

140 Years of May Day in New Westminster, 1870-2010

by Gerald Thomson

The May Day fete in New Westminster with its deep historical roots in the community remains both a source of pride and controversy among local teachers and parents.

“Who Will Say An Untoward Word”¹

On the 140th year of the May Day festivities in New Westminster the idea of elementary school children dancing around may poles and a little girl being crowned May Queen in the late spring of each year is facing some serious challenges. The idea of a school holiday to celebrate a Victorian British spring fete with origins dating back to tudor England and roots in the Roman festival of Floralia seems quite absurd in the 21st century.² Chair of the New Westminster Parents Advisory Committee Margot Barton states, “I’m not a fan of it” because it takes up “an awful lot of time out of the school year.” Local historian Archie Miller believes it is not just a quaint tradition but a “community event” due to the fact the “kids who participate in May Day - either as dancers or in the May Queen suite - enjoy the experience.” Member of the legislature for New Westminster, Dawn Black, notes that it is a likeable tradition updated to include boys, but she does acknowledge that her sister in England is surprised it is still celebrated as many in Britain have dropped the tradition.³ With scarce funds, objections to school resources being devoted to May Day continue to be voiced: “Money raised by school parent advisory councils would be better spent on educational materials than used to help fund May Day.”⁴

As a school ritual for children to celebrate Spring with may pole dancing and crowning a May Queen, New Westminster’s May Day is the oldest, continuous celebration of its kind in the Commonwealth of former British colonies. Once again May Day was held on May 26, 2010 on the oval green in Queen’s Park to the delight of school children and to the relief of elementary school teachers who again put in months of preparation.⁵ This article will examine the historical involvement of New

Westminster schools in May Day and the historical forces that are embedded in the May Day rituals which the school children perform.

The First May Days

The first May Day in New Westminster was not a school-based activity but rather a social outing organized by disbanded British soldiers longing for the rituals of cultural life from their mother country, England. The Royal Engineers had been sent to British Columbia by Queen Victoria in 1859 to secure her new colony and eventually established its capital in New Westminster, while also building the Cariboo Wagon Road.

The first May Day on Wednesday May 4th, 1870 was organized by the remnants of the Royal Engineers now called “Hyack” firemen, under Colonel J.T. Scott.⁶ The decommissioned Royal Engineers divided themselves between a fire brigade (1861) called “Hyacks,” a Chinook pidgin word for “quick,” and the Westminster Militia (1863).⁷ The Hyack’s Anvil Battery began saluting Queen Victoria on her birthday by exploding one anvil inverted on another with gunpowder sandwiched in between; a tradition that continues to the present day. Therefore, it was entirely appropriate that they brought the first May Queen to the Sapperton Cricket field to be crowned on their “Fire King” wagon. The centerpiece of the ritual was the may pole decorated by twisted red currant vines and a crown of flowers bearing the cross of St. George. The ceremonial scene in the green glade of a forest had “an appearance of the olden time.” The May Queen, Miss Helen McCall, and her Royal Suite were young ladies in their teens. The Queen was escorted by the “oldest bachelor present” while a quadrille was danced with the Maids of Honour. While children danced around the may pole many “gay masquers” in animal garb were “promenading through the midst of the throng” to the “discoursing sweet music.”⁸ The first May Day was a true

Dr. Gerald Thomson is a Special Education teacher in School District #36, Surrey. He has taught several courses on the history of education in British Columbia at the University of British Columbia and a course on the history of British Columbia at Kwantlen University. He is a member of the BC Historical Federation and is looking forward to doing more work with the organization when he retires from teaching.

community event in what was a frontier society that wished to celebrate its Englishness. In the crowd with his mother was a baby boy, John Joseph Johnston, who would attend every May Day until his death in 1966.⁹

The May Day celebrations of the late 1880's and early 1900's were more civic fetes than children's holidays. School involvement was occurring but in the local press the efforts of school teachers were largely unmentioned. The force behind May Day celebrations was Hyack Colonel J. T. Scott who was involved in fete organization until his death in 1908.¹⁰ The 1879 May Day was a typically grand civic occasion with a splendid evening ball held at Government House.¹¹ In 1881 the May Queen had an honour guard of Hyacks and militia men who "formed a very pretty coup d'oeil."¹² However, events in 1883 caused the location of May Day to change from the grounds of Government House to various locales in the area at considerable traveling distance from the populace, causing the fete to lose "the spirit and happy abandon of former days"¹³ by 1887.

What set May Day on its path as a major civic event and school holiday was

the move of the fete to the Queen's Park oval green in 1890. Also the organization of the May Day Committee under hardware/farm machine businessman T. J. Trapp united local businessmen, Hyack firemen, the militia, civic leaders and school officials into a planning body for an elaborate celebration. The next May Day in 1891 drew people from Vancouver to a parade along Columbia Street that made its way to Queen's Park for an elaborate May Queen crowning ceremony followed by may pole dances, games, races and the distribution of treats to the children. The adult May Day Ball was held in the new Exhibition Hall in Queen's Park built for the Fall Agricultural fair.¹⁴ In 1895, a great crowd of over 1,000 children and adults attended May Day. They came from Vancouver and Burnaby on the new tramway, as well as neighbouring Coquitlam, Surrey, Ladner and Langley.¹⁵ The fete was now a formal school holiday in New Westminster and other neighbouring localities. The fete was also becoming increasingly patriotic in that it responded to such events as the Boer War and other imperial conflicts with overt militia displays. Such sights as the

A souvenir postcard of the 1928 May Day in New Westminster at Queen's Park Stadium. Notice the generous use of hand held Union Jack flags used by the children in the display which would be repeated in the Royal Visit of King George VI and Queen Elizabeth in 1939.



COURTESY OF MRS. EILEEN THOMPSON

Boys Brigade marching in khaki uniforms with "their soldierly appearance" became more commonplace. Military rituals with soldiers marching, military bands playing and colonels displaying their war medals were the centre of attention in the fete with the May Queen as just a figurehead.¹⁶ By 1910, the fete was clearly losing its original focus as the May Day Committee now under Colonel J. J. Cambridge spoke of reviving "the real old fashion May pole dances." They decided there was a need to train "a number of little girls" in ribbon dances.¹⁷ It was at this point the schools of the city and their teachers became a guiding force behind the culture of May Day in New Westminster.

May Day in the Schools and English Folk Revivalism

School involvement in May Day took the form of voting for the May Queen and her Royal Suite along with practicing and performing the elaborate may pole dances. It is not clear when the schools began to have children vote for May Queen as opposed to the Hyack-directed fete when daughters of prominent citizens were selected for the honour. School balloting was in place after the fete was moved to the Queen's Park oval green, as children would parade into the ceremony under individual school banners. Girls for May Queen could be no more than thirteen years old and by 1917 the ballots were colour coded by city schools. Ballots had to have "the name of the girl voted for," the name of the voter and the voter's teacher.¹⁸ A 1930's description of the voting process relates that each school voted for its most "popular girl" who then became candidates for Queen. "The names of the six winners will be placed in a hat and the May Queen will be drawn." The next two girls were the Queen's Maids of Honour and the rest were "given assisting parts in the ceremonies." The chairman of the May Day Committee drew the names and the ballots were printed by *The British Columbian* newspaper.¹⁹ This system survived intact, although the draw was done by civic/Hyack officials until the 1990's, when boys were included as Royal Knights.²⁰ Voting by schools helped to generate excitement about the fete among schoolchildren but the main

preparation was really the months of practice during school time for the may pole dancing.

The first attempt to organize may pole dancing among schoolchildren was in 1895 under a Professor Francis, as a response to the dancing of 1894, which was described as a "general scramble."²¹ The fears of 1910 by the May Day Committee about the need to revive may pole dances were justified as only "twenty maidens" participated in the dancing.²² In 1913 a Dance Committee was formed by Mr. Hugh Savage of *The Columbian* newspaper and Miss Lena Cotsworth, later the first principal of York House Girls School. With support from School Inspector Margaret Strong, they organized the dancing according to the manuals of the English Folk Song Society.²³ However, despite an impressive dance display in 1913 and 1914, of which a film was made, the Dance Committee floundered in 1915.²⁴ School Inspector, Strong, asked a local music teacher, Miss Beatrice Cave-Brown-Cave, to work with the schools to mount the may pole dancing. What Cave-Brown-Cave brought to the dances would become fixed even up to the present day.

Beatrice Cave-Brown-Cave came to New Westminster from Bottle, England in 1913 with her mother to join her father and older sister who had come out in 1911. She was a trained music teacher who had attended Maria Grey College in London. In 1910, she went to a folk dance performance by the pupils of Cecil Sharp in Liverpool.²⁵ This caused her to become a Sharp disciple and in 1911 she became a certified dance instructor of the English Folk Song Society. As late as 1929 Cave-Brown-Cave was still training in London under Sharp while on a brief holiday in England.²⁶ Sharp's controversial resurrection of English folk culture through dance and music preservation was linked to schools and the promotion of a pan British nationalism. Building upon the English revivalism of John Ruskin, the Victorian art critic and social reformer, Sharp created a cultural program of English folklore for the age of British imperialism.²⁷ Cave-Brown-Cave observed the practices for the 1914 May Day dancing at the request of School Inspector Strong at the local YMCA; when she asked "the leader" what type of dancing it was he replied, "Canadian." He added you simply "make them up as you do them" in reference to the dance

steps. In 1915, Cave-Brown-Cave took charge, and using the Cecil Sharp dance manuals, she visited schools, instructing teachers and children in dance routines. She trained 144 school children in three dances and one processional march. Cave-Brown-Cave recalls: "I had to insist on keeping to the traditional forms" and "I dictated the costumes."²⁸ The result was a May Day that the local press called the "Greatest Ever Held in Royal City" and the folk dances especially "attracted a great deal of favourable comments." Full credit was given to Cave-Brown-Cave and the "lady teachers of the city schools." May Day Committee head Mr. C.A. Welsh said that in twenty-five years "this is certainly the largest crowd in my experience." A silver cup for the best performance was given to F.W. Howay school at the May Day Ball.²⁹ A standard had been set and Cave-Brown-Cave would still be carefully attending to how children conducted their folk dancing at May Day in the late 1980's as an honoured guest.³⁰

However, in 1916 it all seemed to fall apart. The dancing was replaced by a patriotic display using local military battalions. The local press referred to the May Day fete of 1916 as full of "military pomp and circumstance."³¹ In 1917, the local chapter of the Imperial Order of the Daughters of the Empire or I.O.D.E. mounted a return of dancing and wanted Cave-Brown-Cave to again teach the dance routines in the schools.³² With the support of the I.O.D.E. and a city teacher, Miss Gray, representing the Folk Dance Committee, Cave-Brown-Cave met with the May Day Committee. Cave-Brown-Cave asked for a seventy-five dollar fee for dance instruction services which "would not come to as much as chinamen's wages" for the task.³³ Mr. Wade of the May Day Committee objected to the demand as did other male members, while the teachers supported Cave-Brown-Cave.³⁴ The 1917 May Day had "scores of little girls, dressed daintily in white, and little boys went through the evolutions upon the green in a manner that won commendation."³⁵ It was a scene of "charm and unequaled beauty" and "surpassed former festivities."³⁶ It was due to the efforts of Cave-Brown-Cave that dancing by school children would forever be a part of May Day and city school teachers would have

to train their students in the folk rituals of Cecil Sharp.

The Public School Holiday, 1920 to 1967

In 1922, a Teacher's Committee took charge of May Day dancing and it was decided that may pole as well as four sets of folk dances would be used.³⁷ Dancing became very competitive between schools as they vied for a silver dancing cup that Cave-Brown-Cave had instituted in 1915. In 1922, teachers were lauded by the local press as the children's dance performance "denoted some fine training on the part of the school teachers."³⁸ Individual teachers, such as Miss Turnbull at Lord Lister Elementary who trained 60 folk dancers and 16 may pole dancers, began to be recognized for their efforts.³⁹ Teachers were becoming the core of the organizers for May Day dancing and the parade of schools into the oval green. The May Day Committee organized the parade along Columbia Street to Queen's Park, the May Queen crowning ceremony, treats distribution and games for the children after the ceremony, as well as hosting the evening May Day Ball. It was a unique New Westminster holiday held on the third Friday in May that remained unchanged from the 1920's until the 1960's.

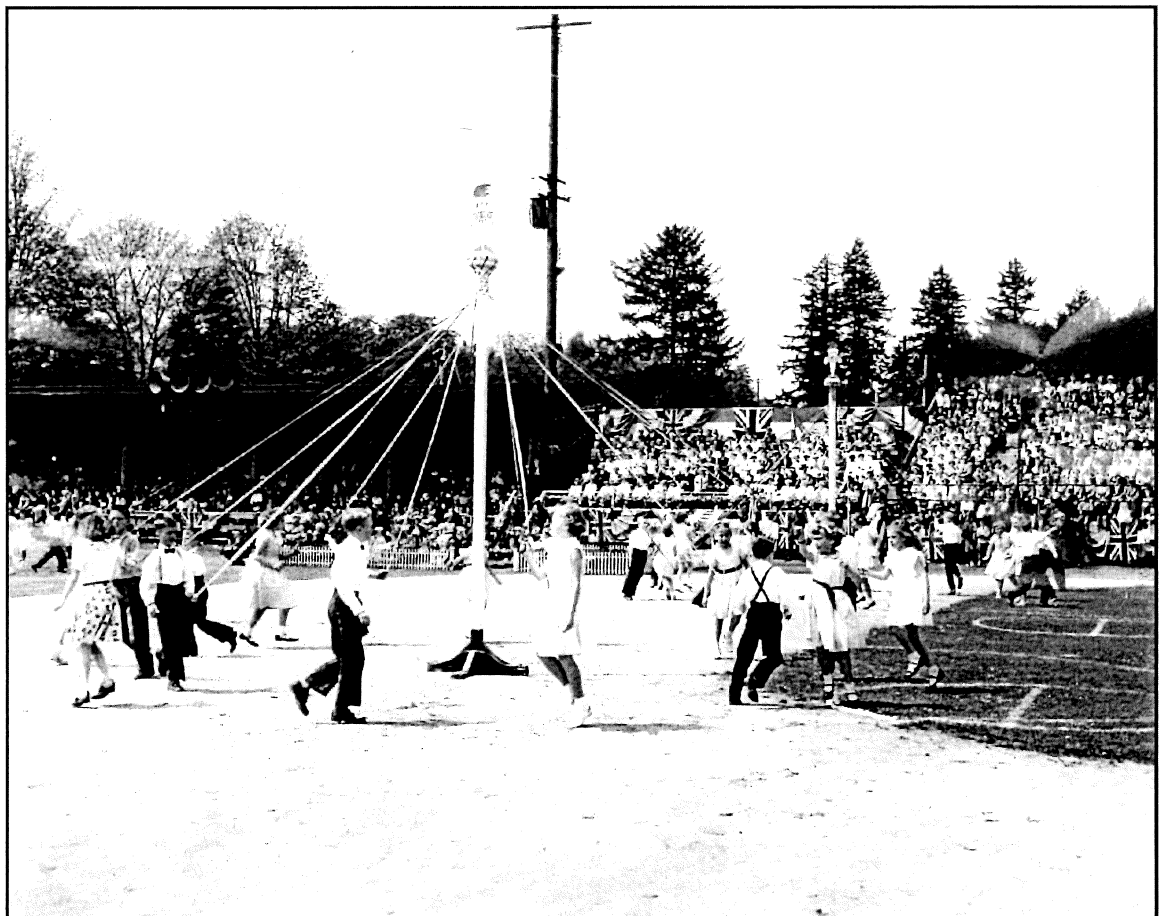
Evelyn Benson recalls that "every kid in the town from grades two through nine was involved in rehearsals" for folk dancing, gymnastic displays, bicycle drills, square dancing and may pole dancing.⁴⁰ At eight o'clock on Friday morning kids all over town strained to hear the cannon firing at Tipperary Park which would signal the start of each May Day. Only rain would cancel May Day until the next Friday. The 8:00 AM cannon firing continued through the 1970's and into the early 1980's. The May Day parade was held along Columbia Street in the morning and the route led directly to Queen's Park where the school children would then perform dances. After the May Queen was crowned the children were allowed to play at the fun fair as well as receive special treats. During the 1960's the parade was separated from the Friday May Day ceremonies for commercial reasons and was made into a Saturday morning civic event. The big evening May Day Ball was held at Queen's Park Arena

and children would dance until 10:30 PM while “grown-ups would make merry” until 1:00 AM.⁴¹ The children’s dancing required new clothes and shoes, which pleased local merchants along Columbia Street’s shopping district. Evelyn Benson remembers shopping with her mother the Saturday before May Day and getting the dreaded Shirley Temple style “permanent” at Mrs. Bella Sells’ Beauty Salon.⁴² The May Day Ball always started with the Mayor leading the May Queen in the “Grand March” around the arena, followed by speeches and then the Royal Lancers would dance with the May Queen as well as her Royal Suite. Only after all this would the children’s dance finally take place. The author remembers his first attempts at dancing were at the May Day Balls of the early 1960’s. The Royal Lancers were prominent men from the community, mostly of British ancestry, who danced quadrille dances; they claimed to have been inspired by the May Day Ball dances of the Royal Engineers. The Lancers disbanded in the mid 1970’s.⁴³

The decline of May Day can be seen in the end of the May Day Ball and the commercialization of the fete into the Hyack Festival. The face of New Westminster was changing after the Second World War. Italians and later Sikhs moved into the Queensborough district on Lulu Island in sizable numbers, altering the school population. The first non-Anglo May Queen was elected in 1948, young Marcheta de Nevada whose father was from South America. The local press speculated she was “said to be distantly related to the Montezumas . . . south of the Rio Grande.”⁴⁴ Ethnic minorities

would increasingly play a role in May Day, but it was not this factor that altered the fete, but rather pressure from local merchants to commercialize the event. By the 1960’s a purpose built May Day float was being sent to American festivals in the Pacific Northwest region and the May Queen made a special trip to Disneyland.⁴⁵ In 1965, local merchants and Jaycees wanted to change May Day to a Saturday Spring Fair but “old timers” on the May Day Committee fought back.⁴⁶ In 1966, J.J. Johnston died on May 14 just as May Day ceremonies were starting at Queen’s Park.⁴⁷ In a real sense the May Day fete died with him; a week long May Festival was held and the May Day Ball became a teen dance. Afterward the local press panned the event.⁴⁸ In 1968, it was worse, with a Saturday May Day held to accommodate a visit by Prime Minister Pierre Trudeau, a failed Tommy Hunter concert and automobile show.⁴⁹ However, in 1971, a visit by Queen Elizabeth to May Day revived all the old traditions, even the flying of Union

May pole dancing at the 1954 May Day in Queen’s Park Stadium. Notice the presence of the Union Jack flags and the insignia “B.G.E.” on top of each may pole. This is a reference to the British Empire Games of 1954 held in Vancouver, where Dr. Roger Bannister would run the four minute mile.



COURTESY OF MRS. DOREEN WILSON

Further Information

The Royal Engineers, as led by Colonel Richard Clement Moody, were a group of British gentlemen who attempted to craft an Anglo-based society in the wilderness. Their wooden houses in the city's Sapperton district had Gothic style roofs and their Anglican churches, Holy Trinity and St. Mary's the Virgin, were also Gothic in design. Moody's own residence resembled an English cottage and was positioned within a small park overlooking the Fraser River. Moody's men were dressed in the smart uniforms of gentlemen, wearing red shirts, black pants and black caps. Moody was a romantic devotee of John Ruskin's natural aestheticism, as well as his Gothic Revival of English culture. According to historian, Cole Harris, Moody's view of wilderness and how to reshape it can be linked to his fondness for Ruskin.¹ John Ruskin had also been an influential figure in reviving the May Day ceremony for school children at Whitelands College, Chelsea, a teacher training institution for women, in 1881. He supposedly regarded May Day as one of the "simple and beautiful customs" of England. The principal of Whitelands College, Reverend Faunthorpe, in a speech to his graduates, relayed that "Mr. Ruskin will live in the hearts and homes of England, for these young teachers are sure to keep May-day in their future schools."² In the Victorian revival of May Day the ancient ritual of honouring an English spring would be specifically spread by female teachers.

Endnotes

1. Cole Harris, *The Resettlement of British Columbia: Essays on Colonialism and Geographical Change* (Vancouver: UBC Press, 1997), 82-85.
2. Sarah K. Bolton, "The Ruskin May-Day at Whitelands College" in *Rose G. Kingsley, The Washingtons' English home: and other stories of biography* (Boston: D. Lothrop, 1884), 104-109; Elizabeth Bartlett, *A Short History of the May Day Festival at Whitelands College* (London: Whitelands College, 1960); For Ruskin and the Whitelands May Day see Tim Hilton, *John Ruskin: The Later Years* (New Haven: Yale University Press, 2000), 441-443.

Jack bunting.⁵⁰ In 1972, a civic strike cancelled May Day; so much for tradition.⁵¹ As the 1970's progressed the May Day Committee was replaced by the Hyack Committee and the new Hyack Festival began to resemble other fairs/parades in Washington and Oregon states.⁵² In a real sense, teachers and school children, through their dancing, held to fete tradition. The link to the past continued through children and dancing under the ever watchful eyes of Beatrice Cave-Brown-Cave, honoured guest at May Day in 1980 and as late as 1986. She would die in 1987 at age 104 and be remembered as "the lovely lady who introduced the authentic May Day folk dances to New Westminster."⁵³

Tension and Tradition

Following the failed attempt to recast May Day as a commercial fair in the mid to late 1960's, the fete eased back into its role as a unique school and local holiday. The mid May appearance of the carnival rides at Queen's Park signals to all the city's school children that their dance training in school gyms does have a pleasant benefit. Forces in the community still want May Day to remain a traditional fete. Mayor Wayne Wright has declared, "May Day is what defines New Westminster as a very special community where we all live", and long time resident, Dolly Gunderson, agrees as she has attended many May Days since 1949.⁵⁴ Dorothy Page (nee Hume), even had her role as a May Queen in 1933 featured in her death notice and the fact she had greeted King George VI and Queen Elizabeth on their 1939 visit to the city was a mark of historical distinction.⁵⁵ However, the fete remains contentious as was noted at the beginning of this article. In tough economic times school funds and school time devoted to such traditions become a source of controversy especially to those with no historical memory of the fete. It remains to be seen if New Westminster's enduring school ritual can remain active into the mid 21st century. •

Endnotes

1. Niki Hope, "May Day: The Tradition Endures: 140 years after its inception, it's hard to find anyone who will say an untoward word about the city's tradition of crowning a May Queen," *The Record*, 13 March 2010, A 1.
2. Robert Graves, ed., *New Larousse Encyclopedia of Mythology* (London: Hamlyn Press, 1993), "Flora," 210; Robert W. Malcolmson, *Popular Recreation in English Society, 1700-1850* (Cambridge, UK: Cambridge University Press, 1973), 11+; See also Roy Judge, *The Jack-in-the-Green: A May Day Custom* (Ipswich: Brewer Press, 1979).
3. Hope, "May Day," A1, A8.
4. "Mom Questions May Day Funds," *The Record*, 19 May 2010, A1, A4.
5. "A Tradition for 140 Years," *The Record*, 29 May 2010, A1, A23
6. "Remembrances of J.T. Scott on the First May Day Fete," *Daily Columbian*, 2 May 1894, 4.
7. "Chinook": A English-French-First Nations pidgin language of the Pacific Northwest fur trade, *Collins English Dictionary* (1989), 227.
8. "May Day," *The Mainland Guardian*, 7 May 1870, 3.
9. "He was Fine Old Gentleman," *Weekly Columbian*, 14 May 1966, 1.
10. "Thousands of Little Hearts Full of Joy," *The Daily Columbian*, 1 May 1908, 1.
11. "May Day," *The Dominion Pacific Herald*, 3 May 1879, 3.
12. "May Day," *The Dominion Pacific Herald*, 4 May 1881, 3.
13. "The May Day Matter," *The British Columbian*, 5 May 1883, 3; "May Day," *The Mainland Guardian*, 11 May 1887, 3.
14. "Merry May Day," *The Daily Columbian*, 1 May 1891, 4.

15. "Merry May Day," *The Daily Columbian*, 10 May 1895, 1.
16. See Robert J. D. Paige, "The Canadian Response to the Imperial Idea During the Boer War Years," *Journal of Canadian Studies* 5 (February 1970), 33-49; "Queen of the May Crowned in State: Gala Day in Royal City," *The Daily Columbian*, 9 May 1902, 4; "Celebration of Spring Festival," *The Daily Columbian*, 9 May 1904, 8.
17. "To Attempt Revival of May Pole Dance," *The Daily Columbian*, 3 May 1910, 1.
18. "May Queen Voting Commences Monday," *The British Columbian*, 12 April 1917, 1.
19. "May Queen Candidates Number Six," *The British Columbian*, 1 May 1930, 1.
20. Op. Cit. Hope #2 : Local MLA Dawn Black calls the Royal Knights a "modification to bring it [May Day] into the 21st century," even though the Royal Knights were introduced in the 1990's as escorts to the May Queen and her suite.
21. "To Attempt Revival of Maypole Dance," *The Daily Columbian*, 3 May 1910, 1.
22. "There is Great Joy," *The Daily Columbian*, 10 May 1912, 4.
23. Ibid.; Irving House Archives (IHA) Mackenzie Papers, *Minutes of the New Westminster May Day Committee*, Vol. I (1911-1917), 9 April 1913, 50; For Mrs. Cotsworth Clarke at York House Girls School see Jean Barman & Mona Gleason, eds., *Children, Teachers and Schools in the History of British Columbia*, 2nd ed. (Calgary: Detselig, 2003), 221.
24. "There is Great Joy," *The British Columbian*, 10 May 1912, 4; "Queen of May is Crowned Today," *The British Columbian*, 1 May 1914, 1.
25. "Tribute to Mabel P. Cave-Brown-Cave," *The Royal City Record*, 19 October 1981, 3; "Beatrice Cave-Brown-Cave," *British Columbia Musical Competition Program* (Vancouver, June 1930), 15.
26. Maggie Leach, "It All Started in Liverpool," *The Columbian*, 4 June 1979, A13.
27. Anne Bloomfield, "The Quickening of the National Spirit: Cecil Sharp and the Pioneers of the Folk-dance Revival in English State Schools, 1900-1926," *History of Education* 30:1(2001), 59-75; Stefan Szezelkun, *The Conspiracy of Good Taste: William Morris, Cecil Sharp, Clough William Ellis and the Repression of the Working Class in the 20th Century*, (London: Working Press, 1993), 50-51.
28. Maggie Leach, "Children Cheer Centenarian," *The Columbian*, 27 May 1983, A9; IHA-Mackenzie Papers, *Minutes of the NWMDC. Vol. I (1911-1917)*, 20 April 1915, 139 & 30, March 1915, 128, & 18 May 1915, 151; "Teacher Recalls Early Days of Dancing," *The Columbian*, 4 June 1979, A13.
29. "Biggest and Best May Day," *The British Columbian*, 8 May 1915, 1+; "May Day Ball Great Success," *The British Columbian*, 8 May 1915, 1.
30. Maggie Leach, "May Day Folk Dance Pioneer," *The Columbian*, 19 April 1983, A7.
31. "May Day," *The British Columbian*, 6 May 1916, 4.
32. IHA-Mackenzie Papers, *Minutes of the NWMDC. Vol. II 1917-1923*, 3 April 1917, 3.
33. Ibid., 10 April 1917, 7.
34. Ibid., 17 April 1917, 10.
35. "Folk Dances on May Day," *The British Columbian*, 11 April 1917, 4.
36. "May Day Scene was One of Charm and Unequaled Beauty," *The British Columbian*, 5 May 1917, 1.
37. IHA-Mackenzie Papers, *Minutes of the NWMDC Vol. II 1917-1923*, 13 April 1922, 141. The committee was Miss E. Milliage (Lord Lister), Miss M. Smith (Lord Kelvin), Miss L. Jenkins (Herbert Spencer), Miss P. Dockrill (Queensborough), Miss B. Peebles (Richard McBride) and Miss A. Turnbull (Central).
38. "Crowned Queen of the May Amid All the Gay and Stirring Enthusiasm of the Royal City's Happy Children," *The British Columbian*, 5 May 1922, 4.
39. "Training for May Pole Dancers," *The British Columbian*, 11 April 1922, 6; "Lister Gets Ready For Busy May Day," *The British Columbian*, 2 May 1922, 6.
40. Evelyn Benson, "When May Day Reigned Supreme," *The Record*, 15 May 2002, 11, 15.
41. "Grand May Day Ball Will Close May Day Revels," *The British Columbian*, 6 May 1920, 1; "May Day Festivities Will Conclude with Huge Ball in Arena," *The British Columbian*, 7 May 1926, 1.
42. Op. Cit. Benson #41.
43. "May Day Ball will be in Arena," *The British Columbian*, 2 May 1923, 1 :The Lancers are specifically mentioned in this report. The author's uncle, William Molloy, was a Royal Lancer in the 1950's, 1960's and retired with the Lancers in 1977.
44. "Marcheta De Montezuma May Queen," *The British Columbian*, 16 April 1948, 1; "Marcheta-Vivacity of Sunny Spain," *The British Columbian*, May Day Supplement, 13 May 1948, 7; "20,000 Hail New Royal City Queen: Marcheta de Nevada de Montezuma Put on May Throne," *Vancouver Sun*, 21 May 1948, 1, 3.
45. "Beaver Float Tops in Parade," *The Columbian*, 7 May 1961, 3; "City Float Wins U.S. Award," *The Columbian*, 9 July 1960, 3; "Disneyland For Betty," *The Columbian*, 5 May 1960, 21.
46. "May Day Change Urged by Jaycees," *The Columbian*, 25 January 1965, 1; "New May Day Route?" *The Columbian*, 19 April 1965, 4.
47. Op. Cit. #12; "J. J. Johnston Death Sad May Day Sequel," *The Columbian*, 14 May 1966, 1.
48. "Attack on May Festival," *The Columbian*, 16 December 1967, 4.
49. "Festival Deficit \$1,973," *The Columbian*, 5 November 1968, 1.
50. "Hyack Salute and Tolling Bells Welcome Queen to New Westminster," *The Columbian*, 8 May 1971, 13.
51. "New Hyack Festival," *Vancouver Sun*, 17 February 1972, C3; "Evers Wants May Day Location Switched," *The Columbian*, 30 May 1972, 3.
52. "Hyack Festival Visitors Enjoy Hospitality Weekend," *The Columbian*, 28 May 1973, 6; "Parade Changes Protested," *The Columbian*, 12 December 1973, 6.
53. Maggie Leach, "Children Cheer Centenarian," *The Columbian*, 27 May 1983, A9; "City Loses Pioneer," *Royal City Record*, 21 February 1987, 3.
54. Katie Robinson, "The Tradition of May Day," *News Leader*, 26 May 2005, 1.
55. Death notice: "Page, Dorothy (nee Hume)," *The Record*, 9 August 2006, Obituaries 1170.