“THE IRON PULPIT”
Missionary Printing Presses in British Columbia

UBC Library’s Rare Books and Special Collections
September 4 to October 31, 2012
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Missionary Printing Presses in British Columbia

The University of British Columbia Library

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Alicia Fahey (PhD Student, Department of English, UBC)
Chelsea Horton (PhD Candidate, Department of History, UBC)

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Beginnings

This exhibition begins with the story of a small iron printing press. This was the first press to arrive in the future province of British Columbia and was brought to Victoria in the 1850s by Roman Catholic Bishop, Modeste Demers. The actual date of arrival is contested; most indicate the press arrived in 1856, others suggest it was earlier. The press was reportedly given to Demers in France in 1851 by a French Catholic missionary society and is said to have been over a century old by the time it arrived in the fur trade settlement of Victoria, located on

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the traditional territory of the Lekwungen people. The specific route it travelled, like much of its history, is a matter of speculation.³

Though the press was intended for missionary printing, its life story reveals that it was put to many unexpected uses. There is an indication that Demers printed materials including prayers and visiting cards on the press prior to 1858, when news of gold on the Fraser River sparked significant migration to Victoria, substantially shifting the small colonial town’s composition and character.⁴ At this point Demers evidently loaned or rented his press out to several different people, who used it to print a handful of short-lived newspapers (*Vancouver Island Gazette*, *Le Courrier de la Nouvelle Calédonie*, and *News Letter*), as well as one of the first books in what became, in 1871, the Canadian province of British Columbia (Alfred Waddington’s *The Fraser Mines Vindicated, or, the History of Four Months*).⁵ The press may also have been used to print government proclamations.⁶ In December 1858, the press was sold to journalist-cum-politician Amor De Cosmos and used to print the

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⁴ “Death of the Right Reverend Modeste De Mers.” Demers makes no mention of printing activity in letters home to his family in Quebec, which are fairly perfunctory and irregular: Modeste Demers, “Letters to his Relatives, 1839 -1866,” Translation by Mrs. Vera Drury, BC Archives, E/B/D39D. Likewise, “Resume des Lettres de Mgr. Modeste Demers, Eveque de Vancouver,” CDVA, Modeste Demers, Box 1, “Archival Info From Quebec,” makes no mention of printing. Further original research is needed to determine the scope of Demers’ potential printing activity.


British Colonist newspaper until 1862. The Demers press,” as it has been dubbed, was subsequently used to print another short-lived Victoria newspaper (Evening Express), then transported inland to Barkerville, where it produced the weekly Cariboo Sentinel (June 1865-October 1875) and Sawney’s Letters; or, Cariboo Rhymes (1866, 1868, 1869); the latter has been described, without recognition of Indigenous orature, as the first “literary work” in the province. The press was eventually sold and used to print another newspaper, the Inland Sentinel (May 1880-May 1916), at Emory, then Yale and Kamloops. The Demers press was replaced with newer technology in 1890, but may have continued to be used for occasional job printing work in Kamloops. In 1911, Dr. M.S. Wade, the owner of the Sentinel, gave the press to the Sisters of St. Ann in Victoria. Members of this Quebec-based order had first moved to Victoria in 1858 at the request of Bishop Demers. The press remained at the Sisters of St. Ann museum, at St. Ann’s Academy, until 1971, when the Sisters loaned the press to the Royal British Columbia Museum for their “Old Town” reconstruction. St. Ann’s Academy and

7 The Demers press was replaced at this point with newer technology in the form of the first cylinder press, a Hoe power press, in the Colony of Vancouver Island. Stuart-Stubbs, “British Columbia’s Peripatetic Press,” 28; “Colonist’s First Press Was Already Ancient.”
9 Stuart-Stubbs, “British Columbia’s Peripatetic Press,” 28-30; Clark, “First Colonist Press Had Colorful History.” The author of The Inland Sentinel: The Land of Heart’s Desire, 1880-1905, who worked for the paper in 1880-1881, claims that the paper was printed on “a Ruggles of quaint design” and that the Demers press was acquired “subsequent to my comparatively short connection with the paper”: The Inland Sentinel: The Land of Heart’s Desire, 1880-1905. Quarter Century: Commemorative Number (Kamloops, B.C.: May 29th, 1905), BC Archives Library NWp 971.1Ka 156, 44. He also questions (based on conjecture, not evidence) the claim that the British Colonist was printed on the press; measurements of early issues of the Colonist, however, accord with those of the Demers press, giving credence to the standard story.
its museum closed in 1973 and the Sisters gave the press to the provincial museum five years later. It remains there today, on permanent display in the Old Town print shop.11

Our Mission

The story of the Demers press effectively opens up several intersecting lines of inquiry that shape this exhibition. At the most obvious level, it illustrates the beginnings of print culture in British Columbia and it is in this context that the tale of what Basil Stuart-Stubbs has aptly called “British Columbia’s peripatetic press” has typically been told.12 Turning attention back to the initial religious aims and ambitions for the press, however, suggests a somewhat different story. It brings Christian mission and print culture into shared view, calling for closer attention to the role of religion in British Columbia history while connecting this history, simultaneously, to larger global networks.13 This context suggests close interaction and overlap between sacred and secular spheres of colonial influence at the same time as it points up the contingency of colonialism, in general, and mission, in particular. Christian missionaries were deeply implicated in processes of Indigenous land dispossession and colonial assimilation in British

11 This transfer is documented in SSA Archives “Printing Press” and S35-07, Museum Correspondence.
12 Stuart-Stubbs, “British Columbia’s Peripatetic Press.”
13 As historian Gail Edwards has observed, religion has generally received short shrift in British Columbian historiography: “Creating Textual Communities: Anglican and Methodist Missionaries and Print Culture in British Columbia, 1858-1914” (Ph.D. Thesis, University of British Columbia, 2001), 1 (fn 1). This owes, at least in part, to a long history of British Columbia being seen as “spiritual, but not religious” space. For contemporary reflection on this subject see, for example, Douglas Todd, ed. Cascadia: The Elusive Utopia: Exploring the Spirit of the Pacific Northwest (Vancouver: Ronsdale Press, 2008).
Columbia, as elsewhere, and printing presses supported this effort. And yet as the story of the Demers press demonstrates, texts and the technologies used to produce them could also be put to unexpected and unintended uses. Through the display of diverse imprints produced on missionary printing presses in British Columbia during the second half of the nineteenth century and into the early twentieth century, this exhibition aims to convey such complexity.

This is a sensitive topic in our contemporary climate. Current public discussions concerning residential schools are an especially stark reminder of Christianity’s central role in Canadian colonialism and this project situates missionary printing presses and their imprints directly in this context. At the same time, it also joins with recent scholarship advocating and advancing more nuanced interpretations of religious encounter. Moving beyond an image of Christianity as a unilateral tool of colonial domination, this literature instead examines how it functioned as a flexible, yet still deeply unequal, site of intercultural

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contact and exchange. It attends closely to Indigenous interpretations and applications of Christianity while, at the same time, pushing past binary characterization of the missionary as either hero or villain.\textsuperscript{16} The colonial origins and implications of mission press imprints, in particular, should not render them inadmissible as objects of study. Indeed, these texts, which include scriptural translations and transcriptions in Indigenous languages, linguistic primers and pedagogical materials, newspapers and event programs, offer rich insights into the operation of missionary work and the many fields upon which it did and does bear.

In addition to the history of Indigenous religious encounter, and to its interest for disciplines like literature and linguistics, this exhibition also speaks directly to the study of print culture and book history in British Columbia and beyond. According to author and typographer Robert Bringhurst, “Individual readers and whole societies can and do see themselves reflected in their printing, whether or not they are conscious of it as such. The design and manufacture of books can tell us as much about a people or a culture [or, we might add, peoples or cultures] as the condition of its grain fields, pasture lands, and gardens, the social

climate of its streets, and the architecture of its buildings." In identifying and displaying extant imprints produced on missionary presses in the province, this exhibition contributes to the BC Bibliography project and brings a British Columbia focus to the field of book history. It amplifies existing Canadian historiography while simultaneously positioning mission presses and their imprints in transnational contexts. As book historian Leslie Howsam has argued, “the Bible transaction,” a discursive process that brought together “printing, publishing, and distribution,” missionaries, proselytes, and donors, is an especially fruitful site from which to probe tangled connections between metropole and colony, home mission and hinterland. With Howsam, we agree that books (and, by extension, mission imprints) are “a phenomenon that is simultaneously a written text, a material object, and a cultural transaction.” They are, similarly, social objects and our selection of imprints is meant to illuminate these intersecting facets. As book historian Roger Chartier has observed, “The transformation of forms and devices by which a text is presented

20 Leslie Howsam, “Printing at the Encounter of Language and Culture: The Bible Transaction in British Columbia,” 29 September 2009, lecture delivered as part of the 2009/2010 UBC Green College series, “Peoples and the Book: The History of the Bible in BC.” As Howsam noted in her talk, the History of the Bible in BC program invited reflection that “points in two directions at once” – to a regional history of the Bible ‘more or less proper to the province’ and also to ‘a larger, world-history of the Bible, visibly attested from the province.’”
authorizes new appropriations and consequently creates new publics for and uses of it.”23 We aim here to highlight diverse readings and deployments of mission imprints, at the time of their production and later. This includes attention not only to what was printed, and the potential polyvocality of mission imprints, but also who was doing the printing. Our discussion, admittedly, falls mostly on White male missionaries, but it also supplies suggestive evidence of collaboration and Indigenous agency.

We are building most directly on the research of antiquarian bookseller, Stephen Lunsford. As Lunsford observed in his 2010 article, “Pressing the Word into the Wilderness,” the movement of Christian missionaries across North America paralleled that of printing, yet “little has been done to sort out the introduction, spread, and extent of mission printing in British Columbia.”24 Lunsford’s article identifies eleven mission presses in the province from which extant imprints have been located and lists another three possibilities. Building on his research, we have compiled a checklist of extant imprints from thirteen of these (see accompanying checklist for details and a chronological breakdown). This exhibition further elaborates on Lunsford’s expository piece by situating the subject of mission presses and their imprints explicitly in colonial and intersecting academic contexts. We have come to conceive of this project as a “reconnaissance mission”: our purpose is to situate

24 Stephen Lunsford, “Pressing the Word into the Wilderness,” Amphora 154 (March 2010), 14. For a similar statement, but one less attentive to religion, see Merrill Distad, “Print and Settlement in the West,” Yvan Lamonde, Patricia Lockhart Fleming, and Fiona A. Black, eds. History of the Book in Canada, Volume II, 1840-1918 (Toronto: University of Toronto Press, 2005), 62.
the subject of missionary printing presses in a series of intersecting contexts and conversations and, in so doing, encourage fresh research and reflection. Though this project has not been conducted in consultation with Indigenous communities, we offer it in a spirit of respect and dialogue and sincerely hope that it may contribute to future relationships and collaborations. The remainder of this introductory essay establishes historical context and identifies major themes. Item descriptions then elaborate on these themes by describing the specific imprints on display.

This exhibition and the research that informs it draws, by necessity, on diverse scholarship. In this regard, book historian Robert Darnton’s model of the “communications circuit” can help us “circumvent the clamour of interdisciplinarity.”25 Darnton first proposed the idea of the communications circuit in his seminal 1982 article, “What is the History of Books?” Here, he considered the ways in which “ideas, embodied in printed texts, circulate in a given society from author, to publisher, to printer” and all other components of the printing enterprise.26 Literary theorist Mary Louise Pratt’s concept of the contact zone as “social spaces where disparate cultures meet, clash, and grapple with each other, often in highly asymmetrical relations of domination and subordination” is another guiding framework here.27 Privileging “copresence, interaction, [and] interlocking understandings and practices” over “separateness and apartheid,” the contact zone is a productive lens

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through which to view mission.\textsuperscript{28} It is, further, an apt metaphor for the interstitial nature of this project and the conversations we hope it will promote. The contact zone of missionary printing in British Columbia constituted an immense communications circuit; Demers’s peripatetic press, to bring us back to where we started, is but one example of the literal and figurative wanderings that connected missionary presses and their imprints across the province and beyond.

\textbf{Zones and Circuits}

Though we opened with Demers in Victoria, our title comes from a later, more northern context. In a 1914 issue of British-based \textit{North British Columbia News}, James Benjamin McCullagh, Anglican missionary at Aiyansh, in the Naas Valley, informed his readers, “I want you to give me an iron pulpit, one in which I can stand and speak, and preach and teach, and be heard over the whole valley, and even here in England. This iron pulpit is a printing press!”\textsuperscript{29} McCullagh was seeking donations in order to replace his “printing outfit” destroyed in a major 1910 fire at the Nisga’a mission.\textsuperscript{30} McCullagh had been printing in Aiyansh (which he translated as “the place of eternal bloom,” but the Nisga’a rendered as “early leaves”) since 1893, courtesy of a press

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\textsuperscript{28} Pratt, \textit{Imperial Eyes}, 6-7. Jamie S. Scott and Gareth Griffiths, eds. \textit{Mixed Messages: Materiality, Textuality, Missions} (New York: Palgrave Macmillan, 2005); Pickles and Rutherdale, eds., \textit{Contact Zones}.
\end{flushright}
supplied by the Society for Promoting Christian Knowledge.\textsuperscript{31} Among the most prolific missionary printers in the province, McCullagh produced materials ranging from primers in the Nisga’a language to Bible translations, poetic parables, and a series of circulars aimed at local, regional, provincial, national, and metropolitan audiences. And yet, he did not do so alone. The missionary learned how to operate the new press together with a team of seven young Nisga’a men (identified in bibliographies and library catalogues as “McCullagh’s Indian Boys”), who carried out much of the printing work at the mission.\textsuperscript{32} The story of the Demers press readily demonstrates that iron is a durable metal. The history of missionary printing in British Columbia, however, suggests that it is also a malleable medium and metaphor.

The prospect of an iron pulpit, such as the one McCullagh envisioned, had figurative roots stretching back several centuries. The invention of the printing press in the fifteenth century had wide-reaching ramifications and Christianity, a religion that places “its sacred text, the Bible, at the centre of its doctrine, teaching, and preaching,” was no exception.\textsuperscript{33} The spread of the printing press dramatically altered and accelerated Christian textual transmission and contributed directly to the Protestant Reformation and its accompanying emphasis upon direct interaction with “the word.”\textsuperscript{34} The printing press, as religious studies

\textsuperscript{32} J.B. McCullagh, “An Interview with Myself,” in \textit{North British Columbia News, with which is Incorporated Aiyansh Notes} 4, no.22 (April 1915), 71; Moeran, \textit{McCullagh of Aiyansh}, 48.
\textsuperscript{34} Edwards, “Creating Textual Communities,” 235.
scholar Pamela Klassen has observed, helped to further cultivate a "‘spirit of epistemic Protestantism’ in which solitary, silent practices of reading helped to make individualism both a symbolic virtue and a moral practice; with widespread literacy, reading and writing became fundamental ways to know the self and to change the self." Roman Catholics, in general, were more suspicious of the textual devolution and dissemination preached by Protestants, but nineteenth-century missionaries from both these major branches of Christianity aimed to secure conversion to their religion and literacy alike. This prospect was considered especially pressing in the Indigenous territories of what became British Columbia, where, as historian Gail Edwards has noted, missionaries encountered diverse populations with “rich oral literatures, but no written languages, and no fixed culture of the printed word.” In this context, religion and text were tightly twinned, to the point that Anglican Bishop William Ridley declared in November 1890 that the “printing-press is now a precious auxiliary to our work.”

When Modeste Demers was appointed Bishop of Vancouver Island in 1847, Protestant missionaries were already operating a printing press

35 Klassen, “Protestant Potlatch.”
at Lapwai in Oregon Territory.39 Demers himself arrived in Victoria in 1852 into a context of substantial change. Franciscan friars had accompanied Spanish visitors to Nuu-chah-nulth territory on the West Coast in the eighteenth century and both Catholic and Protestant missionaries had visited the mainland of what later became British Columbia during the early-to-mid nineteenth century. More permanent missionary presence, however, began in the 1850s, accompanying the Fraser River gold rush and consolidation of colonial over fur trade rule.40 As historian Jean Barman has explained, “By the time British Columbia entered Confederation, virtually the entire province had been divided up among the various religious denominations. It was understood that where one missionary group had already established itself another competitor would not intrude.”41 Mission press imprints, and the broader contexts in which they were produced, illustrate that competition between Catholics and Protestants did occur and could be intense.42 And as Gail Edwards has argued, it is important to attend to difference within these broad branches, not just between them.43 Some missionaries in nineteenth-century British Columbia were assigned to serve Indigenous

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42 On Anglican/Catholic tension in the context of John Booth Good’s mission at Lytton, for example, see Christophers, Positioning the Missionary, 12-14; Edwards, “Creating Textual Communities,” 83.
populations specifically, others settlers, and others still a combination of both.\footnote{Formal assignment did not always correspond with actual practice. Though Anglican missionary John Booth Good, for example, was mandated to minister to the settler population at Yale, he shifted his focus to Indigenous ministry, especially after responding to an appeal from several Nlha7kâpmx delegations to serve their community at Lytton. Christophers, Positioning the Missionary, 4.}

In the arena of Indigenous outreach, missionaries of diverse denominations shared in an effort to convert to Christianity \textit{and} modernity a population they deemed pagan and in need of education and uplift.\footnote{See, for example, Neylan, The Heavens are Changing; Rutherford, Women and the White Man’s God; McNally, The Lord’s Distant Vineyard.} Though difference between the earlier fur trade period and that of (re)settlement in British Columbia has been overstated, particularly with regards to a perceived extinguishment of Indigenous agency, the second half of the nineteenth century saw intensified processes of land dispossession and disruption of Indigenous governance and genealogical structures.\footnote{Robin Fisher presents this somewhat heavy-handed argument in Contact and Conflict. However, he also articulates a more nuanced perspective on mission (if in dated language) in “Missions to the Indians,” 124-125. On land dispossession see Cole Harris, Making Native Space: Colonialism, Resistance, and Reserves in British Columbia (Vancouver: UBC Press, 2002). On disruption of governance and genealogical structures consider, for example, the campaign against the potlatch: Douglas Cole and Ira Chaikin, Iron Hand Upon the People: The Law Against the Potlatch on the Northwest Coast (Vancouver: Douglas & McIntrye, 1990).} Looking to “the Bible and the plough” as twin pillars of progress and civilization, many missionaries laboured to establish sedentary villages that promoted gendered principles of agriculture, industry, and domesticity while allowing for close surveillance and regulation.\footnote{The phrase “the Bible and the plough” is J.R. Miller’s: Skyscrapers Hide the Heavens: A History of Indian-White Relations in Canada, Third Edition (Toronto: University of Toronto Press, 2000), 254-282. On mission villages see, for example, the voluminous literature on Anglican missionary William Duncan at Metlakatla. On gendered dynamics, specifically, see Perry, “Metropolitan Knowledge, Colonial Practice, and Indigenous Womanhood.”} Imprints from several of these provide insight into the dynamics of mission village life, including rituals intended to inculcate a new sacred rhythm and formal education-for-civilization efforts. At the same time, they also communicate a certain nuance (in McCullagh’s
case, for example, on the criminalization of the potlatch ceremonial complex on the Northwest Coast) that challenges assumptions about a straightforward alliance of church and state power in the province. Missionaries often, but not always, arrived in Indigenous communities unbidden. In the face of acute epidemic disease and affiliated colonial disruptions in the mid-to-late nineteenth century, some Indigenous people requested that missionaries enter and serve in their territories. In other cases, it was Indigenous people themselves who carried Christianity to their own and other Indigenous communities.\(^{48}\) Indeed, as recent research has illuminated, and mission imprints also suggest, Indigenous people frequently made their own meanings of Christianity and the “textual cosmology” and tools like literacy and printing that accompanied it.\(^{49}\)

Although missionaries had access to Bibles and related print material via regional, national, and global religious networks, desire for more timely and locally-relevant material, combined with a competitive impulse to assert textual primacy over specific Indigenous communities, compelled some to take up printing activity of their own.\(^{50}\) A number were self-taught. When McCullagh’s first press arrived at Aiyansh in 1893, for example, he set to work assembling it with just an image from a Webster’s dictionary as his guide. In a letter home, he recalled in rich

\(^{48}\) In addition to the Lytton mission discussed below see also, for example, John Barker, “Tangled Reconciliation: The Anglican Church and the Nisga’a of British Columbia,” *American Ethnologist* 25, no.3 (1998), 443; Barman and Hare, *Good Intentions Gone Awry*; Clarence Bolt, *Thomas Crosby and the Tsimshian: Small Shoes For Feet Too Large* (Vancouver: UBC Press, 1992); Neylan, *The Heavens are Changing*.

\(^{49}\) Neylan, *The Heavens are Changing*. Our use of “making meaning” here is derived from Michael McNally’s “The Practice of Native American Christianity,” *Church History* 69, no.4 (December 2000), 834-859. “Textual cosmology” is Pamela Klassen’s phrase: “Protestant Potlatch.”

\(^{50}\) Lunsford, “Pressing the Word,” 15.
detail the subsequent process of setting type and the anticipation that accompanied pulling the first proof:

The type I distributed easily enough, but there were many things of the use of which I had no idea, e.g. composing stick, setting rules, marble slab, a kind of stone pestle (of the use of this I am still in ignorance) and a few other things. I began composing therefore on the bed of the press, within a frame laid thereon, setting up each word in my fingers, and then transferring it to the frame, frequently spilling it, and sometimes knocking down a whole line! Every now and then, as I straightened up my aching back or turned around my stiffening neck, I exclaimed, ‘Well, this beats all other kind of work in the world!’

“My task was a hard and tedious one. But joy! at last the frame was filled and the type tightened. Then getting roller and ink ready, I pulled with nervous impatience my first proof.

“Without waiting to give a look at the sheet, I took it in for my wife to see, waving it triumphantly at arm’s length, thinking, if I did not shout, ‘Eureka.’ But, oh! the consternation, the mortification, the humiliation! it was printed backwards and could only be read in the looking-glass.”

Hagiographic sources celebrate McCullagh’s printing activity as evidence of his missionary power and prowess. His own reflections, however, also indicate a steep learning curve (if accompanied by eventual conquest); it is also possible that “McCullagh’s Indian Boys” were involved with the press from this very early stage. Like McCullagh, Methodist missionary George H. Raley, stationed at the

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51 Cited in Moeran, McCullagh of Aiyansh, 46-47.
Haisla village of Kitamaat between 1893 and 1907, did not having prior printing experience and early imprints from this mission, such as broadsides produced for weekly church services, are especially rough and utilitarian. The materiality of texts, including features like font, paper stock, watermarks, insignias, binding, and ornamentation, can offer insight into facets as wide ranging as the location, size, financial standing, and pedagogical approach at a particular mission. We attend to such features in the item descriptions that follow.

As evidenced by Demers and McCullagh, mission presses in the province were often furnished through the support of missionary societies as well as individual and community donors. Imprints from these presses in turn fed back into these networks. George Raley, for example, launched the quarterly newspaper, *Na-Na-Kwa; or, Dawn on the Northwest Coast*, in January 1898 in response to frequent appeals “from friends, Epworth Leagues, Sunday-schools, in all parts of Canada, asking for information respecting our work here.” *Na-Na-Kwa* included articles on the coming of Christianity to Kitamaat (by way, initially, of Waks Gamalayu, or Charlie Amos, a Haisla man who brought Methodism back with him from Victoria in 1876), “local notes” on mission life, records of area births, deaths, and baptisms, as well as ethnographic descriptions of Haisla culture. The Kitamaat Home, a boarding school informally established by Raley and his wife, Maude, in

54 This could include Indigenous donors: the Nisga’a community at Aiyansh, for example, contributed sixty-five dollars towards the purchase of a new press after the 1910 fire at the mission. Moeran, *McCullagh of Aiyansh*, 179.
55 *Na-Na-Kwa; or, Dawn on the Northwest Coast* no.1 (January 1898), 1.
1894, received central billing; the paper featured regular contributions by matron Elizabeth Long as well as samples of student work intended to simultaneously celebrate their progress and elicit support for ongoing civilization efforts. Na-Na-Kwa, like other mission imprints from Kitamaat and elsewhere, served an express fundraising purpose, something Raley spoke to directly in the October 1905 issue of the paper. Apologizing for a temporary lapse in publication, he wrote, in the voice of the Na-Na-Kwa: “I hope I have not worn out my welcome and sometimes I hope you will help me for my expenses are rather heavy. Though I am but a small child brought up in a very lone land and isolated hundreds of miles from my own kith and kin yet I will try and please you and when I see you, tell you what you want to know about my home, the missionary, his family and his friends.” Where other mission newspapers like the Catholic Kamloops Wawa, launched in 1891, circulated in wide metropolitan networks, Na-Na-Kwa was especially intended for a Methodist audience in Eastern Canada. It allowed, as Gail Edwards has observed of mission imprints more generally, for direct communication with donors “without the mediation of sponsoring societies.” It supported, at the same time, a new formulation of sponsorship. As Raley’s Methodist colleague Thomas Crosby recalled in a 1914 memoir, “After the inception of the Young

56 Samples of student work include, for example, “Compositions,” short essays by a number of female students from various Homes printed in Na-Na-Kwa no.23 (July 1903), 4-5; H. Edward Gray, “A School Boy’s Letter,” in Na-Na-Kwa no.16 (Oct 1901), 11.
57 Na-Na-Kwa no.29 (Oct 1905), 2.
58 It also circulated as far as England and Australia, however. Mackay, “White Collar Printer’s Devil.” Gail Edwards also reports that Na-Na-Kwa found a favourable reception in the British Columbian Methodist press: “Creating Textual Communities,” 222.
People’s Forward Movement, the Epworth Leagues of the Wingham District undertook the support of the Missionary at Kitamaat; and the quarterly magazine, *Na-na-kwa*, was thereafter issued by Mr. Raley as a connecting link between the Mission and its supporters.” Subsequent issues of *Na-Na-Kwa* detail a deepening relationship between the Raley family and this specific funding community in Ontario. Drawing on a broad genre of “Christian missionary testimony,” more specific Methodist tropes of missionary heroism, and direct personal ties with donors, *Na-Na-Kwa* belonged to what Pamela Klassen, drawing on the work of literary critic and rhetorician Christopher Bracken, has called a “postal-colonial” system in which imprints “travelled through the mail in an exchange of stories for cash.”

*Na-Na-Kwa* was not the first publication produced at Kitamaat. Raley, like other missionary printers, took a strong interest in translation and it was here he first concentrated his efforts after Crosby passed on a small hand press to him in 1894. Missionaries strove to inculcate Christian and European-language literacy, but also saw value in communicating their message in the vernacular. As elsewhere in Indigenous North America, missionaries accordingly developed some of the earliest written and printed examples of Indigenous languages in the province. Language study clearly carried practical advantages, easing...

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60 Thomas Crosby, *Up and Down the North Pacific Coast by Canoe and Mission Ship* (Toronto: Missionary Society of the Methodist Church, Young People’s Forward Movement Department, [1914]), 258.
61 See, for example, *Na-Na-Kwa* no.29 (Oct 1905) and 30 (April 1906).
63 Bringhurst, *The Surface of Meaning*, 17. Probably the best known of these systems elsewhere in Canada are the Cree and Ojibwe syllabics developed by Methodist missionary James Evans.
everyday communication, but for missionaries it also carried a much deeper religious rationale. Protestants, in particular, were eager to expose proselytes to the salvific potential of the printed word, an impulse that led missionaries like Raley, McCullagh, and his Anglican colleague John Booth Good to print both Biblical passages and ritual materials in the vernacular. For example, at Lytton, the site from which the earliest definitive mission imprints in the province issue, Good focused his energies on printing the texts of the Anglican sacraments and affiliated diplomas and certificates in the Nlha7kápmx language using the Roman alphabet. Lunsford notes that Good was dissatisfied with his translations, which he printed “in small numbers, partly as working copies for revision by his [Indigenous] students.” McCullagh, for his part, recalled that even prior to the arrival of the first printing press at Aiyansh, “[t]he Gospels were translated, type-written, and hectographed, and nearly every house had a copy placed in it for family reading.” An especially dedicated student of language, McCullagh maintained a strong (and, he acknowledged, minority) view on the value of preaching and teaching in the vernacular well into the twentieth century.

Two Oblate missionaries in British Columbia, meanwhile, developed and printed syllabic and stenographic representations of language. In 1885, Adrien-Gabriel Morice drew on Cree and Cherokee syllabics to develop a script for the Athapascan language, Dakehl. He had syllabic

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64 Lunsford, “Pressing the Word,” 17.
65 Cited in Moeran, McCullagh of Aiyansh, 22-23.
type cut and cast, which he used to print, among other sources, the newspaper, *Toestloes-Nahwoelnoek, or, Carrier Review*, at Stuart’s Lake mission in northern British Columbia.  

Further south in the province, his Oblate colleague, Jean-Marie Le Jeune modified the system of Duployan stenography, a shorthand text, to develop a written form of the hybrid fur trade tongue, Chinook Jargon, which he reproduced in the long-running newspaper, the *Kamloops Wawa*. Tensions between Morice and Le Jeune suggest that missionary competition could be intra-, not just inter-, denominational. Envious of the growing popularity of Le Jeune’s shorthand, which many considered more widely transferable than Morice’s Dakehl syllabics, Morice printed, in direct contravention of orders from his superior, Bishop Paul Durieu, a piqued diatribe against Le Jeune’s script in a revised 1894 edition of his *Carrier Reading-Book*.

The transmission of dynamic oral knowledge into static typed text was, and remains, both complicated and controversial among missionaries and Indigenous people alike. Translation, though, was

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also an inherently collaborative endeavour. As Leslie Howsam has observed, citing Isabel Hofmeyr, “translations were not single-author productions, whatever a book might say on the title page. Rather, ‘the basic unit of production in the mission arena was a pairing, or coupling of a ‘first-language’ convert and a ‘second-language’ missionary.’”

Though intensely critical of missionaries and a process he has called “Biblification,” Robert Bringhurst has also identified missionary translation and typography as a fruitful site of inquiry into oral/textual interface and diverse literary structures. Indeed, as the preface to a recent facsimile edition and translation of an 1883 Catholic prayer book in Cree syllabics notes, mission imprints yield “significant insights into the characterization and expression of Indigenous culture and identity” as well as mission. As the emerging field of missionary linguistics indicates, such imprints hold particular potential value in the context of current Indigenous language revitalization efforts in British Columbia, a place of tremendous, yet rapidly diminishing, Indigenous language diversity.

Missionary imprints could be collaborative not only in terms of content, but actual production as well. Printing was consonant with

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73 Patricia Demers, Naomi Mellwaith, and Dorothy Thunder, translators, The Beginning of Print Culture in Athabasca Country, A Facsimile Edition & Translation of a Prayer Book in Cree Syllabics by Father Émile Grouard, OMI, Prepared and Printed at Lac La Biche in 1883, with an Introduction by Patricia Demers (Edmonton: University of Alberta Press, 2010), x.
missionary visions for industrial instruction, as well as literacy, and McCullagh was not alone in working with Indigenous assistants. Students, for example, contributed to printing at schools in Mission and Yale, and girls at the Kitamaat Home played a key role in the production of *Na-Na-Kwa*.\textsuperscript{75} Indeed, the paper was deeply dependent on their labour: the July 1904 issue, for example, was delayed when the girls were unavailable to assist with production.\textsuperscript{76} One wonders whether the same students also printed the bonds by which parents signed their children over to the care of the Kitamaat Home. In Lytton, Good trained Nlha7kápmx man, Silas Nalee, who geographer Brett Christophers has described as “Good’s principal sidekick,” as the only Indigenous catechist in the region. Nalee took over missionary responsibilities at St. Paul’s Mission, which may have included printing, when Good travelled to Victoria or back to the home mission in England.\textsuperscript{77}

Further research is required to determine the specific contours of Indigenous control over mission printing as well as Indigenous

\textsuperscript{75} Lunsford, “Pressing the Word,” 17, 19; Crosby, *Up and Down*, 258-259; Isobel McFadden, *Living By Bells: The Story of Five Indian Schools, 1874-1970* ([Vancouver, B.C.]: Committee on Education for Mission and Stewardship, United Church of Canada, 1971), 9. Female participation in printing seems a departure from most gendered training at residential schools. As historian J.R. Miller has observed, “If all students had a buckskin curtain above them, the girls’ was fringed and tasselled.” Printing, regardless of gender, was a “notable exception” to the “limited regimen of vocational training” at residential schools, but, Miller and others have noted, was offered at some institutions in British Columbia and elsewhere. Miller, *Shingwauk’s Vision*, 159-160; Brandon Edwards, *Paper Talk: A History of Libraries, Print Culture, and Aboriginal Peoples in Canada Before 1960* (Lanham: Scarecrow Press, 2005), 70-80; Howsam, “Printing at the Encounter of Language and Culture”; Kenneth Coates, “‘Betwixt and Between’: The Anglican Church and the Children of the Carcross (Chououtla) Residential School, 1911-1954,” *BC Studies* no.64 (Winter 1984-1985), 34, 42. At a live exhibit at the 1893 World’s Fair in Chicago, Indigenous boys operated a printing press “on which they produced *The Canadian Indian*, a pamphlet likely authored by the Indian agent Charles de Cazes, the government representative in charge of the children.” Paige Raibmon, *Authentic Indians: Episodes of Encounter from the Late-Nineteenth-Century Northwest Coast* (Durham: Duke University Press, 2005), 41.

\textsuperscript{76} As editor Raley explained, turning the challenge into funding appeal: “When we were about to print the July ‘Nanakwa’ the girls at the Home were too busy to help, so we took the suggestion of the matron, that this be a double number, now as the girls are away for their holidays it is rather difficult to complete though Dr. Bower Mr. Mitchell and Minnie have come to the rescue. I might suggest that Nanakwa fund is rather low and in need of friends.” The print quality of this issue is poor, suggesting the involvement of inexperienced printers. *Na-Na-Kwa*, no. 27 & 28 (Double Number, July & Oct 1904).

\textsuperscript{77} Christophers, *Positioning the Missionary*, 100-101.
readership and response to mission imprints. The Nisga’a context in the Naas Valley, for one, certainly indicates conscious political deployment of both print and literacy. The Aiyansh newspaper, Hağağa, for example, was deployed in defense of Nisga’a sovereignty and has been characterized as a Nisga’a production.78 As one Nisga’a website explains, “In 1891, we published one of the first newspapers on the West Coast. Called Hagaga, and initially published in the Nisga’a language, it was used as a vehicle for discussing the Land Question.”79 Though Nisga’a control over Hağağa has elsewhere been overstated, such memory, sense of ownership, and application is indeed significant.80 Further, where some sources have described Hağağa’s engagement with the land question as a source of “discomfort” for McCullagh, he also played an advocacy role in this arena, as did a number of other missionaries in the province.81

78 McCullagh translated the title Hağağa in the September 1893 issue of the paper: “‘The title is a Nisga’a word derived from, -Ha, instrumental prefix, and gag, to open, with a substantive-forming suffix, The Key.’” Cited in Edwards, “Creating Textual Communities,” 219 (footnote 497).
79 http://www.kermode.net/nisgaa/no_frames/know.html (accessed 15 June 12; emphasis in original). See also the historical timeline on the Union of BC Indian Chiefs website, which notes the launch of Hağağa, as well as the Kamloops Wawa and Na-Na-Kwa. Though the site does not claim these as Indigenous papers, their inclusion in this timeline suggests bearing on the BC “land question.” http://www.ubcic.bc.ca/Resources/timeline.htm#axzz1zl2mTPXO (accessed 30 June 12).
80 See, for example, Rolf Knight, Indians at Work: An Informal History of Native Labour in British Columbia, 1848-1930 (Vancouver: New Star Books, 1978), 58-59 and (Vancouver: New Star Books, 1996), 160; Paul Tennant, Aboriginal Peoples and Politics: The Indian Land Question in British Columbia, 1849-1989 (Vancouver: UBC Press, 1990), 85. Knight and Tennant call the paper, Hagaga: The Indian's Own Newspaper; however, a variation of this subtitle was not applied until 1909 when, according to McCullagh’s biographer Moeran, the paper was “revised under a new name and form, entitled ‘Hagaga, the Aiyansh Parish Magazine and Indian’s Own Paper.’” Moeran, McCullagh of Aiyansh, 48. Moeran quotes from the June 1909 issue of the paper, which details the Christian aim of the revived publication, at: McCullagh of Aiyansh, 48-49. Though it is not clear precisely when the first run of Hağağa ceased, it may have been replaced by another local publication, Aiyansh Notes, which ran, according to Moeran, from 1907-1909: McCullagh of Aiyansh, 152-153. It was evidently upon incorporation of Aiyansh Notes into the British-based North British Columbia News (which Tennant incorrectly describes as an Aiyansh imprint) in 1909 that Hağağa was revived as The Aiyansh Parish Magazine and Indian’s Own Paper.
Mission presses in British Columbia were deeply connected to Indigenous outreach, but not exclusively so. McCullagh, for his part, is cited in Moeran’s biography contemplating plans to “‘string together’” a far-flung White congregation in the Naas Valley “‘by means of my little printing-press.’”

This program was to include “little chats,” called “Wayfarers,” which McCullagh intended to mail “‘with a type-written, friendly epistle to each man just to say, ‘How do you do?’ or ‘Keep your pecker up,’ etc.” In the early twentieth century, as Anglican missionary societies attempted to devolve control (and funding responsibilities) to Canadian home missions and missionaries were encouraged to shift their focus from Indigenous to settler populations, McCullagh further expanded this printing purview.

In an April 1915 *North British Columbia News* article titled, “An Interview with Myself,” McCullagh again invoked the image of the pulpit and wove together the contexts of Indigenous and settler mission:

You have a good many white settlers in your district now, we hear; will your press be useful for work amongst them as well as the Indians? Yes, indeed; it will be my ‘pulpit’ – my big gun! The guns of the ‘Queen Elizabeth’ have a range of 28 miles; my gun would have a range of 50 miles! All lovers of the Bible should acquire an interest in my gun; for my supply of ammunition will be drawn from that source. Whatever I produce for the white man’s

Such advocacy included work as translators, which likely contributed to government reluctance to solicit missionaries for this role. See, for example, Letter from Alex B. Davie to J.P. Planta, 7 October 1887, in *Papers Relating to the Commission Appointed to Enquire into the Condition of the Indians of the North-West Coast* (Victoria: Government Printer, 1888), 2.

benefit will also have an interest for, and be at the disposal of, the Indian; for many of our people read English.\textsuperscript{85}

The “interview with himself” was a rhetorical strategy that McCullagh deployed on at least one other occasion and was, as Pamela Klassen has cogently argued, an explicit space of “confessional production” in which he produced personal story through “ritual exchange at once cultural and economic.”\textsuperscript{86} Mission printing, at least for Protestants like McCullagh, was an opportunity to author the Christian self as much as the Indigenous other. Thus it was that McCullagh characterized, in 1900, Reverend S.S. Osterhout of Port Simpson as a recent “missionary-convert to the localized use of the press” and assured his missionary colleagues upon the launch of \textit{The Caledonia Interchange}, a regional Anglican newspaper produced at Aiyansh, that with their contributions, “I am sure we can make it a very interesting paper … and more than that – even a means of grace!”\textsuperscript{87}

Printing presses themselves, not just the imprints they produced, could hold great spiritual power and significance for missionaries. Though the tale of the Demers press typically concludes with a thoughtful Dr. Wade having the heart and foresight to send the press to the Sisters of St. Ann in Victoria, the Sisters’ own records indicate that it was they who initiated contact and “recovered” the press, an act surely motivated (like their subsequent display of the press in their museum) by

\begin{itemize}
\item McCullagh, “An Interview with Myself,” in \textit{North British Columbia News}, 71 (emphasis in original).
\item Klassen, “Protestant Potlatch.” J.B. McCullagh, “An Interview with Myself,” in \textit{The Caledonia Interchange} no. 4 (Easter 1900) [interior running heads date issue as April 1900], 11-12.
\item \textit{The Caledonia Interchange} no. 4 (Easter 1900) [interior running heads date issue as April 1900], 2; \textit{The Caledonia Interchange} [no. 1?] (April 1898), 6.
\end{itemize}
a sense of shared spiritual genealogy. McCullagh, for this part, felt a deep kinship with his press, which he personified as a close colleague. As Klassen has eloquently argued, “the printing press became a spiritual medium as a vehicle for testimonies, prayers, and practices of literacy that missionaries considered absolutely essential to their work of conversion. To ignore the ‘spirit’ imbued in the machine is to ignore a significant aspect of the rhetorical power of missionaries in colonial contexts, as well as to ignore the complexity of spiritual practices that emerged out of the encounter between missionaries and First Nations.”

An iron pulpit and a peripatetic press: two artifacts, imbued with spirit and story, that bring us back to this project’s aim of cultivating new research and dialogue. Compelled by book historian David Allan’s question, “‘Is the impact of a text determined not at the moment of its composition, but by the disparate contexts in which it is read?’” we invite readers and exhibition visitors to enter and extend the conversation. After all, as Robert Darnton reminds us, “Books do not merely recount history, they make it.”

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88 SSA Archives, S35-51-File 1, Museum Accession Register, “Catalogue.” For a source that quotes Wade, who also described the Sisters asking for the press back, see Bartley, “British Columbia Before Confederation.” For a source that has Wade sending the press back of his own initiative see Clark, “First Colonist Press Had Colorful History.”
89 Moeran, McCullagh of Aiyansh, 179.
90 Klassen, “Protestant Potlatch.”
91 Cited in Howsam, Old Books and New Histories, 19.
**Item Descriptions**

Rather than displaying material from all mission presses in the province from which extant imprints are known, we offer here a series of more detailed case studies, moving from the peripatetic press through the iron pulpit.

**Case 1: The Demers Press**

There is, as noted above, no definitive evidence that Demers in fact put his press to any mission purpose while he still owned it in Victoria. The three sources on display here – a newspaper, a school prospectus, and a photograph – help flesh out this dimension of the Demers press story.

*Le Courrier de la Nouvelle Calédonie* is one of the three newspapers that were printed on the Demers press before the first issue of the *British Colonist* was circulated on 11 December 1858. Many sources describe *Le Courrier* as a “church paper,” with Bishop Demers at the helm, but the first issue of the newspaper itself, dated 11 September 1858 and on display in facsimile reproduction here, instead cites P. de Garro as owner, W. Thornton as editor, and F. Marriott as printer.93 This trio, presumably, would have had Demers’ blessing, as he reportedly still owned the press at the time, but there is no indication that he was directly involved in the paper’s production. The only mention of Demers

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93 These sources include Fauteaux, *The Introduction of Printing into Canada*, 151-154; Haworth, *Imprint of a Nation*, 190; McMurtrie, *The First Printing in British Columbia*, 5; “Printing the Paper: Colonist’s First Press Was Already Ancient”; Saunders, “The Fraser River Gold Rush,” 5. Note that the facsimile reproductions of *Le Courrier* held at UBC Rare Books and Special Collections contain inaccuracies (a number of pages have been reproduced out of order). Researchers should consult originals at the BC Archives, Library NW Ref Room COURRIER DE LA NOUVELLE CALEDONIE.
in the paper, which had only a three-week run (released three times a week, it had a total of nine issues), appears in the first issue of the “Edition Hebdomadaire pour les Mines, les Etats Unis et l’Europe,” a weekly supplement (surviving just two weeks) aimed at an international French-reading audience. In a section titled “On Vancouver Island,” the “Edition Hebdomadaire” briefly mentions the 1856 establishment of the Episcopalian church in Victoria and swiftly praises the Catholic work of Demers; the bishop’s “herd,” the paper noted, had been amplified by the arrival of several Sisters of St. Ann (identified simply as “les soeurs”), who had an early eye set on education work in Victoria.\(^94\) The subtitle of Le Courrier, “Journal Politique et Litteraire. Organe des Populations Francaises dans les Possessions Anglaises,” offers a more accurate description of its focus. The paper contained political news and opinion, local advertisements, and literary excerpts including passages from Dickens and Bacon. Journalist and politician D.W. Higgins, among those who characterized Le Courrier as a joint effort between Demers and De Garro, described issues of the paper as “‘the queerest looking specimens of typography ever published.’”\(^95\)

Considerably less attention has been paid to the next item on display (also in facsimile reproduction, and slightly cropped from original size), the first prospectus for the Sisters of St. Ann’s school in Victoria,

\(^94\) “Sur L’Ile Vancouver,” Le Courrier de la Nouvelle Calédonie: Edition Hebdomadaire pour les Mines, les Etats Unis et l’Europe 1, no.1 (18 Sept 1858): 3. The reproduction of this issue at UBC Rare Books and Special Collections is inaccurate: pages 2 through 4 do not correspond with the original; as a result, the section “Sur L’Ile Vancouver” does not appear in the reproduction at RBSC.

\(^95\) Cited in The Inland Sentinel: The Land of Heart’s Desire, 44. Higgins worked as a printer with the Colonist (and later bought the paper), so was close to a contemporary of the press, but his details are nevertheless suspect: in addition to describing the paper as a Demers/De Garro production, Higgins claimed that only two or three issues of the paper were produced.
bearing the typed signature of Demers (or, De Mers) and dated 2 December 1858. In the absence of a publisher’s name and conclusive corroborating evidence, it is not possible to definitively claim this as a Demers press imprint. Lettering, however, is similar to that appearing in Le Courrier and the original size of the prospectus (12.5” x 15”) corresponds with the printing capabilities of the press. Most sources list the size of the Demers press bed as roughly 11” x 18”; a visit to the press at the Royal British Columbia Museum, however, revealed a larger measurement of 17¾” x 22½”. The platen measures 13.5” x 19” and the frisket and tympan, 17” x 22½”; the maximum width of sheet that could be printed on the press is 19”. And regardless of the actual imprint, the prospectus offers insight into what Demers and the Sisters of St. Ann considered worthy of commemorating not just in print, but elaborate gold ink (a spelling mistake, corrected by hand on the original copy reproduced here, suggests they could have done with another round of editing). This prospectus announced the forthcoming opening of the school that became St. Ann’s Academy, which remained in operation until 1973. It speaks to the origins (Catholic and female, among other things), and aspirations of early colonial education in the province. Included in the list of subjects offered were music and drawing, “branches,” Demers noted, which “The Sisters are not prepared, for the present, to attend to,” but which “they hope ere long they will have teachers fully qualified to teach the same.”

97 Modeste Demers, “First Prospectus” ([N.l., s.n.]: 2 December 1858), SSA Archives, S35-01-01.
Nine days separate the date on this document and that of the first
issue the *British Colonist.* Ironically enough, it may well have been after
this that Demers made the most use of his press, however indirectly. It is
entirely conceivable that Demers was simply too preoccupied with the
everyday operation of his mission on Vancouver Island to put his efforts
to printing. Reported removal of French accents from the press type may
also have informed Demers’ decision to pass on the press.98 Either way,
during the four-year period that the *Colonist* was printed on the Demers
press, the Bishop ran advertisements for the Sisters of St. Ann’s “School
for Young Ladies” and responded, in a letter that extended across two
October 1861 issues of the paper, to accusations leveled against him by
the Anglican bishop, George Hills.99 The Sisters of St. Ann evidently did
not print their own pedagogical materials in British Columbia; these
were shipped from the order’s headquarters in Lachine. They did,
however, have job printing carried out in the province and, depending on
one’s definition of “mission imprint,” such materials could be seen to
qualify.100

98 As George Bartley relates, referencing Higgins (who was, as noted above, an unreliable source): “The late Hon. D.W.
Higgins, printer and journalist, told the writer that the French type and press were the quaintest and strangest outfit he
ever saw. All the accents were on the face of the type. ‘It was related of a tramp printer from San Francisco,’ he said,
‘who was employed on the first issue of the French paper,’ that he (the printer) busied himself all one day in cutting off
the points or accents that laid stress on a syllable or word spoken in French. When remonstrated by the good Bishop, he
explained that he did not see the use of ‘them horns anyway,’ and so he decided to rid the type of their presence.”
Bartley, “British Columbia Before Confederation.” French accents do appear in *Le Courrier* after the first issue, so this
story may well be apocryphal. However, Frederick Marriott’s name appears on the first issue of *Le Courrier* and none
subsequent, so it is also conceivable that he did remove accents from some of the type and was subsequently fired. This
would explain why the paper ran a note on 20 September 1858 asking the French printer who had stopped by *Le
Courrier*’s office to return; whether or not “the good Bishop” was involved in this episode is impossible to say without
99 For advertisements see, for example, *British Colonist* 2, no.35 (31 August 1859) and 3, no.4 (20 December 1859). For
Demers’ letter see *Daily British Colonist* 6, no.108 (14 October 1861) and 6, no.109 (15 October 1861).
100 For two such possible candidates see “Commencement Exercises, St Ann’s Academy, 1893” and “First Diploma
Issued by St Ann’s Academy, 1895” available online at http://www.bcarchives.gov.bc.ca/exhibits-new/third-
park/present/stann/sb1_docs.htm (accessed 4 August 2012).
The Sisters of St. Ann displayed both the 1858 prospectus and, after they “recovered” it from Dr. Wade in Kamloops, the Demers press in their museum at St. Ann’s Academy. The photograph of the press displayed here is a reprint of an image taken in 1927 for a Sisters of St. Ann publication. In a presentation evoking McCullagh’s “press-as-gun” metaphor, the press is flanked above by the shotgun used to kill another Catholic bishop, Charles John Seghers, in Alaska in 1886. This image, like their desire and decision to display the press in their museum, testifies to the Sisters of St. Ann’s strong sense of spiritual connection to founding figures like Demers and their combined role in the province’s early colonial history. Considering its age (well over a century and a half by the time this photograph was taken) and wide travels, the peripatetic press appears, in this photo, in fairly fine keep.101


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101 Where the lever on the press in this image is metal, later images from the RBCM illustrate that a wooden handle has been added. See, for example, the image available via this link: http://www.royalbcmuseum.bc.ca/exhibits/tbird-park//activity/paper/index.htm?lang=eng (accessed 4 August 2012).
Case 2: Lytton Mission Press

Although Demers and his press arrived in Victoria as early as the 1850s, what, if any, mission printing was produced on the peripatetic press remains inconclusive. The first definitive extant mission imprint in British Columbia dates from two decades later, in 1878. *The Morning and Evening Prayer, and the Litany, with Prayers and Thanksgivings, Translated into the Neklakapamuk Tongue, for the Use of the Indians of the St. Paul’s Mission, Lytton, British Columbia* is a 48-page pamphlet, printed by Anglican missionary John Booth Good on a press he kept in Victoria. Good believed in conversion as a civilizing mission, and this imprint demonstrates the Christian education that he implemented in Lytton.

Good was not the first Anglican missionary in Lytton. Reverend Robert J. Staines preceded him in 1849. By the time Good arrived at the Lytton settlement, located in the interior region of the province, Roman Catholic missionaries had been active in the area for almost two decades. Good came to Lytton via Yale, a move that heated existing animosity and competition between Catholic and Protestant missionaries. Good, for his part, justified his relocation by arguing that Catholic missionaries only preached intermittently in the Lytton region (once every two to three months) and that Catholic activity had virtually ceased in the area by 1867. Good himself believed he was summoned to Lytton through the workings of Divine Providence. However, in a

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102 Lunsford, “Pressing the Word,” 17.
context of increasing White settlement and land dispossession, the three
groups of Nlha7kápmx people who petitioned him to move to the Lytton
mission surely had their own motivations.104

Good shared in the colonial philosophy of “the Bible and the plough”
and accordingly acquired land outside of Lytton with the goal of
attracting Christian settlement and curbing Indigenous mobility. Like
other missionaries elsewhere in the province, he also built schools and
introduced a system of close surveillance that included Indigenous
Christian watchmen assigned to report on village life at Lytton and the
surrounding region. Good believed that in order to successfully convert
his “charges,” he should be acquainted with them on an individual basis;
to address the “flock” as a whole would be poor form.105 He thus kept
ledger books in which he recorded details about individual students,
their Christian names, sacraments they completed and corresponding
dates, as well as their sins and resulting penances. The handwritten
manuscript on display here, The Thompson Liturgy, illustrates such
activity. It contains surveys and inventories of the mission at Lytton,
including a list of villages, chiefs, and watchmen belonging to St. Paul’s
as of 1 January 1873. Good’s dedication to records was motivated by a
variety of factors: his pedagogical belief in the importance of knowing
each of his students on an individual basis, his system of surveillance
used to monitor the success of his conversion efforts, and the ability to

104 Christophers, Positioning the Missionary, 3. On this context see Douglas Harris, “The Nlha7kápmx Meeting at
105 Christophers, Positioning the Missionary, xix-xx.
quantify missionary activity in order to marshal support from the home mission for the missionary enterprise.  

The manuscript also contains handwritten translations of various religious texts including the *Book of Common Prayer*, scriptural passages, and hymns. These may have served as drafts for the later printed materials on display here. Good shared Anglican faith in the power and uplifting potential of the printed word and extant imprints from his press all focus on Biblical translation. By 1876, Good was wintering in Victoria, where his wife and children then lived, and it was here he housed the printing press donated to him by the Society for the Promotion of Christian Knowledge (S.P.C.K.). In 1878, the same year that he printed *The Morning and Evening Prayer*, Good printed *The Office for the Holy Communion*. The next year, in 1879, he printed *The Office for Public Baptism and the Order of Confirmation*. All three texts demonstrate the focus on sacramental theology that characterized Good’s pedagogical practices. Good considered Chinook Jargon, which, at the time, was still a common means of communication in the province, inadequate to the task of sacred translation and focused instead on translating Biblical texts into the Nlha7kápmx language, which he learned from converts at his mission. Good, as noted in the introductory essay, was often dissatisfied with his translations; this is

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107 Christophers, *Positioning the Missionary*, 17, 97.
visually apparent in the various marginalia and corrections that appear in both the handwritten manuscript and the printed texts on display here. In addition, *The Morning and Evening Prayer* contains blank pages inserted at regular intervals throughout the text. This supports Lunsford’s assertion that Good was an avid revisionist: it is possible that these blank pages were included for the purpose of study and note-taking so that the printed translations could be modified by Good’s students at a later date.109


109 Lunsford, “Pressing the Word,” 17.

**Case 3: Kamloops and Stuart’s Lake Mission Presses**

Catholic missionaries in British Columbia were also interested in translation. Bishop Paul Durieu, who was responsible for overseeing many Oblate missions in British Columbia, wrote rudimentary teaching manuals in Chinook. The manuals provided basic terminology and a preliminary means of communication between Indigenous and missionary communities and Durieu distributed these manuals to missionaries prior to their arrival at a particular mission. Durieu’s manuscript, *84 Pages in French and Duployan Stenography*, on display here, provides a suggestive link to the imprints produced by Fathers Morice and Le Jeune that are also included in this case.

Durieu’s manuscript is significant for a number of reasons. The handwritten text consists of eighty-four pages divided into several sections. The first fifty pages, written in French, perform the linguistic and

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110 Some of Durieu’s manuals, such as *History of the New Testament After the Text of Bishop Gilmour/Translated in Chinook by P. Durieu* (Kamloops: St. Louis Mission, 1894), explicitly build upon the framework of other missionary texts (in this case, Bishop Gilmour’s text), revealing collaboration between missionaries as well as Indigenous interpreters and translators.

111 Durieu provided Father Le Jeune with these manuals while the two missionaries travelled from Paris to New York in 1879. Each manual contained approximately thirty words in Chinook, and new manuals were provided each day (with the exception of the three days of travel that Le Jeune suffered from sea-sickness and was unable to partake in linguistic study). Gurney, ““The Work of Reverend Father J.M.R. Le Jeune, O.M.R.,”” 8-9.

112 For further discussion of the work of Bishop Durieu and Fathers Morice and Le Jeune, see McNally, *The Lord’s Distant Vineyard*. 
pedagogical functions of the previously mentioned Christian manuals translated by Durieu. The remaining thirty-four pages of text, however, are written in Duployan stenography, a type of shorthand originally created for the purpose of rapidly writing French. The lines on the first page of this section suggest it was intended as a title page, but the only text that appears on this page are the names P. Durieu, located at the centre of the page, and Le Jeune, located in the lower right corner. The placement of the names visually suggests an authorial hierarchy and the central placement of Durieu’s name implies that Durieu’s contributions to the text were weighted more heavily than Le Jeune’s. The presence of Le Jeune’s name, however, does suggest a degree of collaboration, reinforced by the dates that appear on each grouping of pages, written in another hand, which could be Le Jeune’s.

The earliest date, 1874, complicates the possibility of collaboration between Durieu and Le Jeune as Le Jeune did not arrive in British Columbia until 1879.\(^{113}\) The application of Duployan stenography to Indigenous mission and language work in the province is commonly attributed to Father Le Jeune, however, this text suggests that Durieu was using the stenography before Le Jeune came to adapt it as a pedagogical communication tool and widely disseminate the system through the Kamloops Wawa newspaper (1891-1904).\(^{114}\) While this

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\(^{114}\) Le Jeune’s system of Duployan stenography was based on the original French system of Abbé Emile Duployé. Le Jeune learned Duployan in 1871 and used it extensively in his later years at school, as well as for personal correspondence when he first arrived in British Columbia. Le Jeune is commonly credited as being the first person to develop a system of Duployan stenography that could be applied to Indigenous languages. Durieu’s manuscript potentially challenges historian William Harold Gurney’s assertion that Le Jeune did not begin using Duployan for Indigenous language work until 1890. Gurney, “The Work of Reverend Father J.M.R. Le Jeune, O.M.R.,” 110-112.
manuscript complicates both periodization and accreditation, it does not offer any conclusive evidence. Le Jeune’s name and the presence of two styles of hand-writing, however, suggests that perhaps Le Jeune and Durieu were collaborating prior to Le Jeune’s arrival in British Columbia, which would extend the language communications circuit of Duployan stenography long before the creation of the *Wawa*.

When Le Jeune first arrived in British Columbia in 1879, he was stationed under Bishop Durieu in New Westminster. He was then transferred to St. Mary’s Mission in Mission City in 1880, and to St. Louis Mission in Kamloops in 1882, where he began teaching Chinook Jargon to Indigenous communities in 1890. While Chinook Jargon was a popular communications medium on the British Columbia coast, it was less common in interior regions such as Kamloops. According to historian William Harold Gurney, it was also in 1890 that Le Jeune began applying Duployan Stenography to Indigenous languages towards the goal of quickly and effectively teaching English. Le Jeune used this system to compose a variety of language manuals (12-volumes, 550 pages of phonetic script in total, translating Latin Prayers for the mass into eight different languages and dialects, which Le Jeune rendered as Shuswap, Stalo, Skwamish, Sheshel, Slayamen, Lillooet, Thompson, and Okanagan); combined, they came to form the *Polyglott Manual*. Gurney’s assertion, however, is corroborated by *Kamloops Wawa* 3 no. 9 (Sept 1894), 150, which states, “This system of Shorthand was first published in France by the Duploye Brothers in 1867. It was first taught to the Indians of British Columbia, at Coldwater, in the fall of 1890.”

117 This range of languages attests to Le Jeune’s itinerant preaching (he travelled a 600-mile circuit three to four times each year). Gurney, “The Work of Reverend Father J.M.R. Le Jeune, O.M.R.,” 42. For contemporary Indigenous
The *Chinook Book of Devotions* and the *Skwamish Manual*, both on display here, are examples of these manuals.

Attempts have been made to make both the *Chinook Book of Devotions* and the *Skwamish Manual* aesthetically interesting; they contain several decorative features, gold type and hardcovers. The time taken to ornament and bind these texts implies a level of perceived value by its creators. Their small size also means that they would have been easily portable; they could be carried on one’s person and thus readily available for quick reference throughout the day. The title page of *The Chinook Book of Devotions* notes that it is a supplement to Le Jeune’s *Kamloops Wawa*. In addition to the larger context of the *Polyglott Manual*, then, the *Chinook Book of Devotions* also belonged to a larger print effort in Chinook Jargon, which Le Jeune considered not just an adequate, but effective mission tool. Other missionaries, especially Protestants like Good, did not share his perspective, finding the trade language (technically, a “pidgin” language) of several hundred words too limited to convey abstract religious principles.\(^{118}\)

Though Le Jeune’s shorthand system gained traction among Catholic missionaries, not all his Oblate colleagues, as we have seen, were enthusiastic. Father Morice has been characterized as a quarrelsome and obstinate man, but his critique of Le Jeune’s system stemmed from more than personality.\(^ {119}\) A talented linguist, Morice argued that Le Jeune’s stenography failed to capture the subtle sounds of the languages he was

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119 Mulhall, *Will to Power* 10, 28, 30.
representing. As Robert Bringhurst has explained, the Dakelh syllabic script that Morice developed in 1885 “is based on those of Faraud, Grouard, and their colleagues, but Morice’s comes much closer than the others to full and accurate representation of all the vowels and consonants involved. It also demonstrates, as few of the world’s writing systems do, a subtle understanding of relations among the different sounds.”\textsuperscript{120} When Morice was relocated from Williams Lake to Fort St. James in 1885, he began to produce books and a newspaper in the Dakelh language.\textsuperscript{121} He began printing these texts with a basic press he had used for printing a pamphlet for Oblate Bishop Louis-Joseph D’Herbomez at St. Mary’s in Mission, but he later ordered a more sophisticated and expensive press from Montreal. He also, “alone among syllabic printers,” according to Bringhurst, “had three different sizes of type cut and cast to his specifications.”\textsuperscript{122} Indicating Indigenous interest in print, and syllabics more specifically, Morice acquired a large portion of the funding for this special type from Dakelh donors.\textsuperscript{123}

The first item produced on the new press was a thirty-two page reading primer in 1890. Later that year, Morice printed a fifty-six page catechism. His most ambitious printing endeavour, according to historian David Mulhall, was an eight-page monthly paper called \textit{Test’ le}

\textsuperscript{121} For dates of arrival see Mulhall, \textit{Will to Power}, 18, 50. Although Morice’s Dakelh syllabary was his most advanced and prolific translation work, he also performed translations in other languages. His text, \textit{A New and Improved Easy Alphabet or Syllabary Suggested to the ‘Cherokee Nation’ by a Friend and Earnest Sympathizer} (Stuart’s Lake, B.C.: Stuart’s Lake Mission, 1890), for example, reveals that Morice was participating in a transnational linguistic communications circuit.
\textsuperscript{122} Bringhurst, \textit{The Surface of Meaning}, 20.
\textsuperscript{123} Mulhall, \textit{Will to Power}, 95.
Nahivelnek (The Paper Which Tells), also known as Tooestloes Nahwoelnoek, or Carrier Review, which was in print from 1891 to 1894. The paper contained information regarding the region, North America in general, and Europe, as well as scriptural excerpts, hagiography, and some aspects of natural history. On display here is the first edition (October 1891) of the Tooestloes Nahwoelnoek, or Carrier Review, which demonstrates the elaborate Dakelh syllabary and design elements that include illustration and ornamentation. The text is written entirely in Dakelh syllabic script, which indicates it may be for a more advanced audience (one already familiar with the language) than the Wawa readers, who were provided three languages for easy cross-referencing.

After Morice published his strong critique of the Duployan shorthand system in the 1894 edition of the Carrier Reading-Book his adversaries, according to historian David Mulhall, responded by “launching a linguistic invasion of Morice’s mission district and encouraged the Fraser River Carrier to abandon Morice’s syllabary in favour of [Le Jeune’s] shorthand.” Le Jeune’s system prevailed and

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124 Mulhall, *Will to Power*, 95.
125 Literacy in syllabics could be lasting. The “About the Translator” note in The Paper That Relates: Father Morice’s Syllabic Newspaper for the Carrier Indians of British Columbia, a short book that translates portions of the paper, notes: “Moise Johnnie of Tachie village learned the Déné Syllabary while he was a student at Lejac Residential School in the 1920s. Over the years he retained his knowledge of the ‘Indian writing’ by reading his syllabic Carrier Prayer Book. When he was shown The Paper That Relates for the first time in 1985, at Camp Morice, Moise was able to read and translate simultaneously to English.” William R. O’Hara, *The Paper That Relates: Father Morice’s Syllabic Newspaper for the Carrier Indians of British Columbia* (Prince George, B.C.: W.R. O’Hara, 1992), ii.
126 Mulhall, *Will to Power*, 97. Scholars like Mulhall assume that Morice’s attack was directed at Le Jeune, but the actual text does not specify a name. Instead, Morice wrote, “a feeble attempt at introducing the signs, slightly modified, of the Cree Syllabary had been made by a predecessor of the writer and had resulted in such a failure…” Morice, “Carrier Preface,” in *Carrier Reading-Book*, 5.
Morice, discouraged, shifted his printing focus to ethnological and anthropological studies.


**Case 4: Kamloops Mission Press**

Home to what Stephen Lunsford has described as the most prolific mission press in British Columbia, the St. Louis mission in Kamloops was also the first home of what is surely one of the most unique newspapers in the province (or, as the paper identified itself, “the Queerest newspaper in the World”).

The *Kamloops Wawa* was published from May 1891 until May 1904 and was initially produced on a Gestetner-style duplicator because there was no existing type cast for Le Jeune’s shorthand system. As Lunsford notes, the *Wawa* “eventually went to over 200 issues, being printed (commercially in New York)

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Westminster) in upwards of 2,500 copies for distribution to supporters of
the mission around the world.”\textsuperscript{128} Chinook for “chat,” “speak,” or
“echo,” \textit{Wawa} readily invokes the dialogic nature of this paper, in
particular, and of mission press imprints more broadly.\textsuperscript{129}

The first item on display here is the first edition of the \textit{Kamloops Wawa}, no.1 (2 May 1891), which began with the following introduction:
“This paper is named \textit{Kamloops Wawa}. It is born just now. It wants to
speak every Sunday to all those who wish to learn to write fast. No
matter if they be Indians or civilised people. If you take this paper every
week you will soon learn to write fast. This paper will not cost you very
much: only one dollar and a half for one year. No credits. This paper
will only be delivered for cash.”\textsuperscript{130} This introduction indicates a variety
of intentions that the \textit{Wawa} sought to fulfill. Firstly, its function was
primarily didactic; the paper focused on language and communication
and an easy and effective means of teaching individuals how to
communicate using Le Jeune’s shorthand. This educational function is
visually evident in the three columns in which the text is laid out: one
column in English, one in Chinook Jargon, and one in Duployan
Shorthand and the intended audience – “Indians or civilised people” –
suggests goals of conversion, education, and fundraising directed at both
English and Indigenous readers. The audience was both local and global,
as indicated by the information the paper contained: births, deaths,

\textsuperscript{128} Lunsford, “Pressing the Word,” 18. Gurney suggests eventual global circulation of 3,000 copies a month. Early
editions of the \textit{Wawa} were printed on a printing press that Le Jeune brought with him from France. Gurney, \textit{“The Work
of Reverend Father J.M.R. Le Jeune, O.M.R.”}, 7, 129.

\textsuperscript{129} Translation from \textit{Kamloops Wawa} no. 133 (IV no. 10, October 1895).

\textsuperscript{130} \textit{Kamloops Wawa} no. 1, 2 (May 1891), 1-2.
marriages, church and local news, lessons on reading and writing, as well as information on geography and culture.\textsuperscript{131} The advertisements that appear in the text (both as a source of revenue, as well as efforts to “modernize” and civilize readers) demonstrate that the paper exceeded local territory. For example, the second item on display, \textit{Kamloops Wawa} no.133 (IV no. 10 October 1895) features a full-page advertisement dedicated to the Hammond Typewriter, which was manufactured in New York; the ad is accompanied by the note: “100 Hammonds used exclusively in the public schools of Chicago.”\textsuperscript{132} Thus, even American commodities made appearances in the paper, demonstrating the \textit{Wawa}’s transnational purview.

As Gail Edwards has argued in the context of Protestant print culture in the province, “By atomizing the readership through demographic distinctions, the missionary periodicals created highly specific textual communities of readers who could be addressed directly by the voice of the unnamed editor.”\textsuperscript{133} Direct appeal to readers for their continued patronage demonstrates this trait here as well. By 1896, nearly 500 subscribers to the \textit{Wawa} were non-Indigenous.\textsuperscript{134} The paper was produced, though, with assistance from students at the St. Louis Mission. Specifically, Le Jeune employed Indigenous women who helped with mimeographing and mailing.\textsuperscript{135} Production costs, however, were high; in the October 1895 issue of the \textit{Wawa}, Le Jeune writes that

\begin{itemize}
\item \textsuperscript{131} Chandler, “Trading Talk,” 34.
\item \textsuperscript{132} The Hammond advertisement is also interesting because it is consistent with the value the \textit{Wawa} placed on writing and textual communication.
\item \textsuperscript{133} Edwards, “Creating Textual Communities,” 189.
\item \textsuperscript{134} Gurney, “The Work of Reverend Father J.M.R. Le Jeune, O.M.R.,” 133.
\item \textsuperscript{135} Gurney, “The Work of Reverend Father J.M.R. Le Jeune, O.M.R.,” 129.
\end{itemize}
each issue of the paper cost fifty dollars to produce. This expense required that Le Jeune seek funding from the home mission and he even brought two of his Indigenous converts with him to Europe to demonstrate the efficacy of his linguistic system.  

As can be seen in the October 1895 issue, later volumes of the paper less frequently employed the three-column format used in the early editions of the paper. Instead, *Wawa* no. 133 begins with a large English section, followed by a section in Duployan shorthand; there is also a small section in French. This change in format suggests a rising proficiency in both English and Duployan Stenography amongst readers. The *Kamloops Wawa* no. 133 also provides a direct statement from Le Jeune regarding the civilizing ambition of his mission: “Subscribe to this paper, and help civilize our Indians, to enlighten those who were sitting in darkness and the shadow of death.” Thus, despite the ways in which the *Wawa* is dialogic and, according to historian Keith Carlson, even an “advocacy journal” (on account of its discussion of Indigenous issues at both the local and national levels), it also invokes religious rhetoric characteristic of the missionary project in this period. Item number three, *Kamloops Wawa* no. 212 (XIII no. 3, December 1904) is the last edition of the paper. Displayed alongside the first edition, it demonstrates the trajectory of the paper from its origin to its end. Visually, one can see the development of the paper from simple text to

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137 The *Kamloops Wawa* no. 133 (IV no. 10, October 1895), 1.
the combination of text with elaborate engravings, borders, and advertisements.\textsuperscript{139}


\textbf{Case 5: Port Simpson and Kitamaat Mission Presses}

The items on display in this case demonstrate overlapping communications circuits not only in terms of imprints, but a mission press as well. As we saw above, George Raley was given a small hand press by Methodist missionary Thomas Crosby in 1894. This press is pictured here. Manufactured by Golding and Company of Boston, the press was purchased by Crosby in Ontario in 1880 and was described in 1934 as the first press “North of Nanaimo, so far as known.”\textsuperscript{140} Though this claim is tenuous (Anglican missionary William Duncan, for example, was printing on the North Coast by late 1859), it is quite likely that Crosby did bring this press into service at the Tsimshian mission of Port Simpson, or Lax Kw’alaams, where he and his family had been

\textsuperscript{139} The November 1894 issue of the \textit{Wawa} was the first issue to feature photo-engravings. Gurney, “The Work of Reverend Father J.M.R. Le Jeune, O.M.R.,” 132.

\textsuperscript{140} Mackay, “White Collar Printer’s Devil”; UBC Museum of Anthropology, Documentation Files (Raley Catalogue 1934).
posted since 1874. Crosby reflected on printing activity at the mission in his memoir, *Up and Down the North Pacific Coast by Canoe and Mission Ship*. “The people,” he recalled in a chapter on “Municipal and Industrial Organization”:

were also taught printing, and for years printed the hymns for Christmas and New Year, translations of prayers and the Commandments. We also published a little paper, called the Simpson Herald. The first copy of it, Port Simpson print, dated September 27th, 1882, says, “The weather has been very fine lately, the people are coming in from their salmon fishing and other work. The Brass Band practises every evening. Marbles are also in season, and the boys are having a big time. We hope the young men will not forget to attend School regularly, and be wise. An Industrial Show is to be held the latter part of October, when some valuable prizes will be given. Intending exhibitors take notice. It is thought that His Excellency, the Governor-General, may visit Fort Simpson soon. Let everyone be ready.”

Crosby added that the *Port Simpson Herald* was “the first paper published on the Coast,” followed by “the *North Star* of Sitka, founded by Dr. Sheldon Jackson; the *Northern Light*, of Wrangel; the *Akah*, at Naas River; and the *Na-na-kwa*, published by Rev. G. H. Raley, at Kitamaat.” Though Crosby does not mention *Hağağa*, the Aiyansh paper that predated *Na-Na-Kwa* by seven years, other records indicate that missionaries were reading across denominational lines. Indeed, the January 1895 issue of *Hağağa* on display in Case 7 features a faint

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141 On Crosby’s printing activity see Edwards, “Creating Textual Communities,” 217. On the Crosby family at Port Simpson see Barman and Hare, eds., *Good Intentions Gone Awry*; Bolt, *Small Shoes For Feet Too Large*; Neylan, *The Heavens are Changing*.
142 Thomas Crosby, *Up and Down the North Pacific Coast by Canoe and Mission Ship* (Toronto: Missionary Society of the Methodist Church, the Young People’s Forward Movement, [1914]), 75-76.
143 Crosby, *Up and Down*, 75-76.
pencil signature of a “Miss Crosby” on the front page. Raley, too, was reading Aiyansh imprints; he references McCullagh’s writings on the potlatch in an article of his own on the subject and several of the Aiyansh imprints at the British Columbia Archives bear a “Raley Collection” stamp.\footnote{For Raley on McCullagh see \textit{Na-Na-Kwa} no.18 (April 1902). For Aiyansh imprints bearing Raley collection stamp see \textit{The Caledonia Interchange} 5 (31 Oct 1900 [interior running heads date issue as Sept 1900]), BC Archives copy, available online at http://eco.canadiana.ca/view/oocihm.8_04502_5/2?r=0&s=1 (accessed 4 August 2012).}

The issue of the \textit{Port Simpson Herald} on display here is the only known extant imprint from the mission and features the signature of “H. Tate printer.” Well known as a collaborator of anthropologist Franz Boas, Henry Wellington Tate was also a member of a prominent Tsimshian family with a long history of making their own meanings of Christianity.\footnote{Neylan, \textit{The Heavens are Changing}, 112; Ralph Maud, “Henry Wellington Tate,” \textit{Dictionary of Canadian Biography Online}, http://www.biographi.ca/009004-119.01-e.php?id_nbr=7732 (accessed 4 August 2012).} When he printed the following opening lines of the 30 September 1882 issue of the paper – “To the People. Among the signs of the growing intelligence of a people is the existence among them of a live newspaper and their thirst for knowledge” – Tate articulated a common Christian stance on literacy and the uplifting potential of the printed word.\footnote{\textit{Port Simpson Herald} (Port Simpson: H. Tate, printer, 1882).} At the same time, he may well have presaged specifically Tsimshian uses of this medium as well.

When Raley received the Golding and Company press from Crosby in 1894, he first employed it for translation work, then other imprints including the broadsides displayed in Case 6 and early issues of \textit{Na-Na-
"Through the kindness of friends in the East," he purchased, in 1900, “a Gordon foot power printing press.” It is possible that the hand press was then returned to Port Simpson for it was in this same year that McCullagh spoke of Reverend Osterhout’s “conversion” to local printing in that community. Raley may well have collected the press when he and his family were transferred to Port Simpson from Kitamaat in 1907 and evidently kept it with him through another transfer to Coqualeetza in the Fraser Valley, then retirement in Vancouver.

The press, “minus a few parts and showing the effects of a fire it went through,” was among the large collection of “Indian Relics” that Raley donated to the Museum of Anthropology (MOA) at the University of British Columbia in 1949. MOA subsequently lent the press to the Centennial Museum (now the Museum of Vancouver) for their opening in 1968 and then permanently donated the press to that institution in 1976. The press is currently in storage there, from where it was retrieved for the photograph on display. The Museum of Vancouver catalogue entry for the press notes that, “plates are a maximum of 21 x 14.5 cm.” While this would seem to disqualify imprints like Na-Na-Kwa from being printed on the press, Raley himself attests to this use in

147 For mention of early translation work see Na-Na-Kwa no.1 (January 1898), 1. For an example see Rev. George Henry Raley, Kitamaat Mission: Ahamakatle halleas’l wah gaedzowah: Nakwa kuddielth (Kitimaat, B.C.: Kitamaat Mission, [1897]).
148 Na-Na-Kwa no.10 (April 1900), 7.
149 Corday, “White Collar Printer’s Devil.”
151 UBC Museum of Anthropology, Documentation Files (Staff Memo 1976). The press is Museum of Vancouver Catalogue Number H976.36.1. Gail Edwards notes this location of the press, but does not tie a definitive Kitamaat connection, in “Creating Textual Communities,” 223 (fn 466).
a 1952 *Vancouver Province* newspaper article.\textsuperscript{153} Plus, in the same way that the press was missing parts when first donated to MOA, three chases for the printing press (accessories that suggest capability to print imprints of sizes other than 21 x 14.5 cm) that were donated to that institution did not accompany the press on to the Centennial Museum/Museum of Vancouver.\textsuperscript{154}

Over the course of its nine-year run, *Na-Na-Kwa* expanded from a modest publication of four pages to an elaborate eighteen.\textsuperscript{155} Successive issues demonstrate developing print capabilities, though Raley continued to express frustration, even after the 1900 purchase of a new foot-powered press, and particular limitations with regards to translation work: “I might say,” he noted in an article on the new press, “that before my plant is sufficient for the work undertaken, it is necessary to have a font of accented type.”\textsuperscript{156} Within five years, Raley and his Kitamaat colleagues were again “contemplating a new press when we shall be able to do better work.”\textsuperscript{157} An acknowledgement from Raley of “minor mistakes” that made their way into final copy suggests that printing was carried out under constraints of time and resources but foresight was also put into design.\textsuperscript{158} An article on “totemism” in the July 1899 issue of *Na-Na-Kwa*, for example, features an image of totem poles made from an engraving borrowed from “a gentleman in Victoria,” while the October

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\textsuperscript{153} Mackay, “White Collar Printer’s Devil.”
\textsuperscript{154} UBC Museum of Anthropology, Documentation Files (Raley Catalogue 1934).
\textsuperscript{155} *Na-Na-Kwa* no.31 (May 1907). This final issue bore the location, Port Simpson, where the Raley family was transferred in 1907, but was printed “at the Post Publishing House, Brussels, Ont.”
\textsuperscript{156} *Na-Na-Kwa* no.10 (April 1900), 7. See also *Na-Na-Kwa* no.5 (Jan 1899), 6.
\textsuperscript{157} *Na-Na-Kwa*, no.29 (Oct 1905), 12.
\textsuperscript{158} *Na-Na-Kwa* no.18 (April 1902), 10.
1901 issue (on display here) included an engraving by the Vancouver Engraving Company made from a photograph of the mission taken by Kitamaat Home teacher, Miss Markland.\footnote{Na-Na-Kwa no.7 (July 1899), 1; Na-Na-Kwa no.16 (October 1901), 7. On printing press method and technology Glennis Zilm, “Printing Technology in B.C. in the 1800s,” Amphora 51 (March 1983), 3-11; Bryan Dewalt. Technology and Canadian Printing: A History from Lead Type to Lasers. Transformation Series, no. 3 (Ottawa: National Museum of Science and Technology, 1995).}

Articles like Raley’s “totemism” piece demonstrate quite detailed ethnographic knowledge and qualified respect for specific Indigenous peoples like the Haisla. However, the concept that a generic image from several hundred kilometers south could be provided as an accurate illustration also reveals essentialism. The two issues of *Na-Na-Kwa* on display here demonstrate this tension and the assimilationist impulse that guided “Indian” missions. The feature article in the October 1899 issue opens with an engraving (what Raley called a “cut”) “made a few years ago of a Bella Coola girl” that replicates colonial imagery of the Indigenous woman as squaw drudge; the rest of the piece extends this gendered analysis as it articulates a domestic agricultural vision of “christian [sic] civilization.”\footnote{Na-Na-Kwa no. 8 (October 1899), 1. On gendered mission in British Columbia see Jean Barman, “Taming Aboriginal Sexuality: Gender, Power, and Race in British Columbia, 1850-1900,” BC Studies nos.115/116 (Autumn/Winter 1997/1998): 237-266.} A “before and after” spread in the October 1901 *Na-Na-Kwa* also explicitly contrasts the “old” and “new fashion” through a comparison of Indigenous and colonial architecture, industry, and institution at Kitamaat.\footnote{Na-Na-Kwa no.16 (Oct 1901), 6-7. For analysis of colonial mission architecture on the Northwest Coast see Neylan, *The Heavens are Changing*, Chapter 9; Michael Harkin, “The House of Longing: Missionary-Led Changes in Heiltsuk Domestic Forms and Structures,” in Peggy Brock, ed. *Indigenous Peoples and Religious Change* (Leiden: Brill, 2005), 205-226.}


17. Raley, G.H. *Na-Na-Kwa; or, Dawn on the Northwest Coast* no.8 (October 1899). Glenn Woodsworth Private Collection.

18. Raley, G.H. *Na-Na-Kwa; or, Dawn on the Northwest Coast* no.16 (October 1901). Glenn Woodsworth Private Collection.

**Case 6: Kitamaat Mission Press**

Where *Na-Na-Kwa* was aimed primarily for a White Christian audience of potential donors, other Kitamaat imprints served more local purposes. Broadside programs printed for distribution at weekly Sunday church services, for example, brought together the Methodist aims of disseminating literacy and Christianity. Used during the portion of his service that Raley called “Schoolum Text” or “text school,” the broadsides featured short scriptural translations in the Haisla language and notes on church-related activities. Regular fundraising appeals in *Na-Na-Kwa* indicate weekly print runs of between 150 and 200 of these broadsides.162 Although some of these were distributed with *Na-Na-Kwa* (presumably to deepen the reader’s sense of connection to the mission and, accordingly, boost donations), the broadsides were clearly intended for more immediate use.163 These are utilitarian imprints that often

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162 See, for example, *Na-Na-Kwa* no.4 (October 1898), no.5 (January 1899), no.7 (July 1899), and no.8 (October 1899).
163 *Na-Na-Kwa* no.4 (October 1898) notes, for example: “Week after week there are 150 sheets similar to the one enclosed.” The 30 October 1898 and 6 November 1898 broadsides also feature a *Na-Na-Kwa* stamp on verso.
varied in size and paper stock. The broadsides on display here demonstrate this rough quality combined with the care put into commemorative issues such as the Christmas 1898 copy, which also features handwritten marginalia in Haisla. The 24 June 1900 broadside was prepared for a service at River’s Inlet, down coast from Kitamaat, illustrating both Methodist missionary mobility and the significance and foresight put into printing.

In contrast to the no-frills nature of the broadsides, programs prepared for “Closing Exercises” at the Kitamaat Home (pictured in the June 1900 program displayed here) are more elaborate. These programs, in line with the curriculum pupils received at the missionary home, closely tied together church and state. They also conveyed a clear Victorian vision of femininity. The 1899 program on display here, for example, included contrasting images of a young fresh-faced ringlet-haired woman (seen also in the following year’s program) and the same doleful engraving of the anonymous “Bella Coola girl” that appeared in the October 1901 issue of Na-Na-Kwa. In addition to commemorative materials, official documents for the Kitamaat Home were also produced on the mission press. Signed by principal G.H. Raley, matron Miss. Long, and teacher Mr. Anderson, an 1897-1898 broadside rulebook, for example, detailed daily domestic duties and a list of ten “General Rules!” proceeding from “1. Cheerful obedience at all times” through “10. There must be no talking, or looking round in church.”164 The undated bond displayed here is especially potent invocation of the place

164 “Rules, Kitamaat Home, 1897-8” (S.l.: s.n., [1898?]). This is more than likely a Kitamaat imprint, however, no extant copies are known.
of print and literacy in colonial education and the early residential school system: in signing this paper, a parent surrendered, for a specified interval, “full control” of their child to the matron or head teacher at the Home.\footnote{Institutions like the Kitamaat Home were complex. See, for example, Jean Barman and Jan Hare’s discussion of the Port Simpson Crosby Home for Girls in \textit{Good Intentions Gone Awry}. See also Paige Raibmon’s analysis of Raley’s later tenure as principal of the Coqualeetza residential school in the Fraser Valley: “‘A New Understanding of Things Indian’: George Raley’s Negotiation of the Residential School Experience,” \textit{BC Studies} 10 (Summer 1996), 69-96.}


**Case 7: Aiyansh Mission Press**

A similarly broad range of imprints were produced at the Anglican mission of Aiyansh in the Naas Valley. J.B. McCullagh, as we have seen, shared with contemporaries like Raley and Crosby an interest in
language study and, from there, translation and transcription work. The newspaper, Hağaga, which was cyclostyled beginning in 1891 and printed on the press after it arrived in 1893, was among the places he expounded on his philosophy on teaching in the vernacular and shared specific pedagogic strategies. As McCullagh explained in the January 1895 issue on the display here, which features English text in a column on the left and Nisga’a on the right:

This year I begin the publication of a Nishğa-English grammar for use in our mission-school, and hope, by GOD’S help, to complete it in 52 Lessons, at the rate of 1 lesson per week during the year.

I notice that as an Indian becomes more conversant with his own language on paper, his power of application proportionately increases; and further that when once an Indian has mastered the vernacular, he enters upon the study of English with increased mental capability and capacity. I am therefore thus encouraged to undertake the arduous task of printing these lessons, feeling assured that they will help my pupils, more than any of the English Primers so generally used, to get on with English.166

This approach, McCullagh elaborated in a 1907 Church Missionary Society publication, fostered intelligent reflection, not rote memorization, leading to “the dawn of true enlightenment.”167 “A man who can read and write,” he added elsewhere, “is no longer a savage, and you can do anything with him after, in the way of civilizing him.”168

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166 Hağaga 2, no.1 (January 1895), 1.
168 McCullagh, Aiyansh, 24.
McCullagh maintained a strong conviction concerning the value of instruction in the vernacular over his nearly forty-year tenure among the Nisga’a. Indeed, commitment to this task largely propelled his return to the mission after a lengthy furlough in England between 1914 and 1916. Disappointed with what he saw as the backsliding and politicization of the Nisga’a, combined with declining institutional support for Indigenous mission, McCullagh determined in a 1915 interview with himself that, “In my judgment there is just one chance left for the Indian to regain his lost aspirations; and that is to rekindle anew the torch of divine truth in the vernacular.” Where earlier McCullagh stressed the vernacular as a means to the end of English literacy, he now emphasized its value as the only viable path to spiritual uplift. As he put it in the January 1916 issue of North British Columbia News:

Among the Indians, in the day-schools, secular education must be given in English. I have no objection to that, so long as I am not the teacher; nor even then, under certain conditions; but spiritual education must of necessity be given in the Indian tongue. For all true progress, even civilisation itself, absolutely depends upon the spiritual condition of the people; therefore the Vernacular is of more importance than English, and the Missionary’s sphere of action begins, continues and ends in it.

McCullagh planned to put the iron pulpit that he was then appealing for to specific translation work. It is possible that the undated *AN-SHI-WIL-AIKSHIM SHIM-ALGIUK: or the Little Starter in the Nishka Language*

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displayed here was produced on the press that he apparently purchased through “Miller and Richard’s type foundry at Winnipeg” before he and his family returned to Aiyansh in 1916.\textsuperscript{171} With crisp printing and a detailed Biblical image accompanied by the caption, “Behold a Sower Went Forth to Sow,” it seems unlikely that this imprint would have been produced on the “small press” that McCullagh purchased with a cash gift from Bishop Ridley after his first, more elaborate, “printing outfit” was destroyed in the 1910 fire at the mission.\textsuperscript{172} Alternatively, it is possible that this “Little Starter” predated the 1910 fire. As McCullagh’s biographer, J.W.W. Moeran, reports, “In 1900 McCullagh completed his revised translation of St. John’s Gospel into the Nishga language. In due course the other three Gospels were translated and printed. A school Primer, a Nishga Grammar, a Nishga-English Grammar, a Dictionary, an Old Testament history in Nishga and an English Prayer Book with Hymns, all passed through the printing-press before many years were over.”\textsuperscript{173}

Much more likely to have been printed on McCullagh’s new pulpit is the December 1916 brass band concert program on exhibit here. Ornamentation on this broadside matches that found in a 1918 Aiyansh imprint, \textit{Ignis}, also on display, and the timing corresponds with

\textsuperscript{171} McCullagh, “A Word by the Way,” 10.
\textsuperscript{172} Moeran, \textit{McCullagh of Aiyansh}, 179.
\textsuperscript{173} Moeran, \textit{McCullagh of Aiyansh}, 47. The primer was in fact published by the SPCK in London: J.B. McCullagh, \textit{Nisga Primer. Part I. Spelling and Reading. Anspelsqum sim Algiuk. For Use in the Day-School at Aiyansh Mission, Naas River, British Columbia} (London: Society for Promoting Christian Knowledge, 1897). The Society also evidently agreed, while McCullagh was on furlough in England, to print a translation of the Epistle to the Romans. A complete manuscript translation, “with marginal commentary,” of the Epistle was among material that was lost along with the Aiyansh press during the 1910 fire. McCullagh, “An Interview with Myself,” in \textit{North British Columbia News}, 71. McCullagh had scarcely completed another translation of the text after returning to Aiyansh when it, “together with many other valuable manuscripts,” was destroyed in a November 1917 flood. Moeran, \textit{McCullagh of Aiyansh}, 47-48, 206-207.
McCullagh’s return to the mission that year. The light signature of “L. Hayes” at the bottom is likely that of Lydia Hayes, a teacher at Aiyansh. The concert, like the printing, was elaborate. The program features sixteen separate items, replete with an “Interval for Refreshment” and “intermezzi of funny skits as the concert proceeds.” M Regular fixtures in villages on the North Coast by this time, brass bands were at once a “civilized” mission institution and, as historians Susan Neylan and Melissa Meyer have argued, a flexible space of Indigenous resistance, cultural collaboration, and identification. M

McCullagh was scarcely back at Aiyansh before another a massive flood in November 1917 again interrupted printing activity at the mission. The flood destroyed much of the village and, as Moeran writes, “During the winter of 1917-18 the missionary did his best at cleaning from the accretions of mud and rust his beloved printing-press (a new one for which he had collected money during his last furlough); this he set up in a place screened off in the church, and there he re-commenced his work of translation.” M Almost fifty years later, the Native Brotherhood of British Columbia newspaper, The Native Voice (itself illustration of Indigenous deployment of print media), reported that this press had been “resurrected in time for Christmas.” M

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174 Grand Concert by the Aiyansh Brass Band in the Town Hall, Aiyansh, Naas River, B.C. on Friday, Dec. 29th, 1916 ([S.I.: s.n.], 1916).
176 Moeran, McCullagh of Aiyansh, 209.
Prince planned to print a yuletide message to his congregation using “the ancient press,” which was said to be still “in operating condition except rollers which need replacing.”¹⁷⁸ In a significant role reversal, Anthony Adams and Stephen Eli, “the only two surviving of the six [seven, according to McCullagh] Indian boys Rev. McCullagh taught how to use his press,” were enlisted to teach Rev. Prince “the intricacies of setting hand type.”¹⁷⁹ “The ‘boys,’” the article added, were by this time “in their seventies.”¹⁸⁰

Among the texts that Adams and Eli are likely to have printed in the wake of the 1917 flood at Aiyansh is the fundraising text, *Ignis*, on display here. *Ignis. The Ancient Rhyme of ‘Ignis Fatuus,’ ‘Alias, Wilhelm-O’-The-Wisp, Corpse-Candle, Etc. Etc. The Indian Legend of the Lava Plain, Naas River Valley, British Columbia* is a complicated text. It is less specifically mission-focused than most other Aiyansh imprints, but patriotically emphasizes, in the context of the First World War, themes of truth, victory, and God. Writing in the third person, McCullagh explains in his preface, “The Reason Why,” that, following the major flood at Aiyansh, “an expenditure for which no provision has been made by Church or State,” “he feels compelled to help in the pursuit of the nimble dime - hence the fatuity of ‘IGNIS’ and his followers to follow. For, having in his portfolio several little sketches of local subjects, in prose and verse, the missionary has arranged them into a series of pictured booklets, which he hopes to print and send out on a

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¹⁷⁸ “Ancient Printing Press Resurrected.”
¹⁸⁰ “Ancient Printing Press Resurrected.”
prospecting trip of their own.” Writing in both English and Nisga’a, McCullagh tells, through his own poetic prose and the parable of Ignis, the Nisga’a story of the formation of a large lava plain in the Naas Valley. Though the text is monologic, McCullagh articulates respect for Nisga’a knowledge as well, noting, for example, in a discussion on dating the lava flow, “The Indian legend is really an historical record, it is not myth.” In an illustration of contemporary application of mission imprints, Ignis itself has been put to similar subsequent use: a recent study of Nisga’a tribal boundaries, for example, draws on the text as evidence.


181 James Benjamin McCullagh, Ignis. A Parable of the Great Lava Plain in the Valley of “Eternal Bloom,” Naas River, British Columbia (Aiyansh: Mission Press, [1918]), 1. No other booklets in this proposed series are known. A discrepancy in spelling contained in the two copies of Ignis on display here, however, does suggest that there may have been different print runs of this specific publication; a caption that appears on page 7 of Item 27 as “A View on he Lava Plain” reads as “A View on the Lava Plain” in Item 28. Alternatively, rather than separate print runs, this may simply reflect a printing glitch.

182 McCullagh, Ignis, 5.

183 Sterritt et al., Tribal Boundaries in the Nass Watershed, 141.
Case 8: Aiyansh Mission Press

Newspapers produced on the Aiyansh press aimed at a number of different audiences likewise offer nuanced perspective on missionary action and ambition and feature more than McCullagh’s voice alone. *The Caledonia Interchange* was a relatively short-lived regional publication, printed by “McCullagh’s Indian Boys,” that aimed to connect Anglican missionaries across the Diocese of Caledonia. The April 1898 edition on display here is more than likely the inaugural issue; publication appears to have ceased in October 1900. The cyclostyled and unbound format of the April 1898 issue suggests that this may well be a draft copy, a possibility supported by the corrections seen here in pencil. Alternatively, this format may relate to apparent anxiety on the part of some missionaries that *The Interchange*, if printed, would take on too official a tone or be disseminated too widely. McCullagh may have been attempting to allay such concerns when he stressed the “private” nature of the publication in its Easter 1900 issue:

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184 Discussion of the aim and ambition of *The Interchange* on page 6 of the April 1898 copy suggests that it is the first issue of the paper. On its apparent final run in 1900 see Edwards, “Creating Textual Communities,” 220 (fn 459).
DEAR FRIENDS: In printing my contribution to the Interchange, and in offering to print those of other members, I would explain that, I in no wise desire to deprive our magazine of its private character.

To my mind it matters not whether it be in manuscript, typescript, or print, it is still a private magazine so long as it is not registered as a public one and offered for sale.

I have but one reason for printing my quota, and that is, to provide a sufficient number of copies for distribution among friends who are interested in my work. I also desire to furnish copies to Editors of Church Papers in England and Canada.

For the same reason I have offered to print with mine the contributions of any other members who may desire to make a like use of the magazine among their friends.

Personally I shall be very glad to receive ‘graphed’ contributions, as originally suggests from any members who do not wish to go beyond our own immediate circle.

In this way each member may suit his or her particular taste, and so push forward the magazine to a successful issue. 185

If some missionaries were keen to keep a local or regional perspective, McCullagh, as editor, certainly connected The Interchange with a much wider communications circuit. In addition to a provincial purview, seen in the colour map of Anglican missions in British Columbia that appears on the cover of the Easter/April 1900 issue on display here, McCullagh also reprinted excerpts from such wide-ranging publications as the

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185 The Caledonia Interchange no. 4 (Easter 1900), 1.
Also seen in the imprints on display in this case are perspectives on the potlatch, banned by an 1884 amendment to the federal Indian Act. Both the April 1895 issue of Haġaġa and the Fall 1900 issue of The Caledonia Interchange seen here are dedicated to educating a White settler audience on this Northwest Coast ceremonial system (in order, McCullagh reasoned, to better root it out). In the same way that McCullagh, both “missionary and magistrate” at Aiyansh, simultaneously advocated his own “settlement scheme” and “justice” for the Nisga’a on the “land question,” he also articulated a much more complex view on the potlatch than typically acknowledged by scholars. As Pamela Klassen has observed, McCullagh recognized that, “‘potlatch’ was a term invented by the ‘white man’ that conflated a variety of different feast systems”; for McCullagh, the potlatch “was not primarily a religious event, but a political act.” Indeed, he saw the potlatch, which he described in deep ethnographic detail, as a competing governance structure in the face of which “the advancement wagons cannot very well get on.” Articulating a clear social Darwinist stance, combined with a strong salvationist commitment, McCullagh asserted that the potlatch “is a social cancer, and must be thoroughly excised, if

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186 See The Caledonia Interchange no.4 (Easter/April 1900). Pieces from the Family Herald and Literary Digest discussed the recent Dawes Act in the United States and drew particular commentary from McCullagh. Raley also referenced American policy and anthropology in his writings. See Raibmon, “‘A New Understanding of Things Indian.’”
187 Cole and Chaikin, An Iron Hand Upon the People.
188 Klassen, “Protestant Potlatch.” See also Raunet, Without Surrender, Without Consent. McCullagh dedicated his contribution to The Caledonia Interchange no.4 (Easter/April 1900) to the subject of his Aiyansh “settlement scheme.”
189 Klassen, “Protestant Potlatch.”
190 Haġaġa Special Edition (April 1895), 2.
this generous, and industrious race of Indians is to survive among the fit things of the nineteenth century.” 191 Where church and state are often said to have aligned against the potlatch as a simultaneous affront to Christian and capitalist sympathies, McCullagh noted that, “tearing up blankets and distributing property are not in themselves an obstacle to Christianity and civilization.” 192 What was required, he argued, was a revised Potlatch Law that protected “Christian Indians” from being pulled back into the feasting system of “social and economic debts” after their conversions. 193 “It is the duty of everyone,” he asserted in a paper delivered to the annual Church Missionary Society conference in Metlakatlah in 1899, “who has the welfare of the Indian at heart to protest against the present unsatisfactory state of affairs. If the existing law is to be retained, enforce it; if not, take it off the statute book. But if it may not be repealed, let it be amended; and if it be amended, let it be so amended that it shall touch the core of the evil and ensure relief where relief is wanted and restraint where restraint is required.” 194 McCullagh was unflinching in his paradoxically nuanced stance. He also proceeded, after “Having condemned the potlatches unsparingly in the foregoing pages,” to “now give my readers all that can be said in its defence by its supporters themselves.” 195 Introducing a Nisga’a petition

192 J.B. McCullagh, “The Indian Potlatch: Substance of a Paper Read Before C.M.S. Annual Conference, at Metlakatlah, B.C., 1899” in The Caledonia Interchange no. 5 (31 Oct 1900 [interior running heads date issue as Sept 1900]), 12-13. This talk was also reprinted, across denominational lines, by the Methodist Women’s Missionary Society: James Benjamin McCullagh, The Indian Potlatch: Substance of a Paper Read Before C.M.S. Annual Conference at Metlakatla, B.C., 1899 (Toronto: Women’s Missionary Society of the Methodist Church, n.d.).
193 Klassen, “Protestant Potlatch.”
195 “In Defence of the Potlatch,” in The Caledonia Interchange no.5 (31 Oct 1900 [interior running heads date issue as Sept 1900]), 17.
in support of the potlatch, McCullagh added “I must say, however, that to my mind, being behind the scenes, this defence reads like a huge joke, being altogether constructed and argued out on the lines of the White-man’s (mis)conception of the nature of the potlatch.” Indeed, the petition demonstrated brilliant Nisga’a rhetorical strategy. Like the iron pulpit itself, print and literacy were stretched to complicated, competing, and often thoroughly unexpected ends.

| 32. | J.B. McCullagh’s Indian Boys. *The Caledonia Interchange* no.5 (31 October 1900 [interior running heads date issue as September 1900]). Glenn Woodsworth Private Collection. |

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196 “In Defence of the Potlatch,” 17.
197 A very similar version of this petition also appeared four years earlier in the *New Westminster Daily Columbian* and the *Victoria Daily Colonist* newspapers. See Raunet, *Without Surrender, Without Consent*, 122. On Nisga’a political savvy and rhetorical skill see Barker, “Tangled Reconciliation,” 444. Not all Nisga’a supported the potlatch. As Raunet notes, “in March 1898 a group of McCullagh’s Aiyansh followers petitioned Ottawa in favour of the Potlatch Law”: *Without Surrender, Without Consent*, 124.
Checklist of Extant Mission Press Imprints in British Columbia

This checklist is organized, following Stephen Lunsford’s article “Pressing the Word into the Wilderness,” by mission and the chronological order in which the first imprints issue from each press. Rather than detailed annotations or physical descriptions, this checklist identifies extant imprints located in library and archival catalogues and two private collections. It excludes reproductions that are only available in microfiche or digital format. Future research, especially with Indigenous communities where printing presses and/or their imprints were circulating, is likely to reveal additional extant material.

We have prioritized collections in British Columbia, but the checklist also includes imprints from several collections outside the province. Where more than one copy was found, we have listed the holding most accessible to researchers in British Columbia. Multiple call numbers or collection names are given in cases where we have consulted more than one copy or different issues of the same source.

NOTE: Call numbers and collection names in bold indicate imprints that we have consulted firsthand.

1858 – Sisters of St. Ann, Victoria (not a definitive mission imprint)

Sisters of St. Ann Archives, Victoria, B.C.
S35-01-01
**1878 – St. Paul’s Mission, Lytton**


**UBC RBSC PM2045. L8**


**UBC RBSC PM2045. L82 1878**


**UBC RBSC PM2045. Z 77 C58 1879**


Simon Fraser University Special Collections (SFU SC) PM 2042. N8 G6 1880


University of Washington Libraries Network Special Collections Pacific NW 970.7 G59v
1881 – St. Mary’s Mission, Mission


BC Archives Library NWp 971.58 D322

1882 – Okanagan Mission, Lake Okanagan (not a definitive mission imprint)


Glenn Woodsworth Private Collection

1882 – Fort Simpson Methodist Mission, Fort [Later Port] Simpson


UBC RBSC spam 28277

1885 – St. Louis College [Later Mission], Kamloops


BC Archives Library NW 970.85 L533


Yale University Beinecke Zc15N966885ca


UBC RBSC PM845. K2

BC Archives Library NW 970.85 L534po

(Details for individual manuals below)


BC Archives Library NW 970.85 L534s

---. *Prayers in Thompson or Ntlakapmah*. Kamloops, B.C.: St. Louis Mission, 1892.

BC Archives Library NW 970.85 L534r


BC Archives Library NW 970.8 D962c2


BC Archives Library NW 970.85 L534y


BC Archives Library NW 970.85 L534f


BC Archives Library NW 970.85 L534p

---. *Benediction of a Church; Litany of the Saints; Blessing of a Bell; Litany of the B. Virgin*. Kamloops: B.C.: St. Louis Mission, 1893.

BC Archives Library NW 970.85 L534b
---. *English Manual, or, Prayers and Catechism in English Typography.*

UBC RBSC PM844. L4:1

---. *Chinook Manual, or, Prayers, Hymns and Catechism in Chinook.*

BC Archives Library NWp 970.8 D962 1896

---. *Skwamish Manual, or, Prayers, Hymns, and Catechism in Skwamish.*

UBC RBSC PM844. L4:9 and
John Keenlyside Private Collection

---. *Slayamen Manual, or, Prayers, Hymns and Catechism in the Slayamen Language.*

UBC RBSC PM844. L4:11

---. *Sheshel Manual; or Prayers, Hymns and Catechism in the Sechel Language.*

BC Archives Library NW 970.85 L534sh

---. *Latin Manual, or, Hymns and Chants in Use by the Indians of British Columbia.*

UBC RBSC PM844. L4:3

---. *The Wawa Shorthand Instructor, or, The Duployan Stenography Adapted to English.*

BC Archives Library NWp 970.8 L534w
---. *The Wawa Shorthand First Reading Book (By the Editor of the Kamloops “Wawa”).* Kamloops, B.C.: [n.s.], 1896.

BC Archives Library NWp 970.8 L534

---. *Messe Royale.* Kamloops, B.C.: St. Louis Mission, [1896?].

BC Archives Library NW 970.851 L534m

---. *Stalo Manual, or, Prayers, Hymns and the Catechism in the Stalo or Lower Fraser Language.* Kamloops, B.C.: St. Louis Mission, 1897.

UBC RBSC PM844. L4:4


UBC RBSC PM844. L4:5


UBC RBSC PM844. L4:6

---. *Chinook and Shorthand Rudiments: With Which the Chinook Jargon and the Wawa Shorthand Can be Mastered Without a Teacher in a Few Hours (By the Editor of the Kamloops Wawa).* Kamloops, B.C.: St. Louis Mission, 1898.

BC Archives Library NWp 970.8 L534ch

---. *Chinook Book of Devotions Throughout the Year.* Kamloops, B.C.: St. Louis Mission, 1902.

UBC RBSC PM844. L35
---. *Okanagan 1913*. Kamloops, B.C.: St. Louis College, [1913?].

UBC Okanagan Library
BX2128.O57 O525 1913

---. *Okanagan Gospel Readings*. [S.l.: s.n., 1895?].

BC Archives Library NWp 970.85 O41

### 1890 – Stuart’s Lake Mission Press, Fort St. James


Georgetown University Special Collections
BX 1966. T56 M6 1890


Newberry Library Special Collections
Ayer PM 2411. Z77 M69 1890.


Newberry Library Special Collections
Ayer PM2453. Z77 M68 1890


Huntington Library Rare Books 183975

---. *A New and Improved Easy Alphabet or Syllabary Suggested to the “Cherokee Nation” by a Friend and Earnest Sympathizer*. Stuart’s Lake, B.C.: Stuart’s Lake Mission, 1890.
New York Public Library Schwarzman Building
Rare Book Collection Room KVB 1890


Huntington Library Rare Books 183974


BC Archives Library NW 970.85 M854p and

John Keenlyside Private Collection


UBC RBSC E99.T17 T648


BC Archives Library NW 970.85 M854c2


UBC RBSC PM2411.M8

---. *Carrier Prayer-Book, Containing, Together with the Usual Formularies, a Complete Collection of Hymns, Catechisms, Directions Relative to Various Points of Catholic Life*. Fort St. James: Stuart’s Lake Mission, 1933.

BC Archives Library NW 970.85 M854.2
1891 – Aiyansh Mission, Nass River


BC Archives Library NWp 970.85 C562nw


BC Archives Library NWp 970.81 H141 and
Glenn Woodsworth Private Collection


BC Archives Library
NW 970.85 B582nnm 189-? 0/S


BC Archives Library NWp 970.85 B582nnm


UBC RBSC spam 2110 and
Glenn Woodsworth Private Collection


UBC RBSC spam 28268

BC Archives Library NWp 970.851 M133


BC Archives Library NWp 970.7 T766


BC Archives Library NWp 970.705 C148 and *Glenn Woodsworth Private Collection*

*Grand Concert by the Aiyansh Brass Band in the Town Hall, Aiyansh, Naas River, B.C. on Friday, Dec. 29th, 1916.* [S.l.: s.n.], 1916.

*Glenn Woodsworth Private Collection*

**1894 – Masset, Queen Charlotte Islands**


BC Archives Library NWp 970.85 C561c

**1894– Kitamaat Mission, Kitamaat**

*Bond / [Kitamaat Home]*. Kitamaat, B.C.: Kitamaat Home, 188[?].

**UBC RBSC spam 28278**


Yale University Beinecke Zc15W18b 895ga

**UBC RBSC BV 2815.B7 K5 1894** and
Glenn Woodsworth Private Collection


Glenn Woodsworth Private Collection


Glenn Woodsworth Private Collection


**UBC RBSC BV2815.B7 K5 1894** and
Glenn Woodsworth Private Collection


**UBC RBSC BV2815.B7 K5 1894**


University of Washington Libraries
Rare Books Special Collections
BX 8337.R35 1897


SFU Bennett Library BV 2813 B7 R39 1898
SFU Bennett Library BV 2813 B7 R39 1898a

SFU Bennett Library BV 2813 B7 R39 1898b

SFU Bennett Library BV 2813 B7 R39 1898c


**UBC RBSC spam 9011** and
**Glenn Woodsworth Private Collection**


SFU Bennett Library BV 2813 B7 K47 and
**Glenn Woodsworth Private Collection** and
**John Keenlyside Private Collection**

1898 – *Coqualeetza Mission School, Chilliwack*


BC Archives Library NW 970.851 C949
1899 – All Hallows’ School, Yale

All Hallows’ Canadian School. *All Hallows’ in the West*. Yale, B.C.: All Hallows’ School, 1899.

UBC RBSC spam 22050 V.1, N.1


UBC RBSC spam 25519


UBC RBSC spam 19816

1899 – Kitwanga Mission, Nass River


University of California, Berkeley
Bancroft NRLF BX 5145. A6 G5


UBC RBSC ECA G58 G58 [19??]
“THE IRON PULPIT”
Missionary Printing Presses in British Columbia

EXHIBITION
September 4 to October 31, 2012

A display of texts produced on missionary printing presses in British Columbia, 1850s to 1910s.

UBC Library’s Rare Books and Special Collections
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