

## **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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### **“SUE” MOODY OF MOODYVILLE.**

“Mrs. Moody moved up, from Victoria, but she would not stay; she would not stop. Moody had an Indian ‘wife,’ and two children, George Moody and Anita Moody, both his half-breed children.”

Note: there is an old Indian living at North Vancouver in 1936 called Tim Moody, the only Indian living with a flat head, made flat by the old custom of pressure; he is a very old man.

### **SNAKES. UTHKYME.**

“We had a teacher at the school named McMillan, and he whipped the Indian boys unmercifully; he would go out in the bush and cut a switch, and whip them with it. The Indian boys resented this, and showed their resentment by draping an apple tree in his garden with dead snakes; McMillan was very unpopular. When the tree was shaken the dead snakes began to wriggle and drop to the ground; it was horrible. The Indian boys must have spent a whole night—they did it in the night—draping his tree with snakes; there was such a lot of them, all dead, and hung over the branches.”

(Note: this explains, partially, the Indian name for the slough just east of Moodyville Sawmill, which is “Uthkyme,” or “serpent pond”; “uth” meaning “snake.”)

### **MOODY’S HAUNTED HOUSE. BEN SPRINGER.**

“Moody’s house was supposed to be haunted, but whether it was or not, I don’t know. My mother was a very strong-minded woman; she was afraid of nothing, feared nothing, wasn’t afraid of anything. Springer afterwards occupied the house, and Mr. Springer was ill, and Mother was nursing him. One night she was getting ready to go to bed, and she heard a sound like the sash of the window going down; it went down with a ‘bang’; then she heard it going up again. Mother went to the window and looked out, but could see nothing. Our house was just across the way from the Springers.”

(Note: Calvert Simson says there was a reputed “ghost” about the house; mentions murder; no one would live in the house. Probably a measure of truth in what he says, but he lived at Hastings Sawmill and heard only rumours.)

### **MEMO OF CONVERSATION WITH MISS MURIEL CRAKANTHORP, 1622 CHARLES STREET, GRANDVIEW, VANCOUVER.**

Who, at my request, asked her mother, with whom she resides (and who was the first girl confirmed in 1881 at St. James Church, on the beach) what part certain gentlemen whose names appear in the Land Registry records at Vancouver as trustees of the Burrard Inlet Congregation of the Methodist Church, 1877, played in the activities of St. James Church.

This question was asked in an endeavour to allocate, according to priority and merit, such honour as may be due to those who were responsible for the dedication of the earliest church on what is now the site of the city of Vancouver.

### **METHODIST CHURCH. INDIAN CHURCH. ST. JAMES CHURCH.**

Miss Crakanthorp said: “I have just been talking to Mother, and she says that Mrs. Cordiner was a Presbyterian, and she thinks Mr. Cordiner was too; and that while they attended St. James” (on the beach), “they were not regular attendants, and later, as the town grew, and a Presbyterian Church was established, Mrs. Cordiner joined it.

“Mother thinks that Benjamin Springer of Moodyville was a Roman Catholic before he came to Burrard Inlet, but that he was a very good and very regular attendant of St. James.

“Jonathan Miller, Mother says, was a Methodist, but was also a good attendant at St. James; his daughters were confirmed and married at St. James, and on the day of the dedication in 1881, Mr. Miller, together with Capt. Soule, escorted Bishop Sillitoe into the church, but that the church was so small that it hardly called for an escort, and Mother does not know whether or not they were acting as wardens.”

### **DEDICATION OF ST. JAMES CHURCH, 1881. BISHOP SILLITOE.**

"Hugh Nelson, afterwards Senator and Lieutenant-Governor, left Burrard Inlet before St. James was built, but he was a very regular attendant of the Anglican service at Moodyville, where church was held in the Masonic Hall, over the reading room.

"Capt. Soule, of course, as everyone knows, was a very staunch adherent to the Anglican denomination; was all his life. Together with Mr. Miller, he escorted the bishop at the dedication.

"David Milligan was a Methodist, and did not attend St. James. That completes the list of trustees as shown by Land Registry records, excepting only the Rev. Thos. Derrick, minister of the Indian church, and Methodist, of course, and Capt. Raymur, mill manager, who was a staunch Anglican." (The church name, St. James, was suggested by his name, James.)

"Leon Ridley, of Hastings Mill, was the first to toll the bell, and continued to do so for many years. Mrs. Allan McCartney was the first organist, continued until the fire which destroyed the church in June 1886, and for a few years afterwards in the new church on Gore Avenue."

### **METHODIST CHURCH.**

I have heard my mother" (Mrs. Crakanthorp) "say that Grandmother" (Mrs. Patterson) "used to say that the Methodists were the real pioneers on Burrard Inlet."

### **ANGLICAN CHURCH, MOODYVILLE.**

"The Anglican church at Moodyville was very strong, supported not only by the mill people, but by the men from the logging camps. Church was held in the Masonic Hall over the Reading Room, and the congregation sometimes overflowed the accommodation. The Rev. Mr. Edwards, Anglican parson, was a splendid man, used to go out to the logging camps, and organise football matches, etc., and then the loggers would come to Moodyville, and have a game of football on the sawdust pile, 'The Spit,' and Mother tells how she used to laugh at Rev. Edwards playing with them with his cassock all tied up around his waist to keep it out of the way of his feet, so that he would not step on it; and how, when, on Sunday, when the first bell for church went at 10:30, he would say to the loggers, 'Now, I've played your game, you come play mine.'"

### **MEMO OF CONVERSATION WITH MRS. ALICE CRAKANTHROP, 22 APRIL 1937.**

In her sick bed, Vancouver General Hospital, after falling downstairs and breaking a leg and dislocating a shoulder, at her home 1622 Charles Street, from which they are moving after many, many years residence, on 1<sup>st</sup> May next to 59<sup>th</sup> Avenue East, South Vancouver.

### **HASTINGS SAWMILL SCHOOL.**

Mrs. Crakanthorp said: "No, I am not the *only* pupil now living of the first class of 1873 at the Hastings Sawmill School; Carrie Miller" (Mrs. Todd Lees) "is the other one."

### **ST. JAMES CHURCH. THE FIRST ORGAN. ACCORDION.**

"St. James Church was not built, so we used the school for divine services, and" (laughingly) "an accordion for an organ." (Moving her hands in and out as though playing an accordion or concertina.)

City Archivist: Well. What about the organ in the City Museum; they say that came out of the old school.

Mrs. Crakanthorp: "Oh, yes. We had an organ, but" (the Rev.) "Mr. Newton" (from New Westminster) "could not play it, and he could play an accordion."

### **DEADMAN'S ISLAND. THEO. LUDGATE. ALBERNI CANAL.**

"I wonder if Ludgate of Deadman's Island is the child who was born at Stamp's Mill, Alberni Canal; there was a sort of race who was to be born first, myself or that child. I was born on the 26<sup>th</sup>" (February 1864) "and the Ludgate boy two or three days later, but" (smiling) "I was first."