



TOUR GUIDE

St. Peter's Cemetery
New Westminster

Prepared for:

Catholic Cemeteries, Archdiocese of Vancouver

By

A Sense of History Research Services Inc.



St. Peter's Cemetery Tour Guide

INTRODUCTION TO TOUR (Either at Front Gates or at Central Circle)

1. Introduce yourself and any others who will interact with the group.
2. Give the group an idea of how long the tour will take and the purpose of the tour (visit graves of community pioneers/ early Catholic leaders/ unusual lives or deaths, etc.
3. Give any warnings (uneven ground, wasps etc.) and encourage participants to ask questions as you go (or not if you prefer them to hold questions for the end [not recommended]).
4. Give a brief history of the cemetery and the other cemeteries on the hill beside and below it across Richmond Street:

History of St. Peter's Cemetery and Fraser Cemetery

The Catholic Church formally established its presence in New Westminster in 1860. In September of that year **Fr. Leon Fouquet OMI** arrived to establish St. Peter's Parish as part of the St. Charles mission that encompassed much of the Fraser Valley from the Cascade Mountains to the Pacific Ocean. Accompanying Fr. Fouquet were Fr. Charles **Grandidier** OMI, as well as Brother George **Blanchet** OMI and Brother Gaspar **Janin** OMI.

A burial ground was needed right from the city's beginning. In about **1861, a formal cemetery on Douglas Road** (today near 8th Street and 8th Avenue) was cleared to be used as a public cemetery. Several church groups attempted to have the cemetery divided into separate areas, but this was denied by Governor Douglas.

The **Church of England** acquired property for their own cemetery in the Sapperton area of New Westminster in 1869/70. A few years later the local Masonic lodge acquired land next to it for a **Masonic** cemetery, and another fraternal group, the **Independent Order of Oddfellows**, opened another separate cemetery next to the two other burial grounds. These three "private" cemeteries were located on a hill overlooking the Fraser River and today are parts of the City's Fraser Cemetery, across the street from St. Peter's Cemetery. The City later purchased the land and expanded Fraser Cemetery immediately beside St. Peter's.

The Catholic Church continued to use the Douglas Road site as well as the graveyards operated by the other three groups until 1883.

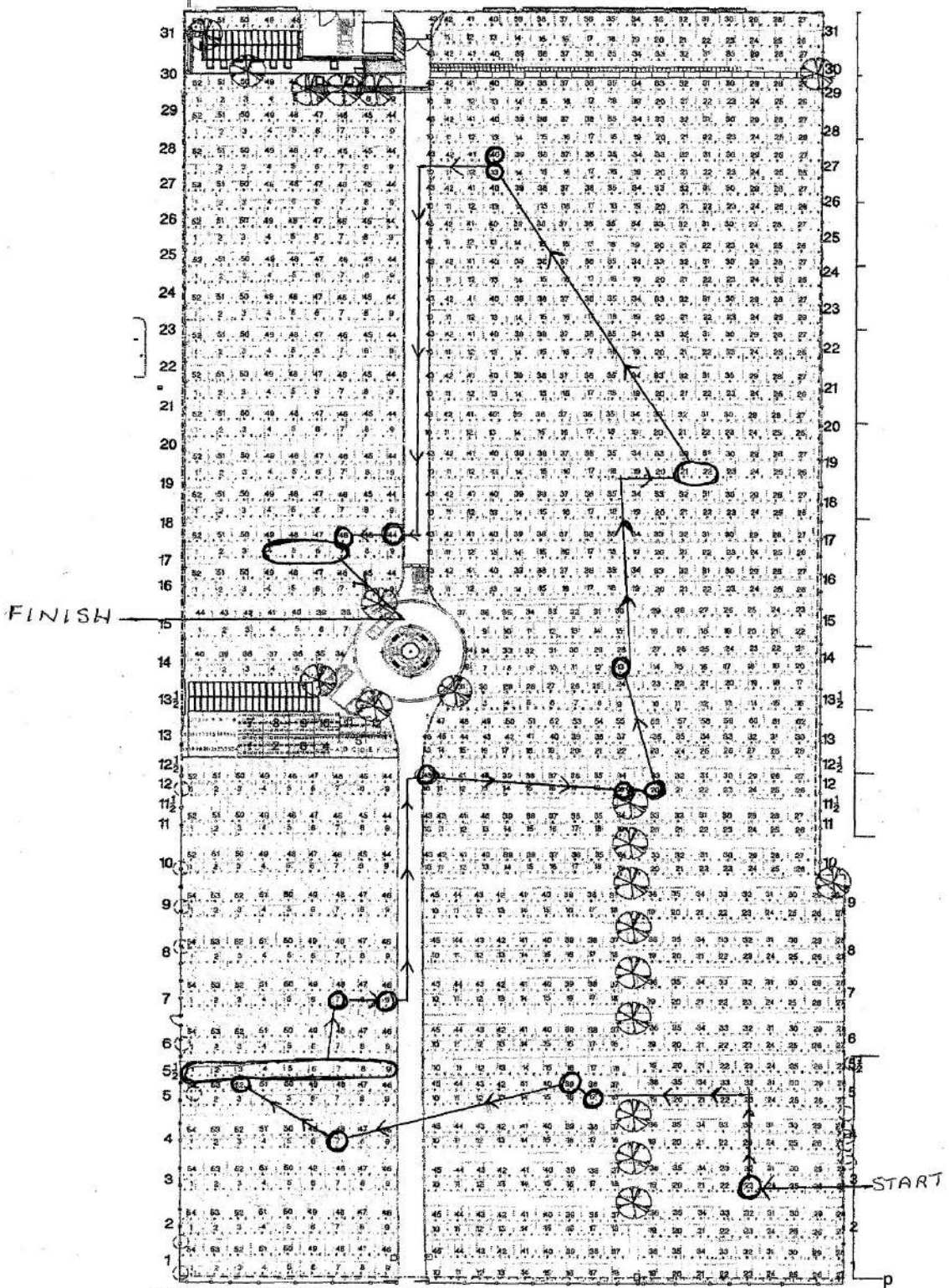
On **May 06, 1883**, a group of about 400 citizens of all faiths attended the consecration of the new site, led by the **Rt. Rev. Bishop Durieux**. After a speech by St. Peter's parish priest, Father **McGuckin**, Bishop Durieux led the clergy in procession around the roughly cleared cemetery area, sprinkling the land with Holy water, eventually returning to the platform where the impressive group witnessing the consecration, arranged and kneeling in front of a large cross, received the benediction.

As we move through the cemetery, you may notice a few markers with death dates earlier than 1883, when this cemetery opened. They were buried at Douglas Road and moved to this location, or, if it is a shared marker the remains may not be here but are memorialized with those of a family member.

5. Move to location of first stop, pointing out features of interest on the way.

St. Peter's Cemetery Tour Guide

Map of St. Peter's Cemetery



St. Peter's Cemetery Tour Guide

Suggested Stops on General Tour of St. Peter's Cemetery

- | | |
|-----------------------------------------------|----------------------------|
| 1. Lt. Col. C.E. DOHERTY | 3 – 23 - A |
| 2. Sr. Joseph NAPOLEON | 5 – 17 - A |
| 3. Sisters of Providence Sr. ETHELBERT | 5 – 39 - B |
| 4. Laurent GUICHON & family | 4 – 7 - A, B, C |
| 5. Loftus McINNES | 5 – 52 - B |
| 6. Sisters of the GOOD SHEPHERD | 5 ½ - Lots 1 - 4 |
| 7. RPS – Mother CATHERINE OF SIENNA | 5 ½ - Lots 5 - 8 |
| 8. Marshall Martin ENGLISH | 7 – 7 - A |
| 9. George & Maria Rosalia PITTENDRIGH | 7 – 9 |
| 10. Msgr Louis FORGET | 12 – 43 - B |
| 11. Sisters of the CHILD JESUS, Maillardville | 12 – Lots 19, 20, 33,34 |
| 12. Denis BOLIVAR | 14 – 13 - C |
| 13. Wm & Agatha VANDER ZALM | 19 – 21, 22 |
| 14. Sally and Fred GRIBBLE | 28 – 13 – A, B |
| 15. Msgr. Joseph P KANE | 18 – 44 - B |
| 16. Father E.F. McINTYRE | 18 - 46 |
| 17. Religious of the SACRED HEART | 17 Lots 4, 5, 6, 7, 47, 48 |

Lt. Col. Charles Edward DOHERTY

3-23-A



The monument to Lt. Col. Doherty is one of the most impressive in this cemetery. Besides the size, the inscription shows that it was erected "by his fellow workers" from the "Provincial Mental Hospitals". Most grave markers are placed by family members, not fellow workers and this indicates the esteem in which he was held.

Actually there were three different aspects to Charles Edward Doherty and he was highly respected in all of them. He had a full and influential career in psychiatric medicine. In 1901 he was appointed assistant superintendent of the Provincial Hospital for the Insane in New Westminster and in 1905 he became superintendent.

Under Dr. Doherty, the hospital saw the full development of the principles of the "moral treatment of insanity". Rest, work, and amusement "judiciously selected" were basic treatment, work was departmentalized, the "hospital" atmosphere was enhanced by using the term 'nurses' rather than 'keepers' or 'attendants', and an attitude of kindness towards the patient was enforced, by dismissal if necessary.

He was also highly respected for his military career. Col Doherty went overseas with the first contingent in World War I, served in France and England, returning to Canada in 1917 to undertake the organization and equipment of the Newmarket Hospital in Ontario, working tirelessly on behalf of mentally ill and shell-shocked soldiers. It was due in no small part to Col. Doherty that the general understanding of "shell shock" in World War I as "a manifestation of childishness and femininity, against which there is no remedy" evolved through the Second World War to "battle exhaustion", to what we recognize today, "Post-Traumatic Stress Disorder, or PTSD.

And last but not least, was Charles Doherty the family man. In 1905 he married Ida Mary Elwena Martin, daughter of S B Martin cannery owner in Steveston, and together they had two sons and two daughters, the youngest of whom was only 18 months old when Charles died in 1920.

Raising a family in a mental institution was not easy. The family lived in the institution's Centre Block where the young Doherty children had a nanny and were generally kept separate from the patients, although there was some interaction with a few.

Elwena lived another 60 years after Charles' death in 1920 and is buried in St. Peter's cemetery, though not in this plot.

Sister Joseph Napoleon née Florentine Aubin

SISTERS OF PROVIDENCE

5-17-A



Florentine Aubin was born in Quebec in 1888. Her father's name was Napoléon Aubin and when she joined the Sisters of Providence in Montreal, she chose the name Sister Joseph Napoléon, carrying her father's name into her religious life.

In 1911, Sister Joseph Napoléon was sent to St. Joseph Hospital, owned by the Sisters of Providence in Fairbanks Alaska. However, by January of 1914, she was found to have contracted tuberculosis and was sent back to Montreal to recuperate. By mid-1915, Sister Joseph Napoléon was well enough to travel west to join the other Sisters of Providence who were operating St. Mary's Hospital in New Westminster. After caring for the patients at St. Mary's for about 3 ½ years, Sister Joseph Napoléon came face to face with another medical crisis – the 1918 influenza pandemic known as the Spanish Flu.

Spanish Influenza started like any other flu but developed into a quick and savage pneumonia. Antibiotics did not exist and even aspirin in pill form was new. Mortality rates once the pneumonia set in reached 40%.

Doctors and nurses worked 16-hour shifts and when that was not enough, the Sisters recruited volunteer women who worked 8-hour shifts around the clock, taking over as nurses fell ill. Many of them were teachers whose schools had been closed. St. Mary's Hospital wards were filled with extra beds placed almost next to each other, but the Sisters hung sheets between the beds in an effort to minimize the effects of coughing and sneezing, a forerunner to the modern hospital bed curtain.

As hospital supplies ran out, volunteers collected sheets and blankets from the community, did the extra laundry and took food and medicine to houses under quarantine. At cemeteries, extra gravediggers had to be recruited to keep up with burials. Roughly 4,400 British Columbians are estimated to have died from the deadly virus, about 1% of the province's population.

About 200 doctors died while combatting influenza across Canada and in BC, at least 17 Sisters and nurses, some still students, died. Among those nurses was 30-year old Sister Joseph Napoléon. She died November 9th in St. Mary's Hospital. As her funeral procession wended its way two days later through the streets of New Westminster to St. Peter's Cemetery. It was accompanied by the ringing of church bells. It was November 11, 1918 – the Great War was over.

SISTER ETHELBERT née Mary Newlin

Sisters of Providence

5-39-B



***** Earliest burial of a Sister in St. Peter's Cemetery**

Raised a protestant in Iowa, Mary Madeleine Newlin was baptized at 15 years of age and through her influence, all her family converted to Catholicism. She entered the Novitiate at 19.

She nursed at St. Mary's Hospital in New Westminster for seven years and went on several very successful begging tours to raise funds for the hospital. Then, in 1894, she undertook another begging tour in the Kootenays. She fell sick on the way and had to be taken back to New Westminster.

Sister Ethelbert died at the age of 35 on September 11, 1894. Mount Ethelbert in the Invermere Valley was named in her honour.

Bowing to the demands of the Oblate Fathers, the General Council of the Sisters of Providence allowed the burial of her body in the Catholic cemetery in New Westminster rather than returning to the Mother House in Seattle. Her funeral was held out of St. Peter's Church and "was the largest funeral held in the city for some time". Hers was the earliest burial of a Sister in St. Peter's Cemetery.

GUICHON FAMILY

4-7-A, B, C



Laurent Guichon, born in south-eastern France, first came to North America in the 1850s in pursuit of Californian gold, before continuing up into the interior of BC. While in the Cariboo, he became good friends with Bill and Thomas Ladner, who operated a series of supply stores along the gold trail and Laurent and his partner ran a pack train business between Quesnel and Yale.

In **1868**, Laurent Guichon and his brother set up a **cattle ranching** operation in the Nicola Valley. In June of **1879**, Laurent traveled to Victoria where he **married Peronne Rey** who was also from France. Laurent and Peronne's family grew and they had 4 of their **10 children** while living in the Nicola Valley. In **1884, they left the Douglas Lake Ranch; it eventually became the largest cattle operation in the British Commonwealth.**

Guichon purchased 1,000 acres in Delta, but farming wasn't his thing so he moved to New Westminster and built the **Hotel Guichon in 1884** (which was later destroyed in the New West fire of 1898). He moved back to the area of Ladner's Landing, built a second hotel, and began to operate a **steamship ferry service** out of Port Guichon between New Westminster and Victoria.

Today, Port Guichon is largely unchanged. The original Guichon homestead still stands, beautifully renovated, on a lot lined with cherry trees. And the port, although no longer offering ferry crossings, is still the centre of the community, and is an important part of the local economy.

Judith Guichon (a Guichon by marriage) was the 29th Lt Governor of BC from 2012 to 2018 (succeeded by Janet Austin). Her father-in-law and now her children are involved in ranching.

Loftus Robert McINNES, MD

5-52-B



Loftus Robert McInnes was born in East Lake Ainslie, Nova Scotia (Cape Breton) in 1834.

He graduated from Harvard University with a medical degree in 1859. He continued his studies at the Royal College of Physicians in Edinburgh, Scotland and graduated with a Certificate of Midwifery and a Licence of Medicine in 1868. In 1872, he came to BC to practice medicine. The following year, he was joined by this younger brother Dr. Thomas R. McInnes and both had medical practices here in New Westminster.

They were also both Mayors of New Westminster, Thomas in 1876 & 1877, and Loftus in 1882. After his term as Mayor, Loftus and his wife Jane went to Nanaimo where he was Medical Officer in the Wellington coal mines.

He converted to Catholicism several years before his death at a time when he was critically ill and was expected to die. However, when he recovered, he maintained his faith inspite of his wife, brother, mother all being Protestant. As a result, when he died in 1889, he was buried here in St. Peter's Cemetery, while his mother, brother, wife and stepson are all down the hill in Fraser Cemetery.

SISTERS OF THE GOOD SHEPHERD

Block 5¹/₂ Lots 1 - 4



On May 23, 1893, three Sisters of the Good Shepherd – Sister Mary of the Good Shepherd **Bingham** (Superior), Sister Marie de Saint Paul **Montrose**, and Sister Marie de Saint Norbert **Tierney** – arrived in New Westminster from Ottawa, intending to acquire land for a new orphanage. They founded “a house for orphans and protector for penitent women” in Sapperton.

By 1894, the sisters (now 10) were caring for 12 boys and 26 girls. The original residence was expanded and eventually there were 60 children living in the Good Shepherd Orphanage. To sustain themselves, the community opened a laundry and a sewing service.

In 1899, one of the laundry presses caught fire and the building was completely destroyed, though there were no injuries or loss of life. The Sisters of Saint Ann and the Sisters of Providence gave assistance and the Oblate fathers transformed an old church into temporary accommodation.

The next year, using the fire insurance, the Sisters of the Good Shepherd moved to Vancouver where they also operated a laundry and sewing service. The new community in Vancouver began with 12 professed sisters and 3 novices.

In the early 1960s, the sisters sold their monastery in Vancouver and built a new convent and school in White Rock. Set on 30 acres of land, the new facility was called Saint Euphrasia's School. In 1973, that name was changed to Rosemary Heights and in 1975, became a retreat and renewal centre operated by the Sisters of the Good Shepherd

In 1995 the Sisters returned east, ending over 100 years of service to BC. The Archdiocese of Vancouver purchased the retreat centre from the Sisters and employed lay personnel to continue its operation, but by 2015, the centre was no longer financially viable and the Archdiocese closed the centre and eventually sold the site.

Mother CATHERINE OF SIENNA Née Mary Lyons

RELIGIOUS OF THE PRECIOUS BLOOD

5 ½ - 5 - 8



Mary Lyons (1889 – 1931), **Mother Saint Catherine of Sienna**, founded ***Our Lady Star of the Sea Monastery*** in Vancouver on August 15, 1930. At the time of the foundation, Mother Saint Catherine was 59 years old and had lived 41 years of her life as a contemplative nun of the Religious of the Precious Blood,

Although Mother Saint Catherine of Sienna had planned to open a monastery in Los Angeles, the bishop there did not feel he could accept the sisters, but Archbishop Casey invited the group of contemplative nuns to his diocese in Vancouver.

In 1930, four nuns including Mother Ste. Catherine, arrived and moved into their house at 1930 16th Ave. in Vancouver. It was a comfortable house with 4 bedrooms, 2 verandahs & 4 fireplaces. Best of all there was an orchard with plum, pear, apple & cherry trees and a place to keep chickens. However, the sisters were able to pay only one year's rent at \$75 a month and were entirely dependent on the diocese for all their living expenses. The sisters received donations of all kinds, including candles, an organ, a washing machine, light bulbs, a rake and hose for the lawn and a ton of coal! They kept chickens for meat and eggs and preserved everything from their orchard for winter.

But the house was too small, so Mother Catherine began to look for a more suitable residence. She found a house in the elite Shaughnessy district but the price was too high. The CPR Company, which owned much of the property in the area, reduced the price of the house from \$22,000 to \$14,000. The sisters purchased the house at 3651 Hudson Street, bringing their chickens with them. It was a "spacious dwelling of English-style architecture and once the sisters' few possessions were inside, the place looked very bare and unfurnished. They had so little furniture that they carried their chairs with them from one room to another. Basic necessities such as candles for celebrations and religious services were non-existent.

After just a year in Vancouver, Mother Catherine died and shortly Sister Mary Vincent, only 27 years old, was named in her place. Over time, the community increased and became less cloistered. In 1978, they sold the Vancouver property and moved to Burnaby until 1983, when the remaining sisters relocated to Regina, Calgary and London.

Marshall Martin ENGLISH

7-7-A



Marshall Martin English, or MM English as he was known, was born at Charlestown, Virginia, U.S., on the 8th of April, 1840. After completing his education in the Virginia public schools he pursued farming, milling and mining.

In April, 1877 Mr. English came to British Columbia. He became interested in the salmon canning industry and with a partner, operated at Brownsville, one of the first four canneries on the Fraser River. Later, he ran another cannery with T.E. Ladner and a year or two later, he built and operated the old **Phoenix cannery** near Steveston, (the **first cannery on the lower portion of the Fraser.**) Under Mr. English's management, the Phoenix brand of salmon acquired a **world-wide reputation**, and continued successfully until it was acquired by a wealthy English syndicate.

Mr. English was retained for some time as manager. A few years later he built a new cannery a short distance from the site of the old Phoenix, which had been destroyed by fire. Having built a residence on his farm near the cannery site some years previous, he moved there with his family, only spending the winter months in the city of New Westminster, at a fine residence on Royal Avenue.

He died on 26 June 1897. He was survived by his wife, three daughters and four sons. His burial was written up in the paper a few days later: "Laid to Rest.....The funeral of the late M.M. English took place, this forenoon, from St. Peter's R.C. Cathedral, where a Requiem High Mass was sung by Bishop Dontenwill. The cathedral interior was appropriately draped, and the impressive service was witnessed by a large congregation, including friends of the deceased from various points in the district, representatives of the fishing industry being prominent. At 11:30 the service was concluded, and the cortege moved to the cemetery at Sapperton, where Father Morgan performed the last sad rites. A large number of prominent citizens followed on foot and in carriages."

George and Rosalia PITTENDRIGH

7 – 9



Captain George Pittendrigh was born in London, England, and left school at 15 to join the 63rd Foot Infantry, with which he served for many years up to and through the Crimean war. During his time in Scutari in the Crimea, he was Provost Marshal. One evening he indulged in the luxury of a bath, having “borrowed” an officer’s tub. In his exuberance he upset the tub, and the water filtered through the floor into apartment below. That resident was more than a little upset, but his explanation and profuse apologies finally satisfied her – **Florence Nightingale** – and from then on they were the best of friends.

George Pittendrigh married Caroline Bryan in England in 1849 and together they had 6 children. Caroline died at age 30 in 1862 in Gibraltar. The following year he married Maria Rosalia Blount, with whom he had another 12 children. Reading census records of the Pittendrigh children is like reading an atlas as they were born in England, Turkey, Gibraltar, Barbados, Ireland and British Columbia.

In 1874, George and Rosalia left Gibraltar and moved to British Columbia. He obtained a crown grant of about 700 acres of land – now called Minnekhada Ranch – on the Pitt River but quickly found that ranching was not for him. In 1877 he reorganized the old Seymour Artillery, which was formed into the British Columbia Provincial Artillery, No.1 Battery, of which he was made commander.

In 1892 Rosalia suddenly and unexpectedly died at the age of 53. Then on October 28 of that same year, the police found the body of a man who had been murdered on the trail leading from Columbia Street down the steep embankment to Front Street and the Fraser river. The man was George’s 24-year old son ‘Pat’. He was buried in the Church of England cemetery, across Richmond Street from St. Peter’s Cemetery. Two members of the Chehalis First Nations were quickly arrested and charged with the murder.

The details of Pat’s murder was never clear – the only clear facts were that all involved in the incident were severely under the influence of alcohol. The accused were found guilty and sentenced to death, though that was commuted to imprisonment for life by the Governor-General-in-Council in 1894. Pat’s marker in the Church of England cemetery also bears the inscription “Poor Pat, killed by the Indians”.

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Capt. Pittendrigh had a long career of public service including assistant Indian agent for the New Westminster district, notary public, conveyancer, justice of the peace, coroner, stipendiary magistrate, and judge of the small debts court.

Capt. Pittendrigh died September 22, 1914 and was given a funeral with full military honours, including a military procession and 16-man firing squad who fired three rounds as he was laid to rest beside his wife, Rosalia.

The Pittendrigh marker, one of the largest and most imposing in this cemetery, purports to give much of the family's history, but as with many family histories, some of the information on it is not supported by historical documents. Most official documents list Capt. Pittendrigh as a member of the Church of England, rather than Presbyterian; his date of birth may be 1826 rather than 1831; Rosalia's third name is probably "Murciana", rather than "Marciana", and so on. But these are details – what is important is that George and Rosalia were important members of the early New Westminster community who, while their religious beliefs and practices may have differed during their lifetimes, are now at rest together high on a hill overlooking the beautiful Fraser River, with several of their family members nearby.

Monsignor Louis FORGET

12 – 43 – B



Louis Forget was born in Normandy, France. He was ordained in Alberta in 1908 but the weather there and his health took him to Portland, Oregon.

Archbishop Casey convinced him to come to the Vancouver area as pastor to St. Patrick's parish in 1917.

He repaired the church, developed catechism classes, raised funds for an elementary school and a high school, and invited the Sisters of St. Joseph of Toronto to teach there.

Between 1917 and 1953, Father Forget encouraged 31 vocations to the priesthood, 3 to the brotherhood, and 49 to sisterhoods.

He took on payments on the property when Ukrainian Catholics were struggling to establish a Vancouver parish in the 1920s, then turned it over to the Basilians when they arrived to care for the new Protection of the Blessed Virgin Mary parish in 1937.

In 1921 he made a speaking tour in the US to raise money for the construction of a school, which was opened and blessed by Archbishop Casey Sept 8, 1922.

He was pastor of St. Patrick's on Main Street, Vancouver from 1917 until his death Jan 22, 1964.

Note:

Monsignor is an honorary title, rather than a specific position in the church hierarchy, so a monsignor does not necessarily have any duties distinct from those of any other priest. However, some positions within the Vatican automatically carry the title of monsignor.

SISTERS OF THE CHILD JESUS
Mother Aimée de Marie
Sister Felicien

Block 12 Lots 19, 20, 33, 34



Established in the 1600s in France, the **Sisters of the Child Jesus** devoted themselves to the education of rural French children.

Bishop Paul Durieu O.M.I. of New Westminster, learned of their work from his niece, a member of the congregation and encouraged the Sisters to send teachers to British Columbia to instruct at the new Indian Residential School at Williams Lake in 1896. So, in April 1896, four members left for British Columbia – Sr. Aimée de Marie, Sr. Felicien, Sr. Saint-Fabian & Sr. Euphrasia.

They took over the Mission school, and battled mosquitoes in summer and excruciating cold in winter.

Four more sisters arrived from France to help at Williams Lake, and soon three sisters, including Sr. Felicien left to begin a new mission on the north shore of Burrard Inlet by creating **Saint Paul's School**, named for Bishop Paul Durieu. Over the years, the order grew in Canada. They opened a school in Sechelt and took over the teaching at our **Lady of Lourdes** school in Maillardville. Several sisters worked at **Saint Louis College** and the **Seminary in New Westminster**.

By 1911 the Sisters of the Child Jesus began training postulants in Western Canada, and expanding into Alberta, Saskatchewan, Manitoba and Quebec. For the next hundred years they continued to expand into the north, Vancouver Island & the Lower Mainland. They are currently active within the Archdiocese of Vancouver in Chilliwack, Coquitlam, Langley, North Vancouver, and Vancouver.

Dennis BOLIVAR

14 – 13 – C



George and Anna Maria Bolivar arrived in Halifax from Amsterdam in August 1751 as part of the group known as the Foreign Protestants. These settlers, mostly German, but also Swiss and French, were invited by Governor Cornwallis and, as part of their agreement to come to Canada, were given land and animals to farm. By 1784, George and Anna Maria owned over 800 acres of land in Lunenburg, Nova Scotia. They, their children, and their children's children all farmed the land and contributed to building that area of Nova Scotia.

In the early 1900s, George's great-great-grandson Dennis and his wife Jennie decided to move to the west coast with Dennis' two children, Haddon and Lottie. In 1913, Dennis and his son Haddon began a chick hatchery on Latimer Road and supplied chicks to the poultry farmers in the Fraser Valley. By 1927, the Bolivar Leghorn farm in Cloverdale was the largest trap-nesting facility in Canada, hatching 150,000 chicks that year alone. There were 68 buildings on the farm on over 50 acres and it was a landmark in the Langley area.

Haddon and his wife of 60 years, Laura, believed in giving back to their community and they instilled that value in their seven children. Haddon was a driving force behind Whalley Ball Park, clearing fields and providing fences and bleachers. The couple had always dreamed of having a local hospital, and after they moved out of their large house, they used it to found a 50-bed facility named the Florence Nightingale Hospital in 1957. It later became Cherington Place, a 75-bed complex care facility which unfortunately closed in March of 2022.

Dennis died and was buried here at St. Peter's in 1946, while Haddon and Laura rest at Gardens of Gethsemani.

VANDER ZALM Family

19 – 21/22



Probably the most widely recognized name within the Canadian-Dutch horticultural experts from the Fraser Valley is Vander Zalm. Members of this large family have taken positions of leadership in virtually all aspects of their communities and of the province, from business and religion, to education and politics.

William Van der Zalm was born in 1898 in South Holland in the region of the Netherlands famed for its tulips. At least six generations of his ancestors were also born in that primarily Roman Catholic community. He married Agatha Warmerdam in 1925 and they had eight children.

Every year through the 1930s and early '40s, William went to Canada to sell flower bulbs across the country for his uncle, but when World War II broke out, he was essentially trapped in Canada, unable to get back to Holland. He eventually went to Abbotsford and purchased a farm at Bradner. Meanwhile, Agatha raised the children by herself in Holland where there was very little food available. The family received some food from local farmers and even ate tulip bulbs when there was nothing else to eat.

In 1947, William and Agatha moved to Canada with their six surviving children, settled on the Bradner homestead, and began what would eventually evolve into businesses and careers for several generations, all based on horticulture and landscape design.

William and Agatha instilled in their children and their children's children a strong work ethic and a strong commitment to service to their community. Sometimes that service is very public, like their son Bill, who was BC's 28th Premier. Other times it is quiet, humble and not seen beyond the immediate individuals involved. Wim Vander Zalm, grandson of William and Agatha, for example, has quietly and faithfully donated well over 1,500 flowering plants to St. Joseph's Church in Maple Ridge as part of their annual Easter Flower Project, in which parishioners visit residents of a local long term care facility to present them with flowers and greetings.

Sally GRIBBLE

28-13-A B



Grief and anger are two of the most powerful emotions known to mankind and parents are supposed to die before their children. When that sequence is reversed, a parent can be engulfed by a torrent of emotion that leaves only a bitter, lonely shell of the person they were before.

On June 15, 1981, Fred Gribble, a Douglas College student, was driving his motorcycle on the Lougheed Highway when it was hit by a car driven by a drunk driver. Fred died of his injuries the next day at Royal Columbian Hospital in New Westminster – he was 21 years old.

The driver of the car that killed Fred Gribble was charged with impaired driving and failing to submit to a breath analysis test. He received a 30-day jail term (which was later reduced to 20 days). His licence was suspended for nine months. It was not his first impaired driving offence – he had been fined \$400 in November, 1979, on a similar charge.

Sally Gribble, his mother, made it her mission for the remainder of her life to eliminate impaired driving while providing support to victims of the crime. Starting in a small way in her living room in New Westminster, her plan grew quickly, attracting more people. Eventually she sold the family home and used the money to lease and equip an office – the **first Canadian chapter of Mothers Against Drunk Drivers (MADD)**. By the end of its first year, the chapter had recruited 300 members.

In 1984, only three years after she founded it in Canada, MADD had 20 chapters and 5,000 members in BC alone.

MADD Canada today had over 200 chapters and Community Leaders and thousands of volunteers across Canada delivering their programs and services.

KANE, Rt. Rev. Msgr. Joseph P

18 – 44 – B



Monsignor Kane was born 4 Feb. 1891 in Hamilton, Ontario and died 21 June 1964, at St. Paul's Hospital, Vancouver.

Father Kane went to Our Lady of the Assumption parish in Port Coquitlam from Saint Ann's Parish in Abbotsford in 1947. After the Second World War the population in Port Coquitlam grew and the first Church became too small for the parish community.

Father Kane, with the parishioners, made the decision to build a new, bigger church. He was highly commended for acquiring \$ 75,000 to assist building the new Church and obtaining more property to accommodate the future expansion of the parish including a rectory, hall, school and playground whenever the need arose.

In March of 1958, Monsignor Kane retired to North Vancouver.

Note: A Diocesan priest is not a member of a religious order but is ordained to serve in a specific geographical area called a diocese or archdiocese. He takes a vow of celibacy and a vow of obedience to his Bishop and the Bishop's successor in the (arch)diocese. He will generally minister in a parish.

MCINTYRE, Father Edward Felix

18 – 46



Reverend Edward Felix McIntyre took his training and was ordained at St. John's College, Waterford in his native Ireland. In 1936, at age 24, he was sent at his own request to serve in Vancouver.

He was a priest of the Vancouver Archdiocese for 23 years, working as chaplain at St. Paul's Hospital, St. Vincent's Home and Oakalla Prison.

At the time of his death of lung cancer at age 49, he was curate for St. Helen's parish in Burnaby.

RELIGIOUS OF THE SACRED HEART

Block 17 Lots 4, 5, 6, 7, 47, 48



Founded in France in 1800 by St. Madeleine Sophie Barat, the Religious of the Sacred Heart were dedicated to the elementary education of children and the secondary education of girls. This congregation expanded its works to North American cities in the mid-1800s, becoming known for elite girls' schools and charitable works. In its girls' schools the congregation provided its own classical curriculum. The Montreal convent of the Sacred Heart sent Sisters to establish a Vancouver convent in **1911**.

Within a few years the Convent of the Sacred Heart was built in Point Grey. It hosted pioneer services for Immaculate Conception parish in 1924 and the **first meetings of the Catholic Women's League in Vancouver** the same year. When the Religious of the Sacred Heart withdrew from Vancouver in **1979 they sold the convent to St. George's boys' school**. The Sacred Heart Alumnae meet there annually. Members of the congregation have returned to British Columbia to do parish and adult education work in northern British Columbia. The sisters had a cemetery on their Vancouver grounds but when they sold the property in the 1970s the graves were moved to St Peter's Cemetery.

The Sisters' gravestone inscriptions give their surname and initial and indicate whether they were **Choir Professed** or **Choir**. Sisters without the Choir Prof were the **lay Sisters**.

FREQUENTLY ASKED QUESTIONS

The following are questions that have been asked frequently on tours of St. Peter's Cemetery.

1. *Does St. Peter's extend right to the road separating it from the New Fraser section of Fraser Cemetery?*
No, the boundary between the two cemeteries is on the St. Peter's side of the line of trees parallel to the road.
2. *Why does the section at the top of the hill look different than the lower section? The markers are almost all flat, while there are many more upright markers in the lower area.*
Current markers are flat in most cemeteries to allow the caretakers to mow between them without risking damaging the markers.
3. *Are there non-Catholics interred in St. Peter's?*
Yes, Capt. Pittendrigh is an example. A non-Catholic whose Catholic family members are interred in St. Peter's would be permitted to be buried in the family plot.
4. *Does a marker placed diagonally on the grave or a cube that appears balanced on one of the points indicate a suicide?*
No, there are many symbols that indicate origin (thistle = Scotland), or religion (crucifix), or hobby (fishing rod) or age (teddy bear or lamb), but not how the person died.
5. *Is there any significance to the way the cemetery is laid out on the hill?*
Yes, most graves in this and other Christian cemeteries are placed so that the individual lies with his/her feet to the East. This is based on the belief that when Jesus returns, the faithful departed will rise already facing his direction. Traditionally, facing east was not exclusively for the dead, but for the living as well. Christian churches were built with their entrances facing west so that worshipers faced east during the services as they looked toward the altar.