



## 1 North Saskatchewan River | Boyle Street



Jasper Avenue & 97 Street (Namayo Avenue), the heart of original Edmonton, has built heritage dating back to the 1880s. But Edmonton's history goes far beyond surviving buildings.

Archaeological evidence of more than 800 Indigenous settlements and interim camps illustrates that Indigenous Peoples camped, traded, and thrived on the lands surrounding Amiskwacîw Wâskâyhkan (meaning 'Beaver Hills House' in Cree) for over 500 generations. The Kisiskāciwani-sīpiy ('Swift Flowing River' in Cree) served as a superhighway for the Dene of the north, the Nehiyawak of the woodlands and plains, the Nakota of the foothills to the west, and the Tsuu T'ina and Niitsitapi of the south.

The importance of this area as a river crossing and a gathering place for Indigenous Nations led the European fur traders to construct forts here. By 1876, due to the decline in the buffalo herds, a slowing fur trade, encroachment on the lands, disease and ultimately starvation, 50 First Nations signed a Treaty with the Dominion of Canada (on behalf of Her Majesty the Queen). Through this process of Treaty making, Canada agreed to concessions and obligations for "a sharing of the lands and resources as long as the sun shines, grass grows, and rivers flow." Today, the Treaties serve as a foundation for the sharing of land and resources within Canada. All people of Edmonton are Treaty No. 6 people.

Boyle Street (named for John R. Boyle, a lawyer on Edmonton's first Council) was part of the earliest non-Fort and non-First Nations settlement of this area and is considered Edmonton's first downtown. In its earliest days it was inhabited by Métis peoples and a small number of Scottish and Ontarian settlers. Soon Chinese, German, Jewish, Arab, and Ukrainian settlers arrived. By 1914, this street was full of people and horse-drawn wagons, and lined with shops, cafes, Chinese laundries, newspaper and theatre offices, livery stables, a candy factory, a piano shop, and more.



The downtown core then moved west, leaving a declining neighbourhood. However, affordable housing, heritage buildings, and authentic spaces attract artists, new immigrants, and people of modest income. Today, about 6,000 people call it home, including British, First Nations, Métis, Vietnamese, Chinese, East Indian, Croatian, Spanish, Arabic, Somali, and Sudanese people.

## 2 Goodridge Block 1912



James Goodridge owned this city block, and with his son Leonard Goodridge, developed a street of harmonious Edwardian buildings. Leonard was the developer-of-record for the commercial Goodridge Block, which housed a menswear store, barbershop, wine, liquor and cigar store, and pool hall.

Many Edmontonians remember the city's largest hardware store here – W.W. Arcade (1932-1991). An cornucopia of delights, the main floor and basement were stocked to the rafters with building, plumbing, heating and repair supplies – even cheap housewares, like the now-collectible Fire-King brand! After the building's \$2.3 million restoration, the Hardware Grill opened in 1996.

## 3 Jasper House Hotel | Hub Hotel 1882



Starting an entrepreneurial career with this hotel, James Goodridge and his family remained influential for more than 80 years. The many small hotels in settler Edmonton housed newcomers, visitors, and railroad workers, and many of these buildings became rooming houses. Originally wood frame, this structure was upgraded by the Goodridges with brick and stone. Renamed the Empress in 1920 and the Hub in 1940, it has been renovated many times – the original design recreated at Fort Edmonton Park.

## 4 Ernest Brown Block 1912-13

Ernest Brown came to Edmonton in 1903 "with a wife, a big trunk and a \$5 bill", and six months after being hired as manager, bought C.W. Mathers' photography business for \$735. The business thrived, and in 1911-12 he commissioned the two-part Brown Block. The building was expanded in 1913, but Brown's prosperity was short-lived and the building was seized by the bank in the '20s. Left with only his own photo negatives, the Mathers' collection, and other photographers' negatives Brown purchased, he parlayed the collection into a successful reprint and museum business before selling it to the Provincial Archives in 1947.



## 5 Pendennis Hotel | Lodge Hotel 1904

Until the end of WWI, the Pendennis was well-known for its luxurious amenities, dining room, and bar. It attracted distinguished guests from around the world. However, Prohibition doomed the business, and it was converted to apartments and renamed the Kenmo Lodge, then The Lodge. The façade was restored in 2001-02.

## 6 Urge 2 Mural Shan Kelley



Urge 2, a tattoo shop employing notable Edmonton artists, sponsored this mural. It was likely tagged by an amateur graffiti artist, hence the paint over the bottom portion of the mural.

## 7 Old Cart Trail Marker

It is said that the first three languages spoken in the original Fort Edmonton (1795) were Cree, French and Gaelic. The French speaking fur traders, whether the early coureurs des bois or the far reaching voyageurs, had to connect with Indigenous Nations to survive and tap into their trade networks to succeed in their search for furs. The French-Canadians, and Scottish men of the Hudson's Bay Company formed relationships with the Indigenous women, and many married. These families established distinct and growing communities with their own unique culture, language (Michif), and collective consciousness — forming the distinct Métis Nation.

Although 1876 brought Treaty No. 6, racism, competition for resources, and religious oppression were part of the political climate, and a paternal and oppressive agenda of assimilation became Canadian law that same year. The Canadian Indian Act denied "Indians" the right to vote, choose the fate of their land, freely sell farm products, or purchase firearms. It forced Indigenous Peoples onto reserves with restricted departure, restricted their access to farming equipment, forced children into residential schools, and forbade public use of native languages and cultural traditions. Amendments to the Act in 1951 and 1985 removed some discriminatory sections, but many systemic issues remain. In 2008 the Prime Minister delivered an apology to Indigenous Peoples of Canada, and the Truth and Reconciliation Commission began its work.

## 8 Ghost Signage c. 1920-30s



Often the work of highly skilled painters, "ghost signs" are important reminders of day-to-day life. Recognised by cities around the world as both art and evidence, these "ghosts" lend character and heritage value to a neighbourhood.

## 9 Gibson Block 1913



The iconic Gibson Block hosted retail space and offices, as well as the Edmonton Steam Baths — a "Turkish bath" in the basement that operated until 1978. It now houses the Women's Emergency Accommodation Shelter. Its 1994 restoration by E4C represents the kind of partnership between heritage and social services that has been a powerful tool in many communities to preserve heritage buildings.

## 10 The Hyatt | The Armature 2016

Designed by Edmonton architect Gene Dub, the new Hyatt Place reaches for the river valley like a crystal and landmarks Edmonton's first "green street", the *Armature*. Titled to be the central focus of The Quarters around which the four precincts radiate, the *Armature* was designed with pedestrians and cyclists as the priority, including widened sidewalks, bike lanes, rolled curb faces, and a reduced number of lanes for vehicles. The street hosts specialized planters that help to capture and filter stormwater when it rains, reducing the amount of water that enters storm drains.

## 11 Untitled Paintings 2011-12



These paintings of Greek gods and goddesses are by youth from iHuman. This not-for-profit organization began when artists Sandra Bromley and Wallis Kendal involved a group of high-risk youth in the creation of the renowned *Gun Sculpture* (1997) and a further anti-violence project, *The Red Tear* (2000). Kendal and Bromley continued to mentor a growing group of youth, combining art with support and outreach services. Today, iHuman is enjoying a much larger space two blocks north. Youth access its programs on average for three years. iHuman builds healthy identities through artmaking and giving youth guidance to make positive life choices and move on to independent living.



## 12 Okisikow (Angel) Way 2011



Look for the sign on the lightpost. The naming of Okisikow Way was led by the Stolen Sisters Awareness Walk & Movement and the Centre to End All Sexual Exploitation (CEASE) to honour women who have been victims of violence. Indigenous women are five times more likely to die of violence than other Canadian women. Nearly half of the more than 1,180 reported cases of missing and murdered Indigenous women remain unsolved. Okisikow is “angel” in Cree. After Iqaluit in Nunavut, Edmonton is the second city to name an Angel street. The sign was designed by artist and activist Gloria Neapetung.

## 13 Russian Orthodox Cathedral of St. Barbara 1958

The first Russian Orthodox missionaries arrived in Edmonton in 1897 via Alaska. They worshipped in a number of buildings, but by the 1950s, the growing parish needed a larger space. This Byzantine-style church on a traditional cross shape foundation is roofed with cupolas representing heaven – the largest a reminder that Christ is the head of the Church.



## 14 Walkways 2016 Derek Besant

## 15 State of the Art Graffiti Competition 2007



A series of graffiti and street art workshops provided iHuman youth with the opportunity to learn techniques and compete creatively. The top mural designs received \$500 each to become a permanent mural.

**Energy Check!** Walking Edmonton's Riverfront trails will add approximately 20 minutes to your walk. Not enough time? Take the Shaw Centre's stairs or escalators up! After 7PM walkers must take the stairs or sidewalk up to return to Jasper Ave. Shaw Conference Centre Hours: Mon - Sun, 7AM - 7PM.

## 16 Edmonton Chinatown Multicultural Centre 1985 & Chinatown Chinese Library 2009



The Multicultural Centre marks Edmonton's “Replaced Chinatown” along with Toi Shan Society and Alberta Kaiping District Association. The first “Old Chinatown” dates back to the pre-WWI period and was a male-dominated Chinese immigrant community. The second Chinatown developed here in the 1980s when Old Chinatown succumbed to new developments. New Chinatown took shape during the influx of Chinese and Vietnamese migrants who arrived in the 1980s and established businesses further north on 97 St. (104 Ave.), creating a mosaic of wider Asian cultures.

The city's first Chinese settler, Mr. Chung Gee, opened a laundry at Jasper Ave. and 97 St. in 1890. Despite a federal head tax that increased from \$50 in 1885 to \$500 in 1903, Chinese immigrants kept coming to escape poverty, floods, and wars. By 1911, the population had grown to 1,787 in Alberta and a small Chinatown emerged along Namayo Ave. (97 St.) where rents were low.

Although Canadian pop-culture re-tells stories of opium dens in Chinatown, the vast majority of the Chinese were trying to settle within the law. Without a welfare system or basic Canadian citizen rights until 1947, Chinese family clans and associations, such as the Chinese Nationalist League, Gee Society, Wong's Benevolent Association, and Mah's Society, formed to provide each other support and solidarity in the face of discrimination and exclusion. They provided care for members who were sick or elderly, helped resolve disputes, promoted the welfare of members and helped members adjust to Canadian society.

In both WWI and WWII select provinces accepted Chinese Canadians to serve. Chinese residents supported the Canadian war effort by selling and purchasing war bonds. After the Northern Government of China joined WWI in 1917 in support of the western allies, 84,000 Chinese labourers were transported to the battlegrounds in Europe where they laid tracks for railways, repaired roads, loaded cargo, and cleaned up the battlefields.

In 1923, the Chinese Immigration Act further restricted Chinese emigration to Canada. During the '30s and '40s, Chinatown lost much of its population, businesses, and societies. When the Act was repealed in 1947, the population began a slow process of recovery.

Today the Chinese Benevolent Association of Edmonton (1929), a non-political, non-religious umbrella group, has more than 200 individual members and works with over 40 clan and district associations, athletic and social clubs, and cultural and heritage groups. The CBA has played a major role in Chinatown redevelopment since 1977.



**17 Dr. Sun Yat-Sen: Father of Modern China**  
A Gift from Taiwan Universities Alumni  
Association - Alberta Chapter



In 1911 many Edmonton Chinese went to Lethbridge, Calgary, or Winnipeg to see revolutionary leader Dr. Sun Yat-Sen, who was trying to raise support for China's independence, democracy, and a better standard of living. Sun promised that a new Republic of China would advocate with

Canada for fairer laws for Canadian Chinese. People across the Prairies raised \$35,000 (equivalent to \$1 million today).

Sun's Edmonton connection is Moishe "Two-Gun" Cohen, a swashbuckling Jewish East Londoner remittance man who, in 1909 Saskatoon, saved the life of Mah Sam, a restaurateur and Sun follower. Cohen moved to Edmonton and became a wealthy real estate speculator and crony of the Mayor—with side interests in card games and election-fixing. Cohen joined Sun in China in 1922 where he ran guns, spied, acted as a negotiator, and became a general with Chiang Kai-shek. Surviving as a POW of the Japanese in WWII, he retired to Montreal and wrote different versions of his exploits.

**18 The Artists' Quarters | Ukrainian  
Bookstore | Koermann Block 1911**



The Koermann Block will soon be re-built into the facade of the coming Artists' Quarters. Led by Arts Habitat and Artists' Urban Village, the new development will provide live/work space for artists of all artistic disciplines. The storefront level to third floor will host nonprofit arts organizations such as

the Alberta Craft Council, Mile Zero Dance, and Rapid Fire Theatre.

Edmontonians have known the Koermann Block as the Ukrainian Bookstore since 1918. As such an important Edmonton landmark, the Block and Bookstore was recreated at Fort Edmonton Park. The building was originally built in 1911 by Gustave Koermann, whose German-language newspaper Alberta Herald was doing so well that he and his wife could construct their new brick building on Kinistino Ave. (96 St.) with commercial tenants at the back, residential above, and a printing business up front. Canadian immigration agents in the mid-1890s had advertised "... free land, where a man might become rich overnight... a land of temperate climate ...sod just waiting to be turned", and German-speaking immigrants came from Germany, Russia, Romania, Austria, and Switzerland. Before WWI, these settlers' businesses and political careers flourished. But when WWI broke out Koermann, like other German-Albertans, was classified as an "enemy alien" and his assets seized.

**19 Kinistinâw Park 2016**

This park now bears the Cree name (in its correct spelling) of early Edmonton's Kinistino Ave. (96 St.) — pronounced ken-IS-ten-OW and meaning "us three".



**20 Wild 2015**  
Rebecca Belmore & Osvaldo Yero



**21 Wild Life 2015**  
Brandon Vickerd

**22 All Out 2004-05**  
Maggie Ray Morris



This mural celebrating 100 years of Edmonton's Emergency Response Department portrays the dramatic challenges faced by the Edmonton Fire Department: the Duncan Block fire that destroyed a Whyte Avenue sweet shop, pancake house, and pet store (#20); a downtown nightclub fire that killed

two firefighters (#24); the \$2 million devastation of the Northern Hardware Building, the city's most costly fire at the time (#29); and the 1987 tornado (#30).



**23 Community Table 2012**  
Jordan Tomnuk

**24 MosEyeic Mural 2001**  
Nancy Corrigan & iHuman Youth

This collaborative project was created by iHuman youth for the side of the historic, city-owned Stovel Block.



**25 Caledonian Department Store  
Great Western Garment Co.  
(GWG) | Army & Navy Stores 1911**



Built as the Caledonian Department Store in 1911, this commercial building at Namayo Ave. and Clara St. was converted into a factory by Great Western Garments (GWG) in 1914, and then expanded.

Founded in 1911 with only seven employees to fill a growing need for good work garments, GWG hired mainly immigrant women into a unionised workplace — at a time when jobs for all women, especially married women, were scarce! Production in the late 1920s was 12,500 garments per year, in WWII 12,500 garments per week, and by the early 1960s, 12,500 garments per day.

GWG grew to an international retailer with 1,600 employees and was the first company in Canada to use pre-shrunk denim (1920s), make permanent press pants (1965), and invent pre-washed jeans (1972). In 1955 GWG built a new plant in east Boyle Street for the convenience of its workers. By 2004, it took 7.5 minutes to make a pair of jeans. GWG closed that year, a significant loss to the city.

In 1955 this building became an Army and Navy store under Vancouver entrepreneur Samuel Cohen, who had opened his first Edmonton store in 1928. When this site was renovated and expanded in 1968, A&N employed more than 500 people in Edmonton. This branch closed decades ago, but A&N remains an Edmonton institution.

The Red Strap Artists Market, which operated here for several years, was named after GWG's popular 1933 Red Strap brand jeans.

**26 Fix & Smith Criminal Law  
Kingston Powell Building 1907**



Historic preservation is most effective when the new use is as close as possible to the original. This well-restored 1907 frame structure on the corner of Namayo Ave. and Clara St. is one of Edmonton's few remaining pressed-metal, siding-clad boomtown buildings. It was built by entrepreneurial farmer and Irish immigrant Kingston Powell on the familiar pattern of commercial below, residential above.

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**27 City Slickers 2010  
Ian Mulder**



Ian Mulder was one of several artists with studios above Family Drugs overlooking what is now the Oil Lamp. His artwork is found in many places downtown, including Edmonton's (in)famous stripclub Chez Pierre. Mulder's murals endure due to

his use of polyester interfacing applied to the wall with a gel medium prior to painting. This mural honours the magpie, with which Edmonton has an uneasy relationship due to its scavenger nature. Mulder is now a practising architect in Toronto.

**28 Untitled Mural 1986**



Matching the palette of the old City Market and produced by urban planning staff, this mural was part of a 1980s revitalization effort: PRIDE (Program to Improve Downtown Edmonton). The first team arrived at nightfall with projectors and sketched out the imagery with chalk.

The next day another team came to paint. Of several murals created by PRIDE, only this one remains intact.

**29 Edmonton Peace Mural 2001**

Dinorah Garcia, Roger Garcia, Theodora Harasymiw, Clayton Lowe, Ian Mulder, Darren Woluschuk



To create this mural, nine young Albertans took panels to Nicaragua and El Salvador, joining with southern youth groups to paint the 10' x 20' central panel. As the extended team discussed peace, respect for life and planet, and solidarity, they created and exhibited

the growing murals throughout Nicaragua and El Salvador. Then, six young central Americans visited Alberta for five weeks and shared their stories. This culminated with Peace Week, a celebration of social justice through art. All three murals encompass the local and global concerns of youth and their hopes for a truly peaceful world.



### 30 Inukshuk 1993

Wayne Mackenzie

*Inukshuk* was created in memory of heroic 14-year-old David Kootook, who was aboard a medical “mercy flight” to Edmonton in November, 1972 when a blizzard brought it down in the Northwest Territories. Kootook and pilot Martin Hartwell survived; two others were killed. Despite suffering from appendicitis, Kootook used his traditional skills to keep the injured pilot alive for 23 days before perishing himself. Hartwell was rescued eight days later.



### 31 DREAM.big 2006

Donald Moar

### 32 Community Medicine Wheel Garden 2015

West of Shaw Conference Centre's main entrance



Throughout time Indigenous communities have worked with medicine wheels for sacred rituals, ceremonies, everyday blessings, cleansing, and visions. They gave thanks, asked for guidance, used intuition, and understood their world on many levels. Guided by a local Cree Elder,

the garden is designed to be universal in its teachings and be a place for people to meet, share, and connect.

### 33 Paskwamostos 1999

Joe Fafard

Exterior; Proceed to the bottom of the stairwell (3rd and final platform) and turn left



Internationally renowned for his portrait caricatures and life-sized bronze animals, Joe Fafard has received numerous awards, including Officer of the Order of Canada (1981). His work was honoured on a series of postage stamps issued by Canada Post in 2012.

The title can be traced back to the Cree word for bison.

### 34 Poems for a Small Park 2008

E. D. Blodgett

Along the pathway, 40 light poles host poems etched onto steel bands. Reflecting Edmonton's unique cultural ambience, select poems were translated into Chinese, Cree, English, French, Michif, and Ukrainian. Blodgett's poetry is available for purchase or as a free PDF at [aupress.ca](http://aupress.ca).

### 35 Turtle Rock Effigy 2012

Leah Dorion



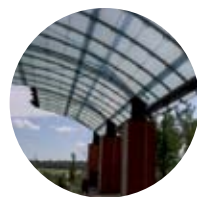
The Goji berries that grow wild in the valley are thought to come from Chinese market gardens, possibly as early as the 1880s.

Edmonton's river valley was once dotted with market gardens, many of them operated by Chinese families. These gardens supplied Chinese restaurants, Edmonton's Wood-

ward's Store, and even distributors like McDonald's Consolidated. They were a well-known presence in the 1930s and '40s, remaining until the '60s, before they began to disappear as employment opportunities increased for the Chinese community. Gradually the city converted the river valley to mainly recreational uses.

Today the Edmonton Chinese Garden Society and the city are creating this authentic Chinese garden with local architect Francis Ng. Its design is a combination of traditional architectural and horticultural elements adapted for Edmonton's winters and short growing season. The twin stone lions were a gift from the People's Republic of China.

### 37 Shumka Stage 2007



In the 1890s Ukraine even a rich farmer might have only five acres. When Canada advertised 160-acre homesteads of “vilni zemli” (free land), Ukrainians flocked to Alberta, delighted to find soil and terrain similar to home. Many Ukrainian businesses and cultural institutions operated in Boyle Street. Anglo-Edmonton-

nians called the area just north of the Brown Block the Galician Market, where Ukrainian homesteaders met, conducted business, and exchanged news.

Shumka is Canada's only professional Ukrainian dance company and has spent more than 50 years defining a unique style that both maintains their heritage and creates modern work. Partially funded by the Ukrainian Shumka Dancers Alumni Association, the Shumka Stage commemorates Edmonton's Ukrainian heritage and Shumka's 40th year of representing the city and province around the world.

Interactive Smartphone Map at  
[www.ArtTourYEG.ca](http://www.ArtTourYEG.ca)



### ArtTourYEG:

**The Quarters** is the third in a series of self-guided walks to enjoy public art and heritage in downtown Edmonton.

Few places are better than Jasper Avenue and 97 Street to explore the layers of history at the heart of Edmonton. Stroll through the hub of boomtown settlement and uncover a rich mix of histories, cultures, and development eras—from Indigenous pre-settlement landscape to modern day cityscape. Enjoy the tour!

Combine "The Quarters" with other downtown walks "Jasper Avenue" or "Churchill-to-McKinney". Smartphone versions: [www.arttouryeg.ca](http://www.arttouryeg.ca). ENJOY!

- Susan Pointe, Curator of ARTTOURYEG

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Smartphone version & more info on each artwork at:

**ARTTourYEG.ca**

Let us know your experience - click the feedback button.