude map Pemberton supplied, with his crude instructions for guidance. These first pre-emptors set up in central and north Salt Spring. They staked their new holdings by walking lot lines and marking the corners, with shared boundaries determined by gentleman's agreements at the time and later, in disputed cases, in court.



left: the sort of rough sketch British men and other approved nationalities needed to pre-empt Crown land for a $5 licensefee

About half of the 50 or so newcomers were British and European-stock men, some via California and Australia.

unidentified African-American family from Salt Spring Island

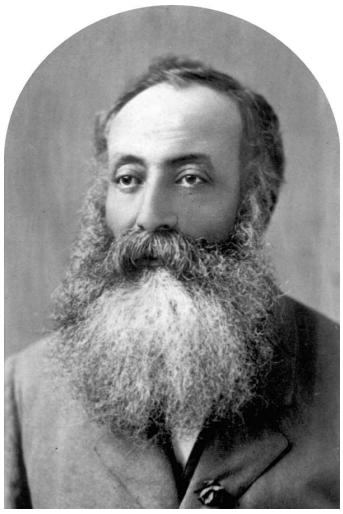
The others were 24 African-American families invited from San Francisco in 1858 by Governor Douglas to escape a country on the verge of civil war over slave ownership. They had sailed to Victoria with 400-700 other escaped slaves, following leaders who had, some months before, scouted out this asylum. They asked that all of Salt Spring be settled exclusively by African-Americans, but Douglas refused.

The newcomers, whatever their backgrounds, didn't consider taking lands and shores from native peoples as thievery. They had signed papers in hand, backed by a government and British Crown decreeing it unoccupied, unused, and available.

On the other hand, the First-Nations peoples of central and north Salt Spring voiced strongly their claims to everything the pre-emptors took. Aboriginal use of anything on the claimed land was grand larceny, however much the resources or goods were needed, or owed for unpaid trade deals. Petty thefts by Cowichan men caught in the act soon escalated to charges of livestock rustling, with no proof or certainty of who'd done it.

Frictions had been rising between African-American and British pre-emptors over the steamer service to Vesuvius wharf used by nearby black families to sell their produce. The white men at Fernwood couldn't get their crops over the steep, rough trail to Vesuvius, and steamers didn't call at their small dock. In 1868, two African-American men were murdered, then another in 1869, with no clear culprit.

A scapegoat, an aboriginal man, was soon found and hung, despite severe doubts expressed in reports of the entire proceedings.



Tshuanahusset, "Tom" hung for 1868 murders

Soon after, most of Salt Spring's African-American families left for the United States, now a slave-free country. The handful who remained contributed not only as farmers, but teachers, law-and-justice appointments, and community voices for all settlers.

Governor Douglas's plan was to get settlers of every sort to work the land on small farms. He refused to let monied men and speculators develop it for any grander uses or to simply hold it to flip.

Victoria businessman, John Cusheon, for whom a Salt Spring Island lake, creek, cove, and road are still named, tried to work the system. He pre-empted 200 acres in 1860, then wrote to Pemberton saying that Douglas had given him permission to buy 1000 more at $1.25 an acre. He then spent $3,300 to improve the property, hiring men to clear trees, build a permanent home, and cut a 4.8 km (3 mile) road to the Ganges wharf. The official price was still $5 per acre, however, and couldn't be paid until the land was surveyed. Moreover, it all had to be surveyed at once, not property by property. Thus, by 1863, Cusheon forfeited his investment and left for the Cariboo gold fields, then other grand prospects after, never to return to Salt Spring.

A few modern-day large developments, launched with big monies and dreams, but never realized, dot the central and north parts of the island. They attempted to run counter to government requirements, much the as Cusheon did nearly 160 years ago.

Crown Land Grant Process: the Ruckle Example

Salt Spring Island's pre-emptions to the north sat a good half-day's paddle or row from Henry Ruckle's 338 acres, claimed in 1872. After he chose the land he wanted, he had to stake it out and put posts in the corners. He paced his land at Beaver Point exactly as the first pre-emptors had done, walking from shore inland, measuring by strides the guessed-at number of chains desired—at 66 ft/chain (~20 m/chain). He then drew a rough map of it, required to get a certificate, for $5, by which to pre-empt that piece.

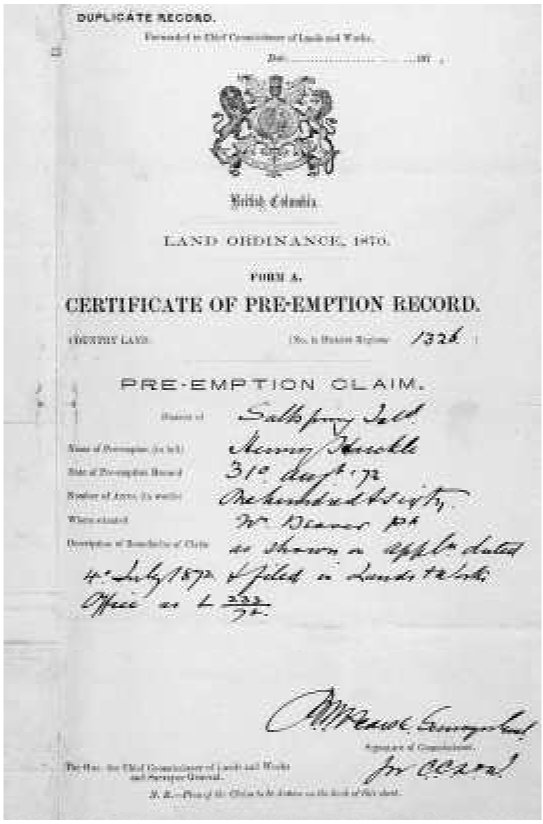
Henry Ruckle, 1870s

Few such certificates were saved, including Ruckle's. A rare one is shown on the next page. On approval and for a $5 fee, Henry got a Certificate of Pre-Emption Record.

Henry had only one next-door neighbour, Abel Douglass, to the west. Douglass had inadvertently taken an eight-acre seaside jut of Henry's land as his own, which he later bought from Henry. Boundary adjustments and some disputes occurred all over Salt Spring, for years to come.

right: rare sample pre-emption applicationfor William Weston's land; Ruckle's was lost

Henry then received a Certificate of Pre-Emption, issued in triplicate: to the pre-emptor, the local office, and the Lands & Works Department in Victoria.


DUPLICATE RECORD.

British Columbia.

LAND ORDINANCE, 1870.

FORM A.

CERTIFICATE OF PRE-EMPTION RECORD.

1326

PRE-EMPTION CLAIM.

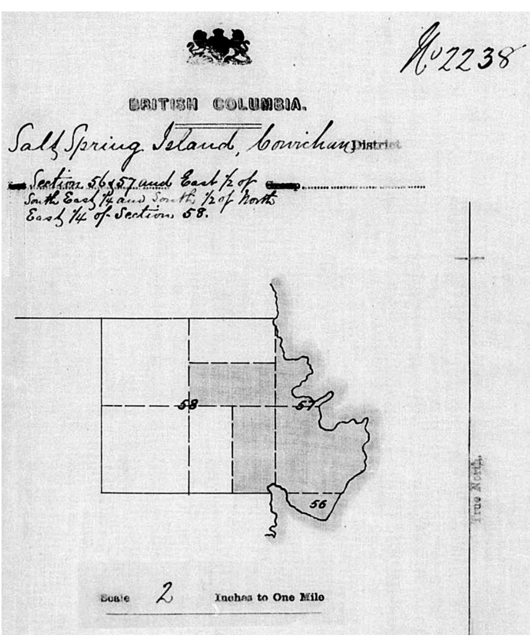
Salt Spring Isld

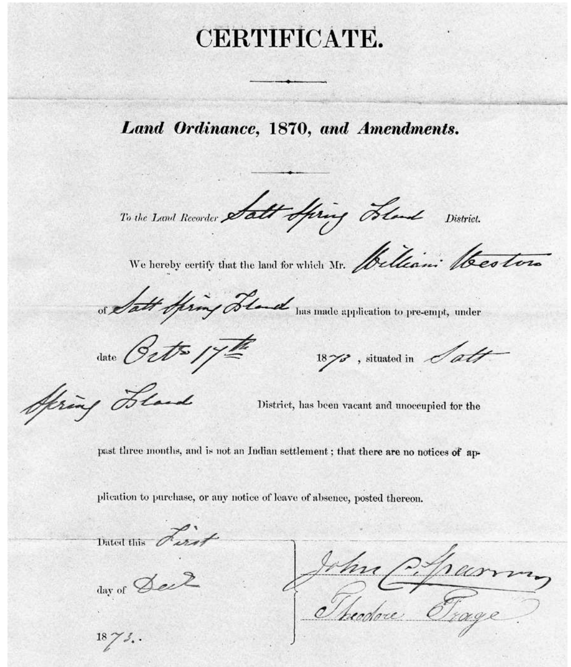
Henry Ruckle

31st Augt 72

One hundred & sixty

as shown in applic dated 4th July 1872 & filed in Lands & Wks Office




CERTIFICATE.

Land Ordinance, 1870, and Amendments.

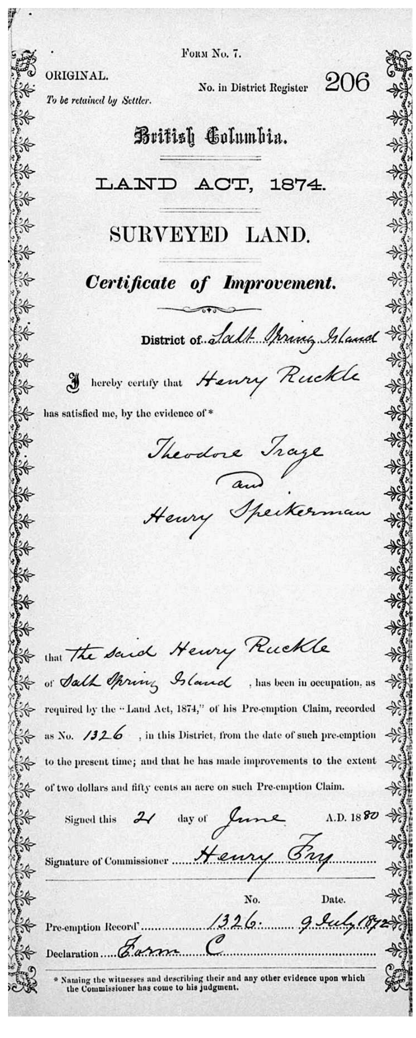
To the Land Recorder Salt Spring Island District.

We hereby certify that the land for which Mr. William Weston of Salt Spring Island has made application to pre-empt, under date Octr 17th 1873, situated in Salt Spring Island District, has been vacant and unoccupied for the past three months, and is not an Indian settlement; that there are no notices of application to purchase, or any notice of leave of absence, posted thereon.

Dated this First day of Decr 1873.

John C. Spearman

Theodore Trage


FORM No. 7.

ORIGINAL.

To be retained by Settler.

No. in District Register 206

British Columbia.

LAND ACT, 1874.

SURVEYED LAND.

Certificate of Improvement.

District of Salt Spring Island

I hereby certify that Henry Ruckle has satisfied me, by the evidence of* Theodore Trage and Henry Speikerman that the said Henry Ruckle of Salt Spring Island, has been in occupation, as required by the "Land Act, 1874," of his Pre-emption Claim, recorded as No. 1326, in this District, from the date of such pre-emption to the present time; and that he has made improvements to the extent of two dollars and fifty cents an acre on such Pre-emption Claim.

Signed this 21 day of June A.D. 1880

Signature of Commissioner Henry Fry

	No.	Date.
Pre-emption Record	1326	9 July 1872
Declaration	Form C	

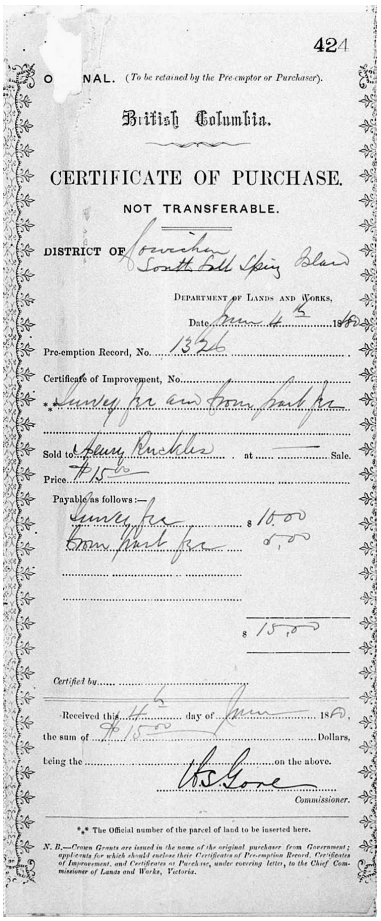
* Naming the witnesses and describing their and any other evidence upon which the Commissioner has come to his judgment.

Ruckle paperwork

far left: pre-emption record and official government survey

left: Certificate of Improvement

After improvements were made and vouched for by neighbours, a Certificate of Improvement was issued. With this and a Crown survey in hand, paid for in part by $15 in fees, the Crown land could then be purchased for $1 per acre. The deed transferred title to private hands, creating freehold, fee-simple land. If the new owner defaulted on taxes, the land reverted to the Crown.



421

O NAL. (*To be retained by the Pre-emptor or Purchaser*).

British Columbia.

CERTIFICATE OF PURCHASE.

NOT TRANSFERABLE.

DISTRICT OF Cowichan South Salt Spring Island

DEPARTMENT OF LANDS AND WORKS,

Date June 4 1872

Pre-emption Record, No. 132

Certificate of Improvement, No.

*Survey fee and Crown grant fee

Sold to Henry Ruckles at Sale.

Price $1.

Payable as follows:—

Survey fee $ 10.00

Crown grant fee 5.00

$ 15.00

Certified by

Received this 4 day of June 1872,

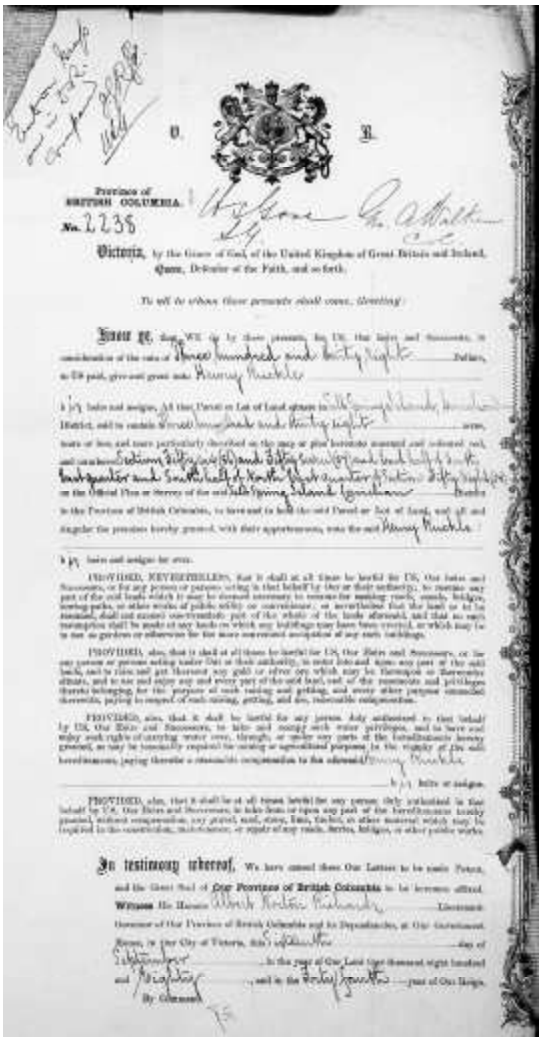
the sum of $15.00 Dollars,

being the on the above.

Commissioner.

. The Official number of the parcel of land to be inserted here.

N. B.—Crown Grants are issued in the name of the original purchaser from Government; applicants for which should enclose their Certificate of Pre-emption Record, Certificate of Improvement, and Certificate of Purchase, under covering letter, to the Chief Commissioner of Lands and Works, Victoria.



V. R.

Province of BRITISH COLUMBIA.

No. 2238

Victoria, by the Grace of God, of the United Kingdom of Great Britain and Ireland, Queen, Defender of the Faith, and so forth.

To all to whom these presents shall come, Greeting:

Know ye, that We by these presents, for Us, Our Heirs and Successors, in consideration of the sum of Three hundred and sixty eight Dollars, to Us paid, give and grant unto Henry Ruckles

PROVIDED, NEVERTHELESS, that it shall at all times be lawful for Us, Our Heirs and Successors, or for any person or persons acting in that behalf by Our or their authority, to resume any part of the said lands which it may be deemed necessary to resume for making roads, canals, bridges, towing paths, or other works of public utility or convenience, as nevertheless that the land so to be resumed, shall not exceed one-twentieth part of the whole of the lands aforesaid, and that no such resumption shall be made of any lands on which any buildings may have been erected, or which may be in use as gardens or otherwise for the more convenient occupation of any such buildings.

PROVIDED, also, that it shall at all times be lawful for Us, Our Heirs and Successors, or for any person or persons acting under Us or their authority, to enter into and upon any part of the said lands, and to take and get thereout any gold or silver ore which may be thereupon or thereunder situate, and to use and enjoy any and every part of the said land, and of the easements and privileges thereto belonging, for the purpose of such mining and getting, and every other purpose connected therewith, paying to respect of such mining, getting, and use, reasonable compensation.

PROVIDED, also, that it shall be lawful for any person duly authorized in that behalf by Us, Our Heirs and Successors, to take and occupy such water privileges, and to have and enjoy such right of carrying water over, through, or under any parts of the said lands hereby granted, as may be reasonably required for mining or agricultural purposes, in the vicinity of the said land, paying therefor a reasonable compensation to the aforesaid Henry Ruckles

PROVIDED, also, that it shall be at all times lawful for any person duly authorized in that behalf by Us, Our Heirs and Successors, to take from or upon any part of the said lands granted, without compensation, any gravel, sand, stone, lime, timber, or other material which may be required in the construction, maintenance, or repair of any roads, ferries, bridges, or other public works.

In testimony whereof, We have caused these Our Letters to be made Patent, and the Great Seal of the Province of British Columbia to be hereunto affixed.

Witness His Honour Albert Norton Richards, Lieutenant-Governor of the Province of British Columbia and its Dependencies, at Our Government House, in the City of Victoria, this fifteenth day of September in the year of Our Lord one thousand eight hundred and seventy-three, and in the thirty-seventh year of Our Reign.

By Command.

above: fee payment to complete purchase

right: Henry Ruckle's Crown-land deed, proof of his fee-simple, freehold ownership

The Land Title Office started out in disarray, and some of the earliest paperwork was lost. By Ruckle's time, it had a thorough system, thus B.C. has a rich trove of Crown-land pre-emption and purchase records. In recent years, the B.C. government allowed familysearch.org to scan all available records, from 1869 to 1930—over 600,000 pages total, counting indexes—and put online for free use.

While Henry was working his land and gathering the paperwork required to own it, a process that took eight years, he was getting to know his neighbours.

We'll return to Henry's story after finding out a bit about where his neighbours came from, what they did, and where they ended up.

Ruckles' Neighbours

The following sections describe the many and diverse people who pre-empted land, from Fulford Harbour to Beaver Point. We may guess that they led isolated, narrow lives, but these stories show how worldly and connected this growing community was.

HAWAIIAN

Henry Ruckle told his offspring that he'd found a Hawaiian man living in a shack on his new land, without a pre-emption application or certificate to be there.

About the time Ruckle took up his land, 20 or so Hawaiians had moved to Salt Spring and nearby islands. They came to own considerable tracts, as this image shows.

Hawaiian Crown-land pre-emptions and purchases, 1870s to early 1900s

Hawaiian men had been living and working in the Pacific Northwest since 1810, when John Jacob Astor, a New York fur-trade tycoon, brought some aboard his vessel *Tonquin* to his new Fort Astoria at the mouth of the Columbia River. The Hawaiians first served the North West Company, then the rival Hudson's Bay Company (HBC).

Many hundreds of Owyhee men, as they were first called, worked as sailors, smiths, farmers for the forts, helpers on trading expeditions, and more. They were soon called Kanakas, a name that stuck. It means "man" or "person". Some say it means "king's men", since they could only go on leave of their king and sovereign government.

Every fort and surrounding community had a Kanaka enclave, some bearing, to this day, the names of Kanaka Village, Bay, Creek, Landing, etc. Few Hawaiian women emigrated, so the men either married First-Nations women or worked to save enough money to return home and marry.

Hawaiian men emigrated for jobs, money, adventure, and because of rapid changes since Captain James Cook put their islands on the world map in 1778, named for Lord Sandwich, a former First Lord of the Admiralty.

Ever-more white men were coming to the Sandwich Islands to trade. By the 1820s, they were settling as plantation owners and missionaries. They brought damning new diseases, religion, and private land ownership.

William Naukana, 1797-1893, also known as Lakamine, one of the first Kanakas to work for the HBC, then a San Juan Island resident, Portland Island pre-emptor, and well-known Salt Spring Island visitor

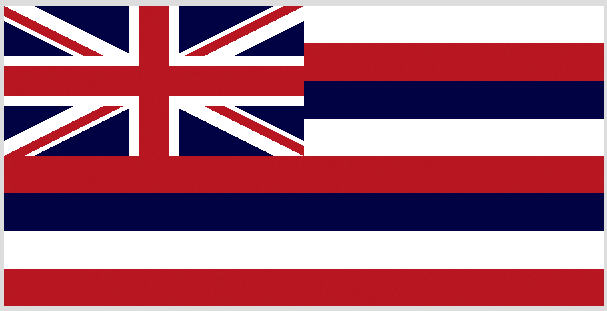
Most Hawaiian emigrants were commoners, or *maka'äinana*, who served the ruling elite, or *ali'i*, in a feudal system. *Ali'i*, men and women were all tall, 1.8+ m (6+ feet), bred and interbred to a bronze-skinned ideal, while *maka'äinana* were shorter, squat, and built for hard labor. Their religion and *kapu* system, or rigid taboos, were harsh and unforgiving in ways, but life in their paradise had been good and good-humoured for those who obeyed.

With powerful, disruptive, arrogant foreigners moving in, everything changed. Some *maka'äinana* took the option of joining them on their ships and far shores to make livings in new ways. American, British, and Russian fur-trading companies made good use of the hard-working, reliable, amiable Kanakas, as they were called, and showed appreciation for them, while remaining their absolute masters. The *maka'äinana* understood this system.

In the 1850s, Hawaiians working for the HBC in Victoria were encouraged to settle as farmers on the San Juan Islands. Britain and the U.S. hadn't yet worked out who owned them, hence occupied them in the interim under a joint military agreement.

By 1859, an Englishman's pig got into the garden of an American farmer, who shot it. The so-called Pig War ended soon after, with the German Kaiser enlisted to determine who owned what. In 1872, he awarded the islands to the U.S. Many Hawaiians left, to escape Washington state governance, where they had few rights, including to own land and to vote.

In British Columbia, they were granted full British citizenship, as a reward for their HBC service and loyalty to Great Britain.



Hawaiian state flag

The Union Jack is a reminder of islanders' desired annexation to Great Britain, which Captain Vancouver arranged 1796, but Westminster failed to enact. The current flag with eight stripes was adopted 1845, a variant of earlier flags with seven or nine stripes, with colours in different orders.

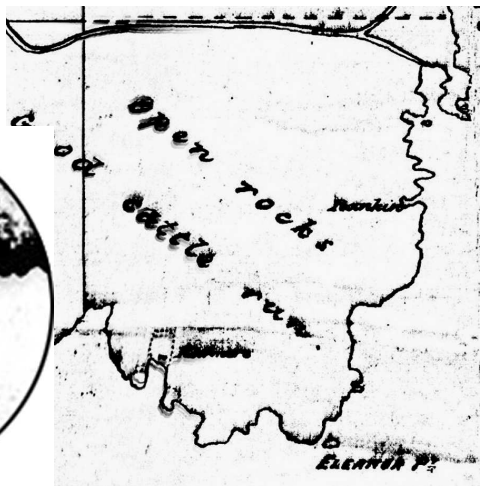
Haumea

Henry Ruckle would certainly have met Hawaiians in Victoria, where a waterfront street had so many that it was called Kanaka Row. His first Hawaiian acquaintance on Salt Spring may have been William Haumea.

When Ruckle moved in, Haumea was getting on in years. In three censuses, he gave three different birth years, from 1812–17. In the 1901 census, he reported arriving in Canada—likely the Colony of Vancouver Island—in 1850.

By the fall of 1874, Haumea resided at Eleanor Point, the next promontory to the west of Beaver Point. Ashdown Green, who completed the first Crown-land survey of south Salt Spring land, between April and November of 1874, wrote in his diary:

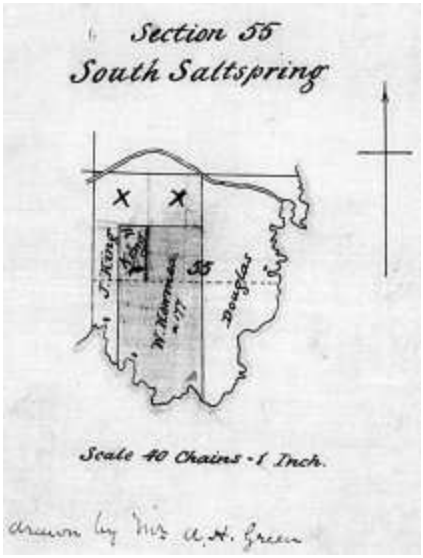
> Sept 26th Ran over a mile and a half Passed a Kanakas claim (Bill Howmere) This is another hard place for a ranch. He has about 4 acres under cultivation principally with Indian corn or potatoes and estimates that he can get about 7 acres more of his claim.



right: close-up of Haumea's original fenced area and cabin, from Green's 1874 sketch, far right

At that time, Green didn't know the particulars of Haumea claim. In 1884, he returned to survey the pre-emption just prior to purchase.

right: Green's 1884 map of Haumea's land



later Haumea cabin, 1908

A Beaver Point School teacher, Kyrle (said "Kurl") Simons, lived on the former Haumea property in 1912, in a "cabin built by a Kanaka", most likely Haumea.

No verified photo of Mr. Haumea exists, but Salt Spring historian Bea Hamilton had heard that, "the Kanaka wasn't very big; he was bald-headed except for a fringe of dark hair that circled his head, giving him a wild look which gave credence to the circulated story" that he was a cannibal. He was known as Kanaka Bill to friends.

He first appears in public record in the 1874 provincial voters' list for Salt Spring Island. He was then in directory listings for Beaver Point and/or Fulford Harbour, depending on where he fetched his mail, from 1877–1901.

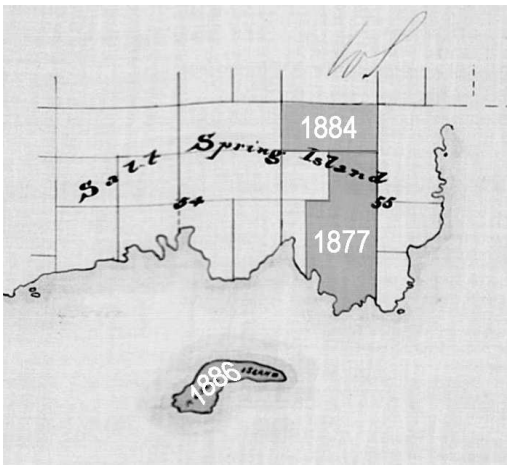
In the 1881 census, he was living alone. His wife, Mary, named with him in the next two censuses, may simply have been elsewhere. First Nation wives often spent time away with their original families, especially in harvesting seasons. She was 17 years younger than William, born in B.C. She disappears from available records after 1901.

Apparently, William and Mary spoke little English, so talked to each other in Chinook, the local trading polyglot made up from English, native tongues, French, etc.

In directories, 1870s and '80s entries noted Haumea as a farmer. By the 1890s, his orchard had matured enough to call himself a farmer and fruit grower. He dammed a small stream to make an irrigation pond to water his orchard, which remains a fairly deep duck pond today, visible from orthophotos and satellite shots.

orchard. Among the strains of apples are the Baldwin, the Twenty Ounce Pippin, the Wealthy, the Rhode Island Green, the Northern Spy and the Winter Banana. Several of these varieties were developed during the 17th and 18th centuries.

Also identified were Clapps Favorite, Bartletts and Comice pear trees.



some of Haumea's apples on Eleanor Point, 1995 Gulf Islands Driftwood

In 1884, Haumea pre-empted and bought the piece of land just north of his property, then in 1886, he purchased Russell Island. He planted a garden and fruit trees on this latter, but didn't build a house or live there.

He had a daughter Mary, born in 1858 March 11. She took up with neighbour John Peavine Kahou, an 1883 Hawaiian pre-emptor, and they had a son, Isaac, born in 1885. In 1892 May 16, she died, apparently in childbirth with twins. She was laid to rest in St. Paul's Cemetery at the head of Fulford Harbour. A tale still circulates about her demise.

"Mary H, wife of John P. Kahou"

> Gladys King remembers a strange story her mother told her about the death of Mrs. Peavine. ... When Mrs. King was a young girl she went on an errand to Pappenberger's [neighbours to the east]. As it was getting dark when she started back, Mrs. Pappenberger offered to walk part way with her. When they reached

the area which is now the Unger's orchard [originally Haumea's, then Monk's], Mrs. Pappenberger would go no further, saying that the orchard was haunted by Mrs. Peavine. It seems that Mr. Peavine, a man of uncertain temper, had beaten Mrs. Peavine prior to the birth of twin babies, and possibly as a result of this, Mrs. Peavine and both infants died. During the funeral in the orchard, thunder and lightning struck such terror into the guests that the place was considered haunted from that time on.

Times Past: Some of the Earliest Houses of Salt Spring Island; see Sources

St. Paul's Roman Catholic Church, the spiritual hub of Hawaiian life on Salt Spring

right: unidentified wedding, with many of the Hawaiians who helped build the church between 1880 and 1885

below: St. Ann's Church, atop Quamichan Hill, Tzouhalem, near Duncan, circa *1900*

Until then, St. Ann's Church at Tzouhalem, overlooking Cowichan Bay on Vancouver Island, served as the region's First Nations' house of prayer. It was built in 1870, with walls made of stone, hence was called the Stone Church.

Founding Father Rondeault sold butter from his farm to help pay for it, thus it became better known as the Butter Church. By the 1880's, St. Ann's had to be rebuilt down the road, on land it owned, with wood used this time. Fittings from the old church found new life in St. Paul's Church on Salt Spring. The cross, bell, windows, alter, and more came on large canoes from Cowichan Bay to Burgoyne Bay, then were drawn by oxen on a stone-boat through Fulford valley to its perch overlooking the harbour.

Before St. Paul's opened, nearly all Hawaiian and First-Nation children born on Salt Spring were baptized under the auspices of St. Ann's. Visiting priests made rounds to the baby's homes, to save the family an unnecessary and sometimes risky trip to Tzouhalem.

In the mid-1970s, St. Paul's exterior walls were clad in stone to help insulate it, an echo of its parent church, the old Stone or Butter Church, the shell of which still perches on Quamichan Hill, a beautiful, haunting subject of many photos.

Were the twins buried with her? Or in the orchard? To this day, some neighbours are aware of a disturbed feeling or presence there, sensed to be female. A recent visitor to the neighbourhood, with no local knowledge, woke in the middle of the night to the vision of a brown-skinned woman in a voluminous dress.

Haumea's death record states that he died of "heart failure—sudden" in 1902 October 09, "in his 80s or 90s". He was on Portland Island, where his old friend Naukana had long farmed and raised his Hawaiian-Salish family. He was buried by St. Paul's Church, but the parish record of his death and location of his grave are lost.

The question remains: Was he William Mahoi/Mahoy as well? In his Will, written in 1901, he left Russell Island to his daughter "Mary Ann". Maria Mahoi (Ma-rye'-ah), also known as Mahoy and Mahoya, swore in court that she was Mary Ann, supported by affidavits from one of her adult sons and neighbours John Pappenberger and Alexander McLennan, former south Salt Spring Justice of the Peace.

Another clue may be in one of first ceremonies held at St. Paul's. In 1885 December, the grandson of a Hawaiian man named Mahoi was baptized. That year, Haumea's daughter Mary H. Peavine Kahou had son Isaac, and Maria Mahoi had son Abel Douglass, another bit of evidence suggesting that Haumea was Mahoi.

Reaching farther back, the Hudson's Bay Company's archives have two tantalizing entries. No Haumea, by any spelling, is listed in their records.

MAHOY, William "A"*
1837–1840 Middleman, Fort Vancouver**, Columbia
1843 Labourer, Saw Mill, Columbia
1844–1845 Labourer, Willamette, Columbia
1846 Labourer, Vancouver Depot, Columbia
Retired to Woahoo [Oahu]

MAHOY
1849–1850 Labourer, Fort Rupert**, Columbia
1850 Midman, Fort Rupert, Columbia
1851–1852 Labourer, Fort Rupert, Columbia
1853 Fort Rupert, Columbia
Appears to have left service during Outfit

* William "B", or #2, Mahoi worked for the HBC from 1840–44, then died on return to Oahu in 1844.
**Fort Vancouver is now a historic site just north of present-day Portland, Oregon; Fort Rupert became Port Hardy, B.C.

The date when William "A" Mahoy began working in British territory fits close enough with Haumea's reported arrival of 1850. From 1851-53, he worked as a coal miner in Nanaimo, an operation run from HBC's Fort Rupert headquarters. He endured brutal conditions, where many men fell ill and some died. He paddled away in his canoe in 1853 May, finished entirely with HBC service. See the Weston section.

Native Hawaiians had many names. They had their spiritual or dream name, family name, nickname or characteristic name, and sometimes an event name.

Before the surname law was passed in 1857, family members were all known by their own distinct single name. Sons and daughters did not carry the surname of their fathers. Even after the surname law was passed, especially in rural areas, the law was not always followed. Into the early 1900s, some Hawaiians were still known by only one name.

Mahoi

The 1881 census noted Maria (Ma-rye'-ah) Mahoi, also known as Mahoy and Mahoya, as born in 1857 in British Columbia. There's no birth record to prove her parentage.

In her mid-teens, in 1871, she gave birth to her first child, fathered by Abel Douglass, a 27-year-old New England sea captain and whaler. He had appeared once only in Victoria directories, in 1871, listed as a seaman, on Store Street. She likely met him there.

In 1877, Douglass pre-empted land between Henry Ruckle's and William Haumea's places. Was it to be close to Haumea, whom Maria later claimed was her father? Given the number of children she raised, with a husband often at sea, she'd logically want to live close to help, including Mary Haumea Kahou, perhaps a sister, certainly a close friend.

By 1885, Maria and Abel had eight children:

George 1871–1954	Josephine Rubiana 1882–1936
Louise 1874–	Robert 1880–
Amelia 1876–1901	Maria Helena 1882–1944
Alfred 1878–1907	Abel 1885–1966

They then parted ways. Maria took up with George Fisher, 10 years her junior. They lived on his pre-empted land in SE Fulford valley. She was an excellent midwife, as well as a mother times over with Fisher.

Mary Jane 1890–1983	Edward Brande 1896–1918
Sarah 1891–1901	Theresa Grace Ellen 1897–1978
Anna 1893–	George Ernest 1899–1965
Mabel Celeste 1895–1983	Douglas 1903–

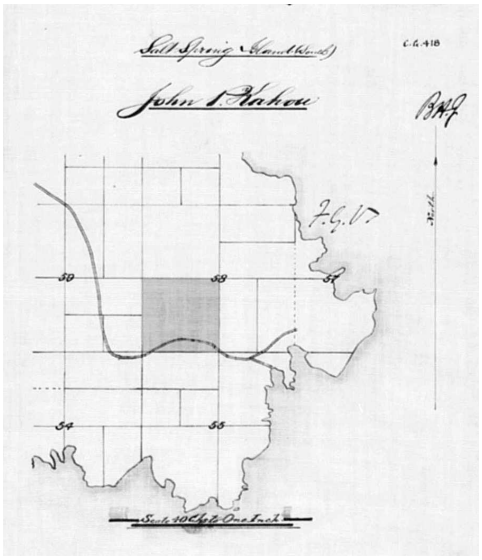
In 1900 January 09, following the birth of young George, she and father George married in Fulford, at St. Paul's Catholic Church. He was near death and in a rush to absolve his sins. See Fisher, G. section.

In early 1903, Maria claimed to be William Haumea's daughter, Mary Ann, named in his 1901 Will to inherit Russell Island. He died in late 1902. She hired a lawyer and, in court, got neighbours John Pappenberger and Alexander McLennan, a former Justice of the Peace, and one of her Douglass sons to testify for her. She won.

She and her family moved to Russell Island, built a house, and lived many vigorous years. Family remembered her love of swimming in the ocean. In old age, she wrestled a giant Pacific octopus, which grow up to six metres from tip to tip, to shore to cook and eat. She died at age 81 in Ganges. Husband George buried her in Fulford Harbour near their deceased children's graves.

The last Mahoi-Fisher on Russell Island was Ernie, a gillnetter, in the 1950s. Until 1960, the last Mahoi-Douglass lived there, son Abel, a fisherman and logger who died in Victoria in 1966. The land then passed to other hands. In 2003, it became part of the Gulf Island National Marine Park Reserve. In the summer, descendants live in the house, as caretakers and interpreters.

Kahou



In 1887, in the high days of summer, Henry Ruckle vouched for John Peavine Kahou, that he'd made the necessary improvements to his pre-empted land just north of William Haumea's place, hence could buy it.

Kahou had made his claim in 1883 June and set to work clearing the dense forest from his land. A natural-spring pond served his personal needs, garden, and eventually, small orchard.

Four years later, he purchased his haven: $160 for 160 acres.

right: Peavine Kahou's property year-around pond

Census reports tell us that John Peavine Kahou was born about 1852 in the Sandwich Islands, and he could read and write, but his background remains a mystery.

His Peavine name is rare and should yield information quickly, if there were any to be had. No father named Peavine, by any variant of the name, comes up in searches of Hawaiian, Hudson's Bay Company, American, or British Columbian records. Only two Peavines are listed in U.S. records, an aboriginal Nevada rancher and his wife, born *circa* 1850. No possible Kahou/ Kahow/Kahon kin show up.

There's a Peavine Pass off the SE tip of Orcas Island, south of little Obstruction Island, but named for John Peavine Kahou's family? The record of its naming seems lost.

the Peavine Kahou home, 1909-10

In 1885, Kahou and William Haumea's daughter, Mary, had son Isaac, born on Salt Spring Island.

"Jno Peavine, farmer", is listed in the 1887 directory for Beaver Point and "John Peavine Kahon" [sic], farmer, in the 1891. He was living then in the three-room log cabin he'd built, which is still a functional home today.

In 1888–89, John P. was a trustee of the new Beaver Point School, with Henry Ruckle and Alex. McLennan.

In the 1891 census, John Kahou lived with wife Mary, son Isaac, age 6, and lodgers Mary Helen Douglass, 8, and Abel Douglass, 5—Maria Mahoi and Abel Douglass's youngest children, boarded out after the marriage failed. Mary and Maria obviously were close, if not sisters.

In 1892 May, Mary miscarried twins, possibly from a beating, then died. See Haumea section. In 1893 May 22, Henry Ruckle bought the Kahou property. Presumably, John P. Kahou had died by then. An undated St. Paul's church list notes his death and burial, but the site of his grave is lost.

Peavine Kahou cabin, 2016, part of Ruckle Provincial Park

Palau

John Palau used various spellings of his surname; his children settled on Pallow.

He hailed from Honolulu, according to a much later family record, born in the 1820s. In census records, however, he reported being born in British Columbia, which included the San Juan Islands until 1862. No records have been found.

John Palau Sr.

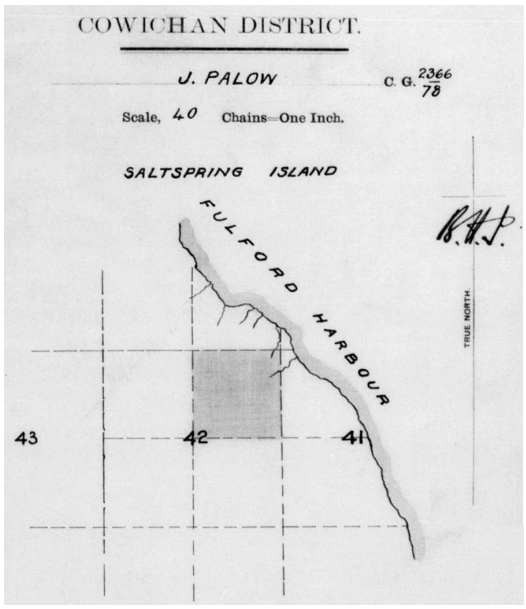
In 1875, Palau and William Naukana—old enough to be his father—pre-empted land on Portland Island. Together, they cleared and fenced, built cabins, planted an orchard and gardens, and raised livestock.

Naukana's first-born daughter, Sophie, married John Palau. She was born about 1855, likely the daughter of

Cecile, a Lummi woman who bore many more Naukana children. Sophie's first child with her tall, strong, old husband arrived when she was barely old enough to have children. She had many more with him, burying most in tender youth.

John 1865–1913
Louisa Canaca 1867–
Emma 1870–
William Joseph 1871–
Rosa 1874–
Rebecca 1876–1883
William 1879–1903
Louis 1882–
Mary Jane Josephine 1884–1895
Andrew 1886–1894
Pacidus 1887–
Constance L F 1890–1979
Lucy Pellew Palau–

In the 1881 census showing all families on Salt Spring with Hawaiian blood, John appears as a farmer on Salt Spring Island. He had no family with him and none counted on Portland Island. He was likely living on the land that he pre-empted in 1885 February.



John Palow pre-emption

Hawaiian-First Nation families on Salt Spring Island, 1881 Canada census

Name	Age	Birth	Birthplace	Race	Occupation
Nuana	60	1821	Pacific Islands	Hawaiian	Farmer
Nuana Mary	40	1841	B.C.	Indian	
Sophy	30	1851	B.C.	Hawaiian	
Gay W	23	1858	B.C.	Hawaiian	
Mary	17	1864	B.C.	Hawaiian	
Joe [Joseph]	16	1865	B.C.	Hawaiian	Farmer Son
Daniel	5	1876	B.C.	Hawaiian	
Lena	3	1878	B.C.	Hawaiian	
Lakaman [Kaukauna]	55	1826	B.C.	Hawaiian	Farmer
Komaree	57	1824	B.C.	Hawaiian	Labourer
Palow	50	1831	B.C.	Hawaiian	Farmer
Hamea Wm	59	1822	Pacific Islands	Hawaiian	Farmer
Chowy	70	1811	Pacific Islands	Hawaiian	Farmer
Chowy Mary	45	1836	B.C.	Indian	
Lucy	14	1867	B.C.	Hawaiian	
Frank	5	1876	B.C.	Hawaiian	
Kanalio	55	1826	Pacific Islands	Hawaiian	Farmer

Note that the children, though half First-Nation, are called Hawaiian. In other reports, mixed-race children are called Indians. Only the men and their older sons were credited with occupations.

In 1874, four-year-old Emma went to St. Ann's boarding school, run by nuns, who provided a positive experience for most students. Her sister Lucy followed three years later. The Palaus were particularly intent on their children being well educated.

The Chowys and Mr. Kanalio, a blind man with a seven-year-old daughter in the next census, left no traces excepting these records. The Naukanas on Portland Island missed the 1881 count. A decade later, patriarch William Naukana/Lakamine/Lakaman age 79, and a daughter, 14, carried on there, in their wood, four-room house.

Sisters of St. Ann's Schools

The first St. Ann's School opened in Victoria in 1858, to house and educate gold-rush orphans. In 1863, St. Ann's School was built near St. Ann's Church on Tzouhalem Road. For the next century, the Sisters operated eight of their own schools and ran 34 total throughout B.C., Yukon, and Alaska. The last closed in 1958.

left: benediction ceremony, St. Ann's, Tzouhalem, 1912

Numerous Salt Spring children attended St. Ann's schools on Vancouver Island, some before local schools opened, some for charity reasons, some for the nuns' good schooling.

In 1891, Thomas Komaree, age 56, lodged with the Palau family. Perhaps he's the one remembered as old Kea by Salt Spring Hawaiian descendants. His family had been present on the big island of Hawaii when Captain James Cook was killed in 1778.

Kea lived in a small shack on the Isabella waterfront, hidden in the bushes. When Mr. Alfred Cooke, the new school teacher (from 1908 to 1920, excepting one year) began boarding at the Paluas, Kea walked out and stayed away.

When Cooke went to Victoria one day, Kea came back to the Palaus' table. Cooke, however, changed his mind and returned. Kea, on seeing him, sputtered that he didn't kill his grandfather and eat him, mistaking Cooke for Captain Cook.

Isabella Point School, 1905–1951, demolished soon after closing

The teacher laughed, convinced Kea there was no connection, and Kea again joined the Palau family meals.

The Gulf Islands' Hawaiians worked hard in the growing seasons, then held remarkable *luau* parties through the winter.

They dug fire-pits into sandy beaches and cooked feasts. With neighbours and friends, some non-Hawaiians as well, they danced and slept, slept and danced—the hula, to ukulele and guitar, singing Hawaiian songs. They flew the Hawaiian flag.

The parties lasted up to a week in one location, then moved on, from Coal Island to Piers to Portland, from Russell Island to Salt Spring's Isabella Point, Eleanor Point, and around again.

Nauana/Tahouney

The Nauana family land lies outside the scope of this history, but they had a son who was likely Joseph Tahouney, who pre-empted land in 1901 south of Weston Lake. The family's story is complicated, best laid out in strict chronology

A Newanna, born 1820–21 on Oahu, had served with the Hudson's Bay Company:

> 1843–1849 Labourer, Fort Vancouver Depot, Columbia
> 1849 Deserted

In the 1850s, he may have had children by Mary Tseleachei, a First-Nation woman from Fort Langley (1830 November 17–about 1916). He then set up on San Juan Island, either with this wife Mary or another Mary native to the San Juans. They had at least seven children there, between 1853 and 1864. In 1867, Joseph Edward Tahouney was born on San Juan Island, said to be the son of William Newanna/Nuana/Nauana and an unidentified mother.

Joe Nuana, 1873

In 1873, on San Juan Island, a 16-year-old Hawaiian-First Nation man, Joe Nuana, shot and bludgeoned to death a white farmer in his field and his pregnant wife in their home, using a neighbour's shotgun borrowed the week before. An old man had been killed not long before in a similar manner, but visiting Haida were blamed. Evidence pointed to Joe, a sometimes-deranged fellow, who escaped to Kanaka Row in Victoria. When found and evidence mounted, he confessed to the three murders. He was returned to Port Townsend and, in 1874 March, "hanged at the Point, near the brewery," wrote an eyewitness of the event. Most of the town watched.

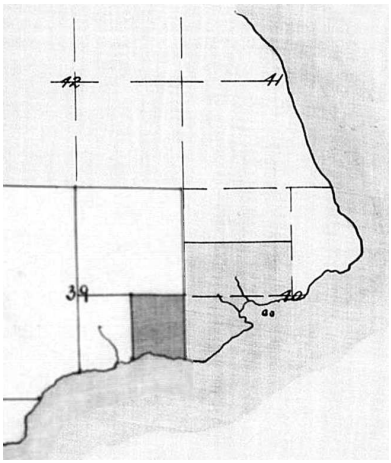
In 1874 January, William Nuana pre-empted land just west of Isabella Point. Did the family move to Salt Spring to start anew while awaiting Joe's fate, or were they just part of the exodus of Hawaiians from U.S. San Juan Islands to the Canadian Gulf Islands?

The 1881 census of Hawaiians on Salt Spring, page 48, noted six offspring living at home, including a Joe Nuana, definitely not

the executed Joe/Joseph. Did the second Joe Nauana go by Tahouney to avoid confusion with his late sibling?

In about 1887, Joseph Tahouney had a son, Joseph Junior Henry "Manny", the second child of Emma Purser, age 18. (Her first was with Thomas Pappenberger when she was about 16. She then married George Fisher, Maria Mahoi's son; see Purser and Fisher sections.)

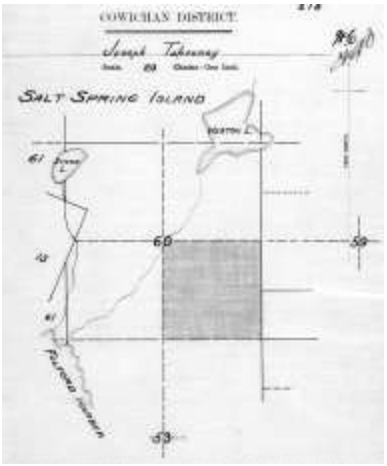
In 1890, Joseph pre-empted land just west of William Nauana's land.



right: Joseph Tahouney's pre-emption, dark shading; Nauana's, light shading

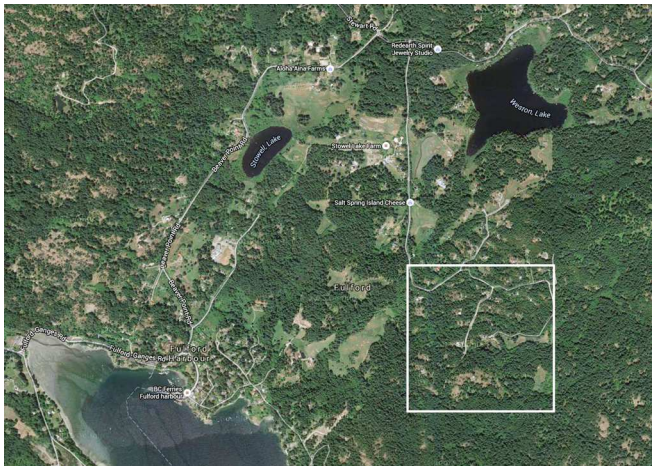
Delia Shepard and Joseph Tahouney

In 1893 January, 25-year-old Joseph married 24-year-old Delia Shepard, born at Shawnigan, raised at the head of Fulford Harbour. On their marriage record, Joseph's parents were recorded as Thomas (not William) and Mary Tahouney.



above: Tahouney pre-emption south of Weston Lake

She had previously married John Palau Jr., at about age 14. They had two sons and a daughter. In 1901, Tahouney pre-empted and purchased a quarter-section south of Weston Lake. It's atop Reginald Hill, a good climb from every direction. The family continued living at Isabella Point. He and Delia had no children at that time, at least none on record. Finally, in 1910, Delia gave birth to Herbert Clarence Tahouney.



above: Tahouney quarter-section, 2013

Joseph Edward Tahouney died 1932 August 13, in Sidney B.C, where he had lived for eight years. Son Manny

died on Salt Spring in 1948. Delia died on Lasqueti Island in 1952. Herbert died in 1965.

The Nuana-Tahouney summary shows the difficulties of tracking Hawaiian ancestry, where surnames shift, and given ones too, records are scanty, clues are tantalizing, and nothing can be proven. Nonetheless, the Nauanas and Tahouneys were important landowners on Salt Spring and vital members of the Hawaiian community.

Descendants of the various Hawaiian families, scattered over the globe, continue to have summer homecomings on Salt Spring, to celebrate their island roots, both Hawaiian and Pacific NW, with beach *luau*s, including pit-cooking a feast, hula dancing, singing Hawaiians songs to ukulele and guitar, and even waving a few Hawaiian state flags.

AMERICAN

Douglass

In 1878 November, American-born Abel Douglass—the family's preferred surname spelling—pre-empted his Salt Spring property, next door to Henry Ruckle.

He came from a family of New England shipwrights and sailors, with such great pride in his Scottish ancestry that some mistook him for a native Scot.

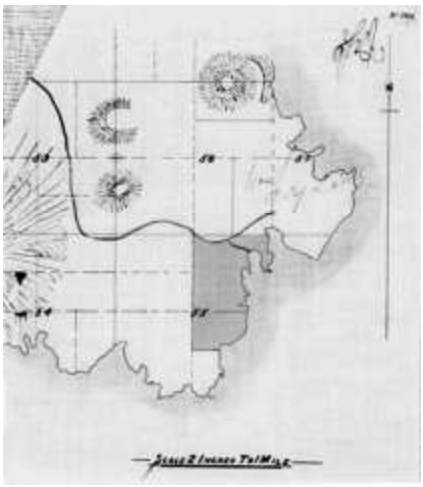
Of his early years, the online Douglas Archives noted:

> Abel Douglass was born on Isle au Haut, Maine, and traveled to San Francisco California on the California Packet [mail ship] with his father and siblings in 1849. The Douglass family first settled in Antioch, then moved to Petaluma CA. They built the first house in Petaluma on what is now Washington Street. The house had been built in Maine and shipped around the Horn and up the Petaluma Slough. It was put together with pegs. They also built the American Hotel, the first hotel in Petaluma, and are presumed to have helped build many of the other first buildings in town.
>
> In the early 1860s Abel, and brother Albert, went to San Francisco to seek their fortunes. They met [Scotsman] James Dawson and Abel travelled to Victoria to join him in the fledgling Whaling business. Albert settled in Seattle and established a sailboat rental business in Lake Union.
>
> Dawson and Douglass Whaling established the best record for whaling catches in the next ten years with Douglass serving as the Captain. Douglass became known as a "Down East Scotsman" because of the family Scottish heritage, his origin on the east coast, and his family avocation of mariners.

Douglass skippered the schooner *Dominion Kate*, taking eight whales from Saanich Inlet in 1868 using new, state-of-the-art bomb lances—a much better showing than Dawson's efforts with another partner two years before, harpooning three whales that

got away. The next year, they worked out of Cortez Island at what's still known as Whaler Bay, taking 14 whales.

In 1870, they worked out of Whaletown Station Bay on Hornby Island. In 1871, they folded the company, ending the whaling industry on the B.C. coast for years to come. Douglass switched to sealing for his living. He's listed in the 1871 Victoria directory on Store Street.

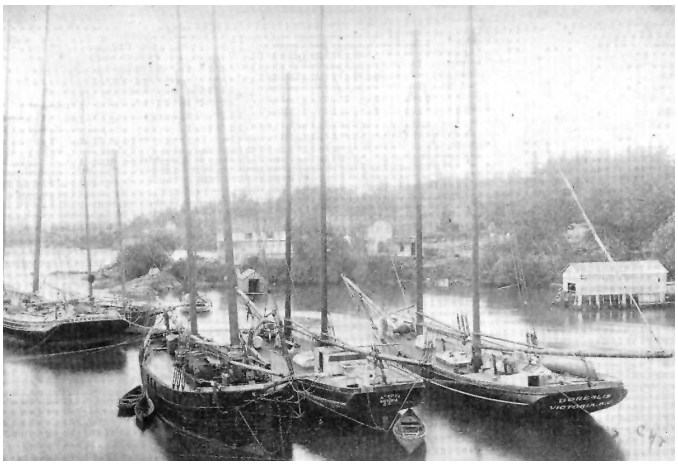


While working from Victoria, 27-year-old Abel took up with 15-year-old Maria Mahoi. In 1871, she gave birth to their first child, George Findlay Douglass. They had three or four children when they moved to his Salt Spring property, perhaps pre-empted because William Haumea lived just to the west, on Eleanor Point. See Haumea and Mahoi sections.

In 1885 June, Douglass got his Certificates of Improvement, vouched for by Ruckle and true Scotsman Alexander McLennan from down the road. In short order, he purchased his claim. His eighth child with Maria arrived then, namesake Abel.

His home life then fell apart, and he left for good in 1886. He sold his property to Thomas Pappenberger, son of a Bavarian-born father and First-Nation mother. See Pappenberger section.

Douglass worked for the Geological Survey of Canada as captain of a ship mapping of islands in the Strait of Georgia. In 1891, he was living in Victoria in a rooming house with dozens of working men, most younger than he was



sealing schooners, Victoria, B.C., 1894

In 1897, he went sealing in Alaska, where Great Britain had been granted the right to hunt seals at sea, beyond the three-mile limit, through an 1893 international arbitration.

The 1900 U.S. census noted him as a widower living on his own, working out of Grantley Harbour, about half way between Nome and the Bering Strait. There's no evidence of him having lost a second wife. Perhaps he was still grieving Maria.

The next year, his daughter Amelia died on Salt Spring and was buried by St. Paul's Church overlooking Fulford Harbour. His older brother, Albert, died that year too, his boon companion in the first days of their careers, venturing together to San Francisco.

The U.S. seized some British sealing ships, including one of Douglass's, thinking that the "Down East Scotsman" was a real one, not American-born. While the impounded

vessels lay idle and rotting, he worked on other schooners. The owners spent years seeking restitution.

In 1907, his son Alfred was murdered on Salt Spring. See the Williams section.

Captain Abel Douglass died in 1908 November, in King County, Washington. British owners of sealing ships wrongfully seized in Alaska got paid in 1911, but Captain Douglass's family didn't succeed until 1930, because of complications from his American citizenship.

Stowe

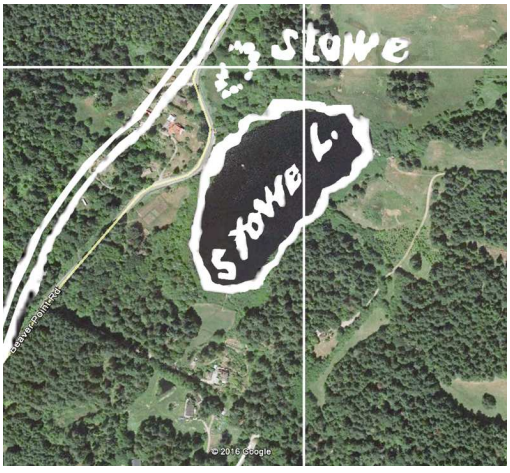
The man for whom Stowe's Lake was named—today's Lake Stowell—came from Boston, Massachusetts. At age 18, Cyrus Stowe was an "Engineer" living at home with his parents and four siblings, according to the 1855 MA census. Five years later, he was a lumberman west of Seattle and Bainbridge Island, Washington, in a bush camp called Trikkala, now a pleasant suburban enclave.

Cyrus Stowe surfaced in 1869 in the Victoria directory, a farmer in the Sooke district.

Sometime in the early 1870s, he scouted out Salt Spring for a land claim. He applied for his chosen property, then got a Certificate of Pre-Emption Record in 1874 January 13. There's no usual survey map of his claim, because he didn't end up buying it.

Later that year, the Crown-land surveyor of south Salt Spring, Ashdown Green, wrote in his diary:

> Nov^{br} 6th ... Crossed Stowes lake a swampy sheet of water surrounded by a belt of thick brush. Passed some very fine cedar suitable for shingle making. With the exception of the swamp round the lake and the cedar bottom the land passed today is worthless.
>
> Nov^{br} 9th Meandered round Stowes lake. Finished it about 2 pm and commenced Section line 6. Round the lake about 40 or 50 acres of good land may be obtained. Stowe is the pre-emptor but has done very little to improve it The lake could be lowered with very little expense (say $30) which would render another 20 acres fit for use.



above right: Green's 1874 sketch, naming Stowe L.
right: Green's sketch over Google satellite view

Stowe L. became Stowel L. in an 1880 map.

right: tiny detail of 1880 map of SE Vancouver Island

A 1904 survey by the ship *HMS Egeria* labeled it Lake Stowell, a good way to write it, to avoid adding more 'L's. In 1945, the Geographical Names Board of Canada made the name official.

Through the 1870s, Cyrus Stowe did not appear in any voters' lists or directories of Salt Spring residents.

By 1880, a 45-year-old, a Massachusetts-born "Sirus Stowe" worked as a laborer on San Juan Island, Washington. He lived with wife Sallie Stowe, born in B.C., "keeping home". (American censuses noted women's occupations; in Canadian ones, nearly all women had "none" or that space was left blank.) They had no children.

In the 1885 Washington State census, they were still on San Juan Island.

In 1891, a Syrus Stowe, age 62, born in Mass, was discharged from prison on McNeill's Island, Washington, and taken to an unreadable location. He'd been caught smuggling liquor. This 5'7", 145 lb, brown-haired, gray-eyed "old man bent over" then disappears from the records, at least any easily traced, but the rum-runner's name lives on through his lake on Salt Spring, however it's spelled.

Williams

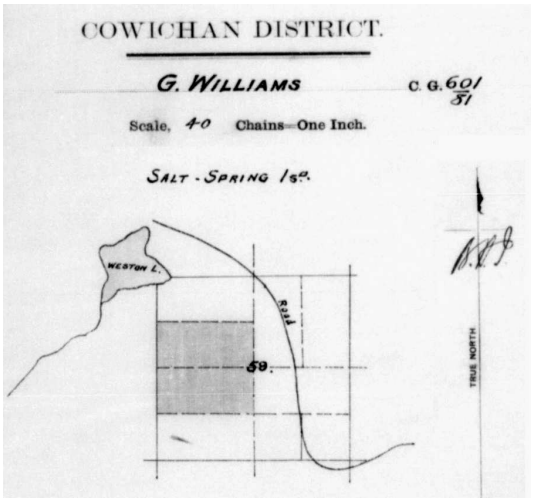
George Williams arrived on Canada in about 1880, the young teenage son of an American father and First-Nation mother, according to the 1901 Canada census. His name is too common to trace his origins through public records.

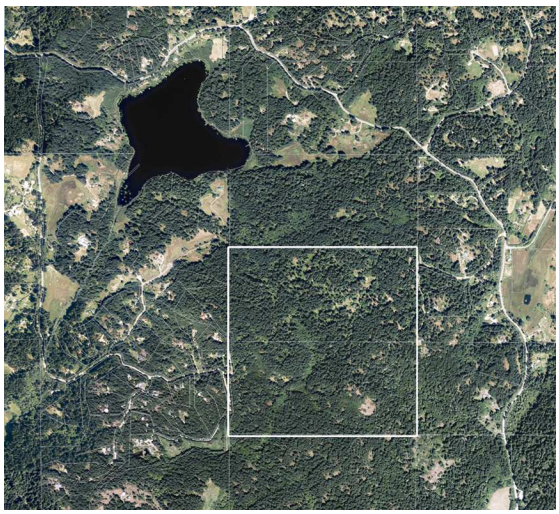
By the late 1880s, he had partnered with Henrietta Susanna Emma Trage, known as Emma. She had been Mrs. John Shepard from 1881-1888, a marriage that produced no children. See the Trage and Shepard sections.

In 1891 March, George and Emma had their first child.

That November, he pre-empted a quarter section on the NE flank of Reginald Hill. This rough, treed piece remains much as it was then, steep and forested, a tough place to farm.

Nonetheless, Williams was listed in an 1885 B.C. directory as a "fmr, S.S. Isld".





By 1901, he and Emma had six children:

Arthur 1891	Lottie 1895	He was noted as Roman Catholic, Emma as Church of England, their oldest two children Methodist, the next two Church of England, the youngest two Methodists.
Susan J. 1892	Clara 1900	
Minnie 1893	Alice 1898	

Salt Spring Island Church Monthly.

NOVEMBER, 1903.

A nine-year-old child of Mr. Williams, Beaver Point, was badly injured by a bush fire, October 1st.

In the 1903 October Anglican Church newsletter, the Rev. Wilson reported a Williams family setback. Otherwise, the Williams stayed out of the news.

By then, the family lived in two-storey frame house built on a bluff overlooking Henry Spikerman's old land, near Beaver Point School. Did Williams buy this property with income from his work as a sealer? The family had a few fruit trees and some livestock.

He returned home from the vessel *Eva Marie* in 1906 May, then found work nearby helping the Ruckle sons, and possibly James Monk, build new homes.

His Salt Spring life came to an abrupt end in 1907 January 24, a Thursday, between 4 and 5 p.m. He and four other south-end men, friends and in-laws, had been working on Alfred Ruckle's beautiful new Queen-Ann house, then went to William's house to play cards and have supper.

During the game, he shot to death Douglass, son of Abel Douglass and Maria Mahoi. The next day, the *Victoria Daily Colonist*'s reported the murder, calling all of the men "halfbreeds".

fruit trees and some stock. The men were playing cards and drinking, and were noisy and quarrelsome. About 4 p m. Williams became angry, put down his hand and went upstairs, saying he was going to bed. The others continued to play, and after some time, possibly an hour, Douglas went to the stairway and shouted to Williams to come down. Williams replied that he would not. Then Douglas started to climb the stairs. A shot rang out, and as the others sprang from their chairs at the table the body of Douglas rolled from the stairs to the floor. He was dead, having been almost instantly killed by a bullet from a 40.45 Winchester rifle held by Williams, who stood at the top of the stairway.

right: Victoria Daily Colonist *report, 1907 January 21*

Williams had no record of trouble with the law. He also had wounds from a fight with Douglass the day before, which led to a conviction for manslaughter. In 1907 May, he was sentenced to spend 17 years in the British Columbia Penitentiary in New Westminster.

BC Pen, 1903

Saturday, February 9, 1907. VICTORIA DAILY COLONIST.

COMMITTED FOR TRIAL ON CHARGE OF MURDER

Evidence Against George Williams Accused of Killing Alfred Douglas

There was not an iota of difference between the stories of the killing as told by the various witnesses. On January 24 four halfbreeds—William Norton, James Sparrow and his brother Emich, and Alfred Douglas—paid Williams a visit at his home. Arriving there at noon, they had a few drinks each, and then Williams invited them to stay and take dinner with his wife. This they did. All had gone smoothly enough during the meal. There was not a hint of trouble from him. Afterwards all went into the sitting room, where they smoked and talked for some time. Shortly before 3 the first incident, bespeaking any difference between Williams and Douglas, took place. Emich Sparrow, who had been in the kitchen for some purpose, saw Williams and his wife go upstairs. They were followed by Douglas, and all three went into Williams' bedroom. They were there only for a minute and no sound of strife was heard, but that there must have been words between Williams and Douglas was proved by the few sentences of conversation overheard by Emich Sparrow as the two came out of the room.

"Now, don't you hurt your wife," he heard Douglas say to Williams, and the man who was a few minutes later to kill him, had promised that he would not.

"You're not going to hurt me, are you, Alfred?" Williams had asked of Douglas, as if fearing some injury at his hands, and to this Douglas had replied: "No, I'm not going to hurt you."

Later the two men went out into the yard, and all four witnesses testified to having seen Douglas with one arm around Williams, talking earnestly and quietly to him, while Williams appeared to struggle to free himself.

A few minutes later the two men returned to the house and joined the party in the sitting room. Williams said that he was sleepy and would go upstairs to bed. Bidding the men good afternoon, he left the room.

"I'll go and talk to George before he goes to sleep," Douglas said, and so saying he left the room. Then the party in the parlor were startled by the gunshot and the screams of the women. Rushing to the kitchen, they saw the body of Douglas lying in a pool of blood on the floor. James Sparrow testified that he picked up the inanimate form, shook it, and, calling Douglas by name, had endeavored to bring him back to life. He received no answer, and then, seized with a sudden fear, dropped the body and fled from the house. Emich Sparrow alone remained in the room, hidden behind a door. He saw Williams coming towards him, gun in hand, and, jumping out, seized the weapon and endeavored to wrest it from him. Williams resisted and ordered him to leave the house, and this Emich did, fearing that Williams was a desperate man.

All the witnesses of the murder gathered in the evening at the home of Mrs. Susan Trage, mother of Williams' wife, and there at 10 o'clock that night came Williams. "Well, Alf's gone, and I guess that I'll soon follow him," he said, and, calling for pen and paper, wrote his will. David Maxwell, who was present, then told him to consider himself under arrest, and took him to an old bunkhouse, where the prisoner and the four witnesses spent the night. It was then that it was discovered for the first time that Williams was covered with wounds. As the medical evidence showed at the hearing, he had several large and ugly bruises on various parts of his head and body, and on his right arm was a cut two inches in depth . Questioned as to how he came by the wounds, Williams was stated to have said that he supposed Douglas must have given them to him, but that he could remember nothing about them. No further light was thrown on the mystery at the trial.

It is on the presence of these wounds that the defence will in all probability be based. Questioned by the Colonist as to how they came there, W. C. Moresby, the defending counsel, absolutely refused to give any information, although he let it be understood that he had some knowledge on the matter. That Williams shot Douglas in what he, at any rate, believed to be self-defence will probably be the plea at the final trial at the coming assizes.

Evidence was also given by Mrs. Trage, a fine old full-blooded Songhee, who spoke only in her native language,

Long years later, Andrew Stevens, a neighbour who had been a young boy when this happened, told what he recalled of George William's time in the B.C. Penitentiary and soon after his release in the early 1920s.

> ... while this man was in the penitentiary in New Westminster, they let out a bunch of convicts with one or two men guarding them, you know, with a loaded rifle. They were working somewhere on the north shore of the Fraser River when they noticed a man in trouble out in the river, his boat had capsized, and he was hanging onto the bottom of this rowboat.
>
> This man that had got in trouble over this shooting deal had noticed these people out in the water, and he also noticed a rowboat piled up on the beach, so he asked the guard to let him go and save this man who got in trouble out in the river. So they watched him and told him to go ahead, and he went and launched the boat and went out there, got the man aboard, took him ashore, let him off, and went back to his work again.
>
> So that kind of helped him, you know, saved him from the noose. I don't know if they were hanging him then, at that time for a thing, I don't think they'd have hung him if they'd known the full story. I heard, this man, when he came out of the penitentiary, the man came out with out 5 dollars in his pocket. So there was a dance coming off on Salt Spring Island; my younger brother and I came with these two older brothers, and they went to the dance, and this man, that had done the shooting, went with them.
>
> When they got to the dance, all the women [were] settin' along the wall, and the men would go and pick out one for a partner. He took this fella along to introduce him to these people, not knowing that this man's wife that he'd killed was in the dance hall. While they were taking this man around—I think one of my brothers was taking him around—got him face to face with this woman that was the widow of the man, so she got up and turned her back on him and walked away.
>
> After the dance, this George Williams, the man's name, who'd been in the Pen, he told my dad, "I don't think I can live on Salt Spring again." He told him what had happened, you know. "I didn't reckon I'd see her when I went in, but," he said, "that's what's happened, and I don't see how I can live there again."

Before this island tragedy, Andrew's father, John, had lent George $700 to build a house. When Williams got out of prison after serving 14 years of his sentence, he had no means to repay Stevens, with no prospects of returning to Salt Spring. He gave Stevens his land to clear the debt.

From several photos of George and Emma Williams in their older age, some with family members, the couple toughed out long, hard years and made a success of their lives—apart and together.

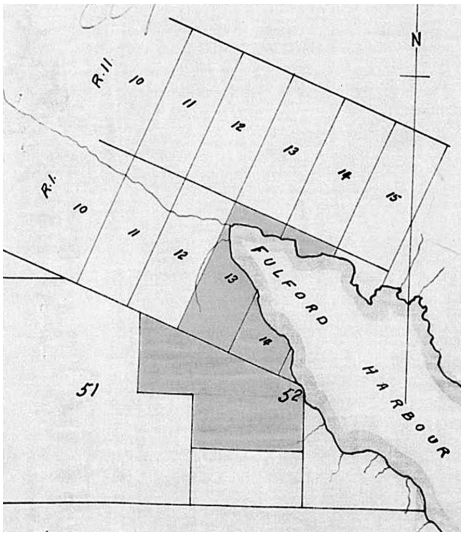
George and Emma in older age

In the 1921 census, he was living in Port Moody with daughter Mrs. Arthur Pappenberger. He died in Port Moody, in 1932 February. Emma Trage Williams died in Vancouver in 1936 November.

Shepard

Horace Smith Shepard spelled his last name with two 'p's on his Salt Spring land records, but his death record has one 'p', hence the single 'p' spelling is used here. His offspring, however, spelled it Sheppard, Shepherd, and other variants.

He's a bit of mystery, with nothing reliably traceable of his American beginnings. In censuses, he reported being born somewhere in the United States in 1820 and arriving in Canada in 1862. Did he come for the usual reason, the Cariboo gold rush?



Horace Shepard's pre-emptions

He partnered with Mary Ellen Jack, 25 years his junior, an aboriginal woman from Kenipson (Quw'utsun), at the northern head of Cowichan Bay. Her mother, 10 years younger than Shepard, was possibly Maria Kwoltenaat; see Fisher and Purser sections. Horace and Mary had five children:

George Julius 1861 Victoria–1951 Sidney
John Smith 1862 Chemainus–1920 Ganges
Amelia 1864 Saanich –
Delia 1867 Shawnigan–1952 Lasqueti
Jane Julia 1868–

She left after Jane was born, taking up with Englishman William John Shearing Sr., with whom she had five more children, starting in 1873.

A miner named H. Shepherd lived in Victoria on Blanshard Street in 1874, then disappeared from subsequent directories. This timing fits with getting his licence to pre-empt his first piece of land on Salt Spring in 1873 December 01.

In 1874, Crown-land surveyor Ashdown Green wrote of Shepard's property:

> Jul 16th Working towards Fulford Harbor Land very fair. Passed a potatoe patch of Sheppards outside his section. Very good timber on the left towards the sea fit for either saw logs or spars. A great many of them seem to have been used. Water rather scarce."

In the early 1880s, Horace donated the NE fraction of Section 11 for the construction of St. Paul's Roman Catholic Church, although he was a Wesleyan Methodist.

St. Paul's Church land, 2016

St. Paul's Church and parsonage, Fulford, circa *1900*

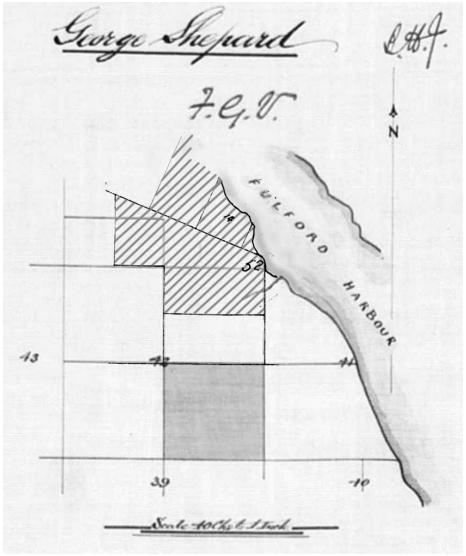
George and Julia, 1881 wedding day

In the spring of 1881, the Canadian census noted Horace S. as single, living with John, George, and Delia.

Later that year, son George married Julia Naukana, 21, daughter of a Hawaiian father and First-Nation mother. Her family had moved from San Juan Island to Portland Island soon after her birth, after the San Juan Islands became American.

Farmer Horace was recorded on local voters' lists and in directories from 1882 through the 1890s.

In 1885, George pre-empted 160 acres south of the family holding. In 1889, he bought it.



George Shepard's land south of his father's

John, at age 20, married 16-year-old Emma Trage. After that marriage ended without children, Emma married George Williams, and John married Elizabeth Jane Harris from Chemainus, daughter of an Englishman and First-Nation mother.

Delia, at age 20, married John Palau/Pallow Jr., a neighbour who grew up SE of her family home, the son of Hawaiian father and First-Nation mother who followed the same track as the Naukana family.

In her late 20s, Delia married again, a neighbour from a little farther SE, Joseph Tahouney, also the son of a Hawaiian father and a First-Nation mother, who had moved from San Juan to a pre-emption SE of the Shepards' land.

The other two daughters left a less traceable path.

In 1909 December, 47-year-old bachelor George Shepard remarried, to a woman said to have been sweet on him since she was a girl, Emma Murphy King Stevens. She had left her husband John Stevens and their eight children. See King and Stevens sections.

George Shepard and Emma King, 1907

Mamie and Caroline Shepard. circa *1917*

George and Emma had several children, two of whom, at least, died young, including Mamie Shepherd (1906–1921), lost to typhoid fever after a nine-month stay at the Coqualeetza Institution in the Fraser River Valley. Son Martin George, born ~1912–1931 March 21, died of TB in Jubilee Hospital, Victoria.

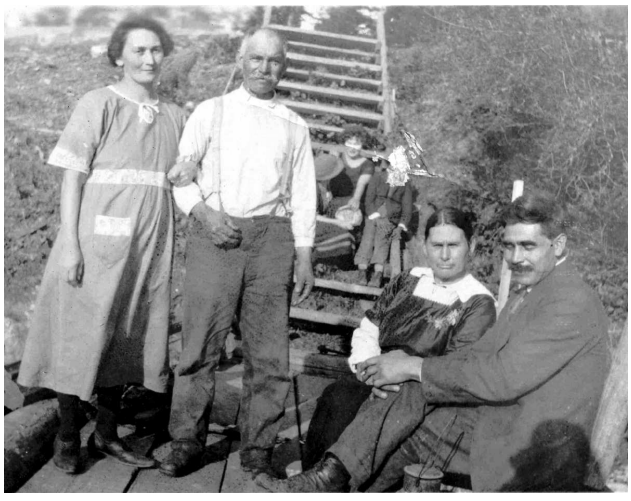
Daughter Caroline (1907–1984) died a widow in older age of pneumonia/heart failure/diabetes in Chemainus.

In the 1901 census, Horace was 68 years old, single, and living alone. He called himself a widower, likely because Mary Ellen, who had left him 25 years before, had died by then. (Her second husband also reported as a widower.) Horace died in 1902, suffering from "senile decay".

The Rev. Wilson reported in his 1903 November "Church Monthly" newsletter that, "Mr. Jackson, of Vancouver Island, has purchased the Shepard property on Fulford Harbour, and will build in the spring."

George died at age 90 of heart failure in 1951 May in Sidney, where he'd lived for 10 years.

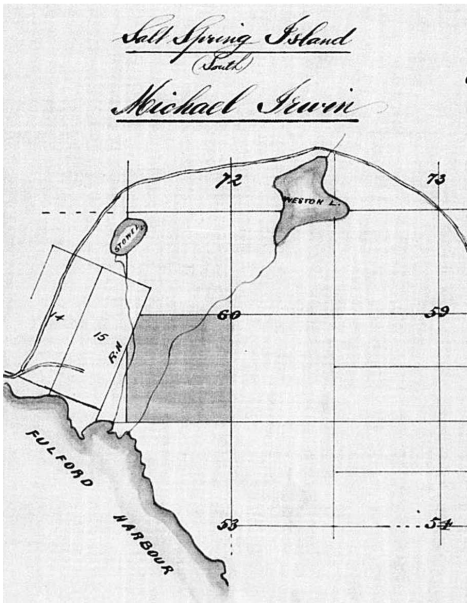
Emma Murphy King Shepard died at age 99, in 1970 November, at the Cowichan Hospital, Duncan, after 40 years living on Vancouver Island, buried in North Cowichan.



left to right: Sophie King, George Shepard, unidentified children, Emma King Shepard, Leon King

Irwin/Irving/Erwin

This elusive American-born man pre-empted land in 1886 June, 158 acres that his next-door neighbour to the west, Frederick Raynes, had abandoned.



As Michael Irwin, he paid his Crown grant fee of $5 in late 1884, hence was likely setting up on Salt Spring then.

The land was on a heavily forested hillside, with abundant water from Weston Creek. Its SW corner falls just short of having ocean access. The Trages to the south had a private wharf, with some commercial use.

In 1886 August, Michael had a daughter, Alice Victoria Irving, born on Salt Spring Island to a mother named Maria, baptized at St. Paul's Roman Catholic Church at Fulford.

That November, Michael Irving and Mary Tahoney (by those spellings) married at her family's residence. He was a 25-year-old bachelor born in New York City, son of Martin and Catherine Irving.

An 1870 U.S. census shows only one Martin and Kate with a son of the right age, albeit noted as Irwin Irwin, first and last names. A private family genealogy web page identified him as Michael Erwin Irving.

His parents were German-born, Anglicizing their name from something like Ahrens and not too particular about any new spellings. Their five children had been born in New York City. Father was a "capmaker", with neighbouring men working as a tailor, cook, machinist, paperhanger, butcher, and carpenter. They lived between 1st Avenue and 5th Street in Manhattan—a very uptown place, among tall buildings and bustling streets. No subsequent U.S. census lists the family, or any Canadian.

Mary/Maria was identified as the 21-year-old daughter of Joseph and Mary Tahouney. She had been born at Friday Harbour on San Juan Island (named for a Hawaiian man called Friday), the younger sister of Joe Nauana, hung for murder at Port Townsend, WA, in 1874, and another older brother, Joseph Tahouney; see Tahouney section.

Michael and Mary may have had a child in 1884, a boy "Lonzo" born to Michael Irwin and Mary Down. Alonzo, his correct name, died 12 months later and was buried Ross Bay Cemetery. Given the misspelling of the son's name, it's likely that the mother was Mary Tahouney. A sloppy or deaf clerk could easily have heard "Tahouney" as "Down", especially since there was no traceable Down person or family on Vancouver Island or the Gulf Islands at that time.

Irving paid for his land by 1887, years sooner than most pre-emptors did. He worked as a logger, according to daughter Alice's replacement birth record issued in 1951. He had either made good money from this work or had savings.

Alice used Erwin as her birth name. Mother Mary vouched for it by signing with a scratchy "X". She remembered her husband as Canadian of French origin, and apparently no one in the vital records office checked her marriage certificate or Alice's original birth certificate by the name Irving. Mary, unable to read and write, couldn't help with that.

In 1888 February, Michael and Mary had a son, Benedict, born at the Tahouney residence. They were either not living on his land, or she went to her family home to give birth.

Michael's only directory listing, in 1890, had him picking up his mail at Burgoyne Bay, but no occupation was given (only a teacher was noted by job in that directory).

In the 1890 U.S. census and other records, and in the 1891 Canadian census, Michael vanished. Searches by the most creative spellings of his last name reveal nothing. Mary Erwin was lodging then with William Nohanna, age 80, and his wife Mary, age 50. See Nauana section. In that census, daughter Alice was 4, with a B.C.-born mother and a U.S.-born father, i.e. Michael Irving. She also had a son William Erwin was 1, with both of his parents born in B.C.

William Erwin was likely William Charles Lumley, born at the Nass River, SE of Haida Gwaii, the son of Bill Lumley, from England, not B.C.

left: sailor boy Bill Lumley, 1870s–80s

middle: Bill Lumley, 1906

below: Mary in middle age

In 1892, Lumley was listed in the Victoria directory as a "steamboatman". His permanent home soon became Salt Spring Island. Bill and Mary raised 12 children together, including Alice from her first marriage.

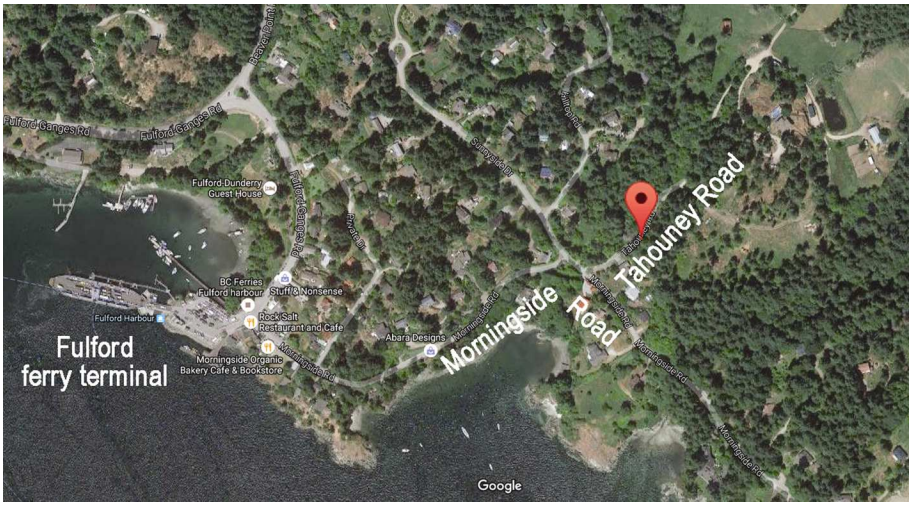
The Lumleys were a well-known south-end family for years to come, although Bill wasn't listed in any directories or voters' lists.

Bill died in 1911 at Isabella Point, about age 53, no death record available.

In 1945, Alice's son, Elford Alonzo Lumley Sparrow, died at Essondale, now Riverview Psychiatric Hospital, his name an echo of the infant Alonzo who died so long before.

In 1961 March, Mary Tahouney Irving Lumley died at age 96, having outlived a number of her children, most of whom she raised on her own, helped by her extended Salt Spring family of mixed First Nation, Hawaiian, and European heritage.

Lumley, Palau, and Nauana/Tahouney families, circa *1906:*
Willie Palau (left) with a scroll for his studies at the new Isabella Point School
Bill Lumley, standing second from the left; Mary far right



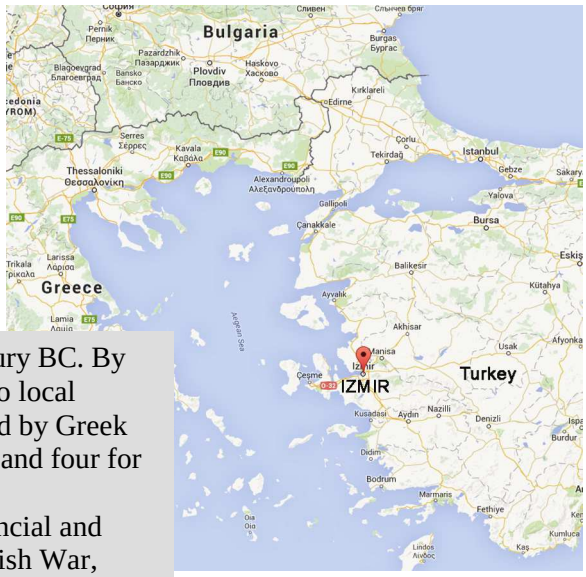
Tahouney Road, a cul-de-sac in Fulford village

GREEK

King

Joseph/John King was born in Smyrna (now Izmir), Turkey, in 1831 August 04, of Greek heritage. He went by Joseph and John. John will be used here.

His birth surname may have been Kondrufilos, according to grandson Andrew Stevens, or Basile. Two clues point to the latter.



Greeks first settled Smyrna in the 1st century BC. By the late 1800s, 322 of 391 factories belonged to local Greeks, with three out of the nine banks backed by Greek capital. There were 67 schools for Greek boys and four for girls.

Smyrna remained an important Greek financial and cultural center until the end of the Greko-Turkish War, from 1919-22. The Treaty of Sévres awarded it to Turkey.

The Turks then burned the Greek and Armenian centres and slaughtered many of their residents.

Kontos?

'Kondrofilos', by any variation, appears not to be a Greek surname anywhere in the world. The closest possibility seems to be *kontos*, the Greek word for "short", compounded with *filos*, for "affinity/love". *Konto* is commonly compounded in nicknames, eg. Kontogiannis for "short John". Joseph/John King was a short, stocky man. Was his nickname of "short-love/loving/loved" taken for a family name?

Basile/Basilio?

A prominent Greek shipping family based in Smyrna was named Basilio/Basiliou/ Basilios. Further, the baptismal record of Maria King in 1880 September, born on Salt Spring to father John Basile and Emma Poppenberger, matches the birth of Joseph King's daughter, Maria King, also born on Salt Spring. There were other King individuals on island, but no families. Did the person recording the baptism insist that the parents use their legal names? If so, this is the best hint available of John King's real surname. Was the baby's mother, Mary Tsish, legally Emma Pappenberger, oldest daughter of Bavarian George Pappenberger and a First-Nation mother?

According to the 1911 census, John arrived in Canada in 1870.

Granddaughter-in-law Gladys King recounted his journey from Smyrna to Salt Spring in a 1977 interview. Following is a summary, much of it paraphrased.

Smyrna sailor

His family was an important importing, exporting family. They shipped all over the world.

He went to school with the priests. He was very knowledgeable, and he spoke Greek, Latin, Arabic, but not English

His uncle was the captain of a ship. John wanted more than anything to go to sea, but his father said he must be a doctor or a lawyer.

He stowed away on his uncle's ship. He popped his head out, when they were well out into the Aegean Sea, and said hello. His uncle reassured him that it would be no joyride. He was a cabin boy, a seaman, and whatever it took. He loved it.

These trips took several years.

Jumped ship in England

On a trip to England, he left the ship and stayed there for some time. He learned English and taught himself to read and write. Then he earned his way over on another sailing ship going to the States.

American Civil War

While he was there he fought in the American Civil War, but don't know which side he fought on.

"Official records documenting the direct and considerable involvement of Greeks in the American Civil War 1861-1865 continue to appear, in ever increasing numbers, with each passing year. These records outline the manner in which specific Greeks took an active role in both the Union and the Confederate forces."

The National Herald, NY, 2016 Jun 18

The Horn to California

When the Civil War was over, he thought that finding gold would be a marvelous thing. He was going to make a fortune and go back and show all these people back in Smyrna how smart he was. He didn't have to be a lawyer or anything else. So he got on another sailing ship and went around the horn and up to California. In San Francisco, they did a lot of *shanghaiing* at that time. He and another fellow got hauled off and put on a ship. ....

shanghaiing: Nautical. To enroll or obtain a sailor for the crew of a ship by unscrupulous means, as by force or the use of liquor or drugs.

Swim to Victoria

When they were in an unknown port, the ship stopped for provisions. Victoria had got gas lights, so of course the reflected light showed up the town quite well. He was on watch, and he said to the officer that was there, "What are those lights over there?"

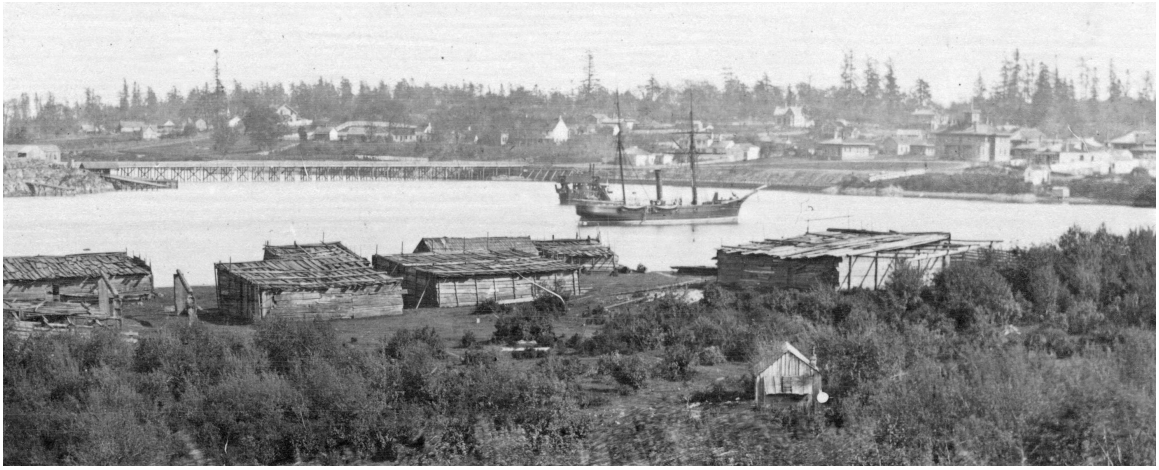
He said, "That's Victoria".

He said, "Oh, is that in Washington Territory or Oregon Territory?"

"Oh no, that is in the British Colony."

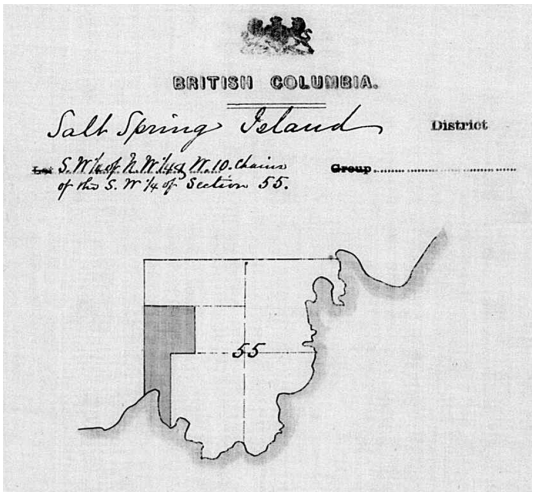
The ship was at least three miles offshore as they were going by. It was night, and he got off watch, and he went down below deck, and he said to this Portuguese fellow, "I'm leaving, if you want to come, if you can swim you can come."

He put his clothes in a duffel bag, jumped overboard, and swam ashore. He wasn't a tall man, quite stocky, very broad shoulders, and so the other man came with him, and he helped him get ashore, and they got to Victoria where they spent some time.



Victoria Harbour from Songhees Reserve, Esquimalt, 1860s

They were opening up Salt Spring Island for settlement, so they had a look at it and he liked it, so he got some land. Being a man from the Aegean, when everyone else was choosing inland territory, he chose something on the water.



Salt Spring pre-emption

In 1878 February 05, Joseph King pre-empted land on Salt Spring, next to William Haumea. His wife, Mary Tsish/Chish from Songhees First Nation, presumably lived with him.

Mary Tsish/Chish

Mary was born in 1851 November 07, according to the 1901 census. Her grandfather was Chief Chish or Tsish of the Songhees Nation. A man called Chish—no first name recorded—was enumerated in the 1881 census, a Salish Straits hunter and trapper, 63-year-old, married and living in a house at Songhees Point, population 180. Her parents remain unidentified, perhaps Mary Peatson and George Pappenberger.

When she met John, she had a young daughter, Emma, born in 1871 to an

Irish father. Several Irish Murphy men lived in Victoria: three Patricks, one the unmarried owner of two saloons and a restaurant, another a married cooper with many children, the third an old, married Esquimalt farmer; Peter, a labourer; Nicholas, a married blacksmith; T.G., a tailor in Theatre Building. Without marriage, birth, or baptism records, Emma's father remains obscure.

Improved and purchased

In 1881 September 08, Joseph and Mary earned his Certificate of Improvement. They had built an 18' x 24' log cabin, cleared three acres, and fenced it. They had a good young orchard underway. Spikerman and Trage vouched for their work. By that November, Joseph had his Certificate of Purchase in hand.

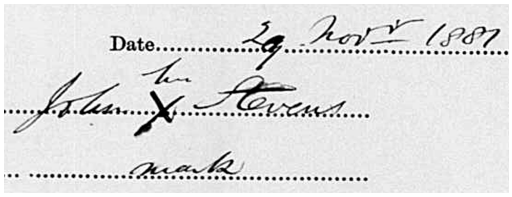
Ducks and down

"The Indians would come in their canoes, and they would herd them [sea ducks] all up, and they would shoot them, and they would get maybe 500 of these divers, and they would take them home for a big potlatch.

"If you asked them, they would let you have the feathers. So you could make down pillows or down comforters, down comforters or down anything. Not only did you have the ones that you shot yourself and did, but they would just give you the down. ... Then they'd take them and have a potlatch."

Gladys King, 1977 interview

He signed the receipt with an 'X', witnessed by his Greek neighbour to the west. In the 1911 census, he claimed to be able to read and write, perhaps learned alongside his children when they attended Beaver Point School, which opened in 1885 September.



King step-child and children

Joseph and Mary raised five children:

Emma 1871–1970
Alexander– ~1876–1904
Leon 1878–1958
Maria 1880–1920
Constantine– ~1882–1904

"Aleck John King" was baptized in Victoria in 1876 August. His father was John, mother Maria Ktichou-en (for Tsish?). Leon's and Constantine's baptism and birth records are missing. Maria was born on Salt Spring, with her parents, as noted, possibly John Basile and Emma Poppenberger.

1887-88, Beaver Point School, from left: Walter Pappenberger or a King boy, Alfred Ruckle, Leon King; see Beaver Point School section

Family life

Joseph supported his growing family as a fisherman, boatman, and farmer. Mary taught Joseph a great deal about fishing. Until the children were old enough to help, she gardened and farmed.

Emma Tsish-Murphy King

In the early 1880s, a young Greek man, Yiani Yiannaris, who went by John Stevens, met Joseph King on the Fraser River, both fishing for salmon. King brought Stevens to Salt Spring. In 1883 December, he married 14-year-old step-daughter Emma King. For a wedding gift, King gave Stevens a four-acre strip of his land to the west of the creek. See the Stevens section.

While carrying a 200-pound bag of peas from the Beaver Point wharf, built in 1895, John slipped, fell, and wrenched his back. For the rest of his life, he had to wrap his torso in white linen cloths to deal with the pain. He then perspired so much that the cloths had to be changed several times a day.

In 1891April, Alex resided with the Ruckle family as a "domestic", perhaps a seasonal arrangement, or maybe longer-term. His family still lived in the original 18' x 24' cabin.

Adolphus Trage between the King brothers

In 1900 June, 17-year-old Maria/Mary married Joseph/Joe Silva, 18, at his family's home on Reid Island, just north of Galliano Island. On the marriage record, her father was noted as George King, perhaps pointing to her mother's connection to the George Pappenberger family. Her father-in-law was Portuguese, from the Azores, and mother-in-law from a Sechelt-area First Nation.

In the 1901 census, the couple lived in Chemainus, with nephew Demetrius Stevens, age 4, son of sister Emma. Mary and Joe had a number of children, not easily traced. They moved to Egmont, north of Sechelt, where Mary died in 1920, she died of thyroid disease, noted as "Indian" on her death record.

left: Leon sitting, likely Constantine standing,

<u>Music</u>

John King had a beautiful singing voice. Greek friends from Vancouver came to Salt Spring to hear him.

Leon was said to own a Cremona violin from the 16th century, although they were as exorbitantly expensive then as now. It was probably a top-quality make in that style. For long years, he played at dances, often accompanied by Alfred Ruckle, on violin, and Alfred's wife, Helen, on piano.

In 1904 March, Alexander, age 18, and Constantine, age 22, died in the sinking of the *Triumph* sealing schooner. See Pappenberger section.

Leon was the only son to survive and raise a family.

Serene Sophie

In about 1904, Leon married Sophie Purser, the youngest child of Englishman George Purser and Penelakut First-Nation Sarah Annie Koltenalt. Sophie was described as serene and unfailingly kind, in contrast to her restless, sharp-tongued sister-in-law, Emma.

Sophie was three years old when her despairing, impoverished father committed suicide. See the Purser section.

She had been set to marry one of Leon's lost brothers, then made a good match with Leon, when he was 26, and she was about 24.

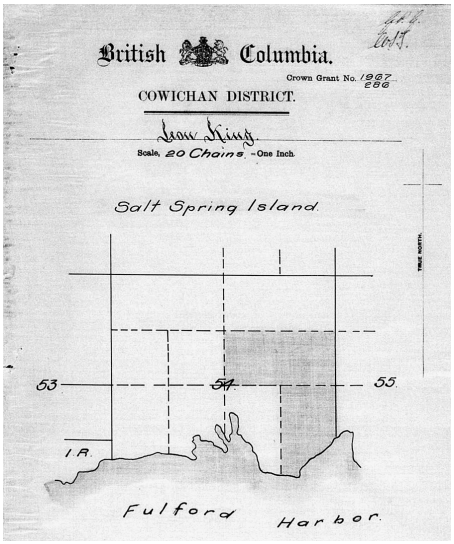
Sophie Purser

Mary Tsish at rest

Mary Tsish died either before or shortly after the wedding. She was buried on the King's Salt Spring property.

King renewal

The newlyweds, according to their daughter-in-law Gladys King, "stayed here at the house with Grampa, and he taught Sophie how to cook because she had never learned how to cook at the convent. She could cook some stuff, but he taught her all this Greek cooking and making pilaf. He taught her how to fish."



They lived in the original pre-emption log cabin until the 1920s, then they built a larger frame house using lumber from the mill at Cusheon Cove, where Leon worked. They used the logs from the original King house to build a barn.

Granddaughter Gladys said that, "She was a great one for anyone that was sick, she would go and look after them and help them. Sometimes she would go to [get] the doctor and Grampa looked after the children."

Leon King's land to the west of his father's, pre-empted in 1904 and purchased in 1911

Leon and Sophie had four children, two boys and two girls, A doctor attended the first birth, but Sophie said that, for the others, "we managed ourselves. Sometimes a midwife and neighbour. I knelt beside my bed, and they were born."

Patriarch's end

John/Jospeh King died in 1914, at age 83. His death record notes him as John, as did the previous census, in 1911. He was buried in St. Paul's Church cemetery in Fulford.

Making a living

Sophie and Leon kept a garden, of course. They also kept dairy cows and rabbits—not the sort of feral rabbits that daughter Vera shot.

Rabbits

There used to be large numbers of wild rabbits around Salt Spring (introduced, not native). Daughter Vera King Loxton was a crack shot. She recalled shooting 29 one month. Unfortunately, she said, "they had a strong flavour."

In an interview not long before her death in 1975, Sophie said:

> I managed the farm, just with the boys, they were small, 10 and 12, but they tried to plow and get in the crops, the hay. I enjoyed that life immensely. I never felt grieved about anything, even when it hard work. I loved it just the same. I suppose that helped a lot, too, if I liked it, you know. ... We went along very smoothly, children grew up and left home, till I was left all alone, and they went away to work and different things.
>
> [Leon] did a little of everything. He became a logger. He had his own camp. He employed men, and he had horses; he logged with horses. Then he became a fisherman; he went to the Fraser River and fished, and then in the latter years, he became a boat builder, for quite a number of years, both of us. We both helped to build boats—rowboats and small launches.

The Leon-Sophie team built 80 boats over the years. Sophie said that:

> The first boats we made, we made our own lumber. ... We'd both be down on the beach splitting the cedar, and when we'd bring it up ... I did the first part of it, but my husband finished it. He planed it and got it in good condition. In making the boats, I always clinched the nails, that was my job. I had to help him put the lumber on. We'd steam it, and he'd be on one end, and I'd on the other, and then after, when he began nailing, I clinched all the nails. Some of the boats were riveted, copper riveted.
>
> The first two boats, we made [the lumber], and then after, we bought lumber [from Cusheon Cove mill, in the 1920s]. They were caravel-built boats.

Ancylosserous, *neighbour James Monk's Greek-named boat, likely built by the Kings*

The importance of boats to early Salt Spring life can't be over-emphasized. Canoe transport by native people, so vital at first, gradually gave way to private rowboats and launches.

Leon in middle age

In the early 1940s, Sophie took up carving driftwood into animals and other forms. She painted pictures as well. They were demand, although she resisted selling them, that not being her motive for making them. Bob Akerman eventually took all that she had to display in his private museum on the Fulford-Ganges Road.

Sophie with a few of her carvings

right: a self-portrait

Their daughter, Vera, married and moved off island. Her husband, Walter Loxton, had been a rum-runner during the U.S. Prohibition years, then he worked on steamships serving Salt Spring Island and other coastal communities. In middle age, they bought land on Beaver Point Road, near the King Road turnoff, where they built a small house. She worked as the chief cook at Lady Minto Hospital.

Vera at Lady Minto Hospital

Ends of the line

Leon died at age 81 of cancer, in 1958. In 1975, Sophie died in Lady Minto Hospital in Ganges at age 95, after several years of "severe general disability", although she remained bright and beautifully spoken. She had only kind words for others, including her fiery sister-in-law, Emma Murphy King Stevens Shepard.

Of the Ruckles, Sophie said, "They're a very special family. They helped in the district so much. Everything in progress, they helped to do it. Very kind. They help everyone [present tense, because their good works were continuing]."

Vera lived her last few years in a Ganges seniors' facility. In 1995, she fell at home and died a few days later in Lady Minto Hospital.

ENGLISH

Weston

Weston Lake is one of the largest on Salt Spring, a source of drinking water for the homes around it and Fulford Village. It's a favourite swimming hole for some locals and a few visitors. Stories and speculations circulate about who Weston was, none of them accurate. Following are some facts.

Hudson's Bay Company man

William Weston was a Hudson's Bay Company recruit who came to Fort Victoria aboard the company's bark, the *Norman Morison*. They set sail from London in 1852 mid-August and arrived five months later. Thirty-year-old Weston rode steerage in berth #3 with five others. The logbook of the *Norman Morison* noted that:

> ... they arrived in Victoria in a blinding snowstorm. It was night, pitch dark, the waters in the harbour showing white caps in the dim light of the ship's lanterns. When morning dawned the storm had not abated, but the ship's boat was launched and they were rowed ashore. No one but Indians on the beach. The fort gates locked. The palisades grimly forbidding.

Weston quickly headed north to Nanaimo, to work as a miner at the HBC's newly opened coal operation.

1859 Nanaimo coal works and bastion tower, built in 1853

In 1849, a Nanaimo aboriginal man went to Victoria to get his musket repaired. He told the blacksmith that there were plenty of "black stones" like those in his forge, near his home at Wentahuysen Inlet, now called the Nanaimo River mouth. The blacksmith asked him to bring a sample, and he'd do the repair for free and give a bottle of rum, too.

The man left and eventually returned with a canoe full of excellent quality coal.

In 1852, Governor Douglas sent Joseph McKay to claim the deposits for the HBC. When Douglas visited a year later, the settlement had 125 people, 12 houses, a forge, and a lumber store.

Governor James Douglas wrote to Weston's boss, Joseph McKay, "I am glad to hear that Cluett and Weston are getting on so well and it is to be hoped that their example will induce the miners to be more industrious."

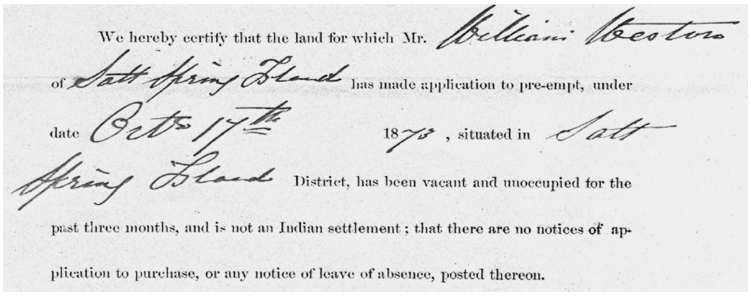
McKay noted to Douglas the possibility of finding coal in Salt Spring Island sedimentary rocks and mining salt from the salt springs at the north end. Weston would have known of such talk, perhaps the first he heard of Salt Spring Island.

Boss McKay also wrote to Victoria authorities about William Haumea, who worked at this sweat factory. Weston and Haumea would have met, if not worked together. Perhaps Haumea's quitting his years of HBC service in 1853 May, by paddling off in his canoe, inspired Weston to change his work habits, as McKay noted in 1853 July: "Weston and Cook have been very backward this last week, on being tasked by Mr. Gilmour for their want of energy, they answered in a very insolent manner making use of very indecent language."

Come 1853 August, Weston and four others were on the sick list. How much longer did he last as a miner? Not traceable, but in 1864, Weston pre-empted land by Shawnigan Lake. In 1874 January, he had a son William born at Fort Rupert (Port Hardy).

Salt Spring Island

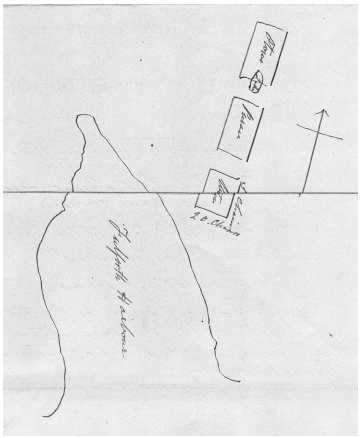
In 1873 October 17, Weston spent $5 for a licence to claim a quarter-section of land NE of George Purser's land, a total of 100 acres; the other 60 acres was a lake. Theodore Trage and Norwegian John Sparrow vouched for him.



We hereby certify that the land for which Mr. William Weston of Salt Spring Island has made application to pre-empt, under date Octr 17th 1873, situated in Salt Spring Island District, has been vacant and unoccupied for the past three months, and is not an Indian settlement; that there are no notices of application to purchase, or any notice of leave of absence, posted thereon.

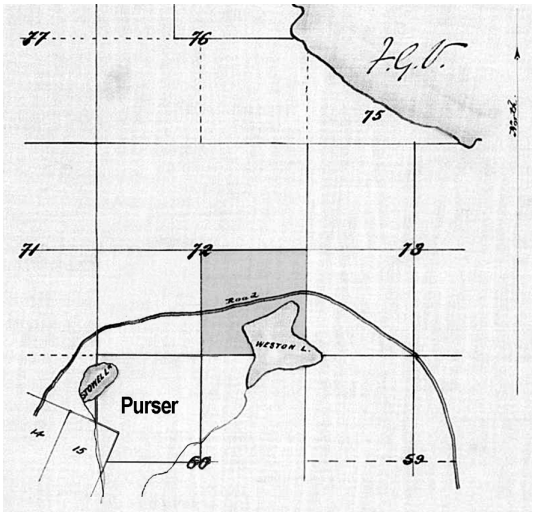
above: land sworn to be unoccupied, not an Indian settlement, with no notices to purchase, or leave of absence

right: Weston's sketch to get a licence to pre-empt



In 1874, Crown-land surveyor, Ashdown Green, noted:

> Novbr 10th Westons lake a fine lake of about 50 acres. Weston has a cabin on it but has done nothing on his land which is principally rock. On the outlet of the lake is some good land but not of any extent.
>
> Novbr 11th Meandered round Westons lake. Snowed and rained in the afternoon, with a cold northerly wind. Looks as if winter were coming on.



Weston was listed in two Salt Spring directory listings and two voters' lists, between 1875 and 1884.

Famous connections

Weston was counted in the 1881 census at Fort Rupert, now Port Hardy. He was a 59-year-old farm labourer. His wife Mary, a Quebec-born Indian, was 45. They lived with a seaman named George Hunt, his B.C. Indian wife, and their four young children.

George Blenkinsop, newly appointed Indian Agent for the area, also lived there, along with

three teenage aboriginal girls. This old widower, the same age as Weston, married one of these girls three years later. She bore him four children before he died. Several south-coast places are named for him, as well as a busy street in Victoria.

The senior Hunt family lived next door, headed by Robert, the agent for the "HBCo Ft Rupert". This 64-year-old grandfather also had a B.C. Indian wife, with seven children aged 5–24. Robert had arrived in Esquimalt in 1850, sailing with surgeon John S. Helmcken, a prominent Victoria physician and politician. A downtown street bears his name. His ghost is said to still haunt his old house beside the Royal British Columbia Museum. Aboard with Hunt and Helmcken was Henry Sampson, one of north Salt Spring earliest pre-emptors. See the Whims section.

A labourer's name lives on

Weston died at age 64, his death registered in Nanaimo. He made little of his Salt Spring land, which he never purchased. He had done no work of note, but, like some of his more accomplished companions, has a locally significant geographic feature named after him.

Fisher

Edward Brande Fisher, age about 27, left his widowed mother in London, England, to make a fortune in the Fraser River gold fields. In 1862, he sailed from Liverpool for Victoria aboard a White Star packet ship, name unrecorded, in a first-class cabin that cost a year's pay for most men. He brought luggage measuring more than a metre tall, wide, and deep.

His mother wrote to him in Victoria, urging him to write back, to let her know how he was doing. Teddy apparently seldom replied and told her little, but he did save her letters.

White Star clipper Star of Peace

1862 May 09, advertisement, The Armagh Guardian, *Ireland*

THE GOLDFIELDS OF "BRITISH COLUMBIA, FROM LIVERPOOL TO VICTORIA, VANCOUVER'S ISLAND, Calling at SAN FRANCISCO, if required.

THE "WHITE STAR" CLIPPERS.

	To Sail
SILISTRIA	Jun 10
MERMAID	Jul 1
BLUE JACKET	Aug 1
MORNING STAR	to follow
ROYAL SAXON	to follow
ELECTRIC	to follow

In consequence of the rapidly increasing demand for conveyance, of a superior character to the prosperous and rising colonies of British Columbia, the owners of the 'WHITE STAR' EX-ROYAL MAIL LINE have made arrangements to send some of their fastest and best appointed clippers at the above dates.

The difficulties of the overland route, and the small size of the vessels usually employed in the direct trade have hitherto presented serious obstacles to the intending emigrant, and it is hoped that the facilities and comfort afforded by these well known clippers, so long and favourably engaged in the Australian trade, and the punctuality with which they are despatched, will be appreciated. For freight or passage apply to

H. T. WILSON & CHAMBERS,
21, Water Street, Liverpool.

Piers Island

In 1864 January, Edward married Sara Annie Kwoltenat, one of the many spellings of this Penelakut woman's surname. In May, he pre-empted 150 acres on Piers Island, near present-day Swartz Bay.

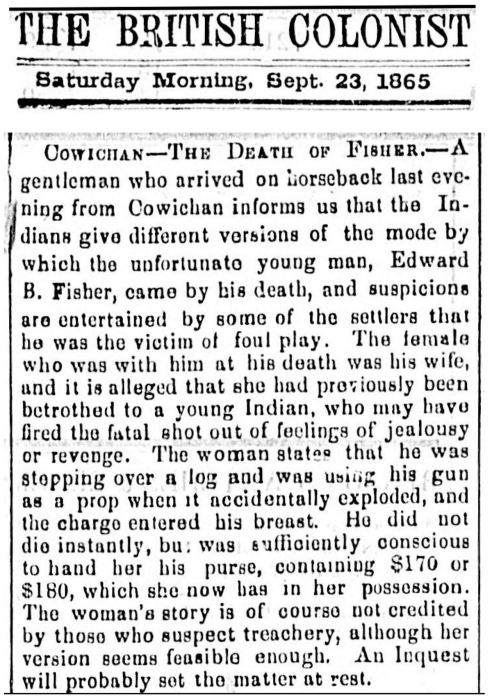
Piers Island was named for Henry Piers, Royal Navy surgeon on *HMS Satellite*, on the Pacific Station 1857-60. The Saanich people called SQEQOTE, or Crow Island, for its many crows.

Three months later, on September 21, Sara gave birth to their son, George Andrew, in their home.

Father Shot at 30

What bliss and bothers Edward Brande Fisher may have had were short-lived, for he died of a gunshot wound to the chest as his son turned three years old. No charges were laid.

The widowed Sara Fisher, with son George, took up with her next English husband, George Purser.



THE BRITISH COLONIST

Saturday Morning, Sept. 23, 1865

COWICHAN—THE DEATH OF FISHER.—A gentleman who arrived on horseback last evening from Cowichan informs us that the Indians give different versions of the mode by which the unfortunate young man, Edward B. Fisher, came by his death, and suspicions are entertained by some of the settlers that he was the victim of foul play. The female who was with him at his death was his wife, and it is alleged that she had previously been betrothed to a young Indian, who may have fired the fatal shot out of feelings of jealousy or revenge. The woman states that he was stepping over a log and was using his gun as a prop when it accidentally exploded, and the charge entered his breast. He did not die instantly, but was sufficiently conscious to hand her his purse, containing $170 or $180, which she now has in her possession. The woman's story is of course not credited by those who suspect treachery, although her version seems feasible enough. An Inquest will probably set the matter at rest.

Victoria newspaper piece about Edward Fisher's death

Purser

George Purser arrived in Victoria in 1858, a 21-year-old sapper, or private, with the Royal Engineers.

He grew up in Alford, a small Sussex village in southern England, about 20 km north of Bognor Regis on the English Channel. He was a middle child of 12, a postman's son.

His father died the year after he left. Later, his widowed mother worked as a laundress, living with a young carpenter son.

British sappers

Land and family

In 1868, George Purser took over Edward Brande Fisher's pre-emption on Piers Island. Three years had passed since Fisher had died from a gunshot wound.

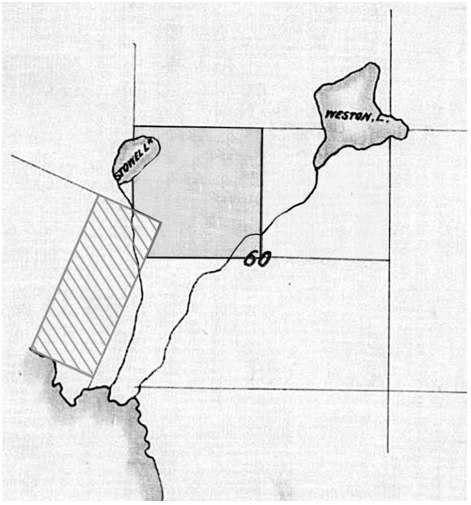
In 1871 December, George received a 150-acre military Crown-land grant in New Westminster. Whatever he did with this land, he owned it, hence the record isn't public.

In the meantime, he had taken up with Fisher's widow, formerly known as Sara. He called her Anne or Annie. He became step-father to her young son, George Fisher, then fathered seven more children with her:

Edward 1868–
Mary Emma 1868–1952
Richard 1872–1933
Robert 1874–1950
Georgina 1876–
Sophie 1880–1975
George Lawrence 1881–1963

Sometime before 1874, they moved from Piers Island to pre-empt land near Fulford Harbour. In late July of that year, surveyor Ashdown Green recorded it as the rectangular piece with harbour access. He wrote that:

> Pursers [sic] house stands in a hollow of about five acres and I don't think he can get in above 2 or 3 acres more on his section. [He] has a hard old place of it.



right: Green ascribed to Purser the crosshatched piece, but he had pre-empted the almost-square quarter-section

Purser had been there long enough to build a house of no particular note.

Pre-emptors were required to build a 20' x 30' cabin. Many were smaller, e.g. Joseph King's, at 18' x 24'. They had one door and often no windows, sure to be dark, depressing places at the best of times, especially in the depths of winter and as more children arrived, crowding in.

The long-stocking Englishman

Leon King said that George was known as the long-stocking Englishman, because he wore knickers and long stockings.

Something happened to convince George and Annie to marry. In 1879 August 19, neighbours Edward Stiller, age 52, and his 23-year-old wife, Meena, witnessed George, age 41, wed Annie Killestomet, age 26, widow of Mr. Fisher. The Belgian-born Roman Catholic priest, Gustave Doneckle, married them in Fulford—her faith; George was Anglican. The record noted that she was born in Cowichan to mother Loltlemet and father Sichamon. Her father was Koltenat or Quoltenate, her mother Sitkanim or Sichameen, with other spellings as well.

Growing Family Distress

Long years later, George Fisher recalled to his grandchildren that his mother asked him, when he was 16, in about 1881, to leave his studies to become a priest to help her at home.

By the fall of 1881, the Burgoyne Bay School teacher reported that all four Purser children were, "not very well provided with shoes & clothing ... in this cold damp weather."

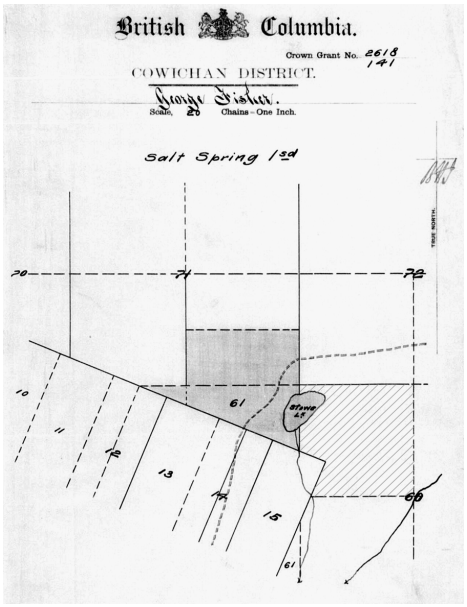
The teacher's January's report noted that the family was:

> ... in a situation of considerable difficulty and hardship. George Purser, the father, is almost helpless with paralysis. The mother, an Indian woman married to Purser, is at Victoria with a baby, she is washing and I do not know what else she may be doing. Last Tuesday she ought to have sent home some flour & other things from town for the use of the family, but they did not arrive. ... Altogether Purser and his family are in a very deplorable state.

The Burgoyne Bay School District formed in 1873. John Sparrow donated a piece of his land along the Fulford-Ganges Road, with a one-room log cabin for a schoolhouse. It stood across the road from the present-day Burgoyne United Church, which was built in 1887. In 1896, a fairly large wood-frame building replaced the cabin. It served well as a south-end community gathering-place until Fulford Hall was built. No photo of the log-cabin school seems to exist.

<u>George Fisher land</u>

In 1884 June, 19-year-old George Fisher Purser pre-empted land just west of his step-father's piece.



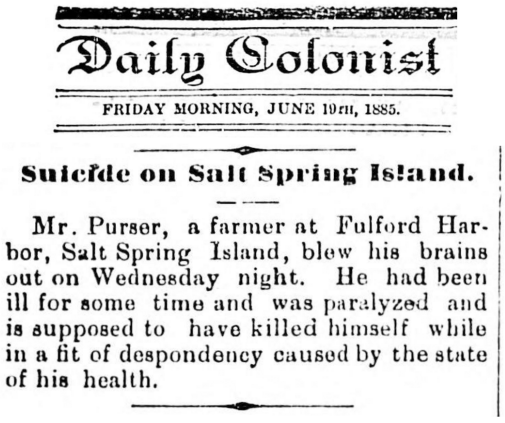
George Fisher's land shaded; Purser's hatched

A year later, he said of his stepfather that, "He said very little, he was a very quiet man, I do not think he was happy; he [was] troubled, I think because my mother had left him. By 1885 June, she had been away about a year."

<u>Dire solution</u>

Further, George said of George Purser that, "The night before he died ... he asked me if I knew for sure that my mother had got another man, I told him yes, and he said, 'That's all I wanted to know."

The next day, George Fisher recalled that he was "getting out some cedar" when "I heard a gun go off in the house." George Purser was no more, having shot himself in the head. George's quotes are from the inquest into his death.


Daily Colonist

FRIDAY MORNING, JUNE 19TH, 1885.

Suicide on Salt Spring Island.

Mr. Purser, a farmer at Fulford Harbor, Salt Spring Island, blew his brains out on Wednesday night. He had been ill for some time and was paralyzed and is supposed to have killed himself while in a fit of despondency caused by the state of his health.

<u>Life after father</u>

George Purser was buried on his property. Family built a small white-picket fence around his grave and tended it for long years.

Annie returned to Salt Spring to support the children in the family home by Stowe's Lake. She found work at Mr. Akerman's store and inn, the Traveller's Rest, in the Fulford Valley. It had a pub, too, discreetly in the kitchen at the back, where men drank at tables covered with white table cloths. She did various jobs around the place.

Sophie Purser

Annie tried taking little Sophie to work with her, but son George felt that she was getting spoiled by too much attention there from customers. For example, when she had a cup of tea, the men let her put as much sugar in as she liked, which was spoonful after spoonful.

Joseph Akerman's Traveller's Rest, circa *1890*

George had been educated by priests, which gave him the idea to ask the nuns at St. Ann's School near Cowichan Bay if Sophie might stay there. They said that they weren't babysitters. He offered to help build their big new barn. They needed shakes for the roof, so asked him to cut them for it. He agreed, but had never done this work. He got some advice—possibly from Mr. Gyves at Fulford, an expert at making shakes—and did the job, cutting 2000 total.

Sophie loved her years at St. Ann's School, living there until she was 17. She wished she could have stayed longer.

For the next seven years, she worked as a domestic in Victoria and stayed some time with her brother Ed, a logger in Sooke. She found work as a nanny with a family that went to Seattle on their way to the Orient. At the hotel, the mother's purse was stolen with her money. Sophie worked as a chambermaid to help pay for their stay.

Sophie then returned to the family home by the lake and got to know her Salt Spring siblings. She met the King young men and was to marry one of the two who died, in 1904, when their sealing ship went down in a storm off Vancouver Island.

By age 24, she married Leon King, a good match, and lived the rest of her life on that property. She was a kind, well-liked, and respected south-end resident who stayed bright through advanced age, although she died "exhausted" at age 95.

Sophie, standing, with sister Georgina

Emma Purser

Emma Purser, at age 16, had a child with Thomas Pappenberger, apparently a short-lived relationship. With the King brothers, in 1904, he was lost at sea when the sealing vessel

Triumph, went down off Vancouver Island. At age about 18, she had a child with Joseph Tahouney, son of a Hawaiian father and First-Nation mother who lived west of Fulford Harbour. She married George Douglass, Maria Mahoi and Abel Douglass's oldest son. They lived on Vancouver Island, then saw out their days on Lasqueti Island.

Edward Purser

In 1891, Edward Purser married a woman from the San Juan Islands. They raised several children in the Nanaimo area. He worked on sealing schooners. While harvesting among Alaskan islands, he and some mates got lost in a rowboat, far from the ship. On reaching shore, they met Russians, who took them to court. While on trial, Ed had his .22 rifle in hand, which a Russian grabbed, asking if it was a toy. To prove otherwise, Ed shot a seagull and, for doing so, forfeited his rifle. No worse fate resulted; he was soon released.

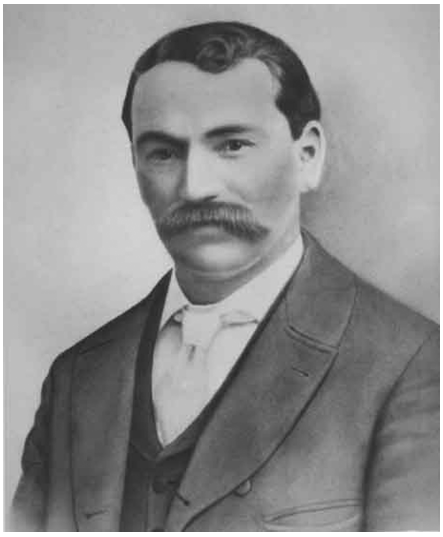
Matriarch at rest

In 1909 November, a Sarah Purser died on Russell Island with Maria Mahoi and family. She was a "wife of farmer", born in Cowichan, cause of death "probably cancer; no doctor attended during illness". Was this Sara Annie, her age mistaken or misrecorded?

Fisher, G.

George continued to be the man of the Purser family, working hard to support his impoverished mother and half-siblings. In the mid- to late 1880s, he fell in love with Maria Mahoi, mother of eight children who left her husband in the mid-1880s. She was 10 years older than George, but had met a good match in this industrious, God-fearing bachelor.

He had his own pre-emption to work, shown on page 105, next to the Pursers' land, to support his own family and Maria's.



George Andrew Fisher

far left: likely Maria at a St. Paul's Church wedding, 1880s; see p. 44

left: Maria in middle age

In the 1891 census, only George, Maria, and her son, Alfred Douglass, were living together. Her two youngest Douglass children lodged with the Peavine Kahou family in their log cabin near Ruckles' farm. Her two oldest were of an age to be on their own. The middle ones were said to be attending St. Ann's School, calling it home along with young Sophie Purser. Was it through St. Ann's that George and Maria got better acquainted?

George and Maria had eight children:

Mary Jane 1890–	Edward Brande 1896–1918
Sarah 1891–1901	Teresa Grace 1897–1978
Anna 1893–	George Ernest 1899–1965
Mabel Coleta 1895–	Douglas 1903–

They supported their family with a variety of work: farming, gardening, fishing, making products from cedar, and more.

In 1900, George came close to death for unrecorded reasons, triggering his marriage to Maria. A note on bottom of the record reads, "The marriage took place without bans or license because the bridegroom was in dying condition and wished for an immediate marriage to legitimate his children."

He was said to have fathered twins with Emma King Stevens, sometime between 1902 and 1908. Was this true? There's no record, only a repeated tale.

George, Maria, and their growing family lived for years by the lake named for Cyrus Stowe—Lake Stowell on modern maps. It became known as Fisher's Lake, then gradually reverted to the old name after the Fishers moved to Russell Island, which Maria inherited from William Haumea. See Haumea and Mahoi sections.

She and George built a tidy wood-frame frame house, added more fruit trees to Haumea's orchard, and kept a large garden. She lived there until near her death, in 1936 July, at age 81, in Lady Minto Hospital in Ganges. She was buried in St. Paul's Church cemetery.

Widower George lived on at Russell Island, not marrying again. He died in 1948, at age 83, in Royal Jubilee Hospital in Victoria. He was buried next to Maria.

In 2003, Russell Island, the Mahoi-Douglass-Fisher home, and their orchards became part of the Gulf Islands National Marine Park Reserve. During the summer months, Mahoi descendants stay a week each at the house and share their family stories about life on Russell Island.

Mahoi-Fisher home on Russell Island

Raynes

The first of two Raynes brother, Alfred, set up on 134 acres on Fulford Harbour. He pre-empted in 1880 May, mostly steep, heavily forested land with a seaside bench overlooking Fulford Harbour.

It's a busy place now, home to BC Ferries' Fulford terminal and Fulford village.

FEE-SIMPLE LAND OWNERS: TWO ENGLISH EXEMPLARS

The first wave of newcomers pre-empted what they saw as untouched, unoccupied land, improved it as required, then bought it for $1 an acre, a process that often took decades.

After nearly every habitable place on Salt Spring Island was owned, the replacement newcomers differed significantly from the first arrivals. Direct purchasers had money enough to buy outright, from employment savings, family coffers, or bankers and other lenders who saw a good risk. 'Society' folks with means increased on island, and they recruited more to help gentrify the place.

During this transition, communications and transportation kept improving. Steamboat service ran daily from one dock or another. This meant more frequent mail service, which included postal money orders, by which a good deal of island commerce was done. Telephones connected the north to south end, then branch lines grew off the main ones to ever more homes and businesses.

Machines changed the nature of work. The days of hauling goods on stone-boats and tilling fields with the husband pushing the plow and the wife guiding the oxen were fading. The felling of trees by axe, cross-cut saw, or burning them down by shoving hot coals into augured holes gave way to power saws, with donkey engines winching logs on skid roads. Horseless carriages—i.e. motor vehicles—started invading the island, lumping and bumping over roads that had to be widened and smoothed for them.

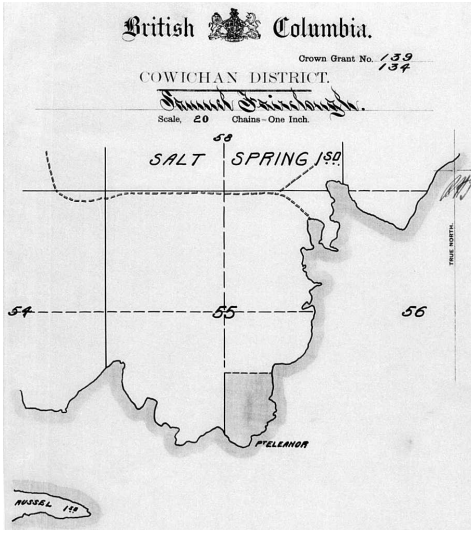
Salt Spring had been a good place to raise a family and keep them fed, by diligent gardening and farming, hunting and fishing, and selling some value-added local resources like shingles and butter. Rising above subsistence living, however, took extra ambition, know-how, and connections beyond what most of the first families had. Their era had lasted about half a century before the cultural shift became clear.

Two Englishmen, from north and south England, moved into the Ruckle neighbourhood in the early 1900s. They exemplify this sea change in Salt Spring's people and their culture.

William Bulman's home, Durham Co., and James Monk's home, Somerset

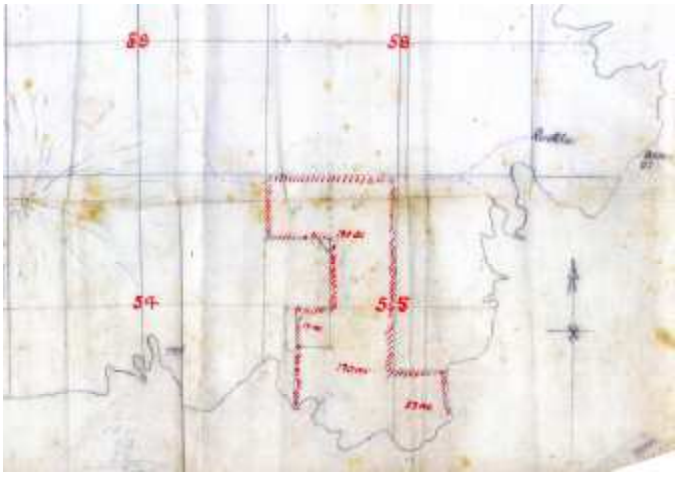
Monk

James Hector Monk bought the property that Hawaiian William Haumea had pre-empted and "proved up", plus a bit more. See Haumea section.



above: Fairclough's pre-emption and purchase

From the time of Haumea's purchase to his death, he'd had five different mortgage-holders. The last was Samuel Fairclough of Saanich, who pre-empted the neighbouring 32 acres to the east in 1904, for $32.



right: Monk's 284 acres

Fairclough then sold that piece of land, plus Haumea's former property, to Monk, an English school-teacher working and living in Saanich, likely Fairclough's acquaintance, if not friend.

Monk bought mostly forested, rocky ground, with a few fertile acres of fruit trees producing enough apples and pears to help pay the bills. Haumea likely built the first irrigation system—a dammed pond some distance from the orchard—for Monk to improve.

But first, a bit about his life before joining Ruckles' world.

Beginnings

James, known as Jim, had grown up in Yeovil, Somerset, England, where his father, Henry, ran a private boy's school from about 1870 to 1897.

Before his parents were wed in 1860, his mother, Elizabeth Henrietta Hawkins, had worked in the War Department—the Crimean War, presumably. She had to quit, of course, upon marrying. Jim was the seventh of nine children, six boys and three girls.

Monk Grammar School, Hendford Hill, Yeovil

Canada

In 1891 April 22, 20-year-old Jim left his family to head for Liverpool and board the *Carthaginian* steamship to St. John's, Baltimore, and Halifax. No sooner had he sent

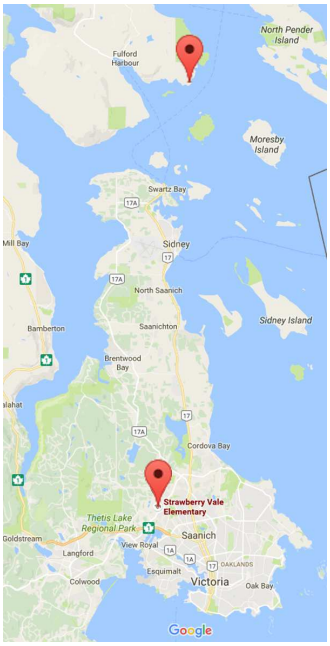
word home of his successful arrival on May 10th than he heard back that 24-year-old brother, Francis "Frank" Edward, died at university in London.

Their father was a poet of sorts, as was Frank. In 1892, Henry printed, for the family, a small book of Frank's poems and thoughts, 35 pages of a young man's writing exercises, followed by the senior Monk's long, grieving tribute:

> Mid-day, on May 7th, we just had learnt
> Another son had reached at length a foreign shore;
> The Atlantic's rolling billows safely passed,
> Anxiety no longer held us in suspense;
> Our hearts were light, and pleasant words we spoke,
> When suddenly our joy to bitterest grief gave place:
> The cruel tiding came by telegram
> That Frank, the darling of us all, was dead.
> [Thirty lines later, we learn:]
> Good reason is there to conclude that he
> That fatal morning hurried on his way,
> To be in time to take his wonted place
> Amongst his comrades in the lecture-room.
> It may have been; he no word, no single word,
> Poor dear, has left to tell us this or that.
> We only know that he'd scarce reached his place
> When with a deep-drawn breath, that to his friends
> Was audible, his youthful life went out.

New school-teacher

How long did heavy-hearted young Jim take to travel from Halifax to Vancouver, then Victoria? Not known, but by 1893, he became the first teacher at the new Strawberry Vale School.



Throughout Jim's life, he kept personal letters he'd received, the oldest from his mother, sent in 1894. She wrote, "I expect you are very tired when you come out of school but don't forget us, it is such a pleasure to get a letter from you."

Of Jim's younger brother, Charles, she wrote that, "I wish we knew what to put [him] to, so that he could earn a living. He never will do at school work. He is a very good boy but he has not much energy I am afraid."

Strawberry Vale Pre-School, the oldest operating school in the Victoria area

Mr. Monk received his B.C. teacher's certificate in 1898, first class grade B. This put him into the highest pay scale for rural schools, which ranged from $60-100 per month.

In the 1901 census, he was recorded living in the Royal Oak Highlands Lake district, lodging with a butcher, his wife, and 11 other tradesmen and labourers, including

two young Japanese fellows. Jim was the only white-collar worker and earned $660 per year, compared to the others' $180–500.

After he bought his south Salt Spring estate, he continued to teach school in Saanich. On Sundays, he took the steamship from Fulford or Beaver Point wharf, else rowed his boat, to Vancouver Island, then took the Victoria & Sidney Railway to his school and lodgings. On Fridays, after school, he the reverse trip.

Victoria & Sidney train at Sidney, the first of three rail companies that hauled logs, lumber, and people on that route from 1894–1919

"Monk, farmer", as he was listed in a 1905 directory, called his haven "Fernhill Farm". He set to work building a proper home, something larger, brighter, and more familiar than Haumea's log cabin. Jim first put up a wood-frame core, big enough for a bachelor, then, by 1906-07, completed a larger addition for family living.

In 1907, he and the Ruckle sons, Alfred and Daniel Henry, shared a load of lumber from a Vancouver Island sawmill to finish the insides of their homes. A brick that came with the delivery, with the names of the purchasers written on it, remains as proof, kept by the last family to live in the house.

He shared a common fence with the Kings and Stevens to the west. Family fondly recalled that, over the ensuing decades, the fence seemed to move 50 feet in each direction from one year to the next, depending on who last worked on it. Was this true? No matter. It's a good story.

He made the island news in 1905 June, in the Rev. Edward Wilson's "Church Monthly": "Mr. Monk, of Beaver Point, had the misfortune to lose a valuable horse off the wharf about three weeks back." Wilson didn't note which wharf, Fulford or Beaver Point.

Fulford wharf, circa *1905*

In 1907, the Rev. Wilson noted in his private diary that, "J.H. Monk of Beaver Point married to Miss Brown." His bride was Eliza Marion "May" Quinton Bown, not Brown, from Pipestone, Manitoba, 12 years his junior. She was the eldest child of a post-office clerk, with English-Scottish roots. They married at St. Paul's (St. Paul's & St. Peter now) Church, Esquimalt.

Their first child arrived two years later, with three more to follow:

Elizabeth "Tidge" 1909–1953
Edith Laura Margaret "Dawdie" 1911–2001
Henry Charles 1913–1935
Catherine Mary Rosalind "Pegs" 1916–2002

In the fall of 1908, the Monks welcomed the new Beaver Point School teacher, Kyrle (said "Curl") Symons, to live in the old log cabin. He was a keen photographer, taking many shots.

Monk farmhouse, 1908
right: close-up of May and Jim

Symons later wrote (in the introduction to his book about his founding of St. Michael's School in Victoria in 1910, later St. Michael's University School):

> He [i.e. Symons, the memorialist] hires a launch from Sidney with a few of his remaining dollars ... and goes to Beaver Point, on Salt Spring Island, to interview the Secretary [Alexander McLennan]. ... It is a paradise—blue sea, mountains, an occasional seal, sea birds galore, the "put-put" of a Japanese fisherman's boat ....[McLennan] is an oldish Scotsman with a red beard and a most disreputable hat— who takes him to his farm, obviously to be sized up by "Mamma";—he decides that the man will do and arranges to take him and his wife as boarders in "the room."
>
> August 25th, the first day in School—a modest little one-room building in a forest clearing—where he is scrutinized by some dozen little Canadians of various nationalities, all wondering about the strange Englishman—who in his turn is wondering how he will handle Grades I to VIII, and yet keep them all occupied; and so they settle down to work.
>
> ... In September a good friend, Mr. J. Monk, most kindly offered us a tiny, primitive log hut—built by a Kanaka—where we made our first home—a very happy one—and into it we welcome our first little son. He was born November 22nd, in the house of Mrs. Beddis, near Ganges; ... [Returned in a small row boat to] Beaver Point wharf in a gale and deluge. Here another good friend, still my good friend, Mr. Ruckle, lent us a horse and buggy and we drove home, avoiding falling branches with more luck than skill. There Mrs. Monk had a nice fire going, and took charge—while I drove the "carriage" back in pitch darkness—finally returning to a little scene which I can only leave you to imagine.
>
> The tiny hut, with a white-washed board partition in which was an opening—no door—to the bedroom, the main furnishings of which were empty apple boxes; an equally tiny kitchen, with a table and 2 hard chairs—a little stove burning cheerfully, and a lamp

doing its best—mother and child (duly bathed and asleep) waiting for the return of "Daddy." ....

Mr. Monk had some Japs working for him, and they used to come to me at night, to learn to read from an infant's Reader; in return they used to cut and stack a fine lot of fire-wood for us every Sunday. They were deeply interested in the baby. I have snapshots of all these people and things, and very precious they are.

standing: Yamagi, Nito, Togo; sitting: Matskubo, Ikoma

left to right: Monk barn, cabin, house

Haumea-Monk cabin, 1909 January

See Hired Hands section for more Symons' photos of Japanese workers in south-east Salt Spring.

Henry Ruckle Jr. offered to rent to the Symons family, for $4 per month, the cabin that John Peavine Kahou had built. Henry Sr. had bought the property in 1893 May, one year after Mary Haumea Kahou died.. See Kahou section.

Charles Monk

In the 1911 census and voters' list, younger brother Charles showed up for the first time in B.C. public records. He claimed to have immigrated in 1895, although he didn't get listed in the Beaver Point directory until 1912. There's no easily found record of his sea passage. He became a farm hand, helping his brother and hiring out with his team of horses to others in the neighbourhood.

Their mother died in the fall of 1911, quickly followed by their older sister Edith, in her 40s.

Charles, left, and Jim felling a maple, circa *1909*

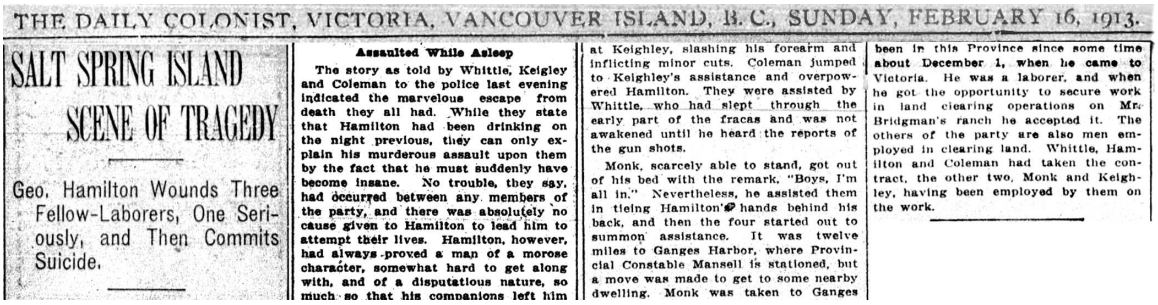
below: May Monk, Tidge, and Dawdie

Monks' boat, the Ancylosserous*, or* Ansi*, possibly an early one built by neighbours Leon and Sophie King*

Near murder

In the fall of 1912, Charles was hired by three men with a contract to clear land west of Fernhill Farm, on Theodore Trage's original pre-emption, bought in 1902 by Victoria businessman Weaver Bridgman. Charles, another employee, and the three partners lodged together in Trage's old house.

At about 3 a.m., 1913 February 15, one of the partners, American George Hamilton, arrived home from a night out and likely drinking, as the others slept. He attacked Charles in his bed with a knife. The *Daily Colonist* reported that, "One thrust penetrated Monk's lungs, another went deep into the abdomen, while three slashes on the right forearm and one across the face indicated the murderous intent of the man."



THE DAILY COLONIST, VICTORIA, VANCOUVER ISLAND, B. C., SUNDAY, FEBRUARY 16, 1913.

SALT SPRING ISLAND SCENE OF TRAGEDY

Geo. Hamilton Wounds Three Fellow-Laborers, One Seriously, and Then Commits Suicide.

Assaulted While Asleep

The story as told by Whittle, Keigley and Coleman to the police last evening indicated the marvelous escape from death they all had. While they state that Hamilton had been drinking on the night previous, they can only explain his murderous assault upon them by the fact that he must suddenly have become insane. No trouble, they say, had occurred between any members of the party, and there was absolutely no cause given to Hamilton to lead him to attempt their lives. Hamilton, however, had always proved a man of a morose character, somewhat hard to get along with, and of a disputatious nature, so much so that his companions left him at Keighley, slashing his forearm and inflicting minor cuts. Coleman jumped to Keighley's assistance and overpowered Hamilton. They were assisted by Whittle, who had slept through the early part of the fracas and was not awakened until he heard the reports of the gun shots.

Monk, scarcely able to stand, got out of his bed with the remark, "Boys, I'm all in." Nevertheless, he assisted them in tieing Hamilton's hands behind his back, and then the four started out to summon assistance. It was twelve miles to Ganges Harbor, where Provincial Constable Mansell is stationed, but a move was made to get to some nearby dwelling. Monk was taken to Ganges been in this Province since some time about December 1, when he came to Victoria. He was a laborer, and when he got the opportunity to secure work in land clearing operations on Mr. Bridgman's ranch he accepted it. The others of the party are also men employed in clearing land. Whittle, Hamilton and Coleman had taken the contract, the other two, Monk and Keighley, having been employed by them on the work.

opening paragraphs of the long Victoria Daily Colonist *report, 1913 February 16*

Charles shouted, and two of the others came to fight off Hamilton, who was described as insane. They got cut, too, but nothing life-threatening. Hamilton fired two bullets from a shotgun, which woke the third fellow, who joined the fray. Charles staggered from his bed, saying, "Boys, I'm done in," then he helped hold Hamilton down and tie his hands behind his back. The four men left him to make the 12-mile trip to Ganges (by motor vehicle, presumably) to tell the police and get Charles help, then put him on a boat to St. Joseph's Hospital in Victoria.

Constable Mansell and the other three returned to the old Trage house to find Hamilton slumped against a wall, his head hung over his blood-soaked chest. He had wrested his hands free and slit his throat from ear to ear, ending his life.

Charles hovered near death through the next day, but rallied sufficiently two days later pull through. What triggered Hamilton wasn't known. He had arrived on island the previous December, from Philadelphia. The *Daily Colonist* described him as, "a morose character, somewhat hard to get along with, and of a disputatious nature, so much so that his companions left him more or less to himself."

Charles Monk in older age

England visit

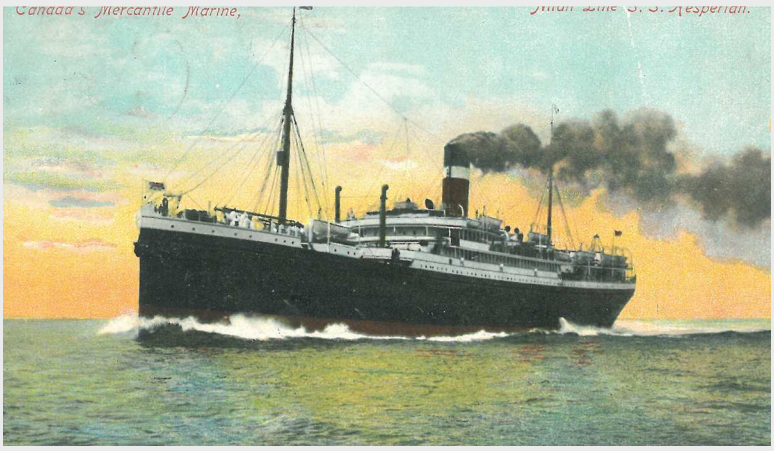
The October following Charles' great trauma, Jim, May, and the three children, aged 8 months to 4 years, travelled to England. On the ship's list, he was noted as a fruit grower.

Few of the first newcomers to Salt Spring had the luxury of returning to their homelands to visit, however pressing family or other business. Most in the new world saw out their days there, lacking money and time to return to the old.. A handful of wealthy Brits steamed back home, duly noted by the Rev. Wilson in his monthly church newsletters.

That the Monk family could trek to England while World War I ramped up is remarkable, indicative of a decent income from work and possibly help from Monk family funds. The family sailed from Montreal to London, then headed for his father's retirement home at

Stratton-on-Foss near Bath, about 40 km NNE of Yeovil. They stayed until the next July, giving May, a Canadian prairie girl, a good taste of Jolly Olde. They made the long journey home on the *RMS Hersperian* via Liverpool and Montreal.

RMS Hesperian, serving in Canada's Mercantile Marine



The same U-boat that sank the *Lusitania* in 1915 May, with 1,198 lives lost, torpedoed the *Hesperian* in 1915 Sep on its run from Liverpool to Quebec, with ~1,000 civilians and many wounded Canadian soldiers on board. On abandoning ship, a lifeboat upset and 32 people died; all others survived. While being towed to Ireland, the ship sank.

Father Henry wrote, "15th July, 1915 ... My dearest Jim. I received your welcome telegram on Tuesday, 13th, bringing the joyful tidings that the first stage of your toilsome journey was safely accomplished. It removed a heavy burden of anxiety from my mind, for thoughts of the dangers to which you were exposed were ever present with me & crowded out all other matters."

Reminders of war dogged the family on their train trip to Vancouver. The Canadian Pacific Railway put itself entirely in the service of the British Empire. Its coaches were used to transport war goods, personnel, and wounded soldiers.

CPR ambulance coaches, circa 1915

Island men, 150 from a population of about 900, signed up for service. Salt Spring farms fared poorly through the war, from the labour shortage and depressed prices for produce.

Road works

The wagon trail from Beaver Point Road to the Monk home, a windy kilometre, needed continual work to keep it functional, especially in the rainy seasons and alongside the irrigation pond. As motor vehicles came onto the island, starting in 1911 and increasing through the 1920s, the road demanded extra attention to stay passable.

route of Monk's private road in orange, which remained in use through the 1970s

Vestiges of the old road are still evident, nearly all on private land. Two publicly walkable bits remain, one the east-side trail into the Grandmother Tree, a 600+-year-old Douglas-fir in the regional district's Forest Ridge Park and the other along a short stretch of Stevens Road.

The Monk children didn't usually walk on their road to and from Beaver Point School, rather cut through the King property on a trail that, over the years, turned into King Road.

Post-war fortunes

Jim kept meticulous farm records, at least from 1918 September to 1923 June. In the fall of 1918, he sold 150 boxes of apples, prunes, and pears to grocers, canners, and farms, seed potatoes to Henry Ruckle Jr., a dressed hog to Burns & Co, hens and ducks to Mr. Lee, and firewood to Mr. Reynolds. The Monks sheared 18 sheep, nine of which he sold, leaving 27 sheep for 1919.

In 1919, he started receiving a salary of $58 per month for teaching at Beaver Point School, now Little Red Schoolhouse.

Monk's Fernhill Farm apple varieties were Wealthy, Twenty Ounce, King, Spy, Russet, Holly, Red Cheek, Gloria Mundi, Jonathan, and Yellow Pippins. Some of these trees still produce in the old Haumea-Monk orchard.

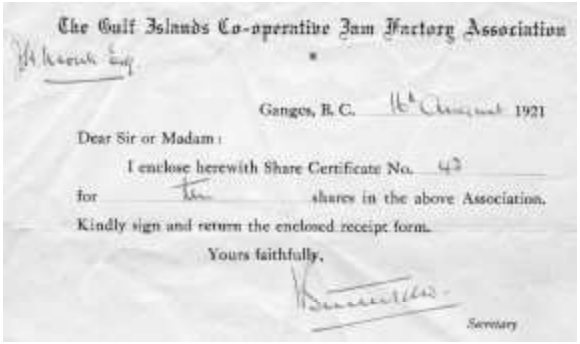
The next spring, Henry Ruckle Jr. paid him a supplementary salary of $52 for January-February and the same for May-June. Was this for tutoring, or farm help, or ...? May Monk and the Ruckle women were good friends, and Jim's letters note Henry Jr. dropping by Fernhill Farm to enjoy a chat, bring or get something, lend a hand, etc. The families visited each other on Christmas Day, to share the fun and small gifts.

Inheritance

Jim and Charles came into a bit of money in 1921, following their father's death that January. The estate, including property and effects, was valued at about £2,000, or about $125,000US today. Most was liquidated and divided up among the surviving children: a physician brother in New Zealand; a married sister and an unmarried sister at Stratton-on-Fosse; James and Charles in the far west of Canada; and an Engineer-Commander war-hero brother in the Royal Navy. Ensuing letters from family talk amicably of "the money" and getting it to Jim and Charles.

Island jam

1921 saw the start-up of the Gulf Islands Cooperative Jam Factory Association, to use imperfect fruit and value-add abundant crops when prices were low. It folded in 1929.



The Gulf Islands Co-operative Jam Factory Association

Ganges, B. C. 16th January 1921

Dear Sir or Madam:

I enclose herewith Share Certificate No. 43

for ten shares in the above Association.

Kindly sign and return the enclosed receipt form.

Yours faithfully,

Secretary

Jim's $10 share in the Ganges-based Jam Factory

Teaching done

Family tells of a student who thought Mr. Monk taught too much English, which led to her mother getting him removed from teaching at Beaver Point School by the end the 1922 school year. Whatever the truth of this, a weightier reason kept him from spending five days a week at the school.

Wife May had pulmonary tuberculosis, which revealed itself in early 1922. By October, she lay in Royal Jubilee Hospital, requiring Jim's attentions, while looking after the four children at home, age six to 14.

Widower

May left Jim and the family on Christmas Day of 1923. She was 39 years old. They buried her in North Saanich, at the Holy Trinity Anglican Church. Christmases had been joyous times, shared with neighbours who fondly remembered the fun and sharing. This one must have tinged with sadness all future Yuletide celebrations.

Troublesome friend

In the mid-1920s, a teacher at the Beaver Point School won Jim's heart and wouldn't let it go, despite having married a much-loved fellow who had been her betrothed for five years. While away fishing with her husband and their infant son, she wrote emotionally charged letters to Jim. They included shopping lists for items she needed him to buy and send to northern coastal ports. He did this, earning for it the next round of trying letters. She visited him occasionally, a moth to flame, while contrarily hoping to defuse the draw between them, followed by notes attempting to explain herself to a lovelorn widower.

He built her a hutch, putting great care into every detail. She seems not to have taken it, since it remains in the family. She moved on to a second and third husband, although she's untraceable in public-record searches.

Farming into the 1930s

The Roaring Twenties didn't benefit the Salt Spring fruit trade much, because the cost of shipping made competition difficult against farmers in mainland B.C. and Washington, who had only to pay rail freight to eastern markets, not water transport as well. Moreover, Vancouver Island's orchards had matured enough to serve much of the Victoria-area market.

The Dirty Thirties then set in, causing many farmers on Salt Spring to give up. A good number moved on, but Jim Monk continued at Fernhill Farm. He had a snug home in a healthy, friendly neighbourhood in which to raise his children. His two older daughters married and moved away. He had a strapping, 6'10" son, Henry Charles, to pitch in with

the heavier work. His youngest girl helped with chores as she finished school. She wrote poetry, with one of her best about her love and attachment forever to the place.

In the mid-1930s, brother and uncle Charles got work as a gardener at Ardmore, on the Saanich Peninsula, east of Sidney.

Henry Charles Monk (1913–1935)

Just two weeks before his 22nd birthday, Henry died in y Minto Hospital in Ganges of acute septic laryngitis and pharyngeal catarrh. The new year was two days old, with few happy prospects at the farm for Jim and Pegs to ring in.

Henry Charles, 1934 September

Jim Monk, getting on

Monk farmhouse, circa *1936*

The endless rounds of work continued, of course: keeping the animals tended, fields functional, crops planted, watered, and harvested ... on and on.

Beyond the Great Depression

The Dirty Thirties continued until 1939, when WWII pulled the world out of its desperate economic slump, rallying commerce to serve the unfolding horrors.

Jim weathered it at Fernhill Farm until 1941 May, when he bought a new farm in Shirley, west of Victoria, B.C.. Papers show co-ownership with daughter Pegs and her husband, Harry O'Flynn, a marine engineer. Jim called his new farm "Old Kirby". He and Pegs wrote to each other often, sharing their everyday doings and interests. He remained single, working mostly on his own at farming and building useful items.

Jim sold Fernhill Farm to an English widow with a teenage daughter. In time, however, payments and taxes lapsed, and the widow returned to England.

The eastern part of property reverted to Jim and remained in one set of family hands until recently.

Charles Monk died on Vancouver Island in 1949.

Mr. Monk returned to Salt Spring in 1951 June to attend the closing of Beaver Point School. Former students and teachers joined the lamented occasion. His name doesn't appear on the memorial plaque on the building, as he wished. See the Beaver Point School section for Little Red's history.

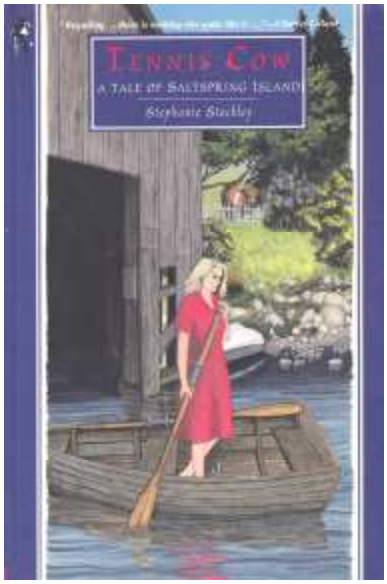
Mr. Monk. tall fellow on the left. 1951

Work done

In 1953, James Hector Monk died of cœcal cancer, age 83, at Pegs's home in Victoria. He was buried by his wife and brother in the North Saanich Trinity Anglican Church cemetery.

From *Tennis Cow* to Beaver Point Strata

The daughter of the English widow who bought Fernhill Farm published a novel her mother had written in her older age called *Tennis Cow*, about farm and Salt Spring life. Milking the cows and other chores came second to playing tennis, parties of various sorts, drinking and smoking a lot, learning to farm enough to enjoy the luxury of daily milk and butter, loving the wild beauty of the place, and keeping away from the rough old-timers who remained.



A New York professional couple bought the west-side acres and lived on island for 28 years. In the mid-1980s, they became the Beaver Point Strata. Long-term tenant-caretakers lived in the farmhouse until 2015 September.

vacated Monk farmhouse, early 2016

Its intended destruction led to BC Parks agreeing to take it at Ruckle Provincial Park for an administrative and interpretive centre, with the community set to pay for the move and setup.

This precipitated the creation of *Ruckles' World*, to make a record of its history in the context of the neighbourhood and to serve as a fundraiser for the move. At this writing, the strata is still deciding the fate of the house.

Bulman

In 1889 April, William Bulman sailed on the Montreal-owned Allan Line steamer *Parisian* from Liverpool, England, to Quebec City.

He was 24 years old, accompanied by his father John, age 66, and two sisters, Margaret Jane, 30, and Frances, 26, both of whom were dressmakers.

They came from Ebchester, Durham, England, a small rural hub of stone and brick cottages and rowhouses midst fields over rolling countryside. Father John was from Milkwell Burn, a farm in nearby Chopwell. He'd supported his family as a butcher, brick-yard labourer, and woodman. William, who was the youngest of 10 children, had a head for math, winning a book at age 11 for his arithmetic skills.

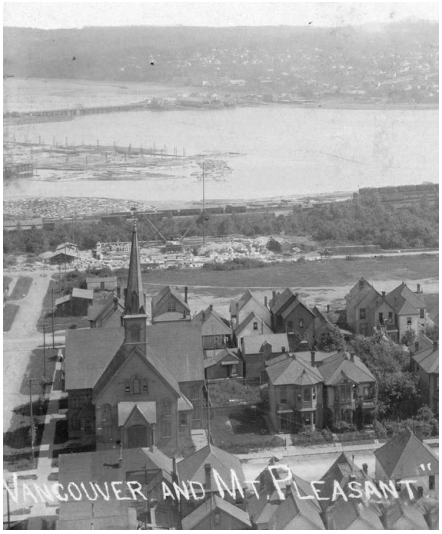
Mother Ann had died at about that time, in Hexham, a small industrial centre, about 20 km NW of Ebchester In 1881, 16-year-old William apprenticed in Hexham with an ironmonger, living with him, his wife, and five young children.

The Bulman sisters quickly set up as dressmakers on Johnson Street. William worked a few blocks over, on Yates Street, as a bookkeeper for T.B. Pearson & Co, "Importers and Manufacturers of Clothing, Shirts and Overalls". Alas, their father did not fare so well. In 1890 September, father John, of no recorded occupation, died in Victoria of an unrecorded cause, as noted by renowned Dr. Helmcken.

The next year, William served as the Pearson Co. accountant, then he went on to work for lumber merchant Ewan Morrison, in the countryside by the Royal Jubilee Hospital, new just two years before.

From 1893–1905, William worked at Shawnigan Lake Lumber Co. sawmill. It had been built following the completion of the Esquimalt & Nanaimo Railway to Victoria in 1888. A master mechanic for the E&N saw the potential of logging and milling by the lake, negotiated 4-1/2 acres from coal baron James Dunsmuir, then quickly sold the business to three men, who constructed the mill.

Shawnigan Lake Lumber Company sawmill

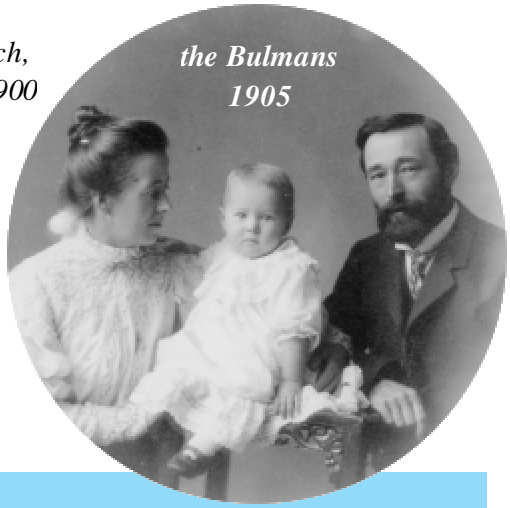


Mt. Pleasant Church, Vancouver, circa *1900*

As William neared his 40th birthday, he married Sarah Ellington, age 37, known as Sallie.

Three years before, she had been a draper's assistant in Cardiff, Wales, enumerated with 24 others living and working together as drapers, dressmakers, milliners, and servants to the operation. Did she meet him through his dressmaker sisters?

Anglican William married Methodist Sarah in Vancouver, at the Mt. Pleasant Presbyterian Church, witnessed by Vancouver friends.



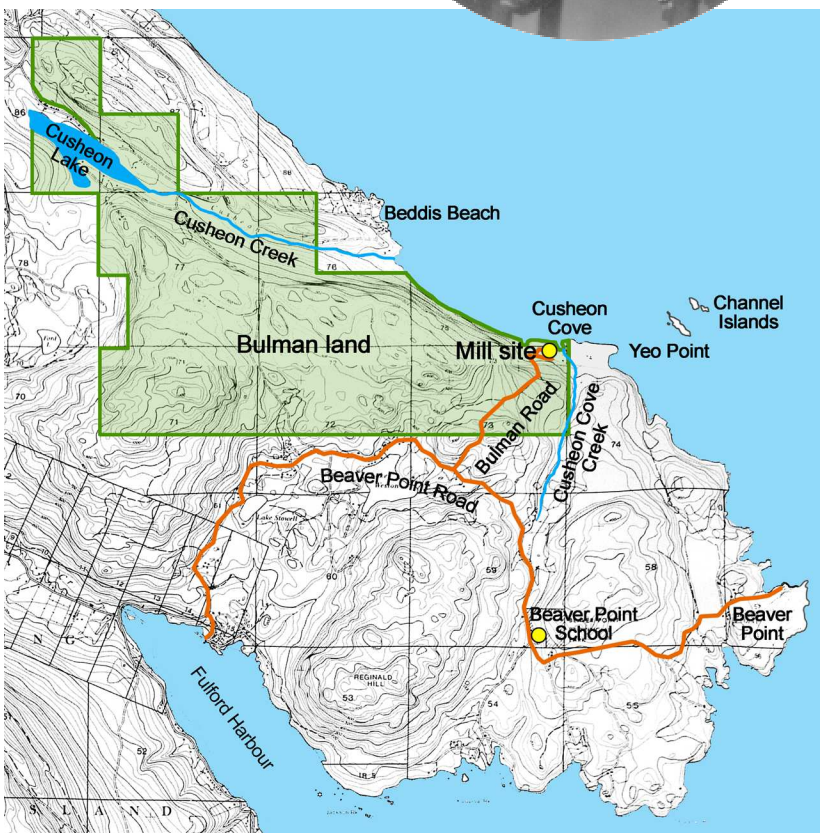
William continued working at the Shawnigan Lake sawmill. As it grew, he rose to yard foreman.

He also became a father to young William, born in 1904, then Arthur in 1907.

In late 1906, William, Sallie, and three partners took over the Muirhead & Mann Lumber Co. Ltd. of Victoria. Since 1870, it had made and sold lumber, myriad wood products, and other materials needed for building. They had also built a few steamboats.

Their property was at Laurel Point in Victoria, now a high-end neighbourhood and hotel. The Bulman Lumber Co. leased this land, with an option to buy it from the owner to any time, at a price set in 1908.

In 1909 March, Bulman bought 2,455 acres on Salt Spring Island, north-west of the Ruckles' farm. He chose Cusheon Cove, with Cusheon Creek emptying into it, as the site of a new sawmill and loading dock.



The mill would stock the Victoria workshop and store with lumber and wood products for a better price than those formerly purchased.

Bulman house, circa *1910*

Bulman leased 5.25 acres of his Salt Spring land to the Bulman Lumber Co. for the mill site. The rest of his land was never at risk, should the business fail.

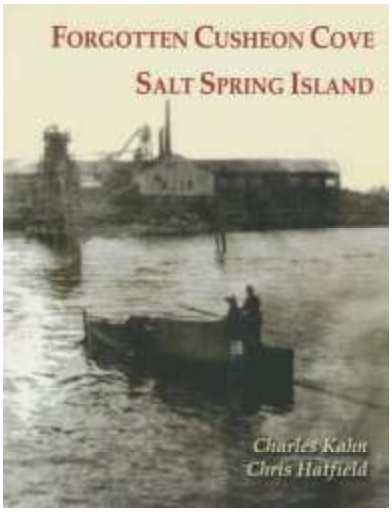
He soon had a hive of workers building the operation, then running it. He also had a home built for his family, within sight of the mill, fronted by a new orchard.

nurse Jennie

Jennie, his sister (perhaps known before as Frances) moved in with the family and worked as a much-appreciated nurse tending mill-workers and neighbours.

The logging industry on Salt Spring Island took off with the opening of the mill. Machines and trucks aided this. Joe Garner's book, *Never Fly Over an Eagle Nest*, paints a vivid picture of Salt Spring in the 1910s to 1930s, including the work he and his brothers did taking out all the trees they could from one part of the island, then moving on to the next.

Over the years, the mill hired Scandinavians and other Europeans with milling experience, along with many local men who learned the various skills needed. Many Chinese and Japanese worked there also, but none were enumerated in the 1911 and 1921 censuses. See the Helping Hands section for more about them on Salt Spring.



The following summary of Bulman's operations is from the excellent book, *Forgotten Cusheon Cove, Salt Spring Island*, by Charles Kahn and Chris Hatfield.

Cusheon Cove Sawmill, in brief

- The Muirhead & Mann Lumber Company became the Bulman-Allison Lumber Company; George W. Allison was the accountant-secretary partner.
- $60,000 was needed to capitalize the company; 600 shares were offered at $100 each; Bulman's owed 60 shares; other investors bought from 1 to 100.
- 1908 Dec: Sallie's wealthy brother John, in London, England, bought 25 shares.
- 1909 Mar: Bulman bought nearly 2,500 acres on south Salt Spring Island for $9,000, all in his own name, then leased 5.25 acres to Bulman Lumber Co.
- 1909: The name was changed to Bulman Lumber Company Ltd.; 372 shares remained to sell.
- 1910: The company made ~$5,000 annual profit; stock was only available, as much as possible, to insiders.
- 1911: Allison disappeared from the company records; 303 shares had sold; Apr: the mill closed due to no lumber; Nov: fire damaged the Victoria plant; Cusheon mill general manager drowned, among 19 others, when the *Iroquois* steamer sank in Sidney Harbour; Dec: fire damaged the Cusheon mill; a Japanese worker lost three fingers.
- 1912: the Cusheon Mill under-produced because of inadequate equipment, Bulman was

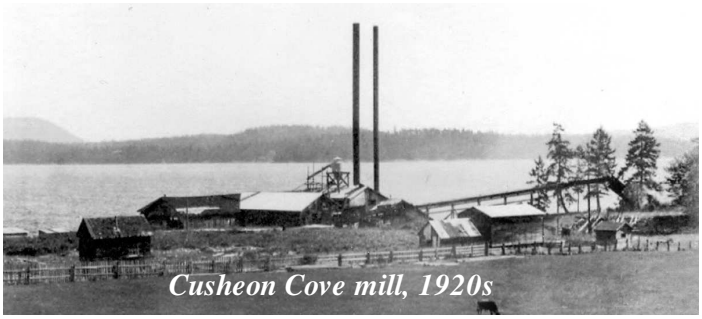
Cushion Cove mill, 1908

wharf and mill, 1912

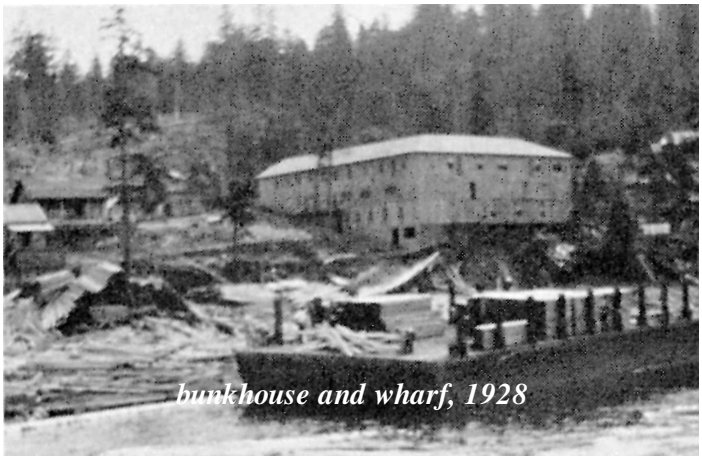
overworked and stressed; Sallie unhappy or unwell; she and William talked of returning to England.

- 1913: 488 shares had sold, with 110 owned by Bulman; $23,000 was paid in wages to the large work force; the annual balance sheet showed its first loss.
- 1914: WWI started, sapping the economy and taking workers who signed up for service.
- 1917: The principal investor died; Bulman had to repay a $25,000 loan to the estate; Bulman Lumber Co. ceased filing annual returns; Sallie returned to England with the boys, in part for their schooling, never to see her husband again; Bulman Lumber Co. assets were threatened to be sold to pay delinquent taxes.
- 1920 Jul: The Cuicheon Cove Lumber Company Limited was registered and took over the 5.25 acres of mill property and assets, which Bulman sold for $20,000, removing him and his Bulman Lumber Company from the operation.
- 1922 Jul: The Victor Lumber Company Limited took over the property and mill.
- 1923 Apr: Cuicheon Co. had to file its delinquent paperwork and taxes or be dissolved; Oct: Bulman Lumber Co. threatened with the same demands.
- 1925 Jun: The Victor Lumber Co. leased the mill site to the Pacific Northwestern Lumber Co. from Seattle, WA. They modernized the mill and ran shifts day and night, producing 60-70,000 board-feet per day.
- 1926 Mar: Pacific NW Lumber Co. owed $60,000 in charges, liens, and interest; Jun; the old dock collapsed under the weight of 1-million or more board-feet of lumber; 20 workers were on site, but unhurt.
- 1930: Title to the 5.25 acres of mill land reverted to the B.C. government for nonpayment of taxes and debts.
- 1931: The mill operated briefly, until one of the two smoke stacks collapsed, started a fire, and the building burned down.
- 1934: Lumber from the old bunkhouse and other buildings was used to build the first Beaver Point Hall. See Community Halls section.
- WWII: Scrap metal from machinery at the site was salvaged, to support the Red Cross.

Cusheon Cove mill, one smoke stack

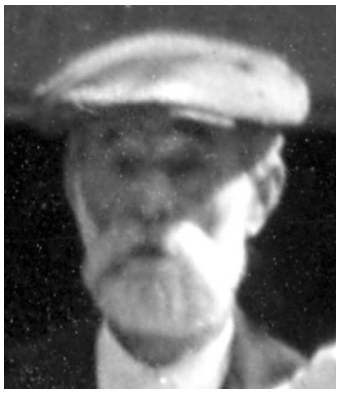


Cusheon Cove mill, 1920s



bunkhouse and wharf, 1928

Over the years, William Bulman sold off parts of his land to cover costs, keeping 600 acres near the mill site. He lived on Salt Spring until his death in 1948 February, at age 83-1/2. He died at home of influenza and a worn-out heart.



William Bulman shortly before his death

William left 180 acres, including the house, to one of his brothers. A son of this brother and his family lived there at the time and stayed on for a while. The rest of the estate went to his sons. They all sold in the mid-1950s.

The property had several subsequent owners, who rented out the cabins to residents or tourists, before coming into Chris Hatfield's hands.

As he found artifacts strewn around from the mill and living quarters, he started piecing them together, literally, as well piecing together the story of the place. Charles Kahn did extensive research to fill in many blanks, and they published their Cusheon Cove book.

Chris keeps a small private museum of his findings, a fascinating look at what remains of Salt Spring Island's largest industrial undertaking. See the Japanese and Chinese sections for photos of some of the artifacts displayed at the Cusheon Cove mill site.

In 2006 March, BC Parks purchased 35 ha (86.5 acres) of Cusheon Cove land to add to Ruckle Provincial Park. The Land Conservancy of BC purchased 3 contiguous ha (7.4 acres) for BC Parks to manage, making a total to 38 ha (94 acres) added to Ruckle Park's original 485 ha (1200 acres).

A small area surrounded by park is kept for private use. To arrange a group tour of the Bulman Museum, contact Chris Hatfield. He's in the Salt Spring phone book.

HELPING HANDS

First-Nations

Aboriginal peoples traded all manner of goods and services with the newcomers.

In general, First-Nations men wouldn't hire out to strip land of its trees, something seen as alarmingly destructive, without ceremonies of thanks to the trees and to XÁLS, their guiding spirit. Building fences to exclude neighbours, so some might starve and die, was not their way. They also had their own seasonal, family, and ceremonial responsibilities that took priority over white men's hand-shake contracts, cheap pay, and pressing clocks.

Europeans chalked up native people's unwillingness and unreliability doing this work as signs of a poor work ethic, but for trade in fishing, hunting, driving game and sheep, canoe transport, midwifery, medicines, and other sharing of resources, most were generous and fair. When their notions of acceptable work, bargaining, and payment were met, and when their own necessary activities and values were accommodated, they showed up and did the work.

First-Nation women who married non-aboriginals lost their Indian status, although they continued, outside of the home and sometimes within, to be feel the sting of prejudice against them. Those who married poor or abusive providers, or were abandoned or widowed, had to take up with another man or find work and trade to make ends meet.

Some became domestics for white families, without knowledge or training about working in such homes. Some learned quickly; some had trouble with the minutiae of details required maintain a rigorous schedule for its own sake and to keep up appearances. Others worked in laundries, hotels, shops, etc., doubtless for meagre pay. Some would have entered the sex trade, although this wasn't discussed or reported.

On Salt Spring Island, without First-Nation peoples inputs into its settlement for the first hard-scrabble decades, many of the pre-emptors would have given up and gone chasing gold up various rivers. Indigenous people, for scant pay or none at all, played key roles in the formative economy.

Hawaiians

From the 1810s to 1860s, Hawaiian men had helped the Hudson's Bay Company clear land, fence it, build forts and homes, and grow food for the fur traders and to supply Russians on the north coast. These activities were in keeping with their roles on the Hawaiian Islands, as share-croppers in a feudal system run by incestuous warrior-aristocrats.

Many Hawaiians followed the HBC to Victoria, then to the U.S. and British Gulf Islands. Their loyalty to Queen Victoria earned them the right to vote and to pre-empt and buy land.

Numerous Hawaiian men took up the pre-emptors' life, while they and their kin continued to earn money by helping others "prove up" their land and help in other ways.

Not included

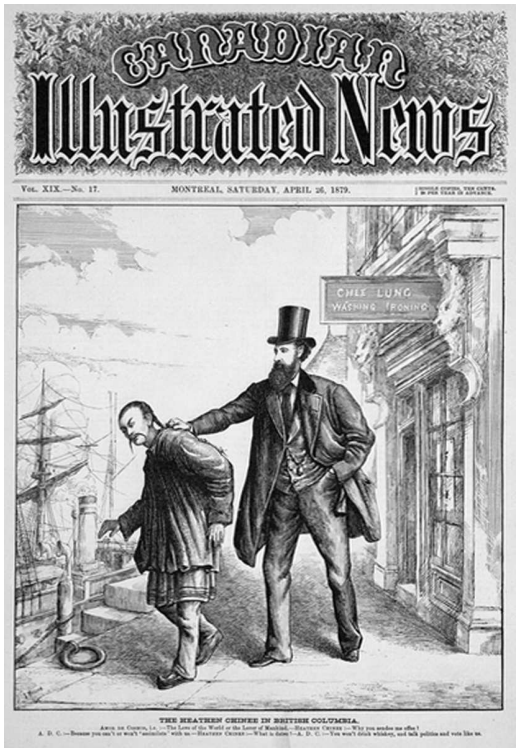
... are men like the Swedish Charles Ohlsen, Henry Ruckle's hired farmhand and other Caucasian fellows who worked various jobs, including the Cusheon Cove sawmill. They were mainstream people who had all the privileges and opportunities of white society.

Chinese

This section is lengthy, because it has some little-known material shows a little of the everyday lives of Chinese workers on Salt Spring Island.
In the 1881 census, no fully Chinese or Japanese people were counted on Salt Spring Island. Some may have worked on farms and for households without leaving a trace in available public records.

By the 1891 census, five Salt Spring households reported that they had Chinese workers, all young men, four single, one married but no wife with him. The first four were cooks: Kee Sing, Ping Wang, Ying, Sing Ah, and Mah Sam; Fook Yuen was a labourer. Their family names were recorded first. Yuen and Sam, as they were called, were Buddhist and worked at Musgrave's large sheep ranch.

The rest were Confucian. Sing Ah lived as a lodger with Horace Shepard, by the head of Fulford Harbour.



British Columbia's Premier Amor de Cosmos running a Chinese laundryman out of Victoria, 1879 April 26

Chinese people in B.C.

1788-89 John Meares brought 120 Chinese men to Nootka Sound, Vancouver Island, to build a fur-trading factory and sailing vessel; they were seized by Spaniards, sent to Mexico, put to work in mines or sent home
1858 thousands of Chinese miners and merchants from California joined the gold rush.
1859 first Chinese arrived from Hong Kong.
1871 1,495 Chinese men in B.C., 53 women; men voted in the first B.C. election.
1875 B.C. government repealed Chinese vote
1880-81 B.C. government pressed for British immigrants to build the Canadian Pacific Rail line; Canada forced the use of Chinese "guest workers", 7,000 from California + 7,000 from China, paid $1 per day, one-third that paid to others
1881 1,500 of 5,000 remained; many left for the gold fields; others died from disease, deprivation, and accidents
1884-1923 federal government imposed head tax, which rose from $50 to $500
1890s 15,000 Chinese people, mostly men, worked building the Canadian Pacific Railway line; hundreds died; most of the rest returned home; the remainder made about 10% of B.C.'s population, deemed too many for employment purposes, with no other sanctioned reasons to stay
1911 ~20,000 Chinese people lived in B.C., most as short-term contract workers
1923 head tax removed; new Chinese Immigration Act ended all immigration from China
1947 Chinese Immigration Act repealed; provincial and federal suffrage granted
1967 Chinese immigrants granted equal footing with all others
2006 Canadian government formally apologized and redressed surviving Chinese-Canadian citizen who had paid the head tax, about 20 total

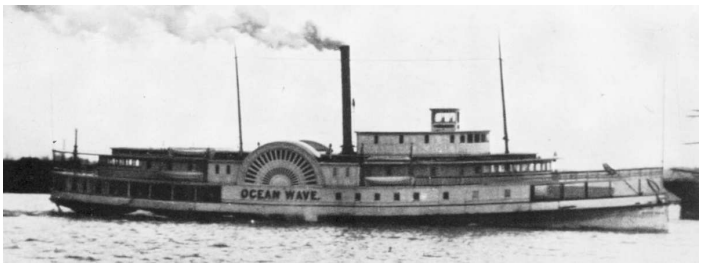
From 1891–92, Scotsman Alexander Aitken, in his early 20s, worked as a shepherd for the Musgraves. He kept a journal, a few lines each day, including bits about his Chinese co-workers. He and Young, as he spelled Yuen's name, then a replacement he also called Young, worked long, hard days together tending sheep—herding, birthing, shearing, killing—as well as removing stumps, planting and reaping hayfields, tending a large vegetable garden, running errands, cleaning, etc.

Alexander Aitken

Aitken's diary is the only known written account about daily life of Salt Spring farm workers. Far rarer is anything written about Chinese workers of any sort, hence all of Aitken's passages about his Chinese co-workers are given below (with punctuation added; Aitken seldom used any).

1891

June 6th ... Sam [Musgraves' Chinese cook] goes to Victoria on the Isabel



right: BC coast paddlewheeler similar to the Isabel

June 10th Cutting oats all day. Young is the best Chinaman ever I saw. He can cut nearly as much as myself.

June 14 ... I and Young go to Cowichan. Young went to see his friend at Mr. Pimbury's [one of four brothers mining for gold and gemstones near the Musgrave's property] and he was not there ... I think that Young was very afraid that we were going to kill a pie [?] on the way home.

June 20th ... Young and I turned hay all day.

June 29th ... Went to Cowichan this morning, no wind at all. Got the letters, came back, then the 2 chinamen and I got out for a sail. Sam got sick, so we had to come back.

July 12th Went over to Cowichan this morning. Took the Chinaman up to the flats.

July 13th Raking up the hay today ... I saw one stranger here today. I wonder if he was after buying this place. The Chinaman talks of giving me a big holiday soon.

July 15th ... hauled in hay in the afternoon. Master Robert [a Musgrave son] upset the hay over the knoll. Young thought I was killed but I am still here yet.

July 16th ... Finished all our hay today. Killed one sheep in the evening. Young brought down his wash.

July 23rd ... A crab caught Young by the finger, which made him yell.

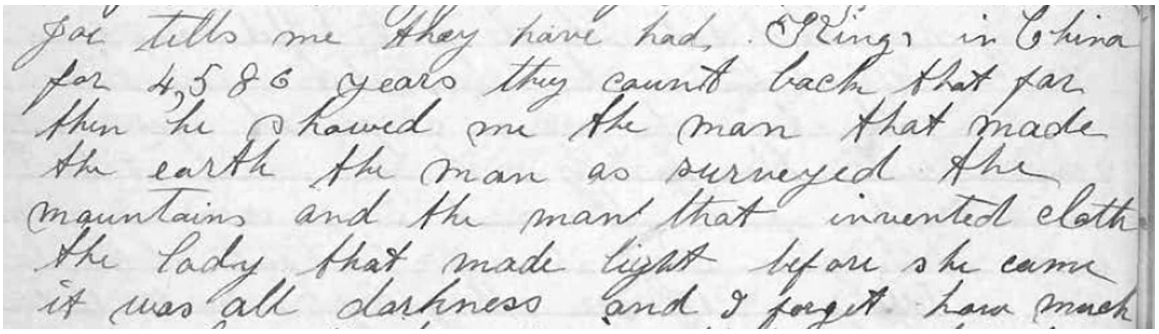
July 26th ... sent away Young's watch to Victoria; he has broken the chain.

Aug 7th ... Young got home his watch, which cost him 4 1/2 dollars [worth about $120 today]

Aug 8th ... I gave Young one chicken rooster tonight. I sold him one dozen eggs at 3 bits. His friend is coming tomorrow so he is going to have a good time.

Aug 9th Been very warm and I have fitts[?] very lazy. I was up and seen Young and his friend Joe at dinner. They seemed to enjoy it very much. Sam was down. Joe tells me they have had Kings in China, for 4,586 years. They count back that far. Then he showed me the man that made the earth, the man that surveyed the mountains, and the man that invented cloth, the lady that made light. Before she came, it was all darkness, and I forget how much more, but all the Tyees [Chinook for "king"] that

ever lived, they have them marked down. I must get Young to explain it to me some day when I am not busy.


Joe tells me they have had Kings in China for 4,586 years they count back that far then he showed me the man that made the earth the man as surveyed the mountains and the man that invented cloth the lady that made light before she came it was all darkness and I forget how much

Aug 20th Went over to Cowichan with the Mistress. Edward Newcombe and a boy Padley [?] had a palaver [long, unnecessary chat] with an old Klootchman [aboriginal woman]; bought a salmon for the Mistress...

Aug 27th Still burning stumps. Young has now concluded he is going home to China. ... I am very sorry Young is going away. I think more of him the more I know of him. Bought his gumboots, they are almost new, for $2 and a quarter of a tin of coal, 1$.

Aug 28th Burning stumps all day. 2 tugs went up, one canoe with about 20 Indians went down. Young was down and paid me a visit tonight.

Aug 31st ... came up in the train [from Victoria] and got here about 12 o'clock, and started to the stump [removal] again. Young was quite glad to see me home again.

4th Sep Young and Sam were down tonight. They are in very good humour. I bought Young's watch and some other things. He gave me a pair of chop sticks, which I am going to take home to Scotland when I go.

5th Sep ... I had to milk the cows tonight as Young has gone away. He is off for China now, and I am quite sorry for it too.

6th Sep All is quietness again. It seems even quieter than usual. I think it is the want of Young.

Sep 8th... the Isabel came to wharf. Miss Chearhly [?] came with her. Our new Chinaman and I got some things from Saunders. I think he will be pretty much like Young after all.

10th ... tonight went up and seen Young [the new man's name]. He gave me 5 new coins for my collection. I have now 17, all different.

15th ... Young was down, but he is not so funny as Yuen.

20th ... I wrote one letter for Young tonight.

23rd I shot Young's cat last night, taking it for a coon, but I see it was not dead yet. The bullet only grazed the side of its leg.

27th Young and I went to Cowichan flats.

Oct 4th ... Some of the Indians went out hunting. Jamie got 2 fawns. I went out with the Chinamen in the afternoon.

Oct 11th ... Sam and Young was down. Young has seen a ghost or, as he calls it, a Devil. It came into his house and walked up and down, then it wanted to lie down on his bed, but he gave it a kick with his foot, which sent it on the floor and disappeared.

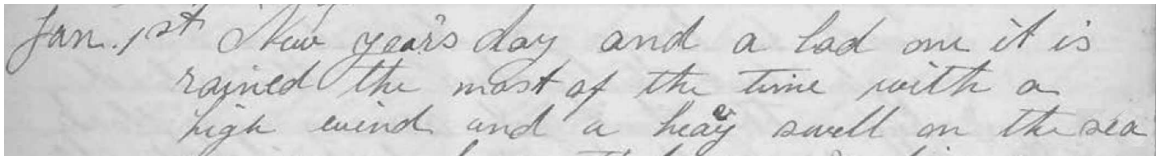
12th At the potoatoes again today. Devils are getting rather plentiful now. Young saw one last night again, but it did not offer to touch him. He says he told him to Clatawaw ["go" in Chinook], but it never answered.

Oct 14th ... sell one watch to Yung, 7 dollars ...

Oct 25th Went to town today. Young went with me to Cobble Hill station. Saw my sisters, Mrs. MacKenzie, and Mrs. and Mr. Kidder ... nice people they are.
1st Nov ... I had the Chinaman to breakfast, but the lazy sinner, he did not stop to help wash up. All the same, nothing happened ...
13th ... I don't know how we will get on now Sam is going away tomorrow, and I have not heard of a new cook coming in his place.
14th ... Sam went away today. We are going to get a new cook on Tuesday.
18th I guess Sam will sail today. Young and I tried to saw out a log, and we came home and left the saw in the tree. ... Young and I had supper together.
19th We managed to get out the saw and cut the tree out today ...

1892

Jan 1st ... I have cleaned up the Chinaman's house today and a terrible state it was in.


Jan. 1st New year's day and a bad one it is
rained the most of the time with a
high wind and a heavy swell on the sea

13th ... the Mistress got a letter from Master Robert. He says he has got his Chinaman [Young/Yuen] home now. I'm sure he [Robert] must be lonesome ...
18th The Master, Mrs. and Master Jack all left for Mr. Pimbury's ... so there is nothing but the Chinaman and I left to look after the place. Learned the Chinaman some of the English words tonight. Slept in the Big house.
21st ... I had a great job learning Sing last night to read English. I believe that, in less than six months, he could read pretty well.
25th [Robert] Burn's birthday ... our Chinaman is leaving on Saturday; he has not stayed long.
30th Been a terrible gale of wind today. Our Chinaman went away with the Isabel. Master Jack put him on board.
31st ... I missed Sing this morning when I went up. The Mrs. is doing the cooking just now. She is going to try the bread tomorrow ...
1st Feb ... We expect the new cook tomorrow.
2nd ... I think the cook must have overslept himself and missed the boat.
5th Went over to Cowichan this morning for the mail. We expected a Chinese cook, but he did not come.
10th ... Master Jack drove me down round by Duncan's; he had 1 dozen roosters that he sold to a Chinaman, Wing Chung by name ...
16th ... Our Chinese cook came today. His name is Jim. He seems very jolly ...
18th ... our Chinaman seems very jolly. He has been under-cook at the Driard [Hotel, Victoria, at the corner of Douglas and View Streets].
26th ... Jim syringed the apple trees with a mixture of coal oil and carbolic acid ....
Mar 5th Got up early and went to town [Victoria, via steamer, then rail]. ... On the way down, a Chinaman tried to throw a rock with a letter tied to it to a man standing between the cars, but he was too slow, and the rock broke a pane of glass. ... gave Yik Lee 20 dollars from our cook here.

7th ... Our cook just told me a funny dream. He says he dreamed he was in a fine big house and everything that's nice for eating was there. He thought he would have some, but just as he stretched out his hand, a great Devil, as he said, appeared and says, "Hold on." He got such a fright, he nearly fell down. Everything was all right as long as he looked at the nice things, but as soon as he tried to touch one, he always appeared, telling him to hold on, put it down. They have some very funny ideas, I'm sure.

13th ... rain nearly all day. I could not but laugh at Jim this morning. I had on a sou'wester, an oil-skin coat, gum boots, and a ragged coat. Jim looks at me, "What the matter?" he says, "high-toned clothes this morning."

22nd ... raining in the afternoon ... Jim our cook is as wild as can be. He has been washing, and he can't get it dried.

23rd ... I fixed the wharf and cleaned out the old Chinaman's house, made a coop for the chickens tonight.

Apr 10 ... cleaned up the place a little [Alex's own place], killed one more rat

11th ... nothing unusual except the Chinaman paid me a visit today. He is greatly pleased with my house.

17th Beautiful day ... the Chinaman was down and him & I went for a sail, or rather, a pull.

23rd ... the new shepherd came tonight [from Scotland, awaited for months]. Mr. Musgrave, [two other gentlemen], and I went over to Cowichan ... came home about 11 o'clock, found the shepherd all alone. It seemed hard to leave him here alone the first night. I had a great laugh at Jim. He shaved himself and cut his head all over.

28th John Hallam, a Kanaka, was up here. He is coming to drive sheep. The shepherd and I get along splendidly.

1st May I got all the things ready for the Indians, then 3 of them came, and we drove the big paddock [of sheep]. ... the [Chinese] cook was down, but he's not scared of the Indians at all.

In 1892 May 25, Alex's journal ends abruptly. From other sources, we know that he moved to Vancouver Island, where two aunts and their families lived. His parents and sister joined them. He farmed in the Somenos area, a little NW of Duncan, served for years as a councillor and reeve in North Cowichan, and was vice-president of the BC Wool Growers Association. At age 54, he died suddenly, leaving a wife and son. Alex Aitken Elementary School in North Cowichan is named for him.

Captain Robertson's Chinese Employees

The 1891 census of Salt Spring Island noted that the children of the Robertson family, all eight of them, aged 2 to 18, had been born in China. Their father, Captain Horatio John "Race" Robertson, had pre-empted half of Moresby Island in 1886, paying for it in two years. It lies about 9 km SE of the Ruckle farm and is visible from Beaver Point most days. He also pre-empted and bought great chunks of Pender Island.

Moresby Island from Beaver Point, Ruckle Park

The large, wealthy family became instantly well-known on Salt Spring, by acquaintance, reputation, and for getting in the news, this latter over their First-Nation and Chinese employees brought from China.

Horatio "Race'" was the 12th and last child of a wealthy family, orphaned by age five. His paternal grandfather had been a colleague of the great Captain Horatio Nelson.

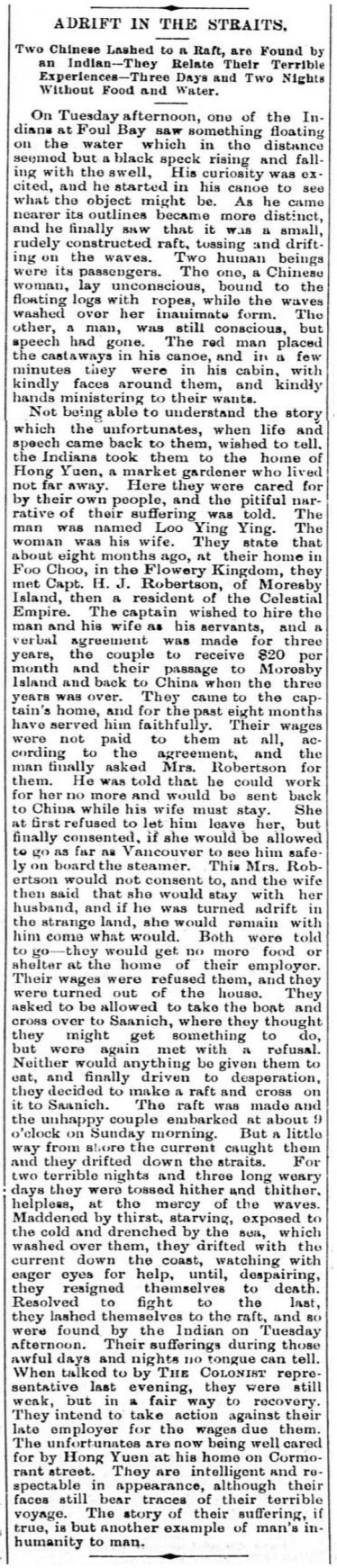
As a young man, he became a merchant mariner, moving in 1853 to Foochow (now Fouzou), China, to make his fortune as a tea exporter. He ran a pilotage service for Chinese war ships in the harbour. The opium trade was in its heyday then, but no records connect him to it.

By 1886, his Chinese hosts had had enough of his arrogance and defiance of their laws and stripped him of his pilotage licence, backed by the local British authority. He launched a court case, but lost. He set out for Vancouver, then Victoria, and quickly became Canada's largest tea importer.

While on his Moresby Island estate, Captain Robertson tried to import more help from China to build his large, oddball castle and work the land, but took issue with the required head tax, because he deducted this fee from their salary, plus the cost of their passage if they did not stay as long as verbally agreed. He found it hard to recruit cheap workers with such binding debts.

By 1889 February, the husband of their Chinese cook, Lucy, decided to return to China. She had worked for the Robertsons for nine years and spoke English. Her husband, Loo Ying Ying, spoke no English and didn't like his new home or the Robertsons' troublesome sons. They owed him $40 for four months of pay, while he owed them more than $200 for his passage and head tax. Lucy asked to see him off in Vancouver. For persistently asking for this consideration, the kind-enough Mrs. Robertson struck her twice on the face and ordered her out of the house.

At 9 a.m. on a Sunday morning, the couple lashed three logs together, put a board across, then loaded on top a feather bed and their heavy trunk. They drifted in foul weather for three days and two nights before a First-Nation elder named Peter rescued them off Cadboro Bay. They were soaked, hypothermic, and near death.



ADRIFT IN THE STRAITS.

Two Chinese Lashed to a Raft, are Found by an Indian—They Relate Their Terrible Experiences—Three Days and Two Nights Without Food and Water.

On Tuesday afternoon, one of the Indians at Foul Bay saw something floating on the water which in the distance seemed but a black speck rising and falling with the swell. His curiosity was excited, and he started in his canoe to see what the object might be. As he came nearer its outlines became more distinct, and he finally saw that it was a small, rudely constructed raft, tossing and drifting on the waves. Two human beings were its passengers. The one, a Chinese woman, lay unconscious, bound to the floating logs with ropes, while the waves washed over her inanimate form. The other, a man, was still conscious, but speech had gone. The red man placed the castaways in his canoe, and in a few minutes they were in his cabin, with kindly faces around them, and kindly hands ministering to their wants.

Not being able to understand the story which the unfortunates, when life and speech came back to them, wished to tell, the Indians took them to the home of Hong Yuen, a market gardener who lived not far away. Here they were cared for by their own people, and the pitiful narrative of their suffering was told. The man was named Loo Ying Ying. The woman was his wife. They state that about eight months ago, at their home in Foo Choo, in the Flowery Kingdom, they met Capt. H. J. Robertson, of Moresby Island, then a resident of the Celestial Empire. The captain wished to hire the man and his wife as his servants, and a verbal agreement was made for three years, the couple to receive $20 per month and their passage to Moresby Island and back to China when the three years was over. They came to the captain's home, and for the past eight months have served him faithfully. Their wages were not paid to them at all, according to the agreement, and the man finally asked Mrs. Robertson for them. He was told that he could work for her no more and would be sent back to China while his wife must stay. She at first refused to let him leave her, but finally consented, if she would be allowed to go as far as Vancouver to see him safely on board the steamer. This Mrs. Robertson would not consent to, and the wife then said that she would stay with her husband, and if he was turned adrift in the strange land, she would remain with him come what would. Both were told to go—they would get no more food or shelter at the home of their employer. Their wages were refused them, and they were turned out of the house. They asked to be allowed to take the boat and cross over to Saanich, where they thought they might get something to do, but were again met with a refusal. Neither would anything be given them to eat, and finally driven to desperation, they decided to make a raft and cross on it to Saanich. The raft was made and the unhappy couple embarked at about 9 o'clock on Sunday morning. But a little way from shore the current caught them and they drifted down the straits. For two terrible nights and three long weary days they were tossed hither and thither, helpless, at the mercy of the waves. Maddened by thirst, starving, exposed to the cold and drenched by the sea, which washed over them, they drifted with the current down the coast, watching with eager eyes for help, until, despairing, they resigned themselves to death. Resolved to fight to the last, they lashed themselves to the raft, and so were found by the Indian on Tuesday afternoon. Their sufferings during those awful days and nights no tongue can tell. When talked to by THE COLONIST representative last evening, they were still weak, but in a fair way to recovery. They intend to take action against their late employer for the wages due them. The unfortunates are now being well cared for by Hong Yuen at his home on Cormorant street. They are intelligent and respectable in appearance, although their faces still bear traces of their terrible voyage. The story of their suffering, if true, is but another example of man's inhumanity to man.

right: "Adrift in the Straits" Victoria Daily Colonist's *front-page article, 1889 February 22, a rare piece sympathetic to Chinese workers' employment and pay issues*

Robertson sued the *Daily Colonist* for libel and $25,000 in damages, to cover his lost reputation and worth in China,

sure to affect his trade. A long court case followed, with detailed reporting by the paper. Robertson won, although the jury found no damage to the plaintiff. Robertson had to pay court costs.

This rankled him enough to move from Moresby Island to Victoria, to try to get into politics and to barrage local newspapers with letters to the editor.

He rode on Victoria streets in a rickshaw pulled by his Chinese coolie, condescending to everyone and continually riled by issues of his own making. He died at age 69, in 1903 January, on Moresby Island. His distressed, diseased heart gave out. His family buried him in Victoria, then fought over the estate for the next few years. In 1906, they sold Moresby to Thomas Paterson, who became the next B.C. Lieutenant-Governor. The following owner was George Harris, who married Ella Ruckle. See Ruckle section.

Chinese Noted on Salt Spring

The Rev. Wilson noted in his 1895 December church newsletter that, "There are a number of Japs employed as laborers on Salt Spring Island, but no Chinese." Had the five enumerated in 1891 left, with no replacements? 1896 June, he wrote that, "There is some prospect of a Chinese laundry being shortly started at Ganges Harbour."

No one, Chinese or otherwise, answered his wish until 1888, when Mrs. Harry Rogers started a laundry, but it didn't last long. No Chinese person or family stepped into this service for years yet.

By 1903, Wilson noted that, "There has been a great lack of labor on Salt Spring Island this summer, which has made it hard for the farmers to get their crops in." That fall, "Mr. W. E. Scott has ten Chinamen picking his prunes. He is shipping them green this year instead of evaporating, and expects to have 2,000 boxes."

In 1905, Wilson wrote: "A Chinese servant on this island has been fined $15 for putting a cat in the oven. He was prosecuted by the S.P.C.A." And Mr. Scott had, "15 Chinamen hired to pick" his plums, but wet weather had caused "plum rot, instead of the 3,000 crates for market, the receipts, we fear, will be almost nil, and a good deal of heavy expense too."

The 1911 Salt Spring census counted one household with two Chinese servants and another with three Chinese woodsman boarders, both in the north end. Chinese workers living at Cusheon Cove went uncounted.

Kyrle Symons' photos

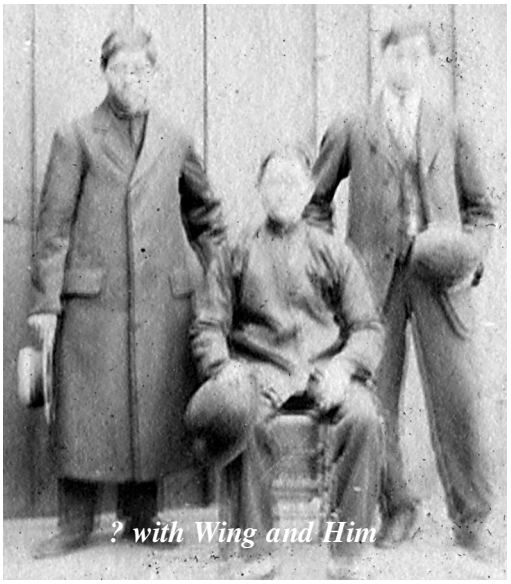
From 1908–10, Mr. Symons taught at Beaver Point School, then vacationed with south Salt Spring friends for years after. See Monk section. He was an amateur photographer who took portraits of Chinese and Japanese workers, noting most of their names, excepting this young man, to the right.

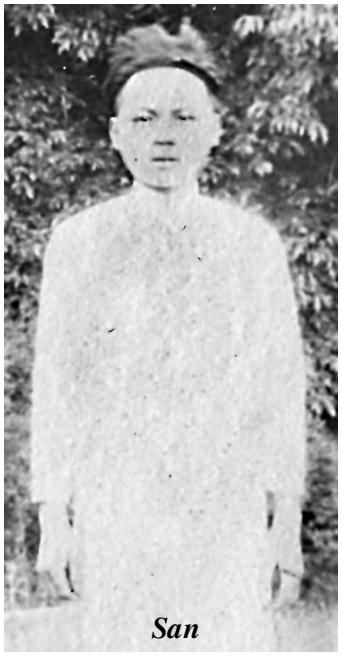

Wing


Him

south-end Chinese workers


San


? with Wing and Him


San

Symons left a written description of only one. He recounted that, “San was a thorough sportsman, and did less work than anyone I have known. When we took him to the Island he really settled down to enjoy himself. His passion was building rafts, to which he attached with various pieces of wire a sort of propeller. I can see him now, squatting on the raft and violently turning a handle and moving slowly but surely out from shore. This action, I may say, invariably occurred about meal times so that one had to shriek at him to return to his duties."

In 1914, the *Cowichan Leader* newspaper noted: "Twelve Chinamen are now located at Ganges and it is understood that another laundry will shortly be started. Bearing the future prosperity of the community in mind, it is doubtful if these are desirable acquisitions."

In the 1921 census of Salt Spring Island, four Chinese men were counted as heads of their single-person households: William Fury, 39, a Chinese farmer on rented land in Central Settlement; Yuan Gee, 50, near Ganges, a market gardener; John Sam, 59, a "washer' in Ganges; and Mr. Dir (?) Wai, 32, a cook for the Best family. That's the total official tally, although it's likely some were missed, and, most certainly, Cusheon Cove continued to be home to Chinese employees.

Cusheon Cove Chinese Population

The Bulman Lumber Company sawmill employed Chinese workers from 1909–31. See the Bulman section for details of the property and operations.

Two censuses were taken in that time, but neither counted foreign workers at the mill, many of whom were in Canada on the understanding, if not signed agreement, that they would return home after a set time. European workers could stay indefinitely, of course, and marry locally or bring their families to join them. The Asian men were expected to have no aspirations beyond sending money home, then going back to their countries.

They lived in small, rough shanties, separate from the other workers' large bunkhouse and the managers' cottages. How many Chinese workers lived there in total? What was their peak number? What year? Any women there? A few women's artifacts were found, but did they live there, or visit, or were these mementoes kept by the men? Perhaps old records submitted to government will surface with names, dates, payroll, etc.

In 2002, the owner of Bulman's former property, Chris Hatfield, found ever more Chinese artifacts in the area determined to be their camp. He found many Japanese artifacts, as well, in those men's camp area. They all left their garbage scattered about, not dumped in designated places. Hatfield has created a small museum to display these finds. See Bulman section.

Cusheon Cove Chinese artifacts

Japanese

The story of Japanese settlers on Salt Spring was one of particular success, followed by banishment in World War II and government-sanctioned theft of their property and livelihoods.
While it is of immense importance to remember and recount this history, only a summary is given here, in part because ever-more material is becoming available about the history of the Japanese community on Salt Spring, who lived mostly in the north end, and in part to focus on some old, obscure materials that includes Japanese workers in the Ruckle neighbourhood.

Labour contractors in B.C. recruited Japanese workers from Japan and Hawaii. Some of these latter served out their contracts with plantation owners, then came to Canada.

The 1881 census showed no Japanese people living on Salt Spring. The 1891 census noted one half-Japanese fellow on island, as follows.

Japanese people in B.C.

1877 first recorded Japanese person in B.C., Manzo Nagano, who stowed away on a British ship; lived in New Westminster, Steveston, Seattle, & Victoria; died in Japan
1889 first Japanese consulate established in B.C., in Vancouver
1890s single men arrived as foreign workers; permitted to buy private land, but not pre-empt or purchase Crown land
1895 Asian men disenfranchised (all women, too)
1907-1928: Japanese immigration restricted to 400 per year, then reduced to 150 per year
1914 ~10,000 Japanese immigrants and offspring lived permanently in Canada
1930s 23,000 people of Japanese ancestry established in Canada
1942-45 ~20,000+ Japanese-descent people forced into internment camps for the duration of WWII, then released either to Japan or east of the Rockies; most stayed
1945-67 no Japanese immigration to Canada
1967 Japanese immigration allowed, if language and education criteria met
1988 Canadian government admitted wartime wrongs, gave compensation to Japanese-descent people born before 1949 April 01
2006 ~ 99,000 Canadians claimed Japanese ancestry, 0.3 per cent of the population, 42% of them in B.C.

James Robertson, half Japanese

In 1891, young James lived as a domestic with the Dukes family in central Salt Spring. He was born in Kobe, Japan, of a Scottish father and Japanese mother in 1881. He came to Canada in 1884.

The *Japan Daily Mail* newspaper of that era abounds with reports of British Consul Russell Robertson and other Robertson men, their wives, and families making news from their trade accomplishments in diverse Japanese goods, their travels, troubles, and deaths. James was second generation, possibly third, but his exact relation to these ex-patriot Scots is difficult to trace.

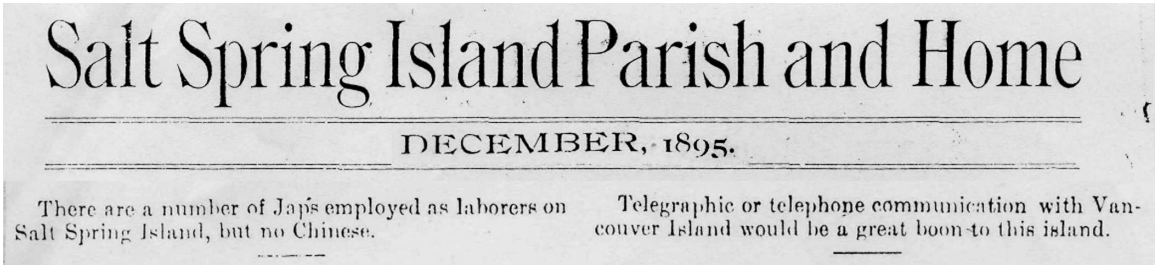
In 1900 April, the Rev. Wilson reported that, "James Robertson, reported drowned, while rafting on the Yukon six months ago, is all right. He has a contract on hand to get out 175 cords of wood at $6.00 a cord."

In the 1901 census, James worked as a miner in the NW Territories, enumerated aboard a steamboat, then he disappears from readily traced records.

The Reverend Wilson's Japanese references

This Anglican minister's booklet, *Salt Spring Island British Columbia 1895*, noted that there were 10 Japanese people living on island.

In his monthly church newsletters, published from 1895 December to 1906 October, he reported the following about local Japanese workers.



Salt Spring Island Parish and Home

DECEMBER, 1895.

There are a number of Japs employed as laborers on Salt Spring Island, but no Chinese.

Telegraphic or telephone communication with Vancouver Island would be a great boon to this island.

1895 December: "There are a number of Japs employed as laborers on Salt Spring Island, but no Chinese.

1896 August: Several of our white residents and a large number of the Japs are off to the salmon fishing on the Fraser. Reports so far, of the run, are not very encouraging.

1897 October: "Very good stink, very good stink," was a Jap servant's remark when invited to smell his mistress' pot of heliotrope.

1898 March: Mr. [Jonathan] Chivers, of Long Island [Wallace Island, NE of Salt Spring], met with a serious accident January 27th. He was alone in the woods, piling logs, when a heavy log slipped and rolled over him. He was badly crushed, but after regaining his senses managed to crawl slowly and painfully to his house, where, happily he was found later on by a Jap., who happened to call at the Island, and who went immediately for assistance.

1898 October: Our Japanese friend, Mr. Kinzo, is busy these days converting our Douglas firs into props for Mexican mines, and piles for wharves and bridges in China. There will be a succession of ships coming in to load, and quite a large number of hands, both white men and Japs are at work in the camp.

1899 March: Mr. Kinzo's pile camps have been actively at work all winter. A ship load of piles was dispatched to China on the 23rd ult.

1900 February: Three Japs, lately out from Yokohama, engaged in cutting cordwood near Fisher's Lake [Lake Stowell], were terribly mangled by a falling tree on the 22nd ult. The doctor was at once summoned by telephone, but he could do nothing to save the lives of them. All three were at once shipped off to the Jubilee Hospital. One poor fellow died on the way down.

1900 March: The Japs on Salt Spring Island are expecting to be called home to fight the Russians before long.

1901 March: A Japanese, driving a load of hay down the Divide on the 18th ult., fell from his seat and was killed, the wagon wheel passing over his head.

1902 May: A Japanese laborer died suddenly at Vesuvius Bay April 16th. Coroner A. Walter, J.P. [Justice of the Peace] held an inquest on the body on the 21st, Dr. Foot being present as medical man. The cause of death was given as apoplexy. Another Japanese died at the cordwood camp, Ganges Harbor, April 18th.

1902 July: A party of Japanese took a contract to cut timber and burn charcoal on Mr. E. Walter's land last winter. They put up 20,000 bags, worth 16 cents a bag.

Lumber contractor Shuzo "Kinzo" Uyehara emigrated from Japan in 1890, at age 37. In 1893, his wife, Mitsu Murota, gave birth to their son Frank Sadao on Salt Spring. Their second child, Haru, was born on Salt Spring two years later. They were the first recorded Japanese people born on Salt Spring. They soon moved to Vancouver Island.

By the 1901 census, 59 Japanese people were counted on Salt Spring. All but a handful were men. The majority were fishermen; some worked as farm hands and loggers; a few provided domestic help. They were valued for their hard work, cheap pay, and minimal living requirements.

McLennan's and Ruckle's Japanese Farm Workers

Alex McLennan was said to have hired Japanese labour to help clear their land in 1882, although the date can't be verified.

Henry Ruckle hired Japanese workers from about then and into the 1900s. They were found through Victoria labour contractors.

Gwen Ruckle, granddaughter of pre-emptor Henry Ruckle, recorded that there was a Japanese "couple on Ruckle farm in a little house in the fir patch: Omadan, don't know what his last name was, when daddy was a little boy ... still have a photo of those two, house is incorporated into the pig-pen now."

Omadan and wife at Ruckle farm, circa *1910*

"Omotane"/Omadan in 1911 census, wife not listed

In the 1911 census, Omotane/re is noted as coming to Canada in 1907 at about age 20. He was a labourer and lodger of the Buddhist faith.

below: the Omadans' home, left side of the building; right side added circa *1930*

Kyrle Symons

Beaver Point School teacher from 1908–10, Kyrle Symons, photographed the Japanese fellows hired by the Monk family to clear their land. See Monk section for more of these shots.

Symons, his wife, and newborn baby lived in the Monks' old log cabin for most of a year. Where did the Japanese men live? Not recorded.

Symons' only written note about the Monks' hired men is that, "They used to come to me at night, to learn to read from an infant's Reader; in return they used to cut and stack a fine lot of fire-wood for us every Sunday. They were deeply interested in the baby. I have snapshots of all these people and things, and very precious they are."

right: Matskubo, Nito, possibly Yamagi, and Matsu with baby Kyrle Symons Jr.

left: clearing Monk land

below left: Yamagi, Matskubo, Togo

below right: Matsu

clockwise from top left: Yamagi at the water barrel; Nito; Ikoma and stumps; Matskubo with visitors

The photo of Matskubo with Dr. Baker, Kyrle Symons, toddler son, and the Thompson women is a testament to the sort of lively, respectful relationships that these hired hands enjoyed with some of their Salt Spring employers. Mr. Symons' generous spirit comes through in his writings and photos, making clear why he's remembered fondly.

Cusheon Cove Japanese Workers

The Cusheon Cove sawmill employed Japanese workers from 1909 through the 1920s. As with the Chinese workers there, there are no records to identify them by name, numbers, dates, jobs performed, etc.

Were the two cabins shown here some of the Asian worker's homes?

Their daily lives can be surmised from their

Cusheon Cove housing

leavings—fragments that tell of their lives in and around their huts.

Chris Hatfield, present owner of the site, has found numerous Japanese artifacts clustered in the western-most part of the 5.25 acre mill site. See p. 154 for an overview.

Japanese, Chinese, and white workers were housed in separate areas. This gave them refuge with their own kind, while the company benefited from keeping the poorest paid in their place. As note before, perhaps records will surface yet to give names to them.

Cusheon Cove
Japanese artifacts

Teachers, Beaver Point School

Teachers at this little one-room schoolhouse were paid help, most of them from away, with a few from on island. The female ones were a source of brides for island fellows.

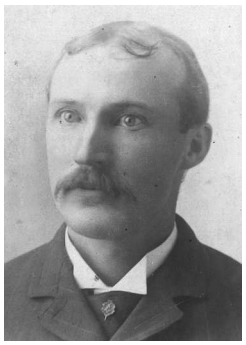
School-teaching was a vaunted career for bright young women, but it had hazards and strictures. They were assumed to be in the marriage market, hence some got more attention from determined suitors than desired, to the point of stalking at times. Should they luck into chaste love and marriage, else require a shotgun wedding, they had to quit their job. Married women couldn't hold teaching contracts, although they could fill in as substitute teachers. Many schools had a high teacher turnover, due to marriage, incompatibility with the community, and drop-outs from the profession, because instructing grades I to VIII in a one-room schoolhouse took stamina and exceptional abilities.

Miss Margaret Jackson

The following list is a compilation from several sources, hence has a few anomalies that would be time-consuming to sort out—a future bit of sleuthing for those so inclined.

1886–87 William Sivewright
1887–88 Margaret Jackson
1888–89 W.A. Levigne
1889 Sep–Dec Flora C. Fraser
1890 Jan–Jun Isabel Christie
1890–93 Robert Watkin
1893–94 Kate Furness*
1894–97 George Kirkendall
1897–1900 R.R. Watson
1901–03 Norman Morrison
1903–04 L.M. Edwards
1904–06 Bertha Trage*
1906–08 M.S. Sommerville
1908–10 Kyrle C. Symons
1910–11 K. Seymour
1911–12 Robert Thomas
1912–13 Madge Davis
1913–14 Jessie Kennedy
1914–15 Clarice Bissett
1915–16 Lily Roth
1916–17 Thomas Woodcock
1917–18 T. Macfie
1918–19 Helen Hammill
1919–22 James Monk*
1922–23 Jessie McQueen
1923–24 Thelma Cropley
1924–25 J. Estelle Smith
1925–27 Ingrid "Inga" Dohlmann
1927–28 Irene Pellew*
1928 Olive Rogers
1929 Dorothy Dewar*
1929–30 Dorothy L. Margison*
1930–32 Edith G. Morton
1932–35 J.R. Bowett
1935–39 Elma J. Morbey
1939–40 Gordon F. Hartley
1940–41 Alan Barey
1941–42 Kathleen Morrison
1942–44 Muriel P. Cook
1944–45 Muriel W. Wrigley*
1945–47 Marjorie E. Horth
1947–48 Gladys L. Gaustin
1948–49 Irene Kaye*
1949–50 Mrs. Flitcroft
1950–51 Florence Penrose

* some of those known to be local residents or to have married Salt Spring men




left to right: Robert Watkin; Kate Furness, Kyrle Symons with son Kyrle, Irene Pellew Palmer


left: Bertha Trage as a girl on the Beaver Point School step

right: as a young woman who taught at Beaver Point school for two years

The above list is of teachers with government contracts to serve for a school year or to complete the year for those who didn't stay the duration.

Beaver Point School

Beaver Point School sits on a 40-acre piece of land that was in Henry Spikerman's 1874 pre-emption. He didn't buy it with the rest of his 120 acres in 1880 November, however. He's credited with donating the land, or at least letting it remain Crown property, which the government then allowed, without charge, for school use.

By 1884, there were enough children in the neighbourhood to open a school. The provincial government required at least 10 before they'd provide the funding to build a school and pay the teachers.

The McLennans and Ruckles spearheaded the initiative. The Stevens, King, and Kahou families helped provide the numbers.

Rural schools were named then by the nearest dock or landing. Beaver Point School is a few kilometres from Beaver Point, and there were closer landing beaches than Henry Ruckle's, but Victoria decreed.

Newcomer Samuel Beddis got the contract to build what's now called "Little Red Schoolhouse", using a supplied, standard plan. He and his two young-adult sons commuted to work in their boat from his pre-empted land at the mouth of Cusheon Creek, taking an hour or so to reach the Ruckle farm, then by land about two kilometres to the job site. They started building in 1885 May.

On 1885 August 18, the doors opened on the new school, run by the new Beaver Point School District. In time, there would be eight Salt Spring school districts and schools.

Beaver Point School also served as a much-needed community centre. All manner of gatherings took place: church services, dances, meetings, and events of all sorts.

Three local trustees—men like two of the first, Ruckle and McLennan, and whomever else they could recruit—oversaw the operation of the school.

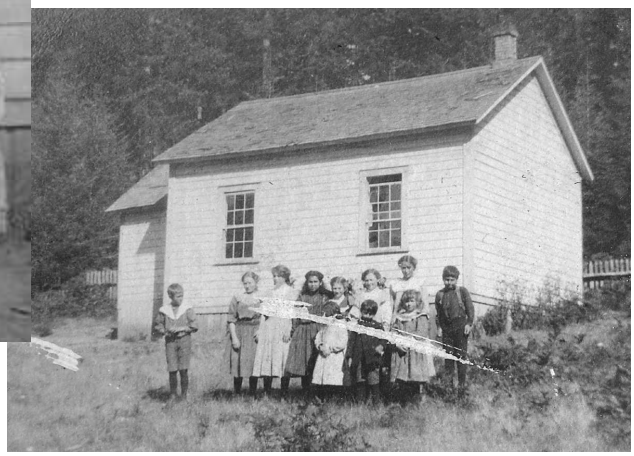
above: 1888, Mr. Levigne; right: 1901, Mr. Morrison

The school report for 1887 noted 25 students total the previous year, with a monthly average attendance of 21, daily average about 16. Farm work took students away, and sickness caused some absences. School closures for snow days were relatively few. Numbers fluctuated over the years, from a couple of dozen down to so few that underage little ones joined older siblings to keep the school open.

Grades I–VIII were taught, the limit of schooling on island until 1938, when the Ganges High School opened.

Many children with part First-Nation heritage attended Beaver Point School in its early decades.

above: Miss Bertha Trage, and a few students, 1906



above: 1909 or '10, a few of Mr. Symons' students

There are no publicly available photos of the school in the 1910s–20s. Students from the Cusheon Cove sawmill community cut through the woods and McLennan's property to get to school. Were there any Japanese or Chinese students? Hard to ascertain.

above: a few 1931 students

Note that the school was painted a light colour or white for long years. It's darker in the 1931 photo, likely the red colour by which it's known today.

left: class of 1944

In 1940, Ganges Consolidated School opened, to serve to all island students, covering grades 1 to 12.

In 1945, Beaver Point School amalgamated into School District #64. It and Isabella Point School were the only satellite schools still operating on island, the distance to school in Ganges deemed too far for students to make a daily round trip.

South-end residents feared that their much-loved schools would soon close. Fortunately, Beaver Point School stood on 40 acres of Crown land, so perhaps saving the land for public use might save the school. Through a concerted effort led by Donald Fraser, Lotus Fraser Ruckle's brother, the land was spared logging to help pay for a new elementary school in Ganges, a charge led by Gavin Mouat. The Beaver Point School remained open a few more years.

last class, 1951, Miss Penrose

In 1949, Beaver Point Provincial Park came into being. Little Red's home base was safe.

In 1951 July, however, Beaver Point School closed forever. Roads had improved sufficiently for all students to make the commute to Ganges, albeit over dirt tracks most of the 22 kilometres each way.

Of closing day, the Salt Spring *Spotlight** reported:

> ... the road to Fulford had been graded and after that it hadn't, so the trip was bumpy as well as dusty. We had an excellent lunch ... served in the Beaver Point Hall. ... It's a nice place. ...
>
> There were about 130 people there. ... We then went up to the School. Don Fraser introduced former teachers K.C. Simons [Symons] and J. H. Monk ... K.C. Simons spoke wittily ... ad J.H. Monk in a more serious vein. Then General Pearkes spoke. ...
>
> The flag was slowly lowered for the last time and the pipers played a lament.

* published 1950 Dec–1952 Dec

from left: Kyrle Simons, Dorothy Dewar McLennan, Bertha Trage Daykin, Dorothy Margison Kelly, Irene Pellew Palmer, Muriel Wrigley Fraser, Irene Kaye, James Monk

In 1975 May 17, Lillian Horsdal wrote a piece about it in the *Driftwood* newspaper, noting that:

> The red-painted frame school stands empty, looking somewhat forlorn and alone, in a field of dried, brown grass. ...
>
> Inside, over one of the four blackboards was a poster proclaiming ... this is Beaver Point School 1885–1951. That period represents the longest continuous use of a school in British Columbia. ...
>
> The wooden plank floor is a spot scuffed in places and some of the stain has been worn off. Six old-fashioned desks are firmly attached to boards which, in turn, are fastened to the floor. Shelves are missing from two of the desks, whose iron scroll work on the sides is very ornate. ...
>
> Only one square of glass in one of the windows has been smashed and two are cracked. ...

In the fall of 1979, Beaver Point School re-opened as a pre-school. The next year, extensive restoration and renovation work was done with a $6,500 grant from the B.C. government Heritage and Conservation Branch to cover material costs. Local volunteers did most of the work.

In 1982 September, a dedication ceremony took place, with the unveiling of a memorial plaque attached prominently on the building.

The old beauty is going strong as a pre-school, open three days a week. Then it's a bustle of tots, teachers, and parents and caregivers dropping children off and picking them up. At other times, neighbourhood tykes enjoy the lovely little playground.

Little Red is easy to miss when driving by, or even walking. It's up a slope and tucked in the trees.

left: Little Red from the road, 2012

below: 2016

Fewer people still see its end view, from the play area, its doorframe much the same as when Mr. Levigne and his students stood in it for the 1888 photo.

Beaver Point Hall

In 1936, the old Cusheon Cove bunkhouse shown on page 155 turned into the new Beaver Point Hall.

Local men dismantled the old wooden structure, trucked the pieces to Frank Pyatt Sr.'s property, on the upslope at about 1000 Beaver Point Road, and rebuilt it. Frank was the Fulford postmaster for 50 years, from horse-and-buggy days to 1969.

original Beaver Point Hall

No sooner was it built and dances were being held than it burned down—torched in 1936 June. The same man also lit fires that levelled Fulford Hall and the White House at the head of Fulford Harbour. See Rogers section for more on this latter.

The arsonist was soon caught, a World War I veteran aiming stop his wife from going out to dancing, apparently interested in another man, or so her husband thought.

She came from a well-known, hard-working, respected family that had pre-empted in south Salt Spring long decades before, as did he. The fellow was shellshocked from the war, not in his right mind, and after the night of roaring blazes, islanders kept his name under tight wraps. Some who were interviewed long years later still said that the fires were a mystery, no one knew who started them. Most people did know, but kept the community pact to never say and to carry on.

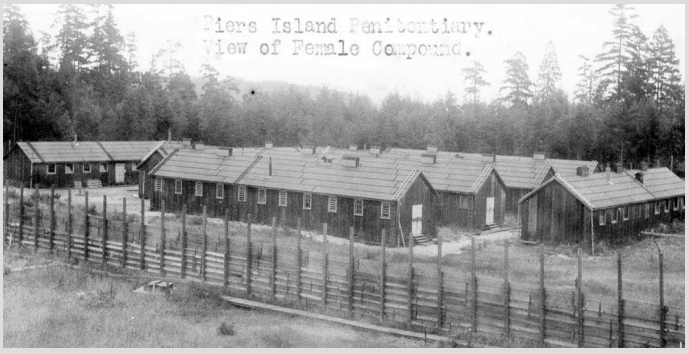
Fire insurance provided funds for erecting new and better halls. Rebuilding work began immediately, with hundreds of south-end residents pitching in at top speed to get them up quickly, to make right two wrongs and show solidarity with the families, who worked harder than any one to resurrect the buildings. The White House/Lodge wasn't rebuilt. The next Fulford harbour-front establishment appeared in 1951.

Beaver Point Hall rose just west of Beaver Point School, on the 40 acres of Crown land that Henry Spikerman had pre-empted in 1874, but never purchased. He has since been credited with giving the land for hall *and* the school, long years after his presumed

original donation—a kindly way to remember an enigmatic bachelor who settled in 1860 and disappeared in about 1901.

Alas, the arsonist killed himself in the fall. Given that there was the only one suicide on island for that year, and that of a WWI veteran, his name is readily surmised, but there seem to be no newspaper or other reports linking him to the fires. Digging deeper would be time-consuming, and to what end? The rallying of the community to replace its losses, to show its compassion for what we now call Post-Traumatic Stress Disorder, and to express its positive, can-do spirit remain much more important.

Alfred Ruckle donated the windows for Beaver Point Hall #2. He had bought them from a Doukhobor prison being torn down on Piers Island. He had planned to make a greenhouse on his farm, but he decided that the hall needed the windows more.

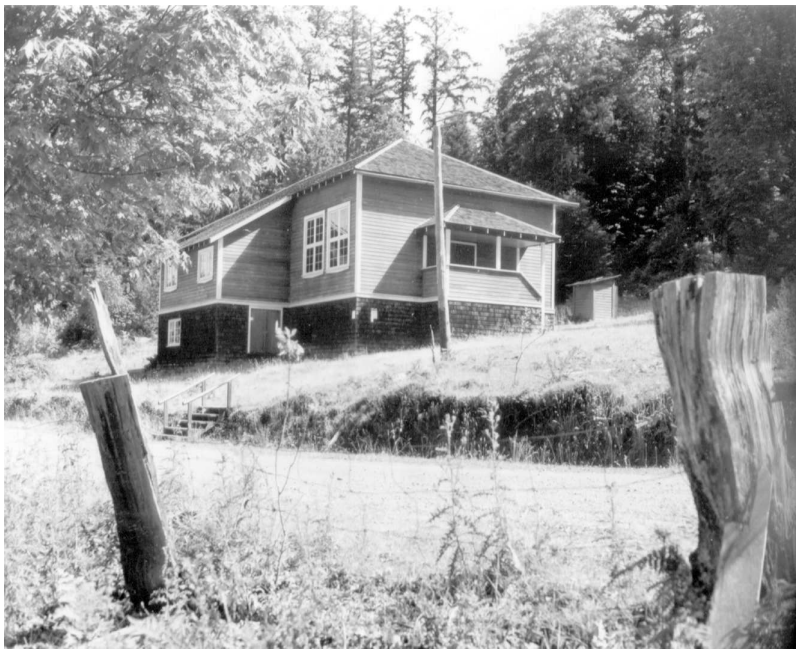


In 1900, Canada took in about 7,500 Doukhobors, or "Spirit Wrestlers" from Russia, led by Peter Verigin. They settled in Saskatchewan, where they spurned materialism and kept their children from any schooling. Saskatchewn evicted them for this latter. In 1908, Verigin bought land in Grand Forks, B.C., where they then destroyed modern machines like threshers, burned schools, and even Verigin's house. In 1924, he was blown up on a passenger train. By the late 1920s, they continued their destructions and added parading naked. In 1931, Canada made public nudity a criminal offense worth three years in prison. The next year, 536 adults were charged, convicted, and held briefly to Oakalla Prison in New Westminster, while the Piers Island Penitentiary was being built for them. Their children were put in foster care. The adults stayed on Piers Island until released in 1935–36, although they remained at loggerheads with various authorities for decades to come.

The wall-board in the new hall, diagonal Douglas-fir planks, is the same pattern used by the Ruckle brothers on the interior walls of their 1907 houses.

Beaver Point Hall, 1950s

A fireplace room and a small "back room" were added in the 1990s.



left: Beaver Point Hall, 1950s; note the dirt road, not paved until 1970

below: 2012, its present colour

Beaver Point Hall today
It's hard to imagine the "deep south end", as this area of Salt Spring is sometimes called, without its beloved hall. The space has been well-seasoned with generations of gatherings of every sort. Rentals to ongoing and special-events, a classic Christmas Craft Fair, and bean suppers provide funds to keep it going.

Fulford Hall

John Shaw, who bought the Wilson's land near the head of Fulford Harbour in 1909, gave half an acre of his property for a community hall built in 1921; see Wilson section. John Dunlop Reid wrote, in his informal autobiography about life on Salt Spring Island, that:

> ... they collected enough money together with a Grant from the Government to buy all the material for the hall and then the farmers and neighbours all got together and had a big building bee for about a week to build the new hall. They elected a good carpenter, Mr. Jack Graham, to supervise the building and I was the water boy.

Four years later, it burned down, for reasons not traceable in public records. Reid wrote:

> ... one Saturday dad and I were out in the field behind the barn and we smelled smoke and on looking up we saw that the Fulford Institute Hall was on fire. We went down as

> fast as we could and arrived just in time to see the roof cave in and only a few minutes later there was just a pile of ashes. I don't think anyone knew how it happened, it could not be blamed on electricity because there was none, but they had it well insured and started rebuilding a bigger one immediately–but it too burned down after a few years ....

The second community hall, larger than the first, opened in 1925. Eleven years later, it burned down, along with the first Beaver Point Hall and the White House/Lodge, the second Fulford inn and general store.

Historic photos of Fulford Halls #1 and #2 aren't available. To build hall #3, the present one, Mr. Lee made three trips gratis in his tugboat to pick up lumber from a Chemainus mill. Some donated the use of their trucks. Many dozens volunteered their labour. Others housed and fed the workers, gave materials and money, and paid wages.

In 1937 November 24, 375 people came to the official opening of the third Fulford Hall. It remains the largest community venue on Salt Spring, holding 300 people for concerts or 266 for dances.

Additions were put on each end of the hall, the latest in 1982 when the Old Age Pensioners' group built the OAP room onto the south side, with help from a New Horizons Grant.

It has a commercial kitchen in the basement, which adds considerably to its usefulness and rental income. It looks much as it did years ago, excepting occasional colour changes.

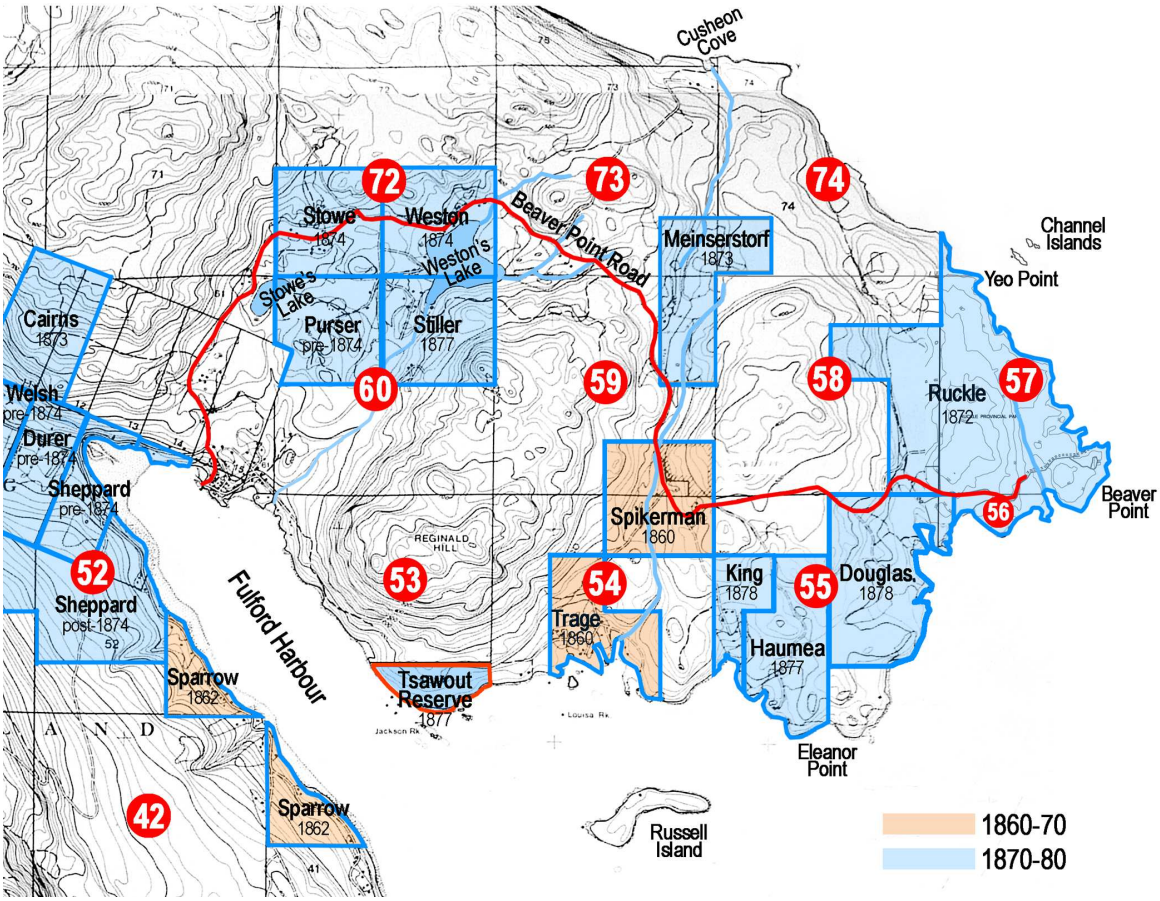
Fulford Community Hall is a mainstay of local activities and culture, hosting many events and groups, public and private, including its annual Christmas Craft Fair fundraiser, all of irreplaceable fun and import to the island.

RUCKLES' FARM AND FAMILY

Now that we've met Henry Ruckle's neighbours, the usual notion that these newcomers lived isolated, small-world lives is dispelled.

When Henry got his license to pre-empt land on Salt Spring in 1872 July, he'd seen a good swath of North America on his journey from Ontario to California, through Oregon and Washington to Victoria, B.C. He'd met a great diversity of people along the way.

His Salt Spring neighbourhood filled in with a remarkable diversity, all within a walk through the woods on rough trails or a fairly quick paddle or row, weather permitting.



Henry Ruckle's neighbours, 1860–80 pre-emptions

Many of the first pre-emptors moved onto their land with only a $5 licence to claim it, a kind of squatter's fee until they received their Certificate of Pre-Emption. Some took years to get this, then more years to "prove up" the place enough to get a Certificate of Improvement. When this was in hand and an official survey had been done, most quickly purchased their Crown land for $1 per acre. Ten to 20 years, and sometimes more, passed before they completed this process.

In 1872 July, Henry Ruckle got his licence to make a claim, then in August, his Pre-emption Certificate.

In 1874 September 28, Crown-land surveyor of section lines, Ashdown Green, met him, noting in his diary:

> Moved camp in the afternoon to Ruckles landing, that being the only watering place within 7 or 8 miles. This man has the making of a good farm and he seems an industrious fellow if his work for the last two years may be taken as a criterion. He has about 30 acres cleared and fenced and has more land available for clearing.

Praise was due for such impressive clearing was due, but the fields may have been a meadow already, thanks to Saanich cultivation of camas plants for their edible bulbs. They kept the Douglas-fir trees burned off, allowing camas to proliferate, with Garry oaks dotting the grassy reaches. What looked to European eyes like a wild, easily farmable clearing was likely already a farm, just not fenced, with Stay Out signs and the weight of written law to enforce ownership.

Many of the first Salt Spring farmers raised pigs, fattening them on camas bulbs, wiping out centuries of tending for a few years of pork and bacon. Cows mowed down the grasses, but didn't destroy the camas roots. Green noted that "Ruckles" had 20 pigs and 17 cows, buying from him 25 pounds of salt beef, then a 160-pound calf for $13.

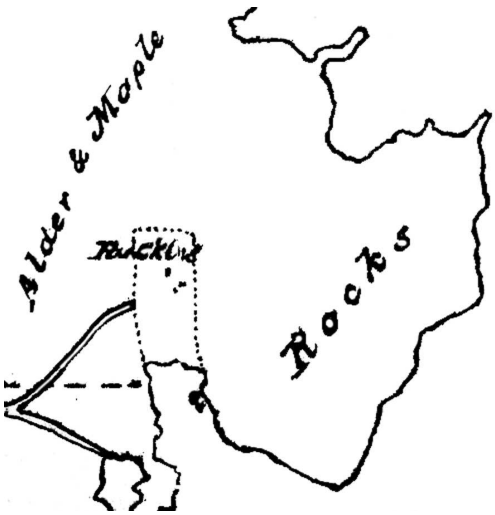
On October 02, Green wrote:

> Rained hard all day. Went to Ruckles house wrote letters and worked out some lats and deprs [departures due to interference with compass readings from magnetic bedrock].

Thus, we know that Henry had built a house soon after his arrival, as required by his pre-emption agreement. His great-granddaughter Gwen was a little surprised to learn this from reading Green's diary, since the family thought that he'd lived in Vancouver Island for the first few years while building his wood-frame house.

Green's map shows the site of Henry's cabin, plus two smaller buildings. They were north of the oldest existing building on the farm—the forge—in an area that's now orchard and sheep pasture.

the forge



Henry built the forge *circa* 1878, hewn by hand-axe from large logs with tight-fitting corners. It's a small building, but massive compared to pre-emption cabins, with none others of its sort existing on island today.

A week prior to Green completing his survey, he finished the west-east line through Henry's place, noting:

> Nov 14: ... some very good land about 60 or 70 acres in extent. The timber on it is alder willow and some maple. Ruckles is the preemptor and seems to make good use of it.

Today, the alder/willow/maple woods that Green described has been succeeded by coastal Douglas-fir forest. This is another bit of evidence pointing to Saanich families keeping the dense, dark coniferous forest burned off, to garden camas from the open areas and hunt deer in the deciduous woods. Had large fires taken out a Douglas-fir forest within the previous century, Green would have seen giant trees that survived the flames, with charred bark to tell the story and likely some blackened stumps as well. He noted no such thing, suggesting that old-growth forest had been cleared centuries before. So many First Nations people had died from disease, poverty, and other privations that it's likely their Beaver Point fields sat untended for decades until Henry Ruckle took over.

Ruckle's land

Surveyor Green gives an inkling of Henry Ruckle's farming prospects. He'd chosen land with a stream fed by little Merganser Pond up the NE hill. As his water needs grew, he tapped into it with pipes running down the rocky slopes to his productive acres.

bedrock map, with pinks, beiges, brown: 400-million+ years old; greens: 66-145 million

This geological map of Salt Spring makes clear the different ages of bedrock underlying the island. The shades of green indicate sedimentary rocks, mostly sandstone, laid down 145 to 66 million years ago—relatively young. The pink, brown, and purple intrusions are metamorphic rocks up to half-a-billion years old. They're granitic, with quartz dykes, extremely hard and impervious materials, with water only able to seep through fissures.

The Beaver Point area has sandstone outcroppings on its shores (green on the map), unique in south Salt Spring. The ocean sculpts

this rock, eroding it more quickly into sand than the adjacent granite.

Henry farm area was a basin of land that had collected enough debris and detritus since the last Ice Age ended to build up some workable soil.

soils map of the Beaver Point area

The blue on this map shows Henry's tillable fields, made of silty clay loam more than 100 cm (~39 in) deep, which created the flatlands. The purple is similar material on a slight slope. The rest is timbered uplands, sheep run, at best.

The Lay of the Political Landscape

British Columbia had joined Canada in 1871 July 20, news of which may have brought Henry Ruckle north from Washington.

The land-owing men of Salt Spring elected John Patton Booth as their first elected representative to the new provincial legislative assembly in Victoria, one of two for Cowichan District. He had pre-empted land by Booth Canal NW of Ganges, then soon married the widow of the most successful orchardist on island. Booth sought from public coffers $1,000 for roads, $1,000 for schools, and better wharves to serve the island's communications and commercial needs.

By late 1872, the government of Premier Amor de Cosmos ("Lover of the Universe", formerly William Alexander Smith of New Brunswick) allowed communities to incorporate as townships, if petitioned to do so by two-thirds of male landowners.

Henry Ruckle's arrival to farm the far south-east corner of Salt Spring coincided with one of the more politically disrupted decades on island, from 1873 January to 1883 May, when it operated as a township.

The Township of Salt Spring Island, 1873-1883

MLA Booth presented a petition of sufficient names to request Letters Patent be issued. The 1873 January 04 *Government Gazette* carried notice that the entire island was now, "The Corporation of the Township of Salt Spring Island" and was to elect seven councillors.

Ten days later, municipal elections yielded a warden, assessor, collector, treasurer, clerk, and two councillors at large. Ruckle's footpath through the woods to Fulford instantly became a future, long street in a vast, thickly wooded village.

Two camps quickly emerged: those with paid government positions and their supporters who floated grander visions for the island than just better roads and schools, and a larger number who resented the ambitions and authority of this clique, seeing irregularities and featherbedding at every turn.

The Pimbury brothers, miners of metals and gems on south-west Salt Spring, led the charge against the new local politicians. In 1874 January, they, Trage, Spikerman, Gyves, Cairns, Maxwell, and Walsh sent a letter to the Lieutenant-Governor *(continued next page)*

charging the councillors with passing by-laws to remunerate their own office. The Attorney-General replied that violations of the 1872 Municipal Act had to be settled by the Supreme Court of British Columbia. The complainants did not step up to pay for this.

At the same time, an anonymous letter in the *Daily Colonist* stated that many settlers who had signed the petition to incorporate were illiterate and didn't understand the consequences.

Another anonymous letter noted that the councillors had run up a $300 debt for their own pay. The burden would be borne by about 30 mostly poor settlers. Islanders learned that the council was within its rights to decide their own stipends, but the other complaint, that the island hadn't been divided into wards, was more justified, but stayed unresolved.

Seven uneasy years passed. Following the 1881 January municipal elections, 19 settlers from the Burgoyne Bay-Fulford Harbour district spent more than $100 (about $2,500 now) to bring a suit against the Council Clerk and Returning Officer and his two associates for electoral malpractice. In April, at the Nanaimo court proceedings, the defendants didn't show, thus the election was nullified and the Returning Officer charged costs.

In 1882 May, the band of 19 petitioned the Lieutenant-Governor of Council with the claim that the Justice of the Peace and the Clerk of the Municipal Council had run the township mostly by themselves, kept public accounts private, and ran the election irregularly, even resorting to assault. The JP countered with cries of perjury and accused the petitioners of failing to attend council meeting, all to avoid paying taxes.

In 1883, MLA Booth was accused of keeping his position as Reeve, or Mayor, of Salt Spring Island without election after the majority of settlers refused to vote or put up opposing candidates. The election was nullified, but the unelected council continued its work.

Booth wrote to Premier Smithe, "There seems to be in impression among some of the people here that you arc going to wind the whole thing up and do away with it altogether. Should you have any such intentions and can see your way clear to do so, I do not think any one will object, providing the government take charge of and keep in order our wharves and roads.

In 1883 May 12, the B.C. government passed the "Act to Annul the Letters Patent establishing a Municipality on Salt Spring Island".

see newspaper clipping, next page, for a protest letter signed by Ruckle and 18 others

Domestic Life

By the mid-1870s, Henry had built a house suitable for winning a wife and raising a family. Who would be his bride?

She was Norwegian-born Ella Anna Christensen (given names Anglicized), in her early 30s. She and her husband first met Henry *circa* 1870 in Tacoma, Washington. In 1876, Henry went there looking for a cook to prepare meals for his land-clearing crew at Beaver Point. He found Ella Anna on her own, her husband recently killed in a mine explosion, leaving her with an infant son and in need of more than just a cooking job.

Ella Anna, earliest photograph

Son Alfred Petersen's baptismal record notes his birth date as 1876 January 30 and his father's name as Christian, with no last name. His father's name was likely Christian Petersen, but could have been Peter Christianson, in the Scandinavian naming system.

Daily Colonist.

SUNDAY MORNING, MAY 25TH, 1882.

A REIGN OF TERROR ON SALT SPRING ISLAND.

A GOVERNMENT MAGISTRATE AND A MUNICIPALITY CLERK RUN THE MACHINE.

NO FINANCIAL STATEMENTS--CORRUPT PRACTICES AT ELECTIONS--RIGHTS OF SETTLERS TRAMPLED UNDERFOOT--NO CONFIDENCE IN THE ADMINISTRATION OF JUSTICE.

To His Honor the Lieut.-Governor in Council.

May it please your Honor,—We the undersigned settlers of Burgoyne Bay, Salt Spring Island, beg to call your attention to the very unsatisfactory way in which the municipality is carried on at Salt Spring Island; the violation of the acts respecting municipalities being open and flagrant.

No Councillor, after being elected, has ever been sworn in as the act provides. No accounts of receipts and expenditures are rendered that we can see or know anything about, and we believe that no account has ever been rendered to the government since the Letters Patent were first issued, except in one or two instances, at most.

The whole thing has been run by two or three individuals, principally by one W. H. Robinson, who has acted as clerk to the council from the commencement (though he has not been re-elected yearly) and Mr. Foord, J. P., who has always managed to hold the purse-strings and to keep the financial affairs of the municipality from the knowledge of the taxpayers.

At the last election in January of this year such gross acts were carried on by W. H. Robinson, who acted as returning officer, and was instructed by Mr. Foord, that one voter polled *twice* by proxy, the same being under the eye of the J. P. Others polled who had not paid their taxes as required by the act, and when the ballots were counted there were more ballots than voters.

Such being the state of affairs some of the undersigned were impelled to bring the matter before Mr. Justice Gray in the supreme court, through their solicitor, Mr. Theo. Davie, at a cost of over $100.

We need only refer your honor to the judgment of Mr. Justice Gray, who condemned Robinson in the full amount of costs, ordered a new election and most severely censured the conduct of the magistrate.

Under this state of affairs the settlers are not safe with such a magistrate in their midst as no confidence can be or is placed in him, and we sincerely trust that your honor will cause Mr. Foord's appointment as J. P. to be immediately cancelled, and if no other person can be found on Salt Spring Island, we shall be better off to take any little matter we may have in dispute before the magistrates of Cowichan, before whom some five or six cases of assault arising out of the illegal and misconducted election, had to be taken lately, and amongst the number there charged was Mr. Foord, J. P.

We have the honor to be your obedient servants,

(Signed)

Robert. Brown, John Cairns, Charles McDonald, George Furness, Michael Gyves, W. H. Hameaa, Jas. King, Jas. Lunney, John Maxwall, John Pimbury, P. Pimbury, A. Pimbury, Ruckle, Spikerman, J. C. Sparrow, H. J. Shepperd, Jas. Stellar, Theodore Trage, Kanaka.

Censuses and vital records of every sort in B.C. and the U.S. yield nothing even tantalizingly close to a Christian Petersen/Peter Christensen and Ella Anna, by any spellings, apart or together, or any Alfred connected to them for whom the baby might have been named. Newspaper reports about mining deaths in Washington give men's names, with no Christian or Petersen. Directories list nothing.

Ella Anna's conditions for employment were that Henry marry her and adopt her son. Thus, in 1877 December 08, Henry and Ella Anna were wed in Saanich. An old family photo, of an unidentified family in front of a fairly large, clapboard Victorian house bears

the note, "Saanich family, John's family, Ella and Henry Ruckle married in that house ..." Henry's older brother John had died in 1875, in Ontario. Who were the mother and father standing on the steps, two half-grown sons on the grass, and two teenage daughters on the lawn? Henry's kin or Ella Anna's?

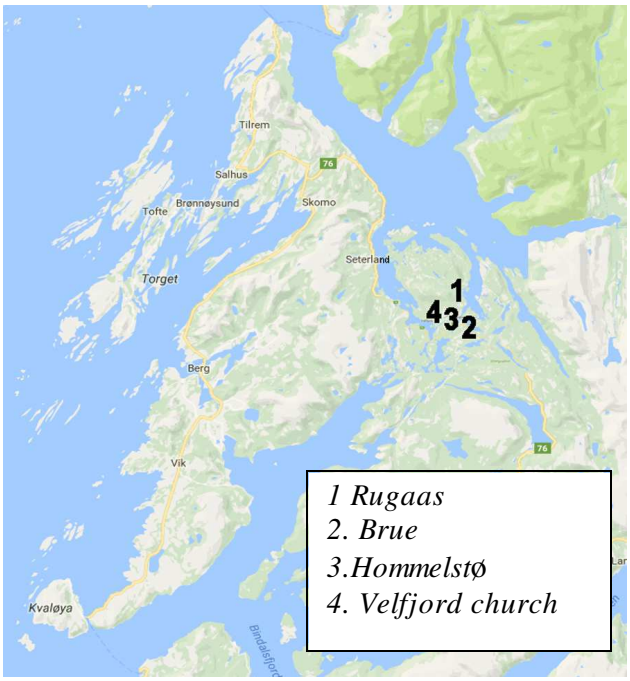
Ella Anna moved into Henry's fine new house, which had two bedrooms downstairs, four bedrooms up (finished?), but no kitchen. She cooked in a separate building behind the house, until the kitchen wing was added in 1884.

Ruckle farmhouse circa *1967, the main building unchanged since Henry moved in*

Elle Ane Christensdatter

Ruckle family records and stories contained no information about Ella Anna's birthplace and family. Her marriage record, however, noted that her parents were Jonson Christensen, her mother Elizabeth. The clerk wrote that, "In Norway, the English order of signature is reversed; hence the father would sign his name Christensen Jonson."

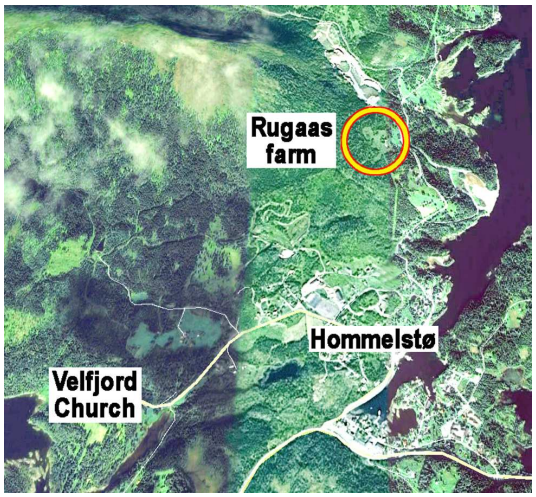
Norwegian vital records revealed that she came from the Norwegian coast, just north of 65° N latitude, land of midnight-sun summers and sunless winters.



She was the fifth of seven children, born in born 1841 August 18 in Rugaas (modern spelling: Rugås), a farm owned by the Rugaas family, in Naustvig (now Nøstvik) district, Brønø parish (now Brønnøy) of Velfjord District, Nordland County. About 5,000 people lived in the parish.

Her father, Kristen Jonsen, came from a farm at Godgraven, no longer on maps, but not far to the south. Presumably, he worked at Rugaas farm in exchange for a family home.

Her mother was Elisabeth Birgitta Dønnesdatter, from Brue (now Bru), a few kilometres from Rugaas.



left: Ella Anna's home farm, about one kilometre from Hmmelstø village
right: Velfjord church, built in 1674, seat of Brønnøy parish

turn-off to Rugås farm, northern Norway, 2016 August

Birgitta is a Swedish name, and Dønnes—her father's first name—is either Swedish or Finnish. Married women kept their maiden names throughout life. Church records trace back to her grandparents, parents, and their siblings.

Elle Ane Christensdatter's family, all from Velfjord parish

Her maternal grandparents were Jon Bryoldsen (1722-1803) and Pernille Pedersdatter (1731-1801). They had nine children, the sixth of which was Dønnes Joensen (1766-1842).

Dønnes Joensen (1767-1842) married Christiana Pedersdatter (1778–1840, likely no relation to his mother). They had 10 children; Elisabeth Birgitta was the fourth.

Elisabeth Birgitta Dønnesdatter married Kristen Jonsen (1812-1843). His father was Jon Jacobsen; his mother unknown. They had seven children, registered using the "Ch" spelling of his surname:

Joel
Johan Arent Christensen 1833–
Ditlef Christian Christensen 1835–1893
Lise Catrina Christensdatter 1838–
Elle Ana Christensdatter 1841–1930
Maria Christensdatter 1843–1843
Christen Lyng Christensen 1843–1861

Elle Ane's maternal grandmother, Pernille, died the year before she was born. Her father and both grandfathers died when she was two. Her younger brother died at about age 18, when she was 20. Her mother died when she was 24.

Elle Ane Christensen's birth record

Elle is a rare name in Norway, then and now, associated with the Sami, or indigenous northern people. Her surname is fully Norwegian, obviously Christen's daughter. Brothers were Christensen, a form of the surname she took in the new world.

a Ruckle family antique Norwegian wooden box, initials "B K J D" likely for Birgitta and Kristian, Jonsen and Dønnesdatter

When Ella was seven, her 42-year-old mother married 25-year-old Christen Hansen. Tongues may have wagged, but their marriage was practical in a land where staying fed and warm through long, hard winters challenged everyone. With a robust young husband, Elisabeth Birgitta had help working the farm, and he had a home and prospects.

By 1850, Elle Ane's half-brother, Helmer Benjamin Christensen, was born. His unusual name makes him relatively easy to trace. Elle Ane, by any spelling, should have been easy to find, but wasn't, for reasons unknown. Searches for Helmer helped locate her.

Helen Ruckle, Elle Ane's granddaughter, recalled that her grandmother, in her early teens, accompanied an older sister with TB to an unnamed place north of home for a cure. It worked, apparently, and her sister survived. What then happened to Lise Catrina isn't readily traced in Norwegian records, despite her unusual name.

In 1865 September, Elisabeth Birgitta died at age 58. A parish record, as yet untraced, would likely give the cause. In the census of that year (the first in Norway since 1801), daughter Elle Ane, age 25, worked as her step-father's housekeeper. He was a *føderaadsmand*, or a widower who had inherited the right to reside on the farm. Presumably, the Rugaas family still owned it. Helmer was 16, and they shared the house with a 74-year-old, unrelated woman, a *lægdslem*, meaning an extra "limb". Households took in the poor and homeless for short rotations, a rule that people followed without force of law—Norwegian socialism at its root.

In 1867, step-father Christen remarried and continued living on the farm. Is this partly what impelled Elle Ane to the new world? Helen noted that her grandmother went to Seattle to stay with Hansen kin. Ella Anna spoke only Norwegian, while Hansen's had been in the U.S. long enough to speak English, hence helped her get settled.

In the 1901 Canadian census, she reported coming to Canada in 1870. No emigration lists from Norway or ships' lists note an Elle or Ella Ann/Anne, Ellen Anne, Helen, or E.A. by any spelling variation of her name, as "datter" or "son/sen". Only one Anna Christiansen,

a 28-year-old spinster, arrived in New York in 1868. An Ana Christensen, age 30, sailed to Quebec City in 1870. No other names on these lists match family names or new-world associates, suggesting she travelled on her own. Until further documentation is available, there's no way to pinpoint her arrival in North America.

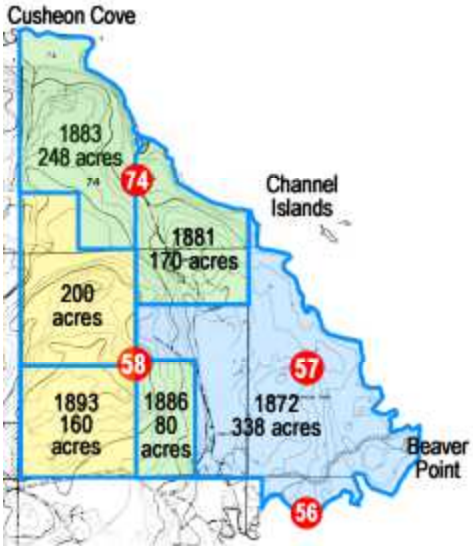
The first verifiable trace of her in Canadian public records is her marriage to Henry Ruckle in late 1877.

<u>The Expanding Ruckle Farm</u>

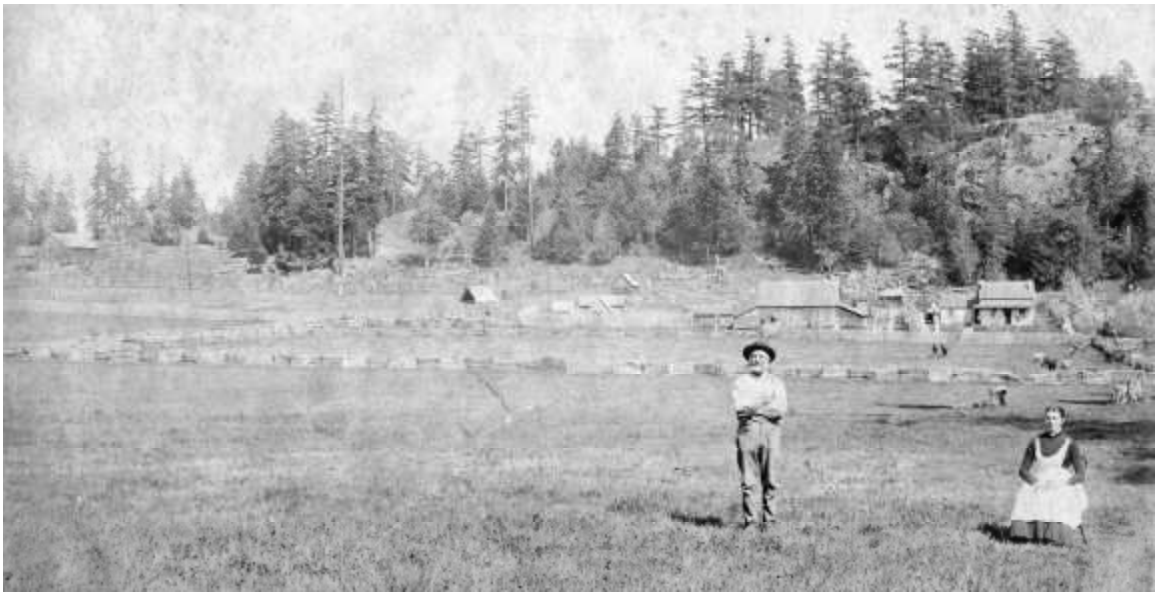
While growing a family, Henry and Ella paid off his pre-empted land in regular installments, taking eight years from pre-emption to purchase.

1872 Jul 04	application for pre-emption
1872 Aug 31	pre-emption claim
1877 Jun 23*	$162.00 + 67.60 + 1.00 + 13.50 + 9.00
1879 Apr 12*	$40.00 + 20.00 +13.50
1879 Apr 12*	$67.50 + 40.00 + 18.00
1879 Aug 10	$29.50
1880 May 15*	$50.00 + 29.50
1880 Jun 04*	$59.00 + 29.50 + 15.00 fees
1880 Jun - Trage & Spikerman vouched for improvements	
1880 Sep 16	Crown land certificate

* Separate payments are for different sections of the same claim.



They had savings, too. In 1880, Henry purchased outright 80 acres to the west, without pre-empting and improving it first. In 1881, he bought 120 acres more, then in 1883, another 248 acres. In 1893 May, he acquired John Peavine Kahou's 160 acres, for a total of 946 acres. Further acquisitions of McLennan land brought his total up to almost 1200 acres.



Henry and Ella Anna in the field in front of the barn and house 1890s

2016 panorama of Ruckle's aerable acres, highlighted rectangle = the old photo, p. 193

close-up of their home, from the 1890s photo; right: 2016

Family

During the early 1880s, Henry and Ella Anna expanded and completed their family:

Alfred 1876–1952
Ella 1879–1923
Agnes 1882–1905
Daniel Henry 1884–1972

right: with baby Ella and Alfred, circa *1880*

Daughter Agnes was named for Henry's younger sister, living in Ontario with husband, Richard Fullerton, and their children.

Son Daniel Henry's first name was for Henry's father, who had died in Ontario in 1867, five years after his mother, Ann Switzer.

Henry, Daniel Henry, Ella Anna, Agnes in Ontario

In the early 1890s, Henry and Ella Anna travelled to Ontario. Henry Jr. and Agnes went with them, but perhaps not Ella and Alfred, else would they not be in the expensive studio portrait to the left?

Their visit was doubtless to visit Ruckle kin, perhaps the three Ruckle men who had emigrated from Ireland to Canada in 1888. Edward, Charles, and Francis were born between 1860 and 1870, likely Henry's nephews or second cousins.

left: mid to late 1890s, standing: Daniel Henry, Mrs. Hanson with baby, Matt Fullerton; sitting: Henry Sr., Ella Anna, Mr. Hanson; front: Ella and Agnes in white dresses, Alfred by Mr. Hanson, the rest unidentified

The above photo, in front of the Ruckles' home, is on display at Ruckle Park, the best-known of the family. The Hanson's were Ella Anna's kin visiting from Seattle. A *circa* 1909 photo by the Ruckle house shows Edith and Elsie Hanson, plus Mr. Hanson holding a dark-haired baby. U.S. and King County records have Hanson/Hansen families with an Edith or Elsie, but none can be identified well enough to connect them to Ella Anna.

Matt Fullerton was the son Henry's sister Agnes. She and husband Richard moved from Ontario to Pincher Creek, Alberta, between the 1901 and 1906 censuses, then on to Victoria, where Agnes died in 1912 at age 72.

Community and Farming

Henry and Ella Anna, each in their own ways, were go-to people for those needing all manner of help and advice. She served behind the scenes, notably through the church and as a midwife, tending numerous births. She also established and tended a very large garden, at the far north end of the fields, where she found the best loam and water supply.

Henry acted more in the public sphere and got more notice for it, as follows:

- 1877: Chairman of the Court of Revision and Appeals on Salt Spring Island.
- 1882–92: Beaver Point's foreman of road construction and maintenance, making sure that all men contributed their required days and equipment use.

> Road Act of 1862: every male resident above 18 years of age and every man who held any land interests within the road districts [any area containing 24 land-holders] was bound to perform six days' labour on the public highway. Those who possessed a team of horses and wagons were to supply these for two days each year.

- 1884–85: Postmaster at Beaver Point, a task handed over the Alexander McLennan, who made excellent work of it from his home—see McLennan section.
- 1885: Beaver Point School opened, spearheaded by the Ruckles and McLennans. Henry served as a trustee until 1893.

- 1887: Burgoyne Union Church opened, a place for Methodists, Presbyterians, and Anglicans to share, but essentially Methodist, since they ran it. Ella Anna, a Lutheran, found a home there. Henry and Ella Anna contributed to its building. Henry became one of the first trustees.

Burgoyne Union Church, 1887

Ella Anna's "religious point of view"

In 1894 February, the Anglican Rev. Edward Wilson first set foot on Salt Spring. A week after arriving, on a tour of the island, he overnighted with the Ruckles. That June, he stayed again. His son wrote, in his 1911 memoir, "Our Life on Salt Spring Island, February 4th, 1894 to November 24th, 1909":

> At 5:30 that evening [June 28] the Ruckles' farm was reached, and there they were to put up for the night. Mr. Henry Ruckle was at that time a little over 50, a fine handsome old fellow, very straight, and very good natured, ... His wife was a Norwegian and could speak but little English; they had two sons and two daughters, the youngest a girl of 12. The wife was a great talker, in her broken English—and had always a great deal to say from a religious point of view. This was the only house on the Island where father was ever asked to conduct family prayer.

- 1890s: Fruit trees came into good production. Ruckles had about 600 apple and pear trees and 40 nut trees. Neighbours Trage and Spikerman had over 1200 fruit trees; the Pappenberger and Haumea-Monk orchards were smaller, but contributed to making Salt Spring one of B.C.'s top three fruit-growing areas.
- 1894: St. Mary's Anglican Church at Fulford opened, built with support from Henry Ruckle, his place to worship, although he continued to support his wife's church. He became a St. Mary's warden, regular donor, and work-bee organizer and participant.
- By 1894-1913, Henry's' fields yielded six tons of potatoes, sold to a Victoria whole-sale grocer for about $20 a ton. They stored well and were disease-free. In 1913, they sold 20 tons for the same price. Turnips proved to be a reliable crop as well.
- 1895: Henry built a wharf at Beaver Point. By the early 1900s, steamships stopped there four days/week to transport goods and mail, passengers, and produce to markets, a boon to local farmers; later, three times/week.
- 1896 Salt Spring Agricultural & Fruit Growers' Association formed, part of a new provincial government initiative to help B.C. farmers. Henry became a director. He tried a crop of white wheat, an experiment reported by the Rev. Wilson only once.

> *"A man who understands farming and has a little capital will do as well or better here than any place in North America. Dairying and poultry I consider pay the best, and fruit growing is also very profitable."*
>
> Henry Ruckle, quoted with other farmers, in *Salt Spring Island, British Columbia, 1895* by Rev. Edward Wilson, a booklet he wrote and printed to help spread the word of the island's bounty

Beaver Point Gold Mine

The Rev. Edward Wilson made regular reports in his church monthly newsletter about mining for coal, salt, gold, and silver on the island.

1896 May

The coal mine is still in progress on the Bitancourt property [near Vesuvius]. The first find, after yielding some two or three tons of black combustible, gave out; but the workers are now thirty-five or forty feet into a fresh place and have great expectations of shortly making their fortune.

There appear to be some prospects of a gold mine being opened on Mr. Ruckle's farm, at Beaver Point. Messrs. Scovell and Westwood, experts from Nanaimo, have been excavating there for several weeks, and have now shipped a ton of quartz to Tacoma to be crushed and tested as to its value.

1896 June

The gold-mining at Beaver Point has every prospect of proving a success. The ton of quartz which was sent to Tacoma to be crushed and tested assayed very nearly $16 to the ton [about $430 today]. We understand that Mr. Dunsmuir [James, B.C. premier 1900-02, son of Robert Dunsmuir, ruthless Nanaimo coal baron] has bought the claim where the mine has been opened, and already has men at work upon it. Several other claims have been taken up.

If the gold mining at Beaver Point and the coal mining at Vesuvius Bay and the salt boring at North End all prove successful there will no doubt be a great influx of new settlers. ... Land owners are beginning to hold on to their property. Very little wild land can be bought now for less than $10 an acre, and for land under cultivation in desirable localities as high as $100 is asked.

1896 July

The last thing struck on this island is said to be gas.

This "gas" comment gives a rare glimpse of the Rev. Wilson's wry humour. He reported nothing more about the Beaver Point gold mine, which ran for another season or two.

Henry and Ella's granddaughter Gwen referred to it as, "the best gold mine in B.C. for six months." She further noted, in a 1997 interview, "It's a hole that should be covered up. It *was* covered over. Now, they've got a trail that goes right past it. It's right on the edge where that steep, open rock is. It's bottomless ..."

To this day, the large, squared-up hole is an obvious and puzzling feature of that leg of the walk, at odds with the forest that's slowly covering it, not likely guessed as an adit for gold mining.

- 1897, Henry, Ella Anna, and others attended the Washington Fruit Fair in Spokane as paid judges of the produce.
- In 1898, a second government initiative, the Salt Spring Island Farmers' Institute started. Henry served on a committee to build a new agricultural hall. In 1899, he joined the board of directors.*
- In 1902, the new agricultural hall went up, named in 1904 for Ross Mahon (said "Man"), a farmer and generous financial contributor who had died in 1903.

* Not until 1921 did the two farmers' organizations hold meetings together, using both names tacked together. In 1927, they joined to become the Salt Spring Island Farmers' Institute, which continues.

- 1903, B.C. Public Works paid Henry $400 for Beaver Point wharf right-of-way.
- In 1904 March, Henry brought one of the first threshing machines to Salt Spring, run by a six-horse-power engine. It would improve productivity while easing the toll farming took on his health.

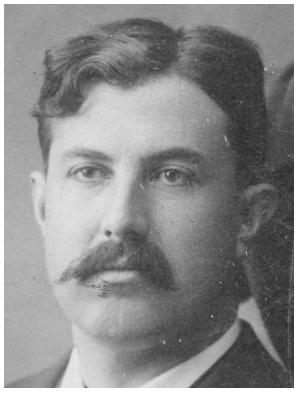
In the 1904 July "Church Monthly", the Rev. Wilson reported that, "Mr. H. Ruckle is expecting shortly to pay a visit to Banff to try the waters, having been suffering for some time from rheumatism."

Did Ella Anna go too? In the September issue, the Rev. Wilson noted that, "Mr. Ruckle has returned from Harrison hot springs, his health somewhat benefited by the change." He no doubt stopped along to way to visit family living in Cascade, B.C. See Agnes section, p. 201.

He had nearly another decade in him. In 1913 July 03, he died at home of arteriosclerosis. Three days later, family and community buried this pillar of community in St. Mary's Church cemetery. He knew the grounds well, having lead work bees to level and groom the site, as well as lay friends and loved ones to rest.

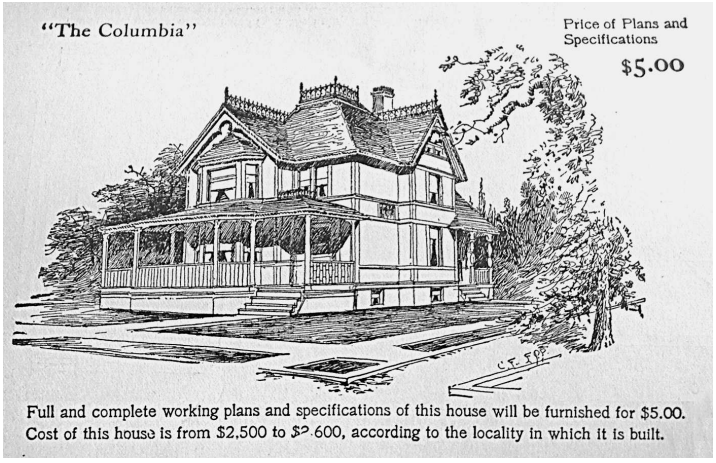
Ella Anna lived another 17 years, dying at home, in 1930 December 15. Her death record says that she "died very suddenly—went to bed feeling fairly well and was found dead in the morning." She was buried beside her husband in the churchyard of his choice. Friends from her Burgoyne Methodist congregation doubtless joined the winter farewell to a community-minded Norwegian socialist of the finest sort.

Alfred Ruckle



In the early 1880s, Alfred began school in North Saanich, there being no school in south Salt Spring to attend. By age 10, he could go up the road—literally up—to the new Beaver Point School, a 40-minute walk on the rough Beaver Point wagon trail.

Alfred was the musician of the family, likely something of his birth father coming through. He excelled at violin and learned to make them from various local woods. For long years, his playing livened south-end gatherings in private homes, the schools that doubled as community halls, then in the two community halls as they got built and rebuilt.



In 1905 July, in Victoria, 28-year-old Alfred married Martha Helen Margison, age 30, a talented pianist born in Yorkshire, England, then a resident of Victoria.

They soon began building their dream home, a Queen Anne design, from plans ordered from Fred T. Hodgson's book, *Modern Carpentry: A Practical Manual,* published in 1902.

Architect Hodgson provided specifications for each plan, down to the sort and number of nails needed, with estimated cost of building from $2,500–2,600, or about $66,000US today, likely not including labour. Alfred and Helen built the plan in mirror image, with a few other changes. They hired a local work crew—see Williams section)—and moved to their house later that year, finishing it over the next few years.

right: west side of the Alfred Ruckle house, 1913; Helen and possibly Henry Ruckle Sr.

.

In it, Alfred displayed his impressive, ever-expanding collection of historic guns. None remain on site today.

He ran the farm with his father and brother Henry Jr. and was an active member of the Salt Spring Agricultural and Fruit Growers Association. He served as a director from 1906–08.

Helen, as she was known, decorated their home with many hooked rugs she made from Ruckle sheep's wool, which she gathered, spun, and dyed.

Alfred and Helen with a few of his finely crafted instruments

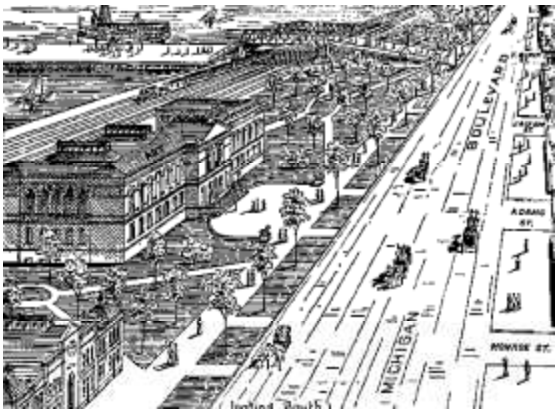
Alfred and Helen had no children. He died of stomach cancer in 1952, at age 75, in St. Joseph's Hospital in Victoria. She died of liver and breast cancer in 1967, at age 93, in Lady Minto Hospital at Ganges. They were both cremated, with no noted interment.

view of Alfred Ruckle house from Beaver Point Road, 2014

Ella Ruckle

In the 1901 census, 22-year-old Ella lived at home. She wasn't counted in the 1911 census, because she was far away, a modern woman who attended the Art Institute of Chicago and made tours of London, England, and France.

At age 28, she sailed on the *SS Sicilian* from London and Plymouth to Quebec City, returning to her studies in Chicago. The manifest notes that she was 5'9" tall with green eyes, medium coloring and hair.



above: Chicago Art Institute, 1893

below: 1912 September, U.S. immigration manifest of Ella in transit from England to her art studies in Chicago

2nd Cl. S.S. Sicilian TRANSIT

MANIFEST Port of Quebec Date 9/30/12 Serial No. 204-43-11

Family name RUCKLE Given name ELLA Accompanied by

C.I.V. No.	Place and date of issue	Section and subdivision	Quota country charged	R.P. No.
	Canada,	Act of 1924		P.V. No.

Place of birth (town, country, etc.) Beaver Point Age 27 Yrs. Mos. Sex F M. S. W. D. Occupation Art Student Read yes Write yes

Language or exemption Eng. Nationality Canadian Race Canada Last permanent residence (town, country, etc.) Beaver Point, B.C. Canada,

Name and address of nearest relative or friend in country whence alien came Father - Henry Ruckle, Beaver Point, B.C. Can.

Ever in U.S. From To Where yes as Student Chicago, Ill. Passage paid by father

Destination, and name and complete address of relative or friend to join there Chicago Ill. Art Institute

Money shown $10 Ever arrested and deported, or excluded from admission Purpose in coming and time remaining travel

Head tax status Pd Height 5 Ft. 9 In. Complexion med Hair med Eyes gr Distinguishing marks none

Seaport and date of landing, and name of steamship Cos. Im. Identification card No.

Records by B.B Previously examined at Date Previous disposition Present disposition, P. I. Arrived by G.T.

U.S. DEPARTMENT OF LABOR, Immigration and Naturalization Service. FORM 548. 14--2140

Ella Ruckle, 1914

The next public record has her setting sail in 1914 August 30, from Le Havre, France to New York, in the French passenger steamship, *Espagne*. That June, Archduke Ferdinand had been shot in Sarajevo. By early August, Germany had declared war on France, with ever-more countries entering the slaughter.

In 1915 October, at age 36, Ella married Stanley George Harris, age 35, in her brother Henry Jr.'s home. Stanley. Her husband lived and farmed on Moresby Island. He came from Rockwood, Ontario; he was of the Society of Friends faith; his father was a wool manufacturer.

They had a son Tom, who died young, and a daughter Agnes.

In 1923 January, Ella had surgery for breast cancer at the Mayo Clinic in Rochester, Minnesota, to no avail. She died on Moresby Island that April, age 43, the cancer throughout her.

Daughter Agnes became a nurse, training at St. Mary's, Rochester Clinic. She married Ken Smoche; they raised two sons and two daughters.

The Ruckle family has no artwork known to be Ella or signed by her. Perhaps her heirs have a cherished collection.

Agnes Ruckle

She was soulful baby—judging by this photo—named for her Aunt Agnes Ruckle Fullerton.

She was an excellent student at Beaver Point School, continuing with her schooling to become a teacher. She's said to have worked at her old school, but she's not listed on contract, so must have filled in for absences.

She was a fine painter in oils.

above: view east from the Beaver Point wharf, which sat to the left

right: public school-teacher Agnes

By the 1901 census, she was teaching at Cascade, B.C., staying with a young couple. At nearby farms, bachelors Edward and Charles Ruckle lived alone, while Francis Ruckle lived with his wife and three young children.

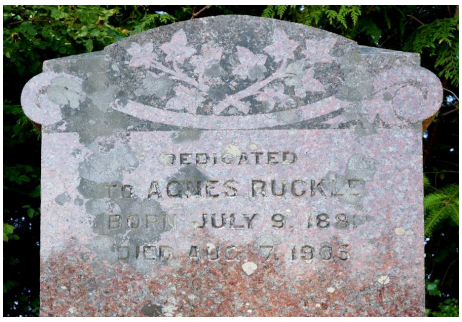
In the late 1890s, the town of Cascade boomed with gold and silver prospectors, growing larger still after the Cascade Water and Power Company built a hydro-electric dam and powerhouse on Kettle River in 1897.

When the Canadian Pacific Railway announced it would build a $500,000 smelter there, the town had enough fortune-seekers to support 60 brothels.

The CPR located its smelter at Trail, however, and a fire in 1899 September razed the town, to be quickly rebuilt. Another major fire in 1901 drove the place to obscurity ever after, with only about 75 residents remaining.

In 1905, the Rev. Wilson's "Church Monthly" carried the unbearable news:

> A very sad drowning accident happened on the 7th of August. Miss Agnes Ruckle, daughter of Henry Ruckle, of Beaver Point, was away visiting friends at Grand Forks, in the Upper Country, and she and her friends were out for a picnic on Christina Lake. Miss Ruckle and a lady friend of hers went away from the rest of the party to bathe, accompanied only by a young girl of 13. The friend, who could not swim, was first in the water, got out of her depth, and was sinking, when Miss Ruckle, who was a good swimmer, plunged in to her rescue. The drowning girl seized her and dragged her down and so they both were drowned, the rest of the party being some distance away, and no one on hand to save them. Both bodies were recovered, and that of Miss Ruckle brought back to her home at Beaver Point, where it was conveyed to St Mary's Church Yard at Fulford Harbor, the funeral taking place on the 12th ult. The floral offerings were beautiful and numerous, and deep sympathy was felt for the bereaved family.



gravestone in St. Mary's cemetery

Daniel Henry

Henry Jr., as he was known, started building his home in 1906, the same year as big brother Alfred. They provided construction jobs for neighbours and friends.

Henry's house was as handsome as Alfred's, just less showy. Around it were a number of outbuildings for farm operations, unlike Alfred's more colourful Queen Anne on its own across the fields.

above: 1907, under construction

left: Henry Jr.'s newly finished house

Polly with Norman

In 1908 March, all was ready for Henry, then 24, to bring home his bride, Mary Galloway Patterson, born in Glasgow, Scotland.

Polly, as she was known, had emigrated to Nanaimo as a girl, with her parents and younger brother. Her father soon died, leaving her mother to seek work, finding it as a housekeeper for a Salt Spring widower whose wife had recently died from complications following the birth of their eighth child. When Polly was 10, her mom married Edward Lee—an early pre-emptor in the Burgoyne area, for whom Lee's Hill is named.

Henry Jr. and Polly had four children, as follows:

Henry Gordon Ruckle (1909–1997)
Gordon, as he was known, married Lotus Lillian Fraser in 1930. He was 21; she was 19.

Lotus had moved nine years before, to the home of her widow mother's second husband, Cory Menhinick, a Cornish mining engineer. He had bought the place from Weaver Bridgman, who purchased the original Trage pre-emption land. There are Bridgman, Menhinick, and Fraser Roads there now, but no Trage Road on island.

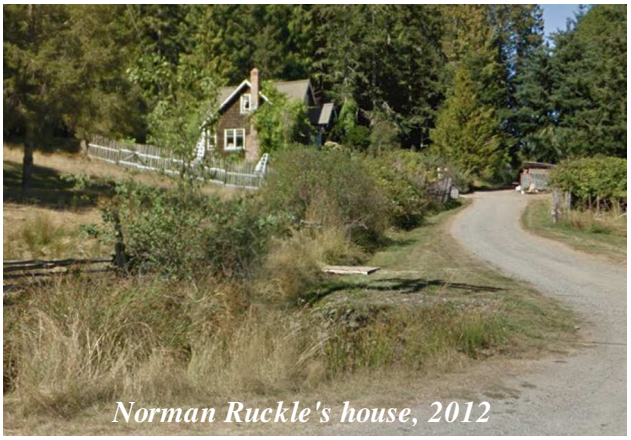
Gordon and Lotus

Gordon and Lotus lived in the original Henry Ruckle house until 1967, when electricity reached Beaver Point. They moved that year into Uncle Alfred's house, following the death of his widow, Aunt Helen. They had two children, noted below. Gordon died in Ganges in 1997; Lotus died in Ganges in 2010.

Neighbour Harry Burton made a 50-minute video, "The Creation of Ruckle Provincial Park", featuring Lotus, at age 99, telling key bits Ruckle family history. Some details differ from the public record (eg Japanese workers couldn't have helped Henry clear his land from 1872-74, because there were none in B.C. until 1877), but history is like that, a rich mix of official word and oral tradition. This video is a treasure, a work of heart, art, and fine history telling. Find it by web-searching "Ruckle Park Harry Burton".

William Norman (1911–1953)

Norman, as he was known, was a strapping good farmer, who, in the mid-1930s, built his house across the road from Uncle Alfred's. He finished it in time for his wedding to a Beaver Point School teacher.



Norman Ruckle's house, 2012

Alas, she called the marriage off, then changed her mind back, but Norman stuck with her first decision. He never lived in the house. For some years, it was used to store potatoes, among other goods, hence was called the Potato House, a name that's still used.

Norman stayed single, dying at age 42 in St. Joseph's Hospital in Victoria after a three-year battle with Hodgkin's disease, a form of lymphatic cancer.

Ella Anna (1921–1989)

As a small girl, Nan had trouble saying her name, so called herself Nan, which stuck for life. She helped with the farm, looked after her parents until they died in 1972, enjoyed her niece and nephew, Gwen and Gordon Jr., and was an active, well-liked community member. Nan died in Lady Minto Hospital in Ganges from breast and liver cancer.

Nan, left, and Helen, early 1940s

Helen Agnes (1924–)

Helen worked as a teacher, spending more than a decade in northern B.C.,

Courtenay, and on Salt Spring, covering elementary and junior-high grades. She then taught math in Victoria high schools for 20 years, as well as physical education and counselling for 10 years each, until retirement.

She continues to represent the family interests in the running the farm, as a partner with BC Parks.

Gordon and Lotus Ruckle's offspring:

Mary Gwendolyn Ruckle (1931–2006)

Gwen, as she was known, was a hard-working farm girl, an excellent student, and a landscape painter, a gift shared with Great-Aunts Ella and Agnes. Gwen captured many Ruckle-area scenes, valuable as art, as well as for the historical record. In 1963, she completed a diploma from a U.S. Art College, in the time-proven way of many pioneering Salt Spring students, by correspondence.

clockwise from top left: an early watercolour of Beaver Point wharf and Pattersons' place and three oil paintings from a mature, deft hand, celebrating Beaver Point life

From farm sheep, Lotus and Gwen turned the wool into yarn, which Gwen knit into sweaters, about 25 per year for more than 25 years. Her father, Gordon Henry, knit as well, to stay productive through winter evenings.

Gwen became the Salt Spring family genealogist, giving public talks about the farm and the family at the old barn through the warmer seasons.

Gwen died in Ganges of cancer, a hard blow for her family and the community she served so well.

<u>Gordon Henry (1937–2010)</u>

Gordon, as he was known, or Gordon Jr., studied for an arts degree for a year, then trained as a teacher at Victoria College. He taught in Victoria for many years.

In older age, at Ruckle Farm days held each spring, he was a font of knowledge and wisdom about his family's piece of the world and the larger world beyond. Like his sister, he didn't marry, putting his life and stock into his work, community, and family.

<u>Pattersons at Beaver Point</u>

In 1916, Polly's brother William and wife Emily Isherwood moved to Beaver Point, the day after they were married. They made their home in a house by the wharf built *circa* 1912 by tugboat captain Arthur C. Good, where he lived briefly and operated a store.

Pattersons' house and Beaver Point wharf

the Cy Peck*, Beaver Point wharf,* circa *1935*

William and Emily became Beaver Point fixtures, running the post office and general store out of their house.

They had a son, Robert, known as Bob, who grew up with Gordon and Polly Ruckle's four children.

Emily Patterson and her only child, Robert, at Beaver Point in a dugout canoe

left: William Patterson with Gordon Ruckle Jr.

Bob Patterson had three children, the middle of which, Bruce, continued to run Patterson's store at Fulford until 2011.

In 1951, they, their house, and business moved to Fulford Harbour.

Beaver Point wharf was dismantled. All south-end passengers and freight were then carried via the Fulford dock in privately run vessels until 1964, when BC Ferries terminal was built and their ships took over.

It's fitting that the last photograph in this section be of WENITEM, "people who came out of nowhere", in a First-Nation canoe. In an interview in old age, Emily Patterson remembered fondly the many Indians from the Cowichan area, other Gulf Islands, and Salt Spring—Charlie and Mary from the Tsawout reserve—who frequented to the Beaver Point wharf to sell their fish and to catch them off the point. Sometimes, they stayed overnight on the beaches. She saw the end of that era, then the end of the Beaver Point wharf and steamer-service era, from her vantage point at TESNOEN, "to be struck right on"—by the tides of time, since the 'settlers' moved in, and everything kept changing.

FROM RUCKLE FARM TO RUCKLE PARK

The BC Ferries Era

Government-run ferry service to the Gulf Islands marked a turning point in their economy and development. The British Columbia Toll Authority Ferry System, which became BC Ferries Services Inc., started in 1958, with its first vessels sailing in 1960.

Until then, Salt Spring had been an out-of-the-way place for farmers and other workers to make a living and raise families, few rising above subsistence livelihoods. Transportation to the island was an impediment, in time and cost, and island roads remained narrow and rough. Some tourist trade existed, but stayed marginal.

1960s BCTAFS sticker

Setbacks that hit the rest of the world, particularly World War I, the Great Depression, and World War II, hit

islanders harder still. By the early 1930s, Salt Spring had 23 farmers in its farming associations, compared to nearly 160 in the 1910s.

The post-World War II economic boom created a new and growing middle-class, families with money and leisure time, who were suddenly able and keen to visit the islands via an affordable, fun little sea cruise. Gulf Islands' populations were growing rapidly—some of them at over 10 per cent per year.

By the Flower-Power era of the late 1960s, counter-culture youth—"granola-eating hippies"—discovered the Gulf Islands, wonderful green places to "turn on, tune in, and drop out" and try back-to-the-land living. The same BC Ferries that brought them also carried developers, who could envision the riches flowing from dividing up the old farms into thousands of little holiday plots with cottages for the rising middle class to own as inexpensive holiday getaways.

Of this time, Peter Lamb wrote, in *The Islands Trust Story: Celebrating 35 Years*:

> Magic Lake Estates on North Pender Island has created over 1200 city-sized lots. Mudge Island, a small island near Gabriola Island, has mushroomed into 185 half-acre lots. Other large subdivisions are planned or approved for Mayne, Bowen and Salt Spring islands. Equally alarming is a University of British Columbia study that predicts rapid, intensive private development on the islands.
>
> The [right-leaning] Social Credit Party is in power at this time. Recognizing the looming threat, in October 1969, the provincial government limits subdivisions across the islands to a 10-acre minimum lot size. This puts the brakes on the pace of development but the future of the Gulf Islands is still at risk.
>
> In 1971 the Capital Regional District produces a "Gulf Islands Options Study" which considers possible conservation areas, major park acquisitions and a controversial option to link islands with bridges and highways.

Minimum lot sizes on Gulf Islands' subdivisions frozen at 10 acres, 1969 October

late 1960s, left to right, standing: Lotus, Gordon Sr., Henry Jr., Norman, Alfred, Polly, Helen; sitting: Nan, Gordon Jr., Gwen, Helen

Three generations of Ruckles were considering their options in the face of changing real-estate possibilities, with greater changes to come.

They understood how much profit they could make by selling their 1200 acres to a developer to carve it up, or how much more they could make if they became the developer. Or they could continue struggling to operate the farm and pay the bills.

Ruckles' Inheritance and Gift

In 1972 March, 88-year-old Daniel Henry Ruckle died in Lady Minto Hospital in Ganges of hardened arteries of the brain. The next month, 87-year-old Mary (Polly) Galloway Patterson Ruckle died of heart failure.

What were son Gordon Jr. and family to do with the farm, to make it viable enough to pay the taxes owing? The times they were a-changing, and they weren't looking easy for the family and the land. The mix of agriculture and wilderness they cherished would be lost if bills and commercial zoning interests ruled over hearts and deeper values.

In the 1972 September provincial election, B.C.'s old-guard Premier, W.A.C. "Wacky" Bennett, and his Social Credit party lost to newcomer David Barrett's New Democratic Party. A lasting legacy of the NDP's next three years in power was their approach to land use laws for future generations. Henry Jr., Lotus, Gwen, and Gordon Jr. Ruckle found a government open to creative solutions, and by 1973 February 02, they had one in hand.

They signed an agreement with the B.C. government to sell the farm to the province for a highly charitable price to help resolve their property tax bill, while ensuring that they'd have life tenancy on the 200 farmed acres, which they would continue to work and direct decisions made regarding its operation.

Gulf Islands Driftwood

Serving the islands that make Beautiful British Columbia Beautiful

Fourteenth Year, No. 5, GANGES, British Columbia Thursday, February 8, 1973 $4.00 per year in Canada, 10¢ copy

Ruckle Farm Is New Park

— NEARLY 1200 ACRES

Biggest provincial park west of the mainland has been established on Salt Spring Island.

Ruckle property at Beaver Point has been purchased by the province for park purposes.

New park is almost 1,200 acres in area and adjoins the older Beaver Point Park of 48 acres.

Park has been sold to the government by Henry G. Ruckle for $750,000, payable in annual instalments of $50,000 and at no interest.

The magnificent property which includes the Beaver Point peninsula has a market value of perhaps, four times the sale price.

Beaver Point was once the centre of the southern community of Salt Spring Island, when the ferry called at the long-gone wharf and there was a post office and general store located there.

The Ruckle family will continue to farm the 200 acres under cultivation and to live in the farm house, which is a landmark there. They will have a life-long tenure on the property.

Announcement of the purchase was made in the Legislature last week by Recreation Minister Robert Williams.

The Ruckle family is one of the pioneer families of the island.

Park has been sold to the government by Henry G. Ruckle for $750,000, payable in annual instalments of $50,000 and at no interest.

The magnificent property which includes the Beaver Point peninsula has a market value of perhaps, four times the sale price.

> "to preserve a significant historical farm so that the theme of pioneer agricultural settlement in the Gulf Islands is presented to the recreating public. The park will also be managed to provide a variety of compatible recreational opportunities as part of one of the key destination parks in the southern Gulf Islands."
>
> *1987 Ruckle Provincial Park Master Plan*

In 1973 February, as Ruckle Park was being created, the B.C. government formed a Select Committee, from all parties, to tour the Gulf Islands and devise a plan to deal with their development, while respecting their unique communities, human and wild.

Gulf Islands Driftwood

Serving the islands that make Beautiful British Columbia Beautiful

Fourteenth Year, No.7 GANGES, British Columbia Thursday, February 22, 1973 $4.00 per year in Canada, 10¢copy

Ruckle Park at Beaver Point —— for the use of people!

Aerial view of the Ruckle property acquired by British Columbia as a park is furnished by the government. Most of this area shown is within the property sold for park purposes.

SIERRA CLUB SALUTES FAMILY

Attitudes toward the land do seem to have changed over the past few years. Once people said; "it doesn't matter what we do to the land here; there's plenty more out there." Unfortunately, now people say: "Grab it while you can; they're not making it any more.

Therefore, when a person says: "I have always been opposed to treating land as a commodity," and backs up that belief with action, that person is a man to be honoured in his own time.

Gordon Ruckle of Beaver Point has given a gift to the people of British Columbia greater than his 1,200 acre waterfront farm on Salt Spring Island. He has given us an example of the attitude towards land that we need now and in the future. He deserves more than just an expression of thanks; his act of generosity cannot be measured in the dollars he did not take. He deserves to be paid in kind by the people of this province.

The Sierra Club requests that the British Columbians express their thanks to Mr. Ruckle and his family by their actions, by their considerate use of his land when it becomes a park, and by adoption of his philosophy towards all land.

We request that people who go to the Gulf Islands to visit the Ruckle Park remember that all land there is part of the rural environment. We request that visitors not disrupt the lifestyle of the Islands by demanding excess urban amenities.

We request that the Minister of Municipal Affairs, the Hon. Mr. Lorimer, remembers, when he takes his announced tour of the Gulf Islands, that the natural state of the land is its own justification - land need not be developed to have value.

We request that the human history of the Ruckle land be remembered. The Sierra Club asks that the Ruckle name be kept as the name of the new park.

Above all, we must not allow the Ruckle land to become another "purchase", another commodity called a "park". We request that everyone treat the land as though it were their: which, of course, it is.

And, finally, we request, and hope, that the example set by Gordon Ruckle will be re - membered and repeated.

"The Sierra Club requests that British Columbians express their thanks to Mr. Ruckle and his family by their actions, by their considerate use of his land when it becomes a park, and by adoption of his [their] philosophy towards all land."

While the Select Committee was touring the Gulf Islands, another vital B.C. land-use issue was being addressed.

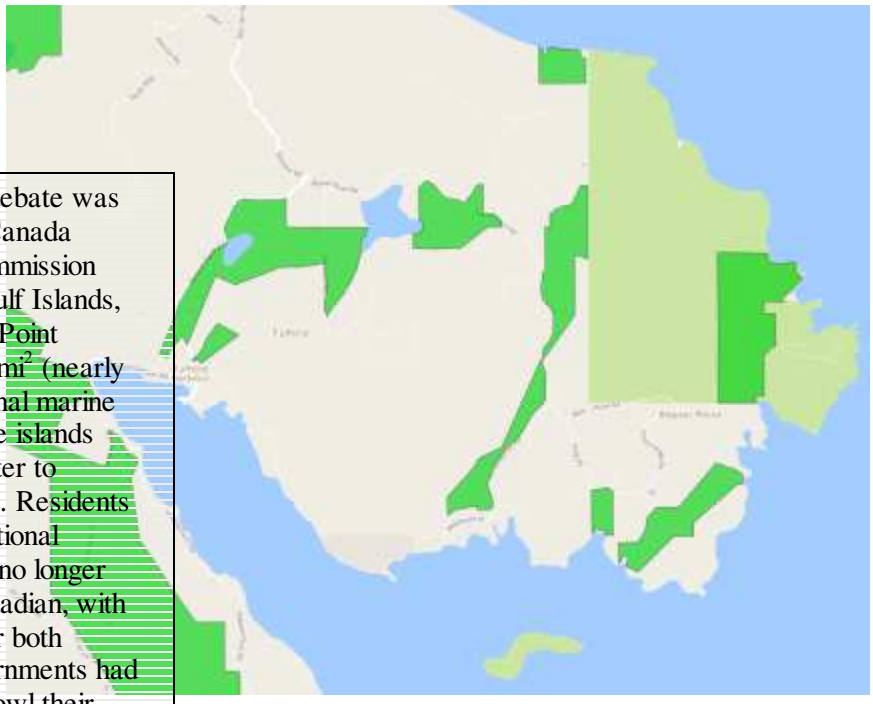
Agricultural Land Reserves created

In the late 1960's and early 1970's, nearly 6,000 hectares of prime agricultural land were being lost each year to urban and other uses. The provincial government responded to this by appointing a Land Commission in 1973 April, which established the Agricultural Land Reserve (ALR), to protect BC's agricultural land.

Salt Spring residents, among B.C. citizens throughout the province, were debating vigorously which land where on the island should become ALR. About five percent of the B.C. land base was included, a Reserve that has remained about the same size.

The new Ruckle Provincial Park had its core farm acreage designated ALR land, as it remains.

Ruckle Park ALR land, 2016



In 1974, a hotter debate was raging, about a U.S.-Canada International Joint Commission proposed rolling the Gulf Islands, San Juan Islands, and Point Roberts into an 8,000-mi^2 (nearly 21,000 km^2) international marine park, in part so that the islands could supply fresh water to parched Point Roberts. Residents would become international citizens, a new hybrid no longer fully American or Canadian, with an oddball passport for both countries. Junior governments had no say, excepting to howl their need to be at the table.

The 1974 April 13 *Gulf Islands Driftwood*, carried the full text of the international marine park proposal.

It fell off the table, principally because the British Columbia government advised Prime Minister Trudeau's Canadian government that a Gulf Islands Trust was in the works, hence it would be premature for the Commission to include the Gulf Islands in the plan while the establishment of this Trust was in progress.

Bill 112, proposed Islands Trust Act

In 1974 May 21, the B.C. NDP government introduced Bill 112 to the Legislative Assembly, proposing to create an Islands Trust, "to preserve and protect the environment and peculiar nature of the islands . . . in the gulf south of Campbell River."

The Assembly—75 per cent NDP, 25 per cent Social Credit—all agreed that the Gulf Islands should be protected, but heated debates ensued, especially over the bill's requirement that three Trustees represent the taxpayers of British Columbia, who would be footing entirely the bill for administering the Trust. The government prevailed, and on 1974 June 04, Bill 112 passed third reading.

1974 June 05, the Islands Trust Act came into being.

"The object of the Trust is to preserve and protect the trust area and its unique amenities and environment for the benefit of the residents of the trust area and of British Columbia generally, in cooperation with municipalities, regional districts, improvement districts, other persons and organizations and the government of British Columbia."

Islands Trust Act

In 1974 June 18, Ruckle Provincial Park was officially proclaimed.

Park plans were to develop it slowly, with no amenities such as a campground for 10 years. Local and visitor demand, however, resulted in the first 15 campsites going in within two years, then 20 tables added for campers, eight fire pits with split wood supplied, 30 picnic tables throughout the park, road parking for 50 vans or tent trailers, eight new outhouses, new gates at the entrance, and an overnight patrolman to deal with the mayhem of wild drinking parties.

In the 1975 December B.C. election, the New Democratic Party lost to the Social Credit, bringing to an end a set of governing values and actions that led to the Islands Trust, the ALR, and Ruckle Provincial Park. The Dave Barrett government had ventured to keep a working farm twinned with wilderness, for walks through the heritage acres, hiking and beach visits, camping, picnics, and more—the only such park in British Columbia and a relatively rare one in the world. Ruckle Provincial Park is, perhaps, the one undertaking of that era that everyone agrees was a great idea, well executed, and worth operating and improving in perpetuity.

Many cheers for the Ruckle family, for their singular, everyone-wins plan and for a provincial government not shy, in the least, about approaching land and its use in new ways that have, to date, stayed essentially true to their original intent.

Friends of Ruckle Park Heritage

A new BC Parks volunteer group by this name has formed, with its first undertaking to get the old Monk farmhouse moved to the park, rather than be destroyed. Other projects, by the many, will follow, tailored to the interests, talents, and time available of volunteers and donors wanting to help revitalize Ruckle Park heritage.

Such continuing community input will result, little by little, in a more engaged, engaging Ruckle Provincial Park. It will increase resident and visitor satisfaction, a surefire way to help grow a vibrant local economy.

Ruckle's World, Then to Now

In 1859, Salt Spring Island and nearby Chemainus on Vancouver Island became the first areas in British Columbia to welcome rural development by newcomers. The rules were anomalous and designed to keep land speculators and big developers at bay, which worked for the most part.

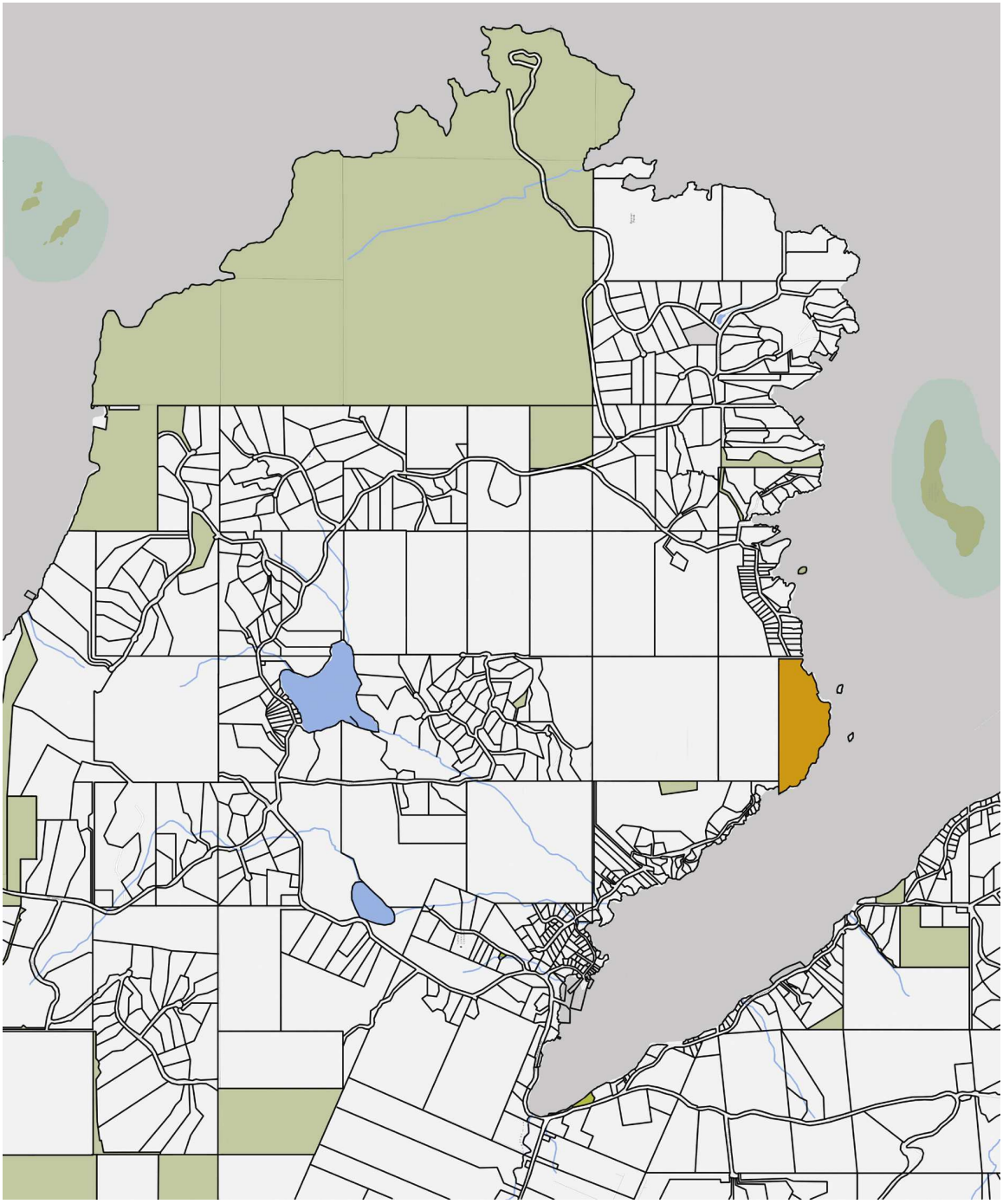
In 1872, Henry Ruckle found a community of surprising diversity, with few aspiring to wealth beyond family needs and well-being, which obviously suited him. The Ruckles thrived by pulling together with neighbours and friends, through many decades of ups and down, to make the whole place better, as well as their corner of it.

> **They're a very special family. They helped in the district so much. Everything in progress, they helped to do it. Very kind. They help everybody.**
> Sophie Purser King, of her Ruckle neighbours, age 95, 1975 interview

"They help everybody"—present tense. With Ruckle Provincial Park, the Ruckle family continues to contribute to the well-being of their community, in balance with nature.

It was a winning formula, one that Salt Spring still exemplifies: minding its unique, green heritage, working at a patchwork of employment, applying creative solutions, and pitching in with others to make them happen.

his map shows south-east Salt Spring properties today, a slowly growing labyrinth of homes, hearts, talents, and a shared desire, by most residents, to improve the place in keeping with its history, a little of which is fleshed out in these pages.



2016 south-east Salt Spring Island properties, within the grid laid down 150 years ago

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The Salt Spring Island Archives web portal has a wealth of images, audio tapes, videos, maps, publications, some vital and cemetery records, multi-cultural information, and more.

The SSIA supplied all of the images requested as an in-kind donation to the creation of this book, which was written as a fundraiser for the Friends of Ruckle Park Heritage,. This gift is so great that the book in its present form would have been impossible without such help. Hearty thank you to all of those who have placed their treasured family photos, stories, and documents in the care of the SSIA and to the many hard-working SSIA associates who keep the archives in good order and growing.

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