

Early Vancouver

Volume Two

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

2011 Edition (Originally Published 1933)

Narrative of Pioneers of Vancouver, BC Collected During 1932.

Supplemental to volume one collected in 1931.

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 125th anniversary of the City's founding. The project was made possible by funding from the Vancouver Historical Society.

Copyright Statement

© 2011 City of Vancouver. Any or all of *Early Vancouver* may be used without restriction as to the nature or purpose of the use, even if that use is for commercial purposes. You may copy, distribute, adapt and transmit the work. It is required that a link or attribution be made to the City of Vancouver.

Reproductions

High resolution versions of any graphic items in *Early Vancouver* are available. A fee may apply.

Citing Information

When referencing the 2011 edition of *Early Vancouver*, please cite the page number that appears at the bottom of the page in the PDF version only, not the page number indicated by your PDF reader. Here are samples of how to cite this source:

Footnote or Endnote Reference:

Major James Skitt Matthews, *Early Vancouver*, Vol. 2 (Vancouver: City of Vancouver, 2011), 33.

Bibliographic Entry:

Matthews, Major James Skitt. *Early Vancouver*, Vol. 2. Vancouver: City of Vancouver, 2011.

Contact Information

City of Vancouver Archives
1150 Chestnut Street, Vancouver, B.C. V6J 3J9
604.736.8561
archives@vancouver.ca
vancouver.ca/archives



"I was told that the Musqueam Indians did not speak the Squamish tongue, but the River dialect."

THE INDIAN CHURCH AT GASTOWN.

Dick Isaacs, Indian name Que-yah-chulk, North Vancouver Indian Reserve, 14 October 1932.

"I remember old Indian Church over Gastown quite well. Little bit of place on shore. Not sideways to shore; one end nearest water. No tower like over here North Vancouver, but just little bit tower and bell. Inside not fixed up like Catholic fix up church, just plain, 'bout thirty feet long, wide enough for three benches for us to sit on, all in a row across church.

"Lots Indians go there from Whoi-Whoi" (Lumberman's Arch, Stanley Park). "Big settlement Indians Whoi-Whoi. Mr. Daylick" (Derrick) "was first minister I remember, then Mr. Bryant, Mr. Tate come sometimes too.

"I remember old chief Capilano. I don't know how old I am, may be 60, may be 70. When old Capilano die his son Lah-wa be chief. Lah-wa get married in little Indian Church in Gastown to Fraser River Indian woman. Lah-wa get drowned, then Joe Capilano chief, he some relation old Capilano's wife." (Incorrect.) "Chief Joe was good Catholic, that's why they make him chief.

"'Portuguese Joe' was the first whiteman to keep store at Gastown. He had store by Indian church. When Portuguese Joe go there first just one white man, just Portuguese Joe. He build store by Indian church before Indian church come; Ben Wilson he build store just behind Portuguese Joe place.

"My sister Aunt Sally, Stanley Park" (a famous character) "Puchahls name place where C.P.R. Dock now; lots big trees, lots bushes, lots shade, not much sun at Puchahls."

NOTE ADDED LATER:

February 1935, August Jack Haatsalano: "The little church was, I should say, 32 feet by 18 feet." JSM. See above.

THE INDIAN CHURCH AT GRANVILLE.

Theo. Bryant.

Copy of letter from Theo. Bryant, son of the Rev. Cornelius Bryant, minister of the Methodist congregation, Granville:

Ladysmith, B.C.
27 August 1932

I remember the Indian Church quite well; it was built and finished when we moved there—about June or July 1878, I am not looking up records on date. The parsonage for the Methodist Church was facing the waterfront, and at the rear of the lot a narrow sidewalk passed along it towards the Coal Harbour end; the Indian church faced this sidewalk, and next to that was a cottage occupied, I think, by Archie (Isaac) Johns, who was customs officer—past that, towards Coal Harbour, was mostly cabins, and then Indian huts and camps of a temporary nature.

St. James Church was built while I lived there—remember the first clearing of it—a narrow sidewalk, or rather walk was between Hastings Mill and Granville along the waterfront—should say thirty or forty yards from the shore; the wagon road going to New Westminster ran nearly parallel to this; would say about 200 or 300 feet further from the shore, and this clearance for the church was made between these two highways; the men made the shingles right on the spot from cedar trees cut there—I remember watching them shaving the shingles with big drawing knife—those shingles would last for fifty years.

Perhaps originally the Indian church was open to the back so that the Indians came to the shore to go to church, but my father had lot cleared between the church and the shore, and fenced in—can remember meeting at this church of Indians, but don't think it was used often in my time,

although in good repair, but if you at any time think I can be of assistance to you don't hesitate to write.

I just heard of Alex McLean's death over the radio. I knew him and of him quite well. Last time I saw him some years ago at the Exhibition Grounds looking after the water slide.

Theo. Bryant.

Mrs. Emily Strathie, now Mrs. Emily Eldon:

"We lived exactly opposite the parsonage on Water Street. There was no Indian church there when I came in the spring of 1886. The Indian trail up the bank was to the west of the stable. When the Great Fire took place one of Rev. Hall's cows escaped into the water, the other was found dead across the Indian trail."

James McWhinnie, at Moodyville in 1878:

"I was not much of a churchgoer in those days. I don't recall any Indian church."

W.D. Haywood, arrived Granville, 1885:

"I do not recall an Indian church on Water Street shore."

Mrs. Angus Fraser, who lived on the corner of Cordova and Carrall streets in 1873:

"Do not remember Indian church."

Mrs. Edith Nelson, née Cordiner, born in Granville, 187?:

"I cannot recall Indian church."

Rev. John P. Hicks, editor, *Western Recorder*, Victoria, 29 July 1932:

"The Rev. Jas. Turner was a close friend of mine. I doubt that a photograph was ever taken of the little Indian church, for I did my best to get one a few years ago."

Rev. J.H. White, D.D., Sardis, 11 July 1932:

"A reference to Cornish's Encyclopaedia shows that James Turner was stationed at New Westminster as assistant to A.E. Russ, M.A.; the New Westminster charge would certainly include Granville. This was in 1873. In 1874 James Turner was placed at Burrard Inlet, and for 1875, '76, '77, Thomas Derrick.

"For years before 1873 the minister stationed at New Westminster held services at Moody's Mill, and doubtless from the earliest days at Granville. I know that my father did, and distinctly remember going with him more than once to Moodyville. I have some of his journals but they are very fragmentary. The only record I have been able to find is dated Tuesday, September 4th 1866, 'Drove Mrs. White to Burrard Inlet today in buggy. This is the first buggy ride we have had since coming to British Columbia. I had intended preaching at Moody's Mill, but met the foreman coming into town' (New Westminster) 'and concluded to postpone the visit to the mill.'"

Archives Dept., Victoria. Newspaper article in *Province* by A.E. Goodman:

"Mrs. Fraser said that the first church here was undoubtedly the little Episcopalian place of worship, St. James Church, just off the trail leading from Granville to Hastings Mill."

Note: Archives Dept. are without sketch of Indian church.

From "Romance of Vancouver," published by Native Sons of B.C., 1926, page 8, being a copy of an unknown article written by "Old Timer" in the *World* newspaper, Vancouver, 6 January 1912:

"During the pastorate of Rev. James Turner there was a Methodist Church and parsonage built, all, or most of the money being subscribed by the iniquitous Gastown. Both were swept away by the fire of 1886."

Mrs. Emily Eldon, 20 July 1932:

"I lived across the way from the parsonage, but I don't remember the Indian church. I came here in March 1886, March 1st 1886. I remember them building the hall, it was just a few feet, only a little, east of the parsonage; the hall had just been completed a short while when it was burned in the fire; a second one was built in the same place, just like it only larger perhaps, after the fire. The stable was west of the parsonage, not far, perhaps fifty feet. They might have turned the Indian church into a stable; I am quite sure we never worshipped in the Indian church."

EXTRACTS TAKEN FROM RECORDS OF BOARD OF HOME MISSIONS, UNITED CHURCH OF CANADA, 299 QUEEN STREET, TORONTO, ONTARIO, 10 SEPTEMBER 1932.

1. EXTRACT FROM *VOLUME III – METHODIST MISSIONARY NOTICES OF CANADA*.

Burrard Inlet, Thomas Derrick, page 85, 1876.

When at home he also preaches to a congregation of Indians in the afternoon. This work amongst the natives has so increased on his hands that he finds it necessary to erect a church for their accommodation, and a subscription has been taken up for this purpose. The people of the Inlet are remarkable for their public spiritedness and liberality.

2. EXTRACT FROM *METHODIST MISSIONARY REPORT, 1875-6*.

Burrard Inlet, page XI:

This branch of our work has been assuming a most interesting feature on this Mission. Not only has there been a spirit of enquiry after the God of Missions, but evidence has been given of faith in Christ, the possession of spiritual joy and the strength of grace. We have been trying to teach them that, as Christians, we are to make sacrifices for Christ, and become workers for God. To this their response is most pleasing, as will be seen by the following facts: by contributions among themselves they have purchased the lumber for building a church; by free labour they have cleared the ground and placed the lumber in readiness for building. We hope soon to see, by another effort, a House of God erected in which the Indians around the shores of this beautiful inlet shall worship their God. Hitherto they have been worshipping in the parsonage, where we have formed a class, and where among them baptisms have been administered and marriages solemnized. The scene will not soon be forgotten when the tribe witnessed the public baptism and marriage of the chief Lah-wa. On the review of the past year of mercies we thank God and take courage.

[Signed] Thos. Derrick.

Sumas and Chilliwack, page XII:

During the year we have included in our circuit a little village named Popquom, where we have succeeded in building a church. We have now five Indian churches; a membership of 60, with 15 on trial, making a total of 75.

[Signed] Charles M. Tate.

3. EXTRACT FROM *METHODIST MISSIONARY REPORT, 1876-1877*.

Burrard Inlet, page XI:

The Indian church which, in my last report, I referred to as a thing being prepared for, has been completed, and I am happy in being able to report that by the liberality of the Indians, and a few white friends, that it is free—no debt, thank God.

A visit from our dear Bro. Tate during the past year in his missionary rounds, was a great blessing to our Indians, and as night after night, he (in their own tongue) preached to them of Jesus, their hearts were filled with joy. We pray that your missionary income may greatly increase, and that we may soon see the right men appointed to the Naas and Fort Rupert.

[Signed] Thos. Derrick.