

## **Early Vancouver**

### **Volume Four**

**By: Major J.S. Matthews, V.D.**

**2011 Edition (Originally Published 1944)**

*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**

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**MEMO OF CONVERSATION WITH AUGUST JACK HAATSALANO, IN MY GARDEN, WHERE WE SAT TOGETHER THIS BEAUTIFUL COOL SUMMER EVENING, DRINKING TEA AND EATING CAKE, 14 JULY 1937.**

**INDIAN CHURCHES. METHODIST CHURCH. HOMULCHESON. CHIEF CAPILANO JOE.**

Mr. Haatsalano: "That little church at Homulcheson" (Capilano Creek) "was pulled down; oh, long time ago; Capilano Joe build it for himself, for his peoples at Capilano; he was working on the reserve getting out logs; he got the lumber from the Hastings Sawmill; it was not of logs; it was sort of private church for he's own peoples."

Major Matthews: What about the church at North Vancouver, at Ustlawn; the church with one steeple before they got the church with two steeples they have now; which was first, the one at Ustlawn, or the one at Capilano?

Haatsalano: "The one at 'Stlawn. The church at 'Stlawn was built by all the peoples; everybodies give money. The church at Capilano was built by Capilano Joe himself."

Major Matthews: Well, which was the first church on Burrard Inlet?

**KING GEORGE MANS CHURCH**

Haatsalano: "The first church was the one the Indians called 'King George mans church' over at Gastown; put up by the Methodists; the Indians built it; the Methodist priest was there. No other church first; no church north shore; only after, when the Catholic priest come; North Vancouver church built before my time."

Major Matthews: Well, Catholic priest here long time before?

Haatsalano: "The Methodist priest started first, to get the Indians to go to church, to go to the Gastown church."

Major Matthews: I thought the Catholic claim they were the first to get the Indians to go to church?

Haatsalano: "They were—in Westminster, but not here. All Catholics" (Indians) "in Westminster."

**METHODIST CHURCH. HASTINGS SAWMILL.**

Major Matthews: Why did the Indians go to 'Stlawn? No Indians at 'Stlawn before; all Indians at Whoi-Whoi, Snauq, Homulcheson, and up Steets-sah-mah. (Lumberman's Arch, False Creek, Capilano, and Seymour Creek.) Why did they go to live North Vancouver?

Haatsalano: "Hastings Sawmill. Everybodies what was working at the Hastings Sawmill go to the little Indian church at Gastown on Sunday. Thomas Randle, no, not half-breed, pure Indian, he interpret for minister. Then the Catholic priest come. They want to build a church on Hastings Sawmill property, but the Hastings Sawmill peoples say, 'No, you cannot build here; you must go your own place.' So the people go across the inlet, and there was two old peoples making canoes there. They ask the two old peoples if they could come over there, and the old peoples say, 'All right,' and then they build the church with one steeple."

Note: the refusal of the Hastings Sawmill management to have anyone on their property was their customary attitude; they were very jealous in that respect; they feared squatters, the establishment of rights, and would not tolerate occupancy for scarcely a single day. Of course, St. James Church was built on their property, but Mr. Raymur was a moving spirit in that church and it was called after his name, James.

**INDIAN SLAVES.**

I explained at considerable length, the system of barons and serfs under the feudal system in England, and how the universal suffrage was ultimately extended to male and female, and then continued.

Major Matthews: What about slaves?

Haatsalano: "No slaves; Squamish don't have slaves; they don't capture in another country; maybe take a little girl" (indicating three feet high) "or maybe a little boy about ten years, but they don't take a man or a womans."

Major Matthews: What's all this talk about there being a little king or chief, and nobles, and commons, and slaves, before the whitemans come? Professor Hill-Tout he write all about it, in a book.

Haatsalano: (irritated) "Oh, that's long ago, maybe two hundred, maybe three hundred years ago. They" (Indians) "don't have slaves in this country."

Major Matthews: Well, haven't you heard of it?

Haatsalano: "Yes. I've heard of it, but you picked them out when they were little kids" (young children.)

Major Matthews: Did your mother (Jericho Charlie's wife) tell you about slaves? She tell you a lot.

Haatsalano: (visibly annoyed) "No. You don't tell childrens that; you keep that to yourself; it's not right to tell the childrens."

Major Matthews: Why?

Haatsalano: "Slave boy, you say to him, you go here, you go get that, you go get this for you; while you sits down; that's not right; you ashamed. You not tell your childrens where you get that boy or girl. Some mans he with you when you get him; he knows where you get him; you knows all about it, but you don't tell your childrens."

Major Matthews: I don't understand clearly.

Haatsalano: "Well, maybe your children say" (taunt) "something to the slave boy. Then someday the slave boy grow up and tell his friends. That's bad. Never tell your childrens. They might insult him."

Major Matthews: You mean the slave boy remembers, and by and by tell his friends some time when they come to visit you that he's been insulted, that he's been called slave, and they seek vengeance, and find out about it, and start a disturbance. Somebody start a fight, somebody get hurt, maybe somebody get killed and that start a war?

Haatsalano: "May start a war, yes. Never tell the childrens whose boy it is if a slave; that's same whiteman's kidnap."

#### **INDIAN PRONUNCIATION.**

Major Matthews: August. I can always understand you when you talk; you say things clear, but some whitemans write down Indians words so that no one, not even whitemans, can read them or say them. Andy Paul (Qoitchetahl) just the same. You say "Sait-up-sum." I can say that, but Andy Paul says must be "Tsait-up-sum," all the time Ts and Ts, and lots other hard words for whitemans, too. Is it all necessary? I can echo the words you say; why cannot I do it with other Indians, and what whitemans write about Indian words?

Haatsalano: "May be something wrong with his tongue. It's not necessary." (But August Jack has often told me that whitemen cannot echo the sounds of Indians' words in every case. What I think he means is that there is a tendency among white writers to exaggerate the spelling, and to increase the difficulty rather than reduce it.)