

Historical Accounting and Documentation Report

ES 441/590

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## 1.0 Introduction

Formed in 1989 with a mission “[t]o preserve, protect and enhance the quality of the human and natural environment” on Galiano Island, the Galiano Conservancy Association has undertaken a broad range of initiatives to achieve this goal.<sup>1</sup> Originally organized as an “instrument for community-based acquisition, management and conservation of land and habitat,” the Conservancy has grown to take on a broader range of activities than traditional conservation organizations that focus on the preservation of relatively intact ecosystems.<sup>2</sup> This work includes the stewardship and restoration of ecosystems, as well as efforts to educate the public and raise awareness of sustainable human relationships with the natural world. In undertaking these projects, the Conservancy’s work reflects the broader evolution of conservation planning and management practices, as well as the growing interest in, and concurrent evolution of, restoration practices in the past twenty-five years. Both fields have moved towards an acknowledgement that their practices are rooted in social as well as ecological systems. This has resulted in a deep commitment, shared by the Galiano Conservancy, not only to the preservation and restoration of ecological systems, but also an equal commitment to the improvement of social and cultural systems.

Through its outreach programs and relationships with the community, the Conservancy has sought to fulfill the latter commitment. While the organization’s outreach activities have been central since its inception, and its formal educational programming since 2000 when the From the Forest to the Sea Watershed Education Program was established, this type of work was expanded greatly in 2012 with the purchase of District Lot 57 (the property) and the subsequent development of the Learning Centre.

Facing southwest towards the Trincomali Channel approximately mid-way on Galiano Island, the property is a triangular shaped piece of land covering 188 acres with over two kilometres of shoreline, two seasonal streams, cleared agricultural land, and over 80 acres of mature forest.<sup>3</sup> Over the past hundred years there have been significant alterations to the property by human habitation, agricultural development, small-scale logging operations, and the road networks to support them. The altered state of the land, combined with the property’s connection to the Mid-Galiano Island Protected Areas Network (Figure 1), which includes cormorant nesting cliffs and rare peregrine falcon habitat to the south and a cross island network of protected areas to

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<sup>1</sup> Galiano Conservancy Association, “Our Mission.” <http://galianoconservancy.ca/our-mission#Purposes> (accessed 18 June 2015)

<sup>2</sup> Ibid.

<sup>3</sup> Galiano Learning Centre Management Committee, Galiano Learning Centre Management Plan (Galiano, BC: Galiano Conservancy Association, 2013), 5-7.

the northeast, expands the opportunity to engage in a range of educational programs and restoration projects that go far beyond traditional conservation.

The management of a multi-use landscape is complicated and potentially rewarding as a source of income, but also, in the words of Conservancy Board Member Lorne Wilkinson, ““because [the kind of activities allowed] begin to create a model of how we might bring together natural systems and human systems in ways that are mutually reinforcing. This points to the Galiano Conservancy’s larger purpose of educating people in their relationship to the natural world.”<sup>4</sup> This sentiment is formally captured in the Vision for the Learning Centre, which since 2013 has been established on the property. Here it is stated that:

The Learning Centre will focus our learning about the remarkable coasts, islands and waters of Galiano and the Salish Sea. We aspire to learn the life lessons and history of this particular place, and look clearly and imaginatively into the future. This experience with the Land will reinforce the lesson that as we restore a place we also restore ourselves and our communities.<sup>5</sup>

This report seeks to contribute to making this vision a reality by bringing together the history of the property and developing recommendations for the ongoing collection of historical information and the incorporation of this information into educational and interpretive programming being developed and presented through the Learning Centre. This work, and these recommendations, are grounded in the belief that the incorporation of a deep engagement with the history of the property is fundamental for the development of the strong models of interaction between humans and their environment that the Conservancy seeks to foster.

Historical knowledge has long been used in conservation and restoration practice as a source of information about the pre-degradation state of an ecosystem. But the acknowledged role and function of historical knowledge has grown significantly in the past few decades.<sup>6</sup> We have come to see that in the changes that we find evidence of on the landscape, we can see more than just degradation and clues to what was there before. We can see the various ways that individuals, with their varying perceptions, values, and concerns have shaped the world to fit their own image. Even on a relatively small piece of property, if we look closely and are open to it, we can see a complex network of social and cultural process that are layered alongside the ecological systems. These processes and connections tend to be naturalized and rendered invisible by landscapes, and the practice of restoration and conservation can contribute to this in significant ways, both through the physical erasure of alterations and through the conceptual

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<sup>4</sup> Deborah Curran, Resource Guide to Collaborative Conservation Planning (Galiano, BC: Galiano Conservancy Association, 2013), 8.

<sup>5</sup> Galiano Learning Centre Management Committee, Management Plan, 12.

<sup>6</sup> Eric Higgs et al., “The Changing Role of History in Restoration Ecology,” *Frontiers in Ecology and the Environment* 164 (2014): 499-506.

focus on ecological systems that draws the gaze away from other stories embedded in the material world. Thus it is all the more important to document historical processes and pay attention to the stories they can tell.

Through traditional archival research a broad history of the property can be reconstructed. Changing forest cover and road construction can be seen, and property ownership noted, but this 'aerial' view of the land needs to be more deeply informed and revealed through oral history and the study of the material structures that remain. Such multi-method research offers a chance to see the past as more than a blank wall of past ecological disturbance, and rather as a series of very human choices by actors who exist in their own historical context. The insights offered by this type of study provides an important educational layer for better understanding the relationship between human and natural systems, as well as injecting an important element of humility into all of our interactions. While we recognize the potential for such a research project, this report is limited in its scope to a preliminary survey of the textual archival and oral history resources and must be satisfied with laying out ideas for how further research could proceed.

It is hoped that through such engaged research the Learning Centre can become a space of historically grounded restoration and education, but also an "environment of memory" for our past engagement with the natural world and a place of reflection on the present.<sup>7</sup>

## 2.0 Project Summary

In mid-July 2015, the authors took part in an eight-day field school on Galiano Island put on by the School of Environmental Studies of the University of Victoria in partnership with the Galiano Conservancy Association. This report has been created in partial fulfillment of the course requirements.

During the field school the authors worked with community members and Conservancy staff to document the known history of District Lot 57. Prior to and since the purchase of the property,

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<sup>7</sup> In Pierre Nora's famous configuration these, the *milieux de memoire*, real environments of memory, stand in contrast to the *lieux de memoire*, sites of memory. The latter take memory to be something that was inscribed on the landscape through monuments, commemorations, artifacts, etc., but in doing so there was a sense of loss. These material making up these sites was only the residue of once-meaningful attachments. The alternative, the *milieux de memoire*, are closer to what we would hope to see achieved with the Learning Centre as they are places where memory exists within the mesh of the living world. Pierre Nora, "Between memory and history: Les lieux de memoire," *Representations* 26 no. 1 (1989): 7-24.

the Conservancy accumulated a range of historical materials including archival maps, aerial photography, crown grant reports, oral histories, and photographs. Along with conversations held by staff with community members, these materials have contributed to a strong understanding of the history of the property. But these resources and the stories that inform them were unorganized and inaccessible to the public. Therefore, the primary task of the authors during the field school was to bring together the archival resources and, using informal interviews with staff members, the anecdotal information into a single location.

Following the course the authors worked to expand upon this information through further archival research at the British Columbia and Salt Spring Archives. This process revealed a number of textual resources including maps, census records, voters lists, newspaper references, and birth, death, and marriage certificates, which reveal new information, clarify important points, and offer evidence for anecdotal information. In addition to archival research, the authors conducted three oral history interviews with community members who lived on the property in the past. These interviews offer a source of information about the details of past activities on the land as well as insight into the lived experience of residents.

Finally, the above research methods were informed by physical surveys of the property conducted during the field school. While this was undertaken only partially as part of an assignment documenting the human artifacts on the land, and informally through individual explorations, this form of research is acknowledged as informing the research process and providing evidence of the history of landscape change on the property.

### **3.0 Historical Survey of District Lot 57**

The land of District Lot 57 lies within the traditional territories of the Hul'qumi'num Treaty Group (Chemainus, Cowichan Tribes, Halalt, Lake Cowichan, Lyackson and Penelakut), the Hwlitsum Nation, and Tsawwassen First Nation. While the use of the property by First Nations and their history of the land has not been studied, documented, or recounted, informal conversations with Penelakut elders living on Galiano Island have indicated that it was not a place of memory. That is, it was not a deeply storied place in the oral histories passed on to these elders. However, this is not an indication of an absence of traditional use. Being a large stretch of coastal Douglas fir forest adjacent to an important bird habitat, which is currently contained within the Trincomali Nature Reserve, and given the extensive use of the island by First Nations people, the land was undoubtedly known.

Since European resettlement of the region, the land has had an extensive history of ownership and use. In the mid-19th century, the colonial government was faced with the challenge of settling extensive unsurveyed lands. With the influx of would-be gold seekers in 1858 and the years after, pressure for lands to be opened to settlement grew rapidly. Initially seeking to capitalize through land sales while settling the land, the government instituted a system of purchase, the results of which were largely disappointing due to the lack of available capital for settlers and the prospect of free land south of the border. Pressure from settlers and the failure of the original system eventually led to the development of the pre-emption system.

Pre-emption legislation evolved over the first twenty years, but by 1888, when the District Lot 57 was preempted by Joseph Ganner, the system was well established. Under the pre-emption system a single man could pre-empt up to 150 acres if single, and 200 if married. "When the land was surveyed, the settler was required to pay the price of four shillings and two pence per acre and three years were allowed for full payment."<sup>8</sup> In order to maintain ownership of the property the settler was required to occupy and improve the land. After two years, if it could be shown that improvements to the amount of \$2.50 per acre had been made, the settler could obtain a certificate of improvement. Improvements included fencing, clearing, and building of permanent dwellings. "After receiving this certificate, the pre-emptor was allowed to mortgage, transfer, or purchase his land."<sup>9</sup> The price to purchase the land was \$2.50 per acre for surveyed and unsurveyed agricultural land, and \$1 for preempted land. Only with the final payment of the purchase price was a crown grant provided thereby transferring title to the individual.<sup>10</sup>

Given the wide availability of lands, but relatively small proportion of good agricultural land or significant challenges in clearing lands for agriculture, the early years of settlement in a region saw many abandoned pre-emptions.<sup>11</sup> A land titles search of District Lot 57 (Table 1) reveals that prior to title being transferred for the property in 1896 there were three others who registered a pre-emption on the property. The short duration of the first two indicates that it is unlikely that anything was done to improve the land before abandoning the claim. For the third pre-emption,

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<sup>8</sup> R.W. Sandwell, *Contesting Rural Space: Land Policy and Practices of Resettlement on Saltspring Island, 1859-1891* (Montreal, QC: McGill-Queen's Press, 2005), 29.

<sup>9</sup> *Ibid.*

<sup>10</sup> *Ibid.*, 15-39.

<sup>11</sup> Among those settlers on Salt Spring Island who ultimately abandoned their claims, over 40% did so within the first year. Sandwell, *Contesting Rural Space*, 114.

registered by Walter Beall, it was likely done to hold the land for John Walker, who would later take up the pre-emption, improve and purchase the land.<sup>12</sup>

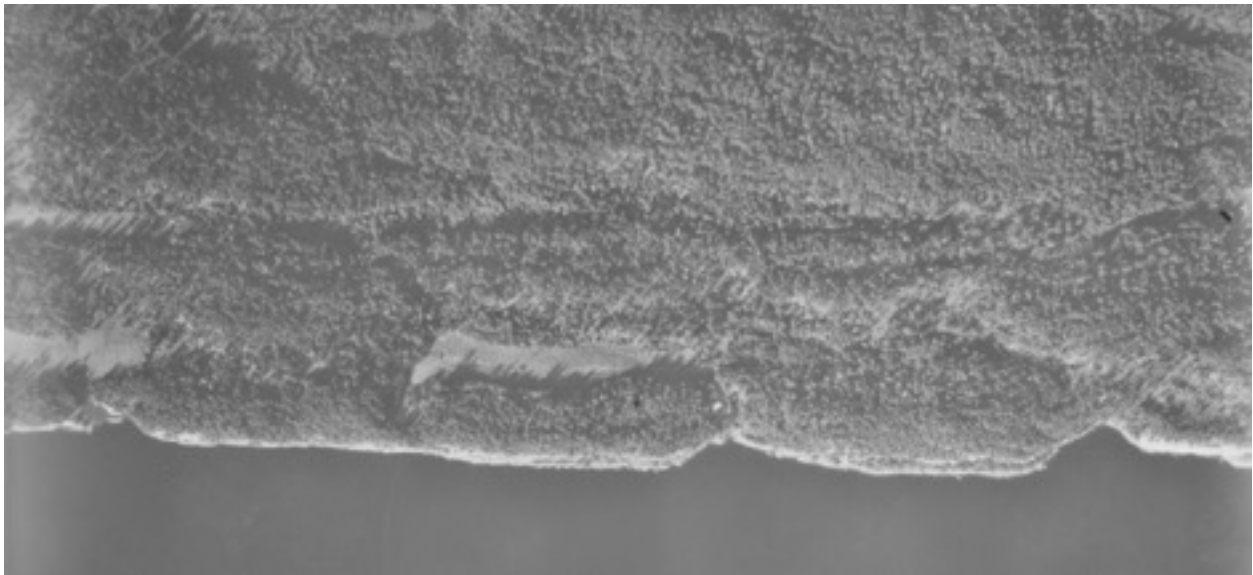
<b>Owner</b>	<b>Tenure</b>	<b>Date</b>
G. Dishaw	Preemption	unknown
Joseph Ganner	Preemption	6 March 1888
W. W. Beall	Preemption	25 February 1889
John W. Walker	Preemption	9 May 1892
John W. Walker	Crown Grant	27 Nov. 1896
John Shaw	Fee Simple	6 January 1897
Edith Elizabeth Scholefield	Fee Simple	26 January 1932
Francis Austin Graham	Fee Simple	6 January 1948
The Olympia Co-operative Association later known as Galiano Co-operative Association	Fee Simple	6 January 1948
William Alexander Campbell	Fee Simple	14 March 1958
William Alexander Campbell and Lennis Shirley Campbell	Fee Simple	10 August 2007
Galiano Conservancy Association	Fee Simple	15 February 2012

Table 1

With the exception of G. Dishaw, the date of whose preemption was unregistered, all of the subsequent individuals registered their claim following the survey of property in 1888. In conducting the survey, the colonial government divided the island into roughly 160 acre sections. As the Galiano Conservancy was to later find out, the property in fact covers 188 acres, which bears testament to the difficulty of surveying large tracts of undeveloped forest accurately and quickly at the turn of the century. But, the pre-emptors would be unaware of such a mistake, rather, the appearance of two small streams on the survey map would have been a significant attractant in the arid Gulf Islands.

<sup>12</sup> Settler's skillfully used the pre-emption system to their advantage by registering and trading claims between friends and relatives. Walter Beall's letter of application for pre-emption in December 1888 is witnessed by John W. Walker indicating that there was likely collaboration. BCA, British Columbia Lands Branch, GR-1440, Correspondence File 3137/88, December 13, 1888.

On May 9, 1892, John W. Walker registered a preemption and over the next four years improved the property. While an average settler on Salt Spring Island, for example, often waited ten years before registering improvements and another eight years after that to purchase the property, Walker registered his improvements only a year after pre-emption, purchased three years later in October 1896 for \$160, and then sold the property less than a year after that.<sup>13</sup> As Ruth Sandwell explains, those enterprising settlers who rapidly purchased and sold their property likely did so for one or all of three reasons. Either they were wealthy enough to accomplish the work quickly by hiring labour, or those who had serious commercial farming aspirations quickly realized the limited agricultural potential of the islands and moved elsewhere, or finally, they sought to make money off their land and did so by making improvements quickly.<sup>14</sup> Without knowing more about John Walker, other than his relatively industrious clearing of the land and rapid sale after he had acquired title, it is not possible to speculate on his motives beyond presenting the possibilities.



**Figure 1**

John Shaw by contrast, who purchased the land from John Walker and remained the owner for over thirty years, was more settled. According to Hazel Kriese, who grew up on the property in the 1930s, John Shaw lived on the North end of the island but owned lot 57 and likely maintained the agricultural land cleared by John Walker. Years later, as she recalls, "I think he

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<sup>13</sup> British Columbia Archives (hereafter BCA), British Columbia Crown Lan Registry Services and the Office of the Surveyor General, GR-3097, Certificate of Improvement; BCA, British Columbia Crown Lan Registry Services and the Office of the Surveyor General, GR-3097, Certificate of Purchase.

<sup>14</sup> Sandwell, *Contesting Rural Space*, 115.



felt sorry for mom with all the kids, so he sold the 160 acres for... five hundred dollars.”<sup>15</sup> While we do not have records of the price paid for the property by John Shaw, it is unlikely that this \$500 was a significant gain for him, which indicates that little additional work was done to clear and improve the land during his tenure. Therefore, in the early 1930s, with the coming of aerial photography, we begin to see detailed images of land use on the property, which are likely close representations of at least the recent past (Figure 1).<sup>16</sup>

In 1932 the Scholefield family purchased and settled on the land. Oscar and Edith Scholefield were both born in England but had emigrated to Canada as children. Oscar’s father, Charles, was a wealthy Anglican minister who came originally to New Westminster but later settled in Esquimalt.<sup>17</sup> Oscar himself grew up to be a farmer, originally moving to Qualicum Beach before enlisting into the army during the First World War.<sup>18</sup> During this experience Oscar lost half of his arm, but it did not slow him down too much. Upon his return, he and Edith started a family and eventually moved to Galiano Island. Despite his injuries, Oscar worked hard and along with his wife and nine children continued to clear the land and farm for the next sixteen years. During this time they used the damp soil near the creek bed to grow vegetables and fodder for chickens and cows but also extended their use of the land for livestock grazing, fishing, and hunting.<sup>19</sup>

While the work was hard and isolated, the Scholefields did live in comfort. Coming from a wealthy family, Oscar Scholefield would, now and again, receive the sizeable amount of \$6,000 from his relations. This influx of capital allowed the family to build a beautiful thirteen room house near the northern most cove. As Hazel Kriese explained, “It was only supposed to be one floor, but my sister Mary wanted a room of her own, and my sister Barb wanted a room of her own,

*“We found a baby deer, and its mother had died I guess, so we rescued it and kept it alive. We named him Joey, and we put a bell on him so no one would shoot him. We’d feed him cow’s milk from a bottle with a nipple, and he would come when we went out and called “Joey, Joey!” He would come into the house and walk around, you know. But eventually Joey ended up on Saltspring and we think someone shot him up on Mount Maxwell.”*

- Hazel Kriese

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<sup>15</sup> Hazel Kriese, interview by Gary Moore, n.d, transcript, Galiano Conservancy Association, BC. See Appendix 2 for transcript.

<sup>16</sup> See Appendix 1 for aerial photographs from 1930-2013.

<sup>17</sup> Hazel Kriese, interview.

<sup>18</sup> Library and Archives Canada, RG 150, Accession 1992-93/166, Box 8698 - 50, Item 217008, Attestation Paper.

<sup>19</sup> Hazel Kriese, interview.

and the boys wanted a room upstairs.”<sup>20</sup> The end result was an impressive home overlooking the Trincomali Channel.

In the early 1940s the Scholefields moved from Galiano. Voters lists in 1941 for both Fulford Harbour on Salt Spring Island and Port Washington on North Pender Island have Edith and Oscar listed making it unclear as to where they initially relocated.<sup>21</sup> Seven years later, at the time of Oscar’s death, however, they had returned to Qualicum Beach.<sup>22</sup> The property on Galiano was sold a few months before Oscar’s death in January, through a realtor, Francis Graham, to the Olympia Co-operative Association, which later was known as the Galiano Co-operative Association. Among current residents, the Galiano Co-operative Association is remembered as being a branch of the Communist Party of Canada, but there is little record of this period. From aerial photographs it appears that the cleared agricultural land was maintained over the next decade, but little if anything else was cleared.

The property was sold in 1958 to William (Bill) Campbell who worked in the forestry industry throughout British Columbia over the next thirty years. It wasn’t until the 1990s that he took up residence on the property. During this early tenure period little was done with the land. The most significant change was that, shortly after purchase, the road access was relocated to its current location because it originally exited through the adjoining western property. Much of the cleared agricultural land began to grow over but the area to the east of the houses was maintained and cultivated extensively during the 1980s.

While Bill Campbell did not move onto the property until the 1990s, the land was inhabited. ‘Back-to-the-landers,’ as they would come to be known, who sought escape and renewal on the Gulf Islands became an important demographic during the 1960s and 70s. They were met with a mixture of openness and uneasiness by old-time residents. For those who were willing to work hard and invest themselves into building a life on the islands there was a future. Many, such as Bill Campbell, supported these young people in their own way, either through the teaching of skills or by allowing them to live on parts of their property.<sup>23</sup> For one such resident, Lot 57 became a temporary home during one winter between seasonal fruit picking work in the Okanagan. These living arrangements allowed young individuals and families to live cheaply and

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<sup>20</sup> Hazel Kriere, interview.

<sup>21</sup> Salt Spring Archives, Voters List, Nanaimo and the Islands Electoral District, October 21, 1941.

<sup>22</sup> Canadian Great War Project, “Private Erkenwald Oscar Stuart Scholefield,” <http://www.canadiangreatwarproject.com/searches/soldierDetail.asp?Id=140524> (accessed 17 July 2015).

<sup>23</sup> Anonymous, interview by Brontë Renwick-Shields & Jon Weller, July 10, 2015, transcript, Galiano Conservancy Association, Galiano, BC. See Appendix 3 for transcript.

pursue work on and off the island while they saved to buy property of their own.<sup>24</sup> For Gordie Palmberg the property became a long-term residence where he and his wife Josselyn developed an intensive poultry operation through the 1980s and further sustained themselves with a small-scale mixed agriculture operation.<sup>25</sup> It was during this time that a range of dwelling and agricultural structures were erected on the property.

*“So one day, the baby was maybe a few weeks old so I’m sort of a bit more alert and somebody came walking down the driveway and it was kind of unusual because things are very quiet here in the winter, especially back then. I think the population was about 500 people, you know, it was very few people, and this man starts to walk down the driveway and so I went outside and went to meet him and I said you know sort of ‘Hi, how are you?’ and he said, ‘Hi,’ ... and he looked at me and I looked at him, and I said, ‘Oh well we are care taking this place for a Mr. Bill Campbell,’ and he said... ‘Pleased to meet you. I am Bill Campbell.’*

- Anonymous

In the late 1990s, Bill Campbell and his wife Lennis moved to the land and Bill began a decade of small-scale forest harvesting. A portable mill site was established near the main road and lumber from the property was sold to island residents. Significant clearing took place over this period and continued until 2012 when the Galiano Conservancy Association acquired the property. In the years since this acquisition, the Conservancy has undertaken a number of projects such as the restoration of the old mill site and the land around the cove, the removal of a number of unsafe structures, and the relocation to the site of a small structure that was built in the West Kootenay Region by the Silva Forest Foundation as a classroom.<sup>26</sup>

## 4.0 Further Research

While much of what can be learned about the history of the property has been presented here, there remains a number of ways of developing a more nuanced understanding of the space. This can be done through the continuation and expansion of previously used methods, detailed

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<sup>24</sup> Anonymous, Interview.

<sup>25</sup> Anonymous, Interview.

<sup>26</sup> For more information on the history of the classroom building see <http://www.silvafor.org/school>; for information on its relocation to Galiano see, Galiano Conservancy Association, ASPA Building Relocation: Development Project Report, (Galiano, BC: Galiano Conservancy Association, 2014)

historical mapping of the property, and an exploration of the wider context surrounding events and people on the property. Such methods can be used to better understand the past, but can also form the basis of an ongoing accounting of the current uses of the property to provide information for those in the future.

#### **4.1 Oral History**

The power of oral history, as demonstrated previously, is to provide a much needed human element to the historical story of a space. The anecdotes of how life was lived on the property, the moments of appreciation, the challenges, the impacts the space had on people, these all help us to connect with and understand past relationships with the natural world. Further oral history research should continue to seek out individuals who lived on the property in the past or who associated with it in some way. For example Gordie Palmberg and his wife Jocelyn, their children, Bill and Lennis Campbell and their children, or paddlers who experienced the shoreline through years of recreation, would all offer informative perspectives. In addition, Galiano Conservancy Association members, such as Ken Millard and Keith Erickson, who have invested a great deal of time and energy into the place will, in the future, need to be incorporated into the historical story of the property. These stories would be particularly important at present if this type of historical accounting was expanded to other Conservancy properties, such as the Pebble Beach Reserve, which has seen a great deal of human innovation and energy expended on its restoration.

#### **4.2 Human Legacies Project**

Historical geographical information systems (HGIS) are becoming an increasingly popular technique for historical research within the discipline.<sup>27</sup> The power of spatial mapping of historical data lay in its ability to reveal otherwise unnoticeable patterns. By being able to visualize historical information in a variety of ways and over time, researchers have been able to develop new insights as well as challenge previously held perceptions. Many HGIS projects are undertaken at a larger scale than District Lot 57. Maps that explore changes at the city, provincial, and national level are highly informative, but as the growing popularity of micro-history demonstrates, there is value behind the detailed study of a localized area.<sup>28</sup> Some HGIS projects have focused narrowly on the neighbourhood level, for example John Lutz's recent

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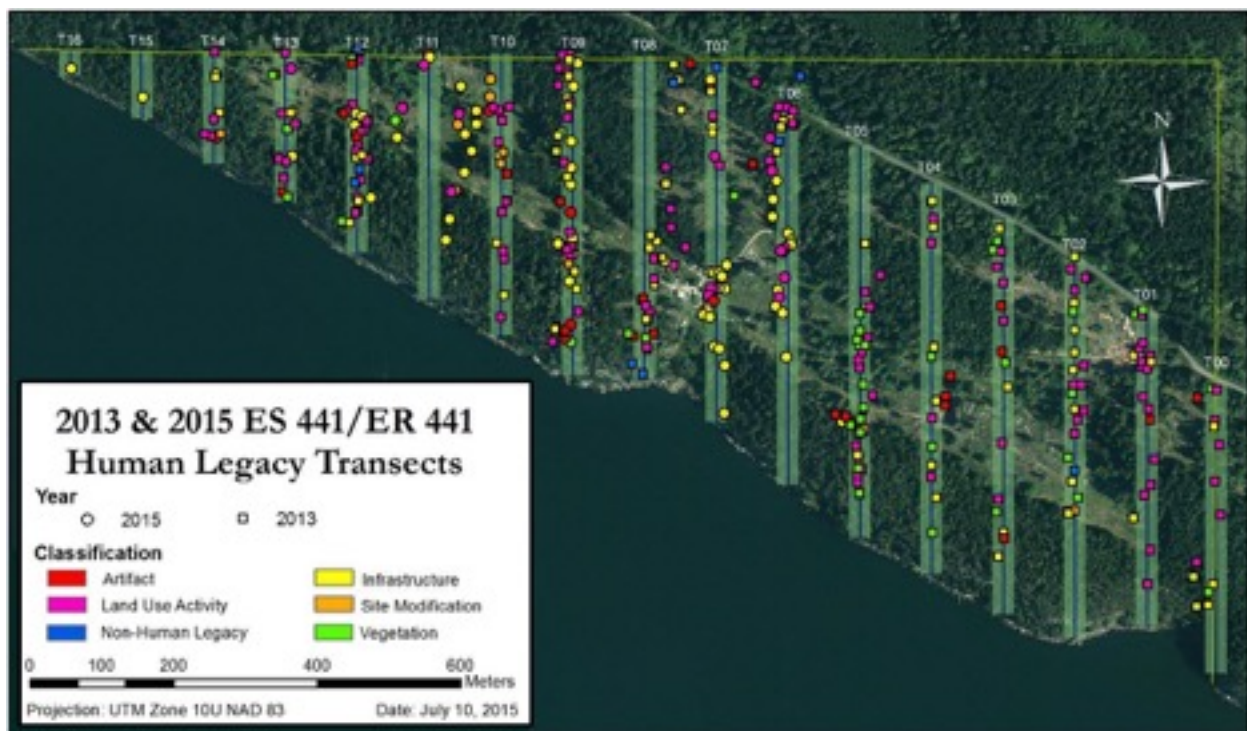
<sup>27</sup> Marcel Fortin and Jennifer Bonnell, eds., *Historical GIS Research in Canada* (Calgary, AB: University of Calgary Press, 2014)

<sup>28</sup> Ruth Sandwell's micro-history of Salt Spring Island is a deeply informative regional example of this research trend. Sandwell, *Contesting Rural Space*.

work on the distribution of Chinese settlers in Victoria's Chinatown.<sup>29</sup> Such projects, however, draw upon a history of detailed mapping projects and intensive human habitation that provide a ready source for data points. By comparison a space such as District Lot 57, while comparable in size to the study area in Lutz's work, is bereft of the multitude of accessible data points. This does not mean, however, that a similar study is without worth, rather it requires a different method of gathering information.

For the past three years, University of Victoria students have worked on the Human Legacies project, which aims to map points of human alteration over time. Walking transects of the property, students note any point of human alteration such as roads, trails, artifacts, structures, or exotic species and this information is fed into a GIS system to create a map of the property (Figure 2). Through ongoing accounting, it is hoped that this research can track changes to the landscape as human alterations emerge or become less visible over time. But, beyond its future applications, this project offers an important source of historical data that can be used to develop an HGIS study of the property.

If the data points were to be linked to a temporal period, it would be possible to develop a series of layers that would visualize changes to the landscape over time. This information would



<sup>29</sup> John Lutz, Patrick A. Dunae, Jason Gilliland, Don Lafreniere, and Megan Harvey, "Turning Space Inside Out: Spatial History and Race in Victorian Victoria," In *Historical GIS Research in Canada*, edited by Marcel Fortin and Jennifer Bonnell.

help to provide detail to the historical story and, as will be discussed later, offer opportunities for the development of interactive interpretive and educational resources.

### **4.3 Wider Context**

In order to best understand the changes that have taken place and continue to occur on the property, they need to be placed and viewed within their various spatial and temporal contexts. The shifting agricultural trends on the property, for example, need to be understood as a unique iteration of wider agricultural patterns on Galiano Island, the Gulf Islands, British Columbia, and nationally. Each geographic region and temporal period offers different insights into the changes that occurred at the local level. The whirl of events that transpired around the property through time informed and influenced individual choices that were made on the property itself.

Recognizing this, one acknowledges that a thorough understanding of the wider context to the physical changes on District Lot 57 is a necessary component for any historically grounded projects and programming. Some topics of interest would include:

- The history and development of agricultural and forestry practices.
- A political history that explores topics such as the rise of the environmental and back-to-the-land movement, or early rural resettlement initiatives.
- A social history that explores changing demographics, such as the growing importance of retirement and the subsequent land use patterns that evolved, rural depopulation, and changing perceptions around rural areas.
- An economic history that looks at changing transportation technologies, regional development, and other broad economic trends.
- Archaeological research and documentation of the property.

While there is considerable research done on all of these topics at the provincial and national level, and to a lesser extent some of the regional areas, to date there has been very few studies of the Gulf Islands or Galiano. Expanding the historical knowledge of this region and connecting those insights to the broader historical narratives would offer an important level of depth to the practice of the Conservancy.

### **5.0 Incorporation and Outreach**

Public outreach has been a central concern for the Conservancy since its inception. It is not just concerned with preserving natural space, but also with the education of the community and

youth from across the region, the development of strong connections to the land, and better relationships between humans and their natural environment.

The development of the Learning Centre has opened the possibility for a wider range of educational and outreach activities that move beyond nature-based education to incorporate programming around the vernacular and economic uses of the land both in traditional time and during the period of European settlement. Through projects such as the development of a food forest, small-scale agricultural production, and agroforestry the Conservancy hopes to showcase ways that humans can live and work sustainably with the natural world.<sup>30</sup> These projects, and the educational programs developed around them, as well as the ongoing restoration initiatives that are undertaken, can be better informed and made more meaningful through the incorporation of a historical perspective on past uses.

## 5.1 An Archive of Place - GIS Mapping

Even on this relatively small piece of property, if we look closely and are open to it, we can see a complex network of social and cultural process that are layered alongside the ecological systems. The roads and logging debris, buildings and trails, they all point towards interactions with the land. These material traces are like an archive. Whereas the traditional archive is made up of mainly textual documents, an archive of place is made up of these material traces.<sup>31</sup> One of the strongest historical resources the property has are these material traces, but like a traditional archive the challenge lies in making this material accessible to the public.

As discussed earlier, the data points collected through the Human Legacies project are a ready representation of this archive of place and could be attached to a date range to develop an HGIS map of the property. Providing this information to the public through an accessible user interface would offer a unique educational resource to compliment programming. As well, by drawing insight from other historical and story mapping projects, these HGIS maps could be further enhanced through the incorporation of additional historic resources such as oral history recordings, photographs, and background information.

In the end, it is hoped that these efforts would create an interactive interface that documents, makes available for research, and interprets the material archive of the property. The risk of such an approach is that, in being necessarily a digital platform, the user is further disconnected from

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<sup>30</sup> Galiano Learning Centre Management Committee, *Management Plan*, 31-32.

<sup>31</sup> William J. Turkel, *The Archive of Place: Unearthing the Pasts of the Chilcotin Plateau* (Vancouver, BC: University of British Columbia Press, 2007)

the physical natural world. Therefore, it is important that, when used, this project be incorporated, as an educational tool, into the existing outdoors programming.

## 5.2 Geocaching

One way of bringing GIS information developed through the Human Legacies project and other mapping initiatives away from a digital interface is through its incorporation into the developing geocache project.

Geocaching is an activity that uses GPS devices and sets of clues to find cache locations. At each cache there are often small tokens, information, and clues to the next location. At present these locations and clues are focused on nature education, but the incorporation of historical human elements drawn from existing and ongoing research would add an important layer to this activity.

## 5.3 Agriculture and Agroforestry

In the management plan for the Learning Centre and property, the multiple uses of the land are recognized and embraced. As the section on agriculture and agroforestry states:

Agriculture, agroforestry and forest use activities will contribute to food security objectives, provide materials for the development of facilities and infrastructure on the Land and generate opportunities for small-scale economic development. These uses will also provide opportunities for experiential learning, research programs and the development of innovative practices for sustainable production of food, timber and non-timber products.<sup>32</sup>

All of the above goals can be strengthened through the incorporation of a historical perspective. Understanding the history of agriculture on the property, Galiano Island and the Gulf Islands, helps to identify the challenges that have hindered food production over the years. This type of understanding can be incorporated into learning opportunities and will help to develop more effective models for sustainable production of food.

## 5.4 Restoration

With significant ecological, environmental, and cultural changes taking place around the world, it seems pertinent to discard the traditional concept of historical reference points as a legitimate goal for ecological restoration. The argument, as Balaguer et al. explain, would continue to say that in a world where changes are pushing flora and fauna far beyond their historical range it is

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<sup>32</sup> Galiano Learning Centre Management Committee, *Management Plan*, 31-32.



“futile to try to restore past conditions, instead, we should focus on promoting, managing, and holding, ‘novel’ ecosystems.”<sup>33</sup>

While it is certainly true that rapid changes are pushing ecosystems beyond their historical range, this should not be cause for a belief that ‘history’ is of little use to contemporary ecological restoration. ‘History,’ as Higgs et al. argue, offers more than simply information about an earlier, ‘pre-degradation’ state. In the past, ecological restoration used ‘historical reference points,’ which were equated with ‘pre-disturbance’ states, as legitimate goals for projects. However, the dualistic assumptions that underpin such an approach, ‘pristine versus humanized,’ ‘pre- versus post-disturbance,’ or ‘wilderness versus nature,’ have been challenged by scholars from across the disciplines. Instead, they have argued, “every natural environment, past and present, is the product of disruption and change, there has never been an original balance of nature to return to.”<sup>34</sup>Therefore it is “erroneous [to] assum[e] that there is only one ecologically legitimate or ideal reference system for every restoration site.”<sup>35</sup>

The recognition of the illusory nature of a singular historical reference point has challenged restorationists to rethink their practice, goals, and measures of success. As Balaguer et al. note, “contemporary restoration ecologists and practitioners do not aim to ‘recreate’ the past—something clearly impossible— but rather strive to reestablish the historical trajectory of an impaired ecosystem as it was developing before it was deflected by human disturbance, ‘so that it may continue its evolution in response to future conditions.”<sup>36</sup>

In practice, where the goals are no longer singular reference points but rather “process-oriented configurations,” the question of what role history plays becomes complicated.<sup>37</sup> However, this complication offers an opportunity for deeper, more thoughtful, and accurate engagement with the past and its contemporary uses. By bringing to light the range of different situations and human responses in the past, history “offers a wide array of alternative models of ecological integrity.”<sup>38</sup> These alternatives serve a number of functions: as reference information they help to provide baseline data for restoration projects that show “how ecosystems functioned in the past, and how they might operate under new conditions,” as examples they provide experiments and potential scenarios from which to develop a greater understanding of

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<sup>33</sup> Luis Balaguer, Adrián Escudero, José F. Martín-Duque, Ignacio Mola, and James Aronson, “The Historical Reference in Restoration Ecology: Re-defining a Cornerstone Concept,” *Biological Conservation* 176 (2014): 13.

<sup>34</sup> David Glassberg, “Place, memory, and climate change,” *The Public Historian* 36 no.3 (2014): 19.

<sup>35</sup> Balaguer, “The Historical Reference,” 16.

<sup>36</sup> Balaguer, “The Historical Reference,” 14.

<sup>37</sup> Eric Higgs et al., “The Changing Role of History in Restoration Ecology,” *Ecology, Environment & Conservation* 164 (2014): 499.

<sup>38</sup> Eric Higgs, *Nature by Design: People, Natural Process and Ecological Restoration*. Cambridge, Mass: MIT Press, 2003), 145.

possibilities, pitfalls, and challenges, and as narratives they help to shed light on the multitude of meanings, values, and legacies that existed and have existed in a space over time.<sup>39</sup>

Taken together, this understanding of history does not provide the restorationist with an end goal towards which one may work. Rather, it offers a guide that the practitioner can work with to develop a process that is 'historically grounded,' that is, respectful, accurate, and proper to the ecological and cultural uniqueness of a given space. A thoughtful and thorough engagement with the history of a site helps to develop information about the particular place, but also fosters humility and awareness towards one's actions. Actions that should be understood more modestly as one more step in a larger historical trajectory of an ecosystem.

## 6.0 Conclusion

People have moved through the land of District Lot 57 for centuries. In doing so these human experiences have shaped the material structure of this space in significant ways. Recognizing that the current forms of the natural world are the outcome of processes conducted by individuals over time supports the understanding that ecological systems are inherently tied to social and cultural systems. Understanding of and respect for the history of a space is fundamental to the task of creating alternate and hopefully more sustainable and meaningful models of relationships between these systems.

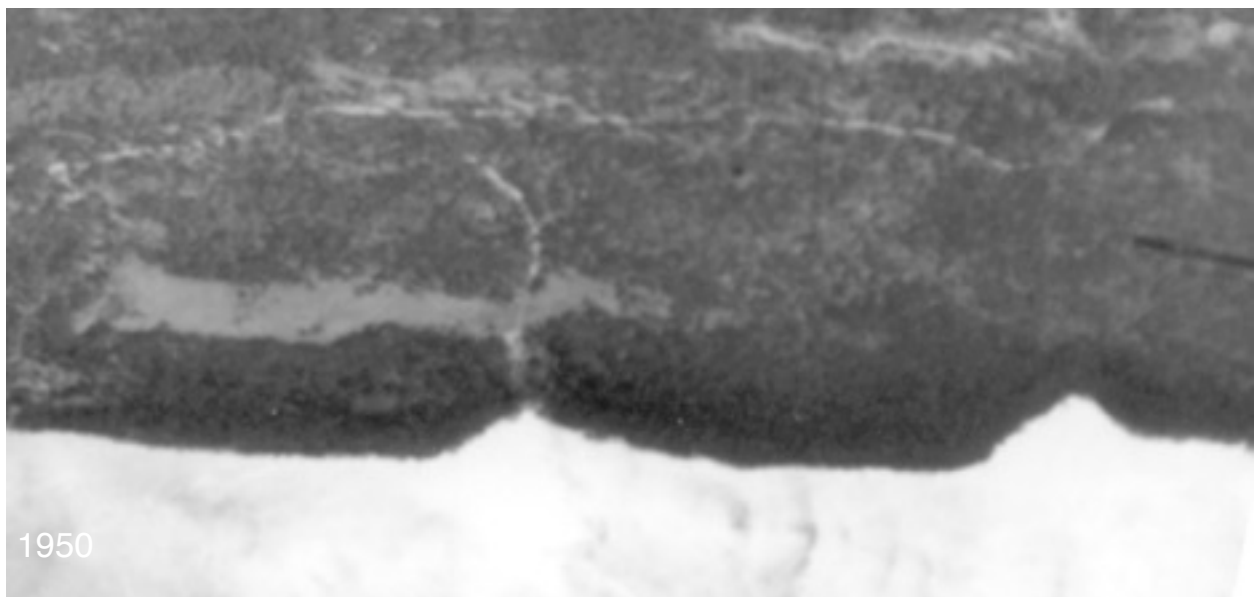
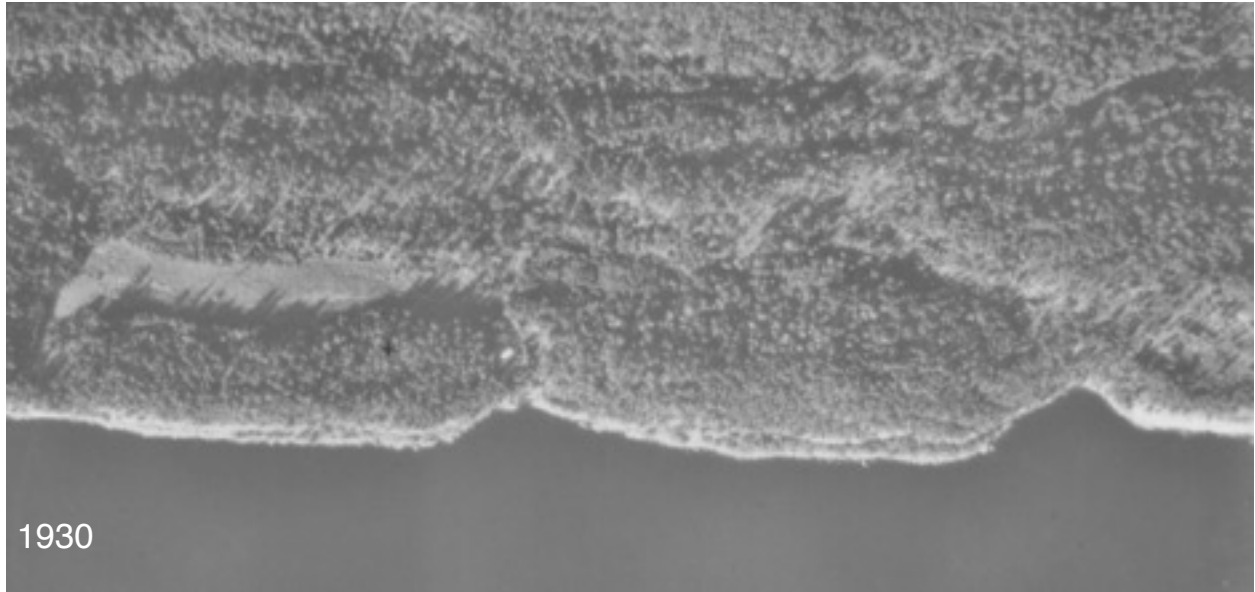
In pursuit of these goals this report has hoped to contribute to the ongoing development of a Conservancy Association that is actively engaged in documenting the human history of the landscape as a means of better informing the restoration process, but also uses this knowledge to offer interpretive and learning opportunities into the history of land use and people's interaction with the physical world.

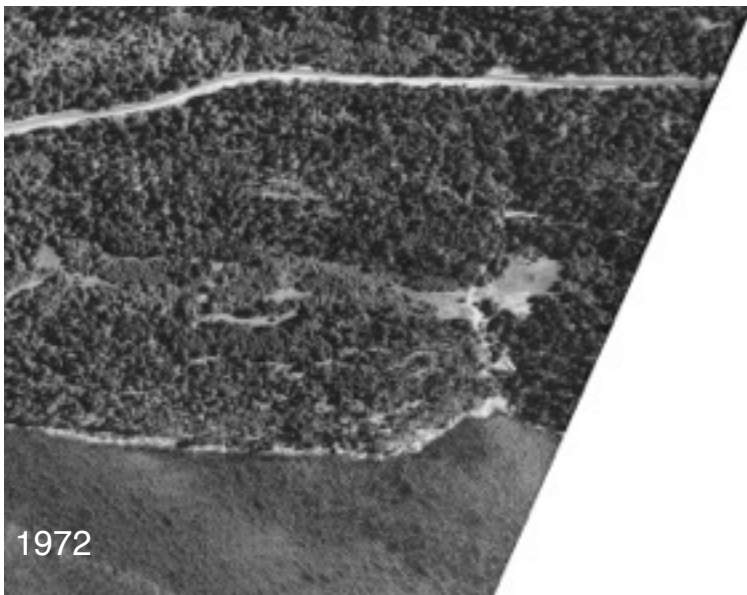
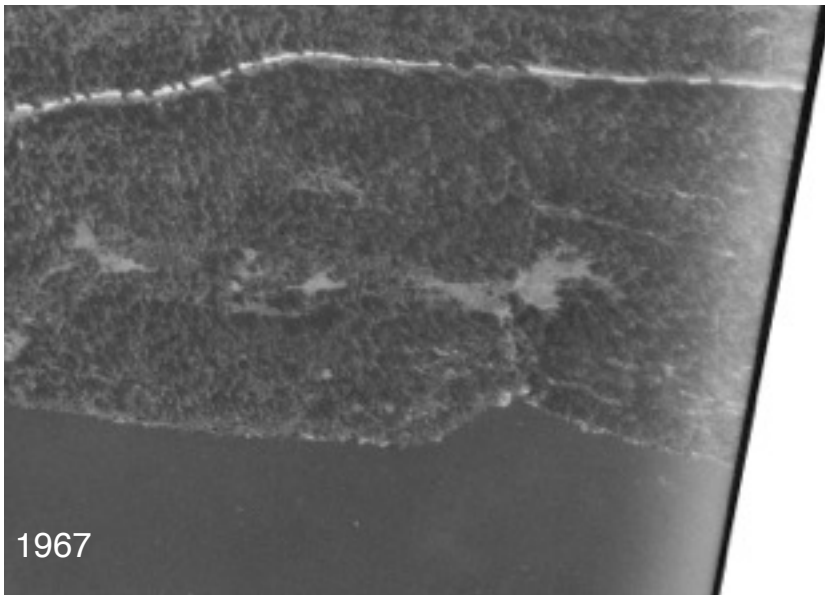
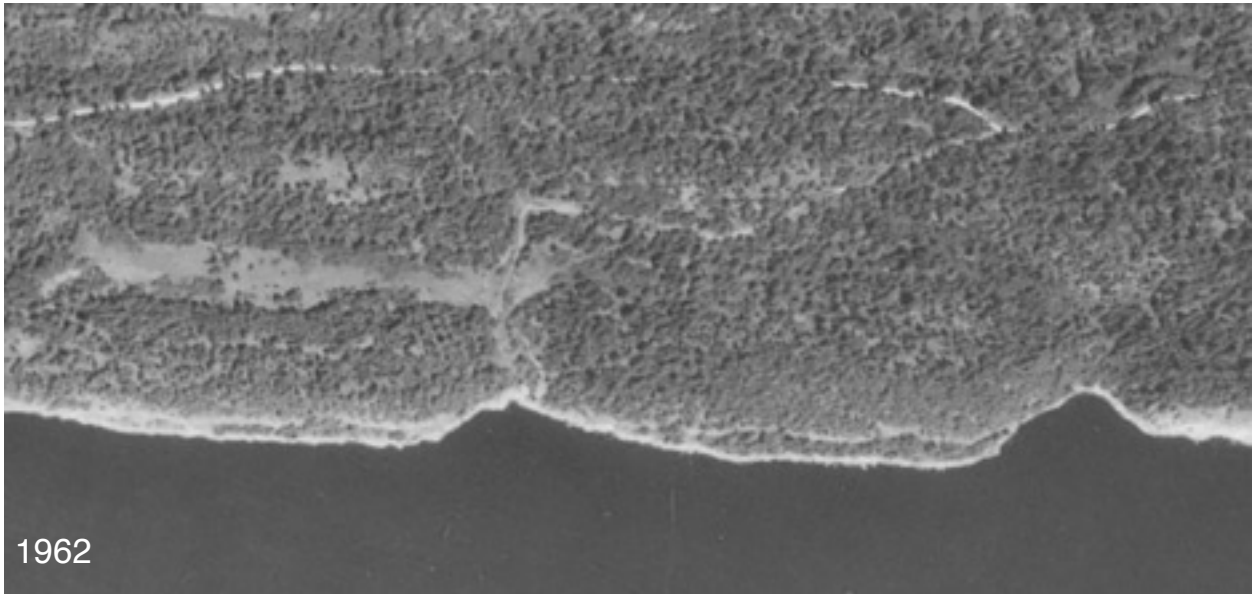
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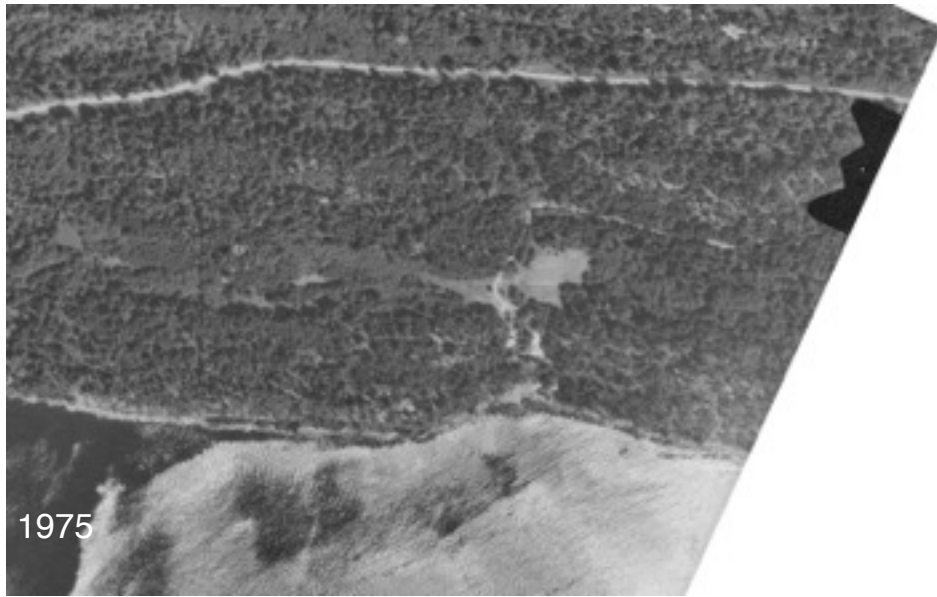
<sup>39</sup> Higgs, "Changing Roles," 501.

## Appendix 1 - Aerial Photography 1930 - 2013

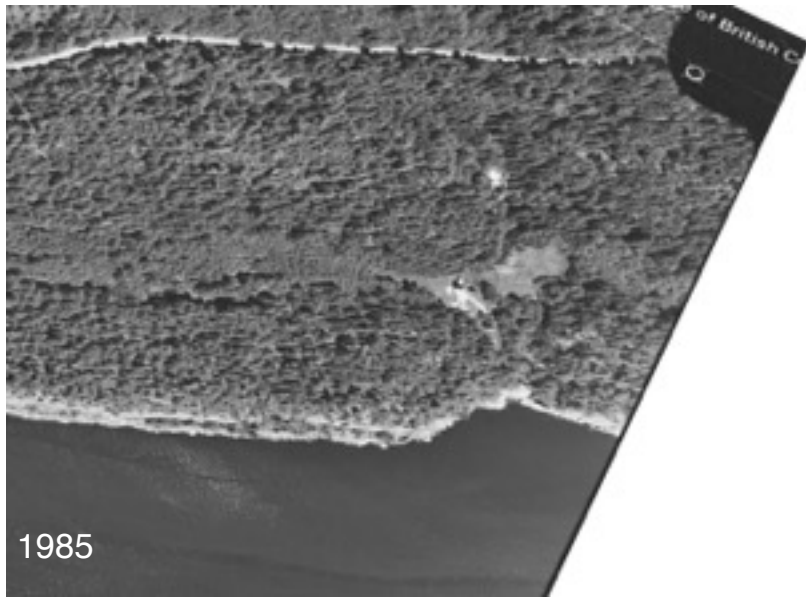
\*Images may appear with cropped edges due to the changing flight patterns used over the years and the subsequent differences these impose on image framing.



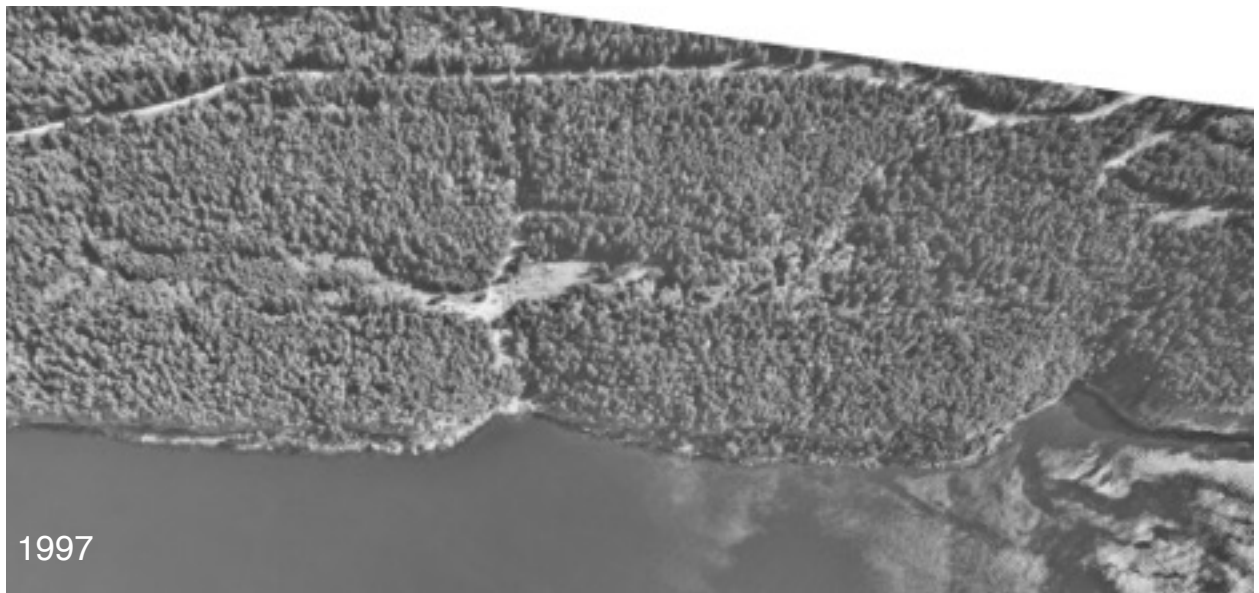




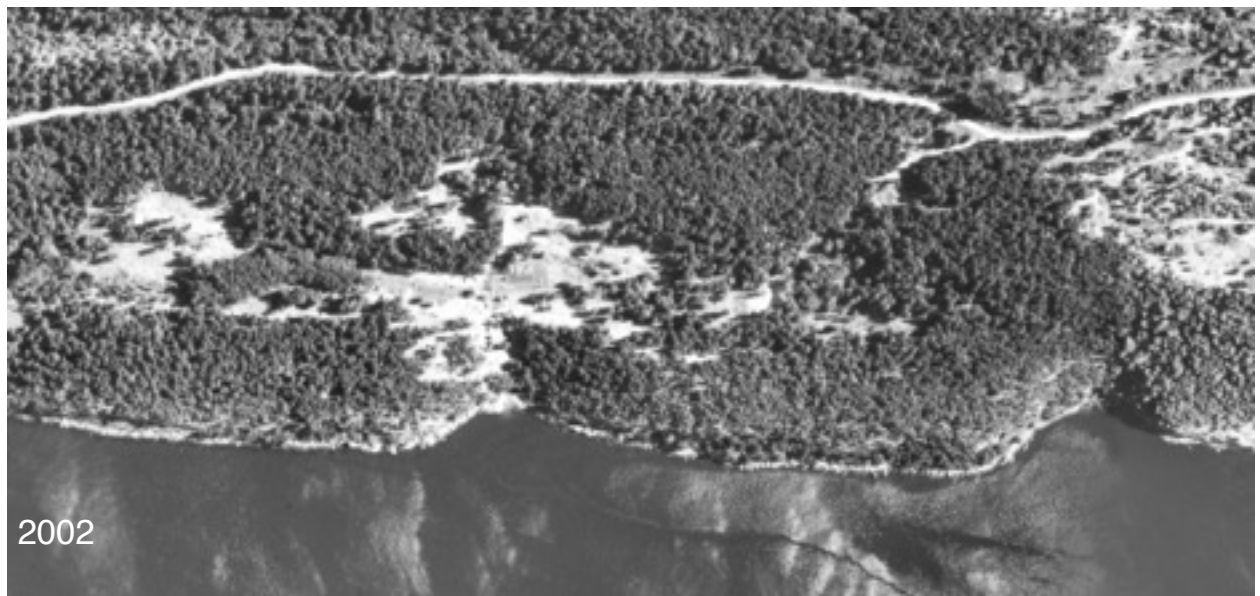
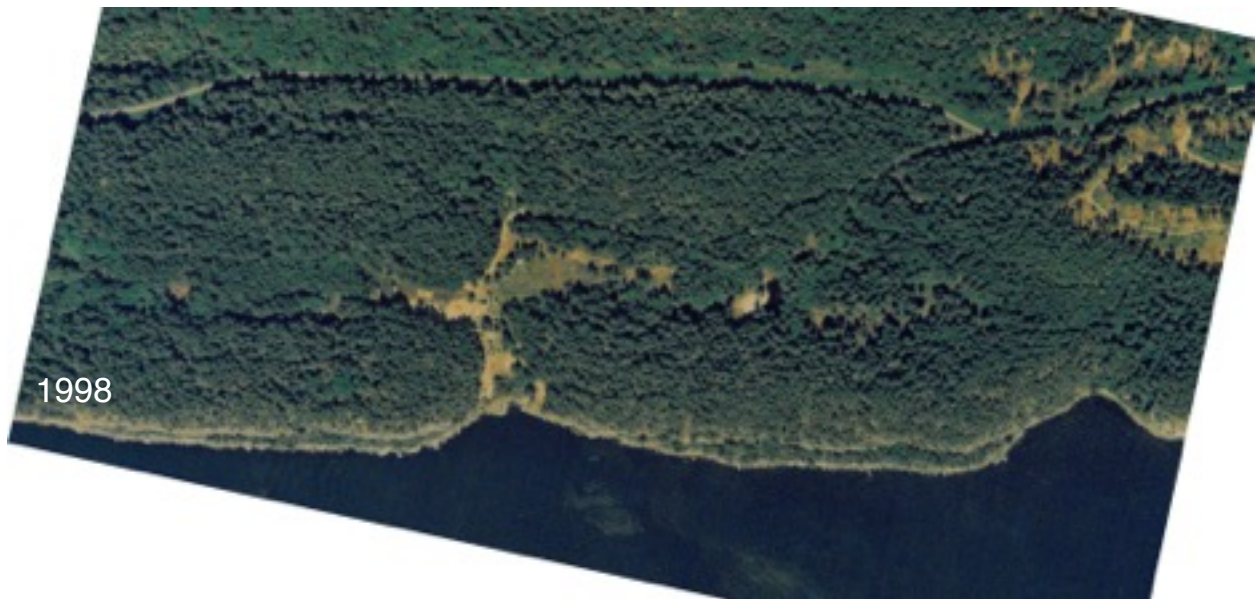
1975



1985



1997





## Appendix 2 - Hazel Kreise Interview

'Memories of Old Scholefield Farm'

An interview with Hazel Kriese (nee Scholefield)

by Gary Moore

'Proust was driven to fall back on memory, the ancestor of hope!'

Lawrence Durrell, Clea

Last year, as we were in the late stages of arranging the purchase of Lot 57 from Bill Campbell, I had the opportunity to speak with Hazel Kriese on Saturna Island. Hazel had been born Hazel Scholefield, near Retreat Cove, in 1928. She lived on the Old Scholefield homestead for her formative childhood years with her parents Oscar and Edith (Crouch), and eight siblings. Her family history is part of the history of Galiano, and in meeting her I was aware of the importance of keeping historical memory alive, so that the events and values of past times are not forgotten or taken for granted. At that time in 2011, the Conservancy was cautiously beginning to make plans for the Galiano Restorative Learning Centre, whose anthem, so to speak, was offered by Penelakut elder Florence James, who had coined the phrase "planting a seed of hope" as part of her keynote talk to a recent Conservancy ACM.

Hazel and I looked at wee old photos of the family and their house as she recalled life on Galiano in the 1920's and 30's. More is our conversation, edited for continuity and flow:

### The Family

"My grandfather Charles was an Anglican minister in Esquimalt who had first rose from England to New Westminster, and (her voice dropped a little) they were loaded. That's how dad built this house. It doesn't sound such these days, but every once in a while he'd get \$6,000.00, and that was a tremendous amount in those days, you know. That's how he got the place, and built the house. My dad couldn't hold money. Once he went to Vancouver and brought a Nash home for himself and an Essex for mom. He was a bit of an adventurer, you know, but once he married mom he was completely different. I mean, that was the love of his life."

### The Farm

'My dad, Oscar Erchenwald, worked hard, and he was in the first world war, and his elbow was all shot off, but you know he still cut down trees, and worked that saw, and farmed. That was good, good, soil, in a valley; it was damp. He put in this asparagus bed, and of course it takes two or three years for asparagus to grow, and him and mom loved asparagus but us kids hated it, and we weren't going to eat it; it looks like ferns.. you know. . . but now of course we love asparagus and we buy it as a delicacy. Isn't it funny? The barn was right there next to



the garden so they'd just take the cow dung from the back and put it right on the garden, rotated it, so everything just came lickety split. They never sold the food, it was just for the family, and mom would do canning. With the potatoes, and carrots, we left a lot of it in the garden, all winter, because you know it never really got that cold then. (I can only remember once or twice we had snow). We'd keep the potatoes in the cellar under the house. Every year he used his same old seeds; his peas, his carrots: we weren't allowed to touch them; they'd be spread all over the place in little containers. We had an abundance of food.

We always had cows, but we kids wouldn't let them butcher them for the meat; we'd make such a fuss: We never ate beef. Tony Bell had the bull, so when they got bread, dad used to take the cows down to his place on foot to be inseminated. Old timers wore so funny 'can we go with them down to the Bells to play with the kids?', but oh, no, because you know we might see something that we weren't supposed to. My parents were really straight-laced. But we had deer meat. If we were out of meat, well we had chicken and eggs, and sometimes he'd shoot a deer, but he never wasted anything. And we'd go down to the rocks, and jig for rock cod and mom cooked fillet. On, boy, there wasn't a bone in those fish when we ate them.'

#### The House

"There were thirteen rooms. It was only supposed to be one floor, but my sister Mary wanted a room of her own, and my sister Barb wanted a room of her own, and the boys wanted a room upstairs, and the twins. . . They were only going to put in four bedrooms. There's eight bedrooms! Mom wrote this on a photograph: The house, tatty second year we were there. We built the house. This Johnny Shaw lived at the North end of Galiano; he had 160 acres that he told dad he would sell. I think he felt sorry for mom with all the kids, so he sold the 160 acres for . . . five hundred dollars! The land went up almost to Retreat Cove, and then straight across the road that went to the South end. It was definitely made with shingles, not shakes, and there were two dormers. I think the lumber all came down from Karr's mill (near spotlight Cove) on a scow.

#### Joey the Deer

"We found a baby deer, and its mother had died I guess, so we rescued it and kept it alive. We named him Joey, and we put a bell on him so no one would shoot him. We'd feed him cow's milk from a bottle with a nipple, and he would come when we went out and called 'Joey. Joey!' He would come into the house and walk around, you know. But eventually Joey ended up on Salt Spring and we think someone shot him up on Mount Maxwell.

#### Eagle Chicks

'One time we had an eagle's nest near the house, and mom and dad let us put a ladder up and we could climb up to the nest and watch these chicks being hatched. And after they

grew up they'd hang around, which was fine, but after a while they got interested in our chickens. So one time my dad (he was a sharpshooter in the war), took his rifle and aimed at one of the eagles, and we kids all yelled out. 'Don't shoot him!' But mom said don't worry, he won't hurt it, and dad shot and hit a few tail feathers on that bird and it flew off and never came back.'

#### The Wee MacGregor

"My brothers, they got this saw with a gas engine you know with claws on, and they'd start the engine and the saw would go like this (a reciprocating motion) and they would cut the wood, and they were only about thirteen and fifteen. Us kids used to get up there on the log, and dad would say "Don't get up there when the saw's going!"

#### Some Neighbours

'My sister Mary married Nick Cook (son of Johnny). John Cook had married a native, Mary (they called her Granny Cook), and there was quite a little story about that one. John Cook was fishing on the Fraser; they rowed at that time and there was some canvas in the boat, and John was rowing and fishing and suddenly, the canvas moved and she jumped up and said. 'I have to hide. They'll kill me if they find me'. (you know the old ones, they were fighting or something, I don't know) and anyway that's the way they got together. She was a midwife at my birth you know. Later I worked in the Maternity ward at the old Duncan hospital, and the head nurse once told me after lunch, 'I know who spanked your rear end.' She was in hospital and she was asking for me; she was about 98 or 93 you know, but she had pneumonia. I didn't think she'd remember, but she did, and she was telling everybody she'd spanked my rear when I was born. There was Carl Cook and Mary Hilda, and their daughter Doris, at the north end; my dad would go up to visit them now and then. I think that's where dad got the odd bacon from. They'd never buy bacon from a store. Carl Cook, yes I think he was the mailman, but we would go down to the south end maybe every two weeks or so to get our mail.

#### Today

"They want to turn this into a park, don't they?" I explained that our plan was to have a residential nature Learning Centre there. She exclaimed, "Yes, but not for a big sub-division or anything, right!" We didn't appreciate that place enough when we were growing up but we really had the best of two worlds; we had the beach down there, the fields up there. We never got bored." It is our hope that many children and adults will have the opportunity to enjoy the beaches, fields and forests of old Scholefield farm as such as Hazel.

### Appendix 3 - Anonymous Transcript

Interviewer: Brontë Renwick-Shields & Jon Weller

Interviewee: Anonymous

Date of Interview: July 10, 2015

Location: Galiano Conservancy Association Learning Centre, Galiano Island, British Columbia

Transcriber: Brontë Renwick-Shields

Prepared as part of ES 441 under the direction of Dr. Eric Higgs, University of Victoria. The interview complied with the terms of a research ethics protocol (15-217) provided by the University of Victoria.

AN: My name is —.

JW: When did you ever move here?

AN: Well that's a bit of a story, how much time do we have here?

JW: 40 minutes

AW: Okay great. Well the first part of the story is that my husband and I were from Montreal and we had saved a lot of money in 1973, a lot of money and we were planning to travel around the world and we went down to California for the winter and we had to come back to Canada to renew our visas and somehow we ended up on Galiano. We took a ferry here and met some people and ended up really liking it, so much that we decided to come back and spend a summer. So we lived in an intentional community, that back then was called a commune, and that was on Burrill Road. So there were four of us who still live here but it's integral to the story because we went off to pick fruit, you know to support ourselves, and we had a farm and we learned all about organic gardening and all the skills that we would later use. But off we went to, well we would go back and forth to Montreal cause we had family and connections, we would come back in the spring, go fruit picking, spend the weekends here. And at one point our beautiful farm on Burrill Road was going to be sold or we had to leave, and we had these incredible organic gardens but we had to leave everything behind and we dispersed. And all the eighteen of us, we were in our twenties then, who had collected on this little farm, there was four couples that stayed and tried to stay on the island by renting and this and that, until we could buy land here.

So what happened to us is that we went to Montreal, came back, I was pregnant in 1977 and picked fruit in the Okanagan came back to spend the fall here and tried to find a place to live and there wasn't anything to rent. Much like today, you know! I mean it was a tiny community but still it was a community of part-time people, summer people, and a few old-

timers, but there was no rental stock per se right? But we all knew people and mostly old-timers and they would let us stay at their places and because we had a collection of houses on wheels, we were able to sort of park them so this is what we did. A friend of ours was camping out at what is now Sherri Koster and Dave Koster's place and he said that he knew a place where we could stay for the winter here and his name was Bill Campbell, we'd never met Bill Campbell, so we parked our camper and everything was fantastic and we had our friends all living in this area so we could all get together and we were saving our money of course to buy land at some point.

So this is the fall of 77, beautiful fall, and no it wasn't cold at all, and we had our little truck house and we lived here, and actually we lived down below where Gordie built his house later, but then with the winter rains we moved up to the top, especially when it was January cause I was due in February so I wanted to be able to make sure we were mobile. Our plan was to go to Salt Spring, you know when it was time to have the baby, which is what a lot of people did back then. I don't think there was a doctor here or there might have been a semi-retired doctor I don't really remember, so I think you know I remember going to Salt Spring quite a bit. Anyway, I was super healthy of course and farming and in really good shape, walked everywhere and then, you know my due date I think was February 14<sup>th</sup>, and all of the sudden on February 9<sup>th</sup> before I knew it I was in labour and 5 hours later the baby was born, but our friends, we had friends and among our friends was a midwife and my husband had been practicing and he delivered the baby and so that was great. So we had the baby and everything was great and we continued staying here and February so now March we were going to go back to the Okanagan. I think we did leave at about April I think we did, so we were here 6 months.

But before that there's a funny story that Bill Campbell reminded me about, it was really funny. As I said I'd never met Bill Campbell, so one day, the baby was maybe a few weeks old so I'm sort of a bit more alert, and somebody came walking down the driveway and it was kind of unusual because things are very quiet here in the winter, especially back then. I think the population was about 500 people, you know it was very few people, and this man starts to walk down the driveway and so I went outside and went to meet him and I said, you know sort of, "Hi how are you, and he said hi and I said, and he looked at me and I looked at him, and I said oh well we are care taking this place for a Mr. Bill Campbell," and he said, "Pleased to meet me, ah pleased to meet you I am Bill Campbell." [laughs] He was really kind, it was really, really nice and we talked about the property and it was obvious we hadn't done anything, right, we were just camping out. And later our friends Gordie and Jocelyn who's baby was born two years after mine, moved here. And I think after we left, we left in '78, the Spring of '78, and went to pick fruit and when we came back we had the money to buy a place, so we bought a place, we had saved enough money and meanwhile they came here and set up a big chicken farm and then had their little girl. That's the whole story, that's all there is, so it's only six months right.

JW: Well that's pretty good though, six months living, I mean you get to know a place pretty well in six months.

AN: Yes it was really beautiful, so quiet and of course it wasn't logged back then, so there was huge trees everywhere, except for down in the valley which had been farmed, so it hadn't been logged recently but it had been farmed and Gordie set up a farm after that, but yeah, yeah it was great.

JW: What do you remember about the land other than that, would you go for walks around or?

AN: Yup, we'd walk, actually we'd walk up to the Koster's place and we had our, our friend had a little farm up there, so we helped with the harvest that fall, we were vegetarians so it was very simple eating right, not too complicated. And the place here, there was an old building that had collapsed, I don't know how much of it is left, near the cove there and I think that Bill Campbell's daughter actually moved down there for a few summers and lived in a trailer and maybe had the intention of building I'm not sure. But last time I saw it on a walk there was still just the foundation but that became the home for Gordie and Jocelyn they have actually more history and connection here, because they had chickens and you know they had a quite big farm and we would come and visit and we did a barn raising a whole bunch of us, all the friends and all our little kids.

B: So the house you were talking about down by the cove, there is nothing left of it anymore, so we were actually trying to figure out where that house was?

A: You know where the cove is, the cove is like this, and then you go up and there is sort of a flat area and a creek running by? The house was right there, and Bill Campbell tells me that it was at one point some sort of a camp that they had, like a Christian Camp, or I'm not sure if it was a Christian Camp.

BRS: It might have been the Communist Party of Canada.

AN: That's it! How would I great Christian and Communist mixed up! Anyways when we saw it was quite run down we didn't want to use it at all so we just stayed in our truck-house. We were comfortable in our truck house, we didn't need it, plus there was no facilities at all.

JW: So it was pretty run down by the time you got there right?

AN: It was, yeah. Gordie and Jocelyn did a lot of more work on the place, we all came and raised, put a roof on that building and made it, they actually lived in it for at least three years. They had a family there, right.

BRS: When you lived here were there other cabins on the property?

AN: No, nothing.

JW: You mentioned the creek running by, its been changed a lot over there, lots of ditching and stuff like that. What do you remember about the creek?

AN: Well not very much, because as we said we arrived in the fall, we were picking fruit from, we'd go to the Okanagan in April or May and then we'd finish in October you know by the time we'd picked the apples. So we came down here in October it's pretty well the end of the nice season and then you might have another month or so before the rains start to hit, so we were down below when it was nice, actually the thing about it is that I can't remember picking any food or anything down on the property, I think we just harvested crops on our friends' property and then we had brought stuff from the Okanagan, our apples and pears and things, so we probably traded I don't really remember. Anyway there was nothing really being used except the little creek running by, and it looked very abandoned and sort of unsafe you didn't really want to walk on the boards, I was pregnant I wasn't into taking chances.

JW: So was it pretty substantial?

AN: Yeah, it was like a good solid ditch, about this wide and quiet deep, nice really.

JW: Did it go up into the forest or was it just in the cove?

AN: It seemed to come along out of the flat, so there must have been a water discharge area that came out onto the flat, and then as the creek came to the cove it must have gathered momentum, because I don't remember following a creek bed to its head or anything like that. Yeah I guess maybe Gordie, may, at one point I think the creek was running very close to the house, and they may have diverted it for the garden or for the kids or something like that but I'm not sure.

My story is very short but we did come back here when I had my daughter and then when we had the two kids we would always come to visit Gordie and Jocelyn with her little girl,

and they were a close little friendship, come and feed the chickens and hang out and all that kind of thing.

JW: So sort of a family affair?

AN: Yeah, we were very close, you know the people who stayed here. We were young, quite young and the old timers were not that welcoming of the hippies or whatever they thought we were, all of us were from somewhere else, they didn't know who we were, we weren't connected to the island, we weren't somebody's grandchild or something like that. We helped out a lot, we did a lot of farming, and putting up fences and doing firewood, doing things like that for people and helping them out but they kept their distance from us. But as a result the small families really stayed together we'd all help each other with childcare and help each other with harvesting and what ever needed to be done.

BRS: When you were here visiting Gordie, did they farm the land at all?

AN: Yeah, he did a great job, at one point he had 200 chickens, they were selling a lot of eggs, he was full on farming it was pretty impressive, yeah.

Yeah and working hard, really like old time hard, the way a farming family would work.

BRS: Did they grow fruits and veggies as well?

AN: Yeah

JW: What can you tell us about Bill?

AN: Bill, interesting character, well not a whole lot, like I say because we spent only six months here and only met him the one time and then went off to the Okanagan and came back and bought our land. And then, when all of these families that I was telling you about, there was four of us, four groups of us, who dispersed from our little farm on Burrill Road and each bought property. So I'll have to do a round about answer to that. The one friend was Jordan Hartman and his wife and they had spent the winter at the Koster's place and they subsequently bought property on Melissa Road. And then the other couple was Loni and Johanna and they bought the Corner Store, not the Corner Store, the Market and set themselves up there. And the third couple was Donna and Hans way up at the North end and they have a farm, so when we all dispersed that far from each other and were building, all of us built our own houses, and built our own gardens did everything ourselves, each one of us did you know with whatever money we could scrape together. We didn't get loans or anything, you couldn't get loans because we

bought land, we bought raw land and banks weren't going to give you money for that. So we had to save and build our houses as we went, so we didn't see much of the rest of the community because we were busy with small families, building, and doing our gardens. That went on, it seemed, for at least ten years, until you know the kids start to get more social and they go to school and you do that kind of thing right and it was only later when the conservancy was buying this property that I met Bill and talked with him. At that point he had been just using this property and logging it every once and a while. It seemed like he hadn't touched it for many years but then in the late '90s and 2000's he seemed to, either he was getting older, or I don't know what the story was, but he decided he wanted to log a lot of the property and ran into a little bit of criticism from the community because people at that point had become quite aware that we wanted to save as much of these properties as possible. So the conservancy, I guess Ken and other people, talked with Bill, and kudos to Bill he was very amenable to selling it to the Conservancy. He could of subdivided and sold off the waterfront and made quite a lot of money but he was willing to do that, he's kind of an old school guy, he had bought the property for maybe, it was like \$5000 it was like nothing but it was a lot of money he said he and a friend of his had to work all season to gather the money together to pay that \$5000. Bill is an old school guy, we met a lot of people like that when we were first on the island and they were good to us, I have to say they were good to us, there was an ethic back then of sort of helping out young people, anyone who worked hard the old timers would give you a break, so each one of us ended up staying for free on somebody's property, you know all four families I was talking about. Loni and Johanna's property, which was the Market belonged to Ollie Garner who was a real old timer, the Garner family, and he was really decent to them. We bought our property from a really old timer Stanley Jackson, Stanley Jackson had 160 acres in Montague as well and he had a whole collection of young people who would gather around in the little cabins, you know it used to be a resort, and so he had a lot of young people like us there. He liked it, young people, so it he made it available to us to buy the land. So Bill is from the same generation of people who respected hard work and they weren't too judgemental as long as you worked hard, and that's what we did we really worked hard because we had no money you know, our money was from fruit picking or firewood or cleaning houses, it was a little rough. So he was good to us, when he discovered we were there he just said, "Okay, just keep an eye on the place." No problem, we told him we would be leaving to go back to the Okanagan and you know it was fine. I guess Gordie then moved in after us, probably with the same handshake, yeah sure take care of the place. You don't see many people doing that anymore because when we talk about the housing crisis now on Galiano its actually the same thing except real estate has become a driving factor now, before this was a bit of an out, you know kind of a backwater, people would come for the summer and it was nice and all that but it wasn't a destination the way it is now, so it's hard for young people and there aren't that many benefactors who have



the land or the willingness to say sure come and build your house take care of my garden or whatever, so those people are all from that generation and Bill Campbell was one of them.

JW: Is there anything else you remember, you can think about?

AN: No actually no, more of the stories I know are connected to the whole community at that time. When you were only here for six months... but yeah I had a strong connection to the land, I loved it here, I felt very protected, it was quiet and it was beautiful and we could walk close to our friends, it was beautiful. Where we parked for the winter and where our son was born is where the parking lot is now. On the right hand side where the sign for the Learning Centre is now was a wetland and I remember seeing eagles but once it got logged it just dried right up and you would never know it was a wetland. We came in and of course we were down below in the beginning and then when the road got muddy we parked there, across the road was a wetland it was very beautiful with lots of old alders.