

## TR'ONDEK HWECH'IN CHIEF ISAAC

HAN CHIEF ISAAC AND HIS SON, 1899.  
(AROUND 1847 - 1932)

Clad in a traditional caribou parka with mittens held in place with moosehide sinew, the chief's bewildered 4-year son stares into the lens of the photographer's camera. The child's father has adopted to the whiteman's clothing of hat, sweater, vest, coat and trousers. He even wears a gold fob chain while a large gold nugget graces his sweater near his Adam's apple. The chief still wears his traditional moosehide mitts.

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Chief Isaac's favourite chair was made from a misshapen birch tree that had been sawn in half. The rest of the chair was made from branches and boards carefully positioned into place.

COURTESY TR'ONDEK HWECH'IN CULTURAL CENTRE

*By Allison Krissie Anderson,  
Interpreter at the Tr'ondek Hwech'in Cultural Centre &  
Great great granddaughter of Chief Isaac of  
the Moosehide Indian Village*

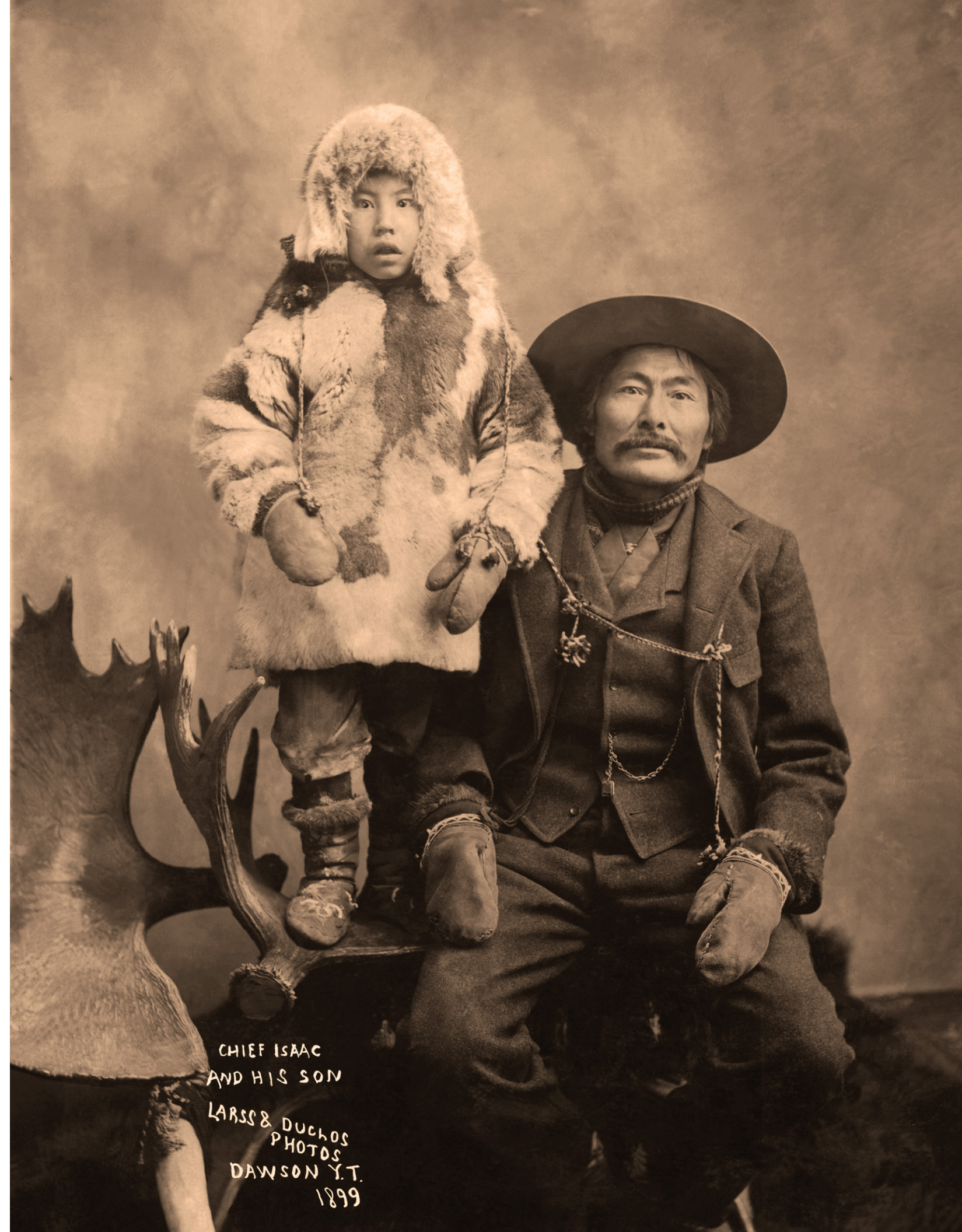
An impressive orator, Chief Isaac often spoke at Dawson City celebrations such as Discovery Day and Victoria Day as well as at the festivities of his own people. While Isaac welcomed the newcomers, he never failed to remind them that they prospered at the expense of the original inhabitants by driving away their game and taking over their land. Although they paid little heed to his message, Dawson City residents respected Chief Isaac and even made him an honorary member of the Yukon Order of Pioneers.

Isaac was born on the "Alaska side" of the US/Canadian border and spent his young manhood in the Forty Mile area until he married his wife Eliza and joined the people at the mouth of the Klondike River. The couple had 13 children, four of whom survived to adulthood. The most influential leader of the Tr'ondek Hwech'in, Chief Isaac led the Han people from some time before the Yukon gold rush until his death in 1932. In many ways, he was a bridge between the old ways and the new, mediating between his people and the newcomers. He arranged with government and church officials to move the Tr'ondek Hwech'in to Moosehide after they were displaced from Tr'ochek. He didn't want his people to become too civilized and would learn bad habits from the white people. As a result he convinced the government to move his people three miles downriver to Moosehide.

About 1892, Chief Isaac met Bishop William Bompas and was baptised. While the Anglican Church claimed Isaac as a Christian, he followed a middle path between the gospel and the ways of his ancestors. He attended church conferences and participated in services. He was also honoured as a keeper of the First Nations traditions and was often asked to lead in potlatches in other communities such as Fort Selkirk, Forty Mile and Eage.

In 1902 Chief Isaac travelled to the land of the newcomers on a visit to San Francisco, Seattle and other coastal cities. He was interested in all that he saw and glad to meet old Yukon friends. Nonetheless, he told a Seattle reporter: "Yes, I have seen so many strange and great things that I am tired and want to return to my people."

Water played an important role in placer mining and the summer of



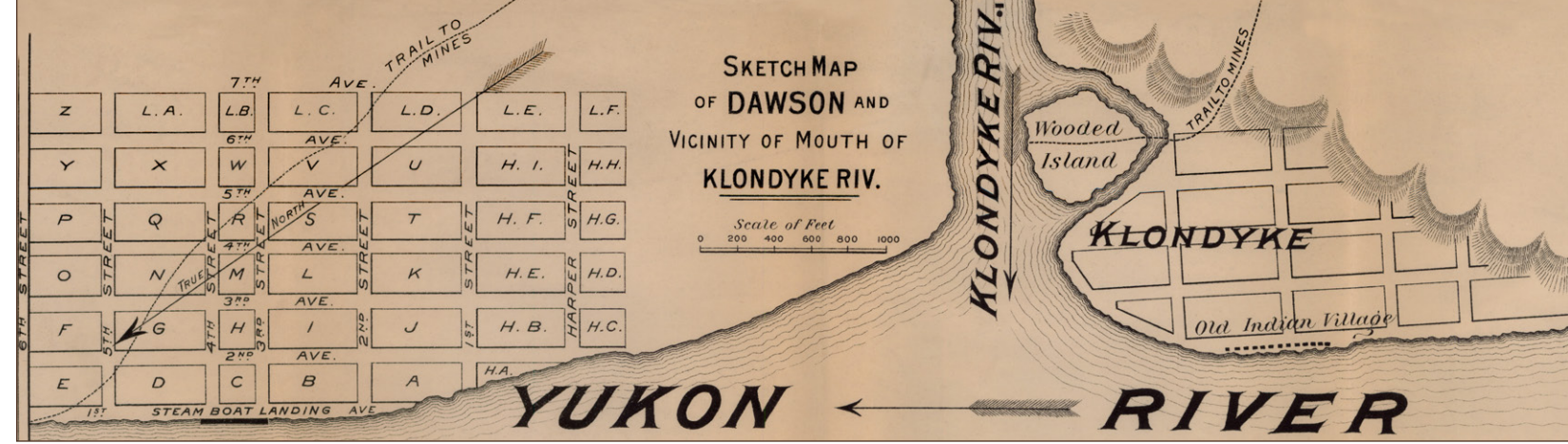
1905 was so dry that John T. Lithgow, the Controller of the Currency for the Yukon, proposed to the miners that Charles M. Hatfield, a rainmaker from California, be given a \$10,000 contract to come to the Klondike. It turned out that Hatfield was too busy in California to come north but he agreed to come the following year for \$10,000—

\$5,000 put up by the government and \$5,000 by the miners. Hatfield arrived on 6 June 1906 with an assistant and his brother and the trio set up on the King Solomon Dome at the headwaters of Hunker, Quartz, Sulphur, Dominion and Bonanza Creeks. There was very little rain and the miners wanted a meeting to cancel his contract.



**HAN CHIEF ISAAC OF THE MOOSEHIDE FIRST NATIONS**

The chief holds a bow with string guard and wears a decorated hide quiver while standing in front of his tent near the Yukon River's edge on the Dawson City side of the Klondike River. The North west Mounted Police barrack appears in the top right background.



**THE MOUTH OF THE KLONDIKE RIVER EMPTYING INTO THE YUKON RIVER WITH DAWSON CITY ON THE LEFT AND KLONDIKE CITY ON THE RIGHT SHOWING THE OLD INDIAN VILLAGE OF MOOSEHIDE.**

Joseph Francis Ladue staked a claim to 160 acres of boggy flats at the confluence of the Klondike and Yukon Rivers that he named Dawson City after the renowned geologist and scientist George Mercer Dawson. Across the Klondike River from Dawson City a second smaller town came into existence that was named Klondike City. Much of this location was built on the unoccupied Moosehide First Nations village. After conferring with the clergy and police Chief Isaac moved the Moosehide First Nations people three miles downriver once Dawson City began having white married couples with young children. The prostitutes from Dawson City's 2nd Avenue were run out of town and across a bridge that spanned the Klondike River and forced to live in Klondike City—resulting in the name change to Lousetown. This altered map of Dawson City and Klondike City was compiled by Joseph Davis, a Judge from Helena, Montana.

With the contract cancelled, the rain maker loaded all his equipment into a buggy and was en route to Dawson City when the skies opened with a downpour. Hatfield left Dawson City having only been allowed expenses from the contract and was never heard from again. According to Chief Isaac, he had four of his medicine men making "big medicine" so that Hatfield would make no rain. As a result the First Nations medicine men took full credit for the heavy rains.

The Han people lived along the Yukon River in eastern Alaska and western Yukon Territory with one of their largest camps being at the junction of the Klondike and Yukon Rivers. It was near here that George W. Carmack, Skookum Jim and Dawson Charley made the first big gold strike and within two years some 30,000 gold seekers had poured into Han Territory. The newcomers' hunting and timber cutting left the native population in near poverty. Chief Isaac was so worried about the future of his people that he sent some of their most sacred tribal possessions to the Han elders in Alaska for safekeeping.

On 15 December 1911 Chief Isaac was quoted in the Dawson City News: "All Yukon belong to my papas. All Klondike belong my people. Country now all mine. Long

time all mine. Hills all mine; caribou all mine; moose all mine; rabbits all mine; gold all mine. White man come and take all my gold. Take millions, take more hundreds fifty millions, and blow 'em in Seattle. Now Moosehide Injun want Christmas. Game is gone. White man kills all moose and caribou near Dawson. Injun everywhere have own hunting grounds. Moosehides hunt up Klondike, Up Sixty Mile, up Twenty Mile, but game all gone. White man kill all."

Chief Isaac died of influenza at age 73. During his lifetime, he experienced unbelievable changes and worked hard to ensure his people's survival. The strength, wisdom and spirit of Chief Isaac continue to inspire the Tr'ondek Hwech'in.

**VIEW OF KLONDIKE CITY WITH DAWSON CITY IN THE BACKGROUND, SEPTEMBER 1898.**

Lumber, lumber everywhere! Klondike City sat across the Yukon River from Dawson City. Klondike City came into existence when the Moosehide First Nations opted to move three miles downriver to be away from the bad influences of the whiteman.

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KLONDIKE CITY N.W.T.

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*E.A. Hegg*

## KLONDIKE KATE

The woman who was eventually dubbed the 'Queen of the Klondike', 'Flame of the Yukon', 'Belle of the North' and 'Klondike Kate' in Dawson City, Yukon, was born Kathleen Eloisa Rockwell in Junction City, Oregon, in 1876 but had grown up in Spokane, Washington. Her stepfather had stature in the community and the family lived in a large mansion until economic failures caused tensions in the home. Kate grew up as a bit of a tomboy and often played with boys rather than members of her own sex. Of a rebellious nature, her parents sent her to boarding schools and convents but the young woman either ran away or was expelled. In the 1890s, after her mother had divorced her husband, mother and daughter moved to New York where Kate had an unsuccessful attempt as an entertainer.

Kate joined a travelling song and dance theatre that went to the Yukon in 1900. First working as a tap dancer in Skagway and later Whitehorse, Rockwell found her stride in Dawson City as a member of the Savoy Theatrical Company. Kate subtracted five years from her age and as a 'teenage performer' was much loved by the miners. What made Kate stand out from the other dancers was her flame dance. She would come out onto the stage wearing an elaborate dress covered in red sequins and an enormous cape. She would remove the cape and reveal a cane to which was attached several yards of red chiffon. She'd then leap and twirl with the chiffon until she resembled a great ball of fire. Although far from the best singer or dancer in Dawson City, Kate was a tireless and shameless self-promoter. On Christmas Eve, 1900, miners gave Kate a tin can for a crown with the edges cut into sharp points upon which were affixed lighted candles. The patrons of the saloon dubbed her the 'Queen of the Klondike' at that all night party and she clung to the name for the rest of her life. It was reported that Kate made \$200 a week for her flame dance, but on the floor dances she often cleared \$500 a night as a percentage-girl on champagne sales. Frequently her legs were bruised from being hit with gold nuggets thrown by the miners. She had the plush Star's Room upstairs over the theater, trimmed in red and gold.

Kate had an intense love affair with Alexander 'Pericles' Pantages, a struggling waiter and bartender. Born on the Greek Island of Andros in 1867, Pantages' first job in Dawson City had been peddling coal oil from a hand drawn sleigh. It wasn't long before the handsome Greek and Kate shackled up and soon afterwards Alex persuaded mistress Kate to join forces with him and open a saloon and brothel in Dawson

### OPPOSITE KATHLEEN ELOISA ROCKWELL (1876 - 1957)

Originally known as the 'Queen of the Yukon', 'Flame of the Yukon' and the 'Belle of the North', this dancer and promoter later changed her stage name to 'Klondike Kate'.

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'Klondike Kate's rhinestone belt with the 26 1/2" length, was gifted to George Murdock, the owner of Murdock's on Kate's last visit to the Yukon in the late 1940s or early 1950s.

MURDOCK'S GIFTS GOLD JEWELLERY, WHITEHORSE



City and their venture was a huge success until the Mounties busted Kate for operating a bawdy house and she was sentenced to one month of hard labour. It was while Kate was cooling her heels in goal that she decided to take out revenge on Katherine Maud Ryan, the first female special constable with the North West Mounted Police. In 1897 Kate Ryan, a nurse and caregiver from Johnville, New Brunswick, had moved to the Yukon and gained employment with the police as a woman guard. She came to be known as the original 'Klondike Kate'. This imposing woman, almost 6-feet tall, had returned home in 1901 and was amazed by the stories about her work in the Yukon. She had been dubbed the 'Klondike Kate' of the Yukon and everything said or written about her was positive. Kate Rockwell, upon being released from goal, again partnered up with Pantages to open up the Orpheum Theatre in Dawson City and began advertising herself as the 'real' Klondike Kate and in so doing completely and irrevocably ruined the reputation of the special police constable.

According to Ella Lung Martinsen in her book "Trail to North Star Gold as told by her mother Velma D. Lung" the Savoy was originally owned by Abram Hensen 'Arizona Charlie' Meadows and known as the Grand Palace." It was in the Grand Palace that Klondike Kate soon became so famous. Arizona Charlie had just built this new plush theater and it was here that Klondike Kate did the exciting "cake-walk", wearing a crown of lighted candles; and here she performed the breath taking "flame act" while she danced with spectacular fury to fast-moving music, swirling hundreds of yards of filmy gauze up and down and across the stage, illuminated under very fiery, flame-coloured spotlights (coal oil carbon). And it was in this same theatre that she reached the peak of her brilliant career and became known as the "Queen of the Klondike". Ella's father Ed recalled a time when he and his partner were waiting for a stage to take them to Hunker Creek when they had a chance encounter with Kate and Cad Wilson, another actress. The two men could hear the girls singing from a distance and decided to join in with the singing with ridiculous high falsetto tones and feminine soprano voices. Moments later the stage

rounded the corner and the two women, dressed in long silk dresses of pink and blue and carrying in their laps large bouquets of wild flowers—blue bells, wild roses and delphinium—came into view. Within minutes the foursome were singing with real gusto many of the many popular numbers including the famous Rigoletto quartet. Kate then asked the two men if they had ever seen them performing at the Opera House.

Before leaving the goldfields the industrious Kate and Alex, by using her savings, bought the Orpheum Theatre with Kate billing herself as the star attraction. The Orpheum's daily receipts were initially \$8,000 a day but they then dropped to where they were barely able to cover expenses. The couple closed shop and headed south and brought back clean stage entertainment. The project didn't work so they sold out cheap and headed for the 'Outside' with, according to Kate, \$150,000.

After Kate left the goldfields for the 'Outside', she opened the first theatre in Victoria, called the Orpheum, and her moving picture machine was a silent movie called a biograph. The entertainment consisted of one act of vaudeville and one act of the biograph machine. Kate went on tours in the States and sent all her profits to Alex who was beginning to start up a theater chain across North America. After leaving the goldfields, Rockwell and Pantages extended their business relationship and Kate took another important step in her vaudeville career by opening theatres in Vancouver and Seattle. In September 1902 they returned to Seattle because Pantages wanted to expand the theatrical business. Kate told the papers that she made a trip to Texas and borrowed money to allow them to expand the business that ultimately led to his riches.

It was about this time that Pantages managed to squeeze Rockwell out of the theatre business and it wasn't long before he owned or controlled 70 theatres up and down the Pacific Coast. He would eventually control 500 throughout North America. In 1905 Kate launched a lawsuit against Pantages for \$25,000 accusing him of reneging on a promise to marry her once they left the goldfields. Among the many articles that her earnings

provided to Pantages were .75-cent cigars, \$15 silk shirts and board at \$40 a week. Kate told the court that in 1901 her promised husband became tired of the monotony of the Yukon mining city life and that she paid all his expenses to travel to San Francisco. From here the couple continued onto New York with her still paying all the expenses. While in the east she declared that Pantages introduced her everywhere as his wife both to his friends and to his relatives. Her lawsuit won her \$5,000 but by this time Pantages had married eighteen year-old Lois Mendenhall, a classy violin player.

Kate returned to the north and played in a few vaudeville troupes but her magic was gone. She danced in some of the saloons but her weight gain no longer turned the eyes of the patrons in her direction. She bought a hotel in Fairbanks, Alaska, a new town that had come into existence due to a gold strike by Swift Water Bill Gates but this building burned down and she lost everything. Once, in dire straits, she went to see her former lover at his Seattle mansion and beg him for money. He gave her \$6 and sent her on her way adding insult to injury by promising to send her a pittance every month to stay away from him.

Pantages' romantic scandals were the thing of legend. He was arrested in 1929 for allegedly raping a 17-year-old woman named Eunice Pringle. It was during this time that his wife Lois, dead drunk, ran over two people with her car and killed them both. She was charged with impaired driving causing death. His wife was found guilty and had to pay \$78,500 in damages for her accident. The prosecution lawyers against Alex called in Kate as a witness against her former lover. Found guilty in a jury trial, he was led away to begin a fifty-year sentence. Pantages' legal battle exhausted a large part of his personal wealth and he sold out his theatre chain to Radio-Keith-Orpheum Pictures for \$24,000,000. The Pantages theatre chain, now under the umbrella of RKO, switched ownership to Joseph P. Kennedy and the father of President John F. Kennedy. On the day the stock market crashed, triggering the Great Depression, Pantages was convicted and sentenced to 50 years in prison. He appealed and remained free on bail. The



**PERICLES (ALEXANDER) PANTAGES AROUND 1910 (1867 - 1936)**

The Greek bartender that first loved and then jilted Klondike Kate went to the 'Outside' and opened a theater that he named the Crystal in Seattle. He afterwards opened a string of 500 theaters across North America thus becoming the famous 'Theater King'. Pantages eventually sold out his theater chain to Radio-Keith-Orpheum for \$24,000,000 with the new owner being Joseph P. Kennedy, the father of President John F. Kennedy.

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PHOTOGRAPHY BY J. WILLIS SAYRE



Klondike Kate's metal mesh evening bag.

MACBRIDE MUSEUM, WHITEHORSE

stress of his legal battles probably contributed to the heart failure that claimed his life in 1936. It was then that rumours began to circulate that he had been framed by a group of former sourdoughs as revenge for the ruin he had brought to the 'Queen of the Klondike'.

In 1910, at age 37, Kate married for the first time to Floyd Warner, a cowboy, of Bend, Oregon, but that marriage failed. In 1933, Rockwell married John Matson, a miner from her Klondike days. She was 57 and he was 69. The marriage took place in Vancouver. It was a strange marriage with her living in Bend, Oregon, and him in the Yukon. They communicated by him writing love letters to her and her writing poems to him. He opened a bank account in her name before returning back to the Yukon to his gold claim and trap line. She came up to see him several times and during these visits they stayed in separate hotels in Dawson City. She would walk by the Orpheum Theater that was boarded up and run down—with nothing but silence within its leaning walls. Cruel old-timers of Dawson City shook their heads and muttered, "There's that bitch again, back for more of Matson's gold". The marriage lasted until his death in 1946 at the age of 82. She received a short last letter from the Silent Swede that simply read: "My dearest wife, I am so tired after this trip." By a strange twist Joseph Sestak, a concerned trapper and miner, went to look for Matson and found his bones scattered by animals over a huge

area. He informed the Mounties and in guiding them to Matson's cabin Sestak fell and gouged out an eye. He hired a young Yukon lawyer named Erik H. Nielsen and was eventually awarded over \$3,000. Nielsen went on to become the Progressive Conservative Member of Parliament for the Yukon and Deputy Prime Minister in the Brian Mulroney government. He also served as Minister of Defense.

After moving to Bend, Oregon, Kate opened a restaurant on one of the main streets and was known affectionately by the locals as 'Aunt Kate'. She often shared her money with the needy and volunteered her time to take care of the sick that were affected by the flu epidemic. Still the tireless self-promoter, she was always ready to chat with anyone who would listen and give away portraits of herself from when she was a dancer in Dawson City. These portraits were always signed 'Klondike Kate' or 'Kate Rockwell'.

In 1942 Kate went to Hollywood to discuss the making of a movie on the Yukon Gold Rush that resulted in the movie 'Klondike Kate' coming out a year later starring Ann Savage.

Kate, at the age of 71, married for a third time to William L. VanDuren. In May 1948 Mr. and Mrs. VanDuren visited Vancouver on an extended honeymoon where Kate agreed to an interview with Major James Skitt Matthews, the city archivist.

Kate Ryan, the original 'Klondike Kate' was born in 1869 and never married. She died in Vancouver in 1932.

'Klondike Kate' died in 1957 at Sweet Home, Oregon, at the age of 80 and as per her wishes her ashes were scattered over the high desert of Oregon.

#### MY WILL

By 'Kondike Kate' Rockwell

All that I can leave you  
Are memories of the past.  
The dreams we dreamed together  
That were too sweet to last.

To the tired and weary hearted,  
Burdened down with all life's ills,  
I leave the sunrise on the desert  
And the twilight on the hills.

To the lonely and the old folks,  
Many walks down Memory's lane,  
Hand in hand like childhood sweethearts  
Many we wander once again.

To the boys and girls who told me  
When their foolish feet had strayed,  
I can leave you at least the knowledge  
They never were betrayed.

To the ones who bandied gossip,  
Tore my heart with heavy-edged words,  
I leave my full forgiveness  
To combat bitter words.

To the friends who were so faithful  
Through my laughter and my tears,  
I leave peace and contentedness,  
For their declining years.



**KATHLEEN ELOISA ROCKWELL (1876 - 1957)**

Nicknamed the 'Darling of Dawson', Kathleen was thrice married. On leaving the Yukon for the 'Outside', she lived most of the rest of her life in and around Bend, Oregon. Upon her death in 1957, she specified that her ashes be scattered across the high desert. In the portrait above, she displays a necklace of nuggets from her days in Dawson City during the Yukon Gold Rush.

VANCOUVER CITY ARCHIVES PORTRAIT P986.3

**KING SOLOMON'S DOME OR KING SOLOMON HILL & GEORGE T. COFFEY, HYDRAULIC ENGINEER FROM THE CARIBOO**

Located 20 miles southeast of Dawson City, the 4,000-foot Dome is believed to be the source of the gold fields that sparked the Yukon Gold Rush at the turn of the nineteenth century.

From the 1902 Dawson News Cleanup Edition on page 10 appeared: "The mines of King Solomon which gave glory to the ancient monarch and to modern scientists a food for speculation have given also a name to one of the Klondike's richest treasure houses.

King Solomon Hill is located on the left limit of Bonanza Creek in the vicinity of 23 Below Discovery. Its crest is crowned with a diadem of wondrous wealth. Chief among the mines operated at that point is that of the Anglo-Klondike Mining Company comprising seventeen separate claims known as the Goheen Group.

The mines of the Anglo-Klondike Company are under the management of Mr. George T. Coffey, a hydraulic miner of long experience in both California and the Cariboo country, who has introduced many innovations of methods here which have

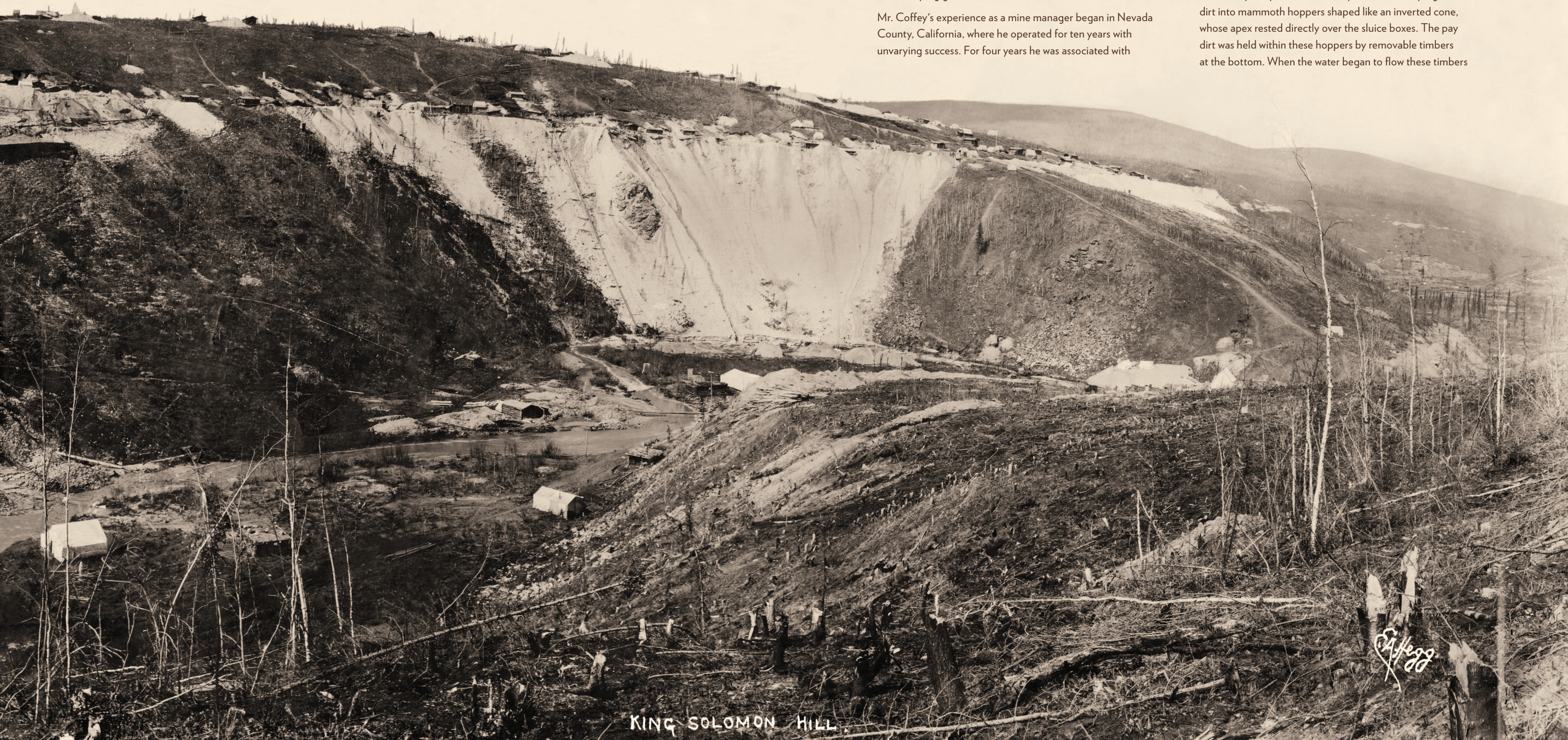
resulted in minimizing expense and increasing output.

Fifteen of the claims comprising the Goheen Group are located on King Solomon Hill and two on Boulder Creek, which latter afford a dumping ground for tailings and afford a valuable water right on Boulder Creek, from which a ditch has been constructed that will, during the spring and autumn freshets, carry 250 inches of water to the company's mines on King Solomon Hill and also to its Fox Gulch property. On Fox Gulch the company owns practically all the favourable ground, having 13 hillside and bench claims, one fractional bench claim and three bench claims on Fox Gulch, together with dumping ground on Bonanza...

Mr. Coffey's experience as a mine manager began in Nevada County, California, where he operated for ten years with unvarying success. For four years he was associated with

Hobson in the great Cariboo Consolidated Mine where he assisted in the installing the mammoth hydraulic plant that brought those immense gold fields in subjection. He came to the Klondike in 1898 and was for two years manager of McDonald's Bonanza Syndicate and later with the Hunker Concession. His selection to manage the affairs of Anglo-Klondike Company was a tribute to his ability as a miner. The condition of the mines at the time of his assumption of the management was anything but promising, but by the introduction of new methods he has materially decreased the cost of operation while vastly increasing the output...

Mr. Coffey adopted the novel expedient of dumping his dirt into mammoth hoppers shaped like an inverted cone, whose apex rested directly over the sluice boxes. The pay dirt was held within these hoppers by removable timbers at the bottom. When the water began to flow these timbers



KING SOLOMON HILL

Belega

**MONTO CHRISTO HILL & GULCH**

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MONTO CHRISTO HILL AND GULCH.

# THE ATLIN GOLD RUSH OF 1898



**THE TENT AND CABIN TOWN CALLED DISCOVERY AT NUGGET POINT ON PINE CREEK FIVE MILES FROM ATLIN IN 1899.**

Paddle-wheels are being used to fill the sluices to get water to the piles of pay dirt that have accumulated along the creek's edge over the winter months. It would appear that water from other sources have been diverted to run the sluices on the tops of the hillsides.

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PHOTOGRAPHY BY ERIC A. HEGG PHOTOGRAPH - COPIED BY IRA WEBSTER AND NELSON STEVENS (W & S)

Fritz Miller, a German immigrant, and Kenneth McLaren, a Nova Scotian, had little difficulty locating Pine Creek where they quickly found the fortune they were seeking. Fritz's older brother George had come on a pack trip from Juneau, Alaska, and while a companion was cooking dinner he'd taken his gold pan and tested the gravels and found gold. Acting on George's tip, Fritz and Kenneth not only found gold on Pine Creek—they also discovered the remains of long abandoned flumes and old sluice boxes. The mystery still remains as to who panned Pine Creek before the rush of 1898. It's been speculated that the earlier working had been carried out by Russian prospectors. On July 27, 1898, Fritz presented himself before Captain D'Arcy Strickland of the Northwest Mounted Police at Taglish Lake to claim Discovery for McLaren and himself. The Pine Creek find resulting in the nearby town of Discovery with the town of Atlin coming into existence five miles away on Atlin Lake. The town was serviced with supplies by steam powered boats. The White Pass and Yukon Railroad, built to service the Yukon Gold Rush, also provided service to Atlin.

Placer gold was typically found by sinking shafts down to the bedrock but it was also found dispersed in the gravel. Finding old stream beds where the gold was close to the

## THE GOLDEN LOAF

A portion of an article from the 'Atlin Claim' dated July 15, 1899: "From the Eighty-three ounces, 5 pennyweights, 15 grains is the weight of the big piece of gold taken out of Spruce Creek at 126 below by W. West and B. Haffernnen, owners of the claim, at 11:30 o'clock on Saturday morning [July 12, 1899]. The big lump had been named "The West", and to give an idea of what it looks like, just take a loaf of bread, cut it in two and there you have its counterpart in size, though not in value. There is considerable quartz in its makeup.

The lump attended divine service in the Bank of Commerce building the day following its liberation from the now famed claim on Spruce, and no doubt familiarized itself with its future abode, for it passed down the long counter and then passed back again keeping this up for hours...

YUKON ARCHIVES # PHOTO #004753

surface was often a successful mining strategy. Most of the gold in the Atlin area was recovered by hydraulic mining that used huge amounts of water to wash away the overburden to get down to the placer gold on the bedrock.

An excerpt from 'Atlin The History of BC's Last Gold Rush': Perhaps the Guggenheim's huge success in gold mining resulted from knowing when to quit, yet from 1910 on, and for a number of years, the North Columbia Gold Mining Company worked the Guggenheim property with good overall results, the best year being 1913, when profits exceeded all other seasons. It was obvious that hydraulic mining was the best method for Pine Creek, and Ruffner's company used from 6 to 15 monitors at various times. In 1914 the companies were reorganized into Columbia Mines. They remained the largest interest in the creek, employing as many as 50 men, and consistently produced good values. In 1918 Ruffner's company, the Atlin Gold Mines, acquired the Guggenheim properties, and the remainder of the group was sold to Frank Henry Mobley and Louis Schulz, who named their company Discovery Mining and Power.



## DEASE LAKE & STIKINE RIVER

Two miners named Choquette and Carpenter started interest in this area with the discovery of placer gold in the gravel bars on the Stikine River in 1861. When this news reached Victoria the next winter it excited a few parties who prepared and headed up the next spring. It was Captain William Moore and his small steamboat that brought them up to the Stikine from the Wrangell. However, most of the deposits on the Stikine proved to be quite small, and most of the men returned south in the fall. Coquette continued on prospecting and also operated a small trading post on the Stikine for some years.

It was this rush of activity which caused the Stikine territory to be defined in 1862. The area was put under control of Governor Douglas. Due to the Western Union or Collins Overland Telegraph Company extending northward in this area in 1866, explorations were made. At this time Telegraph Creek was named for the intended crossing of the telegraph line. This work was stopped, though, when the laying of the transatlantic cable was successfully laid in 1867. The Dominion Government took over the telegraph system in 1871 when British Columbia became a province. What then happened was that the telegraph system was only maintained as far north as Quesnel and the rest was left to fall apart.

A second wave of gold interest was created in 1873 by the discovery of gold on Thibert Creek (close to Dease Lake) by Thibert and McCullough. This was called the Cassiar Gold Rush of 1874. Riverboats brought prospectors as far as Glenora, and then they headed overland to Dease Lake. It was at this time that the Hudson's Bay Company and John C. Calbraith set up trading stores in Glenora. Captain Moore then obtained a contract from the Provincial Government to build a road from Glenora to Dease Lake along the aboriginal trail that had been followed by Robert Campbell 36 years earlier.

This new rush of gold prospectors was to prove negative to the Tahltan way of life. Large quantities of liquor and diseases such as measles were introduced. This helped to create hostility and conflict between the white settlers and the Tahltan people. Ultimately, the result was a loss in the Tahltan population.

This strain caused all the Tahltan clans to gather together in one communal village close to where the Tahltan and Stikine Rivers joined, a place not far from the trading stores at Glenora. Although the Tlingit continued to come into the area and fish until the turn of the century, the trade monopoly of the Tlingit was broken down and

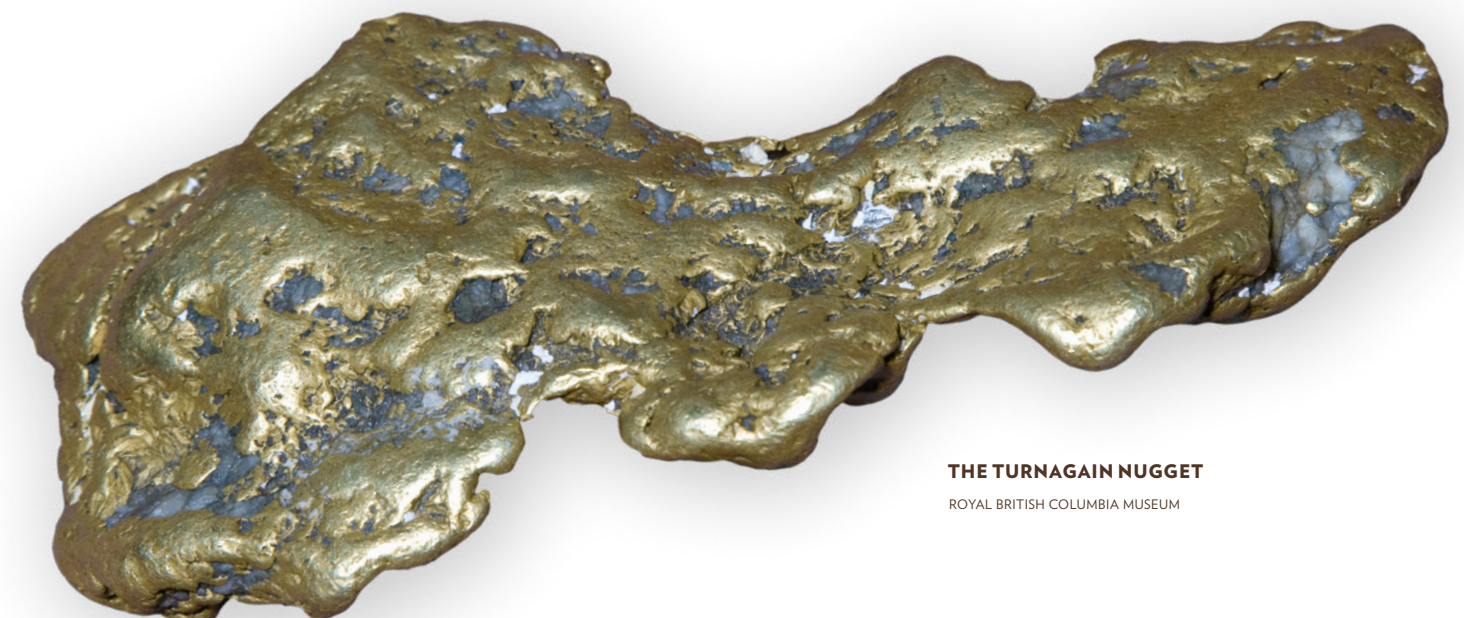
traditional trading patterns between the Tlingit and the Tahltan were destroyed.

All of this was followed by a third wave of gold seekers: the Klondike Gold Rush. The Stikine was the first leg of the journey north, and during the winter of 1897-98 between 3,000 and 3,500 men camped at Glenora. This occupation was the largest and briefest the area has ever seen. Due to this influx of movement, Telegraph Creek became an important centre as the head of navigation on the Stikine as it was only twelve miles upstream. In 1897 the Telegraph Trail, which ran from Telegraph Creek north to Atlin, was established and used as a major transportation route north to the Yukon. In 1899 the Dominion Government began to connect the Yukon telegraph line with the British Columbia system that had previously ended in Quesnel. In 1901 the line was completed.

Further destruction of the Tahltan traditional way of life

occurred when foodstuffs became more readily available. Previously, the Tahltans had been dependent on hunting and fishing as their primary means of survival. Now, however, furs could be traded for food.

On top of the economic boom for the Tahltans with the trading of furs came the employment for young men acting as packers and hunters for the trading stores. Because of the previous drop in population, the Tahltan people allowed their traditional marriage regulations to be relaxed in order to encourage intermarriage and population growth. This development caused many non-natives to stay in the area after the gold rush, as well as led to the introduction of missionaries.



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