

# LYTTON MUSEUM and ARCHIVES

November 2000

420 Fraser Street, Lytton, B.C.

Issue Number 4

## TIME FOR A LITTLE HISTORY LESSON...

The present St. Bartholomew's Hospital was formally opened on May 27, 1937. This article is copied from the minutes of the Fraser Canyon Historical Association, May 26, 1937. It is titled: "Rev. A.F. Sheward's notes on the Development of the St. Bartholomew's Hospital at Lytton - Excerpts from the secretary's 2-year report to Cariboo Diocesan Synod."

### Quote:

After appreciative remarks as to new buildings, beauty of style and practical efficiency, the secretary launched into short history of St. Barts. The credit for the original foundation was given to Bishop Sillitoe, 1st Bishop of New Westminster, and he inspired Archdea-



Lytton's First Hospital — *suffering the fate of many of Lytton's buildings.*

*courtesy of Lytton & District Centennial Society*

con Ven. Richard Small to their efforts 44 years ago; courage, and faith of the institutions's supporting staff. In 1893 first half of the hospital was erected, perhaps with greater pride than that of present builders. After 30 years the dream of Lytton Mission was realised in a four room hospital. It was a strange little building, little more than a shelter but a place where an inspiring service was rendered. Fire destroyed the hospital in 1904 and a new building was constructed on larger and more modern lines. Wards were permanently divided and in all provision was made for 12 beds. In the last 30 years those beds

and others (which have been added from time to time) have worked overtime. Step by step a greater degree of efficiency was made possible. Shortly after the second building was completed a doctor took up residence in Lytton, encouraged no doubt by the new facilities presented there. It will be remembered that the Lillooet road was the only road out of Lytton, and only poor waggon roads connected Lytton with points South, and only the train carried people to and from the East. C.N.R. construction days with a floating population in the little town of 6000 or 7000 worked the institution to the

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Lytton's Second Hospital — on the site of the present north parking lot  
courtesy of Dorothy Dodge

limit during the years 1912 to 1915. They had totally inadequate equipment. The secretary writes of his first view of the hospital in 1928 - "...in place of the customary operating table there stood a **coffin cover**. It is significant that a new table replaced this grim spectacle, and more often than not, effected the postponement of the use of these unfortunate essentials for many years."

Laird Frederick Crichton, who died in 1925, bequeathed monies to the hospital. The present X-ray was bought with same; and other equipment in 1928 was procured: a large frigidaire; an electric sterilizer; electric washing machine; operating room equipment; complete restoration of kitchen - new cupboards and shelves and kitchen facilities. From that time the work of the hospital took on a different character altogether.

New plans began in 1930. Dominion and Provincial Governments were approached with a view to building in 1931, and while both were willing to help, it was not possible for both to release their money at the same time, and while waiting for the grant from the  
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Dept. of Indian Affairs, the Provincial Grant was forfeited for awhile. The Depression was then at its height, but it was thought advisable to use the resources at that time available for the erection of a nurses' home, and this was done at a cost of \$6000. It was finished in 1931 and is a large single story building, completing the hospital plant now erected. It will accommodate a large staff should the necessity arise. Keen disappointment was felt by the Right Rev. W.R. Adams that plans for the new hospital could not be carried through during his episcopate. He worked untiringly to this end and his work did much to prepare the way to later success.

The Bishop thanked the following for invaluable guidance: Rev. E. Munn, Secretary till 1936, Messrs. Strang, G.R. Anthony, Dr. J.P. Ellis, and the Matron, Mrs. Stibbard, the value of whose assistance cannot easily be estimated. Neither must we lose sight of the very excellent direction of W.J. Muir, nor the fact that construction took place during a hard winter and the heaviest period of hospital work that Lytton has

ever known. The architect, S.M. Eveleigh, has rendered valuable assistance throughout, and we are particularly fortunate in the choice of so conscientious a contractor as Mr. Archie Sullivan, and of so capable a builder as Mr. N.C. Hall.

The first hospital had only one ward, a kitchen, a bedroom, a store-room, and a loft for the accommodation of extra help. For the first year the nursing staff was maintained by our old friend the late Sister Frances of St. Luke's Home, Vancouver, and after that, when times were better, the Matron received the lordly sum of \$15.00 a month. Mrs. E.W.W. Pugh, (who died in 1934, was the wife of Archdeacon Pugh who was in charge of the Mission at Lytton for many years) was the first nurse of the hospital and served on and off for many years. It is to her memory that the citizens of Lytton and the St. Barnabas W.A. have furnished the Florence Pugh Memorial Ward. Nurse Hester, as she



Matron Evelyn Stibbard  
detail from picture courtesy Charles Nelles

was generally known, and Nurse Robson were associated in much of the early work in Lytton. The responsibility reposed on the nursing staff was considerable, as the hospital was only visited by a doctor once a month. He, Dr. Wade, came from Kamloops.

A most valuable service was rendered the second hospital, from the time of its opening till 1925, by the Ven. Archdeacon E.W.W. Pugh, whose no small knowledge of medicine served greatly to increase the confidence of patients who were attracted to Lytton from a very wide area. However, with the opening of the Canyon Highway through to the coast in 1927 and the construction of the Spences Bridge road in 1928, access to the large centres reduced the amount of white work to a minimum. The Fall of 1928 also brought to a close the long period of service rendered by the two Miss Wickhams. For 18 years these sisters had served the hospital - Miss Agnes being matron from 1910 to 1928.

1928, after the Frederick Creighton bequest, the first step towards increased service was the appointment of two graduate nurses to the staff, as well as



Lytton's Third Hospital — *with the second in the background*

*courtesy of Dorothy Dodge*

an undergraduate assistant, a regular cook and a maid. There was an increase of 1000 patient days over the previous year. The white people of the district, realizing St. Bart's growing importance for them all, got more behind the hospital, until we have as a result the new hospital today.(1937) In 1933 a third nurse was appointed to the staff, and the capacity of the old building was increased to 25 beds, every inch of space being used.

Practically unique among the hospitals

of the Province, without exception since 1925, the hospital has shown a surplus. The staff has worked very conscientiously and our doctor, resident in Lytton, J.P. Ellis, M.D., is greatly responsible for the vast increase in popularity among the Indians of St. Bartholomew's Hospital and the new and marked tendency of white people to use the local institution.

Year	Total patient days	Indian White	
		Indian	White
1928	1970	1609	361
1933	4577	3627	950
1937	6088	3008	3080

**End of quote.**

Once again our hospital is in the throes of change, and again there are government delays. Hopefully we will see construction of our new hospital started by next Spring. It is interesting to note that this will be the fourth hospital, and our new Thompson bridge is also a fourth.



Lytton's Third Hospital — *Opening Day*

*courtesy of Dorothy Dodge*



## LASHA

### — Surviving A Century of Change.

Lasha is pictured at age 98 with her coal oil can on page 5 of the *Lytton Centennial (1967) Picture Story Book*. The text indicates that she died 5 years later, in 1919, at the grand age of 103.

Lasha, a “Thompson River Indian”, was a long-term survivor of the most tumultuous period of change that this land has ever experienced.

The coal oil can in the picture, along with the lantern and sulphur matches it implies, represented a major technological shift in Lasha’s personal lifestyle.

Imagine, if you will, a mother or aunt living in a semi-subterranean winter log house or a tulle-matt covered summer tipi-type structure, with a sick child or severely injured relative. The patient takes a turn

for the worse at night. You are a healer, with the knowledge, skills and medicinal herbs to help, but first you must have a fire for light and heat. By the single strike of a sulphur match the lantern is lit, a fire is quickly kindled, and a herbal decoction rapidly prepared to ease the suffering. A sulphur match and coal oil lantern could be a life-saving tool.

Lasha was born into a highly successful lithic based, equestrian-riverine, trade oriented culture. She was a member of the ‘Coyote People’ - a complex hunting and gathering society who exploited privately owned abundant resources, stored seasonal foods and lived in semi-sedentary communities. They had centralised religious and political organisations, created art objects, and met all the needs of all their members.

The archaeological and ethnographic

record indicates that a series of complex trade networks existed for centuries throughout the region. The Coyote People traded dried salmon, tanned buckskins and medicinal herbs south and west to the coast for shell-beads, and inland for obsidian tools. Eastward, over the mountains to the prairies, they traded for buffalo hides, and since at least the mid 1700’s they returned with European trade goods (blue beads & thimbles). Inter-tribal trade increased with the arrival of the horse around the 1750’s.

Lasha’s mother and all her relatives could vividly remember with horror the spotted death (small pox) that down-river traders brought to their village 24 years before Lasha’s birth. Half of their relatives died.

During the 6 years prior to Lasha’s birth great excitement had reigned in the village of ‘Kumsheen’ at the confluence of 2 major rivers. White traders had arrived in Shuswap country with iron pots, knives and beads, and established Fort Kamloops by 1812. The Coyote People traded sun/wind-dried salmon for the new tools and trinkets. This was also the year that the Americans failed to invade eastern Canada — due primarily to Tecumseh’s loyalty to the British Crown and the formation of an eastern Indian Confederacy.

At Lasha’s birth in 1816, her people could still remember the hot summer day, just 8 years previous, when Sun, Moon, Coyote, and Shooter came down the river and met her people. This was Simon Fraser’s descent of the river now bearing his name, in 1808. He passed 30 villages and was seen by some 22,000 people.

Let us examine the historical record,

and note some of the social, cultural, political, and technological changes Lasha witnessed and survived.

The river had long been a major transportation route from the interior to the coast, however with the establishment of Fort Yale and Fort Langley in 1827, Lasha, as a 9-year-old child, would have noticed an increase in canoe traffic on the river. A year later she was probably surprised and terrified as the Hudson Bay Governor George Simpson and his wailing piper came paddling, and piping, past her village.

In 1848, as a mature young mother of 30 years, she witnessed a severe measles epidemic which no doubt claimed some of her own children, and many relatives and friends.

At age 40, in 1858, Lasha's world was changed forever by the invasion by 30,000 gold miners on the sandbars of her river. A clash of values resulted in the 'Fraser River Indian Wars', when many of her male relatives chased the miners out of their canyon country. Later, when non-government 'river access only' treaties were negotiated by the miners, the white village at 'The Forks' increased in population almost overnight, from 20 traders to over 1,000 miners, store-keepers and mule skimmers.

A year later, Lasha was in Yale, and packed baby Alphones Hautier up the canyon in a basket on her back. Lasha, by now a devout Roman Catholic, made the sign of the cross prior to travelling dangerous stretches of the Canyon Trail. Baby Alphones was the son of Louis Hautier, the founder of the famous Globe Hotel in Lytton. Louis was a natural herbalist and healer. Lasha

probably taught Louis which local herbs were used for healing. One wonders if Lasha, as a mature matron, baby-sat the Hautier children while their parents ran the Globe.

As a Catholic, Lasha was no doubt distressed during the summer of 1859 when Reverend James Gammage preached the first Anglican service at 'The Forks'. It was also the year she first heard of, and may have met, 'The Hanging Judge' Matthew Begbie when he entertained guests at Hautier's Globe Hotel.

At age 42, in 1860 she could have attended Anglican Bishop Hill's services, met Col. Moody of the Royal Engineers, and would have been shocked at the 'loud' language of Cataline and the muleskinners. During those years it was not uncommon for 'Lytton' to overnight a couple of hundred pack animals and a dozen or so 'packers', One wonders how she and her relatives reacted to the thousands of Chinese miners who were also working in the area. Without a doubt, the strangest sight of that strange year was F. Laumeister's 23 camels packing supplies up the Cariboo Trail.

By age 44, in 1862, Lasha would have watched in awe as the great freight wagons lumbered up the Cariboo Wagon Road, or F.J. Bernard's BX stage coaches, pulled by 6 galloping horses, carried passengers and mail from Yale north to the upper gold mines at Barkerville. The first night's stopping place on the Cariboo Wagon Road was the nearby Nicoamen Road House.

1867 was a momentous year for the people of 'The Forks'. Chief David

*continued on page 6...*



*photo courtesy Joe Chute*

## **SEATED HUMAN FIGURE BOWL**

Soapstone carver, Charles Brown, has loaned an interesting display to the museum. It is a replica of an ancient Indian figure, carved by Charles. It is called 'Seated Human Figure' bowl, the original of which is estimated to have been in existence between 1500 to 2500 years ago. Some of these bowls have been found in the Lytton area. It is suspected shamans used them in purification and cleansing rituals or puberty ceremonies. Traces of red ochre have been found in some bowls, which indicates that they may have been used for painting.

This is a beautiful piece of craftsmanship, well worth your time to come and see.

## ***Oops!***

In the last issue, we ran the same picture for the first and second Lytton bridges. We will run the correct picture in the next issue.

Spintlum, of the 'Thompsons', conferred with his 'counsellors', and they in turn with all their people, on a very important issue. Spintlum had noticed that most of the Hudson Bay traders and the Government people were Anglicans, while the missionaries to his people were Roman Catholics. He wanted the Anglicans to preach to his people. One can imagine how 49 year old Lasha, as a Catholic, reacted to these local discussions. Finally, after many days of debate, Shal-lou (the Owl) was directed to send a telegram to Reverend John B. Good at Yale, inviting him to visit 'The Forks' and speak to the people. Rev. Good was met on the road south of town, and shook hands with the entire tribe. Rev. Good must have been an inspired preacher for he converted Lasha and every family, except one, to Anglicanism.

The Anglican Church established a Medical Mission at Lytton that year, the forerunner of the present St. Bartholomew's Hospital.

In 1867 the local whites heard rumours of the Confederation of the British Colonies on the country's East Coast. Lasha's relatives worried that the mining activities along the river would scare the salmon away.

At age 54, in 1872, Lasha's new faith was challenged with the arrival of another smallpox epidemic, this one killing one-third of her family and relatives.

With the previous arrival of the telegraph line, and the majority of the miners coming from United States, one can only speculate on their reaction to the news that summer of the Sioux Indian victory over Gen. G. Custer's 7th Calvary at the Little Bighorn River. Did

the miners feel threatened by Lasha and her people?

1873 was a momentous one for the people at the confluence of the rivers, for work started on the first wooden wagon bridge across the Thompson River, which was completed the following year and replaced the Thompson River ferry.

In 1878 G. M. Sproat was appointed Indian Lands Commissioner, to allocate and survey Indian Reserve Lands. He estimated that the native population was only 25% of the 1830 HBC traders' estimate. The following year, as a 61 year old elder, Lasha would have been consulted by her chiefs, Land Commissioner Sproat and the Government officials on the land question.

Up to this time the Thompson people had never lost a confrontation or 'land claim' with the new arrivals.

In May of 1884 Lasha and 900 other Thompson people met with Anglican Bishop Sillitoe and Archdeacon Small at the annual Botanie Valley week long camp-out and spring baptismal services.

Lasha and her people witnessed a major transportation change in the canyon in 1885. The CPR railway was completed, and the noisy, fire breathing 'iron horse' whistled along their river. A new safer wooden wagon bridge was built across the Thompson River.

Lasha, at age 74 in 1892, witnessed and again survived a spotted death (smallpox) epidemic. This one killed about a quarter of her relatives and friends.

The turning century of 1900 found

Lasha at age 82, a most respected and honoured Nlaka'pamux elder who had survived most of her childhood friends and relatives.

The new century brought many additional technological changes to her world — gigantic gold dredges working the river, day schools in Lytton, electric lights from Earls court Ranch, the first automobile and the first aeroplane through the canyon, St. George's Industrial Residential School, and another Thompson River bridge.

Through all the changes she witnessed in her lifetime, still the most dynamic and useful to her was the coal-oil lantern with its instant light supplied by striking a sulphur match. She could awaken at night and have light to prepare the traditional herbal medicines for her great-grandchildren.

At the grand age of 103 Lasha made her final journey, that to meet her predeceased children, relatives and friends in 1919. This was the same year that Pierre Trudeau was born.

Lasha was a survivor: a child, a mother, an elder, and a skilled healer.

Her spirit of dedication to her family lives on in the actions of her descendants today.

A number of years back, several Nlaka'pamux families travelled the powwow trail into Alberta. During that summer month, while camping-out, the mothers cared for their small children, and their husbands. They helped with all the camp chores, cooked the meals on an open fire or Coleman stove, did laundry, dressed the dancers, and sang at the Old Thunder Eagle Drum with

their men. Regardless of the night or day, sunrise to sunrise, there was always a pot of fresh coffee by the fire in the 'Lytton' Camp for the endless stream of visitors.

The spirit of Lasha lives on.

— by Graham Everett

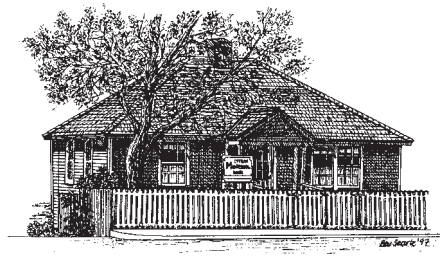
### **Mrs. Barbara Brophy — Pioneer**

We have recently received a 22-calibre Savage rifle from Mr. Vic Belknap, the grandson of Mrs. Barbara Brophy.

Mrs. Brophy came to the Lytton area in 1895, to join her husband and work as a cook in his Van Winkle mine. She brought with her their two young boys and a hardy pioneer spirit. Vic tells us that times were hard, and the rifle we now so proudly display was the very rifle Mrs. Brophy used to supply meat for the miner's table when food was in short supply.

Mrs. Brophy lived at the mine for a year, then in 1896 moved in to Lytton where the family lived in 'the old house' for 16 years. We are still trying to pinpoint where the 'old' house was. Mike Brophy, her husband, built the Brophy house (now the Totem Motel) in 1912. Barbara moved the Post Office into the lobby of the new house, where she was post-mistress until 1948, for a total of 44 years as Lytton Post-mistress. Barbara also had boarders to look after, took in washing and sewing, and acted as midwife when needed.

At the museum we have an autobiography written by Mrs. Brophy in the form of letters to her grandson. It is a wonderful story, and can be viewed in the museum archives.



## **MUSEUM HAPPENINGS**

We started off a great summer with our June meeting at the Forrest residence — not much work done but a lot of socializing and great food!

We have had a busy summer, with over 1500 visitors from all over the world. People from Australia, New Zealand, Africa, Europe, the United States, Japan, China, Thailand, Indonesia and, of course, from right across Canada, have admired our little town. They remark on the clean air, the beautiful scenery and the wind!

We were allowed two students for the summer, paid for with grants through the Chamber of Commerce. Both Jodi Curé and Vanessa Spinks worked hard keeping the visitors happy and also keeping the museum and yard in perfect shape. We learned a lot from each other and we certainly miss their happy outlook and their big smiles. Having these students allowed us to keep the museum open every day during the summer.

The Village Council had the exterior of the museum building painted, and also supplied the materials to completely replace all the windows with thermal U.V. glass. Many thanks go to Joan and Richard Forrest for building and installing the windows - lots of hard work volunteered there!

Thanks again to the Chamber of Commerce, we have had several bus tours stop and visit. These people come from all over the continent and the students really enjoyed these groups, as did the 'donation' box. I must thank our volunteers, Mona Crowston and Dorothy Share, for their help during these bus tours, as we have upwards of 35-40 people at a time, and the questions really fly.

It always totally amazes me to see how many thousands of people visit Lytton through the summer months! We have a gold mine in this town waiting to happen - waiting for someone with a little imagination to create activities to keep these people here.

We have had several new items come in over the summer, and we have been working on family trees. One lady was delighted to find information about her great grandfather, who came to B.C. with the Overlanders of 1862. Another lady was amazed to find that she was related to the Baillie/McKnight family - which added about 100 more relatives to her family tree. We have a Commemorative Plate for Queen Elizabeth's coronation, a broadaxe and a homemade sledge hammer, a 22-calibre Savage rifle owned by Mrs. Brophy ( see article elsewhere in this paper), and we have a beautiful soapstone carving for display, loaned to us by Charles Brown - a 'must-see'!

Please come and take a look — if we're not open, the Info Centre will either contact me or take you over themselves. This is your museum. You are always welcome!



## DID YOU KNOW...

- we have a new Red Oak tree in the back yard of the museum, planted by Finn Donnelly himself!
- the Bank of Nova Scotia staff ran a fund-raising for the museum, and thanks to everyone's generosity, they added \$349.00 to our coffers? Many thanks to the bank staff and to all who supported their efforts!
- that we can order photograph copies from our collection of approximately 1100 images? Perhaps there is something of interest that would make a nifty Christmas gift for someone.
- that we have a brand new, hot-off-the-press copy of the new *British Columbia Encyclopedia*? It

weighs a ton, but it has Spences Bridge, Keefers, Lillooet, Boston Bar and **LYTTON** in it!

## MEETING NOTICE

There will be an important Museum General Meeting at 7:00 pm on November 28, which will include elections for various executive positions.

This is your museum — we'd really like to see a good turnout.

### WATCH FOR THE POSTERS.

### WHO IS THIS?

We've been told the man might be Frank Laviguer—is this correct? Who is the woman?



*courtesy Graham Everett*

Please let us know.

Phone 455-2268 or 455-2254 and leave a message. Many thanks!

## LYTTON MUSEUM and ARCHIVES

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