

## Early Vancouver

### Volume Four

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*Narrative of Pioneers of Vancouver, BC Collected During 1935-1939.*

*Supplemental to Volumes One, Two and Three collected in 1931-1934.*

### About the 2011 Edition

The 2011 edition is a transcription of the original work collected and published by Major Matthews. Handwritten marginalia and corrections Matthews made to his text over the years have been incorporated and some typographical errors have been corrected, but no other editorial work has been undertaken. The edition and its online presentation was produced by the City of Vancouver Archives to celebrate the 125<sup>th</sup> anniversary of the City's founding. The project was made possible by funding from the Vancouver Historical Society.

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me and asked if that was my wife who came up on the boat with him. I said, 'Yes.' He looked at my letter from the superintendent to him, and he wrote across the corner of the letter in red ink, 'start this man to work immediately,' and he never forgot to speak when he came around the shops."

### **CISCO BRIDGE.**

"Mrs. Onderdonk I only spoke to once, on July 4<sup>th</sup> 1884. They gave us a free excursion up to the end of the track; we had flat cars with railings around and board seats. She was aboard and congratulated everybody, and hoped we'd have a nice holiday." (See *Port Moody Gazette*.) "A fairly tall lady, fair complexion and good dresser. The oldest boy was Shirley, about thirteen years old then, and the youngest girl was Eva."

### **DAYLIGHT SAVING.**

The first person in Vancouver to advocate daylight saving was Capt. W. Hart-McHarg, afterwards Col. Hart-McHarg, who was killed in April 1915 whilst commanding the first battalion sent from Vancouver to the Great War; i.e. the 7<sup>th</sup> Battalion, (1<sup>st</sup> B.C.)

I have often discussed it with him whilst going to or fro from the Richmond Rifle Range for Saturday afternoon practices. Capt. McHarg had been to England on the Bisley team, and the daylight saving idea was being discussed, or was actually in operation. Anyway, it interested him; he thought it an excellent idea—as it is—and he advocated it. I recall he addressed some assemblies on his return; I think it was some such organisation as the Women's Canadian Club; anyway, some such body, and it appeared in the newspapers that "Daylight Saving" was the subject of his address.

No one had, seemingly, heard of it, or if they had, or had read of it previously, said nothing about it. He was undoubtedly the first to bring it to public notice, and I remember that, about 1918, after his death, reflecting how interesting it would have been to him to know that it had been adopted by the Provincial Government.

J.S. Matthews,  
25 April 1938.

Note: about 1918 daylight saving was law by Provincial statute.  
In 1921, a City of Vancouver plebiscite rejected it.  
In 1922, a City of Vancouver plebiscite adopted it.  
In 1923, a City of Vancouver plebiscite rejected it.

### **DEADMAN'S ISLAND—ORIGIN OF NAME.**

"The Indians called the island 'Memaloose Siwash Illahie.'"

"Memelous Siwash ill-lee" – Rev. P.C. Parker. "Mameloose Siwash illa-hee" – Thos. P. Wicks. "Mem-a-loose Siwash il-la-hie" – Rev. C.M. Tate.

### **DEAD INDIAN LAND.**

Chinook jargon: "Mem-a-loose," i.e. dead, or die. "Siwash," i.e. Indian. "Il-la-hie," i.e. the earth, land, soil. *Dictionary of Chinook Jargon*, 1914, by Rev. C.M. Tate.

Interpretation: "It means 'Indian graveyard.'" – Qoitchetahl (Andrew Paul.)

### **DEADMAN'S ISLAND AND INDIAN TREE BURIALS.**

"One morning—he told me this—it was April, and he looked across towards what is now Stanley Park, and there was Deadman's Island before him; it looked so beautiful; he was alone; he thought he would like to have it, so he took his boat and went across there. He told me the story one day when we were walking along Stanley Park Driveway in October 1911—shortly before he died—it was a beautiful morning, and when we got near Deadman's Island he told me the story. He went on that he took his boat, went over to Deadman's Island, and tied his boat up, and as he did so, he saw a box in a tree. He said, 'I took my axe and knocked that box down, and opened it up; there was a dead Indian sitting in it, so I skipped over to my boat, and went. I came back in a couple of days, and put the box back; then I went to