



Heritage News

Discover Crowsnest Heritage

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Issue #53, December 2018

In this issue local poet and artisan Michael Leeb investigates some of our earliest local stories. I like to think that I have a grasp on local history, but I had always assumed that the battle beneath Crowsnest Mountain was a myth. Michael's article cracks open a door on this shadowy era of Pass history. Aboriginal historians often rely heavily on oral histories and some of Michael's work is necessarily speculative.

Only a few First Nations persons presently reside within Crowsnest Pass, and written references to their historic presence here are incidental and fragmentary. Articles such as Michael's will hopefully stimulate interest in further research and documentation of our local indigenous history, challenging as that might be.

- Ian McKenzie

Thomas Gushul (white shirt) with children Evan and Paraska and unknown friend, early 1920s.

Photo: Crowsnest Museum and Archives (6358 Gushul glass negative)



Heritage News is a publication of the Crowsnest Heritage Initiative. We are a cooperative committee of local heritage organizations and interested individuals who seek to promote the understanding and appreciation of heritage within the Municipality of Crowsnest Pass, Alberta. For more information on who we are and what we do, click here: <http://www.crowsnestheritage.ca/crowsnest-heritage-initiative/>

This issue was edited and produced by Ian McKenzie and proofread by Isabel Russell. Inquiries, comments or submissions can be sent to cnhnewsletter@shaw.ca. Future contributors should send in their articles in MS Word or something similar, with any photos sent as separate jpeg files. Do not insert photos into your document; we will just have to strip them out again and reinsert them into our newsletter format.

Heritage Partner News

In September, the **Crowsnest Museum's** Executive Director Chris Matthews was elected as President of the Alberta Museums Association. Chris had served on the Board for four years and as Vice President last year. "It's exciting!" says Chris. "I am looking forward to a good year as President. Hopefully I can do some good work and advocate for Alberta Museums and our great heritage sector." Be sure to pop into the Crowsnest Museum and grab a #IMetMyMuseum button as part of a new AMA awareness campaign.

The museum had a modest year in 2018. Overall visitation was good and stayed close to the huge year they had last year when they opened the APP Barracks and celebrated Canada150. They have fallen short of their membership goals, but did see some increases in family and corporate memberships. Don't forget to renew your membership for 2019! You can even buy your membership online at <http://www.crowsnestmuseum.ca/shop>. Donations supporting the Crowsnest Museum are a great Christmas gift for that person who has everything. The Museum is always in need of financial support to help with utilities, insurance and staffing. You can donate in person or at <https://www.canadahelps.org/en/charities/crowsnest-historical-society/>; donations over \$10 receive a tax receipt.

The sad closure of Blairmore Legion #7 has resulted in a donation of many of their artifacts to the Crowsnest Museum. Cataloguing/Accessioning, organization, and transportation will precede display and/or storage of these artifacts.

Executive Director Chris Matthews will be off on Parental Leave from January until August. The hunt is on for someone to fill the temporary position. The Crowsnest Historical Society Board is conducting interviews and hopes to have a temporary replacement in place by the New Year. The museum could use some help until the new hire is up to speed. Call the Museum if you think you can help (403-563-5434).



Available in the Museum gift shop and around town: the Crowsnest Historical Society's 2019 calendar, *Musical Memories*, featuring fourteen vintage photographs from the Museum's extensive archives. A great stocking-stuffer for Christmas.

There were significant Board changes at the **Bellevue Underground Mine** this year. Check out the new, beautifully-carved road entrance arch! School groups, club groups, individuals and families added up to over 16,000 visitors this year. Important events included the annual Miners' Picnic which saw over 500 people enjoy some good wholesome entertainment (331 of them took a tour of the Mine), and the rebirth of the Halloween Howler which exposed visitors to mine disasters and the strange creatures that surge when the earth's entrails become alive. 188 people overcame their fear to search for and 'rescue' fallen mine workers. The Mine is working toward numerous new activities to enhance what we have and build toward the future. "The past helped us build the present . . . and today is already the past of tomorrow . . . more is yet to come." Volunteers are needed for mine maintenance, property enhancement, Board membership, and other projects or activities; please contact bellevuemine@telus.net or 403-564-4700 if you can help out.

Last summer was hot and dry, but luckily there were no complete forest closures so recreationists continued to visit the **Frank Slide Interpretive Centre** and visitor numbers were very good. Not as good as last year, but that was Canada 150 when so many people travelled to see the country. School group numbers for day and overnight education programs were strong. Our summer crop of interpreters, most returning from last year, consisted of high-performing, conscientious, and talented young people. Travel Alberta sent staff from the Sentinel Visitor Information Centre to help out at the Frank Slide's VIC every week five days Thursday through Monday. The assistance was much appreciated and we received many TripAdvisor comments on how welcoming our staff members were. Great job by all of the "out front" people! Also, the Centre has revamped websites at www.frankslide.ca and www.leitchcollieries.ca, and a new digital asset management system. Planning began for a new highway sign. We piloted a new education program focussing on archaeology in the Crowsnest Pass. We were able to arrange a photo shoot, resulting in new images for marketing. We produced a new Facility Emergency Response Plan. We began meetings with event organizers using the Frank Slide as a venue. And we embraced technology with internet-based point of sale machines in the gift shop, and new internet-based phones.

Attendance at the **Doors Open and Heritage Festival** last August long weekend was down from previous years, with event-persons numbering about 8500. Our theme was Ghosts, Myths and Legends; next year's theme will be Coal Town Culture with a focus on art, music and architecture through our history. Planning and scheduling of events will commence in the new year. If you have an event idea or want to help, contact us at cathy.pisony@gov.ab.ca.

Statistics from restocking **Heritage Walking Tour** brochures at our interpretive kiosks between May and October give us an idea of their relative popularity: Coleman 74, Coleman National Historic Site 52, Blairmore 77, Frank 39, Bellevue 90, Hillcrest 25, Hillcrest Cemetery 429. These numbers do not include brochures distributed by our heritage partners, and the number of actual "heritage walkers" is undoubtedly much higher as most walkers read the building plaques and interpretive signs without benefit of a brochure/map.

January 2019 marks the fortieth anniversary of the amalgamation which created the **Municipality of Crowsnest Pass**.

True Christmas Spirit

From the *Frank Paper*, Feb 20 1908:

"The trial of brakeman Shaw on a charge of stealing a crate of turkeys and selling them during the holiday season, was up at Macleod today. A number of Frank people who bought turkeys went to Macleod to appear as witnesses for the Crown."

Help Wanted

Historian completing a study of the Sentinel Train Robbery and Bellevue Cafe Shootout of August 1920 would like to hear from Crowsnest Pass locals, or other individuals, who may have family photos, letters, other writings, stories or lore about the events and are willing to share them. Anyone having such information may contact Keith Regular at kreg2035@telus.net or call 250-417-5025.

The List

Historic Catholic churches in the Pass:

- Holy Ghost, Coleman (1905)
- Corpus Christi, Frank (1910)*
- St. Cyril's, Bellevue (1915)
- St. Anne's, Blairmore (1920)*
- St. Stanislaus Kotska's, Burmis (1926)*
- St. Theresa's, Hillcrest (1926)*
- Ukrainian (Greek Orthodox) Catholic Church, Coleman (1949)*

* building no longer exists

The Raven's Nest: Seeking Ancestral Origins

Michael J. Leeb

The Raven's Nest Indigenous People that historically inhabited the Crowsnest Pass region of southwestern Alberta and southeastern British Columbia have been an enigma for historians and scholars since so little is known and understood about this Indigenous People. There are no oral histories or stories recorded about them. In fact, most knowledge about the Raven's Nest People continues to be predominantly speculative. In order to address this situation, this article proposes a hypothesis that although speculative, presents a probable explanation, perhaps even a compelling one, about the ancestral origins of the Raven's Nest Indigenous People. Further research and the gathering of stories including the oral history of the Raven's Nest People will still have to be sought, from Elders of the Crow Nation and possibly other Indigenous tribes that frequented the region of the Crowsnest Pass. It is hoped that this article will provide the necessary foundation for further research.

It is known that an epidemic of disease, possibly small pox, completely decimated the "raven people" in the winter of ca. 1736¹, and is thought to have been spread from the Crow tribe to other tribes in the Kootenay region adjacent to the Crowsnest Pass, with only a few scattered survivors among the Salish tribes such as the Flathead and Kalispell.² Apparently, many of those infected tried sweat baths and bathing in cold water; however, all died.³ This commonly referred to incident is a historical account of the demise of the Raven's Nest Indigenous People and is one of the only known details about this people, and seems to interestingly point to the fact that the Raven's Nest People were a tribe or clan of the Crow Nation, the same people that bore the brunt of the 1736 epidemic and suffered the greatest loss of life.

Other historians' accounts muddy the waters on this point, such as Flanagan's that suggests that the Raven's Nest People were "...a band of the Kutenai [that] lived in the Crowsnest Pass region [and] were decimated by smallpox shortly after the introduction of horses."⁴ Flanagan seems to imply that horse blankets infected with disease may have been the root cause of this epidemic. Furthermore, Flanagan asserts that Raven's Nest is a Blackfoot name for this indigenous people.⁵ Despite this though, most scholars have indeed previously assumed that the Raven's Nest People were a tribe of the Interior Salish whose ancestral origins are from what is now interior British Columbia, such as the Fraser Valley region.⁶ However, it should be noted that in 1736 the Kutenai had not yet acquired horses, and therefore Flanagan appears to be in error on this point.⁷

Furthermore, Teit, an ethnographer, notes that the Salish tribes south of the Kootenay region (known as the "camas people") referred to a local regional tribe of the Crow as "the raven people," and the tribe of the River Crow as "the blue or green people."⁸ Since the modern contemporary tribes of the Crow are sub-divided into the two principal tribes of the Mountain Crow and the River Crow,⁹ it seems quite likely that the Raven's Nest People were a sub-tribe or clan of the Mountain Crow. Teit's historical analysis is not as far removed as Flanagan's from the historical era in question, and also Teit provides an extensive analysis of many other tribal affiliations and their common nomenclatures among the various Indigenous Peoples that lived in the Crowsnest and Kootenay regions.

It is also interesting to note that the Crow are also known as *apsáruke*, and that this refers to a bird that no longer lives in their country.¹⁰ Could this be a metaphorical reference to the Raven's Nest clan that no longer exists as a people? Alternatively, could this reference to "a bird" that no longer lives in their (i.e. Crow) territorial or ancestral lands refer to a clan that lived at the periphery of these ancestral lands (i.e. the Crowsnest Pass, a region that no longer

lies within the contemporary territorial lands of the Crow Peoples)? A further name that denotes the Crow, and one that the Crow often call themselves is: “Children of the Large-Beaked Bird” (Apsaalooke)¹¹, which suggests a bird such as the crow, and quite likely also the raven as well. Both of these are of the same family of birds and seem to have been used interchangeably by the Crow tribes themselves, but also historically by other tribes when referring to the Crow Peoples.

There is a somewhat amusing story that further illustrates these historical ambiguities. The French were the first to arrive in the region now known as the Crowsnest Pass, prior to the Seven Years War (1756–63) before French influence began to wane and the English became increasing predominant in the eventual exploration and settlement of this region. Early French trappers and explorers referred to this region as The Raven’s Nest, probably in accordance with the prevailing indigenous naming. However, after the English arrived, they apparently mistranslated the French word for “raven” (*corbeau*) and instead used the English word “crow.” It seems probable that the Crowsnest Pass region was historically called instead: the Raven’s Nest Pass.

There is yet another story that may provide a better explanation for the subsequent naming of the Crowsnest Pass, a name that is thought to have originated from a legendary battle in the shadow of Crowsnest Mountain¹². This battle though, occurred in 1853¹³, more than 100 years after the Raven’s Nest People had ceased to exist. The battle is said to have taken place after a war party of Crow warriors had stolen several horses from the Blackfoot further towards the open plains to the east, and afterwards had attempted to make their escape towards the west through the Crowsnest river valley, arriving at the base of a mountain. The Blackfoot were able to pursue the Crow war party which then took defensive positions in a “nest” or natural hollow. The Blackfoot eventually defeated the Crow warriors with none of the Crow living to recount their battle. The Blackfoot then named the site *Maisto Kowa* or Crow’s Nest, to commemorate their victory over the Crow. This battle is often described as the legendary “last stand” of the Crow, no doubt because this battle represented the last attempt by the Crow to exert any presence in this region.

Monica Field has referred to this epic conflict as being the Crow’s *Masada*, and was indicative of their willingness to fight to the last man. Field’s comment raises an intriguing question; why did the Crow flee to the west when their present territorial lands were towards the east and south along the Little Bighorn River and mountains? One plausible explanation may be that this Crow war party was an attempt to advance and re-establish a presence in a territorial region where their ancestral relatives, the Raven’s Nest People, formerly lived in the recent past. This affinity with the region of the Crowsnest as an ancestral land would also explain their resolve to collectively fight to the death with no survivors.¹⁴ Linda Manyguns (Siksika/Tsuu T’ina) has also noted that “many nations were moving west [at this time] due to the loss of animals. [These animals] were hunted and eaten without any concern for sustainability for the animal populations by settlers [and this] further forced the people to move to find food, which also impacted decisions about where to find a place to live.”¹⁵ It is therefore quite possible that some clans of the Crow Indigenous Peoples were moving westward to find a more suitable place to live when they were forcibly confronted by the Blackfoot. This may also suggest that the presence of Crow Indigenous Peoples in the Crowsnest Pass in the mid-19th century may have been due to an economic necessity of survival, and not necessarily due to an ancestral sense of attachment to this region.

Field’s comments therefore provide another interesting and compelling reason for further research on this subject, and necessitates that interviews be conducted with Crow and Blackfoot Elders regarding their oral histories with the hope that these discussions may reveal additional insights and explanations for a lost people: the Raven’s Nest or “raven people”; as

well as additional information on the territorial Indigenous place-names of the Crowsnest Pass and the origins of these names.

1 Linda Manyguns (Siksika/T'suu Tina) notes that "The Blackfoot recorded suffering many losses in the 1736 epidemic in their Winter Counts. Losses for all the tribes in the area were severe." (email to the author, September 11, 2018). See Raczka, P.M. *A Blackfoot History. The Winter Counts. Sikaitapi Itsinniiki: Telling the Old Stories*. Blackfoot Books, U.S. 2017.

2 Teit, James A. [in Boaz, Frans]. (Ed. by). *The Salishan Tribes of the Western Plateaus*. United States Government Printing Office. Washington, D.C. 1930. p. 315. "so many people died that they could not be buried and the dogs ate them." as recounted by Michel Revais, a French trapper and hunter, and United States government interpreter among the Bitterroot Salish. p. 316. "Those infected tried sweat baths and bathing in cold water; all died." Ibid.

3 Ibid. also as recounted by Michel Revais. p. 316.

4 Flanagan, Darris. *Indian Trails of the Northern Rockies*. Stoneydale Press Publishing Co. Stevensville, MT. 2001. p. 54. It should be noted that there was a clan of the Salish that lived with the Northern Kutenai ostensibly prior to the epidemic of 1736. See Teit, James A. p. 310.

5 Ibid. p. 34.

6 Monica Field, (Area Manager, Alberta Culture & Tourism, Frank Slide Interpretive Centre) anecdotally mentioned to me that she had always believed, along with most others, that the Raven's Nest people's origins were from a Salish tribe. Conversation with Monica Field at the Coleman Senior's Centre in Crowsnest Pass, Alberta (March 1, 2017).

7 Teit, James A. Teit notes that ~early 1700s Blackfoot tribes had started an aggressive war to acquire horses, the Shoshoni and Salish had horses but the Kutenai did not. p. 317. Flanagan's assertion that the Raven's Nest having acquired horses as a tribe of the Kutenai seems to be disputed by Teit's earlier research findings.

8 Teit, James A. p. 301 – 302.

9 Lowie, Robert. *Social Life of the Crow Indians*. Anthropological Papers of the American Museum of Natural History. New York, NY. Vol. IX. Part II. 1912. The River Crow are also known as the Black Lodges (further south near Yellowstone) Mountain Crow as Many Lodges and also Kicked-in-their-Bellies (in the region of the Bighorn Mountains) clans included "Whistling Water", "Spotted Lodge", "Blackbird Running."

10 Lowie, Robert. *Material Culture of the Crow Indians*. Anthropological Papers of the American Museum of Natural History. New York, NY. Vol. XXI. Part III. 1922. p. 268. The Crow sometimes simply refer to themselves with the inclusive name of "we."

11 Ibid. p. 268.

12 "The Blackfoot people have ancient significant stories of the Crow's Nest pass, namely the story of Scar Face and when he was given the sweat lodge to bring to the people. The Crow in the Crow's Nest mountains showed him where the Creator's Lodge was to be found. These are ancient stories that predate the sweat lodge use by the Blackfoot people." Comments in an email from Linda Manyguns to the author, September 11, 2018.

13 The date of this battle of 1853 is according to Blackfoot legend and the oral history that forms part of the Battle Record of the Warriors. It appears that many Crow may have been living in the area of the Crowsnest Pass although of a different clan than that of the Raven People, since it is recorded that many Crow died in 1805; as recorded in a "winter count" by Bull Plume (northern Piikani). See "Reconciling the Blackfoot Winter Counts" by Linda Manyguns in *History Now*, the newsletter of the Historical Society of Alberta (July 2018). p. 7.

14 An alternative explanation could be that this war party of Crows was attempting to flee to the territorial lands of their allies the Kutenai where they could find a safe haven from the Blackfoot.

15 Email from Linda Manyguns to the author, September 11, 2018.

The Coleman Cenotaph and its Cowboy Connection Ian McKenzie

Along with many other citizens, I have often admired the soldier sculpture atop the cenotaph next to the Coleman Legion. It is the only such figure in the Pass and, as I was to find out, beyond.

I recently read Alan Macleod's *Remembered in Bronze and Stone*, which documents the many soldier statues on World War One memorials across Canada. It is an interesting book and includes statues in Fernie (on its front cover) and Pincher Creek. I contacted Mr. Macleod and asked him if he had seen other colored statues similar to Coleman's. His response, in part, was:

The Coleman figure is unusual in several ways. Almost all of the war memorial soldier figures across Canada are representations of First World War men. Among more than two hundred soldier figures across the country only a handful are of WWII soldiers, including the Coleman figure. The

Coleman soldier is also unusual in that it is neither bronze nor stone. My best guess is that it is cast concrete. The final thing that makes it unusual is that it is painted. That is perhaps the most unusual characteristic of the figure. The Coleman soldier is not addressed [in my book] because it neither depicts a Great War soldier nor was it produced in the decade after the 1918 Armistice. But it is an interesting figure nonetheless. I would love to know who the artist was and what process he/she used to produce it.



Figure atop the Coleman cenotaph. Rifle has been temporarily removed for refurbishing. Photo by Ian McKenzie, summer 2018.

Well that is enough to stir even the most passive historian to action. By coincidence, Legion member Gary Littlewood was planning to refurbish the statue's reproduction rifle (the original having been stolen long ago) and invited me to have a closer look. On the appointed day I went to the Legion, where Gary was already up the ladder. We soon found what I was looking for – an artist's mark. Inscribed near the toe of the soldier was "J Fuller" over what looked like a drawing of a bug.



Jack Fuller signature and mark near the toe of the Coleman cenotaph figure. Photo by Ian McKenzie.

With that name and distinctive logo I was able to uncover a little information about the artist – and it was far from what I expected.

Gerald John "Jack" Fuller was born in 1900 on a horse ranch near Innisfail and was a cowhand and horseman for much of his life. Like many cowboys he excelled at poetry, painting and wood carving, and was known to park wardens and outfitters for his carvings in tree trunks in the backcountry of Banff National Park and Kananaskis Country. Although he lived much of his life in or near Banff and Calgary, he briefly studied art in New York in 1926. Some of his carvings were

reproduced in ceramic by Medalta Potteries and others, and their mountain-rustic themes (bears, teepees, etc) forming ashtrays, toothpick holders and the like, can still be found on Amazon and Ebay today. Fuller wrote a book, *Red Saddle Blankets*, about his youthful cowboy experiences in the mountains and foothills of southern Alberta. Jack Fuller died in 1986.

It's hard to believe that the Coleman statue is by the same artist. It is obviously a significant departure from his other artistic works, both in size and subject. It is very well done, and it seems unlikely to have been his first attempt at this, although as far as I can tell it is his only known large work. His biography



Jack Fuller Medalta ashtray

on the back of *Red Saddle Blankets* says that he worked on the life-sized diorama figures in the Luxton Museum of the Plains Indians (now called the Buffalo Nations Luxton Museum) in Banff. Fuller knew Norman Luxton, and worked for him rounding up horses in 1917. The museum has no record of Fuller working on exhibits, but perhaps he assisted one of the principal artists. I remember seeing these dioramas as a kid (I went to school in Banff). The museum opened in 1955, so the diorama figures must date from just before then.



Jack Fuller carving near Pipestone warden cabin, Banff National Park. Photo by Ian McKenzie, around 1978.

According to *Fields of Coal, Fields of War* (see book review in our issue 52), the statue atop the Coleman cenotaph was added "in 1953 or 1954", close to the Luxton Museum opening. But the *Red Saddle Blankets* biography says the Coleman statue was created in 1966 and that Fuller was "commissioned by Caps Arts Works" for the job.

It's hard to say how the Coleman statue was made. Is there a commercial mannequin underneath, or is it a fully original sculpture? Damage to the fingers reveals an underlying frame, but it's not known if this frame extends beyond the hands. The statue seems to be made of a cement-like material, and sounds hollow when tapped. Other than the reproduction rifle, no one can remember the statue being repainted or refurbished, so it may still have its original color and finish.

Jack Fuller may not be a world-famous artist, but his paintings (including indigenous portraits) still attract interest at western art auctions, and both the Glenbow and Whyte museums acknowledge him as a local figure of note. Oh, and that little bug-like drawing beneath his signature? It depicts a 'running iron'- a portable freehand branding tool consisting of a heated iron ring held between two green sticks.

Sources not mentioned in the text:

Medalta newsletter, October 2010: "Jack Fuller designed a number of plaster pieces which were made available through Medicine Hat Potteries. Many of the figurines have a date associated with Jack Fuller's trademark... from 1936 to 1939, possible 1940. The list includes a Mountie, mountain sheep bookends, a yodelling cowboy, a grizzly bear, a Mexican hat..."

Calgary Herald, February 10 1968 *Ken Liddell's Column*: "His largest work is atop a war memorial at Coleman in the Crow's Nest Pass... and stands six feet tall."

Book Review

Megan by Iris Noble

Review by Ian McKenzie

I read this book many years ago; it was the first work of fiction I had come across that was set in Crowsnest Pass. Over her career Iris Noble (1922-1986) published over thirty books, many for the 'young adult' reader, but I found *Megan* engaging enough, even at my 'old adult' age. At under 200 pages it can be read in a single sitting, though it is best enjoyed over several bedtime reading sessions.

The story revolves around teen Megan Griffith who is adopted from an orphanage in Wales into an English family who are homesteading a ranch near Frank in 1902. Given that date and location, it was never in doubt that the book's climax would be the Frank Slide.

Working up to that, Megan experiences hard labour on the homestead and the growing attraction of two boys with differing personalities and temperaments. Both are nice young men though, and her adopting parents are also really nice people, so there is nothing to offend in this novel – even the back-breaking household chores are made to seem idyllic. (For the truth about how hard homestead life was, read Hazel Kropinak Cerney's *The Silent Hills*.) There is a worry about a mortgage coming due, and ethnic prejudice between the many different immigrants in Frank, but everything works out alright. The book moves along at an even pace, although it ends a bit inconclusively, and is quite easy to read as long as you are not expecting anything too serious or deep.



Historians will groan at the inaccuracies in *Megan*.

Although born in Calgary and raised on a nearby ranch, the author lived her teen and adult life in the United States and could not have had much opportunity for background research. Nor could there have been much motivation; the book was published in pre-internet 1965 when its readers could not have easily researched the Frank Slide story either. *Megan* perpetuates the then-common myths about the extensive town destruction and the buried bank, which conveniently figures into one of the subplots. The escape of the nineteen miners who tunnelled their way out of the Frank Mine is handled accurately enough, but the tragic death of Big Charlie the mine horse is transformed into 'the mine mule' who finds his own way out unscathed. There are a few other inaccuracies which one no longer expects to see in historical novels, but they don't really matter to the story, which after all is meant to be light fiction.

Although it is not my favourite Pass novel, I liked the book the first time I read it, and liked it again this summer. *Megan* is available at our local library in Blairmore.

100 Years Ago – December 1918

Local news this month was dominated by the end of the Great War and a supposed end to the Spanish Flu epidemic in the Pass (unfortunately it reappeared in the New Year). This and the removing of wartime restrictions caused a general lifting of spirits.

Some news from the December 1918 editions of the *Coleman Bulletin*:

December 6

Municipal elections saw only five candidates running for four positions, while the mayor and school board were acclaimed.

Beer production had supposedly ceased in the United States as a result of prohibition.

Wartime restrictions on flour were eased; “sandwiches may now be served by eating-places during the noon meal hour.”

December 13

The influenza isolation hospital (the local school) was closed, with the matron taking the remaining patients into her own home. The school had been disinfected prior to the return of students.

Edmund Disney finished construction of the outdoor curling rink. Flooding was in process for opening next week, weather permitting.

December 20

Readers are tempted with an account of year-round golf in Vancouver and Victoria.

December 27

Coleman defeated McGillivray 6-3 in a Christmas Day hockey match. A game against Fernie was planned for New Year’s Day.

Over the year, only six Spanish Flu fatalities were reported out of 74 patients at Coleman’s isolation hospital. (This probably did not include deaths outside the hospital, or from pneumonia, heart failure or other directly related causes).

1918 local newspaper advertisement

Sign of the Times

The Crowsnest Heritage Initiative has installed four information kiosks, about fifty signs, and over a hundred building plaques, each revealing a small piece of our diverse history.

As a nod to our first indigenous visitors and settlers, we recommend the sign entitled *A Gathering Place* on Crowsnest Lake at the old dancehall.



Have you read it?

Before you Place your Order for your Fall or Winter Suit
Call and see my line of samples.

BOB EASTWOOD
"THE TAILOR"

AT EASTON'S

SPECIAL
Six Ladies' Tailored Suits, All Wool, Navy
and Black, satin lined, going at \$28 00

SPECIAL IN HATS
One Table at.....\$3.75
Another Table at.....\$4.75
COME AND SEE THEM.

Our Local Heritage Sites

- **CROWNEST MUSEUM and ARCHIVES** - 7701 18th Avenue, within Coleman National Historic Site. 403-563-5434, cnpmuseum@shaw.ca, website www.crowsnestmuseum.ca. Glimpse the rich social, economic and natural heritage of Crowsnest Pass from 1900 – 1950 with our two floors of themed rooms. Gift shop features local and regional books and other items. Admission includes the newly-restored **ALBERTA PROVINCIAL POLICE BARRACKS** and its exhibits on prohibition, rumrunning and the legendary shooting of constable Lawson and subsequent execution of 'Emperor Pic' and Florence Lossandro. Open Monday thru Saturday, 9 am - 5 pm. Adults \$10, Seniors (65+) \$8, Youth (6-16) \$6, Under 6 free, Families \$24, Crowsnest Historical Society members free. Tours and educational programs available.
- **BELLEVUE UNDERGROUND MINE** - access off Main Street Bellevue. 403-564-4700, www.bellevuemine.com. The only authentic historic underground coal mine tour in western Canada, this family oriented site offers the opportunity to experience what the underground miners from a century ago would have experienced as they went to work each day. Pre-booked tours are available through the winter; closed over Christmas.
- **FRANK SLIDE INTERPRETIVE CENTRE** - off Hwy 3. 403-562-7388, www.frankslide.ca. Visitors are greeted by friendly, knowledgeable staff who share the fascinating stories of the Frank Slide through dynamic interpretive programs and presentations. State-of-the-art interactive displays and exhibits throughout the Centre focus on the infamous Frank Slide of 1903 - Canada's deadliest rockslide. Open year round, 10:00 am to 5:00 pm (9 am to 6 pm in the summer). Adults \$13, Seniors (65+) \$11, Youth (7-17) \$9, 6 and under free, Families \$35.
- **HILLCREST CEMETERY PROVINCIAL HISTORIC SITE** - Hillcrest. Visit the mass graves of the 189 victims of the Hillcrest Mine Disaster of 1914, and the many other picturesque graves in this historic cemetery. On-site interpretive signs explain it all. The **Millennium Memorial Monument** is Canada's homage to miners killed across the country. The **park** features interpretive signs about life in Hillcrest and the effect of the disaster, and picnic tables. Free.
- **LEITCH COLLIERIES PROVINCIAL HISTORIC SITE** - Highway 3. www.leitchcollieries.ca. Check out the stabilized ruins of this century-old coal processing facility, explained through interpretive signs and on-site staff during summer months. Open during snow-free months, admission by donation.
- **COLEMAN NATIONAL HISTORIC SITE and MINERS PATH** - downtown Coleman. Take a self-guided tour of this authentic coal-mining town with a free pamphlet and map, amongst buildings from 1903 - 1986 spanning the entire coal-mining period, many of which have interpretive building plaques. Glimpse the ruins of the mine buildings and coke ovens, walk or drive through the 'miners cottage' neighbourhood of West Coleman. Don't forget your camera. An interpretive booklet can be purchased at the museum. Later, walk the pleasant **Miners Path**, retracing the steps of miners on their way to the McGillivray Mine. All free.

Newsletter Archive

All of our past issues are archived on the Crowsnest Heritage Initiative website and can be accessed by clicking here: <http://www.crowsnestheritage.ca/newsletters>. Subscription is free; you will be notified by email when a new edition is available. To subscribe or unsubscribe, just send an email to cnhnewsletter@shaw.ca.