



REGIONAL DISTRICT OF **CENTRAL KOOTENAY**

Community Heritage Register

Disclaimer

The RDCK Community Heritage Register (CHR) is a living document that recognizes and records places of heritage significance within the Regional District of Central Kootenay (RDCK). It is compiled under the authority of the British Columbia *Local Government Act*, specifically Section 598, which enables local governments to identify and maintain a heritage register.

Please note that the CHR is continually updated as new nominations and information from the public, community groups, and other agencies are received and reviewed by the RDCK. The RDCK welcomes ongoing community engagement in this dynamic process.

The statements of significance and other information contained within this register have been prepared by multiple authors, including heritage consultants, community members, agencies, and organizations. While the RDCK endeavors to ensure the accuracy of the information, it does not independently verify all contributions and assumes no legal responsibility for their completeness or accuracy..

The CHR is not a legally binding document and does not itself confer legal protection, designation, or regulatory status upon the properties listed. Inclusion on the register does not imply that the RDCK endorses any particular view or historical narrative. It simply recognizes places that have been identified as having heritage value to the community.

For precise location information of heritage sites, please refer to the RDCK Web Map. Should you have questions about the register or would like to propose additional sites for consideration, please contact the RDCK Planning Department.

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kp'itl'els – Statement of Significance

March 7, 2020

Description of Historic Place

kp'itl'els/Brilliant is a large, flat expanse of land on the floodplain at the confluence of the Kootenay and Columbia Rivers. The land is sparsely treed, except at its western end near the Columbia River, where the trees are denser. The landscape is marked by a few basic roads, and many walking trails.

Heritage Values of Historic Place

kp'itl'els is valued as a settlement site of the Sinixt people, who lived at this place for thousands of years prior to contact with Europeans, and well into the early twentieth century. For the Sinixt, this place was an ideal place to live because of the wealth of resources afforded them by its location at the confluence of the Kootenay and Columbia Rivers. The nature of the land and water allowed for sustainable existence,



with plentiful fish and other rich food sources, ideal transportation on the rivers, and security. These qualities established this place as the Sinixt “headquarters” in the region. The evidence of the Sinixt people’s life on this land is a critical aspect of its heritage values, and can be seen in remnants of pit houses, burial sites, fishing locations, and in the flora (such as camas) and fauna (such as salmon) that are evident on the landscape. This place is highly significant for the memorial, spiritual, cultural, and physical associations it holds as a record of the Sinixt people’s presence on this land since time immemorial.

kp'itl'els is also valued for its association with the Christian family, the last Sinixt family to occupy the land. Having lived in this place for uncountable generations, the Christian family’s ouster from kp'itl'els by European settlement is symbolic of the overarching struggles for land ownership that have been central to the post-contact narrative in Canada for hundreds of years. The Christian family’s life on the land is reflective of the combining of Indigenous and European cultures that arose post-contact; the



family built European-style buildings, cleared the land for farming and fruit-growing, and continued to fish, hunt, and gather from the land in traditional ways.

This historic place, also known as Brilliant, is also valued for its associative and physical history related to Doukhobor settlement in the West Kootenay in the first decades of the twentieth century. Between 1908 and 1913, approximately 6,000 Doukhobors, religious refugees from Russia, relocated to this area



from Saskatchewan. Under the leadership of Peter V. Verigin, they pushed the Christian family out of their familial home and re-settled the floodplain as a utopian community founded on the principle of "Toil and Peaceful Life". During the time of the Doukhobor occupation of this land, the landscape changed drastically, with extensive clearing making way for farming and fruit cultivation, and infrastructure build to

sustain three villages (Trubetskoff, Plotnikoff, and Gorkoff). Today, this place is still valued as a testament to the Doukhobor principles of self-sufficiency and enterprise that allowed Brilliant to thrive as a community until the 1930s/40s.

kp'itl'els/Brilliant is also a highly important site for its associative values related to cultural reconciliation between Indigenous and European communities. This place was the location of a reconciliation event in 2009, organized by the Mir Centre for Peace at Selkirk College, which strove to meaningfully acknowledge past wrongs through information sharing, apologies, and physical connection to the landscape by its attendees.

Character-Defining Elements

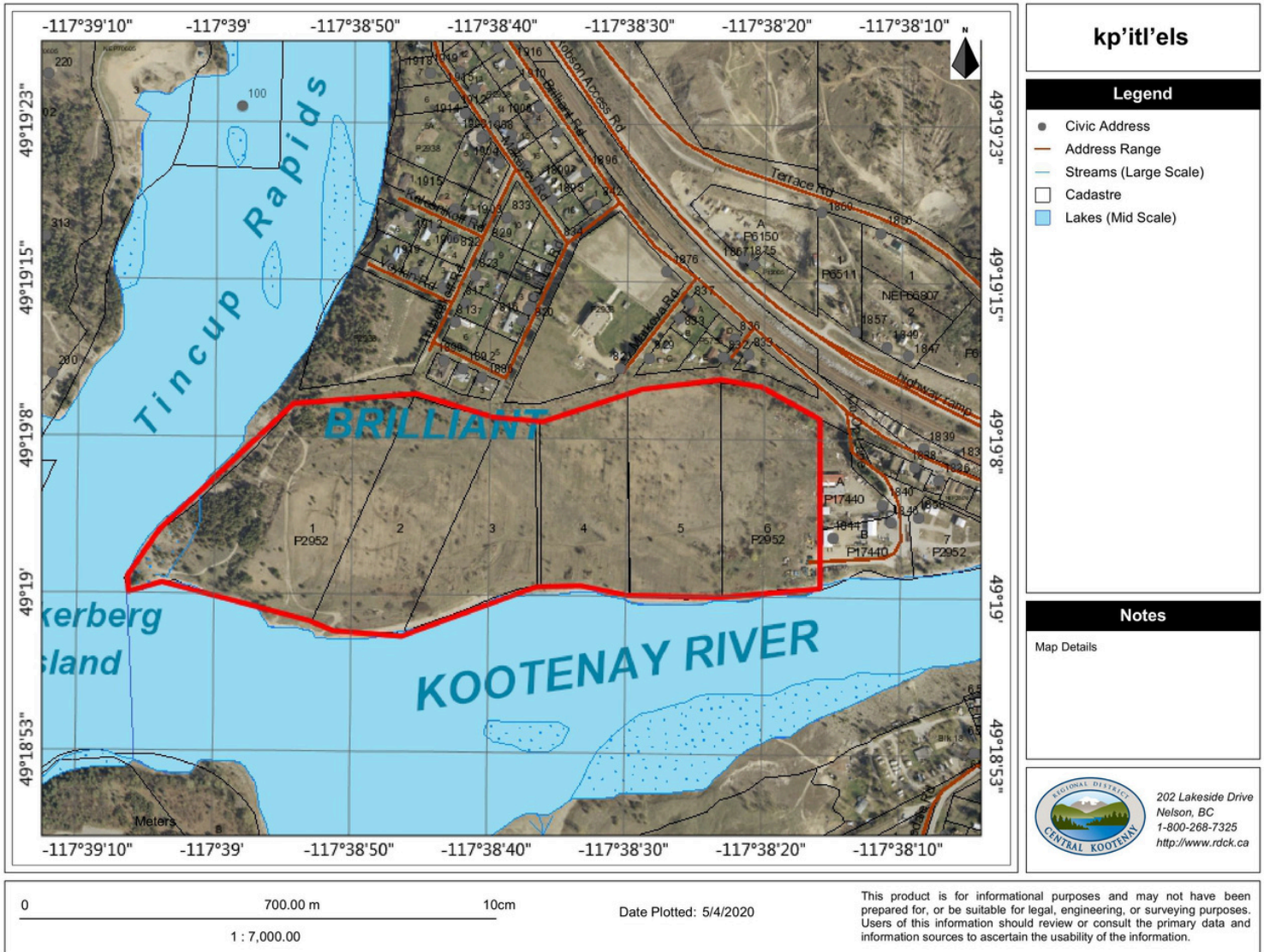
The character-defining elements of kp'itl'els/Brilliant include:

- The geographical location of the site at the confluence of the Kootenay and Columbia Rivers, with the protection of the height of land to the northeast.
- The physical relationship of the land to the two waterways.
- The deep archaeological record of Sinixt settlement on the land, seen in such things as pit house locations, burials, fishing sites, and remains of European-style buildings constructed post-contact.



- The presence of flora and fauna associated with the sustainability of Sinixt settlement on the land, including camas plants and birch trees, and evidence of species of fish such as kokanee salmon, walleye, bull trout, rainbow trout, burbot, whitefish and sturgeon.
- Evidence of the Christian family's residence on the land, including the location of their homestead and fields.
- Physical relationship of this site with the land on the opposite side of the Kootenay River, where the Christian family was forced to live after their expulsion from kp'itl'els.
- Evidence of the community of Brilliant, seen in remnant transportation routes, remains of buildings and structures, fruit trees and clearings.
- The physical relationship of this place to Verigin Memorial Park, the grave site of Peter V. Verigin.
- Associations of this place with the Mir Centre for Peace at Selkirk College, on the opposite side of the Kootenay River.
- Associations of this place with the Brilliant Cultural Centre.





Burton Historical Park – Statement of Significance

March 7, 2020

Description of Historic Place

Burton Historical Park is a Class-C Provincial Park comprised of 23 acres of campgrounds and greenspace on the shoreline of the community of Burton, BC. The site is sparsely treed, and includes a stretch of beach, a boat launch, and buildings and infrastructure to support camping.

Heritage Values of Historic Place

Burton Historical Park has significance as a place of memory and community for all peoples who have lived at and used this place throughout history. Until European contact, Burton was known as "xaieken", a sizeable year-round village of the Sinixt people, who fished and gathered plant foods in the river narrows between the Arrow Lakes. European settlement reached this place in the 1890s, when placer gold was found in Burton (formerly Trout) Creek. Burton grew as a typical mining boom town of that time and was one of the main settlements on the Arrow Lakes.



A primary aspect of the importance of Burton Historical Park is its memorial values; it marks the eastern boundary of the former townsite of Burton, which was relocated to higher land to avoid the flooding associated with the creation of the Arrow Reservoir in the late 1960s. It is a symbol of the impact that mid-century hydroelectric development had on the communities of the Arrow Lakes at that time. The flooded remnants of the original townsite, including a cemetery, buildings, roads and landscape features that can be seen from the park are touchstones for community members who lived through the displacement brought by the dam project, and reminders for later generations of the most significant event in Burton's history.



The existence of the park at the location is also an important part of the reservoir development narrative on the Arrow Lakes. Initiated in 1979, the Arrow Lakes Park development strategy was designed as a form of compensation to relocated communities for the flooding of the Arrow Reservoir; the presence of the park at this spot is a further reminder for locals of the impacts the reservoir had on the community. The park does also hold a high level of social heritage values for the association it has with the community members of Burton who worked to acquire the site from the provincial government in 1995 after it had been closed. The community-driven ownership, stewardship, and operation of the park are evidence of the importance of this place within the community.

Burton Historical Park also holds recreational values for generations of locals and visitors alike. As a campground and recreational site, the use of this place for year-round outdoor activities is a key aspect of its importance in the region.

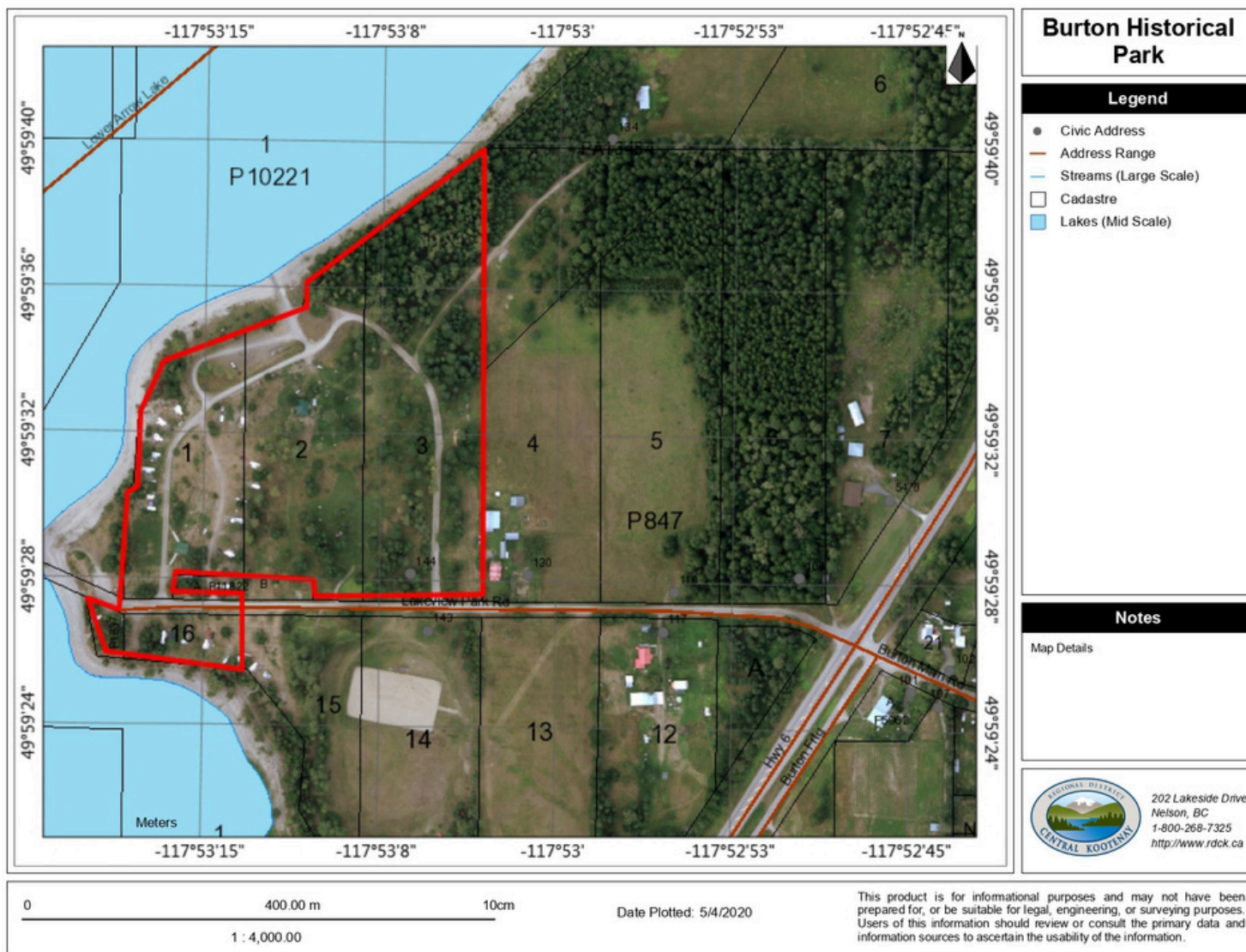
Historically, the location of the park holds significance as the homestead of the Burton family, the founders and namesakes of the community.

Character-Defining Elements

The character-defining elements of Burton Historical Park include:

- Its location adjacent to the shoreline, and the physical relationship with the water.
- Views of the submerged remnant landscape of the original townsite of Burton, including views of elements such as the cemetery, roads, buildings, and orchard trees.
- Campsites and camping infrastructure.
- Surviving physical evidence of the Burton family homestead, including plantings and remains of buildings.





Idaho Peak Recreation Site – Statement of Significance

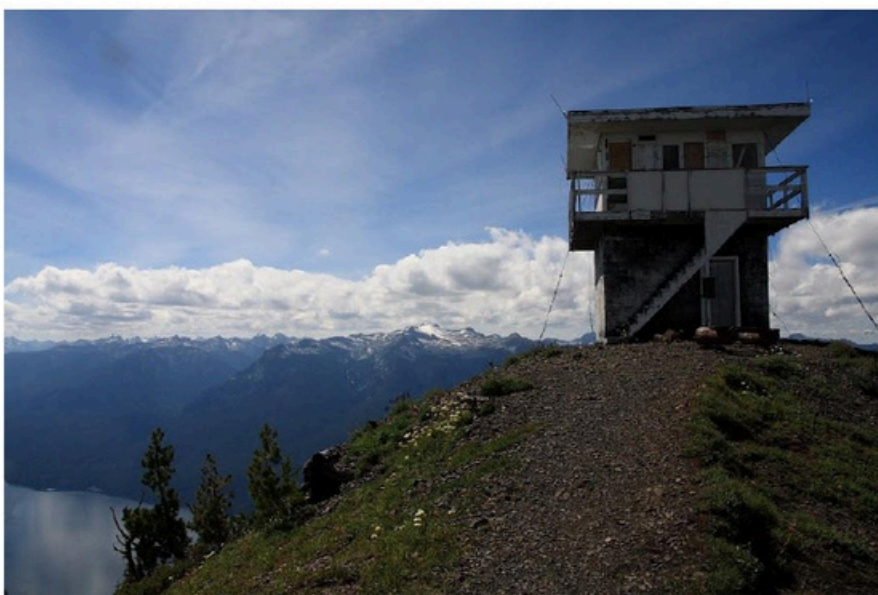
March 7, 2020

Description of Historic Place

Idaho Peak Recreation Site is a subalpine meadow with hiking trails located southeast of New Denver in the Selkirk Mountain Range. Key features of this site include a blanket of summer-blooming subalpine flowers, and a fire lookout station.

Heritage Values of Historic Place

This historic place is valued as a significant local recreation site. Local region residents and tourists alike flock to this place each summer to take in the natural beauty and unique outdoor experience it offers. With its vibrant display of summer-blooming subalpine flowers, Idaho Peak Recreation Site presents a unique ecological vista to visitors who come for a day hike, or a camping experience. For decades this place has been an icon of the West Kootenay, with images of it used in promotional materials and artistic works promoting the vast natural beauty of the area.



This historic place also has an important connection to the British Columbia Forest Service in the fire lookout present at the apex of Idaho Peak. Situated on the land and designed to maximize the fire lookout's 360-degree views of the surrounding landscape, this building is important because it demonstrates how wildfire control was facilitated prior to the introduction of today's modern technologies. It also reflects the way of life for fire lookouts who were stationed at these sites during the summer months, tasked with monitoring the landscape for any sign of fire. The Idaho Peak Lookout is a good representation of the fire lookouts of the 1940s-60s, with a concrete block foundation, square



massing, and a flat roof. Idaho Peak Lookout illustrates the evolution of design and materials of fire lookouts at this time period.



Idaho Peak is also valued as a remnant industrial landscape, left over from the mining boom days of the late nineteenth and early twentieth centuries. At one time a central location to mines such as the Idaho, the Alamo, and the Queen Bess, this place holds evidence of the rich geology and natural-resource based economy that drove the boom of villages, towns, and cities in the West Kootenay.

Character-Defining Elements

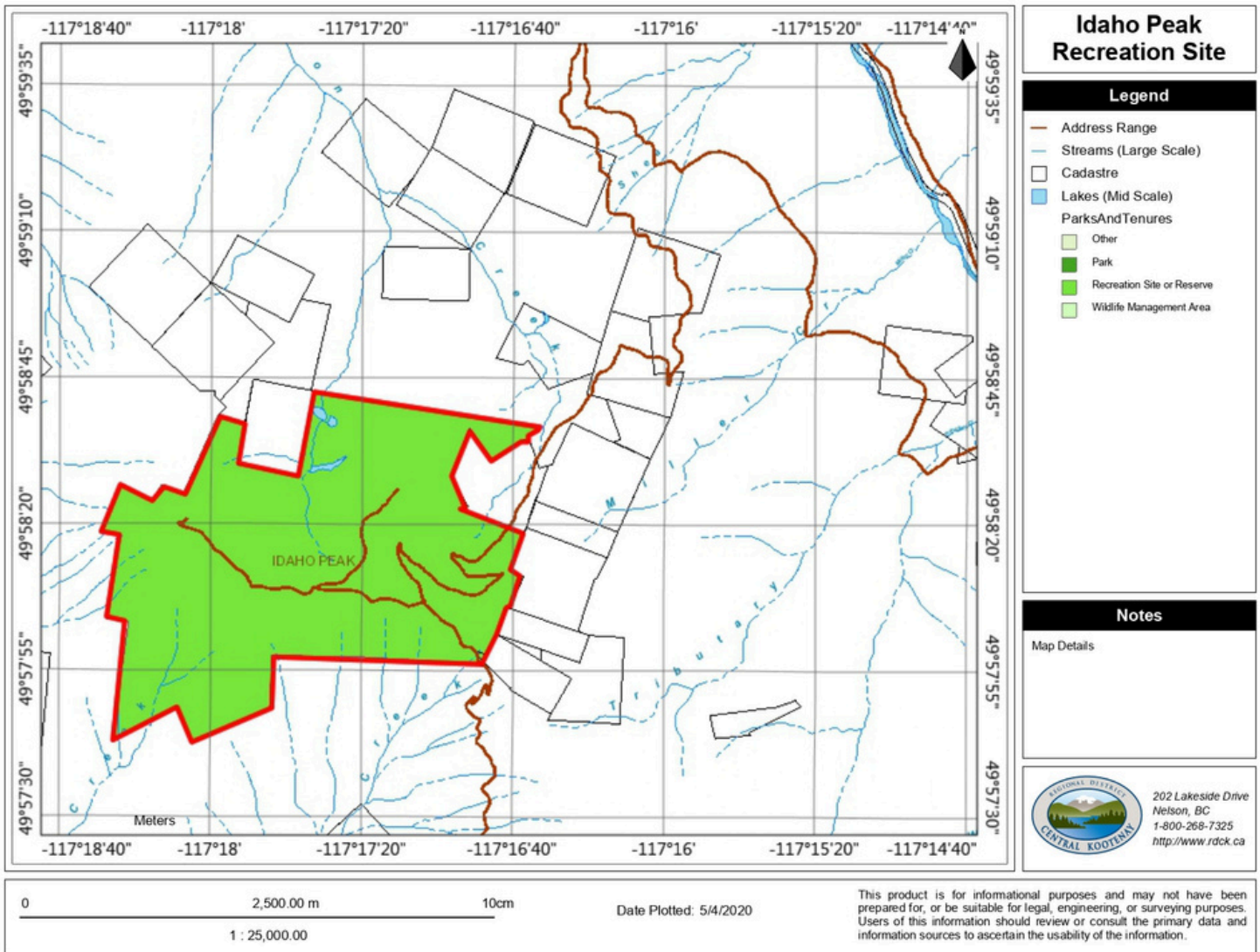
The character-defining elements of the Idaho Lookout Recreation Site include:

- Its location on Idaho Peak, with commanding 360 degree views from the fire lookout.
- Unimpeded views of Slocan Lake, New Denver, and the surrounding mountainous landscape all the way to the horizon.
- The unique geology of the land, which contributed to the development of the site as a mining landscape.
- Subalpine meadow filled with a wide range of summer-blooming flowers.
- Evidence of the remnant mining landscape, including tailings piles, adits, and trails.
- Its relationship to nearby past and present townsites such as New Denver, Sandon, and Three Forks.
- The routes of the two access trails that converge into one trail to access the fire lookout.
- Accessibility by car on the fire service road.
- Relationship of the site to the Idaho Peak Forest Service Road.
- Presence of the Idaho Fire Lookout tower on the highest point of land, with its square, vertical massing, wood and concrete construction materials, flat roof, and 360-degree views from inside. The wrap-around balcony, exterior staircase, and basement access door are also features relevant to its historical use.



3. Idaho Peak Fire Lookout

Register Year: 2020



Slocan Valley Rail Trail – Statement of Significance

March 1, 2020

Description of Historic Place

The Slocan Valley Rail Trail is an approximately 52 km long recreational trail that runs from the trailhead at the confluence of the Slocan and Kootenay Rivers in South Slocan, to the south end of Slocan Lake in Slocan City. The trail is constructed on the former bed of the Slocan Extension of the Columbia & Kootenay Railway.

Heritage Values of Historic Place

The Slocan Valley Rail Trail is valued for its connection to the earliest development and infrastructure introduced in the West Kootenay in the 1890s, and for its ongoing use as an important year-round recreation corridor in the Slocan Valley.

As the original route of the Columbia & Kootenay Railway and Navigation Company's Slocan Extension railway, this historic place is important as a reflection of the early development of the West Kootenay region at the end of the nineteenth century. Opened in 1897, this corridor was a critical connector in the network of rail and steamship transportation routes that were designed to secure the wealth of natural resources in the area and open the West Kootenay both economically and socially at that time. Touted as one of the richest mining areas in the country, this area required modern and efficient infrastructure to ensure that ore, supplies, and people were being transported where needed, and the Slocan Extension did just that. This historic place is a reminder of the direct and immediate impact that railway development had on the settlement of the area; by creating jobs, transportation options, and seemingly endless economic opportunities, railways such as the Slocan Extension caused the population of the West Kootenay to boom during the 1890s.



Heritage value also lies in the evolution towards redundancy over time that caused this railway to lose its original strength and purpose in the local economy. Abandoned as a working rail line by the Canadian Pacific Railway in the mid-1990s, the loss of original purpose of this historic place is a reflection of the larger phenomenon of a downturn in the natural resource-based economy in the West Kootenay at that time. Its rehabilitation as a recreation trail by the Slocan Valley Heritage Trail Society (SVHTS) is a further reflection of the metamorphosis that many communities and resources have undergone in the face of the major local economic shift that currently places a higher importance on social and recreational economies than on the extraction of natural resources from the surrounding environment. The Slocan Valley Rail Trail is highly valued as a recreation and tourism asset in this area, and its current use can be seen as an important part of the continuum of social and economic benefits that were the intention of the original creation of this route in 1897.

Character-Defining Elements

The character-defining elements of the Slocan Valley Rail Trail include:

- Its route from South Slocan at the confluence of the Slocan and Kootenay Rivers (formerly known as Ward's Crossing) to the southern end of Slocan Lake at Slocan City.
- The width of the trail, reflective of the original railway right-of-way.
- The grade of the trail, reflective of the grade limitations typical for railway construction.
- The presence of four bridges along the route of the trail.
- The association of this trail as part of the Trans Canada Trail route.
- Historical associations of the route with the Columbia & Kootenay Railway and Navigation Company.
- Historical associations of the route with the Canadian Pacific Railway.
- Association of the trail with the Slocan Valley Heritage Trail Society.
- Historical relationships over time between the railway/trail and communities and settlements along its route (such as Slocan Park, Winlaw, Appledale, Lemon Creek and Slocan City)
- Relationship of trail to surviving trail stations along its route.



J.B. Fletcher Store – Statement of Significance

3602 Sutton Street, Ainsworth BC

Description of Historic Place

The J.B. Fletcher store building is a late 19th Century single-storey wood-frame mercantile structure with an above ground stone-walled basement, built into a slope. The J.B. Fletcher name is displayed on a prominent parapet on the highway side of the building, which is located at the north west corner of Sutton Street and Highway 31, on the shores of Kootenay Lake in Ainsworth, BC.

Heritage Values of Historic Place

Built in 1896, the J.B. Fletcher store is valued as one of the last surviving buildings from the original townsite of Ainsworth, established in the 1880s and considered the oldest mining settlement in the West Kootenays. With silver mines operating in the surrounding hills starting in the late 1880s, and the construction of a wharf on Kootenay Lake in the 1890s, Ainsworth became the commercial and social heart of this remote and isolated area with the store playing a crucial role in supplying the emerging community. The J.B. Fletcher store building is significant for its long-term, continuous use as



a general store for 82 years from 1891 until 1973 and as the only remaining piece of the commercial infrastructure of the Victorian-era townsite today.

Positioned on what is arguably the most prominently visible location in Ainsworth, visible from the town, the lake and the highway - and for this reason one of the most photographically documented buildings in Ainsworth over the decades, the store building is valued both as a symbol of Ainsworth and as well as a regional historic landmark on the road from Nelson to Kaslo.



Social and cultural value are found in the building's early association with prominent West Kootenay merchant and businessman Henry Giegerich and latterly in its long connection with the Fletcher family. With the erection of the pier on the lake, Ainsworth became an important supply point for the area's mining camps, prompting Henry Giegerich (1860-1940) from Montana to open a series of general mercantile stores in the West Kootenay starting with the original Ainsworth store in 1891. The current store building, rebuilt by Giegerich right after the 1896 fire, has heritage and cultural value as one of the last tangible links to Giegerich's regional retail operation. Further social value is found with the building's long association with storeowner John Bradley Fletcher (1884-1973) aka Jack or 'Pop', after whom the historic place is named. J. B. Fletcher managed the store for Giegerich from 1912 to 1929, and then owned and operated, what was for many decades the only store in Ainsworth, until his death in 1973.

Social and cultural value are also found in the J.B. Fletcher store's prominent location and historic function in the village as an informal community centre with the porch serving as a stage for important community events and a meeting point for the town. Further value is found with the building's current role as an informal museum and heritage attraction since its restoration in the mid-1980s and stewardship by the J. B. Fletcher Restoration Society since 1983. Located on Ainsworth's most important intersection leading into the town - the building's current use as a heritage attraction provides a focal point for the community and for visitors.

Aesthetically, the former general store is valued as a monument to the general stores which sat at the centre of so many small, rural communities in BC and for its expression of the boomtown architectural style which was popularized in Western Canada at the turn of the 20th century. The rectangular plan, the expansive, undivided interior store space, the false front parapet and the large storefront windows and its wood cladding are all features representative of the style.

Character-Defining Elements

The character-defining elements of the J.B. Fletcher Store include:

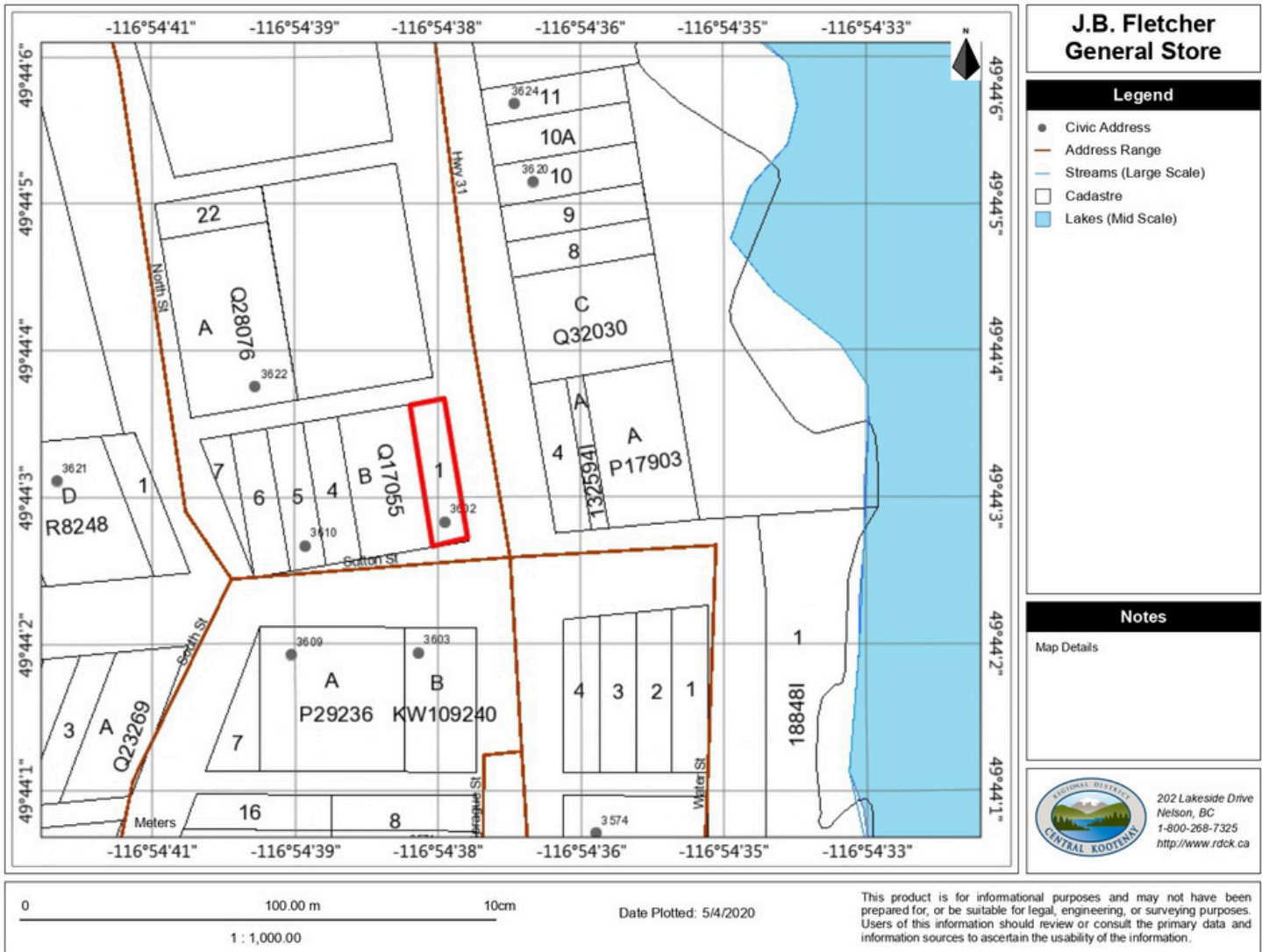
- original location on prominent intersection at Ainsworth entrance and close to lake
- its commercial form, scale, massing and details as expressed in its single storey height, above ground stone basement and flat roof with:
- prominent parapet of horizontal channel siding with four decorative brackets supporting a plain cornice with frieze board and trim finished with two large corbels
- sign board with frame with vertical channel siding and a hand-lettered J.B. Fletcher sign
- symmetrically designed store front with centrally placed recessed double door entrance flanked by large four light display windows sitting on a panelled stallriser (bulkhead)
- wood siding, trim boards, brackets and decorative mouldings on storefront
- wood sash glazed storefront assembly with transom windows
- stone-wall foundation with arched door opening at the southeast corner
- attached freight shed at the rear with gable roof



Interior elements (with accession numbers if accessioned):

- undivided open store space
- tongue and groove clad ceiling
- built-in wood shelving with crown moulding covering the entire length of the interior wall planes including a portion of the rear wall.
- 3 gas lamp pendants
- 2 string holder and cones
- clearly defined original office space at the rear
- 5 wood, free-standing counters (1983.1.6 - 10)
- 6 counter-top glazed display cabinets:
 - Toronto Show Case Co. (1983.1.1-1)
 - Butler Brothers (1983.1.1-2)
 - (1983.1.1-3)
 - Portland Showcase Works (1983.1.1-4)
 - A.N. Russell and Sons (1983.1.1-5A)
 - (1983.1.1-5A)
- 2 paper dispensers (1983.1.11 & 12)
- cash register - National Cash 1898 (1983.1.13)
- Stimpson Computing Scale 1903 (1983.1.14)
- cheese cutter and cover (1983.1.15 & 20)
- Lane Brothers Swift Coffee Mill (1983.1.16)
- collapsable tiered metal and wood display stand (1983.1.22)
- bill collector desk (1983.1.26)
- Cincinnati Safe and Lock Co. safe (1983.1.41)





Sandon Townsite and Cemetery – Statement of Significance

March 15, 2022

Description of Historic Place

Sandon Townsite and Cemetery (Sandon) comprise the remains of the former city of Sandon as it was laid out in the 1890's, and include both extant and ruined structures, cultural landscapes, and artifacts dating from the late nineteenth and early twentieth centuries. This historic place straddles Carpenter Creek in the Selkirk Mountains, about ten kilometres east of New Denver in the West Kootenay region of British Columbia.

Heritage Values of Historic Place

Sandon is valued as the West Kootenay's best example of a mining ghost town. Sandon epitomizes the "boom-bust" narrative that threatened every town that sprang up at the discovery of rich ore deposits in the area at the end of the nineteenth century.

With the discovery of rich galena ore in the surrounding mountains in 1891, Sandon quickly grew into the region's second largest city after Nelson. The surviving cultural landscape retains evidence of the thriving city that was once home to a population of 5,000, and a centre for commerce, trade, social pursuits, and industry. While it was a largely self-sufficient prosperous community for a few years, Sandon also bears testament to the hardships that came with economic reliance on natural resources in a largely remote and arguably underdeveloped part of the province. Over the last 130 years fire, flood, avalanches, and reliance on a dwindling mining industry all contributed to the city's disincorporation in 1920, and solidified its identity as the area's most notable ghost town.



Photo By: Andrew Penner, Sandon BC

Sandon holds heritage value as the location of a Japanese Canadian internment camp during World War II. It is perhaps one of the best examples of how economically-struggling West Kootenay towns were used



to accept Japanese Canadian internees during a general era of economic hardship due to a declining mining industry over the previous decades. In 1942 the population of Sandon grew from under 50 to over 900 almost overnight as internees arrived to live under enforced confinement rules and to work on government-ordered projects. The associative values of the transformation the Japanese Canadian population brought to Sandon are passively evident amongst the ruins of buildings and sites that were once places of worship, schools, places of business, hospitals, gardens and homes.

Sandon holds significant value in the role it plays in the cultural and recreational tourism of the area. The



appeal of an 'authentic' historic site draws thousands of visitors each year. Although Sandon's remote location in a narrow valley and at a high altitude were factors that impeded its survival after mining stopped, this very dramatic natural setting is part of its appeal today. As the trailhead for the Idaho Peak Forestry Lookout Recreation Site, Sandon attracts thousands of visitors annually who are drawn to the natural beauty of the area, and the rich depth of the vast industrial cul-

tural landscape of the surrounding mountains and valleys, of which Sandon is the historic epicentre.

The Sandon cemetery, located 1.7 km from the townsite centre, is an important element of the narrative of this place; the historical record embodied in the cemetery is important to the story of the people who made the city what it was, and bore witness to the events that make Sandon what it is today.

Sandon holds further associative value as a symbol of community heritage conservation efforts and awareness in the West Kootenays. As early as 1971, with the intentions of Canada West Restorations Ltd., the Sandon Museum (1972) and the Sandon Historical Society (1979), political and public awareness around Sandon's value as a heritage resource were established. This awareness has endured over decades, sparking various initiatives of investment and repair, mostly privately funded. It is sustained today by the dedicated work of committed residents, property owners and volunteers.

Further significance of Sandon lies in the fact that it has sustained a community of residents, whether large or small, continuously since the 1890s.

Character-Defining Elements

The character-defining elements of Sandon include:

- Continuous residential use by citizens since the 1890s



- The location of the former city alongside Carpenter Creek.
- The relationship of Sandon to mine sites in the surrounding mountains.
- The historic layout of the town, including former streets, railways and city lots.
- Ruins of buildings, structures, and infrastructure dating from the 1890s until the 1950s . All ruins related to commercial, domestic and industrial uses of the place have significance.
- Surviving original buildings dating from the 1890s until the 1950s, whether in their historic location or moved, including Sandon City Hall (1900), Ivanhoe Mine Manager's Home (1900), Provincial Policeman's Home (1925), the Hunter-Kendrick block (also known as the Slocan Mercantile Building (1900) and Tattie & Greer store), K & S Liquor Warehouse (1896), three brothels (1890's) and several homes (1890's).
- The operational Silversmith Hydroelectric Generating Plant (1897), Canada's oldest hydroelectric system in continuous use, currently producing electricity for the region.
- Evidence of the city's use as a Japanese Canadian internment camp.
- The relationship of the townsite to the Idaho Lookout Fire Service Road and as the trailhead to other historic corridors (railways, mining roads and horse trails).
- The Sandon cemetery.
- A number of carefully constructed replicas of original buildings in their original locations.

Resources

BC Geographical Names Office listing for Sandon: <http://apps.gov.bc.ca/pub/bcgnws/names/13711.html>

G. T. Atamanenko & Associates. 1990. Heritage Development Plan for Sandon, BC. Sandon Historical Society.

Veronika Pellowski. 1992. Silver, Lead & Hell The Story of Sandon.

Concept Plan for Sandon as a Living Heritage Community (1993): <http://www.sandoninthekootenays.ca/sandon-concept-plan--ocp-1995.html>

Draft OCP for Sandon prepared by Regional District of Central Kootenay (1995): <http://www.sandoninthekootenays.ca/sandon-concept-plan--ocp-1995.html>

<http://www.sandoninthekootenays.ca/history.html>

<http://www.sandonmuseum.ca/social-history/56-gone-but-not-forgotten>



Harrison Memorial Church – Statement of Significance

April 28, 2020

Other Name(s)

Crawford Bay Memorial Church
Crawford Bay Community Church
Harrison Memorial Community Church

Description of Historic Place

Harrison Memorial Church is one and a half storey, unadorned Carpenter Gothic Style wood-frame gabled church with a two storey square bell tower. It is situated on a wooded lot on Crawford Creek Road in Crawford Bay, British Columbia.

Heritage Values of Historic Place

Harrison Memorial Church has been a valued asset in the Crawford Bay community since its construction in 1920.

Harrison Memorial Church provides an important connection to its benefactor, Commander Matthew Harrison, who constructed it in memory of his departed family members - two sons who were killed in active duty during World War I, his first-born son Geoffrey (who had died of scarlet fever at age six), and his wife of 45 years, Lucy. More than just a place of



memory, this historic place provides insight into the prosperity of the Harrison family, which was unique to Crawford Bay and the East Shore of Kootenay Lake in the first decades of the twentieth century. The construction of the church can be seen as an extension of the affluent lifestyle that Harrison brought to the area from England, and which is also expressed in the family's nearby 80-acre estate with a large



manor (1908). The construction of the church is an important demonstration of the type of patronage expected of Britons of the Harrisons' social class and standing at the time.

The design of the church is a significant aspect of its heritage values. Drawing inspiration from nature, not only in its form but in its materials, it is noteworthy that the design, construction, and execution of this place were overseen by Matthew Harrison himself. The use of local skilled craftsmen and materials in its construction strengthens the connection of this building to the community and its location.

Architecturally, the building design is important as a vernacular church with Craftsman and Gothic elements, which although simpler than some more elaborate urban church designs, stands out in its scale and formal design within this rural community, making it a cherished landmark. Evidence of its high-quality craftsmanship, wood construction, and detailed finishes in the context of its remote area, speak to the use of local natural resources, local skills and the importance of this sacred site to the community.

Harrison Memorial Church holds a high level of significance for its social and community values in Crawford Bay. Since 1920 this place has been host to celebrations of life and love, community gatherings and events, worship services, and performances of all types. While not originally dedicated to any particular religious denomination, the church later became part of the Anglican Diocese of Kootenay for the use of "responsible Christian organizations" for a variety of purposes. This flexibility of use has ensured that this place has remained a centre for community in Crawford Bay since it first opened its doors. It also has a noteworthy association with the Crawford Bay Womens' Institute, which was started by Harrison's daughter, Anne, in 1926, and which cared for the church until 1974.

Further significance lies in the manifestations of community connections found in many of the church furnishings made by local artisans and benefactors. The altar, stained glass window, roll of honour, and embroidered kneelers are all special reminders of the importance of this place in the community, and the connection of community to this place.

Character-Defining Elements

The character-defining elements of Harrison Memorial Church include:

- The location of the church on its lot, and its situation in the context of Matthew Harrison's original estate.
- The physical relationship between the church and Wedgewood Manor, Harrison's manor house.
- The connection of the church to its natural surroundings and wooded landscape.
- The architectural design of the church, including its wood construction and finishes, steeply pitched gable roof, square prominent bell tower with hip roof, symmetrical design, and traditional church layout.
- The Craftsman tradition expressed in the exposed rafter tails in both roofs.



- The Gothic Revival tradition expressed in the window design (with pointed arches) along the sanctuary walls
- The formal design of the entrance with double staircase and pointed gable hood held up by brackets
- Church furnishings original to its 1920 design, and later additions such as the white pine altar carved with a unicorn by Wayne Worthington, the stained glass window depicting a cross and dove of peace created by Dick Wingate, the roll of honour for local war dead, and the kneelers designed by Kathleen Lymbery and embroidered by the Crawford Bay Womens' Institute members.
- The church bell, received from St. Andrew's on the Lake, another (now deconsecrated) church in the Anglican Diocese of Kootenay.
- The use of the church for worship and religious celebrations, community gatherings and events, and performances.

Resources

Harrison Memorial Community Church (Anglican) Timeline – received from Brenda Panio

Memory BC – Kokanee Parish: <https://www.memorybc.ca/parish-of-kokanee>

Harrison Church: A Memorial to Tragedy – by Steve White and Frances Roback

Harrison Memorial Church – Document to Transfer to the Diocese of Kootenay, 1944

Harrison Memorial Church display panels texts





LISTED ON THE CANADIAN REGISTER: 2007/07/27**STATEMENT OF SIGNIFICANCE****DESCRIPTION OF HISTORIC PLACE**

The Doukhobor Suspension Bridge spans the Kootenay River a short distance upstream from its confluence with the Columbia River in the West Kootenay region of British Columbia. Built as a community effort, the structure is comprised of reinforced concrete towers that rise to a height of 14.6 metres (48 feet) and rest on concrete piers embedded in the rock face on opposite banks of the river. The two towers support four steel wire cables that are attached at both ends to steel sockets anchored in the rock face. The bridge deck linking the towers is 100.9 metres (331 feet) in length and is suspended from the overhead cables by vertical steel rods. The deck frame is constructed of structural steel covered by wooden planks, stringers and surface decking. The wood decking is now badly deteriorated, and approach ramps to the bridge have been removed to prevent access. Official recognition refers to the bridge structure and its footings.

HERITAGE VALUE

The Doukhobor Suspension Bridge was designated a national historic site in 1995 because:

- it was built by, and is closely associated with, the Doukhobours who were engaged in a significant effort in the first half of the 20th century to build a Christian utopian community in western Canada;
- the bridge ranks as a symbol of Doukhobour culture and is one of the few remaining built resources connected with this cultural group in the period before the Second World War; and
- its construction almost entirely by Doukhobour settlers was a major accomplishment for a pioneer community and demonstrated the considerable capabilities of a people acting communally.

The Doukhobor Suspension Bridge provided a vital road link between the Doukhobor communities of Brilliant and Ootenshenie on opposite sides of the Kootenay River. Its construction was undertaken by members of this utopian community who volunteered their labour at the behest of their leader, Peter Vasilevich Verigin. Using traditional hand labour techniques, the workers undertook the challenging tasks of forming and pouring the piers and towers in the recently introduced medium of reinforced concrete, then assembling and installing the massive cables and steel decking. Begun in April 1913 and completed just 8 months later, the Doukhobor Suspension Bridge was largely financed by the Doukhobor community and played an important role in the cultural and economic growth of this distinctive self-supporting communal society and of the West Kootenay region for over 50 years.

Source: Historic Sites and Monuments Board of Canada, Minutes, July 1995.

CHARACTER-DEFINING ELEMENTS

The key elements relating to the heritage value of this site include:

- the footprints of the concrete piers and towers and concrete anchorages sunk into the rock face on both sides of the river;
- sight lines of the bridge from both sides of the river;
- the form and massing of the concrete piers, towers and cross members;
- the steel wire cables, tower saddles and socket attachments;
- steel deck frame, railings, vertical hanger rods and stiffening trusses;
- the use of wood plank bridge decking;
- the date inscription on a concrete tower.



Japanese Canadian Historic Places

Statements of Significance for Recognized Historic Places

New Denver (Rosebery and Sandon Internment Sites, New Denver Church)

Slocan Valley, BC

1942-1945

Historic Place

New Denver is a small community in the West Kootenay region of British Columbia, located approximately 70 kilometres north of Nelson on the west shore of Kootenay Lake, within the Regional District of Central Kootenay.

The location of the former Orchard internment site with its still-existing, New Denver is the site of the associated Kohan Reflection Garden and New Denver Church. The historic place includes the former internment sites of Rosebery, 6 kilometres to the north and Sandon, 14 kilometres to the east.

Values

New Denver, with Rosebery and Sandon, has historical, aesthetic, spiritual and cultural value as an enduring record of the Japanese Canadian internment between 1942 and 1945, particularly as a major representative of those internment camps situated in former mining towns located in the West Kootenay region.

Of the former internment camps, the New Denver Orchard is significant because it was a purpose-built internment camp, constructed on the site of a vegetable garden and fruit orchard, within an active commercial and residential community related to the silver mining industry. Funded by the federal Security Commission and built with Japanese Canadian labour, the small wooden shacks were arranged in surveyed lots arranged into a typical grid and the streets given names. After the war, the original occupants were deeded ownership of the relocated homes and lots.

The Orchard has value as a rare example of an internment camp that was not dismantled at the end of the war. While other camps in the Slocan Valley and elsewhere were shut down and demolished at the end of the war, Japanese Canadians stayed in New Denver found jobs, attended school and were integrated into the general community. Today, the rehabilitated internment shacks, an original from 1942 and as evolved in 1957 provide an immediate perspective on life in the original Orchard camp.

Significant for their association with the New Denver camp, Rosebery and Sandon are examples of the remote interior towns with unoccupied or derelict buildings that were called into use during the internment. Rosebery was a suburb six kilometres north of New Denver housing primarily Japanese foreign nationals, while Sandon was an abandoned silver mining town of 20 residents. Internees in Sandon were from Port Essington, Victoria, Skeena, Steveston, Fairview and Powell Street in Vancouver.

New Denver is particularly significant for the cultural, historical and spiritual values embodied in the Nikkei Internment Memorial Centre, a site dedicated to telling the story of Japanese Canadian internment in the Orchard and an ongoing reminder of the harsh conditions endured by internees. It is important as one of very few internment sites that has physical heritage resources directly associated with the tragic episode in B.C.'s history, with original buildings, personal artifacts donated by the community, and interpretive displays, as well as the Heiwa Teien Peace Garden designed Japanese Canadian gardener, Tomomichi Sumi.

The 1893 New Denver Church, the first one built in the town, is significant as a re-purposed building that would become Lakeview Collegiate high school, a site of worship, and a gathering place for the Japanese Canadian community.

Part of the significance of New Denver is found in the Kohan Reflection Garden, a Japanese style strolling garden designed around the remaining buildings in the Orchard. Elements such as lanterns, bridge, Shinto stone and Bacchi basin along with traditional horticultural elements such as planted maples, irises and lily ponds help to educate the public about Japanese Canadian heritage and provide a place for contemplation and cultural events.



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Together, the New Denver Orchard, Kohan Reflective Garden, Memorial Centre, New Denver Church, Sandon and Rosebery are significant as places to view and contemplate the shock of internment and subsequent recovery of Japanese Canadians at a single location.

Like all internment sites, New Denver, Rosebery and Sandon evoke the hardships, memories and stories of the Japanese Canadians who lived there, assisting with the education and understanding about what happened in British Columbia during World War II. But while few traces remain of many internment sites, the New Denver Orchard, Kohan Reflection Garden and the Nikkei Internment Memorial Centre remain to remind visitors of the trauma of the internment.

Sources

BC Archives. Bralorne, Quesnel Forks, Sandon. search-bcarchives.royalbcmu-seum.bc.ca/ghost-towns-bralorne-quesnel-forks-sandon

Village of New Denver. Nikkei Internment Memorial Centre. newdenver.ca/nikkei/ Japanese Canadian Historic Places Recognition Project nomination forms, *New Denver, Nikkei Internment Memorial Centre, New Denver Orchard, New Denver Kohan Reflection Garden, New Denver Church, Rosebery and Sandon.*

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The Slocan Extension (Slocan City, Bay Farm, Popoff and Lemon Creek internment areas)**Historic Place**

The Slocan Extension is a collection of four adjacent Japanese Canadian internment areas including Slocan City, Bay Farm, Popoff and Lemon Creek, located approximately 26 kilometres south of New Denver in the Slocan Valley in B.C.'s West Kootenay region.

Values

Together, the four internment camp sites that make up the Slocan Extension have historical, social and cultural value as an enduring record of its association with the Japanese Canadian internment between 1942 and 1945 during which families were uprooted, their rights as Canadian citizens removed, and their possessions taken and sold.

Situated at the south end of Slocan Lake, Slocan City is significant as a former Slocan Valley mining town with existing buildings, including hotels, shacks and mining camp cabins that were re-purposed to create the internment camp. The place is important because it functioned as the service, social, government and economic centre of the Slocan Extension. The B.C. Security Commission offices and recruiting centre for teachers, hospital, post office, Silvery Slocan social centre, retail stores and other services were located in Slocan City. Post-internment, it became the new location of the Slocan Village Market.

The town is the location of the Slocan cemetery which includes a monument to Japanese Canadians, notable for being the only physical remaining indicator of the Japanese-Canadian internment in Slocan City. Created in 1944 by the Slocan Buddhist Mission Society, the monument commemorates the nine internees interred at the Slocan cemetery during the period internment, 1942-1945.

Slocan City has significance for functioning as a train transfer point for internees, first from the B.C. coast en-route to camps in New Denver, Rosebery and Sandon, while post-war, in 1946, it was a deportation point for Japanese Canadian citizens being 'repatriated' to Japan. This was a highly controversial event during which government policy gave Japanese Canadians the untenable choice of moving permanently east of the Rocky Mountains or leaving for Japan, a foreign country most of them had never seen.

Together, Bay Farm, Popoff and Lemon Creek internment sites have significance because they represent purpose-built camps integrated into government-leased existing farms and agricultural fields in the Slocan Valley. Arriving before the camps were constructed, internees lived in unheated tents, until dormitories, bunkhouses, family cabins and communal kitchen facilities were built with the forced labour of the internees themselves. The valley's Doukhobor farmers provided an essential service in helping feed the almost 5,000 internees, augmented by vegetable gardens in each of the camps. Local grocery retailers included the Popoff store, Albright's meat market and Hurst's grocery store.

It is significant that even in these internment camps, Japanese Canadians were contributing to the economy of the province. There were several logging camps and sawmill sites where Japanese Canadian men worked as loggers producing firewood, poles, posts and logs; there was a portable sawmill at Bay Farm. Others worked on the valley farms or for local businesses.

Social value is found in the creation of community and recreation within the Slocan Extension despite the trauma and hardships associated with internment and repatriation. Elementary schools and Japanese kindergartens operated at each of the camps, while the Catholic church managed a high school for 250 students. Outstanding B.C. citizens Raymond Moriyama, David Suzuki and Joy Kogawa were educated at the Pine Crescent School at Bay Farm. There was a community hall, women's institute and baseball team. In the summer, children played in the Slocan River and Slocan Lake; in the winter there was a ski hill and skating rink for hockey.

Several individual buildings and structures hold specific value within the Slocan Extension. Today's Slocan Village Market, formerly Popoff's Market, is significant for its purchase and operation post-war as Kino's Market by Zenichi Kinoshita and operated as Kino's Market in Slocan City. Designed in 1952-53 by son James Kinoshita while an architecture student in Manitoba and operated by his



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Collectively, the internment sites associated with the Slocan Extension have the ability to evoke the memories and stories of the Japanese Canadians who lived there, assisting with the education and understanding about what happened in B.C. during World War II. Every internment camp has heritage value for past, present, and future generations, and their individual recognition acknowledges Japanese Canadian struggles, tenacity and resilience.

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Values

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Situated at the south end of Slocan Lake, Slocan City is significant as a former Slocan Valley mining town with existing buildings, including hotels, shacks and mining camp cabins that were re-purposed to create the internment camp. The place is important because it functioned as the service, social, government and economic centre of the Slocan Extension. The B.C. Security Commission offices and recruiting centre for teachers, hospital, post office, Silvery Slocan social centre, retail stores and other services were located in Slocan City. Post-internment, it became the new location of the Slocan Village Market.

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The town is the location of the Slocan cemetery which includes a monument to Japanese Canadians, notable for being the only physical remaining indicator of the Japanese-Canadian internment in Slocan City. Created in 1944 by the Slocan Buddhist Mission Society, the monument commemorates the nine internees interred at the Slocan cemetery during the period internment, 1942-1945.

Slocan City has significance for functioning as a train transfer point for internees, first from the B.C. coast en-route to camps in New Denver, Rosebery and Sandon, while post-war, in 1946, it was a deportation point for Japanese Canadian citizens being 'repatriated' to Japan. This was a highly controversial event during which government policy gave Japanese Canadians the untenable choice of moving permanently east of the Rocky Mountains or leaving for Japan, a foreign country most of them had never seen.

Together, Bay Farm, Popoff and Lemon Creek internment sites have significance because they represent purpose-built camps integrated into government-leased existing farms and agricultural fields in the Slocan Valley. Arriving before the camps were constructed, internees lived in unheated tents, until dormitories, bunkhouses, family cabins and communal kitchen facilities were built with the forced labour of the internees themselves. The valley's Doukhobor farmers provided an essential service in helping feed the almost 5,000 internees, augmented by vegetable gardens in each of the camps. Local grocery retailers included the Popoff store, Albright's meat market and Hurst's grocery store.

It is significant that even in these internment camps, Japanese Canadians were contributing to the economy of the province. There were several logging camps and sawmill sites where Japanese Canadian men worked as loggers producing firewood, poles, posts and logs; there was a portable sawmill at Bay Farm. Others worked on the valley farms or for local businesses.

Social value is found in the creation of community and recreation within the Slocan Extension despite the trauma and hardships associated with internment and repatriation. Elementary schools and Japanese kindergartens operated at each of the camps, while the Catholic church managed a high school for 250 students. Outstanding B.C. citizens Raymond Moriyama, David Suzuki and Joy Kogawa were educated at the Pine Crescent School at Bay Farm. There was a community hall, women's institute and baseball team. In the summer, children played in the Slocan River and Slocan Lake; in the winter there was a ski hill and skating rink for hockey.

Several individual buildings and structures hold specific value within the Slocan Extension. Today's Slocan Village Market, formerly Popoff's Market, is significant for its purchase and operation post-war as Kino's Market by Zenichi Kinoshita and operated as Kino's Market in Slocan City. Designed in 1952-53 by son James Kinoshita while an architecture student in Manitoba and operated by his



parents, a modern, one-storey post and beam structure with a pitched roof and a large glass wall facing the street. James Kinoshita would become a prominent international architect.

Built as an Oddfellows Hall in Slocan City in 1923, the Silvery Slocan Social Centre is significant for being a community and social hall for Japanese Canadians during internment. It was the site of a commemorative event on in June 2012 for unveiling of interpretive signs marking the former Lemon Creek and Popoff internment camps.

Collectively, the internment sites associated with the Slocan Extension have the ability to evoke the memories and stories of the Japanese Canadians who lived there, assisting with the education and understanding about what happened in B.C. during World War II. Every internment camp has heritage value for past, present, and future generations, and their individual recognition acknowledges Japanese Canadian struggles, tenacity and resilience.

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 STATEMENT OF SIGNIFICANCE**DESCRIPTION OF HISTORIC PLACE**

The Pilot Bay Lighthouse is a white, wood frame, three-storey tower with a tapered form located on the northern part of the Pilot Peninsula that extends into Kootenay Lake near the community of Crawford Bay in the West Kootenay region of British Columbia. The historic place consists of the southern part of the Pilot Peninsula held within Pilot Bay Provincial Park, including the lighthouse, surrounding clearing and forest, and associated hiking trail.

HERITAGE VALUE

The Pilot Bay Lighthouse is significant for its historical, aesthetic and community values, in particular for its recognizable lighthouse form and prominent location on a rise of land in Pilot Bay Provincial Park.

Constructed in 1904 and activated in 1905, the Pilot Bay Lighthouse is valued as a rare and well-preserved heritage site on the east shore of Kootenay Lake. The lighthouse is significant for its historical association with the sternwheeler era on the lake which began in the late 1880s and lasted until the 1950s, and is a symbol of early navigation when silver ore, supplies and people were transported between mining communities by water. Now the last remaining inland lighthouse in British Columbia, the lighthouse was built when new settlement and mining and smelting activity were increasing the sternwheeler traffic on Kootenay Lake, connecting with the railways to create a regional transportation network. Increased marine traffic meant new requirements for navigational aids, particularly one which would service the area at the junction of the south, north and west arms of Kootenay Lake. The lighthouse is valued for its longevity and the adaptations to new technology that allowed it to continue to function until 1993.

The Pilot Bay Lighthouse is also important for its location on the Pilot Bay peninsula, a location related to the particular geography and topography of the area. As a lighthouse used as a landmark when fixing a course along Kootenay Lake (in conjunction with the Proctor lighthouse), its siting at the north end and highest point of the peninsula allowed the light to be viewed and used for navigation from three directions. Its location is also significant with regard to the creation of the provincial park because the southern end of the peninsula was acquired specifically to include the lighthouse within the park. Reached by a short walking trail, the lighthouse, in its isolated location in a clearing surrounded by forest, is valued as a destination point within the park's recreational trail system.

Long a comforting beacon for workers in remote logging and mining camps around Kootenay Lake, the lighthouse remains an important community landmark, evoking the memories and stories of early lighthouse keepers such as O. McElroy and Eugene Montreuil, and representing the efforts of community volunteers who have for years maintained and preserved this invaluable treasure.

Painted the traditional red and white of federal lighthouses, the tapered form and architectural details of the lighthouse are a contrast to other, simpler navigational aids in the vicinity of Kootenay Lake, giving it high aesthetic value. A draw for tourists and residents alike, the lighthouse is valued for its landmark status, nostalgic connection to an earlier era, and as a reminder of the local history of this area.

Source: Ministry of Environment, BC Parks



CHARACTER-DEFINING ELEMENTS

Key character-defining elements of Pilot Bay Lighthouse include:

Site:

- siting on the high point of land on the Pilot Bay peninsula
- location in a clearing set within the thick forest of the park

Building:

- square, three storey tapered tower form
- traditional red and white colour scheme
- shed dormer wooden windows, six-over-six and eight-over-eight
- red roof and cupola
- horizontal wood cladding
- glass lantern with surrounding red-railed viewing balcony



OTHER NAME(S)

City of Ainsworth Shipwreck
Kootenay Lake Shipwreck
City of Ainsworth sternwheeler

LINKS AND DOCUMENTS

[Wikipedia web page](#)
[Virtual Museum of Canada web site, Sternwheelers of Kootenay Lake](#)
[Nelson Star article, City of Ainsworth wreck assessed, 2011 July 28](#)

CONSTRUCTION DATE(S)

1892/01/01

LISTED ON THE CANADIAN REGISTER: 2013/01/11**STATEMENT OF SIGNIFICANCE****DESCRIPTION OF HISTORIC PLACE**

The City of Ainsworth Shipwreck provincial heritage site consists of the remains of the City of Ainsworth, a relatively small (25.6 meter by 6.4 meter) wooden-hulled sternwheeler lost in an accident on Kootenay Lake in 1898. The wreck of the City of Ainsworth lies in 111 m of water at the mouth of Crawford Bay, Kootenay Lake, British Columbia. Associated wreckage from the vessel lies in 6 to 35 meters of water immediately offshore near the cliffs of Cape Horn.

HERITAGE VALUE

The wreck of the City of Ainsworth is valued as the best preserved time capsule of 1890's maritime history in the interior of B.C. Its remains are illustrative of the complex nineteenth century transportation network in which trains and ships such as this sternwheeler worked together to carry freight and passengers to communities along Kootenay Lake and as far away as Bonners Ferry, Idaho. Built in 1892 on the foreshore of the Kootenay Lake mining town of Ainsworth, this vessel provides a reasonably intact representative example of one of the smaller independent ships in this transportation system.

The remains of the City of Ainsworth include a significant example of advanced late nineteenth century marine technology. The ship's paddlewheel, which features offset bucket planks which were intended to reduce vibration of the wheel, is the only one of its type to be documented on a British Columbia sternwheeler.

The wreck of the City of Ainsworth is also important as a memorial to the largest maritime disaster in the history of the British Columbia inland lakes. Nine people perished when the ship foundered and sank in the southern portion of Kootenay Lake during a violent storm in 1898.

Source: Province of British Columbia, Heritage Branch files

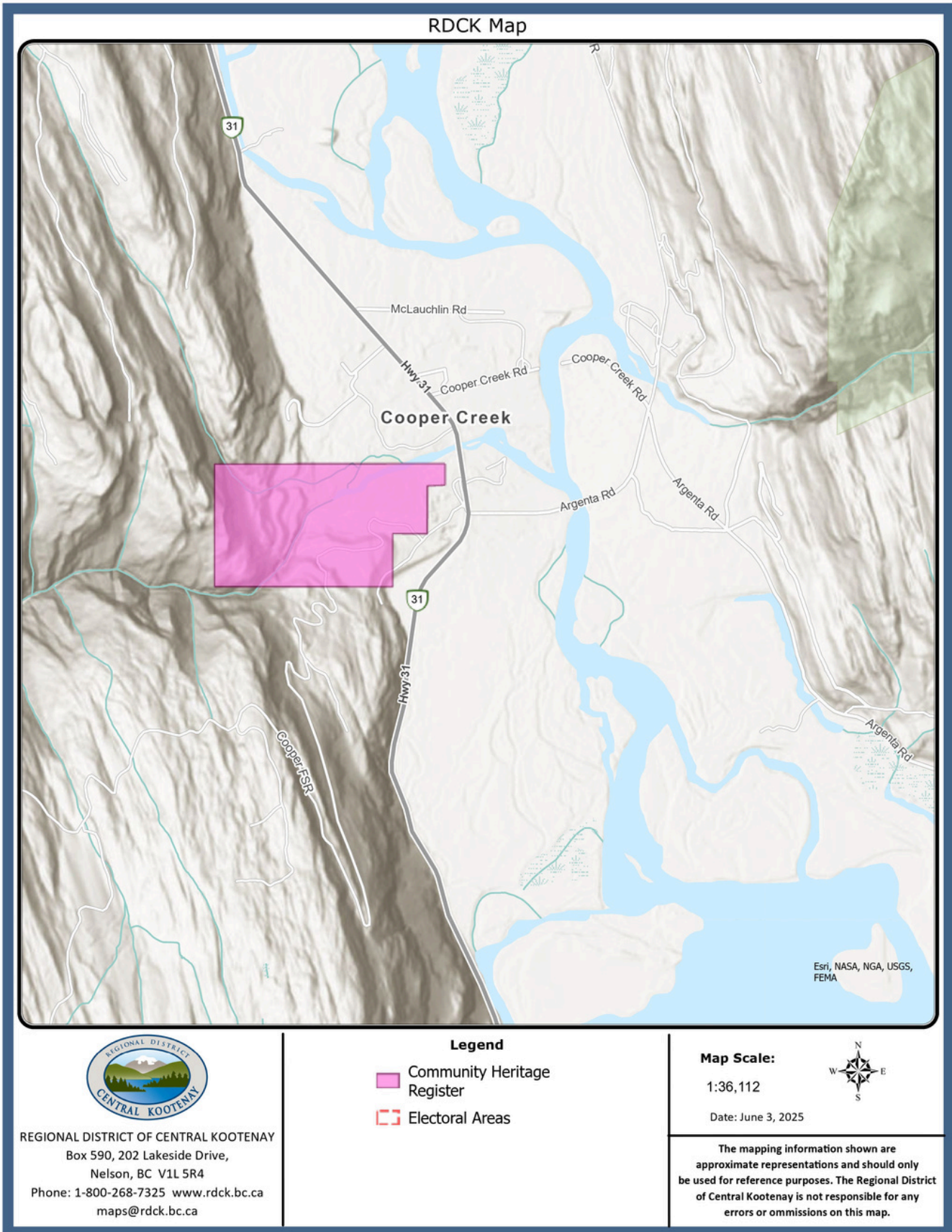


CHARACTER-DEFINING ELEMENTS

The character-defining elements of the City of Ainsworth Shipwreck include:

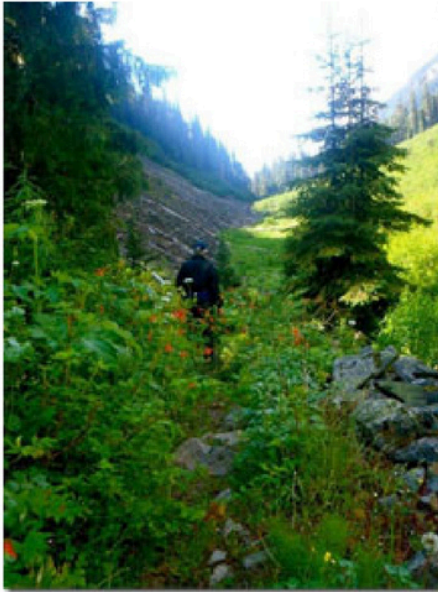
- The depth of the wreck, which preserves this sole, relatively intact example of an 1890's sternwheeler from the British Columbia interior
- The upright position of the vessel on the lake bottom
- Surviving elements of the ship, including the hull and paddlewheel, and about three-quarters of the main deck superstructure, which contains a large cargo door, two rear windows and three doors which remain framed, as well as some of the vessel's machinery.
- The engine and boiler, which remain buried, and the surviving proper alignment of the connecting rods leading to the paddlewheel
- The paddlewheel, with staggered or offset bucket planks (blades)
- Additional machinery, including a pulley and shaft on the starboard side of the forward bulkhead, and steam cylinders and oiling valves
- A pennant mast which remains standing on the bow, and a hogpost and chainstay system





6 Dewdney Trail

Hope to Wild Horse Creek, B.C.
1860 to Princeton
1861 to Rock Creek
1865 to Wild Horse Creek



(Okanagan Similkameen Parks Society)

Historic Place

The Dewdney Trail is a 720 kilometre trail that traverses the Province of British Columbia near the American border between the present-day locations of Hope on the Fraser River and Wild Horse Creek at Fisherville just north of Ft. Steele in the East Kootenays. It crosses the Cascade, Monashee, Selkirk and Purcell mountain ranges, and connects the coastal Fraser and Skagit valleys with the Interior Similkameen, Okanagan, Kettle, Columbia, Pend d'Oreille, Salmon, Moyie, and Kootenay River valleys, which are all part of the Columbia River watershed.

While most of the trail was constructed as a mule path with a four foot wide minimum clearance and two foot wide surface, the western-most 40 kilometres of the trail was built as a wagon road with a much firmer and wider trail surface.

The trail is various states of physical repair, with many sections overgrown due to infrequent use and maintenance.

Values

The 1860s Dewdney Trail is important for its historical, economic, cultural, social and natural history values as an enduring defining initiative of the newly created Colony of British Columbia. Its purpose was to connect the economic regions of British Columbia and secure the control of land, settlement and trade in the region immediately north of the American frontier line that extended across the natural north-south mountain ranges and trade routes and dividing the Colony from American territory.

The Trail uniquely marks the scope and urgency of this Colonial drive in the face of American miners' rush for gold first to Rock Creek in 1860 and then to Wild Horse Creek in 1863.

In British Columbia, historic trails often have a connection to earlier First Nation trails along the same routes. The existing network of First Nation trails was a significant foundation for making many newcomer activities possible, including exploration, travel, transportation of goods, communications and economic development. Important examples of those earlier routes incorporated into the Dewdney Trail are the Hudson's Bay Company Brigade Trail and Blackeye's Trail – both located within Stó:lo, Nlaka'pamux and Similkameen traditional territory, and used by First Nations to gather plants, hunt, and trade over the Cascade Mountains.

The route is also significant for its use by Hudson's Bay Company fur traders and its connection to the Walla Walla Trail connecting Wild Horse Creek with the American town of Walla Walla in Washington State.



Dewdney Trail

The Dewdney Trail is valued for its contribution to the opening up and economic development of the southern regions of British Columbia, for its role in the creation and location of many present-day settler communities, for being the pioneering route for much of the Southern Provincial Highway (Highway 3), and for lending its name to the city of Trail.

The Dewdney Trail is valued for bringing together the stories of First Nations and provincially known colonial figures and groups, including Similkameen chief “Blackeye”, Sto:lo chief Pahallak, surveyors Alexander Caulfield Anderson and Henry Peers, trail builders Edgar Dewdney and Walter Moberly, administrators Governor James Douglas and Judge Matthew Begbie, the North West Mounted Police’s Sam Steele and the many settlers who traversed and homesteaded along the route. The Trail is valued for the stories of its builders that include First Nations and Chinese crews as well as the Royal Engineers.

Many of these stories are celebrated through interpretation and signs along the trail and in museums across the province.

The simple design specification of the 1860 Dewdney Trail, a one-and-a-half foot wide bed with a four foot clear width at shoulder height for the passage of laden mules, is significant for illustrating the Colony’s need for a basic dependable mule path that could be constructed quickly through rugged remote terrain.

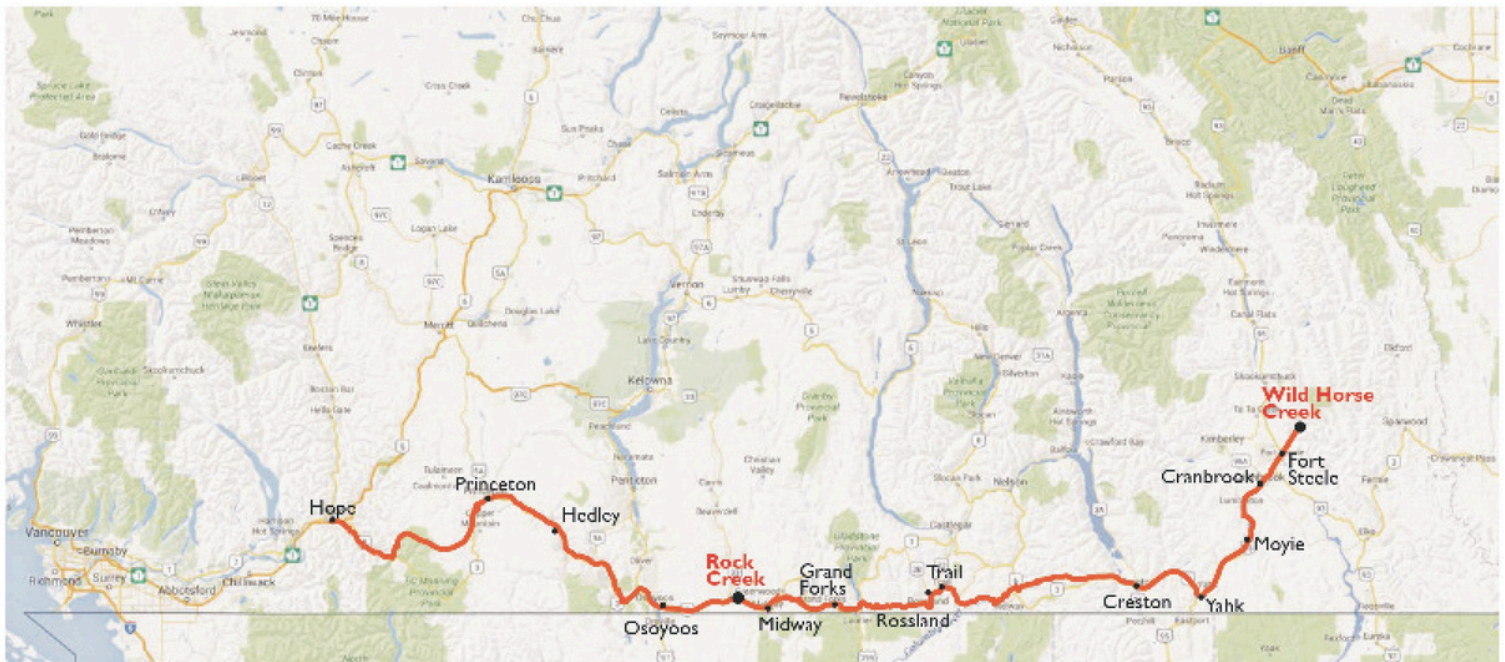
The 40 westernmost kilometres of the Trail constructed in 1861 by the Royal Engineers to wagon road specifications is valued for marking the Colony’s expectation of a sustained rise of traffic between the Colonial coast, Rock Creek and beyond. Curtailment of the wagon road upgrade marks the abrupt downturn in traffic along the route caused by the mining out of Rock Creek’s gold by the end of 1861.

Many sections of the Trail are valued today by horse-riders and hikers as beautiful recreational paths that lead into less-developed landscapes, in places isolated from the noise and bustle of Highway 3 and side roads.

Character-defining Elements

- Location across the dramatic Cascade, Monashee, Selkirk and Purcell Ranges
- Location through parts of the Fraser, Skagit, Similkameen, Okanagan, Kettle, Columbia, Pend d’Oreille, Salmon, Moyie and Kootenay Valleys
- Surveyed route from Hope to Wild Horse Creek (at Fisherville)
- Trail clear width of 4’ where evidenced
- Trail firm 2’ wide bed where evidenced
- Trail maximum 1/12 sloped grading where evidenced
- Royal Engineers’ wagon road construction where evidenced (as far as 25 mile east of Hope)
- Views of the surrounding Coastal and Interior landscapes
- Sites and communities along the trail route associated with the historical route
- Signs, trailheads plaques and interpretation in many areas along the route
- The potential for archaeological remains along the trail route





Route of the Dewdney Trail overlaid on contemporary map of Southern B.C.

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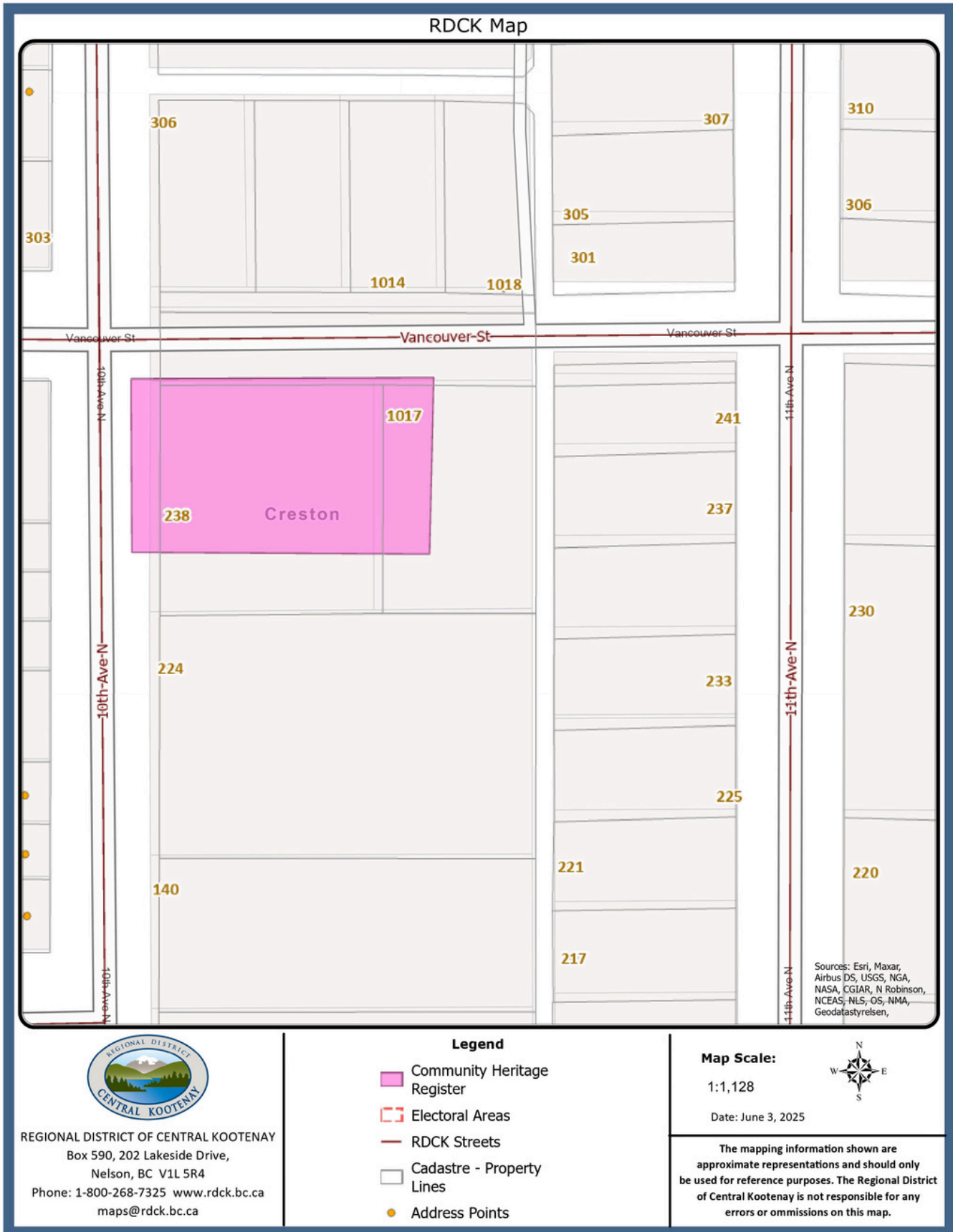
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Kelley Cook, trails expert, Princeton B.C.

Kelly Pearce, Hope Mountain Centre for Outdoor Learning, Hope B.C.

Rose Schroeder, Secretary Back Country Horsemen of B.C.





Ministry of Forests, Lands and Natural Resource Operations
Statements of Significance for Provincial Historic Place Sites

March 2016

Slocan Mercantile General Store

Other names: Sandon Hunter-Kendrick Block, Sandon Museum

Historic Place

The Slocan Mercantile General Store is a two-storey brick building located on the north bank of Carpenter Creek at the upper end of the remote historic townsite of Sandon. Sandon is a former mining town located in the high narrow Carpenter Valley in the Selkirk Mountain Range above and east of the lakeside towns of New Denver and Silverton in the Slocan Valley, British Columbia.

Values

The Slocan Mercantile General Store is valued as a rare commercial building dating from the time of the immediate rebuilding of Sandon town centre following the 1900 fire that destroyed most of the town, including Reco Street, the original main street. The General Store is important for its brick material and detailing typical of a commercial building of stature in its era seen in its simple corniced and ornamented front facade, and its un-ornamented back and side facades.

The existence of such a substantial building in this remote location of BC provokes wonder at the industry of the early miners and settlers of the province and reflects the riches that accrued from mining silver in the West Kootenay region. The building is an important reminder that Sandon was once known as the Monte Carlo of North America.

Together with other buildings that also front onto the original Main Street, the Slocan Mercantile General Store is valued as a tangible reminder of the early layout and infrastructure of Sandon, and the grandeur of the town during its heyday. Still in its original location, the General Store is important for its role in understanding the function of Sandon's Main Street right-of-way with its unique Carpenter Creek flume, the timber structure built in the same era as the General Store to guide the creek beneath Main Street and through the town.

As a remnant of the Sandon rebuilding effort that began in 1900, the General Store has historical value as a tangible link to the economic history of the Slocan region's booming silver mining industry in the late-19th and very early 20th century, an economy robust enough to enable the rebuilding of the town centre in a matter

of a few years, including innovations such as sophisticated hydroelectric power generation plants and the Carpenter Creek flume.

The building is important for its history of physical adaptations that has allowed it to remain a valuable social and cultural asset for the community, such as its present use as a museum. It is also particularly valued for its role in housing Japanese Canadians interned from the Pacific Coast during the Second World War, an event marked by physical alterations such as new windows to facilitate its use as a residential building.

The Slocan Mercantile General Store has social and cultural value as one of the enduring and iconic structures remaining from Sandon's early years, as a centre for the preservation and display of artifacts from Sandon's history, and as the focus of Sandon's revitalization efforts in the 1980s, which culminated in its provincial designation as an historic site in 1991 and its rehabilitation in 1992. The General Store is



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Statements of Significance for Provincial Historic Place Sites

March 2016

also valued for being the home and symbol of the Sandon Historical Society, and a centre for much community volunteer activity over the last several decades.

Character-defining Elements

- Location on historical Main Street of Sandon
- Physical association with and alignment to remnants of timber flume with front of building facing old flume alignment
- Load-bearing masonry (brick) exterior walls, with more finished faced brick on the front facade
- Stone foundation walls
- Stabilizing concrete upgrades to the foundation and basement
- Front facade composition, detailing and ornamentation, including:
- Symmetrical front facade with centrally located front porch
- Moulded cornice
- Lightly ornamented parapet
- Upper wall panels of sawtooth pattern brickwork
- Storefront window and door openings with robust wood frames, trims and mouldings
- Roof sloping down from front to back
- Alterations to east facade brickwork completed in the 1940s to form new window openings to accommodate non-original residential uses of the building
- Interior finishing in period detail and use of compatible material where original material is missing

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Sandon Historical Society research and interpretation files.

Sandon Museum and Historical Society. <http://www.sandonmuseum.ca/>



Raspberry School – Statement of Significance

April 2, 2019

Description of Historic Place

Raspberry School is a Doukhobor style building located in Raspberry, an unincorporated settlement in the Greater Castlegar, British Columbia area. The historic place is confined to the exterior building footprint.

Heritage Values of Historic Place

The heritage value of the Raspberry School is significant as one of the last surviving examples of Doukhobor cooperative building construction in the Greater Castlegar area.

The Raspberry School is a long narrow brick building. It has a wrap-around elevated deck with white tapered columns and a sweeping continuous hip roofline. It is an imposing structure built on a glacial bench overlooking the Columbia River.

The Raspberry School building has an identical twin at Fructova in Grand Forks. Typical of Doukhobor construction of the time, the same building plan was used several times for similar purposes. Glade was another identical school that was built in 1929 by the Doukhobor society. All had classrooms on either end and a four room teacherage in the middle.



Brick for the Raspberry School was manufactured at the local brick factory.

The structure is built into the natural contour of the sloping hillside. Two sets of matching stairways lead to the second-floor entrance of the stately building.

The building's prominent corner location on a major thoroughfare to the town centre makes the Raspberry School a highly visible landmark.

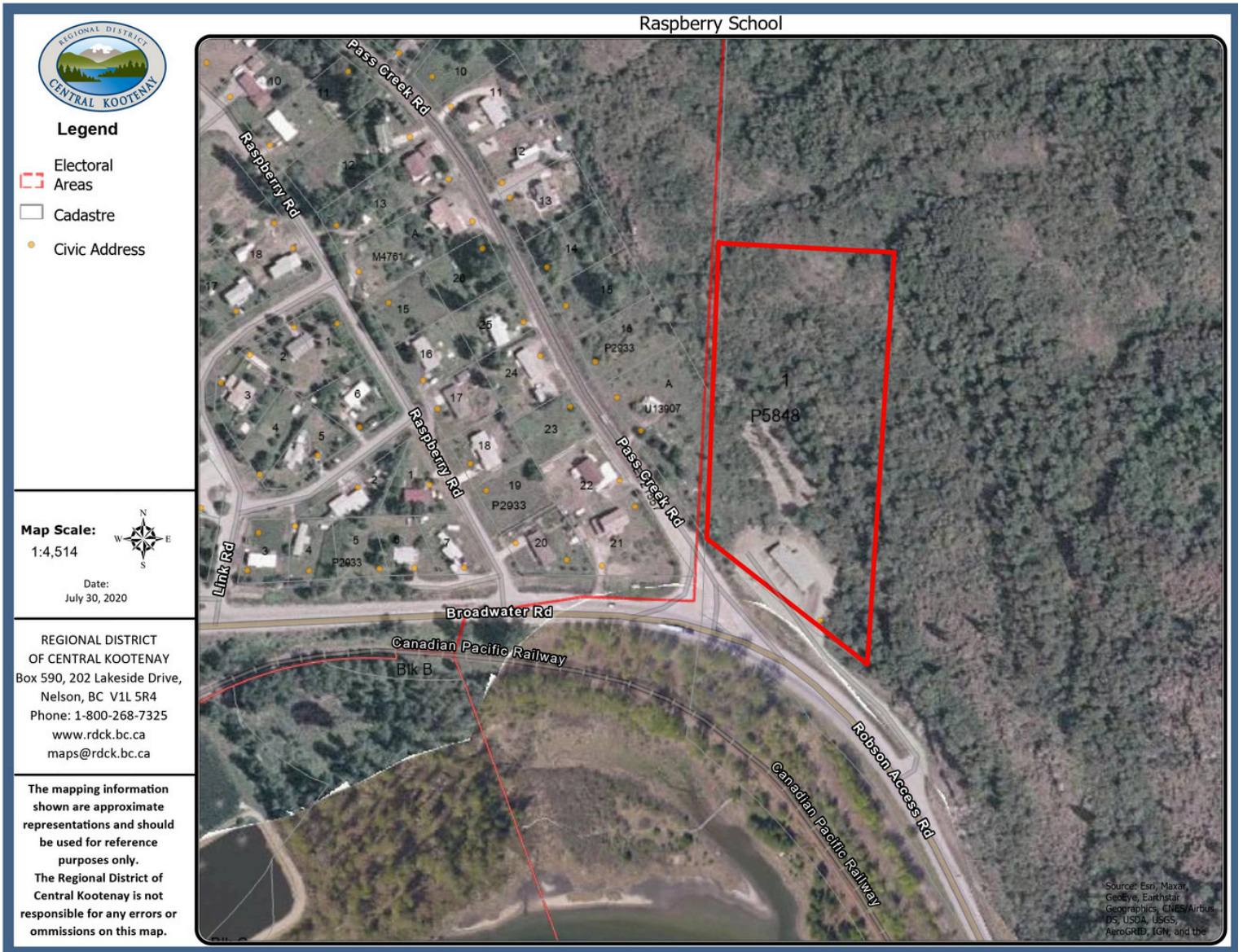


Character-Defining Elements

The character-defining elements of Raspberry School include:

- Its location on a rise overlooking a major road toward the river
- The building's natural projection from the hillside
- Its wrap around deck with tapered columns to the continuous span hip roof
- Two large 2nd floor entrance staircases
- Barrel vault single paned windows trimmed in white
- Doukhobor style construction with community manufactured brick and white façade trim





Statement of Significance

St. Francis in the Woods - Queens Bay, BC



Description of Historic Place

St. Francis in the Woods is a timber frame single storey church with a cross gable roof and small belfry located on Lauder Road in the Kootenay community of Queens Bay, British Columbia.

Heritage Value

St. Francis in the Woods is valued as an important community resource and focal point for the residents of Queens Bay - a place for "strengthening their sense of community," and as a representative example of a surviving locally built vernacular church that reflects the early 20th century settlement patterns along the shore of Kootenay Lake.

Built as a church in 1914, with the first service in April of 1915, St. Francis in the Woods was consecrated in 1927 and deconsecrated in 1994. Through its construction with donated materials and labour, the celebration of important events and its revival and reinvention as a community hall, the building and property have strong social and cultural value as the focal point for the surrounding community.

Additionally, heritage value is found in its prominent location that serves as a gateway to the community. Its locally derived vernacular form of asymmetrical gabled roofs and shingled walls with a simple but expressive interior structure has been well maintained and sympathetically adapted to its new role as a community hall.



Character Defining Elements

The elements that define the character of St. Francis in the Woods are:

- prominent position at the bend of Lauder Road next to the ravine
- the form and massing of a single storey vernacular church with asymmetrical gabled roofs and shingled walls
- original casement window assemblies with original hardware
- arched leaded glass windows in the chancel from the old St. Andrews in Trail, BC
- open front porch with planked door, side entrance with open gabled porch
- open soffits under the eaves and closed gable soffits
- shingle pattern and installation at the corners
- belfry with open sides and wide plank siding - dedicated in 1971 to Pte. Thomas C. Ough
- interior details include window trim, baseboards, open ceiling and timber work, and original floors

Map



a current aerial showing St. Francis in the Woods located on Lauder Road at Hamilton Drive

Historic Brief

Queens Bay was part of the Anglican parish of Kokanee, formed in 1909, which also included Balfour, Procter, Longbeach, and Crawford Bay.

Construction on St. Francis in the Woods began in mid-1914 on a piece of land donated by the Bashford family to a design sketched out by Harry Scott Lauder. It was completed almost a year later in April, 1915. Materials for the construction were donated by local residents and Nelson merchants. Nearly everyone in Queens Bay was involved, with the handcrafted altar, pews and font created by Stephen Hollingworth. The church was originally given the name of All Hallows, but on May 13th 1927 when it was consecrated by Bishop Doull, it was renamed as St. Francis in the Woods.

The stained glass windows in the chancel were procured by Vicar Edington (St. Francis in the Woods Vicar 1956-1963) from the old St. Andrew's Church in Trail, with installation financed by the Attree and Hirst families on behalf of loved ones. Miss Haroldine Copp became the patron of the church and supported it through a variety of fundraising efforts resulting in a new roof, electric baseboard heaters, interior painting, the addition of a small washroom annex (re-purposed in 2005 as a kitchen) and foundation repairs - between 1969 and 1974; a belfry was also erected during this period as a memorial dedicated in 1971 to Pte. Thomas C. Ough.

Faced with declining attendance the church was deconsecrated by archbishop David Crawley in 1994, and in 1996 St. Francis in the Woods was purchased by the community of Queens Bay (The Queens Bay Residents Association) for one dollar. After the purchase additional renovations were carried out including insulating the roof, building a small kitchen extension added to the south side of the transept in the early 2000s, and other interior modifications. Floors were insulated and electric heating was installed. In 2014 the stained glass windows were removed, repaired and reinstalled in the chancel. A new covered porch was built at the north end of the transept in a style that is in keeping with the church. Most recently, work was carried out on the foundation with the addition of exterior metal panels to keep animals out of the crawl space.

Research Findings and Resources

All historic resources provided by files and records compiled by the Queens Bay Residents Association including church records, local newspapers, maps etc.

Construction date: Begun 1914, completed April 1915

source: Queens Bay Residents Association files, Nelson Daily News April, 1915

Original owner: Diocese of Kootenay

Land donated by the Bashford family

source: Queens Bay Residents Association files

Architect: plans sketched by local resident Harry Scott Lauder

source: Queens Bay Residents Association files



Statement of Significance

December 2017



Creston Grain Elevators

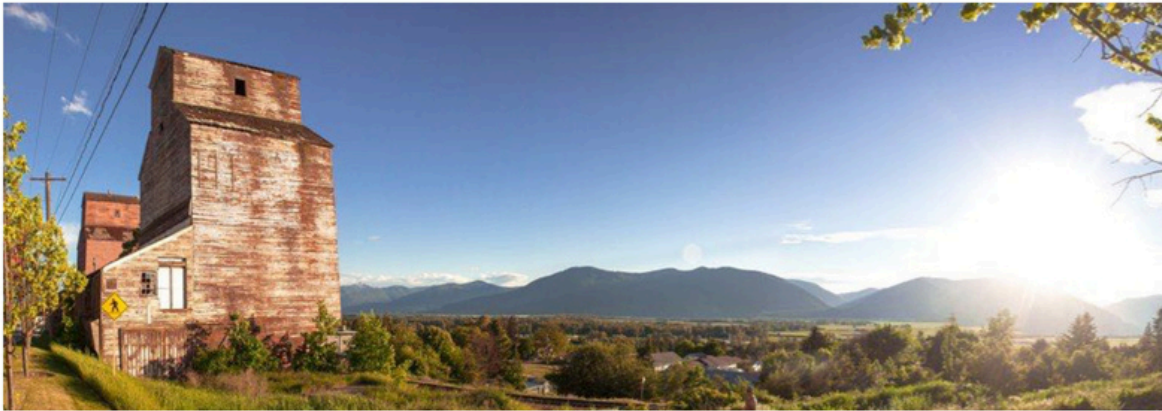
215 and 235 Northwest Blvd ~ Creston BC

Elana Zysblat, CAHP - Ance Building Services & John Atkin ~ Heritage Consultants



Statement Of Significance

Creston grain elevators :: 215 and 235 Northwest Blvd, Creston BC.

**Description of Historic Place**

The Creston Grain Elevators are two side by side wood-frame vertical agricultural structures with gable roofs, approximately six storeys high. They sit on two urban lots on Northwest Boulevard near the intersection with Pine Street in downtown Creston, BC.

Heritage Values of the Historic Place

Acclaimed landmarks on Creston's downtown skyline, the town's pair of wood grain elevators are valued as significant historic sites, as iconic symbols of Creston and the Creston Valley's agricultural heritage.

Additionally, the Creston elevators hold provincial and national significance, representing half of the last four¹ surviving wood grain elevators in BC which had at least twenty four still standing in the 1950s. They are increasingly rare surviving representations of a historic agricultural building that is considered the emblem of the Canadian grain industry, a structure which has all but vanished in the last few decades all over the country. In their survival as a pair, and on such an accessible, visible location in the heart of downtown Creston - their value is higher than the majority of other surviving elevators which are often isolated examples in remote locations.

Built in 1935 (white elevator - Midland & Pacific) and 1936 (red elevator - Alberta Wheat Pool), the elevators are tied to the historic reclamation efforts of the Creston Flats along the Kootenay River around the turn of the 20th century to establish agricultural lands, and specifically to the diversion of the Goat River in 1934-35, the intervention which finally kept the flats safe from floods. They are directly associated with the first significant yield of grain off the Flats in 1935 which brought an economic and development boom to Creston.

The elevators stand testament to the struggles and resilience of the local grain industry as it faced the obstacles of the Canadian Wheat Board's restrictive quota policies. The elevators functioned busily as shipping depots for grain (wheat, barley, oats and rye) until 1971 when in

¹ The other two wood grain elevators still standing in BC are in Dawson Creek (816 Alaska Ave.) and in Fort St. John (6708 Elevator Rd.)



light of these restrictive policies, farming in the area shifted to non-grain crops. That year, the Pacific and Midland elevator was sold to private ownership - ceasing to handle public grain - and 10 years later in 1982, the Alberta Wheat Pool elevator closed as well.

Their design, following a standard plan for square elevators and featuring traditional 2 x 6 wood crib construction, is valued as an excellent illustration of the 1920-30s Prairie Country Elevator Plan 'Standard Tall', the vernacular model erected in the two grain growing areas of BC - the Creston Valley and the Peace Region. Their intact interior mechanisms - headworks and 'leg' with belt and cups, gerber, bindicator, distributing spouts and pipes, storage bins, hopper scale, grain pits and motors provide rare insight into the workings of grain distribution from farms to rail in Canada from the 1890s to the 1980s.

Even though in the last four decades they have no longer functioned as public grain elevators, were minimally used for storage and finally vacated, the local community has mobilized to protect them from demolition whenever a threat was raised. Their importance to the community and to visitors alike is also evident in that they continue to be the most photographed, illustrated and painted landmarks in the Creston Valley.

Character Defining Elements

- Original location at the foot of Pine Street between Northwest Boulevard and the Canadian Pacific Railway tracks overlooking the Creston Valley Flats
- Industrial/agricultural form, massing and design as per the 'Standard Tall' elevator plan introduced by the United Grain Growers Ltd. in 1917 and defined by:
- Five-storey wood-crib-wall structure (40' x 40' footprint) topped by a two-storey ballon-frame cupola (20' x 40' footprint). The wood-crib-wall construction, as evident on the interior, consists of 2x6 members laid flat and spiked together on the lower bin walls and 2x4 members laid flat and spiked together on the upper bin walls.
- Narrow shiplap siding on the exterior
- Flared siding at the base over the concrete foundation
- Cedar shingle roofs
- Minimal eaves with stacked fascia boards on the Red elevator and an angled fascia board on the White elevator
- Monitor style roof (a general front gable roof form featuring a significant drop between the upper roof and the lower planes)
- Wood-frame delivery bay (driveway) with shed roof on the street facing elevations
- Sliding doors at each end of the driveways
- Original window openings with original window assemblies on the Red Elevator
- Original window openings found on the White elevator with original openings and assemblies on the driveway
- Trackside folding loading platform and sliding door
- Extant internal mechanisms for the operation of the elevators including:
 - headworks and 'leg' with vertical conveyor belt and cups, rope pull man-lift, bin levers, gerber, bindicator, distributing spouts and pipes, storage bins, hopper scale, grain pits and motors



Current Photographs



front view



rear view



Current photographs - Red elevator (215 Northwest Blvd)

front and west side



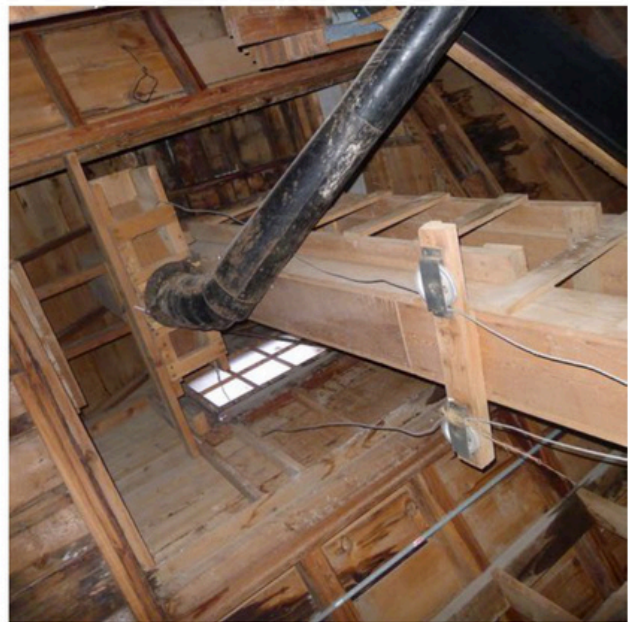
rear and east side



Internal structure and mechanisms for the operation of the red elevator







Current photographs - White elevator (235 Northwest Blvd)

front and east side



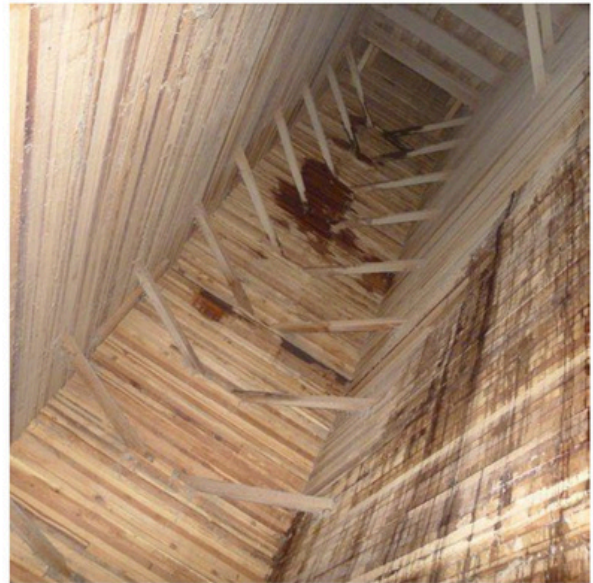
west side

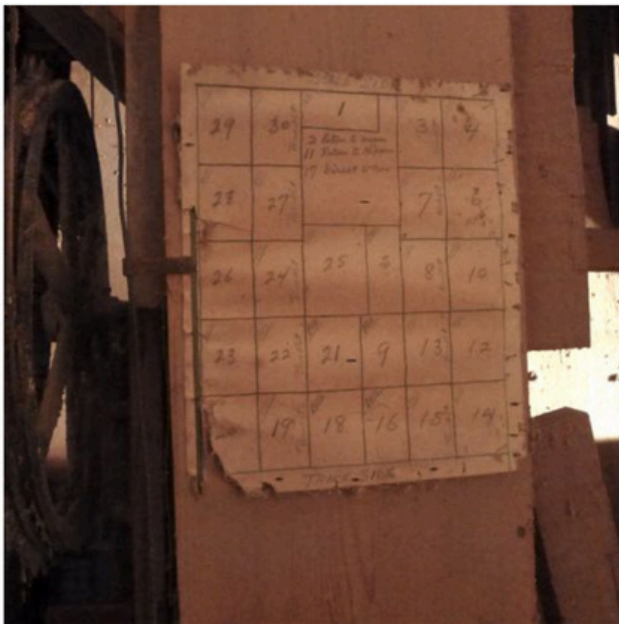


rear and east side



Internal structure and mechanisms for the operation of the white elevator





Archival Photographs



One of the elevators under construction. Creston Museum





Archival aerial view of the Creston Flats. BC Archives 193501-001



Downtown Creston in November 1946. Creston Museum





With red elevator annex built in 1940, demolished in 1997. Creston Museum

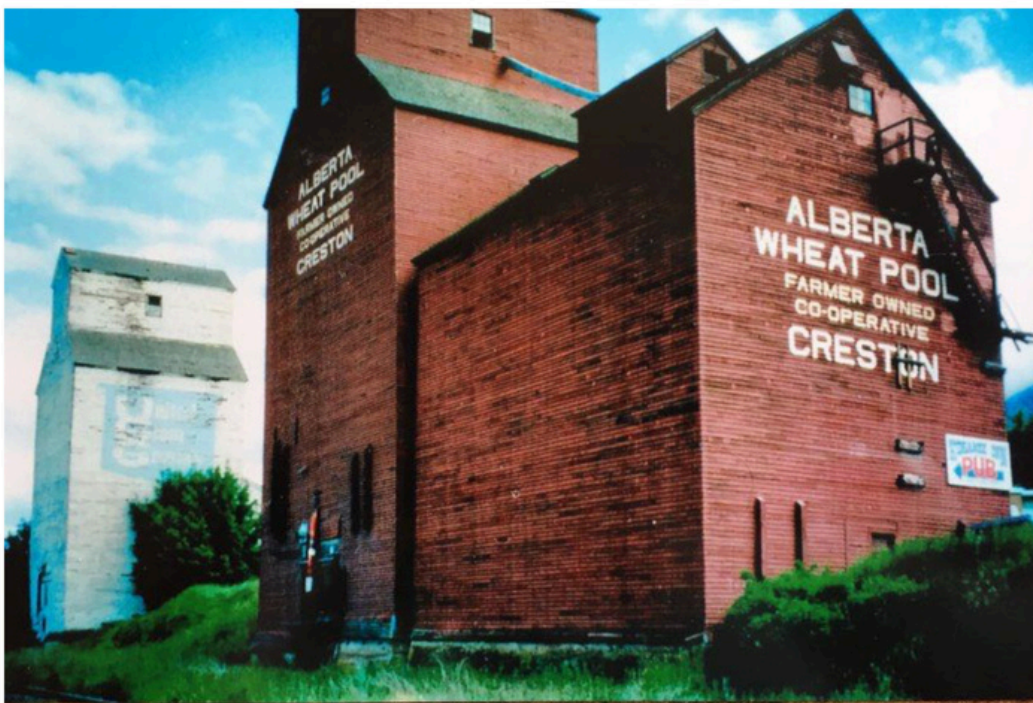


Creston Museum





Creston Museum



Creston Museum



Research Resources

Creston Museum & Archives. A History of Creston's Downtown Grain Elevators - pamphlet

Creston Museum & Archives. Album of captioned photos

[http://www.creston.museum.bc.ca/index.php?](http://www.creston.museum.bc.ca/index.php?module=photoalbum&PHPWS_Album_op=view&PHPWS_Album_id=8)

[module=photoalbum&PHPWS_Album_op=view&PHPWS_Album_id=8](http://www.creston.museum.bc.ca/index.php?module=photoalbum&PHPWS_Album_op=view&PHPWS_Album_id=8)

Government of Manitoba. A History of Grain Elevators in Manitoba

Part 2: The Architecture of Grain Elevators https://www.gov.mb.ca/chc/hrb/internal_reports/pdfs/Grain_Elevators_architecture.pdf

Griffith Surveys. March 2008. Verticality Assessment of Creston Grain Elevators.

Ketchum, Milo S. 1919. The Design of Walls, Bins, and Grain Elevators. Engineering News Pub. Co.

Pearson, Jim A. 2007. Vanishing Sentinels: The Remaining Grain Elevators of Alberta and British Columbia

Nelson Engineering Inc. April 2008. Peripheral Structural Review/Report

Interview with owner Ray Gauthier Nov 21-22, 2017 and Nov 30, 2017

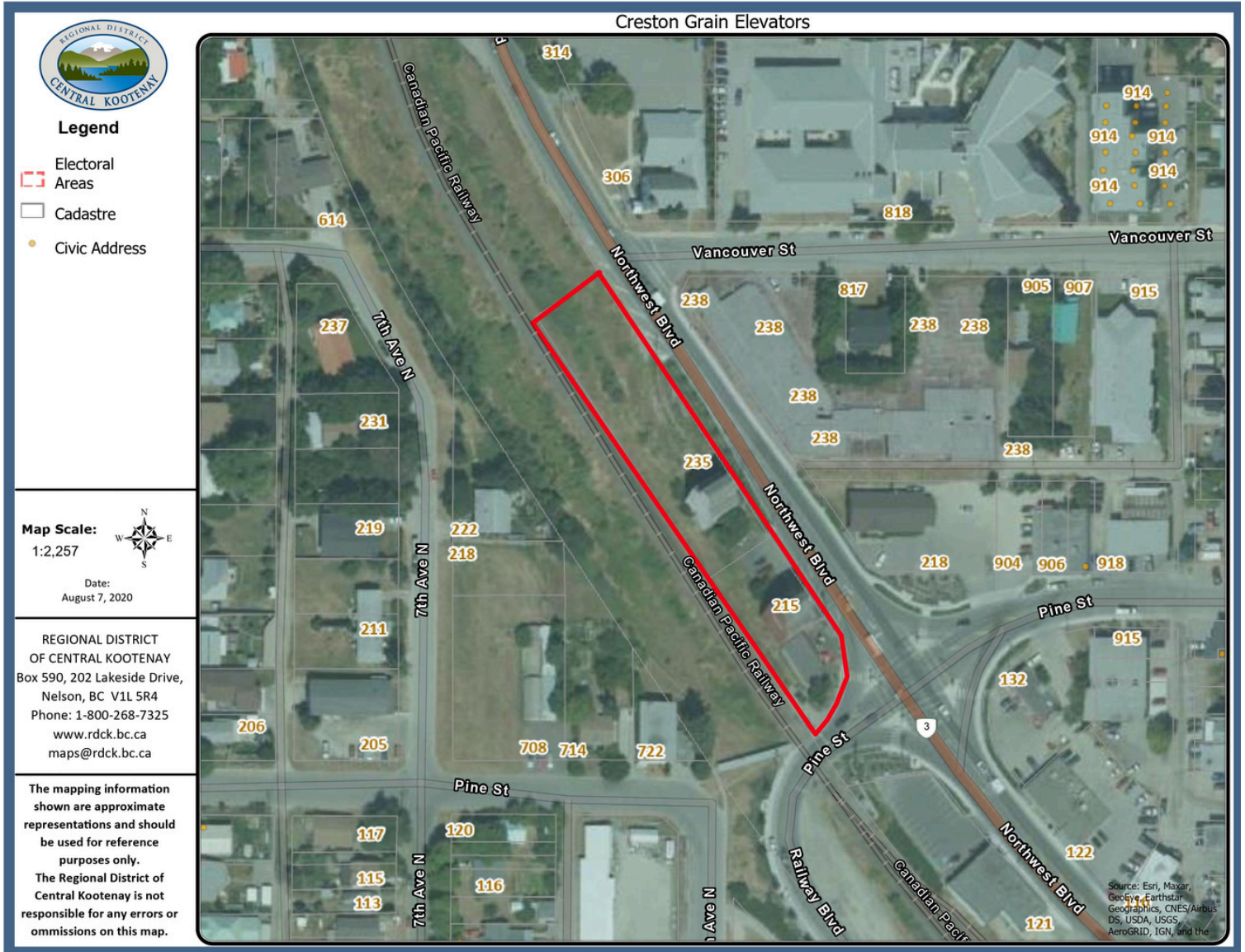
Interview with Kunze Gallery owners Dirk and Sandy Kunze Nov 21-22, 2017

Interview with Scott Jolliffe, Calgary - expert on Prairie Grain elevators. December 1, 2017

Site visits November 21 and 22, 2017

Interview with staff at Viterra, Fort St. John. June 14, 2018





Statement of Significance

Description of Historic Place

The Vallican Heritage Hall is a single storey decommissioned vernacular school house set on a large lot facing Slocan River Road, situated in the Slocan Valley community of Vallican at the confluence of the Little Slocan and Slocan Rivers, on the traditional territory of the Sinixt people.

Heritage Value

Built in 1930, the Vallican Heritage Hall is representative of the single story, vernacular one room schoolhouses designed by the Department of Public Works and built throughout British Columbia until the advent of the Second World War. The standard design is reflected here with a vestibule entrance, a long bank of north-facing windows, peaked roof and shingle cladding.

The Vallican Heritage Hall is valued as one of the last vestiges of the original non-native settlement established in the early 1900s on the edge of the Slocan River. Originally known as Barker's Siding, the settlement was situated close to Brown's Hotel a halfway house providing "the only stopping place on the Slocan River" between Nelson and Slocan City. With a name change around 1912, Vallican was included in the Canadian Pacific Railway's 1913 timetable for their Columbia Slocan route.

The Vallican Heritage Hall served the area as a school until 1968 and is valued as a reminder of the importance small communities placed on education, it is further valued for the role it had played in creating and maintaining a sense of place. That community focus continued with the Nelson School Board transfer of the property to the Vallican Heritage Hall Society in the 1980s on the condition that the building operate as a public community hall. It fulfills that role as a community-led and maintained venue for events and the arts.

Character Defining Elements

- The elements that define the Vallican Heritage Hall include:
- the form, scale, massing and details of the vernacular style including:
- gable roofs with closed soffits
- small stoop porch attached to vestibule entrance with improvised flag pole
- lean-to addition on the south east side of the building with south and east facing entrances
- straight edge Cedar shingle cladding and associated trim and facias
- original window assemblies and openings including:
- bank of seven 4 over 4 single glazed north facing sash windows
- two small casement windows on the north side of the vestibule
- one small rectangular window opening on the south face of the vestibule
- one small square window on the south side lean-to addition
- brick chimney between the vestibule and classroom on the north side interrupts the soffit
- concrete chimney on the south east corner with:
- wrought iron supports attached to the roof peak
- timber clad base with metal straps inside the lean-to addition
- louvered ventilators in the gables
- large open classroom



2017 Photographs



Top: Looking north east showing the lean-to extension, concrete chimney and its supports

Bottom: The rear of the building with the rear door enclosed with the south side lean-to. The shed roof is a modern addition.

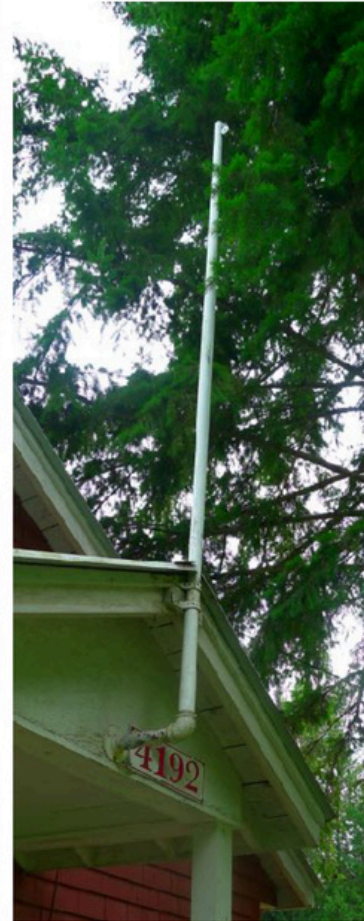




Top left: Lean-to and chimney **Top right:** Chimney and its supports

Bottom: North side showing the bank of seven 4 over 4 sash windows





Top left: north west corner showing chimney at the intersection of the vestal and the school room, closed soffits and trim details

Top right: flag pole attached to the stoop entrance

Bottom: the north bank of windows looking west, corner trim boards, and soffits





Rear and north side of the building



Archival Photographs



Vallican Heritage Hall looking north from Slokan River Road in 1982 (top) and 2017 (bottom).
Source: Vallican Heritage Hall Society





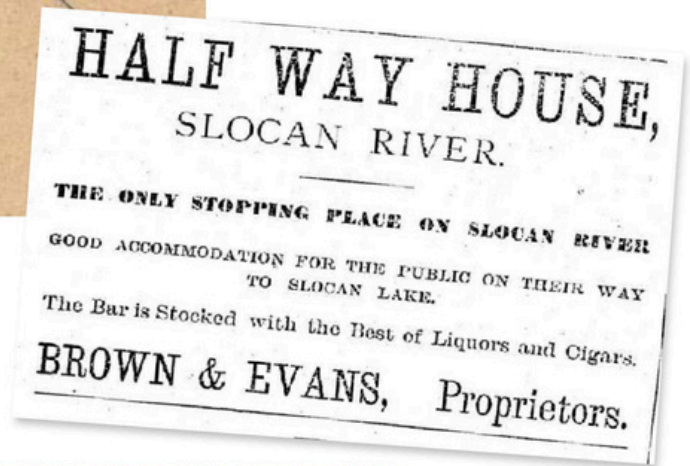
Vallican Heritage Hall south elevation in 1982 (top) and 2017 (bottom).
Source: Vallican Heritage Hall Society



Maps



Ad in the Nelson Daily Miner, 1892

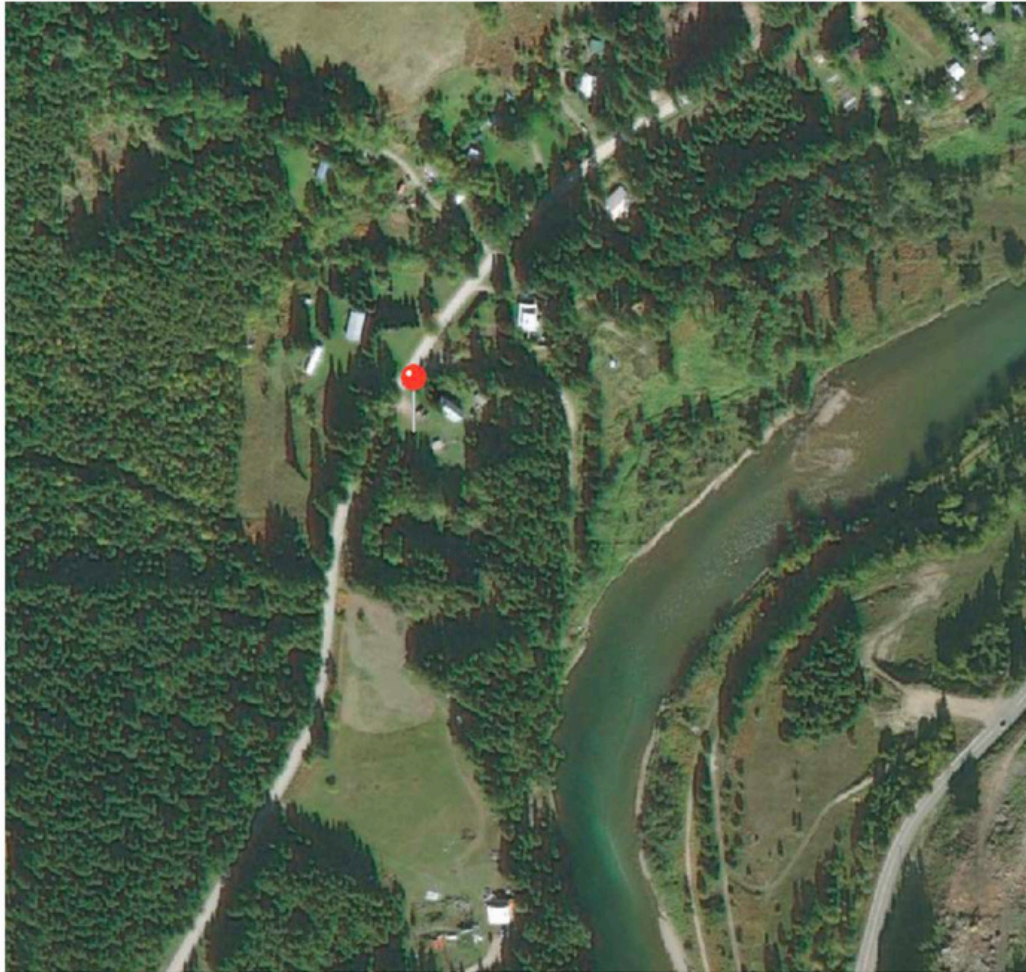


Perry's Mining Map of 1893 showing the halfway house known as Brown's Hotel



Department of the Interior Southern British Columbia 1924 - CVA Map 1190





Vallican Heritage Hall located on a 2016 aerial view

Background

The Vallican site is over 3000 years old and is the largest intact prehistoric village settlement in the Slokan Valley and the largest house-pit site remaining in the West Kootenay Region. This archeological site was first officially recorded in the late 1940s and formally surveyed by the Heritage Conservation Branch in the 1980s. Significant investigative work was done on the site in the 1980s as a result of a proposed bridge and highway. Remains removed during the archeological survey were repatriated to the site for reburial by the Sinixt Nation in the 1990s.

Vallican means 'valley settlement' and originally spanned both sides of the Slokan River. A post office was opened in 1916 with Tom Edgar serving as post master until its closure in 1959. Originally, students attended a school at Winlaw but the population was soon large enough to qualify for their own school which opened in 1930 and operated until its closure in 1968.



Statement of Significance

Original location: shore of Howser (Duncan) Lake.

Current location: Meadow Creek Museum, 13435 Highway 31, Meadow Creek, BC



Billy Clark with bear skin outside the cabin. *source: Lardeau Valley Historical Society*

Description of Historic Place

The Billy Clark Cabin is a pioneer log cabin with shingled gables originally built on the shore of Duncan Lake, BC and moved to its current location at the Meadow Creek Museum in 2009.

Heritage Values of Historic Place

BC pioneer, Billy Clark, immigrated from England in 1907 and settled at the foot of Duncan Lake at Howser where he built the subject cabin in 1919. Its heritage value lies in the fact that the cabin is the one tangible artifact that survived the flooding of the lake and valley by the Duncan Dam and is valued as a key connection to the area's pre-1960s pioneer life that disappeared with the dam construction.



The cabin, rescued from Howser shortly before flooding of the reservoir behind Duncan Dam in 1966, was moved to the Meadow Creek "Clay Pits" where it was to serve as a warming-hut for a planned small-scale ski-hill. When the proposed ski-hill plans fell-through, the cabin remained at the Clay Pits until it was moved to the Meadow Creek Museum grounds in 2009. With its relocation to the museum, social and cultural value is added for its interpretive role at the museum illustrating a key period and way of life of the surrounding area.

Character Defining Elements

The elements that define the Billy Clark Cabin are:

- the form, scale and massing of a one room log cabin
- its traditional log construction with cement chinking between the logs
- original window and door openings with trim
- gables with square-cut shingles
- original roof structure under later modifications
- horizontal planks on two interior walls
- railroad spike in one of the logs



Current Photographs

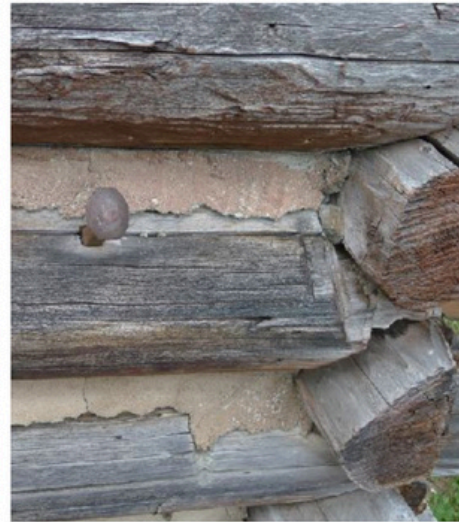


Top left: showing end elevation of the cabin with the door which would have accessed the lean-to addition seen in historic photographs

Top right: showing opposite end elevation with window opening

Bottom: - side elevation with door and two side windows

Half of the original roof remains clad with metal panels



Top: showing side elevation and large opening created when the cabin was adapted as a warming hut for the proposed ski hill, this replaced a small window opening

Bottom left: showing intersection of logs at the corner of the cabin

Bottom middle: - showing gable shingles, closed soffit and trim board

Bottom right: cement chinking between the logs and railroad spike



Archival Photographs



Billy Clark's cabin at Howser on the shore of Duncan Lake.

Billy Clark's cabin at Duncan Lake

Top: the cabin on the lake shore.
source: Lardeau Valley Historical Society

Right: the original door and side windows
and the square beams the cabin supporting
the cabin.
*source: Touchstones Nelson Archives
WALLACE4091*





Above: Billy Clark at his cabin in the 1930s showing the door with side windows, shingled gable ends and shingled roof. Note the lack of fascia boards which were a later addition. source: BC Archives 193501-001

Left: the cabin in winter.

source: Lardeau Valley Historical Society





Left: Billy Clark and Hatfield with bear skins. The photo shows the gable end and earth platform the cabin sat on.

below: Billy Clark and Harry Tomlinson outside the cabin in 1932.

sources: Lardeau Valley Historical Society



25. Billy Clark Cabin

Register Year: 2020

Heritage Conservation Plan :: Billy Clark Cabin - Meadow Creek, BC :: March 2018

Billy Clark inside his cabin. Before relocation the interior walls were clad in horizontal boards. Visible in these mid-century photos is sheet of transparent plastic on the walls held up by vertical wood strips.

sources: Lardeau Valley Historical Society



Statement of Significance

Description of Historic Object

The Merriwake is a 9.4 metre single-screw Japanese-Canadian gillnetter fishing boat of wooden construction.

Heritage Value

The heritage value of The Merriwake resides in its nationally important historical associations and in the physical properties of the vessel itself. It is valuable for being a rare surviving example of one of 1,137 coastal fishing boats owned and operated by Japanese-Canadians that were confiscated by the Federal Government during World War Two. It is also valuable for demonstrating the skilled craftsmanship within the large Pre-War Japanese-Canadian boat building industry.



The boat was built on the BC North Coast in 1929 and was known as S.C. 73 and Sucia 2 before taking the name Merriwake. It was most likely built in Cow Bay in Prince Rupert, a centre of Japanese-Canadian boat-building. Many relevant and typical examples of Japanese-Canadian boat building of the era are evident in the boat's construction. The sturdy boat with a distinctively Japanese-Canadian profile is all hand-crafted using hammers, adzes and pull saws. Local spruce or other trees that featured a segment with a natural curve to form the bow of the boats were used in the construction and wood hull planks were steamed before being hammered into place.

The construction of the boat has been attributed to the Matsumoto Family, one of the main fishing boat builders in 1920s and 1930s Prince Rupert. During Internment in the Slocan Valley during the Second World War the Matsumoto family used their carpentry skills to build many of the shacks that housed their fellow Japanese-Canadians. Isamu "Sam" Matsumoto was one of the most prolific and pioneering shipbuilders of British Columbia. He made the first aluminium welded boats in North America among the 455 estimated boats the Matsumoto Shipyard is estimated to have built.

The boat is thought to have operated on Fraser River on an Easthope engine before being sold to BC Packers in 1942 and then had a series of owners who have made renovations and some changes. Most of planks and frames have been replaced as has the forward trunk cabin and an afterhouse removed. The engine has been replaced twice and colour scheme changed.

Character – Defining Elements

Boat:

- The original massing, scale and proportions, surface material, hull configuration and exterior elements including;
- Single hull with its length of 9.4 metres (31 feet);
- The original design of the vessel and its inherent characteristics that typify a wooden Japanese-Canadian fish gillnetter of the west coast, embodied in its hull shape, profile, deck, stern and house configuration;
- Original construction methods which embody traditional Japanese-Canadian wood shipbuilding technology, materials and craftsmanship typical of the region and fishing vessels of this type and era.



Use:

- Worked for many years in the large and socially, economically and cultural important BC Coastal sea fishing industry.
- Central role in Japanese-Canadian Internment history.



Lardeau Valley Museum Building (formerly the Gerrard Hatchery Residence)

Statement of Significance

August 21, 2023

Description of Historic Place

The Gerrard Hatchery Residence is a two-storey wood-frame, hip roof house situated along Highway 31 North in the community of Meadow Creek, in the West Kootenays region of British Columbia. It is one of several salvaged historic buildings relocated from within the Lardeau Valley area to this site to make up the open-air Lardeau Valley Museum. The Gerrard Hatchery Residence functions as the museum building and office.

Heritage Values of Historic Place

The historic place is situated in the homelands of the Ktunaxa and Sinixt peoples which overlap in some areas, and encompass parts of the area now known as the Columbia Basin of British Columbia. Once non-indigenous prospectors and settlers began to arrive to the area in the 1800s, shifts in economy, pressure on natural resources, newly introduced diseases, and the policies of the Canadian Government contributed to a significantly diminished Indigenous presence around this place today.

The building itself stands testament to the diversification of settler economic activities in the Lardeau Valley which originated in the 1890s with

local gold exploration and mining, sparking the first non-Indigenous settlements - Argenta, Lardeau, Duncan City and Trout Lake City - but which expanded into logging, fisheries and agriculture as mining activities declined in the 20th century. It was constructed to serve as the residence for a hatchery and egg collecting station at the community of Gerrard, which was located at the south tip of Trout Lake and was established circa 1893 under the name Selkirk but renamed Gerard in 1901. The Gerrard Hatchery Resi-



dence was constructed in 1918 during the 20 years that the operations were run by the federal government (1912-1932). It later became a private home to Mrs. Brandon, the Gerrard Postmaster's widow, from 1949 until circa 1963.

The building is further valued for being one of only two known surviving structures of the community of Gerrard, an abandoned ghost town where no remaining buildings or evidence of infrastructure remain. During its boom years, Gerrard boasted a large sawmill, a railway station, a post office, two hotels, various residences, and the trout hatchery, however the sawmill closed in 1920, the CPR abandoned the Lardeau–Gerrard line in 1942 (Gerrard was the terminus of the Arrowhead & Kootenay line) and the hatchery's last year of operation was 1954.

The Gerrard Hatchery Residence is important for its association with the Lardeau Valley Historical Society (LVHS) and their early heritage conservation advocacy and mobilization in the area. The LVHS was formed in 1978 with the objective of preserving and protecting heritage sites and buildings within the Lardeau Valley region, and in October 1993, they saved this then abandoned building through relocation to Meadow Creek.

Together with the Gerrard Hatchery Outbuilding, the Bosworth Shed and the Billy Clark Cabin, the Gerrard Hatchery Residence makes up the salvaged, relocated structures of the open-air Lardeau Valley Museum located in Meadow Creek, operated by the LVHS. It is valued as the first building brought to the Lardeau Valley Museum site where it was restored and opened to the public in 2000, and where it today serves as the main Museum Building containing a small office, archives, and exhibit space. Although removed from their original context, this collection of buildings stand testament to an important array of lost or abandoned communities and ways of life of this unique region, obliterated by the Columbia River Treaty which relocated and flooded many communities in the late 1960s to accommodate the Duncan, Keenleyside, Mica, and Libby Dams, or abandoned due to significant local economic shifts as in the case of Gerrard and other regional mining and milling ghost towns. The historical context of these buildings is brought to life through the experiential educational programming, publicly accessible historic records and interpretive signage of the Lardeau Valley Museum, which offers effective and immersive cultural tourism and local education opportunities.

Aesthetically, the Gerrard Hatchery Residence is valued for its classical box design also known as the American Four Square or the Edwardian Box. This house design was popular in BC from the early 1900s until the end of World War I and featured a box form, a hip roof, classical columns and often small roof dormers.

Finally, this historic place holds scientific and environmental value for its traditional construction techniques, for its historic, locally-sourced, low energy-intensive materials – their quality, durability and repairability – for the embodied energy (the total energy expended over the more than 110 years lifecycle) held in the building, and for representing the historic practice of house moving which remains a relevant conservation strategy today.

Character-Defining Elements

The character-defining elements of the Lardeau Valley Museum Building include:



- Continuous residential use by citizens since the 1890s
- Location at the Lardeau Valley Museum site since 1993 as part of conservation efforts of the Lardeau Valley Historical Society
- Residential form and massing as expressed in its 2-storey height, box shape and hip roof with a gabled dormer
- Wood-frame construction and finishes
- Stone veneer at foundation
- Hip roof with cedar shakes
- Single gabled dormer at front
- Horizontal drop siding
- Square trim, corner and roofline trim
- Partial front porch with gabled roof and wrap around soffit return
- Square front porch columns
- Back porch with shed roof
- Wood hung windows with wood storms. The upper and lower sashes of the windows are divided into two lights (2/2). The storms are simple 1/1 lights.
- Interior chimney
- Residential use from 1918-circa 1963
- Institutional use since 2000

Resources

Ghost Towns of the Lardeau, BRITISH COLUMBIA video footage: <https://www.youtube.com/watch?v=tAa-vcUyx4IM>

Nesteroff, Greg. 2014. Nelson Star newspaper. <https://www.nelsonstar.com/community/gerrard-changed-names-four-times/>



Historical Hot Springs Trail – Statement of Significance

March 11, 2024

Description of Historic Place

Historical Hot Springs Trail is an 8.5 kilometre trail that meanders along the side slope above Kuskanax Creek from Alexander Road (just outside the Village of Nakusp) up the valley to the Nakusp Hot Springs, following the pioneers' original packhorse route of 1912. The site includes the trail, its relationship to Kuskanax Creek and the surrounding forest, and a timber frame bridge crossing Kuskanax Creek.

Heritage Values of Historic Place

The Historical Hot Springs Trail is important for its historic, cultural and aesthetic values as the original access to the Nakusp Hot Springs that is still an important recreation trail today.

The historic trail has a connection to earlier First Nation trails along the same route to access the hot springs, which were important for medicinal purposes, as a source of steam for cultural needs and prolonged growth of vegetation due to warmed conditions providing an abundant hunting ground.

By the late 1800s settlers to the area became interested in the hot springs. The success of the hot springs for economic, medicinal, and social purposes was determined by the Historic Hot Springs Trail as everything needed arrived via the trail. The trail was upgraded in 1912 and 1942, resulting in a surge of visitors.

The trail is an important reminder of the hot springs' economic benefits to the area. By the 1930s and 40s, pack horse caravans met tourists at the docks in Nakusp and spirited them away to soak in the hot spring's famous mineral waters. By the mid 1950s, Nakusp had changed from a community, which could only be accessed by water to a community linked by roads to Nelson and Vernon. A logging road was put in branching off Highway 23 and continuing 12 miles up to the west side of Kuskanax Creek. A small bridge over the creek was constructed allowing access to the hot springs.



The trail and hot springs are an important example of the ongoing presence of those seeking a quiet life and the counter culture of the West Kootenay up to the present day. The Historical Hot Springs Trail and the Nakusp Hot Springs have been maintained for and by the community for hundreds of years, resisting the commercialization of many similar hot springs across British Columbia with applications to privatize dating back to 1894. Today the trail is maintained by the Nakusp and Area Community Trails Society.

The trail is valued today by hikers as a beautiful recreational trail wandering through lofty cedar and hemlock stands with views of Arrow Lake and Kuskanax Creek.

Character-Defining Elements

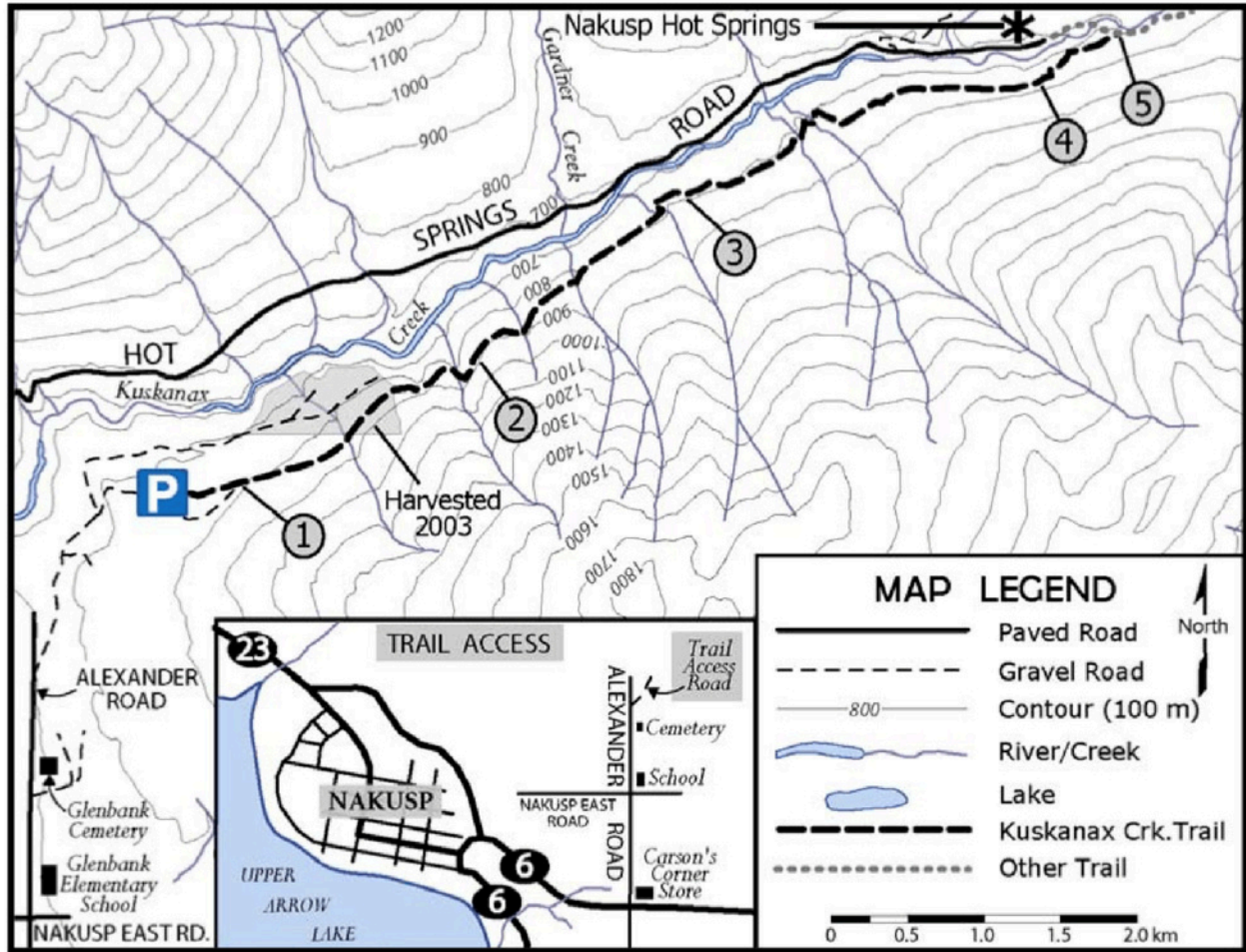
The character-defining elements of the Historic Hot Springs Trail include:

- Its route from Alexander Road to the Nakusp Hot Springs.
- The width of the trail, reflective of the original pack horse route.
- The presence of foot bridges and board walks along the trail.
- The timber frame bridge connecting the trail to the Nakusp Hot Springs.
- The natural views of Kuskanax Creek and Arrow Lake.
- The trail's relationship with Kuskanax Creek.
- The trail's relationship to the source of the hot springs.
- Remnants of trappers cabins.
- Historical associations of the route with access to the Nakusp Hot Springs and their present day relationship.

Resources

- [Nakusp & Area Community Trails Society website](#)
- Nakusp Archives
- Village of Nakusp





Saddle Mountain Lookout Trail – Statement of Significance

March 11, 2024

Description of Historic Place

Saddle Mountain Lookout Trail is a 5.3 kilometre mountain trail winding up Saddle Mountain to a historic fire lookout. The trail is located approximately 12 kilometres southwest of the Village of Nakusp, near the community of Arrow Park. The site includes the Saddle Mountain Lookout Trail and Saddle Mountain Fire Lookout Recreation Site.

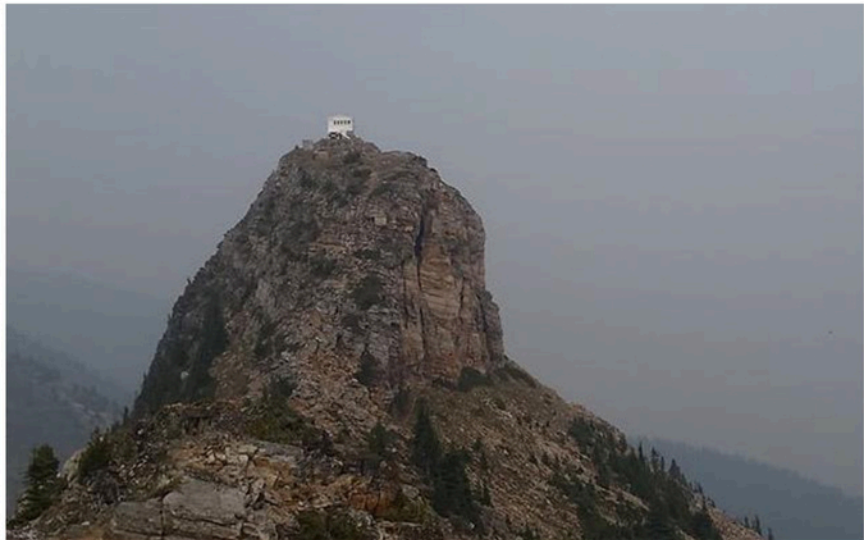
Heritage Values of Historic Place

The Saddle Mountain Lookout Trail is important as a significant local recreation site with aesthetic, historic and scientific values.

The trail ascends Saddle Mountain through an interior rainforest into the subalpine to a rocky knob above the treeline. The views are spectacular in all directions. The Monashee Mountains stretch out on the west side of Arrow Lake and the Selkirks on the east. Mosquito Lake is nestled in the hills to the northwest, while Whatshan Lake peaks from its valley to the southwest.

The historic place is an excellent example of the importance of outdoor life and culture from the early days to the present. The first documented recreational hike was in 1924 by a group of young hikers. Over 100 years later the trail is still popular by tourists and local alike.

This historic place also has an important connection to the British Columbia Forest



Service in the fire lookout present at the apex of Saddle Mountain. Situated on a rocky knob and designed to maximize the fire lookout's 360-degree views of the surrounding landscape, this building is important because it demonstrates how wildfire control was facilitated prior to the introduction of today's modern technologies. It has the distinction of the location of the first female lookout in Canada, a young girl named Bay Brown. Saddle Mountain Lookout illustrates the evolution of design and



materials of fire lookouts at this time period from a tent to a log cabin to a prefabricated building. The existing Saddle Mountain Lookout building is a good representation of the fire lookouts of the 1940s-60s. A rustic telephone line was laid along the trail enabling messages to be sent to the Nakusp Ranger Station at West Demars, then on to Nakusp and Nelson where fire fighting strategy was implemented.

The trail has been maintained by the community over the years including: the boys of the Youth Forest Training Program in 1940; in 2009 a program for displaced or unemployed loggers hired four men to improve the trail; and restoration in 2015 by the Ministry of Forests, Recreation Sites and Trails. The trail is currently maintained by the Nakusp and Area Community Trail Society.

Character-Defining Elements

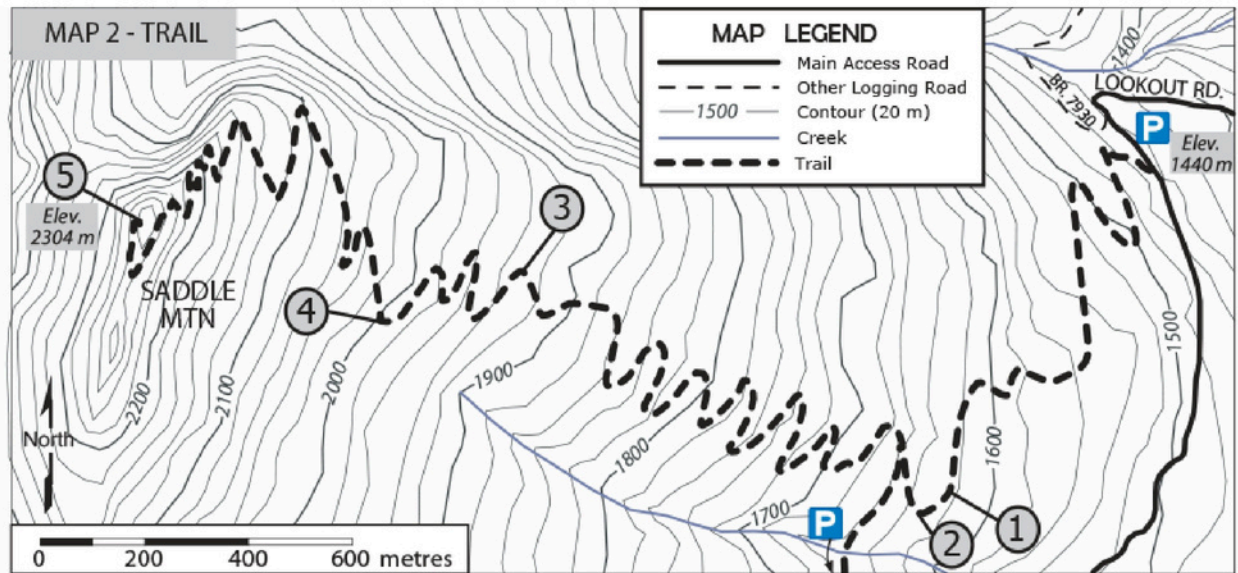
The character-defining elements of the Saddle Mountain Lookout Trail include:

- Its location on Saddle Mountain, with commanding 360 degree views from the fire lookout.
- Unimpeded views of Arrow Lake and the surrounding mountainous landscape all the way to the horizon.
- The route of the trail to access the fire lookout.
- Accessibility by car on the fire service road.
- Presence of the Fire Lookout (1963) on the highest point of land including past lookout people's names etched in rock at the base of the structure.
- Presence of a home cabin (1947) constructed below the lookout cabin for the staff.
- Peak and geographical identification and historical signage.

Resources

- Arrow Lakes News
- [Nakusp & Area Community Trails Society website](#)
- Nakusp Archives
- [BC Parks website](#)





Statement of Significance

Description of Historic Place

Verigin Memorial Park is a burial site of Doukhobor leaders and a flower garden owned and operated by the Union of Spiritual Communities of Christ (USCC) located on a hillside at 1814 Terrace Road in Brilliant, British Columbia just north of the intersection of Highway 3A and Robson Rd. overlooking the confluence of Kootenay & Columbia Rivers.

Coordinates: 49.31938, -117.63148

Property size: 2.7 hectares

Heritage Values of Historic Place

Verigin Memorial Park is not the first burial site at the confluence of Kootenay & Columbia Rivers, a highly significant historic site valued first and foremost for the memorial, spiritual, cultural, and physical associations it holds of the Sinixt people's presence in this area since time immemorial. This confluence site is also deeply ingrained in the land use and histories of the Ktunaxa, Sylix and Secwécpemc peoples who like the Sinixt, all have a name for this place in their native languages.

As the burial site of a family of revered leaders amongst the West Kootenay Doukhobor community, Verigin Memorial Park was chosen for its panoramic vantage point near what was at the time Peter V. Verigin's beautiful guest house which overlooked the confluence of rivers he himself had named Brilliant for the rivers' diamond-like sparkle. This site represents associative and physical testaments to the headquarters of Doukhobor settlement in the West Kootenays in the first decades of the twentieth century when approximately 6,000 Doukhobors, Christian pacifist refugees from Russia, arrived to this area between 1908 and 1913 under the leadership of Peter V. Verigin to re-settle the floodplain as a agricultural utopian community founded on the principle of "Toil and Peaceful Life". As the vast majority of the historic buildings and homes of the early Brilliant settlement have since been dismantled, destroyed or reduced to ruins, the physicality and ongoing upkeep of this landmark is important as a tangible and spiritual testament to historic Brilliant, and for its view onto the former commune.

Containing the remains of three Doukhobor leaders Peter V. Verigin (1859-1924), his son Peter P. Verigin (1881-1939), his grandson John J. Verigin (1921-2008), three wives and a daughter, this place represents the esteemed value the Verigin family holds in the Doukhobor community in Canada. The Verigin family have continuously led the West Kootenay Doukhobor community since its arrival in 1908 represented by their Christian Community of Universal Brotherhood and after its collapse the USCC. Since 2008 Executive Director John J. Verigin, Jr., continues to make an immense contribution to the Doukhobor movement in both a practical and spiritual sense, earning the respect and loyalty of the membership. This value is expressed in the aesthetic of the monument, by the ongoing funding and meticulous maintenance of the site by the USCC, other Doukhobor societies and friends, and in its function as a



place of annual pilgrimage, prayer and reflection, bringing the current Doukhobor community together.

The transformation of this Doukhobor burial site over time also tells the story of conflict and loss in the community, from its two-toned extravagant, classical tomb for Peter V. Verigin erected in 1925 a few months after his still unresolved violent death, to the more modest, white concrete rectangular crypt seen today, built in the mid-1940s shortly after the original tomb was destroyed by a radical element of the Sons of Freedom, a sect of the Doukhobors who split-off over disagreements relating to land registration and education. They were noted for their arson campaigns as a protest against materialistic life, and are believed to have destroyed the tomb in 1944, along with several other structures in Brilliant and the Kootenay Boundary area during that period. Several fragments of the 1925 tomb have been preserved as artifacts and are today on display below the less vulnerable large concrete tomb. The abstract nature of the current tomb together with the fragments of the destroyed tomb offer a scenario for contemplation on loss, resilience, spirituality, reconciliation and healing - all intensely experienced by the Doukhobor community living at Brilliant and throughout the Kootenay Boundary region of BC.

Character-Defining Elements

The character-defining elements of the Verigin Memorial Park include:

- Active Verigin family burial site since November 1924 and under the 1968 and 2009 Peter Verigin Tomb Act
- Use as a public park under Union of Spiritual Communities of Christ (USCC) responsible for its stewardship since 1968
- The elevated, landmark location overlooking the former commune of Brilliant, the Brilliant Suspension Bridge and the confluence of the rivers
- The sloped nature of the site with its terraced rock gardens and stone walls embedded in the natural rocks of the cliff
- The views of the confluence of the Columbia and Kootenay rivers and valleys and of former Brilliant afforded from the site
- The large, white-painted, rectangular concrete crypt on an elevated platform surrounded by a low metal fence containing the buried remains of Peter Vasilyevich Verigin, Peter Petrovich Verigin and their wives Evdokia Gregoryevna Verigina and Anna Fyodorovna Verigina
- The tomb of Anna Petrovna Markova and her son John J. Verigin
- Remnants of the destroyed 1925 tomb including stone carvings of wheat sheaves (representing the Doukhobor principle of "Toil and Peaceful Life"), and stone panels with carvings of trees made by Italian masons from Trail displayed on site
- The meticulously designed and maintained formal flower garden surrounding the crypt and around the park
- Nearby ruins of the foundation of the 1922 Peter V. Verigin guest house
- A miniature replica of a Doukhobor community home with visual displays
- Painted dedication to Peter V. Verigin "Lordly" in English and Russian on a cliff facing toward the park with the same wording found at the entrance to a small cave in the Republic of Georgia where Doukhobors gathered for prayer



- The proximity of and association to Peter V. Verigin's 'besedka', a private prayer and meditation site with a stone bench, stone table and created in the 1920s, restored by the Brilliant choir in 1983 who also erected a the scripted signage

Resources

- <https://www.usccdoukhobors.org/veriginpark/veriginpark.htm>
- Photo album of Verigin Memorial Park: [Album03-verigin memorial park - USCC Doukhobors \(uscc-doukhobors.org\)](#)
- [View and download an informational brochure \(2.5 Mb\)](#)
- [http://kalmakov.com/historical/farron peter verigin last fateful journey.html](http://kalmakov.com/historical/farron%20peter%20verigin%20last%20fateful%20journey.html)
- <https://www.kutnereader.com/post/peter-lordly-verigin-s-lost-prayer-site>
- <https://uscc-doukhobors.org/hereditary-spiritual-leadership/>
- <https://en.wikipedia.org/wiki/Freedomites>
- Peter V. Verigin is designated a National Historic Person by the Historic Sites and Monuments Board of Canada (2008)
https://www.pc.gc.ca/apps/dfhd/page_nhs_eng.aspx?id=12053
- Migration of Doukhobors to British Columbia is designated a National Historic Event by the Historic Sites and Monuments Board of Canada (2008)
https://www.pc.gc.ca/apps/dfhd/page_nhs_eng.aspx?id=12052&i=78226
- John J. Verigin was bestowed Member of the Order of Canada (1976), Member of the Order of British Columbia (1996), Freeman of the City of Grand Forks (1999), and the Soviet Order of Peoples' Friendship (1988)
<https://www.gg.ca/en/honours/recipients/146-13229>
<https://www2.gov.bc.ca/gov/content/governments/celebrating-british-columbia/honours-and-awards/order-of-bc/members/t-z>



Photographs



Current view of crypt and flower gardens.

<https://www.findagrave.com/cemetery/2523378/verigin-s-memorial-park>





Painted dedication. <https://www.findagrave.com/cemetery/2523378/verigin-s-memorial-park>



Remnants of 1925 tomb. [http://209.95.34.155/~kalmakov/historical/farron peter verigin last fateful journey.html](http://209.95.34.155/~kalmakov/historical/farron%20peter%20verigin%20last%20fateful%20journey.html)

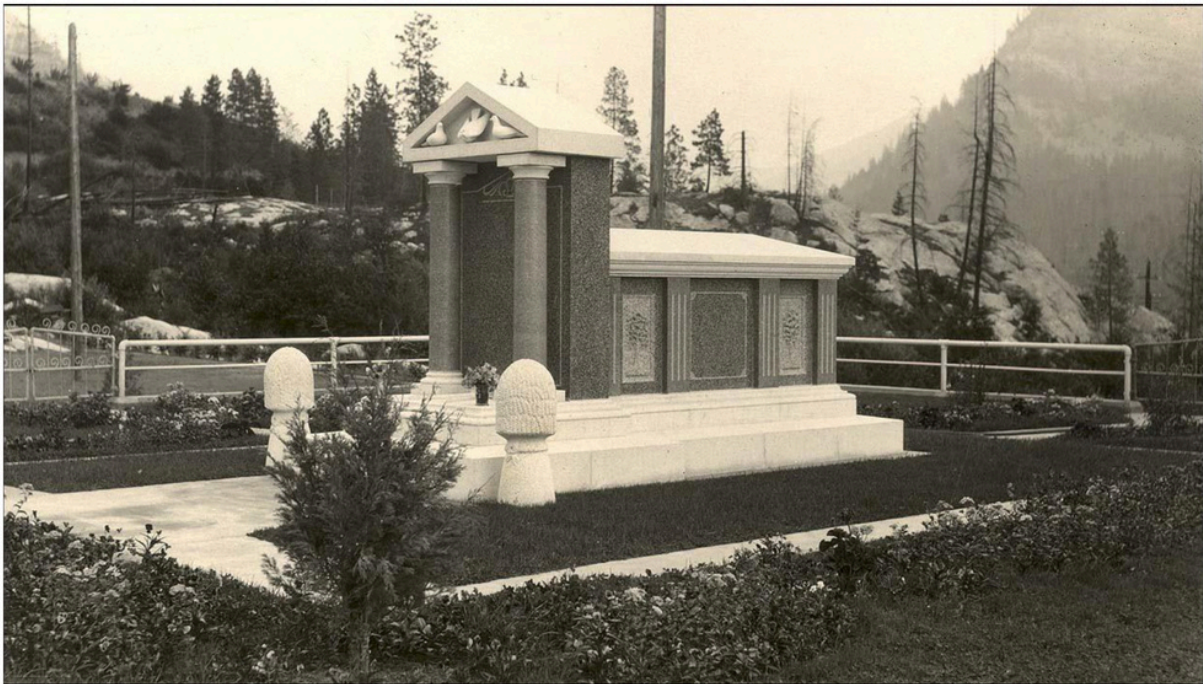




Verigin Memorial Park - L. Kalmakov photo 2013 - [http://kalmakov.com/historical/farron peter verigin last fateful journey.html](http://kalmakov.com/historical/farron%20peter%20verigin%20last%20fateful%20journey.html)



J.J. Verigin, current leader of the Doukhobours and USSC Executive Director at the site in 2023.
<https://www.thestar.com.my/news/focus/2023/07/12/war-and-modernity-shake-pacifists>



Tomb of Peter P. Verigin at Brilliant - Thos. Gushul photograph, 1925 - [http://kalmakov.com/historical/farron peter verigin last fateful journey.html](http://kalmakov.com/historical/farron%20peter%20verigin%20last%20fateful%20journey.html)



Verigin Tomb completely destroyed by deliberate bomb - Vancouver Province photo, 1944 - [http://kalmakov.com/historical/farron peter verigin last fateful journey.html](http://kalmakov.com/historical/farron%20peter%20verigin%20last%20fateful%20journey.html)



Burton Historical Cemetery - Statement of Significance

April 25, 2025

Location

Old Cemetery Road (Lower McCormack Road), Burton, Electoral Area K, RDCK

PID: 016-377-397

The Burton Historical Cemetery is located on the shoreline of the Arrow Lakes, at the end of the Lower McCormack Road and one kilometer south of the Burton Historical Park.

Description

The Burton Historical Cemetery is Burton's first cemetery. Established in 1923 by the Burton Women's Institute, the cemetery operated until the late 1960's, at which time the expropriation and relocation of the Burton community occurred. The Arrow Lakes region was flooded as part of the construction of the Hugh Keenleyside Dam and to prevent high water damage to the cemetery, the site was encased. Historical records indicate that the cemetery holds 97 burial plots, including five Indigenous people. Buried at this site are past residents who built this community by their contributions of day to day living, and through their occupations, businesses and volunteering. The Burton Historical Cemetery is one of ten cemeteries impacted by the Arrow Lakes flooding, with this site being the most accessible and maintained. The Cemetery is located on the Arrow Lakes shoreline, at the end of the Lower McCormack Road and is one kilometer south of the Burton Historical Park, also a place of historical significance. The cemetery is located on a two-acre parcel of land.

Heritage Value

The Burton Historical Cemetery has historic value as it was established as the first cemetery in Burton in 1923; cultural value for the collective stories and contributions of the 97 residents buried at the site; spiritual value for it is a place to honour and pay respects to those people who have died; aesthetic value as it is situated on the Arrow Lakes shoreline with mountain views, and recreational value as a meeting place for community members and visitors.

The Burton Historical Cemetery has historic importance as it was established in 1923 by the Burton Women's Institute and developed as the community's first cemetery. The cemetery site maybe the only remaining landscape feature of the former Burton townsite that was not



relocated, burnt or demolished by the development of the hydroelectric reservoir project. Of the ten cemeteries that were impacted by the Arrow Lakes flooding, the Burton Historical Cemetery is the most accessible and maintained.

The Burton Historical Cemetery has cultural historic value as it highlights the narratives and insights into past lives, social structures and cultural practices of the region. Historic records identify that 97 individuals were buried at the site, including five Indigenous people. These residents represent distinct stories and voices of Canada's First Peoples and of pioneers, including newcomers to Canada, who travelled West in search of a better life. The narratives include children who succumb to illnesses, men who worked in the early days of the logging and mining industries, families who travelled to the Arrow Lakes for the fertile agricultural land, and people who established businesses for a growing community. All of these people made contributions, both large and small, to the growth of Burton and to its unique history.

One of the most important values of the Burton Historical Cemetery is that of its' spiritual significance. The cemetery fulfills a fundamental need of communities to honour their deceased family members and friends. All cemeteries serve as places of remembrance and reflection, allowing individuals and families to mourn, pay respects and connect with their loved ones who have passed away.

The aesthetic value of the Burton Historical Cemetery includes the lakeside location on the shore of the Arrow Lakes, and its spectacular views of Mount Ingersol. A short distance from the cemetery is the remnants of the former Burton townsite and during low water, the evidence of the towns past structures is most visible. During high water events in the summer, the west section of the cemetery is typically surrounded by water. This is the perfect spot to observe wildlife, sunsets and sunrises. Native plants and trees beautify the burial area.

From a recreational point of view, the cemetery's location provides a vital community meeting place for residents and visitors to walk, cycle and swim. At the cemetery, local residents and visitors will find



Figure: Local made cemetery sign



the entrance to the Burton Walkway. This 1km path meanders along the shoreline and through a natural area that connects walkway users to the Burton Historical Park, which is also a place of historical significance. The habitat that surrounds the cemetery supports a wide range of flora and fauna species.

Character-defining Elements

The character defining elements of the Burton Historical Cemetery include its:

- A 2-acre burial site of 97 Burton residents,
- Encasement of the burial grounds to protect it from flooding in the 1960s and subsequent, high water lake levels,
- Two distinct land sections or areas of the cemetery, with each section encircled by riprap or large angular rocks that serve to protect the site and its structures from high water erosion and scour,
- Cemetery sign and rock footings constructed by a Burton resident,
- Adjacency to the Burton Walkway entrance, a 1-kilometer community trail, and
- Adjacency to the Arrow Lakes shoreline, and the remnants of the former Burton townsite.

Other Information

Heritage Functions:

- Religion, Ritual or Funeral: Mortuary Site, Cemetery or Enclosure

Heritage Themes:

- Peopling the Land: Canada's Earliest Inhabitants
- Peopling the Land: Migration and Immigration
- Peopling the Land: Settlement
- Peopling the Land: People and the Environment

Contributing Resources:

- Landscape(s) or Landscape Feature

Category of Property:

- Public (Provincial)

Associated Dates:

- Significant: 1923 - 1967





Figure: Digital map of Burton Walkway and Cemetery. Prepared by: Heather Smith (Moraine Recreation Consulting)



Figure: Map of cemetery area. Prepared by: Heather Smith (Moraine Recreation Consulting)

Resources:

Kusch, Kyle, and Kathy Froese. 2023. *Report on Available Information Regarding the Old Burton Cemetery*. Arrow Lakes Historical Society. <https://burtonbc.ca/wp-content/uploads/2023/11/Burton-Cemetery-Research-Feb-2023.pdf>.

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Friends of the Burton Walkway



