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# KAMLOOPS

## *The Inland Capital*

BY

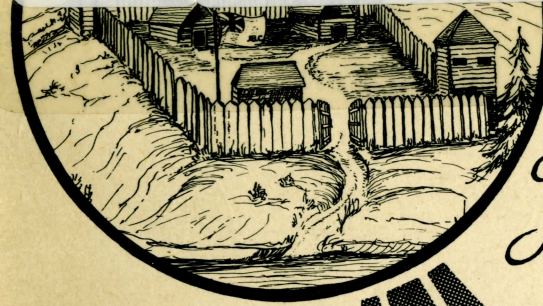
J. J. MORSE, B.A.

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# KAMLOOPS THE INLAND CAPITAL

*A Condensed History*

by

J. J. MORSE, B.A.

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*A Publication of the Kamloops Museum Association  
for  
the Kamloops Centennial Committee*

## Kamloops' Civic Arms

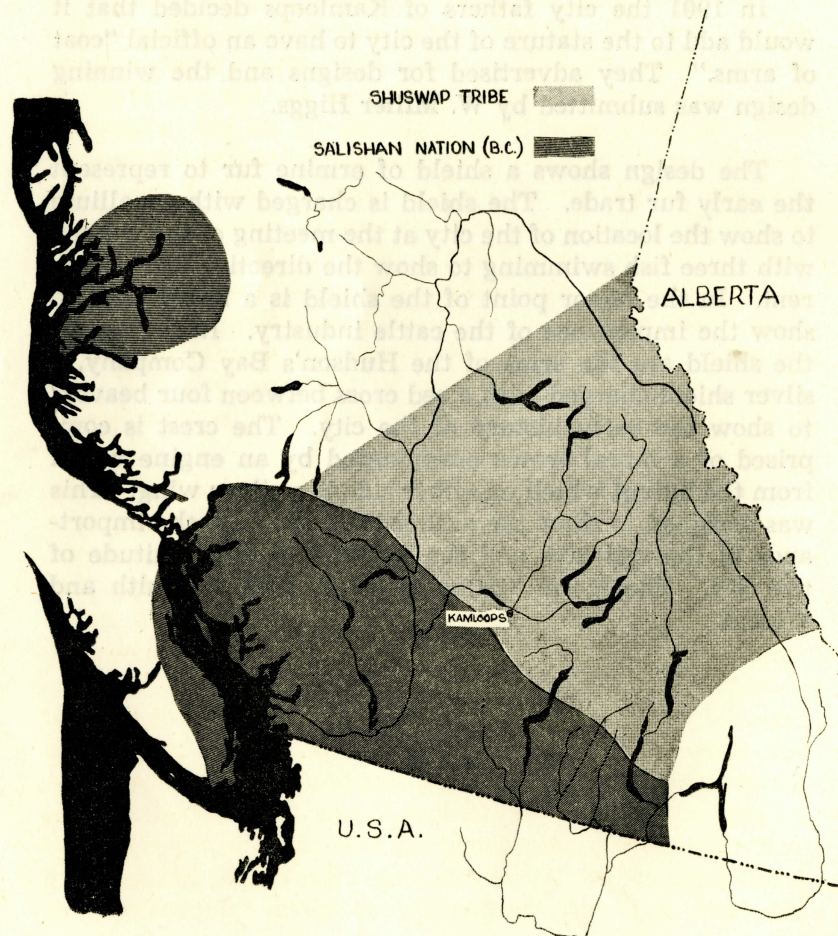


In 1901 the city fathers of Kamloops decided that it would add to the stature of the city to have an official "coat of arms." They advertised for designs and the winning design was submitted by W. Miller Higgs.

The design shows a shield of ermine fur to represent the early fur trade. The shield is charged with a pallium to show the location of the city at the meeting of the waters, with three fish swimming to show the direction of the current. In the honor point of the shield is a bull's head to show the importance of the cattle industry. In the top of the shield are the arms of the Hudson's Bay Company, a silver shield charged with a red cross between four beavers to show the early history of the city. The crest is comprised of a mural crown surmounted by an engine wheel from the hub of which on either side is a silver wing. This was designed to show the authority of the city, the importance of the railways and the forward looking attitude of the city. The motto "Salus et Ope" means Health and Wealth.

## The Indians

The Indians of Kamloops were part of the Salish Nation which was the largest of the Indian Nations of British Columbia, occupying the entire southern portion of the Province with the sole exception of the Kootenay Valley. This nation was itself divided, in British Columbia, into six tribes. The members of these tribes were sometimes quite different in appearance, character and temperament. On occasion they fought bitter inter-tribal wars for the possession of favorite hunting and fishing grounds or the acquisition of slaves.



The largest of these tribes was the Shuswap Tribe which possessed the largest territory and the largest number of warriors. The men of the Shuswaps were tall, graceful, athletic men of rather sharp features and a reputation as the strongest and fiercest of the Interior Tribes.

The tribes were divided into bands each band having recognized fishing and hunting rights in certain territories, rights that were held by fighting strength. The Shuswap Tribe was divided into many bands, the chief of which was the Kamloops Band with its off-shoots at Deadman Creek and Kinbasket Lake Band.

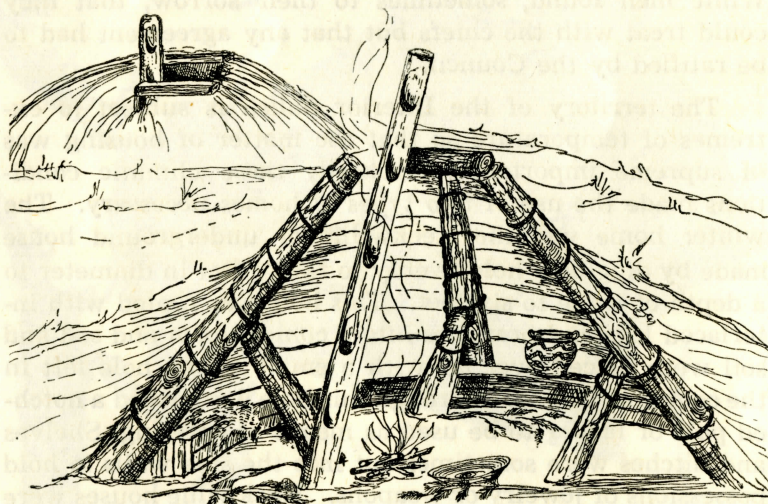
The governing body of the band was the Council of Warriors which elected chiefs and decided policy. The greatest leaders among the men were elected chiefs and the most important of these was elected as supreme chief, to hold this office until he died or became too old to function as such. Hunting, fishing and even story-telling chiefs were also elected because of their prowess in these fields. The title of chief was given to other men of outstanding ability such as bravery or athletics. Chiefs were considered as sort of supermen and leaders whose advice and authority were accepted but the real decisions were made by the Council. The chiefs did not enjoy any special privileges. White men found, sometimes to their sorrow, that they could treat with the chiefs but that any agreement had to be ratified by the Council.

The territory of the Interior Salish is subject to extremes of temperature so that the matter of housing was of supreme importance. Actually these climatic conditions made the use of two types of homes necessary. The winter home was the Keekwillie or underground house made by digging a hole twenty to thirty feet in diameter to a depth of three to six feet. This hole was roofed with interlaced logs and branches into a conical form and sod and soil were placed over all with a small smoke hole left in the centre of the top. Through this hole was placed a notched pole or ladder to be used as means of entering. Shelves and niches were sometimes cut into the side walls to hold possessions of jewelry or weapons. Keekwillie houses were excellent and were frequently too warm for comfort; the

smoke always present created a good deal of discomfort. Remains of these can be found throughout British Columbia. There are many of them along the banks of the South Thompson River, to be identified by a large saucer-like depression ten to thirty feet in diameter depressed to a depth of some three feet.

The summer homes were the usual teepee shaped lodge. In this case the lodge was covered with tules sewn into a mat, or buckskin mats supported by a three-pole frame and were some ten to fifteen feet in diameter. There were no permanent locations for the summer homes and so consequently no permanent Indian villages.

The clothes worn by the Shuswaps were generally made of buckskin, caribou or moose hide fastened with thongs and decorated with porcupine quills or human hair; the hair of slaves was used for the purpose. One garment that was unique among the Interior Salish was a cape or poncho of closely woven sage-bush bark, worn to shed the rain; conical hats of the same material were also worn. In cold weather fur cloaks were worn. Among the Shuswaps marmot skins were used. They wore buckskin moccasins. In the very cold weather they put dried grass into these moccasins for extra warmth. Rich people and good hunters wore fur leggings.



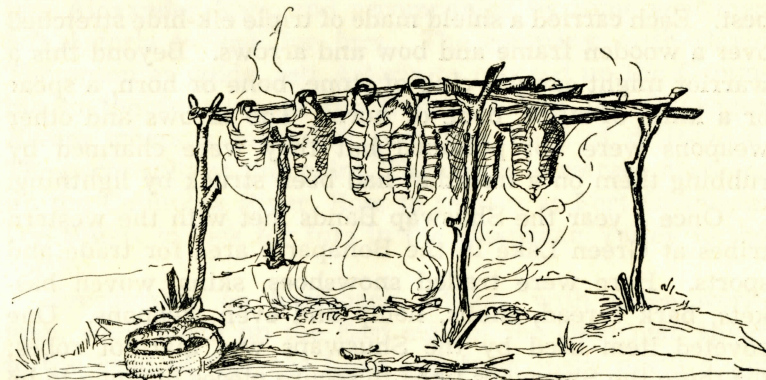
Indian Keekwillie House

Indian food consisted of all of those things that were suitable and available but the most important single item of food was salmon. These were caught in traps, nets and with spears. The traps were weirs driven into the stream bed at low water. Salmon coming upstream were caught in these weirs or corrals and were easily speared or netted. Platforms were built out over the river at a favorite fishing spot and the Indians standing on the platforms speared or netted the fish. The spears were made of bone or horn tied to a handle sometimes twenty feet long. Nets were scoops made of strips of hide, roots, bark and native hemp in various shapes and sizes, some requiring the strength of several men to bring them in.

The fish as soon as they were caught were split and cured by drying either by the sun or by smoking. The local Indians went far down river to their fishing areas and they traded with the Indians at Lytton for dried salmon. John Tod mentions one expedition to the Fraser in the 1840's at which he secured 50,000 fish.

Meat formed a valuable addition to this diet of salmon. Almost all game was used, the most important being deer, moose, duck, elk and caribou. Horse meat became most important in later years.

To secure this game the Indians used bow and arrow, the bows being made of yew or juniper backed with sinew and frequently covered with snakeskin; the bow strings were sinews carefully stretched and twisted. The arrows were of rosewood or saskatoon smoothed and polished.



Fish Drying Rack

Sometimes the larger animals were driven into previously prepared corrals where they were more easily killed. The meat was dried by sun or smoked to be kept for winter use.

To supplement this diet of meat, berries, roots and mosses were used as vegetable foods. Black moss, mushrooms and lichens were used together with almost all of the local berries. These foods were usually spread in the sun to dry and then placed in bark baskets to be kept for winter use. So many different kinds of roots were used that we may say that any root so long as it was young and tender was used; cacti, wild celery, hazel nuts and the inside bark of pine trees were also stored for the winter.

The sources that supplied the Indian with food supplied his medicines. These medicines were prescribed and mixed by the old wives of the tribe. These took such forms as devil's club root boiled and the tea drunk as a cure for diabetes; or wild cherry leaves, stems and flowers boiled together to make a tea for colds. If these cures did not work it was concluded that the sickness was the work of an evil spirit and the medicine man was called in to drive out the spirit by means of singing, noise and incantations.

Of all of the tribes of the interior the Kamloops Band was the most war-like, attacking as far south as Okanagan Lake. In such raids the war-parties were composed of from two or three men to two hundred men; the usual size was between twenty and seventy warriors. The Shuswaps did not take scalps but rather made war for hunting or fishing areas, for revenge or to take slaves. The weapons that the men carried were those that the individual liked best. Each carried a shield made of triple elk-hide stretched over a wooden frame and bow and arrows. Beyond this a warrior might carry a club of stone, bone or horn, a spear or a knife of stone, bone or horn. The arrows and other weapons were not poisoned but they were charmed by rubbing them on a tree that had been struck by lightning.

Once a year the Shuswap Bands met with the western tribes at Green Lake in the Bonaparte area for trade and sports. Here were traded snowshoes, skins, woven baskets, bark thread, shells, hemp and even weapons. One coveted item used by the Shuswaps was marmot robes; for these the Shuswaps liked to secure pieces of stone to be

used to make arrows and other weapons and tools. Tail feathers of golden eagles were very valuable.

There have been no Indian massacres or uprisings in British Columbia. There have been small isolated events but no wars between Indians and whites. The Hudson's Bay Company fur traders were many of them supermen and generally fair in their dealings with the Indians. The fur traders' goods found favor in the eyes of the Indian and set off a revolution in the lives of the Indians. That revolution is not yet complete.

## *Astorians — Norwesters*

Kamloops was the first settlement of white fur-traders in southern British Columbia and the only place in this province founded by American interests.

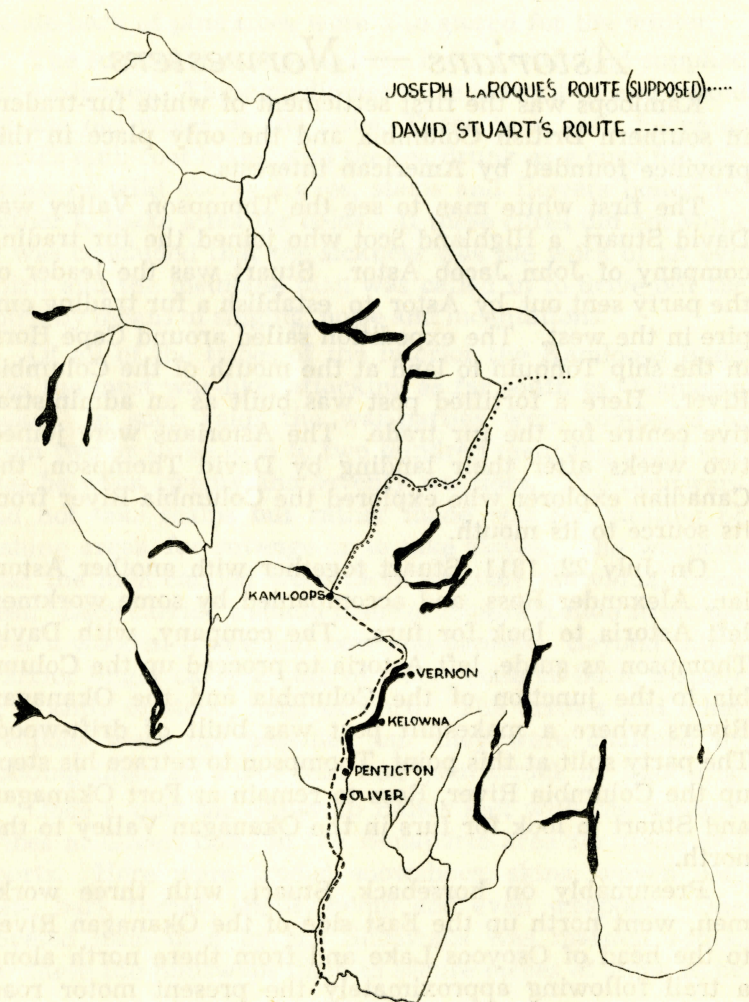
The first white man to see the Thompson Valley was David Stuart, a Highland Scot who joined the fur trading company of John Jacob Astor. Stuart was the leader of the party sent out by Astor to establish a fur trading empire in the west. The expedition sailed around Cape Horn in the ship Tonquin to land at the mouth of the Columbia River. Here a fortified post was built as an administrative centre for the fur trade. The Astorians were joined two weeks after their landing by David Thompson, the Canadian explorer who explored the Columbia River from its source to its mouth.

On July 22, 1811, Stuart together with another Astorian, Alexander Ross, and accompanied by some workmen left Astoria to look for furs. The company, with David Thompson as guide, left Astoria to proceed up the Columbia to the junction of the Columbia and the Okanagan Rivers where a makeshift post was built of drift-wood. The party split at this point, Thompson to retrace his steps up the Columbia River, Ross to remain at Fort Okanagan and Stuart to look for furs in the Okanagan Valley to the north.

Presumably on horseback, Stuart, with three workmen, went north up the East side of the Okanagan River to the head of Osoyoos Lake and from there north along a trail following approximately the present motor road

along Okanagan lake and north to the Thompson Valley to Kamloops.

Snow came early in 1811 so that Stuart found he could not return to the south and found it necessary to spend the winter among the Indians of the Thompson Valley. He kept himself busy trading furs during this time. On February 26, 1812, he was able to leave the area carrying with him 2,500 beaver skins. The Thompson Valley was much too fine a trading area to leave. In



May, 1812, Alexander Ross was sent to Kamloops to secure more of the harvest. In his report of his trip Ross says, "We encamped at a place called by the Indians, Cum Cloops. Assembled to trade were not less than two thousand Indians." Trade was excellent and Ross wound up his excursion by trading 100 beavers for 5 leaves of tobacco and 20 skins for the last yard of white cotton cloth. He remained in the area for ten days and then returned to the south. In September of the same year Stuart returned to the valley to build the first trading post at Kamloops. The place chosen was a spot on the south bank of the Thompson approximately opposite the confluence of the rivers. This is the beginning of the city known variously as Cum Cloops, Fort She Waps, Thompsons River post, The Forks, Fort Thompson, Fort Kamloops, Kahm o loops or Kamloops.

## *The Fur Companies*

Stuart found himself in competition with the North West Fur Trading Company in November, 1812. The Nor-Westerners were represented here by Joseph La Roque who, following the custom of the Nor-Westers, built his fort close to that of his opposition. This post was built across the river on the point of land formed at the confluence, north of the South River and east of the North River, near the site of the present Indian Village. The two men were able to live side by side, both profiting from the abundance of furs in the area. It is quite possible that they knew one another before their meeting in the wilderness, for Stuart served the North West Company before joining Astor.

In 1813 the North West Company bought out the Columbia River interests of the Astorians. Ironically it was John Stuart, David's cousin, who was appointed to carry out the transaction for the Nor-Westers. His principal aide at the time was the twenty-five-year-old French Canadian, Joseph La Roque. After this union of the two companies trade was carried on in La Roque's post. Stuart's building was allowed to decay and finally to vanish.

David Stuart's work in the far west was finished. He returned to the east to serve the Astor Company in the fur trade in Michigan. Alexander Ross joined the Nor-Westers and was placed in charge of the area to serve until 1818.

The most important name in the history of Kamloops is The Hudson's Bay Company. In 1670 this Company of Gentlemen Adventurers received its royal charter and was virtually unchallenged in its monopoly of the fur trade east of the Rockies until the advent of the North West Fur Trading Company. So great was the rivalry between the two companies that open warfare and bloodshed resulted to the detriment of both. In March, 1821, it was decided to unite the two companies. The new company kept the older name and the charter and took over the operations of both companies. Thus the aggressive Nor-Westerns became servants of the Hudson's Bay Company and the company took over the trade in the western territories.

## *Trails of the Fur Brigades*

The territory west of the Rockies was at this time divided into two districts. The boundaries of the districts were not definitely drawn. Generally the part to the north of Kamloops was called New Caledonia and the area to the south called The Columbia River District.

Before union of the two companies trade from New Caledonia was carried by way of the Fraser River and Yellowhead Pass. This pass was then called The Leather Pass because of the large quantities of buckskin that were carried through it for trade with the Indians of the Prairies. Trade in the Columbia District was carried south through the Okanagan Valley to Fort Vancouver, the fort that was built to replace Astoria as the administrative centre of the district. Here the bales of furs were loaded on boats bound for England, Montreal and China. The southern route carried most of the trade after the advent of the Hudson's Bay Company. The Leather Pass continued in use as the shortest line of communication for travelling personnel and orders. However it carried only a small portion of the trade. The canoemen and other workers were French Canadian voyageurs, Metis and Iroquois Indians. A fairly large band of the latter was brought west in 1817 by La Roque and settled at Jasper.

Furs were packed in bales weighing eighty-four pounds

each. These bales were carried from Fort St. James and the north to Alexandria by canoe. From Alexandria the bales were carried by pack horse to Kamloops by way of the Fraser, Bridge Lake and the North Thompson. The trail from Kamloops led south following David Stuart's route to Fort Okanagan and thence by boat to Fort Vancouver. The bales were carried two to a horse. The horses were divided into groups of sixteen, with two men in charge of each group. This was the horse brigade using the so called Brigade Trails. It was not at all unusual for such cavalades to consist of four to five hundred horses.

The trading post of Kamloops was very productive of furs during the first few years of its existence but soon the area was worked out. The fort was so unproductive in the 1820's that it became unprofitable to operate, so much so that the Hudson's Bay Company almost abandoned it on several occasions.

## *The Little Empire*

Kamloops had other advantages in so vast an area, an empire that provided an annual yield of \$500,000 to \$1,000,000 in furs. The capital of this empire was Fort Vancouver at the mouth of the Columbia; the heart of the empire was Kamloops situated astride the lines of communication at almost the middle of its length. In this position Kamloops took on the importance of a depot. More particularly Kamloops became the feeding and breeding grounds for the hundreds of horses needed for the fur brigades. The meadowlands of Westwold and the ranges of the Kamloops area were used for these purposes. The horses became a major source of food for the Indians and traders.

Kamloops was considered to be the defence headquarters for the western area. The Company usually kept two or three men in its trading posts. The Kamloops establishment had approximately twenty. This number varied from time to time as the men were needed elsewhere. This large establishment was necessary because of the uncertain nature of the Indians. As early as 1817 the trader in charge of the fort was shot and killed by a young Indian. In 1821 Chief Trader John McLeod wrote, "The Indians are very

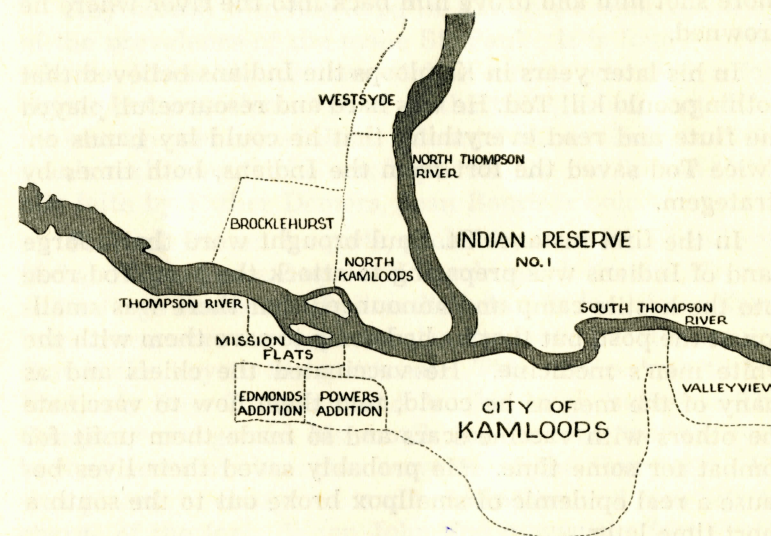
insolent to the white upon trading excursions . . . They often committed depredations on the white . . . The Okanagans give us a great deal of trouble and uneasiness in attempting to steal our horses." This trouble continued over a long period of time. In 1841 Chief Trader Samuel Black was killed by a young Indian at the post. This young man was the son of Chief Tranquille whose father had just died. The young man felt that his father's soul needed some one to accompany him to the next world. He could think of no more fitting companion than Black, so he shot him. During the following few years Chief Trader John Tod was twice faced with organized conspiracy. In 1859 Chief Trader Donald McLean was killed. Even as late as 1896 a young Indian named Casimir boasted that he was not afraid of white men, he then got his gun and shot the first white man he saw.

The post built by Joseph La Roque served the area reasonably through the first ten years of its existence. The fur trade that had started so well dropped almost to the vanishing point, and the post was not kept in repair. Chief Trader John McLeod tells us that it was so over-run with willows as to be almost indiscernible from a short distance; the buildings were falling into ruins. McLeod cleared away the bush and rebuilt some of the buildings. It is one of these buildings that may be seen in the Kamloops Museum. McLeod's fort was simply a cluster of several log buildings surrounded by the usual fifteen-foot palisade.

In 1842 a new post was built by John Tod, who was then in charge, on a site where North Kamloops now stands, on a point of land formed by the joining of the rivers, fairly close to the North River and several hundred yards north of the Thompson. The seven buildings of this post were built of whipsawn logs that were floated down the North River to the site. The buildings were larger than those of the earlier post and more carefully built. A palisade fifteen feet high was built around the place with a great front gate and bastions on the corners. Sufficient space was provided within the stockade to hold a large number of horses but the main corral was built on the south or front side of the fort, just outside of the stockade. Another corral was built on the south side of the Thompson almost directly opposite.

The fort was encircled by farm lands and hay meadows which were fenced. Approach to the fort was made from the south by canoes which carried people and supplies; horses were swum across. The site was not well chosen for this area is subject to floods at the time of spring high water. Many times during the twenty years of occupancy the traders made their way from building to building by canoe.

By the year 1863 the character of the trade had changed tremendously. The gold rush brought many miners to the area, following a trail along the south bank of the Thompson River. In 1862-63 a new fort was built on the south bank opposite the point. The buildings of this fort were of whipsawn logs, the bricks for the chimneys were of hand-pressed, sun-dried clay made by miners in need of a stake. This post together with a small log store in the three hundred block West Victoria Street served the purposes of the Company for fifty years, and during the first years of the young city. The year 1912 saw the building of the large department store at Second Avenue and Victoria Street.



*Kamloops and North Kamloops  
with  
Surrounding Communities*

## John Tod

Of all of the picturesque characters in the history of British Columbia there is none more so than John Tod of Kamloops. No person showed a greater knowledge of Indian character or more ready resource in overcoming difficulties.

On March 11, 1841, a horseman reached Fort Alexandria to tell the Hudson's Bay Company that Chief Trader Samuel Black had been murdered and that the staff had fled. Tod went immediately to Kamloops where he found that Black's widow and three children remained alone except for one Indian servant of the Company. This Indian was Lolo or, as he was called, St. Paul, who was looking after the fort. Tod instituted a search for the murderer and finally rounded him up with the help of the local Indians lead by St. Paul. On the way back to the fort where Tod intended to hang him from the front gate, the man was placed in a canoe to take him across the river. He upset the canoe in an effort to escape. He swam to shore but the men on shore shot him and drove him back into the river where he drowned.

In his later years in Kamloops the Indians believed that nothing could kill Tod. He was hard and resourceful, played the flute and read everything that he could lay hands on. Twice Tod saved the fort from the Indians, both times by strategem.

In the first instance St. Paul brought word that a large band of Indians was preparing to attack the post. Tod rode into the hostile camp and announced that there was smallpox at the post, but that he had come to save them with the white men's medicine. He vaccinated the chiefs and as many of the men as he could, told them how to vaccinate the others with vaccine scars and so made them unfit for combat for some time. He probably saved their lives because a real epidemic of smallpox broke out to the south a short time later.

On the second occasion in 1846 Chief Nicola brought a force of six hundred warriors against the fort. Nicola sent scouts to reconnoitre. One of these scouts was captured by

Tod who forced his captive to carry three kegs of gunpowder outside the gates of the fort. Tod broke open the kegs, scattered the powder about, then sat on one of the kegs, lit his pipe and told the man that he was going to blow up the whole country. The scout was allowed to escape and Nicola was very promptly informed and left the area.

John Tod was a very capable ruler in this wilderness. He was such a man as the Indians could understand and appreciate and he was assisted by another person of outstanding character.

## St. Paul

The Indians of British Columbia have produced a number of very capable leaders. Few of these have reached the heights accomplished by Jean Baptiste Lolo. Jean Baptiste was a "Mission" Indian who continually talked of St. Paul until people called him St. Paul and forgot his real name.

Any person who has lived in Kamloops must be aware of the prevalence of the name St. Paul. It is found everywhere. These names immortalize a man who was a foreigner but was elected chief of the tribe, a man noted for his courage and his wisdom. Mount Lolo reminds us of the man's real name for he was baptized into the Roman Catholic faith by Father Demers, Jean Baptiste Lolo.

St. Paul was an Iroquois, probably one of the band settled at Jasper by La Roque. He could speak English, French and a large number of Indian dialects. In his life at Kamloops there were some spectacular incidents, but it is service that is the key to his greatness. This service was to the Hudson's Bay Company and to the local Indians. The Company recognized his worth for he was trusted even beyond some of the other servants of the Company. He was placed in charge of trading missions and was left in charge of the fort. When John Tod moved the fort to the other side of the river he repaired one of the old buildings and gave it to St. Paul and gave him supplies to set up a store of his own, not a branch store but a private business. St. Paul was a wealthy man who owned many horses which

he rented to the Company. The area of Scheidam Flats was St. Paul's range.

It might be expected that an Indian so trusted by the Company might be rejected by the Indians of the area; furthermore he was not a member of the local band. He was in fact highly admired and respected by the local Indians; they even elected him chief.

In 1859 Commander Mayne of the Royal Navy was conducting a survey in the area for Governor Douglas. St. Paul appointed himself guide for the group. Commander Mayne was so impressed with the man that he named the mountain on the north bank of the South Thompson River, Mount St. Paul. The name applied only to the smaller portion of the mountain. St. Paul called the larger portion Roches des Femmes because the women gathered roots and lichens there. They also gathered sunflowers there for dye. White men have come to know this as Mount Peter simply because it seemed to be appropriate to have Saint Paul and Saint Peter together.

## *Gold and Courage*

The fur traders remained undisturbed in the area for fifty years. This life was changed greatly by the rush of miners into the interior of British Columbia seeking gold. Gold was first discovered in the Kamloops area in 1852 in Tranquille Creek. The fur traders kept the discovery secret. The secret was out, however, when gold was found in Nicomen Creek and soon miners from California and Oregon were coming into British Columbia.

The gold rush itself centred in Fraser River and Cariboo areas and later the Columbia River. There was no great rush in the Kamloops area; the creeks and streams were worked but no great discoveries were made. It was the destiny of Kamloops to serve once more as a depot. Gold was found in the Thompson River, Tranquille Creek, Barriere River, Jamieson Creek and Adams River but not in large quantities. Men and supplies passed through in 1858-62 on the way to the Cariboo and cattle were driven through to feed them. In 1859-64 miners were working

the local diggings and by 1863-65 a large number were passing through the valley on their way from the Cariboo to the Columbia fields. To carry these miners and supplies the Hudson's Bay Company built the steamer Martin. This paddle wheeler made regular trips from Savona to the head of Shuswap Lake.

In the 1860's Kamloops changed from a fur trading post to a frontier village. The gold rush brought miners who pre-empted farms. It also brought the artisans and merchants and of course the saloons. Among the first settlers in the area were the Overlanders of '62, that fabulous group of people who left such a mark upon the whole province but more particularly upon Kamloops.

Cariboo was a name of excitement in far-away places. It was a place where nuggets could be picked by the roadside or shoveled up by the bucketful. Promoters lost no time in taking advantage of this interest. Some of them to sell their wares advertised maps showing easy routes overland to the diggings, maps that had no actual reference to geography.

Early in May a group of young men reached St. Paul, Minn., on their way to the west. Here they were joined by others from England and United States. It did not take the travellers long to find out that there was no easy passage to the gold fields. They hired ox-teams and carts and began their trek into the wilderness. The Overlanders proceeded to Fort Garry where they were joined by others headed in the same direction, among them a woman with two small children, boys, six and four years of age.

Leaving Fort Garry the Overlanders organized themselves into groups along military lines with a captain and lieutenants for each group. A scout preceded the marchers; at each sundown, camp was formed by drawing the carts into a triangle to form a stockade and guards were posted. At three a.m. camp was struck and the day's march begun with hour-long stops at 6 a.m., 2 p.m. and 6 p.m. for meals. Each man was his own cook and the animals foraged for themselves. To cross rivers trees were felled and corduroy bridges made or if the river was too wide rafts were built.

The company passed through Fort Edmonton where they replenished their supplies and for the most part exchanged their oxen and carts for pack horses. By August 22 they had reached the divide. Progress was very slow, food was gone, winter was coming and they were still 500 miles from their destination. Fortunately they encountered a group of Shuswaps who traded enough salmon to stave off starvation.

Upon reaching the headwaters of the Fraser, the Indians told the travellers that they had a very long way to go over terrible country. The company decided to split, one group to cross the divide to the North Thompson to follow that river to Kamloops and the other group to follow the Fraser. In the group deciding for the North Thompson Valley were twenty men and Mrs. Schubert and her children.

Taking the pack horses that were in good enough condition this small party with a Shuswap guide crossed the divide through country so rough that they were able to average less than six miles a day, so rough indeed that the horses had to be abandoned. Finally the party came to the steep bank of a wild river. Here they built rafts and continued down through turbulent waters for one hundred miles to the junction of the Clearwater River where their rafts finally foundered. One of these rafts was stranded in mid-stream for two days before other members could rescue the occupants. At this point the band found the fur-traders' trail which would lead them to Kamloops one hundred miles to the south.

On the last leg of this trail the gold seekers were so exhausted that they could scarcely drag themselves forward but in mid-October they finally reached Kamloops. The day after their arrival Mrs. Schubert gave birth to a daughter, Rose, the first white woman born in the area.

### *Growing Pains*

The village of Kamloops grew quietly and slowly for some years, concentrated in the area at the extreme west, close to the Hudson's Bay fort. In 1871 James McIntosh acquired 100 acres of land adjoining the Hudson's Bay pro-

perty on its eastern boundary and engaged E. Dewdney to lay out his property as a townsite, which he called Kamloops. Regular mail delivery began in 1872 when Barnard's express extended their regular lines to include the area.

The town experienced quite a rapid increase in population during the next ten years and in 1885 a townsite syndicate composed of Messrs. Mara, Ward and Pooley bought the large ranch which John Peterson had pre-empted in 1868. The ranch was surveyed and laid out as a townsite in the same year by R. H. Lee who later served as alderman, mayor and city engineer. In the same year the government built a new courthouse to replace the old log building formerly used. This building was located on the southwest corner of First Avenue and Victoria Street. The present brick courthouse is the third in the line.

The advent of the C.P.R. increased the number of people calling Kamloops home, especially after the city was chosen as a divisional point. In early days water was carried from the river in buckets or hauled in barrels. The summer of 1887 saw the first water supply system. This system was built by Mr. McIntosh as a private enterprise. Wooden pipes were used and the pumps were brought out from England. In 1891 Mr. McIntosh also installed the first electric light system. These two services were taken over by the city upon incorporation. The McIntosh Memorial on the hill over one of the modern reservoirs of the city is a monument to the man who helped so greatly to build the city.

The Kamloops townsfolk gave serious consideration to the question of incorporation as early as January 1888 when a meeting was called to discuss the problems involved. The meeting ended with a decision to study further, but nothing came of it. In the spring of 1893 the citizens took definite action towards incorporation with the filing of a petition carrying 215 signatures, asking the government to grant incorporation. The first Council of the new city was sworn in in June: Sibree Clarke, mayor; R. E. Smith, M. P. Gordon, R. H. Lee, G. Munroe and J. Vair, aldermen, being elected by acclamation. M. J. McIvor was appointed city clerk.

## *Royal Inland Hospital*

During the days of the youth of the city the sick had been taken care of in a log cabin at the extreme western edge of the town. This cabin had been built to take care of the sick employees of the railway builders. The railway builders maintained this temporary hospital during the time necessary for them to build through the area. In 1884 a meeting was held to organize a hospital association and proceeded to organize subscriptions, collections and parties to gather money for the building of a proper hospital. The hospital, completed in 1891, was located on the north side of Lorne Street at the foot of Third Avenue. It was two two-storey buildings joined together. The Hospital Association was incorporated as a society in 1896 and the name Royal Inland Hospital was officially given to the institution. The first buildings of the present hospital were completed in 1912 and opened by the Duke of Connaught, a most up-to-date place for the time, having a capacity of eighty beds. The site of the earlier hospital was sold to the city to form the nucleus of Riverside Park. Part of the original buildings remain, serving as rooming houses.

The hospital was strained to the limits of its capacity and beyond during the influenza epidemic of 1918. The mayor of the city heard of the approach of this epidemic while attending a conference of mayors. Upon his return he organized the resources of the place against it; when the city was struck we were ready. The old Patricia Hotel and the High School, now the Allan Matthews School, were pressed into service as emergency auxiliaries and Kamloops was spared much of the worst of the trouble.

The next item of note was the installation of a pathological laboratory in 1926. This laboratory carries the name J. T. Robinson Memorial Laboratory in honor of the man who did so much of the work of organizing and building the Royal Inland Hospital. The latest wings of the hospital were opened in 1946 to complete a fully modern plant with a capacity of 178 adult beds and 25 bassinets.

The growth of the city has been quite steady but there have been years of more rapid growth. The population

almost doubled during the years 1885-1890, a condition that occurred again in the years 1895-1900. There was another surge in the years 1912-1914 and immediately following the First World War. The last ten years have seen a tremendous increase in population numbers in the whole area, bringing the total for the city and its immediate suburbs to 15,000.

The economy of the town has been very steady and stable. The basis of this economy has been historically the railway payrolls and the beef industry. Recent years have seen the development of a large lumbering industry, an oil refinery and some manufacturing. The dreams of the townsfolk to have Kamloops become the Capital City of the province have come true to a limited extent. The city today is the administrative capital of a large portion of the interior. The largest payroll of the city is no longer the railways but the Civil Service.

In 1956 bank clearings amounted to \$86,553,790, building permits \$2,601,484, retail sales \$17,500,000. Sales management, October 1956 gives Kamloops the highest family income of any town in Canada.

## *Kamloops . . . the Hub*

The history of Kamloops is the story of transportation. The city is the accident of geography, the meeting of north-south valleys with the only major east-west valley in southern British Columbia.

The Indians of Kamloops were not good canoe builders, the waters were not good canoe waters and the Shuswaps preferred to walk, and they were excellent walkers. The canoes that were used here were not the spectacular canoes of the coast people or the graceful birch-bark of the eastern Indians. They were dug-outs made primarily from cottonwood, crudely formed, rather clumsy, awkward and contrary in management. They could be taken around portages only with the greatest difficulty.

The fur traders found the perfect form of transportation for their particular circumstances. The horses of the fur brigades followed the Indian trails north and south from Alexandria to Okanagan. In the year 1845 a search

was made for a new route. The new route ran south from Kamloops through the Coquihalla Pass to Hope. Its use was made necessary by war between the American settlers and the Cayuse Indians in the southern Columbia River area, together with the Oregon Treaty of 1846. This treaty set the 49th parallel as the boundary between British Columbia and the United States.

The tremendous increase in traffic and freight and the problems of law and order made the problem of communication of great importance. It was imperative that transportation facilities be improved. The early trails were widened into roads, and steamers were built to travel the lakes and rivers.

In 1864 the Columbia River bars attracted the attention of the gold miners. For the thousands of miners passing this way the government opened a trail from Kamloops to the Columbia by way of Shuswap Lake. In 1866 this trail was extended by improving the trail from Cache Creek using the Savona ferry. Over this trail men walked or rode horses; they carried their supplies on their backs, by pack-horse, mule, wheelbarrow or bullock.

Steamers made their appearance on the lakes and rivers, built on the river at or near Kamloops or on Kamloops Lake. The first of these boats was the Hudson's Bay Company's steamer Martin built at Kamloops in 1865. Many others followed. William Fortune's side-wheeler Lady Dufferin was built at Tranquille, J. A. Mara's Peerless was built at Savona. The Peerless was the stern-wheeler that made the trip from Ashcroft to Spences Bridge. Onderdonk's Skuzzy was built in Victoria and was used as a floating bunkhouse for the railway builders. These boats and others like them travelled the Thompson from Ashcroft to Enderby. The last of them was William Louie's C. R. Lamb, a stern-wheeler that made its last run in 1948.

In 1868 representatives from all points in British Columbia assembled at Yale to determine whether the Province should join in confederation with the rest of Canada. One of the conditions suggested by the meeting was the building of a transcontinental railway joining B.C. with the Eastern Provinces.

The first route surveyed for this railway was that of the Yellowhead Pass and the North Thompson Valley. The final route was decided in 1881. The contract for construction of the B.C. section of the CPR was given to Andrew Onderdonk and the first transcontinental train passed through Kamloops on November 7, 1885. The term 'passed through' is quite correct for the rails ran right down the main street.

The Canadian Northern Railway, later to become part of the Canadian National Railway System, started down the North Thompson Valley in 1911 and began its operation in Kamloops in 1915. To obtain proper facilities for trackage and station in Kamloops the company made a very large fill along the bank of the river. This fill created new property 200 feet wide and 1,600 feet long. The station and freight shed are built on this fill.

## *St. Louis Mission*

The first religious body entered the valley when Father Demers of the Roman Catholic Church came here on his first visit in 1842. After this visit he returned each year and so fruitful were his visits that he erected a small church on the flats known as Mission Flats in 1845. He called his church St. Louis Mission. Following Father Demers came other priests among them Father Chirouse, Father Pandosy, Father Durieu and others. These men all travelled from Okanagan Mission (Kelowna) and visited the settlement at least once a year and in later years five and six times a year.

As Kamloops grew slowly into a settlement the need for a resident priest was evident and a separate district was organized in 1878. A rectory was built close to the old church and St. Louis Mission became a regular residence of the Oblate Fathers. The first to reside there were Father Grandidier with Father Martin as companion and Brother Henry Davies as assistant. Later we find the names of Fathers Le Jacque, Peytavin, Cocola and Le Jeune.

The old log church of St. Louis Mission burned in 1879. Until September 1880 mass was said in the priests' resi-

dence but this was too small to accommodate the growing congregation so the chapel of St. Louis College was used. In 1887 Bishop D'Herbomez suggested that the new church should be built in town. A block of land was bought and a wooden church built on the hill overlooking the town. This land was the east half of the 100 block between Battle and Nicola Streets. The Bishop of Montreal later donated \$500 to the congregation on condition that the church be named in honor of "The Sacred Heart". The decorations and sacred vessels were purchased by subscription.

In 1919 the church and the priest's residence were destroyed in a spectacular fire. The congregation at once began the work of reconstruction and through subscription and other efforts two lots were bought and a new church built on the corner of Nicola Street and Third Avenue.

The most recent addition to the churches of this faith is the church in the village of North Kamloops, The Church of Our Lady of Perpetual Help. The Roman Catholics number some 2,550 adherents according to the census of 1955.

### *Father Le Jeune*

No account of the Roman Catholic Church in the Kamloops area would be complete without a biography of Father Le Jeune. Jean Marie Le Jeune was born in France in 1855 and ordained priest in 1879. He left for the mission fields of British Columbia immediately after his ordination and was installed in the mission at Savona in the fall of 1879. In the next year he was moved to Kamloops.

A very capable linguist, Father Le Jeune was finally conversant and fluent in twenty native languages. He first helped to settle the Indians on the reserves allotted to them. He drew up plans of churches and taught them to hew the timber and to build their own churches and he taught them to read. Father Le Jeune conceived the idea of teaching the Indians to read and write the Wawa shorthand, an adaptation of the phonetic Duploye system.

On May 2, 1891, one hundred copies of a small four page newspaper were printed with the opening lines "Ook-

ook pepa iaka nem Kamloops Wawa." In its final edition of the newspaper in 1904, 3,000 copies were printed.

The Kamloops Wawa was written chiefly for the Indians and so the majority of the articles were written in shorthand in the Chinook dialect. For those that could not understand Chinook articles were written in shorthand in other Indian dialects and also in French and English.

During this time Father Le Jeune was busy with other things. He wrote hymns in Chinook and printed them in the Wawa. He organized an Indian temperance society and composed a book of shorthand instructions and an Indian prayerbook.

Thus it was that Pressant or Pere Sainte as the Indians called him spent his life. He came as a young man eager to sacrifice personal comfort for his Indian flock and he left as an old man beloved by all after fifty years' service. Failing health forced his retirement in 1929, being seventy-four years of age.

### *The Protestant Churches*

The Kamloops United Church has two roots running back in local history for eighty years. The Methodist and Presbyterian Churches have been active in the city since 1875. The present body came into existence in 1927 with the union of the two congregations. After the vote for union the Fourth Avenue Methodist Church became the home of the Kamloops United Church.

The Presbyterian Church was the first of the Protestant churches to erect a permanent place of worship in Kamloops under the ministry of Rev. John Chisholm. Prior to that Rev. George Murray established himself at Nicola and for ten years travelled over a very large area ministering to the scattered settlers. Rev. Mr. Chisholm came to the district in 1884 and after three years of travelling the area made Kamloops his headquarters. The church, St. Andrew's, was opened for worship on Christmas Day 1887. This building is still in service being the place now called Calvary Temple, the home of the Pentecostal Assembly. The architect was R. H. Lee. A manse was built on the same property at the same time; it is still occupied. Mr.

Chisholm was followed in turn by the reverend gentlemen J. Clarke Stewart, Archibald Lee, W. A. Wyllie, Thomas Nixon, W. W. Peck and H. R. McGill.

In 1925 a vote was taken on union with the Methodists. The results were not unanimous, with some members of the congregation wishing to continue with Presbyterianism. In October, 1925, a new site was purchased and a new St. Andrew's Church was built, with Rev. J. A. Kennedy in charge.

Methodists in the area held their first service in Kamloops in 1875 with Rev. James Turner, "the saddle bags parson", in charge. For twelve years the Kamloops congregation received holy visits from the minister. In 1887 Kamloops was made a separate mission with a resident minister, Rev. Charles Ladner, and in a few months a small wooden church and manse were built on the corner of Third Avenue and Seymour Street, the site now occupied by the Post Office. This building served the congregation until 1912 when the Fourth Avenue Methodist Church was built, now the United Church. Mr. Ladner was succeeded by the reverend gentlemen T. W. Hall, J. F. Betts, J. Robson, J. A. Wood, A. E. Hetherington, S. S. Osterhout, J. W. Dickson, O. M. Sanford, G. O. Fallis, H. A. Ireland, C. E. Batzold, R. W. Lee and W. Vance.

Anglican Church history in Kamloops began in 1880 when Bishop Sillitoe visited the settlement and the old log courthouse was used for the service. In 1884 Kamloops was made centre of a mission field which extended from the Cariboo to the Kootenays, a condition which lasted until 1892. When Kamloops was made the centre of a mission field a small temporary log church was built. A new church was opened in 1888 and was given the name St. Paul's Anglican. This building with its addition stood for years on Victoria Steet on the site now occupied by The Casco Tire Company. In 1924 the church was moved and reconstructed on its present site Nicola Street and Fourth Avenue.

Rev. D. H. W. Horlock was appointed pastor in the year 1884, to be followed by the reverend gentlemen A. Shildrick, H. Irwin ("Father Pat"), E. P. Flewelling, H. Akehurst, J. Wiseman, C. Reed.

St. Paul's attained the status of cathedral when the Diocese of Cariboo was constituted in 1925 with the consecration of Rt. Rev. W. R. Adams as bishop, a position that he resigned in 1934 to become Bishop of Kootenay. Bishop Adams' work was taken over by The Rt. Rev. G. A. Wells.

Kamloops now has very many faiths and sects but these are of quite recent appearance in our history.

## *Early Schools*

During the early years in the life of Kamloops as a fur trading post little attention was paid to the problem of Education. In 1834 the Hudson's Bay Company issued standing rules and regulation to the effect that during leisure hours every effort should be made to teach the children such elementary instruction as time and circumstance would permit. This arrangement was helpful while the place remained simply a fur trading post. Usually if the cost was not too great for the father's purse the children were sent to school in eastern Canada, a method that was used until well into the twentieth century. This arrangement was less than satisfactory with the coming of the settlers.

A meeting of heads of the families of Kamloops was held in 1872, in the Hudson's Bay Post, with R. Clemitsen, the Superintendent of Education, to discuss the establishment of a school to serve Kamloops and the Interior. Nothing came of the meeting, but the following year the first Grand Jury impanelled in Kamloops recommended that such a school be built. The school was built—but at Cache Creek.

The first school located at Kamloops was built and operated by the Roman Catholic Church. Called St. Ann's Academy, the school was built by Father Grandidier in 1878 on the flats west of Kamloops, adjoining the earlier established St. Louis Mission—the area is now known as Mission Flats. St. Ann's, a school for girls, was opened in 1880 with three teachers and one pupil. The desire for a school for boys made it necessary to build an additional school in 1881, called St. Louis College. The site chosen for these schools was not a good one in that it was subject

to spring floods. It had been expected that the town would build in a westerly direction to occupy Mission Flats but with subdivision of Peterson's ranch the area of Mission Flats was abandoned as a townsite. In 1887 it was decided to move the school. The buildings of St. Louis College were demolished and those of St. Ann's were placed on a huge raft and floated up stream to a location just west of the present West End Auto Camp. By 1910 the attendance at the school had outgrown the buildings so a modern brick building was built on the hillside overlooking the city. This school was remodelled in 1946 after a disastrous fire. This remodelled school still called St. Ann's Academy serves the district today. The school has grown since 1880 with one pupil, Mary Menanteau, to 345 pupils and twelve teachers in 1957.

In the year 1885 the Department of Education decided that a school should be built in the area and a small log school was built at Rayleigh some twelve miles north of Kamloops. Miss M. Dallas (Mrs. Slavin) was appointed teacher.

The year 1886 was the year of reward for those people in Kamloops who had worked so hard to secure a school. The Provincial Government allocated the sum of \$2,265 for such a school. This amount was the total budget for the year, \$1,605 for the building and \$660, the yearly salary for the teacher. E. Stuart Wood was appointed teacher. The school was not completed by school opening day so the first month of the term was spent in a blacksmith's shop. Cheap cotton cloth was hung on the walls to hide them, paper was pasted on the front wall and painted black to serve as a blackboard. The pupils sat on benches at long tables and wrote on slates. Nine pupils were present at the opening but a large influx of settlers raised this number to seventy-eight before the end of the year, and another room was added. Still another room was added the following year. This rapid growth in the school population has characterized the school problem in Kamloops.

## *"The Inland Capital"*

In the 1880's another feature entered into the lives of the people of Kamloops. There was a great deal of agitation to establish the city as the capital city of the Province. This movement found favor in the towns and settlements of the Okanagan Valley but the matter was resolved when Victoria was chosen. The movement then took the form of having Kamloops become the cultural and educational capital. The first step in this direction was to start with the establishment of a college with as many courses in as many of the arts as possible. It was intended that this college would grow naturally into a Provincial University.

In 1903 a group of business and professional men organized a joint stock company called The Kamloops College Company Ltd. A fairly large wooden building was erected on the corner of third and Landsdowne Street. The college opened its doors in September with courses leading to University entrance and courses in commercial subjects and arts of the first year University level. T. A. Brough was principal with three assistants and thirty-one students. The effort was not a success. The sponsors had lost all of the money they could afford and the College closed its doors in June 1904. In 1909 the Kamloops School Trustees advanced the idea of the establishment of a Provincial University at Kamloops at the convention of School Trustees at Chilliwack. The idea received the approval of the convention but the Provincial Government decided to place this school at Vancouver.

High school classes were first held in Kamloops in 1904 with A. Perry as the first teacher. Classes were held in the Odd Fellows' Hall for the first three years. In 1907 the thirty-four students transferred to the attic of the newly constructed Stuart Wood School. The first High School, now called the Allan Matthews School, was built in 1912 with Mr. Matthews as principal.

School populations have grown steadily between the years 1886 and 1957 from nine to some 2,000. It is difficult to assess the present city school population due to the fact of consolidation. In 1957 there is a total area school population of almost 4,000.

Kamloops schools have a record worthy of the institutions. Graduates have shown the soundness of their instruction by winning many scholarships and awards. The most noted of these winners are the four Rhodes Scholars; Walter Pearce, 1912; Archie Fee, 1925; Davie Fulton, 1937, and John Davis, 1939. The schools' musical organizations have won world-wide recognition with the winning of a Canadian Championship at Waterloo, Ontario, in 1952 and two World Championships at the Musical Olympiad in Holland in 1954.

### *Westwold . . . The Grand Prairie*

The lush valley that we now call Westwold was a favorite summer camping and hunting ground of the Indians. The valley was beautiful; deer and bear were plentiful and there were many beaver. The Nicola Indians seemed to have had undisturbed possession of the valley for many years. There seem to be no Indian stories of battle for possession although the Kamloops Indians must have passed through the valley on their way to visit the Okanagans. The Indians built no permanent homes here but moved to the lower altitude of the Thompson River to go into their winter quarters. The feeling of possession had reached such a point that Niqualah or Nicola the chief of the Nicolas gave the valley to his friend Angus MacDonald of the Hudson's Bay Company in 1852. That shrewd old warrior realized that prosperity had come with the white traders and he wanted to be sure that they remained in his dominion.

In November, 1811, David Stuart of the Astorians travelled through the valley on his way to Kamloops. In that year the snow was too deep in the valley for him to return. In February, 1812, the snow had so far disappeared that Stuart was able to make his way South again, with an excellent load of furs. Alexander Ross followed Stuart's trail in the summer of 1812 and was a fairly frequent visitor during the next seven years.

Alexander Ross probably sent the first fur-brigades through the valley with their million dollar cargoes. The horses for these fantastic cavalcades were maintained at

Kamloops and the valley of Westwold was used as a breeding and feeding ground for them. The man in charge of these horses was a French Canadian who built a log cabin at the south end of the valley. His name is unknown and he is referred to simply as "The Frenchman", the valley is called, historically, the Frenchman's Prairie or after 1830 The Grande Prairie.

The Indians did not seem to mind this intrusion into their hunting grounds. There seems to have been no thought that anyone owned the valley except the Indian. The Indians seem to have felt a greater security by having the white men in their valley.

The Oregon Treaty changed this situation. This treaty drew the line of the 49th parallel as the boundary between the United States and the territory of British Columbia, the Horse Brigades no longer travelled through the valley. It was at this time that Chief Nicola gave the valley to Angus MacDonald. Mr. MacDonald was too busy with the fur trade and so did nothing with the gift.

The gold rush into the Cariboo and later the Columbia Valley finally determined the future of the valley. Miners from Washington and Oregon passed through and herds of cattle were driven through to feed the miners. The settlers came, looked at the valley and saw that it was good. The first land grants were made in 1864 to Roger Moore and George Grieve. These men sold their claims in November of that year to James Ingram.

James Ingram, miner and packer, made the mistake of buying camels in California to use as pack animals in the Cariboo. The effort was not a success and Ingram lost his money and almost his life when the aroused miners and packers threatened him unless he took his camels off the road. Horses feel an uncontrollable urge to bolt whenever they smell camels. Ingram took his camels to Westwold and settled down to farming. His primary crop was grain—wheat mostly. This grain was taken by wagon to Ducks, now Monte Creek, and thence by boat to Tranquille to be ground in William Fortune's mill.

The next land grant was made in September, 1864, to John Wilson, the "Cattle King" of British Columbia. John

Wilson's cattle and pigs became famous throughout the West. It is thought that John Wilson was the first to try to drive cattle from British Columbia to Chicago. Other settlers came into the valley, John Pringle in 1873, Andrew Kirkpatrick in the same year, J. T. Jones in 1877 and R. M. Clemitson in 1878. Westwold holds to these names for to-day there are many descendants of these pioneers still living in the Valley, in some cases to the fifth generation.

Communication has always been by way of Kamloops, 32 miles away. Here were found the medical and other services necessary for this community. The valley has maintained its independence. The first school was built in 1886 and the first church, St. Luke's, Anglican, was built in 1898. An excellent race track was operated in the early years of the century and a polo team was organized. This polo team won the Championship of British Columbia and eventually of North America.

The name Grande Prairie was used for over one hundred years. When a local post office was established it was found that that name was already in use, so the community had to find another name. For some time two names were used and the valley was divided. The north end of the valley was Adelphi and the south end Grande Prairie. The name Westwold was chosen at a public meeting. The Old-Timers still like to think of the place as Grande Prairie.

## *North Kamloops*

The area known as North Kamloops and Brocklehurst has changed its character completely during the past ten years, from rural to urban. The contrast is even more striking if we consider the past fifty years. The Golf Course, refinery, homes and small holdings now occupy land where orchards and open fields used to exist. These were the estates and hunting grounds of gentlemen farmers and remittance men from England. Here they grew apples, peaches and cherries, here they raised their game cocks for shooting. Red-coated hunters rode their horses following the hounds to the sound of hunting-horns, hunting coyotes instead of foxes. These gay and often

wild gentlemen returned to England to fight during the First World War and the country they left was never the same.

North Kamloops was probably used as a range for the horses of the Hudson's Bay Company during the years 1820-1840. There was perhaps a little hay cut in the low meadows but that is all. In 1842, John Tod, the Chief Trader of the Hudson's Bay Company built a trading-post in North Kamloops. The post was built on the point of the confluence and was quite visible from the south side of the Thompson River. In connection with this fort a farm was established to grow hay, wheat, potatoes and turnips. The establishment occupied the entire south-east corner of the peninsula from about Tranquille Road east to the point and from the Sand Hill south to the river. A larger and more elaborate farm was worked further north near the present location of the Hayward Ranch. These farms became especially important during the gold rush.

The influx of settlers following the gold rush began the development of the area as farming land. Charles Cooney and William Fortune established their large and very successful farms at Tranquille. These men were particularly interested in cattle but they grew large quantities of hay, grain, vegetables and fruit. Some furtive efforts were made to establish farms at North Kamloops and Brocklehurst but lack of water formed too large a stumbling block and these early farms were abandoned. Any Old-Timer in the Kamloops area will talk at length about the North Kamloops dust storms, where the sand and dust blew so that the mountains and even objects one hundred yards distant were obscured. Some farms did exist along the west bank of the North Thompson from Halston to Jamieson Creek. These farms produced fine crops of hay, potatoes, pumpkins, corn, onions, apples, pears, peaches, plums and cherries. The area became very well known for these products in the 1880's.

The alluvial plains of North Kamloops first began their real development with the interest of wealthy English capitalists. The B.C. Fruit Lands Ltd. was a company formed in England by English capital. The company was headed by the Earl of Erroll.

B.C. Fruit Lands Ltd. secured by crown grant and purchase, some 9,000 acres, including almost all of North Kamloops, Brocklehurst and the land between the west bank of the North Thompson and the mountains from Halston to Jamieson Creek. Mr. Etcheverry, the head of the Engineering Department of the University of California, was employed to plan and design an irrigation system using the waters of Jamieson Creek. A young civil engineer was brought out from eastern Canada to build the system. This engineer, Mr. A. E. Meighen, remained in the area to become mayor, magistrate and business man. This system, a so-called "permanent system", built largely of concrete, was placed underground in North Kamloops. It replaced an earlier wooden and earth ditch system—a system that was not nearly adequate and quite inefficient.

The holdings of the company were sub-divided and sold, mostly on an acreage basis throughout England. The area took on the character of the English countryside with its cricket teams, polo teams and hunting-meets. It also produced excellent crops. Peanuts were grown in the area of Leigh Road and tobacco was grown, cured and smoked in Brocklehurst. So much tobacco was grown that a fine cigar factory operated where the present Model Apartments now stand.

One of the first and largest of the farms was that of Ernest Brocklehurst. Mr. Brocklehurst planted a large apple orchard and operated an excellent farm in the district that now bears his name. He built a large and comfortable house on his farm—a house that became the centre of the community life of the district. The house still stands, some distance from the highway, on the river bank a short distance to the west of the Brocklehurst Community Hall. It was Mr. Brocklehurst who introduced the sport of hunting. The apple orchards produced well up to the time of the heavy winter of 1948-49 when a large number of the trees were destroyed.

An excellent race track was located where the Primary Annex now stands. Championship polo matches were held here and some of the earliest and best rodeos. A rodeo circus originated here and travelled the city circuits carry-

ing the name of Kamloops to such places as New York and Chicago. The star performer was a horse named "Midnight," perhaps the most famous of all bucking horses. It was here too that Mr. Syd Knight-Bruce performed the almost impossible task of riding a wild buffalo.

The race course has vanished and the rodeo is a dimming memory. Today North Kamloops and Brocklehurst form the most rapidly expanding area in the Kamloops District. Here is developing a young and healthy city, even now the home of some five thousand people. Today the thought is not so much of irrigation and crops as of public water supply and sewage systems. It is the forerunner of great things to come.

## *Names and Places*

The various place names found in the area derive from many sources, many of them are the names or adaptations of the names used by the Indians. Many of the names honor original settlers and other names were chosen consciously after long and careful study.

*Kamloops*—The name is first used by Alexander Ross in 1812. He uses the name Cum Cloops the Indian name of the place meaning the meeting of the waters.

*Lillooet*—An Indian word, Lil Oet—The Onion People. The Indians used this word to name the people who lived here.

*Pinantan*—The Indians called this lake Pinek atan or the moccasin lake, from its shape. At first the lake was called Pene Lake by the old-timers after Antoine Pene.

*Shuswap*—The Indian name for the people who lived here; Shuswap se mux. The meaning is not known.

*Nicola*—The Chief of this Band of Indians was Hwistemetxquen meaning The Walking Grizzly Bear. The fur traders called him Nicolas, which name the Indians changed to N'quala. The river was Nicola's River.

*Tranquille*—The name of the Chief of the Indians who lived in this place in the 1830's. Early records spell his name Sanquil. The name was applied to the man not the place. Usually the name is spelled Tranquil. The name Tranquille seems to be official for the place after 1870.

*Paul Lake*—Paul Creek, Mount Saint Paul, Saint Paul Street. All of these are named after the Indian called Saint Paul but whose given name was Jean Baptiste Lolo.

*Lolo Mountain*—See above.

*Heffley Creek*—Heffley, Heffley Lake, all named to honor the first settler in the area.

*Sullivan Valley*—Jim Sullivan was the first man to preempt the valley. The valley was named by his neighbors in appreciation of the help given to them by Sullivan.

*Vinsulla*—This of course is Sullivan transposed. The pronunciation should follow the original.

*Knouff Lake*—This was Jim Knouff's lake.

*Peterson Creek*—This was originally Peterson's Creek. Peterson pre-empted the area now occupied by the city in 1868.

*Jocko Lake*—Jocko was Peterson's son-in-law.

*Lac Le Jeune*—Originally called Costley's Lake, then later Fish Lake. The lake was re-named Lac Le Jeune to honor Jean Marie Le Jeune, the famous Roman Catholic missionary in this area at the turn of the century.

*Savona*—Originally Savona's Ferry. Francois Savona (Savannah) was a freighter and packer during the gold rush. His ferry operated across the quiet narrow end of the lake a little to the east of the present bridge.

*Westwold*—Originally this valley was called The Frenchman's Prairie; later the name Grande Prairie was

used. The name was changed because of the necessity of securing a postal address not in use anywhere else in Canada. The name Adelphi was used for a short time. Westwold was finally chosen because the station was located on a piece of land called The West Wold.

*Monte Lake*—The name Summit Lake was used for many years, a name all too common for use as a postal address. See below.

*Monte Creek*—This place was called Ducks by the very old timers, because of the original ranching family. Duck's Range is still used to name the range used for the Duck's cattle. There are two guesses regarding the name, these are surmises only, the origin is lost. This is the valley used to mount up from the Thompson Valley to the plateau above. Following this reasoning the name would follow the French verb "monter," to go up. There is a story about a settler named Monty but there seems to be no historical information about Monty.

*Ashcroft*—This was the home of the famous Cornwall family who operated a large ranch here. Ashcroft was the name of the birthplace of Judge Cornwall.

*Rayleigh*—E. J. Webb named the place when a postal address was necessary. Mr. Webb farmed here in 1912 and the place reminded him of his home in England.

*Beresford*—Lord Beresford had a large farm here.

*Knutsford*—Named after Lord Knutsford who operated a ranch here.

*Rose Hill*—Rose Anderson was one of the first settlers.

*Adams Lake*—Adam was the name given to the Chief of the Shuswap Band about 1850.

*Cherry Creek*—The name comes from the abundance of wild cherries found here. The Hudson's Bay Company operated a farm here in 1840's and called the place Cherry Creek.

*Barriere*—The name is French, the barrier to canoe navigation of the river.

*Battle Bluff*—The large bluff running down into Kamloops Lake at Tranquille. There is a story of an Indian battle on the top of this bluff but no evidence of such a battle has been found. The Indian word for battle and the word to describe a loud noise is the same word. A great explosion took place on the lake at this point when a cargo of gunpowder exploded during transportation in canoe by the Hudson's Bay Company.

*Walhachin*—Originally called Wallacehen, an Indian name meaning Land of Plenty.

*Thompson River*—The river was named by Simon Fraser in honor of his friend David Thompson. Fraser thought that Thompson was exploring this river; however Thompson was on the Columbia which he explored from source to mouth. Thompson did not ever see the river that bears his name.

*Squilax*—This is the Indian word for sheep. The name originally applied to the mountain where wild sheep are to be found.

